**BIBLICAL MANUSCRIPTS**

**PUNCTUATION.**

**CLXI.**

Vellum, about 9 ¼ in. by 6 3/8, consisting of 312 leaves, some of which, particularly near the beginning, are slightly injured by damp. The quires, 31 in number, arc signed with both letters and arithmetical figures; e.g. fol. 189 *b*,

ܝܛ ܨܐ ܨܐ ܝܛ

but in the first eighteen these marks have been carefully erased, except one on the first and last page of each quire. @[Neither the meaning of the letters written perpendicularly on each side of the numerical figures, nor their arrangement, is quite intelligible. In quire 31 they are ܥܛ; in 30, ܥ in 29, ܦܐ; in 28, ܦܒ; in 27, ܦܓ; in 26, ܦܕ; in 25, ܦܢ; in 24, ܦܘ; in 23, ܦܙ; in 22, ܦܚ; in 21,ܦܛ; in 20, ܦ; in 19, ܨܐ. In the earlier quires they have been erased.]@ The number of lines in each page varies from 27 to 40. The manuscript is written in a small, Nes­torian character, and dated A. Gr. 1210, A.D. 899. @[ Foll. 1 and 3 are more modern, and have from 23 to 26 lines in each page.]@ The vowels are added through­out, in the form of small dots or points, as well as various diacritical marks and signs of punctuation. On fol. 1 *b* the Greek vowels have likewise been appended, viz. ܳ, ܰ, ܶ, ܺ, , .and ,. The diphthong *au* is indicated by a ܵܘ, ܳܘ. Examples: ܬܗܽܘܿܡܵܳܐ, ܫܡܲܰܝܵܳܐ, ܒܪܴܵܫܝ̣ܺܬ݂, ܪ̈ܵܘܳܪܒ݂ܐܶ, ܘܪܾܘܼܚܸܶܗ, , . @[At the foot of the page there is an explanatory note the last line of which is much injured. So far as legible, it runs thus: ܚ̣ܙܝ ܐܚܘܢ ܩܪܘܝܐ ܟܠܗܝܢ ܢܘ̈ܩܙܐ ܙܥܘܪ̈ܐ ܕܐܝܬ ܒܟܬܒܐ ܗܢܐ ܡܢ ܗܕܐ ܛܪܦܐ ܢܪܫܝܡ (sic) ܠܝ ܒܣܘܡܩܐ ܥܠܝܗܝܢ ܝ̇ܕܥ̣ܬ ܠܗܝܢ ܝܘܢܐܝܬ܀ ܗܟܢܐ ܩ̣ܪܝ ܘܨܠܐ ܥܠܝ܀ ܐܵܕܳܡ ܐܲܰܒܪܗܡ ܐܝܣܚܩ ܐܫܥܝܐ ܐ . . . ܐ. . . ܕܗ̈]@ The contents are—

I. Foll. 1 *b*—303 *b*. A work entitled "The Book of the Collections of the Vowel-points and Readings, which are in the Holy Scrip­tures." It may be not inaptly described as a sort of *Syriac Masora*, exhibiting all the more difficult words and sentences of the Biblical text, with the appropriate vowels and signs of punctuation, and accompanied by marginal notes, both critical and ex­planatory. @[On works of this class see the treatise of M. l’Abbé Martin, “Tradition Karkaphienne, on a la Massore chez les Syriens,” in the Journal Asiatique for Oct.-Nov., 1869, no. 54, p.245. He has some remarks on Add. 12,138, at p. 337, foll.]@

Title, fol. 1 *b*. ܒܐܲܠܵܗܵܐ ܡܫܲܪܸܝܢܲܢ : ܟ݂ܕ ܠܗ ܠܐܲܠܵܗܐ ܥ̣ܠܬ݂ܵܐ ܣܵܝܡܝ̣ܢܲܢ܆ ܐܲܝܟܲܢܵܐ ܕܥ̣ܠ ܬܘܼܟ݂ܠܵܢܗ ܡܫܲܪܝܢܢ܆ ܐܲܝܟܲܢܵܐ ܕܥ̣ܠ ܬܘܼܟ݂ܠܵܢܹܗ ܢܫ̣ܠܸܡ..

ܘܟ݂ܕ ܥ̣ܠ ܬܘܼܟ݂ܠܵܢܗ ܡܫܲܪܝܢܢ܆ ܟܵܬ݂ܒܝܢܢ ܟܬ݂ܒܐ ܕܠܘܼܩܵܛܐ ܕܲܫܡܵܗܐ ܘܕܲܩܪ̈ܵܝܵܬ݂ܐ. ܕܐܝ̇ܬ ܒܨܘܪܬ ܟܬ݂ܵܒ.

The Canon of Scripture, as recognized in this work, comprises the following books in the order in which they are here enume­rated.

1. Genesis. Fol. 1 *b*. Subscription, ܫܠܸܡܘ ܫܡܵܗܐ: ܥܲܣܩ̈ܐ: ܘܲܩܪܵܝܵܬ݂ܵܐ: ܕܡ̣ܢ ܒܪܝ̣ܬ݂ܵܐ: ܣ̣ܦܪܵܐ: ܩܲܕܡܵܝܵܐ.

2. Exodus. Fol. 24 *a*.

3. Leviticus. Fol. 38 *b*.

4. Numbers. Fol. 48 *a*.

5. Deuteronomy. Fol. 61 *a*. Subscription: ܫܠܸܡܘ: ܫ̈ܡܵܗܸܐ: ܥܲܣܩܹܐ: ܘܲܩܪܵܝܵܬ݂ܵܐ: ܕܡ̣ܢ ܚܲܡܫܵܐ: ܣܹܦܪ̈ܝ̣ܢ: ܕܐܘܿܪܵܝܬ݁ܵܐ܀

6. Joshua. Fol. 74*a*. Title: ܬܘܼܒ: ܫ̈ܡܵܗܸܐ ܘܲܩܪ̈ܝܵܬܵܐ: ܕܡ̣ܢ ܟܬܵܒ݂ܵܐ: ܕܒܹܝܬ݂ ܡܵܘܬ݁ܒ݂ܹܐ܀ ܩܲܕܡܵܝ̣ܬ݂: ܡ̣ܢ ܟܬ݂ܵܒܵܐ: ܕܝ̣ܫܘܿܥ ܒܲܪܢܘܿܢ:

7. Judges. Fol. 83 *a*. Title: ܬ݁ܘܼܒ: ܩܪ̈ܵܝܵܬ݂ܵܐ: ܘܲܫܡܵܗܸܐ: ܕܡ̣ܢ ܟܬ݂ܵܒ݂ܵܐ: ܕܲܣܦܲܪ ܕܲܝܵܢܹܐ܆ܕܡܹܬ݂ܩܪܸܐ ܥܹܒܪܵܐܝ̣ܬ ܫܵܦ݂ܛܹܐ..

8. The Book of Samuel (undivided). Fol. 91 *a*.

9. The Book of Kings (undivided). Fol. 108 *b*.

10. The Psalms. Fol 124 *b*. Title: ܬܘܼܒ ܫܡܵܗܐ: ܕܡ̣ܢ ܟܬܵܒ݂ܐ: ܕܡܲܙܡܘܿܪ̈ܐ: ܕܛܘ݂ܒ݂ܢܐ: ܕܵܘܝ̣ܕ: ܟ݂ܕ ܪܵܫܡܝ̣ܢܲܢ: ܐܦ ܥܸܠܲܠܬ݂ܗܘܿܢ: ܕܡܲܙܡܘܿܪ̈ܐ܇ ܦܵܣܝ̣ܩܵܐܝ̣ܬ. @[the following Psalms are inscribed ܥܠ ܡܩܒܝ̈ܐ, “concerning the Maccabees,” 47, 56, 57, 58, 59, 60, 62, 69, 74, 79, 80, 83, 108, and 109. Ps. 143 inscribed ܬܘܕܝܬܐ ܕܡܩܒܝ̈ܐ. See Add 17,110.]@

11. The Proverbs of Solomon. Fol. 143 *b*. Title: ܬܘܼܒ݂ ܫ̈ܡܵܗܸܐ ܘܲܩܪ̈ܵܝܵܬ݂ܵܐ: ܕܡ̣ܢ ܟܬ݂ܵܒ݂ܵܐ ܕܚܟ݂ܡܬ݂ܵܐ ܕܲܫܠܹܝܡܘܿܢ.

12. Ecclesiasticus, or the Wisdom of Jesus the son of Sirach. Fol. 150 *a*. Title: ܬܘܼܒ݂ ܫܡܵܗܸ̈ܐ ܘܲܩܪ̈ܵܝܵܬ݂ܵܐ ܕܡ̣ܢ ܚܟ݂ܡܬ݂ܵܐ ܕܒ݁ܪܣܝ̣ܪܵܐ.

13. Ecclesiastes. Fol. 160 *b*. Title: ܬܘܼܒ݂ ܫܡ̈ܵܗܸܐ ܘܲܩܪ̈ܵܝܵܬ݂ܵܐ ܕܡ̣ܢ ܟܬ݂ܵܒ݂ܵܐ ܕܩܘܿܗܠܲܬ ܒ̣ܪ ܕܘܝ̣ܕ̣ ..

14. Ruth. Fol. 162 *b*.

15. The Song of Songs. Fol. 164 *a*.

16. Job. Fol. 165 *a*.

17. Isaiah. Fol. 172 *a*.

18. The twelve minor Prophets. Fol. 187 *a*.

19. Jeremiah and Lamentations. Fol. 199 *a*.

20. Ezekiel. Fol. 216 *a*.

21. Daniel. Fol. 227 *a*.

22. Bel (ܒܹܝܠ ܦܬܸ݁ܟ݂ܪܵܐ) and the Dragon (ܬܲܢܝ̣ܢܵܐ). Fol. 231 *b*. Subscription: ܫܠܸܡ ܫܡܵܗܐ ܘܲܩܪ̈ܵܝܵܬ݂ܵܐ ܕܕܝܵܬ݂̇ܝ̣ܩܝ̣ ܥܲܬܝ̣ܩܬܵܐ.

23. The Gospel of S. Matthew. Fol. 232 *b*.

24. The Gospel of S. Mark. Fol. 242 *a.*

25. The Gospel of S. Luke. Fol. 247 *a*.

26. The Gospel of S. John. Fol. 257 *a*.

27. The Acts of the Apostles. Fol. 266 *a*. Subscription: ܫܠܸܡ ܦܪܵܟܣܝܣ ܕܲܫܠܝ̣ܚܹܐ

28. The three Catholic Epistles, viz. the Epistle of S. James, the 1st Epistle of S. Peter, and the 1st Epistle of S. John. Fol. 276 *a*. The subscription ܫܠܡ ܦܪܣܝܣ ܕܲܫܠܝ̣̈ܚܹܐ is repeated, fol. 279 *a*.

29. The fourteen Epistles of S. Paul, in the usual order. Fol. 279 *a*. After the sub­scription of the Epistle to the Hebrews, we read the following words, fol. 303 *b*. ܫܠܸܡ ܠܡܸܟ̣ܬ݂̈ܒ݂ ܫܡܵܗ̈ܐ ܥܲܣܩ̈ܐ ܘܲܩܪ̈ܝܵܬ݂ܐ ܕܡ̣ܢ ܟܠܗܘܿܢ ܟܬ݂ܵܒ݂̈ܐ ܕܨܘܼܪܸܬ ܟܬ݂ܵܒ݂ ܕܥܲܬ݁ܝ̣ܩܬ݁ܐ ܘܕܲܚܕܲܬ݁ܐ ܕܗ̇ܘܐ ܣܵܟ݂ܐ ܕܟ݂ܠܗܘ݀ܢ ܨܚܵܚܲܝܗܘܿܢ ܒܲܟ݂ܢܝ̣ܫܘܼ ܫܹܬ݂ܡܵܐܐ ܘܚܲܡܸܫܬ̣̈ܥܣܲܪ ܨܚܵܚ̈ܐ ܕܐܘܿܪܵܝܬ݁ܐ ܡܵܐܐ ܘܥܹܣܪܝ̣ܢ ܘܸܫܬ݁ܐ ܕܒ̣ܝܹܬ ܡܵܘ̈ܬ݁ܒܹܐ ܟܠܗ ܡܵܐܐ ܘܸܫܬ݁ܝ̣ܢ ܘܐܲܪܒ݁ܥܐ. ܕܕܵܘܝ̣ܕ̣ ܥܹܣܪܝ̣ܢ ܘܬܸܫܥܵܐ ܕܲܢܒ̣ܝ̈ܐ ܡܵܐܐ ܘܲܬ̣ܠܬ݂ܝ̣ܢ ܘܚ̣ܕ. ܕ̇ܚܕ݂ܬ݁ܐ ܡܵܐܐ ܘܹܫܬ݁ܝ̣ܢ ܘܚܲܡܫܵܐ.

“Here ends the writing of the difficult vowel-points and readings of all the Books of the Scriptures of the Old and New Testa­ments, the sum of the number of whose sections @[ These sections are regularly marked on the margins throughout the whole manuscript]@ is 615; viz. 126 in the Tōrāh, 164 in the whole Bēth-Mautbē, @[This term includes the Book of Joshua, Judges, Samuel, Kings, Proverbs, Ecclesiasticus, Ecclesiastes, Ruth, the Song of Songs, and Job. See Add. 14,410]@ 29 in David (the Psalms), 131 in the Prophets, and 165 in the, New Testament.”

As specimens of the text, take Exod. I. 1—7, Ps. 1., and S. Mark I. 1—5.

܏ܬܘܼܒ: ܫ̈܏ܡܵܗܸܐ: ܘܲ܏ܩܪܵܝܵܬ݂ܵܐ: ܕܡ̣ܢ ܡܲ܏ܦܩܵܢܵܐ: ܣ̣܏ܦܪܵܐ: ܕܲ܏ܬܪܹ̈ܝܢ: ܕܐ܏ܘܿܪܝܵܬܵܐ: ܘܗܵܠܝܢ ܫܡ̈ܗܸܐ ܕܲܒ̣ܢ̈ܝ ܐܝ̣ܣܪܵܝܠ ܕܥܲܠ̣ܘ ܠܡ̣ܨܪܹܝܢ ܥܲܡ ܝܲܥܩܘܿܒ̣ . ܘܝܵܘܣܦ ܗ̇ܘܐ ܒܡ̣ܨܪܹܝܢ . ܘܲܒ̣ܢ̈ܝ ܐܝ̣ܣܪܵܝܠ ܟܒ݁ܪܘ ܘܐܵܘܸܠܕܘ ܘܲܣܓ̣ܝ̣ܘ ܀ܐ. ܠܗ܀

܏ܬܘܼܒ: ܏ܫܵܡܗ̈ܐ: ܕ܏ܡ̣ܢ ܏ܟܬܵܒ݂ܐ: ܕܡܲܙ܏ܡܘܿܪ̈ܐ: ܏ܕܛܘܼܒܢܵܐ: ܕܵܘ܏ܝ̣ܕ: ܏ܟ݂ܕ ܪܵܫ܏ܡܝ̣ܢܲܢ: ܏ܐܦ ܏ܥܸܠܲܠܬ݂ܗܘܿܢ: ܕܡܲܙ܏ܡܘܿܪ̈ܐ: ܏ܦܵܣܝ̣ܩܵܐܝ̣ܬ. ܕܚܕܐ ܏ܡܲܪܬ݁ܝܢܘܼܬ݂ܵܐ

܏ܡܪ܀ ܐ܀

ܛܘܼܒܘܗܝ ܠܓܲܒܼܪܐ ܕܒܐܘ̣ܪܚܵܐ ܕܥ̇ܘ̈ܠܐ ܠܐ ܗܲܠܸܟ̇. ܘܲܒܪܹܥܝܢܵܐ ܕܚ̈ܛܝܹܐ ܠܐ ܩܵܡ̇. ܘܥܲܠ ܡܵܘܬ݁ܒ̣ܵܐ ܕܲܡܡܲܝ̈ܩܢܹܐ ܠܐ ܝ̣ܬ݂ܸܒ܇ ܐܠ̣ܐ ܒܢܵܡܘܿܣܹܗ ܕܡܪܝܐ ܨܹܒ݂ܝܵܢܗ.. ܕܦܹܐܪ̈ܘܗܝ ܝܗ̇ܒ ܒܙܲܒ̣ܢܹܗ ܘܛ̇ܪ̈ܦܘܗܝ ܠܐ ܢܵܬܪܝ̣ܢ.

ܐܝܟ.ܐ

ܘܟܠ ܕܥ̇ܒܕ ܡܫܲܠܸܡ ܘ. ܐܠ̣ܐ̣ ܐܲܝܟ ܥܘܼܪܵܐ ܕܕ̣ܵܪܝܵܐ ܪܘܼܚܐ. ܡܛܠ ܕܝܵܕ̣ܥ ܗ̇ܘܼ ܡܪܝܐ ܐܘܼܪܚܵܐ ܕܙܲܕܝ̣ܩ̈ܐ. ܘܐܘܼܪܚܵܐ ܕܪ̈ܫܝܥܐ ܬ̣ܹܐܒܲܕ݂. ܏ܬܘ̣ܒ ܡ̣ܢ ܏ܟܵܪܘܿܙܘܼܬ݂ܵܐ ܕܡܵ܏ܪܩܘܿܣ ܪܹܫܐ ܕܐܹܘܵܢܓ݂ܵܠܝܘܿܢ ܕܝ̣ܫܘܿܥ ܡܫܝ̣ܚܵܐ ܒܪܹܗ ܕܐܲܠܵܗܐ. ܐܲܝܟ ܕܲܟ̣ܬ݂ܝ̣ܒ̣ ܒܐܹܫܲܥܝܵܐ ܢܒ̣ܝ̱ܵܐ. ܕܗܵܐ ܡܫܲܕ̈ܪ ܐ̣ܢܐ ܡܲܠܲܐܟ݂ܝ ܩܕ݂ܡ ܦ݁ܲܪܨܘܿܦ݁ܵܟ ܕܢܲܬ݂ܩܸܢ ܐܘܼܪܚܵܟ.. ܘܢܵܦܩܵܐ ܗ̣ܘܬ ܠܘܵܬ݂ܗ ܟ݁ܠܗ̇ ܟܘܿܪ ܕ̣̇ܝܗܘܼܕ݂..

܀ܐ܀

The marginal annotations chiefly refer to matters of pronunciation and accentuation. For example: fol. 2 *b*, ܐܲܝܟ݁ܐ̄ ܐ̄ܢ̣ܬ ܐܕܡ.. marg. ܓܢܘܒ ܐܠܦ Fol. 2 *b* ܕܦܲܩܸܕܬ݁ܵܟ marg. ܘܓܢܘܒ ܕܠܕ Fol. 4 *b,* ܐܵܙܠܝ̣ܢ ܘܗܵܦܟ̇ܝ̣ܢ marg.ܓܢܘ. ܠ Fol. 110 *a*, ܘܲܚܢܲܢ̄ ܚ݊ܢܲܢ ܐܲܟ݂ܚܕ݂ܵܐ ܒܒ̤݁ܝܬ݁ܵܐ marg. ܠܐ ܬܓܢܘܒ ܚܝܬ Fol. 4 *a*, ܡܹܕܝܵܪܹ̈ܐܥܒ̣̱ܕܹܝܗ̇ ܠܩܹܒܘܿܬܵܐ marg. ܗܓܝ. Fol. 4 *a*, ܡ̣ܢ ܟܠ ܡܹܐܟܠܵܐ ܕܡܹܬ݂ܐ̱ܟ݂ܹܠ marg. ܗܓܝ Fol. 11 *b*, ܡܸ݊ܬ݂ܩܛܵܠܘܼ ܢ̣ܬܩ݊ܛܸܠ marg.ܠܐ ܬܗ (ܬܗܓܐ) Fol. 8 *a*, ܘܐܲܟ݂݊ܒ̣̈ܪܬܸ݁ܗ ܛ̇ܒ ܛܵܒ marg. ܐܝܟ.ܓ Fol. 8 *b*, ܘܲܩܪܸܒܘ ܠܡ̣ܬ̣݊ܒ̣̈ܪ ܬܲܪܥܵܐ marg. ܐܝܟ ܕ Fol. 7 *a*, ܘܐܹܬ݂ܚܲܫܒܸ݁ܬ݂ ܠܗ ܠܙܲܕܝܩܘܼ marg. ܐܝܟ.ܓ Fol. 20 *b*, ܘܚܲܫܒ̣̈ܢ ܐܝܟ ܓܵܫ̈ܘܿܫܹܐ ܕܐܲܪܥܵܐ marg. ܐܝܟ. ܓ Fol. 4 *a*, ܐܹܬ݁ܬ̣ܪܵܥܘ marg. ܚܕܐ ܬ Fol. 18 *b*, ܗܐ ܡܵܪܝ ܠܐ ܝ̇ܕܥ ـ ܥܲܡܝ ـ ܡ̇ܢܐ ܐ̄ܝ̇ܬ ܒܒܸܝܬܹ݁ܗ marg. ܚܕܐ ܥ ܘܚܕܐ ܡ Fol. 7 *a*, ܒܲܪ ܒܲܝܬ݁ܝ ܗ̇ܘܸ ܝܵܪܹܬ ܠܝ̣ marg. ܐܣܩ ܗ Fol. 15 *a*, ܘܥܵܢ̈ܐ ܥܵܢ̈ܝ marg. ܠܐ ܬܣܩ Fol. 11 *a*, ܘܐܡ̣ܪ ܥܲܒ݂ܕܐ ܗܘܝ̣ܘ ـ ܡܪܝ marg. ܐܩܦ Fol. 21 *a*, ܘܫܸܓ݁ܵܪܹ̈ܐ (sic, altered from ܘܫܵܓ݁ܵܪܸ̈ܐ), marg. ܠܐ ܬܦܬܚ ܫ Fol. 22 *a*, ܘܲܗܘܼ̈ܘ ܒܢ̈ܝ ܦܲܪܝ̣ܨ. marg. ܠܐ ܬܩܫܐ. ܦ Fol. 11 *b*, ܘܲܗܘܼܐ ܕܟܕ ܢܓܸ݁ܪܘ ܠܗ̇ ܬܲܡܵܢ ܝܵܘ̈ܡܵܬܵܐ marg. ܪܬ (ܪܬܡܐ) Fol. 10 *a*, ܒܲܝܢܲܝ ܘܠܟ ܡܵ̄ܢܲܐ. ܗ̣ܝ marg. ܡܫܐܠܢܐ Fol. 26 *a*, ܡܪܝ ܠܡܢܵܐ ܐܲܒ̣ܐܫ̣ܬ ܠܥܡܐ ܗܢܐ marg. ܡܬܟܫܦܢܐ Sometimes they are explana­tory of difficult words. For example: fol. 1 *b*, ܐܘܿܪܵܝܬ݁ܵܐ is explained by ܢܘܗܪܐ ܐܬ݂ܐ Fol. 2 *a*, ܐܲܕ̣ܡ̱ܬ݂ܐ by ܚ̣ܠܐ ܣܘܼܡܵܩܐ Fol. 2 *a*, ܓܝ̣ܚܘܿܢ by ܗܘܝܘ ܢܝܠܘܣFol. 104 *a*, ܘܟ݂ܘܿܬ݁ܝ̣ܢܵܐ̇̄ ܡܚܲܛܲܒ݂ܬ݁ܵܐ by ܡܚܛܒܬܐ ܡܦܬܟܬܐVarious readings and references to the Hebrew and Greek texts occasionally occur. For example, Ps. cxxii. 2, fol. 140 *b*, ܘܐܲܝܟ ܥܲܝ̈ܢܐ ܕܐܲܡܬ݂ܵܐ ܠܘܿܬ݂ ܡܵܪܬܵܗ̣̇., the marg. has ܒܐܚܪܢܐ ܫܪܝܪ ܡܪܬܗ̇.. On Ecclesiasticus, xxxvii. 10, fol, 157 *b*, ܘܡܹܢܹܗ ܟܲܣܝ̣ ܪܵܐܙܵܟ is remarked ܒܟ̈ܬܒܐ ܐܚܪ̈ܢܐ ܠܐ ܬܦܬܚ ܟـ Fol. 24 *b*, Exod. i. 19, ܡܛܠ ܕܚܲܝ̈ܬ݂ܵܐ ܐܹ̈ܢܸܝܢ marg. Fol. 85 *a*, Judges vii. 11, ܘܓ݂ܹܕܥܘܿܢ ܒܪܹܗ ܚ̇ܵܒܹܛ ܗܘ̣ܐ ܚܹܛܹ̈ܐ ܒܓ݂ܵܬ, marg.ܥܒܪܝܐ ܒܓܢܬܐ ܐܡ̇ܪ Fol. 85 *b*, Judges, vi. 19, ܘܲܡܨܲܠܠܵܐ ܐܲܪܡܝ̣ ܒܩܹܣܛܵܐ marg. ܥܒܪܝܐ ܐܡ̇ܪ ܘܙܘܡܐ ܐܪܡܝ ܒܩܪܐܐ Fol. 84 *a*, Judges iii. 15, ܓܲܒܪܐ ܕܲܦܫܝ̣ܓ݂ܵܐ ܗ̣ܘܸܬ݂ ܐܝ̣ܕܹܗ̄ ܕܝܲܡܝ̣ܢܵܐ marg. ܝܘܢܝܐ ܕܲܡܝܲܡܲܢ ܐܡ̇ܪ (ἀμφοτεροδἑξιος) Fol. 98 *a,* 1 Sam. xxii. 18, ܬܡܢܝ̣ܢ ܘܚܲܡܫܐ ܓܲܒ݂ܪ̈ܝܢ marg. ܒܝܘܢܝܐ ܬܡܢܡܐ ܘܚܡܫܝܢ Fol. 108 *b*, 1 Kings, i. ܘܬܹܗܘܐ ܠܗ̄ ܡܫܲܡܫܵܢܝ̣ܬ݂ܵܐ marg. ܝܘܢܝܐ ܡܫܚܢܢܝܬܐ ܐܡܪ Fol. 137 *b*, Ps. exi. 1, ܒܡܸܠܟ̇ܐ ܕܲܬ̣ܪ̈ܝ̣ܨܐ ܒܥܹܕ̣ܬܵܐ marg. ܝܘܢܝܐ ܘܥܕܬܐ ܐܡ̇ܪ Fol. 188 *b*, Hosea, xi. 4, ܒ̈ܚܸܒ̣ܠܹܐ ܕܒܢ̈ܝ ܐܢ̈ܫܐ marg. ܗܢܐ ܕܝܢ ܐܝܟ ܕܒܝܘܢܝܐ ܦܚܡ ܚܸܒ̈ܠܐ. ܐܠܐ ܐܝܟ ܕܒܣܘܪܝܝܐ ܚܲܒ̣̈ܠܐ ܐܝܬܘܗܝ Peculiarities in the readings of the Syriac (Nestorian) schools are also referred to (foll. 120 *a*, 259 *b*, ܐܣܟܘܠܐ ܐܚܪܬܐ); in particular those of Nisibis (ܢܨܝܒܝܢ, foll. 18 *a* and 23 *b*, etc.), of Mār Mārī near Seleucia (ܒܝܬ ܡܪܝ ܡܐܪܝ ܠܥܠ ܣܠܩ fol. 10 *a*), of Mā-hūzā (ܡܵܚ̈ܘܿܙܢܵܝܹܐ foll.115 *b,* 116 *b*, etc.) of Aitīlāhā (ܒܝܬ ܐܝܬܝܠܗܐ foll. 250 *a*, 256 *b*, 257 *a*, etc.), and of Kandūkē (ܒܝܬ ܟܢܕ̈ܘܩܐ foll. 28 *a*, 69 *a*, 252 *a*, etc.). In one note, fol. 8 *b*, the agreement of the schools on a certain point is mentioned, ܠܦܘܬ ܐܚܝܢܘܬܐ ܕܡ̈ܠܦܢܐ ܕܐܣܟ̈ܘܠܣ

II. Fol. 303 *b*. A selection of passages from the Scriptures, to illustrate the use of the various signs of punctuation and accentuation, separately and in combination. Title: ܬܘܒ ܥ̣ܠ ܦܘܼܚܵܡܵܐ ܕܥܹ̈ܠܵܝܐ ܘܬܸ݁ܚ̈ܬ݁ܵܝܹܐ ܘܙܵܘ̈ܓܹ݁ܐ ܘܥܹܨ̈ܝܵܢܹܐ ܘܪ̈ܵܗܛܹܐ ܘܲܡܙܝ̣̈ܥܵܢܹܐ ܘܫܲܪܟ̇ܐ ܕܐܲܚܪ̈ܵܢܐ ܕܨܘܼܪܸܬ ܟܬ݂ܵܒ̣.

III. Fol. 308 *a*. On various letters of the alphabet and their combinations.

1. On the combinations in writing of the letters ܒ ܕ ܘ ܠ at the beginning of words. ܬܘܼܒ ܥܠ̣ ܪܘܟ݁ܵܒ̣ܐ ܕܐܵܬ݂ܘ̈ܵܬ݂ܐ. ܐܲܪ̈ܒ̣̈ܥ ܐܢ̈ܝܢ ܐܵܬ݂ܘܵܢ ܕܡܸܬܸ̇ܡܪ̈ܵܢ ܥ̣ܠ ܫܡ̈ܵܗܐ ܘܡܹ̈ܠܐ ܐܝ̣ܬܸ̇ܝܗܹܝܢ ܕܝܢ ܗܠܝܢ. ܒܹ . ܕܵ. ܘܵ . ܠܵ ..

2. On the combinations of the same four letters with ܒ ܓ ܕ ܟـ ܦ ܬ at the beginning of words, ܬܘܼܒ ܥ̣ܠ ܗ̈ܵܢܝܢ ܫܹ̇ܬ݂ ܐܵܬ݂ܘܵܢ ܟܕ ܡܹܣܬܲ݁ܩܒ݁ܠܢ ܒܪܹܝܫ ܫܡ̈ܗܐ ܘܡܸܬܸ̇ܐܡܪ̈ܢ ܥ̣ܠ ܐܲܪ̈ܒ̣̈ܥ ܐܵܬ݂ܘܵܢ ܕܡ̣ܢ ܠܥܹܠ ܥܠܲܝܗܹܝܢ ܡܸܬ݂ܟ̣̈ܒ̣ܫܵܢ. ܗܵܘܝܵܢ ܕܝܢ ܫܹܬ. ܒܹ

ܓܵ . ܕܵ . ܟܵـ . ܦܹ . ܬܵ ..

3. On the letters ܐ ܡ ܢܢ ܬ as marking tenses and persons. ܐܲܪ̈ܒ̣̈ܥ ܐܢܝ̈ܢ ܐܵܬ݂ܘܵܢ ܡܫܵܘܕܸ݁ܥܬ݂ ܙܲܒܢ̈ܐ ܘܦܲܪ̈ܨܘܿܦܐ. ܐܲܝܠܝܢ ܐ̈ܢܝܢ ܗܵܠܝܢ. ܐܵ . ܡܹ . ܢ̣ܢ . ܬܵ .

4. On the letters ܐ ܗ ܘ ܝ ܟـ ܢܢ ܬ, when suffixed ܫܒ̣ܥ ܐܹ̈ܢܝܢ ܐܵܬ݂ܘܢ ܕܟ݂ܵܝ̈ܢܵܢ ܒܫܘܼܠܵܡ ܫܡܵܗܐ ܣܘܼܥܪ̈ܵܢܵܝܹܐ. ܐܲܝܠܝܢ ܐܹ̈ܢܝܢ ܗܵܠܝܢ. ܐܵ . ܗܹ . ܘܵ . ܝ̣ـ . ܟܵـ . ܢ̣ܢ

ܬܵ.

Subscription, fol. 309 *b*: ܫܠܸܡ ܒܣܘܼܝܵܥ ܡܵܪܢ ܪܲܚ̣ܡܘܗܝ ܣܓ̈ܝ̣ܕ݂ܐ ܕܐܲܠܗܢ ܛܵܒܐ ܛܘܼܟ݁ܵܣܵܐ ܡܕܡ ܕܫܲܦܝܪ ܐܹܬ݂ܛ̇ܟ̣̈ܣ ܡ̣ܢ ܡܲ̈ܠܵܦܢܐ ܪܲܒ̇ܵܢܲܝܢ ܠܝ̣ܕܸ݁ܥܬ݂ܵܐ ܕܝ̈ܵܠܘܿܦܹܐ ܚܢܢ ܒ̈ܢܲܝܗܘܢ̇ ܫܘܼܒ̣ܚܐ ܠܐܲܒ̣ܐ ܕܚܲܝܹܠ ܘܠܲܒ̣ܪܐ ܕܥܲܕ̣̈ܪ ܘܲܠܪܘܼܚܐ ܩܲܕ݁ܝ̣ܫܵܐ ܕܣܲܝܲܥ. ܘܡ̣ܢ ܦܘ݂ܡ ܟܠܗܘܿܢ ܡ̈ܠܝ̣ܠܐ ܬ̣ܹܫܒ݁ܘܿܚܬ݁ܐ ܬܹܣܲܩ ܠܡܵܪܘܼܬ݂ܹܗ ܠܥܠܡ ܥܵܠܡ̣ܝܢ ܐܡܝܢ..

IV. Fol. 309 *b*. The following brief ex­planation of certain critical marks attached to words in the biblical text. ܏ܬܘܒ ܏ܒܝܕ ܏ܐܠܗܐ ܏ܟܬܒܝܢܢ ܏ܢܝܫܐ ܏ܕܦܘܚܡܐ ܏ܕܟ̈ܬܒܐ ܏ܕܡ̈ܩܪܝܢܐ @[The word ܡܲܩܪܝܵܢܵܐ literally means “teacher of reading.”]@ @[On Rām-yeshūa’ see Assemani, Bibl. Orient., t. iii. pars. i., p. 86]@ @[The name erased is evidently that of Narses, ܢܪܣܝ The others are Abraham and John of Beth-Rabban. See Assemani, Bibl. Orient., t. iii., pp. 63,71, and 72; in particular, p. 71, note 1.]@ ܘ܏ܕܪܒܢ ܏ܪܡܝܫܘܥ ♱ ܕܥ ܕܝܢ ܐܘ ܩܪܘܝܐ: ܕܐܡܬܝ ܕܦܓ݁ܥ ܐܢܬ ܒܣܝ̈ܡܐ ܕܣܪܝܩܘܢ܆ ܕܥ̣ ܕܠܝܬ ܒܟ̈ܬܒܐ ܕܡܲܩܪ̈ܝܢܐ܇ ܐܠܐ ܫܪܝܪܝܢ. ܘܐܢ ܦܓ݁ܥ ܐܢ̣ܬ ܒܣܝ̈ܡܐ ܕܲܕܝܘܬ݂ܐ ܕܐܝܬ ܠܥܠ ܡܢܗܘܢ ܣܪ̈ܛܐ ܕܣܪܝܩܘܢ܆ ܠ̇ܐ ܫܲܪܝ̣ܪܝ̣ܢ. ܒܪܡ ܕܝܢ̇ ܒܡܩܪ̈ܝܢܐ̣ ܐ̇ܝܬ ܐܢܘܢ. ܘܐܢ ܦܓ݁ܥ ܐܢ̣ܬ ܒܫܡ̈ܗܐ ܕܐܝܬ ܠܥܠ ܡܢܗܘܢ ܣܪ̈ܛܐ ܕܣܪܝܩܘܢ܆ ܕܪܒܢ ܪܵܡܝ̣ܫܘܿܥ ܐܢܘܢ. ܐܦ ܠܗ ܗ̇ܟܢ ܣܪܝܛܝܢ ܠܗ ܒܲܟ̣̈ܬ݂ܒ̣ܘܗܝ. ܘܐܢ ܦܓ݁ܥ ܐܢܬ ܒܣܝ̈ܡܐ ܕܲܕܝܘܬܐ ܕܐܝ̇ܬ ܠܥܠ ܡܢܗܘܢ ܣܪ̈ܛܐ ܕܕܝܘܬܐ̣. ܫܲܪܝܪܝܢ ܐܢܘܢ ܣܝ̈ܡܐ. ܒܪܡ ܕܝܢ̇ ܐܢ ܡܲܥܒ̣̈ܪ ܐܢ̣ܬ ܠܗܘܢ̇ ܒܩܪܝܵܢܟ݂ ܕܨܒܝܢܟ ܐܝܬܝܗ̇. ܘܐܢ ܦܓ݁ܥ ܐܢܬ ܒܫܡ̈ܗܐ ܕܐܝܬ ܠܥܠ ܡܢܗܘܢ ܣܪ̈ܛܐ ܕܕܝܘܬܐ̣. ܕܥ̇ ܕܐܦ ܒܡ̇ܩܪ̈ܝܢܐ̣ ܗ̇ܟܢ ܣܪ̈ܝܛܝܢ. ܡܬܩܪ̈ܝܢ ܐܢܘܢ ܕܝܢ ܐܦ ܣܪ̈ܛܐ ܗ̇ܢܘܢ ܕܲܣܪܝ̣ܩܘܿܢ ܘܕܕܝܘܬܐ. ܒܪܡ ܕܝܢ ܠܐ ܫܪܝܪܝܢ. ܕܥ ܕܝܢ ܐܦ ܗܕܐ. ܕܟܠ ܣܝ̈ܡܐ ܕܣܪܝܩܘܢ ܐܢܘܢ̇ ܐܢ ܡܙܝ̈ܥܢܐ ܘܐܢ ܪ̈ܬܡܐ. ܘܐܢ ܡܩ̈ܝܡܢܐ ܘܐܢ ܙܘ̈ܓܐ. ܘܦܣܝ̈ܩܬܐ ܟܠ ܣܝ̈ܡܐ ܕܣܪܝܩܘܢ ܐܢܘܢ ܐܘܟܝܬ ܐ̈ܬܘܬܐ. ܘܐܢ ܩܪ̈ܝܬܐ ܐ̈ܢܝܢ ܕܪܒܢ ܪܡܝܫܘܥ ܐ̈ܢܝܢ. ܒܟ̈ܬܒܐ ܕܝܢ ܕܡܩܪ̈ܝܢܐ ܠܝܬ ܐ̈ܢܝܢ. ܘܬܘܒ ܕܥ ܕܟܬ̈ܒܐ ܕܡܩܪ̈ܝܢܐ ܗܢܘܢ ܐܢܘܢ ܕܐܬܟܬܒܘ ܡܢ ܙܒܢܐ ܕܪܒܢ. . . ܘܕܐܒܪܗܡ ܘܝܘܚܢܢ. ݊ ܘܒܗܘܢ ܡܩܪܝܢ ܒܐܣܟܘܠܐ. ܘܐܢ ܦܓ݁ܥ ܐܢܬ ܒܣܝ̈ܡܐ ܕܡܬܩܪ̈ܝܢ ܒܥܨ̈ܝܢܐ ܟܠܗܘܢ ܡܙܝ̈ܥܢܐ ܩܪܝ. ܐܡܬܝ ܕܝܢ ܕܬܚܬܝܐ ܩ̇ܪܐ ܐܢܬ. ܗ̇ܘ ܡܙܝܥܢܐ ܕܣܪܝܛ ܐܥܒܪܝܗܝ ܗܟܢܐ ܘܐܦܢ ܐܝܬ ܢܦ̈ܨܐ ܕܐܝܬ ܒܗܘܢ ܫܡܐ ܕܐܝܬ ܦܩܘܕܐ ܘܢܦܨܐ. ܩܪܝ ܩܕܡܐܝܬ ܒܦܩܘܕܐ ܣܡܟܐ ܒܠܚܘܕ. ܘܟܝܢ ܐܢ ܨ̇ܒܐ ܐܢܬ܇ ܕܬܩܪܐ ܦܩܘܕܐ ܐܥܒܪ ܢܦܨܐ ܘܐܩܪܝ. ܘܟܠ ܐܝܟܐ ܕܐܝܬ ܒܢ̈ܦܨܐ ܐܡ̣ܪ ܐܘ ܐܡ̇ܪ ܐܘ ܐܡܪܝܢ: ܢܦܨܐ ܗܘ ܠܗ ܡܪܢܝܐ. ܘܢܬܩܪܐ̣ ܒܟܠ ܥܕܢ. ܘܗܢܐ ܐܝܬܘܗܝ ܢܝܫܐ ܕܟܠܗܘܢ ܟܬ̈ܒܐ ܐ̈ܣܟܘܠܝܐ ܩܪܝ ܩܪܝ ܘܠܐ ܬܗܡܐ ܢܘܗܪܐ ܗܘ ܓܝܪ ܠܟ ܐܬܟܬܒ ܢܘܗܪܐ ܕܒܚܫܘܟܐ ܡܢܗܪ. ܘܢܨܝܚܘܬܐ ܕܒܐܘܟܡܘܬܐ ܡܨܠܚܐ. ܘܚ̈ܝܐ ܕܒܐ̈ܣܛܘܟܣܐ ܚܠܕܝܢ. ܘܗܘܢܐ ܕܒܡܨܝܕܬ ܣܪ̈ܛܐ ܡܬܥܪܙܠ ܘܡܬܨܝܕ. ܫܘܒܚܐ ܠܗ ܠܡܫܟܚܢܐ ܫܝܬܢܝܐ ܕܗܠܝܢ ܛܘܒܘܗܝ ܕܝܢ ܘܠܝܪܘܬܐ ܐܢ ܢܟܫܪ ܘܒܩܪܝܢܐ ܀ ܥܒ̇ܕܐ ܢܚܠܘܛ܀

q[P]q

On foll. 310 *b* and 311 *a* we dins a series of notes, written b the same hand as the rest of the book.

The first three inform us that this books was written by %Babai the deacon, in the convent of Mār Gabriel (also called the convent of the Confessors) near Harrān, in the year of the Greeks 1210 A.D. 899, when Mār John @[John III., according to Le Quien, Oriens Christ., t. ii. Col. 1133. He died in the autumn of this same year. Compare Assemani, Bibl. Orient., t. ii., p. 440, no. 56.]@ was Catholic Patriarch of the East, and Mār Jacob bishop of Harrān and Callinicus (%). ܗܢܐ ܕܩܪ̈ܝܬܐ ܕܨܘܪܬ ܟܬܒ܇ ܒܐܝܪܚ ܢܝܣܢ. ܕܫܢܬ ܐܠܦ ܘܡܐܬܝܢ ܘܥܣܪ ܒܕܝ̈ܘܢܝܐ. ܕܐܝܬܝܗ̇ ܕܐܠܟܣܢܕܪܘܣ ܒܪ ܦܝܠܝܦܘܣ ܡܠܟܐ ܕܡܝܩ̈ܕܘܢܝܐ. . ܒܪܝܫܢܘܬܗ ܕܦܠܥܐ ܟܫܝܪܐ. ܠܡܦܝܐܕܐ ܢܗܝܪܐ. ܡܕܒܪ ܠܥܢܐ ܦܪܘܩܝܬܐ ܢܝܚܐܝܬ ܘܒܣܝܡܐܝܬ. ܚܣܝܐ ܘܐܒܐ ܕܚܣܝܘܬܐ ܡܪܝ ܝ̇ܘ݊ܗܐܢ݊ܢܝܣ݊ ܩ݊ܬܘ݊ܠܝܩ݊ܐ ܦܛܪܝܪܟܝܣ ܕܡܕܢܚܐ. ܘܒܝ̈ܘܡܝ ܚܣܝܐ ܒܩ̈ܕܝܫܐ ܘܐܬܠܝܛܐ ܒܐܓܘܢܝ̈ܣܛܐ. ܥܝܪܐ ܘܚܦܝܛܐ ܘܟܫܝܪܐ. ܪܥ̇ܐ ܥܢܗ ܕܡܫܝܚܐ ܒܙܗܝܘܬܐ ܘܩܕܝܫܘܬܐ ܡܪܝ ܝ݊ܥܩ݊ܘܒ݊ ܐܦܝ݊ܣܩ݊ܘܦ݊ܐ ܕܚܪܢ ܘܕܩܠܢܝܩܣ.

ܐܬܟܬܒ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܚܪܢ ܡܕܝܢܬܐ ܕܥܠ ܓܢܒ ܒܝܬ ܢܗܪ̈ܝܢ. ܘܐܬܦܚܡ ܘܐܬܛܟܣ ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܡܪܝ ܓܒܪܝܐܝܠ ܩܕܝܫܐ. ܕܡܬܟܢܝܐ ܒܝܬ ܡ̈ܘܕܝܢܐ.

ܒܪܗ ܕܐܒܐ. ܒܪܗ̇ ܕܒܬܘܠܬܐ. ܝܫܘܥ ܡܫܝܚܐ. ܐܠܗܐ ܫܪܝܪܐ. ܡܒܪܟܐ ܕܠܥܠܡܝܢ. ܚܘܢ ܒܪ̈ܚܡܝܟ ܣܓܝ̈ܐܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܥܬܝܕ. ܠܒܒܝ ܡܫܡܫܢܐ ܕܟܬ݂ܒ ܐܝܟ ܚܝܠܐ ܟܝܢܝܐ ܕܝܠܗ. ܐܚܘܢ ܩܪܘܝܐ ܨܠܐ ܥܠܝ. ܘܐܢ ܦܕܬ ܫܘܒܩܢܐ ܠܡܚܝܠܘܬܝ ܫܟܢ.

The next two notes state that the book was written for one Dodon of Dūra, who purchased it for his sons Sīsīn and Makkīkā, by the former of whom it was collated and corrected.

ܦܚܡ ܕܝܢ ܘܬܪܨ̣̇: ܠܟܬܒܐ ܗܢܐ. ܕܘܝܐ ܘܫܠܚܐ ܕܟܠܗܘܢ ܐ̈ܕܡܝܐ. ܣܝܣܝܢ ܕܒܫܡܐ ܠܚܘܕ ܡܫܡܫܢܐ. ܒܪ ܕܘܕܘ ܕܘܪܝܐ. ܐܝܟ ܕܠܬܘܪܨܐ ܕܝ̈ܠܘܦܐ̇. ܘܝܘܠܦܢܐ ܕܬܠܡ̈ܝܕܐ. ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠܘܗܝ. ܕܢܬܚܢܢ ܐܝܟ ܓܝܣܐ ܒܙܩܝܦܐ. ܐܡܝܢ.

ܝ̣ܨܦ ܕܝܢ ܘܩܢܝܗܝ ܠܟܬܒܐ ܗܢܐ. ܕܘܕܘܢ ܕܘܪܝܐ. ܒܪ ܐܢܩܝܡ ܩܫܝܫܐ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܩܢܘܡܗ. ܘܕܒܢܘ̈ܗܝ ܗܢܘ ܕܝܢ ܕܣܝܣܝܢ ܡܫܡܫܢܐ. ܘܡܟܝܟܐ ܐܚܘܗܝ. ܕܐܠܗܐ ܢܚܟܡ ܐܢܘܢ ܒܣܦܪ̈ܐ ܪ̈ܘܚܢܝܐ . ܘܠܡܛܪ ܘܠܡܥܒܕ ܟܠܗܘܢ ܦܘ̈ܩܕܢܐ ܐܘ̈ܢܓܠܝܐ ܐܝܢ ܘܐܡܝܢ. Then follow the words ܠܐ ܡܪܝ ܢܬܛܠܡ ܐܓܪܐ ܕܚܡܫ ܬܐܡ̈ܬܐ ܕܠܐܝ: ܘܕܬܪ̈ܬܝܢ ܕܐܨܕ. ܘܙܪܥ ܙܪܥܐ ܒܚܩܠܐ ܕܚܝ̈ܘܬܐ̇. ܒܐܒܪ̈ܐ ܕܦܪ̈ܚܬܐ. ܒܚܝܠܐ ܕܪܘܚ ܩܘܕܫܐ.

"Lord, let not be withhold the reward of the five pairs (of fingers) that have laboured, and of the two (eyes) that have exerted themselves, and sown seed in the field of animals (i.e. on vellum) with the feathers of birds (i.e. quills), through the strength of the Holy Spirit."

ܫܪܝܪܐܝܬ ܐܘ ܩܪܘܝܐ ܕܐܟܙܢܐ ܕܚ̇ܕܐ ܩܘܒܪܢܝܛܐ ܡܐ ܕܡܬܡܢܥܐ ܐܠܦܗ ܡܢ ܟܝ̈ܡܘܢܐ ܘܓ̈ܠܠܐ ܕܝܡܐ ܗܟܢܐ ܘܐܦ ܗ̣ܘ ܟܬܘܒܐ ܠܣܘܪܓܕܐ ܐܚܪܝܐ..

"Of a truth, O reader, just as the pilot rejoices when his ship reaches (the harbour and is safe) from the storms and waves of the, sea, so too the scribe rejoices at (reaching) the last line."

On foll. 311 *b* we have, one of the ordi­nary anathemas, here, somewhat fuller than usual. ܟܠ ܕܝܢ ܕܫ̇ܩܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܟܬܘܒ ܡܢܗ. ܐܘ ܕܢܦܚܡ ܡܢܗ. ܐܘ ܕܢܬܪܨ̇ ܡܢܗ. ܐܘ ܒܟܠ ܥܠܬܐ ܐܝܕܐ ܕܗ̣ܝ. ܘܠܐ ܡܗܦܟ ܠܗ ܠܡܪܗ ܗܢܐ ܕܡܢ ܠܥܠ. ܢܗܘܐ ܚܪܡ ܡܢ ܬܠܝܬܝܘܬܐ ܡܫܒܚܬܐ. ܘܢܐܪܬܓܪܒܗ ܕܓܚܙܝ. ܘܡܚܢܘܩܝܬܗ ܕܝܗܘܕܐ ܡܫܠܡܢܐ. ܘܒܗܬܬܗ ܕܣܝܡܘܢ. ܘܬܗܘܐ ܫܡܝܐ ܕܠܥܠ ܡܢܗ ܢܚܫܐ. ܘܐܪܥܐ ܕܬܚܘܬܘܗܝ ܦܪܙܠܐ. ܘܢܐܬܝ̈ܢ ܥܠܘܗܝ ܟܠܗܝܢ ܠܘ̈ܛܬܐ ܕܟܬܝ̈ܒܢ ܒܬܢܝܢ ܢܡܘܣܐ. ܙܘܥ ܕܘܝܐ ܡܢ ܡܠܬܐ ܕܚܝܠܬܐ ܕܐܠܗܐ. ܘܠܐ ܬܒܣܐ.

Below this are four lines of interlaced ornament, after which we read:

ܒܒܥܘ ܡܢܟ ܐܘ ܩܪܘܝܐ ܚܦܝܛܐ ܕܐܡܬܝ ܕܒܟܬܒܐ ܗܢܐ ܦ̇ܓܥ ܐܢܬ ܘܠܡ̈ܦܝܕܐ ܕܝܠܟ ܒܝܬ ܚ̈ܘܩܐ ܕܟ̈ܬܝܒܬܐ ܢܨ̈ܕܢ ܘܚܟܟ ܚܠܝܘܬܐ ܢܬܡܠܐ: ܘܪܥܝܢܟ ܢܘܗܪܐ ܕܝܕܥܬܐ ܢܥܲܦܐ: ܠܐ ܬܐܡܐܢ ܠܟ ܕܬܨܠܐ ܥܠ ܒܒܝ ܡܫܡܫܢܐ ܕܟܬܒ̣ ܘܕܒܩ ܟܬܒܐ ܗܢܐ.

V. To fill up the last page, fol. 312 *a*, the scribe has added a few jottings, under the title of ܡ̈ܫܠܡܢܘܬܐ ܕܪ̈ܒܢܐ ܕܐ̈ܣܟܘܠܐ, "Traditions of the Masters of the Schools."

1. To show that Moses, Aaron and Miriam died in one year.

2. On the manna in the wilderness.

3. On the Syriac points and their inventor. @[On Joseph Huzita see Assemani, Bibl. Orient., t. iii. Pars i., p. 100; on Theodore of Mopsuestia, p. 30; and on Ibas of Edessa, p. 85.]@ ܘܬܘܒ ܕܥ ܕܣܡ̈ܟܐ ܘܥܨ̈ܝܢܐ ܘܙܘ̈ܓܐ ܘܦܩ̈ܘܕܐ. ܘܡܢܝ̈ܚܢܐ ܘܡܫܐ̈ܠܢܐ ܗ̇ܘ ܕܡܪܟܒ ܡܢ ܬܪ̈ܝܢ ܙܘ̈ܓܝܢ ܘܥ̈ܠܝܐ ܘܬܚ̈ܬܝܐ ܕܐܝܬ ܒܨܘܪܬ ܟܬܒ. ܗܠܝܢ ܟܠܗܘܢ ܠܝܘܣܦ ܗܘܙܝܐ ܣܝܡܝܢ ܬܫܥܐ ܓܝܪ ܗܘܝܢ. ܘܗܟܢܐ ܥܒ̣ܕ ܐܢܘܢ ܠܣܝ̈ܡܐ̣. ܥܠ ܪܥܝܢܐ ܕܦܘܫܩܐ ܦܬܓܡܐ ܒܦܬܓܡܗ. ܡܛܠ ܕܩܕܝܫܐ ܡܪܝ ܬܐܘܕܘܪܘܣ ܝܘܢܐܝܬ ܦܫܩ ܠܟ̈ܬܒܐ ܘܝܒܠ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ ܡܪܝ ܐܝܗܝܒܐ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ. ܥܡ ܐܢܫܐ ܐܚܪ̈ܢܐ ܡܕܪ̈ܫܝ ܒܟ̈ܬܒܐ ܐ̈ܠܗܝܐ.

4. On Dinah, the daughter of Jacob and the, wife of Job.

5. The prayer that S. John (the Baptist) taught his disciples.

ܬܘܒ ܨܠܘܬܐ ܕܐܠܦ ܝܘܚܢܢ ܠܬܠܡ̈ܝܕܘܗܝ ܐܒܐ ܚܘܢܝ ܒܪܟ. ܒܪܐ ܚܘܢܝ ܪܘܚܟ. ܪܘܚܐ ܕܩܘܕܫܐ ܚܟܡܝܢܝ ܒܫܪܪܟ. ܘܐܝܬ ܕܐܡܪ̈ܝܢ ܕܗܕܐ ܗܝ. ܐܒܐ ܩܕܝܫܐ ܩܕܝܫܝ (ܩܕܫܝܢܝ read) ܒܫܪܪܟ. ܘܐܘܕܥܝܢܝ ܫܘܒܚܐ ܕܪܒܘܬܟ ܘܚܘܢܝ ܒܪܟ ܘܡܠܝܢܝ ܡܢ ܪܘܚܟ ܕܐܬܢܗܪ ܒܝܕܥܬܟ.

q[P2]q

6. On Aaron and Hur holding up the hands of Moses.

[Add. 12,138.]

**CLXII**.

Vellum, about 10 3/8 in. by 7, consisting of 247 leaves, a few of which are much stained and torn, especially foll. 10, 230, 239, 240, 244, and 245. The quires, 25 in number, arc signed with letters. Each page is divided into two columns, of from 24 to 34 lines. This volume is written in a good, regular character, of the ixth or xth cent. Greek vowels are added through­out (% and %), and also the various diacritical marks and signs of punctuation, *rukkākh* and *kushshāi* being represented by red points of large size. The contents are—

I. Fol. 1 *b*—223 *a*. A work entitled "the Book of the Vowel-points of the Holy Scrip­tures," similar in its general character to Add. 12,138, but much more closely resembling Add. 7183 (see Forshall and Rosen's Catalogue, no. XLII, p. 64, etc.), and the codex described by Wiseman in his Horae Syriacae, p. 149, etc. @[On these similar manuscripts, see the treatise of M. l’Abbé Martin, “Tradition Karkaphienne, ou la Massore chez les Syriens,” in the Journal Asiatique for Oct.-Nov., 1869, no 54, p. 245.]@ Title: ܥܠ ܚ̇ܝܠ̣ܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: ܡ̇ܫܪܝܢܢ ܕܢܟܬܘܒ: ܟܘܪܣܐ ܕܫܡ̈ܗܐ ܕܟܬܒ̈ܐ ܩܕܝ̈ܫܐ. ܩܕܡܝܬ ܫ̈ܡܗܐ ܕܟܬܒܐ ܕܒܪܝܬܐ ܘ܀ܘ

The books of Scripture are taken in the following order.

1. The Old Testament, according to the Peshitta version: Genesis, fol. 1 *b*; Exodus, fol. 10 *a*; Leviticus, fol. 15 *a*; Num­bers, fol. 18 *b*; Deuteronomy, fol. 24 *a*; Joshua, fol. 30 *b*; Judges, fol. 35 *b*; Job, fol. 40 *a*; Samuel (undivided), fol. 46 *a*;

Psalms, fol. 56 *a*; Kings (undivided), fol. 67 *b*; Isaiah, fol. 78 *a*; the twelve minor Prophets, fol. 89 *b*; Jeremiah, fol. 100 *a*, to which are added the Lamentations and the Prayer of Jeremiah, fol. 109 *b*, the two epistles of Baruch, 111 *b*, and the epistle of Jeremiah, fol. 113 *b*; Ezekiel, fol. 114 *a*; Daniel, fol. 123 *b*, to which are added Bel, fol. 127 *b*, the Dragon, fol. 127 *b*, and Susannah, fol. 128 *a*; the Proverbs of Solo­mon, fol. 129 *a*; Ecclcsiastes, fol. 135 *a*; the Song of Songs, fol. 137 *a*; the book of Wisdom, fol. 139 *a*; Eoelesiasticus, or the Wisdom of Jesus the son of Sirach, fol. 144 *a*.

2. The New Testament, according to the Peshitta version: the Acts of the Apostles, fol. 152 *a*, to which are added the epistle of S. James, fol. 160 *b*, the first, epistle of S. Peter, fol. 161 *a*, and the first epistle of S. John, fol. 162 *a*; the fourteen epistles of S. Paul, in the usual order, fol. 162 *b*; the Gospel of S. Matthew, fol. 180 *a*; S. Mark, fol. 189 *a*; S. Luke, fol. 192 *b*; S. John, fol. 201 *a*.

3. The Now Testament, according to the Harklensian version: the Acts of the Apostles, fol. 206 *a*; the epistles of S. Paul, fol. 210 *b*; the four Gospels, fol. 216 *b*.

Colophon, fol. 223 *a*: ܫܠܡ ܠܡ̣ܟܬܒ ܒܟܬܒܐ ܗܢܐ. ܫ̈ܡܗܐ ܩܪ̈ܝܬܐ ܕܕܺܝܐܰܬܻܝ̈ܩܰܐܣ ܬܪ̈ܬܝܗܝܢ. ܕܥܬܝܩܬܐ̣ ܘܕܚܕܬܐ. ♱ ܚܕܬܐ ܕܝܢ ܐܝܬܝܗ̇܆ ܐܝܟ ܡܦܩܬܐ ܦܫܝܛܬܐ̣. ܘܐܝܟ ܡܦܩܬܐ ܕܬܐܘܡܐ ܚܪܩܠܝܐ.

As a specimen of the text, I transcribe the commencement of the book of Genesis, fol. 1 *b*. ܒ̇ܪܳܫܺܝܬ݂ ܒ̣݁ܪܐܳ ܐܠܗܐ̣ ܝܵܳܬ݂ ܫܡܝܐ̣ ܘܝܵܳܬ݂ ܐܪܥܐ. ܐܪܥܐ̇ ܗܘ̣ܬ݂̇ ܬ݁ܘܗ̣̇ ܘܒ̣ܘܼܽܗ̇. ܘܪܘܚܗ ܕܐܠܗܐ̣ ܡ̇ܪܰܚܦ̣ܐ ܥܠ ܐ̈ܦܝ ܡ̈ܝܐ. ܘܰܦ̣ܪܫ̣ ܐܠܗܐ ܒ̣ܝܬ ܢܘܼܗܪܐ ܠܚܫܘܟ݂ܐ. ܬ݁ܰ݀ܦ̣ܩ ܐܪܥܐ ܬ̣ܰܕܐܐ ܥܶܣܒ݁ܳܐ ܕܡ̣ܶܙܕܪܰܥ ܙܰܪܥ̣ܐ ܠܓ݂ܢܣܶܗ. ܕ̇ܢܶܨܒ݁ܬ݂ܶܗ ܒ݁ܶܗ ܥܠ ܐܪܥܐ. ܘܠܡܶܫ̣ܠܰܛ ܒ̇ܐܝܡܡܐ̣ ܘܒ̣ܠܠܝܐ. ܢ̇ܪܚܫܘܽܢ ܡ̈ܝܐ ܢܦ̣ܫܐ ܚ̇ܰܝ̣ܬ݂ܐܳ. ܘܟܠ ܢܦ̣ܫܐ ܚ̇ܰܝ̣ܬ݂ܐ ܕܪܰܚ̣ܫܐ ܕ̣ܐܪܚ̣ܶܫܘ ܡ̈ܝܐ ܠܓ݂ܢܣܗܘܢ. ܦ̣ܪܘܼ ܘܰܣܓ̣ܘܼ. ܘܦ݂ܪܚܬ݂ܐ̣ ܬ̣ܶܣ̇ܓ̣ܐ ܒ̣ܐܪܥܐ. ܒ݁ܥܺܝܪܐ ܘܪܚ̣ܫܐ ܘܚܝܘܬ݂ܐ ܕ̣ܐܪܥܐ̣ ܠܓ݂ܶܢ̈ܣܶܝܗ̇. ܘܢ̇ܫܠܛܘܼܢ ܒ݁ܢ̈ܘܢܝ ܝܡܐ̣ ܘܒܦ݂ܪܚܬ݂ܐ ܕܫܡܝܐ. ܒ̣݁ܨܠܶܡ ܐܠܗܐ ܒ̤ܪܝܗܝ. ܕܟ̣ܰܕ݂ ܘܢܶܩܒ̣ܐܳ ܒ̤ܪܐ ܐܢܘܢ̇ ܘܰܡ̣ܠܰܘ ܐܪܥܐ̣ ܘܟ̣ܘܒ̣ܫܘܗ̇ ܘܰܫܠ̣ܰܛܘ ܒ݁ܢ̈ܘܢܝ ܝܡܐ̣ ܘܒ̣ܦ݂ܪܚܬ݂ܐ ܕܫܡܝܐ. ܘܒ̣ܒ̣ܥܺܝܪܐ ܘܒ̣ܟ̣ܠܗ̇ ܚܝܘܬܐ ܕܪܳܚ̇ܫܐܳ ܥܠ ܐܪܥܐ.

The marginal notes, which are mostly in the same handwriting as the text, refer principally to various readings or different modes of punctuation, more rarely to other matters. The various reading are usually indicated by the word ܡܫܬܟܚ or ܘܡܫܬܟܚ, “and there is found,” abbreviated ܏ܡܫܬ or ܏ܡܫـ; but sometimes in other ways, e.g. ܒܨܚܚܐ (fol. 46 *a*) or ܐܚܪ̈ܢܐ (fol. 200 *b*). Not a few are taken from the Septuagint: ܒܕܫܒܥܝܢ (fol. 59 *b*), ܕܫܒܥܝܢ,܏ܕܫ or ܏ܫ; and one of these is inserted in the text, Ps. xl. 6, fol. 58 *b*, ܒ݁ܕ̣ܶܒ̣̈ܚܐܶ ܘܩܘܪ̈ܒܴ݁ܢܐ̣ܶ ܠܐ ܨ̣ܒܰܝ̣ܬ݁. ܐܷܕ݂̈ܢܐܷ ܕ̣ܝ̣ܢ ܢܰܩܷ̇ܒ̤ܬ݁ ܠܝ. ܕܫܒܥܝܢ܀ ܦܓܪܐ ܕܝܢ ܬܰܩ̣ܶܢܬ ܠܝ:܀ The Harklensian version is referred to by ܚܪܩܠܝܐ abbreviated ܏ܚܪ, and sometimes by ܬܐܘܡܐ (foll. 152*a*, 158 *b*, 166 *b*). The reading of the Karkaphensian doctors are also frequently mentioned ܩܪ̈ܩܦܝܐ (foll. 158 *a*, 167 *b*, abbreviated ܩ܏ܪ̈ܩ (fol. 152 *b*), ܏ܩܪ̈ (fol. 195 *a*), and ܏ܩ (fol. 6 *b*); ܘܚܕ ܡܢ ܩ܏ܪ̈ܩ ܐܡ̇ܪ or ܘܚܕ ܡܢ ܩܪ̈܏ܩ ܐܡ̇ܪ ܗܘܐ(foll. 97 *b*, 133 *a*, 148 *a*, 151 *b*, 185 *a*, 199 *b*); ܘܚܕ ܡܢܗܘܢ ܐܡ̇ܪ ܗܘܐ with ܕܩܪ̈ܩܦܝܐ added by the same hand (fol. 121 *b*); and perhaps also ܘܚܕ ܐܡ̇ܪ ܗܘܐ (fol. 127 *a*). One eminent teacher is constantly indicated by the word ܛܘܒܢܐ abbreviated ܏ܛܘ. @[According to Wiseman, Rosen, and Forshall, the word ܛܘܼܒܢܐ indicates the reading of the Peshitta; but it seems almost certain that, like ܣܒܐ, it designates those of some eminent Doctor, probably, as M. l’ Abbé Martin has shown, of Jacob of Edessa. These notes always relate to matter of orthography and pronunciation; e.g. fol. 73 *b*, text ܟ̣ܕ ܡ̈ܣܰܚܦܳܢ, marg. ܛܘܒܢܐ ܡܣܚܦ̣ܢ; fol. 94 *a*, text ܪܰܒ ܡ̈ܰܠܳܚܐ̣ܶ, marg., ܘ܏ܛܘ ܡ̈ܰܠܰܚܐ; fol. 140  *a*, text ܒ݁ܦ݁ܐܪܪܝܣܻܝܐܰmarg. ܛܘܒܢܐ ܒ݁ܦܱ݁ܪܷܣܻܝܴܐ; fol. 153 *b*, text ܪܰܛܶܢ̣ܘ ܗܘܘܼ marg. ܏ܛܘ ܪܛܢ̣ܘ; fol. 154 *a*, text ܡܰܫ̣ܟ̇ܢܶܗ ܕܡܷܐܠܟ̣ܘܳܡ marg. ܏ܛܘ ܕܡܰܠܟܾ̇ܘܡ; text ܕ݂ܪܰܐܦ݂ܐܰܢ marg. ܏ܛܘ ܕܱܪܦ݂ܳܢ]@ Besides these, we find the following authorities cited: Sergius, fol. 29 *b,* ܣܷܐܪܓܻܝܣ ܐܰܪܥܳܢܝ (text ܐܰܪܥܰܢܝ), 115 *b*, ܣܪܓܝܣ ܘܐܝܬܝܢܝ (text ܘܰܐܝܬ݁ܰܝܬ݂ܰܢܝ); Cyril fol. 60 *a*, Ps. lix. 11, ܕܩܕܝܫܐ ܩܺܘܪܺܝܠܳܠܘܣ. ܠܐ ܬܩܛܘܠ ܐܢܘܢ ܕܠܐ ܢ̣ܶܛܥܘܢ ܢܡܘܣܟ; Philoxenus, fol.165 *a*, Rom. Xii. 16, ܦܠܝܟܣܝܢܘܣ ܠܐܝܠܝܢ ܕܡܟܝܟܢ; and an anonymous critic, ܣܒܐ foll. 44 *a*, 133 *b*. of the remaining notes, the greater part refer to matters of punctuation, or are explanatory of difficult words. As examples take the following. Fol. 24 *b*, ܙܒ̣ܶܢܘ ܦܩܘܕܐ ܙܒ̣ܰܢܘ ܡܬܰܢܝܳܢܐ In Gen. 1. 26, the word ܕܘܦ݂ܢܐܳ is explained by ܓܠܘܣܩܡܐܳ, (γλωσσόκομον), fol. 10 *a*. One the word ܕ̇ܰܚܠܱܡܬ݂ܐܳ in Job vi. 6, there is the gloss ܗ̄ ܡܛܦܬܐ fol. 41 *a*. On the margin of fol. 206 *a* we read ܡܢ ܚܪ ܢܘܿܗܳܪܐ ܕܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ܀ ܩܠܝܘܦܐ ܘܝܘܣܦ܆ ܐܚ̈ܐ ܘܡ̇ܪܝܡ ܘܡܪܝܡ܆ ܐܡܗ ܕܡܪܝܐ̣. ܐܚ̈ܘܬܐ. ܗ̇ܢܘܢ ܗܟܝ̇ܠ ܬܪܝܢ ܐܚ̈ܐ܆ ܢ̣ܣܒ ܠܗܠܝܢ ܬܪܬܝܢ ܐܚ̈ܘܬܐ.

II. Writings of Jacob of Edessa; viz.

1. A letter to George, bishop of Sarūg ܐܓܪܬܐ ܕܩܕܝܫܐ ܘܚܟܝܡ ܒܐܠܗ̈ܝܬܐ ܡܪܝ ܝܥܩ݊ܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ ܠܘܬ ܚܣ̣ܝܐ ܘܩܕܝܫܐ ܡܪܝ ܓܶܐ݊ܘܪܓܺܝ ܐܦܝܣܩܘܦܐ ܕܣܪܘܓ ܘܒܐܝ̈ܕܘܗܝ ܠܟܠܗܘܢ ܟܬܘ̈ܒܐ܇ ܐܝܠܝܢ ܕܒܟܬܒܐ ܗܢܐ ܥܬܝܕܝܢ ܠܡ̣ܦܓܥ Fol. 223 *b.* see Add. 7183, fol. 122 *b*; and Assemani, Bibl. Orient., t. i. p. 477, no. 6 and p. 478, no. 8. @[From the former of these two passages of the Bibl. Orient., it is clear that this is the identical manuscript which Assemani had in his hands in the convent of S. Mary Deipara, though he has somewhat strangely described it as containing a *lexicon*.]@ It has been edited by Dr. Phillips, “A letter by Mār Jacob, bishop of Edessa, on Syriac Orthography,” etc., London, 1869, and by the Abbé Martin, “Jacobi episcopi Edesseni Epistola,” etc. Paris, 1869.

2. A tract on the tenses, persons, fenders, diacritical marks, and signs of punctuation ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ ܡܛܠ ܦܪ̈ܨܘܦܐ ܘܙܒ̣̈ܢܐ Fol. 228 *a*. See Add. 7183, fol. 125 *a*; and Assemani, Bibl. Orient., t. i. p. 477, no. 6. This tract has also been edited by Dr. Phillips and the Abbé Martin.

3. A tract on the signs of punctuation or accents, showing by examples how they are to be written ܬܘܒ ܡܛܠܬܗܘܢ ܕܝܠܗܘܢ ܕܢܘ̈ܩܙܐ ܗܠܝܢ ܕܐܝܟܢܐ ܡ̣ܬܝܕܥܐ ܕܘܟܬܐ ܕܟܠ ܚܕ ܚܕ ܡܢܗܘܢ̇ ܗ̇ܢܘܢ ܕܡܢ ܐܢ̈ܫܝܢ ܚ̈ܦܝܛܐ ܐܬܬܩ̣ܢܘ Fol. 232 *a*. This has been edited by Dr. Phillips, as Appendix I. to the work cited above

III. The Lives of the Prophets, ascribed to Epiphanius ܕܩܕܝܫܐ ܐܦܝܦܐܢܝܘܣ ܐܦܝ܏ܣ ܕܩܘܦܪܘܣ̣. ܡܢ ܟܬܒܐ ܕܬܪ̈ܝܢ ܕܐܝܠܝܢ ܕܥܡ̣̈ܝܠܢ ܠܗ ܡܛܠ ܫ̈ܡܗܐ ܕܢ̈ܒܝܐ ܘܐܬܪ̈ܘܬܗܘܢ. Fol. 234  *b*. See Opera, ed. Petavius, t. ii. pp. 135-149; Migne, Patrol. Gr., t. xliii., col. 393. The lives of Nathan, Abijah and Joam (1 Kings ch. xiii.), are placed after that of Malachi, whilst those of Azariah, Elijah and Elisha are omitted.

IV. Several short tracts; viz.

1. The names of the signs of punctuation, according to Thomas the deacon (Thomas of Heraclea?) ܫ̈ܡܗܐ ܕܢܘ̈ܩܙܐ ܕܥܒ̣ܝܕܝܢ ܠܬܐܘܡܐ ܡܫܡܫܢܐ Fol. 240 *a*.

2. The signs of punctuation, with examples of their use ܫܘܚܠܦܐ ܕܐܝܟܢܐ ܡ̣ܬܩܪܐ ܟܠܚܕ ܡܢܗܘܢ ܒܢܝܫܗ Foll. 240 *a* and 241 *b.* @[These tracts have been edited by the Abbé Martin, and in part by Dr. Phillips, in the works cited above. On Thomas the deacon see, in particular, Dr. Phillips’ third Appendix, p. 90.]@

3. The names of Greek accents ܫܡ̈ܗܐ ܕܢܘ̈ܩܙܐ ܕܠܝܘܢ̈ܝܐ ܫܟܝܚܝܢ Fol. 242 *a*

4. On the conjunctions ܓܝܪ, ܕܝܢ, ܟܝܬ, ܠܡ etc.: ܐܣܪܐ ܕܡ̈ܠܐ ܕܫ̈ܡܗܐ. ܕܐܝܢܐ ܚ̇ܝܠ̣ܐ ܘܣܘܟܠܐ ܐܝܬ ܠܟܠܚܕ ܡܢܗܘܢ̇ ܘܕܐܝܠܝܢ ܐܢܘܢ ܕܡ̇ܫܘܕܥܝܢ ܘܕܡ̣ܫܬܘܕܥܝ̣ܢ ܘܐܚܪ̈ܢܐ ܐܢܘܢ ܫܡܗ̈ܐ ܠܣܘܥܪ̈ܢܐ ܕܒܐܝܕ̈ܝܗܘܢ ܡ̣ܫܬܘܕܥܝܢ Fol. 242 *a*. See Add. 7183, fol. 126 *b*.

5. A list of words, arranged in alphabetical order, exemplify in the various uses and positions of the diacritical points ܬܘܒ ܫܘܚܠܦ ܦܪ̈ܨܘܦܐ ܕܢܘ̈ܩܙܐ ܕܡܛܟܣܝܢ ܥܠ ܐܠܦ ܒܝܬ Fol. 242 *b*. Compare Add. 7183, fol. 132 *a*.

6. The number of verses in each of the Biblical books ܬܘܒ ܚܘܫܒܢܐ ܕܡ̇ܚܘܐ ܕܟܡܐ ܏ܦ̈ܬ ܐܝܬ ܒܟܠܚܕ ܡܢ ܟܬ̈ܒܐ ܕܥܬܝܩܬܐ ܘܕܚܕܬܐ Fol. 246 *b*. Se Add. 7183, fol. 131 *b*.

On fol. 247 *a*, in a later hand, are some remarks on the points called *rukkākh* and *kushshāi*, in two sections , the on beginningܐ ܒܝܬ ܓ ܕ ܘ ܝ ܠ ܦ ܬ ܒܝܕ ܗܠܝܢ ܐܬܘ̈ܬܐ ; ܕܝܢ ܡܬܬܪ̈ܨܢ ܩܪ̈ܝܬܐ ܕܪ̈ܘܟܟܐ ܘܣܛܪ ܢܘܩܙܐ ܣܘܡܩܐ ܕܠܥܠ ܡܩܫܐ ܗ̇ܘ ܕܠܬܚܬ ܡܪܟܟ In the latter it is remarked that ܦ and ܓ have three points; viz. *kushshāi* above; *rukkākh* below; and a third, which is between the two, written in the middle of the letter, as in ܦܝܪܡܐ and ܓ݁ܐܝܘܣ. @[Compare the article “Jacques d’ Édesse et les voyelles Syriennes,” by the Abbé Martin, in the Journal Asiatique for Mai-Jun, 1869, no. 51, p. 447.]@

On fol. 1 *a* there is a note, stating that this manuscript belonged to one Abraham bar Abd-al-Masīh of Edessa ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܐܒܪܗܡ ܒܪ ܥܒܕ ܐܠܡܣܝܚ ܡܢܚܐ ܒܪ ܝܘܚܢܢ ܕܡܢ ܐܘܪܗܝ ܒܪ ܐܒܪܗܡ ܩܫܝܫܐ. ܡܪܝܐ ܢܢܝܚ ܐܢܘܢ ܐܡܝܢ.

Under this stand the letters **EPP,** written by a European hand.

A note on fol. 247 *b* records that the volume was repaired and bound for the second time by the priest Furaij ܕܒ̇ܩ̣ ܘܚ̇ܕܬ ܠܟܘܪܣܐ ܗܢܐ ܕܫܡ̈ܗܐ ܦܘܪܝܓ ܕܝܪܝܐ ܒܨܝܪܐ ܩ܏ܫܝ ܒܫܡܐ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܢܦܫܝ: ܚܘܕܬܐ ܕܬܪܝܢ: ܐܠܐ ܬ݁ܒܥ ܐܢܐ: ܡ̣ܢ ܟܠ ܐ̇ܚܐ ܕܚܘܒ݁ܐ. ܕܢܨ̇ܠܐ ܥܠ ܒܨܝܪܘܬܝ: ܏ܘܫ.

[Add. 12,178]

**CLXIII.**

Vellum, about 4 7/8 in. by 5, consisting of 12 leaves, most of which are more or less soiled and torn. The quires are signed with letters (ܒ, fol. 7 b). There are from 21 to 24 lines in each page. The writing is neat and regular, of about the xth cent., with numerous Greek vowels and other points ( ܰ, ܶ, ܺ, ܳ, ܽ, , , , , , , as ܠܰܡܕ̣ܩܘ , ܡ̇ܠܟ݂ ܕ̇ܬ݂ܘܽܩܦ݂ܳܐ, ,). These leaves formed—

Part of a small book of the Vowel-points of the Scriptures. The title, fol. 1 b, is mutilated: ܒܫܡ ܐܒܐ ܘܒ[ܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܬܠܝܬܝܘܬܐ] ܡܪܝܡܬܐ. ܡܫܪܝܢܢ ܕ[ܢܟܬܘܒ ܟܬܒܐ ܕܦܘܫ]ܩܐ ܕܫܡܗ̈ܐ ܕܟܬܒ̈ܐ ܩܕܝܫ̈ܐ ܕܣܘ[ܪ̈ܝܝܐ. ܠܗܓܝ]ܢܐ ܘܠܩܪܝܢܐ ܕܪ̈ܚܡܝ ܝܘܠܦܢܐ̣. ܟܕ ܐܝܟ ܛܟܣܐ ܥܬܝܩܐ ܡܢ ܠܬܚܬ ܫܪܝܢܢ.

After a short preface, fol. 1 b, come the following books—

1. The Proverbs of Jesus the son of Sirach, ܫܡ̈ܗܐ ܕܒܪܣܝܪܟ Fol. 2 b.

2. The Proverbs of Solomon, ܫܡ̈ܗܐ ܘܡ̈ܠܐ̣. ܡ̣ܢ ܡ̈ܬܠܐ ܕܫܠܝܡܘܢ Fol. 4 b.

3. The Book of "Wisdom, ܫܡ̈ܗܐ ܕܚܟܡܬܐ ܪܒܬܐ. Fol. 5 *a*.

4. Ecclesiastes, ܡܢ ܩܘ[ܗܠܬ ܒܪ] ܕܘܝܕ ܫܡ̈ܗܐ ܘܡ̈ܠܐ Fol. 6 *a*.

5. The Song of Songs, ܡܢ ܬܫܒܚܰܬ ܬܫ̈ܒܚܬܐ ܕܫܠܝܡܘܢ Imperfect at the end. Fol. 6 b.

6. Joshua (ch. xix.). Fol. 7.

The remaining leaves, foll. 8—12, are so much stained and soiled, that the rubrics are in general no longer legible. Fol. 11 *a* seems to contain Judith and Esther.

A mutilated note on fol. 1 *a* indicates that the book belonged to the convent of S. Mary Deipara.

[Add. 14,667, foil. 1—12.]

**CLXIV.**

Vellum, about 12 1/2 in. by 8 1/8, consisting of 14 leaves, the first of which is much stained and torn. The quires, now only three in number, arc signed with letters, ܒ, ܓ, and ܕ. The first quire has been entirely lost, and of ܓ and ܕ only the first and last leaves remain. Each, page is divided into two columns, of from 29 to 32 lines. This manuscript is written in a good, regular hand of the xth or xith cent. The points rukkākh and kushshāi are marked in red, and numerous Greek vowels are appended (ܰ, ܶ, ܺ, ܳ, ܽ, or , , and %, as ܘܢܶܫܛܺܝ̣ܘܗܝfol. 5 b, ܐܶܬ݂ܦܢܺܝܘ, fol. 11 b). It contains—

Part of a work similar in character to the preceding. Running title, fol. 10 b, ܟܘܪܣܐ ܕܫ̈ܡܗܐ: ܕܕܝܐܬܝܩܐ ܥܬܝܩܬܐ: ܘܕܚ̇ܕܬܐ: ܘܕܡ̈ܠܦܢܐ, "Book of the Vowel-points of the Old and New Testaments and of the (Greek) Doctors." The fragments remain­ing extend over only a small part of the Old Testament.

Genesis; very imperfect. Fol. 1 *a*.

Exodus. Fol. 1 a.

Leviticus. Fol. 5 b.

Numbers; imperfect. Fol. 9 *a*.

Deuteronomy; very imperfect. Fol. 12 *a*.

Joshua; very imperfect. Fol. 14 *a*.

Judges; very imperfect. Fol. 14 *a*.

The margins are covered with notes by three or four hands, giving various readings (ܒ܏ܨ), explaining difficult words, etc. The Septuagint version is often cited (ܒܕܫܒܥܝܢ, ܒܕ܏ܫ or ܒܫܒܥܝܢܝܐ). The authorities quoted are Daniel of Salach, ܕܢܝܐܝܠ ܨܠܚܝܐ commentary on the Psalms, fol. 4 *a*; Ephraim, foll. 3 *a*, 5 *a*, 8 *a*; Narses the Nestorian, ܢܪܣܝ ܢܣܛܘܪܝܢܐ ܡܠܦܢܐ ܠܝܛܐ ܨܢܝܥܐ fol. 10 *a*, and Severus of Antioch, ܣܐܘܝܪܐ foll. 2 b, 5 a.

[Add. 17,162, foll. 1-14.]

**CLXV.**

Vellum, about 9 5/8 in. by 6 1/2, consisting of 66 leaves, most of which are much stained and torn, especially foll. 1—8, 11, 12, 16, 24—26, 55—59, and 62—66. The quires are signed with letters (e.g. fol. 35 *a*, ܗ), but several of them are either lost or imperfect. Leaves are wanting at the be­ginning and end, as well as after foll. 6, 18, 22, and 65. The number of lines in each page varies from 26 to 38. This manu­script is written in a rather careless, irre­gular hand of the xith or xiith cent. Greek vowels are added throughout (ܰ, ܶ, ܺ, ܳ, , , or %); as also the points rukkākh and kushshāi, in the form of red dots. It con­tains—

A work similar in character to Add. 12,138 and 12,178, but of much smaller dimensions, and confined to the Old Testament, the books of which are taken in the following order:—

1. The Pentateuch ; viz.

Genesis; imperfect at the beginning. Fol. 1 *a*.

Exodus. Fol. 4 a.

Leviticus, as far as ch. ix. 9. Fol. 6 *b*.

Numbers; imperfect at the beginning. Fol. 7 *a*.

Deuteronomy. Fol. 9 *a*.

2. Joshua. Fol. 13 *a*.

3. Judges. Fol. 15 b. Of the leaf which contained ch. i. 7—viii. 18, only a small por­tion remains.

4. Job. Fol. 18 b. The leaf which con­tained ch. v. 22—xv. 34, is lost.

5. First and second Samuel (undivided). Fol. 21 *a*. The leaf which contained 1 Sam. xx.27— xxvi. 25, is lost; and of that which contained 2 Sam. viii. 1—xvii. 12, only a very small piece is left.

6. First and second Kings (undivided). Fol. 26 *a*.

7. Isaiah. Fol. 31 *a*.

8. The twelve minor Prophets. Fol. 37 *a*.

9. Jeremiah. Fol. 41 b. To which are appended —

The Lamentations. Fol. 47 *a*.

The two Epistles of Baruch. Fol. 47 b.

The Epistle of Jeremiah. Fol. 48 *a*.

10. Ezekiel. Fol. 48 b.

11. Daniel, including the song of the three holy Children. Fol. 52 *b*. To which are appended—

Bel and the Dragon. Fol. 54 a.

Susanna. Fol. 54 a.

12. The Song of Songs. Fol. 54 b.

13. Ecclcsiastes. Fol. 55 a.

14. The book of Wisdom. Fol. 56 *a*.

15. The Proverbs of Solomon. Fol. 58 a.

16. Ecclesiastieus, or the Wisdom of Jesus the son of Sirach. Fol. 61 *a*.

17. The Psalms. Fol. 65 a. The loaves are wanting that contained Ps. xiii. 7—lxxxvii., and Ps. cix. 29 to the end.

[Add. 14,482.]

**CLXVI.**

Paper, about 7 1/4, in. by 4 7/8, consisting of 36 leaves, some of which are much stained and torn, especially foll. 1—3, 14—17, and 23—26. The quires were originally 9 in number, the first five of which are now lost, with the ex­ception of two loaves. They are signed with Syriac and Greek letters and arithmetical figures, thus: fol. 3, ܘ; fol. 13, Ⲛ ܙ; and fol. 23, Ι ܚ. There are from 18 to 20 lines in each page. This manuscript is written in a good, regular hand of the xiith cent., and is fully pointed with Greek vowels (, ܰ, ܶ, ܺ, ܳ, ܽ, , , , , , e.g. ܢܰܚܫܝܺܘܗܝ, ܐܶܦܱܠܓ݂ܝܺܘܗܝ, ܚܶܘܬ݂ܐ,), rukkākh, kushshāi, etc. It contains—

A work similar in character to the pre­ceding, exhibiting some of the books of the Old Testament, in the following order:—

1. Ruth; imperfect. Fol. 1 *a*.

2. Susanna; imperfect. Fol. 1 a.

3. Esther; imperfect. Fol. 1 *b*.

4. Judith; imperfect. Fol. 2 a.

5. Isaiah. Fol. 3 a.

6, The twelve minor Prophets. Fol. 10 *a*.

7. Jeremiah. Fol. 10 a. To which are appended —

*a.* The Lamentations. Fol. 23 b.

*b.* The two Epistles of Baruch. Fol. 24 a.

c. The Epistle of Jeremiah. Fol. 24 b. Subscription: ܫܠܷܡ̣ܘ . ܫܡ̈ܳܗܷܐ . ܕܰܟܬܴܒܴܐ . ܕܶܐܪܱܡܝܳܐ

8. Ezekiel. Fol. 25 *a*. The subscription is repeated in Armenian capitals, fol. 30 *a*.

9. Daniel. Fol. 30 *a*.

10. The Psalms. Fol. 32 b.

The margins contain short notes by different hands, referring sometimes to grammatical points (e.g. fol. 7 b, ܢܨܒ̣ܘܢ ܡܢ ܢܨܒܬܐ ܢܨܒ̇ܘܢ ܡܢ ܨܒܝܢܐ ) at others, to readings of the Septuagint, ܥ܏ܒ e.g. fol. 7 *a*, or else explanatory of difficult words (e.g. fol. 9 b, ܐܰܥܦܳܐ marg. ܏ܗ. ܚܕ ܬܪ̈ܝܢ )*.*

On fol. 36 *a* there are two notes, one of which seems to be of nearly the same age as the manuscript. It states that a certain Yeshūa’, the son of Rabban Sergius, of Melitene, became the son-in-law of the writer in in the year 1474, A.D. 1163. ܒܫܢܬ ܐܠܦ ܘܐܪܒܥܡܐ ܘܫܒܥܝܢ ܘܐܪܒܥ ܗܘ̣ܐ ܠܢ ܚܬܢܐ ܒܪܝܟܐ ܝܫܘܥ ܒܪ ܪܒܢ ܣܪܓܝܣ ܡܢ ܡܝܠܝܛܝܢܝ. ܡܬ̇ܚ ܡܪܝܐ ܒܚ̈ܝܘܗܝ ܘܡܫܘܐ ܠܗ ܕܢ̣ܛܪ ܦܘ̈ܩܕܢܘܗܝ.

The other note is of later date. ܒܫܢܬ ܐ̈ܠܦ ܏ܘܢـ ܕܝܘ̈ܢܝܐ̣. ܢܦ̣ܩܘ ܦܪ̈ܢܓܝܐ ܠܐܬܪܐ ܕܣܘܪܝܐ. ܘܒܫܢܬ ܐ̈ܠܦ ܏ܘܬ ܏ܘܡܚ܆ ܢܦ̣ܩ ܡ̇ܠ̣ܟܐ ܕܝܘ̈ܢܝܐ ܠܐܪܥܐ ܕܣܘܪܝܐ.

"In the year 1500 (A.D. 1189) the Franks went forth to the country of Syria. And in the year 1448 (A.D. 1137) the king of the Greeks went forth to the land of Syria."

[Add. 14,684, loll. 1—36.]

**CLXVII.**

Paper, about 7 1/2 in. by 5, consisting of 81 leaves (Add. 14,684, foll. 37—117), some of which are much stained and torn, especially foll. 110—112, and 117. The quires have been left without signatures. Leaves are wanting after foil. 110, 111, and 117. The number of lines in each page varies from 19 to 25. This manuscript is written in a good, current hand of the xiith or xiiith cent., with numerous Greek vowels, etc., and con­tains—

q[Q]q

A work similar to the preceding, but com­prising not only biblical books, but also the works of several Greek Fathers and other writers. @[See the passages of Bar-Herbraeus quested by Assemani, Bibl. Or., t. iii., pars. Ii., pp. 937—8] @ The margins are crowded with notes, and with words written in Greek characters.

1. The New Testament; viz.

a. The Acts of the Apostles, ܟܬܒܐ ܕܦܪܱܟܣܺܝܣ. ܕ܏ܝܒ. ܫܠܝ̈ܚܐ to which are appended the three Catholic Epistles. Fol. 37 *a*.

*b.* The Epistles of S. Paul, in the usual order. Fol. 39 *a*.

*c.* The four Gospels, according to the Peshitta version. Fol. 43 *a*.

*d.* The four Gospels, according to the Harklensian version, ܡ̇ܫܠܡܢܘܬܐ ܕܬܐܘܡܐ. Fol 46 *a*.

On fol. 48 a and b are written the ge­nealogies of our Saviour (S. Matthew, ch. i., and S. Luke, ch. iii.).

2. The Greek Doctors; viz.

*a*. The writings of Dionysius the Areopagite, as translated by Phocas bar Sergius of Edessa ܬܘܒ ܟܬܒܐ ܕܩܕܝܫܐ ܕܺܝܴܢܘܣܻܝܳܘܣ ܗ̇ܘ ܕܡܢ ܐܱܪܷܐܝܳܘܣ ܦܰܐܓܴܘܣ

On fol. 51 *a* there is a list of the Byzan­tine emperors, ܡ̈ܠܟܐ ܟܪ̈ܝܣܛܝܢܐ ܕܪ̈ܘܡܝܐ, from Constantine the Great down to Heraclius I.

b. The writings of Basil of Caesarea: ܫܡ̈ܗܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ. ܐܦܝܣܩܘܦܐ ܕܗ̇ܝ ܕܩܣܪ̈ܝܐ Fol. 52 *b*.

Here is interposed, fol. 66 b, a discourse of Joannes Maro on the Incarnation of God the Word:ܡܠܬܐ. ܐܝܟ ܕܒܦܣ̈ܝܩܬܐ ܕܥܠ ܡܬܒܪܢܫܢܘܬܐ ܕܡܠܬܐ ܐܠܗܐ. ܕܥܒ̣ܝܕܐ ܠܗ̇ܘ ܕܒܝܬ ܩܕܝܫ̈ܐ. ܡܪܝ ܝܘܚܢܢ. ܕܡܬܝܕܥ ܕܡܪܘܢ. ܐܝܟ ܬܪܥܝܬܐ ܕܟ̈ܠܗܘܢ ܡ̈ܠܦܢܐ ܬܪܝܨ̈ܝ ܫ܏ܘ Beginning: ܨܒ̇ܐ ܐܢܐ ܐܘ ܪܚ̇ܡ ܫܪܪܐ ܘܪܚ̇ܡ ܝܘܠܦܢܐ ܘܕܚ̇ܠ ܐܠܗܐ: ܕܠܗܠܝܢ ܬܪ̈ܝܢ ܣܘܪ̈ܛܐ ܕܡܢ ܒܨܝܪܘܬܢ ܡܬܟܬܒܝܢ܆ ܕܬܗܘܐ ܕܝܢܐ ܠܐ ܢܣ̇ܒ ܒ̈ܐܦܐ܇ ܘܡܒܚܢܢܐ ܚܬܝܬܐ.

c. The writings of Gregory Nazianzen, part I.: ܫܡ̈ܗܐ ܘܩܪ̈ܝܬܐ ܕܓܪܝ݊ܓܪܝܘܣ ܐܦ܏ܝܣ ܕܰܢܙܻܝܰܢܙܾܘ Fol. 74 *a*.

Here are inserted:—

a. A short tract on the various meanings of the word ܡܠܬܐ in the writings of Gregory Nazianzen, with examples:ܒܗ̈ܠܝܢ ܙܢܝ̈ܐ ܡܬܡܪܐ (sic) ܡܠܬܐ. ܒܟܬܒܐ ܕܩܕܝܫܐ ܬܐܘ݊ܠܓܘܣ Fol. 89 b.

b. Words from the commentary to certain of the discourses of Gregory Nazianzen. Fol. 90 b.

c. Words from the Διαιτητἡς, ܕܻܝܰܐܛܺܐܛܝܺܘܣ of Joannes Philoponus: ܫܡ̈ܗܐ ܕܦܻܝܠܳܘܦܳܘܢܳܘܣ Fol. 92 b.

*d.* The writings of Gregory Nazianzen, part II.: ܩܪ̈ܝܬܐ ܕܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܩܕܝܫܐ ܬܐܘ݊ܠܓܘܣ Fol. 93 *a*.

e. The letters of Basil and Gregory Nazi­anzen. Fol. 106 *a*.

f. The names and sayings of the Seven Sages. Fol. 108 b. ܫܡ̈ܗܐ ܘܡ̈ܠܐ ܕܫܒܥܐ ܦܝ̈ܠܘܣܦܐ.

ܐ. ܣܳܐܠܳܘܢ ܐܬ݂ܝܢܝܐ. ܠܐ ܡܕ̇ܡ ܣܓ݁ܝ.

ܒ ܒ̣ܺܝܐܰܣ ܦ݁ܐܪܝܢܝܐ ܣܘܓ݂ܐ ܒ̣̈ܝ̣ܫܐ.

ܓ. ܦܶܐܪܻܝܐܰܢܕ݂ܪܴܘܣ ܩܘܪܢܬ݂ܝܐ. ܒ݁ܗܘܓ݁ܝܐ

ܟ݂ܠ ܡܕ̇ܡ ܐܡ̣ܪ.

ܕ. ܬ݂ܰܐܠܐܺܘܣ ܡܝܠܝܣܝܐ. ܕܥ̣ ܢܦ݂ܫܟ.

ܗ. ܟ݂ܻܝܠܳܘܢ ܠܐܩܕ݂ܡܘܢܝܐ. ܡܢ ܥܪܒ̣ܘܬ݂ܐ

ܐܫܬ݁ܐܠ

ܘ. ܦ݁ܺܝܛܰܩܘܳܣ ܠܶܙܒ̣ܺܝܢܴܝܴܐ. ܕ̇ܥ̣ ܙܒܢܐ.

ܙ. ܩܐܠܷܘܳܒ̣ܠܘܳܣ ܠܝܢܕ̣ܝܐ. ܡܡܫܚܘܬ݂ܐ

ܛܪܩܐ

The names are also barbarously written in Greek.

g. The discourses of Severus of Antioch, in three parts, imperfect: ܬܘܒ ܫܡ̈ܗܐ ܕܟܬܒܐ ܩܕܡܝܐ ܕܩܕܝܫܐ ܣ݊ܘܐܝܪܣ ܦܐܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ Fol. 109 *b*. Prefixed to which are words from—

α. The letter of the synod (of Antioch) to John, patriarch of Alexandria: ܐܓܪܬܐ ܕܣܘܢܕܘܣ ܠܪܝܫ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܡܪܝ ܝܘܚܢܢ Fol. 109 a.

β. The reply of John to the synod: (sic) ܐܓܪܬܐ ܕܝܘܚܢܢ ܠܣܷܘܺܢܕ݂ܳܘܣ Fol. 109 a.

γ.The letter of Severus to John: ܕܣܷܘܻܐܝܪܴܘܣ ܠܝܾܘܚܰܢܳܢ Fol. 109 a.

δ. The reply of John to Severus: ܕܝܘܚܢܢ ܠܣܶܘܻܐܝܪܷܐ. Fol. 109 *b.*

[Add. 14,684, foil. 37—117.]

q[Q2]q