**DLXXIII.**

Vellum, 9 1/2 in. by 6 5/8 , consisting of 88 leaves, mostly in good preservation. The quires, 9 in number, are signed with letters from ܝܓ to ܟܐ. Each page is divided into two columns, of from 25 to 38 lines. This volume is written in a good, regular Estrangela, and dated A.H. 158, A.D. 774—5. It contains—

Works of John the Monk, ܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ; viz.

1. The last few words of the second dis­course on the New World, fol. 1 b:ܘܚܙܘ̈ܐ ܐܠܗ̈ܝܐ. ܕܡܢ ܟܠܗܝܢ ܕܡܠܠ ܘܥܬܝܕ ܕܢܓܡܘܪ܆ ܬܫܒܘܚܬܐ ܘܬܘܕܝܬܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ: ܚܕ ܚܘܒܐ ܫܪܝܪܐ ܕܪܒ ܗ̣ܘ ܡܢ ܥܘ݂ܠܗ ܕܥܠܡܐ̣. ܗܫܐ ܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ܀ ܀ ܀

ܫܠܡܸܘ: ܡܐܡܪ̈ܐ: ܬܪ̈ܝܢ: ܕܥܠ: ܥܠܡܐ: ܚܕܬܐ܀

The above has been cancelled by a much later hand.

2. The third discourse to the brethren on the Fulfilment of the Future Promises, and on the New Life. Fol. 1 b. ܬܘܒ ܡܐܡܪܐ ܕܡܠܠ ܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܠܘܬ ܐܚ̈ܐ ܥܠ ܫܘܠܡܐ ܕܡ̈ܘܠܟܢܐ ܕܥܬܝܕܝܢ ܘܥܠ ܚ̈ܝܐ ܚ̈ܕܬܐ. Beginning: ܫܠܡܐ ܐܝܙܓܕܐ ܕܫܝܢܐ: ܕܐܫܬܠܚ ܡܢ ܡܠܟܘܬܐ ܕܐܝܬܘܬܐ ܡܫܒܚܬܐ: ܕܗ̣ܝ ܐܝܬܝܗ̇ ܥܠܬܐ ܘܩܘܝܡܐ ܕܟܠܗܘܢ ܗܘ̈ܝܐ: ܘܟܠܗܘܢ ܚܝ̈ܠܘܬܐ ܒܚܝܠܗ̇ ܚܝܠܬܢܝܢ: ܘܟܠܗܘܢ ܫܘ̈ܠܛܢܐ ܡܢ ܫܘܡܗܐ ܕܫܘܠܛܢܗ̇ ܫܩܠ̣ܘ ܥܠܬܐ ܕܢܐܡܪܘܢ: ܐܝܟܢܐ ܕܡܠܟܘܬܐ ܫܘܠܛܢܗ̇ ܗ̣ܝ ܗ̣ܝ ܒܠܚܘܕ ܐܚܝܕܐ̣. ܗ̣ܘ ܢܸܬܠ ܠܟܠܢ ܚܝܠܬܢܐܝܬ ܠܡܐܡܪ ܘܠܡܫܡܥ: ܫܘܒܚܐ ܥܬܝܕܐ ܘܡܛܝܒܐ܀ ܢܝܫܐ ܡܝܬܪܐ ܕܚ̈ܝܝܟܘܢ ܕܢܫܡܥܟܘܢ ܨ̇ܒܝܢܢ. ܦܠܗܕܘ ܡܢ ܪ̈ܥܝܢܝܟܘܢ ܚ̈ܘܫܒܐ ܐ̈ܢܫܝܐ ܥܕܢܐ ܙܥܘܪܐ܀. Subscription, fol. 10 b: ܫܠܡܸܘ ܡܐܡܪ̈ܐ ܕܥܠ ܥܠܡܐ ܚܕܬܐ ܘܥܠ ܡ̈ܘܠܟܢܐ ܕܥܬܝܕܝܢ.

3. Questions and answers, fol. 10 *b*: ܬܘܒ ܫܘܐ̈ܠܐ ܘܦܘܢܝ ܦܬܓܡ̈ܐ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ. Beginning: ܏ܐܚܐ ܏ܫ̇ܐ̣ܠ ܏ܠܝܚܝܕܝܐ ܏ܘܐ̣ܡܪ ܏ܠܗ ܐܝܟܢܐ ܡܬܩܢܐ ܚܘܒܐ ܡܢ ܦܪ̈ܘܫܐ. ܏ܝܚܝܕܝܐ ܐ̇܏ܡܪ ܚܘܒܐ ܓܡܝܪܐ ܕܫܪܪܐ ܘܕܟܝܐ: ܐܘܪܚܐ ܗ̣ܝ ܕܚ̈ܝܐ̣ ܘܠܡܐܢܐ ܕܡ̈ܘܠܟܢܐ. ܘܓܙܐ ܕܗܝܡܢܘܬܐ. ܘܡܚܘܝܢܐ ܕܡ̈ܘܠܟܢܐ. ܘܡܒܕܩܢܐ ܕܥܠ ܕܝܢ̣ܐ̣. ܘܡܟܪܙܢܐ ܕܥܠ ܟܣܝܐ.

4. Discourses on the Beatitudes: ܬܘܒ ܡܐܡܪ̈ܐ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ܀ ܥܠ ܗ̇ܢܘܢ ܛܘܒ̈ܐ ܕܝܗ̣ܒ ܡܪܢ ܒܐܘܢܓܠܝܘܢ.

*a.* On S. Matthew, ch. v. 3, fol. 14 *a*: ܩܕܡܝܐ ܥܠ ܗ̇ܘ ܦܬܓܡܐ ܕܛܘܒܝܗܘܢ ܠܡܣ̈ܟܢܐ ܒܪܘܚ ܕܕܝܠܗܘܢ ܗ̣ܝ ܡܠܟܘܬܐ ܕܫܡܝܐ. Beginning: ܐܝܠܝܢ ܕܠܘܬ ܬܫܒܘܚܬܐ ܡܝܬܪܬܐ ܕܕܘܒܪ̈ܐ ܓܡܝܪ̈ܐ ܨܒ̇ܝܢ ܕܢܬܩܪܒܘܢ̣. ܗܢܘ ܫܘܪܝ ܡܬܩܪܒܢܘܬܗܘܢ.

*b.* On S. Matthew, ch. v. 9, fol. 27 a: ܥܠ ܦܬܓܡܐ ܕܐܡ̣ܪ ܡܪܢ ܕܛܘܒܝܗܘܢ ܠܥ̇ܒ̈ܕܝ ܫܠܡܐ ܕܒܢ̈ܘܗܝ ܕܐܠܗܐ ܢܬܩܪܘܢ.. Beginning: ܠܡܠܬܐ ܕܛܝܒܘܬܐ ܡܥܕܪܬ ܠܟܠ̣. ܐܬܪܐ ܒܢܦܫܢ ܢܬܩܢ ܠܗ̇. ܕܗ̣ܝ ܬܥܕܪܢ ܒܓܙܗ̇ ܪܘܚܢܐ. ܘܬܫܪܬܚ ܚ̈ܝܝܢ ܒܣܝ̈ܡܬܐ̣ ܕܠܐ ܥܒܪ̈ܢ. ܏ܘܫ.

*c.* On S. Matthew, ch. v. 8, fol. 37 a: ܥܠ ܗ̇ܘ ܦܬܓܡܐ ܕܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܕܟܝܢ ܒܠܗܘܢ (sic) ܕܗ̣ܢܘܢ ܢܚܙܘܢܝܗܝ ܠܐܠܗܐ.. Beginning: ܠܘܬ ܓܡܝܪܘܬܐ ܡܫܒܚܬܐ ܕܕܟܝܘܬܐ ܕܠܒܐ̣. ܛܘܒܗ ܕܡܚܝܢ̣ܢ ܡܩܪܒܠܢ. ܠܘܬ ܓܝܪ ܡܕܡ ܕܪܒ ܡܢ ܟܠܗܝܢ ܫܒܝ̈ܚܬܐ ܘܡܝܬܪ ܡܢ ܟܠܗܘܢ ܛܘܒ̈ܐ܇ ܥܲܠܝ ܣܡܗ ܠܣܒܪܢ. ܕܒܕܟܝܘܬܐ ܕܪܥܝܢܐ̣. ܚܙܘܐ ܕܗ̇ܘ ܕܠܐ ܡܬܚܙܐ̣ ܡܫܬܘܝܢܢ ܕܢܚܙܐ. Subscription, fol. 43 b: ܫܠܡܸܘ ܡܐܡܪ̈ܐ ܬܠܬܐ ܕܒܝܬ ܛܘܒܝܗܘܢ.

5. Discourse on the Epistle to the Romans, eh. viii. 1.8, fol. 43 b: ܥܠ ܗ̇ܝ ܕܐܡ̣ܪ ܫܠܝܚܐ ܕܠܐ ܫ̇ܘܝܢ ܚܫܘܗ̈ܝ ܕܙܒܢܐ ܗܢܐ ܠܬܫܒܘܚܬܐ ܐܝܕܐ ܕܥܬܝܕܐ ܕܬܬܓܠܐ. . Beginning: ܥܠܬܐ ܗ̣ܘ ܝܫܘܥ ܡܫܝܚܐ̣ ܕܟܠܗܝܢ ܛܒ̈ܬܢ. ܕܡܬܠܬܢ̣ ܘܕܟܠ ܡܕܡ ܕܥܠܘܗܝ ܨܒܝܐ ܕܬܡܠܠ. ܥܠ̣ܬܐ ܗ̣ܘ ܕܡܘ݂ܬܐ ܕܪ̈ܚܡ̇ܘܗܝ. ܥܠܬܐ ܗ̣ܘ̣ ܐܦ ܕܐܝܩܪܐ ܕܡܚܒܢ̈ܘܗܝ.

6. Discourse on the Epistle to the Ephesians, ch. vi. 11 (13), fol. 46 b: ܥܠ ܗ̇ܝ ܕܐܡ̣ܪ ܗܘ̣ܐ ܫܠܝܚܐ ܠܐ̈ܦܣܝܐ ܕܠܒ̣ܫܘ ܟܠܗ ܙܝܢܐ ܕܐܠܗܐ. Beginning: ܙܝܢܐ ܕܐܠܗܐ ܩ̇ܪܐ̣. ܠܩܕܝܫܘܬܐ. ܠܕܟܝܘܬܐ. ܠܒܣܝܡܘܬܐ. ܠܛܒܘܬܐ. ܠܚܠܝܨܘܬܐ. ܠܓܢܒܪܘܬܐ. ܠܫܘܬܦܘܬܐ. ܠܫܘܝܘܬܐ. ܠܐܘܝܘܬܐ. ܠܩܠܝܠܘܬܐ. ܠܢܝܚܘܬܐ ..

7. Exhortation to Love, ܡܪܬܝܢܘܬܐ ܕܚܘܒܐ, fol. 48 b, beginning: ܐܘܡܢ ܗ̣ܘ ܓܝܪ ܚܒܝ̈ܒܝ ܒܥܠܕܪܢ̣. ܘܨܢܝܥ ܕܠܩܘܒܠܢ ܡܬܟܬܫ.

8. Rules and Orders, fol. 49 b: ܢܡܘ̈ܣܐ ܘܦܘܩ̈ܕܢܐ܀ ܕܠܚܡ̈ܝܢ ܠܪ̈ܚܡ̇ܝ ܫܦܝܪ̈ܬܐ. Be­ginning: ܡܢ ܩܕܡ ܟܠ ܡܕܡ ܗܟܝܠ ܝܐ̇ܐ ܠܗ ܠܐܝܢܐ ܕܢܝܪܗ ܕܡܫܝܚܐ ܣܝܡ ܥܠܘܗܝ̣. ܕܗܝܡܢܘܬܗ̣ ܬܗܘܐ ܫܪܝܪܐ.

9. Exhortation to Virtue, ܓܘܪܓܐ ܕܥܠ ܡܝܬܪܘܬܐ, fol. 51 *a*, beginning: ܘܠܐ ܡܕܡ ܐܝܬ ܕܡܥܟܪ ܠܢܦܫܐ ܒܫܒ̈ܝܠܐ ܕܫܦܝܪ̈ܬܐ̇. ܐܝܟ ܓܠܝܙܘܬ ܚܘܒܐ ܕܛܒ̈ܬܐ.

10. Consolatory address to these who are persecuted for the sake of the Messiah, fol. 52 b: ܒܘܝܐܐ ܠܐܝܠܝܢ ܕܡܬܐܠܨܝܢ ܡܛܠ ܡܫܝܚܐ.. Beginning: ܦܐܝܢ ܗܟܝܠ ܐܘܠܨ̈ܢܐ ܕܡܛܠ ܡܫܝܚܐ̇. ܠܐܝܠܝܢ ܕܐܚܒܘ ܠܡܫܝܚܐ.

11. Letter to Marcianus, fol. 54 *a*: ܠܘܬ ܡܪܩܝܢܐ ܚܒܝܒܗ. ܕܒܥ̣ܐ ܡܢܗ ܕܢܟܬܘܒ ܠܗ. ܡܛܠ ܪܓܬܐ ܘܕܐܝܠܝܢ ܐܢܘܢ ܟܡܐܢ̈ܝܗ̇ ܠܘܬ ܐܝܠܝܢ ܕܒܫܘܕ̈ܠܝܗ̇ ܗ̇ܘܝܢ ܡܬܬܚܕܝܢ. Beginning: ܐܢܐ ܡ̇ܢ ܐܘ ܚܒܝܒܢ ܡܪܩܝܢܐ: ܠܟ ܘܠܐܝܠܝܢ ܕܐܟܘܬܟ ܐܢܘܢ̣. ܐܝܬ ܠܝ ܦܪܗܣܝܐ ܠܡܟܬܒ ܥܠ ܪܓܬܐ.

12. Letter or to Hesychius, fol. 59 *a*: ܐܓܪܬܐ ܕܝܠܗ ܕܡܪܝ ܝܘܚܢܢ ܕܠܘܬ ܗܘܣܟܝܣ ܕܝܪܝܐ. ܕܡܘܕܥܐ ܥܠ ܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ.. Beginning: ܝ̇ܕܥ ܐܢܬ ܐܘ ܐܚܝ ܡܝܩܪܐ ܗܘܣܟܝܣ. ܕܦܘܪܫܢܐ ܕܗܕܡܐ̣. ܚܫܐ ܫܒ̇ܩ ܠܫܪܟܐ ܕܗܕ̈ܡܐ.

13. Letter of Thaumasias to John, re­questing him to write concerning the Mystery of the Dispensation of the Messiah, fol. 64 b: ܐܓܪܬܐ ܕܐܫܬܕܪܬ ܗܘ̣ܬ ܡܢ ܬܘܡܘܣܝܘܣ ܠܘܬ ܡܪܝܘܚܢܢ ܕܢܫܠܘܚ ܠܗ ܥܠ ܐܪܙܐ ܗܢܐ ܕܡܕܡܒܪܢܘܬܗ ܕܡܫܝܚܐ. Begin­ning: ܡܘܕܥܢܐ ܠܩܕܝܫܘܬܟ ܡܪܝ. ܕܡܢ ܒܬܪ ܫܘܢܝ ܕܡܢ ܠܘܬܟ܆ ܒܥܬܐ ܣܓܝܐܬܐ ܐܬܬܙܸܝܥܬ ܒܝ܇ ܠܡܒܥܐ ܘܠܡܥܩܒܘ ܥܠ ܐܪܙܐ ܕܡܐܬܝܬܐ ܐܠܗܝܬܐ ܠܥܠܡܢ. ܘܡܢܐ ܗ̣ܝ ܡܕܒܪܢܘܬܗ ܕܡܫܝܚܐ. ܘܡܛܠ ܡ̇ܢܐ ܗܘܸܬ. ܘܠܡ̇ܢܐ ܗܢܐ ܐܪܙܐ ܫܒܝܚܐ ܒܒܣܪ ܐܬܓܠܝ܇ ܐܝܟ ܡܠܬܗ ܕܫܠܝܚܐ ܦܘܠܘܣ.

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

*a*. The first discourse, fol. 65 *b*: ܦܘܢܝ ܦܬܓܡܐ ܕܫܕܪ ܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܠܘܬܗ ܕܬܘܡܘܣܝܘܣ ܡܛܠ ܒ̇ܥܬܐ ܕܗܘ̣ܬ ܠܗ ܥܠ ܐܪܙܐ ܕܡܕܒܪܢܘܬܗ ܕܡܫܝܚܐ ܕܚܠܦ ܟܠ .. ܡܐܡܪܐ ܩܕܡܝܐ. Beginning: ܬܘܕܝܬܐ ܐܡܝ̣ܢܬܐ̣ ܒܡܠܝܘܬܐ ܕܚܘܒܐ ܕܢܦܫܟ܇ ܚܝܒ ܐܢܬ ܕܬܩܪܒ ܠܡܫܝܚܐ̣ ܒܟܠܥܕܢ. ܗ̇ܘ ܕܐܫܘܝܟ ܕܢܬܓܡܪ ܒܟ ܡܬܠܗ ܫܒܝܚܐ܇ ܗ̇ܘ ܕܐܡ̣ܪ ܕܕܡ̇ܝܐ ܡܠܟܘܬܐ ܕܫܡܝܐ̇. ܠܓܒܪܐ ܬܓܪܐ ܕܒܥ̇ܐ ܗܘ̣ܐ ܡܪ̈ܓܢܝܬܐ ܛܒ̈ܬܐ. ܏ܘܫ.

*b.* The second discourse, fol. 72 *a:* ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܐܪܙܗ ܕܡܫܝܚܐ. Beginning: ܚܬܝܬܐܝܬ ܘܓܡܝܪܐܝܬ݁. ܡܫܝܚܐ ܒܠܚܘܕ ܝ̇ܕܥ ܡܐܬܝܬܗ ܘܡܬܓܠܝܢܘܬܗ.

c. The third discourse, fol. 77 b: ܡܐܡܪܐ ܕܬܠܬܐ ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܐܪܙܐ ܕܡܕܒܪܢܘܬܗ ܕܡܪܢ ܡܫܝܚܐ. Beginning: ܟܠܡܕܡ ܓܝܪ ܕܡܡܠܠܝܢܢ ܘܥܬܝܕܝܢܢ ܕܢܐܡܪ: ܗܟܢܐ ܗܘܸܬ ܫܪܝܪܐ ܠܟ ܕܐܝܬܘܗܝ ܨܝܕ ܣܓܝܐܘܬ ܥܘܬܪܐ ܕܐܪ̈ܙܘܗܝ ܕܡܫܝܚܐ̣. ܐܟܙܢܐ ܕܐܢܫ ܢ̣ܣ̇ܒ ܒܙܩܐ ܙܥܘܪܐ ܡܢ ܛܘܪܐ ܪܡ̇ܐ̇. ܘܚܕܐ ܦܪܕܬܐ ܕܚܵܠܐ ܡܢ ܣܦܪ ܝܡܐ. ܏ܘܫ.

15. Letter of John to Thaumasias, on the same subject, fol. 84 *a*: ܐܓܪܬܐ ܕܝܠܗ ܕܡܪܝܘܚܢܢ. ܠܘܬ ܬܘܡܘܣܝܘܣ .. ܥܠ ܫܪ̈ܒܐ ܗܠܝܢ.. Beginning: ܨܠܡܐ ܐܚܝ ܕܦܝܣܐ ܕܐܓܪܬܟ ܕܚܘܒܐ̣ ܩܒ̇ܠܬ. ܘܐܝܟ ܡܐ ܕܐܫܘܝܬܢܝ ܛܝܒܘܬܗ ܕܡܫܝܚܐ ܕܢܡܠܠ ܥܠ ܐܪܙܗ ܩܕܝܫܐ: ܟܬ݁ܒܬ ܘܫ̇ܕܪܬ ܠܟ. ܡܛܠ ܕܝ̇ܕܥ ܐܢܐ̣ ܕܣܓ̇ܝ ܨܗܸܐ ܐܢܬ ܠܡܫܡܥ ܥܠ ܐܪܙܗ ܡܚܝܢܐ .. ܏ܘܫ.

16. Beatitudes, fol. 87 b:ܕܝܠܗ ܕܡܪܝ ܝܘܚܢܢ ܬܫܒܘܚܬܐ ܕܥܠ ܛܘ̈ܒܐ. Beginning: ܛܘܒܘܗܝ ܠܡ̇ܢ ܕܚܙܝܗܝ ܠܡܫܝܚܐ ܒܡܕܥܗ ܘܝܕܥܗ ܟܕ ܙܩܝܦ. ܘܐܬܠܘܝ ܠܬܠܡܝ̈ܕܘܗܝ ܒܙܒܢ ܣܘܠܩܗ. ܏ܘܫ.

Colophon, fol. 88 *a*: ܫܠܸܡ ܠܡܟܬܒ ܟܬܒܐ ܗܢܐ ܕܡܪܝܘܚܢܢ ܝܚܝܕܝܐ ܥܡ ܡܡܠܠܐ ܐܚܪܢܐ ܕܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ ܘܡ̈ܠܦܢܐ.

In the second column of the same page there is an imperfect note, stating that this book was written at Edessa, A.H. 158 (A.D. 774—5), by the priest Cyprian of Nisibis, for a person whose name and place of residence have been erased (these of Severus and Harrān having been substituted). ܐܬܟܬܒ ܕܝܢ ܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܒܐܘܪܗܝ ܡܕܝܢܬܐ ܡܒܪܟܬܐ ܒܫܢܬ ܡܐܐ ܘܚܡܫܝܢ ܘܬܡܢܐ ܠܫܘܠܛܢܐ ܕܐܝܫܡ̈ܥܠܝܐ܀ ܟܬܒ ܕܝܢ ܟܬܒܐ ܗܢܐ ܩܘܦܪܝܢܘܣ ܩܫܝܫܐ: ܡܣܟܢܐ ܒܟܣܝܐ ܘܓܠܝܐ. ܒܦܓܪ ܘܒܪܘܚ. ܕܐܝܬܘܗܝ ܡܢ ܢܨܝܒܝܢ ܡܕܝܢܬ ܓܢܒܪ̈ܐ܀ ܟܬܒܗ ܕܝܢ ܐܝܟ ܕܠܡܝܬܪܐ ܘܕܚ̇ܠ ܠܐܠܗܐ ܡܪܝ [ܣܐܘܪܐ] ܡܗܝܡܢܐ ܡܢܗ̇ [ܕܚܪܢ]܀ ܕܡܪܢ ܢܢܛܪ ܠܟܬܘܒܐ ܘܠܩܲܢܝܐ ܘܠܟܠܗ̇ ܥܕܬܗ ܩܕܝܫܬܐ̣ ܬܚܝܬ ܛܠܠܐ ܕܟܢ̈ܦܐ ܕܛܝܒܘܬܗ. ܐܝܢ ܘܐܡܝܢ܀ ܫܒܘܩܠܝ ܡܪܝ ܐܝܟ ܚܝܠܝ ܣܪܛ݁ܬ .. ܦܩܘܕ ܘܨܠܐ ܥܠܝ. ܡܛܠ ܕܣܓܝ ܐܬܚܦܛܬ ܒܟܘܢܫܗ ܕܗܢܐ ܡܡܠܠܐ܀

The doxology and the first part of the above note, at the foot of the first column, have been erased (with the exception of the words ܘܐܬܕܟܪܝܗܝ̇ ܡܪܝܐ ܠܥܒ̣ܕܟ. ܡܐ ܕܗ̇ܘܐ ܥܦܪܐ ܘܩܛܡܐ ܒܠܒܗ̇ ܕܐܪܥܐ); and in their place we find the following lines, informing us that Moses of Nisibis, abbat of the convent of S. Mary Deipara, bought this volume from the family of the priests Joseph and Melchizedek, and the deacon Lazarus, the sons of Zĕlūphīn of Hārran. ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܏ܩܕ. ܙܒܢ ܠܟܬܒܐ ܗܢܐ ܡܢ ܒ̈ܝܬܝܐ ܕܝܘܣܦ ܘܡܠܟܝܙܕܩ ܩ̈ܫܝܫܐ ܘܕܝܪ̈ܝܐ ܘܠܥܙܪ ܏ܡܫ ܒ̈ܢܝ ܙܠܘܦܝܢ ܕܡܢ ܚܪܢ. ܡܘܫܐ ܚܛܝܐ ܪܝܫܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣ̈ܩܝܛܐ ܠܗ̇ ܠܕܝܪܐ. ܏ܘܫ.

q[3N]q

On fol. 88 b there is a note in the usual form, which states that this was one of the 250 volumes presented to the convent of S. Mary Deipara by the abbat Moses of Nisibis, on his return from Bagdad, in the year 1243, A.D. 932.

[Add. 17,170.]

**DLXXIV.**

Six vellum leaves, about 9 ½ in. by 6 ½ . The writing is good and regular, of the viiith cent., with from 25 to 32 lines in each page. They contain—

The latter half of the fourth discourse, of John the Monk, addressed to Eusebius and Eutropius. See Add. 17,169, no. 3, d. Sub­scription: ܫܠܡ ܡܐܡܪܐ ܕܐܪ̈ܒܥܐ: ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܒܚܝܪܐ ܕܠܩܘܫܬܝܢ: ܕܟܬܒܗ ܠܘܬ ܐܘܣܒܝܣ ܕܝܪܝܐ: ܒܫܘܐܠܐ ܘܒܦܘܢܝ ܦܬܓܡܐ܀

[Add. 17,201, foll. 16—21.]

**DLXXV.**

Vellum, about 12 3/8 in. by 9 ¼ consisting of 135 leaves. The quires, signed with letters, are seventeen in number. A few loaves at the beginning and end around much stained and torn, and one leaf is missing after fol. 127. Each page is divided into three columns, of from 25 to 34 lines. This manuscript is written in a fine, bold Estrangela, and dated A. Gr. 915, A.D. 604. It contains—

The works of Isaiah, abbat of Scete; viz.

1. On what is most profitable to the soul, ܥܠ ܝܘܬܪܢܐ ܪܒܐ ܕܢܦܫܐ, beginning, fol. 1 b:ܠܘܩܕܡ ܠܡܗܝܡܢܘ ܙܕܩ̇ ܡܫܪܪܐܝܬ ܠܡܪܝܐ̣. ܘܕܢܬܠ ܐܢܫ ܗ̣ܘ ܠܗ ܟܠܗ ܠܦܘܩ̈ܕܢܘܗܝ. ܏ܘܫ.

2. Sayings of twelve wandering monks, fol. 3 b: ܬܪ̈ܥܣܪ ܡܬܟܪ̈ܟܢܐ ܟܕ ܝܬܒܝܢ ܐܡܪܘ ܗܠܝܢ. ܀ ܀ . ܏ܐ ܐܢܐ ܐ̈ܚܝ̣ ܟܕ ܠܟܠ ܙܩܦܬ ܐܢܐ ܠܝ ܕܠܒܪ ܡܢ ܣܘܥܪ̈ܢܐ: ܒܕܡܘܬ ܫܘܪܐ ܥܒ̇ܕܬ ܒܝܢܬ ܠܝ ܠܣܘܥܪ̈ܢܐ ܦܓܪ̈ܢܝܐ̣. ܐܡ̇ܪ ܗܘܝܬ ܠܢܦܫܝ̣. ܕܚܘܪܝ ܐܢܬܝ ܒܟܝ.

3. How brethren should be towards one another, ܕܐܝܟܢܐ ܘܠܐ ܠܗܘܢ ܠܐ̈ܚܐ ܕܢܗܘܘܢ ܥܡ ܚ̈ܕܕܐ, beginning, fol. 5 *a*: ܘ̇ܠܐ ܠܗܘܢ ܠܐ̈ܚܐ̣. ܕܒܚܘܒܐ ܣܓܝܐܐ ܢܗܘܘܢ ܥܡ ܚܕ̈ܕܐ. ܘܐܢ ܡܨܠܝܢ ܘܐܢ ܩܪܝܢ ܒܟ̈ܬܒܐ. ܏ܘܫ.

4. On humility ܡܛܠ ܡܟܝܟܘܬܐ , begin­ning, fol. 6 *b*: ܡܢܐ ܐܝܬܝܗ̇ ܡܟܝܟܘܬܐ. See Gallandii Biblioth. vett. Patrum, t. vii., B. Isaiae Abbatis orationes, orat. xx.; Migne, Patrol. Gr., t. xl., col. 1157.

5. Precepts to these who renounce the world, ܦܘܩ̈ܕܢܐ ܠܗ̇ܢܘܢ ܕܡܬܪܚܩܝܢ ܡܢ ܥܠܡܐ , beginning, fol. 7 a: ܐܢ ܐܬܪܚܩܬ ܡܢ ܥܠܡܐ: ܘܝܗܒܬ ܢܦܫܟ ܠܐܠܗ̣ܐ. ܠܐ ܗܘ̣ܝܬ ܡܬܬܘܐ. ܏ܘܫ*.* See Galland., orat. ix.; Migne, t. xl., col. 1133.

6. Concerning what he heard and saw among the Fathers, ܡܛܠ ܐܝܠܝܢ ܕܫܡ̣ܥ ܘܚ̣ܙܐ ܨܝܕ ܣܒ̈ܐ, beginning, fol. 7 b: ܐܚ̈ܝ ܗܠܝܢ ܕܚ̇ܙܝܬ ܘܫ̇ܡܥܬ (ܡܢ) ܨܝܕ ܣܒ̈ܐ̣. ܗ̣ܢܝܢ ܡܫ̇ܬܥܐ ܐܢܐ ܠܟܘܢ܆ ܟܕܠܐ ܡ̇ܒܨܪ ܐܢܐ ܡܕܡ̣ ܘܠܐ ܡܘܣܦ ܐܢܐ.

7. To his disciple Peter, ܨܝܕ ܦܛܪܐ ܬܠܡܝܕܐ , beginning, fol. 12 b: ܐܝܟܢܐ ܕܟܬ݂ܒܬ ܠܝ ܕܬܝܒܘܬܐ ܒܥ̇ܐ ܐܢܐ ܕܐܥܒܕ ܠܐܠܗܐ ܡܛܠ ܚ̈ܛܗܝ: ܏ܘܫ. See Galland., orat. xxv.; Migne, t. xl., col. 1174.

8. Precepts to the brethren who were with him, ܦܘܩ̈ܕܢܐ ܠܐ̈ܚܐ ܗ̇ܢܘܢ ܕܥܡܗ , beginning, fol. 29 b: ܐܝܠܝܢ ܕܒܥܝܢ ܕܢܥܡܪܘܢ ܥܡܝ ܫܡܥܘ ܡܛܠ ܐܠܗܐ. See Galland., orat. i.; Migne, t. xl., col. 1105.

9. Of the mind in its natural state, ܡܛܠ ܗܘܢܐ ܕܒܟܝܢܐ, beginning, fol. 30 b: ܨ̇ܒܐ ܐܢܐ ܕܝܢ ܕܬܕܥܘܢ ܐ̈ܚܝ̣. ܕܡܢ ܒܪܫܝܬ ܟܕ ܥܒܕܗ ܐܠܗܐ ܠܒܪܢܫܐ̣. ܐܪܦܝܗ ܒܦܪܕܝܣܐ̣. ܟܕ ܐܝܬ ܠܗ ܪ̈ܓܫܐ ܚܠܝ̈ܡܐ ܕܩܝܡܝܢ ܒܟܝܢܘܬܐ. ܏ܘܫ. See Galland., orat. ii.; Migne, t. xl., col. 1107.

10. For the training of novices, ܡܛܘܠ ܛܘܟ̇ܣܐ ܕܫܪ̈ܘܝܐ, beginning, fol. 32 *a*: ܩܕܡ ܟܠ ܡܕܡ ܣܢܝܩܝܢ ܚܢܢ ܥܠ ܡܟܝܟܘܬܐ̣ ܒܟܠܗܝܢ. ܏ܘܫ. See Galland., orat. iii.; Migne, t. xl., col. 1108.

11. Concerning the conscience of these who dwell in the cell, ܡܛܠ ܬܐܪ̈ܬܐ ܕܗܠܝܢ ܕܝܬܒܝܢ ܒܩܠܝܬܐ, beginning, fol. 35 *a*: ܐܢ ܚ̇ܙܩܝܢ ܐܢܬܘܢ ܒܐܘܪܚܐ ܘܐܝܬ ܒܟܘܢ ܡܚܝܠܐ̣. ܏ܘܫ. See Galland., orat. iv.; Migne, t. xl., col. 1112.

12. Precepts to these who wish to live together in peace, ܡܛܠ ܦܘܩ̈ܕܢܐ ܡܗ̈ܝܡܢܐ ܘܒܢܝܢܐ ܕܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܕܒܫܝܢܐ ܢܥܡܪܘܢ ܥܡ ܚ̈ܕܕܐ , beginning, fol. 44 *b*: ܐܢ ܡܗܠܟܝܢ ܐܢܬܘܢ ܥܡ ܚ̈ܕܕܐ ܒܐܘܪܚܐ̣. ܏ܘܫ.. See Galland., orat. v.; Migne, t. xl., col. 1121.

13. Concerning these who wish to live in good peace, etc., ܡܛܠ ܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܕܢܗܘܢ ܒܫܝܢܐ ܛ̇ܒܐ̇. ܕܢܚܘܪܘܢ ܒܢܦܫܗܘܢ ܠܡܦܪܫ ܠܗ̇ܢܘܢ ܕܓܒ̇ܝܢ ܠܗܘ̇ܢ. ܘܠܐ ܢܦ̇ܩܘܢܝܗܝ ܠܙܒܢܐ ܒܫܒܝܐ ܘܒܥܒܕܘܬܐ ܡܪܝܪܬܐ̇. ܗܠܝܢ ܕܡܦܝܣܝܢ ܠܠܒܘ̈ܬܗܘܢ ܒܨܒܘ̈ܬܐ ܗܠܝܢ ܕܠܐ ܠܚ̈ܡܢ ܠܗܘܢ ܘܡܪܦܝܢ ܚ̈ܛܗܝܗܘܢ. Beginning, fol. 49 b: ܗ̇ܝ ܕܢܚܒ ܠܡܥܩܒܘ ܠܟܬܒܐ̣. ܝ̇ܠܕܐ ܒܥܠܕܒܒܘܬܐ̣ ܘܦܠܓܘܬܐ. ܏ܘܫ. See Galland., oratt. vi. and vii.; Migne, t. xl., col. 1125.

14. On repentance, in reply to Abbā Peter, ܡܛܠ ܬܝܒܘܬܐ ܕܫܐܠܗ ܐܒܐ ܦܛܪܐ ܫܐܠܬܗ ܠܐܒܐ̣. ܕܡܢܐ ܗܝ ܬܝܒܘܬܐ. See Galland., orat. xxi.; Migne, t. xl., col. 1157.

15. Concerning the joy of the soul that seeks to serve God, ܡܛܘܠ ܚܕܘܬܐ ܕܗ̇ܘܝܐ ܠܢܦܫܐ̇. ܗ̇ܝ ܕܒܥ̇ܝܐ ܠܡܫܬܥܒܕܘ ܠܐܠܗܐ, beginning, fol. 61 b: ܩܕܡ ܟܠ ܡܕܡ ܫ̇ܐܠ ܐܢܐ ܫܠܡܟ̣ ܒܕܚܠܬ ܐܠܗܐ. ܏ܘܫ . See Galland., orat. xvii.; Migne, t. xl., col. 1146.

16. Extracts from the Scriptures against the passions that war with ascetics, ܡܛܠ ܗ̇ܝ ܕܢܐܡܪ ܠܘܩܒܠ ܚ̈ܫܐ ܗ̇ܢܘܢ ܕܡ̇ܩ̣ܪܒܝܢ ܥܡ ܥܢ̈ܘܝܐ̇. ܠܡܫܟܚܘ ܠܟܠܢܫ ܐܝܠܝܢ ܕܘ̇ܠܐ ܠܡܦܢܝܘ ܡܢ ܟܬ̈ܒܐ ܩܕܝ̈ܫܐ ܐܝܟܢܐ ܕܛܝܒܘܬܗ ܕܐܠܗܐ ܩܲܕܡܬ ܐܠܦ̣ܬ݁ ܠܢ. Beginning, fol. 69 *a*: ܐܢ ܡܛܠ ܫܐܕܐ ܕܪܚܡܬ ܟܪܣܐ ܡܢ ܣ̣ܦܪܐ ܕܒܪܝܬܐ. ܘܐܡ̣ܪ ܥܣܘ. ܗܐ ܐܢܐ ܐܙ̇ܠ ܐܢܐ ܠܡܡܬ݂ ܏ܘܫ.

17. Of the grain of mustard, ܡܛܠ ܦܪܕܬܐ ܕܚܪܕܠܐ, beginning, fol. 80 *a*: ܐܪܙܐ ܡܛܘܠ ܦܪܕܬܐ ܕܚܪܕܠܐ.. See Galland., orat. xi.; Migne, t. xl., col. 1135.

18. Of wine, ܡܛܠ ܚܡ̣ܪܐ, beginning, fol. 80 b: ܪܐܙܐ ܡܛܠ ܚܡ̣ܪܐ̣. ܘܡܛܠ ܟܝܢܗ ܕܒܪ ܐܢܫܐ. See Galland., orat. xii.; Migne, t. xl., col. 1136.

19. Concerning these who have striven, and have attained perfection, ܡܛܠ ܐܝܠܝܢ ܕܐܬܟܬܫܘ ܘܫܡܠܝܘ, beginning, fol. 82 *a*: ܗܠܝܢ ܐ̈ܢܝܢ ܐܬܘ̈ܬܐ ܕܥܒ̣ܕ ܝܫܘܥ ܩܕܡ ܕܢܣܩ ܠܨܠܝܒܐ. ܏ܘܫ. See Galland., orat. xiii.; Migne, t. xl., col. 1137.

20. Concerning the holy work of the new man, ܡܛܠ ܥܒ̇ܕܐ ܩܕܝܫܐ ܕܒܪܢܫܐ ܚܕܬܐ, beginning, fol. 84 b: ܐ̈ܚܐ ܚܒܝ̈ܒܐ̣ ܒܝܕ ܬܠܬܐ ܣܘܥܪ̈ܢܝܢ ܡܬܝܕܥ ܥܒܪܝܐ. See Gal­land., orat. xxii.; Migne, t. xl., col. 1166.

21. Lament, ܡܛܠ ܣܘܥܪܢܐ ܕܐܒܠܐ, beginning, fol. 89 a: ܘ̇ܝ ܠܝ ܘ̇ܝ ܠܝ. ܕܠܐ ܥܕܟܝܠ ܐܬܚܪܪܬ ܡܢ ܡܕܡ ܕܓܗܢܐ . See Gal­land., oral. xiv.; Migne, t. xl., col. 1139.

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22. Concerning the branches of evil, ܡܛܠ ܣܘܟܝܗ̈ ܕܒܝܫܘܬܐ, beginning, fol. 90 b: ܡܛܠ ܣܘܟܝܗ̈ ܕܒܝܫܘܬܐ̣. ܕܢܕܥ ܒܪܢܫܐ ܡܢܐ ܐܝܬܘܗܝ ܚܫܐ̇. ܏ܘܫ . This is Gal­land., orat. xxviii.; Migne, t: xl., col. 1197; but greatly amplified.

23. Of perfection, ܡܛܠ ܡܫܡܠܝܘܬܐ, beginning, fol. 107 a: ܐܚ̈ܝ̣. ܐܠܐ ܢܩܢ̣ܐ ܗ̣ܘ ܒܪ ܐܢܫܐ ܗ̇ܝ ܕܢܗܝܡܢ ܒܐܠܗܐ: ܏ܘܫ. See Galland., orat. xxiii.; Migne, t. xl., col. 1170.

24. Of impassibility, ܡܛܠ ܠܐ ܚܫܘܫܘܬܐ, beginning, fol. 111 *b*: ܒܐܘܪܚܐ ܕܡܝܬܪ̈ܬܐ̇ ܐܝܬ݂ ܡܦܠܬܐ. ܏ܘܫ. See Galland., oratt. xxiv. and xxvii.; Migne, t. xl., col. 1174.

25. A collection of sayings, beginning, fol. 116 b: ܐܬܓܒܪܘ ܠܡܩܡܘ ܗ̇ܝ ܕܡܬܬܚܝܒܐ . ܘ . ܕܟܝܘܬܐ ܡܨܠܝܐ ܠܐܠܗܐ.. They correspond in part to Galland., oratt. xxvi., x., and viii.

26. Concerning bodily cares, ܡܛܠ ܚܘܫ̈ܒܐ ܦܓܪ̈ܢܝܐ, beginning, fol. 127 a:ܩܕܡ ܟܘܠ ܡܕܡ ܐܓܘܢܐ ܩܕܡܝܐ ܐܝܬܘܗܝ ܐܟܣܢܝܘܬܐ.. Imperfect, a leaf being lost after fol. 127. See Galland., oratt. xvi. and xviii.; Migne, t. xl., coll. 1142 and 1153.

27. A letter, ܐܓܪܬܐ ܕܝܠܗ, beginning: ܗܠܝܢ ܕܕܢܣܒ ܐܘ ܕܢܕܥ̣ ܠܐ ܐܢܫ ܣܟܝ ܗܠܝܢ. ܘܫܪܪܬ݂ ܘܟܬ݂ܒܬ. ܏ܘܫ. Fol. 133 *a*.

28. A short collection of sayings, begin­ning: ܟܕ ܡܫܪܐ ܐܢܬ ܒܨܘܡܐ̣. ܦܓ̇ܕ ܠܫܢܟ.. Fol. 133 b.

Subscription, fol. 133 b, ܫܠܡ ܡܡܠܐ ܕܛܘܒܢܐ ܐܫܥܝܐ ܕܝܪܝܐ, which is followed by the usual doxology.

On fol. 134 *a* we find a short extract from John Chrysostom, beginning,ܘܙܕܩ ܕܩܕܡ ܗܠܝܢ ܟܠܗܝܢ ܚܪ̈ܢܝܬܐ̣. ܠܝܘܡܐ ܗ̇ܘ ܢܥܗܕܝܘܗܝ. ܏ܘܫ; and on fol. 134 b sayings of Abbā Bessarion, ܣܒܐ ܒܣܝܪܝܘܢ, and other ascetics, extracted from the work of Palladius.

Subscription, fol. 135 *a*: ܩܪܝ ܐܘ ܐܚܘܢ ܕܥ̇ܒܕ. ܘܠܐ ܬܗܘܐ ܐܝܟ ܗ̇ܘ ܕܚ̣ܙܐ ܢܦܫܗ ܒܡܚܙܝܬܐ ܘܥܒ̣ܪ. ܀ ܢܬ݂ܚܢܢ ܗ̇ܘ ܕܟܬ݂ܒ ܀.

A note on fol. 135 *a*, in a more cursive character, states that this manuscript was written for the recluse Sha'dūn, residing near the village of ܡܬܢ, in the province of Bostra, A. Gr. 915=A. D. 604, who gave for it the sum of "4 dīnārs, minus 3 carats." ܐܬܚܦܛ ܘܥܒܕ ܟܬܒܐ ܗܢܐ ܪܚܡ ܐܠܗܐ ܡܪܝ ܫܥܕܘܢ ܚܒܝܫܐ ܕܒܟܘܪܐ ܕܒܘܨܪܐ ܕܥܡܪ ܒܬܚܘܡܐ ܕܡܬܢ ܩܪܝܬܐ ܡܢ ܕܐܠܗܐ ܘܡܢ ܕܝܠܗ. ܐܬܟܬܒ ܕܝܢ ܒܫܢܬ ܬܫܥܡܐܐ ܘܚܡܫܥܣܪܐ ܕܐܠܟܣܢܕܪܘܣ ܒܐܝܪܚ ܬܡܘܙ ܒܚܡܫܬܥܪ (sic) ܒܗ ܒܝܪܚܐ. ܐܙܕܒܢ ܕܝܢ ܛ̈ܝܡܐ ܕܝܠܗ ܕܝܢܪ̈ܐ ܐܪ̈ܒܥܐ ܒܨܝܪ ܩܪ̈ܛܐ ܬܠܬܐ. ܕܐܠܗܐ ܗܘ ܕܡܛܠ ܫܡܗ ܐܬܚܦܛ ܘܙܒܢ ܏ܘܫ.

Another note, written in a rather inelegant Estrangela, informs us that the book belonged to the convent of the blessed Shu'aidūn and of John the recluse, who came after him, which is situated on the hill of ܗܓܢ east of ܡܬܢ Castra. ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܩܕܝܫܬܐ ܕܛܘܒܢܐ ܡܪܝ ܫܘܥܝܕܘܢ ܘܕܡܪܝ ܝܘܚܢܢ ܚܒܝܫܐ ܕܒܬܪܗ ܕܝܬܝܗ̇ ܒܗܓܢ ܛܘܪܐ ܕܒܡܕܢ̈ܚܝ ܡܬܢ ܩܨܛܪܐ. ܟܠ ܕܝܢ ܕܫܐܠ ܠܗ . . .

Just below this we read, in a different hand: ܚܢܢ ܟ̈ܬܒܐ ܣܓ̈ܝܐܐ ܐܝܬܝܢ. ܘܠܝܬ ܐܢܫ ܕܩ̇ܪܐ ܒܢ. ܗܐ ܚܨܪܗ ܪܒܬܐ. ܕܦ̇ܝܫ̣ܝܢܢ ܒ̈ܛܝܠܐ. ܚܙܝ. , "we books around many, but there is no one who reads us. O what a great pity (% ?) that we remain unused!"

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

On fol. 135 b a monk named Sergius has written: ܐܘ ܐܚܘܢ ܕܦ̇ܓܥ ܒܟ݂ܬܒܐ ܗܢܐ ܨܲܠܐ ܥܠ ܣܪܓܝ̣ܣ ܚ̇ܛܝ̣ܐ ܒܒܥܘ; and at a still later period one Solomon and his brother: ܐ̇ܢܐ ܫܠܡܘܢ ܫܛܘܪܐ ܘܐܢܐ ܐܚܘܗܝ ܕܫܛܘܪ ܡܢܗ. ܐܠܐ ܡ̇ܢ ܕܩ̇ܪܐ ܨ̇ܠܐ ܥܠܝܗܘܢ ܒܒܥܘ. ܡܪܝܐ ܐܠܗܝ ܥܕܪܝܢܝ ܘܦܪܘܩܝܢܝ ܐܝܟ ܛܝܒܘܬܟ.

At the foot of fol. 47 *a* a reader has written: ܐܢ̇ܐ ܐܢܫ ܚܛܝܐ ܕܐܝ̇ܬܝ ܝܘܡܢ ܒܕܝܪܐ ܗܕܐ ܕܒܝܬ ܝ̇ܠܕܬ݀ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܝ. ܘܠܐ ܝ̇ܕܥ ܐܢܐ ܐܝܟܐ ܗܘܝܐ ܚܪܬܐ ܕܝܠܝ. ܘܡܛܠܗܕܐ ܟ̇ܬܒܬ ܗܠܝܢ ܠܥܘܗܕܢܐ ܕܝܠܝ ܕܟܠ ܕܩ̇ܪܐ ܟܬܒܐ ܗܢܐ ܢܨ̇ܠܐ ܥܠܝ ܡܛܠ ܡܫܝܚܐ܀ . There are similar, though shorter, notes on foll. 1 b and 2 *a*.

[Add. 12,170, foll. 1—135].

**DLXXVI.**

Vellum, about 11 in. by 7 1/8 , consisting of 108 leaves, the first two of which are slightly torn. The quires were originally 12 in num­ber, but the last is now missing. They are signed with both letters and arithmetical figures (e. g. fol 61, %; fol. 71, %). Each page is divided into two columns, of from 38 to 42 lines. This volume is written in a fine, regular Estrangela of the viith cent., with the exception of fol. 81, which is a later restoration. It contains—

The works of Isaiah, abbat of Scete; viz.

1. ܡܐܡܪܐ ܡܘܬܪܢܐ ܕܢܦܫܐ ܕܐܒܐ ܐܫܥܝܐ, discourse profitable to the soul. Fol. 3 b.

2. ܬܪ̈ܥܣܪ ܡܬܟܪ̈ܟܢܐ ܟܕ ܝܬܝܒܝܢ ܐܡ̣ܪܘ̣ ܗܠܝܢ, sayings of twelve wandering monks. Fol. 5 b.

3. ܕܐܝܟܢܐ ܘ̇ܠܐ ܠܗܘܢ ܠܐ̈ܚܐ̇. ܕܢܗܘܘܢ ܥܡ ܚ̈ܕܕܐ, how brethren should be towards one another. Fol. 6 b.

4. ܡܛܠ ܡܟܝܟܘܬܐ, on humility. Fol. 8 *a*.

5. ܦܘܩ̈ܕܢܐ̣. ܠܗ̇ܢܘܢ ܕܡܬܪܚܩܝܢ ܡܢ ܥܠܡܐ, precepts to these who renounce the world. Fol. 8 *a*.

6. ܡܛܠ ܐܝܠܝܢ ܕܫܡ̣ܥ ܘܚ̣ܙܐ ܨܝܕ ܣܒ̈ܐ, concerning what he heard and saw among the Fathers. Fol. 9 *a*.

7. ܕܝܕ ܦܛܪܐ ܬܠܡܝܕܐ, to his disciple Peter. Fol. 13 *a.*

8. ܦܘ̈ܩܕܢܐ ܠܐܚ̈ܐ ܗ̇ܢܘܢ ܕܥܡܗ, pre­cepts to the brethren who were with him. Fol. 27 *a*.

9. ܡܛܠ ܗܘܢܐ ܕܒܟܝܢܐ, of the mind in its natural state. Fol. 28 *a*.

10. ܡܛܠ ܛܘܟܣܐ ܕܐ̈ܚܐ ܫܪ̈ܘܝܐ, for the training of novices. Fol. 28 b.

11. ܡܛܘܠ ܐܬܪܬܐ ܕܗ̇ܢܘܢ ܕܝܬ݁ܒܝܢ ܒܩܠܝܬܐ, concerning the conscience of these who dwell in the cell. Fol. 31 b.

12. ܡܛܠ ܦܘܩ̈ܕܢܐ ܡܗ̈ܝܡܢܐ̇. ܘܒܢܝ̇ܢܐ ܕܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܕܒܫܝܢܐ ܢܥܡܪܘܢ ܥܡ ܚ̈ܕܕܐ, precepts to these who wish to live together in peace. Fol. 39 a.

13. ܡܛܠ ܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܕܢܗܘܘܢ ܒܫܝܢܐ ܛܒ̇ܐ̇. ܘܢܚܘܪܘܢ ܒܢܦܫܗܘܢ ܠܡ̣ܦܪܫ ܠܗ̇ܢܘܢ ܕܓܒ̇ܝܢ ܠܗܘܢ̇. ܘܠܐ ܢܦܩܘܢܝܗܝ ܠܙܒܢܐ ܒܫܒ̣ܝܐ ܘܒܥ̣ܒܕܘܬܐ ܡܪܝܪܬܐ. ܗܠܝܢ ܕܡܦܝܣܝܢ ܠܠܒܘ̈ܬܗܘܢ̇. ܕܨܒ̈ܘܬܐ ܗܠܝܢ ܕܠܐ ܠܚ̇ܡܢ ܠܗܘܢ̣ ܘܡܪܦܝܢ ܚܛܗ̈ܝܗܘܢ, concerning those who wish to live in good peace, etc. Fol. 43 a.

14. ܡܛܠ ܬܝܒܘܬܐ܀ ܕܫܐܠܗ̣ ܐܒ̇ܐ ܦܛܪܐ, on repentance, in reply to #Abba Peter, Fol. 46 b.

15. ܡܛܠ ܚܕܘܬܐ ܕܗܘ̇ܝܐ ܠܢܦܫܐ. ܗ̇ܝ ܕܒܥܝܐ ܠܡܫܬܥܒܕܘ ܠܐܠܗܐ, concerning the joy of the soul that seeks to servo God. Fol. 53 *a*.

16. ܡܛܠ ܗ̇ܝ ܕܐܡܪ ܠܘܩܒܠ ܚ̈ܫܐ ܗ̇ܢܘܢ ܕܡܩ̣ܪܒܝܢ ܥܡ ܥܢܘ̈ܝܐ̇. ܠܡܫܒܚܘ ܠܟܠ ܐܢܫ̇. ܐܝܟ ܕܘܠ̇ܐ ܠܡܦܢܝܘ ܡܢ ܟܬܒ̈ܐ ܩܕܝ̈ܫܐ̇. ܐܝܟܢܐ ܕܛܝܒܘܬܗ ܕܐܠܗܐ ܩܕܡ̣ܬ݁ ܐܠܦ̣ܬ݁ ܠܢ, extracts from the Scriptures against the pas­sions that war with ascetics. Fol. 59 *b*.

17. ܡܛܘܠ ܦܪܕܬܐ ܕܚܪܕܠܐ, concerning the grain of mustard. Fol. 68 b.

18. ܡܛܠ ܚܡܪܐ, concerning wine. Fol. 68 b.

19. ܡܛܘܠ ܐܝܠܝܢ ܕܐܬܟܬܫܘ ܘܫܡܠܝܘ, concerning these who have striven, and have attained perfection. Fol. 69 b.

20. ܡܛܘܠ ܥܒ̇ܕܐ ܩܕܝܫܐ ܕܒܪܢܫܐ ܚܚܕܬܐ, concerning the holy work of the new man. Fol. 71 *b*.

21. ܡܛܠ ܣܘܥܪܢܐ ܕܐܒܠܐ, lament. Fol. 75 *b*.

22. ܡܛܠ ܣܘ̈ܟܐ ܕܒܝܫܘܬܐ, concerning the branches of evil. Fol. 76 b.

23. ܡܟܠ ܠܐ ܚܫܘܫܘܬܐ, of perfection. Fol. 89 b.

24. ܡܛܠ ܠܐ ܚܫܘܫܘܬܐ, of impassibility. Fol. 92 b.

25. A collection of sayings, beginning: ܐܬ݁ܓܒܪܘ ܠܡܩܡܘ̣ ܗ̇ܝ ܕܡܬܚܝܒܐ .. Fol. 96 *a*.

26. ܡܛܠ ܚܘܫ̈ܒܐ ܕܦܘܠܚܢܐ, concerning the cares of work. Fol. 103 b. To this is appended—

27. An extract from Evagrius, ܡܢ ܕܛܘܒܢܐ ܐܘܓܪܝܣ ܐܝܚܝܕܝܐ, beginning, fol. 108 *a*: ܟܕ ܝܬ݁ܒ ܐܢܬ ܒܩܠܝܬܟ݂. ܥ̇ܠܐ ܠܗܘܢܟ ܠܥܠ.. Imperfect.

Fol. 1 b contains an index to the contents of the volume, ܩܘܕܝܟܣ ܕܡܐܡܪܐ, drawn up by a later hand. From this index, which is not, however, quite accurate, it appears that the volume once comprised not only the works of Isaiah of Scete, but also certain discourses of John Chrysostom and Jacob of Batnae; viz. ܬܘܪ̈ܓܡܐ ܕܡܪܝ ܐܝܘܐܢܢܝܣ. ܐ ܡܪܬܝܢܘܬܐ ܐ. ܒ ܥܠ ܒܪܐ ܐܣܘܛܐ ܒ. ܓ ܐܚܪܢܐ ܥܠ ܒܪܐ ܐܣܘܛܐ ܓ. ܕ ܕܩܘܕܫ ܥܕܬܐ ܕ . ܗ ܐܝܟ ܐܝܠܐ ܕܓܥ̇ܐ ܗ . ܘ ܥܠ ܥܘܬܪܐ ܘܡܣܟܢܘܬܐ ܘ. ܙ ܕܠܐܒܗ̈ܝܗܘܢ ܢܫܬܡܥܘܢ ܙ . ܚ ܕܡܬܐܒܠܝܢ ܥܠ ܡܝ̣ܬܐ ܚ. ܝ (sic) ܕܢܣܝܒܪ ܢܣܝܘܢܐ ܝ. ܬܘܪ̈ܓܡܐ ܕܡܪܝ ܝܥܩܘܒ ܡ܏ܠܦ ܝܐ ܥܠ ܝܠ̣ܕܗ ܕܡܪܢ ܝܐ. ܝܒ ܕܝܠܗ ܬܘܪܓܡܐ ܥܠ ܕܢܚܐ ܝܒ. ܝܓ ܥܠ ܨܘܡܐ ܝܓ. ܝܕ ܕܝܠܗ ܥܠ ܐܘܫ̈ܥܢܐ ܝܕ. ܝܗ ܕܝܠܗ ܥܠ ܚܫܗ ܕܡܪܢ ܝܗ. ܝܘ ܕܝܠܗ ܥܠ ܩܝܡܬܗ ܕܡܪܢ ܝܘ. ܝܙ ܕܡܪܝ ܝܘܐܢܢܝܣ. ܐܡ̇ܪܬ ܕܛܪ ܐܘܪܚܝ ܘܠܐ ܐܚ̇ܛܐ ܒܠܫܢܝ ܝܙ. ܝܚ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܕܨܝܕ ܡܪܝ ܝܥܩܘܒ ܕܢ̈ܦܫܬܐ ܝܚ.

On the same page we find, in an old Arabic hand, the words %, followed by the Syriac translation ܨܝܕ ܒܪܨܘܡܐ ܟ̈ܬܒܐ ܚܡܫܐ , in the possession of Bar-saumā there around five books."

On foll. 2 and 3 *a* we read the lament of Simon Peter after his apostasy, written in a rather rude hand of the viiith cent.., begin­ning: ܐܚ̈ܝ ܒܟ̈ܬܒܐ ܚܐܪܬ ܘܡܠܝܬ ܚܫܐ ܕܟܕ ܚܫܝ (sic) ܦܪܘܩܢ ܟܐܦܐ ܒܚܫܐ ܒܟܐ ܗܘܐ ܚܕܐ ܕܠܪܒܗ ܨܠܘ̈ܒܘܗܝ ܐܚܪܝܬܐ ܥܠ ܕܟܦܪ ܒܗ. ܟܕ ܒܟܐ ܒܚܫܐ ܕܠܘܬܝ ܐܘܒܕܬܗ ܕܒܡܪܝ ܗܐ ܟܦܪܬ܀ . This is a sūgīthā of Jacob of Batnae.

[Add. 14,575.]

**DLXXVII.**

Vellum, about 11 1/8 in. by 7 ¼ , consisting of 84 leaves, some of which around much stained and torn, especially foll. 3, 4, 59 and 84. The quires, signed with letters, were ori­ginally 21 in number, but the first 12 are lost, and of the 13th only two leaves remain. The later signatures are incorrect. Each page is divided into two columns, of from 38 to 44 lines. This volume is written in a good, regular Estrangela of about the viiith cent., and contains—

The works of Isaiah, abbat of Scete; viz.

1. A fragment of the tract entitled ܡܛܠ ܐܝܠܝܢ ܕܫܡ̣ܥ ܘܚ̣ܙܐ ܨܝܕ ܣܒ̈ܐ (Add. 14,575, no. 6). Fol. 1 *a*.

2. Part of the tract addressed ܨܝܕ ܦܛܪܐ ܬܠܡܝܕܐ (Add. 14,575, no. 7). Fol. 2 *a*.

3. ܦܘܩ̈ܕܢܐ ܠܐ̈ܚܐ ܗ̇ܢܘܢ ܕܥܡܗ. Fol. 8 *a*.

4. ܡܛܠ ܗܘܢܐ ܕܒܟܝܢܐ. Fol. 9 *a*.

5. ܡܛܠ ܛܘ̇ܟܣܐ ܕܐܚ̈ܐ ܫܪ̈ܘܝܐ. Fol. 9 b.

6. ܡܛܠ ܬܐܪܬܐ ܕܗܠܝܢ ܕܝܬ݁ܒܝܢ ܒܩܠܝܬܐ. Fol. 12 *a*.

7. ܡܛܠ ܦܘܩ̈ܕܢܐ ܡܗ̈ܝܡܢܐ̇. ܘܒܢܝ̇ܢܐ ܕܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܕܒܫܝܢܐ ܢܥܡܪܘܢ ܥܡ ܚܕ̈ܕܐ. Fol. 19 a.

8. ܡܛܠ ܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܕܢܗܘܘܢ ܒܫܝܢܐ ܛ̇ܒܐ̇. ܘܢܚܘܪܘܢ ܒܢܦܫܗܘ̇ܢ̇ ܠܡܦ̣ܪܫ ܠܗ̇ܢܘܢ ܕܓܒ̇ܝܢ ܠܗܘ̇ܢ̇ ܏ܘܫ.. Fol. 22 b.

9. ܡܛܘܠ ܬܝܒܘܬܐ̣. ܕܫܐܠܗ ܐܒ̇ܐ ܦܛܪܐ. Fol. 25 b.

10. ܡܛܘܠ ܚܕܘܬܐ ܕܗ̇ܘܝܐ ܠܢܦܫܐ̇. ܗ̇ܝ ܕܒܥ̇ܐ ܠܡܫܬܥܒܕܘ ܠܐܠܗܐ . Fol. 31 b.

11. ܡܛܠ ܗ̇ܝ ܕܢܐܡܪ ܠܘܩܒܠ ܚ̈ܫܐ ܗ̇ܢܘܢ ܕܡܩ̣ܪܒܝܢ ܥܡ ܥܢܘ̈ܝܐ̇. ܏ܘܫ.. Fol. 37 *a*.

12. ܡܛܠ ܦܪܕܬܐ ܕܚܪܕܠܐ . Fol. 45 *a*.

13. ܡܛܠ ܚܡܪܐ . Fol. 45 a.

14. ܡܛܠ ܐܝܠܝܢ ܕܐܬ݁ܟܬܫܘ ܘܫ̇ܡܠܝܘ . Fol. 46 *a*.

15. ܡܛܠ ܥ̇ܒܕܐ ܩܕܝܫܐ ܕܒܪܢܫܐ ܚ̣ܕܬܐ. Fol. 48 *a*.

16. ܡܛܠ ܣܘܥܪܢܐ ܕܐܒܠܐ. Fol. 51 b.

17. ܡܛܠ ܣܘ̈ܟܐ ܕܒܝܫ̣ܘܬܐ . Fol. 52 b.

18. ܡܛܘܠ ܡܫܡܠܝܘܬܐ. Fol. 65 *a*.

19. ܡܛܠ ܠܐ ܚܫܘܫܘܬܐ . Fol. 68 *a*.

20. ܚܘܦܛܐ ܠܘܬ ܐ̈ܚܐ, (Add. 14,575, no. 25). Fol. 71 b.

21. ܡܛܠ ܚܘ̈ܫܒܐ ܕܦܘܠܚܢܐ . Fol. 78 b.

22. Extract from Evagrius, ܡܢ ܕܛܘܒܢܐ ܐܘܓܪܝܣ ܐܝܚܝܕܝܐ (Add. 14,575, no. 27). Fol. 83 *a*.

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

Colophon, fol. 84 *a:* ܫܠ̣ܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ̣ ܡܡܠܠܐ̣ ܕܛܘܒܢܐ ܕܠܐ ܐܘܕܥ ܫܡܗ. ܘܡܪܬܝܢܘܬܐ̣ ܘܟܘ̈ܘܢܐ ܕܓܒ̣ܝܐ ܕܐܠܗܐ ܐ̇ܒܐ ܐܫܥܝܐ ܐܝܚܝܕܝܐ.

After the usual doxology, the scribe Agathon has recorded his name in these words, written in cursive characters: ܪ̈ܚܡ̣ܐ ܕܚܢܘܗܝ ܠܓܝ̇ܣܐ ܒܨܠܝܒܐ ܢܕܢܚܘܢ ܒܝܘܡܐ ܕܕܝܢ̣ܐ ܥܠ ܚܛܝܐ ܐܓܬܘܢ ܕܟܬܒ ــܲـ ܨܠܘܬܝ ܥܠ ܡ̇ܢ ܕܟܬܒ ــܲـ ܀ ــܲـ ܀.

A note on the same page informs us that the manuscript was written for the convent of the Watch-tower, near Rās'ain, at the expense of the abbat Cyrus and his brother Gabriel, a priest and periodeutes. ܐܬܚܲܦܛܘ ܘܥܒ̣ܕܘ ܦܢܩܝܬܐ ܗܕܐ ܠܥܘܡܪܐ ܩܕܝܫܐ ܕܝܠܗܘܢ ܕܐܣܦܩܠܣ̣. ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ ܕܝܠܗ ܕܥܘܡܪܐ ܡܪܝ ܩܘܪܝ̣. ܘܡܪܝ ܓܒܪܝܐܝܠ ܩܫܝܫܐ ܘܣܥܘܪܐ ܐܚܘܗܝ. ܡܛܠ ܚܘܣܝܐ ܕܚܘܒ̈ܝܗܘܢ̣ ܘܫܘܒܩܢܐ ܕܚܛܗ̈ܝܗܘܢ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܏ܘܫ.

Of the notes on fol. 84 *b*, the most ancient appears to be the following: ܬܐܘܕܘܛܘܣ ܒܨܝܪܐ܆ ܢܩ̇ܙܬ ܟܬܒܐ ܗܢܐ ܣܛܪ ܡ̇ܢ ܨܚܚܐ. ܐܠܐ ܗ̇ܘ ܡ̇ܢ ܕܡܫܟܚ ܨܚܚܐ ܕܝܐܐ̣. ܢ̇ܡܠܐ ܗ̇ܝ ܕܚܣܝܪܐ ܠܬܘܪܨܐ ܡܛܠ ܚܘܒܐ܀

"I, the humble Theodotus, have pointed this book, without an exemplar (to guide me). But let him who can obtain a suitable exemplar make what corrections are needed, for the love (of God)."

At the foot of the page is a deed of gift, by which one Abī (or Ubai, %), the son of Salībā, of Tagrīt, gave this book, together with a copy of the Acts and the Pauline Epistles, to his daughter Sārā, A. H. 273, A.D. 886-7. It is very carelessly written, and some words around no longer legible. ܐܢܐ ܐܒܝ ܒܪ ܡܪܝ ܨܠܝܒܐ ܝܗܒܬ ܠܟܬܒܐ ܗܢܐ (ܠܣܐ)ܪܐ ܒܪܬܐ ܕܝܠܝ ܘܠܟܬܒܐ ܐܚܪܢܐ ܕܒܗ ܦܪܟـ(ܣܝܣ) ܘܫܠܝܚܐ ܦܘܠܘܣ ܗܠܝܢ ܬܪ̈ܝܢ ܟ̈ܬܒܐ ܕܝܠܗ̇ ܕܣܐܪܐ ܠܝܬ ܠܢܫ (؟) ܡܢ ܐܚ̈ܝܗ ܒܗ̈ܘܢ ܡܕܡ . . . ܕܣܐܪܐ [ܐ]ܢܘܢ ܘܟܬܒܬ ܒܐܝܕܝ . . . ܬܫܪܝܢ ܐܚܪܝ ܕܫܢܬ ܡܐܬܝܢ ܘܫܒܥܝܢ ܘܬܠܬ ܕܛܝ̈ܝܐ ܒܨܒܝܢܐ ܛܥܝܐ (؟) ܕܢܦܫܝ.

A little higher up, there is a note, evidently written by John, a son of the said Abī, laying claim to the ownership of the book: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕ[ܝܘܚܢܢ]ـܢ ܒܪ ܐܒܝ ܒܪ ܡܪܝ [ܨܠܝܒܐ] . . . ܕܡܢ ܬܓܪܝܬ ܡܕܝܢܬܐ ܨܠܘ ܥܠܘܗܝ; but this has been altered, in conformity with the above deed of gift, into: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܣܐܪܐ ܒܪܬ ܐܒܝ ܒܪ ܡܪܝ ܨܠܝܒܐ ܒܪ ܝܘܚܢܢ ܕܡܢ ܬܓܪܝܬ ܏ܘܫ.

Another note, written by one John, testifies that, the volume subsequently belonged to the convent of S. Mary Deipara. ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܝܕܝܥ̣ܬܐ ܕܝ̇ܠܕܬ ܐܠܗܐ ܕܡܕܒܪܐ ܕܐܣܩܝܛܝ: ܘܡܫܬܡܗܐ ܗ̣ܝ ܕܝܪܐ ܕܣܘܪ̈ܝܝܐ. ܗ̇ܘ ܕܩ̇ܪܐ ܢܨܲܠܐ ܥܠ ܟܠ ܕܐܫܬܲܘܬܦ ܒܗ . .

ܝܘܚܢܢ ܚܲܛܝܐ ܐܢܬ ܡܪܝܐ ܚ̇ܣ̣ܐ ܠܗ ܚܘܒ̈ܘܗܝ.

A reader whoso name seems to have been Jonah, has written on fol. 55 b the words: ܐܠܗܐ ܚܣܐ ܒܛܝܒܘܬܟ ܠܚܛܝܐ ܝܒܢܢ (ܝܘܢܢ؟) ܥ̣ܒܕܟ. ܘܟܠ ܕܩܪܐ ܘܡܨ̇ܠܐ ܥܠܝ ܐܦ ܗܘ̣ ܢܬܚܣܐ . . . ܕܘܟܪܢܗ ܕܡܝ̣ܬܐ ܒܝܬ ܚ̈ܝܐ.

[Add. 14,576.]

**DLXXVIII.**

A vellum leaf, 10 ½ in. by 6 ½ . The writing is a good, regular Estrangela of the vilh cent., in double columns of 29 or 30 lines. It contains—

Part of the treatise of Isaiah of Scete, entitled ܡܛܠ ܬܐܪܬܐ ܕܗ̇ܢܘܢ ܕܝܬ݁ܒܝܢ ܒܩܠܝܬܐ. See Add, 12,170, fol. 35 *a*, and Add, 14,575, no. 11.

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

**DLXXIX.**

Six vellum leaves, about 9 3/8 in. by 5 7/8 , written in a good, regular hand of the ixth cent., with from 30 to 34 lines in each page (Add. 14,670, foil. 8—13). They contain—

Part of the works of Isaiah of Scete; viz.

1. ܡܐܡܪܐ ܡܘܬܪܢܐ ܕܢܦܫܐ; imperfect at the beginning. Fol. 8 *a*.

2. ܬܪܥܣܪ ܡܬܟܪ̈ܟܢܐ ܟܕ ܝ̇ܬܒܝܢ ܐܡ̣ܪܘ ܗܠܝ . Fol. 9 *a*.

3. ܕܐܝܟܢܐ ܘ̇ܠܐ ܠܗܘܢ ܠܐ̈ܚܐ ܕܢܗܘܘܢ ܥܡ ܚܕ̈ܕܐ; imperfect at the end. Fol. 10 *a*.

4. ܡܛܠ ܐܝܠܝܢ ܕܫܡ̣ܥ ܘܚ̣ܙܐ ܨܝܕ ܣܒ̈ܐ; imperfect at the beginning. Fol. 11 a.

5. ܨܝܕ ܦܛܪܐ ܬܠܡܝܕܗ; imperfect. Fol. 13 *a*.

See Add. 14,575, nos. 1, 2, 3, 6, 7.

[Add. 14,670, foll. 8—13.]

**DLXXX.**

Vellum, 9 ½ in. by 6 3/8 , consisting of 11 leaves, the last of which is much torn and the first slightly so. Each page is divided into two columns, of from 28 to 30 lines. This manuscript is written in a good, regular hand of about the xth cent., and contains—

Part of the works of Isaiah of Scete; viz.

1. ܡܐܡܪܐ ܡܘܬܪܢܐ ܕܢܦܫܐ. Fol. 1 b.

2. ܬܪ̈ܥܣܪ ܡܬܟܪ̈ܟܢܐ ܟܕ ܝܬܒܝܢ ܘܐܡ̣ܪܘ ܗܠܝܢ. Fol. 4 *a*.

3. ܕܐܝܟܢܐ ܘ̇ܠܐ ܠܗܘܢ ܠܐܚ̈ܐ ܕܢܚܘܢ ܥܡ ܚܕܕܐ. Fol. 5 b.

4. ܡܛܠ ܡܟܝܟܘܬܐ. Fol. 7 b.

5. ܦܘܩ̈ܕܢܐ ܠܗ̇ܢܘܢ ܕܡܬܪܚܩܝܢ ܡܢ ܥܠܡܐ. Fol. 8 a.

6. ܡܛܠ ܐܝܠܝܢ ܕܫ̣ܡܥ ܘܚ̣ܙܐ ܨܝܕ ܣ̈ܒܐ. Fol. 9 a. Imperfect.

See Add. 14,575, nos. 1—6.

The note on fol. 1 *a* states that the manu­script belonged to one Zachariah, the son of John, who bequeathed it after his death to the monks "of this convent" (S. Mary Dei­para?), to be sold and its price divided among them, that he might be remembered in their prayers, ܐܬܚܦܛ ܘܐܝ̣ܨܦ ܘܩܢܐ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܬܐ (sic) ܟܬܒܐ ܕܐܒܐ ܐܫܥܝܐ. ܙܟܪܝܐ ܒܪ ܝܘܚܢܢ. ܡܢ ܙܝܢܬܐ ܕܐܠܗܐ. ܘܡܢ ܒܘܪܟܬܐ ܕܡ̣ܛܬ ܠܗ ܡܢ ܐܒܗܘ̈ܗܝ. ܐܝܟ ܕܠܦܘܪܩܢܐ ܕܢܦܫܗ̣ ܘܕܘܟܪܢܐ ܕܥ̈ܢܝܕܘܗܝ. ܐܠܐ ܡܛܠ ܡܪܢ ܕܢܩ̣ܪܐ ܒܗ̣ ܢܨ̇ܠܐ ܥܠܘܗܝ̣ ܕܢܚ̇ܣܐ ܠܗ ܐܠܗܐ ܘܠܐܒܗܘ̈ܗܝ. ܘܡܢ ܒܬܪ ܥܘܢܕܢܗ ܦܩܕܗ ܠܗܠܝܢ ܠܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܕܐܝܬ ܒܕܝܪܐ ܗܕܐ. ܕܢܙܕܒ̇ܢ ܘܢܬ݀ܦܠܓ ܛܝܡ̈ܘܗܝ ܥܠܝܗܘܢ. ܕܢܬܕܟܪܘܢܝܗܝ ܒܨ̈ܠܘܬܗܘܢ. ܘܟܠ ܕܠܚ̇ܐ ܏ܘܫ..

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

[Add. 12,172, foll. 1—11.]

**DLXXXI.**

Seven vellum leaves, about 9 ¼ in. by 5 ¾ , of which the first two and the last are much stained and torn (Add. 17,201, foll. 26—32). The writing is good and regular, of the ixth or xth cent., with from 26 to 29 lines in each page. They contain—

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

1. ܩܛܣܛܣܝܣ ܕܠܘܬ ܐܚ̈ܐ; imperfect. Fol. 26 *a*.

2. ܥܠ ܫܐܕܐ ܕܩܘܿܛܥܐ. Fol. 26 *a.*

3. ܕܝܠܗ ܕܐܝܠܝܢ ܐܢ̈ܝܢ ܕܣܩ̈ܘܒܠܝܢ ܠܝܕܥܬܐ ܪܘܚܢܝܬܐ ܘܠܕܟܝܘܬܐ ܘܠܡܠܝܘܬܐ . Fol. 26 *b.*

4. ܥܠ ܓܘܥܢܐ [ܕܫ̈ـ]ـܐܕܐ; imperfect. Fol. 26 *b.*

[Add. 17,201, foll. 26—32.]

**DLXXXII.**

Vellum, about 12 ¼ in. by 9, consisting of 135 leaves (Add. 12,142, foll. 108—242), some of which are much stained and torn, especially foll. 110, 230, and 237—242. The quires have been twice numbered with arith­metical figures, once by the scribe, and again by an early corrector (see fol. 212 a). A third numeration, with letters, is of late date and incorrect. Leaves are wanting both at the beginning and end; and there are lacunae after foll. 113, 114, 120, 171, and 241. Each page is divided into 3 columns, of from 37 to 43 lines. This manuscript is written in a small, elegant, Edessene charac­ter, probably of the beginning of the vith cent., and contains—

The Commentary of John Chrysostom on the Gospel according to S. Matthew, homm. i.—xxxii. See the Benedictine edition of Chrysostom's works, 1834—38, t. vii., pp. 1—426, and Migne, Patrol. Gr., t. lvii.

q[3O]q

The following portions of the text are missing. At the beginning, hom. i., from the commencement to the words Εἰ δέ τι περὶ καιρῶν ἦ τόπων διαφόρως ἀπήγγειλαν (tom. vii., p. 6). After fol. 113, hom. ii., from the words Οὐχ ὤς τινες οἴονται κάτωθεν ἄνω βουλόμενος ἐλθεῖν (p. 27) to the end; the whole of hom. iii.; and hom. iv., from the beginning to the words % (p. 60). After fol. 114, hom. iv., from the words καίτοι γε οὐ παραδευγματισμοῦ μόνον ἦν ὑπεύθυνος ἡ τοιαύτη, ἀλλὰ καὶ κολάζεσθαι αὐτὴν ὁ νόμος ἐκέλευεν (p. 63) to Εἰ γὰρ καὶ μὴ σὸς ὁ τόκος (p. 67). After fol. 120, hom. v., from the words καὶ τὰ πρὸ τούτου δε εἰρημένα τοῦτον τὸν λόγον συνίστησιν (p. 88) to Κἄν 'Ιεζεκιὴλ ἦ ὁ παρακαλῶν, ἀκούσεται, ὅτι 'Εὰν στῇ Νῶε (p. 92). After fol. 171, hom. xv., from the words Τὸ γὰρ δὴ θαυμαστὸν, τοῦτό ἐστιν, ὅτι οὐ κολακεύοντες, οὐδὲ θεραπεύοντες, ἀλλ' ἐπιστύφοντες ὥσπερ τὸ ἄλας (p. 222) to the end; and hom. xvi., from the beginning to the words "Οταν μὴ ἑαυτοῖς ἀμύνωμεν, ἀλλ' ἑτέρους σκιρτῶντας ἄγχωμεν, καὶ ρᾳθυμοῦντας ἐπιστρέφωμεν (p. 244). After fol. 241, the greater part of hom. xxxii., from πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου 'Ισραήλ (p. 417) to the end; with the excep­tion of the fragment fol. 242, which contains p. 418, lines 1—4, and the last seven lines of p. 419.

[Add. 12,142, foll. 108—242.]