**SERVICE-BOOKS**

**MISSALS**

**CCLV.**

Two vellum leaves, about 11 1/2 in. by 8 1/4, unfortunately much soiled and torn; written in double columns of 34 or 35 lines, in a fine Edessene hand of the vith cent. These are—

Fragments of an Anaphora, or perhaps of two Anaphoras @[See a note by Dr. Bickell in the “Literarischer Handweiser,” no. 88 (15 March, 1870), col. 56.]@ On the verso of the one leaf there is the rubric: ܨܠܘܬܐ ܕܡܢ ܒܬܪ ܕܢܣܒ݁ܝܢ ܩܘܪܒܢܐ.

[Add. 14,669, foll. 20 and 21.]

**CCLVI.**

Seven vellum leaves, 6 1/2 in. by 4 3/4, two of which are much torn. The writing is a neat, regular Estrangela of the viiith or ixth cent., with from 19 to 22 lines in each page. They contain fragments of the Anaphora of S. James, the brother of our Lord (see Renau-dot, Liturg. Orient., t. ii., p. 29; Assemani, Codex Liturgicus Universae Ecclesiae, t. v., p. 131).

[Add. 14,523, foll. 1—7.]

**CCLVII.**

A vellum leaf, 6 1/2 in. by 4 3/4, belonging to a manuscript of the viiith or ixth. cent. The recto is written in Estrangela, the verso in a more cursive character. It contains a portion of the Anaphora of S. James.

[Add. 14,523, fol. 8.]

**CCLVIII.**

A vellum leaf, 6 1/2 in. by 4 3/4, belonging to a manuscript of about the xth cent.; written in a good, regular hand, and containing a portion of the Anaphora of S. James.

[Add. 14,523, fol. 9.]

**CCLIX.**

A vellum leaf, much stained and torn, containing part of an Anaphora, from a manuscript of about the xth cent.

[Add. 14,524, fol. 1.]

**CCLX.**

A vellum leaf, much stained and torn, containing a small portion of an Anaphora, from a manuscript of about the xth cent.

[Add. 14,524, fol. 2.]

**CCLXI.**

Paper, about 9 5/8 in. by 6 1/2, consisting of 180 leaves, some of which are much stained and torn, especially foll. 1—7, 178 and 179. The quires, signed with letters, are 18 in number. Two leaves are wanting at the beginning. There are from 17 to 27 lines in each page. The writing is good and regular. This manuscript is dated A. Gr. 1493, A.D. 1182, and contains—

A collection of Anaphoras,@[The Formula of Institution, as it occurs in these and many other liturgies, is given in Neale’s Liturgies of SS. Mark, James, etc., 2nd edit., by the Rev. Dr. Littledale, 1869, pp. 193-247.]@ ܐܢܢܐܦܘܪ̈ܐ ܕܩ̈ܕܝܫܐ ܘܠܒܝ̣̈ܫܝ ܠܐܠܗܐ ܐܒܗ̈ܬܐ ܕܝܠܢ ܘܡ̈ܠܦܢܐ ܬܪ̈ܝܨܝ ܏ܫܘ (fol. 3 *a*); viz.

1. Of S. James, ܐܢܐܦܘܪܐ ܕܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ. It is preceded by sundry prayers, a prooemium, ܦܪܘܐܡܝܘܢ ܕܡܥ̇ܠܬܐ, and a sedrā, ܣܕܪܐ ܕܡ̇ܥܠܬܐ. Fol 1 *a*.

2. Of S. John the Evangelist, ܐܢܢܦܘܪܐ ܕܡܪܝ ܝܘܚܢܢ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ (see Renaudot, Liturg. Orient., t. ii., p. 163). Preceded by a prooemium and sedrā. Fol. 14 *b*.

3. Of Ignatius, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܓܢܛܝܘܣ ܢܘܪܢܐ. ܬܠܡܝܕܗ ܕܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ. ܐܦܝ܏ܣܩ ܕܬܪ̈ܝܢ ܕܢܛܝܘܟܝܐ (sic) ܗ̇ܘ ܕܫܩ̣ܠ ܡܪܢ ܥܠ ܕܪ̈ܥܘܗܝ (see Renaudot, p. 215). Preceded by a prooemium and sedrā. Fol. 23 *a*.

4. Of Clement, the disciple of S. Peter, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܘܠܒ̣ܝܫ ܠܐܠܗܐ ܩܠܡܝܣ ܐܦܝ܏ܣܩ ܕܪܘܡܝ. ܬܠܡܝܕܗ ܕܦܛܪܘܣ ܫܠܝܚܐ (see Renaudot, p. 186). Preceded by a prooemium and sedrā. Fol. 37 *a*.

5. Of Julius, bishop of Rome, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܝܘܠܝܘܣ ܐܦܝܣ܏ܩܘ ܕܪܘܡܝ (see Renaudot, p. 227). Preceded by a prooemium and sedrā. Fol. 49 *a*.

6. Of Dionysius the Areopagite, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܕܝܢܘܣܝܘܣ ܐܦܝܣ܏ܩܘ ܕܐܬܝܢܣ ܡܕܝܢܬܐ (see Renaudot, p. 202). Preceded by a prooemium and sedrā. Fol. 56 *b*.

7. Of Gregory Nazianzen, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܓܘܣ Beginning: ܡܪܝܐ ܐܠܗܐ ܛܘܒܬܢ ܒܟܠ ܘܛ̇ܒܐ ܒܠܚܘܕܘܗܝ. ܗ̇ܘ ܕܒܢܘܗܪܐ ܕܡܬܘܡܝܘܬܗ ܥ̇ܡܪ: ܏ܘܫ (see Assemani, Codex Liturgicus, t. vii., p. 185). Preceded by a prooemium and sedrā. Fol. 69 *a*.

8. Of John Chrysostom, ܐܢܢܦܘܪܐ ܕܩ܏ܕܝ ܡܪܝ ܐܝܘܐܢܢܝܘܣ (see Renaudot, p. 242). Preceded by a prooemium and sedrā. Fol. 83 *b*.

9. Of Cyril of Alexandria, or, according to the marginal note, of Jerusalem, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܘܠܒ̣ܝܫ ܠܐܠܗܐ ܩܘܪܝܠܘܣ ܐܦܝܣ܏ܩ ܕܐܠܟܣܢܕܪܝܐ܇ ܐܝܟ ܕܢܦܝ̣ܩ ܚ̣ܕܬܐܝܬ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ Margin: ܗܕܐ ܐܢܢܦܘܪܐ ܕܩܘܪܝܠܘܣ ܐܦܝܣ܏ܩܘ ܕܐܘܪܫܠܡ ܐܝܬܝܗ̇. ܘܠܘ ܩܘܪܝܠܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢـ[ܕܪܝܐ] See Renaudot, p. 275; Assemani, Cod. Liturg., t. v., p. 155. Preceded by a prooemium and sedrā. Fol. 97 *a*.

10. Of Celestinus, bishop of Rome, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܘܠܒ̣ܝܫ ܠܐܠܗܐ ܩܐܠܐܣܛܝܢܘܣ ܐܦܝ܏ܣ ܕܪܘܡܝ This anaphora has been printed in the Journal of Sacred Literature for April, 1867. Preceded by a prooemium and sedrā. Fol. 108 *b*.

11. Of Jacob of Batnae, ܐܢܢܦܘܪܐ ܏ܕܩܕܝ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܕܒܛܢܢ ܕܣܪܘܓ (see Renaudot, p. 356). Preceded by a prooemium and sedrā. Fol. 120 *a*.

12. Of Philoxenus of Mabug, ܐܢܢܦܘܪܐ ܏ܕܩܕܝ ܡܪܝ ܦܝܠܠܟܣܝܢܘܣ ܐܦܝ܏ܣܩ ܕܡܒܘܓ Beginning : ܡܪܝܐ ܐܠܗܐ ܚܝܠܬܢܐ ܘܠܐ ܡܬܕܪܟܢܐ See Renaudot, p. 310. Preceded by a sedrā. Fol. 133 *a*.

13. Of Lazarus bar Sābtā, or Philoxenus, bishop of Bagdad, ܐܢܢܦܘܪܐ ܕܠܥܙܪ ܒܪ ܣܒܬܐ. ܐܦܝ܏ܣ ܕܒܓܕܕ (see Renaudot, p. 399). Fol. 144 *b*. Subscription, fol. 155 *a*: ܫܠܡܬ݀ ܐܢܢܦܘܪܐ ܕܠܥܙܪ ܒܪ ܣܒܬܐ ܐܦ܏ܝܣ ܕܒܓܕܕ܀ ܘܟܪܘܙܘܬܐ ܕܝܠܗ ܦܝܠܠܟܣܝܢܘܣ.

14. Of Dioscorus of Alexandria, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܕܝܘܣܩܘܪܘܣ ܐܦܝ܏ܣ ܕܐܠܟܣܢܕܪܝܐ (see Renaudot, p. 286; Assemani, Cod. Liturg., t. vii., p. 199). Fol. 155 *a*.

15. Of Cyriacus, patriarch of Antioch (see Assemani, Bibl. Orient., t. ii., pp. 116 and 341; Le Quien, Oriens Christ., t. ii., col. 1370):ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܩܘܪܝܩܘܣ ܦܐܛ݊ܪܝܪ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ Beginning: ܡܪܝܐ ܗ̇ܘ ܡܬܘܡܝܐ ܘܕܠܥܠܡ ܗ̇ܘ ܕܒܗܕܝܪܘܬ ܫܘ̈ܒܚܐ ܢܨܝ̈ܚܐ ܓܢܝ̣ܙܐܝܬ ܘܡܬܘܡܐܝܬ ܡܬܝ̇ܩܪ ܐܢܬ. ܏ܘܫ. Fol. 166 *b*.

After the doxology, on fol. 178 *a*, there is a note, giving the name of the scribe, Simeon. ܟܠ ܕܦܓ݁ܥ ܒܟܬܒܐ ܗܢܐ ܢܨ̇ܠܐ ܡܛܠ ܡܪܢ ܥܠ ܫܡܥܘܢ ܚܛܝܐ ܕܟܬ݂ܒܗ. ܘܥܠ ܕܝܪ[ܝܐ ܐܚ]ܐ ܕܝܠܗ ܪܘܚܢܝܐ . . ܐܠܗܐ ܥܒܸܕ ܠܝ ܫܘܬܦܘܬܐ ܒܟܠ ܩܘܪܒ ܕܡܬܩܪܒ ܡܢܗ ܐܡܝܢ ܀܀܀

On foll. 178 *b* and 179 *a* there are several notes in the same handwriting as the above.

The first of these states that the manuscript was the property of Rabban #Bar- sauma, a monk, priest and solitary, living at #Natpha, above the convent of #Mar #Hananya, but a native of the village of ܒܝܬ ܓܪܘܒܩ ܐܝܬܘܗܝ ܟܘܪܣܐ ܗܢܐ ܕܪܒܢ ܒܪܨܘܡܐ ܕܝܪܝܐ ܏ܘܩܫܝ ܘܝܚܝܕܝܐ ܫܪܝܪܐ ܕܒܢܛܦܐ ܕܠܥܠ ܡܢ ܡܪܝ ܚܢܢܝܐ ܡܬܬܟܣܢܢ. ܕܡܬܝܕܥ ܡܢ ܒܝܬ ܓܪܘܒܩ ܩܪܝ̣ܬܐ ܡܒܪܟܬܐ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܩܕ܏ܝ ܝ̣ܨܦ ܘܥܒ̣ܕ ܡܢ ܡܕܡ ܕܙ̈ܐܢܬ݂݀ ܛܝܒܘܬܐ ܒܝܬ ܐܝ̈ܕܘܗܝ. ܗ̣ܘ ܢ̇ܫܘܝܘܗܝ ܠܚܘܣܝܐ ܕܚܘ̈ܒܐ ܘܠܫܘܒܩܢܐ ܕܚܛܗ̈ܐ. ܏ܘܫ.

The second note informs us that this volume was written in the convent of Mār Simeon, of Kartamīn, A. Gr. 1493 (A.D. 1182),—when Michael was patriarch of Antioch,@[See Assemani, Bibl. Or., t. ii., p 363; Le Quien, Oriens Christ., tom. ii., col. 1389.]@ Mark patriarch of Egypt, @[See Renaudot, Hist. Patr. Alexandr. Jacob., p. 530; Le Quien, Oriens Christ., t. ii., col. 487.]@ and John bishop of the said convent,—by the above-mentioned Simeon, from the town of Hah, ܚܐܚ ܩܣܛܪܐ who mentions in it his friends Rabban Solomon the recluse and Rabban Abu 'l-Khair.ܫܩܠ ܟܝܬ ܣܟܐ ܐܘܟܝܬ ܫܘܡܠܝܐ ܟܘܪܣܐ ܗܢܐ ܕܩܘܪܒ ܩܘܪ̈ܒܢܐ ܕܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܘܡܠܦ̈ܢܐ ܬܪ̈ܝܨܝ ܏ܫܘܼ. ܒܥܘܡܪܐ ܩܕܝܫܐ ܘܟܗܢܝܐ ܕܝܠܢ ܕܒܝܬ ܡܪܝ ܫܡܥܘܢ ܕܩܪܬܡܝܢ. ܒܫܢܬ ܐܠܦܐ ܘܐܪ̈ܒܥܡܐܐ ܘܬܫܥܝܢ ܘܬܠܬ ܕܝܘ̈ܢܝܐ. ܒܝܘ̈ܡܝ ܐܒܗ̈ܬܐ ܕܝܠܢ ܡܪܝ ܡܝܟܝܐܝܠ ܦܐܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ .. ܘܡܪܝ ܡܪܩܘܣ ܕܡܨܪܝܢ. ܘܒܝ̈ܘܡܝ ܡܪܝ ܝܘܚܢܢ ܐܦܣ܏ܩܘ ܕܥ܏ܘܡ ܩ܏ܕܝ ܕܝܠܢ ܕܡܫ̇ܡ̣ܗ ܡܢ ܠܥܠ. ܒܐܝ̣̈ܕܝ ܐܢܫ ܚܛܝܐ ܘܡܣܟܢܐ ܫܡܥܘܢ ܡܦܠ̣ܦܠ ܒܣ̈ܢܝܬܐ ܣ̈ܓܝܐܬܐ. ܕܒܫܡܐ ܠܡ ܕܝܪܝܐ ܘ܏ܩܫܝ. ܒܥ̇ܒ̈ܕܐ ܕܝܢ ܠܐ. ܒܬܘܠܡܕܗ ܕܡܢܗ ܕܥ܏ܘܡ ܕܐܡܝ̣ܪ. ܒܓܢܣܐ ܡܲܢ. ܡ̣ܢ ܚܐܚ ܏ܩܣܛ. ܘܡܛܠܗܕܐ ܒ̇ܥܐ ܐܢܐ ܡܢ ܟܠ ܐܚܐ ܦ[ܪܘܫܐ ܕ]ܦܓ݁ܥ ܒܟܘܪܣܐ ܗܢܐ. ܐܘܟܝܬ ܡܩ̇ܪ̣ܒ ܡܢܗ ܕܢ̇ܣܪܚ ܠܝ ܫܘܒܩܢܐ ܘܢܨ̇ܠܐ ܥܠܝ ܘܥܠ ܐܒܗ̈ܝ ܡܛܠ ܡܪܢ. ܘܐܢ ܦܘܕܐ ܐܘ ܠܐ ܡܛܟܣܘܬܐ ܕܟܬܝܒܬܐ ܡܫܟ̣ܚ ܐܢܬ ܠܐ ܬܥܕܘܠ ܡܛܠ ܕܒܘܪܐ ܐܝ̇ܬܝ ܗܘܝܬ. ܘܠܐ ܥܕܟܝܠ ܡ̣ܕܪܫ ܗܘܝܬ ܒܙܢܐ ܗܢܐ ܕܟܬܝܒܬܐ. ܘܐܚܪܬܐ ܡܢ ܥܠ̣ܬ݀ ܢܘܣ̈ܟܐ ܡ̈ـ[ܫ]ܚܛܐ. ܘܣܬܘܐ ܘܪ̈ܩܐ ܡܚܝ̈ܠܬܐ .. ܘܥܠܗܕܐ ܫ̇ܐܠ ܐ[ܢܐ ܡܢܟـ]ـܘܢ ܐܒܗ̈ܝ ܘܐܚ̈ܝ ܒܚܘܒܐ ܡܓܢ. ܕܬܨ̇ܠܘܢ ܥܠܝ ܘܥܠ ܪܒܢ ܫܝ݆ܠ݆ܡܘܢ (ܫܠܝܡܘܢ) ܚܒܝܫܝܐ ܘܥܠ ܐܒܗ̈ܘܗܝ. ܘܟܠܚܕ ܐܝܟ ܨܠܘܬܗ ܕܥܠܝܢ ܢܬܦ݂ܪܥ ܡܢ ܡܪܢ ܐܡܝܢ. ܘܥܠ ܪܒܢ ܐܒܘܠܟܝܪ ܐܚܐ ܕܝܠܢ ܪܘܚܢܝܐ.

The third note states that the book was bound by Rabban Gabriel, the nephew of the bishop John.ܝ̣ܨܦ ܕܝܢ ܘܕܒ݁ܩ̣ ܠܟܘܪܣܐ ܗܢܐ ܪܒܢ ܓܒܪܐܝܠ ܒܪ ܐܚܐ ܕܡܪܝ ܝܘܚܢܢ ܐܦ܏ܝܣ ܏ܩܕܝ ܕܝܠܢ. ܘܐܚܐ ܕܝܢ ܕܝܠܢ ܪܘܚܢܝܐ. ܏ܘܫ.

A later note, on fol. 179 *a*, dated A. Gr. 1606 (A.D. 1395), records the presentation of the volume by one Gregory to Rabban John of the convent of Matthew.ܐܢܐ ܓܪܝܓܘܪܝܘܣ ܡܚܝܠܐ ܕܫ̇ܟܢܬ ܠܟܘܪܣܐ ܗܢܐ ܠܪܒܢ ܝܘܚܢܢ ܝ܏ܚܝܕ ܏ܩܕ ܕܡܬܝܕܥ ܡܢ ܕܝܪܐ ܕܡܬܝ ܘܠܝܬ ܫܘܠܛܢܐ ܠܐܢܫ ܕܢܣ܏ܒܝ ܡܢܗ ܗܘ̈ܝ ܗܠܝܢ ܫܢܬ ܐܠܦ ܘܫ̈ܬܡܐܐ ܘܫ̈ܬ [ܕܝܘ̈ܢܝܐ].

Fol. 180, contains, on the one side, a eucharistic prayer, in a hand of the xivth or xvth cent.; and on the other, one of the usual anathemas, and a note, dated A. Gr. 1823,A.D. 1512.

[Add. 14,690.]

**CCLXII.**

Two paper leaves, much stained and torn, containing portions of an Anaphora, written in a small hand of the xiith or xiiith cent.

[Add. 14,737, foll. 51 and 52.]

**CCLXIII.**

Paper, about 10 1/8 in. by 6 5/8, consisting of 47 leaves. The quires appear to have been eight in number, but they are all more or less imperfect, leaves being wanting at the beginning, as well as after foll. 3, 11, 19, 25, 33, and 37. There are from 15 to 18 lines in each page. This manuscript is written in a good, regular hand, dated A. Gr. 1529, A.D. 1218, and contains—

A collection of Anaphoras; viz.

1. Of Julius of Rome, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܐܝܘܠܝܘܣ Very imperfect. Fol. 1 *a*.

2. Of Philoxenus of Mabug, ܕܩܕܝܫܐ ܦܝܠܠܟܣܝܢܘܣ ܐܦܝܣܩܘܦܐ ܕܡܒܘܓ ܐܠܗܐ ܚ̣̈ܝܐ ܕܟܠ ܘܢܘܼܗܪܐ. ܏ܘܫ beginning: ܐܠܗܐ ܚ̣̈ܝܐ ܕܟܠ ܘܢܘܼܗܪܐ . ܏ܘܫ See Renaudot, Liturg. Orient., t. ii., p. 301. Very imperfect. Fol. 2 *b*.

3. Of Jacob of Batnae, ܕܡܪܝ ܝܥܩܘܒ ܡܲܠܦܢܐ Imperfect. Fol. 4 *b*.

4. Of S. Thomas the Apostle (sic!), ܕܩܕܝܫܐ ܬܐܘܡܐ ܫܠܝ̣ܚܐ It is the anaphora of Thomas of Heraclea (see Renaudot, t. ii., p. 383). Imperfect. Fol. 16 *b*.

5. Of S. John the Evangelist, ܕܩܕܝܫܐ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ Imperfect. Fol. 20 *a.*

6. Of S. James, the brother of our Lord. Imperfect. Fol. 26 *a.*

7. Of Xystus of Rome, ܏ܕܩܕ ܟܣܘܣܛܘܣ ܐܦܝ܏ܣ ܕܪܘܡܝ See Renaudot, t. ii., p. 134. Imperfect. Fol. 34 *a.*

8. Of Lazarus bar #Sabta, or Philoxenus, of Bagdad, ܕܩܕܝܫܐ ܠܥܙܪ ܒܪ ܣܒܬܐ ܚܣܝܐ ܕܒܓܕܕ Imperfect. Fol. 37 *b.*

In the colophon, fol. 45 *b*, the scribe, Abu 'l-Fadl, gives the date and a list of the contents, from which it appears that the Anaphora of Eustathius (see Renaudot, t. ii., p. 235) once stood at the commencement of the volume.ܫ̈ܠܡܝ ܗܠܝܢ ܬܫ̈ܥܐ ܐܢܢܦܘܪ̈ܐܣ ܐܘܟܝܬ ܩܘܪ̈ܒܐ ܩܕܡܝܐ ܐܘܣܛܐܬܝܘܣ: ܘܕܬܪ̈ܝܢ ܕ܏ܩܕ ܐܝܘܠܝܘܣ: ܘܕܬܠܬܐ ܦܝܠܠܝܟܣܝܢܘܣ: ܘܕܐܪ̈ܒܥܐ ܏ܕܩܕ ܡܪܝ ܝܥܩܘܒ ܡܲܠܦܢܐ: ܘܕܚܡܫܐ ܕ܏ܩܕ ܡܪܝ ܬܐܘܡܐ ܫܠܝܚܐ: ܘܕܐܫܬܐ ܕܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ: ܘܕܫܒ̈ܥܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ: ܘܕܬܡܢܝܐ ܟܣܘܣܛܘܣ ܕܪܘܡܝ: ܘܕܬܫܥܐ ܕܠܥܙܪ ܒܪ ܣܒܬܐ ܕܒܓܕܕ. ܐ܏ܫܬ ܒܫܢ̣ܬ݀ ܐܠܦ ܘܚܡ̈ܫܡܐܐ ܘ܏ܟܛ ܒܝܪܚܐ ܕܐܝܪ ܒܬܠܬܐ ܒܗ ܒܝܘܡ ܥܐܕܐ ܕܡܪܝ ܕܢܝܐܝܠ. ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܐܒܘܠܦܕܠ ܕܣܪܛ.

On fol. 46 *a* there is a prayer, ܨܠܘܬܐ ܕܡܬܐܡܪܐ ܒܝܘܡܐ ܕܚܡ̈ܫܐ ܕܪ̈ܐܙܐ ܚܠܦ ܗ̇ܝ ܕܫܠܡܐ ; which is followed by a doxology.

On foll. 46 *b* and 47 *a*, there stands another prayer, to be used at the placing of the sacred elements on the altar.

[Add. 17,229, foll. 1—47.]

**CCLXIV.**

Paper, about 10 1/4 in. by 6 7/8, consisting of 109 leaves, many of which are much stained and torn, especially foll. 1—8 and 107—109. The quires, signed with letters, are 11 in number. There are from 14 to 21 lines in each page. The writing is good and regular. This manuscript is dated A. Gr. 1541, A.D. 1230, and contains—

A collection of Anaphoras; viz.

1. Of S. James, the brother of our Lord, as revised by Jacob of Edessa, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ. ܡܪܝ ܝܥܩܘܒ. ܐܚܘܗܝ ܕܡܪܢ܆ ܐܝܟ ܬܘܪܨܐ܇ ܚܲܬܝܬܐ ܘܚ̇ܕܬܐ ܕܝܥܩܘܒ ܐܘܪܗܝܐ Fol. 2 *b.*

2. Of John Chrysostom, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܐܢܢܝܣ ܦܘܡܐ ܕܕܗܒܐ Fol. 24 *b.*

3. Of Cyril of Alexandria, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܩܘܪܝܠܠܘܣ ܐܦܝ܏ܣܩ ܕܐܠܟܣܢܕܪܝܐ Fol. 43 *a.*

4. Of Gregory Nazianzen, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ ܐܦܝ܏ܣܩ ܕܐܢܙܝܢܙܘ Fol. 55 *b.*

5. Of Jacob of Edessa, ܐܢܦܘܪܐ ܕ܏ܩܕ ܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝܐ Fol. 74 *a.* See Renaudot, Liturg. Orient., t. ii., p. 371.

6. Of Ignatius, ܐܢܦܘܪܐ ܕ܏ܩܕ ܐܝܓܢܐܛܝ̣ܘܣ ܢܘܪܢܐ Fol. 85 *a.*

7. Of Xystus, bishop of Rome,ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܟܣܘܣܛܘܣ ܦܛܪܝܪܟܐ ܕܪܡܝ̣ (sic) Fol. 100 *a.*

8. Of Dionysius bar Salībī, ܐܢܦܘܪܐ ܕ܏ܩܕ ܕܝܘܢܢܣܝ̣ܘܣ ܒܪ ܨܠܝ̣ܒܝ Fol. 104 *a.* See Renaudot, p. 449.

To those a later hand has added—

9. Of Eustathius, ܐܢܢܦܘܪܐ ܕ܏ܩܕ ܡܪܝ ܐܘܣܛܬܐܘܣ Imperfect. Fol. 108 *a.* See Renaudot, p. 235.

Foll. 1 and 2 *a* contain a lesson (1 Corinth, xi. 23 — 32), several prayers (ܨ̈ܠܘܬܐ ܕܒܘܪܟܬܐ), and instructions to the priest for celebrating the holy Eucharist; written by a different hand from the rest of the volume.

On foll. 107 *b* and 108 *a* there is a note, stating that this manuscript was written in the year 1541, A.D. 1230, by the priest 'Adlēv bar Joseph.

ܐܫܬ݀ܠܡ ܘܐܣܬ݀ܝܟ ܟܘܪܣܐ ܗ̇ܢܐ ܕܩܘܪ̈ܒܐ ܒܟܠܗܝܢ ܕܝ̈ܠܝܬܗ ܘܐܟܬ݂ܒ ܒܗ ܬܡ̈ܢܝܐ ܩܘܪ̈ܒܐ ܒܝܘܡ ܥܪܘܒܬܐ ܚܡ̈ܫܐ ܝܘ̈ܡܬܐ ܒܬܡܘܿܙ̣ ܝܪܚܐ ܫܡܫܲܢܝܐ. ܕܫ̇ܢܬ ܐܘܢ̇ܡܐ ܕܝܘ̈ܢܝܐ. ܒܐܝ̈ܕܝ ܐܢܫ ܕܘܿܝܐ ܘܚܲܛܝܐ. ܘܠܐ ܫܘܐ ܗܘ̣ܐ ܕܢܪܫܘܡ ܠܫܡܗ ܡ̣ܢ ܕܝܠܗ. ܐܠܐ ܡܛܠ ܨܠܘܬܐ ܕܓܘܐ. ܥܲܕܠܹܘ ܕܒܫܡ ܘܠ̣ܘ ܒܥ̈ܒ݁ܕܐ ܕܝܪܝܘܢܐ ܒܫܡܐ ܘ܏ܩܫ ܒܪ ܝܘܣܦ ܒܪ ܚ̇ܝ̣ܠܡܐ ܒܪ ܣܪܓܝܣ ܒܪ ܨܠܝ̣ܒܐ. ܡܢ̈ܚ̣ܐ ܕܡ̣ܢ ܒܝܬ . . . ܒܬܘܠܡܕܐ ܕܝܢ ܕܩܕܝܫܐ ܡܪܢ ܘܡܲܪܝ ܕܢܝܐܝܠ ܕܥܠ . . . ܡܘܓܝ̣ܬܗ. ܒ݁ܒ̣݁ܥܘ ܡ̣ܢ ܟܠ ܕܡܩܲܪܒ ܘ܏ܫ.

In another note, at the foot of fol. 73 *b*, he mentions his brother Rabban Michael.

ܐܠܗܐ ܢܚܣܐ ܠܟܬܘܒܟ ܥܡ ܐܒܗ̈ܘܗܝ ܪ̈ܘܚܢܝܐ ܘܦܓܪ̈ܢܝܐ. ܘ܏ܫ. ܘܠܐܚܘܢ ܪܒܢ ܡܝܟܐܝܠ ܡܪܝܐ ܡܚܣܐ ܠܗ ܕܐܦ ܗܘ ܐܫܬܘܬܦ ܥܡܝ.

The volume passed by purchase from the hands of ‘Adlēv into those of Rabban Iyūb. Fol. 108 *a.*

ܙܒܢ ܟܘܪܣܐ ܗܢܐ ܕܩܘܪ̈ܒܐ ܪܒܢ ܐܝܘܒ ܒܡܕܡ ܕܙܢܬ ܠܗ ܛܝܒܘܬܐ ܡܢ ܪܒܢ ܥܕܠܘ ܐܟܡܐ ܕܢܩܪܒ ܒܗ ܘܢܠܦ ܡܢܗ ܐܠܗܐ ܢܚܣܐ ܠܟܬܘܒܐ ܘܠܙܒܘܢܐ ܘܠܡܢ ܕܡܩܪܒ ܒܗ ܐܝܢ ܘܐܡܝܢ ܘܠܐܠܗܐ ܫܘܒܚܐ.

Rabban Iyūb in his turn sold it to Rabban Joseph. Fol. 108 *a.*ܙܒܢ ܠܟܘܪܣܐ ܗܢܐ ܕܩܘܪ̈ܒܐ ܪܒܢ ܝܘܣܦ ܡܢ ܪܒܢ ܐܝܘܒ ܒܡܕܡ ܕܙܢܬ݀ ܠܗ ܛܝܒܘܬܐ ܐܟܡܐ ܕܢܩܪܒ ܒܗ ܘܢܐܬܪ ܡܢܗ ܘܒܥܐ ܡܢ ܟܠ ܐܚܐ ܦܪܘܫܐ ܕܦܓܥ ܒܗ ܐܡ̇ܪ ܒܚܘܒܐ ܐܠܗܐ ܢܚܣܐ ܠܙܒܘܢܐ ܘܠܡܙܒܢܢܐ ܏ܘܫ.

[Add. 14,691, foll. 1—109.]

**CCLXV.**

Paper, about 10 1/8 in. by 6 5/8, consisting of 30 leaves (Add. 17,229, foll. 48—77). The quires, signed with letters, are three in number. There are from 17 to 20 lines in each page. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

A small collection of Anaphoras ; viz.

1. Of S. Mark, ܐܢܢܦܘܪܐ ܕܛܘܼܒܢܐ ܡܪܩܘܣ ܐܘܢܓܠܝ̣ܣܛܐ Fol. 48 *a.* See Renaudot, Liturg. Orient., t. ii., p. 176.

2. Of Philoxenus of Mabug, beginning: ܡܪܝܐ ܐܠܗܐ ܚ̇ܝ̣ܠܬܢܐ ܘܩܕܝܫܐ ܘܐܚ̣ܝܕ ܟܠ. ܏ܘܫ Fol. 56 *a*.

3. Of Ignatius, ܕܩܕܝܫܐ ܡܪܝ ܐܝܓܢܐܛܝ̣ܘܣ ܢܘܪܢܐ Fol. 63 *b*.

At the foot of fol. 77 *b* we read: ܒ̇ܥܐ ܐܢ̣ܐ ܡܢ ܟܠ ܕܦ̇ܓܥ ܐܘܿ ܡܩܲܪܒ ܒܗܠܝܢ ܩܘܪ̈ܒܐ ܢܨ̇ܠܐ ܥܠ ܡ̇ܢ ܕܟܬ݂ܒ. ܘܗ̇ܘ ܕܡܨ̇ܠܐ ܗ̣ܘ ܢܬܚܲܣܐ.

[Add, 17,229, foll. 48—77.]

**CCLXVI.**

Paper, about 8 1/8 in. by 5 1/2, consisting of 43 leaves. The quires, signed with letters, are five in number, the last being imperfect. There are from 13 to 19 lines in each page. This manuscript is written in a rather inelegant hand of the xiiith cent., and contains—

A small collection of Anaphoras; viz.

1. Of S. James, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ Fol. 1 *a.*

2. Of S. John the Evangelist, ܐܢܢܦܪܐ ܕ܏ܩܕ ܡܪܝ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ Fol. 17 *a*.

3. Of John Chrysostom, ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܢܢܝܘܣ ܦܘܡܐ ܕܕܗܒܐ Fol. 27 *b.*

4. Of S. Mark, ܐܢܢܐܦܘܪܐ ܕܡܪܩܘܣ ܡܣܒܪܢܐ Very imperfect. Fol. 43 *b.*

[Add. 14,694, foll. 1—43.]

**CCLXVII.**

Paper, about 8 1/8 in. by 5 1/2, consisting of 63 leaves (Add. 14,694, foll. 44—106), some of which are slightly torn, especially foll. 88—95 and 106. The quires, signed with letters, are six in number. There are from 12 to 22 lines in each page. This manuscript is written, apparently, by two hands of the xiiith cent. (foll. 44—95 *a* and 95 *b*—105), and contains—

A collection of Anaphoras; viz.

1. Of Dioscorus, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܕܝܘܣܩܪܘܣ Fol. 44 *a.*

2. Of Mārūthā of Tagrit, ܐܢܦܘܪܐ ܏ܕܩܕ ܡܪܝ ܡܪܘܬܐ Fol. 64 *a.* See Renaudot, Liturg. Orient., t. ii., p. 261, and Assemani, Bibl. Or., t. i., p. 179.

3. Of Julius, bishop of Rome, ܐܢܢܦܘܪܐ ܏ܕܩܕ ܝܘܠܝܘܣ ܕܪܘܡ̣ܝ Fol. 78 *b.*

4. Of Philoxenus of Mabug, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܦܝܠܠܟܣܝܢܘܣ ܕܡ̇ܒܘܓ , beginning: ܐܠܗܐ ܚ̈ܝܐ ܕܟܠ ܘܢܘܗ̣ܪܐ Fol. 87 *a*.

q[EE]q

5. Of Cyriacus of Antioch, ܐܢܢܦܘܪܐ ܕ]܏ ܏ܩܕ ܡܪܝ ܩܘܪܝܩܘܣ ܦܛ܏ܪܝܪ [ܕܐܢܛܝܘܟܝܐ] Fol. 95 *b.*

6. Of Xystus, bishop of Rome, ܐܢܢܦܪܐ ܕ܏ܩܕ ܟܣܘܣܛܘܣ ܕܪܘܡܝ Fol. 103 *a.* Left unfinished by the scribe.

Fol. 106 has been taken from some other manuscript, and used as a flyleaf. It contains part of a prayer.

[Add. 14,694, foll. 44—106.]

**cclxviii.**

A paper leaf, much torn, containing a small portion of one of the Anaphoras of Philoxenus of Mabug: ܕܡܪܝ ܐܟܣܢܝܐ ܝ ܐܦܝܣ[ܩܘܦܐ ܕܡܒܘܓ] written in an inelegant hand of the xiiith cent.

[Add. 14,736, fol. 33.]

**cclxix.**

A paper leaf, 10 1/8 in. by 6 1/2, the first of the sixth quire of a manuscript. It contains part of an Anaphora, written in a good hand of the xiiith cent., with 17 lines on each page.

[Add. 14,736, fol. 34.]

**cclxx.**

Seventeen paper leaves, about 6 7/8 in. by 5 1/8, all of which are much stained and some slightly torn. There are 10 lines in each page. The writing is good and regular, of the xiiith cent. They contain a considerable portion of the Anaphora of Eustathius, and fragments of some other Anaphoras.

[Add. 14,737, foll. 18—34.]

**CCLXXI.**

Twelve paper leaves, about 9 in. by 6 1/4, all much stained and torn. There are from 15 to 20 lines in each page. The writing is good and regular, of the xiiith cent. These are—

Fragments of a collection of Anaphoras, including that of S. John the Evangelist, (fol. 26 *b*) and of Eustathius (fol. 30 *b*), preceded by prayers and sedras.

[Add. 14,738, foll. 23—34.]

**cclxxii.**

Paper, about 6 3/4 in. by 5, consisting of 141 leaves, a few of which are stained and torn, especially fol. 1, 6, 137, and 141. The quires have no signatures. Leaves are wanting at the beginning and end, as well as after foll. 6, 7, 37, 77, 83, 103, 120, 126, 136, and 137. There are from 9 to 13 lines in each page. This manuscript is written in an inelegant hand of the xiiith or xivth cent., and contains—

A collection of Anaphoras, preceded by introductory services, fol. 1 *a*, comprising prayers, sedras and lessons.

1. Of S. James, ܐܢܢܦܘܪܐ ܕ܏ܩܕ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ Fol. 8 *a.*

2. Of S. John, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܫܠܝܚܐ Imperfect. Fol. 28 *a.*

3. Of Eustathius of Antioch, ܐܢܢܲܦܘܪܐ ܕܩܕܝܫܐ ܐܘܣܛܐܬܘܣ ܪܝܫ ܐܦܝܣ̈ܩܘܐ ܕܐܢܛܝܘܟܝܐ Fol. 39 *b.*

4. Of Xystus, bishop of Rome,ܐܢܢܲܦܘܪܐ ܕ܏ܩܕ ܟܝܣܛܘܣ (sic) ܦ݁ܰܐܦܱܐ ܕܪܘܡܝ ܪܒܬܐ Fol. 54 *a.*

5. Of Philoxenus of Mabug, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܦܝܠܠ܏ܟܣ ܐܦܝܣܩܘܦܐ ܕܡܒܘܓ Beginning: ܐܠܗܐ ܚ̈ܝܐ ܕܟܠ ܘܢܘܗܪܐ Fol. 62 *a.*

6. Of the twelve Apostles, ܐܰܢܰܐܦܘܪܐ ܕܬܪܥܣܪ ܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ Imperfect. Fol. 74 *b.* See Renaudot, Liturg. Orient., t. ii., p. 170.

7. Of Matthew the Shepherd, ܐܢܐܦܘܪܐ ܕܡܬܝ ܪܳܥܝܳܐ Imperfect. Fol. 81 *b.* See Renaudot, t. ii., p. 347.

8. Two forms for concluding the celebration of the holy Eucharist, the one in the metre of Jacob of Batnae, ܚܘܬܡܐ ܒܡܫܘܚܬܐ ܣܪܘܓܝܬܐ fol. 88 *a*; the other in that of Ephraim, ܚܘܬܡܐ ܕܡܪܝ ܐܦܪܝܡ fol. 90 *a*.

9. The Anaphora of John bar Susanna (see Assemani, Bibl. Orient., t. ii., p. 143), ܐܢܢܲܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܒܪ ܫܘܫܢ ܢܒܥܐ ܕܚܘܒܐ Fol. 94 *a.* Beginning: ܘܡܥܝ̣ܢܐ ܕܛܒܘܬܐ ܡܪܝܐ Imperfect.

10. Of Gregory Bar-Hebraeus, ܐܢܢܲܦܘܪܐ ܕ܏ܩܕ ܓܪܝܓܘܪܝܘܣ ܡܦܪܝܢܐ ܕܡܕܢܚܐ ܕܗ̣ܘ ܒܪ ܐܗܪܘܢ ܐܳܣܝܳܐ Fol. 104 *a.* See Renaudot, t. ii., p. 456.

11. A small collection of prooemia and sedras. Fol. 117 *a.*

12. The Anaphora of Ignatius of Antioch, ܐܢܢܦܘܪܐ ܕ܏ܩܕ ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܢܘܪܢܐ ܬܠܡܝܕܗ ܕܝܘܚܢܢ ܫܠܝܚܐ ܘܪܝܫ ܐܦܝܣ̈ܩܘܦܐ ܕܐܢܛܝ̈ܘܟܝܐ Imperfect. Fol. 120 *a.*

13. A fragment of an Anaphora. Fol. 138 *a.*

On fol. 93 *a* there is an Arabic note, stating that this manuscript belonged to the convent of Abbā Samuel, called al-Kalamūn (near al-Faiyūm), having been left to it as a *wakf* or legacy by one John, the son of Mār Eugene. %

[Add. 14,693, foll. 1—141.]

**cclxxiii.**

Paper, about 11 in. by 7 7/8, consisting of 75 leaves (Add. 14,692, foll. 25—99), some of which are much stained and torn, especially foll. 87, 88, and 99. The quires, signed with letters, are 7 in number. There are from 16 to 18 lines in each page. The writing is large and inelegant. This manuscript is dated A. Gr. 1658, A.D. 1347, and contains—

A collection of Anaphoras; viz.

1. Of S. Mark, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܡܪܩܘܣ ܫܠܝܚܐ ܘܡܣܒܪܢܐ Fol. 25 *b.*

2. Of Thomas of Heraclea, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܬܘܡܐ ܫܠܝܚܐ (ܚܪܩܠܳܝܐ marg Fol. 36 *b.* See Add. 17,229, fol. 16 *b.*

3. Of Moses bar Kīphā, ܐܢܢܦܘܪܐ ܕܚܣܝܐ ܘܠܒܝ̣ܫ ܠܐܠܗܐ ܡܘܫܐ ܒܪܟܐܦܐ Fol. 45 *a.* See Renaudot, Liturg. Orient., t. ii., p. 391.

4. Of Jacob of Batnae, ܐܢܢܦܘܪܐ ܗܕܐ ܕܩܕܝܫܐ ܘܠܒܝ̣ܫ ܠܐܠܗܐ ܡܪܝ ܝܥܩܘܼܒ ܡܠܦܢܐ ܘܡܠܸܐ ܚܟ̈ܡܬܐ ܘܐܦܝܣܩܘܦܐ ܕܒܲܛܢܢ ܕܣܪܘܓ Fol. 56 *a.*

5. Of Lazarus bar #Sabta, or Philoxenus, bishop of Bagdad, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܝ܏ܣܩ (sic) ܕܒܓܕܕ ܕܗ̣ܘ ܠܥܙܪ ܒܪ ܣ̇ܒܬܐ Fol. 72 *a.*

6. Of Cyril of Alexandria, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܘܠܒܝ̣ܫ ܠܐܠܗܐ ܕܩܕܝܫܐ (sic) ܡܪܝ ܩܘܪܝܠܠܝܘܣ ܪܝܫ ܐܦܝܣ̈ܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ Fol. 84 *a.*

After the doxology, on fol. 99 *a*, there is a note, stating that this manuscript was written in the year 1658 (A.D. 1347) by a scribe named 'Isā (%). ܫܩܠ ܟܝܬ ܣ̇ܟܐ ܘܫܘܡܠܝܐ ܟܘܪܣܐ ܗܢܐ: ܒܫܢܬ ܐ̇ܠܦ̣ ܫ̈ܬܡ̈ܐܐ ܘܚ̈ܡܫܝܢ ܘܬܡ̈ܢܐ ܕܝܘ̈ܢܝܐ ܢܟܝ̈ܠܐ. ܒܝܪܚ ܐܝܪ ܝܪܚܐ ܚܕܥܣܪ̈ ܒܗ. ܝܘܡ ܥܪܘܒܬܐ ܬܫ̈ܥ ܫ̈ܥܝܢ ܒܗ: ܨ̇ܠ̣ܘ ܥܠܝ ܐܚ̈ܝ ܘܪ̈ܒܢܝ ܐܢ̇ܐ ܥܒ̣ܕܐ ܡܚܝ̣ܠܐ ܘܕܘܝܐ ܘܡܣܟܢܐ ܘܚܲܛܝܐ ܠܐ ܬܥܕܠܘܢ ܠܝ. ܏ܘܫ. ܐܢ̇ܐ ܥܝܣ̈ܐ ܕܒܫܡ ܏ܩܫܝ.

[Add. 14,692, foll. 25—99.]

q[EE2]q

**cclxxiv.**

Paper, consisting of 43 leaves (Add. 14,693, foll. 142—184). The margins have been very closely cut, so that the text is often slightly injured. Leaves are wanting at the beginning and end, as well as after foll. 143, 151, 168, and 178. There are 13 or 14 lines in each page. This manuscript is written in a large, inelegant hand of the xivth cent., and contains—

1. A collection of Anaphoras; viz.

*a*. Of John bar Susanna. Only a small fragment remains. Fol. 142 *a.*

*b*. Of Dionysius bar Salībī, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܕܝܢܢܣܝܘܣ ܐܦܝ܏ܣܩ ܕܐܡܝܕ ܡܕܝܢܬܐ ܡܒܪܟܬܐ Imperfect. Fol. 142 *a.*

*c*. Of the twelve Apostles, ܐܢܢܦܘܪܐ ܕܬܪ̈ܥܣܪ ܫ̈ܠܝܚܐ ܩܕܝ̈ܫܐ Only a small fragment remains. Fol. 151 *b.*

2. Lessons from the Gospels for several occasions. Fol. 152 *a.*

3. Prooemia and sedras; imperfect. Fol. 160 *b.*

4. The service introductory to the celebration of the holy Eucharist, ܛܟ̣ܣܐ ܕܩܕܡ ܩܘܪܒܐ including lessons, prooemia, sedras, etc;. Imperfect. Fol. 169 *a.*

5. A prayer to be substituted for the oratio pacis on the Thursday in Passion Week and the Saturday of Annunciation: ܨܠܘܬܐ ܕܡܬܐܡܪܐ ܒܚ̈ܡܫܐ ܕܪܐܙܐ ܘܒܫܒܬܐ ܕܣܒܪܬܐ ܒܕܘܟܬ݀ ܨܠܘܬܐ ܕܫܠܡܐ Imperfect. Fol. 184 *a.*

[Add. 14,693, foll. 142—184.]

**CCLXXV.**

Twelve paper leaves, about 7 7/8 in. by 5 1/2, all much stained and torn, so as to be in many places almost illegible. There are from 18 to 24 lines in each page. The writing is inelegant, of the xivth cent.

Ten of these leaves are fragments of a collection of Anaphoras, comprising, among others, one of those of Philoxenus of Mabug (see foll. 16 *a* and 17 *a*).

The first and last are fly-leaves, the one containing a table of some kind, the other parts of two metrical discourses.

[Add. 14,738, foll. 11—22.]

**cclxxvi.**

Fifteen paper leaves, about 7 1/8 in. by 5 1/4, all much torn. There are from 9 to 12 lines in each page. The writing is inelegant, of the xivth cent. They contain—

Portions of several Anaphoras, among others of that of S. James, ܐܢܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ fol. 46 *a.*

[Add. 14,737, foll. 35—49.]

**cclxxvii.**

A paper leaf, much torn, written in a good hand of the xivth cent., containing part of an Anaphora.

[Add. 14,737, fol. 50.]

**CCLXXVIII.**

Paper, about 8 in. by 5 1/4, consisting of 15 leaves, several of which are slightly torn and otherwise damaged. There are from 18 to 20 lines in each page. This manuscript is written in an inelegant hand of the xivth cent., and contains—

The order of the celebration of the holy Eucharist, ܩܘܿܪܒܐ, comprising lessons from the Gospels and Epistles, prayers, etc.

On fol. 1 *a* there is an Arabic note, rather indistinct and somewhat mutilated, from which it appears that this volume was written for the convent of S. Mary Deipara by a monk from the city of Amid. There is also a Syriac note, partly to the same effect. % .ܐܝܬ܏ܘ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܏ܩܕ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܐܣܩܝ̣ܛܝ ܕܡܬܝܕܥ ܕܣܘܪ̈ܝܝܐ ܘܠܝܬ ܠܐܢܫ ܡܢ ܐܠܗܐ ܦܘܩܕܢܐ ܕܢܐܦ̣ܩ ܠܗܢܐ ܠܒܪ ܡܢ ܕܝܪܐ ܕܐܡܝܪ ܏ܘܫ.

[Add. 17,239, foll. 1—15.]

**cclxxix**.

Two paper leaves, about 8 in. by 5 1/2, with from 20 to 22 lines in each page. They contain part of the order of the celebration of the holy Eucharist, with lessons from the Gospels and Epistles, written in a fair hand of the xivth cent.

[Add. 14,738, foll. 35 and 36.]

**cclxxx.**

Two paper leaves, about 7 in. by 5 1/8. They contain part of the order of the celebration of the holy Eucharist, written in a fair hand of the xvth cent.

[Add. 14,737, foll. 53 and 54.]

**cclxxxi.**

Eight paper leaves, about 5 3/8 in. by 3 1/4, with from 14 to 16 lines in each page. They contain the order of the celebration of the holy Eucharist (imperfect at the beginning), written in a good hand of the xvth cent., with occasional Greek and Syriac vowels.

The colophon informs us that this manuscript belonged to Rabban Thomas bar Mas'ūd:

ܫܠܡ ܡܫܡܠܐܝܬ (sic) ܐܝܟ ܬܒܥܬܗ ܕܐܒܘܢ ܪܘܚܢܝܐ ܘܩܫܝܫܐ ܐܗܪܘܢܝܐ ܪܒܢ ܬܘܡܐ ܒܪ ܩܫܝܫܐ ܡܣܥܘܕ ܐܒܐ ܕܝܠܝ ܡܝܩܪܐ. ܏ܘܫ.

[Add. 17,269, foll. 81—88.]

**cclxxxii.**

Paper, about 12 1/8 in. by 7, consisting of 49 leaves, some of which are slightly soiled and torn, especially foll. 1 and 26. The quires, signed with letters, are five in number. Each page is divided into two columns, of from 21 to 26 lines. This volume is written in a good, Nestorian hand, with numerous vowels, dated A.D. 1740, and con*-*tains—

1. The order of the celebration of Mass, according to the use of the Chaldaeans or Nestorian converts to the Church at Rome, with an Arabic translation, in Syriac characters, in parallel columns. Fol. 1 *a*.

2. ܚܘ̈ܬܵܡܸܐ or dimissory hymns, for sundry occasions, in Arabic only; viz.

*a*. The Nativity, by the patriarch Joseph @[See Assem., Bibl. Or., t. ii., p. 457 ; Le Quien, Or., Christ., t. ii., col. 1162.]@ ܒܣܡ ܐܠܐܒ݁ ܘܠܐܒ݁ܢ ܘܠܐܪܘܼܳܚ ܐܠܩܳܕܣ ܐܸܠܗ ܘܐܚܕ ܢܟ݁ܬܒ ܚܬܐܡ ܥܝ̣ܕ ܐܲܠܡܝ̣ܠܐܕ ܡ̣ܢ ܩܘܠ ܡܐܪ ܝܘܼܣܦ݁ ܐܠܬ݂ܐܢܝ̣ Fol. 34 *b.* Beginning: ܝܵܐ ܝܲܣܘܳܥ̣ ܡܟ݂ܠܸܨܢܐ̣. ܦ݁ܝ̣ܛ̇ ܢܳܘܼܪܲܟ ܘܢܲܘܪ ܩܲܠܒ݁ܢܐ. ܟܲܝ ܢܸܦ݁ܗܲܡ ܣܸܪ ܟܲܠܐܨܢܵܐ̣. ܐܲܠܟܵܐܝܸܢ ܡ̣ܢ ܐܲܓܠܢܐ

*b*. The Commemoration of the blessed Virgin, ܐܵܟ̣ܪ ܓܲܝܪܗܳ ܐܠܝ ܥܝ̣ܕ ܐܠܥܕܪܝ ܡܲܪܝܡ Fol. 35 *a.* Beginning: ܐܲܛܠܸܒ ܐܲܠܥܲܘܢ ܡ̣ܢ ܐܲܠܠܗ̣. ܘܐܲܡܲܓܕ ܘܵܐܠܕܗ̈ ܐܠܠܗ. ܘܐܲܠܡܸܠܗܸܳܡ ܝܟ݁ܘܳܢ̣ ܐܠܠܗ܆ ܠܝ̣ ܘܠܟ݁ܳܠܡ̇ܢ ܝܪܝ̣ܕ ܐܲܠܠܗ

*c*. The same, by the patriarch Joseph I. @[See Assemani, Bibl. Or., t. ii., p. 457 ; Le Quien, Oriens Christ., t. ii., col. 1161.]@ ܚܬܐܡ ܐܵܟ݂ܪ ܓ̣ܝܪܗܳ ܐܠܝ ܥܝ̣ܕ ܐܠܥܕܪܝ ܡ̣ܢ ܩܲܘܠ ܡܵܐܪ ܝܳܘܼܣܦ݁ ܐܠܐܘܠ ܒܲܛܪܟ ܐܠܟܲܠ܏ܕܐ:Fol. 30 *a.* Beginning: ܒܸܣܡ ܐܲܠܬ݂ܐܠܘܼܳܬ݂ ܐܲܠܡܲܣܓܘܼܳܕ: ܐܸܠܵܐܗ ܘܵܐܚܸܕ ܡܲܥܒ݁ܘܳܕ. ܢܸܡܕܲܚ ܡܲܪܝܡ ܩܸܕܣ ܠܐܩܕܐܣ̣. ܣܸܬ ܐܠܡܲܠܐܝܟܲܗ ܘܐܠܢܵܐܣ

*d*. Any of the festivals of our Lord, by Joseph I. ܚܬܐܡ ܐܵܟ̣ܪ ܐܠܝ ܐܸܥܝܵܐܕ ܡܘܼܪܵܐܢܝ̣ܗ ܡ̣ܢ ܩܲܘܠ ܡܐܪ ܝܘܼܣܦ݁ ܐܠܐܘܠ ܒܵܛܲܪܝܲܪܟ ܐܠܟܲܠܕܲܢܝ̣ܝ̣ܢ. Fol. 37 *a.* Beginning: ܐܸܠܵܠܐ ܐܠܟܳܠ ܐܸܥܛܝ̣ܢܐ̣. ܘܡ̣ܢ ܐܢܥܵܐܡܲܟ ܐܸܓ̣ܢܝ̣ܢܐ. ܘܲܒ݁ܪܲܚܡܸܬܲܟ ܐܸܡܠܝ̣ܢܐ̣. ܘܥܲܢ ܝܲܡܝ̣ܢܲܟ ܐܸܓܥܲܠܢܐ܀ This is alphabetical.

3. The Epistle and Gospel for the days of the week, commencing with Sunday, in Arabic only: ܘܐܝܨ̇ܐ ܒܥܲܘܢ ܐܠܠܗ ܬܥܐܠܝ ܢܟ݁ܬܒ݁ ܟ݁ܣܐܝܸܠ ܘܐܲܢܐܓܝ̣ܠ ܐܲܝܵܐܡ ܐܠܐܣܒ݁ܘܼܥ ܐ܏ܘܠܐ ܐܠܝ ܝܲܘܡ ܐܠܐܚܕ܀ Fol. 38 *a.*

The subscription, fol. 49 *a*, sates that this manuscript was written by the deacon Michael, son of the metropolitan Basil, of ‘Ain Tannūr, A.D. 1740. ܟܡܸܠ ܒܥܲܘܢ ܐܠܠܗ ܬܲܥܐܠܝ ܟܬܐܒ݁ ܛܟ̣ܣ ܐܠܩܕܐܣ ܘܪܲܣܐܝܸܠ ܘܐܲܢܓܝ̣ܠ ܐܲܝܵܐܡ ܐܠܣܲܒܹ݁ܗ. ܥܲܠܝ ܝܲܕ ܐܠܚܲܩܝ̣ܪ ܫܲܡܐܣ ܡܝ̣ܟ̣ܐܝܠ ܐܒ݁ܢ ܐܠܡܲܪܚܘܼܡ ܡܸܛܪܐܢ ܒܵܐܣܹܝܠܝ̣ܘܿܣ ܐܠܣܵܐܟܸ݁ܢ ܩܲܪܝ̣ܗ̈ ܥܲܝܢ ܬܲܢܘܼܪ܀ܟܚ܀ ܝܘܡ ܡ̣ܢ ܫܗܪ ܬܲܡܘܼܙ ܠܣܢܗ̈ . ܡܲܣܝ̣ܚܝ̣ܗ ܐܥܵܡ

[Add. 25,874.]

**cclxxxiii.**

Paper, 11 in. by 8 3/8, consisting of 186 leavers. The quires, signed with letters, are 18 in number. There are from 19 to 30 lines in each page. This volume is written in a good, regular hand, dated A.D. 1549, and contains—

1. The principal offices of the *Missale* *Romanum*, from the first Sunday in Advent to the 24th Sunday after Pentecost, in the Latin language, but written in Syriac characters. Headings in Arabic are in many cases prefixed. The services commence thus, fol. 3 *a.*

ܐܰܕ݁ ܬܸ݁ܐ ܠܹܐܒ݂ܰܐܒ݂ܺܝ̣ ܐܲܢܺܝ̣ܡܰܐܡ ܡܶܐܰܡ: ܕ݁ܐܘܽܣ ܡܶܐܘܽܣ ܐܺܝܢ ܬܸ݁ܐ ܟ݁ܵܢܦ݂ܺܝ̣ܕܵܐ ܢܵܢ ܐܸܶܪܘܒܷ݁ܣܟܱ݁ܐܡ: ܢܸܐܟ݁ܘܹܐ ܐܻܝ̣ܪܪܻܝܕܶ݁ܐܰܢܬ݁ ܡܸܐ ܐܻܝ̣ܢܝ̣ܡܻܝ̣ܫ݆̇ܺܝ ܡܷܐܝܻ: ܐܷܬܷ݁ܐܢܻܝ̣ܡ ܐܘܽܢܻܝ̣ܒ̣ܶܪܣܻܝ̣ ܟ݁ܘܺܝ ܬ݂ܷܐ ܐܷܟ݁ܣܦܷܟ݁ܬ݂ܰܐܢܬ݁ ܢܳܢ ܟ݁ܢܦ݂ܘܽܢܕܶܢܬ݁ܘܽܪ ܏ܦܣܱܠܡܘܣ ܒ݂ܻܝ̣ܰܐܣ ܬ݁ܘܽܘܰܐܣ ܕܳ݁ܡܻܝ̣ܢܹܐ ܕܹ݁ܐܡܵܢܣܬ݁ܪܰܐ ܡܻܝ̣ܟ݁ܝܻ: ܐܹܬ݁ ܣܹܐܡܝ̣ܬ݂ܰܐܣ ܬ݁ܘܽܘܰܐܣ ܐܹܕ݁ܳܫܐ ܡܹܐ ܣܹܟ܏ܘܻܝ̣ܬܽܘܪ ܏ܐܻܝ̣ܡܡܷܐܕܺܝܰܐܬܹܐ ܏܏ܒ̣ܶܪܣܘܣ ܓ݁ܠܳܪܝܰܐ ܦܰܬ݁ܪܝܻ. ܣܝ̣ܟ݁ܘܽܬ݁ ܐܷܪܱܐܬ݀ ܐܝܺܢ ܦܪܻܝܢܫ݆ܝܻܦܝܳܐ ܟ݁ܳ܏ܘܐ ܦ݂ܝ̣ܺܢܻܝܬ݁ܳܐ ܪܸܦܸ݁ܬ݀ܝ̣ܬ݁ܘܽܪ ܐܻܝ܏ܢܬܪܵܝܻܬܘܽܣ. ܐܰܕ݁ ܬܹ݁ܐ ܠܹܐܒ݂ܰܐܒ݂ܺܝ ܏ܐܹܬ ܏ܐܻܝ̣ܣܬܷܐ ܡܳ܏ܪܕܘܽܣ ܪܹܦܷ݁ܬܷ݁ܐܢܕ݁ܺܝ ܐܝܺܢ ܬ݁ܪܴܝܻܬ݁ܘܽܡ ܣܹܪܒ݂ܰܐܬ݂ܘܽܪ ܦܷܪ ܬ݀ܳܬ݀ܘܽܡ ܐܰܢܢܘܽܡ ܟܘܽܡ ܕܝܻܫܺܝ̣ܬܘܽܪ ܓ݁ܠܳܪܝܰܐ ܦܰܬ݁ܪܻܝ ܐܹܬ݁ ܦ݂ܻܝܠܻܝܳܐ. ܦܳ܏ܣܬ ܏ܐܝܺܢܬܪܳܝܬܘܿܡ̣: ܏ܐܸܬܣܻܝܰܐܡ ܏ܐܝܺܢ ܦ݂ܷ܏ܣܬܻܝ̣ܣ ܕ܏ܘܾܦ݁ܠܻܝ̣ܫܻܝ̣ܒ݁ܘܽܣ ܏ܐܵܪܱܐܬܣܝܵܐ. ܐܹܟ݁ܣܫܻܝ̣ܬܰܐ ܟ݁ܘܹܣܘܽܡܘܽܣ ܕ݁ܵܡܝ̣ܢܹܐ ܏ܘܫ.

2. The *Ordo Missae* : ܒܣܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܪܳܘܚ ܐܠܩܳܕܳܣ ܐܠܗ ܘܐܚܕ. ܢܒܬܕܝ̣ ܒܡܥܘܢܗ̈ ܐܠܠܗ ܘܢܟܬܒ ܛܟܣ ܩܕܐܣ ܐܠܐܦ݂ܪܢܓ ܐܠܕܝ ܝܩܘܠ ܐܠܩܣܝܣ ܡܢ ܩܠܒܗ. ܘܐܠܫܡܐܣ ܐܝܛ̣ܐ. ܀ ܐܝ̣ܢ ܢܵܡܝ̣ܢܹܐ ܦܱܐܬ݀ܪܝܻܣ ܐܹܬ݀ ܦ݂ܝ̣ܠܝ݂ܝ݂ ܐܹܬ݀ ܣܦܝ̣ܪܻܬ݀ܘܽܣ ܣܲܢܬ݀ܝ̣. ܐܰܡܹܢ.. ܐܝ̣ܢܬ݀ܪܵܐܝܹܒ݁ܵܐ ܐܰܪ ܐܰܠܬܰܐܪܹܐ ܕܹܐܝܹ. ܏ܡܫܲܡܫܵܢܵܐ. ܐܰܕ݁ ܕܹ݁ܐܘܽܡ ܟ݁ܘܺܝ ܠ݂ܐܬ݀ܝ̣ܦ݂ܝ̣ܟ݁ܰܐܬ݀ ܝܘܽܒ݂ܷܢܬ݀ܘܽܬܹ݀ܡ ܡܹܐܐܰܡ. ܏ܣ. ܏ܩܲܫܝ̣ܫܵܐ. ܝܘܽܕ݁ܝܻܟ݁ܰܐ ܡܹܐ ܕܹ݁ܐܘܽܣ ܏ܘܫ Fol. 160 *a.*

3. The prayer for the Holy Spirit, for different occasions: % ܏ܦܹܪ ܐܵܡܢܹܝ̣ܰܐ ܣܹܐܟܘܽܠܰܐ ܣܹܐܟܘܽܠܵܪܘܽܡ. ܏ܪ ܐܰܡܹܢ. ܏ܒܪ ܕܵܡܝ̣ܢܘܽܣ ܒ݂ܵܒ݁ܝ̣ܣܟܘܽܡ. ܏ܪܣܦܢܣܝܐ ܐܹܬ ܟܘܽܡ ܣܦܝ̣ܪܹܝܬܘܽ ܬܘܽܘܵܐ. ܏ܒ݂ܷܪܣܘܽܣ. ܣܘܽܪܣܘܽܡ ܟܵܪܕܰܐ. ܏ܪ. ܐܰܒܸ݁ܐܡܽܘܣ ܐܰܕ ܕܵܡܝܹܢܘܽܡ. ܏ܒܪ. ܓ݁ܪܰܐܬܣܝܻܰܐ ܐܰܓ݁ܰܐܡܽܘܣ ܕܵܡܝ̣ܢܵܐ ܕܹܐܐܵ ܢܵܣܬܪܵܐ. ܏ܪܣܦ. ܕܝܓ݁ܢܘܽܡ ܐܸܬ ܝܘܽܣܬܘܽܡ ܐܹܣܬ. ܒ݂ܷܐܪܷܐ ܕܝܓ݁ܢܘܽܡ ܐܹܬ ܝܘܽܣܬܘܽܡ ܐܸܣܬ ܐܰܟܘܽܘܽܡ ܐܸܬ ܣܰܐܠܘܽܬܱܐܪܹܐ: ܏ܘܫ Fol. 162 *a.*

4. A collection of Anaphoras in Syriac; viz.

*a*. Of Dionysius bar #Salibi, bishop of Amid: ܐܰܢܢܰܐܦ݂ܽܘܪܰܐ ܕܩܰܕܺܝܫܵܐ ܡܳܪܝ ܕܻܝܳܣܢܢܳܘܣܝܻܘܳܣ ܐܸܦܝ̣ܣܩܵܘܦܵܐ ܕܰܐܡܝ̣ܕ ܕܗ̣ܘ ܒ݁ܰܪ ܨܰܠܺܝ̣ܒ݁ܝ̣ Fol 165 *a*.

*b.* Of Xystus, bishop of Rome: ܐܰܢܢܰܐܦ݂ܘܽܪܰܐ ܏ܕܩܕ. ܟܣܘܽܣܛܳܘܣ ܐܸܦܝ̣ܣܩܵܘܦܵܐ ܕܪܘܽܡܝ Fol. 167 *a.*

c. Of S. John the Evangelist: ܐܰܢܢܰܐܦ݂ܘܽܪܰܐ ܕܝܽܘܚܲܢܢ ܐܷܘܰܐܢܓܹܠܝ̣ܣܛܳܐ Fol. 170 *a.*

5. Lessons from the Epistle to the Philippians, ch. i. 1—11, and the Gospel of S. John, ch. v. 25—29; with a prooemium, ܦܪܵܘܡܹܝܘܿܢ ܕܡܲܥܠܬܐ and a sedrā, all in Syriac. Fol. 175 *a.*

б. Another *Ordo Missae* : ܛܟܣ ܐܠܩܕ݁ܐܣ ܥܠܝ ܬܪܬܝܒ ܐܠܐܦܪܢܓ. ܘܐܠܚܪܦ ܗܳܘ ܣܪܝܐܢܝ ܘܐܠܠܦܛ ܦܪܢܓܝ Fol. 180 *a.* This is followed by the *Missa de S. Trinitate*, fol. 180 *b*; *de Spiritu Sancto*, fol. 181 *b*; *de Sancta Cruce*, fol. 183 *a*; and *de S. Maria*, fol. 183 *b.*

A note on fol. 171 *b* informs us that the book was written by Moses, @[Apparently the well known Moses Mardenus or Meredinaeus. See Assemani, Bibl. Or., t. i., p. 535]@ the son of Isaac, from Māridīn, for the Abyssinian bishop Sahyūn ibn Levi, in the convent of the Abyssinians dedicated to S. Stephen at Rome, A.D. 1550 (read 1549), when Paul III. was Pope,ܐܢܬܡ ܘܐܬܟܡܠ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܒܐܪ[ܟ]. ܟܬܐܒ ܐܠܩܕܐܣ ܒܡܥܘܢܗ̈ ܐܠܠܗ ܐܠܕܝ ܠܗܳ ܐܠܟܡܐܠ. ܥܠܝ ܝܕ ܐܚܩܪ ܥܒܐܕ ܐܠܠܗ ܏ܡ ܏ܘ ܏ܣ ܏ܝ ܐܠܟܐܛܝ̣ % ܐܒܢ ܐܠܩܣܝܣ ܐܝܣܚܩ ܡܢ ܒܠܐܕ ܡܐܪܕܝܢ ܡܢ ܐܥܡܐܠ ܐܠܨܘܪ. ܟܬܒ ܦܝ ܣܢܗ̈ ܏ܐ ܏ܗ ܏ܢܢ ܠܣܝܕܢܐ ܝܣܘܥ ܐܠܡܣܝܚ ܠܕܟܪܗ ܠܣܓܘܕ ܘܐܠܬܣܒܝܚ. ܦܝ ܕܝܪ ܡܐܪ ܣܛܦܐܢܘܣ ܕܝܪ ܐܠܚܒܫ ܥܠܝ ܓܐܢܒ ܡܐܪ ܒܛܪܘܣ ܘܦܘܠܘܣ ܒܡܕܝܢܗ̈ ܐܠܥܛܡܐ ܪܘܡܐ. ܦܝ ܙܡܐܢ ܐܠܐܒ ܐܠܡܥܛܡ ܘܐܠܦܐܦܐ ܐܠܡܟܪܡ ܦܘܠܘܣ ܐܠܬܐܠܬ ܐܕܐܡܗ ܐܠܠܗ ܬܥܐܠܝ ܐܡܝܢ. ܘܐܝܛܐ ܦܝ̣ ܙܡܐܢ ܐܒܘܢܐ ܘܬܐܓ ܪܘܣܢܐ ܐܠܒܐܛܪܝܪܟ ܐܠܝܥܩܘܒܝܗ ܡܐܪ ܐܝܓܢܐܛܘܣ. @[Ignatius XIV. (alias X.). See Le Quien, Or. Christ., t. ii., col. 1404.]@

ܐܠܕܝ ܦܝ ܟܪܣܝ ܐܠܙܥܦܪܐܢ ܐܕܐܡܗ ܐܠܠܗ ܬܥܠܝ ܐܡܝܢ. ܘܟܐܢ ܐܠܡܗܬܡ ܒܗܕܐ ܐܠܟܬܐܒ ܐܠܡܒܐܪܟ ܐܒܘܢܐ ܘܥܙܝܙܢܐ ܐܣܩܦ ܨܗܝܘܢ ܐܠܚܒܫܝ ܐܒܢ ܐܠܐܡܝܪ ܐܠܟܒܝܪ ܠܶܐܘܝ ܩܪܐܝܒ ܐܠܣܠܛܐܢ ܐܠܟܒܝܪ ܐܠܕܝ ܦܝ ܒܠܐܕ ܐܠܚܒܫ ܐܠܠܗ ܝܪܚܡܢܐ ܒܨܠܐܬܗ ܐܡܝ̣ܢ. ܐܠܪܓܐ ܡܢ ܟܠ ܐܟܐ ܝܢܛܪ ܦܝ ܗܕܐ ܐܠܟܬܐܒ ܝܬܪܚܡ ܥܠܝ ܐܠܬܠܡܝܕ ܐܠܕܝ ܟܬܒܗ. ܘܥܠܝ ܐܒܘܗ ܘܐܡܗ ܘܐܟܘܬܗ ܘܐܡܘܐܬܗ. ܘܐܝܛܐ ܥܠܝ ܐܒܘܢܐ ܨܗܝܘܢ ܐܠܚܒܫܝ ܐܠܕܝ ܗܘ ܨܐܪ ܦܝ ܣܒܒܗ. %

The name of' the writer and the date are repeated in the ornamental device on fol. 178 *a*, where we read: ܣܝ̣ܡ ܠܡܘܿܫܐ ܬܚܘܒܝܘܣ܆ ܟܕܡܬܓܘܣ ܒܵܐܬܸܘܵܣ. ܒܰܫܢ̣ܬ݀ , ܐ̱܏ܦ݂ܣ ܕܐܰܠܟܣܢܕܪܵܘܣ܆ ܝܘܢܝܐ ܒܪ ܦܝܠܝܦܘܣi.e. A. Gr. 1860, A.D. 1549. This is correct, as Paul III. died on the 10th of November, 1549.

Another note, on fol. 179 *a*, mentions the names of several Cardinals and other persons. ܐܢܬܡ ܘܐܬܟܡܠ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܒܐܪܟ ܟܬܐܒ ܐܠܩܕܐܣ ܥܠܝ ܝܕ ܐܚܩܪ ܥܒܐܕ ܐܠܠܗ ܡܘܣܝ ܒܐܠܐܣܡ ܪܐܗܒ ܘܩܣܝܣ ܘܒܐܠܦܥܠ ܒܥܝܕ ܡܢ ܒܠܐܕ ܡܐܪܕܝܢ. ܐܠܪܓܐ ܡܢ ܟܠ ܐܟܐ ܝܢܛ̣ܪ ܦܝܗ ܝܬܪܚܡ ܥܠܝ ܐܠܕܝ ܟܬܒܗ. ܘܥܠܝ ܘܐܠܕܝܗ ܘܟܠ ܐܢܣܐܢ ܡܬܠ ܛܠܒܬܗ ܝܥܛܝܗ ܐܠܪܒ ܦܝ ܝܘܡ ܐܠܕܝܢ ܐܡܝܢ. ܘܟܐܢ ܬܐܪܝܟܗ ܦܝ ܙܡܐܢ ܐܠܐܒ ܐܠܡܥܛܡ ܐܠܦܐܦܐ ܦܘܠܘܣ ܐܠܬܐܠܬ ܦܝ ܡܕܝܢܗ̈ ܪܘܡܐ ܐܠܥܛܡܐ ܐܕܐܡܗ ܐܠܠܗ ܬܥܐܠܝ ܐܡܝܢ܀ ܘܟܐܢ ܐܠܡܫܬܗܕ ܒܗ. ܐܠܐܒ ܐܠܚܣܢ ܐܠܠܛܝܦ ܨܐܚܒ ܐܠܡܥܐܢܝ ܐܠܚܠܘܗ ܘܐܠܐܠܦܐܨ̇ ܐܠܡܚܝܗ ܥܙܝܙܢܐ ܡܚܒ ܐܠܓܪܒܐ ܡܬܠ ܐܒܘܢܐ ܐܒܪܐܗܝܡ ܐܠܟܪܕܢܐܠ ܣܲܢܬܰܐ ܟܪܘܙ. ܨܐܚܒ ܐܠܐܣܡ ܐܠܨ̇ܪܝܦ ܐܠܪܒ ܝܥܛܝܗ ܟܝܪ ܗܕܗ ܐܠܕܢܝܐ ܘܢܥܝܡ ܐܠܐܟܪܗ ܐܡܝܢ܀ ܘܐܝܛܐ ܐܠܟܪܕܢܐܠ ܐܠܡܒܐܪܟ ܐܠܟܪܝܡ ܐܠܪܚܘܡ ܐܠܡܚܒ. ܐܰܦܰܐܪܻܝܣ. ܘܐܠܟܪܕܢܐܠ ܕܢܓܠ ܬܸܪܪܐ ܐܠܡܥܪܘܦ ܒܐܠܟܝܪ ܘܐܠܐܚܣܐܢ ܒܝܢ ܓܡܝܥ ܐܠܢܐܣ ܨܐܚܒ ܐܠܐܦܥܐܠ ܐܠܚܣܢܗ ܩܕܐܡ ܐܠܠܗ. ܘܐܝܛܐ ܦܝ ܙܡܐܢ ܐܠܩܣܝܣ ܦܛܪܘܣ ܘܦܘܠܘܣ. ܐܠܓܡܝܠ ܦܝ ܐܥܡܐܠ ܐܠܟܝܪ. ܟܐܬܒ ܐܠܐܒ ܐܠܥܙܝܙ ܐܠܦܐܦܐ. ܘܐܠܩܣܝܣ ܡܣܝ̣ܪ ܡܐܪܝܐܢܐ ܐܠܡܬܛ̣ܥ ܡܬܠ ܝܘܣܦ ܐܒܢ ܐܒܘܢܐ ܝܥܩܘܒ.

On fol. 2 *b* there is an ornamented cross.

Fol. 1 contains some account of the contents of the book, in Latin, but erroneous in several particulars.

[Harl. 5512.]