**SERVICE-BOOKS**

**SACERDOTALS**

**cclxxxiV.**

Vellum, about 6 3/4 in. by 4 7/8, consisting of 108 leaves, some of which are stained and torn, especially foll. 1—4 and 95—98. The quires, signed with letters, were originally at least 15 in number (fol. 108 *b*, ܝܕ); but several of them are either imperfect or altogether wanting, there being lacunae after foll. 1, 3, 4, 8, 9, 15, 26, 34, 94 and 98. Each page has from 20 to 26 lines. The writing is small and neat, of the ixth or xth cent., except fol. 1, which is somewhat later. This volume is—

A Sacerdotal, or book containing every*-*thing necessary for the Offices of a Priest. @[The contents of ܦܢܩܝܬܐ ,ܛܟܣܐ ܕܩܫܝܫܐ ܕܩܫܝܫܐ or Priest’s Office-book, correspond in part to those of the Greek Εὐχολόγιον. See the edition of Goar, Paris 1647]@ fol.1 *b*: ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܛܟܣܐ ܕܩܫܝܫܐ.

1. A collection of Anaphoras.

*a*. Introductory Prayers; imperfect. Fol. 1 *b.*

*b*. The Anaphora of S. James, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝ݊ܥܩܘܒ .. ܐܚܘܗܝ ܕܡܪܢ .. ܘܐܦܝܣܩܘܦܐ ܕܐܘܪܫܠܡ Imperfect. Fol. 2 *b.*

*c*. A sedrā, with its concluding prayer; imperfect. Fol. 5 *a.*

*d*. The Anaphora of Gregory Nazianzen, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܓܘܣ Imperfect. Fol. 6 *a.* On the margin of fol. 6 *a* there is the following note: ܐܢܢܦܘܪܐ ܗܕܐ ܚܲܬܝܬܬܐ ܐܝܬܝܗ̇ ܡ̇ܢ ܕܨ̇ܒܐ ܕܢܟܬ݂ܘܒ ܡܢܗ̇ ܢܟܬ݂ܘܒ..

2. The Order of Baptism of Severus @[See Assemani, Codex Liturgicus Ecclesiae Universae, t. ii. p. 261, t. iii., pp. 168, 175; Denzinger, Ritus Orientalium, t. i., p. 302.]@; imperfect both at the beginning and end. Fol. 9 *a.*

3. The Order of the Consecration of Water on the Epiphany, ܒܘܪܟ ܡܝ̈ܐ ܕܕܢܚܐ ; imperfect at the beginning. Fol. 16 *a.*

4. A large collection of Sedras and Prayers for the whole year. Fol. 19 *b.* Among these may be noted—

q[FF]q

*a*. The Order of the Washing of Feet, ܛܟܣܐ ܕܫܝܓܬܐ ܒܚܡܫܒܫܒܐ ܕܪܐܙܐ Fol. 30 *b.*

*b*. The Order of the Adoration of the Cross, ܛܟܣܐ ܕܣܓܕܬܐ ܕܨܠܝܒܐ ܒܥܪܘܒܬܐ ܕܚܫܐ ܒܬܪ ܬܫܡܫܬܐ ܕܬܫܥ ܫ̈ܥܝܢ Imperfect. Fol. 33 *b.*

*c*. Two sedras of Mār John,@[John I., or John of the Sedras (ܡܪܝ ܝܘܚܢܢ ܕܣܕܪ̈ܘܗܝ) patriarch of Antioch. See Assemani, Bibl. Or., t. ii., p. 334.]@ ܕܡܪܝܘܚܢܢ fol. 55 *a*, ܕܬܝܒܘܬܐ, and fol. 65 *b*, ܕܚܘܣܝܐ.

*d*. A sedrā of Athanasius,@[Athanasius II. (of Balad). See Assemani, Bibl. Or., t. ii. p. 335.]@ patriarch of Antioch, ܐܚܪܢܐ ܕܥܢܝ̈ܕܐ. ܕܩܕܝܫܐ ܡܪܝ ܐܬܢܣܝܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܟܝܐ Fol. 73 *b.*

5. A collection of Prayers for various occasions; imperfect at the end. Fol. 90 *a.* Among them may be noted several that are arranged alphabetically, ܨ̈ܠܘܬܐ ܕܒܝܢܬ ܡܪ̈ܡܝܬܐ: ܕܣܝ̈ܡܢ ܥܠ ܐܠܦ ܒܝܬ fol. 102 *a.* One of these is ascribed to Mār Cyriacus,@[Cyriacus of Tellā. See Add. 14,525, fol. 68 *a*.]@ ܕܡܪܝ ܩܘܪܝܩܐ fol. 107 *a*.

On fol. 1 *a* there are two notes. Of the first, which has been designedly erased, nothing is distinctly legible but the words ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܐܣ̈ܩܝܛܐ in the last line. The other, which is also much torn and effaced, shows that the volume once belonged to a monk of Tagrīt, whose name appears to have been Malchus. ܐܝܬܝ ܡ̇ܢ ܐܝܬܝ ܐܢܐ̇ ܐܘ [ܐܢܐ] ܡܣܟܢܐ ܘܐܟܣܢܝܐ. ܕܫܡܗ ܡ̇ܢ ܡܟܠـ[ܐ]. [ܒܐܣـ]ܟܝܡܐ ܕܝܢ ܕܝܪܝܐ. ܒܙܢܐ ܬܘܒ ܡܢܗ̇ [ܕ]ܡܕܝܢܬܐ ܡ̇ܢ ܬܓܪܝܬ. ܓܢܣܐ ܕܝܢ ܦܪ . . . ܗܢܘ ܕܝܢ ܕܒܝܬ ܦܪܘܪܘܝ ܝܕܝܥܝܢ ܡـ . . . ܐܝܬܝ ܦܫܝܛܐܝܬ܇ ܟܕ . . . ܥܠ ܡܣܟܢܐ . . .

[Add. 14,494.]

**CCLXXXV.**

Vellum, about 6 3/4 in. by 4 1/4, consisting of 116 leaves, some of which are much stained and torn, especially foll.1—4,104, and 113 —116. The quires, signed with letters, were at least 17 in number, but the greater part of the first five and of the seventeenth is lost. Leaves are wanting after foll. 4, 6, 16, 64, 103, 114 and 115. There are from 19 to 23 lines in each page. This volume is written in a neat, regular hand of the ixth or xth cent., and contains—

A Sacerdotal or Priest's Office-book. The running title, at the end of each quire, is ܕܩܘܪ̈ܒܐ ܘܕܨ̈ܠܘܬܐ.

1. The Anaphora of S. James; imperfect. Fol. 1 *a*.

2. Fragment of another Anaphora. Fol. 5 *a*.

3. The Order of Baptism, of Severus; im­perfect. Fol. 7 *a*.

4. The Order of the Consecration of Water on the Epiphany, ܛܟ̣ܣܐ ܕܒܘܪܟܐ ܕܡܝ̈ܐ ܕܗܘ̇ܐ ܒܠܠܝܐ ܕܒܝܬ ܕܢܚ̣ܐ; imperfect. Fol. 17 *a*.

5. A collection of Sedras and Prayers, ܛܟܣܐ ܕܣܕܪ̈ܐ ܕܟܠ ܓܢܣ. Fol. 19 *a*. These sedras are 22 in number, and among them are two ascribed to John the Patriarch, fol. 26 *a*, ܣܕܪܐ ܕܒܣ̈ܡܐ ܕܨܘܡܐ, and fol. 58 *a*, ܣܕܪܐ ܕܒܣ̈ܡܐ ܕܩܕܡ ܐܢܦܘܪܐ.

6. A collection of propitiatory or expiatory Prayers, ܨ̈ܠܘܬܐ ܕܚܘܣܝܐ̣ ܕܟܠ ܨܒܘ, ten in number. Fol. 74 *a*.

7. A collection of Prooemia and various other Prayers. Fol. 81 *a*. One of them is ascribed to Basil, ܨܠܘܬܐ ܕܒ̈ܣܡܐ̣. ܕܥܠ ܡܥܠܬܐ ܕܒܝܬ ܡܕܒܚܐ, fol. 83 *b*; others to John the Patriarch, fol. 98 *a*, ܨ̈ܠܘܬܐ ܕܒܝܢܬ ܡܪ̈ܡܝܬܐ̣ ܕܟܠܥܕܢ ܕܣܠܩ̈ܢ ܥܠ ܐܠܦܒܝܬ,and fol. 107 *a*, ܨ̈ܠܘܬܐ ܕܒܝܢܬ ܡܪ̈ܡܝܬܐ̣. ܕܥܢ̈ܝܕܐ. ܕܣܠܩܢ ܥܠ ܐܠܦܒܝܬ.

[Add. 14,518.]

**CCLXXXVI.**

Vellum, about 10 3/4 in. by 6 3/8, consisting of 189 leaves, some of which are much stained and torn, especially foll.1, 2, and 184—189. The quires, 19 in number, are signed with letters. There are from 30 to 46 lines in each page. It is written in a good, regular hand of about the xth cent., and contains—

A Sacerdotal. Title, fol. 2 *b*:. . . [ܕܡـ]ـܪܢ ܝܫܘܥ ܡܫܝܚܐ. [ܡـ]ܫܪܝܢܢ ܠܡܟܬܒ ܦܢܩܝܬܐ . . . ܕܩܫܝܫܐ.

1. A collection of Anaphoras.

*a*. Introductory Prayers, ܨ̈ܠܘܬܐ,Pro­oemia or Prefaces, ܦܪ̈ܘܡܝܘܢ, and Sedras, ܣܕܪ̈ܐ. Fol. 2 *b*.

*b*. The Anaphora of S. James, as revised by Jacob of Edessa: ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ. ܬܘܪܨܐ ܚܕܬܐ ܕܡܪܝ ܝܥܩܘܒ ܕܐܘܪܗܝ. Fol. 4 *b*.

*c*. Of Cyril, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ.Fol. 9 *a*.

*d*. Of the holy Apostles, ܐܢܦܘܪܐ ܕܫܠܝ̈ܚܐ ܩܕܝܫ̈ܐ. Fol. 13 *b*.

*e*. Of Celestine, bishop of Rome, ܩܘܪܒܐ ܕ܏ܩܕ ܩܠܣܛܝܢܘܣ. ܐܦܝܣܩܘܦܐ ܕܪܗܡܐ(sic) Fol. 15 *b*.

*f*. Of Julius, bishop of Rome, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܝܘܠܝܘܣ. Fol. 19 *a*.

*g*. The Signing of the Cup, or Benediction of the Chalice, of Severus of Antioch, according to a new revision: ܪܫܡ ܟܣܐ ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܕܐܢܟܝܘܟܝܐ ܐܝܟ ܬܘܪܨܐ ܚܕܬܐ. Fol. 21 *a*.

*h*. The Prayer of the Blessing of the Bread, ܨܠܘܬܐ ܕܒܘܪܟܬܐ ܕܠܚܡܐ. Fol. 22 *a*.

2. A collection of Prooemia or Prefaces: ܦܪ̈ܘܡܝܘܢ ܕܩܕܡ ܟܠ ܣܕܪܐ ܐܝܢܐ ܕܗ̣ܘ.Fol. 22 *b*.

3. A large collection of Sedras and Prayers, for the circle of the whole year: ܛܟܣܐ ܕܣܕܪ̈ܐ ܕܟܠܗ̇ ܫܢܬܐ. Fol. 25 *b*.

*a*. ܕܩܘܕܫ ܥܕܬܐ, the Consecration of the Church. Fol. 25 *b*.

*b*. ܕ܏ܣܘ ܕܙܟܪܝܐ, the Annunciation of Zacharias. Fol. 27 *a*.

*c*. ܕܣ܏ܘܒ ܕܡܪܝܡ ܝܠܕ܏ܬ, the Annunciation of the blessed Virgin. Fol. 28 *a*.

*d*. ܕܡܐܙܠܬܐ ܕܡܪܝܡ ܨܝܕ ܐܠܝܫܒܥ , the Visit of Mary to Elisabeth. Fol. 30 *b*.

*e*. ܕܡܘܠܕܗ ܕܝܘܚܢܢ, the Nativity of S. John the Baptist. Fol. 30 *b*.

*f*. ܕܥܐܕܐ ܩܕܝܫܐ ܕܝܠܕܐ, the Nativity of our Lord. Fol. 31 *b*.

*g*. ܕܩܕܝܫܬܐ ܝܠܕܬ݀ ܐܠܗܐ ܡܪܝܡ, the Commemoration of the blessed Virgin. Fol. 34 *b*. Includingܣܕܪܐ ܕܝܠܕܐ ܕܠܐ ܐܬܟܬܒ, a sedrā of the Nativity of our Lord, omitted in its proper place. Fol. 37 *a*.

*h*. ܛܟܣܐ ܕܒܝܬ ܕܢܚܐ, the Epiphany. Fol. 39 *a*.

*i*. ܕܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ, S. John the Bap­tist. Fol. 42 *b*.

*j*. ܕܒܝܬ ܡܥܡܘܕܝܬܐ, of the Baptistery or Font.Fol. 43 *b*.

*k*. ܕܫܡܥܘܢ ܏ܣـ . ܘܕܡܥܠܬܐ, S. Simeon the Aged and the Presentation of our Lord. Fol. 44 *b*.

*l*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܨܘܡܐ ܩܕܝܫܐ, Lent. Fol. 45 *b*. To which are added ܣܕܪ̈ܐ ܕܬܕܡܪ̈ܬܐ ܕܚ̈ܕܒܫܒܐ ܏ܕܨܘ, sedras of the Miracles for the Sundays of Lent. Fol. 48 *a*.

*m*. ܣܕܪ̈ܐ ܕܐܘ̈ܫܥܢܐ, Palm Sunday. Fol. 50 *b*.

*n*. ܣܕܪ̈ܐ ܕܚܫܐ, Passion or Holy Week. Fol. 52 *b*.

*o*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܨܠܝܒܐ, of the holy Cross. Fol. 55 *a*. Including ܣܕܪܐ ܐܚܪܢܐ ܕܚܫܐ. ܕܠܐ ܐܬܟܬ݂ܒ ܒܕܘܟܬܗ, a sedrā of the Passion, omitted in its proper place. Fol. 58 *b*.

*p*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܚܕܒܫܒܐ ܕܩܝܡܬܐ ܩܕܝܫܬܐ, Easter Sunday. Fol. 59 *b*.

*q*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܡܕܒܪܢܘܬܐ ܦܪܘܩܝܬܐ,of the Dispensation of the Saviour. Fol. 63 *a*.

q[FF2]q

*r*. ܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܥ̈ܐܕܐ, prayers for all the Festivals. Fol. 68 *a*.

*s*. ܣܕܪܐ ܕܚܕܒܫܒܐ ܚܕܬܐ. ܕܡܢ ܒܬܪ ܩܝܡܬܐ, New or Low Sunday. Fol. 70 *a*.

*t*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܥܐܕܐ ܩܕܝܫܐ ܕܣܘܠܩܐ, the Ascension of our Lord. Fol. 71 *a*.

*u*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܥܐܕܐ ܏ܩܕ ܕܦܢܛܝܩܘܣܛܝ,Pentecost. Fol. 72 *a*.

*v*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܒܕܘܟܪܢܐ ܕܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ, the Commemoration of the holy Apostles. Fol. 74 *a*.

*w*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܒܕܘܟܪܢܐ ܕܣܗ̈ܕܐ ܩ̈ܕܝܫܐ, the Commemoration of the holy Martyrs. Fol. 75 *b*.

*x*. ܣܕܪ̈ܐ ܓܘ̈ܢܝܐ. ܕܝܠܕܬ ܐܠܗܐ ܘܩ̈ܕܝܫܐ, common sedras of the blessed Virgin and the Saints. Fol. 79 *b*.

*y*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܒܥܘܦܝܐ ܘܕܘܟܪܢܐ ܕܕܝܪ̈ܝܐ, for the obsequies and commemora­tion of Monks. Fol. 87 *b*.

*z*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܥܠ ܥܢܝ̈ܕܐ, for the Dead. Fol. 90 *a*.

*α*. ܣܕܪ̈ܐ ܕܡܬܐܡܪ̈ܝܢ ܟܠܝܘܡ ܝܬܝܪܐܝܬ ܒܫܗܪ̈ܐ ܘܒ̈ܥܐܕܐ ܘܒܕܘܟܪ̈ܢܐ, for every day, especially on Vigils, Festivals and Comme­morations. Fol. 97 *a*. They bear the sepa­rate titles ܕܟܠܝܘܡ ,ܕܡܕܒܪܢܘܬܐ, ܕܚܘܣܝܐ, and ܕܬܝܒܘܬܐ. One is entitled ܣܕܪܐ ܡܐ ܕܥ̇ܐܠ ܐܢܫ ܠܒܝܬܐ ܐܘ ܠܕܝܪܐ, "when a man enters into a house or convent," fol. 107 *b*; another, fol.108 *b*, ܡܬܟܫܢܘܬܐ [ܡܬܟܫܦܢܘܬܐ] ܒܬܪ ܟܠ ܣܕܪܐ, or supplication after every sedrā; and the last, fol. 109 *a*, ܣܕܪܐ ܥܠ ܐܢܫ ܕܐܠܝܨ ܕܢܡܘܬ ܘܫ̇ܐܠ ܚܘܣܝܐ.

*β*. ܨ̈ܠܘܬܐ ܕܥܠ ܟܪ̈ܝܗܐ, prayers for the Sick. Fol. 110 *a*.

*γ*. ܨܠܘܬܐ ܡܐ ܕܥܐܠ ܟܗܢܐ ܠܒܝܬܐ, prayer when a priest enters a house. Fol. 110 *b*.

δ. ܨܠܘܬܐ ܡܐ ܕܦ̇ܓܥ ܐܚܐ, prayer when he meets a brother. Fol. 110 *b*.

*ε*. ܦܪ̈ܐܡܝܘܢ ܕܩܕܡ ܟܠ ܣܕܪܐ. ܕܠܐ ܐܬܟܬܒܘ ܒܕܘܟܬܗܘܢ, prooemia, omitted in their proper places. Fol. 110 *b*.

*ζ.* ܨ̈ܠܘܬܐ ܕܡܬܐܡܪ̈ܢ ܒܬܪ ܪܚܡ ܥܠܝ ܐܠܗܐ, prayers to be said after the Miserere, fol. 111 *a*; and ܨ̈ܠܘܬܐ ܕܡܬܐܡܪ̈ܢ ܒܬܪ ܛܘܒܝܗܘܢ ܠܡ̈ܣܟܢܐ ܒܪܘܚ, prayers to be said after the Beatitudes, fol. 111 *b*.

*η*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܪܡܫܐ ܕܟܠܝܘܡ, sedras and prayers for the Evening (Vespers) of every day. Fol. 112 *b*.

*θ*. ܨ̈ܠܘܬܐ ܕܣܘܬܪܐ, prayers for Com­pline. Fol. 115 *a*.

*ι*. ܣܕܪܐ ܘܨ̈ܠܘܬܐ ܕܠܠܝܐ, sedrā and prayers for the Nocturns. Fol. 116 *a*.

*κ*. ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܨܦܪܐ ܕܟܠܝܘܡ, sedras and prayers for the Morning. Fol. 118 *b*.

*λ*. ܣܕܪܐ ܕܥܢܝ̈ܕܐ ܕܠܐ ܐܬܟܬܒ ܒܕܘܟܬܗ, sedrā for the Dead, omitted in its proper place, fol. 122 *a*; ܐܚܪܢܐ ܕܥܢܝ̈ܕܐ, another for the Dead, fol. 123 *a*.

*μ*. ܣܕܪܐ ܕܬܕܡܪ̈ܬܐ ܕܠܐ ܐܬܟ̣ܬܒ ܒܕܘܟܬܗ, sedrā for the Miracles, omitted in its proper place. Fol. 123 *b*.

*ν*. ܨ̈ܠܘܬܐ ܕܒܝܢܬ ܡܪ̈ܡܝܬܐ ܕܟܠ ܝܘܡ, prayers between the *marmiyāthā* of every day. Fol. 124 *a*.

*ξ*. ܨ̈ܠܘܬܐ ܕܚ̇ܘܬܡܐ ܕܟܠ ܬܫܡܫܬܐ ܕܟܠܝܘܡ, prayers at the conclusion of each daily service. Fol. 130 *a*.

*ο*. ܨ̈ܠܘܬܐ ܕܦܝܪܡܐ, prayers whilst using incense at various festivals. Fol. 132 *a*.

*π*. Prayers for the Nativity, Epiphany, and Commemoration of the blessed Virgin, omitted in their proper places. Fol. 137 *a*.

*ρ*. ܫܘܘ̈ܟܢܐ ܐܘܟܝܬ ܨ̈ܠܘܬܐ ܕܥܠ ܥܡܐ ܒܒܝܡܐ, prayers for the people, in the bêma or sanctuary. Fol. 137 *b*.

*σ*. ܨ̈ܠܘܬܐ ܕܥܠ ܕܝܪ̈ܝܐ, prayers for monks. Fol. 140 *b*.

*τ*. ܨ̈ܠܘܬܐ ܕܣܘܒܥܐ. ܕܥܠ ܦܬܘܪܐ ܡܢ ܒܬܪ ܡܐܟܘܠܬܐ, graces after the evening meal. Fol. 141 *b*.

*υ*. ܣܕܪܐ ܐܚܪܢܐ ܕܨ̈ܠܘܬܐ ܕܦܬܘܪܐ, other graces for meat, fol. 142 *b*; ܥܠ ܡܙܓܬܐ, for drink, fol. 144 *a*.

*φ*. ܨ̈ܠܘܬܐ ܡ̈ܫܚܠܦܬܐ ܕܟܠ ܙܢ̈ܝܢ, miscel­laneous prayers. Fol. 144 *a*. Among them is one ascribed to Timothy (of Alexandria), ܕܥܠ ܐܢܫ ܕܦ̇ܢܐ ܡܢ ܗܪ̈ܣܝܣ, for a man who abjures a heresy, fol. 145 *a*.

4. ܙܘܗܪ̈ܐ ܘܦܘܩ̈ܕܢܐ ܠܐܝܠܝܢ ܕܡܬܩܪܒܝܢ ܠܟܗܢܘܬܐ, admonitions and injunctions to those who enter the priesthood. Fol. 146 *a*. Beginning: ܙܕܩ ܠܡܕܥ ܐܚ̈ܝ ܕܐܝܠܝܢ ܕܨܒܝܢ ܕܢܬܩܪܒܘܢ ܠܗܢܐ ܛܟܣܐ ܪܘܚܢܝܐ ܘܡܠܐܟܝܐ. ܕܒܕܚܠܬܐ ܘܒܪܬܝܬܐ ܘܒܐܝܩܪܐ ܕܦܐܐ ܘ̇ܠܐ ܕܢܬܩ̇ܪܒܘܢ܆ ܠܘܬ ܟܗܢܘܬܐ ܐܘܟܝܬ ܟܘܗܢܐ ܪܐܙܢܝܐ. ܕܒܗ ܦܘܪܩܢܐ ܏ܘܫ.

We here find an extract from the book of Clement of Rome, ܕܩܠܡܝܣ, called the Testa­ment of our Lord, ܕܝܬܝܩܝ ܕܡܪܢ. Fol. 147 *b*. Beginning: ܩܠܡܝܣ ܕܝܢ ܐܡ̣ܪ .. ܕܒܥܠܝܬܐ ܐܠܦ ܡܪܢ ܠܬܠܡ̈ܝܕܘܗܝ ܟܠܗܘܢ ܪ̈ܐܙܐ ܩ̈ܕܝܫܐ. ܘܗܕܐ ܗܝ ܗ̇ܝ ܕܪܐܙ ܠܝ ܪܐܙ ܠܝ. ܘܒܪܘܚܐ ܘܠܘ ܒܟܬܒܐ ܐܫܠܡ ܐܢ̈ܝܢ. ܐܝܟ ܗ̇ܝ ܕܟܬܝܒܐ. ܕܐܟܬܒܝܘܗܝ ܠܢܡܘܣܝ ܒܓܘܗܘܢ .. ܐܠܦ ܐܢܘܢ ܬܘܒ ܘܕܐܝܟܢܐ ܢܪܫܡܘܢ ܥܕ̈ܬܐ. ܘܕܒܐܝܢܐ ܙܒܢܐ .. ܘܕܐܝܟܢܐ ܒܝܬ ܡܥܡܘܕܝܬܐ ܢܒܢܘܢ. ܘܕܢܩܒܥܘܢ ܡ̈ܕܒܚܐ. ܘܕܐܝܠܝܢ ܡܕܒ̈ܚܐ ܢܗܘܘܢ ܥܡ ܥܕܬܐ .. ܏ܘܫ.

5. A Collection of Ecclesiastical Canons.

*a*. Canons of Jacob of Edessa, contained in a letter to John the Stylite: ܩ̈ܢܘܢܐ ܥܕ̈ܬܢܝܐ ܏ܕܩܕ ܡܪܝ ܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ܀ ܡܟܬܒܝܢ ܠܗ ܕܝܢ ܠܘܬ ܡܪܝ ܝܘܚܢܢ ܐܣܛܘܢܪܐ ܕܒܠܝܬܐܪܒ ܩܪܝܬܐ. Fol. 148 *a*. Beginning: ܠܐܚܐ ܢܟܦܐ ܘܡܝܩܪܐ ܡܪܝ ܝܘܚܢܢ ܕܩܐܡ ܥܠ ܐܣܛܘܢܐ ܕܒܠܝܬܐܪܒ ܩܪ̣ܝܬܐ. ܝܥܩܘܒ ܡܣܟܢܐ ܒܡܪܝܐ ܠܡܚܕܐ. ܫܪܝܪܐܝܬ ܐܡ̇ܪ ܐܢܐ ܠܟ ܕܠܐ ܡܛܝܐ ܗܘܬ ܐܥܒܕ ܠܘܬܟ ܦܘܢܝ ܦܬܓܡܐ ܕܟܬܝܒܬܐ. ܗܝ ܕܡܫܕܪ ܗܘܐ ܠܗ̇ ܠܐܚܘܬܟ ܠܘܬ ܡܣܟܢܘܬܝ ܡܢ ܩܕܡ ܙܒܢܐ. ܏ܘܫ.

*b*. Canons of John, bishop of Tellā, ad­dressed to the priest Sergius: ܩ̈ܢܘܢܐ ܏ܕܩܕ ܡܪܝ ܝܘܚܢܢ ܐܦܝ܏ܣܩ ܕܬܠܐ. ܕܫܐܠܗ ܣܪܓܢܣ ܩܫܝܫܐ. ܡܛܠ ܣܘܥܪ̈ܢܐ ܕܒܝܬ ܩܘܕܫܐ.Fol. 150 *a*. This piece is in the form of a dialogue between a teacher and his disciple, and begins: ܏ܬܠܡܝܕܐ ܏ܐܡ̇ܪ ܐܢ ܐܝܬ ܡ̈ܐܢܐ ܕܡܫܬܡܫ ܒܗܘܢ ܩܘܕܫܐ ܘܡܛܠ ܙܥܘܪܘܬܗܘܢ ܝܘܡܢ ܠܐ ܚܫܚܝܢ. ܡܢܐ ܙܕܩ ܕܢܗܘܐ ܠܗܘܿܢ ܏ܪܒܐ ܏ܐܡ̇ܪ ܐܢ ܡܛܠ ܕܢܗܘܐ ܡܐܢܐ ܪܒܐ ܐܠܨܐ. ܢܛܪ@[Altered into ܢܬܛܪ (sic).]@ ܡܢ ܩ̈ܕܡܝܐ ܕܢܗܘܘܢ ܠܚܫܚܬ ܕܐܘܠܨܢܐ ..

See Lamy, Dissertatio de Syrorum Fide et Disciplina in Re Eucharistica (Louvain, 1859), p. 62.

*c*. Other Canons of John of Tellā, ܕܝܠܗ ܕܩܕܝܫܐ ܝܘܚܢܢ. ܩ̈ܢܘܢܐ ܐܚܪ̈ܢܐ ܕܠܐ ܐܝܬܝܗܘܢ ܒܫ̈ܐܘܠܐ. Fol. 151 *b*. Beginning: ܠܐ ܬܐܟܠܘܢ ܥܡ ܗܪ̈ܝܛܝܩܘ܀ ܘܕܠܐ ܬܣܒܘܢ ܒܘܪܟܬܐ ܡܢܗܘܢ .. ܡܛܠ ܕܝܡܝܢܗܘܢ ܝܡܝܢܐ ܗܝ ܕܥܘܼܠܐ .. ܘܕܠܐ ܬܬܠܘܢ ܠܗܘܢ ܒܘܪܟܬܐ. ܡܛܠ ܕܟܬܝܒ ܕܥܘܿܠܐ ܡ̇ܬܒܪܟ ܘܪܓܙ ܡܪܝܐ.܀.

*d*. Replies to questions addressed by the Orientals to the holy Fathers. Fol. 152 *b*.

ܩ̈ܦܠܐܐ ܕܐܬܟܬܒܘ ܡܢ ܡܕܢܚ̈ܝܐ ܘܐܬܩܪܒܘ ܫܘ̈ܐܠܝܗܘܢ ܠܩ̈ܕܝܫܐ ܐܒܗ̈ܬܐ. ܘܗܘܘ ܠܗܘܢ ܦܘܢܝ ܦܬܓܡܐ. ܐܝܠܝܢ ܕܥܡܕܘ ܡܢ ܐܢܫ̈ܐ ܐܝܠܝܢ ܕܠܐ ܥܒܝܕܝܢ ܗܘܘ ܟܗ̈ܢܐ. ܢܥܡܕܘܢ ܐܝܟ ܗ̇ܘ ܕܠܐ ܥܡܕܘ܀ ܀.

ܐܝܠܝܢ ܕܥܡܕܘ ܡܢ ܡܫܡܫܢܐ ܢܫܬܡܠܘܢ ܒܚܬܡܐ ܕܡܘܪܘܢ. ܟܕ ܗ̇ܘܝܐ ܨܠܘܬܐ ܗ̇ܝ ܕܐܝܬ ܗܫܐ ܥܠ ܚܬ݂ܡܐ. ܗ̇ܘ ܕܐܦ ܐܝܬ ܥܝ̇ܕܐ ܕܢܪܫܘܡ ܒܬܪ ܥܡܕܐ. ܡܫܡܫܢܐ ܕܝܢ ܗ̇ܘ ܕܕܠܐ ܐܢܢܩܝ ܕܡܘܬܐ ܐܥܡܕ̣. ܡܣܡ ܒܪܝܫܐ ܚܝܒ. ܀ ܀

*e*. Other canons, ܩ̈ܢܘܢܐ ܐܚܪ̈ܢܐ . Fol. 154 *b*.

*f*. Extracts from a letter of a bishop to a friend, concerning certain sins: ܡܢ ܐܓܪܬܐ ܕܟܬ̣ܒ ܐܦܝܣ܏ܩܘ ܠܘܬ ܡܚܒܢܗ. ܡܛܠ ܣ̈ܟܠܘܬܐ ܡܕܡ ܡܕܡ. Fol. 154 *b*.

*g*. Canons of the holy Fathers in time of persecution, in the form of questions and answers: ܩ̈ܢܘܢܐ ܥ̈ܕܬܢܝܐ ܕܐܬܟܬ݂ܒܘ ܡܢ ܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ ܒܙܒܢܐ ܕܪܘܦܝܐ(sic) Fol. 155 *a*.

*h*. Extracts from letters of Severus of Antioch and Dionysius of Alexandria, quoting the canons of Cyprian and the Council of Carthage regarding the baptism of those who abjured heresies. Fol. 155 *a*.

*i*. Questions addressed to Timothy of Alex­andria, with his replies: ܫ̈ܘܐܠܐ ܕܐܬܩܪܒܘ. ܠܩܕܝܫܐ ܛܝܡܬܐܘܣ. ܘܐܬܦܫܩܘ ܡܢܗ. Fol. 155 *b*. Beginning: ܐܢ ܐܢܫ ܟܕ ܐܝܬܘܗܝ ܫܡܘܥܐ ܡܣܬܩܒܠ ܒܕܘܟܬܐ ܕܡܬܩܪܒ ܒܗ̇ ܩܘܪܒܢܐ. ܘܢܣܒ ܒܠܐ ܝܕܥܬܐ. ܡ̣ܢ ܘ̇ܠܐ ܕܢܗܘܐ ܡܢܗ. ܏ܛܝܡܬܐܘܣ ܕܢܥܡܕ ܘ̇ܠܐ ܡܢ ܐܠܗܐ ܓܝܪ ܐܬܩܪܝ. See Beveridge, Pandectae Canonum, t. ii., p. 165.

*j*. Extracts from the writings of Severus of Antioch; viz.

Letter to a priest, who remembered his sins and did not celebrate the holy Eucha­rist: ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ. ܠܘܬ ܏ܩܫ ܕܐܬܕܟܪ ܚ̈ܛܗܘܗܝ ܘܠܐ ܩ̇ܪܒ. Fol. 156 *a*. Beginning: ܩ̇ܪܝܬ ܗܠܝܢ ܕܐܬܟܬܒ̈ܝ ܡܢ ܕܚܠܬ ܐܠܗܐ ܕܝܠܟ. ܠܘ ܕܠܐ ܟܐܒܐ. ܐܠܐ ܥܡ ܚܫܐ. ܘܠܘ ܕܝܢ ܢܘܟܪܐܝܬ. ܐܠܐ ܐܚܢܐܝܬ. ܘܠܘ ܐܝܟ ܗ̇ܘ ܕܪܡ ܐܢܐ ܡܢ ܢܡܘܣܐ. ܐܠܐ ܐܝܟ ܗ̇ܘ ܕܡܫܥܒܕ ܐܢܐ ܠܢܡܘܣܐ.

On excommunication, etc.: ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܡܛܠ ܚܪܡܐ ܘܟܠܝܢܐ. ܘܬܚܘܡܐ. ܘܐܚܪ̈ܢܝܬܐ ܕܡܬܝ̈ܕܥܢ ܡܢ ܩܪܝܢܐ ܕܝܠܗܝܢ. Fol. 157 *a*.

Other extracts. Fol. 157 *b*.

*k*. A question addressed to Basil, with his reply: ܫܐܘܠܐ ܕܐܫܬܐܠ ܩܕܝܫܐ ܒܣܠܝܘܣ. Fol. 159 *a*. Beginning: ܐܢ ܐܝܬ ܟܗܢܐ ܕܝܥܝܢ ܘܥܠܘܒ ܘܛܢܦ ܘܙܠܝܠ ܘܪܘܝ. ܘܩ̇ܪܐ ܠܪܘܚܐ ܩܕܝܫܐ: ܢܚ̇ܬܐ ܘܡܩܕܫܐ̣ ܩܘܪܒܢܗ: ܟܕ ܐܝܬ ܒܗ ܗܠܝܢ ܡ̈ܘܡܐ: ܢܚ̇ܬܐ ܐܘ ܠܐ. ܣ̈ܓܝܐܐ ܓܝܪ ܛܥܝܢ ܥܠܗܕܐ ܏ܘܫ.

*l*. Extracts from the metrical discourse of Jacob of Batnae on Joshua, showing that we should not despise excommunication: ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ. ܡܢ ܡܐܡܪܐ ܕܥܠ ܝܫܘܥ ܒܪܢܘܢ. ܥܠ ܕܠܐ ܢܫܘܛ ܠܚܪܡܐ. Fol. 159 *a*. Beginning: ܟܠ ܕܡܚܒܠ ܡܠܬܐ ܕܚܪܡܐ ܒܗ̇ ܢܬܚ̇ܒܠ. ܚܪܝܦܐ ܗܝ ܓܝܪ ܡܢ ܣܦܣܝܪܐ ܕܬܪܝܢ ܦܘ̈ܡܝܗ. ܏ܘܫ.

*m*. Extracts from Cyril, of Alexandria, ܕܩܕܝܫܐ ܩܘܝܠܘܣ. Fol. 159 *b*.

*n*. Extracts from Epiphanius, ܕ܏ܩܕ ܐܦܝܦܢܝܘܣ. Fol. 160 *a*.

*o*. Canons of Cyriacus the patriarch and the bishops who were with him: ܩ̈ܢܘܢܐ ܥܕ̈ܬܢܝܐ ܕܡܪܝ ܩܘܪܝܩܘܣ ܦܛܪ܏ܝܪ ܘܕܐܦ̈ܝ܏ܣܩܘ ܕܥܡܗ. Fol. 160 *a*. See Assemani, Bibl. Orient., t. ii., pp. 116 and 342.

6. The Order of the Consecration of Water on the Epiphany: ܛܟܣܐ ܕܒܘܪܟ ܡ̈ܝܐ ܕܒܝܬ ܕܢܚܐ. ܒܠܠܝܐ. fol. 162 *b*.

7. The Order of the Consecration of the Branches on Palm Sunday: ܛܟܣܐ ܕܒܘܪܟ ܣܘ̈ܟܐ. ܕܚܕܒܫܒܐ ܕܐܘܫ̈ܥܢܐ. Fol. 163 *b*.

8. The Order of the Washing of Feet, ܛܟܣܐ ܕܫܝܓܬܐ ܕܠܩܢܐ. Fol. 164 *a*.

9. Versicles from the Psalms, to be chanted at the elevation of the Cross: ܦܬܓ̈ܡܐ ܡܢ ܡܙܡܘܪ̈ܐ ܕܡܬܐܡܪܝܢ ܒܙܘܝܚܐ ܕܨܠܝܒܐ. ܐܡܬܝ ܕܡܙܕܝܚ ܒܥܐܕܐ. Fol.165 *a*

10. The Order of Baptism, of Severus: ܛܟܣܐ ܕܥܡܕܐ ܩܕܝܫܐ ܕܡܪܝ ܣܐܘܪܐ. Fol. 165 *b*.

11. *a*. The Benediction of the Wedding- rings, ܒܘܪܟ ܥܙ̈ܩܬܐ ܕܡܟܝܪܘܬܐ. Fol. 170 *b*.

*b*. The Benediction of the Bridegroom and Bride, ܒܘܪ̈ܟܐ ܕܚܬܢܐ ܘܟܠܬܐ. Fol. 170 *b*.

*c*. The Benediction of the Crowns or Gar­lands, ܥܠ ܟܠܝ̈ܠܐ. Fol. 171 *b*.

*d*. The Benediction of the Groomsmen (σύντεκνοι), ܕܥܠ ܫܘ̈ܫܒܝܢܐ. Fol. 171 *b*.

12. Sedras for various occasions, omitted in their proper places. Fol. 172 *a*.

13. The Order of Tonsure, ܛܟܣܐ ܕܣܘܦܪܐ ܕܕܝܪܝܐ, fol. 176 *a*; including a prayer of Jacob of Batnae, fol. 176 *b*, and an exhorta­tion, fol. 178 *b*.

14. That a bishop or priest must not ad­minister the holy Eucharist to himself, when another is with him: ܡܛܠ ܗ̇ܝ ܕܠܐ ܫܠܝܛ ܠܐܦܝܣܩܘܦܐ ܐܘ ܠܩܫܝܫܐ ܕܗ̣ܘ ܠܗ ܒ̈ܐܝ܏ܕܘ ܢܫܬܘܦ (sic) ܒܪ̈ܐܙܐ ܟܡܐ ܕܩܪܝܒ ܠܗ ܟܢܬܗ.

Fol. 179 *b*.

15. *a*. Canons of Jacob of Edessa, ad­dressed to the priest Addai: ܩܢ̈ܘܢܐ ܕܡܪܝ ܝܥܩܘܒ ܕܐܘܪܗܝ. ܕܫܐܠܗ ܐܕܝ ܩܫܝܫܐ. ܕܠܐ ܟܬܝܒܝܢ ܡܢ ܠܥܠ. Fol. 179 *b*. Compare de Lagarde, Reliquiae juris ecclesiast. antiquiss., p. ܩܝܙ etc., and Lamy, Dissertatio etc., p. 98.

*b*. Other Canons of Jacob, ܕܝܠܗ ܕܝܥܩܘܒ. Fol. 181 *b*.

16. *a*. Various forms of Salutation, in Arabic, but written in the Syriac character: ܨ̈ܠܘܬܐ ܒܛܝܝܬܐ. ܘܟܬܝ̈ܒܢ ܣܘܪܝܐܝܬ ܏. Fol. 181 *b*. Beginning: ܕܥܠ ܏ܐܡܝܪܐ. ܐܛܐܠ ܐܠܗ ܒܩܐܟ ܐܝܘܣ ܐܠܡܝܪ ܘܐܕܡ ܥܝܙܟ ܘܣܥܕܬܟ, i.e. %

*b*. Syriac forms of Salutation on present­ing one's self before a newly appointed amīr, ܕܡܥܠܬܐ ܨܝܕ ܐܡܝܪܐ ܚܕܬܐ. Fol. 182 *a*.

17. A prayer to be used on the Thursday of Passion or Holy Week, instead of the oratio pacis: ܨܠܘܬܐ. ܕܐܡܪ ܠܗ̇ ܒܚܡܫܐ ܕܪ̈ܐܙܐ. ܒܩܘܪܒܐ. ܚܠܦ ܨܠܘܬܐ ܕܫ̇ܠܡܐ.. Fol. 182 *b*.

18. The Anaphora of Clement, bishop of Rome: ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܩܠܡܝܣ. ܐܦ܏ܝܣܩ ܕܪܘܡܝ. ܬܠܡܝܕܗ ܕܫܡܥܘܢ. Fol.183 *a*.

19. Various sedras and prayers. Fol. 186 *a*. Among them is one entitled "the prayer which S. John (the Baptist) taught his dis­ciples," ܨܠܘܬܐ ܕܐܠܦ ܝܘܚܢܢ [ܡܥܡܕܢܐ] ܠܬܠܡ̈ܝܕܘܗܝ, fol. 188 *a*.

On fol. 189 *a* are written, in the same hand as the rest of the book, the words: ܒܪܟܡܪܝ ܟܠ ܕܩ̇ܪܐ ܐܘ ܬ̇ܢܐ ܐܘ ܝ̇ܬܪ . . .

ܢܨ̇ܠܐ ܥܠ ܚܛܝܐ ܕܣܪܛ ܘܠܩ̇ܛ ܘܟܢܫ . . .

Lower down, there is an anathema in a more recent hand, similar to that of the prooemium on fol. 70 *b*.

A still later hand has added some sedras and prayers on foll. 1 *a*, 85 *a*, and 189 *b*, and drawn up, on fol. 1 *b*, an index to the con­tents of the whole volume, ܩܘܕܝܟܣ ܡܦ̣ܪܫ ܛܟ̈ܣܐ (see fol. 2 *a*).

[Add. 14,493.]

**CCLXXXVII.**

Vellum, about 9 in. by 6 1/8, consisting of 93 leaves, many of which are much stained and torn, especially foll.1,6,13, 14, 22—24, 27, 28, 50, 56, 58, 65, 66, 74, 82, 86—88 and 90—93. The quires, probably 19 or 20 in number, are signed with letters. Leaves are wanting at the beginning and end, as well as in various other places. There are from 26 to 36 lines in each page. This volume, which is palimpsest throughout, is written in a good, regular hand of about the xth cent., and contains—

A Sacerdotal, comprising—

1. A collection of Anaphoras and other Orders of Service.

*a*. An Exposition of the Syriac Liturgy by Jacob of Edessa; imperfect at the begin­ning. Subscription, fol. 3 *b*: ܫܠܡ ܦܘܫܩܐ ܕܩܘܪܒܐ ܕܩܕܝܫܐ ܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ ܡܕܝܢܬܐ ܡܒܪܟܬܐ. See Assemani, Bibl. Orient., t. i., p. 479 foll. The text, however, differs considerably from that edited by Assemani, as the following pas­sage (fol. 1 *a*, lines 4—13), compared with Assemani, p. 483, lines 19—22, suffices to show. ܠܟܠܗ̣ ܥܡܐ̣. ܐܝܟ ܕܠܣܗܕܘܬܐ. ܘܟܕ ܗܟܢܐ ܥ̇ܒܕ ܡܚܘܐ ܠܗܘܢ̇ ܢܩܥܐ ܥܡܐ ܬܘܕܝܬܐ ܕܗܝܡܢܘܬܐ. ܘܢܩܕܫܘܢ ܦܘܡ̈ܝܗܘܢ ܘܢܐܡܪܘܢ̇ ܏ܚܕ ܏ܐܒܐ ܏ܩܕܝܫܐ ܏ܚܕ ܏ܒܪܐ ܏ܩܕܝܫܐ ܏ܚܕ ܏ܪܘܚܐ ܏ܩܕܝܫܐ ܘܗܟܢܐ ܢܫܬܘܘܢ ܠܢܣܝܒܘܬܐ ܕܪ̈ܐܙܐ ܩ̈ܕܝܫܐ܀ ܘܡܢ ܒܬܪ ܢܣܝܒܘܬܐ܆ ܦܩ̇ܕ ܕܬܗܘܐ ܡܘܕܝܢܘܬܐ ܕܩܘܒܠܛܝܒܘܬܐ. ܚܠܦ ܗ̇ܝ ܕܐܫܬܘܝܘ ܠܦܓܪܐ ܘܕܡܐ ܕܐܠܗܐ. ܘܕܬܗܘܐ ܠܗܘܢ ܬܘܒ ܨܠܘܬܐ ܕܣܝܡ ܐܝܕܐ. ܘܢܫܪܐ ܐܢܘܢ ܬܘܒ ܡܫܡܫܢܐ ܕܢܐܙܠܘܢ ܒܫܠܡܐ܀

*b*. Introductory prayers and sedras; im­perfect. Fol. 4 *a*.

*c*. The Anaphora of Celestine, bishop of Rome: ܩܘܪܒܐ ܗܢܐ ܕܐܡܪܢܢ ܕܩܕܝܫܐ ܩܠܝܣܛܝܢܘܣ. ܐܦܝܣܩܘܦܐ ܕܪܘܡܐ. Fol. 5 *a*.

*d*. Of Julius, bishop of Rome: ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܝܘܠܝܘܣ ܐܦܝܣܩܘܦܐ ܕܪܘܡܝ. Im­perfect. Fol. 10 *b*.

*e*. Of Gregory Nazianzen; imperfect. Fol. 13 *a*.

*f*. Of the holy Apostles: ܐܢܦܘܪܐ ܕܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ. Fol. 15 *a*.

*g*. The Signing of the Cup, or Benediction of the Chalice, of Severus: ܪܫܡ ܟܣܐ ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܝܪܐ ܦܛܪܝܪܟܐ: ܐܝܟ ܬܘܪܨܐ ܚܕܬܐ. Fol. 18 *b*.

*h*. Eucharistic prayers, including one of Gregory (Nazianzen): ܕܩܕܝܫܐ (sic) ܐܚܕܬܐ ܓܪܝܓܪܝܘܣ. Fol. 20 *a*.

*i*. The Benediction of the Chalice, of Basil: ܪܫܡ ܟܣܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܐܦܝܣ܏ܩܘ ܕܩܣܪܝܐ. Fol. 21 *a*. Followed by a prayer, fol. 22 *b*.

*j*. Exposition of the Order of Baptism, probably by Jacob of Edessa; a mere frag­ment. Fol. 23 *a*. Followed by a short ex­position, entitled: ܬܘܒ ܡܢ ܦܘܫܩܐ ܕܡ̈ܠܦܢܐ ܩ̈ܕܝܫܐ ܥܠܝܗܘܢ ܕܪ̈ܐܙܐ ܗܠܝܢ ܩ̈ܕܝܫܐ, of which, the subscription is: ܫܠܡܘ ܪܐܙܐ ܘܦܘܫܩܐ ܕܥܡܕܐ. Fol. 23 *a*.

*k*. The Order of Baptism, of Severus: ܛܟܣܐ ܕܥܡܕܐ ܩܕܝܫܐ ܕܡܪܝ ܣـ[ܐܘܝܪܐ].Imperfect. Fol. 23 *b*.

*l*. The Order of the Consecration of Water on the Epiphany; imperfect. Fol. 25 *a*.

*m*. Another Order of the Consecration of Water, drawn up by Jacob of Edessa: ܬܘܪܨܐ ܐܚܪܢܐ ܕܒܘܪܟ ܡ̈ܝܐ ܕܚܫܚ ܡܛܠ ܚܘܓܝܐ ܕܥܡܐ ܘܫܘܦܪܐ ܕܟܢ̈ܘܫܝܐ. ܕܐܝܬܘܗܝ ܬܘܪܨܐ ܕܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝܐ.. Imperfect. Fol. 28 *b*.

2. A Collection of Sedras and Prayers for the whole year: ܬܘܒ ܕܝܢ ܡܫܪܝܢܢ ܠܡܟܬܒ [ܣܕܪ̈ܐ] ܘܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܛ̈ܟܣܐ ܘܥ̈ܐܕܐ ܕܫܢܬܐ. Imperfect. Fol. 29 *a*. Among them are—

Prayers arranged alphabetically. Foll.31 *a*, 38 *b*, 49 *b*.

The Order of the Washing of Feet: ܛܟܣܐ ܕܫܝܓܬܐ ܕܗܘܝܐ ܒܚܡܫܒܫܒܐ ܕܪ̈ܐܙܐ. Fol. 54 *a*.

Sedras of John the patriarch; fol. 87 *b*, ܕܚܘܣܝܐ; fol. 89 *b*, ܥܠ ܗ̇ܢܘܢ ܕܐܬܕܡܝܘ ܒܒܪܐ ܐܣܘܛܐ.

Nearly the whole of this volume is pa­limpsest, the scribe having made use of parts of at least three older manuscripts.

One of these is written in two columns, in a good Estrangela of the vith or viith cent, (see, for example, foll. 5, 7—10, 12, 16, 17, 27, 28, 75, 76, 83, etc.), and seems to have comprised the books of Joshua and Judges, according to the Peshitta version. For instance, fol. 7 contains Joshua vii. 7—16; fol. 8 *b*, Judges ii. 22—iii. 9; fol. 75, Judges x. 1—15; fol. 76, Judges xiii. 14—xiv.8; and fol. 83, Joshua xiv.7—xv. 8. On fol. 17 *b* we find the title of a lesson, ܩܪܝܢܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ

From a second manuscript, written in a fine Estrangela of the vith cent., but not divided into columns, are taken, for example, foll. 42, 43, 69 and 70. The contents cannot be stated with certainty, though rubrics are still partially legible on foll. 69 *b* and 70 *a*.

The greater portion of the book, however, appears to have belonged to a manuscript of the viith cent., written in two columns, in a small, neat Estrangela, containing the second part of the treatise of Severus against Joannes Grammaticus of Caesarea, as is evi­dent from the running title on fol. 84 *b*, ܕܡܪܝ ܣܐܘܪܐ̣. ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ ܕܬܪ̈ܬܝܢ.

[Add. 14,496.]

**CCLXXXVIII.**

Twenty vellum leaves, about 7 1/8 in. by 5 1/4, several of which are much stained and torn (Add. 14,525, foll. 56—75). The writing is neat and regular, of the xth cent., with from 16 to 22 lines in each page. They formed part of a Sacerdotal, and now contain—

1. Part of a sedrā. Fol. 56 *a*.

2. The Anaphora of John, bishop of Bosra, ܐܢܦܘܪܐ ܕܚܣܝܐ ܘܩܕܝܫܐ ܝܘܚܢܢ ܒܘܨܪܝܐ (see Renaudot, Liturg. Orient., t. ii., p. 421, and Assemani, Bibl. Or., t. ii., p. 97). Im­perfect. Fol. 56 *b*.

3. The Benediction of the Chalice, of Severus, ܪܫܡ ܟܣܐ ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ. Imperfect. Fol. 67 *a*.

4. Prayers, in part alphabetical, ascribed to Cyriacus of Tellā, ܕܚܣܝܐ ܩܘܪܝܩܐ ܕܬܠܐ. Imperfect. Fol. 68 *a*.

5. The Order of the Consecration of Water; imperfect. Fol. 72 *a*.

6. A prayer; imperfect. Fol. 74 *a*.

[Add. 14,525, foll. 56—75.]

**CCLXXXIX.**

Twelve vellum leaves, about 7 in. by 5 3/8, all more or less torn (Add. 14,667, foll. 17— 28). There are from 17 to 23 lines in each page. The writing is of the xth or xith cent. They formed part of a Sacerdotal and con­tain—

1. Prayers, prooemia, and sedras, intro­ductory to the celebration of the holy Eucha­rist. Imperfect. Fol. 17 *a*.

2. An Anaphora; imperfect both at the beginning and end. Fol. 23 *a*.

These leaves are palimpsest, but the ori­ginal Estrangela writing has been almost completely effaced.

[Add. 14,667, foll. 17—28.]

q[GG]q

**CCXC.**

Vellum, about 10 1/2 in. by 7 3/8, consisting of 192 leaves, some of which are much stained and torn, especially foll.1, 66, 156, and 166. The quires, signed with letters, are, according to the present signatures, 22 in number. Leaves are wanting at the beginning, and after foll. 1, 2, 65, 73, 84,124,126,140, 156, 165, 172, 175, 176, 178,181, and 182. There are from 26 to 35 lines in each page. The writing is good and regular, of the xth or xith cent.; but foll. 1—10, 66—70, and 183—192, are somewhat later than the rest. This manuscript contains—

A Sacerdotal, comprising—

1. Various prayers and sedras, to be used at the celebration of the Holy Eucharist.

*a*. Prayers; viz.

α. ܨܠܘܬܐ ܕܡܨܠܐ ܠܗ̇ ܩܫܝܫܐ ܒܝܬ ܠܗ ܠܢܦܫܗ ܘܣܐܡ ܬܠܬ ܒܘܪ̈ܟܐ ܥܠ ܬܪܥܐ ܕܡܕܒܚܐ ܘܐܡܪ ܥܡ ܒܘܪ̈ܟܐ ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ ܬܠܬ ܙܒ̈ܢܝܢ. ܘܡܬܦܫܛ ܘܐܡ̇ܪ . ܏ܘܫ. . Fol. 1 *a*.

*β*. ܨܠܘܬܐ ܕܡܨܠܐ ܠܗ̇ ܩܫܝܫܐ ܒܝܬ ܠܗ ܠܢܦܫܗ ܡܐ ܕܥ̣ܠ ܠܩܕܘܫ ܩܘܕܫܝܢ ܓܘܝܐ. ܘܣܐܡ ܬܠܬ ܒܘܪ̈ܟܐ ܩܕܡ ܦܬܘܪ ܚ̈ܝܐ ܘܐܡ̇ܪ ܫܘܒܚܐ ܏ܘܫ.. Fol. 1 *a*.

*γ*. ܨܠܘܬܐ ܕܡ̇ܨܠܐ ܠܗ̇ ܩܫܝܫܐ ܒܝܬ ܠܗ ܠܢܦܫܗ ܡܐ ܕܡ̇ܣܩ ܠܚ̣ܡܐ ܘܢܘܩܝܐ ܥܠ ܦܬܘܪ ܚ̈ܝܐ ܟܕ ܫ̇ܩܠ ܦܝܢܟܐ ܥܠ ܝܡܝܢܗ ܘܟܣܐ ܒܣܡܠܗ ܘܩܐܡ ܩܕܡ ܦܬܘܪ ܚ̈ܝܐ ܘܐܡ̇ܪ ܏ܘܫ.Fol. 1 *a*.

δ.

ܨ̈ܠܘܬܐ ܕܡ̇ܨܠܐ ܠܗܝܢ ܟܗܢܐ ܒܥܕܢܐ ܕܪ̈ܐܙܐ ܒܝܢܬ ܩܪ̈ܝܢܐ. ܘܐܝܟܐ ܕܠܚ̇ܡ ܕܢܨ̈ܛܠܝܢ. . Imperfect. Fol. 1 *b*.

*b*. Sedras; imperfect. Fol. 2 *a*.

*c*. Prayers: ܨ̈ܠܘܬܐ ܕܡ̇ܨܠܐ ܠܗ̈ܝܢ ܩܫܝܫܐ ܥܠ ܢܦܫܗ. ܟܕ ܒܪܝܟ ܩܕܡ ܦܬܘܪ ܚ̈ܝܐ. ܡܢ ܩܕܡ ܕܡ̇ܫܪܐ ܒܩܘܪܒܐ. Fol. 8 *a*.

2. A collection of Anaphoras; viz.

*a*. Of the twelve Apostles, ܐܢܐܦܘܪܐ ܕܬܪܥܣܪ ܫ̈ܠܝܚܐ. Fol. 11 *b*.

*b*. Of S.James, ܐܢܐܦܘܪܐ ܕܚܣܝܐ ܘܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ. Fol. 13 *b*.

*c*. Of Ignatius, ܐܢܐܦܘܪܐ ܐܘܟܝܬ ܩܘܪܒ ܩܘܪܒܢܐ. ܕܩܕܝܫܐ ܐܝܓܢܐܛܝܘܣ ܢܘܪܢܝܐ (ܐܝܟ ܬܘܪܨܐ ܚܕܬܐ). Fol. 18 *b*. See Renaudot.,Liturg. Orient., t. ii., p. 215.

*d*. Of Dionysius the Areopagite, ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܕܝܢܘܣܝܘܣ. (ܐܦܝܣܩܘܦܐ ܕܐܬܝܢܣ ܡܕܝܢܬܐ). Fol. 23 *b*.

*e*. Of Cyril of Jerusalem (sic), ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܐܘܪܫܠܡ. ܐܝܟ ܬܘܪܨܐ ܚ̇ܕܬܐ ܕܢܦܝܩ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. Fol. 28 *b*.

*f*. Of Gregory Nazianzen, ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܓܘܣ. Fol. 33 *a*.

3. Various Orders of Service; viz.

*a*. The Benediction of the Chalice.

*α*. Of Severus of Antioch, ܪܫ̣ܡ ܟܣܐ ܕܩܕܝܫܐ ܡܪܝ ܣܐܝܘܪܐ.Fol. 41 *a*.

*β*. Of John Chrysostom, ܛܟܣܐ ܕܪܫܡ ܟܣܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܐܢܝܘܣ. Fol. 41 *b*.

*b*. The Order of Baptism.

*α.* Of Severus, ܛܟܣܐ ܘܐܩܠܘܠܬܝܐ ܕܥܡܕܐ ܩܕܝܫܐ܇ ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܟܝܐ. Fol. 44 *b*.

*β*. The same, abridged @[See Assemani, Codex Liturgicus, t. ii., p. 300; Denzinger, Ritus Orientalium, t. i., p. 316.]@: ܩܘܕܫ ܡ̈ܝܐ ܐܚܪܢܐ ܙܥܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܝܪܐ. ܕܐܬܬܣܝܡ ܡܢܗ܆ ܐܝܟ ܕܒܦܣ̈ܝܩܬܐ ܡܛܠ ܐܢܢܩܐ ܕܡܘܬܐ. ܐܘ ܡܛܠ ܥ̈ܠܠܬܐ ܐܚܪ̈ܢܝܬܐ ܕܓܕܫ̈ܢ. ܏ܘܫ.. Fol. 53 *a*.

*γ*. Of Timothy of Alexandria, ܛܟܣܐ ܕܥܡܕܐ ܩܕܝܫܐ܇ ܕܡܪܝ ܛܝܡܬܐܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܪܒܬܐ. Fol. 53 *b*.

*c*. The Consecration of Water on the Epi­phany: ܛܟܣܐ ܕܒܘܪܟ ܡ̈ܝܐ ܕܒܝܬ ܕܢܚܐ. ܐܝܟ ܕܢܦܝ̣ܩ ܚܕܬܐܝܬ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ.. Fol. 60 *b*.

4. A collection of Prooemia.

*a*. Without title; imperfect at the begin­ning. Fol. 66 *a*.

*b*. Before the sedras of the Anaphora, ܦܪ̈ܝܡܝܐ ܕܩܕܡ ܣܕܪ̈ܐ ܕܐܢܦܘܪܐ. Fol. 69 *b*.

*c*. Before the sedras of the Dead, ܦܪ̈ܝܡܝܐ ܕܩܕܡ ܣܕܪ̈ܐ ܕܥܢܝ̈ܕܐ. Fol. 70 *a*.

*d*. Before the sedras of Baptism, ܦܪ̈ܝܡܝܐ ܕܩܕܡ ܣܕܪ̈ܐ ܕܡܥܡܘܕܝܬܐ ܩܕܝܫܬܐ. Fol. 70 *b*.

5. A collection of Sedras for the circle of the whole year, ܣܕܪ̈ܐ ܕܟܠܗ ܚܘܕܪܐ ܕܫܢܬܐ. Fol. 71 *b*. The authors named are #Marutha of Tagrit, fol. 91 *b*; Severus of Antioch, foll. 136 *a*, 152 *b*; and John of Antioch, foll. 80 *a*, 101 *a*, 126 *a*, 131 *b*, 137 *a*, 150 *b*, 151 *b*, and 171 *b*.

*a*. The Nativity; imperfect. Fol. 71 *b*.

*b*. The Epiphany. Fol. 75 *b*.

c. Lent. Fol. 79 *b*.The Miracles, ܣܕܪܐ ܕܬܕܡܪ̈ܬܐ; imperfect.Fol. 84 *a*.

*d*. Palm Sunday. Fol. 85 *a*. The Conse­cration of the Branches, ܛܟܣܐ ܕܒ݁ܘܪܟ ܣܘ̈ܟܐ. Fol. 87 *a*.

*e*. The Order of the Washing of Feet, ܛܟܣܐ ܕܫܝܓܬܐ. Fol. 87 *b*.

*f*. The Passion and the Cross, ܕܚܫܐ ܘܕܨܠܝܒܐ. Fol. 90 *a*. The Adoration of the Cross, ܛܟܣܐ ܕܣܓܕܬܐ ܕܨܠܝܒܐ. Fol. 98 *b*.

*g*. The Resurrection of our Lord. Fol. 98 *b*.

*h*. New (or Low) Sunday. Fol. 104 *a*.

*i*. ܣܕܪܐ ܕܚܘܒܐ ܕܡܬܬ̣ܣܝܡ ܒܥܐܕܐ ܕܚܕܒܫܒܐ ܕܩܝܡܬܐ. ܒܥܕܢܐ ܕܡܬܝܗܒ ܫܠܡܐ ܠܚ̈ܕܕܐ. Fol. 105 *a*.

*j*. The Ascension of our Lord. Foll. 105 *b* and 108 *b*.

*k*. Pentecost. Fol. 106 *b*.

*l*. The Dispensation of our Lord, ܛܟܣܐ ܕܣܕܪ̈ܐ ܕܡܕܒܪܢܘܬܐ. Fol. 109 *b*.

*m*. Of Repentance, ܕܥܠ ܬܝܒܘܬܐ, and of Propitiation or Expiation, ܕܚܘܣܝܐ, for various occasions. Imperfect. Fol. 120 *a*.

*n*. On entering a convent or house, ܟܕ ܥܐ̇ܠ ܐܢܫ ܠܥܘܡܪܐ ܐܘ ܠܒܝܬܐ ܕܡܗ̈ܝܡܢܐ.. Fol. 147 *a*.

*o*. For the evening, night, and morning, ܣܕܪ̈ܐ ܕܒܣ̈ܡܐ. Fol. 148 *a*.

*p*. For the blessed Virgin, the Saints, the Fathers, and the Dead. Imperfect. Fol. 156 *a*.

*q*. For the Dead and at Funerals. Im­perfect. Fol. 166 *a*.

*r*. For the blessed Virgin, the Martyrs, the Saints, and the Apostles. Imperfect. Fol. 176 *a*.

6. Short ejaculations for various occasions. Imperfect. Fol. 182 *a*.

7. Prayers for various occasions. Fol. 183 *a*.

That this manuscript became defective at an early period may be seen from the mar­ginal note on fol. 176 *b*: ܐܚܘܢ ܥܒܪ ܐܪ̈ܒܥܐ ܛܪ̈ܦܐ ܘܒܪܝܫܗ ܕܗ̇ܘ ܛܪܦܐ ܕܩܛܝܥ ܡܫܟܚ ܐܢܬ ܚܘܬܡܗ ܕܗܢ ܣܕܪܐ ܗܢܐ.

On the margin of fol. 90 *a*, we find the name of Zacchaeus, ܙܟܝ ܚܛܝܐ, and on the margin of fol. 174 *b* that of Bar-saumā, ܒܪܨܘܡܐ ܚܛܝܐ, evidently two readers.

On the margin of fol. 158 *a*, there is written, in Coptic letters, the name of Simeon, ⲤⲨⲘⲈⲰⲚ; followed by that of Abba Bīshōi, ⲀⲂⲂⲀ ⲠⲒϢⲰⲒ, and then the words ⲪϮ ⲚⲀⲒⲚⲀϤ, "God be merciful to him!"

[Add. 17,128.]

**CCXCI.**

Vellum, about 7 ¼ in. by 5 7/8, consisting of 193 leaves, a few of which are much stained and torn, especially foll.1, 2, 23, 54, 84, and 187 —193. The quires, one of which (ܝܓ) has as many as 18 leaves, are signed with letters. Originally they must have been 18 or 19 in number, but several of them are very im­perfect, leaves being wanting at the begin­ning and end, as well as after foll. 10, 41, 102, 111, 187, 188 and 192. There are from 14 to 22 lines in each page. This manuscript is written in a good, clear hand of the xth or xith cent., and contains—

q[GG2]q

A Sacerdotal, comprising—

1. A collection of Anaphoras and other Orders of Service.

*a*. Introductory prayers and sedras; im­perfect. Fol. 1 *a*.

*b*. The Anaphora of S. James, as arranged by Jacob of Edessa; imperfect. Fol. 11 *a*. Subscription, fol. 25 *b*: ܫܠܡ̣ܬ ܐܢܦܘܪܐ. ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ܀ ܥܡ ܩܢܘ̈ܢܘܗܝ ܘܨ̈ܠܘܬܗ. ܒܬܘܪܨܐ. ܕܡܪܝܥܩܘܒ. ܐܘܪܗܝܐ.

*c*. The Anaphora of Cyril of Alexandria, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ ܐܦܝܣܩܘܦܐ ܘܪܝܫܐ ܕܐܦܝ̈ܣ܏ܩܘ ܕܐܠܟܣܢܕܪܝܐ: ܕܢܦܩ̣ܬ ܚܕܬܐܝܬ. Fol. 26 *a*.

*d*. The benediction of the Chalice, of Severus of Antioch, ܪܫܡ ܟܣܐ ܕܩܕܝܫܐ: ܡܪܝ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ: ܐܝܟ ܕܢܦܝ̣ܩ ܚܕܬܐܝܬ: ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. Im­perfect. Fol. 41 *a*.

*e*. The Anaphora of Gregory Nazianzen, ܩܘܪܒܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ..Fol. 43 *b*.

*f*. The Consecration of Water on the Epiphany, ܛܟܣܐ ܕܒܘܪܟ ܡ̈ܝܐ: ܕܡܫܬܡܠܐ ܒܠܠܝܐ ܕܒܝܬ ܕܢܚܐ: ܒܬܪ ܕܫܠܡܐ ܬܫܡܫܬܐ ܩܕܡܝܬܐ ܕܠܠܝܐ. Fol. 62 *b*.

*g*. The Order of Baptism of Severus, trans­lated from the Greek by Paul of Tellā,ܛܟܣܐ ܕܥ̇ܡܕܐ ܩܕܝܫܐ. ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ. ܐܝܟ ܕܢܦܝ̣ܩ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ ܚܕܐܬܐܝܬ(sic) ܡܢ ܦܘܠܐ ܕܬܠܐ Fol. 68 *b*.

*h*. A shorter form of the Consecration of Water for Baptism, by Severus, ܩܘܕܫ ܡ̈ܝܐ ܐܚܪܢܐ ܙܥܘܪܐ. ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ. ܕܐܬܬܣ̣ܝܡ ܡܢܗ. ܐܝܟ ܕܒܦܣ̈ܝܩܬܐ. ܡܛܠ ܐܢܢܩܝ ܕܡܘܬܐ: ܐܘ ܡܛܠ ܥ̈ܠܬܐ ܐܚܪ̈ܢܝܬܐ ܕܓܖ̈ܫܢ. ܏ܘܫ.. Fol. 83 *b*.

*i*. The Order of the Consecration of the Branches on Palm Sunday, ܛܟܣܐ ܕܒܘܪܟ ܣܘ̈ܟܐ ܕܐܘ̈ܫܥܢܐ. ܒܬܪ ܬܫܡܫܬܐ ܕܨܦܪܐ. Fol. 86 *a*.

*j*. The Order of the Washing of Feet, ܛܟܣܐ ܕܫܝܓܬܐ. Fol. 87 *b*.

2. A collection of Sedras and Prayers for the various festivals and other occasions; imperfect in several places. Fol. 90 *a*. Among these may be noted:

Prooemia by John the patriarch, ܦܪ̈ܘܡܐܝܘܢ̣ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ: ܕܡܬܐܡܪܝܢ ܩܕܡ ܟܠ ܣܕܪܐ ܕܒ̈ܣܡܐ. Fol. 91 *b*.

Sedras for Lent by John the patriarch, ܣܕܪ̈ܐ ܕܒܣ̈ܡܐ: ܕܨܘܡܐ ܩܕܝܫܐ ܕܐܪܒܥܝܢ: ܕܣܝ̣ܡ ܠܝܘܚܢܢ ܦܛܪܝܪܟܐ. Fol. 118 *b*.

Prayers arranged alphabetically. Foll. 97 *b*, 103 *a*, 125 *a*, 131 *a*, 138 *b*, 149 *b*, 167 *a*, 178 *a*, and 188 *a*.

The original writing on fol. 168 *a*, and on part of fol. 178 *a*, has been effaced, to make room for other matter in a smaller and somewhat more recent hand.

[Add. 14,495.]

**CCXCII.**

Ten vellum leaves, about 6 1/2 in. by 4 3/4, all of which are more or less stained and some torn (Add. 14,667, foll. 29—38). There are 19 or 20 lines in each page. The writing is good and regular, of the xth or xith cent. They formed part of a Sacerdotal and con­tain—

*a*. Fragments of an Anaphora. Foll. 29, 30.

*b*. Various sedras; e. g. ܣܕܪܐ ܕܨܠܝܒܐ ܦܪܘܩܝܐ, fol. 31 *a*; ܣܕܪ̈ܐ ܕܚܘܣܝܐ, foll. 32 *a*, 33 *a*; ܣܕܪܐ ܐܘܟ̣ܝܬ݀ ܡܥܗܕܢܘܬܐ, fol. 34 *a*; ܘܚ̇ܫܚ ܕܢܬܬܠܘܬ. ܒܬܪ ܟܠ ܣܕܪܐ: ܐܝܢܐ ܕܗ̣ܘ ܣܕܪܐ ܕܚܘܣܝܐ, fol. 37 *a*.

[Add. 14,667, foll. 29—38.]

**CCXCIII.**

Vellum, about 8 1/8 in. by 5 5/8, consisting of 74 leaves, some of which are greatly stained and soiled. Fol. 34 is much torn. The quires, signed with letters, were origi­nally 8 in number (the last of 14 leaves), but the first is now missing. There are from 19 to 36 lines in each page. This volume is made up of portions of at least three manuscripts, of the xth and xith cen­turies, and contains—

A Sacerdotal, comprising—

1. The Anaphora of Gregory Nazianzen, ܐܢܦܘܪܐ ܕܚ̇ܣܝܐ. ܘܩܕܝܫܐ. ܘܠܒܝܫ. ܠܐܠܗܐ̣. ܓܪܝܓܪܝܘܣ ܬܐܠܘܓܘܣ: ܕܐܢܙܝܢܙܘ: ܕܢܦܝܩܐ. ܚܕܬܐܝܬ݂݀ ܡܢ ܝܘܢܝܐ̣. ܠܣܘܪܝܝܐ.. Fol. 1 *a*.

2. A collection of Sedras and Prayers. Fol. 10 *a*.

3. The Anaphora of S. James, according to the Greek recension, or that of Jacob of Edessa, ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ. ܬܘܪܨܐ ܝܘܢܝܐ. Fol. 20 *a*. Subscription, fol. 25 *a*: ܫܠܡ̣ܬ ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ ܐܝܟ ܬܘܪܨܐ ܕܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝܐ.

4. The lesser Order of the Consecration of Water for Baptism, by Philoxenus of Mabūg, to be used in cases of necessity @[See Assemani, Codex Liturgicus, t. ii., p. 307; Denzinger, Ritus Orientalium, t.i., p. 318.]@, ܛܟܣܐ ܕܩܘܕܫ ܡ̈ܝܐ ܐܝܟ ܕܒܙܥ̈ܘܪܝܬܐ̣. ܕܩܕܝܫܐ ܦܝܠܟܣܝܢܘܣ ܐܦܝܣܩܘܦܐ ܕܡܒܘܓ܆ ܥܠ ܫܒܪܐ ܕܐܠܝܨ ܕܢܡܘܬ ܘܐܬ݁ܐ ܕܢܥܡ̣ܕ: ܏ܘܫ.. Fol. 25 *a*.

5. The Consecration of Water on the Epiphany, ܛܟܣܐ ܕܒܘܪܟ ܡ̈ܝܐ ܕܒܝܬ ܕܢܚܐ ܕܢܦ݂ܝܩ ܚܕܬܐܝܬ ܡܢ ܝܘܢܝܐ̣. ܘܗܟܢܐ ܙܕܩ̇ ܠܗ̇ܢܘܢ ܕܦ̇ܥܓܝܢ (sic) ܒܗ ܕܢܫ̇ܡܠܘܢ ܟܠܗܘܢ ܩ̈ܢܘܢܘܗܝ. ܘܕܠܐ ܢܒ̇ܨܪ̈ܘܢ ܡܢ̣ܗܘܢ ܡܕܡ. ܏ܘܫ... . Fol. 25 *b*.

6. A collection of Sedras, Prayers and Graces (ܨ̈ܠܘܬܐ ܕܣܘܒ݁ܥܐ), many of which are arranged alphabetically. Fol. 30 *a*. Among them are some ascribed to John the patriarch, ܨ̈ܠܘܬܐ ܕܒܝܢܬ ܡܪ̈ܡܝܬܐ ܕܟܠ ܥܕܢ. ܕܡܪ̈ܟܒ̣ܢ ܥܠ ܐܠܦ ܒܝܬ. fol. 38 *b*; and a prayer of Philoxenus, ܨܠܘܬܐ ܡܐ ܕܩ̇ܐܡ ܐܢܫ ܡܢ ܬܫܘܝܬܗ, fol. 43 *a*.

7. *a*. The Benediction of the Wedding- ring, ܛܟܣܐ ܕܒܘܪܟ ܥܙܩܬܐ ܕܡܟܘܪ̈ܐ.Fol. 53 *a*.

*b*. The Benediction of the Bridegroom and Bride, ܛܟܣܐ ܕܒܘܪܟ ܟܠܬܐ ܘܚܬܢܐ. Fol. 54 *b*.

8. A collection of Sedras and Prayers, fol. 57 *a*. Among them are two by John the patriarch, foll. 62 *a* and 64 *a*, ܣܕܪ̈ܐ ܕܥܡ̇ܕܐ ܩ̇ܕܝܫܐ.

9. The Order of Baptism of Severus, trans­lated from the Greek by Paul of Tellā, ܥܡܕܐ ܕܩ̇ܕܝܫܐ ܡܪܝ ܣܐܘ݊ܝܪܐ: ܐܝܟ ܕܢܦܝܩ ܚ̣ܕܬܐܝܬ. ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. ܡܢ ܩ̇ܕܝܫܐ ܡܪܝ ܦܘ݊ܠܐ ܕܬܠܠܐ. It has been left unfinished. Fol. 65 *a*.

The name of the most ancient of the scribes was Isaac Pĕka'thāyā (from al-Bikā' or Coelesyria,%?) as appears from a note on fol. 40 *a*, ܐܠܗܐ ܥ̇ܒܕ ܪ̈ܚܡ̣ܝܟ ܒܝܘܡ ܕܝ̣ܢܟ̣. ܥܠ ܐܝܣܚܩ ܦܩܥܬܝܐ

[Add. 14,499.]

**CCXCIV.**

Vellum, about 8 1/4 in. by 5 1/8, consisting of 89 leaves, some of which are slightly stained and torn, especially the first and last. The quires, signed with letters, were originally 10 in number, but the first is lost, and a leaf is wanting after fol. 8. The number of lines in each page varies from 19 to 24. This manuscript, which is palimpsest throughout, is written in a good, regular hand of the xith cent., and contains—

A Sacerdotal, ܦܢܩܝܬܐ ܕܩܫܝܫܐ com­prising—

1. The Anaphora of S. James, ܐܢܦܘܪܐ ܕܚܣܝܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ; im­perfect at the beginning. Fol. 1 *a*.

2. The Benediction of the Chalice, of Se­verus, ܪܫ̣ܡ ܟ̇ܣܐ ܕܩܕܝܫܐ ܡܪܝ ܣ̇݅ܐܘܪܐ ܏ܦܛܪܝܪ. Fol. 2 *b*.

3. A collection of Sedras and Prayers for various occasions. Fol. 5 *b*.

4. The Order of Baptism of Severus, in two parts, ܥܡ̇ܕܐ: ܩܕܝܫܐ: ܕܡܪܝ ܣܐܘܪܐ: ܒܟܠܗܝܢ ܐܝܠܝܢ ܕܡ̇ܬܒܥܝܢ ܠܗ. Fol. 59 *a*.

5. The Benediction of the Wedding-ring, ܨ̈ܠܘܬܐ ܕܒܘܪܟ ܥ̈ܙܩܬܐ ܕܡܟܝܪܘܬܐ. Fol. 74 *b*.

6. The Benediction of the Bridegroom and Bride, ܨ̈ܠܘܬܐ ܕܥܠ ܚ̇ܬܢܐ ܘܟܠܬ݂ܐ. Fol. 79 *b*. Subscription, fol. 83 *a*:

ܫܠ̣ܡ ܠܡ̇ܟܬ݂ܒ ܦܢܩ̣ܝܬܐ ܗܕܐ ܕܩܫܝܫܐ: ܒܟܠ ܡܐ ܕܡ̇ܬܒܥ̣ܐ ܠܗ: ܩܘܪܒܐ ܘܪܫܲܡ ܟ݁ܣܐ: ܥܡ ܚ̈ܘܣܝܐ ܕܝܠܗ ܕܩ̇ܘܪܒܐ ܘܨ̈ܠܘܬܗ: ܐܝܟ ܚܝ̇ܠܐ. ܥܡ ܦܪ̈ܘܡܝܘܢ ܘܣܕܪ̈ܐ ܘܚ̈ܘܣܝܐ ܘܨ̈ܠܘܬ(sic) ܕܟܠܓܢܣ̣ ܕܥ̈ܐܕܐ ܡܐܪ̈ܢܝܐ. ܘܥܠ ܝܠ̣ܕܬ ܐܠܗܐ. ܘܩ̈ܕܝܫܐ. ܘܥ̈ܢܝܕܐ. ܘܕܟܠ ܝܘܡ. ܘܨ̈ܠܘܬܐ ܕܒܬܪ ܚܘ̈ܣܝܐ ܘܥܠ ܦܝܪ̈ܡܐ: ܘܨ̈ܠܘܬܐ ܕܒܝܢܬ ܡܪ̈ܡܝܬܐ ܕܥ̈ܐܕܐ ܘܕܟܠܝܘܡ ܘܕܪܡܫܐ ܘܕܨܦܪܐ ܘܥܠ ܦܬܘܪܐ ܘܕܟ̇ܣܐ: ܘܡܥܡܘܕܝܬܐ ܕܡܪܝ ܣ̇݅ܐܘܪܐ ܩܕܝܫܐ. ܥܡ ܒܘܼܪܟ ܥ̈ܙܩܬܐ ܘܟ̈ܠܝܠܐ. ܟܠ ܕܝܢ ܕܩ̇ܪܐ ܢ̇ܨܠܐ ܥܠ ܚ̇ܛܝܐ ܘܡܚܝ̣ܠܐ ܕܟܬ݂ܒ ܐܝܟ ܚܝܠܗ ܡܣܟܢܐ. ܘ ܘ .

The remaining leaves, foll. 83 *b*—89 *b*, are filled with prayers and sedras, written partly by the writer of the manuscript, and partly by other hands. The last of them is imperfect.

The whole of this volume is palimpsest, the more ancient text being written in a small, elegant character of about the viith cent, (see, in particular, fol. 5 *a*). What the contents are, is uncertain. The wordsܗ̇ܘ ܕܝܢ ܕܚܣܝܘܬܟ ܒܚܕܘܬܐ ܪܒܬܐ ܡܩܒܠܢܐ ܠܗܝܢ ܠܟܬܝ̈ܒܬܢ̇. ܕܡܡ̈ܠܠܢ, in the last two lines of fol. 5 *a*, clearly form part of a letter addressed to a person in holy orders. On fol. 26 *a*, in the second line, are legible the words ܐܚܐ ܟܝܢܝܐ ܡܪܝ ܡܪܛܝܢܐ ܡܫܡܫܢܐ; and on fol. 42 *b*, in the first line: ܕܐܡܪܬ ܬܫܕܪ ܩܪܛܝܣܐ ܒܠܚܘܕ. ܡܛܠ ܕܗܠܝܢ.

[Add. 14,500.]

**CCXCV.**

Vellum, about 5 7/8 in. by 4 1/2, consisting of 161 leaves. The quires, signed with letters, were originally 17 in number, but the first is now lost. There are from 16 to 20 lines in each page. This manuscript is written in a good, regular hand, dated A. Gr. 1444, A.D. 1133, and contains—

A Sacerdotal, ܦܢܩܝܬܐ ܕܩ̈ܫܝܫܐ, com­prising—

1. A collection of Anaphoras; viz.

*a*. Introductory prayers, prooemia and sedras; imperfect at the beginning. Fol. 1 *a*.

*b*. The Anaphora of S. James, ܐܢܐܦܘܪܐ ܕܚܣܝܐ ܘܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ. Fol. 8 *a*.

*c*. The Anaphora of Clement, ܐܘܟܝܬ ܩܘܪܒܐ ܕܩܕܝܫܐ ܩܠܡܝܣ. Fol. 21 *b*.

*d*. The Anaphora of Eustathius, ܐܢܐܦܘܪܐ ܕ܏ܩܕ ܐܣܛܐܬܝܘܣ ܐܦܝܣܩܘܦܐ ܕܪܘܡܝ..Fol. 34 *a*.

*e*. The Benediction of the Chalice, of Severus, ܪܫܡ ܟܣܐ ܕ܏ܩܕܝ ܡܪܝ ܣܐܘܝܪܐ ܦܐܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ. Fol. 40 *a*.

Subscription, fol. 43 *b*: ܫܠܡܘ ܛܟ̣ܣܐ ܕܩܘܪܒܐ ܒܥܘܕܪܢ ܡܪܢ.

2. A collection of Sedras and Prayers for the feasts of the whole year, fol. 43 *b*, and for other occasions, fol. 86 *b*: ܣܕܪ̈ܐ ܘܨ̈ܠܘܬܐ ܕܟܠܗ ܟܪܘܟܝܐ ܫ̇ܢܬܢܝܐ. Among them is a prayer of Severus, ܨ̈ܠܘܬܐ ܡܐ ܕܒ̇ܥܐ ܐܢܫ ܕܢܚܙܘܩ ܒܐܘܪܚܐ, fol. 153 *a*.

The subscription, fol. 157 *a*, states that this manuscript was written by Lazarus bar Sābā, of Beth-Severīna, A. Gr. 1444, A.D. 1133, at the expense of John, metropolitan of Maridin. @[SeeAssemani, Bibl. Orient., t. ii., p. 217; Le Quien, Or. Christ., t. ii., col. 1459.]@ ܢܣܒ̣ܬ݀ ܫܘܡܠܝܐ ܦܢܩܝܬܐ ܗܕܐ ܕܩ̈ܫܝܫܐ ܒܝܘܡ ܚܡܫܐ ܬܠܬܐ ܒܐܒ ܝܪܚܐ ܫܢܬ ܐܠܦ ܘ܏ܬ ܘ܏ܡ ܘ܏ܕ ܕܝܘ̈ܢܝܐ ܒܝܘ̈ܡܝ ܡܪܝ ܝܘܚܢܢ♰@[John XIII. See Assemani, Bibl. Or., t. ii., p. 360; Le Quien, Or. Christ., t. ii., col. 1387.]@ ܦܐܛܪܝܪܟܐ ܕܐܢܛܝܟܝܐ .ܘܲ. ܘܡܪܝ ܝܘܚܢܢ ܡܝܛ܏ܪܘ ܕܡܪܕܐ. ܕܝ̣ܨܦ ܠܟܬܝܒܬܗ̇ ܕܗܕܐ ܦܢ܏ܩ ܕܡܪܝܐ ܢܩܝܡܝܘܗܝ ܡܬ݂ܚܐ ܕܙܒ̈ܢܐ ܢܓܝܪ̈ܐ ܒܥܕܬܐ ܏ܩܕ܀ ܟܬܒܗ̇ ܕܝܢ ܐܢܫ ܡܚ̣ܝܠܐ ܘܣܓܝ ܚܘ̈ܒܬܐ ܘܡܦܠܦܠ ܒ̈ܣܢܝܬܐ ܠܥܙܪ ܚܛܝܐ ܒܪ ܣܒܐ ܣܒܝܪܝܢܝܐ ܟܠ ܕܩ̇ܪܐ ܢܚ̇ܣܐ ܠܗ ܘܠܟܠ ܕܐܫܬܘܬܦ.

On foll. 158—160 there are some prayers, written by different hands.

The note on fol. 161 *a* was written by Romanus, the son of Rabban Bar-saumā, the chief priest of Ra'ban, @[%, a town near the Euphrates, between Aleppo and Samosata, in the province of al-‘Awāsim.Yākūt in the *Mujam al-Buldān*.]@ from Kal'at ar-Rūm (ܩܠܥܐ ܪܘܡܝܬܐ) , who had been carried away captive by the Egyptian troops. ܦܓ̣ܥ ܒܟܬܒܐ ܗܢܐ ܪܘܡܢܘܣ ܒܨܝܪܐ ܒܪ ܪܒܢ ܒܪܨܘܡܐ ܪ̈ܝܫ܏ܩܫܝ ܕܪܥܒܢ ܡܕܝܢܬܐ ܡܢ ܩܠܥܐ ܪܘܡܝܬܐ ܐܫܬܒܝܬܐ (sic) ܫܒܝܐ ܡܪܝܪܐ ܡܢ ܐܝ̈ܕܝ (sic) ܕܡܨܪ̈ܝܐ. ܨܠܘ ܥܠ ܚܛܝܐ ܕܐܣܪܛ (sic)

[Add. 14,498.]

**CCXCVI.**

Vellum, about 6 1/8 in. by 4 3/8, consisting of 307 leaves, some of which are slightly stained and torn, especially foll.1, 55, 63— 65, 71, 98, 99, 306 and 307. The quires, 40 in number, are signed with Greek and Syriac letters, the former alone being carried through the whole volume. Leaves are wanting after foll. 55 and 208. There are from 13 to 19 lines in each page. This volume is neatly written, apparently by two or three hands of the xith or xiith cent. It contains—

A Sacerdotal, according to the Malkite or Greek use, comprising

1. *a*. The Liturgy of John Chrysostom. Fol. 1 *a*. Title: ܒܥܘܕܪܢ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܟܬܒܝ̈ܢܢ. ܩܘܼܪܒ ܩܘܪܒܢܐ ܕܩܕܝܫܐ ܝܘܚܢܢ ܦܘܡܐ ܕܕܗܒܐ. See Goar, Euchologion, p. 58; Neale, Liturgies, 2d ed., p. 92.

*b*. The Liturgy of Basil. Fol. 28 *a*. Title: ܒܥܘܕܪܢܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܟܬܒ̈ܝܢܢ ܨܚ̇ܚܐ ܕܩܘܪܒ ܪܐܙ̈ܐ ܕܡܪܝ ܒܣܝܠܝܘܣ ܪܒܐ.It is slightly imperfect at the end. See Goar, p. 158; Neale, Liturgies, p. 125.

2. Anthems (ܙܘܡܪ̈ܐ, προκείμενα) and Les­sons from the Epistles and Gospels for the ferial days of the week. Fol. 56 *a*. ܬܘܒ ܙܘܼܡܪܐ ܘܩܪ̈ܝܢܐ ܕܝܘ̈ܡܬܐ ܫܚ̈ܝ̣ܡܐ ܕܫܒܬܐ. ܡܢ ܫܠܝܚܐ ܘܡܢ ܣܒܪܬܐ܀ ܩܕܡܐܝܬ ܠܝܘܡ ܬܪ̈ܝܢ ܙܘܼܡܪܐ ܕܩܘܕܫܐ܀

ܥܒܕ ܡ̈ܠܐܟܘܗܝ ܪܘܚ. ܘܡܫܡ̈܏ܫܢܘ. ܏ܦܬ ܒܪܟܝ ܢܦܫܝ ܠܡܪܝܐ. ܡܪܝܐ ܐܠܗ

܏ܫܠܝܚܐ ܏ܡܢ ܏ܕܥܒܪ̈ܝܐ.

ܐܚ̈ܝ. ܐܢ ܓܝܪ ܡܠܬܐ ܕܐܬܡܠܠܬ݂ ܒܝܕ ܡ̈ܠܐܟܐ ܐܫܬܪܪܬ. ܏ܘܫ.

3. Anthems and Lessons for various other occasions; viz.

*a*. ܒܟܘܗܢܐ ܥܠ ܚ̈ܣܝܐ. Fol. 71 *b*.

*b*. ܒܟܘܗܢܐ ܕܢܒ̈ܝܐ. Fol. 77 *a*.

*c*. ܒܟܘܗܢܐ ܕܟܪܝܗܐ. Fol. 79 *a*.

*d*. ܩܕܝܫܬܐ ܒܪܒܪܐ ܘܦܚ̇ܡ ܠܟܠܗ̈ܝܢ ܢ̈ܫܐ ܣܗ̈ܕܬܐ. Fol. 80 *b*.

*e*. ܕܝ̈ܘܡܬܐ ܕܦܢܛ܏ܝܩܘ. Fol. 82 *b*.

*f*. ܏ܠܚ. ܚܕ ܒ̈ܫܒܐ. Fol. 88 *b*.

*g*. ܦܘܪܫ ܩܪ̈ܝܢܐ ܡܢ ܐܘ̣ܐܢ̇ܓܠܝ̣ܘܢ (sic) ܕܚܕ ܒ܏ܫܒ ܕܨܦ̣ܪܐ ܥܠ ܪ̈ܟܢܐ. Fol . 104 *a*.

4. *a*. Prayers for Mother and Child, on the fortieth day after the birth. Fol. 116 *a*. ܨܠܘܬܐ ܕܥܠ ܫܒܪܐ ܒܫܘܼܡܠܝ ܐܪ̈ܒܥܝܢ ܝܘܡ̈ܬܐ ܙܕܩ̇ ܕܢܝܬ܏ܘܢܝ ܐܒܗ̈ܘܗܝ ܘܢܩܝ̣ܡܘܢܝܗܝ ܠܒ̣ܪ ܡܢ ܬܪܥܐ ܕܥܕܬܐ. ܘܩܐܡ ܟܗܢܐ ܒܬܪܥܐ ܕܥܕܬܐ ܘܡܨ̇ܠܐ̣ ܥܠ ܐܡܗ ܕܫܒܪܐ. ܡܫܝܚܐ ܐܠܗܐ ܕܝܠܢ. ܗ̇ܘ ܝܠܕܐ ܓܢܝ̣ܙܐ ܕܐܒܐ ܟܲܣܝܐ. ܗ̇ܘ ܕܡܛܠ ܓܢܣܐ ܕܝܠܢ ܏ܘܫ.

See Assemani, Codex Liturg., t. i., pp. 214—217.

*b*. The Order of Baptism, of Basil, ܛܟܣܐ ܕܡܥܡܘܕܝܬܐ ܩܕܝ܏ܫ ܕܩܕܝܫܐ ܘܠܒܝ̣ܫ ܠܐܠܗܐ ܒܣܝܠܝܘܣ. Fol. 119 *a*. See Assemani, Codex Liturg., t. i., p. 202, t. ii., p. 214, t. iii., p. 146, and especially p. 199, with which compare Denzinger, Ritus Orient., t. i., p. 318.

*c*. A shorter Order of Baptism, to be used in cases of necessity: ܛܟܣܐ ܕܡ̇ܥ܏ܡܘܕ ܙܥܘܪܬܐ ܐܡܬܝ ܕܐܝܬ ܐܢܢܩܝ ܐܢ ܓܕܫ ܘܢܗܘ̣ܐ ܐܘܠܨܢܐ ܠܝܠܘܕܐ ܡܢ ܒܪ ܫܒܥܐ ܝ̈ܘܡܝܢ ܕܡܘܠܕܗ. Fol. 152 *a*.

5. *a*. The Order of the Small Habit, ܛ̇ܟܣܐ ܕܨܠܘܬܐ ܕܡ̇ܢ̣ܕܝܢ (ἀκολουθία τού μανδύου). Fol. 154 *a*. Compare Goar, p. 473.

*b*. The Order of the Middle Habit, ܛܟܣܐ ܕܐܣܟܝܡܐ ܡ̇ܨܥܝ̣ܐ ܕܩܘܿܩܠ̣ܝܘܢ. (κουκούλλιον)Fol. 177 *a*.

*c*. The Order of the Great Habit, ܨܠܘܬܐ ܕܐܣܟܝܡܐ ܪܒܐ. Fol. 196 *a*. Compare Goar, p. 499.

*d*. Lessons for the above Orders,ܩܪ̈ܝܢܐ ܥܠ ܛ̇ܟܣܐ ܕܐܣܟ܏ܝ̣ܡ ܕܕܝ̈ܪܐ(sic). Fol. 204 *a*.

6. A small collection of Prayers; viz.

ܚܘܣܝܐ ܥܠ ܣܗ̈ܕܐ. Fol. 209 *a*.

ܨܠܘܬܐ ܕܥܠ ܒ̈ܣܡܐ ܕܥܢ̈ܝ̣ܕܐ. Fol. 214 *a*.

ܚܘܣܝܐ ܕܥܢ̈ܝܕܐ. Fol. 214 *b*.

ܨܠܘܬܐ ܕܒܬܪ ܦܝܪܡܐ. Fol. 219 *a*.

7. A collection of Prooemia (ܦܪܐܡܝ̣ܘܢ), Sedras and Prayers, for various feasts, com­memorations, and other occasions. Fol. 220 *a*.

8. Dimissory prayers for the feasts of the whole year: ܨ̈ܠܘܬܐ ܕܚ̈ܘܬܡܐ ܕܥ̈ܐܕܐ ܕܟܠܗ̇ ܫܢܬܐ. Fol. 286 *b*.

9. The Order of laying the foundations of a church: ܬܘܒ [ܛܟܣـ]ܐ ܕܐܝܟܢܐ [ܙܕܩ̇] ܕܬܬܥܬܕ ܥܕܬܐ. Fol. 305 *b*.

In the earlier part of the volume there are a few Greek notes on the margins; and from fol. 220 onwards, the titles of the prayers are frequently rendered into Arabic.

[Add. 14,497.]

**CCXCVII.**

Two vellum leaves, about 8 1/2 in. by 5 3/8, much soiled and mutilated. They contain part of the Order of Baptism, written in a regular #Estrangela of the viiith cent., with 20 or 21 lines in each page.

[Add. 17,218, foll. 53, 54]

**CCCXCVIII.**

Four vellum leaves, about 7 1/2 in. by 5 1/8 (Add. 14,667, foll. 13—16). The writing is neat and regular, of the ixth or xth cent., with from 22 to 24 lines in each page. They contain—

1. The Order of Baptism of Severus; im­perfect at the beginning. Fol. 13 *a*.

2. The Benediction of the Chalice, of Se­verus, ܛܟܣܐ ܕܪܫܡ [ܟܣܐ] ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ. Fol. 15 *a*.

3. The Consecration of Water on the night of the Epiphany, ܛܟܣܐ ܕܡܫܬ݁ܡܠܐ̣. ܡܐ ܕܡܬܒܪ̈ܟܝܢ ܡ̈ܝܐ ܒܠܠܝܐ ܕܒܝܬ ܕܢܚ̣ܐ.. Very imperfect.Fol. 16 *b*.

[Add. 14,667, foll. 13—16.]

**CCXCIX.**

Ten vellum leaves, about 7 7/8 in. by 5 1/2 (Add. 14,522, foll. 27—36). The writing is good and regular, of the xth or xith cent., with from 18 to 29 lines in each page. They contain—

1. The Benediction of the Chalice, of Basil, ܪܫܡ ܟܣܐ ܕܩܕܝܫܐ̣ ܒܣܝܠܝܘܣ. Fol. 27 *b*.

2. A collection of Sedras and Prayers for various occasions. Fol. 29 *a*. Among these are two of John the patriarch; viz. ܣܕܪܐ ܕܒܣ̈ܡܐ ܡܐ ܕܥ̇ܐܠ ܟܗ̣ܢܐ ܠܥܘܡܪܐ ܕܕܝܪ̈ܝܐ, fol. 29 a, and ܣܕܪܐ ܕܒ̈ܣܡܐ ܕܚܘܣܝܐ ܘܥܠ ܬܝܒܘܬܐ, fol. 32 *b*.

[Add. 14,522, foll. 27—36.]

**CCC.**

Paper, about 8 1/8 in. by 5 5/8, consisting of 64 leaves (Add. 14,715, foll. 153—216), the first 7 of which are much stained and torn. The quires, signed with letters, are 7 in number. Leaves are wanting at the begin­ning and after fol. 158. There are from 14 to 22 lines in each page. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

1. The Order of the Consecration of Water; imperfect. Fol. 153 *a*.

2. A letter of Jacob of Edessa to the priest Addai, ܐܓܪܬܐ ܕܝܥܩ݊ܘܒ ܐܘܪܗܝܐ ܕܟ̣ܬܒ ܠܘܬ ܐܕܝ ܏ܩܫ, regarding the Orders of Baptism and of the Consecration of Water on the night of the Epiphany (see Assemani, Bibl. Or., t. i., p. 486, no. 11). Fol. 170 *a*. Beginning: ܡܛܠ ܣ̈ܓܝܐܬܐ ܕܡܫܐܠܐ ܐܚܘܬܟ. ܕܡܛܠ ܛܟ̣ܣܐ ܗ̇ܘ ܕܥܡܕܐ ܏ܩܕ. ܨܒ̣ܝܬ ܠܡܫ̇ܐܠܘ ܐܦ ܡܛܠ ܛܟ̣ܣܐ ܗ̇ܘ ܕܒܘܿܪܟܐ ܕܡ̈ܝܐ ܕܡܫܬܡܠܐ ܠܘܬ ܗܠܝܢ ܕܒܣܘܪܝܐ ܒܠܠܝܐ ܗ̇ܘ ܩܕܝܫܐ ܕܥܐܕܐ ܕܕܢܚ̣ܐ ܐܘܟܝܬ ܕܥܡܕܗ ܕܦܪܘܩܢ: ܕܐܝܟܢܐ ܐܝܬܘܗܝ ܒܫܦܝܪܘܬ ܛܟ̣ܣܐ: ܘܕܠܐ ܝܬܝܪܘܬܐ ܐܘܼ ܒܘܨܪܐ: ܘܟܡܐ ܨ̈ܠܘܬܐ ܐܝܬ ܒܗ: ܘܕܐܝܠܝܢ ܐܢ̈ܝܢ ܚܕܐ ܒܬܪ ܚܕܐ̣. ܗܐ ܐܦ ܡܛܠ ܗܢܐ ܟ̇ܬܒ ܐܢܐ ܠܟ܇ ܐܝܠܝܢ ܕܐ̇ܕܪܟܬ ܘܝ̇ܠܦܬ ܡܢ ܐܢ̈ܫܝܢ ܝܕܘ̈ܥܐ܇ ܘܡܬܚ̈ܙܝܢ ܠܢ ܕܐܝܬܝܗܝܢ ܫܪ̈ܝܪܬܐ̣. ܡܛܠ ܢܝ̇ܚܐ ܕܐܚܘܬܟ ܕܗܠܝܢ ܨ̇ܒܝܐ ܘܬ݀ܒܥܐ ܚܘܒܢܐܝܬ ..

3. The Order of the Washing of Feet, ܬܘܒ ܛܟ̣ܣܐ ܕܫܝܓܬܐ ܕܡܫܬܡܠܐ ܒܚܡܫܐ ܕܪ̈ܐܙܐ ܕܫܒܬܐ ܪܒܬܐ ܕܚܲܫܐ. Fol. 173 *b*.

q[HH]q

4. A prayer to be substituted on the Thursday in Passion week, at the commence­ment of the Eucharistic service, for the oratio pacis: ܬܘܒ ܨܠܘܬܐ ܕܡܬܐܡܪܐ ܒܚܡܫܐ ܩܕܝܫܐ ܕܪ̈ܐܙܐ ܒܫܘܪܝ ܩܘܪܒܐ ܚܠܦ̣ ܨܠܘܬܐ ܗ̇ܝ ܕܫܠܡ̇ܐ. Fol. 181 *a*.

5. The Order of Genuflexion on Pente­cost, in three parts: ܬܘܒ ܛܟ̣ܣܐ ܕܣܝ̇ܡ ܒܘܪ̈ܟܐ ܕܥܐܕܐ ܏ܩܕ ܕܦܢ܏ܛܝܩܣ ܕܡܫܬܡܠܐ ܒܬܪ ܫܘܡܠܝܐ ܕܩܘܪܒ̇ܐ ܡܢ ܩܕܡ ܕܡܫܬܘܬܦܝܢ ܒܪ̈ܐܙܐ. Fol. 181 *b*.

6. Stanzas to be chanted at the elevation of the Cross, on Good Friday, etc.: ܬܘܒ ܟܬ݁ܒܝܢܢ ܒ̈ܬܐ ܕܡܬܐܡ̇ܪܝܢ ܡܐ ܕܡ̇ܙܝܚܝܢ ܠܨܠܝܒܐ. ܒܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ. ܘܟܠ ܐܡܬܝ ܕܗ̣ܘ. Fol. 194 *a*.

7. Other Stanzas for the elevation of the Cross: ܬܘܒ ܒ̈ܬܐ ܕܠܛ̇ܢܝܐ ܕܡܬܐܲܡܪ̈ܝܢ ܒܙܘܝ̇ܚܐ ܕܨܠܝܒܐ. Fol. 194 *b*.

8. Prayers; viz. *a*) ܨܠܘܬܐ ܕܥܠ ܫܒܪܐ ܐܡܬܝ ܕܥ̇ܐܠ ܠܥܕܬܐ, and *b*) ܏ܨ ܕܡܬܬܪ̈ܬܝܢܐ. Fol. 195 *a*.

9. The Order of Baptism, of Severus, ܬܘܒ ܒܝܕ ܐܠܗܐ ܟܬ݁ܒܝܢܢ ܥܡܕܐ ܏ܩܕ ܕܡܪܝ ܣܐܘܪܐܘܣ ܦܛ܏ܪܝ ܒܟܠܗܝܢ ܐܝܠܝܢ ܕܡܬܒ̈ܥܝܢ ܠܗ. Fol. 195 *b*.

[Add. 14,715, foll. 153—216.]

**CCCI.**

Paper, about 9 1/2 in. by 6 1/2, consisting of 19 leaves, the first of which is slightly stained and torn. There are from 19 to 24 lines in each page. This manuscript is written in a good, regular hand of the xivth cent., and contains—

1. The Order of Baptism, of Severus, ܥܠ ܣܒܪܐ ܕܬܠܝ̣ܬܝܘܬ݂ܐ ܩܕܝܫܬܐ ܡܫܲܪܝܢܢ: ܕܢܟܬܘܒ ܛܟܣܐ ܕܥܡܕܐ ܏ܩܕ. ܕܡܪܝ ܣܐܘܝܪܐ ܦ܏ܐܛܪ ܩܕܝܫܐ. Fol. 1 *b*.

2. The same order abridged, ܬܘܒ ܥܡ̇ܕܐ ܕܒܣ̈ܩܝܬܐ(sic) ܕ܏ܩܕ ܡܪܝ ܣ̣ܐܘܝܪܐ ܘܐܢ ܐܢܲܢܩܝ ܕܡܘܬܐ ܬܗ̇ܘܼܐ ܘܠܐ ܫܟܝ̣ܚ ܟܗܢܐ ܕܠܐ ܐܟܝ̣ܠ ܠܗ ܠܚܡܐ ܐ܏ܘ ܕܐܟܝ̣ܠ ܠܗ ܢܥ̣ܡܕ.

Fol. 18 *a*. Slightly imperfect at the end.

[Add. 17,230, foll. 1—19.]

**CCCII.**

Paper, about 9 3/8 in. by 6 3/8, consisting of 27 leaves (Add. 17,230, foll. 20—46), the last of which is slightly torn. The quires, signed with letters, were originally 5 in number, but the first two have been lost. There are from 17 to 22 lines in each page. This manuscript is written in a rather inelegant hand, dated A. Gr. 1648, A.D. 1337, and contains—

Services for several occasions; viz.

1. The Order of the Consecration of Water; imperfect at the beginning. Fol. 20 *a*. Subscription, fol. 30 *a*: ܫܠ̣ܡ ܛܟ̣ܣܐ ܕܒܘܪܟ ܡ̈ܝܐ ܚܲܬܝܬܐܝܬ: ܕܝ̇ܬܪ ܢܐ̣ܡܪ ܐܠܗܐ ܚܲܣܐ ܠܟܬܘܒܐ ܡܚܝܠܐ ܘܠܥܢܝ̈ܕܘܗܝ.

2. The Order of the Consecration of the Branches on Palm Sunday, ܛܟܣܐ ܕܒܘܪܟ ܣ̈ܘܟܐ: ܒܝܘܡ ܚܕܒܫܒܐ ܕܐܘܫ̈ܥܢܐ. Fol. 30 *b*. Subscription, fol. 37 *a*. ܫܠܡ ܒܘܪܟܐ ܕܣܘ̈ܟܐ ܕܙܝܬܐ ܘܕܕܩܠܐ. ܡܢ ܢܘܣ̈ܟܐ ܚ̈ܬܝܬܐ ܐܪܒܥܐ ܕܩܕܡܝܢ.

3. Service for the Monday in Passion Week: ܬܫܡܫܬܐ ܕܘܥܕܗ ܕܠܡܐܢܐ. Fol. 37 *a*. Beginning: ܒܢܓܗ ܬܪܝܢ ܕܚܫܐ ܦܪܘܩܝܐ ܒܬܪ ܬܫܡܫܬܐ ܕܠܠܝܐ. ܥ̇ܐܠܝܢ ܟܗ̈ܢܐ ܘܡ̈܏ܫܡ ܠܡܕܒܚܐ ܘܠ̇ܒܫܝܢ ܛܟ̈ܣܝܗܘܢ. ܘܢܗܝܪ̈ܐ ܐܝܟܢܐ ܕܟܠܚܕ ܢܗܘܐ ܛܥܝ̣ܢ ܩܪܝܘܢܐ. ܏ܘܫ.

4. The Order of the Washing of Feet on the Thursday in Passion Week: ܛܟܣܐ ܕܫܝ̇ܓܬܐ ܕܒܝܘܡ ܚܫܡܐ ܕܪܐܙܐ ܡܫܬܡܠܝܐ. Fol. 38 *a*.

5. Service for Good Friday, at none: ܛܟ̣ܣܐ ܕܥܪܘܒܬܐ ܕܨܠܝ̣ܒܘܬܐ ܒܥܕܢܐ ܕܬܫܥ ܫܥ̈ܝܢ. Fol. 39 *b*.

6. Service of Forgiveness, for the Satur­day of Annunciation, after none: ܬܘܒ ܟ̇ܬܒܝܢܢ ܕܐܝܟܢ ܙ̇ܕܩ ܕܢܫ̇ܡܠܐ ܠܫܘܒܩܢܐ ܝܘܡ ܫܒܬܐ ܕܣܒܪܬܐ ܒܬܪ ܬܫܡܫܬܐ ܕܬܫܥ ܫ̈ܥܝܢ. Fol. 40 *a*.

7. Service of the Asking of Peace, on Easter Sunday, after morning prayer: ܛܟܣܐ ܕܫ̣ܐܠܬ݀ ܫܠܡܐ ܒܝܘܡܐ ܪܒܐ ܕܚܕ ܒܫܒܐ ܕܩܝ̇ܡܬܐ ܒܬܪ ܬܫܡܫܬܐ ܕܨܦܪܐ; marg. %. Fol. 40 *a*.

8. Services for Pentecost, or Whitsun Day, after the celebration of mass: ܛܟ̣ܣܐ ܕܬܫܡܫܬܐ ܕܒܝܘܡ ܚܕܒܫܒܐ ܩܕܝܫܐ ܕܐܦܢܛܝܩܘܣܛܝ ܒܬܪ ܕܡܫܬ݁ܡܠܐ ܩܘܪܒܐThese are three in number. Fol. 40 *b*.

The colophon, fol. 46 *a*, states that this book was written for Rabban Mas'ūd, a priest of the convent of Mār Abī the martyr, in the year 1648, A.D. 1337. The scribe does not mention his own name, but requests a prayer for one Yeshūa', who was buried in the said convent. ܫܠܡ̣ܘ ܛܟ̈ܣܐ ܕܥ̈ܐܕܐ ܕܡܕܒܪܢܘܬܐ ܐܝܟ ܬܒܥܬܐ ܕܪܒܢ ܡܣܥܘܕ ܕܝܪܝܐ ܢܟܦܐ ܘܟܗܢܐ ܐܗܪܘܢܝܐ ܡ̣ܢ ܕܝܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܒܝ ܣܗܕܐ. ܒܐܝ̣̈ܕܝ ܣܒܐ ܫܚܝܩܐ. ܘܐܟܣܢܝܐ ܡܢ̇ܘܼܠ ܒܟ̈ܬܒܐ. ܫܢܬ ܏ܐܣܡܚ ܕܝ̈ܘܢܝܐ̣. ܕܦ̇ܓܥ ܢܐܡܪ ܐܠܗܐ ܚܲܣܐ ܠܕܘܝܐ ܕܟܬ݂ܒ ܒܚܬܝܬܘܬܐ ܘܠܐܒܗ̈ܘܗܝ ܡܢ̈ܚܐ. ܘܠܩܢ̣ܝܐ ܒܪܝܟܐ. ܘܠܐ ܢܥ̣ܕܘܠ ܠܥܕܝܠܐ. ܡܛܠ ܕܠܝܬ ܠܣܘܪ̈ܝܝܐ. ܚܕ ܟܬܒܐ ܕܫܠ̇ܡ ܠܐܚܪܢܐ. ܘܐܘܦ̣ܝܘ ܡܒ̈ܚܢܢܐ ܘܕܒܛܝܠ ܠܗܘܢ ܥܠ ܫܪܪܐ ܘܚܲܬܝܬܘܬ ܩܪܝܢܐ ܘܦܘܫܩܐ ܕܡܠܬܐ ܐܠܗܝܬܐ. ܒܚܘܒܗ ܕܝܫܘܥ ܦܪܘܩܐ ܨܲܠܘ ܥܠ ܝܫܘܥ ܐܟܣܢܝܐ ܕܩܒ̣ܝܪ ܒܕܝܪܐ ܕܐܡܝܪܐ. ܡܪܝܐ ܢܢܚ̣ܝܘܗܝ ܒܡܠܟܘܬܗ ܐܡܝܢ.

A note on the same page, written by Rab­ban Jacob of Māridīn, the brother of the above-mentioned Mas'ūd, says that the name of the scribe was Rabban Salībā bar Karūn. ܟܬ̣ܒ ܠܟܬܒܐ ܪܒܢ ܨܠܝܒܐ ܕܝܪܝܐ ܢܟܦܐ ܘܩܕܝܫܐ. ܘܡ̇ܠܦܢܐ ܕܡܕܢܚܐ. ܕܡܬܝܕܥ ܒܪ ܩܰܪܘܢ. ܐܠܗܐ ܢܚܲܣܐ ܠܗ ܘܠܥܢܝ̈ܕܘܗܝ ܐܡܝܢ. ܘܐܝ܏ܬܘ ܟܬܒܐ ܗܢܐ ܝܘܡܢ ܠܡܫܡܫܢܐ ܙ̇ܗ̣ܝܐ ܪܒܢ ܝܥܩܘܒ ܕܡܢ ܐܬܪܐ ܕܡܪܕܐ. ܐܚܘܗܝ ܕܪܒܢ ܡܣܥܘܕ ܢܝ̣ܚ ܥܡ ܩܕ̈ܝܫܐ ܐܡܝܢ. ܘܟܠ ܕܩܪܐ ܢܨܲܠܐ ܥܠ ܩ̇ܢܝܐ ܘܥܠ ܩܪܘܝܐ ܘܥܠ ܟܬܘܒܐ ܘܗ̇ܘ ܕܡܨܠܸܐ ܐܦ ܗ̣ܘ ܢܬܚܲܣܐ.

On fol. 46 *b* there is a hymn to the holy Cross, written by a different hand.

[Add. 17,230, foll. 20—46.]

**CCCIII.**

Two vellum leaves, about 8 1/8 in. by 5 1/4, slightly soiled and mutilated (Add. 17,160, foll. 29, 30). Each page is divided into two columns, of from 26 to 34 lines. The writing varies from a fine, regular Estrangela to a more cursive character. They are dated A. Gr. 1100, A.D. 789, and contain—

*a*. Part of the Order of the Consecration of a bishop, etc. Fol. 29 *a*.

*b*. Forms of benediction. Fol. 30 *a*.

*c*. Prayers to be used at the consecration of a bishop, . . [ܐ]ܩܘܠܘܬܝܐ ܕܨ̈ܠܘܬܐ . . . ܐܦܝܣܩܘܦܐ ܟܠ . . . ܛܟܣܗ ܕܩܕܝܫܐ . . . ـܢܘܣ ܐܦܝܣܩܘܦܐ . . ܡܢ ܛܟ̈ܣܐ . . . ܥܕ̈ܬܢܝܐ ܡܛܠ . . . ܣـ ܕܐܦܝ̈ܣܩܘܦܐ. Fol. 30 *a*.

q[HH2]q

The colophon, fol. 30 *a*, which is muti­lated, gives the date and the name of the scribe, Habīb or Agapêtos.. . . ܬܒ ܦܢܩܝܬܐ ܕܩܫܝܫܐ ܡܫܡܠܝܬܐ ܚܬܝܬܐܝܬ . . . ܕܐܦܝܣܩܘܦܐ ܟܠܗ: ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܏ܘܫ. [ܐܫܬܠܡـ]ܬ݁ ܦܢܩܝܬܐ ܗܕܐ ܫܢܬ ܐܠܦܐ ܘܡܐܐ [ܕܐܠܟܣܢـ]ܕܪܘܣ: ܒܝܘܡ ܫܒܬܐ: ܒܐܝܪܚ ܚܙܝܪܢ: ܒܬܠܬ ܫ̈ܥܝܢ. [ܟܠ ܕܩ̇ܪܐ] ܒܟܬܒܐ ܗܢܐ̣. ܢܨ̇ܠܐ ܥܠ ܚܒܝܒ ܟܬܘܒܐ ܒܪ . . . [ܘ]ܐܠܝܫܒܥ. ܕܟܬܒܗ ܗ̣ܘ ܒܐܝ̈ܕܘܗܝ ܠܢܦܫܗ: [ܘܠܝܘܬܪܢܐ] ܕܟܠ ܕܩ̇ܪܐ ܒܗ: ܘܠܥܘܗܕܢܐ ܕܝܠܗ ܘܕܥ̈ܢܝܕܘܗܝ. ΕΓΩΑΓΑΠΙΤΟⲤΓΡΑΜΑΤΕΥⲤΕΙΓΡΑ[ΨΑ]

[Add. 17,160, foll. 29 and 30.]

**CCCIV.**

Paper, about 8 7/8 in. by 6 1/4, consisting of 171 leaves. The quires have no signatures. There are from 17 to 23 lines in each page. In the first and larger half of the volume (foll. 3—104), each page is divided into two columns; in the other, not. This manu­script is written in a rather inelegant hand, and dated A.D. 1701-2. It contains—

Maronite Offices, chiefly in Syriac, with #Karshuni translations of some portions.

1. Various offices of Ordination. @[See Assemani, Codex Liturgicus, t. ix.; Denzinger, Ritus Orientalium, t. ii., p. 108.]@ Fol. 3 *a*.Title: ܒܝܕ ܐܠܗܐ ܡܪܐ ܟܠ ܡܬܘܡܝ ܕܠܐ ܫܘܚ̣ܠܦ ܠܥܠ ܡܢ ܐܘܣ̈ܝܐܣ ܕܠܐ ܡ̇ܕܪܟ ܠܗ ܗܘܢܐ ܘܠܐ ܗ̇ܡܣ ܒܗ ܪܥܝܢܐ ܘܠܐ ܡ̇ܛܐ ܠܗ .. ܚܘܼܫܒܐ ܡ̇ܢ ܕܠܐ ܫܘܪܝ ܘܕܠܐ ܫܘܼܠܡ ܏ܟܬܒܝܢܢ ܟܝܪܘܛܘܛܘ̈ܢܝܐܣ(sic) ܕܪ̈ܓܝܢ ܕܟܗܢܘܬܐ

*a*. Of a Psaltês or Singer: ܏ܩܕܡ ܟܬܒܝܢܢ ܟܝܪ܏ܘܛܘ ܕܥܠ ܦܣ̈ܠܛܐ ܪ̈ܫܝܡܐ. Fol. 3 *a*.

*b*. Of an Anagnôstês or Reader: ܬܘܒ ܛܟܣܐ ܕܟܝܪܘܛܘܢܝܐ ܥܠ ܩܪܘܝܐ. Fol. 10 *b*.

*c*. Of a Hypodiaconus or Subdeacon: ܬܘܒܛܟܣܐ ܬܠܝܬܝܐ ܕܟܝܪܘܛܘܢܝܐ ܕܥܠ ܐܘܦܕܝܩܢܐ. Fol. 17 *a*.

*d*. Of a Deacon: ܬܘܒ ܟܝܪܘܛܘܢܝܐ ܐܘܟܝ̣ܬ ܣܝ̇ܡ ܐܝ̣ܕܐ ܕܥܠ ܡܫܡܫܢܐ. Fol. 26 *a*.

*e*. Of an Archdeacon: ܬܘܒ ܟ݂ܝܪܘܛܘܢܝܐ ܕܡܫܬ݀ܡܐ (sic) ܒܗ ܕܐܪܟ݂ܝܘܝܩܘܢ (sic). Fol. 48 *b*.

*f.* Of a Priest: ܬܘܒ ܟܝܪܘܛܘܢܝܐ ܕܡܫ̇ܬܡܠܐ ܒܗ̇ ܩܫܝܫܐ. Fol. 57 *a*.

*g*. Of a Periodeutês or Visitor: ܬܘܒ ܛܟܣܐ ܕܒܗ ܡܫܬܡ̇ܠܸܐ ܦܪܝܕܝܘܛܐ. ܏ܗ ܣ̇ܥܘܪܐ. Fol. 85 *a*.

2. Offices of Consecration.

*a*. Of a Church: ܛܟܣܐ ܠܩܘܕܫ ܥܕܬܐ ܐܘܟܝܬ ܠܪܫܡܗ̇. Fol. 106 *a*.

*b*. Of an Altar: ܬܘܒ ܛܟܣܐ ܕܪܫܡ ܡܕܒܚܐ. Fol. 126 *b*.

*c*. Of a Font: ܬܘܒ ܛܟܣܐ ܕܪܫܘܡ ܡܥ܏ܡܘܕ ܩܕܝܫܬܐ. Fol. 141 *a*.

*d*. Of a tablet or tablets for the altar: ܬܘܒ ܐܩܘܠܘܬܝܐ ܐܘܟܝܬ ܢܩܝܦܘܬܐ ܡܢ ܘܛܟܣܐ ܏ܕܩܘܕ ܕܡܕܒܚܐ ܏ܗ ܕܛܒ̈ܠܝܬܐ ܕܥܠ ܦܬܘܪܐ. ܩܘܕܫ ܛܒܠܝܬܐ ܗܘܿܐ ܒܝܘܡ ܚܡ̈ܫܐ ܒܫܒܐ ܕܪ̈ܐܙܐ ܘܒܟܠܗܘܢ ܚܡ̈ܫܐ ܕܡܢ ܩܝܡ̣ܬܐ ܘܥܕܡܐ ܠܣܘܠܩܐ ܡܬܬ̈ܩܢܝܢ ܛܒ̈ܠܝܬܐ ܡܢ ܩܝ̈ܣܐ ܓܒ̈ܝܐ ܐܘܿܟܝܬ ܕܦ̈ܐ ܪ̈ܝܫܝܐ ܘܡܢ ܟܐܦ̈ܐ ܗܟܘܬ ܪ̈ܝܫܝܬܐ ܕܫܝܫܐ ܘܣܛܪ ܘܟܕ ܡܬܬܩܢܐ ܛܒܠܝܬܐ ܡ̇ܬܟ̣ܬܒ ܥܠܝܗ̇ ܏ܗܟܢܐ ܛܝܒܘܬܐ ܐܠܗܝܬܐ ܠܛܒܠܝܬܐ ܗܕܐ ܩܕܫܬ݂݀ ܒܐܝܕ̈ܝ ܏ܦܠܢ ܐܦܝܣܩܘܦܐ ܒܫܢܬ ܐܠܦ ܏ܘܫܪ. ܘܣ̇܏ܐܡ ܠܗ̇ ܐܦܝܣܩܘܦܐ ܥܠ ܦܬܘܪ ܚܝ̈ܐ ܠܘ ܥܠ ܛܒܠܝܬܐ ܕܩܕܝܡ̣ܐ ܣܝ̣ܡܐ ܐܠܐ ܠܓܒܐ ܕܓܪܒܝܐ. ܘܐܢ ܚܕܐ ܛܒܠܝܬܐ ܬܗܘܼܐ ܘܐܢ ܬܠ̈ܬ ܘܐܢ ܚܡ̈ܫ ܘܐܢ ܝܬܝܪ ܟܡܐ ܕܨ̇ܒܐ ܡܛ̇ܟܣ ܘܣ̇ܐܡ ܠܗܝܢ ܚܕܐ ܥܠ ܚܕܐ. ܏ܘܫ.. Fol. 150 *b*.

*e*. Of the napkins, in Karshūnī: ܏ܪܣܐܡܗ̈ ܐܠܢܘܐܦܝܪ ܐܝܗܐ ܐܠܪܒ ܐܠܐܠܗ ܐܠܛ̣ܐܒܛ ܐܠܟ̇ܠ ܢܣܐܠܟ݁ ܐܢ ܬܒܐܪܟ݁ ܗܘܠܐܝ ܐܠܢܘܐܦܝܪ ܐܠܟ̇ܬܐܢ ܠܨܛܥܘܢ ܘܝܥܛܦ ܒܗܡܓܣܕ ܪܒܢܐ ܝܣܘܥ ܐܠܡ܏ܣ ܘܕܡܗ ܐܠܙܟ݁ܝ ܐܠܕܝ ܡܥܟ݁ ܝܚܝܐ ܘܝܡܠܟ݁ ܐܠܝ ܐܒܕ݁ ܐܠܐܒܕܝܢ ܐܡܝܢ . Fol. 166 *b*.

*f*. Of a cemetery, in Karshūnī: ܘܐܝܛܐ ܒܥܘܢ ܐܠܠܗ ܘܚܣܢܬܘܦܝܩܗ ܢܟܬܒ ܬܟܪܝܣ ܐܠܡܩܐܒܪ. Fol 167 *a*.

*g*. The Confirmation of a child after Bap­tism, by anointing with the holy Chrism, in Karshūnī: ܘܐܝܛ̣ܐ ܢܟ݁ܬܒ ܬܩܕܡܗ̈ ܐܠܬܬܒܝܬ [%] ܦܝ ܐܠܡܝܪܘܢ ܡܢ ܝܕ ܪܐܣ ܟ݁ܗܢܗ ܒܥܕ ܐܠܐܥܬܡܐܕ. Fol. 170 *a*.

At the end of the first part of the volume, on fol. 105 *a*, there is a note, which states that it was written by Maryam (Mary), the daughter of the priest Yūhannān or Hannā, from the village of Dar'ūn, in the northern district of the Lebanon, for the cousin of the metropolitan Hannā ibn al-Muhāsib of Jūstā (Gūstā, Augusta), A.D. 1701.

ܟܡܠܬ ܗܕܐ ܐܠܫܪܛܘܢܝܗ ܐܠܬܝ ܬܚܘܝ̣ ܪܣܐܡܗ̈ ܕܪܓܐܬ ܐܠܟܢܝܣܗ ܐܠܬܝ ܦܣ̈ܠܛܐ ܘܩܪܘܝܐ ܕܐܘܦܕܝܩܢܐ ܘܡܫܡܫܢܐ ܕܐܪܟܕܝܩܢ ܘܩܫܝܫܐ ܘܦܪܝܕܝܘܛܐ ܥܠܝ ܝܕ ܐܡܪܐܗ ܟܐܛܝܗ ܐܠܟܣܠܐܢܗ ܦܝ ܐܦܐܥܐܠ(sic) ܐܠܟܝܪ ܡܪܝܡ ܐܠܪܐܗܒܗ ܡܢ ܕܝܪ ܡܐܪ ܝܚܢܐ ܚܪܐܫ. ܒܢܬ ܐܠܟܘܪܝ ܚܢܐ ܡܢ ܩܪܝܗ̈ ܕܪܥܘܢ ܡܢ ܒܝܬ ܐܠܫܡܐܠܝ. ܦܝ ܐܝܐܡ ܣܝܕܢܐ ܐܠܒܛܪܝܪܟ ܐܒܢ ܐܠܕܘܝܗܝ ܐܠܒܐܪ ܡܐܪ

ܐܣܛܦܐܢܘܣ @[Stephanus II. See Le Quien, Oriens Christ., t. iii, col. 72.]@

ܪܐܣ ܐܠܡܥܠܡܝܢ ܐܠܚܐܘܝ ܓܡܝܥ ܐܠܥܠܘܡ ܐܠܐܠܗܝܗ ܘܐܠܛܒܝܥܝܗ ܘܐܠܪܝܐܛܗ ܦܪܝܕ ܥܨܪܗ ܦܝ ܡܥܪܦܗ̈ ܐܠܬܣܐܠܝܡ ܐܠܪܣܘܠܝܗ. ܘܗܝ ܒܪܣܡ ܐܒܢ ܟܐܠ ܝ[%ܟܐܠ read ]ܐܠܡܛܪܐܢ ܚܢܐ ܐܠܡܟܪܡ ܐܒܢ ܐܠܡܚܐܣܒ ܡܢ ܩܪܝܗ̈ ܓܘܣܛܐ ܐܠܠܗ ܝܗܢܝܗ ܦܝܗܐ ܙܡܐܢ ܛܘܝܠ ܐܡܝܢ. ܘܟܐܢ ܕܠܟ ܦܝ ܣܢܗ̈ ܐ܏ܥܐ ܠܠܬܓܣܕ ܐܠܐܠܗܝ ܐܠܬܝ ܬܩܐܒܠ ܠܣܢܗ̈ ܐܐܝ܏ܒ ܠܣܟ̣ܕܪ(sic) ܐܒܢ ܦܝܠܒܘܣ ܐܠܝܘܢܐܢܝ. ܘܠܣܢܗ̈ ܐ܏ܩܝܒ ܠܗܐܓܪܗ ܐܠܡܣܠܡܝܢ. ܘܠܐܒܘܢܐ ܐܕܡ ܙܒܦ܏ܕܝܚ. ܦܝ ܐܘܠ ܝܘܡ ܡܢ ܫܗܪ ܟܐܢܘܢ ܐܠܬܐܢܝ ܝܘܡ ܟ݂ܬܐܢܗ̈ ܪܒܢܐ ܝܣܘܥ ܐܠܡܣ.

Similarly, on fol. 85 *a*: ܫܠ̣ܡ ܕܥܠ ܐܝ̈ܕܝ ܚܛܝ̇ܬܐ ܣ̇ܓܝ ܡܢ ܟܠ ܐ̱ܢܫ ܘܡܬܩܪܝܐ ܫܡܗ̇ ܡܪܝܡ ܡܢ ܩܪܝܬܐ ܡܒܪܟܬܐ ܕܪܥܘܢ ܒܪܬܗ̇ ܟܘܪܝܐ(sic) ܝܘܚܢܢ ܡܢ ܒܝܬܐ ܓܪܒܝܝܐ ܫܢܬ ܐ܏ܥܐ ܡܪ̈ܢܝܐ.

At the end of the second part, fol. 171 *a*, is the following note, giving the date A.D. 1702. ܐܟ݁ܬܡܠܘ ܗܘܠܐܝ ܐܠܟܬܟ݁ܐܪܝܣ ܐܠܕܝܢ ܗܡ ܐܠܒܝܥܗ. ܘܐܠܡܕܒܚ ܘܐܠܡܥܡܘܕܝܗ ܘܐܠܛܒܠܝܬ ܘܐܠܬܬܒܝܬ. ܥܠܝ ܝܕ ܐܚܩܪ ܐܠܢܐܣ ܡܪܝܐܡ ܐܠܪܐܗܒܗ ܒܢܬ ܐܠܟ݂ܘܪܝ ܚܢܐ ܡܢ ܩܪܝܗ̈ ܕܪܥܘܢ ܘܟ݁ܐܢ ܦܝ ܬܐܪܝܟ ܣܢܗ̈ ܐ܏ܥܒ ܪܒܐܢ.

Fol. 1 *a* contains some account of the contents of this volume in French.

[Sloane 3597.]

**CCCV.**

Paper, about 8 1/2 in. by 5 5/8, consisting of 37 leaves. The quires, signed with letters, are four in number. There are 18 lines in each page. This volume is written in a good, regular, Nestorian character, with numerous vowel-points, etc., dated A.D. 1683, and con­tains—

1. The Order of the Solemnization of Matrimony: @[Compare Denzinger, Ritus Orientalium, t. ii., p. 420; Badger, The Nestorians and their Rituals, t. ii., p.244.]@ ܒܫܸܡ ܐܒ̣ܐ ܣܓ̣ܝ̣ܕ ܐܘܼܣܝܵܐ̣. ܘܲܒܪܐ ܚܲܝܠܹܗ ܡܬ݂ܘܿܡܵܝܐ. ܘܪܘܼܚܐ ܢܵܦܘܿܩܵܐ ܚܲܝܵܐ̣.ܬܠܵܬ̣ܵܐ ܩܢܘ̈ܡܐ ܚܲܕ ܡܵܪܝܐ܀ ܡܫܲܪܹܐ ܥܲܒ̣ܕܵܐ ܚܲܛܵܝܐ̣. ܕܢܸܟ݂ܬ݁ܘܿܒ݂ ܛܲܟ݂ܣܵܐ ܕܡܟ݂ܘܼܪܝܐ. ܕܒ̈ܢܝ ܥܵܠܡܐ ܒܫܘܼܡܠܝܐ̣. ܡܵܪܢ ܡܲܢܲܥܝܢܝ ܠܫܘܼܡܠܵܝܐ ܒܪ̈ܚܡܝܟ ܐܘܿ ܒܲܪܥܸܠܵܝܐ. It includes—

*a*. The Taking of Hands or the Espousals. Fol. 2 *b*.

*b*. The Benediction of the Garments: ܛܲܟ݂ܣܵܐ ܕܥܲܠ ܡܵܐܢܹ̈ܐ ܕܩܘܕܵܫ ܡܵܐܢܹ̈ܐ or ܛܲܟ݂ܣܵܐ. Fol. 4 *b*.

*c*. The Marriage: ܛܲܟ݂ܣܵܐ ܕܲܡܟ݂ܘܼܪܝܵܐ. Fol. 10 *b*.

*d*. The ceremony of Coronation: ܛܲܟ݂ܣܵܐ ܕܟ݂ܘܼܠܵܠܵܐ. Fol. 15 *a*. Fol. 22 is a later insertion, containing a lesson from the Gospel of S. John, ch. ii. 1—11, written in Karshūnī.

*e*. The Benediction of the Bridegroom: ܒܘܼܪܟ݁ܬ݂ܵܐ ܕܚܲܬ݂ܢܵܐ . Fol. 23 *a*.

*f*. The Benediction of the Bride: ܒܘܼܪܟ݁ܬ݂ܵܐ ܕܟܲܠܬ݂ܐ. Fol. 25 *a*. This and the previous benediction are alphabetical prayers.

*g*. The Knotting (or Setting up) @[Compare Denzinger, Ritus Orientalium, t. ii., p. 420; Badger, The Nestorians and their Rituals, t. ii., p.244.]@ of the Bridal Chamber: ܒܘܼܪܵܟ ܩ̣ܛܪ ܓܢܘܿܢܵܐ or ܛܲܟ݂ܣܵܐ ܕܩ̣ܛܪ ܓܢܘܿܢܵܐ. Fol. 27 b.

The colophon, fol. 31 *a*, states that the book was written, A.D. 1683, by the (Roman Catholic) patriarch Joseph I., @[See Badger, The Nestorians and their Rituals, t. ii., p. 271, note.]@ in the city of Amid. ܐܸܫܬܲܪܝ̣ ܗܵܟ݂ܝܠ ܘܐܸܫܬܲܠܲܡ ܟܬ݂ܵܒ݂ܐ ܗܵܢܐ ܕܒ݂ܘܼܪܵܟ݂ܵܐ܀ ܒܝܲܪܚܵܐ ܒܪܝ̣ܟܵܐ ܟܵܢܘܼܢ ܩܕܝ̣ܡ܀ ܟܚ܀ ܒܗ܀ ܒܝܘܿܡ ܬܠܵܬ݂ܐ. ܒܲܫܢܲܬ݂ ܐܵܠܸܦ ܘܫܸܬ݂ܡܵܐܐ ܘܲܬ݂ܡܵܢܐܝ̣ܢ ܘܲܬ݂ܠܵܬ݂܀ ܒܡܵܘܠܵܕܗ ܕܡܵܪܢ܀ ܫܘܼܒܚܵܐ ܠܗ ܏ܘܫ. ܛܲܪܛܸܫ ܕܝܢ ܐܘܵ ܟܲܝܬ݂ ܚܲܒܸ݁ܠ ܠܛܲܪ̈ܦܹܐ ܗܵܠܹܝܢ ܕܵܘܝܵܐ ܘܲܫܦ̣݁ܠ ܐܢܵܫ̈ܝ̣ܢ. ܏ܘܫ. ܡܚܝ̣ܠܵܐ ܘܚܲܛܵܝܐ ܝܵܘܣܸܦ ܥܛܝ̣ܦ ܕܲܪܓ݂ܵܐ ܕܦܵܛܲܪܝܵܪܟ݁ܘܼܬ݂ܵܐ. ܐܵܬ݂ܟ݁ܬܸܒ݂ ܟܬ݂ܵܒ݂ܵܐ ܗܵܢܐ ܒܲܡܕܝܢܬܐ ܒܪܝ̣ܟܬ݁ܐ ܘܲܡܒܲܪܟ݂ܬ݂ܵܐ. ܘܟܲܗܝ̣ܢܬ݀ ܒܗܲܝܡܵܢܘܼܬܐ ܫܸܡܥܘܿܢܵܝܬܐ. ܘܥܲܫܝ̣ܢܬ݀ ܒܟ݂ܵܪܘܿܙܘܼܬܵܐ ܦܵܘܠܘܿܣܵܝܬܵܐ. ܐܵܡܸܕ ܕܣܝ̣ܡܵܐ ܘܒܲܢܝܵܐ ܠܥܹܠ ܡ̣ܢ ܕܸܩܠܬ݂ ܢܲܗܪܵܐ ܥܕܹܢܵܝܐ ܏ܘܫ.

2. As an appendix to no. 1, there is given the Taking of Hands in Karshūnī: ܒܝܲܕ ܚܲܝܠܹܗ ܕܐܲܠܵܗܢ ܣܓ݂ܝ̣ܕܵܐ ܟܵܬܹ݁ܒܢܵܐ ܡܹܐܚܲܕ ܐܝ̣ܕܵܐ ܘܗܲܝܡܲܢܬܐ ܒܓܲܪܫܘܼܢܝ̣. Fol. 32 *b*.

3. A short tract on Humility: ܥܲܠ ܡܲܟ݁ܝ̣ܟܘܼܬ݂ܵܐ ܕܒܲܐܝܠܹܝܢ ܫܡܵܗܹ̈ܐ ܫܲܡܗܘܼܗ̇ ܝ̣ܚܝ̣ܕ̈ܝܐ ܘܒܲܕܹܩܘ ܠܢ ܥܲܠ ܫܘܼܦܪܹ̈ܝܗ̇ ܘܝܲܩܪܘܿܗ̇. Fol. 34 *b*. Beginning: ܡܵܪܢ ܠܡܲܟ݁ܝ̣ܟܘܼܬ݂ܵܐ ܐܲܪܥܵܐ ܕܝܵܪܬܘܼܬܵܐ ܕܡܲܠܟ݁ܘܼܬ݂ ܫܡܲܝܐ ܡܠ̣ܟ܀

4. The form of Absolution, in Karshūnī: ܢܸܟ݁ܬܸܒ݁ ܨܲܠܘܵܐܬ݁ ܐܲܠܚܸܠܘܼܠ ܠܸܠܡܵܥܬܸ݁ܪܦ݁ܝ̣ܢ. Fol. 36 *b*. Beginning: ܐܲܠܠܗ̇ ܐܲܠܩܵܐܕܪ ܥܲܠܵܝ ܟܳܥ ܫܲܝ ܝܸܬ݁ܪܲܚܲܡ ܥܲܠܝܟ݁. ܘܝܲܓ݂ܦܸ݁ܪ ܟܲܛܝ̣ܬܟ. ܘܝܲܪܫܸܕܟ݁ ܐܸܠܵܝ ܐܲܠܚܲܝܵܐܬ݁ ܐܲܠܕܵܐܝܡܹܗ ܐܵܡܝ̣ܢ܀

On fol. 1 *a* there is a note in Italian, enumerating the contents of the book. "Joseph I. Libro msto caldaico, in lingua caldaica ed arabica, in 8. contiene 1. Il Rito intiero de Matrimonij, cioe benedizione delle vesti," etc.

This book once belonged to Dr. Adam Clarke. See the Catalogue of his MSS. by J. B. B. Clarke, p. 202, no. 247.

[Egerton 703.]