BIBLICAL MANUSCRIPTS.

NEW TESTAMENT.

**LXIII.**

Vellum, about 9 1/4 in. by 5 7/8, consisting of 176 leaves, some of which are slightly stained and torn, especially foll.1—10, 22, 41, 68, 87—90, 97—100, 108, 118, 123, 125,152,161, and 171. The quires, 18 in number, are now signed with letters, but it does not appear what the original signatures were. Each page is divided into two columns, of from 40 to 48 lines. This manuscript is written in an elegant Edessene hand of the vth or vith cent., with the excep­tion of foll. 96, 101 and 154—163, which seem to be of the ixth cent. It contains—

The New Testament, according to the Peshitta version, comprising—

1. The four Gospels; viz.

S. Matthew. Fol. 2 b.

S. Mark. Fol. 25 b.

S. Luke. Fol. 40 b.

S. John. Fol. 68 a.

2. The Epistles of S. Paul; viz.

Romans. Fol. 88 a.

1 Corinthians. Fol. 98 *a*.

2 Corinthians. Fol. 108 a.

Galatians. Fol. 114 b.

Ephesians. Fol. 118 a.

Philippians. Fol. 121 a.

Colossians. Fol. 123 b.

1 Thessalonians. Fol. 125 b.

2 Thessalonians. Fol. 128 *a*.

1 Timothy. Fol. 129 *a*.

2 Timothy. Fol. 132 *a*.

Titus. Fol. 133 b.

Philemon. Fol. 135 *a*.

Hebrews. Fol. 135 b.

3. The Acts of the Apostles. Fol. 143 *a*.

4. The three Catholic Epistles; viz.

S. James. Fol. 168 b.

1 S. Peter. Fol. 171 *a*.

1 S. John. Fol. 171 *a*.

Colophon, fol. 176 b: ܫܠܡ ܠܡܟܬܒ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ: ܘܫܠܝܚܐ: ܘܦܪܟܣܣ: ܘܐܓܪ̈ܬܐ ܬܠܬ ܩܬܘ̈ܠܝܩܣ܆ ܕܝܥܩܘܒ ܚܕܐ܆ ܘܕܦܛܪܘܣ ܚܕܐ܆ ܘܕܝܘܚܢܢ ܚܕܐ.܀

The larger sections are marked on the margins by a later hand. The lessons are rubricated in the text, and many have been subsequently noted on the margins.

On fol. 1 b there is an extract, in a hand of the ixth cent., from the Gospel of S. John, ch. vii. 50—viii. 12, accord­ing to the Harklensian version, prefaced by the remark: ܬܘܒ ܪܝܫܐ ܐܚܪܢܐ ܡܢ ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܒܪ ܙ[ܒܕܝ.] ܗܕܐ ܣܘܢܛܟܣܝܣ ܠܘ ܒܟܠܗܘܢ ܨܚ̈ܚܐ ܡܫܬܟܚܐ. ܐܫܟܚܗ̇ ܕܝܢ ܐܒܣ ܡܪܝ ܦܘܠܐ̣ ܒܚܕ ܨܚ̈ܚܐ ܐܠܟܣܢܕܪ̈ܝܐ ܘܦܫܩܗ̇ [ܡܢ] ܝܘܢܝܐ ܠܣܘܪܝܝܐ. ܐܝܟ ܕܟܬܝܒܐ ܗܪܟܐ. ܡܢ ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ. ܩܢܘܢ ܕܥܣܪ̈ܐ. ܡܢܝܢܐ ܕܦܣ̈ܘܩܐ܇ ܏ܨܘ: ܐܝܟ ܦܘܫܩܐ ܕܬܐܘܡܐ ܚܪܩܠܝܐ. ܐܡ̇ܪ ܢܝܩܕܡܘܣ ܠܘܬܗܘܢ. ܏ܘܫ.

Below this there is written in an irre­gular Arabic hand, with very few diacriti­cal points: % (sic) %

"We have received this book from the Syrian priest known by the name of Ibn –,

and Salīb the abbat was present to take it in charge and convey it to the con­vent of the Syrians in the desert of Bū Makār (Abbā Macarius)."

On fol. 2 *a* there is a long note, of the xth cent., stating that the volume belonged to the convent of S. Mary Deipara, and con­cluding with an anathema against anyone who should injure or steal it: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܚܕܬܐ ܡ̇ܫܠܡܢܐ. ܕܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ. ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܝ ܕܡܨܪܝܢ. ܟܠ ܕܝܢ ܕܫ̇ܐܠ ܠܗ ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܟܬܘܒ ܡܢܗ.ܐܘ ܕܢܦܚ̇ܡ ܡܢܗ. ܘܟܐܡ̇ ܥܠܘܗܝ ܘܠܐ ܡܗ̣ܦܟ ܠܗ ܠܕܝܪܐ ܕܐܡܝܪܐ. ܘ܏ܫ.

[Add. 14,470.]

**LXIV.**

Vellum, about 9 1/8 in. by 5 7/8, consisting of 209 leaves, some of which are much stained and torn, especially foll.1—5, 152 and 209. The quires, originally 25 in number, were signed with letters, but have been subse­quently re-numbered, though incorrectly, with Coptic arithmetical figures and Arabic letters. Leaves are wanting at the begin­ning, as well as after foll. 1, 5, 194, 196 and 204. Each page has from 26 to 32 lines. The writing is a small, elegant, Nestorian Estrangela, with numerous vowel-points and other marks, though many of these (as also a very few Greek vowels) have been added at a later period. The date seems to be A. Gr. 1012, A.H. 80, A.D. 699-700. Fol. 64 is a restoration, on paper, of the xiiith cent. This manuscript contains—

The New Testament, according to the Peshitta version; viz.

1. The Gospel of S. Matthew, in 22 sec­tions. Fol. 1 *a*. The portions missing are: ch. i. 1—ii. 13, iii.14—v. 24, and viii.26— ix. 19.

2. The Gospel of S. Mark, in 13 sections. Fol. 31 *a*.

3. The Gospel of S. Luke, in 23 sections. Fol. 51 *b*.

4. The Gospel of S. John, in 20 sections. Fol. 87 b.

5. The Acts of the Apostles. Fol. 116 *a*. To which are added—

*a*. The Epistle of S. James. Fol. 153 b.

*b*. The first Epistle of S. Peter. Fol. 157 a.

*c*. The first Epistle of S. John. Fol. 160 b. Total number of sections, 32.

6. The fourteen Epistles of S. Paul; viz.

Romans. Fol. 164 *a*.

1 Corinthians. Fol. 177 b.

2 Corinthians, fol. 191 *a*, ending with ch. vi. 15.

Galatians, fol. 195 *a*, beginning with ch. iv. 22.

Ephesians, fol. 196 b, ending with ch. i. 17.

Philippians, Colossians, 1 and 2 Thessalonians, and 1 Timothy are lost.

2 Timothy, fol. 197 *a*, beginning with ch. i. 4.

Titus. Fol. 199 a.

Philemon. Fol. 201 *a*.

Hebrews. Fol. 201 b. From ch. vii. 4 to ix. 21 is missing.

Number of sections in the Pauline epistles, 55. Total number of sections in the whole New Testament, 165.

q[G]q

Subscription, fol. 209 b.ܫܘܒܚܐ ܠܚܕ ܟܝܢܐ ܐܠܗܝܐ ܕܠܐ ܥܒܝܕ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܕܟܝܪܝܢ ܟܠܗܘܢ ܐܝܠܝܢ ܕܕܡܫܝܚܐ ܐܢܘܢ ܘܚܢܢ ܢܬܥܕܪ ܒܨܠܘܬܗܘܢ ܐܝܢ ܘܐܡܢ (sic). ܫܘܒܫܚܐ ܠܗ̇ܘ ܕܥܠ ܚܝܠܗ ܫܪܝܢ ܘܒܥܘܕܪܢܗ ܫܠܡܢ. The date, about which there is a slight difficulty, is given as follows: ܐܫܬܸܪܝܬ ܕܝܢ ܚܕܬܐ ܗܕܐ ܒܪܫܗ ܕܐܝܠܘܢ(sic) ܀ ܘܐܫܬܠܡܬ ܟܕ ܢܦܝܩܝܢ ܡܢ ܫܒܛ ܥܣܪܐ ܝܘ̈ܡܝܢ܀ ܒܫܢܬ ܐܠܦܐ ܘܬܪ . . . ܒܡܢܝܢܐ ܝܕܝܥܐ ܕܝܘ̈ܢܝܐ. ܕܐܝܬܝܗ̇ ܒܕ̈ܛܝܝܐ ܬܡـ. . . ܢ ܒܡܠܟܘܬܐ ܕܒܝܬ ܡܪܘܢ܀ ܒܝܘ̈ܡܝ. . . ܥܠܝ̈ܐ

"This New (Testament) was begun on the first of Ilūn (Ilūl), and finished when ten days of Shěbāt were passed; in the year 1012, according to the well-known era of the Greeks, which is, according to that of the Arabs, 80; under the rule of the house of Marwān, in the days of …. [the Ishma]elites."

Neither the *mīm* in the word ܬܡـ . . . ܢ , nor the rīsh in ܘܬܪ, is perfectly cer­tain; but still there can be little doubt that the book was written in the reign of #'Abdu ‘l-Malik ibn Marwān, for A. H. 80=A. D. 699-700 = A. Gr. 1011-12.

On the margins of some pages there are notes, in a later hand, referring chiefly to matters of pronunciation and accentuation, similar to those in Add. 12,138.

[Add. 14,448.]

**LXV.**

Vellum, about 9 1/8 in. by 6 1/2, consisting of 173 leaves, some of which are much stained and torn, especially foll.1, 2, 5, 33 and 34. The quires, signed with letters, were origi­nally 22 in number, but of the first three only four leaves remain, and ܕand ܗ are altogether lost. Each page has two columns of 36 lines. This manuscript is written in a small, neat character, and dated A. Gr. 1545, A.D. 1234. Greek vowels abound throughout (ܰ, ܶ, ܺ, ܳ, , or, ܽ, , , as in, ܘܢ̣ܶܦ݂ܠܓ݂ܝܺܘܗܝ, fol. 25 a), and the points rukkākh and kushshāi are occasionally marked. It contains—

The New Testament.

1. The four Gospels, according to the Harklensian version, with the usual mar­ginal notes; but the first two are very imperfect.

S. Matthew, ch. v. 1—39, fol. 2; xxi.5— 35, fol. 3; and xxvii.23—58, fol. 4.

S. Mark, ch. xv. 34 to the end. Fol. 5.

S. Luke. Fol. 6 *a*.

S. John. Fol. 41 *a*.

Subscription, fol. 67 b: ܫܠܡ ܒܥܘܕܪܢ ܡܪܢ ܐܘܐܢܓܠܝܘܢ ܕܝܘܚܢܢ ܫܠܝܚܐ ܩܕܝܫܐ̣. ܥܡ ܫܪܟܐ ܕܬ̈ܠܬܐ ܐܚܪ̈ܢܐ ܐܘܐܢ̈ܓܠܝܣܛܐ ܚܒܪ̈ܘܗܝ܇ ܡܲܐܬܝ̇ ܡܐܪܩܘܣ̣ ܠܘܩܐ܀ ܐܝܟ ܡܲܦܩܬܐ ܫܪܝܪܬܐ ܘܚܲܬܝܬܬܐ ܕܬܐܘܡܐ ܚܲܪܩܠܝܐ. ܕܡܢ ܐܪ̈ܒܥܐ ܨܚ̈ܚܐ ܒܚܝ̣ܪ̈ܐ ܡܦ̣ܚܡ̣ ܘܐܦ ܥܠ ܐ̈ܝܕܝ ܢܝ̣ܚ ܥܡ ܟܐ̈ܢܐ̣ ܡܪܝ ܕܝܘܢܢܘܣܝܘܣ ܐ݊ܦܝ݊ܣܩܘ݊ܦܐ ܕܐܡ̣ܝܕ ܕܗ̣ܘ ܝ݊ܥܩ݊ܘܒ݊ ܒܪ ܨܲܠܝܒܲܝ ܡܫܲܪܪ ܘܚܬ݂ܝܡ. ܫܘܼܒܚܐ ܠܐܠܗܐ ܕܝ̇ܗܒ ܚ̇ܝ̣ܠܐ ܠܥܒ݂ܕܘ̈ܗܝ. ܘܚܟ݂ܡܬܐ ܠܬܠܡܝܕ̈ܘܗܝ܇ ܕܣ̈ܝܡܬܐ ܪ̈ܘܚܢܝܬܐ ܣ̇ܝܡܝܢ ܒܥܕܬܗ ܩܕܝܫܬܐ̇ ܠܬܫܒܘܚܬܐ ܕܫܡܗ̣. ܠܥܠܡ̇ ܥܠܡܝܢ ܐܡܝܢ. ܀ . ܘܥܠܝܢ ܨܲܠܘ ܒܒ̣ܥܘ ܦܪ̈ܘܫܐ̣

2. The Acts of the Apostles and the three Catholic Epistles, according to the Peshitta version; viz.

The Acts.Fol. 68 b.

The Epistle of S. James.Fol. 98 *a*.

The first Epistle of S. Peter. Fol. 101 *a*.

The first Epistle of S. John. Fol. 104 *a*.

3. The Epistles of S. Paul, according to the #Peshitta version; viz.

Romans. Fol. 107 *a*.

1 Corinthians. Fol. 118 *a*.

2 Corinthians. Fol. 129 *a*.

Galatians. Fol. 136 *a*.

Ephesians. Fol. 140 *a*.

Philippians. Fol. 144 *a*.

Colossians. Fol. 147 *a*.

1 Thessalonians. Fol. 150 *a*.

2 Thessalonians. Fol. 152 b.

1 Timothy. Fol. 154 a.

2 Timothy. Fol. 157 b.

Titus. Fol. 160 *a*.

Philemon. Fol. 161 b.

Hebrews. Fol. 162 b.

A note at the foot of fol. 172 b gives the name of the scribe, Isaac: ܝܫܘܥ ܐܠܗܐ̇ ܚܲܣܐ ܒܛܝܒܘܬܟ܇ ܠܐܝܣܚܩ ܚܛܝܐ̣. ܕܟܬܼܒ ܠܣܒܪܬܟ

The lessons are carefully noted through­out, and an index of them was prefixed to the volume, of which only one leaf now remains, fol. 1. ܪ̈ܝܫܐ ܕܡܬܝ ܐ݊ܘܢܓ݊ܠܝܣ݊ܛܐ: ܒܝܕ ܐܠܗܐ ܡܪܐ ܟܠ ܟ̇ܬܒܝܢܢ ܩܘܕܝܟܣ ܡܚ̇ܘܝܢܐ ܕܥ̈ܐܕܐ: ܕܚܕ܏ܒܫ ܕܩܕܡ ܝܠ̣ܕܐ ܒܪܡܫܐ ܏ܐ ܕܓܠܝܢܐ ܕܝܘܣܦ ܏ܒ ܕܝܠ̣ܕܐ ܒܨ̇ܦܪܐ ܘܒܩܘܿܪܒܐ ܏ܓ ܏ܘܫ.

Two notes on fol. 173 *a* inform us that this manuscript was written for a monk named Theodore (the name is almost com­pletely erased), in the monastery of Nātphā, situated above the monastery of Hananyā or Ananias, to the east of the city of Māridīn, in the year 1545 (A.D. 1234), when Igna­tius @[ Ignatius II (David). See Assemani, Bibl. Or., t. ii. p. 371 ; Le Quien, Oriens Christ., t. ii. col. 1392.]@ was patriarch of Antioch, and John@[ John (Aaron) bar %Ma'dan. See Assemani, Bibl. Or., t. ii. p.454, no. xxxviii.]@catholicus of the East.

ܠܐܝܩܪܐ ܘܠܬܫܒܘܬܐ (sic) ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܚܕܐ ܐܠܗܘܬܐ ܡܪܰܝܡܬܐ ܕܒ̈ܬܠܬܐ ܩ̈ܢܘܡܐ ܣ̈ܓܝܼܕܐ ܘܠܐ ܒ̈ܠܝܼܠܐ ܡܬܬܘܕܝܐ. ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܚܕ ܟܝܢܐ ܡܬܘܡܝܐ. ܕܒܬ̈ܠܬ ܕܝ̈ܠܝܬܐ ܡܩ̇ܝ̈ܡܬܐ ܡܬܝܼܕܥ. ܝ̇ܠܘܕܘܬܐ ܡܿܢ ܘܠܐ ܝܠܝ̣ܕܘܬܐ ܘܢ̇ܦܘܩܘܬܐ. ܐܒܐ ܓܝܪ ܝ̇ܠܘܕܐ. ܘܒܪܐ ܝܠܝ̣ܕܐ. ܘܪܘܚܐ ܢ̇ܦܘܩܐ. ܚܕ ܐܠܗܐ ܫܝܪܝܪܐ. ܘܠܗܕܪܐ ܘܠܒܢܼܝܢܐ ܕܥܕܬܐ ܩܕܝܫܬܐ. ܘܠܗܓܝܢܐ ܘܠܝܘܬܪܢܐ ܕܐܝܠܝܢ ܕܦ̇ܓܥܝܢ. ܐܫܬܡܠܝ ܟܝܬ ܘܐܣܬ݁ܝܟ. ܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܕܶܐܘܱ̈ܢܓܠܻܝܱܐ ܣ̈ܓܝܕܐ ܕܐܘܢ̈ܓܠܝܣܛܐ ܩ̈ܕܝܫܐ. ܡܬܝ ܡܐܪܩܘܣ ܠܘܩܐ ܝܘܚܢܢ ܐܝܟ ܡܲܦܩܬܐ ܚܪܩܠܝܬܐ. ܗ̇ܢܘܢ ܕܒܪܒܝܼܥܝܘܬ ܡܓܝܼܚܢܘܬܐ ܪܘܚܢܝܬܐ ܐܫܩܝܼܘ ܠܐܪ̈ܒܥ ܦܢ̈ܝܢ ܣܒܪܬܐ ܕܚ̈ܝܐ. ܘܦܪܟܣܝܣ ܕܫ̈ܠܝܚܐ ܩܕܝܫ̈ܐ. ܥܡ ܐܓܪ̈ܬܐ ܐܪ̈ܒܬܥܣܪ̈ ܕܦܘܠܘܣ ܫܠܝܚܐ ܐܠܗܝܐ܀ ܒ̇ܥܐ ܐܢܐ ܡܢ ܟܠ ܦܪܘܫܐ ܕܟܕ ܢܚܙܐ ܠܒܠܝ̣ܠܘܬܐ ܕܣܘܪ̈ܛܐ ܘܠܠܐ ܡܛܟܣܘܬܐ ܕܛܒ̣ܥܐ ܘܠܐܟܣܢܝܘܬ ܐܘܡܢܘܬܐ. ܢܬܕܘܕ. ܘܘܠܝܐܝܬܢܙ̇ܛܡ ܘܢܠ̇ܬܡ. ܐܠܐ ܨܠܘܬܐ ܢ̇ܣܪܚ ܠܕܘܝܐ ܕܟܬܒ̣ ܠܦܘܬ ܚܲܝܠܗ܀ ܫܩܠ ܕܝܢ ܣܘܝܿܟܐ ܗ̣ܘ ܟܬܒܐ ܗܢܐ ܕܚ̇ܕܬܐ ܕܝܬܝܩܝ. ܒܫܢܬ ܏ܐܢܡܗ ܒܕܝܪܐ ܕܢ̇ܛܦܐ ܕܠܥܠ ܡܢ ܥܘܡܪܐ ܕܡܪܝ ܚܢܢܝܐ ܕܡܢ ܡܕܢܚܝܗ̇ ܕܡܪܕܝܢ ܡܕܝܢܬܐ ܡܚܲܣܢܬܐ. ܒܝ̈ܘܡܝ ܪ̈ܥܘܬܐ ܘܥܡ̈ܘܕܐ ܕܥܕܬܐ ܏ܩܕ. ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ. ܘܡܪܝ ܝܘܚܢܢ ܩܬܘܠܝܩܐ ܕܡܕܢܚܐ. ܡܦ̣ܝܣ ܐܢ̣ܐ ܬܘܒ ܬܢܝ̣ܢܘܬ. ܕܟܠ ܒܐܝܢܐ ܢܝܫܐ ܕܦܓܥ̇. ܕܢܣܪܚ ܫܘܩܒܢܐ ܥܠܝ ܚܛܝܐ ܕܟܬܒ. ܘܥܠ ܐܒ̈ܗܝ ܕܦܓܪ ܘܕܪܘܚ. ܘܥܠ ܟܠ ܕܐܫܬܘܬܦ ܕܝܠܢܐܝܬ ܘܓܘܢܐܝܬ. ܘܟܠ ܚܕ ܐܝܟ ܨܠܘܬܗ ܢܬܦ̣ܪܥ.

ܝ̣ܨܦ ܘܩ̣ܢܐ ܠܣܝܡܬܐ ܗܕܐ ܡܲܠܝܬ ܚ̈ܝܐ ܡܢ ܡܐ ܕܙܢܬ ܛܝܒܘܬܐ. ܪܒܢ ܬܐܕܘܪܘܣ ܕܝܪܝܐ ܢܟܦ̣ܐ ܘܩܝܫܝܫܐ (sic) ܙܗܝܐ. ܕܢܬܗ̇ܓܐ ܒܗ ܘܢܐܬܪ ܡܢܗ. ܢܫܘܝܘܗܝ ܐܠܗܐ ܕܢܩܪܐ ܘܢܥ̣ܒܕ. ܘܢܫ̇ܡܠܐ ܥܡܗ. ܘܢܚ̇ܣܐ ܠܐܒ̈ܗܘܗܝ ܘܠܥܢܝ̈ܕܘܗܝ ܒܨܠܘܬܐ ܝܠܕܬ݀ ܐܠܗܐ ܘܟܠܗܘܢ ܩܕܝ̈ܫܐ ܐܡܝܢ.

The writing on fol. 173 b has been pur­posely effaced, but towards the end the date

18 . . ( . . . ܫܢܬ ܐܠܦܐ ܘܬܡܢـ . . . , A.D. 15 . .) and the name of one Rabban Gabriel (ܠܡܠܦܢܗܘܢ ܪܒܢ ܓܒܪܐܝܠ) are still legible.

On fol. 68 *a* there is a note, written by Gregory, metropolitan of Jerusalem, A. Gr. 1827 (A.D. 1516), forbidding any one to take away this New Testament from the convent of S. Mary of Deipara. He wrote it, as well as similar notes in other volumes, at the request of Severus, the abbat of the convent, who is stated to have been a liberal donor to its library.

ܝـــــــــــܗ

ܒܫܡ ܐܝܼܬܝܐ ܡܬܘܼܡܝܐ ܐܵܠܨ̇ܝ ܐܝܼܬܘܼܐ. ܓ݂ܪܝܓ݂ܘܿܪܝܘܿܣ ܬܚܘܼܒܐ ܡܝܛ܏ܪܘ ܕܐܘܿܪܹܫܠ̣ܡ. ܒܲܦܣܵܩܐ ܐܠܗ̇ܝܐ ܡܬܲܚܡܝܼܢܢ. ܒܡܠ̣ܬܐ ܕܚܝܼܠܬܐ ܕܐܠܗܐ. ܕܠܐ ܐܢܫ ܢܲܦܸܩ ܠܚ̇ܕܬܐ ܗܕܐ ܕܥܠ ܐܝܼܕ̈ܝܐ. ܡ̣ܢ ܕܝܪܐ ܗܕܐ ܕܝܿܠܕܬ݀ ܐܠܗܐ ܡܪܝܡ. ܕܒܡܲܕܒܪܐ ܕܐܣܩܝܛܝ. ܕܡܬܝܲܕܥܐ ܕܝܪܐ ܕܣܘܪ̈ܝܝܐ. ܕܐܝܬܝܗ̇ ܒܡܲܥܪܒ ܕܝܪܐ ܕܐܒܐ ܒܝܫܘܝ ܒܫܒ̇ܒܘܼܬܗ ܩܲܪܝ̣ܒܬܐ. ܒܐܝܿܕܐ ܕܗ̣ܝ ܥܠ̣ܬܐ. ܠܒܪ ܡܢ ܦܘܩܕܢܐ ܘܡܲܦܣܢܘܬܐ ܕܪܝܫܢܐ ܕܕܝܪܐ ܕܒܙܲܒܢܐ ܗ̇ܘ. ܥܡ ܕܟܠܗ̇ ܐܚܘܬܐ. ܘܕܣ̇ܥܐ ܐ̇ܘ ܡܲܡܪܚ ܥܠ ܗܠܝܢ. ܡܲܢ ܕܢܗ̣ܘܐ ܐܝܼܬ܏ܘ ܗܢܐ. ܐܢ ܪܹ̈ܝܫܟܗܢܐ. ܘܐܢ ܟܗܢܐ. ܘܐܢ ܡ̣ܢ ܫܲܪܟܐ ܕܩܠܝܼܪܘܣ. ܘܐܢ ܥܠܡܝܐ. ܬܗ̣ܘܐ ܡܢ̇ܬܗ ܥܡ ܕܩ̇ܐܝܢ ܠܝܼܛܐ. ܘܓܲܪܒܗ ܕܓܚܙܝ ܢ̣ܕܒܩ ܒܗ. ܘܡܲܚܘܢܘܼܩܝܬܗ ܕܝܗܘܕܐ ܣܟܪܝܘܛܐ ܬܸܗ̣ܘܐ ܒܲܩܕܠܗ. ܘܢܗܘ̣ܐ ܡܲܚܪܡ ܘܠܝܼܛ ܘܡܲܣܠܝ ܡܢ ܬܠܝܬ܏ܝܘ ܏ܩܕ ܐܒ̣ܐ ܘܒ̣ܪܐ ܘܪܘܼܚܐ ܏ܩܕ ܚܕ ܐܠܗܐ ܫܲܪܝܪܐ. ܘܠܐ ܢܗ̣ܘܐ ܠܗ ܚܘܼܣܝܐ ܘܠܐ ܫܪܵܝܐ. ܥܕܡܐ ܕܢܲܗܦܟܝܼܗ̇ ܠܕܘܼܟܬܗ̇ ܕܐܬ݂ܡܪܬ܇ ܬܗܘ̣ܐ ܬܗܘ̣ܐ. ܐܡܝܢ. ܘܟܠܡܲܢ ܕܡܠܲܝܬܐ ܠܥܘܼܗܕܢܐ ܗܢܐ ܒܚܕ ܡ̣ܢ ܙܢ̈ܝܢ. ܠܗܝܢ ܠܠܘܛܬ̈ܐ ܘܠܚ̣ܪ̈ܡܐ ܕܡܢ ܠܥ̣ܠ ܟܬ̣ܒܢܢ ܢܩܲܒܠ ܐܥܝܼܦܐܝܬ. ܐܡܝܢ. ܘܕܢ̇ܛܪ ܢܬܢܛܪ. ܐܡܝܢ. ܟܬܒ̇ܬ ܒܐܝܼ̈ܕܝ ܠܐ ܕܟܝ̈ܬܐ ܐܢ̇ܐ ܓܪܝܓܘܪܝܘܣ ܡܚܝܼܠܐ ܠܗܠܝܢ ܐܣ̣ܪ̈ܐ ܘܬܚܘܼܡ̈ܐ. ܒܫܢܬ ܐܦ̇܏ܟܙ ܕܝܲܘܢ. ܝ܏ܗ ܠܐܕܪ ܝܪܚܐ ܐܻܝܣܻܡܹܗܪܵܐ (%) ܬܕܐܢ̇ܝܐ. ܒܝܘܡ ܫܲܒܬܐ ܕܢܘܚܵܡܗ ܕܠܥܙܪ. ܒܗ̇ ܒܕܝܪܐ ܥܲܗܝܕܬܐ. ܒܪܹܝܫܢܘܬܗ ܕܐܒܘܢ ܛܘܼܒܬܢܐ ܡܪܝ ܣܐܘܝܪܘܣ ܡܝܛ܏ܪܘ. ܪܝܫܢܐ ܘܡܕܒܪܢܐ ܕܝܠܗ̇ ܕܕܝܪܐ. ܕܗ̣ܘ ܥ̣ܨܢܝ ܠܝ̣ ܠܕܘܝܐ ܠܲܡܣܵܡ ܠܲܦܣ̈ܩܐ ܘܠܬܚܘܼܡ̈ܐ ܗܠܝܢ. ܒܚ̇ܕܬܐ ܗܕܐ. ܘܐܦ ܒܣܘܓ݂ܐܐ ܕܟܬܒ̈ܐ ܐܚܪ̈ܢܐ ܐܝܠܝܢ ܕܗ̣ܘ ܝܼܨܦ ܘܐܟ̣ܬ݂ܒ ܐܢܝܢ ܠܕܝܪܐ ܗܕܐ. ܘܫܲܟܢ ܐܢܝܢ ܠܗ̇ ܫܘܼܟܢܐ ܚܲܬܝܬܐ ܘܠܐ ܡ̣ܬܦܲܪܫܢܐ ܡ̣ܛܠ̇ ܕܘܼܟܪܢܐ ܛܒ̇ܐ ܕܢܦܫܗ. ܐܦ ܕܫܪܟܐ ܕܡܫܘ̈ܬܦܐ. ܘܡܛܠ ܕܚ̣ܠܬܐ ܕܡ̣ܢ ܠܐ ܪ̈ܕܝܐ ܘܠܐ ܕܚ̈ܠܝ ܐܠܗܐ. ܣܡ̣ܢܢ ܒܗܘܢ ܬܚܘܼܡ̈ܐ ܗܠܝܢ ܐܝܟ ܕܡ̣ܬܚܙܐ. ܘܕܢ̇ܛܪ ܢ̣ܬܢܛܪ. ܘܕܥ̇ܒܪ ܠܐ ܢܗ̣ܘܐ ܫܪܵܝܐ ܠܥܠܡ̇ ܐܡܝܢ. ܐܝܢ.

A piece of the Oriental binding of this book has been preserved, and is placed at the end, after fol. 173.

[Add. 17,124.]

**LXVI.**

Vellum, about 9 7/8 in. by 8 1/8, consisting of 182 leaves, a few of which are more or less torn, especially foll.89, 104, 173, 178, and 182. The number of quires was 20, but the first is now lost, and the last is imperfect. It does not appear in what way they were originally signed; the more recent signatures (letters) are not always correct. Each page is divided into two columns, of from 22 to 27 lines. The character is a large, regular Estrangela of the vth or vith cent. Fol. 173 has been re­paired with paper, about the xiith cent. This manuscript contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew, fol. 1 *a* beginning with ch.vi. 25.

S. Mark. Fol. 49 b.

S. Luke. Fol. 85 b.

S. John, fol. 142 b ; ending with ch. xx. 25.

The lessons are indicated on the margins by several hands, none of them so old as the text.

The larger sections have been marked by two hands. The more ancient employs the letterܨ(i.e. ܨܚܚܐ), with or without another letter prefixed, e.g. ܐܨ, ܒܨ, etc., ܝܨ, ܟܨ, ܠܨ, etc., up to ܬܨ; the other uses the ordinary method of numeration. They seem, however, to disagree in all the Gospels, except that of S. Matthew.

[Add. 14,453.]

**LXVII.**

Vellum, about 14 3/4 in. by 11 3/4, consisting of 135 leaves, some of which are much stained and torn, especially foll.5, 9, 10, 49, 56, 59, 60, 62, 68, 100, 134 and 135. Owing to the imperfect condition of the volume, the number of quires cannot be accurately stated; nor does it appear how they were originally signed. At present, the last signature is ܠܒ (fol. 125 a). Leaves are wanting at the beginning and end, as well as after foll. 1, 3, 4, 5, 6, 7, 8, 9, 49, 52, 65, 68, 70, 81, 84, 87, 99, 101, 133 and 134. Each page is divided into two columns, of from 15 to 21 lines. The writing is a large, beautiful Estrangela of the vith cent. This manuscript contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—viii. 32, ix.11—35, x. 22—xi.4, xi.19—xiv.17, xiv.30—xxii.2, xxii.16— xxiii.25, and xxiii. 35 to the end.

S. Mark. Fol. 8 *a*. Missing portions: ch. i. 1 — xii. 43, xiii.10—21, and xiii.34 — xiv. 66.

S. Luke. Fol. 16 *a*. Missing portions: ch. viii. 29—39, ix.14—36, x. 12—17, xii.25— 46, xiii.19—xiv.16, xv.4—xvi.5, xix.23— xxii.24, xxii.58—xxiii.35, and xxiv. 17—29.

S. John. Fol. 90 *a*. Missing portions :ch. iv. 10—23, iv. 47—v. 5, xii.36—49, and xiii.9 to the end, with the exception of a few words from ch. xix.41 and ch. xx.2, 4, 7, 8 (fol. 135).

The Ammonian sections and Eusebian canons are marked in the text with red ink,e.g. fol. 1 a,

ܦܙ

**ܐ ,**

ܦܚ

ܒ; and at the foot of each page there is a harmony of the Gospels; e.g.

ܡܬܝ ܡܪܩܣ ܠܘܩܐ ܝܘܚܢܢ

ܦܙ ܟܘ ܡܘ ܡܘ

ܦܚ ܟܙ ܡܙ.. ..

Some lessons are rubricated in the text, and many more have been noted by later hands on the margins.

[Add. 14,455.]

**LXVIII.**

Vellum, about 10 5/8 in. by 6 3/4, consisting of 61 leaves, some of which are much stained and torn, especially foll.1—3, 8, 16, and 58—61. Very few of the remaining quires are complete, nor does it appear how they were signed. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 4, 6, 7, 8, 16, 33, 39, 40, 44, 53, and 55. Each page is divided into two columns, of from 30 to 40 lines. The writing is a small, Nestorian Estrangela of the vith or viith cent. Syriac vowels and marks of punctuation have been added at a subsequent period, especially on fol. 5 and fol. 17 etc. This manuscript contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *a*. The missing por­tions are: ch. i. 1—xii. 36, xiii.21—xiv.33, xv.34—xxv.20, and xxvi. 36—xxvii. 54.

S. Mark. Fol. 6 *a*. Missing portions: ch. i. 34—ii. 20, iii.29—viii.27, ix.23—x. 11, and xv.21 to the end.

S. Luke. Fol. 17 *a*. Missing portions: ch. i. 1—iii. 5, xii.30—58, xvii.37—xviii.28, xix.19—xx. 2, and xxii. 48—xxiii. 12.

S. John. Fol. 48 *a*. Missing portions: ch. v. 10—vi. 57, vii.49—x. 32, and xv.4 to the end (with the exception of the small frag­ment which forms fol. 61).

Of the lessons many are rubricated in the text, and some have been subsequently noted on the margins.

The Ammonian sections and Eusebian canons are marked in the usual way, but only in the Gospel of S. Matthew; nor is the ordinary harmony, at the foot of the page, given in this manuscript. The larger sections have been noted throughout on the margins by a later hand.

On fol. 33 b a name is written in Coptic, ⲁⲛⲟⲕ ⲁϥⲛⲓⲣ

[Add. 17,114.]

**LXIX.**

Vellum, about 12 7/8 in. by 9 3/4, consisting of 197 leaves, of which foll. 31 and 197 are slightly torn. The quires are now signed with letters; originally they were 22 in num­ber, but ܐ and ܒhave been lost. Each page is divided into two columns, of from 22 to 26 lines. The writing is a fine, large Estrangela of the vith or viitb cent. Many Syriac vowels and other points have been subsequently added. This volume contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew, fol. 1 *a*, commencing with ch. v. 46. Subscription, fol. 50b: ܫܠܡܬ ܟܪܘܙܘܬܐ ܕܡܬܝ ܫܠܝܚܐ ܕܡܠܠ ܥܒܪܐܝܬ ܒܦܠܝܣܛܝܢܐ.

S. Mark. Fol. 50 b. Title: ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܡܪܩܘܣ. Subscription, fol. 86b: ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܡܪܩܘܣ ܕܡܠܠ ܪܗܘܡܐܝܬ ܒܪܗܘܡܐ.

S. Luke. Fol. 87 b. Title: ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܠܘܩܐ ܡܣܒܪܢܐ Sub­scription, fol. 150 *a*: ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܠܘܩܐ ܡܣܒܪܢܐ ܕܡܠܠ ܝܘܢܐܝܬ ܒܐܠܟܣܢܕܪܝܐ ܪܒܬܐ

S. John. Fol. 150 *a*. Title: ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܝܘܚܢܢ. Subscription, fol. 197a: ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܕܡܠܠ ܝܘܢܐܝܬ ܒܐܦܣܣ.

Colophon: ܫܠܡ [ܠܡܟܬܒ] ܒ[ܟܬܒܐ ܗܢܐ] ܛܛ[ܪܐܘܢܓܠܝܘܢ] ܩܕܝܫܐ [ܡܬܝ] ܡܪܩܘܣ ܠܘ[ܩܐ] ܝܘܚܢܢ ܕܐܟܪܙܘ[ܗܝ] ܘܣܒܪܘܗܝ ܒܟܠ ܐܬܪ ܘܡܕ[ܝܢܐ.]

This is followed by the usual doxology.

The Ammonian sections and Eusebian canons are marked in the ordinary way; and at the foot of each page there is a harmony of the Gospels.

Some lessons are rubricated in the text. Many more have been noted on the margins by later hands, one of which has also marked the larger sections in the several Gospels, viz., 22 in S. Matthew, 13 in S. Mark, 23 in S. Luke, and 20 in S. John. In two places the headings of the lessons are written in Greek, viz. fol. 9a, ΤΟΝ ΑΓΙΟΝ (Syr. ܩܪܝ ܕܣܗ̈ܕܐ,) and fol. 88 b, της αγιας μαριασ (Syr. ܕܣܘܒܪܐ ܕܝܠܕܬ ܐܠܗܐ).

On fol. 197 b there is a note in a com­paratively modern hand, much torn and effaced, containing the name of ܐܒܘ ܥܠܝ ܚܣܢ ܒܪ . . .

[Add. 14,449.]

**LXX.**

Vellum, about 9 1/2 in. by 6 1/8, consisting of 200 leaves, many of which are much stained and soiled, and a few slightly torn, especially foll. 1, 12, 183, and 200. The quires, 20 in number, are signed with both letters and arithmetical figures (e.g. fol. 82 *a*, ܛ and % ); a later hand has re­numbered them with letters, and placed Coptic ciphers at the top of the first and last leaves of each quire. Each page is divided into two columns, of from 25 to 31 lines. This volume is written in a fine Estrangela of the vith or viith cent., except foll. 199 and 200, which seem to be of the xiith or xiiith cent., and foll. 32 and 41, which are paper leaves of the same date. It contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 2 b.

S. Mark. Fol. 57 *a*. Subscription, fol. 93 b: ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܡܪܩܘܣ. ܕܡܠ̣ܠ ܪܗܘܡܐܝܬ ܒܪܗܘܡܐ ܡܕܝܢܬܐ. ܘܗ̣ܘ ܝܬ݂ܒ ܐܦܣܩܘܦܐ ܩܕܡܝܐ ܒܐܠܟܣܢܕܪܝܐ ܪܒܬܐ.

S. Luke. Fol. 94 *a*. Subscription, fol. 154 b:ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܟܪܘܙܘܬܐ ܕܠܘܩܐ.ܕܡܠܠ ܝܘܢܐܝܬ ܒܐܦܣܘܣ(sic) The letters ܦܣܘܣhave, however, been partially erased.

S. John. Fol. 154 b.

The Ammonian sections and Eusebian canons are marked in the text, and there is a harmony at the foot of each page.

The lessons are rubricated in the text in the usual way, whilst later hands have noted many on the margins. One reader has pre­fixed to the volume an index, ܦܘܪܫ ܩܪ̈ܝܢܐ, fol. 1 a. It is drawn up in the ordinary form, ܟـ standing for ܟܘܪܣܐ, quire, and ܦ for ܦܬܚܐ, opening or interstice; e.g.

܀ܩ܀ ܕܚܕܒܫܒܐ: ܟܚ : ܟـ : ܕ : ܦ : ܛ :

܀ܩ܀ ܕܚܕܒܫܒܐ : ܟܛ : ܟـ : ܗ : ... : ... :

܀ܩ܀ ܕܚܕܒܫܒܐ : ܠ : ܟـ : ܗ : ܦ : ܐ :

܀ܩ܀ ܕܚܕܒܫܒܐ : ܠܐ : ܟـ : ܘ : ܦ : ܗ : ܘ܏ܫ.

On fol. 200 b, at the end of the Gospel of S. John, there is a note, unfortunately muti­lated, stating that the last two leaves were written by one Gabriel of Edessa: ܨܠܘ ܥܠ ܚܛܝܐ . . . ܓܒܪܝܠ ܒܪ ܡـ . . . ܐ ܩܝܢܝܐ ܡܢ ܐܘܪܗܝ ܡـ[ܕܝܢܬܐ ܪܚܡܬ] ܠܡܫܝܚܐ ܕܢܚܣܐ ܠܗ ܡܪܝܐ ܘ . . . ܘܝܐ ܘܠܟܬܘܒܐ ܘ܏ܫ.

There is another note, at the foot of fol. 94 *a*, which has been purposely effaced, and is consequently barely legible. It begins: ܐܝܬ܏ܘ ܐܘܢܓܠܝܘܢ ܗܢܐ ܕܪܒܢ ܓܒܪܐܝܠ ܩܫܝܫܐ ܕܡܢ ܐܬܪܐ ܕܡܘܨܠ ܕܫܟܢܗ (؟) ܠܗ ܪܒܢ ܠܥܙܪ(؟) ܕܡܢ ܐܬܪܐ ܕܛܘܪ ܥܒܕܝܢ ܏ܘܫ.

"This Gospel belongs to Rabban Gabriel, a priest, from the region of Mosul, having been presented (?) To him by Rabban Lazarus (?), from the district of Tūr-'Abdīn," etc.

[Add. 14,457.]

**LXXI.**

Vellum, about 9 3/8 in. by 6 1/8, consisting of 157 leaves, some of which are much stained and torn, especially foll.10, and 154 —157. The quires, 16 in number, are signed with both letters and arithmetical figures (e. g. fol. 20 a, ܓ, fol. 70 a,ܚ); a later hand has re-numbered them with letters only. One leaf is wanting at the beginning, and another after fol. 149. Each page is divided into two columns, of from 25 to 33 lines. The writing is a small, neat Estrangela of the vith or viith cent.; but foll. 154 b and 156 a have been retouched at a later date, and one half of fol. 155 has been supplied on paper about the end of xith cent. This manuscript contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *a*. A leaf is wanting, containing ch. i. 1—17.

S. Mark. Fol. 44 *b*.

S. Luke. Fol. 73 *b*.

S. John. Fol. 120 *b*. A leaf is wanting, containing ch. xvi. 31—xvii. 21.

Colophon, fol. 157 b, ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܛܛܪܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܡܠܠܘܗܝ ܘܣܒܪܘܗ ܝ ܐܪ̈ܒܥܐ ܐܘ̈ܢܓܠܣܛܐ ܢܨܝ̈ܚܐ ܡܬܝ ܡܪܩܘܣ ܠܘܩܐ ܝܘܚܢܢ.

The Ammonian sections and Eusebian canons are marked in the usual way, and there is a harmony of the Gospels at the foot of each page. The lessons are rubricated in the text, and many have been noted by later hands on the margins, some of the latter being written with green paint.

On fol. 157 b there is a note, in the hand­writing of the scribe, stating that this book was collated by Kashīsh, the Arab, priest of the district called Nahrā dě-Kastra, along with his syncelli John bar Daniel, the Arab, and John, the deacon, orܐܘܢܡܪܐ, who was also of Arab race. ܢܥܒܕ ܡܪܢ ܪ̈ܚܡܐ ܘܚܢܢܐ ܒܝܘܡܐ ܪܒܐ ܕܡܐܬܝܬܗ܆ ܥܠ ܟܠ ܡܢ ܕܦܚܡ ܟܬܒܐ ܗܢܐ ܘܗ̣ܘܐ ܠܗ ܫܩ̣ܠ ܛܥܢܐ ܡܛܠ ܦܘܚܡܗ ܕܡܢ ܛܥܘ̈ܢܐ. ܦܚܡܘܗܝ ܕܝܢ ܒܫܩ̣ܠ ܛܥܢܐ ܣܓܝܐܐ̣. ܡܪܝ ܩܫܝܫ ܛܝܝܐ ܩܫܝܫܐ ܕܢܗܪܐ ܕܩܣܛܪܐ̣. ܥܡ ܒ̈ܢܝ ܩܠܝܬܗ ܕܝܨܦܘ ܥܡܗ. ܡܪܝ ܝܘܚܢܢ ܛܝܝܐ ܒܪ ܕܢܝܐܝܠ̣. ܘܡܪܝ ܝܘܚܢܢ ܫܡܫܐ ܕܡܢ ܐܘܢܡܪܐ̇. ܥܪܒܝܐ ܕܝܢ ܐܝܘܘܗܝ ܒܓܢܣܗ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܝܨܦܘ ܡܛܠ ܦܘܚܡܗ ܕܟܬܒܐ ܗܢܐ̣. ܗ̣ܘ ܢܬܠ ܠܗܘܢ ܦܘܪܥܢܐ ܛܒ̇ܐ̣ ܘ܏ܫ.

The name of the scribe appears to have been David, for under the above note we read:

ܒܡܪܢ ܣܒܪܢ ܟܠ ܡܢ ܕܩ̇ܪܐ ܢܨܠܐ [ܥܠ add] ܕܘܝܕ ܚܛܝܐ. . ܕܥܠ ܛܘܢܢܐ)؟( ܕܟܬܒܐ ܗܢܐ. ܘ.

A reader called Salībā has written his name on the margin of foll. 17 b and 18 b, ܨܠܝܒܐ ܚܛܝܐ

[Add. 14,458.]

**LXXII.**

Vellum, about 12 7/8 in. by 9 3/4, of 211 leaves, a few of which are stained and torn, especially foll. 1, 11, 120, 210, and 211. The quires are 24 in number, but only one leaf now remains of the first, and two leaves of the third. They were originally signed with both letters and arithmetical figures (e.g. foll. 14 a,ܕ; 24 a, ܗ; 50a, ܚ; 60a, ܛ; 100a, ܝܓ; 140 a, ܝܙ; 158 a, ܝܛ; 178 a, ܟܐ), but have since been incorrectly renumbered with letters only. Each page is divided into two columns, of from 19 to 24 lines. The writing is a large, regular Estrangela of the vith or viith cent.; with the excep­tion of fol. 211, which is of the ixth cent., and was probably added by the same person who retouched many portions of the older text. This manuscript contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 a. The missing portions are: ch. i. 1—v. 16, x. 16—xii. 11, and xii. 44—xiv. 3.

S. Mark. Fol. 50 *a*.

S. Luke. Fol. 89 *a*.

S. John. Fol. 158 *a*.

Colophon, fol. 211 *a*: ܫܠ̣ܡ ܛܛܪܐܘܢܓܠܝܘܢ

The Ammonian canons are marked in the text in the usual way, and there is a harmony at the foot of each page. The larger sections are indicated by the letterܡܬܝ܀ ܡܪܩܘܣ ܠܘܩܐ܀ ܝܘܚܢܢ. .on the margins or between the columns.

Many of the lessons are rubricated in the text; others have been noted by different hands on the margins.

On fol. 211 a, after the doxology, there stands a note, informing us that the manuscript belonged to the convent of S. Mary Deipara in the desert of Scete. ܐܝܬܘܗܝ ܐܘܢܓܠܝܘܢ ܗܢܐ ܩܕܝܫܐ .. ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܒܡܨܪܝܢ ܕܗ̣ܘ ܐܝܬܘܗܝ ܡܕܒܪܐ ܕܐܣܩ̈ܛܝܣ ܕܝܪܐ ܕܝܠܗܘܢ ܐܝܬܝܗ̇ ܥܠ ܫܡܐ ܩܕܝܫܐ ܕܒܬܘܠܬܐ ܝܠܕܬ ܐܠܗܐ ܡܪܝܡ ܕܒܨ̈ܠܘܗ̇ ܩܕܝܫ̈ܬܐ ܢܫܟ݁ܢ ܠܢ ܪ̈ܚܡܐ ܘܚܢܢܐ ܒܝܘܡܐ ܕܡܬܓܠܝܢܘܬܗ ܫܒܝܚܬܐ ܕܡܫܝܚܐ ܐܠܗܐ ܣܒܪܐ ܕܟܪ̈ܣܛܝܢܐ. ܏ܘܫ.

[Add. 17,113.]

**LXXIII.**

Vellum, about l0 7/8 in. by 8 3/4, consisting of 196 leaves, some of which are much stained and torn, especially foll. 4, 12—21, and 193—196. The quires, 20 in number, were originally signed with arithmetical figures (e.g. fol. 167, %; fol. 177, %; and fol. 187, ܘ); but another hand has marked them with letters on the last leaf of each quire. At a still later period, the volume has been wrongly divided into 22 quires, signed with letters at the beginning and end of each. Leaves are now wanting after foll. 49 and 77. Each page is divided into two columns, of from 23 to 26 lines. The writing is a fine bold Estrangela, of the vitb cent.; but foll. 2, 3, and 5 are written in an inelegant, angular hand of about the xith cent.; @[The same person has repaired foll. 13-17, in one case (fol. 16) with a piece of an Arabic manuscript. Other portions have been retouched at different times.]@ and fol. 133 is a paper leaf of still later date, with writing on one side only. This manuscript contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 2 b. Missing portion: ch. xx vi. 7—28. On fol. 3 b the later scribe has written more than was necessary to connect it with fol. 4, so that ch. ii. 4—6, fromܗܘܐ ܠܗܘܢ ܕܐܝܟܐ ܡܬܝܠܕ ܒܨܝܪܐ to ܠܐ ܗܘܬis repeated.

S. Mark. Fol. 57 *a*. Missing portion: ch. x. 45—xi. 1.

S. Luke. Fol. 90 *b*.

S. John. Fol. 151 *a*.

The lessons are marked in the usual wav, the rubrics being occasionally placed in the text, but more commonly on the upper margin. A great many have been noted by several later hands, one of them in Arabic (fol. 121 b). A modern hand has divided the text into sections, designated by ܦܨ (%) Of these there are 84 in S. Matthew, 49 in S. Mark, 88 in S. Luke, and 45 in S. John.

The note on fol. 196 b, after the final rubric, has been thoroughly effaced.

On fol. 15 *a*, at the foot of the page, is written in Karshūnī, ܝܐ ܪܒ ܬܪܚܡ ܥܠܝ ܥܒܝܕܟ ܐܘܠܕܝ ܠܟܢܝܣܗ ܠܡܩܕܣܗ, i.e. %

Foll. 1b, 2 a**,** and 133 b, are covered with what seem to be mere exercises in writing, in the Arabic character.

[Add. 12,140.]

**LXXIV.**

Vellum, about 12 3/8 in. by 10, consisting of 152 leaves, of which foll. 1, 9, 151 and 152 are much mutilated. The quires, originally 21 in number, are signed with letters (see fol. 23*a****,*** ܗ; fol. 44*a*, ܛ; fol. 69*a****,*** ܝܒ; etc.). The more recent numeration is in­correct. Leaves are wanting at the begin­ning and end, as well as after foll. 32, 33, 53, 78, 98 and 147. Each page is divided into two columns, containing in foll. 1—22 from 28 to 32 lines, and in the rest of the volume from 21 to 26 lines. The writing is a fine, regular Estrangela, of the vithor viithcent., except foll. 1—22, which are of the viiith cent., @[ These leaves belong to Add. 14,451\*, but have been long bound up with this manuscript.]@ and fol. 58, which is a modern addition and palimpsest. Later hands have added Syriac vowels and diacritical points, abundantly in the first 22 leaves, more sparingly in the rest of the volume. The contents are—

q[H]q

The four Gospels, according to the Peshitta version; viz.

S. Matthew, fol. 1 *a*, beginning with ch. ix. 7. The only other portion missing is ch. xxvii. 31—xxviii. 5.

S. Mark, fol. 34*a,* beginning with ch. vi. 2. There is also wanting ch. xiv. 17—36.

S. Luke. Fol. 59 *a*. The missing portions are : ch. viii. 35—xi.51, and xxi. 26—xxii. 33.

S. John. Fol. 107 *a*. The missing portions are: ch. xviii. 39—xix. 13, and xxi. 17 to the end.

The Ammonian sections and Eusebian canons are marked with red ink in the text of both parts of this volume, and there is a harmony at the foot of each page. The larger sections have been noted on the mar­gins in black by a modern hand; and in the second part, foll. 23—152, there is also a marginal division into sections by an old Greek hand. The large red Syriac letters on the margins of the second part (e.g. fol. 29 *a*, ܟܘ; fol. 30*b****,*** ܠ; fol. 31*b****,*** ܟܙ***;*** fol. 34*b****,*** ܨܚ*,* fol. 37 *a*, ܣܘ; fol. 48 *a*. ܚ; fol. 48*b,* ܝ; fol. 59 *a*, ܦܒ; etc.) are probably references to an index of lessons, ܦܘܪܫ ܩܪ̈ܝܢܐ once prefixed to the book, but now lost.

The lessons are rubricated in the text in the usual way, with a solitary exception on the margin of fol. 18*b****.***

Fol. 58 is palimpsest and contains S. Matthew, ch. xiii. 54—58, and S. Mark, ch. vi. 1—6. It is a leaf from the same lectionary to which belonged Add. 14,451, fol. 88.

[Add. 14,452.]

**LXXV.**

A volume consisting of 214 leaves. In its present state it is made up of parts of four vellum manuscripts, the defects of which are supplied by paper leaves.

I. Foll. 2—177. Vellum, about 10 3/4 in. by 8 1/4, consisting of 176 leaves. The quires, 18 in number, were originally signed with arithmetical figures (e.g. %, fol. 40; %; fol. 50; %, fol. 60; %, fol. 70; %, fol. 80); but a later hand has employed the letters of the alphabet for this purpose. Each page is divided into two columns, of from 22 to 25 lines. The writing is a fine Estrangela of the vithor viithcent. Vowels have been added in the first 61 leaves by a much later hand (ܰ, ܶ, ܺ, ܳ, , or, , , ,). The contents are—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 2*b.*

S. Mark. Fol. 61*b.*

S. Luke. Fol. 99 *a*.

S. John, fol. 163*b****,***as far as ch. vi. 52, fol. 177*b.*

The lessons are indicated by ܩ on the margins, with the appropriate rubric at the top of the column, and ܫ at the end. Many have been noted by two later hands, one of which has introduced a marginal division of the Gospels into sections. Of these there are 22 in S. Matthew, 13 in S. Mark, 23 in S. Luke, and 6 in the remaining portion of S. John.

A missing leaf, containing S. Matthew x. 10 — 26, has been supplied on paper. See below, no. V.

II. Foll. 178, 179 and 186. Three vellum leaves, about 10 1/8 in. by 8, written in a fine Estrangela of the vithcent. Each page is divided into two columns, of from 23 to 25 lines. The contents are—

The Gospel of S. John, according to the Peshitta version, ch. vi. 35 — ch. vii. 2, and ch. x. 3—20.

Some lessons are indicated on the margins by two later hands, as in no. I.

Regarding the paper leaves foll. 180—185, see no. V.

III. Foll. 187—207. Vellum, about 10 1/2 in. by 8 1/8, consisting of 21 leaves, written in a good, regular Estrangela of the vithcent. Each page is divided into two columns, of from 22 to 24 lines. The contents are—

The Gospel of S. John, according to the Peshitta version, ch. x. 20—xix. 29.

The end of one lesson is marked in the text by the word ܫܠܡ (fol. 187 *a*). Other lessons have been noted on the margins by several hands of later date. @[The word ܢܘܣܝܐ in red, on the lower margin of fol. 196 *b*, means “trial of the pen,” ܢܘܣܝܐ ܕܚܨܪܐ, or “trial of the ink,” ܢܘܣܝܐ ܕܕܝܘܬܐ ]@

Regarding the paper leaves foll. 208—211, see no. V.

IV. Foll. 212, 213. Two vellum leaves about 10 1/8 in. by 8, written in a good, regular Estrangela of the viiith cent. Each page is divided into two columns, of 23 or 24 lines. The contents are—

The Gospel of S. John, according to the Peshitta version, ch. xxi. 12 to the end.

Colophon, fol. 213 *a*: ܫܠܡ ܠܡܟܬܒ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܚܕ ܡܢ ܬܪ̈ܥܣܪ ܕܡܠܠ ܝܘܢܐܝܬ ܒܐܦܣܣ. ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܐܘ̈ܢܓܠܣܛܐ ܬܠܬܐ ܡܬܝ ܠܘܩܐ ܝܘܚܢܢ. .

The manuscript, therefore, from which these two leaves were taken, contained only the three Gospels of S. Matthew, S. Luke and S. John. A later hand has placed ܕ̄ on the margin, opposite ܬܠܬܐ, and added ܘܐܦ ܡܪܩܘܣ.

After the usual doxology, there follow, on fol. 213*a,* two notes, one in a current hand, the other in Estrangela; but both have been erased, so as to be now almost illegible. The first begins: ܐܬܚܦܛ ܕܝܢ . . . ܟܬܒܐ ܗܢܐ ܡܪܝ ܝܘܚܢܢ ܩܫܝܫܐ ܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܕܡܪܝ ܗܒܝܠ ܛܘܒܢܐ. . ."Mār John the priest, from the holy convent of the blessed Mār Abel, @[ Probably the convent of Mār Abel in #Ma’dān, ܡܥܪܢ, mentioned by Assemani, Bibl. Orient., t. ii. Dissert. de Monophys., art. ix.]@ used diligence and . . . this book . . .” Of the other only a few unimportant words can be deciphered.

On fol. 213*b* are two notes, written in a good, current hand of the xth cent., the one stating that this book belonged to the con­vent of S. Mary Deipara, the other that it was bound by one Ephraim, a stranger or guest (ܐܟܣܢܝܐ, ξένος) in that convent, from the convent of Sergius near Balad (ܒܠܕ, %) @[ See Assemani, Bibl. Orient. t. ii. Dissert. de Monophys., art. ix., Balada and Monasterium S. Sergii.]@ ܕܒܩ ܘܨܒܬ ܠܟܬܒܐ ܗܢܐ ܐܦܪܝܡ ܐܟܣܢܝܐ ܡܢ ܥܘܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܣܐܪܓܝܣ ܕܒܐܬܪ ܕܥܪ̈ܒܝܐ ܘܒܠܕ ܡܪܝܐ ܢܚܣܐ ܠܗ ܘܠܟܠ ܕܐܫܬܘܬܦ. ܐܡܝܢ..

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܐܘܢܓܠܝܘܢ ܕܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ ܘܠܐ ܐܢܫ ܫܠܝܛ ܒܡܠܬܐ ܕܐܠܗܐ ܕܢܘܒܕܝܘܗܝ ܒܚܕ ܡܢ ܙܢܝ̈ܢ ܡܢܗ̇ ܕܕܝܪܐ ܕܐܡܝܪܐ ܚܘܣ ܐܚܘܢ ܥܠ ܢܦܫܟ ܘܠܐ ܬܣܥܐ.

q[H2]q

V. Foll. 19, 180—185, and 208—211, are leaves of a thick, glazed paper, about 10 3/8 in. by 8, written in double columns, in a rude Estrangela, by one Samuel (bar Cyriacus), a recluse of Gozartā (ܓܘܙܪܬܐ)in Egypt, towards the end of the xith cent.

The con­tents are—

The Gospel of S. Matthew, ch. x. 10—26.

The Gospel of S. John, ch. vii. 2 — x. 3 ; ch. xix. 29—xxi. 12.

The text exhibits the Ammonian sections, each being referred to the proper canon of Eusebius. The lessons are indicated in the usual way.

On fol. 213*b*is the following note, written by the above-mentioned Samuel, relating to the book in its present form.

ܟ̇ܢ̣ܫ ܘܕܒܩ ܠܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܫܡܘܐܠ ܐܟܣܢܝܐ. ܘܐܝܬܘܗܝ ܕܡܬܝܕܥ̇ ܚܒܝܫܝܐ ܒܓܘܙܪܬܐ. ܒܐܪܥܐ ܕܡܨܪܝܢ. ܘܟܢܫܬܗ ܡܢ ܡܨܪܝܢ. ܘܐܝܬܘܗܝ ܕܕܝܪܐ ܕܒܝܬ ܝ̇ܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܐܒܐ ܡܩܪܝ. ܘܡܪܝܐ ܢܚ̇ܣ̣ܐ ܠܟܠ ܕܡܗ̇ܦܟ ܠܗ. ܠܗ̇ ܠܕܝܪܐ ܕܐܡܪܝܐ. ܡܢ ܠܥܠ. ܘܡܪܝܐ ܢܚܣܐ ܠܟܠ ܕܐܫܬܘܦ. (sic) ܐܢ ܒܚܪܝܬܐ ܘܐܢ ܒܩܕܡܝܬܐ. ܘܟܠ ܐܢܫ ܐܝܟ ܨܠܘܬܗ ܦܬ݂ܩ (sic) ܐܡܝܢ ܘܐܡܝܢ♱

"Samuel, a stranger, known as the re­cluse in Gozartā, in Egypt, collected and bound this holy book. And I collected it from Egypt. And it belongs to the convent of the Mother of God, which is in the desert of Abbā Macarius;” etc.

In the binding of this volume there have been preserved, though in a mutilated con­dition, two very ancient Arabic documents. The one, fol. 1 *a*, written in an almost Kūfic character, is a patent of manumission (%), granted by the amīr Ahmad ibn Tūlūn to Ahmad ibn Karā (%), and therefore dating from between A. H. 250 and 270, A.D. 864 and 883. The other, fol. 214*b****,*** written in a current naskhī, appears to be a statement of the amount of tax due by certain places or communities in Egypt for the years 294 and 295 of the Hijra, dated A.H. 296, A.D. 909.

On fol. 1*b* there is a cross: %, i.e. φῶς ζωή.

On fol. 214 *a* there is another cross, the words forming which are a specimen of barbarous Greek. %

“The cross, the weapon of the Christian.”

[Add. 12,137.]

**LXXVI.**

Vellum, about 7 1/2 in. by 4 7/8, consisting of 104 leaves, some of which are slightly stained and torn, especially foll. 1 —11, 28, 29, and 101 — 104. The quires, 11 in number, are now signed with letters; what the original signatures were, if any, does not appear. A leaf is wanting after fol. 6. The number of lines in each page varies from 30 to 37. This manuscript is written in a small and beautiful Nestorian Estrangela, and dated A. Gr. 911, A.D. 600. Several pages have been re-touched by a modern hand, especially fol. 29 *a*. It con­tains—

The four Gospels, according to the Peshitta version; viz.

S.Matthew. Fol. 1 *b*. The missing portion is ch. vii. 18—viii. 26.

S. Mark. Fol. 29*b.*

S. Luke. Fol. 46 *a*. Title: ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܝܫܘܥ ܡܫܝܚܐ ܟܪܘܙܘܬܐ ܕܛܘܒܢܐ ܠܘܩܐ ܚ[ܕ] ܡܢ ܫܒܥܝܢ ܫܠܝ̈ـ[ܚܐ.]

S. John. Fol. 78 *a*.

The larger sections are marked on the margins, and lessons have been noted in many places by later hands.

At the end of the subscription to the last Gospel, fol. 104 *a*, we have the doxology: ܫܘܒܚܐ ܡܢ ܟܠ ܥܠ ܟܠ ܠܡܪܝܐ ܟܠ ܡܫܡܠܐ ܟܠ ܒܫܘܡܠܝܗ ܐܡܝܢ.

Under this there stands a note, partially effaced and torn, which states that the volume was written at Tel-Dīnawar in the district of Beth-Nūhadrā, @[ See Assemani, Bibl. Orient., t. iii. Pars 2, pag. DCCXLIII., art. *Dinur*, and pag. DCCLXIX., art. *Nuhadra*. He is mistaken in his identification of the latter with *Nehardea.*]@ A. Gr. 911, A.D. 600, in the tenth year of the reign of Khusrau (Parwīz, Chosroes II., A.D. 591— 628). From this note we learn too that there was a Nestorian school or college at Dīnawar.

ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܐܘܢܓܠܝܘܢ ܡـ[ܩܕܫܐ ܒ]ܫ[ܢܬ] ܬܫܥܡܐܐ ܘܚܕܥܣܪܐ ܒܕܝ̈ܘܢܝܐ. ܕܐܝܬܝܗ̇ ܒܕ . . . ܫܢܬ ܥܣܪ ܕܟܘܣܪܘ ܡܠܟ ܡ̈ܠܟܐ ܒܬܠܕܝܢܘ[ܪ]. ܕܒܐܬܪܐ ܕܒܝܬ ܢܘܗܕܪܐ. ܒܡܠܦܢܘܬܐ ܕܡ̈ـ . . ܘܕܚ̈ܠܝ ܠܐܠܗܐ ܡܪܝ ܒܕܒܘ (؟) ܩܫܝܫܐ ܘܡـ . . . ܐܠܗ̈ܝܐ. ܘܡܪܝ ܚܒܝܒܝ ܡـ[ܩܪܝܢـ]ܐ. ܘ. . . ܩܫܝܫܐ ܡܗܓܝܢܐ. ܘܡܪܝ ܙܟܪܝܐ ܕ . . . ܕܐܣܟܘܠܐ. ܘܝܘܣܦ ܕܘܟܣ. ܫܘܒܚܐ ܠܗ̇ܘ ܟܝܢܐ ܣܓܝܕܐ ܕܫ[ܪܝ]. . . ܘܫܠܡ ܥܡܢ ܒܡܪܚܡܢܘܬܗ ܒܪܝ . . . ܠܫܡܗ ܠܥܠܡܝܢ ܐܡܝܢ܀

ܣܪܛ ܕܝܢ ܟܬܒܐ ܗܢܐ ܬܪܝܢ ܡܐ . . . [ܕܟܝـ]ܪܝܢ ܟܠܗܘܢ ܐܚ̈ܐ ܐܟ̈ܣܢܝܐ. . . [ܘܚ]ܢܢ ܢܬܥܕܪ ܒܨܠܘ̈ܬܗܘܢ ܐܝܢ [ܘܐܡܝܢ.]

The more modern writing on fol. 1 *a* seems, so far as it is legible, to be part of a hymn or prayer. That on fol. 106*b* is a statement of the number of ܦ̈ܬܓܡܐ or versicles in the four Gospels.

[Add. 14,460.]

**LXXVII.**

Vellum, about 8 5/8 in. by 5 5/8, consisting of 108 leaves, some of which are slightly stained and torn, especially foll. 1—3, 23, 103, and 108. The quires, 11 in number, are signed with letters. Each page has from 30 to 38 lines, only the last four being divided into columns. The writing is a clear, regular, Nestorian Estrangela, with numerous Syriac vowel-points and marks of punctuation, accents, etc., mostly added, it would appear, by later hands. This manuscript is dated A.D. 615, and contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1*b.*

S. Mark. Fol. 32*b.*

S. Luke. Fol. 52*a.*

S. John. Fol. 85*b.*

The larger sections are regularly marked on the margins, where a few lessons have also been indicated by more modern hands. There is some attempt made at ornamenting the running titles, signatures, etc.

The second column of fol. 108 *a* contains a note, which states that the volume was written in the twenty-fifth year of the reign of Khusrau the son of Hurmuz, king of Persia (i.e. A. Gr. 926, A.D. 615), when Mār Basha was metropolitan of Nisibis, Mār Matthew head of the college, Mār Aha lecturer, and Mār Bar-Sahde teacher. It belonged to, and was collated by, Gabriel Katrāyā (or the Bactrian).

ܐܹܫܬܲܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܫܢܬ ܥܣܪܝܢ ܘܚܡܫ ܕܟܘܣܪܘ ܒܪ ܗܘܪܡܙ ܡܠܟܐܕܦܵܪ̈ܣܝܐ ܒܢܨܝܒܝܢ ܡܕܝܢܬܐ ܩܕܝܫܬܐ ܒܩܘܡܗ ܕܪܵܥܝܐ ܚܦܝܛܐ ܡܪܝ ܒܫܐ ܡ̣ܛܪܵܦܘܿܠܝܼܛܣ. ܘܡܪܝ ܡ̇ܬܲܝ ܪܝܫ ܒ̇ܕܘ̈ܩܐ ܘܡܪܝ ܐܚܐ ܡܩܪܝܢܐ ܘܡܪܝ ܒܪ ܣܗ̈ܕܐ ܡܗܲܓܝܵܢܐ܀ ܩܢ̣ܐ ܕܝܢ ܐܝܟ ܕܠܕܝܠܗ ܘܦܲܚܸܡ ܒܫܩܵܠ ܛܲܥܢܐ ܪܒܐ ܚܛܝܐ ܘܲܒܨܝܪܐ ܓܒܪܝܐܝܠ ܩܛܪܝܐ ܩܕܡ ܡܠܦܢܐ ܫܪܝܪܐ ܡܪܝ ܡܪܢ ܙܟܵܐ ܡܢ ܐܒܗ̈ܬܐ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܝܠܗ ܘܕܟܠܗܘܢ ܒ̈ܢܝ ܐܬܪܗ. ܟܠ ܕܝܢ ܕܚܵܐܪ ܒܗ ܘܩ̇ܪܐ ܒܗ ܢܨܠܐ ܥܠܘܗܝ ܡܛܠ ܡܪܢ ܕܢܬܚܢܢ ܒܛܝܒܘ ܘܠܐ ܢܥܩܘܪ ܡܢܗ ܣܝܵܡܐ ܐܘ ܐ̇ܬܘܼܬܐ ܐܠܐܐܢ ܒܥܘܼܩܵܒܐ ܪܒܐ܀

ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܚܕ ܟܝܢܐ ܬܠܬܐ ܩܢܘ̈ܡܐ ܚܕ ܚܝܠܐ ܚܕ ܨܒܝܢܐ ܕܠܐ ܡܬܕܪܟ ܠܥܠܡܝܢ ܐܡܝܢ.

On the outer margin of this page there is a line of writing in a secret character.

The note that originally stood on fol. 1 *a*has been almost wholly erased, in order to make room for another, which has in its turn been partially effaced. What is legible runs as follows:

ܐܢܐ ܗܠܢܐ ܫܟܢܬ ܐܘܢܓܠܝܢ ܗܢܐ ܠ. . . ܡܝܛܪܘܦܠܝܛܐ ܕܐܘܪܫܠܡ ܘܠܒܝܠܚܣܝܢ ܐܚܐ ܕܝܠܗ. . . ܕܢܨܠܘܢ ܥܠܗ̇ (sic) ܘܢܬܗܕܘܢܢ (sic) ܒܨܠܘܬܗܘܢ ܘܥܠ ܥܢܝܕܗ ܡܗܝܡܢܐ

"I Helene have presented this copy of the Gospels to . . . . . , metropolitan of Jerusalem, and to Abu ‘l-Husain his brother, that they may pray for her (me), and make mention of me in their prayers, and for her (my) deceased in the faith."

Onfol.108*b* there is a list of the asso­ciates of the Apostles, such as Barnabas, Sosthenes, Nathaniel, Justus, Silas, Rufus, Alexander, etc.; but some of the names are scarcely legible.

[Add. 14,471.]

**LXXVIII.**

Vellum, about 9 5/8 in. by 6 1/4, consisting of 139 leaves, some of which are slightly stained and torn, especially foll. 58, 119, and 120. Foll. 75 — 84 have been tho­roughly soaked in oil. The quires, signed with letters, were originally 17 in number, of which ܝܕ and ܝܙ are now lost. Leaves are also wanting at the beginning, and after foll. 20 and 21. Each page is divided into two columns, of from 24 to 31 lines. The writing is a good, regular Estrangela of the viith cent.; many Greek vowels (ܰ, ܶ, ܺ, ܳ, , , , )have been added, in the first half, by a later hand. This manuscript contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *a*. The missing portions are: ch. i. 1—16, xiv. 33—xv. 24, and xvi. 8 —xix. 8.

S. Mark. Fol. 40 *a*.

S. Luke. Fol. 69 *a*.

S. John. Fol. 120 *a*. Missing portions : ch. i. 1—vi. 20, and xvi. 8 to the end.

The Ammonian sections and Eusebian canons are marked in the usual way, and there is a harmony at the foot of each page.

The larger sections have been noted be­tween the columns by a later hand, and another marginal division, by means of Greek letters, is carried through part of the volume. Of these latter sections there are 72(ΟΒ) in S. Matthew; but in S. Mark the numeration seems to stop with ΚΓ (fol. 53*b*)*,* and in S. Luke with Θ (fol. 73*b*)*,* whilst in S. John it does not appear at all.

Some of the lessons are rubricated in the text, and others have been added by later hands on the margins.

The same person, apparently, who added the Greek vowels, has inserted, chiefly in the Gospel of S. Matthew, some various readings from the Harklensian version (ܚܪܩܠܝܐ, abbreviated ܚܪܩ and ܚܪ),e.g.foll. 5 *a* and *b,* 7*b,* 12 *a*, 17 *a*, 19 *a* and *b,* 22*b,* 23 *a*, 24 *b*, etc.; more rarely from other sources (ܐܚܪܢܐ or ܐܚܪ̈ܢܐ), e.g. foll. 26*b****,*** 32*b****,*** 33*b****,*** 35*b****,*** etc. Occasional attempts have been made to represent Syriac words by Greek letters; e.g. fol. 18*b*, ܡܶܣܳܪ̈ܝܴܬܳܐ, ΜΑⲤΑ; fol. 30 *a*, ܢܰܛܥ̇ܝܟܘܢ, ΝΑΤΕ; fol. 31 *a*, ܪ̈ܘܚܐ, ΡΟΥΞΕ; fol. 66*b,* ܐܶܣܛܰܣܝܻܢ, ΑⲤΤΑⲤΗⲤ; fol. 132*a,* ܣܪܝ ܠܗ, ⲤΗΡΙ ΛΕ.

[Add. 14,463.]

**LXXIX.**

Vellum, about 12 1/2 in. by 9 5/8, consisting of 195 leaves, some of which are much stained and torn, especially foll. 1—9, 14, 18, 29 and 30. The quires are 23 in number, but ܐ and ܒ are very imperfect. They were signed with both arithmetical figures and letters (e. g. fol. 9 *a*, ܓ; fol. 31 *a*, ܘ; fol. 41 *a***,** ܙ; fol. 121*a****,*** ܝܗ); but have been since renumbered with Syriac letters, and also with Coptic arithmetical figures (commencing with fol. 191 *a*). Leaves are wanting at the beginning, as well as after foll. 2, 3, 5, 6, 7, 12, 17, 26, 27 and 28. Each page is divided into two columns, of from 21 to 24 lines. The writing is a fine, regular Estrangela of the viith cent. Foll. 18—30 are part of another codex of about the same age; and fol. 14 is an addition of considerably later date and palimpsest. The volume contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew, fol. 3 *a*, commencing with: ch. ii. v. 5. The following portions of the text are likewise wanting: ch. ii. 16—v. 20, vi. 3—x. 22 (with the exception of a few words on foll. 6 and 7), xii. 43 — xiii. 28, xix. 23—xxi. 9, xxi. 25—xxii. 37, and xxiii. 14—xxiv. 11.

S. Mark. Fol. 42 *b*.

S. Luke. Fol. 79 *b*.

S. John. Fol. 145 *a*.

Colophon, fol. 195 b: ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ. ܛܛܪܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܕܡܠܠܘܗܝ ܘܐܟܪܙܘܗܝ ܘܣܒܪܘܗܝ ܐܪ̈ܒܥܐ ܐܘ̈ܢܓܠܣܛܐ ܩܕܝ̈ܫܐ ܡܬܝ ܡܪܩܘܣ. ܠܘܩܐ ܝܘܚܝܢ.

This is followed by the brief doxology: ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܐ ܣܓܝܕܬ ܡܢ ܟܠ ܐܡܝܢ; after which we read in a smaller, more cursive character: ܨܠܘܬܝ ܥܠ ܡ̇ܢ ܕܟܬܒ ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢܐ ܐܡܝܢ.

The Ammonian sections and Eusebian canons are marked in the text with red ink, and there is a harmony at the foot of each page (except foll. 18—30). The Eusebian canons (and doubtless the Epistle to Carpianus) were originally prefixed to the volume, for foll. 1 and 2 contain can. v— viii., arranged in columns, with ornamented capitals, etc.

Of the lessons some are rubricated in the text, but many more have been noted on the margins by later hands, Syriac and Greek (see, for example, foll. 10 *a*, 13 *b*, 35*b*, 43 *a*, 74 *a*, 106 *b*, 108 *a* and *b*, 122 *a*, 123 *a* and *b*, 126 *a*, 175 *a* and*b*, etc.). The beginning and end of each lesson are marked in Syriac by ܩ and ܫ in Greek by αρ (ἀρχή) and τε (τέλος).

Fol. 14 is a palimpsest leaf, containing S. Matthew, ch. xxvi. 48—64, elegantly written in the Palestinian character, and perhaps of not much later date than the rest of the volume. On the verso there is an ornament at the top and the figure of a fish on the lower margin.

On the margin of fol. 156 *a* a reader called John has recorded his name: ܐܢܐ ܥܒܕܐ ܡܚܝܠܐ ܘܚܛܝܐ ܝܘܚܢܢ ܒܫܡ ܕܝܪܝܐ.

[Add. 14,450.]

**LXXX.**

Vellum, about 10 5/8 in. by 7 3/8, consisting of 156 leaves, some of which are much soiled and torn, especially foll. 1—5, 10, and 11. Leaves are wanting at the beginning, and after foll. 2 and 10. The quires, 16 in number, are signed with letters; a later hand has numbered them at the top with Coptic arithmetical figures. Each page is divided into two columns, of from 25 to 33 lines. The writing is a good, regular Estrangela of the viiith cent.; a later hand has added many Syriac vowels, diacritical points, etc. This volume contains—

The four Gospels; viz.

S. Matthew. Fol. 3 *b***.** Missing portion: ch. viii. 10—ix. 2.

S. Mark. Fol. 43 *b*.

S. Luke. Fol. 72 *b***.**

S. John. Fol. 119 *a*.

The text is that of the Peshitta version, with notes and various readings from the Harklensian version and from other sources, as the following examples, taken from the first twenty leaves, suffice to show. Fol. 3 b, S. Matth. ch. i. 14, ܠܐܟܝܢ. ܐܟܝܢ, marg. ܡ; fol. 5 *a*, ch. ii. 20, ܡܝܬܘ ܠܗܘܢ ܓܝܪ ܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܗܘܘ, marg. ܟܠܗܘܢ; ch. iii. 7, ܕܐ̇ܬܝܢ̇ ܠܡܥܡܥ, marg. ܕܢܦܩܝܢ; on the margin there is a long note from Severus of Antioch, hom. epithron. xxxii., on S. John the Baptist, [ܢܘܗܪܐ ܕܡܢ ܡـ]ܐܡܪܐ ܕܬܠܬܝܢ ܘܬܪ̈ܝܢ ܕܐܦܝܬܪ̈ܘܢܝܘ ܕܥܠ ܝܘܚܢܢ [ܡܥܡܕܢܐ]; fol. 8 *a*, ch. v. 47, marg. ܡܟ̈ܣܐ ܥܡ̈ܡܝܐ ܚܢ̈ܦܐ; ch. vi. 2,**ܐܡܬܝ ܗ̇ܟܝܠ ܕܥܒ̇ܕ ܐܢܬ ܙܕܩܬܐ** , marg. ܡܪܚܡܢܘ[ܬܐ] ܗ̇ܝ ܕܐ[ܡܪܝܢ] ܒܣܘܪܝܝܐ ܙܕܩܬܐ fol. 8 b, ch. vi. 5, ܡ̇ܐ ܕܡܨܠܐ ܐܢܬ. ܠܐ ܬܗ̣ܘܐ, marg. ܕܡ̈ܨܠܝܢ ܐܢܬܘܢ ܠܐ ܬܗܘܘܢ; fol. 9 *b***,** on the margin there is an extract from John Chrysostom, ܕܝܘܚܢܢ ܕܩܘܣܛܢܛܝܢܐܦܘܠܝܣ; fol. 11 *a,* ch. ix. 12, ܚܠܝ̈ܡܐ, marg. ܚ[ܝ̈ܠ]ܬ[ܢܐ]; fol. 12 *b***,** ch. x. 10, ܘܠܐ ܫܒܛܐ, marg. ܚܘܛܪܐ; ܣ̇ܝܒܪܬܗ. marg. ܐܓܪܐ; 14, ܐܘ ܡ̣ܢ ܩܪܝܬܐ̇ ܗ̇ܝ, marg. ܐܘ ܡܢ ܡܕܝܢܬܐ 16, ܐܝܟ ܡܐܡܪ̈ܐ, marg. ܥܪ̈ܒܐ; fol. 13 *b***,** ch. xi. 2, 3, ; ܥܒ݅ܕܘ̈ܗܝ ܕܡܫܝܚܐ. ܫܕܪ̈ ܒܝܕ ܬܠܡ̈ܝܕܘܗܝ̣ ܘܐܡܪ ܠܗ, marg. ܕܝܠܗ,ܬܪܝܢ, and ܠܡܐܡܪ; fol. 14 *a*, ch. xi. 16. ܘܩ̇ܥܝܢ ܠܚܒܪ̈ܝܗܘܢ, marg. ܗܠܝܢ; 18, ܐܬ݂ܐ ܓܝܪ ܝܘܚܢܢ, marg. ܠܘܬܟܘܢ; 19, ܡܢ ܥܒܕܝ̈ܗ, marg. ܒܢܝ̈ܗ; fol. 15 *a*, ch. xii. 4, (originally ܠܒܝܬܗ) ܐܝܟܢܐ ܥܠ ܠܒܝܬܐ̇ ܕܐܠܗܐ: ܘܠܚܡܐ ܕܦܬܘܪܗ ܕܡܪܝܐ ܐ̣ܟܠ, marg. ܕܣܝܡܘܬ ܩܕܡܐ. ܗܢܘ ܕܝܢ ܕܣܝܡܝܢ ܗܘܘ ܩܕܡ ܐܠܗܐ; 6, ܘܕܠܐ ܥܕܠܝ ܐܢܘܢ, marg. ܕܠܐ ܥܕܠܝ ܗܢܘ ܕܝܢ ܕܠܐ ܥܠܬܐ; 7, ܡܚܲܝܒܝܢ marg. ܕܝܢܝܢ; fol. 15 *b*, ch. xii. 20, ܘܫܪܓܐ̇ ܕܲܡܛܦܛܸܦ݂ marg. ܠܟܬܢܐ ܕܝܢ ܦܬܝܠܬܐ ܕܒܫܪܓܐ ܩܪܐ ܠܗ; fol. 16 *b*, ch. xii. 44, ܘ.. (altered into ܕܣܪܝܩ) . . . ܘܐ̇ܬܝܐ ܡ̣ܫܟܚܵܐ̇ ܕ . . . ܘܡܨܲܒܬ (altered into @[ It should be ܘܚܡܝܡ]@ ܘܚܡܝܩ), marg. ܠܕܘܟܬܐ ܕܣܦܝܩ ܗܢܘ ܕܝܢ ܕܠܐ ܥ̇ܢܐ ܘܐܡܝܢ ܒܐܠܗ̈ܝܬܐ; fol. 17 *a*, xiii. 6, marg.; fol. 17 *b*, ch. xiii. 26, ܝܥ̣ܐ ܥ̣ܣܒܐ, marg. ܝܥܬ ܚܛܗܐ; 27, ܐܝܬ ܒܗ ܙܝ̈ܙܢܐ, marg. ܗܠܝܢ; 29, ܗ̤ܘܿ ܕܝܢ ܐܡ̣ܪ ܠܗܘܢ. ܕܠܡܐ, marg. ܐܡ̇ܪ ܠܐ; fol. 18 *b*, ch. xiii. 52, ܡܢ ܣܝܡ̈ܬܗ, marg. ܚܕܐ ܣܝܡܬܐ; fol. 19 *b*, ch. xiv. 12, ܘܐܬܘ ܚܵܘܝܘ ܠܝܫܘܥ, marg. ܬܠܡܝܕܘ̈ܗܝ. See also foll. 28 *a*, 35 *a*, 40 *b*, 41 *b*, 43 *a*, 50 *b*, 54 *a*, 56 *a*, 61 *b*, 62 *a*, 72 *a*, 96 *a*, 110 *a* and 121 *a*.

Each of the Gospels is divided into chapters, ܩ̈ܦܠܐܐ, of which there are 68 in S. Matthew, 48 in S. Mark, 83 in S. Luke, and 20 in S. John. An index of these chapters, borrowed from the Harklensian version, was prefixed to the volume; but of this only two leaves now remain, containing: S. Matthew, capp. ܠܕ to ܣܚ; S. Mark, capp. ܐ to ܡܚ; and S. Luke, capp. ܐ to ܝܘ (see Add. 14,469). The chapters of the Gospel of S. Mark begin as follows: ܩܦ̈ܠܐܐ ܕܡܪܩܣ ܩܕܡܝܐ ܡܛܠ ܗ̇ܘ ܕܡܬܕܝܘܢ ܗܘܐ. . ܒ݂ . ܡܛܠ ܚܡܬܗ ܕܦܛܪܣ. ܡܛܠ ܗ̇ܢܘܢ ܕܐܬܐܣܝܘ ܡܢ ܟܘܪ̈ܗܢܐ ܡܦܬ̈ܟܐ . . ܕ . ܡܛܠ ܗ̇ܘ ܓܪܒܢܐ.ܡܛܠ ܗ̇ܘ ܡܫܪܝܐ. . ܘܼ. ܡܛܠ ܠܘܝ ܗ̇ܘ ܡܟܣܐ. ܡܛܠ ܗ̇ܘ ܕܐܝܬ ܗܘܐ ܠܗ ܐܝܕܐ ܝܒܝܫܬܐ . . ܚ̣ . ܡܛܠ ܓܒܝܘܬܐ ܕܬܪ̈ܥܣܪ ܫ̈ܠܝܚܐ.ܡܛܠ ܦܠܐܬܐ ܕܙܪܥܐ. .ܝـ̣ . ܡܛܠ ܟܐܬܐ ܕܒܡ̈ܝܐ ܘܒܪܘܚܐ.ܡܛܠ ܠܓܝܘܢ. [.ܝܒ݂.] ܡܛܠ ܒܪܬܗ ܕܪܝܫ ܟܢܘܫܬܐ. ܘ܏ܫ.

The subscription, fol. 2 *b*, is : ܫܠܡ̣ ܩ̈ܦܠܐܐ: ܕܩܕܝܫܐ ܡܪܩܘܣ. . ܕܗ̈ܘܝܢ ܐܪ̈ܒܥܝܢ. ܘܬܡ̈ܢܝܐ ܘܡܢܝ̈ܢܐ. ܡܐܬ̈ܝܢ ܘܐܪ̈ܒܥܝܢ ܐܬܘ̈ܬܐ ܥܣܪ̈ܝܢ ܘܬܪ̈ܬܝܢ. ܦܠܐ̈ܬܐ ܫ̈ܬ ܣܗ̈ܕܘܬܐ ܫܒܥ̈ܣܪܐ.

A more modern hand has indicated the usual larger sections on the margin, viz. 22 in S. Matthew, 13 in S. Mark, 23 in S. Luke, and 20 in S. John, or 78 in all.

The Ammonian sections and Eusebian canons are marked throughout, and there is a harmony at the foot of each page. The lessons too are rubricated in the text or on the margins in the usual way.

A more recent Nestorian hand has altered the text in numerous passages, so as to bring it more into accordance with the ordinary Peshitta of the time. For instance: fol. 10 *a*, S. Matth. ch. vii. 17, we now read ܗܟܢܐ ܟܠ ܐܝܠܢܐ ܛܒܐ ܦܐܪ̈ܐ ܫܦܝܪ̈ܐ ܥܒ̇ܕ instead of ܦܐܪ̈ܐ ܛܒ̈ܐ; fol. 12 *a*, ch. ix. 29, ܘܐܡ̣ܪ ܠܗܘܢ̇ ܐܝܟܢܐ, the word ܠܗܘܢ has been erased; fol. 15 *a*, ch. xii. 16, ܘܐܲܣ̣ܝ ܐܢܘܢ has been altered into ܘܐܲܣ̣ܝ ܠܟܠܗܘܢ; fol. 16 *b*, ch. xii. 45, ܘܗ̇ܘܝܐ ܐܚܪܝܬܗ has been changed by erasure into ܘܗ̇ܘܝܐ̇ ܚܪܬܗ; and so on. The same person has added numerous Syriac vowels, diacritical points, and marks of punctuation, besides a few notes, referring to matters of pronunciation and grammar: e. g. fol. 14 *b*, ܫ̇ܪܝܘܿ ܡܵܠܓ݁ܝ̣ܢ, marg. ܩܫ. ܓ. ; fol. 18 *a*, ܕܢܐܩܕܘܢ (orig. ܕܢܩܕܘܢ), marg. ܐܝܟ ܓ. ܩܪܝ ܩ.; ܒܬܠܬ ܣܐܝ̈ܢ marg. ܐܣܩ . ܐ .; fol. 19 a, ܐ̇ܝܡܟܐ ܠܗ ܗܟܝܠܠܗ̇ܢܐ ܗ̇ܠܝܢ ܟܠܗ̈ܝ̇ܢ., marg. ܡ܏ܫ (i. e. ܡܫܐܠܢܐ); fol. 62 b*,ܕܠܵܛܬ݂,* marg. ܓ܏ܢܘ. ܛ. Compare Add. 12,138 and Add. 14,448.

The writing on fol. 156 b has been carefully erased, but enough can be deciphered to show that the page contains the commencement of the Epistle of S. Paul to the Romans, ch. i. 1—11, according to the Peshitta version.

A reader called George has written his name in Greek, Syriac and Arabic, on foll. 49 *a* and 92 *a*, thus: ⲄⲎⲰⲢⲄⲎ ω αμαρτωλοⲥ (fol. 92 *a*, ⲄⲎⲰⲢⲄⲎ αⲙρτολοⲥ), ܓܘܪܓܝܣ ܚܛܝܐ, ***%.***

[Add. 14,456.]

**LXXXI.**

Vellum, about 6 5/8 in. by 5, consisting of 90 leaves, the first eight of which, in particular, are slightly stained and mutilated. At present it consists of 12 quires, signed with Syriac (and, at a later period, with Greek) letters, of which the first three and the last are very imperfect. Leaves are wanting at the beginning and end, as well as after foll. 4, 6, 8, and 89. There are from 24 to 29 lines in each page. This manuscript is written in a small, neat hand of the viiith or ixth cent., and contains—

The four Gospels, according to the #Peshitta version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—iv. 4, vi. 31—-xvii. 11, xviii. 34— xx. 16, and xxi. 26—xxii. 32. The writing on fol. 2 *b* (ch. v. 20—31) has been almost completely erased.

S. Mark. Fol. 21 *a*.

S. Luke, fol. 48 *a*, ending with ch. xxii. 4.

Of the Gospel of S. John there remains only a single leaf, fol. 90, containing ch. iii. 8—34.

q[I]q

The lessons are rubricated in the text, and many have been added by different hands on the margins.

[Add. 17,118]

**LXXXII.**

Nineteen vellum leaves, about 11 in. by 8, most of which are more or less stained and torn (Add. 14,669, foll. 38—56). The quires were signed with letters (fol. 51 *a****,*** ܘ). There are from 35 to 41 lines in each page. The writing is a good, regular, Nestorian Estrangela, with occasional Syriac vowels and other marks, of about the ixth cent. They contain—

Fragments of the four Gospels, according to the Peshitta version; viz.

S. Matthew; ch. v. 6—vi. 7, vii. 27— ix. 16, xvi. 3—xvii. 25, xx. 34—xxii. 2, xxiii. 18—xxiv. 30. Foll. 38—42.

S. Mark; ch. xv. 39—xvi. 11, and xvi. 20. Fol. 43 *a*.

S. Luke; ch. i. 1—19, ii. 9—v. 35, vi. 48— viii. 39, ix. 30—xi. 20, xii. 11—xiii. 4, xxiii. 32—xxiv. 36. Fol. 43 **b**—52.

S. John; ch. i. 45—vi. 1, vii. 51—ix. 9. Foll. 53—56.

[Add. 14,669, foll. 38—56.]

**LXXXIII.**

Paper, about 10 1/4 in. by 6 7/8, consisting of 291 leaves. The quires, 30 in number, are signed with letters, and the folios too are numbered from ܓ to ܪܨܕ. A single leaf is wanting after fol. 77. There are 19 lines in each page. This volume is written in a good, regular hand, and dated A. Gr. 1500, A.D. 1189. Vowel-points have frequently been added, apparently by later hands, sometimes Greek (ܰ, ܶ, ܺ, ܳ, , , , , ; see foll. 1 b, 2 a, and 49 **a**), but more usually Syriac. It contains—

The four Gospels, according to the #Peshitta version; viz.

S. Matthew, divided into 22 sections (ܨܟܒ). Fol. 1 **b**. Missing portion, ch. xxvii. 52—64.

S. Mark, divided into 13 sections (ܨܝܓ) Fol. 79 **b**.

S. Luke, divided into 23 sections (ܨܟܓ). Fol. 132 *a*.

S. John, divided into 20 sections (ܨܟܟ). Fol. 222 *a*.

Colophon, fol. 290 a: ܫܠܸܡ ܠܡ̣ܟܬ̇ܒ ܗܢܐ ܐ̣ܘܢܓܠ̣ܝܘܢ ܩܕܝܫܐ ܕܡܠܠܘܼܗܝ ܘܐܟܪܙܘܼܗܝ ܐܪܒܥܐ ܐܘܢ̈ܓܠܝܣܛܐ ܩܕܝܫ̈ܐ ܡܬܝ ܘܡܪܩܘܼܣ ܘܠܘܼܩܐ ܘܝܘܼܚܢܢ; followed by a doxology.

A note on fol. 290 b*,* informs us that this manuscript was written A. Gr. 1500, A.D. 1189, in the convent of Mār Sergius on the Tūrā Sahyā, or Dry Mountain, @[ See Assemani, Bibl. Or., t. ii.p. 127, and the Dissert, de Monophysitis, art. ix., Monast. S. Sergii, in the same volume.]@ when Michael the Great was patriarch of Antioch, @[ See Assemani, Bibl. Or.,***t.*** ii.**p.** 363; Le Quien, Oriens Christ., t. ii. col. 1389.]@ Gregory metropolitan of Tagrīt and Mosul, and John bishop of the said convent, by a monk named Abū Tāhir, a native of Mosul.

ܫܩ̣ܠ ܕܝܢ ܣܟܐ ܐܘܟܝܬ ܫܘܠܡܐ ܟܬܒ̣ܐ ܗܢܐ ܕܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܫܢܬ ܐܠܦ ܘܚ̈ܡܫ ܡ̈ܐܐ ܒܗ. ܒܚ̇ܪܬܗ ܕܬܫܪܝܢ ܩܕܡܝܐ ܒܝܘܡ ܒܚܡܫܐ (sic) ܒܫܒܐ. ܒܥܘܡܪܐ ܩܕܝܫܐ ܘܐܠܗܝܐ [ܕ]ܡܪܝ ܣܪܓܝܣ ܕܒܛܘܼܪܐ ܨܗܝܐ ܒܝ̈ܘܡܝ ܡܪܝ ܡܝܟܐܝܠ ܦܐܛܪܝܪܟܝܣ ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ. ܘܡܪܝ ܓܪܝܓܘܪܝܘܣ ܡܝܛܪܘܦܘܠܝܛܐ ܕܬܐܓܪܝܬ ܘܕܡܘܨܠ ܘܕܐܘܼܚܕܢܗ̇. ܘܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܝܠܗ ܕܥܘܡܪܐ ܕܐܡ̣ܝܪ. ܟܬܒܗ ܕܝܢ ܐܢܫ ܚ̇ܛܝܐ ܘܚ̇ܛܝ ܚ̈ܛܝܐ. ܘܒܨܝܪ ܡܢ ܟܠܢܫ. ܗ̇ܘ ܕܡܢ ܢܚ̈ܬܐ ܐܘܟ̈ܡܐ ܘܥܡܪ̈ܢܝܐ ܕܠܒܝ̣ܫ ܐܡ̣ܪܐ ܐܬܟ̇ܢ̣ܝ ܘܡܢ ܫܡܐ ܣܪܝܩ. ܘܡܢ ܥ̈ܒ̇ܕܐ. ܗ̇ܘ ܕܠܐ ܫ̇ܘܼܐ ܗܘܐ ܕܢܬܕܟܪ ܫܡܗ. ܐܠܐ ܡܛܠ ܨܠܘܬܐ ܕܓܘܐ. ܐܒܘܛܐܗܪ ܚ̇ܛܝܐ ܡܢܗ ܕܥܘܡܪܐ ܕܐܡ̣ܝܪ. ܒܓܢܣܐ ܕܝܢ ܡܢ ܡܘܨܠ ܡܕܝܢܬܐ ܡ̇ܒܪܟܬܐ. ܘܐܢ ܐܢܫ ܢܫܟܚ ܦܘܕܐ ܡܕܡ ܩܪܝܚܐ ܕܠܐ ܪܛܢܐ ܘܕܠܐ ܓܘܕܦܐ ܢܬܪܨ. ܏ܘܫ.

Then follow in red ink, fol. 291 *a*, the words: ܡ̇ܢ ܕܠܐ ܪܚ̇ܡ ܠܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܢܗ̣ܘܐ ܚܪܡ ܬܠ̣ܝܬ݁ܝܐܚ̇ܣܐ ܚܘ̈ܒܝ ܚܠܦ ܥܡ̈ܠܐ ܕܠܐܝ̈ܝܢ ܐܝ̈ܕܝ:

Another note on fol. 291 *a*, written by an Arabian monk of the same convent, named John, states that the manuscript belonged to the monk Bar-saumā from al-Jazīra.

ܝܘܚܢܢ ܒܨܝܪܐ ܕܥܘܡܪܐ ܕܡܪܝ ܣܪܓܝܣ ܘܕܒܝܬ ܥܪ̈ܒܝܐ. ܐܡ̇ܪ ܕܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܕܐܘܢܓܠܝܘܢ ܐܝܬ܏ܘ ܠܪܒܢ ܒܪܨܘܡܐ ܕܝܪܝܐ ܢܟܦܐ ܒܪ ܫܒܘܟ ܒܪ ܐܗܪܘܢ ܕܡܢ ܓܙܰܪܬܐ ܡܕܝܢܬܐ. ܕܒܟܠܗ̇ ܝܨܝܦܘܬܐ ܘܚܝܠܐ ܕܝܠܗ ܥܡ̣ܠ ܘܩܢܝ̣ܗܝ ܐܟܡܢ ܕܢܬܗܓܐ ܒܗ ܘܢܐܠܦ ܡܢܗ ܟܡܐ ܕܡܨܝܐ ܘ܏ܫ.

A note on fol. 291 b records the purchase of the volume from the said Bar-saumā by a monk of the same convent, called ‘Abu ‘l-Faraj bar 'Isā, A. Gr. 1547, A.D. 1236.

ܒܫܡܐ ܕܐܠܗܐ ܚܝܐ ܘܩܕܝܫܐ ܩܢܐ ܠܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܏ܗ ܐܢܓܠܝܘܢ (sic) ܡ̣ܢ ܡܕܡ ܕܙ̇ܢܬ ܠܗ ܛܝܒܘܬܐ ܐܠܗܝܬܐ: ܪܒܢ ܐܒܘܠܦܪܓ ܒܬܘܠܡܕܐ ܕܝܢ ܡ̣ܢ ܥܘܡܪܐ ܕܡܪܝ ܣܪܓܝܣ ܕܒܛܘܪܐ ܨ̇ܗܝܐ ܕܠܥܠ ܡ̣ܢ ܒܠܕ ܡܕܝܢܬܐ. ܒܓܢܣܐ ܕܝܢ ܒ̇ܪܡܘܼܢ̇ܝܐ: ܒܪ ܥܝܣܐ ܒܪ ܡܕܐܠܠ: ܘܙ̇ܒܢ̣ܗ ܡ̣ܢ ܪܒܢ ܒܪܨܘܡܐ ܏ܘܫ. ܗ̈ܘܝ ܗ̈ܠܝܢ ܘܐܫܬܡ̈ܠܝ ܫܢܬ ܐܠܦ ܘܢ̇܏ܡܙ ܕܝܘ̈ܢܝܐ . . . ܒ܏ܝܒ ܒܟܢܘܢ ܐܚܪܝ. ܘܒܪܟܡܪܝ ܘ܏ܫ.

Beneath this, another Bar-saumā has put on record that he and one Rabban George used the book and bound it, A. Gr. 1829, A.D. 1518.ܐܨ̇ܕܬ ܒܛܛܪܐ ܗܢܐ. ܐܢ̇ܐ ܚܲܛܝ ܡܢ ܟ݁ܠ ܒܪܨܘܡܐ ܫܢܬ ܐܦ݂ܟܛ ܕܝܘܢ ܘܟܬ݁ܒܹܬܡܢܗ ܪܝܫܐ ܕܝܘܚܢܢ ܕܐܬܗܓܐ ܒܗ ܘܕܒܩ̣ܬܗ.. ܘܡܛܠ ܡܪܢ ܨܠܘ ܥܠ ܕܘܝܬܝ (sic) ܕܐ̇ܫܬܘܐ ܠܪ̈ܚܡܐ. ܕܠܐܝ̣ܬ ܒܕܘܒܩܗ. ܘܥܠ ܪܒܢ ܓܘܪܓܝܣ ܕܥܕܪܢܝ ܒܒܠܝܘܗ. ܘܨܠܝܢܢ ܥܠ ܟܬܘܒܗ.

The Arabic note on fol. 1 *a*, stating that this volume was given as a legacy to the convent of St. Mary Deipara, seems to have been written at the time of this second Bar-saumā.

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At a still later date, A. Gr. 1938, A.D. 1627, the monk George of Hisn Kīfā mentions (fol. 291 *b*) his having read and bound the volume in the convent of St. Mary Deipara, and implores a blessing on himself and his brother Moses bar Salāma of Damascus. ܐܬ̤ܛܝ̇ܒܬ ܒܕܝܪܐ ܗܢܐ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܡܪܝ݊ܡ ܐܢ̣ܐ ܚܛܝܐ ܒܲܫܢܬ݀ ܐܨ܏ܠܚ ܕܝܘ̈ܢܝܐ ܘܕܒܩ̣ܬܗ ܠܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܘܠܐ ܝ̇ܕܥ ܗ̇ܘܿܝܬ ܟܬܝܒܬܐ ܡܸܛܠ ܕܠܐ ܐܝ̣ܬܝ ܟܬܘܒܐ ܘܐܬܪܓܪܓܬ ܕܐܟ̣ܬܘܒ ܠܝ ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܘܠܐ ܐܬ̤ܡܨܝ̇ܬ ܘܟܪܝܬ݀ ܠܝ ܛܒ̇ ܘܡܪܢ ܕܐܡ̣ܪ ܕܠܐ ܨܒܐ ܐ̱ܢܐ ܒܡܘܬܗ ܕܚܛܝܐ ܐܝܟ ܕܢܬܘܒ ܘܢܐ̤ܚܐ ܝܗ̣ܒ ܣܘܟܠܐ ܘܝ̇ܠܦܬ ܡܢ ܠܒܐ ܟܠܗ̇ ܣܒܪܬܐ ܕܝܘܚܢܢ ܒܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܬܠܬܐ ܨܚ̈ܚܐ ܡܢ ܡܬܝ ܘܬܪ̈ܝܢ ܨܚ̈ܚܐ ܡܢ ܡܪܩܣ ܘܬܪ̈ܝܢ ܨ[ܚ̈ܚܐ] ܡܢ ܠܘܩܐ ܘܐܸܬܒܝ̇ܐܬ ܘܠܐ ܬܥܕܠܘܢܢܝ ܘ܏ܫ. ܘܟ̇ܠ ܦܓܘܥܐ ܡܗܝܪܐ ܕܦ̇ܓܥ ܒܣܘ̈ܪܛܐ ܗܠܝܢ ܒܠܝ̈ܠܐ ܢܹܐܡܪ ܐܠܗܐ ܢܚܲܣܐ ܠܗ ܠܓܘܪܓܝܣ ܚܛܝ ܡܢ ܟܠ ܐ̱ܢܫ ܒܫܪܪܐ ܣ̇ܓܝ ܚܛܝ̇ܬ ܐܠܐ ܐܝ̣ܬ ܠܝ ܣܒܪܐ ܒܡܪܢ ܕܢܚܲܣܐ ܠܝ ܒܨܠܘܬܟܘܢ ܘܗܘ ܢܩܲܒܠ ܐܓܪܗ ܕܢܹܐܡܪ ܡܸܠܬܐ ܫܦܝܪܬܐ ܡ݅ܢ ܡܪܝܐ ܛ̇ܒܐ ܘܬܲܢ̣ܘ ܘܬܲܠܸܬܘ ܘܵܐܡܲܪܘܢ ܐܠܗܐ ܚܣܐ ܠܗ ܠܚܛܝܐ ܓܘܪܓܝܣ ܚܸܣܢܝܐ ܒܫܸܡ ܩܫܝܫܐ ܒܲܥܒ̇ܕܐ ܪܚܝܩ ܘܕܝܪܝܐ ܒܥܝ̇ܬ ܕܐ̇ܗܘܐ ܥܡ ܐܚܘܬܐ ܕܗܘ ܙܒܢܐ. ܪܚܡܝܢ ܗ̣ܘܘ ܠܢ ܣܓܝ ܐܢ̇ܐ ܘܐܚܐ ܕܝܠܝ ܟܗܢܐ ܙܗܝܐ ܘܕܝܪܝܐ ܢܲܟܦܐ ܪܒ ܒܝܬܗ ܕܐܠܗܐ ܡܘܫܐ ܕܪܡܣܘܩܝܐ ܒܪܗ ܕܣܲܠܐܡܗ ܡܢܚܐ ܘܐܠܗܐ ܢܚܣܐ ܠܗ.

q[2]q

[Add. 12,177.]

**LXXXIV.**

Vellum, about 7 7/8 in. by 5 3/8, consisting of 196 leaves, many of which are much stained and soiled. The quires, signed with letters, were 20 in number; but several of them either have been lost, or are imperfect. The missing portions have been supplied, during the present century, by paper leaves (foll. 1, 2, 71—89, 98, 99, 189, and 190). There are from 22 to 27 lines in each page. This volume is written in a regular, Nestorian #Estrangela, with numerous vowel-points, accents, etc.; dated A. Gr. 1534, A. H. 619, A.D. 1222-3; and contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 3 b*.*

S. Mark. Fol. 56 b*.*

S. Luke. Fol. 90 b*.*

S. John. Fol. 151 b***.***

The large sections are marked, as usual, on the margins. The short marginal notes seem all to refer to the punctuation and reading of the text.

The colophon, fol. 196 *a*, states that this manuscript was written by one Moses, in the year above mentioned, in a convent, the name of which has been erased. ܐ̣ܬ݂ܟ݁ܬܸܒ ܕܝܢ ܟܬ݂ܵܒ݂ܵܐ ܗܢܐ ܡܠܸܐ ܚܲܝܸ̈ܐ. ܒܫܢܬ ܐܵܠܸܦ ܘܚܲܡܸܫ ܡܵܐܐ ܘܲܬ̣ܠܵܬܝ̣ܢ ܘܐܲܪܒ̇ܥ ܕܝܵܘ̈ܢܝܐ ܕܐܝ̣ܬܹܝܗ̇ ܒܲܕܛܲܝ̈ܝܸܐ ܫܢܸܬ ܫܸܬܡܵܐܐ ܘܐܬ̣ܫܲܥܥܣܲܪ. ܐܬܟܬܒ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܥܘܡܪܐ ܩܕܝܫܐ . . . ܢ ܕܨܠܘ̈ܬܗ ܢܗ̈ܘܝܵܢ ܫܘܪܐ ܪܡܐ ܠܟܬܘܒܐ ܡܚܝܠܐ ܘܠܩܪܘܝܐ ܡܗܝܪܐ ܘܠܥܠܡܐ ܟܠܗ ܐܡܝܢ. ܟܬ̣ܒ ܕܝܢ ܘܚܲܒܸ݁ܠ ܘܕܒܸ̇ܩ ܐܢܫ ܚܠܫܐ ܘܕܘܝܐ ܘܫܝܛܐ ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܗܢܐ ܕܐܣܬܝ̈ܛܝ ܥܝ̈ܢܝ ܡܕܥܗ ܡܢ ܢܘܗܪܐ ܡܬܝܕܥܢܐ ܕܣܘܟ̈ܠܝ ܪܘܚܐ ܒܝܕ ܣܓܝܐܘܬܐ ܕܥܒ݅ܕܘܗܝ ܒܝ̈ܫܐ ܚܛܝܐ. ܡܘܫܐ. ܘܠܐܠܗܐ ܫܘܒܚܐ. ܘ܏ܫ.

[Add. 17,922.]

**LXXXV.**

Vellum, about 6 5/8 in. by 4 5/8, consisting of 130 leaves, many of which are much stained and torn, especially foll. 2, 3, 5, 6, 8, 9, 42, 62, 79, 83, 84, 91, and 126—130. The quires, signed with letters, were originally 25 in number; but several are now lost, and others are imperfect, leaves being missing at the beginning and end, as well as after foll. 7, 12, 82, 84, 99, 110, and 120. Each page has from 20 to 24 lines. This volume is written in a rather inelegant hand, apparently that of Samuel bar Cyriacus (see Add. 14,679), early in the xiith cent.; and contains—

The four Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—v. 24, viii. 19—xviii. 25, and xxi. 2—16.

S. Mark. Fol. 36 *b*.

S. Luke. Fol. 80 *a*. Missing portions: ch. i. 56—x. 35, xi. 25—39, xvii. 29—xviii. 9, and xxii. 35 to the end.

S. John. Fol. 111 *a*. Missing portions: ch. i. 1—37, v. 37—xvi. 10, and xx. 1 to the end.

The lessons are marked throughout, usually on the margins, by the hand of the scribe.

There are rude attempts at ornamentation in gold and colors on foll. 36 *a* and 79 *a*.

[Add. 14,165.]

**LXXXVI.**

Paper, about 12 3/4 by 8 1/2, consisting of 318 leaves, some of which are slightly stained and torn, especially foll. 1—3 and 314—316. The quires, signed with letters, are 33 in number. Leaves are wanting after foll. 97, 151, and 247. Each page is divided into two columns, of from 19 to 29 lines. This volume is written in a good, regular hand, with numerous Greek vowels (%) and other marks; dated A. Gr. 1719, A.D. 1438; and contains—

The four Gospels, according to the Peshitta version, with an Arabic translation in Syriac characters. The text and translation occupy parallel columns.

S. Matthew. Fol. 4 *a*. The missing portion, ch. xxviii. 17—20, has been supplied on fol. 98 *a* at a quite recent period.

S. Mark. Fol. 99 *a*. The missing portions are ch. i. 1—6 and xvi. 14—20. The latter passage has been supplied on fol. 152 *a*.

S. Luke. Fol. 153 *a*. The missing portions are ch. i. 1—6 (supplied on fol. 152 *a*) and xxiv. 53.

S. John. Fol. 248 *a*.

The lessons are rubricated in the text, and an index of them, ܩܘܕܝܟܣ ܕܐܘܢܓܠܝܘܢ, is prefixed, fol. 1 b.

Colophon, fol. 315 b: ܫܠܡ ܒܥܘܕܪܢ ܡܪܢ ܛܛܪܐ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܕܐܟ݂ܪܙܘܗܝ ܘܣ̣ܒܪܘܗܝ ܐܪ̈ܒܥܬܝܗܘܢ ܐܘܢ̈ܓܠܝܣܛܐ. ܡܐܬܝ. ܡܪܩܘܣ. ܠܘܩܐ. ܝܘܚܢܢ. ܕܒܨ̈ܠܘܬܗܘܢ ܢܬܚܲܣܸܐ ܟܠ ܡܢ ܕܐܫܬܘܬܦ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܫܘܒ̣ܚܐ ܠܐܒܐ ܕܚܲܝܠ. ܘ܏ܫ. ܕܟܝ̣ܪܐ ܝ̇ܠܕܬ݂݀ ܐܠܗܐ. ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܡܪܝܡ. ܘܟܠܗܘܢ ܢܒܝ̈ܐ ܘܫ̈ܠܝܚܐ ܘ܏ܫ. ܘܒܝܕ ܨ̈ܠܘܬܗܘܢ ܢܬܚܲܣܐ ܚ̇ܛܝܐ ܘܡܚܝ̣ܠܐ ܕܟܬ̣ܒ. ܘܩܲܢܵܝܵܐ ܒܪܝܟ݂ܐ ܕܝ̣ܨܦ. ܐܡܝܢ.

On fol. 316 *a* there is a note, stating that this volume was written A. Gr. 1749 (A.D. 1438), in the village of ‘Akūrtā on Mount Lebanon, by a priest named Theodore, for the archdeacon Abraham bar Theodore.

ܫܩ̣ܠ ܟܝܬ ܣܟܐ ܘܫܘܼܡܠܝܐ. ܒܥܘܕܪܢܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܟܬܒܐ ܗܢܐ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܘܣܓܝ̣ܕܐ ܕܡܫܝܚܐ ܐܠܗܢ ܐܦ ܐܪ̈ܒܥܬܝܗܘܢ ܐܘܢܓܠܝܣܛܐ. ܒܫܢܬ [ܐܠܦ] ܘܫܒ̈ܥܡܐܐ ܘܐܪ̈ܒܥܝܢ ܘܬܫ̈ܥ ܫ̈ܢܝܢ. ܡܢ ܫܢ̈ܝܐ ܕܝܘܢܝ̈ܐ ܢܟܝ̈ܠܐ. ܒܬܫܪܝܢ ܐܚܪܝܐ. [ܒܥܣܪܝܢ] ܘܫܒܥܐ ܝܘ̈ܡܬܐ ܡ̣ܛܐ ܡܢܗ. ܝܘܡ ܬܠܵܬܐ. ܒܢ̇ܩܘܫܐ ܕܬܠܵܬ ܫܥܝܢ ܕܝܢ. ܐܬܟ̣ܬ݂ܒ ܕܝܢ ܒܛܘܪܐ ܕܠܒܢܢ ܡܒܪܟܐ. ܒܩܪܝܬܐ ܡܒܲܪܟܬܐ ܥܩܘܪܬܐ. ܡܲܥܡܪ ܠܗ̇ ܡܪܢܝܫܘܥܡܫܝܚܐ. ܐܡܝܢ. ܟܬܒܗ ܕܝܢ ܐܢܫ ܡܚܝ̣ܠܐ ܘܚ̇ܛܝܐ. ܘܡܦܲܠܦܠ ܒܟܠܗܝܢ ܣܢ̣ܝ̈ܬܐ ܕܫܡܗ ܬܐܕܪܘܣ. ܕܒܫܡܐ ܡ̇ܢ ܕܝܪܝܐ. ܒܟܘܢܝܐ ܟܘܪܝܐ. ܒܣܘܥܪܢܐ ܕܝܢ ܡܢ ܬܪ̈ܝܗܘܢ ܫܡܗ̈ܐ ܪܚܝ̣ܩ. ܘ܏ܫ. ܐܝ̣ܨܦ ܕܝܢ ܘܩܢ̣ܐ ܠܟܬܒܐ ܗܢܐ ܪܘܚܢܝܐ ܐܪܟܝܕܝܐܩܘܢ ܐܒܪܗܡ. ܕܡܬܟܲܢܐ ܒܫܡܐ ܕܐܒܘܗܝ ܡܢܚܐ. ܒܪ ܬܐܕܪܘܣ. ܐܠܗܐ ܝܗ̇ܒ ܠܗ ܚܝ̈ܐ ܐܪ̈ܝܟܐ ܘܫܢܝ̈ܐ ܣ̈ܓܝܐܬܐ. ܘ܏ܫ.

Considerable pains have been bestowed upon the ornamentation of this volume; see foll. 1 *b*—4 *a*, 13 b, 23 b, 33 b, etc., 248 *a*, and 316 b. On this last page there is a note, written by the above mentioned Theodore, in which he says that all these ornaments were the work of the priest Kamar from the village of Dair Balī. ܨܐܪ ܨܘܪ̈ܬܐ ܗܠܝܢ ܘܨܠܝ̈ܒܐ ܘܟܠܡܕܡ ܕܐܝ̣ܬ ܒܗ . . . ܨܘܪ̈ܬܐ ܟܠܗܝܢ ܘܥ. . ܡܐ ܕܝܠܗ ܐܒܘܢ ܟܘܪܝܐ ܩܡܪ ܡܢ ܩܪܝܬܐ ܡܒܪܟܬܐ ܕܝܪ ܒܠܝ ܡܥܡܪ ܠܗ̇ ܡܫܝܚܐ. ܘ܏ܫ. ܘܐܢܐ ܚ̇ܛܝܐ ܬܐܕܪܘܣ ܟ̇ܬܒܬ ܘܐ̇ܠܝܬ ܒܗ ܣ̇ܓܝ ܐܠܗܐ ܝ̇ܕܥ ܟܣ̈ܝܬܐ ܘܓ̈ܠܝܬܐ.

On fol. 318 *a*, there is a note in Arabic and Karshūnī, dated A.D. 1699.

% (sic) %

ܦܝ ܣܢܗ̈ ܐܠܦ ܘܣܬ ܡܐܝܗ ܘܬܣܥܗ ܘܬܣܥܝܢ ܡܣܝܚܝܗ ܐܪܬܣܡ ܐܠܟܘܪܝ ܣܠܡܝܐܢ (sic) ܥܠܝ ܣܐܩܗ̈ ܐܠܡܣܟ ܡܢ ܝܕ ܣܝܕܢܐ ܐܠܡܛܪܐܢ ܒܛܪܣ ܐܠܡܟܪܡ ܐܠܠܗ ܝܪܚܡܢܐ ܦܝ ܒܪܟܗ̈ ܨܠܘܬܗ ܐܡܝܢ.

On fol. 1 *a* there are notes in Syriac, Arabic, and Karshūnī, but all more or less stained and effaced.

[Add. 17,983.]

**LXXXVII.**

Vellum, about 10 1/4 in. by 9 1/8, consisting of 131 leaves, several of which are much stained and soiled, especially foll. 1—3, 38, 39, 53, and 54 The number of quires is now 14, of which the 6th, 7th and 14th are imperfect. How the first six quires were signed does not appear; the last eight are signed with arithmetical figures (e.g. fol. 55 *a*, %; fol. 64a, %; fol. 74a, %; fol. 84a, %, etc.). Leaves are wanting after foll. 54 and 61. Each page is divided into two columns, of from 22 to 27 lines. This volume is made up of two parts, foll. 1—54 and foll. 55—131, both written in a fine, regular Estrangela of the vith or viith cent. It contains—

The first three Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 b.

S. Mark, fol. 55 *a*, beginning with ch. iv. 37. One leaf, containing ch. viii. 8—30, is also missing.

S. Luke, fol. 79 *a*, ending with ch. xxiii. 55.

In the first part of the manuscript, foll. 1—54, the Ammonian sections and Eusebian canons are rubricated in the text, and there is a harmony of the four Gospels at the foot of each page. A few of the canons have also been marked by a Greek hand.

Of the lessons, some are noted with red ink in the text throughout the volume, whilst many more have been marked by different hands on the margins.

On fol. 1 *a* there are two notes, one of which is so much effaced that only a word here and there is legible, amongst others ܕܛܘܒܢܐ ܓܝܘܪܓܝܣ, "of S. George," in the third line. The other note, which is also partially erased, contains one of the usual anathemas: ܟܠ ܕܝܢ ܕܫ̇ܩܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܐܘܢܓܠܝܘܢ ܘܕܐܘ̈ܢܓܠܝܣܛܐ ܕܢܩܪܐ ܒܗ. . . ܠܝܬ ܫܘܠܛܢܐ ܡܢ ܐܠܗܐ. ... ܐܠܐ ܐܢ ܐܫܬܐ ܝܪ̈ܚܝܢ. ܘܟܠ ܡ̇ܢ ܕܠܐ ܡܗܦܟ ܠܗ ܬܚܝܬ ܦܣܩܐ ܐܝܬܗܘܝ. ܟܠ ܡ̇ܢ ܕܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ ܬܚܝܬ ܦܣܩܐ ܐܝܬܘܗܝ.

[Add. 14,454.]

**LXXXVIII.**

Vellum, about 12 in. by 9 1/2, consisting of 61 leaves, some of which are slightly stained and torn, especially foll. 37 and 61. The quires are signed with letters (ܚ, fol. 38 *a*; ܛ, fol. 48 a), but their number is uncertain, owing to the defective state of the volume. Leaves are wanting at the beginning and end, as well as after foll. 37, 49, and 51. Each page is divided into two columns, of from 27 to 33 lines. This volume is written in a fine, regular Estrangela of the viiith cent., with the exception of foll. 9—18, which maybe of the xth cent. Numerous Syriac vowels and diacritical marks have been added by a still later hand. It contains—

The first three Gospels according to the Peshitta version; viz.

S. Matthew, fol. 1 *a*, commencing with ch. xxiii. v. 28. @[ A considerable part of the missing portion, viz. ch. ix. 7—xxiii. 28, has been long bound up with Add. 14,452. See no. LXXIV.]@

S. Mark. Fol. 10 *b*.

S. Luke. Fol. 34 b*.* The missing portions are : ch. ii. 37—iii. 12, ix. 44—x. 8, xi. 13— 37, and xviii. 20 to the end.

The Ammonian sections and Eusebian canons are marked in the text with red ink, and there is a harmony at the foot of each page (except foll. 9—18). Lessons are rubricated in the text throughout the volume.

[Add. 14,451.@[A considerable part of the missing portion, viz. ch. ix. 7—xxiii. 28, has been long bound up with Add. 14,452. See no. LXXIV.]@]

**LXXXIX.**

A volume consisting of 149 leaves. In its present state, it is made up of parts of three manuscripts, the defects of which have been supplied by the insertion of a few leaves.

I. Foll. 1—87. Vellum, about 11 1/8 in. by 8. The quires, which are nine in number, were originally signed with arithmetical figures (e. g. fol. 28, ; fol. 58, ; fol. 78, ), but afterwards with letters. A leaf is wanting at the beginning, and another after fol. 7. Each page is divided into two columns, of from 23 to 28 lines. The writing is a good, regular Estrangela, of the vith or viith cent., without vowels. The contents are—

The Gospels of S. Matthew and S. John, according to the Peshitta version; viz.

S. Matthew, fol. 1 *a*, beginning with ch. i. 13. The only other portion missing is ch. vi. 19—vii. 5.

S. John. Fol. 49 *b*. Title merely ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ , the words ܟܪܘܙܘܬܐ ܕܝܘܚܢܢ being a later addition on the margin. It ends with ch. xxi. 12.

The lessons are indicated in the usual way, the rubrics being sometimes placed in the text, at other times at the top of the page. Many have been marked on the margin by later hands. The Gospel of S. Matthew is divided on the margin into 22 sections; that of S. John into 16.

II. Foll. 88 and 94. Two vellum leaves, about 10 5/8. by 7 3/4, from the same manuscript as Add. 12,137, foll. 212, 213 (see no. LXXV.); of the viiith cent. Each page is divided into two columns, of from 24 to 26 lines. The contents are—

The Gospel of S. Luke, ch. i. 1—19 and ch. iv. 22—40.

Regarding foll. 89—93 see below, no. IV.

III. Foll. 95 — 144 and foll. 146—148. Five vellum quires and three leaves, about 11 in. by 8, apparently belonging to the same manuscript as Add. 12,137, foll. 187—207 (see no. LXXV.). A leaf is wanting after fol. 110. Each page is divided into two columns, of from 22 to 26 lines. The character is a good, regular Estrangela, of the vith cent. The contents are—

The Gospel of S. Luke, ch. iv. 40—xxiii. 34, and ch. xxiii. 51—xxiv. 53, as far as the words ܟܕ. ܒܗܝܟܠܐ̣. The leaf which is missing after fol. 110, contained ch. ix. 58—x. 13.

Some lessons have been marked on the margin by later hands.

Regarding fol. 145 see no. IV.

IV. Foll. 89—93 and 145. Six vellum leaves, about 10 3/4 in. by 7 7/8. The writing is an inelegant Estrangela of the xith cent. They contain—

The Gospel of S. Luke, ch. i. 19—iv. 22, and ch. xxiii. 34—51.

The lessons are noted in the text, and several have been marked by a later hand on the margin.

Fol. 149 is a fragment of an old Arabic document on vellum, apparently of the ivth cent, of the Hijra, which formed part of the ancient binding of the volume. Of the contents nothing can be deciphered but a few proper names, such as %, %, %, and %.

[Add. 12,141.]

**XC.**

Vellum, about 8 in. by 4 7/8, consisting of 66 leaves, the first three of which are slightly stained. The quires were 8 in number, but the first is now lost. They seem to have been originally signed with arithmetical figures (though the ciphers on foll. 1 *a* and 12 *a* are more recent), but the present signatures are letters. There are from 27 to 31 lines in each page. This manuscript is written in a beautiful, Edessene Estrangela, apparently of the vth cent.; with the exception of fol. 12, which was probably added by the same person who retouched foll. 1—3. It contains—

The first two Gospels, according to the Peshitta version; viz.

S. Matthew, fol. 1, beginning with ch. vi. 20.

S. Mark. Fol. 39 *a*.

Many lessons have been noted on the margins by later hands.

Fol. 12 is palimpsest, perhaps of the xth cent., the more ancient text being that of Jeremiah, ch. xli. 4—10, according to the Peshitta version, from a manuscript of the vith cent.

[Add. 14,459, foll. 1—66.]

**XCI.**

Vellum, about 11 3/8 in. by 9, consisting of 68 leaves, some of which are slightly stained and soiled. The quires, 7 in number, seem to have been originally signed with letters. Each page is divided into two columns, of from 22 to 27 lines. This manuscript is written in a good, regular Estrangela of the vth or the beginning of the vith cent.; with the exception of foll. 1, 8, 23, 24, 63, and 64, which are perhaps three centuries later. Numerous diacritical points and marks of punctuation have been subsequently added throughout. It contains—

The first two Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 b.

S. Mark, fol. 53 a, ending with ch. ix. 10.

The lessons and the larger sections have been noted on the margins by later hands.

On fol. 1 a there is a note, stating that the book belonged to the convent of S. Mary Deipara: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܡܕܒܪܐ ܕܣܩܝܛܐ. ܟܠ ܕܡܦܩ ܠܟܬܒܐ ܗܢܐ ܡܢ ܕܝܪܐ ܗܕܐ ܐܘ ܟܐܡ ܥܠܘܗܝ ܘ܏ܫ.

[Add. 17,117.]

**XCII.**

Vellum, about 8 7/8 in. by 5 1/2, consisting of 106 leaves, some of which arc slightly stained and torn, especially foll. 1, 8, 73—75, 105, and 106. The quires, 12 in number, are signed with letters. A leaf is wanting at the beginning. Each page has from 21 to 27 lines. This manuscript is written by two hands (foll. 1—68 *a*, and fol. 68 b—106), in a fine, regular Estrangela of the vith cent., with the exception of fol. 8, which is a comparatively modern paper leaf. It contains—

The first two Gospels, according to the Peshitta version; viz.

S. Matthew, fol. 1 *a*, commencing with ch. i. 11. Subscription, fol. 68 *a*: ܫܠܡ. ܠܡܟܬܒ. ܐܘܢܓܠܝܘܢ̇ ܩܕܝܫܐ. ܟܪܘܙܘܬܐ.. ܕܡܬܝ .. ܫܠܝܚܐ. ܕܡܠܠ .. ܝܘܢܐܝܬ .. ܒܪܗܘܡܐ (sic).

At the foot of the page, after the doxology, stand the words ܢܘܢܐ ܟܬ݁[ܒܬ] , “I Nonnus, have written," separated by an ornament.

S. Mark. Fol. 68 b*.* The last page has been entirely rewritten by a modern hand, which has also retouched several other pages. The old text is complete, with subscription; the later one reaches only as far as the words ܕܡܠܠ ܥܡܗܘܢ in ch. xvi. 19.

Of the lessons some are rubricated in the text, but only in the Gospel of S. Mark; others have been noted on the margins, throughout the volume, by a later hand.

[Add. 14,462.]

**XCIII.**

Vellum, about 8 ¾ in. by 5 1/2, consisting of 148 leaves, a few of which are much stained and torn, especially foll. 41, 42, 76, 147 and 148. The quires are 16 in number, the first and second being imperfect. They are now signed with letters, and the folios have been numbered with Coptic arithmetical figures, up to (i.e. 148, fol. 146 *a*). A leaf is wanting at the beginning, and another after fol. 7. There are from 18 to 26 lines in each page. This manuscript is written in a neat, regular Estrangela of the vith cent., with the exception of fol. 7, which is of the ixth or xth, and foll. 147 and 148, which are paper leaves of the xiiith cent. It contains—

The first two Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—8 and iv. 24—v. 15.

S. Mark. Fol. 92 *b*.

The lessons are rubricated in the text, and many more are indicated by later hands on the margins. The larger sections have also been noted on the margins in the Gospel of S. Matthew, but not, as it would seem, in that of S. Mark.

[Add. 17,116.]

**XCIV.**

Vellum, about 9 in. by 5 3/4, consisting of 107 leaves, some of which are slightly stained and torn, especially foll. 8 and 9. The quires, signed with letters, are 11 in number. A leaf is wanting after fol. 9. Each page has from 24 to 26 lines. This manuscript is written in a small, regular Estrangela of the vith cent., with the exception of foll. 58—67, which are in a more current hand of the ixth or xth cent. It contains—

The first two Gospels, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *b*. The only portion missing is ch. vi. 3—20.

S. Mark. Fol. 65 *b*.

The lessons are rubricated in the text, one or two being marked on the margins by a later hand, e.g. fol. 104 *b*.

On fol. 107 *b*, between the subscription of the Gospel of S. Mark and the doxology, there was a rubric of two lines, which has been carefully erased.

Of the writing on fol. 1 *a* but little is now distinctly legible, which is to be regretted, as it seems to be a nearly contemporary notice of the taking of Damascus by the Arabs, A.D. 634-5. The two most important passages read as follows.

Line 8—12.

. . . ܘܒܟܢܘܢ ܚܪܝ ܫܩܠ ܡܠܬܐ ܠܚܝ̈ܝܗܘܢ

. . . ܘܩ̈ܘܪܝܣ ܣ̈ܓܝܬܐ ܐܚܪܒ ܒܩܛܠܐ ܡܢ

. . . ܘܥܡܐ ܣܓܝܐܐ ܐܬܩܛܠ ܘܫܒܝܬܐ

. . . ܡܢ ܓܠܝܢܐ ܥܕܡܐ ܠܒܝܬ . . .

. . . ܘܗܢܘܢ ܛܝ̈ܝܐ ܫܪܘ ܒܓܒ[ܝܬܐ]. . .

Line 17—24.

. . . ܘܒܥܣܪܐ

. . . ܥܪܩ ܪ̈ܘܡܝܐ ܡܢ ܓܒ ܕܡܣܩܘܣ

. . . ܣܓܝܐܐ ܐܝܟ ܐܠܦܐ ܥܣܪܐ. ܟܠܗ ܦ . .

(between the lines) ܪ̈ܘܡܝܐ

. . ܬܐ ܐܬܘ. ܒܥܣܪܝܢ ܒܐܒ ܒܫܢܬ ܬܫ. .

. . . ܢ ܘܫܒܥ ܐܬܟܢܫ ܒܓܒܝܬܐ. . .

ܕܪ̈ܘܡܝܐ ܘܥܡܐ ܣܓܝܐܐ ܐܬܩ[ܛܠ]. .

. . . ܒܫܢܬ ܬܫܥܡܐ ܘܐ . . .

q[K]q

The place called here ܓܒܝܬܐ is known to the Arab historians as % (see Abulfedae Annales Muslemici, ed. Reiske and Adler, t. i. p. 223). The date in lines 20—21 should probably be read ܒܫܢܬ ܬܫܥܡܐܐ ܘܐܪܒܥܝܢ " in the year 947," which, deducting 312, gives A.D. 635.

[Add. 14,461, foll 1—107.]

**XCV.**

Eight paper leaves, about 10 5/8 in. by 7 5/8, all more or less torn (Add 17,224, foll. 58— 65). Each page is divided into two columns, of from 17 to 26 lines. The writing is good and regular, of the xiiith cent. They contain—

Fragments of the first two Gospels in Syriac, according to the Peshitta version, with an Arabic translation, in parallel columns; viz.

S. Matthew: ch. v. 10—19, ch. vi. 13—24. Foll. 58 and 59.

S. Mark: ch. xii. 14 and 20, xii. 39—xiv. 13, and xiv. 28—40. Foll. 60—65.

Lessons are marked on the margins by different hands.

[Add. 17,224, foll. 58—65.]

**XCVI.**

Vellum, about 9 7/8 in. by 8, consisting of 88 leaves, of which foll. 1, 21, and 86—88 are slightly stained and torn. The quires, nine in number, are now signed with letters. Each page is divided into two columns, of from 24 to 28 lines. The writing is a fine, large Estrangela, of the vith cent., with the exception of foll. 87 and 88, which are in a hand of the ixth or xth cent. Greek vowels have been occasionally added, e.g. on foll. 2 *b* and 3 *a*. This volume contains—

The Gospels of S. Matthew and S. John, according to the Peshitta version; viz.

S. Matthew. Fol. 1 *b*.

S. John. Fol. 48 *b*.

To these are appended—

1. The Epistle of S. Paul to the Hebrews, ch. i. 13—ii. 13. Title: ܦܘܠܘܣ ܫܠܝܚܐ ܐܓܪܬܐ ܕܠܘܬ ܥܒܪ̈ܝܐ܀ ܩܪܝܢܐ ܒܕܘܟܪܢܐ ܕܡܝܟܝܐܝܠ. Fol. 87 *a*.

2. The Epistle of S. Jude, vv. 1—13. Title ܩܬܠܝܩܘܢ ܐܓܪܬܐ ܕܝܗܘܕܐ. ܫܠܝܚܐ. ܩܪܝܢܐ ܕܡܝܟܝܐܝܠ ܡܠܐܟܐ. Fol. 87 *b*.

3. The Acts of the Apostles, ch. vii. 30— 39. Title ܦܪܟܣܝܣ ܕܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ. ܩܪܝܢܐ ܕܡܝܟܝܐܝܠ ܡܠܐܟܐ. 88 *b*.

The lessons are rubricated in the text of the Gospels, and a few have been noted on the margins by later hands.

The writing on fol. 1 *a* has been almost wholly effaced.

[Add. 17,115.]

**XCVII.**

Vellum, about 10 in. by 6 3/4, consisting of 15 leaves, several of which are more or less stained and torn, especially foll. 1, 14 and 15. The quires were signed with letters (fol. 9, ܝܙ). Each page is divided into two columns, of from 26 to 37 lines. The one column is written in a good, clear, Nestorian character, of the first half of the xth cent., with occasional vowel-points and signs of punctuation; the other in a fine Arabic hand of the same date, with but few diacritical points. It contains—

Fragments of the Gospels of S. Matthew and S. John, according to the Peshitta version, with an Arabic translation, written in parallel columns; viz.

S. Matthew, ch. vii. 22—xi. 1, xi. 22— xii. 10, and xvi. 21—xvii. 13. Foll. 1—8.

S. John, ch. viii. 59—x. 18, xvi. 13—xviii. 3, and xix. 27—xx. 25. Foll. 9—15

The larger sections are marked both in the Syriac and Arabic texts (see in particular foll. 5 *a* and 10 *a*).

The manuscript of which these leaves once formed part, is now deposited in the University Library of Leipzig, having been brought from the convent of S. Mary Deipara, along with other fragments, by Dr. Tischendorf. @[See his “Anecdota Sacra et Profana” (Leipzg, 1861), p. 65]@ It has been carefully described and examined by Dr. Gildemeister in his treatise "de Evangeliis in Arabicum e Simplici Syriaca translatis Commentatio Academica," Bonn, 1865.

[Add. 14,467.]

**XCVIII.**

Fifteen paper leaves, about 9 7/8 in. by 8, most of which are more or less torn (Add. 17,224, foll. 43—57). Each page is divided into two columns, of from 14 to 18 lines. The writing is a large, bold Estrangela. They are dated A. Gr. 1484, A.D. 1173, and contain—

Fragments of the Gospels, according to the Peshitta version; viz.

S. Matthew, ch. i. 7—vi. 25. Foll. 43—54.

S. John, ch. xx. 25—xxi. 25. Foll. 55—57.

At the end there is a note, giving the date and the name of the scribe, David:

ܫܠ̣ܡ ܝܘܚܢܢ ܫܠܝ̣ܚܐ. ܒܪܟܡܪܝ. ܝ̣ܨܦ ܘܚܲܕܬ ܐܘܼܢܓܠܝܘܢ̇ ܗܢܐ. ܕܘܝܕ ܏ܕܒܫܡ ܕܝܪܝܐ ܫܢܬ ܏ܐ ܐܠܦ ܏ܘܬ ܘ܏ܦܕ ܕܝܘܢ̈ܝܐ.

The words ܫܠ̣ܡ ܝܘܚܢ ܫܠܝ̣ܚܐ are written in blue, bordered with red, and the word

ܫܠ̣ܡ is gilded.

[Add. 17,224, foll. 43—57.]

**XCIX.**

Three vellum leaves, about 11 1/2 in. by 8 3/8, much stained and torn, written in double columns of from 21 to 23 lines (Add. 14,669, foll. 34—36). The writing is a large, elegant Estrangela of the vith cent. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Peshitta version; viz.

S. Mark, ch. xiv. 71, 72, xv. 3—5, 8—11, 15, 16, fol. 34; xv. 17—40, fol. 35; xvi. 11 to the end, fol. 36 *a*.

S. Luke, ch. i. 1—8. Fol. 36 *b*.

[Add. 14,669, foll. 34—36.]

**C**.

Seven vellum leaves, about 6 ½ in. by 4 3/4, some of which are slightly stained (Add. 14,466, foll. 11 — 17). The signatures of the quires were letters (ܛ fol. 11). There are from 21 to 23 lines in each page. The writing is neat and regular, of the xth or xith cent., with occasional Syriac and Greek vowel-points. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Peshitta version; viz.

S. Mark, ch. vi. 18—33, fol. 11; ch. ix. 31 —x. 19, foll. 12, 13.

S. Luke, ch. i. 61—ii. 22, foll. 14,15; ch. iv. 2—38, foll. 16, 17.

The lessons are rubricated on the margins by the hand of the scribe.

[Add. 14,466, foll. 11—17.]

**CI.**

Vellum, about 8 in. by 5, consisting of 103 leaves, the last 8 of which are much stained and soiled (Add. 14,459, foll. 67— 169). The quires, 11 in number, seem to have been originally signed with arithmetical figures (though the ciphers on fol. 67 *a* are more recent), but the present signatures are letters (from ܛ to ܝܛ). There are from 25 to 27 lines in each page. The writing is a small, elegant Estrangela of the vith cent, (between A.D. 530 and 540). Fol. 74 is a palimpsest leaf, probably added by the same person who retouched foll. 162 and 163. This manuscript contains—

q[K2]q

The last two Gospels according to the Peshitta version; viz.

S. Luke. Fol. 67 *b*.

S. John. Fol. 126 *b.*

Many lessons have been noted on the margins by later hands, sometimes in barbarous Greek (e. g. foll. 94 *a*, 105 *b*, 107 *b*, 110 *b*).

On fol. 169 *a* stands the colophon ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܐܘܢܓܠܣ̈ܛܐ ܬܪ̈ܝܢ ܠܘܩܐ. ܝܘܚܢܢ.

On fol. 169 *b* we have the ordinary doxology; and under it, at some distance below the coloured ornament, there is a note, much injured and effaced, containing the date: ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܒܝܪܚ . . . ܐܡܢܡܐܐ ܘܐܪ̈ܒܥܝܢ . . .

“This book was finished in the month of . . . , (in the year) 84 . . (of the Greeks)," i. e. A.D. 53 . . . From the remaining lines of the note it can be gathered that this manuscript was written at some person's expense, as a present to a church or monastery. Of the later writing, with which the greater part of this page is covered, but little is distinctly legible. The name of a village called Kěphar-Těkīrīn ܩܪܝܬܐ ܪܚܡܬ ܠܡܫܝܚܐ ܟܦܪ ܬܟܝܪܝܢ occurs several times.

On fol. 67 *a* there is an ornamental Cross, containing the words ܚܘܪ ܠܘܬܗ ܘܣܒܪ ܒܗ ܨܠܝܒܐ ܚܝܐ in a comparatively modern hand.

Fol. 74 is a palimpsest leaf of the ixth or xth cent., the more ancient text being that of S. Matthew, ch. iii. 6—9, 11—13, ch. iii. 16 —iv. 1, iv. 4—6, according to the Peshitta version, from a manuscript in double columns of the vith cent. The running title ܕܡܬܝ is visible on what is now the outer margin of the verso.

[Add. 14,459, foll. 67—169.]

**CII.**

Vellum, about 9 in. by 5 ¾ , consisting of 105 leaves (Add. 14,461, foll. 108 — 212), some of which are much stained and torn, especially foll. 128, 196, 207, and 210 — 212. The quires, signed with letters (from ܝܒ onwards), are 11 in number. Leaves are wanting at the end, and also after foll. 206 and 211. There are from 24 to 27 lines in each page. This manuscript is written in a good, regular hand of the ixth or xth cent., but has been unskillfully retouched in many places. It contains—

The last two Gospels, according to the Peshitta version; viz.

S. Luke. Fol. 108 *a*. At the end, fol. 168 *b*, the following words are written over an erasure, alluding to the unskillful retouching of many of the pages. @[The culprit was an Arab, as some of his corrections have the word appended; e.g. foll.163 , 199 *b*.]@ ܐܝܟܢ ܙܕܩ ܠܡ̇ܢ ܕܠܐ ܡܦ̣ܣ ܒܟܬܝܒܬܐ̣. ܕܢܡܪܚ ܘܢܣܪܘܚ ܠܐܘܢܓܠܝܘܢ ܗܢܐ. ܚܠܦ ܕܢܢܗܪܗ ܣ̇ܪܚܗ.

S. John. Fol. 169 *a*. Missing portions : ch. xvi. 16—xvii. 4, xvii. 11—13; xix. 19— xxi. 8, and xxi. 18 to the end.

The lessons are rubricated in the text.

[Add. 14,461, foll. 108—212.]

**CIII.**

Five vellum leaves, about 11 1/4 in. by 8 1/2, all more or less stained and torn (Add. 14,669, foll. 29—33). They are written in double columns of 26 or 27 lines, in a large, regular Estrangela of the vith or viith cent., and contain—

The Gospel of S. Matthew, according to the Peshitta version; ch. xxiv. 51—xxvi. 22, foll. 29—31; and ch. xxvi. 42—xxvii. 8, foll. 32, 33.

Some lessons are rubricated in the text, e. g. foll. 31 *a* and 33 *b*, whilst others are marked by later hands on the margins, e. g. foll. 29 *a*, 31 *a*.

[Add. 14,669, foll. 29—33.]

**CIV**.

Two vellum leaves, about 9 7/8 in. by 7 1/2, both much soiled. They are written in double columns of from 25 to 27 lines, in a good, regular Estrangela of the viith cent., and contain—

The Gospel of S. Matthew, ch. i. 12—ii. 6, and ch. iv. 4—24, according to the Peshitta version.

[Add. 14,669, foll. 27 and 28.]

**CV.**

A vellum leaf, about 8 3/4 in. by 5 3/4, much stained and torn, written in a Nestorian hand of the xth cent., with occasional Syriac vowels, and containing—

The Gospel of S. Matthew, ch. i. 1—16, according to the Peshitta version.

Of the ancient Arabic writing on the recto scarcely anything is legible.

[Add. 14,666, fol. 48.]

**CVI.**

Vellum, about 7 1/8 in. by 4 1/2, consisting of ten leaves. The number of lines in each page varies from 19 to 21. The writing is good and regular, of the xiith cent., with a very few Greek vowels on foll. 4 *b* and 5 *a*. This manuscript contains—

The Gospel of S. Matthew, ch. i. 1 —vi. 20, according to the Peshitta version, ending with the words ܐܠܐ ܣܝ̣ܡܘ ܠܟܘܢ The lessons are rubricated in the text.

On fol. 1 *a* there is a coloured figure of the Cross, with the words ܝܫܘܥ ܡܫܝܚܐ

[Add. 14,466, foll. 1—10.]

**CVII.**

A vellum leaf, about 8 3/4 in. by 5 3/4, slightly torn. It contains—

The Gospel of S. Matthew, ch. i. 1—11, according to the Peshitta version, written in a current hand of the xiith cent.

[Add. 14,666, fol. 47.]

**CVIII.**

A vellum leaf, l0 ¾ in. by 8 ¼ , slightly torn. It is written in double columns, in an inelegant Estrangela of about the xiith cent., and contains—

The Gospel of S. Matthew, ch. i. 1—13, according to the Peshitta version.

This leaf appears to be palimpsest, but the more ancient writing has been wholly effaced. The recto has, when in a damp state, taken an impression from a leaf of a much older manuscript.

[Add. 14,669, fol. 26.]

**CIX.**

Six paper leaves, about 11 ¾ in. by 10, the first two of which are much torn. Each page is divided into two columns, of from 20 to 23 lines. The writing is good and regular, of the xiiith cent. They contain—

The Gospel of S. Matthew, according to the Peshitta version, ch. x. 16—xii. 11, and ch. xii. 14—xiv. 3.

At the foot of fol. 42 *b* there is written in red ink:

ܨܒ̇ܐ ܐܢ̣ܐ ܡܢ ܐܚܐ ܪܚ̇ܡ̣ ܠܡܫܝܚܐ ܕܦܓ݁ܥ ܡ̇ܢ ܒܩ̈ܠܦܐ ܗܠܝܢ܆ ܕܢܨ̇ܠܐ ܥܠ ܕܘܝܐ ܘܡܠܸܐ ܡܘ̈ܡܐ. . . ܐܦ ܠܐ ܫ̇ܘܐ ܐܢܐ. ܐܦ. . .

[Add. 17,224, foll. 37—42.]

**CX.**

Vellum, about 7 1/4 in. by 4 5/8, consisting of 64 leaves, many of which are stained by water, and a few slightly torn, especially foll. 1, 55, and 64. The quires, eight in number, are signed with letters. Each page has from 19 to 21 lines. This volume is written in a neat, regular Estrangela of the vith cent,., certainly previous to the year 894, A.D. 583, and contains—

The Gospel of S. Mark, according to the Peshitta version. Subscription, fol. 63 *a*: ܫܠܡܬܐ ܟܪܘܙܘܬܐ ܕܡܪܩܘܣ ܕܡܠܠ ܪܗܘܡܐܝܬ ܒܪܗܘܡܐ, which is followed by the usual doxology.

Some of the lessons have been marked by the scribe, others by later hands.

On fol. 63 *a*, between the last line of the text and the subscription, the scribe Constantine has recorded his name: ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܩܘܣܛܢܛܝܢܐ ܟܬܘܒܐ.

On fol. 63 *b* there is an ancient note, written by a priest named Sābā, stating that, this and some, other volumes were collated in the convent of Mār Zacchæus.

ܐܬܦܚܡ ܟ̈ܬܒܐ ܗ̈ܠܝܢ ܒܕܝܪܐ ܕܡܪܝ ܙܟܝ ܟܠ ܡ̇ܢ ܕܩܪܐ ܢܨܠܐ ܡܛܠ ܡܪܢ ܥܠ ܟܠ ܡܢ ܕܠܐܝ ܒܦܘܚܡܐ ܕܟ̈ܬܒܐ ܗ̈ܠܝܢ ܐܢܐ ܣܒܐ ܩܫܝܫܐ ܟܬܒܝܬ (sic) ܨܠܘ ܥܠܝ܀܀܀

Just below this there stands a note of more recent date, which informs us that the book belonged at one time to a deacon named Sa'īd bar Cyrus of Nisibis.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܡܪܩܣ ܣܥܝܕ (ܕܣܥܝܕ (read ܒܪ ܩܘܪܝܣ ܡܫܡܫܢܐ ܟܠ ܡܢ ܕܫܩܠ ܠܗ ܠܟܬܒܐ ܗܢܐ: ܐܝܟ ܕܢܩܪܐ ܒܗ: ܐܘ ܕܢܟܬܘܒ ܡܢܗ: ܏ܘܫ.

On fol. 64 *a* we find a contemporary record of the death of Isaac, abbat of the convent called ܕܝܪܐ ܕܐܘܪ̈ܛܝܐ or the Convent of the Iberians, @[See Assemani, Bibl. Orient., t. i. p. 274, note.]@ dated 1st Ilūl, A.G. 894, A.D.583:

ܒܫܢܬ ܬܡ̈ܢܡܐܐ ܘܬܫ̈ܥܝܢ ܘܐܪ̈ܒܥ. ܐܝܟ ܡܢܝܢܐ ܕܝ̈ܘܢܝܐ. ܒܐܝܪܚ ܐܠܘܠ (sic.) ܒܪܝܫܗ. ܢܦ̣ܩ ܡܢ ܥܠܡܐ ܗܢܐ ܕܥ̈ܩܬܐ̣ ܠܥܠܡܐ ܕܚܕ̈ܘܬܐ̣ ܫ̇ܘܐ ܠܕܘܟܪܢܐ ܛܒܐ ܡܪܝ ܐܝܣܚܩ ܪܝܫ ܕܝܪܐ ܕܕܝܪܐ ܩܕܝܫܬܐ ܕܐܘܪ̈ܛܝܐ. ܕܐܠܗܐ ܕܦܠܚ ܩܕܡܘܗܝ ܡܢ ܛܠܝܘܬܗ ܥܕܡܐ ܠܣܝܒܘܬܗ. ܗ̣ܘ ܢܫܘܝܘܗܝ ܒܪ̈ܚܡܘܗܝ ܠܗ̇ܝ ܒܪܬ ܩܠܐ ܕܐܡܪܐ̇. ܕܬܘ ܒܪ̈ܝܟܘܗܝ ܕܐܒܝ. ܐܝܪܬܘ ܡܠܟܘܬܐ ܏ܘܫ.

Under this there was a note, now almost obliterated, identical in purport with the second note on fol. 63 *b*. It begins:

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ [ܕܡܪܩܘܣ] ܕܣܝܥܝܕ (sic) ܒܨܝܪܐ ܕܒܫܡ ܡܫܡܫܢܐ ܕܡܢ ܢܨܝܒܝܢ ܡܕܝܢܬܐ. ܏ܘܫ.

On fol. 64 *b* there is a note, apparently of the ixth cent., written by a priest named Abraham, stating that he gave this volume to a congregation ܟܢܘܫܝܐ of monks, the name of which has been purposely effaced.

ܐܬܚܦܛ ܘܝܗ̣ܒ ܟܬܒܐ ܗܢܐ ܕܡܪܩܘܣ. . . ܐܒܪܗܡ ܩܫܝܫܐ. ܚܠܦ ܦܘܪܩܢܐ ܕܚ̈ܝܘܗܝ̣ ܘܕܘܟܪܢܐ ܕܐܒܗ̈ܘܗܝ ܘܕܟܠ ܥܢܝ̈ܕܘܗܝ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܩܕܝܫܐ: ܘܡܛܠ ܦܘܪܩܢܐ ܕܥܬܝܕ̣. ܝܨܦ ܘܣܡ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܠܩܪܝܢܐ ܘܠܗܓܝܢܐ ܕܐܚ̈ܐ̣. ܗ̣ܘ ܢܬܠ ܠܗ ܕܢܫܟܚ ܪ̈ܚܡܐ ܘܦܘܪܩܢܐ܇ ܡܐ ܕܡܬܓܠܐ ܡܫܝܚܐ ܐܠܗܢ ܒܫܘܒܚܗ.. ܥܡ ܟܠܗܘܢ ܩܕܝܫ̈ܐ. ܘܠܥܢܝ̈ܕܘܗܝ ܢܥܒܕ ܕܘܟܪܢܗܘܢ ܒܐܘܪܫܠܡ ܕܒܫܡܝܐ.. ܐܢ ܘܐܡܝܢ.. ܘܟܠ ܡ̇ܢ ܕܫܩ̇ܠ ܠܗ ܠܟܬܒܐ ܗܢܐ: ܐܝܟ ܕܢܩܪܐ ܒܗ: ܐܘ ܕܢܟܬܘܒ ܡܢܗ: ܐܘ ܒܚܕ ܡܢ ܦܘܪ̈ܣܝܢ: ܘܟܐܡ ܥܠܘܗܝ ܘܠܐ ܡܦܢܐ ܠܗ ܠܟܢܘܫܝܐ. . . ܬܚܝܬ ܡܠܬܐ ܕܚܝܠܬܐ ܕܐܠܗܐ ܐܝܬܘܗܝ܀

Above this there is written in a ruder and more modern hand:

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܠܒܬ (sic) ܝܠܕܬ ܐܠܗܐ ܕܣܘܪܪܝܝܐ (sic) ܢܣܒ (?)ܠܗ ܡܢ ܕܝܪܐ ܬܚܬ (sic) ܦܣܩ ܐܝܬܘ.

On the margin of fol. 60 *b* someone has written Ps. liv. 1 and Ps. xxvii. 9.

[Add. 14,464]

**CXI.**

A paper leaf, 10 in. by 6 ¾, slightly torn. It contains on the recto—-

The Gospel of S. Luke, ch. ix. 12—17, according to the Peshitta version, written in a current hand of about the xiiith cent.

On the lower margin there is a note, written by one Yeshūa’, the disciple of Joel (?), stating that the manuscript, of which this leaf formed part, belonged to a monk and priest named Rabban Běrīchā of Jerusalem.

ܗܢܐ ܟܘܪܣܐ. . . ܒܐ ܠܪܒܢ ܒܪܝܟܐ ܕܝܪܝܐ ܢܟܦܐ. ܏ܘܩܫܝ ܙܗܝܐ. ܕܡܬܝܕܥ ܐܘܪܫܠܡܝܐ. ܘܡܪܝܐ ܢܢܛܪܝܘܗܝ ܐܡܝܢ. ܘܡ̇ܢܛܪ ܠܢ ܡܪܝܐ ܒܨ̈ܠܘܬܗ ܐܡܝܢ. (ܟـ)ܬܒ̣ ܣܘܪ̈ܛܐ ܗܠܝܢ ܝܫܘܥ ܐܟܣܢܝܐ. ܕܡܬܝܕܥ ܬܪܒܝܬܐ ܕܝܝܐܝܠ (sic) ܐܠܗܐ ܚܘܢ̣ܝܗܝ.

Another note, on the outer margin of the same page, and in the same handwriting, refers to the assumption of the monastic, garb by the disciple, of one Thomas.

ܗ̈ܘܝ ܗܠܝܢ ܒܝܘܡ ܚܕܒܫܒܐ ܒ܏ܝܙ ܒܬܫܪܝܢ ܐܚܪܝ. ܘܒܗ̇ܘ ܝܘܡܐ ܠܒ̣ܫ ܬܠܡܝܕܗ ܕܬܐܘܡܐ ܐܣܟܝܡܐ ܕܕܝܪܝܘܬܐ. ܡܢ ܕܝܪܐ ܕܒܡܘܙܐܘܒܙ (?)

[Add. 17,224, fol. 66.]

**CXII.**

Vellum, about 8 3/4 in. by 5 1/4, consisting of 83 leaves, some of which are much stained and others slightly torn, especially foll. 63 and 83. The quires are at present signed with letters, from ܐ to ܛ, but what the original signatures were, can no longer be discerned. There are from 19 to 24 lines in each page. This volume is written in a good, regular Estrangela of the vith or viith cent., with the exception of foll. 1, 2, 63, and 66, which arc paper leaves of the xiith cent. It contains—

The Gospel of S. John, according to the Peshitta version. Subscription, fol. 82 *b*

ܫܠܡ ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܫܠܝܚܐ ܒܪ ܙܒܕܝ. ܕܐܬܦܫܩ ܡܢ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܝܛܝܢܦܘܠܝܣ. ܕܐܬܩܪܝ ܡܢ ܐܢܫܐ ܐܝܟ ܕܒܢܡܘܣܐ ܟܪܘܣܐܣܛܡܘܣ܀

There are 308 ܫܚ rubrics in the volume, referring, as it would seem from the above subscription, to the homilies of John Chrysostom on this Gospel. The following, taken from foll. 31 *b*, and 32 *a*, may serve as specimens (ܩܝܛ to ܩܟܓ).

ܘܐܢ ܕܐ̇ܢ ܐܢܐ ܕܝ (ch. viii. 16)ܢ ܕܝܢܝ ܟܐܢ ܗܘ. ܡܛܠ ܕܠܐ ܗܘܝܬ ܒܠܚܘܕܝ. ܐܠܐ ܐܢܐ ܘܐܒܝ ܕܫܕܪܢܝ. ܦܘܫܩܐ ܝܐܝܐ ܫܘܬܦܘܬܐ ܘܒܢܡܘܣܟܘܢ ܕܝܢ ܟܬܝܒ̣. ܕܣܗܕܘܬܐ ܕܬܪ̈ܝܢ ܓܒܪ̈ܝ̣ܢ ܫܪܝܪܐ ܗܝ. ܐܢܐ ܣ̇ܗܕ ܐܢܐ ܥܠ ܢܦܫܝ. ܘܐܒܝ ܕܫܕܪܢܝ̣ ܣܗܕ ܥܠܝ. ܦܘܫܩܐ ܡܕܡ ܕܥܬܝܕ ܐܢܬ ܕܬܥܒܕ ܥ̇ܒܕ ܐܡܪܝܢ ܠܗ ܐܝܟܘ ܐܒܘܟ. ܥܢܐ ܝܫܘܥ ܘܐܡ̣ܪ ܠܗܘܢ̇ ܘܠܐ ܠܝ ܝܕܥܝܢ ܐܢܬܘܢ̣ ܘܠܐ ܠܐܒܝ. ܐܠܘ ܠܝ ܝܕܥܝܢ ܗܘܝܬܘܢ ܐܦ ܠܒܝ ܝܕܥܝܢ ܗܘܝܬܘܢ̇ ܦܘܫܩܐ ܠܐ ܡܨܝܐ ܕܬܗܘܐ ܗܕܐ ܗܠܝܢ ܡ̈ܠܐ ܡܠܠ ܒܝܬ ܓܙܐ ܟܕ ܡܠܦ ܒܗܝܟܠܐ̣ ܘܠܐ ܐܢܫ ܐܚܕܗ. ܠܐ ܓܝܪ ܥܕܟܝܠ ܐܬܬ ܗܘܬ ܫܥܬܗ. ܦܘܫܩܐ ܠܘ ܙܒܢܐ ܗܘ ܕܬܫܪܐ. ܐ̇ܡܪ ܠܗܘܢ ܬܘܒ ܝܫܘܥ. ܐܢܐ ܐ̇ܙܠ ܐܢܐ ܘܬܡܘܬܘܢ ܒܚ̈ܛܗܝܟܘܢ̇ ܘܠܐܝܟܐ ܕܐܢܐ ܐ̇ܙܠ ܐܢܐ ܐܢܬܘܢ ܠܐ ܡܫܟܚܝܢ ܐܢܬܘܢ ܠܡܐܬܐ. ܦܘܫܩܐ ܠܐ ܡܫܬܟܚܐ ܗܕܐ. ܐܡܪܝܢ ܝܗ̈ܘܕܝܐ. ܠܡܐ ܟܪ ܢܦܫܗ ܩ̇ܛܠ. ܕܐ̇ܡܪ ܕܠܐܝܟܐ ܕܐܢܐ ܐ̇ܙܠ ܐܢܐ ܐܢܬܘܢ ܠܐ ܡܫܟܚܝܢ ܐܢܬܘܢ ܠܡܐܬܐ.

Instead of the ordinary doxology, we find on fol. 83 *a* the following:

ܬܫܒܘܚܬܐ ܠܐܠܗܐ ܒܫܡܝܐ. ܘܫܠܡܐ ܥܠ ܐܪܥܐ. ܘܣܒܪܐ ܛܒܐ ܠܒ̈ܢܝ ܐ̈ܢܫܐ ܐܡܝܢ܀

According to the notes on the same page, this manuscript was written by a person named George, and belonged to the convent of Silvanus, near Damascus, having been purchased for it by the abbat.

ܨܠܘ ܡܪܝ ܥܠ ܓܘܪܓܝܣ ܒܨܝܪܐ ܕܟܬ̣ܒ ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢ̣ܐ ܐܡܝܢ.

܀ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܣܝܠܘܢܐ̣. ܕܫܘܠܛܢܐ ܕܕܡܣܩܘܣ ܡܕܝܢܬܐ. ܐܠܐ ܟܠ ܕܫ̇ܩܠ ܠܗ ܒܚܕ ܡܢ ܙܢ̈ܝܢ: ܘܠܐ ܡ̇ܦܢܐ ܠܗ ܠܥܘܡܪܐ[ܐ ܕܐܡܝܪ:] ܥܠ ܡܠܬܐ ܕܚܝܠ̣ܬܐ ܘܙܝܥ̣ܬܐ ܕ[ܐܠܗܐ] ܥ̇ܒܪ܀

܀ܙܒ̣ܝܢ ܕܝܢ ܟܬܒܐ ܗܢܐ̣ . . . ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ ܕܥܘܡܪ[ܐ] . . . ܠܝܘܬܪܢܐ ܕܚ̈ܝܘܗܝ ܘܠ . . . ܕܥܢ̣ܕܘ ܒܗ . . . ܕܫܪ. . .

On fol. 83 *b* there is a coloured Cross, surrounded by a nimbus.

[Add. 17,119.]

**CXIII.**

A vellum leaf, about 9 7/8 in. by 7, much stained and torn, written in double, columns of 22 or 23 lines. The character is a large, regular Estrangela of the vith cent. It contains—

The Gospel of S. John, ch. ix. 2—21, according to the Peshitta version.

[Add. 14,669, fol. 37.]

**CXIV.**

Two vellum leaves, about 9 in. by 6 1/8, much soiled and torn, written in a good, regular, apparently Nestorian hand of the ixth cent., with from 32 to 34 lines in each page. They contain—

The Gospel of S. John, according to the Peshitta version, ch. viii. 31—ix. 14, and ch. xi. 16—xii. 3.

[Add. 14,668, foll. 30 and 31.]

**CXV.**

Two vellum leaves, about 7 1/8 in. by 4 7/8, much stained and torn. The writing is good and regular, of the xth or xith cent. They contain—

The Gospel of S. John, according to the Peshitta version, ch. xviii. 6—xix. 5.

[Add. 14,666, foll. 49 and 50.]

**CXVI.**

Four vellum leaves, about 5 in. by 4 1/8, all more or less stained and torn. There are 14 or 15 lines in each page. The handwriting is inelegant, of the xith or xiith cent. They contain—

The Gospel of S. John, according to the Peshitta version, viz. ch. iii. 2—28, iv. 50—52, and v. 1—3.

[Add. 14,524, foll.3-6.]

**CXVII.**

Paper, about 5 1/2 in. by 3 7/8, consisting of 88 leaves, many of which are much stained and some torn, especially foll. 1—4 and 86—88. The quires, signed with letters, were at least ten in number, but the first and the last two are imperfect, leaves being wanting at the beginning, and after foll. 86, 87, and 88. The number of lines in each page varies from 15 to 18. This little volume is written in a good, Nestorian hand of the xiiith cent., and contains—

1. The Gospel of S.John, according to the Peshitta version. Chap. i. 1—7 is wanting. Subscription, fol. 82 *a*; ܫܠܸܡ ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܗ̇ܘ ܕܪܚ̇ܡ ܗܘ̣ܐ ܡܪܢ ܕܡܠܸܠ ܝܘܢܐܝܬ ܒܐܦܣܘܣ ܡܕܝܢܬܐ.

2. The Epistle of S. Paul to the Romans, according to the Peshitta version, fol. 82 *a*: ܘܬܘܒ ܥܠ ܣܒܪܐ ܐܠܗܝܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܐܓܪ̈ܬܐ ܕܛܘܒܢܐ ܦܘܠܘܣ ܫܠܝܚܐ܀ ܐܓܪܬܐ ܕܠܘܬ ܪ̈ܗܘܡܝܐ ܡܪܢ ܚܝܠܝܢܝ ܒܪ̈ܚܡܝܟ܀

The missing portions arc: ch. ii. 13—vii. 6, vii. 15—viii. 11, and viii. 23 to the. end.

[Add. 17,225.]

**CXVIII.**

Vellum, about. 7 1/8 in. by 5 1/8, consisting of 25 leaves (Add. 14,466, foll. 18—42), several of which are much stained and torn, especially foll. 19,22,30,31,33,34,35,37, and 41. The quires are signed with letters (ܝܚ and ܟـ). Each page has from 20-25 lines. The writing seems to of the xith or xiith cent., with occasional Syriac vowel-points. The contents are—

1. Fragments of the Gospel of S. John, according to the Peshitta version, fol. 18 *a*; viz. ch. xvii.1—16, xviii. 6—22, xix. 11—24, xix. 38—xx.10, and xx. 25 to the end. Subscription, fol 24 *a*: ܫܠ̣ܡ ܠܡܟ̣ܬܒ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ: ܕܡܠܠ ܝܘܢܐܝܬ ܒܐܦܣܘܣ.

2. The Commandments of our Lord, extracted from the four gospels, 99 in number. Title, fol. 24 *b*: ܬܘܒ ܟ̇ܬܒܝܢܢ ܦܘ̈ܩܕܢܐ ܩܕ̈ܝܫܐ: ܕܡܪܢ ܕܒܐ̈ܘܢܓܠܝܐ ܣ̈ܓܝܕܐ ܘܩ̈ܕܝܫܐ:

3. Extracts from the Epistles of S. Paul, according to the Peshitta version, ending with 2nd Timothy, ch. iii. 5. They are very imperfect, as leaves as wanting after foll. 31, 35, 36, and 40. Title, fol. 30 *b*: ܬܘܒ ܒܥܘܕܪܢ ܡܪܢ ܟ̇ܬܒܝܢܢ ܡ̈ܠܐ ܡ̈ܓܒܝܬܐ ܡܢ ܦܘܠܘܣ ܩ̇ܪܝܐ ܘܫܠܝܚܐ Subscription, fol. 42 *b*: ܫܠ̣ܡ ܠܡܟ̣ܬܒ ܟܬܒܘܢܐ ܗܢܐ ܒܥܘܕܪܢ ܡܪܢ This was followed by a note, now erased, the first line of which contained a date, as is clear from the single legible word ܕܝܘ̈ܢܝܐ.

[Add. 14, 466, foll. 18—42.]

**CXIX.**

Vellum, about 11 7/8 in. by 9 1/2, consisting of 88 leaves, several of which are much stained and torn, especially foll. 1, 42, 52, and 53. The quires, of which the original number is uncertain, seem to have been signed with letters (see fol. 43 *a*, ܝـ) Leaves are wanting after foll. 38, 40, 51, 52, 53 and 72. Each page is divided into two columns, of from 22 to 26 lines. The writing is a fine, bold Estrangela, probably of the latter half of the vth cent. There are no vowels, and very few diacritical points of any sort, except the *ribūi*. The punctuation too is exceedingly simple, consisting of single red points, except at the end of paragraphs or sections, where we find % and the like. Fol. 12-15 and fol. 88 are later additions of the xiith and xiiith centuries; the last leaf is palimpsest. This volume contains—

The four Gospels, in an ancient recension, differing notably in many points from the ordinary Peshitta, They stand in the following order.

q[L]q

S. Matthew. Fol. 1 *b*. Title: ܐܘܢܓܠܝܘܢ ܕܡܦܪܫܐ ܡܬܝ @[ There is a hole in the vellum, caused by damp, which has destroyed the greater part of the ܐ in ܕܡܦܪܫܐ but it is certain that there is no room for a ܕ before ܡܬܝ. Whether there was a point after ܕܡܦܪܫܐ, as well as after ܐܘܢܓܠܝܘܢ We cannot now say (see the facsimile in Land's Anecdota Syriaca, tomn, i., tab. B.) On the probable meaning of the word ܡܦܪܫܐ , see Gildemeister in the Zeitschrift der Deutschen Morgenländischen Gesellschaft Bd xiii, p. 472; the same writer in his work entitled "De Evangeliis in Arabieum e Simpliei Syriaca translatis Commentatio Academiea" (Bonn, 1865), p. 10, note I ; Hermansen, in his "Disputatio do codice Evangeliorum Syriaco, a Curetono typis descripto" (Copenhagen 1858), p. 30; and the note to no. clxviii of this catalogue. Compare also Lehire, "Etude sur une ancienne version syriaque des Évangiles" (Paris, 1859); the Journal of Sacred Literature, 3rd series, vol. viii. (1859), pp. 140, 216, 407, 461, vol. x. (1860), pp. 154 and 377; Smith's Dictionary of the Bible, t. iii. pp. 1632—35, art. *Versions, Ancient (Syriac)*; and Do Lagarde, Abhandlungen, 1866, p. 91]@ The running title is either ܕܡܬܝ (e.g. fol. 4 *b*) or ܐܘܢܓܠܝܘܢ. ܕܡܬܝ (e.g. fol. 8*b*). From ch. xxiii. 25 to the end is missing; and from ch. viii. 23 to x. 31 is a comparatively modern addition, exhibiting the ordinary Peshitta version.

S. Mark. Fol. 39 *a*. of this Gospel only ch. xvi. 17—20 remains. Subscription ܫܠܡ. ܐܘܢܓܠܝܘܢ̇ ܕܡܪܩܘܣ

S. John. Fol. 39 *a.* Title ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ for which a later hand has substituted ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܟܪܘܙܘܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ. ܕܡܠܠ ܝܘܢܐܝܬ. ܒܐܦܣܘܣ The running title is ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ (e.g. fol. 42 *b*) or ܕܝܘܚܢܢ (e.g. fol. 45 *b*). The missing portions of the text are: ch. i. 42—iii. 5, vii. 38—xiv. 10, xiv. 12—15, 19—21, 23—26, and xiv. 29 to the end.

S. Luke. Fol. 53 *a*. Running title, ܕܠܘܩܐ (e.g. fol. 55 *b*) or ܐܘܢܓܠܝܘܢ. ܕܠܘܩܐ (e.g. fol. 62 *b*). The missing portions are ch. i. 1—ii.48, iii. 16—vii. 33, and xv. 22—xvii. 23. From ch. xxiv. 44 to the end is a modern addition,exhibiting the ordinary Peshitta version.

The text of this manuscript has been altered in many places on foll. 6 *b*—8 *a*, in order to bring it into uniformity with that in common use. There is no indication of lessons, except on the margins by two or three more recent hands (see, for example, foll. 3 *b*, 4 *a*, 5 *b*, 25 *b*, 33 *b*, etc.)

A note on fol. 1 *a*, in a current hand of about the xth cent., informs us that the volume belonged to a monk named Habībai or Habīb, who presented it to the convent of S. Mary Deipara.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܚܒܝܒ ܕܝܪܝܐ ܕܫܟܢܗ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ. ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܐ. ܕܐܠܗܐ ܣ̇ܓܝ ܪ̈ܚܡ̣ܐ ܘܪܘܚܦܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܡܫܒܚܐ ܦܪ̣ܫ ܘܝܗ̣ܒ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܗ̣ܘ ܢܚܣܐ ܚܘ̈ܒܘܗܝ ܘܢܫܒܘܩ ܒܘܨܪ̈ܘܗܝ ܘܢܡܢܘܗܝ (sic) ܒ̈ܓܒܝܐ ܕܝܠܗ ܒܝܘܡܐ ܕܕܢܚܝܢ ܪ̈ܚܡ̣ܘܗܝ ܒܨ̈ܠܘܬܐ ܕܟܠܗ ܚܘܕܪܐ ܕܩ̈ܕܝܫܐ ܐܡܝܢ ܐܡܝܢ܀

ܒܪܗ ܕܐܠܗܐ ܚܝܐ ܚܘܣ ܒܫܥܬܐ ܕܕܝܢ̣ܟ ܥܠ ܚܛܝܐ ܕܣܪܛ ܐܡܝܢ܀

On fol. 88 *a*, at the end of the Gospel of S. Luke, there is a note, showing that the books belonging to the convent of S. Mary Deipara were repaired (after a fashion) in the year 1533, A.D. 1222.

ܒܫܢܬ ܏ܐܢܠܓ ܕܝܘ̈ܢܝܐ ܐܬܚ̇ܕܬܘ ܟܬܒ̈ܐ ܕܕܝܪܐ ܕܒܝܬ ܝ̇ܠܕܬ݀ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܒܝܘ̈ܡܝ ܕܪܝܫܘ ܕܩܘܡܘܣ ܪܒܢ ܝܘܚܢܢ ܘܒܐܣܝܠ ܪܝܫܕܝܪܐ ܘܪܒܢ ܝܘܣܦ ܦܲܪܢܣܐ ܐܠܗܐ ܒܡܪ̈ܚܡܢܘܬܗ ܝ̇ܗܒ ܠܗܘܢ ܘܠܟܠܗܘܢ ܐܚ̈ܐ ܐܓܪܐ ܛܒܐ ܗ̇ܢܘܢ ܕܐܫܬܘܬܦ ܒܗܘܢ ܐܢ ܒܡܠ̣ܬܐ ܘܐܢ ܒܥܒ̇ܕܐ ܐܠܗܐ ܚܲܣܐ ܠܗܘܢ ܘܠܥܢܝ̈ܕܝܗܘܢ ܒܨ̈ܠܘܬܗ̇ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܘܕܟܠܗܘܢ ܩܕܝ̈ܫܐ ܐܡܝ̣ܢܐܝܬ ܐܡܝܢ.

ܟܠ ܡ̇ܢ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܢܨ̇ܠܐ ܥܠ ܚܛܝܐ ܕܣ̣ܪܛ܀

This leaf is palimpsest, the older text being S. Luke, ch. i. 65—80, according to the Peshitta version. It was the first leaf of the second quire (ܒ) of a lectionary, of the xth cent, (see Add. 14,452, fol. 58).

The text of the older portions of this manuscript. has been edited, with a preface and translation, by the late Dr. Cureton (London, 1858); whence it is generally known among biblical scholars by the name of the *Curetonian* *Syriac*.

[Add. 14,451.]

**CXX.**

Vellum, about 13 5/8 in. by 10 1/8, consisting of 205 leaves, of which foll. 139 and 150—153 are more or less torn. The quires, signed with letters, were originally 23 in number, but the first two are now lost. Each page is divided into two columns, of from 20 to 27 lines. This volume is written in a large, very angular Estrangela, with occasional Greek vowels, and dated A. Gr. 1247, A.D. 936. It contains—

The four Gospels, according to the Har­klensian version; viz.

S. Matthew, beginning at ch. viii. 31 with the word ܕܪܥ̇ܝܐ Fol. 1 *a*. Subscription:ܫܠܡ ܐܘܢܐܓܠܝܘܢ (sic) ܩܕܝܫܐ ܕܡܬܝ ܐܘܢܓܠܝܣܛܐ̇. ܕܡ̇ܠܠ ܥܒܪܝܐܝܬ ܒܦܐܠܣܛܝܢܐ܀ ܐܝܬ ܒܗ ܕܝܢ ܩ̈ܦܠܐܐ ܫܬܝܢ ܘܬܡܢܝܐ̣. ܘܡ̈ܢܝܢܐ ܕܩܢ̈ܘܢܐ ܬܠܬܡܐܐ ܘܫܬܝܢ܆ ܘܐܬܘ̈ܬܐ ܥܣܪ̈ܝܢ ܘܚܡܫ܆ ܘܣܗ̈ܕܘܬܐ ܬܠܬܝܢ ܘܬܪ̈ܬܝܢ܀ ܀ ܀

S. Mark. Fol. 44 *b*. Subscription: ܫ̣ܠܡ ܐܘܢܓܠܝܘܢ ܕܡܪܩܘܣ܇ ܕܡ̇ܠܠ ܪܘܗܡܐܝܬ (sic) ܒܪܘܡܐ (sic) ܡܕܝܢܬܐ. ܕܐܝܬ ܒܗ ܩ̈ܦܠܐܐ ܐܪ̈ܒܥܝ̣ܢ ܘܬܡ̈ܢܝܐ. ܘܡ̈ܢܝܢܐ ܡܐܬܝܢ ܘܐܪ̈ܒܥܝܢ. ܐܬܘ̈ܬܐ ܥܣܪ̈ܝܢ ܘܬܪ̈ܬܝܢ. ܦܠܐ̈ܬܐ ܫ̈ܬ: ܣܗ̈ܕܘܬܐ ܫܒܥܣܪ̈ܐ܀ ܀ ܀

S. Luke. Fol. 85 *b*. Subscription:ܫ̣ܠܡ ܐܘܢܓܠܐܠܝܘܢ (sic) ܕܠܘܩܐ ܕܡܠܠܗ ܝܘܢܐܝܬ. ܕܐܝܬ ܒܗ ܩ̈ܦܠܐܐ ܬܡܢܐܝܢ ܘܬܠܬܐ. ܘܡ̈ܢܝܢܐ ܬܠܬܡ̈ܐܐ ܘܐܪ̈ܒܥܝܢ ܘܬܡܢܝܐ. ܘܬܘ̈ܬܐ (sic) ܥܣܪ̈ܝܢ ܘܬܪ̈ܬܝܢ. ܘܦܠܐ̈ܬܐ ܥܣܪ̈ܝܢ ܘܫܒܥ. ܘܣܗ̈ܕܘܬܐ ܫܬܬܥܣܪ̈ܐ܀ ܀ ܀

S. John. Fol. 154 *a*. Subscription: ܫܠܡ ܠܡܟܬܒ ܐܘܢܓܐܠܝܘܢ ܩܕܝܫܐ ܕܝܘܚܢܢ. ܕܐܝܬ ܒܗ ܩ̈ܦܠܐ̣ܐ ܬܫܬܥܣܪ̈. ܡ̈ܢܝܢܐ̣ ܡܐܬܝܢ ܘܬܠܬܝܢ ܘܬܪ̈ܝܢ ܕܩ̈ܢܘܢܐ. ܐܬܘ̈ܬܐ̣ ܬܡ̈ܢܐ. ܦ̈ܠܐܬܐ̣ ܚ̈ܡܫ. ܣ̈ܗܕܘܬܐ̣ ܚܡܫܥܣܪ̈ܐ. ܡ̇ܠܠ ܕܝܢ ܘܟ̇ܬܒ (sic) ܝܘܢܐܝܬ ܒܐܦܐܣܣ.

Each Gospel is divided into ܩ̈ܦܠܐܐ or chapters, of which there are 68 in S. Matthew, 48 in S. Mark, 83 in S. Luke, and 19 in S. John. An index of these chapters is prefixed to each Gospel, viz. S. Mark, fol. 44 *a*; S. Luke, fol. 84 *b*; and S. John, fol. 153 *b*. That to S. Matthew is lost (but see Add. 14,456, foll. 1 and 2).

The Ammonian sections and Eusebian canons are marked in the usual way, and there is a harmony at the foot of each page.

The lessons are sometimes indicated in the text, but more usually by later hands on the margins. For this purpose green paint has occasionally been employed.

At the end of the Gospel of S. John, after the subscription, stands the follow­ing doxology:ܫܘܒܐ (sic) ܠܐܒܐ: ܕܥܕܪ ; ܘܠܒܪܐ: ܕܣܝ̇ܥ ܘܠܪܘܚܐ. ܩܕܝܫܐ. ܕܫ̇ܡܠ̣ܝwhich is followed by the words:ܐܝܬܘܗܝ ܕܝܢ. ܟܬܒܐ. ܗܢܐ. ܕܐܪ̈ܒܥܐ ܐܘܢ̈ܓܠܣܛܐ ܩ̈ܕܝܫܐ. ܕܐܬܦܫܩܘ. ܡܢ. ܠܫܢܐ ܝܘܢܝܐ. ܠܣܘܪܝܝܐ. ܒܚܬܝܬܘܬܐ. ܣܓܝܐܬܐ. ܘܒܫܩܠ ܛܥܢܐ. ܪܒܐ.

q[L2]q

Below, in the same handwriting, there is a note, informing us that this volume was written in the desert of Scete, A. Gr. 1247 (A.D. 936), by a priest named John, for the abbat Moses of Nisibis.

ܫܩ̣ܠ ܕܝܢ ܫ̇ܘܠܡܐ ܟܬܒܐ ܗܢܐ ܫ̣ܢܬ ܐܠܦܐ ܘܡ̈ܐܬܝܢ ܘܐܪ̈ܒܥܝܢ ܘܫܒܥ ܒܕܝܘ̈ܢܝܐ ܐܬܟܬܒ ܕܝܢ ܒܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܒܡܕܒܪܐ ܕܐܣܩܝܛܐ ܟܬܒܗ ܕܝܢ ܝܘܚܢܢ ܐܟܣܢܝܐ ܘܒܫܡܐ ܕܝܪܝܐ ܘܒܕܪܓܐ ܬܘܒ ܩܫܝܫܐ ܟܕ ܫ̇ܘܐ ܟܬܒܗ ܕܝܢ ܠܡܘܫܐ ܪܝܫܕܝܪܐ ܕܝܠܗ̇ ܕܕܘܟܬܐ ܕܡܬܝܕܥ ܢܨܝܒܝܢܐ܇ ܟܠ ܕܝܢ ܕܩ̇ܪܐ ܒܗ ܒܟܬܒܐ ܗܢܐ ܕܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܢܨ̇ܠܐ ܥܠ ܚܛܝܐ ܕܣܪܛ ܕܢܬܚܢܢ ܗ̣ܘ ܘܥܢ̈ܝܕܘܗܝ ܘܟܠܗ ܝܠ̣ܕܐ ܕܥܕܬܐ ܩܕܝܫܬܐ ܐܝܟ ܓܝ̇ܣܐ ܕܡܢ ܝܡܝܢ ܘܟܠ ܕܝܢ ܕܗܘ̣ܐ ܠܗ ܒܗ ܫܘܬܦܘܬܐ ܐܢ ܒܡܠܬܐ ܘܐܢ ܒܥ̇ܒܕܐ ܐܘ ܒܥܠ̣ܬܐ ܐ̇ܝܕܐ ܕܗܝ ܐܝܢ ܘܐܡܝܢ܀

[Add. 14,469.]

**CXXI.**

Vellum, about 8 3/8 in. by 6 1/4, consisting of 140 leaves, some of which are much stained and torn, especially foll. 1—8, 61, 112, 120, 121, 128, and 129. The number of the quires, which are signed with letters, was probably 19 or 20, but ܐ, ܛand ܝـ are lost; of ܒ there remains only the first leaf; and leaves are also missing after foll. 108, 128, 129, 131, 133, and 140. Each page has from 24 to 30 lines. This volume is written in a good, regular hand of the ixth cent., with the exception of foll. 105 — 112, which are paper leaves, written appa­rently by a hand of the xith or xiith cent. Greek vowels, and the points rukkākh and kushshāi, have been added on two different occasions, one punctuator having employed red, the other black ink (ܰ, ܶ, ܺ, ܳ, ܽ, , , , , , , ). It contains—

A. 1. The Epistles of S. Paul, according to the Peshitta version ; viz.

Romans, ch. ix. 9—x. 8. Fol. 1.

1 Corinthians, beginning with ch. vi. 11 Fol. 2 *a*.

2 Corinthians. Fol. 12 *b*.

Galatians. Fol. 22 *b*.

Ephesians. Fol. 27 *b*.

Philippians. Fol. 32 *b*.

Colossians. Fol. 36 *b*.

1 Thessalonians. Fol. 39 *b*.

2 Thessalonians. Fol. 42 *b*.

1 Timothy. Fol. 44 *a*.

2 Timothy. Fol. 48 *a*.

Titus. Fol. 50 *b*.

Philemon. Fol. 52 *b*.

Hebrews, fol. 53 *a*, ending with ch. xii. 2.

2. The Acts of the Apostles, according to the Peshitta version: ܬܘܒ ܟܬܒܐ ܕܦܪܟܣܝܣ ܕܬܪ̈ܥܣܪ ܫ̈ܠܝܚܐ. ܕܡܬܦܫܩ̣ ܬܫܥܝܬܐ Fol. 62 *a*.

3. The Apostolic Epistles; viz.

The Epistle of S. James, according to the Harklensian version: ܐܓܪܬܐ ܩܬܘܠܝܩܝ ܕܝܥܩܘܒ ܫܠܝܚܐ. ܐܝܟ ܬܘܿܪܨܐ ܕܡܪܝ ܬܐܘܡܐ ܚܪܩܠܝܐ Fol. 98 *b*. Subscription: ܫܠ̣ܡܬ ܐܓܪܬܐ ܩܬܘܠܝܩܝ ܕܝܥܩܘܒ ܫܠܝܚܐ. ܦܬ ܏ܪܡܒ

The second Epistle of S. Peter, according to the Harklensian version: ܬܘܒ ܐܓܪܬܐ ܩܐܬܘܠܝܩܝ ܕܦܛܪܘܣ ܫܠܝܚܐ ܕܬܪ̈ܬܝܢ Fol. 102 *b*. Subscription: ܫܠ̣ܡܬ ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܦܛܪܘܣ ܫܠܝܚܐ.

The first Epistle of S. Peter, according to the Peshitta version, ending with ch. iii. 9. Fol. 105 *a*.

The second Epistle of S. John, according to the Peshitta version. Fol. 109 *a*.

The third Epistle of S. John, according to the Peshitta version. Fol. 110 *a*.

The Epistle of S. Jude, according to the Peshitta version. Fol. 111 *a*.

The first Epistle of S. John, according to the Harklensian version:

ܬܘܒ ܐܓܪܬܐ ܩܐܬܘܠܝܩܝ ܩܕܡܝܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ Fol. 113 *a*. Subscription: ܫܠ̣ܡܬ݁ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܝܘܚܢܢ ܐܘܐܢܓܠܝܣܛܐ. ܐܝܟ ܬܘܿܪܨܐ ܕܡܪܝ ܬܐܘܡܐ ܚܪܩܠܝܐ.

Throughout the whole of the above portions of this manuscript the larger sections are marked on the, margins. The lessons are also indicated on the margins, often by later hands,— red, green, and blue (fol. 69 *a*) paint being employed for this purpose, as well as common ink.

In these parts that are taken from the Harklensian version (Epistle of S. James, second Epistle of S. Peter, and first Epistle of S. John), there are a considerable number of marginal annotations, consisting chiefly of various readings and Greek words; e.g. fol. 99 *a*, S. James, ch. i. 8, ܬܪܝܢܝ ܢܦܫܐ̣ marg. ΔΙΨΥΧΟⲤ; 15, ܒܬܪܟܢ ܗ̣ܝ ܪܓܬܐ marg. ΕΙΤΑ; fol. 99 *b,* ch. i. 21, ܡܠܬܐ ܕܢܨܝܒܐ ܒܢ marg. ܒܝܘܢܝܐ ܠܝܬ ܒܢ ܐܠܐ ܒܐ 24, ܕܒ̣ܪܝܬܐ marg. ΓΕⲚΕⲤΕⲰⲤ; ܘܡܚܕܐ̣ ܛܥ̣ܐ ♰ ܐܝܢܐ ܕܐܝܬܘܗܝ ܗܘܐ marg. ܕܐܝܟ

B. A collection of festal discourses, ܬܘܪ̈ܓܡܐ ܕܥܐܕ̈ܐ ܡܐܪ̈ܢܝܐ.

1. Six prose homilies of Jacob of #Batnae, ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ See. Assemani, Bibl. Orient., t. i. p. 304, no. 8—13, and also p. 23. @[These homilies have been translated into German by the Rev. P. Pius Zingerle, “Sechs Homilien des heiligen Jacob von Sarug” (Bonn, 1867); and Syriac text of the sixth has been published in his Monumenta Syriaca, vol. i., p. 91 (1869)]@

*a*. On the Nativity, ܩܕܡܝܐ̣ ܥܠ ܝܠܕܗ ܕܡܪܢ ܕܒܒܣܪ . Fol. 116 *b*.

*b*. On the Epiphany, ܬܘܒ ܬܘܪܓܡܐ ܕܥܠ ܕܢܚܗ ܕܡܪܢ ; imperfect. Fol. 119 *a*.

*c*. On Lent, ܬܘܒ ܬܘܪܓܡܐ ܥܠ ܨܘܡܐ ܩܕܝܫܐ ܕܐܪܒܥܝܢ; slightly imperfect at the end. Fol. 123 *a*.

*d*. On Palm Sunday, ܬܘܪܓܡܐ ܕܥܠ ܚܕܒܫܒܐ ܕܐܘܫ̈ܥܢܐ ; very imperfect at the beginning and in the middle. Fol. 128 *a*.

e. On the Friday of the Passion (Good Friday), ܬܘܒ ܬܘܪܓܡܐ ܕܥܠ ܥܪܘܒܬܐ ܕܚܫܗ ܕܡܪܢ ; imperfect. Fol. 130 *b*.

*f*. On Easter Sunday, ܬܘܒ ܬܘܪܓܡܐ ܕܚܕܒܫܒܐ ܕܦܛܝܪ̈ܐ ; very imperfect. Fol. 133 *a*.

2. Discourses of Severus of Antioch; viz.

*a*. On the Ascension, ܕܥܠ ܣܘܠܩܐ , hom. epithron. xlvii.; very imperfect. Fol. 134 *a*.

*b*. On Pentecost, hom, epithron. xlviii., ܕܝܠܗ ܟܕ ܕܝܠܗ. ܡܐܡܪܐ ܕܐܪ̈ܒܥܝܢ ܘܬܡܢܝܐ̣. ܡܛܠ ܦܢܛܩܘܣܛܐ .. ܐܬܐܡ̣ܪ ܕܝܢ ܒܫܒܬܐ ܕܬܪ̈ܬܝܢ ܒܥܪܘܒܬܐ̣. ܟܕ ܩܲܕ݁ܡ ܐܬܟ݂ܪܙ ܨܘܡܐ ܐܝܟ ܥܝ̇ܕܐ. Beginning, fol. 134 *b*: ܐܫܥܝܐ ܗ̇ܘ ܕܛܒ ܐܝܬܘܗܝ ܡܥܠܝܐ ܘܡܢܗܪܢܐ ܒܢܒ̈ܝܐ̣. ܏ܘܫ. . Imperfect at the end.

[Add. 14,474.]

**CXXII.**

Paper, about 9 in. by 6 1/8, consisting of 187 leaves, many of which are much stained and soiled, especially foll. 1, 7, 10, 72, and 75. The quires, signed with letters, were originally 20 in. number; but the last is now missing, and leaves are also wanting after foll. 132, 140, and 180. The leaves are numbered, though incorrectly, with Coptic arithmetical figures. There are from 19 to 24 lines in each page. This volume is written in a, good, regular hand of the xiith or xiiith cent., with the exception of foll. 73 and 74, which are of later date. Greek vowels have been frequently added by later hands. It contains—

1. The Acts of the Apostles, ܟܬܒܐ ܕܦܪܟܣܝܣ ܕܬܪ̈ܥܣܪ ܫ̈ܠܝܚܐ ܛܘܒ̈ܢܐ Fol. 1 *b*.

2. The three Catholic Epistles; viz.

*a*. The Epistle, of S. James, ܐܓܪܬܐ ܕܝܥܩܘܒ ܫܠܝܚܐ Fol. 60 *a*.

*b*. The first Epistle of S. Peter, ܐܓܪܬܐ ܕܦܛܪܘܣ ܫܠܝܚܐ Fol. 65 *a*.

*c*. The first Epistle of S. John, ܐܓܪܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ Fol. 70 *b*.

3. The Epistles of S. Paul, ܐܓܪ̈ܬܐ ܕܦܐܘܠܘܣ ܫܠܝܚܐ ܛܘܒܢܐ in the usual order. Fol. 77 *b*. The missing portions are: 2 Corinthians, ch. xii. 14—xiii. 7; Galatians, ch. vi. 16—18; Ephesians, ch. i. 1—ii. 13; Hebrews, ch. v. 12—vi. 19, and ch. xi. 25 to the end.

The above are all according to the Peshitta version.

The Acts and Catholic Epistles are divided on the margin into 32 sections (ܠܒ, fol. 75 *b*); the Pauline Epistles into 54 (ܢܕ, fol. 186 *b*). Numerous lessons are also marked on the margins.

On the margin of fol. 60 *a* there is a note, which states that one Basil sold this book to another person (name erased) in the year 1567, A.D. 1256. ܐܢ̇ܐ ܒܐܣܝܠ ܒܨܝܪܐ ܕܙܒ݁ܢܬ ܠܟܬܒܐ ܗܢܐ ܕܦܪܟܣܝܣ ܘܫܠܝܚܐ. ܠܪܒܢ . . . ܣܘܪܝܐ ܚܕ ܘܡܢ ܝܘܡܢ ܘܠܗܠ ܗܘ ܫܠܝܛ ܥܠܘܗܝ ܘܠܐܠܗܐ ܫܘܒܚܐ ܐܡܝܢ. ܒܫ̈ܢܬ ܏ܐ ܏ܘܢܢ ܏ܘܣܙ.

On fol. 1 *a* there is written a madrāshā on the Crucifixion, considerable portions of which are no longer legible.

[Add. 14,680.]

**CXXIII.**

Paper, about 9 3/8 in. by 6 5/8, consisting of 169 leaves, many of which are much stained and torn, especially foll. 1, 2, 69 —78, 96, 100—108, and 163—169. The quires, signed with letters, must have been at least 40 in number; but the first 20 (which probably contained the Gospels) are lost. Of the remainder (ܟܐ—ܡ), the last is also missing, and there are, lacunae after foll. 2, 70, and 76. The number of lines in each page varies from 20 to 25. This volume is written in a regular, but inelegant hand of the xiith or xiiith cent. Greek vowels, as well as the points *rukkākh* and *kushshāi* have been added, both in black and red ink. The contents are—

1. The Acts of the Apostles. Fol. 1 *a*. Missing portions: ch. i. 1 —ii. 42 and iv. 3 —23.

2. The three Catholic Epistles; viz.

*a*. The Epistle of S. James. Fol. 52 *a*.

*b*. The first Epistle of S. Peter. Fol. 57 *a*.

*c*. The first Epistle of S. .John. Fol. 63 *a*.

3. The remaining Apostolic Epistles; viz.

*a*. The second Epistle of S. John. Fol. 68 *a*.

*b*. The third Epistle of S. John. Fol. 68 *b*.

*c*. The second Epistle of S. Peter, ending with ch. ii. 4. Fol. 69 *b*.

The Epistle of S. Jude has been lost.

4. The Epistles of S. Paul, in the usual order. Fol. 71 *a*. The missing portions are: Romans, ch. i. 1—32, vi. 1— xi. 24; and Hebrews, ch. iv. 10 to the end.

The above are all according to the Peshitta version.

The Acts and the Catholic Epistles are divided on the margin into 32 sections (ܠܒ, fol. 66 *a*); the Pauline Epistles into 50 (ܢܢ fol. 169 *a*).

There is also a Coptic division of the same portions of Scripture; viz. of the Acts into 48 sections (ⲯⲃ, fol. 50 *a*), the Epistle of S. James into 7 (ⲑ, fol. 56 *a*), S. Peter into 8 (ⲃ, fol. 62 *a*), and S. John into 5 (ⲉ, fol. 67 *a*). The second Epistle of S. Peter has 3 of these sections (%, fol. 70 *b*). In the Pauline Epistles they are not marked.

Of lessons there are scarcely any noted in the handwriting of the scribe (see fol. 63 *a*) ; but a later hand has marked many in the Acts, Catholic and other Epistles, as well as in those of S. Paul. A partial index to these last, ܩܘܕܝܟܣ ܕܫܠܝܚܐ ܦܘܠܘܣ ܛܘܒܢܐ , has been written by the same hand on fol. 51 *b*.

The same reader has covered the margins of the volume with various readings and notes. The various readings are either from other copies of the Pěshittā (܏ܒܨ, i.e. ܒܨܚܚܐ), or from the Harklensian version (ܚܪܩܠܝܐ, ܚ܏ܪܩor ܒ܏ܚܪܩ). The notes are mostly explanatory of single words in the text, and introduced by ܏ܗ, i.e. ܗܳܢܰܘ. Occa­sionally, however, writers are cited; e.g. Basil, fol. 90 *b*; Severus, fol. 90 *b*; Philoxenus, ܡܪܝ ܐܟܣܢܝܐ fol. 116 *a*, ܦܝܠܠܟܣܝܢܘܣ fol. 161 *b*; Theodosius, ܬܐܘܕܘܣܝ foll. 137 *a*, 157 *a*; and the abbat Bar-Gagai, ܪܝܫܕܝܪܐ ܒܪܓ݁ܰܐܓ݁ܰܝ, fol. 85 *a*.

There are ornamental designs in red, yellow, and black, on foll. 51 *a*, 84 *a*, 106 *b*, 120 *b*, and 128 *b*.

On fol. 120 *b* there is recorded the name of one John, from Mount Lebanon. ܕܦ̇ܓܥ ܘܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܡܠܐ ܚ̈ܝܐ ܘܝ̇ܬܪ ܡܢܗ: ܢܨ̇ܠܐ ܥܠ ܝܘܚܢܢ ܕܘܝܐ ܘܚܛܝܐ ܒܪ ܩܲܫܐ ܐܝܣܚܩ ܒܪ ܩܘܡܘܣ ܓܘܪܓܝܣ ܒܪ ܩܘܡܘܣ ܝܥܩܘܒ ܡܢ ܛܘܪ ܠܒܢܢ ܒܩܘܪܒܐ ܕܐܪ̈ܙܐ ܕܢܨܝܒ݂ܝܢ ܒܒܝܬܗ ܕܡܪܝܐ.

[Add. 14,681.]

**CXXIV.**

Paper, about 7 1/4 in. by 5 1/8, consisting of 41 leaves, the first of which is much torn. The quires, signed with letters, were ten in number, but the first four are missing, and the fifth and tenth are imperfect. There, are from 19 to 23 lines in each page. This volume is written in a tolerably regular hand of the xiiith or xivth cent., with occasional Greek and Syriac vowels, and contains—

1. The Acts of the Apostles, from ch. xxiii. 15 to the end. Fol. 1 *a*.

2. The three Catholic Epistles; viz.

*a.* The Epistle of S. James. Fol. 12 *a*.

*b*. The first Epistle of S. Peter. Fol. 18 *b*.

*c*. The first Epistle of H. John. Fol. 27 *a*.

3. The other Apostolic Epistles; viz.

*a*. The second Epistle of S. Peter. Fol. 33 *b*.

*b*. The second Epistle of S. John. Fol. 38 *a*.

*c*. The third Epistle of S. John. Fol. 39 *a*.

*d*. The Epistle of S. Jude; imperfect at the end. Fol. 40 *a*.

The above are all according to the Peshitta version.

There are many lessons rubricated both in the text and on the margins.

[Add. 17,226.]

**CXXV.**

Vellum, about 8 5/8 in. by 6 7/8 consisting of 139 leaves, many of which are much stained and slightly torn, especially foll. 1, 2, 4, 7, 14, 32—34, 41, 42, 47—54, 58—60, 68,108— 130,136, and 137. How the quires were ori­ginally signed does not appear (fol. 131 *a* is marked at the top, in an old hand, with Greek letters, ΙΔ). Each page (except foll. 37—40, 43—46, and fol. 139 *b*) is divided into two columns, of from 17 to 19 lines. This volume is written in a large, beautiful Estrangela of the, vith cent.; with the excep­tion of foll. 37—40 and 43—46, which are paper leaves of the xiiith cent., inserted by the same person who repaired foll. 2, 53, 57, 122, and 130. Numerous Greek vowels have been added by a later hand (ܶ, ܺ, ܳ, ܽ, , , , , and e.g. ܕܠܘܾܒܷܐ and ܘܓܺܝܘܽܪ̈ܐܶ fol. 5 *a*). It contains—

The Acts of the, Apostles and the three Catholic Epistles, according to the Peshitta version; viz.

The Acts, ܦܪܟܣܣ ܕܬܪܥܣܪ ܫܠܝ̈ܚܐ Fol. 1 *b*. Subscription: ܫܠܡܬ. ܦܪܟܣܣ. ܕܫܠܝܚ̈ܐ. ܛܘܒ̈ܢܐ. ܡܟܪ̈ܙܝ. ܚ̈ܝܐ followed by the short doxology: ܫܘܒܚܐ. ܠܡܪܢ. ܐܡܝܢ

The Epistle, of S. James, ܐܓܪܬܐ ܕܝܥܩܘܒ. ܫܠܝܚܐ Fol. 108 *b*.

The first Epistle of S. Peter, ܐܓܪܬܐ ܕܦܛܪܘܣ Fol. 118 *b*.

The first Epistle of S. John, ܐܓܪܬܐ ܕܝܘܚܢܢ Fol. 129 *a*.

Subscription, fol. 138 *b*:ܫܠܡ. ܠܡܟܬܒ. ܐܓܪ̈ܬܐ. ܬܠܬ. ܕܫܠܝܚ̈ܐ. ܕܝܥܩܘܒ. ܘܕܦܛܪܣ. ܘܕܝܘܚܢܢ.

ܫܘܒܚܐ. ܘܬܘܕܝܬܐ. ܠܚܕ. ܡܪܝܐ. ܟܠ ܘܠܒܪܗ. ܣܓܝܕܐ. ܝܫܘܥ ܘܠܪܘܚ. ܩܘܕܫܗ. ܕܚܝܠ. ܘܥܕܪ. ܠܟܬܘܒܐ. ܚܠܫܐ. ܘܟܬܒ. ܟܬܒܐ. ܗܢܐ. ܕܦܪܟܣܣ. ܕܫܠܝܚ̈ܐ. ܥܡ ܐܓܪ̈ܬܐ. ܬܠܬ. ܕܒܨ̈ܠܘܬܗܘܢ ܕܝܠܗܘܢ ܕܫܠܝܚ̈ܐ. ܢܬܚܣܘܢ. ܚܘܒ̈ܘܗܝ. ܒܝܘܡ. ܡܐܬܝܬܐ. ܐܡܝܢ .ܘ.

The lessons are marked on the margins by later hands.

On fol. 1 *a*, at the foot of the page, there are some lines of Greek writing, in slanting uncials, now too much effaced to be legible.

[Add. 14,473, foll. 1—139.]

**CXXVI.**

Vellum, about 9 ¼ in. by 7 1/8, consisting of 51 leaves, some of which are much stained and torn, especially foll. 1—4, 8, 21, 33, and 51. The quires, mostly of six leaves, are now signed with letters from ܝـ to ܝܚ. Each page is divided into two columns, of from 27 to 31 lines. This volume is written in a good, regular Estrangela of the vith cent., and contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Peshitta version; viz.

The Acts of the Apostles, ܦܪܟܣܣ܀ ܕܬܪܥܣܪ̈: ܫ̈ܠܝܚܐ܀ ܛܘ̈ܒܢܐ Fol. 1 *b*.

The Epistle, of S. James, ܐܓܪܬܐ ܕܝܥܩܘܒ. ܫܠܝܚܐ. Fol. 40 *a*.

The first Epistle of S. Peter, ܐܓܪܬܐ ܕܦܛܪܣ ܫܠܝܚܐ Fol. 43 *b*.

The first Epistle of S. John, ܐܓܪܬܐ ܕܝܘܚܢܢ. ܫܠܝܚܐ Fol. 47 *b*.

The large sections are noted on the margins to the number of 32 (ܠܒ). The lessons are rubricated in the text, and a few have been marked on the margins by a later hand.

After the doxology, fol. 51 *b*, the follow­ing lines can be deciphered with some difficulty: ܕܟܝܪ̈ܝܢ ܟܠܗܘܢ ܩܕܝܫ̈ܘܗܝ ܕܡܪܢ ܕܬܢܢ ܘܕܒܟܠ ܐܬܪ. ܘܥܠ ܚܛܝܐ ܕܟܬܒ ܘܫܡܠܝ ܢܫܬܦܥܘܢ ܥܠܘܗܝ ܪ̈ܚܡܐ ܒܨܠܘܬܗܘܢ ܒܝܘܡܐ ܕܕܝܢܐ ܐܡܝܢ.

In the second column of the same leaf, the original note has been carefully erased, and another is written in its place, much of which is now illegible, stating that the book belonged to a person named George: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܓܘܪܓܐ. . .

On fol. 1 *a* there is a prayer, written in Greek uncials of the viiith or ixth cent., now much effaced, by a deacon named Severus. It begins thus:

ΜΝΗⲤΘΗΤΙ ΚΕ ΙΥ ΧΕ ΤΟΥ ΔΟΥΛΟΥ ⲤΟΥ ΤⲰ ΑΜΑΡΤΟΛΟΥ Κ ΤΑΛⲤΠΟΡΟⲤ ⲤΕΥΗΡΟⲤ ΤΟ ΑΝΑΤΟΛΗΚΟⲤ ΑΝΑⲜΙΟⲤ ΔΙΑΚΟΝⲰ ΕΝ ΤⲰ ΝΥΝ ΑΙⲰΝΟΙ κ.τ.λ.

Lower down there are two lines of writing, also much effaced, which seem to contain an enumeration of sundry articles pertaining to some monk or convent. The numbers are expressed by Greek letters. ܡ̈ܢܐ ܟܘܬܝ̈ܢܐ ܟܘ̈ܣܝܬܐ ܩܛ. . . ܘܪ̈ܐ . . . ܩܪܐ ܕܟـ . . . ܐ ܕܐܝܬ ܬܚܝܬ . . .

Underneath this stands a note, stating that the manuscript, belonged to the convent of S. Mary Deipara.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܒܝܬ ܝـ[ܠܕܬ] ܐܠܗܐ. ܦܪܟܣܝܣ: ܐܠܐ ܟܠ ܕܫـ[ܩܠ] ܠܗ ܒܥܠܬܐ ܐܝ̇ܕܐ ܕܗܝ ܢܗܘܐ ܝܕܥ ܕܬܚܝܬ ܦܣܩܐ ܐܝܬܘܗܝ ܕܠܐ ܢܗܘܐ ܠܘܬܗ ܝܬܝܪ ܡܢ ܫܬܐ [ܝܪ̈ܚܝܢ] ܏ܘܫ.

[Add. 17,120]

**CXXVII.**

Vellum, about 8 ¾ in. by 5 3/8, consisting of 108 leaves, some of which are much stained and slightly torn, especially foll. 1, 3, 5, 8, and 108. The quires, 12 in number, are signed with letters. There are from 21 to 25 lines in each page. This volume is written in a good, regular Estrangela of the vith cent. Both Greek (%) and Syriac vowels have been added by later hands, and the points rukkākh and *kushshāi* occur on foll. 3 *b*— 6 *b*. It contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Peshitta version; viz.

The Acts, ܦܪܟܣܣ: ܕܬܪ̈ܥܣܪ: ܫ̈ܠܝܚܐ Fol. 3 *b*.

The Epistle of S. James, ܐܓܪܬܐ. ܕܝܥܩܘܒ. ܫܠܝܚܐ Fol. 82 *a*.

The first Epistle of S. Peter, ܐܓܪܬܐ ܕܦܛܪܘܣ. ܫܠܝܚܐ Fol. 89 *b*.

The first Epistle of S. John, ܐܓܪܬܐ ܕܝܘܚܢܢ. ܫܠܝܚܐ Fol. 98 *a*.

Colophon, fol. 106 *a*: ܫܠܡ. ܠܡܟܬܒ. ܒܟܬܒܐ. ܗܢܐ. ܦܪܟܣܣ. ܕܬܪ̈ܥܣܪ. ܫܠܝܚܐ. ܛܘܒܢܐ. ܘܐܓܪܬܐ. ܬܠܬ. ܩܬܘܠܝܩܘܣ܀

Of the lessons, some are rubricated in the text or on the margins by the scribe, whilst, others have been added by later hands. There is an index, ܦܘܪܫ ܩܪ̈ܝܢܐ occupying foll. 1 *b* — 3 *a* and foll. 106 *b* — 108 *a*, arranged thus (fol. 2 *a*)—

ܩܪܝܢܐ ܒܕܘܟܪܢܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ ܒܟܘܪܣܐ ܏ܗ ܒܕܦܐ ܏ܗ ܦܘܠܘܣ ܕܝܢ ܘܒܪܢܒܐ ܏ܥܕܡܐ ܕܠܐ ܫܘܐ ܐܢܐ ܕܐܫܪܐ ܥܪ̈ܩܐ ܕܡܣ̈ܢܘܗܝ. ܏ܩܪܝܢܐ ܏ܕܡܥܠܝ ܨܘܡܐ ܒܟܘܪܣܐ ܏ܕ ܒܕܦܐ ܏ܐ ܫܐܘܠ ܕܝܢ ܥܕܟܝܠ ܡܠ̣ܐ ܗܘܐ ܠܘܚܐ ܏ܥܕܡܐ ܘܩܒܠ ܣܝܒܪܬܐ ܘܐܬܚܝܠ. ܏ܘܫ.

The note which originally stood on fol. 106 *a,* after the doxology, has been erased, and another substituted for it, stating that this manuscript and four others were pre­sented to the convent of S. Mary Deipara by a monk named John.

ܝܗ̣ܒ ܟܬܒܐ ܗܢܐ ܕܦܪܟܣܝܣ ܘܐܪ̈ܒܥܐ ܐܚܪ̈ܢܐ ܠܕܝܪܐ ܕܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ̣. ܝܘܚܢܢ ܐܚܐ ܢܟܦܐ ܘܕܝܪܝܐ. ܘܠܐ ܫܠܝܛ ܠܐܢܫ ܡܢ ܐܠܗܐ ܕܢ̇ܦܩ ܐܢܘܢ ܡܢܗ̇ ܕܕܝܪܐ ܒܙܢܐ ܐܝܢܐ ܕܗ̣ܘ ܟܡܐ ܕܐܝܬ ܒܕܝܪܐ ܕܝܪ̈ܝܐ. ܗ̇ܘ ܕܝܢ ܕܣܥ̇ܐ ܥܠ ܗܕܐ܆ ܢܚܝܒܝܘܗܝ ܡܪܝܐ ܒܝܘܡ ܕܝܢ̣ܐ ܘܢܣܝܡ ܡܢ̇ܬܗ ܥܡ ܡ̈ܚܠܨܝ ܒܝܬ ܡܩܕܫܐ܀ ܠܝܘܚܢܢ ܕܝܢ ܕܫ̇ܟܢ ܐܢܘܢ ܠܟ̈ܬܒܐ ܗܠܝܢ ܠܕܝܪܐ܆ ܡܪܝܐ ܢܚܣܐ ܠܗ ܒܝܕ ܨ̈ܠܘܬܐ ܕܟܠܗ̇ ܥܕܬܐ ܐܡܝܢ ܐܡܝܢ♰ (in a different hand) ܘܟܠ ܕܢܠܚܐ ܥܘܗܕܢܐ ܗܢܐ ܘܟܐܡ ܥܠ܏ܘ ܡܚܪܡܐ ܢܗܘܐ ܐܡܝܢ.

At the foot of fol. 108 *a* is written the name of one Joseph, ܝܘܣܦ.

[Add. 17,121.]

**CXXVIII.**

Vellum, about 9 1/4, in. by 6 1/4, consisting of 73 leaves, many of which are more or less stained and a little torn, especially foll. 1, 2, 6, 9, 17, 24, 27, 46, 55, 57, 64—67, 69, and 70. The quires, eight in number, seem to have been originally signed with letters. Each page (except fol. 71) is divided into two columns, of from 21 to 28 lines. This volume is written in a fine, clear Estrangela of the vith or viith cent., with the exception of foll. 7, 8, 15, 16, and 71. Of these live leaves, foll. 7, 8, and 16 seem to be of the viiith or ixth cent.; fol. 15 is of the ixth or xth cent.; and fol. 71 is a paper leaf of the xiiith cent. The same person who wrote, fol. 71 has repaired foll. 1, 6, 55, and 67, and retouched several other leaves. In the older portions of the manuscript numerous Greek vowels have been added by several hands (%ܰ, ܶ, ܺ, , , , , , , , ,). It contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Peshitta version ; viz.

q[M]q

The Acts, ܦܪܟܣܣ ܕܬܪ̈ܥܣܪ ܫ̈ܠܝܚܐ ܛ̈ܘܒܢܐ Fol. 1 *b*.

The Epistle of S. James, ܐܓܪܬܐ. ܕܝܥܩܘܒ ܫܠܝܚܐ Fol. 55 *b*. Subscription: ܫܠܡ̣ܬ. ܐܓܪܬܐ. ܕܝܥܩܘܒ. ܫܠܝܚܐ. ܕܐܬܟܬܒܬ. ܡܢ. ܐܘܪܫܠܡ.

The first Epistle of S. Peter, ܐܓܪܬܐ ܕܦܛܪܘܣ. ܫܠܝܚܐ Fol. 61 *a*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܦܛܪܘܣ. ܫܠܝܚܐ. ܕܐܟܬ݂ܒܬ. ܡܢ. ܪܗܘܡܐ

The first Epistle of S. John, ܐܓܪܬܐ ܕܝܘܚܢܢ. ܫܠܝܚܐ Fol. 67 *a*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܝܘܚܢܢ. ܫܠܝܚܐ. ܕܐܬܟܬ݂ܒܬ. ܡܢ. ܐܦܣܘܣ.

Colophon, fol. 72 *b* ܫܠܡ ܠܡܟ̣ܬܒ ܦܪܟܣܣ. ܕܬܪܥܣܪ̈. ܫ̈ܠܝܚܐ. ܛܘܒ̈ܢܐ. ܥܡ. ܐܓܪ̈ܬܐ. ܩ̈ܬܠܝܩܘܣ. ܬ̈ܠܬ. ܕܝܥܩܘܒ. ܚܕܐ. ܘܕܦܛܪܣ. ܚܕܐ. ܘܕܝܘܚܢܢ. ܚܕܐ.

Of the lessons some are rubricated in the text, whilst others have been noted on the margins by later hands, one of which has appended an index, ܦܘܪܫ ܩܪ̈ܝܢܐ ܕܟܬܒܐ ܗܢܐ ܕܦܪܟـ[ܣܝܣ] fol. 73 *a*.

On foll. 72 *b* and 73 *a*, there is a note, per­haps contemporary with the writing of the volume, stating that it was purchased by a lady, whose name is not mentioned, for the sum of 12 carats (κεράτια), and presented by her to the church of Gādaltā, @[Perhaps the same as ܓܕܳܠܳܐ in the district of Mosul (see Assemani, Bibl. Orient., t. ii. P. 417).]@ A. Gr. 935 (A.D. 624).ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ ܩܕܡ ܐܠܗܐ ܘܡܫܝܚܗ̣ ܠܥܘܡܪܐ ܕܗܘ̣ܐ ܠܗ ܫܘܬܦܘܬܐ ܒܗܢ ܟܬܒܐ̣ ܠܚ̈ܝܐ ܢܢܛܝܪ (sic) ܒܛܝܒܘܬܗ ܘܒܪ̈ܚܡܘܗܝ. ܘܠܥܢܝ̈ܕܐ ܢܥܒܝܕ (sic) ܕܘܟܪܢܐ ܛܒܐ ܥܡ ܟܐ̈ܢܐ ܘܥܡ ܙܕܝ̈ܩܐ ܒܨܠܘ̈ܬܐ ܕܟܠ ܕܢܫܦܪ ܘܫܦܝܪ ܠܨܒܝܢܗ. ܘܠܚܛܝܬܐ ܕܗܘܐ ܠܗ̇ ܒܛܝܒܘܬܐ ܕܬܣܝܡ ܟܬܒܐ ܗܢܐ ܕܦܪܟܣ[ܣ] ܒܥܕܬܐ ܕܓܕܠܬܐ ܢܫܘ[ܐ] ܡܫܝܚܐ ܠܗ̇ܝ ܒܪܬ ܩܠ[ܐ] ܪܚܝܡܬܐ ܕܐܡܪܐ ܬܘ ܒܪ̈ܝܟܘܗܝ ܕܐܒܝ ܐܪܬܘ (sic) ܡܠܟܘܬܐ ܗ̇ܝ ܕܡܛܝܒܐ ܗܘܬ ܠܟܘܢ ܡܢ ܩܕܡ ܬܪ̈ܡܝܬܗ ܕܥܠܡܐ ܒܨ̈ܠܘܬܐ ܕܟܐ̈ܢܐ ܘܙ̈ܕܝܩܐ ܐܢ ܘܐܡܝܢ܀ ܟܠ ܓܝܪ ܕܫܐܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܦܚܝܡ (sic) ܡܢܗ ܬܚܝܬ ܡܠܬܐ ܕܐܠܗܐ ܐܝܬܘܗܝ̣ ܥܕܡܐ ܕܡܦܢܐ ܠܗ ܠܡܪ̈ܘܗܝ܀ ܐܙܕܒܝܢ (sic) ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܫܢܬ ܬܫܥܡܐܐ ܘܬܠܬܝܢ ܘܚܡܝܫ (sic) ܒܐܚܪܚ (sic) ܐܒ ܒܟܣܥܐ (=ܒܟܣܐܐ) ܒܗ܀ ܒܬܪܥܣܪ ܩܪ̈ܛܐ .. ܟܠ ܓܪ (sic) ܕܩܪܐ ܒܗ ܢܨܠܐ ܥܠ ܡ̇ܢ ܕܙܒܢܗ ܘܥܠ ܚܛܝܐ ܕܟܬܒ ܐܘܗܕܢܐ. (sic) ܕܢܬ̈ܚܢܘܢ ܐܝܟ ܓܝܣܐ ܒܨܠܝܒܐ ܐܢ ܘܐܡܝܢ܀

Some lines of writing, which followed this note, have been almost completely effaced.

On fol. 72 *b,* there is note a note in a more modern hand, informing us that the book belonged to a deacon named George bar Ahūdemmeh (Aehudemes) of Tagrit.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܓܝܘܪܓܝܣ ܡܫܡܫܢܐ ܒܪ ܐܚܘܕܝܡܗ ܬܓܪܝܬܢܝܐ ܕܩܢܝܗܝ ܡܢ ܙܝܢܬܐ ܕܐܠܗܐ. ܐܠܐ ܟܠ ܕܫܩܠ ܘܠܐ ܡܗܦܟ ܠܗ ܢܗܘܐ ܚܪܡ.

Another note on fol. 1 *a* claims it as the property of the convent of S. Mary Deipara. ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܦܪܟܣܝܣ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣ[ـܘܪ̈ܝܝܐ. ܟܠ] ܕܝܢ ܕܫ̇ܐܠ ܠܗ ܕܢܩܪܐ ܒܗ܆ ܠܝܬ ܠܗ ܫܘܠܛܢܐ ܡܢ [ܐܠܗܐ ܕܢـ]ܠܒܟܝܘܗܝ ܐܠܐ ܐܫܬܐ ܝܪ̈ܚܝܢ. ܘܟܠ ܡܢ ܕܡܡܪܚ ܘܠܐ [ܡܗܦܟ ܠ]ܗ ܬܚܝܬ ܦܣܩܐ ܐܝܬܘܗܝ. ܘܟܠ ܕܠܚ̇ܐ ܠܥܘܗܕܢܐ [ܗܢܐ] ܬܚܝܬ ܦܣܩܐ ܐܝܬܘܗܝ.

On foll. 1 *a* and 73 *b* there are other scraps of writing, which are of little or no interest. One of them runs thus:

....ܩܗ ܕܢܩܘܫܐ ܐܦܕܪܢܐ (sic) ܕܫ̈ܐܕܐ ܘܡܟܢܫܐ ܕܥܡ̈ܡܐ ܘܡـ . . .

[Add. 14,472.]

**CXXIX.**

Vellum, about 10 1/4 in. by 8 1/8, consisting of 55 leaves, some of which are slightly stained and soiled, especially the last. The, quires, eight, in number, are now signed with letters from ܝܘ to ܟܒ . What the original signatures were, does not appear. Leaves are wanting after foll. 46, 54, and 55. Each page is divided into two columns, of from 26 to 30 lines. This manuscript is written in a line, large Estrangela, of the vith or viith cent., with the exception of foll. 1, 2, and 7, which are later restorations. It contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Peshitta version; viz.

The Acts, ܦܪܟܣܝܣ ܕܬܪ̈ܥܣܪ ܫ̈ܠܝܚܐ ܛܘ̈ܒܢܐ . Fol. 1 *b*. The missing portion is ch. xxviii. 10—30.

The Epistle of S. James, ܐܓܪܬܐ. ܕܝܥܩܘܒ. ܫܠܝܚܐ. Fol. 47 *a*.

The first Epistle of S. Peter, ܐܓܪܬܐ. ܕܦܛܪܘܣ. ܫܠܝܚܐ Fol. 51 *a*. The missing portion is ch. iv. 11—v. 14.

The first Epistle of S. John, ܐܓܪܬܐ ܕܝܘܚܢܢ. ܫܠܝܚܐ ending with ch. ii. 16. Fol. 55 *a*.

Some of the lessons are rubricated in the text; others have been noted on the margins, or between the columns, by later hands.

[Add. 18,812.]

**CXXX.**

Two paper leaves, about 9 3/4 in. by 5 3/4. The writing is a large. Estrangela of the xiiith cent., with 13 or 14 lines in each page, They contain—

The Acts of the Apostles, ch. xii. 20— xiii. 5, according to the Peshitta version.

[Add. 14,738, foll. 6 and 7.]

**CXXXI.**

Paper, about 8 1/4 in. by 5 1/2, consisting of 27 leaves (Add. 17,228, foll. 38—64), some of which are slightly stained and torn, espe­cially foll. 62—64. The quires, signed with letters, were probably four in number, the last being now wanting. There are from 14 to 17 lines in each page. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

The three Catholic Epistles, according to the Peshitta version; viz.

The Epistle of S. James. Fol. 38 *b*.

The first Epistle of S. Peter. Fol. 49 *b*.

The first Epistle of S. John, ending with ch. ii. 19. Fol. 61 *b*.

[Add. 17,228, foll. 38—64.]

**CXXXII.**

Vellum, about 8 5/8 in. by 6 7/8, consisting of 9 leaves (Add. 14,473, foll. 140—148), which form a single quire, signed ܝܙ . Foll. 147 and l48 are slightly stained and torn. Each page, with the exception of fol. 148 *a*, is divided into two columns, of from 14 to 25 lines. The writing is an inelegant Estrangela of about the xith cent. The contents are—

Four of the Apostolic Epistles, according to the Peshitta version; viz.

The second Epistle of S. Peter, ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܦܛܪܣ ܫܠܝܚܐ . Fol. 140 *a*.

The second Epistle of S. John, ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܝܘܚܢܢ Fol. 145 *a*.

The third Epistle, of S. John, ܐܓܪܬܐ ܕܬܠܬ: ܕܝܘܚܢܢ ܫܠܝܚܐ . Fol. 145 *b*.

The Epistle of S. Jude, ܬܘܒ ܐܓܪܬܐ ܕܝܗܘܕܐ ܫܠܝܚܐ . Fol. 146 *b*.

The lessons are marked on the margins by the hand of the scribe.

A note at the end states that these leaves were written by a person named Lazarus: ܟܬ̣ܒ ܠܗܠܝܢ ܐܪܒܥ ܐܓܪ̈ܬܐ ܐܚܪ̈ܢܝܬܐ ܠܥܙܪ ܬܚܘܒܐ ܒܐܦ݁ . . . ܨܠܘܬܢ ܥܠܘܗܝ ܘܡܪܝܐ ܢܚܣܐ ܠܗ. ܒܝܕ ܨܠܘܬܐ . . . ܥܕܬܐ ܩܕܝܫܬܐ. ܘܠܟܠ ܕܐܡ̇ܪ ܐܡܝܢ܀ ܓܪ̈ܡܝ ܢܩܥܘܢ ܡܢ ܩܒܪܐ ܕܐܠܗܐ ܢܥ̣ـ . . . ܘܐܢ ܐܝܬ ܡܘܡܐ ܒܗܝܡܢܘܬܐܝ ܥܡ . .

q[2M]q

A reader called Gabriel has recorded his name on fol. 148 *a*, and also at the foot of fol. 142 *a*: ܨܠܘ ܥܠ ܓܒܪܐܝܠ ܡܛܠ ܚܘܒܐ

On fol. 148 *b* there are two notes, the first of which has been almost wholly erased. The other records, in the usual form, that the volume belonged to the convent of S. Mary Deipara: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܡܕܒܪܐ ܕܐܣܩܛܐ. ܟܠ ܕܡܦـ[ܩ ܠܗ] ܡܢ ܕܝܪܐ ܗܕܐ ܐܘ ܟܐܡ ܥܠ܏ܘ. ܘ܏ܫ.

[Add. 14,473, foll. 140-148.]

**CXXXIII.**

Vellum, about 11 in. by 8 1/2, consisting of 110 leaves, some of which are slightly stained and torn, especially foll. 1—6, 10, 14, 24, 41, 45, 51, 61, 91, 94, and 97—109. The quires—12 in number, of which the first is lost—were originally signed with arith­metical figures (see fol. 51 *a*, %, and fol. 71 *a*, %) are now numbered with letters. Each page is divided into two columns, of from 24 to 28 lines. This manuscript is written in a fine, regular Estrangela of the vth or vith cent., with the exception of fol. 17, which may be of the ixth cent., and fol. 110, which is a more modern, paper leaf. A later hand has repaired foll. 4, 10, 14, 45, 61, 106, and 107. Greek vowels have been very sparingly added; e.g. foll. 61 *b*, 62 *a*, 72 *b*, and 73 *a*, it contains—

The Epistles of S. Paul, according to the Peshitta version; viz.

Romans, fol. 1 *a*, commencing with ch. vi. 22. Subscription: ܫܠܡܬ ܐܓܪܬܐ ܕܠܘܬ ܪ̈ܗܘܡܝܐ ܕܐܬܟܬܒܬ ܡܢ ܪܗܘܡܐ (sic). ܘ .

1 Corinthians. Fol. 14 *a*.

2 Corinthians. Fol. 35 *a*.

Galatians. Fol. 49 *a*.

Ephesians. Fol. 56 *a*.

Philippians. Fol. 63 *a*.

Colossians. Fol. 68 *b*.

1 Thessalonians. Fol. 73 *a*.

2 Thessalonians. Fol. 77 *b*.

1 Timothy. Fol. 80 *a*.

2 Timothy. Fol. 86 *a*.

Titus. Fol. 90 *b*.

Philemon. Fol. 93 *a*.

Hebrews. Fol. 94 *a*.

Of the lessons, some are rubricated in the text, whilst others have been marked at different times on the margins.

The Epistle to the Romans is divided, by a numeration with Greek letters, into 21 sections (κα, fol. 12 *b*); and there is also a different division by means of the Syriac letter ܨ (ܨܚܚܐ ), which extends to the other epistles.

[Add. 14,476]

**CXXXIV.**

Vellum, about 9 7/8 in. by 7 7/8, consisting of 128 leaves, some of which are slightly stained and torn, especially foll. 1, 2, 7, 121, 127, and 128. The quires are now signed with letters up to ܝܘ , but what the original signa­tures were does not appear; they seem to have been also numbered in the reverse way with Greek letters at the top (foll. 31 *b*, ΙΒ; 22 *b*, ΙΓ). Each page is divided into two columns, of from 21 to 26 lines. This volume is written in a large, regular Estrangela of the vth or vith cent. ; except foll. 1—14, 29, 30, 40—47, 55, and 62. Of these foll. 1—10, 12, 13, and 47 are from a manu­script of nearly the same date; fol. 62 is a palimpsest leaf of the ixth or xth cent., written by the same hand that repaired fol. 121 (which is also partly palimpsest); the rest, are paper leaves of the xiiith cent. Greek vowels are but rarely added. It contains—

The Epistles of S. Paul, according to the Peshitta version; viz.

Romans. Fol. 1 *b*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܠܘܬ. ܪ̈ܗܘܡܝܐ. ܕܐܬܟܬܒܬ. ܡܢ. ܩܘܪܢܬܘܣ. ܘܗܘܝܐ. ܬܡܢܡܐܐ. ܘܥܣܪܝܢ. ܘܚܡܫܐ. ܦܬܓ̈ܡܝܢ:.

1 Corinthians. Fol. 25 *b*. Subscription: ܫܠܡܬ܀ ܕܠܘܬ. ܩܘܪ̈ܢܬܝܐ: ܩܕܡܝܬܐ. ܕܐܬܟܬܒܬ܀ ܡܢ. ܦܝܠܝܦܘܣ: ܕܡܩܕܘܢܝܐ. ܕܗܘܝܐ: ܬܫܥܡܐܐ. ܘܐܪ̈ܒܥܝܢ: ܘܫܬܐ. ܦ̈ܬܓܡܝܢ. . ܘ:ܘ

2 Corinthians. Fol. 48 *a*. Subscription: ܫܠ̣ܡܬ݀ ܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܕܬܪ̈ܬܝܢ ܕܐܬܟ̣ܬܒܬ݀ ܡܢ ܦܝܠ̣ܝܦܘܣ ܕܡܩܕ̈ܘܢܝܐ.

Galatians. Fol. 63 *a*. Subscription: ܫܠܡܬ܀ ܐܓܪܬܐ ܕܠܘܬ܀ ܓܠܛ̈ܝܐ ܕܐܬܟܬܒܬ܀ ܡܢ. ܪܗܘܡܐ. ܘܗܘܝܐ. ܫܒܥܡܐܐ. ܘܐܪܒܥܝܢ. ܘܫܬܐ܀ ܦܬܓ̈ܡܝܢ:.

Ephesians. Fol. 71 *a*. Subscription: ܫܠܡܬ ܐܓܪܬܐ. ܕܠܘܬ ܐܦ̈ܣܝܐ. ܕܐܬܟܬܒܬ ܡܢ. ܪܗܘܡܐ. ܘܗܘܝܐ ܬܠܬܡܐܐ ܘܬܫܬܥܣܪ: ܦܬ̈ܓܡܝܢ܀

Philippians Fol. 79 *a*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ܀ ܕܠܘܬ ܦܝܠܝܦܝ̈ܣܝܐ܀ ܕܐܬܟܬܒܬ܀ ܡܢ܀ ܪܗܘܡܐ. ܘܗܘܝܐ܀ ܡܐܬܝܢ܀ ܘܬܠܬܝܢ܀ ܘܬܡܢܝܐ. ܦܬܓ̈ܡܝܢ܀

Colossians. Fol. 84 *b*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ܀ ܕܠܘܬ܀ ܩܘ̈ܠܣܝܐ܀ ܕܐܬܟܬܒܬ܀ ܡܢ܀ ܪܗܘܡܐ. ܘܗܘܝܐ܀ ܡܐܬܝܢ. ܘܐܪܒܥܝܢ܀ ܘܬܠܬܐ. ܦܬ̈ܓܡܝܢ܀

1Thessalonians. Fol. 90 *a*. Subscription: ܫܠܡܬ: ܐܓܪܬܐ܀ ܕܠܘܬ. ܬܣܠܘ̈ܢܝܩܝܐ܀ ܩܕܡܝܬܐ. ܕܐܬܟܬܒܬ܀ ܡܢ. ܐܬܢܣ: ܘܗܘܝܐ܀ ܐܪܒܥܡܐܐ: ܘܫܬܬܥܣܪ܀ ܦܬܓ̈ܡܝܢ:

2 Thessalonians. Fol. 95 *a*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܠܘܬ. ܬܣܠܘ̈ܢܝܩܝܐ. ܕܬܪܬܝܢ. ܕܐܬܟܬܒܬ. ܡܢ ܪܗܘܡܐ. ܘܗܘܝܐ. ܡܐܐ. ܘܬܡܢܬܥܣܪ ܦܬܓ̈ܡܝܢ.

1 Timothy. Fol. 98 *a*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܠܘܬ. ܛܝܡܬܐܘܣ. ܩܕܡܢܬܐ. ܕܐܬܟܬܒܬ. ܡܢ ܠܕܝܩܝܐ. ܘܗܘܝܐ. ܡܐܬܝܢ܀ ܘܥܣܪܝܢ. ܘܫܬܐ܀ ܦܬܓ̈ܡܝܢ:.

2 Timothy. Fol. 105 *a*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܠܘܬ. ܛܝܡܬܐܘܣ. ܕܬܪܬܝܢ. ܕܐܬܟܬܒܬ. ܡܢ. ܪܗܘܡܐ. ܘܗܘܝܐ. ܡܐܐ܀ ܘܬܪܥܣܪ. ܦ̈ܬܓܡܝܢ. ܘ:ܘ.

Titus. Fol. 109 *b*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܠܘܬ܀ ܛܛܘܣ. ܕܐܬܟܬܒܬ܀ ܡܢ. ܢܝܩܦܘܠܣ. ܘܗܘܝܐ. ܡܐܐ. ܘܬܫܬܥܣܪ. ܦܬ̈ܓܡܝܢ.

Philemon. Fol. 112 *a*. Subscription: ܫܠܡܬ. ܐܓܪܬܐ. ܕܠܘܬ܀ ܦܝܠܡܘܢ. ܕܐܬܟܬܒܬ܀ ܡܢ. ܪܗܘܡܐ. ܘܗܘܝܐ. ܚܡܫܝܢ. ܘܐܪܒܥܐ. ܦܬܓ̈ܡܝܢ. ܘ:ܘ.

Hebrews, fol. 113 *b*; ending with ch. xii. 5. The large, sections have been marked on the margins, either by the letter ܨ (ܨܚܚܐ) or by the ordinary mode of numeration; and a few lessons have, been noted by a modern hand.

On fol. 1 *a* there is a note, apprising us that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, ܡܘܫܐ ܪܝܫܕܝܪܐ ܢܨܝܒܢܝܐ

On the margin of fol. 1 *b* there is written ΠΙ ΑΓΙΟⲤ ΠΑΥΛ[ΟⲤ], “the holy Paul."

Fol. 62 is palimpsest, the more ancient text being that of a manuscript of the Epistles of S. Paul, according to the Peshitta version, written in two columns, of the vith cent. It contains 1 Thessal. v. 15—2 Thessal. i. 8. A fragment of the same manuscript, containing Colossians iv. 6—12, has been used to repair fol. 121.

[Add. 14,480.]

**CXXXV.**

Vellum, about 8 7/8 in. by 5 1/2, consisting of 101 leaves, some of which are much stained and slightly torn, especially foll. 2, 3, 7, 21, 30 and 101. The quires, 11 in number, are now signed with letters; what the original signatures were, does not appear. Each page has from 25 to 33 lines. This volume is written in a small, elegant, Edessene Estrangela, and dated A.Gr. 845, A.D. 534; with the exception of fol. 1, which is of the xiith cent., and foll. 29 and 38, which are paper leaves of the xiiith cent. Numerous Syriac vowels and signs of punctuation have been added by a Nestorian hand, as well as a few Greek vowels by another reader. It con­tains—

The Epistles of S. Paul, according to the Peshitta version; viz.

Romans. Fol. 1 *b*. Subscription: ܫܠܡܬ: ܐܓܪܬܐ: ܕܠܘܬ: ܪ̈ܗܘܡܝܐ ܕܐܬܟܬܒܬ: ܡܢ (sic)

1 Corinthians. Fol. 21 *a*.

2 Corinthians. Fol. 41 *b*.

Galatians. Fol. 54 *b*.

Ephesians. Fol. 60 *b*.

Philippians. Fol. 66 *b*.

Colossians. Fol. 70 *b*.

1 Thessalonians. Fol. 74 *a*.

2 Thessalonians. Fol. 77 *b*.

1 Timothy. Fol. 79 *b*.

2 Timothy. Fol. 83 *b*.

Titus. Fol. 87 *a*.

Philemon. Fol. 88 *b*.

Hebrews. Fol. 80 *b*.

Colophon, fol. 101 *a*: ܫܠܡ: ܠܡܟܬܒ: ܒܟܬܒܐ: ܗܢܐ: ܐܓܪ̈ܬܐ ܐܪ̈ܒܥܣܪܐ: ܕܦܘܠܘܣ ܫܠܝܚܐ: ܛܘܒܢܐ ܐܪܕܝܟܠܐ: ܚܟܝܡܐ: ܘܡܒܢܝܢܐ: ܕܥܕ̈ܬܐ ܨܠܘ ܥܠ ܡ̇ܢ ܕܟܬܒ ܕܡܪܢ ܢܥܕܪܝܘܗܝ ܘܢܚܝܠܝܘܗܝ ܒܨܠܘܬ ܣܗ̈ܕܐ ܐܡܝܢ ܘܐܡܝܢ܀

On fol. 101 *b*, after the doxology, ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܢ ܡܫܒܚܬܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ there stands a note, portions of which have been designedly erased, stating that this manuscript was written at the expense of a person from the village of Bĕ-'Aital, in the district of Hims or Emesa, for the library of a certain convent, at Edessa, in the year 845, A.D. 534: ܐܬܚܦܛ ܕܝܢ ܘܥܒܕ ܟܬܒܐ ܗܢܐ ܡܪ . . . ܡܢ ܒܥܝܬܠ ܩܪܝܬܐ ܕܟܘܪܐ ܕܚܡܨ ܡܕܝܢܬܐ ܒܪܗ . . . ܠܥܘܡܪܐ ܕܝܠܗ ܕܕܝܪܐ ܕܒܝܬ ܡܪܝ . . . ܡܫܝܚܐ ܗܟܝܠ ܡܐ ܕܐܬܐ ܒܫܘܒܚܐ ܕܐܒܘܗܝ ܥܡ ܡܠܐܟ̈ܘܗܝ ܩܕ̈ܝܫܐ ܢܫܘܬܦܝܘܗܝ ܘܢܥܡܪܝܘܗܝ ܒܐܘ̈ܢܐ ܕܢܟ̈ܦܐ ܕܫܦܪ ܩܕܡܘܗܝ. ܘܢܘܕܐ ܒܗ ܩܕܡ ܐܒܘܗܝ ܕܒܫܡܝܐ. ܟܠ ܕܝܢ ܕܫܐܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܟܬܘܒ ܡܢܗ ܐܘ . . . ܟܬܝܒ ܟܬܒܐ ܗܢܐ ܒܐܘܪܗܝ ܡܕܝܢܬܐ ܕܒܝܬ ܢܗܪܝܢ ܒܫܢܬ ܬܡܢܡܐܐ ܘܐܪ̈ܒܥܝܢ ܘܚܡܫ.

Underneath this there are some lines of more modern writing, now almost wholly effaced.

Fol. 1 *a* contains Rom. i. 1—10 in a com­paratively modern hand.

[Add. 14,479]

**CXXXVI.**

Vellum, about 13 1/8 in. by 10 1/2, consisting of 208 leaves, a few of which are much soiled and torn, especially foll. 1, 2, 9, 179 and 208. The quires, 21 in number, were originally signed with letters at the foot of the first page (fol. 10 *a*, ܒ ; fol. 20 *a*, ܓ ); at a subsequent period they were marked with Greek letters at the top (fol. 40 *a*, Ⲉ; fol. 50 *a*, % fol. 60 *a*, Ⲍ ; etc.); afterwards the first five leaves of each quire were num­bered on the verso, at the top, with Syriac letters and Coptic arithmetical figures (e.g. foll. 20 *b*, % ܐ; 21 *b*, Ⲱ ܒ; 22 *b*, % ܓ ; 23 *b*, % ܕ ; 24 *b*, Ⲉ ܗ); and lastly, the end of each quire was noted by an Arabic numeral at the foot (e.g. foll. 9 *b*, %; 29 *b*, %; 49 *b*, %; 59 *b*, %; etc.). Each page is divided into two columns, of from 16 to 20 lines. This volume is written in a large Estrangela of the vith cent.; with the, exception of foll. 1—8 and 180—208, which are in a more angular and less elegant hand of the xth cent. Greek vowels have been occasionally added (ܰ, ܶ, ܺ, ܳ, ܽ, e.g. ܘܕܶܐܣܛܱܟܾܘܣ , , ). It contains—

The Epistles of S. Paul, according to the Peshitta, version ; viz.

Romans, fol. 1 *a*; beginning with ch. i. 8.

1 Corinthians. Fol. 38 *b*.

2 Corinthians. Fol. 76 *b*.

Galatians. Fol. 101 *b*.

Ephesians. Fol. 113 *b*.

Philippians. Fol. 126 *a*.

Colossians. Fol. 135 *a*.

1 Thessalonians. Fol. 143 *a*.

2 Thessalonians. Fol. 150 *b*.

1 Timothy. Fol. 155 *a*.

2 Timothy. Fol. 165 *b*.

Titus. Fol. 173 *a*.

Philemon. Fol. 177 *b*.

Hebrews. Fol. 179 *a*.

Colophon, fol. 208 *b*, ܫܠܡ ܠܡܟܬܒ: ܒܟܬܒܐ: ܗܢܐ: ܐܓܪ̈ܬܐ: ܐܪ̈ܒܥܣܪܐ̇. ܕܦܐܘܠܘܣ: ܫܠܝܚܐ ܛܘܒܢܐ: ܐܪܕܟܠܐ: ܚܟܝܡܐ: ܘܡܒܢܝܢܐ: ܕܥ̈ܕܬܐ: ܘܡܩܝܡܢܐ: ܕܗܝܡܢܘܬܐ:

The lessons are marked in the usual way on the margins, some by the scribe, others by a later reader, who evidently drew up an index (ܦܘܪܫ ܩܪ̈ܝܢܐ ), which is now lost, and also indicated certain chapters or sections by the word ܦܣܘܩܐ (e.g. foll. 16 *a*, 32 *a*, 37 *b*, 41 *a*, 53 *a*, etc.

The more recent portions of the manu­script were written by a scribe named John, as appears from a note on fol. 208 *b*, at the foot of the second column: ܟܠ ܕܝܢ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠ ܝܘܚܢܢ ܡܣܟܢܐ ܘܚ̇ܛܝܐ ܕܨܪܛ̣ (sic) ܕܢܬ݂ܚܢܢ ܗ̣ܘ ܘܥܢܝ̈ܕܘܗܝ ܘܟܠܗܘܢ ܡܗ̈ܝܡܢܐ ܝ̈ܠ̣ܕܝܗ̇ ܕܥܕܬܐ ܩܕܝܫܬܐ ܐܝܟ ܓܝ̇ܣܐ ܕܡܢ ܝܡܝܢܐ ܐܝܢ ܘܐܡܝܢ.

The original note, at the foot of the first column has been erased (only the word ܚܛܝܐ is now legible), and in its place we, read: ܀ ܟܬܒܐ ܕܫܠܝܚܐ ܦܘܠܣ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܡܪܝܡ ܝܠ̣ܕܬ݁ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ ܗ̇ܝ ܕܣܘܪ̈ܝܝܐ. ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠܝܢ ܕܢܬ݂ܕܟܪ ܠܢ܀

On the margin of fol. 163 *b*, there is written in pencil, evidently at a quite recent period:

Saronz Monus (?)

Consul general

Russe d’Aalexandri (sic) a fait le voyage dans le tesert (sic) pour trouver le templ (sic) de Jupiter amon.

[Add. 14,475.]

**CXXXVII.**

Vellum, about 8 3/4 in. by 5 1/2, consisting of 129 leaves, some of which are slightly stained and torn, especially foll. 1, 9, 30, 69, 70,128, and 129. The quires were 15 in number, but ܙ and ܚ are missing. Originally they were signed with both letters and arithme­tical figures (see fol. 99 *a*, ܝܓ ), but they are now marked with letters only. There, are from 23 to 27 lines in each page. This volume is written in a fine, regular Estrangela of the vith cent., Greek vowels being occasionally added by a later hand (ܰ, ܶ, ܺ, ܳ, ܽ andܳ , e.g. foll. 100 a and 101 a). The points *rukhākh* and *kushshāi* occur on foll. 25 *b* and 26. It contains—

The Epistles of S. Paul, according to the Peshitta version; viz.

Romans. Fol. 1 *b*.

1 Corinthians. Fol. 27 *a*.

2 Corinthians, fol. 54 *a*, ending on fol. 59 *b*, with ch. v. 12.

Galatians, fol. 60 *a*, beginning with ch. v. 18.

Ephesians. Fol. 61 *b.*

Philippians. Fol. 70 *b*.

Colossians. Fol. 77 *a*. A leaf is missing after fol. 80, containing ch. iii. 5—22.

1 Thessalonians. Fol. 82 *a*.

2 Thessalonians. Fol. 88 *a*.

1 Timothy. Fol. 91 *a*.

2 Timothy. Fol. 99 *a*.

Titus. Fol. 104 *a*.

Philemon. Fol. 107 *b*.

Hebrews, fol. 109 *a*, ending with the words ܒܝܕ ܝܫܘܥ , ch. xiii. 21; after which a reader has added:

ܕܠܗ ܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܐܠܗܐ ܢܚܣܐ ܠܟܠ ܕܫܬܘܬܦ (sic) ܐܡܝܢ.

The lessons are rubricated in the text, and some have been noted on the margins by later hands.

On fol. 1 *a* the Lord's Prayer is written in an ancient Arabic hand, now much effaced.

%

One Gabriel has recorded his name on fol. 11 *b*:

ܨܠܠܘ (sic) ܥܠ ܓܒܪܐܝܠ ܡܛܠ ܡܪܢ ܘܟܠ ܚܕ ܐܝܟ ܨܠܘܬܗ ܢܬܦܪܥ ܡܝܢ (sic) ܡܪܝܐ

[Add. 17,122.]

**CXXXVIII.**

Vellum, about 9 5/8 in. by 6 1/4, consisting of 116 leaves, some of which are much stained and slightly torn, especially foll. 1, 2, 31, 90, and 113. The quires, 12 in number, were originally signed with arith­metical figures (e. g. foll. 60 *a*, %; 70 *a*, %; 100 *a*, %), but are now marked with letters. Each page is divided into two columns, of from 27 to 31 lines. This volume is written in a line, regular Estrangela of the vith or viith cent.., with the excep­tion of foll. 37 and 38, which are paper leaves of the xiiith cent., inserted by the same hand that repaired fol. 90. Greek vowels have been occasionally added (ܰ, ܶ, ܺ, ܳ, ܽ, or ), and also the points *rukhākh* and *kushshāi*, indicated, as usual, by small red dots. It contains—

The Epistles of S. Paul, according to the Peshitta version; viz.

Romans. Fol. 1 *b*. Subscription: ܫܠܡܬ ܐܓܪܬܐ ܕܠܘܬ ܪ̈ܗܘܡܝܐ ܕܐܬܟܬܒܬ ܡܢ ܩܘܪܢܬܘܣ ܒܝܕ ܦܘܒܐ ܡܫܡܫܢܝܬܐ. ܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ ܐܠܦܐ ܘܡܐܬܝܢ ܘܚܡܫܐ .ܘ:ܘ.

1 Corinthians. Fol. 23 *a*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܩܕܡܝܬܐ ܕܐܬܟܬܒܬ ܡܢ ܦܝܠܝܦܘܣ ܡܕܝܢܬܐ. ܒܝܕ ܐܣܛܦܢܘܣ ܘܦܪܛܘܢܛܘܣ ܘܐܟܐܝܩܘܣ ܘܛܝܡܬܐܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ̇ ܐܠܦܐ ܘܡܐܬܝ̣ܢ ܘܫܒܥܐ.

2 Corinthians. Fol. 44 *a*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܕܬܪܬܝܢ ܕܐܬܟܬܒܬ ܐܦ ܗ̣ܝ ܡܢ ܦܝܠܝܦܘܣ ܡܕܝܢܬܐ. ܘܐܫܬܕܪܬ݂ ܒܝܕ ܛܛܘܣ ܘܠܘܩܐ. ܕܐܝܬ ܒܗ̇ ܦܬܓܡ̈ܐ̇ ܫܒܥܡܐܐ̣ ܘܫܒܥܝܢ. ܘ:ܘ.

Galatians. Fol.57 *b*. Subscription: ܫܠ̣ܡܬ ܐܓܪܬܐ ܕܠܘܬ ܓ̈ܠܛܝܐ ܕܐܬ݂ܟܬܒܬ ܡܢ ܪܗܘܡܐ ܘܐܫ̣ܬܕܪܬ ܒܝܕ ܛܝܡܬܐܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ ܐܪܒܥܡܐܐ̣ ܘܬܡܢܝܐ.

Ephesians. Fol. 64 *b*. Subscription: ܫܠܡܬ ܐܓܪܬܐ ܕܠܘܬ ܐܦܣܝܐ ܕܐܬܟܬܒܬ ܡܢ ܪܗܘܡܐ ܒܝܕ ܛܘܟܝܩܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ ܬܠܬܡܐܐ ܘܫܒܥܝ̣ܢ ܘܚܕ .ܘ:ܘ.

Philippians. Fol. 7l *b*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܦܝܠܝ̈ܦܝܣܝܐ ܕܐܬܟܬܒܬ ܡܢ ܪܗܘܡܐ. ܘܐܫܬ̣ܕܪܬ ܒܝܕ ܐܦܦܪܘܕܝܛܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬܓܡ̈ܐ ܡܐܬܝܢ ܘܬܡܢܐܝܢ ܘܚܕ .ܘ:ܘ.

Colossians. Fol. 76 *b*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܩܘ̈ܠܣܝܐ ܕܐܬܟܬ݂ܒܬ ܡܢ ܪܗܘܡܐ. ܘܐܫܬܕܪܬ݂ ܒܝܕ ܛܘܟܝܩܘܣ ܘܐܢܘܣܝܡܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬܓ̈ܡܐ̇ ܡܐܬܝܢ ܘܐܪܒܥܝ̣ܢ ܘܬܠܬܐ .ܘ:ܘ.

1 Thessalonians. Fol. 81 *a*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܬܣ̈ܠܘܢܝܩܝܐ ܩܕܡܝܬܐ ܕܐܬܟܬܒܬ ܡܢ ܐܬܐܢܘܣ. ܘܐܫ̣ܬܕܪܬ ܒܝܕ ܛܝܡܬܘܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬܓܡܐ ܡܐܬܝܢ ܘܬܠܬܝܢ. ܘ:ܘ.

2 Thessalonians. Fol. 85 *a*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܬܣ̈ܠܘܢܝܩܝܐ ܕܬܪܬܝܢ ܕܐܬܟܬܒܬ ܡܢ ܠܕܝܩܝܐ ܕܦܝܣܝܕܝܐ ܕܐܫܬ̣ܕܪܬ ܒܝܕ ܛܝܡܬܐܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬܓܡ̈ܐ ܡܐܐ̣ ܘܥܣܪܝܢ .ܘ:ܘ.

1 Timothy. Fol. 87 *b*. Subscription: ܫܠܡܬ ܐܓܪܬܐ ܕܠܘܬ ܛܝܡܬܐܘܣ ܩܕܡܝܬܐ ܕܐܬܟܬܒܬ ܐܬܢܘܣ ܒܝܕ ܠܘܩܐ ܬܠܡܝܕܗ. ܕܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ ܬܠܬܡܐܐ ܘܬܠܬܝܢ ܘܬܡܢܝܐ .ܘ:ܘ.

2 Timothy. Fol. 93 *a*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܛܝܡܬܐܘܣ ܕܬܪܬܝܢ ܕܗܘ̣ܐ ܐܦܣܩܘܦܐ ܩܕܡܝܐ ܒܥܕܬܐ ܕܐܦܣܘܣ. ܕܐܬܟ̣ܬܒܬ݂ ܡܢ ܪܗܘܡܐ. ܟܕ ܙܒ̣ܢܬܐ ܕܬܪܬܝܢ ܩܡ ܦܘܠܘܣ ܩܕܡ ܢܐܪܘܢ ܩܣܪ. ܘܐܫ̣ܬܕܪܬ݂ ܒܝܕ ܠܘܩܐ ܬܠܡܝܕܗ. ܕܐܝܬ ܒܗ̇ ܦܬܓܡ̈ܐ ܡܐܬܝܢ ܘܬܠܬܝ̣ܢ ܘܫܬܐ .ܘ:ܘ.

Titus. Fol. 97 *a*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܛܛܘܣ ܕܗ̣ܘ ܩܕܡܝܐ ܗܘ̣ܐ ܐܦܣܩܦܐ ܕܥܕܬܐ ܕܩܪܛܐ. ܕܐܬܟܬܒܬ݂ ܡܢ ܢܝܩܦܘܠܝܣ. ܒܝܕ ܐܪܛܡܐ ܬܡܝܕܗ. ܕܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ ܡܐܐ ܘܐܪܒܥܝ̣ܢ ܘܬܫܥܐ .ܘ:ܘ.

Philemon. Fol. 99 *b*. Subscription: ܫܠܡܬ ܐܓܪܬܐ ܕܠܘܬ ܦܝܠܡܘܢ ܘܐܦܝܐ ܡܪ̈ܘܗܝ ܕܐܢܣܝܡܘܣ̣ ܘܠܘܬ ܐܪܟܝܦܘܣ ܡܫܡܫܢܐ ܕܥܕܬܐ ܕܒܩܘܠܣܘܣ. ܕܐܬܟ̣ܬܒܬ݂ ܡܢ ܪܗܘܡܐ. ܒܝܕ ܐܢܣܝܡܘܣ ܥܒ̣ܕܐ. ܕܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ ܚܡܫܝ̣ܢ ܘܫܒܥܐ.ܘ:ܘ.

Hebrews. Fol. 101 *a*. Subscription: ܫܠܡ̣ܬ ܐܓܪܬܐ ܕܠܘܬ ܥܒܪ̈ܝܐ ܕܐܬܟܬܒܬ ܡܢ ܐܝܛܠܝܐ. ܒܝܕ ܛܝܡܬܐܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬܓܡ̈ܐ ܬܡܢܡܐܐ ܘܥܣܪܝܢ ܘܚܡܫܐ.ܘ:ܘ. ܣܠܩܝܢ ܕܝܢ ܦܬܓ̈ܡܐ ܕܟܠܗ ܫܠܝܚܐ̣ ܐ̈ܠܦܐ̣ ܫܬܐ̣ ܘܐܪܒܥܡܐܐ̣ [ܘܬܠـ]ܬܝܢ ܦܬ̈ܓܡܝܢ.ܘ:ܘ.

The lessons are rubricated in the text, with numerous additions by later hands on the margins.

On fol. 116 *b* it is recorded that this volume belonged to the convent of S. Mary Deipara: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܫܠܝܚܐ ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܝ ܘܠܐ ܫܠܝܛ ܠܐܢܫ ܕܢܟܘܡ ܥܠܘܗܝ ܒܚܕ ܡܢ ܙܢܝ̈ܢ ܘܐܢ ܡܡܪܚ ܘܥܒܪ ܥܠܘܗܝ ܒܗ ܒܦܣܩܐ ܐܝܬܗܘܝ.

On fol. 1 *a* there are some lines of writing, consisting, as it appears, chiefly of proper names, the purport of which is not per­fectly clear: ܙܢܒܘܐ ܩܢܘܡܘܐ ܥܪܒܗ (ܥܰܪܳܒܶܗ؟) ܬܘܡܐ . . . ܡܪܝܡܝ ܥܪܒܗ̇ ܓܪܓܘܐ ܝܘܚܢܢ ܥܪܒܗ ܫܘܦܪܐ ܣܝܕܪܘܐ ܥܪܒܗ ܩܘܢܘܢ ܓܡܝـ . . (؟) ܝܘܚܢܢ ܥܪܒܗ ܢܘܙܠܐ (؟) ܩܢܘܡـ . . ܥܕܒܗ (sic) ܚܢܣܘܢ ܙܢܒܘܐ ܥܪܒܗ ܡܘܪܩܝ

[Add. 14,477.]

q[N]q

**CXXXIX.**

Vellum, about 6 7/8 in. by 4 1/4, consisting of 91 leaves, some of which are, much stained and torn, especially foll. 1, 12, 20, 21, 23, 26, 27, 34—36, 44, and 91. How the quires were signed, does not appear. Leaves are wanting at the beginning, and after foll. 6, 7, 12, 14, 15, 16, 31, 35, 36, 44, and 74. Each page has from 25 to 29 lines. This volume is written in a small, neat Estrangela of the vith or viith cent. Greek vowels have, been added in a few places by a later hand. It contains—

The Epistles of S. Paul, according to the Peshitta version; viz.

Romans. Fol. 1 *a*. Missing portions: ch. i. 1—13, v. 13—vii. 19, viii. 11—27, and xi. 30 to the end.

1 Corinthians. Fol. 13 *a*. Missing portions: ch. i. 1—iii. 17, v. 10—vi. 15, vii. 14—xi. 20, and xii. 5—25.

2 Corinthians. Fol. 24 *a*. Missing portions: ch. viii. 7—x. 2 and xii. 19 to the end.

Galatians, fol. 36 *a*, beginning with ch. v. 22.

Ephesians, fol. 37 *a*, beginning with ch. ii. 19.

Philippians. Fol. 42 *a*. Missing portion : ch. ii. 25—iii. 11.

Colossians. Fol. 46 *b*.

1 Thessalonians. Fol. 52 *a*.

2 Thessalonians. Fol. 57 *a*.

1 Timothy. Fol. 59 *b*.

2 Timothy. Fol. 66 *a*.

Titus. Fol. 70 *b*.

Philemon. Fol. 73 *b*.

Hebrews. Fol. 74 *b*. Missing portion : ch. i. 1—ii. 4.

Colophon, ܫܠܡ: ܠܡܟܬܒ: ܐܓܪ̈ܬܐ: ; ܐܪ̈ܒܥܣܪܐ: ܕܦܘܠܘܣ: ܫܠܝܚܐ: ܛܘܒܢܐfollowed by the usual doxology.

Of the lessons, some are rubricated in the text, and others have been, noted by later hands on the margins.

[Add. 14,481.]

**CXL.**

Three vellum leaves, about 10 1/2 in. by 8 3/4, slightly stained and torn, written in double columns of from 24 to 26 lines, in a good, regular Estrangela of the vith or viith cent. They contain—

Fragments of the Epistles of S. Paul, ac­cording to the Peshitta version; viz.

2 Corinthians, ch. vii. 1—14.

1 Timothy, ch. ii. 5—iii. 9.

Hebrews, ch. xi. 9—27.

[Add. 14,669, foll. 57—59.]

**CXLI.**

Vellum, about 9 1/2 in. by 5 5/8, consisting of 143 leaves, some of which are much stained and torn, especially foll. 3, 9, 10, 22, 31, 56, 77, 142, and 143. The quires, 15 in number, were originally signed with arith­metical figures (fol. 77 a, %) but have since been twice re-numbered with letters, on the second occasion incorrectly. Leaves are wanting after foll. 52, 53, 55, 56, and 94. Each page has from 23 to 28 lines. This manuscript, is written in a beautiful, regular Estrangela, and dated A. Gr. 933, A.D. 622; but foll. 1, 2, 20, and 21 are paper leaves of the xiiith cent. Greek vowels have been occasionally added (ܰ, ܶ, ܺ, ܳ, , orܽ ). It contains —

The Epistles of S. Paul, according to the Peshitta version ; viz.

Romans. Fol. 1 *b*. The more recent portions are: ch. i. 1—9 and xii. 8—xiii. 7.

1 Corinthians. Fol. 27 *b*. Missing portions: ch. xv. 48 xvi. 6 and xvi. 22—24.

2 Corinthians. Fol. 54 *a*. Missing portions: ch. i. 1—9, ii. 17—iii. 13, and iv. 11 —vi. 2.

Galatians. Fol. 68 *a*.

Ephesians. Fol. 77 *b*.

Philippians. Fol. 86 *a*.

Colossians. Fol. 91 *b*. Missing portion: ch. iii. 4—20.

1 Thessalonians. Fol. 96 *b*.

2 Thessalonians. Fol. 101 *b*.

1 Timothy. Fol. 104 *b*.

2 Timothy. Fol. 112 *a*.

Titus. Fol. 117 *b*.

Philemon. Fol. 120 *b*.

Hebrews. Fol. 122 *a*.

Colophon, fol. 142 *b*: ܫܠܡ ܠܡܟܬܒ ܐܓܪ̈ܬܐ ܐܪܒܥܣܪܐ ܕܦܘܠܘܣ ܫܠܝܚܐ ܛܘܒܢܐ .ܘ. ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܐ ܐܡܝܢ.

The margins contain many annotations, chiefly indicating the passages of Scripture cited by the Apostle, but also referring occasionally to other matters. The following may serve as specimens.

Fol. 39 *a*, 1 Corinth, ix. 5, marg. ܒ̈ܢܝ ܝܘܣܦ. ܝܥܩܘܒ ܪܝܫܐ ܕܐܦܣ̈ܩܦܐ . ܒ. ܝܘܣܐ .ܓ . ܣܝܡܘܢ. ܕ . ܝܗܘܕܐ.

Fol. 52 *a*, 1 Corinth, xv. 32, marg. ܡܬܠܐ ܕܥܡܐ ܕܠܩܕܡ̈ܘܢܝܐ. ܥܗܝܕ ܠܗ ܕܝܢ ܐܦ ܐܫܥܝܐ.

.. .. , .. xv. 33, marg. ܪܥܝܢܐ ܕܡܢܢܕܪܘܣ ܩܘܡܝܩܘܣ ܒܬܐܝܣ.

Fol. 65 *b*, 2 Corinth, xi. 32, marg. ܗܢܐ ܐܪܛܘܣ܆ ܚܡܘܗܝ ܗܘܐ ܕܗܪܘܕܣ.

Fol. 72 *b*, Galat. iii. 17, marg. ܕܐܒܪܗܡ ܡܢ ܫܢܬ ܥܗ ܥܕܡܐ ܠܫܢܬ ܩ܆ ܫܢ̈ܝܐ ܟܗ. ܕܐܝܣܚܩ ܫ̈ܢܝܐ̣. ܣ . ܕܝܥܩܘܒ܆ ܫܢ̈ܝܐ̣ ܨܐ. ܕܝܘܣܦ܆ ܫܢ̈ܝܐ̣ ܩܝ . ܒܡܨܪܝ̣ܢ. ܫܢ̈ܝܐ̇ ܩܕܡܕ . ܐܟܚܕܐ̣ . ܫܢ̈ܝܐ ܐܪ̈ܒܥܡܐܐ̣ ܠ.

Fol. 77 *a*, Galat. vi. 14, marg. ܡܢ ܟܬܒܐ ܕܠܐ ܝܕܝܥ.

Fol. 83 *b*, Ephes. v. 14, marg. ܡܢ ܢܒܝܘܬܗ

Fol. 116 *b*, 2 Timothy iv. 13, marg. ܠܟܪܟܐ ܝܗܘܕܐ ܕܢܡܘܣܐ ܐܡ̇ܪ.

Fol. 118 *b*, Titus, i. 12, marg. ܩ̣ܨܡܐ ܕܐܦܝܩܪܘܣ ܩܨ̇ܘܡܐ ܕܡܢ ܩܪܛܐ.

The lessons are indicated on the margins in the same handwriting as the notes, with some later additions.

On fol. 143 *a* there is a note, stating that this manuscript was written for one John bar Sergius, from the village of Halūgā in the district of Sĕrūg, in the year of the Greeks 933, A.D. 622, and that he paid for it the sum of 14 carats: ܗܢܐ ܟܬܒܐ ܐܝܬܗܘܝ̣. ܕܝܘܚܢܢ ܒܪ ܣܪܓܝܣ ܡܢ ܚܠܘܓܐ ܩ̣ܪܝܬܐ ܕܒܣܪܘܓ. ܕܙܒ̣ܢܗ ܠܗ ܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܘܡܢ ܥܡ̣ܠܐ ܕܐܝ̈ܕܘܗܝ̣. ܡܛܘܠ ܝܘܬܪܢܐ ܕܚܝ̈ܘܗܝ̇. ܘܕܟܠ ܡܢ ܕܒܗ ܩ̇ܪܐ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܩܕܝܫܐ ܐܬܚ̇ܦܛ ܘܩ̣ܢܝܗܝ̣ ܗ̣ܘ ܒܪ̈ܚܡ̣ܘܗܝ ܣܓ̈ܝܐܐ̣. ܢܬܠ ܠܗ ܕܠܝܘܬܪܢܐ ܕܢܦܫܗ ܢܗܘܐ ܩܪܝܢܗ .. ܒܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܩ̈ܕܝܫܐ ܕܫܦܪܘ ܠܡܫܝܚܐ̣. ܐܡܝܢ . . . ܀ ܟܘܠ ܕܝܢ ܕܫܐ̇ܠ ܠܗ ܠܟܬܒܐ ܗܢܐ: ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܟܬܘܒ ܡܢܗ ܐܘ ܕܢܦܚ̇ܡ ܡܢܗ: ܐܘ ܬܘܒ ܐܢܗ̣ܘ ܕܐܒ̇ܕ ܘܡܫܟܚ ܠܗ: ܘܟܐܡ ܥܠܘܗܝ ܐܘ ܦܣ̇ܩ ܡܢܗ ܡܕܡ: ܐܘ ܠܚ̇ܐ ܒܗ ܡܕܡ: ܘܠܐ ܡ̇ܦܢܐ ܠܗ ܠܡܪܗ̣. ܓܪܒܗ ܕܓܚܙܝ ܢܕܒ̣ܩ ܒܗ ܘܒܙܪܥܗ̣ ܠܥܠܡ .. ܘܠܘ ܗܕܐ ܒܠܚܘܕ݂. ܐܠܐ ܘܒܥܠܡܐ ܕܥܬܝ̣ܕ. ܐܝܟ ܡ̇ܚܠܨ ܡܩ̈ܕܫܐ܇ ܩܐܡ ܘܝܗ̇ܒ ܦܬܓܡܐ ܠܐܠܗܐ ܡܛܠܬܗ܇ ܟܕ ܡܬܬܣܝܡ ܒܪܝܫܗ .. ܗ̇ܘ ܓܝܪ ܕܒܩܠܝܠ ܥ̇ܘܠ̣. ܘܐܦ ܒܣ̇ܓܝ̣ ܥ̇ܘܠ ܗܘ ..

܀ ܒܗܝܬܐ ܝܗ̈ܘܡܝܛ ܐܒܬܟܕ ܐܢ̣ܗ̣. ܐܛܪ̈ܩ ܪ̈ܣܥܬܒܪܐ܀ [ܐܬܝܗܒ ܛܝܡܘ̈ܗܝ ܕܟܬܒܐ ܗܢܐ̣. ܩܪ̈ܛܐ ܐܪܒܬܥܣܪ̈܀] ܒܫܢܬ ܬܫܥܡܐܐ ܘܬܠܬܝܢ ܘܬܠܬ ܕܐܠܟܣܢܕܪܘܣ܀ ܀ ܟܠ ܕܠܚ̇ܐ ܠܗ ܠܗܢܐ ܥܘܗܕܢܐ̣. ܢܬܠ̣ܚܐ ܫܡܗ̣ ܡܢ ܣܦܪܐ ܕܚ̈ܝܐ܀

q[N2]q

This was one of the manuscripts which the abbat Moses of Nisibis brought to the convent of S. Mary Deipara, as appears from another note on the same page (ܘܐܢܐ ܡܘܫܐ ܢܨܝܒܢܝܐ ܚܛܝܐ ܟܬܒܬ ܗܠܝܢ). This has, how-ever, been re-touched throughout, and the first part of it altered, so as to make it appear that the book was presented to the convent by one Zachariah, the son of Paul, the son of Bar-saumā: ܢܥܒܕ ܡܪܝܐ ܪ̈ܚ̣ܡܐ ܥܠ ܙܝܟܪܐ ܒܪ ܦܘܠܘܣ ܒܪ ܒܪܨܘܡܐ ܕܝܗܒ ܗܢ ܟܬܒܐ ܕܫܠܝܚܐ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܝܘܣ. ܏ܘܫ.

At the foot of fol. 142 *b* there now stand the following words, written over an erasure, perhaps by the same hand that altered the previous note: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܩܕܝܫܐ ܕܐܣܩܝ̈ܛܝܣ ܐܘܟܝܬ ܕܥܢ̈ܘܝܐ. ܘܠܐ ܣܟ ܫܠܝܛ ܠܐܢܫ ܐܢ ܥܠ ܡܠܬܐ ܕܐܠܗܐ ܠܐ ܥܒ̇ܪ ܕܢܓܠܙܘܗܝ ܡܢܗ̇ ܕܕܝܪܐ.

On fol. 143 b there is an astronomical figure, containing the names of the ܡ̈ܠܘܫܐ or signs of the Zodiac. Some writing at the top of the page, of the xth cent., but much effaced, explains the use of the figure. Be­neath it is written: ܨ̇ܠܘ ܥܠ ܚ̇ܛܝܐ ܕܦܓܥ ܒܟܬܒܐ ܗܢܐ ܘܟܠ ܚܕ ܐܝܟ ܨܠܘܬܗ ܢܬܦܪܥ.

[Add. 14,478.]

**CXLII.**

A vellum leaf, much torn, 7 3/4 in. by 4 7/8. The writing is a small, neat Estrangela. It is the last leaf of a Nestorian manuscript of the New Testament, dated A.Gr. 993, A.H. 63, A.D. 682, and contains—

The Epistle to the Hebrews, ch. xii. 28 to the end, according to the Peshitta version.

The colophon, which is unfortunately much mutilated, runs as follows: ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܚܕܬܐ ܒܫܢܬ ܬܫܥܡܐܐ ܘܬܫܥܝܢ ܘܬܠܬ ܒܕܝܘ̈ܢܝܐ ܕܐܝܬܝܗ ܒܕܡܗܓܪ̈ܝܐ ܒ̈ܢܝ ܐܝܫـ[ܡܥܐܝܠ] ܒܪ ܗܓܪ ܒܪ ܐܒܪܗܡ ܫܢܬ ܫܬܝܢ ܘܬܠܬ ܒ . . . ܕܪܥܝܐ ܥܝܪܐ ܘܚܦܝܛܐ ܡܕ . . . ܡܫܝܚܐ ܡܪܝ ܓܝܘܪܓܝܣ . . . ܒܐܣܟܘܠܐ ܕܕܝܪܐ ܩܕܝܫܐ . . . ܢܨܝܚܐ ܕܨܠܘܬܗ ܬܥܕܪ ܠܢ ܐܒܐ.......ܡܛܪܦܘܠܝܛܣ ܕܥܕܬܐ ܩܕܝܫܐܬ.......ܡܪܝ ܩܪܚܐ (؟) ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ . . .

ܡܩܪܝܢܐ ܕܝܠܗ̇ ܕܐܣܟܘܠܐ . . .

ܕܐ . . . ܘܘ ܒܗ̇ ܒܐܣـ[ܟܘܠܐ] . . .

ܐ . . ܐ ܫ̈ܡܗܐ ܐ . . .

ܐܦܪܝ ܘܓܘܫܢܘܝ ܘܝܫ . . .

ܘܩܛܝܢܝ . ܘܓܝܘܪܓܝ . . .

ܘܕܫܪܟܐ ܕܐܚܘܬܐ . . .

ܟܝܢܐ ܕܟܣܸܐ ܡـ . . .

[Add. 14,666, fol. 56.]

**cxliii.**

Vellum, about 8 1/2 in. by 5 1/2, consisting of 20 leaves, many of which are more or less stained and torn, especially foll. 1, 4, 5, 8, 9, and 10. The quires are signed with letters, but only ܕ is complete, leaves being missing after foll. 1, 4, and 8. Each page is divided into two columns, of from 29 to 33 lines. The writing is a good, regular Estrangela of the viith cent. The contents are—

Fragments of the Epistles of S. Paul, ac­cording to the Peshitta version ; viz.

Romans, ch. i. 1—16, vii. 11—ix. 25, and xvi. 16 to the end. Fol. 1 *b*. Subscription, fol. 5 *a*.: ܫܠ̣ܡܬ ܐܓܪܬܐ ܕܠܘܬ ܪ̈ܗܘܡܝܐ ܕܐܬܟܬܒܬ ܡܢ ܩܘܪܢܬܘܣ ܘܐܫܬܕܪܬ ܒܐܝ̈ܕܝ ܦܘܒܐ ܡܫܡܫܢܝܬܐ; to which a later hand has added: ܐܝܬ ܒܗ̇ ܦܬܓܡ̈ܐ ܐܠܦܐ ܘܡܐܬܝܢ ܘܚܡܫܐ.

1 Corinthians, ch. i. 1—iv. 17, and x. 27 to the end. Fol. 5 b. Subscription, fol. 16 b: ܫܠ̣ܡܬ ܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܩܕܡܝܬܐ ܕܐܬܟ̣ܬܒܬ ܡܢ ܦܝܠܝܦܘܣ ܕܡܩܕܘܢܝܐ ܘܐܫܬܕܪܬ ܒܝܕ ܛܝܡܬܐܘܣ; to which a later hand has added: ܘܐܣܛܦܢܘܣ ܘܦܪܛܘܢܛܘܣ ܘܐܟܐܝܩܘܣ. ܕܐܝܬ ܒܗ̇ ܦܬ̈ܓܡܐ. ܐܠܦܐ ܘܡܐܬܝܢ ܘܫܒܥܐ.

2 Corinthians, ch. i. 1—v. 17. Fol. 16 b.

The lessons are rubricated in the text, and a few have been noted on the margins by later hands.

The writing on fol. 1 *a* is so much effaced that only a word here and there can be read, such as, ܦܓܪܐ ,[ܪܘ]ܚܐ ܕܩܘܕܫܐ ,ܘܐܦ ܡܢ ܒܬܪ ܕܐܬܓܫܡ , ܒܩܢܘܡܗ ܠܐ etc.

[Add. 14,468, foll. 1—20.]

**CXLIV.**

Five vellum leaves, about 8 7/8 in. by 6, slightly soiled and torn (Add. 14,666, foll. 51—55). The writing is a fine, regular Estrangela of the viith or viiith cent. They contain—

The 2nd Epistle to the Corinthians, ch. vi. 2-16, and viii. 5—x. 15, according to the Peshitta version.

Fol. 52 has been used as a flyleaf for a volume, of discourses of Jacob of Batnae, as appears from the list of contents on the margin: ܡܐܡܪ̈ܐ ܥܠ ܣܘܠܩܐ. ܘܥܠ ܒܬܘܠܘܬܐ. ܘܥܠ ܡܪܬܝܢܘܬܐ. ܘܥܠ ܒܪܐ ܕܦ̇ܪܚ ܢܟܣ̈ܘܗܝ. ܘܥܠ ܡܓܕܦܢܐ. ܘܥܠ ܪ̈ܐܙܐ ܩܕܝ̈ܫܐ. ܘܥܠ ܐܒܘܢ ܕܒܫܡܝܐ. ܘܥܠ ܪܚ̇ܡܥܠܝ ܐܝܟ ܛܝܒܘܬܟ. ܘܥܠ ܝܘܣܦ.

[Add. 14,666, foll. 51—55.]

**CXLV.**

Vellum, about 9 3/8 in. by 7 3/8, consisting of 82 leaves, some of which are slightly stained and torn, especially foll. 1, 8, 20, 21, and 77—81. The quires, nine in number (the last of only three leaves), are signed with letters. There are from 21 to 32 lines in each page. This volume is written in a rather inelegant hand of the ixth or xth cent., and contains—

The Epistles of S. Paul, according to the Peshitta version; viz.

Romans. Fol. 1 *b*.

1 Corinthians. Fol. 14 *a*.

2 Corinthians. Fol. 27 *b*.

Galatians. Fol. 38 *a*.

Ephesians. Fol. 42 *b*.

Philippians. Fol. 47 *b*.

Colossians. Fol. 51 *b*.

1 Thessalonians. Fol. 54 *b*.

2 Thessalonians. Fol. 57 *b*.

1 Timothy. Fol. 59 *b*.

2 Timothy. Fol. 63 *b*.

Titus. Fol. 66 *b*.

Philemon. Fol. 68 *b*.

Hebrews. Fol. 69 *b*.

Colophon, fol. 82 *b*: ܫܠܡ ܠܡܟܬ݂ܒ ܐܪܒܥܣܪ̈ܐ ܐܓܪ̈ܬܐ ܕܛܘܒܢܐ ܦܘܠܘܣ ܫܠܝܚܐ ܘܐܝܙܓܕܐ ܘܣܗܕܐ ܕܚܠܦ ܥܡܐ ܘܥܡ̈ܡܐ ܨܠܘ̈ܬܗ ܥܠ ܟܠܗ̇ ܡܪܥܝܬܐ ܕܥܕܬܐ ܩܕܝܫܬܐ ܩܬܘ̈ܠܝܩܐ ܘܚܢܢ ܢܬܥܕܪ ܒܨܠܘ̈ܬܗ ܐܡܝܢ܀

Only a very few lessons are marked in the text, e.g. fol. 23 *a*, ܩܪܝ ܕܫ̈ܠܝܚܐ ܘܕܣܗ̈ܕܐ

[Add. 17,123.]

**CXLVI.**

Thirteen vellum leaves, 8 1/2 in. by 5 1/2 (Add. 14,468, foll. 21—33). Each page has from 17 to 23 lines. They are written in a good, current hand of the xth or xith cent., and contain —

Fragments of the Epistles of S. Paul, ac­cording to the Peshitta version; viz.

2 Corinthians, ch. v. 12—x. 10, fol. 21 *a*; and xi. 12—xii. 16, fol. 26 *a*.

Galatians, ch. ii. 6—v. 11, fol. 28 *a*.

[Add. 14,468, foll. 21—33.]

**CXLVII.**

Paper, about 12 1/4 in. by 8 3/4, consisting of 151 leaves, some of which are much stained and torn, especially foll. 1—6, 15, and 36. The quires, signed with letters, are 16 in number. A couple of leaves are wanting at the beginning, and also after fol. 4. Each page is divided into two columns, of from 19 to 23 lines. This manuscript is written in a good, regular hand, with occa­sional Syriac and Greek vowels (%), and other points; and dated A. Gr. 1565, A.D. 1254. It contains—

The Epistles of S. Paul, according to the Peshitta version. Title, fol. 3 *b*: ܥܠ ܣܲܒ݂ܪܐ ܘܬܘܼ݊ܟܠܳܢܐ ܕܚ̇ܝ̣ܠܐ ܕܡܪܢ ܘܐܠـ[ܗܐ] ܕܝܠܢ ܝܫܘܥ ܡܫܝ̣ܚܐ: ܡ̇ܫܰܪܸܝܢܢ ܠܡܹܟ̣ܬܰ[ܒ] ܐܹܓ̣ܪ̈ܳܬܴܐ ܕܦܘܠܘܣ ܫܠܝ̣ܚܐ ܛܘܼܒܳܢܐ.

Romans; imperfect, ch. i. 24—ii. 22 being missing. Fol. 3 *b*.

1 Corinthians. Fol. 28 *a*.

2 Corinthians. Fol. 54 *b*.

Galatians. Fol. 71 *b*.

Ephesians. Fol. 80 *b*.

Philippians. Fol. 89 *b*.

Colossians. Fol. 96 *a*.

1 Thessalonians. Fol. 102 *b*.

2 Thessalonians. Fol. 108 *a*.

1 Timothy. Fol. 111 *b*.

2 Timothy. Fol. 119 *a*.

Titus. Fol. 124 *b*.

Philemon. Fol. 127 *b*.

Hebrews. Fol. 129 *a*.

Colophon, fol. 150 *a*: ܫܠܸܡ ܒܥܘܕܪܢܐ ܕܐܠܗܐ. ܟ̣ܬ݀ܳܒܳܐ ܗܢܐ ܩܕܝܫܐ. ܕܐܝܬ ܒܗ ܐܓ̣ܪ̈ܳܬܳܐ ܕܦܘܠܘܣ ܫܠܝ̣ܚܐ̣ ܐܰܪ݂̈ܒܰܥ̣ܣ̣ܪܷ̈ܐ. ܨܠܘܬܗ̇ ܥܡܢ. ܐܡܝܢ:

Numerous lessons, altogether 150 in num­ber, are rubricated in the text. An index of these, now imperfect, is prefixed to the volume, fol. 1 *a*. Subscription, fol. 3 *a*—

ܫܸܠ̣ܡ ܩ݊ܘܕܻܝܟ̣ܣ ܐܰܘܼܟܻܝܬ ܡܚ̇ܰܘܼܝܳܢܳܐ ܕܩ̣ܪ̈ܝܳܢܸܐ ܕܥܻ̈ܐܕܸܐ ܡܳܪ̈ܳܐܢܳܝܸܐ ܘܕܚܕܒ̈ܫܒܐ ܘܕ݂ܕܘܟܪ̈ܳܢܸܐ ܕܩܕ̈ܝܫܐ. ܕܐܝܬ ܒܟܬ݀ܒܐ ܕܦܘܠܘܣ ܫܠܝ̣ܚܐ ܨܠܘܬܗ̇ ܥܡܢ. ܐܡܝܢ.

On fol. 150 *b* there is a note, slating that this manuscript was written A. Gr. 1565, A.D. 1254, in the convent of Abbā Yuhannān Zĕ'ūrā, or John the less, in the desert of Scete, by a Persian monk from Sigistān, named Behnām. ܐܫ̇ܬ̣ܠܡ ܡܢ ܕܠܡ̣ܟܬܒ ܟܬ݀ܒܐ ܗܢܐ ܩܕܝܫܐ. ܒܚܙܝܪܢ ܝܪܚܐ. ܒܫ̇ܢ̣ܬ݀ ܐ̈ܠܦ ܘܚܡ̈ܫܡܐܐ ܘܫ̈ܬܝܢ ܘܚ̈ܡܫ ܕܝܘ̈ܢܝܐ. ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܐܒܐ ܝܘܚܢܢ ܙܥܘܪܐ ܐܒܐ ܕܝܚ̈ܝܕܝܐ. ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܝ. ܕܒܐܪܥܐ ܕܡܨܪܝܢ. ܣ̣ܪܛ ܕܝܢ ܘܛܪܛܫ ܚܲܛܝܐ ܒܗܢܡ ܒܨܝܪܐ ܒܕܝܪ̈ܝܐ ܕܡܢ ܣܝܓܣܬܢ ܡܕܝܢܬܐ ܕܒܐܬܪܐ ܕܦܪ̈ܣܝܐ. ܟܠ ܕܝܢ ܕܦ̇ܓܥ̣ ܢܨ̇ܠܐ ܏ܘܫ.

Another note on the same page tells us that the said Behnām presented it to the convent of S. Mary Deipara. ܐܢ̇ܐ ܕܘܝ̇ܐ ܒܗܢܡ ܫ̇ܟ̣ܢܬ ܠܗܢܐ ܟܬ݀ܒܐ ܠܕܝܪܐ ܕܩܕܝܫܬܐ ܝ̇ܠܕܬ݀ ܐܠܗܐ ܡܪܝܡ. ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܝ ܕܡܫܬ݀ܡܗܐ ܕܝܪܐ ܕܣܘܪ̈ܝܝܐ. ܕܥܠ ܓܢܒ ܕܝܪܐ ܕܐܒܐ ܒܝܫܘܝ ܛܘܼܒܢܐ ܘܢܨ̇ܝܚ ܫܘܼܦܪ̈ܐ. ܨܠܘܬܗ ܥܡܢ.

A note on fol. 151 *a* further informs us, that at this time Rabban Yeshua’ of Zargol Castra, near Hisn Kīfā, was abbat of the con-vent of S. Mary Deipara; and that Athanasius was patriarch of Alexandria ;@[See Renaudot, Hist. part. Alexandr. Jacob., p. 599; Le Quien, Oriens Christ., t. ii. col. 493.]@ but the name of the occupant, of the see of Antioch is left blank, perhaps because of the conten­tion between Dionysius VII. and John bar Ma'dān.@[Se Assemani, Bibl. Orient., t. ii. p. 376 etc.]@

ܐܬܟܬ݂ܒ ܕܝܢ ܟܬ݀ܒܐ ܗܢܐ ܕܡ̈ܠܐ ܕܪܘܚܐ ܩܕܝܫܐ ܕܐܡܝܪ̈ܢ ܠܛܘܼܒܢܐ ܦܘܠܘܣ ܫܠܝ̣ܚܐ. ܒܝܘ̈ܡܝ ܐܒܘܢ ܛܘܼܒܬܢܐ ܡܪܝ ܦܐܛܪܝܪܟܝܣ ܕܟܘܪܣܝܐ ܫܠܝ̣ܚܝܐ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ. ܘܡܪܝ ܐܬܐܢܐܣܝܘܣ ܦܐܛܪܝܪܟܝܣ ܕܟܘܪܣܝܐ ܕܐܠܟܣܢܕܪܝܐ ܪܒܬܐ. ܘܒܩܝ̇ܘܡܘܬܐ ܘܪܝܫܢܘܬܐ ܕܪܒܢ ܝܫܘܥ ܩܘܡܘܣ ܡܝ̣ܩܪܐ ܐܘܟܝܬ ܪܝܫܕܝܪܐ ܩܕܝܫܐ ܕܕܝܪܐ ܗܕܐ ܕܣܘܪ̈ܝܝܐ. ܕܡܬܝ̣ܕܥ ܡ̇ܢ ܡܢ ܙܪܓܠ ܩܣܛܪܐ ܕܒܐܬܪܐ ܕܚܣ̣ܢܐ ܕܟܐܦܐ. ܡܦܝ̣ܣ ܐܢ̣ܐܹ ܘܡܬ݀ܟ݂ܫܦ ܐܢ̣ܐ ܠܐܠܗܐ̣. ܕܒܨ̈ܠܘܬܗ̇ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܡܪܝܡ. ܏ܘܫ.

On fol. 150 *b*, at the foot of the page, there is the following note, dated A. Gr. 1823, A.D. 1512, in the handwriting of a monk of Nisi­bis, named John: ܦܓܥ ܒܟܬܒܐ ܗܢܐ ܘܟܬ̣ܒ ܡ̣ܢܗ ܝܘܚܢܢ ܐܟܣܢܝܐ ܒܫܡ ܕܝܪܐ ܡܢ ܐܬܪܐ ܕܡܕܢܚܐ ܡܢ ܡܕܝܢܬܐ ܢܨܝܒܝܢ ܐܘܚܕܢܐ ܕܦܪ̈ܣـ[ـܝܐ.] ܒܒܥܘ ܕܩ̇ܪܐ ܢܨܲܠܐ ܥܠܘܗܝ ܘܥܠ ܐܒܗ̈ܘܗܝ ܡܛܠܡܪܢ ܘܨܠܘܬܐ ܠܦܠܓܐ ܬܗܘܐ ܘܗܠܝܢ ܫܢܬ ܏ܐܦܟܓ ܠܝܘܢ ܘܠܝܗ ܕܘܟܣܐ ܐܡܝܢ.

[Add. 17,227.]

**CXLVIII.**

Four paper leaves, 10 7/8 in. by 8 1/8, the first of which is slightly torn. Each page is divided info two columns of from 24 to 26 lines. The writing, which is good and regular, is of the xiiith cent. They contain—

The Epistle of S. Paul to the Romans, according to the Peshitta version, ch. i. 1—iv. 16.

[Add. 17,224, foll. 67—70.]

**cxlix.**

Two paper leaves, 10 5/8 in. by 7 1/8, both much torn. Each page is divided into two columns of 21 or 22 lines. The writing, which is good and regular, is of the xiiith cent. They contain—-

The Epistle of S. Paul to the Romans, according to the Peshitta version, ch. v. 12— vi. 22.

[Add. 17,224, foll. 71 and 72.]

**cl.**

Five paper leaves, about 10 in. by 6 3/4, all much stained and torn (Add. 14,691, foll. 110—114). The writing is good and regular, of the xiiith cent. They contain—

Fragments of the Epistles of S. Paul, according to the Peshitta version; viz.

Romans, ch. xv. 14—33. Fol. 110.

1 Corinthians, ch. ii. 4—v. 10. Fol. 111 *a*.

[Add. 14,691, foll. 110—114.]

**cli.**

Two paper leaves, about 10 in. by 7, both much soiled and torn. There are 25 or 26 lines in each page. They are written in an inelegant hand of the xiiith or xivth cent., and contain —

The Epistle of S. Paul to the Hebrews, according to the Peshitta version, ch. xii. 5 —xiii. 25.

[Add. 17,224, foll. 73 and 74.]

**CLII.**

Two paper leaves, about 6 3/8 in. by 4 7/8, written in a rather inelegant hand of the xiiith or xivth cent., with from 19 to 21 lines in each page. They contain—

The Epistle to the Hebrews, according to the Peshitta version, ch. xii. 13— xiii. 19.

[Add. 14,738, foll. 8 and 9.]

**cliii.**

Paper, about 8 1/4 in. by 5 5/8, consisting of 37 leaves, the first of which is much soiled and torn. The quires, signed with letters, were originally six in number, but the first and last are wanting, and the second is imperfect, there being a lacuna after fol. 1. There are 15 or 16 lines in each page. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

Extracts from the Pauline and other Apostolic Epistles, according to the Peshitta ver­sion ; viz.

1 Corinthians, imperfect. Fol. 1 *a*.

2 Corinthians. Fol. 6 *a*.

Galatians. Fol. 8 *b*.

Ephesians. Fol. 10 *b*.

Philippians. Fol. 13 *b*.

Colossians. Fol. 15 *b*.

1 Thessalonians. Fol. 17 *b*.

2 Thessalonians. Fol. 18 *b*.

1 Timothy. Fol. 18 *b*.

2 Timothy. Fol. 21 *a*.

Titus. Fol. 22 *a*.

Hebrews. Fol. 24 *a*.

The Epistle of S. James. Fol. 29 *b*.

The first Epistle of S. Peter, imperfect. Fol. 34 *a*.

[Add. 17,228, foll. 1—37.]