CATALOGUE

OF

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ACQUIRED SINCE THE YEAR 1838.

BY

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Part II.

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This volume, which is the second Part of the new Catalogue of the Syriac Manuscripts in the British Museum, comprises the class of THEOLOGY. The third and last Part, containing the remaining classes, with the Preface and Indices, is already in the press.

CH. RIEU,

KEEPER OF THE ORIENTAL MSS.

7th July, 1871.

THEOLOGY.

INDIVIDUAL AUTHORS.

**DXXXVII.**

Two vellum leaves, both much mutilated. The writing is a line, regular ##Estrangela of the vith cent. They contain—

Part of the Epistle of Eusebius of Caesarea to Carpianus, followed by fragments of the Eusebian canons. The subscription of the epistle is : ܫܠ̣ܡܬ ܐܓܪܬܐ ܕܟܬ̣ܒ ܐܘܣܒܝܣ̣ ܠܩܪܦܝܢܘܣ̣. ܥܠ ܦܘܫܩܐ ܕܩ̈ܢܘܢܐ.

[Add. 17,213, foll. 4, 5.]

**DXXXVIII.**

Vellum, about 12 ¾ in. by 10, consisting of 173 loaves, some of wliich are much stained and torn, especially foll. 1—4, 41, 86—89, 109, 169, and 173. The quires are 22 in number, but it does not appear what the original signatures were. Leaves are now •wanting after foll. 6, 21, and 167. Each page is divided into two columns, of from 24 to 34 lines. This volume is written in a fine, regular Estrangela of the vith cont., and contains—

The works of Aphraates, ܐܦܪܗܛ or Farhād, ܦܪܗܐܕ, “the Persian Sage," ܚܟܝܡܐ ܦܪܣܝܐ, a contemporary of Jacob of Nisibis and Ephraim, and bishop of the convent of Măr Matthew near Mosul (ac­cording to a note in Orient. 1017, fol. 160 a, ܚܲܟܝܡܳܐ ܐܦܪܗܛ ܏ܗ ܝܥܩܘܒ ܚܣܝܐ ܕܡ̇ܳܪܝ ܡܰܬܝ). He flourished about A.D. 337—345. At some period of his life, perhaps when he was made bishop, he took the name of Jacob, and hence his writings have been ascribed from a very early period to his more widely known namesake Jacob of Nisibis. His works consist of 22 homilies, in the form of Epistles, each commencing with a letter of the alphabet in the usual sequence, and a separate treatise entitled ܛܘܛܝܬܐ or "the Cluster of Grapes." They wore very soon translated into Armenian, and this translation has been published by N. Antonelli (Romc, 1756), and reprinted in Gallandii Bibliotlieca Veterum Patrum, t. v., as also at Venice in 1765, and at Con­stantinople in 1824. The Syriac text has been edited by Wright (London, 1869) @[ For further information regardin Aphraates, see Assemani, Bibl, Or., t. i., p. 189 ; the letter of George, bishop of the Arabs, in de Lagarde’s Analecta Syriaca, p. 108; Cowper's Syriac Miscellanies (London, 1861), p. 61; the preface to Wright's edition; and Noeldeke's review in the Gott. gel. Anzeigen for 1869 p. 1521.]@

q[3F]q

1. The alphabetical discourses, prefaced by the letter of a disciple to the author, fol. 1 b. The title of this letter, which is ascribed in the Armenian version to Gregory the Illuminator, has been torn away; but on fol. 1 b, between the columns, a later hand has written: ܏ܩܕ [ܐܓܪ]ܬܐ ܕܗܝܡܢܘܬܐ ܕܚܟܝܡܐ ܦܪܣܝܐ ܓܒܪܐ ܓܡܝܪܐ ܘܡܠܦܢܐ ܏ܨ ܥܡܢ. [ܟܕ ܒ]ܥܐ ܡܢܗ ܬܠܡܝܕܗ ܕܢܚܘܝܘܗܝ ܪ̈ܐܙܐ ܟܣ̈ܝܐ ܕܪ̈ܫܝܡܝܢ ܒܟ̈ܬܒܐ ܩ̈ܕܝܫܐ ܕܥܕܬܐ ܏ܩܕ.

a. ܬܚܘܝܬܐ ܕܗܝܡܢܘܬܐ, of Faith (Arm., serm. i.). Imperfect. Fol. 1 b.

b. ܬܚܘܝܬܐ ܕܚܘܒܐ, of Love (Arm., serm. ii.). Fol. 7 b.

c. ܬܚܘܝܬܐ ܕܨܘܡܐ, of Fasting (Arm., serm. iii.). Fol. 15 a.

d. ܬܚܘܝܬܐ ܕܨܠܘܬܐ, of Prayer (Arm., serm. iv.). Imperfect. Fol. 20 b.

e. ܬܚܘܝܬܐ ܕܩܪ̈ܒܐ, of Wars (Arm., serm. v.). Fol. 26 b.

f. ܬܚܘܝܬܐ ܕܒ̈ܢܝ ܩܝܡܐ, of the Religious, or of Monks (Arm., serm. vi.). Imperfect. Fol. 35 a

g. ܬܚܘܝܬܐ ܕܬܝܒܘܬܐ, of Repentance (Arm., serm. yii.). Fol. 46 b.

h. ܬܚܘܝܬܐ ܕܚܝܬ ܡ̈ܝܬܐ, of the Resur­rection of the Dead (Arm., serm. viii.). Fol. 53 b.

i. ܬܚܘܝܬܐ ܕܡܟܝܟܘܬܐ, of Humility (Arm., serm. ix.). Fol. 61 a

j. ܬܚܘܝܬܐ ܕܪ̈ܥܘܬܐ, of Shepherds or Pastors (Arm., serm. x.). Fol. 66 b.

k. ܬܚܘܝܬܐ ܕܓܙܘܪܬܐ, of the Circum­cision (Arm., serm. xi.). Fol. 70 b.

l. ܬܚܘܝܬܐ ܕܦܨܚܐ, of the Passover (Arm., serm. xiv.). Fol. 76 b.

m. ܬܚܘܝܬܐ ܕܫܒܬܐ, of the Sabbath (Arm., serm. xii.). Fol. 82 a.

n. ܬܚܘܝܬܐ ܕܦܝܣܐ ܕܚܪ̈ܝܢܐ, of the Depreciation of Dissensions (Arm., sermo unicus, ed. Rom., p. 403). Fol. 87 a. This discourse is dated, fol. 109 a, A. Gr. 655, A.D. 344: ܟܬܝܒܐ ܐܓܪܬܐ ܗܕܐ ܒܐܝܪܚ ܫܒܛ ܕܫܢܬ ܫܬܡܐܐ ܘܚܡܫܝܢ ܘܚܡܫ. ܕܡܠܘܬܗ ܕܐܠܟܣܢܕܪܘܣ ܒܪ ܦܝܠܝܦܘܣ ܡܩܕܘܢܝܐ. ܘܒܫܢܬ ܬܠܬܝܢ ܘܚܡܫ ܕܫܒܘܪ ܡܠܟܐ ܦܪܣܝܐ.

o. ܬܘܚܘܝܬܐ ܕܥܠ ܦܘܪܫ ܡܐ̈ܟܠܬܐ, of the Distinction of Meats (Arm., serm. xiii.). Fol. 109 b.

p. ܬܚܘܝܬܐ ܕܥܠ ܥܡ̈ܡܐ ܕܗܘܘ ܚܠܦ ܥܡܐ, of the Substitution of the Gentiles for the one People (Arm., serm. xv.). Fol. 114 b.

q. ܥܠ ܡܫܝܚܐ ܕܢܚܘܐ ܕܒܪܗ ܗܘ ܕܐܠܗܐ, that the Messiah is the Son of God (Arm., serm. xvi.). Fol. 118 b.

r. ܕܠܘܩܒܠ ܝܗܘ̈ܕܝܐ. ܥܠ ܒܬܘܠܘܬܐ ܘܩܕܝܫܘܬܐ, against the Jews, on Virginity and Holiness (Arm., serm. xvii.). Fol. 123 b.

s. ܠܘܩܒܠ ܝܗܘ̈ܕܝܐ. ܥܠ ܕܐܡܪܝܢ ܕܩܝܡ ܗܘ ܠܢ ܠܡܬܟܢܫܘ, against the Jews, because of their saying that it is appointed for them to be assembled unto Jerusalem (Arm., serm. xviii.). Fol. 127 b.

t. ܬܚܘܝܬܐ ܕܥܠ ܦܘܪܢܣܐ ܕܡܣ̈ܟܢܐ , of the Supporting of the Poor.\* @[This and the following discourses are no longer extant in the Armenian translation ]@ Fol. 134 a.

u. ܬܚܘܝܬܐ ܕܪ̈ܕܝܦܐ, of the Persecuted. Fol. 139 a.

v. ܬܚܘܝܬܐ ܕܡܘܬܐ ܘܕܙܒ̈ܢܐ ܐܚܪ̈ܝܐ, of Death and of the Last Times. Fol. 146 b. Subscription, fol. 154 b: ܫܠܡ ܠܡܟܬܒ ܐܓܪ̈ܬܐ ܥܣܪ̈ܝܢ ܘܬܪ̈ܬܝܢ ܕܚܟܝܡܐ ܦܪܣܝܐ.. To this a reader named Zākhē, or Nicolaus, has added: ܗܢܐ ܚܟܝܡܐ ܦܪܣܝܐ ܓܒܪܐ ܓܡܝܪܐ ܗܘ̣ܐ ܘܡ̈ܠܘܗܝ ܘܡ̈ܠܦܢܘܬܗ ܗ̈ܢܝܢ ܣܗ̈ܕܢ ܥܠܘܗܝ. ܨܠܘܬܗ ܥܡܢ ܐܡܝܢ. ܙܟ̇ܐ ܚܛܝܐ.

2. The treatise on “the Cluster" (Isaiah, chap. lxv. 8), ܬܚܘܝܬܐ ܕܛܘܛܝܬܐ ܕܒܘܪܟܬܐ ܕܪܕܬ ܒܙܕܝ̈ܩܐ ܕܕܪ̈ܐ ܩܕܡ̈ܝܐ. It was written, according to the author's own statement, fol. 173 b, in the 36th year of the reign of Shabūr, king of Persia, A.Gr. 656, A.D. 345, subsequently to the compo­sition of the 22 alphabetical discourses: ܟܬܒܬ ܠܟ ܐܓܪܬܐ ܗܕܐ ܚܒܝܒܝ. ܒܝܪܚ ܐܒܝ ܕܫܢܬ ܫܬܡܐܐ ܘܚܡܫܝܢ ܘܫܬ. ܕܡܠܟܘܬܗ ܕܐܠܟܣܢܕܪܣ ܒܪ ܦܝܠܝܦܘܣ ܡܩܕܘܢܝܐ. ܘܒܫܢܬ ܬܠܬܝܢ ܘܫܬ ܕܫܒܘܪ ܡܠܟܐ ܦܪܣܝܐ ܕܗܘ ܥܒܕ ܪܕܘܦܝܐ ܟܕ ܐܬܥܩܪ ܥ̈ܕܬܢ̇ ܒܫܢܬ ܚܡܫ ܒܫܢܬܐ ܕܗܘܬ ܚܪܒܐ ܪܒܬܐ ܒܣܗ̈ܕܐ ܒܐܪܥܐ ܕܡܕܢܚܐ. ܡܢ ܒܬܪ ܕܟܬܒܬ ܗܠܝܢ ܥܣܪ̈ܝܢ ܘܬܪ̈ܝܢ ܪ̈ܫܝܢ ܩܕܡ̈ܝܐ ܕܣܝܡܝܢ ܥܠ ܐܬܘ̈ܬܐ ܚܕ ܒܬܪ ܚܕ. ܩܪܝ ܘܝܠܦ ܘܐܬܕܟܪ ܠܚܒܝܒܟ. After the doxology, fol. 173 b, the above mentioned Zākhē has written:ܗܢܐ ܦܪܣܝܐ ܚ̇ܟܝܡܐ ܐܠܗܝܐ ܗ̣ܘܐ ܘܓܡܝܪܐ. ܘܟ̈ܬܒܐ ܣ̈ܓܝܐܐ ܣܡ ܒܥܕܬܐ. ܏ܨ ܥܡܢ. ܗ̇ܝ ܐܓܪܬܐ ܕܫܕܪ ܠܪܝܫܕܝܪܐ ܦܠܢ ܕܝܠܗ ܐܝܬܝܗ̇.

The notes on fol. 1 a are much stained and mutilated, and some portions of them have been designedly erased.

[Add. 14,619.]

**DXXIX.**

Vellum, about 10 ¼ in. by 8 1/8, consisting of 99 leaves, some of which are much stained and torn, especially foll. 1, 2, 8, 40—42, and 99. The quires, 13 in number, were origi­nally signed with both letters and arith­metical figures (e. g. fol. 16 a, ܓand %) but in most cases either the one, or the other, or both have disappeared. A later hand has erroneously numbered them from ܐ to ܝܒ. Leaves are wanting after foll.l, 42, 43, 51, and 73. Each page is divided into two columns, of from 23 to 26 lines. This manuscript is written in a good, regular, though by no means elegant Estrangela, and dated A. Gr. 785, A.D. 474. Fol. 7 is a later insertion, of about the ixth cent. It contains—

The first part of the works of Aphraates. Of the introductory letter only a very small portion remains, fol. 2 a.

1. ܬܚܘܝܬܐ ܕܗܝܡܢܘܬܐ. Fol. 2 a.

2. ܬܚܘܝܬܐ ܕܚܘܒܐ. Fol. 11 b.

3. ܬܚܘܝܬܐ ܕܨܘܡܐ. Fol. 23 a.

4. ܬܚܘܝܬܐ ܕܨܠܘܬܐ; imperfect. Fol. 31 b.

5. ܬܚܘܝܬܐ ܕܩܪ̈ܒܐ; imperfect. Fol. 42 a.

6. ܬܚܘܝܬܐ ܕܒ̈ܢܝ ܩܝܡܐ; imperfect. Fol. 50 a.

7. ܬܚܘܝܬܐ ܕܬ̈ܝܒܐ; imperfect. Fol. 66 a.

8. ܬܚܘܝܬܐ ܕܚܝܬ ܡܝ̈ܬܐ. Fol. 75 a.

9. ܬܚܘܝܬܐ ܕܡܟܝܟܘܬܐ. Fol. 85 b.

10. ܬܚܘܝܬܐ ܕܪ̈ܥܘܬܐ. Fol. 93 b.

Colophon, fol. 99 a: ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܐܓܪ̈ܬܐ ܩܕܡ̈ܝܬܐ ܕܚܟܝܡܐ ܦܪܣܝܐ. ܕܗܘܝܢ ܒܡܢܝܢܐ ܥܣܪ. ܫܘܒܚܐ ܠܐܒܐ. ܏ܘܫ.

On fol. 99 b there is a note, written by the scribe in a more cursive character, which states that this book was purchased by ܡܪܝ ܡܢܝܡ (Μόνιμος ?), priest of the church in the village of ܚܪܝܫܬܐ (perhaps %, near Damascus, on the road to Hims), in the year 785 (A.D. 474), when Timotheus was bishop of that place and Monimus was periodeutes. The book itself was written in Edessa. ܙܒܢ ܟܬܒܐ ܗܢܐ ܓܒܝܐ ܕܐܠܗܐ ܡܪܝ ܡܢܝܡ ܩܫܝܫܐ ܕܥܕܬܐ ܕܚܪܝܫܬܐ ܩܪܝܬܐ ܕܡܢ . . . ܕܩܕܫ . . ܐ ܠܢܝܚܐ ܘܩܪܝܢܐ ܕܟܠܗܘܢ ܚܒܝܒ̈ܘܗܝ. ܒܝܘ̈ܡܝ ܡܝܬܪܐ ܘܪܚܡ ܠܡܫܝܚܐ ܡܪܝ ܛܝܡܬܐܐ ܐܦܝܣܩܘܦܐ ܘܡܪܝ ܡܘܢܡܐ ܦܪܝܗܕܘܛܐ. ܕܡܫܝܚܐ ܒܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܩܕ̈ܝܫܘܗܝ ܢܥܒܕ ܪ̈ܚܡܐ ܥܠ ܥܘܡܪܗ ܘܥܠ ܩܢܝܢܗ ܘܒܥܠܡܐ ܕܥܬܝܕ ܢܬܠ ܠܗ ܫܘܒܩܢܐ ܕܚ̈ܛܗܐ ܠܥܠܡܝܢ. ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܝܪܚ ܐܝܠܘܠ ܕܫܢܬ ܫܒܥܡܐܐ ܘܬܡܢܐܝܢ ܘܚܡܫ ܒܐܘܪܗܝ ܡܕܝܢܬܐ ܕܒܝܬ ܢܗܪܝܢ.

q[3F2]q

Another note on the same page, now par­tially effaced, records that it once belonged to a person named Yeshūa. ܗܢܐ ܟܬܒܐ ܐܝܬܘܗܝ ܕܝܫܘܥ ܒܪ ܡܪܝ . . . ܟܠ ܕܩܪܐ ܒܗ ܢܨܠܐ ܥܠܘܗܝ.

On fol. 99 a, after the doxology, we find a note, which mentions that the abbat Moses of Nisibis purchased this book at Rās-'ain, for the convent of S. Mary Deipara. ܙܒܢ ܠܟܬܒܐ ܗܢܐ ܒܪܝܫܥܝܢܐ ܡܘܫܐ ܚܛܝܐ ܪܝܫܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣ̈ܩܝܛܐ ܠܗ̇ ܠܕܝܪܐ. ܕܐܠܗܐ ܢܚܣܐ ܠܗ ܘܠܟܠ ܕܐܫܬܘܬܦ ܒܗ. ܘܠܐ ܫܠܝܛ ܠܐܢܫ ܣܟ ܠܥܘܗܕܢܐ ܗܢܐ. ܡܢܗ̇ ܕܕܝܪܐ ܘܠܐ ܕܢܥܛܐ ܠܥܘܗܕܢܐ ܗܢܐ ܘܟܠ ܕܣ̇ܥܐ ܚܪܡܐ ܢܗܘܐ ܥܠܘܗܝ ܥܕܡܐ ܕܡܗܦܟ ܠܗ܀

On the upper margin of fol. 59 b we read in an old hand the Arabic; words % (sic) % (sic) %. The same hand has numbered the discourses, %, etc.

Fol. 1 b contains some Coptic letters, an almost illegible Syriac note of comparatively modern date, and one or two ornamental designs in black ink.

[Add. 17,182, foll. 1—99.]

**DXXX.**

Vellum, about 9 7/8 in. by 8 ¼ , consisting of 76 leaves (Add. 17,182, foll. 100—175), a few of which are slightly stained and torn, especially foll. 100—102 and 173—175. The quires were once probably 12 in number; of these the first two are lost, and the third is imperfect, a leaf being missing after fol. 105. The margins have been so closely cut that the original signatures are no longer extant. Each page is divided into two columns, of from 30 to 40 lines. This manuscript is written in a fine, regular Estrangela, and dated A. Gr. 823, A.D. 512. It contains—

The second part of the works of Aphraatos; viz. homilies ii—xxii, and the treatise on "the Cluster." The ܬܚܘܝܬܐ ܕܓܙܘܪܬܐ and ܬܚܘܝܬܐ ܕܦܨܚܐ are entirely lost.

1. ܬܚܘܝܬܐ ܕܫܒܬܐ; imperfect at the beginning. Fol. 100 a.

2. ܬܚܘܝܬܐ ܝܕ ܕܦܝܣܐ; imperfect. Fol. 102 b.

3. ܕܥܠ ܦܘܪܫ ܡܐ̈ܟܠܬܐ . Fol. 118 a.

4. ܬܚܘܝܬܐ ܕܫܬܥܣܪ̈ܐ ܕܥܠ ܥܡܡ̈ܐ ܕܗܘܘ ܚܠܦ ܥܡܐ. Fol. 122 a.

5.ܬܚܘܝܬܐ ܕܢܚܘܐ ܥܠ ܡܫܝܚܐ ܕܒܪܗ ܗ̣ܘ ܕܐܠܗܐ . Fol. 125 a.

6. ܬܚܘܝܬܐ ܝܚ ܕܠܘܩܒܠ ܝܗ̈ܘܕܝܐ ܘܥܠ ܒܬܘܠܘܬܐ ܘܩܕܝܫܘܬܐ. Fol. 128 b.

7. ܐܓܪܬܐ ܕܠܘܩܒܠ ܝܗܘ̈ܕܝܐ ܥܠ ܕܐܡܪܝܢ ܕܩܝܡ ܗ̣ܘ ܠܗܘܢ ܠܡܬܟܢܫܘ Fol. 131 b.

8. ܬܚܘܝܬܐ ܕܥܠ ܦܘܪܢܣܐ ܕܡ̈ܣܟܢܐ. Fol. 136 b.

9. ܬܚܘܝܬܐ ܕܪܕܘܦܝܐ. Fol. 141 a.

10.ܬܚܘܝܬܐ ܕܡܘܬܐ ܘܕܙܒ̈ܢܐ ܐܚܪ̈ܝܐ . Fol. 147 b.

11.ܬܚܘܝܬܐ ܕܛܘܛܝܬܐ. Fol. 155 a.

Colophon, fol. 174 a: ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܐܓܪ̈ܬܐ ܟܘܠܗܝܢ . . . ܘܡܪܝ ܝܥܩܘܒ ܚܟܝܡܐ ܦܪܣܝܐ. ܕܗܘܝܢ ܒܡܢܝܢܐ ܥܣܪܝܐ ܘܬܪ̈ܬܝܢ ܥܠ ܐܠܦ ܒܝܬ ܘܚܕܐ ܕܥܠ ܛܘܛܝܬܐ . ܘ . ܘ . ܫܘܒܚܐ ܠܐܒܐ. ܏ܘܫ.

The scribe wrote the words ܕܡܪܝ ܝܥܩܘܒ by mistake twice, and then erased them. The letters ـܘܒ are still quite distinct.

On fol. 174 b there is a long note written by the scribe in a more cursive character. @[See Land, Aneed. Syr., t. i., plate v., no. 12.]@ It contained the date A. Gr. 823, A.D. 512, as well as the name of the owner of the manuscript and of his convent; but these latter particulars have been erased.

ܕܘܟܪܢܐ ܛܒܐ ܘܥܘܗܕܢܐ ܫܦܝܪܐ ܩܕܡ . . ܐ ܡܫܒܐܚ ܕܬܠܝܬܝܘܬܐ ܢܗܘܐ ܠܒܪܚܐܪ̈ܐ ܘܪܚܡ ܐܠܗܐ . . . ܘܥܒܕܐ . . . ܘܐܬܚܦܛ ܘܣܡ ܠܗ ܣܝܡܬܐ ܗܕܐ ܡܝܬܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܚܟܝܡܐ ܦܪܣܝܐ ܒܝܬ ܣܒ . . . ܕܕܝܪܐ ܒܝܬ ܡܪܝ . . . ܕܐܝܬ ܒܗ̇ ܒܩܪܝܬܐ . . . ܝܫܘܥ ܡܫܝܚܐ ܢܩܒܠ ܩܘܪܒܢܗ ܢܫܦܪ ܩܕܡܘܗܝ ܢܕܪܗ ܐܝܟ ܕܗܒܝܠ ܩܕܝܫܐ ܘܐܝܟ ܕܟܠܗܘܢ ܐܒܘ̈ܬܐ ܕܫܦܪܘ ܩܕܡܘܗܝ. ܏ܘܫ. ܟܬܝܒ ܒܫܢܬ ܬܡܢܡܐܐ ܘܥܣܪܝܢ ܘܬܠܬ ܒܕܝܘ̈ܢܝܐ ܒܝܪܚ ܟܢܘܢ ܐܚܪܝ.

On fol. 174 a, between the columns, one Abrham bar Nonnus has recorded his name, ܐܒܪܗܡ ܒܪ ܢܘܢܣ.

Fol.175 is a small piece of vellum, 4 3/8 in. by 2 1/4 , unfortunately torn in the middle and saturated with oil. Each side contains three lines of writing and part of a fourth, in ancient Latin characters, ont later than the vith cent. On the one side are legible the words, S. Luke xii. 23, 24:

ESCA ET CORPUS

QUAM UESTIME

[NTUM] CONSI

On the other, S. Luke xii. 32:

QUIA COMPLACU

IT PATRI UESTRO

DARE [UOBIS REG]

[Add. 17,182, foll. 100—175.]

**DXXXI.**

Vellum, about 10 1/8 in. by 6 7/8 , consisting of 50 leaves, many of which are much stained and torn, especially foll. 2, 4, 7, 8, 11, 18— 21, 30, 38, 39, 44, 45, and 48—50. The quires are signed with letters, but only one of them (ܝܛ fol. 30) is complete, leaves being wanting at the beginning, as well as after foll. 1, 2, 4, 5, 8, 9, 10, 14, 20, 21, 23, 24, 27, 39, 42, 46, and 47. Each page is divided into two columns, of from 27 to 32 lines. The writing is a good, regular Estrangela. This volume seems to be dated A. Gr. 910, A.D. 599, and contains—

The commentary of Athanasius of Alex­andria on the Psalms, ܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ ܕܩܕܝܩܐ ܐܬܢܣܝܘܣ (Expositiones in Psalmos, Opera, ed. 1698, t. i., p. 1009 etc.; Migne, Patrologiae Cursus Completus, Series Graeca, t. xxvii., col. 59 etc.). The Syriac text is often much shorter than the Greek. The following are the Psalms that remain, most of them being more or less imperfect: xvii., xxi.—xxv., xxxiv., xxxv., xxxix.—xli., xlvii., xlviii., lvii., lviii., lxvii., lxviii., lxx.—lxxii., lxxiv.—lxxvi., lxxxviii., xciii., c.—cviii., ex. —cxvi., cxviii., cxlviii.—cl. On fol. 49 b we have the subscription: ܫܠܡ ܡܐܐ ܘܚ̈ܡܫܝܢ ܡܙܡܘܪ̈ܝܢ ܕܕܘܝܕ ܢܒܝܐ ܘܦܘܫ̈ܩܝܗܘܢ. ܕܦܫܩ ܐܢܘܢ ܛܘܒܢܐ ܐܬܢܣܝܘܣ ܪܫܐ ܕܐܦܣܩ̈ܦܐ ܕܐܠܟܣܢܕܪܝܐ܀

Then follows the apocryphal Ps. cli., without any commentary. Colophon, fol. 50 a: ܫܠܡ ܠܡܟܬܒ ܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܕܘܝܕ܀ ܕܦܫܩ ܛܘܒܢܐ ܐܬܢܣܝܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܪܒܬܐ܀

On fol. 50 b there is a note, which, besides being stained and torn, has twice suffered alteration and erasure. Of the original writing we can read, in the first and second lines, the words: ܒܟܣܐ . . . ܫܢܬ ܬܫܥܡܐܐ ܘܥܣܪ ܙܒܝܢ . . .

and below: ܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܕܝܠܗܘܢ ܥܒܕܘ ܠܗܘܢ ܟܬܒܐ . . . ـܩܐ ܕܡܙܡܘܪ̈ܐ ܠܩܕܝܫܐ

which show that the book was purchased by, and in all likelihood written for, certain persons in the year 910, A.D. 599. The next owner was a priest, whose name is now effaced, for in the fourth line we read, in a different hand, the words (sic) ܢܟܦܐ ܘܪܚܝܡ ܐܠܗܐ ܩܫܝܫܐ. The third possessor was Isaac bar Abraham bar Dīnārā of Tagrīt, from whose hands the manuscript passed into the library of the convent of S. Mary Deipara, A.D. 932: [ܐܝܬܘ]ܗܝ ܟܬܒܐ ܠܐܝܣܚܩ ܒܪ ܐܒܪܗܡ ܒܪ ܕܝܢܪܐ . . . ܬܓܪܬܢܝܐ ܕܩܢܝܗܝ ܐܝܟ ܕܠܝܘܬܪܢܐ [ܕܝܠܗ] ܟܠ ܡܢ ܕܫܩܠ ܠܗ ܏ܘܫ.

[Add. 14,568.]

**DXXXII.**

Vellum, about 10 7/8 in. by 7 7/8, consisting of 69 leaves, several of which are slightly soiled, the first being also torn. The quires, signed with letters, are now 7 in number. There are from 26 to 33 lines in each page. This volume is written in a peculiar, rather cursive hand, of about the viiith cent. It contains—

The Festal Letters of Athanasius, ܐܓܪ̈ܬܐ ܥܐ̈ܕܢܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܐܬܢܣܝܘܣ, preceded by a chronological introduction, foll. 1 b— 10 a. Of the letters only twenty remain, the last of which is imperfect.

These letters were printed by Dr. Cureton in the order of their discovery, London, 1848; and re-edited, in correct sequence and with a Latin translation, by Cardinal Mai in his Nova Patrum Bibliotheca, tom. vi. (see also Migne, Patrol. Cursus Complet., Ser. Greaca, t. ii. col. 1339, etc.). They were translated into German by Dr. Larsow, Leipzig, 1852; and into English by Dr. Burgess, in Dr. Pusey's Library of Fathers or s of the Holy Cathelic Church, 1854, where the two leaves (foll. 41 and 48) are printed, which were added to the manuscript since the appearance of the Curetonian text.

On fol. 1 a there is written in large, open characters, a note stating that the book be­longed to the convent of S. Mary Deipara:ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܩܕ܏ܝܫ ܕܝܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܝܣ ܟܠ ܕܩܪܐ ܢܨ̇ܠ̣ܐ ܥܠܝ ܡܛܠ ܡܪܢ.

From a note on the margin of fol. 1 b it appears that a history of the blessed Virgin and a life of Simeon Stylites (Add. 14,484?) were at one time bound with these letters. ܘܬܘܒ ܬܫܥܝܬܐ ܕܝ̇ܠܕܬ ܐܠܗܐ. ܘܕܫܡܥܘܢ ܕܐܣܛܘܼܢܐ.

On the same page a poor monk named Jacob has recorded his inability to under­stand the introduction in these words:܀ ܐܓܪܬܐ ܕܐܬܢܣܝܘܣ܀ ܐܢܐ ܝܥܩܘܒ ܚ̇ܛܝܐ ܩ̇ܪܝܬ ܠܗܕܐ ܐܓܪܬܐ ܘܠܐ ܝ̇ܕܥ ܐܢܐ ܡܘܢ ܐ̇ܡܪܐ ܫܒܘܩ ܠܝ.

[Add. 14,569.]

**DXXXIII.**

Vellum, about 9 in. by 5 3/8, consisting of 52 leaves, two of which, foll. 15 and 45, are slightly torn. The quires are 7 in number, the last of which is imperfect, a loaf being wanting after fol. 45. What the original signatures were, is not apparent; at a com­paratively recent period, they have been signed with letters from ܝܕ to ܟ. Each page is divided into two columns, of from 28 to 35 lilies. This volume is written in a small, elegant ##Estrangela of the vth or vith cent., and contains—

Discourses of Ephraim, ܦܢܩܝܬܐ ܕܡܐܡܪ̈ܐ ܡܓܒ̈ܝܐ ܕܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ; viz.

The first discourse to Hypatius, against false doctrines,ܩܕܡܝܐ ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ ܛܥ̈ܝܐ , beginning: ܐܦܪܝܡ ܠܗܦܛܝܣ ܐܚܝ ܒܡܪܢ ܫܠܡ. Fol. 1 b. See Add. 14,574, fol. 1 b, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 21. Subscription, fol. 21 a: ܫܠ̣ܡ ܡܐܡܪܐ ܩܕܡܝܐ ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ ܢܟ̈ܝܠܐ.

On our Lord, ܬܘܒ ܕܝܠܗ ܕܡܪܝ ܐܦܪܝܡ ܡܐܡܪܐ ܕܥܠ ܡܪܢ, beginning, fol. 22 a: ܛܝܒܘܬܐ ܩܪܒܬ݀ ܠܦܘܡ̈ܐ ܡ̈ܓܕܦܢܐ̣. ܘܥܒܕܬ ܐܢܘܢ ܟܢܪ̈ܐ ܡܫܒ̈ܚܢܐ. ܡܛܘܠ ܗܢܐ ܢܬܠܘܢ ܟܠܘ ܦܘܡ̈ܝܢ ܫܘܒܚܐ̣. ܠܗ̇ܘ ܕܟܠ̣ܐ ܡܢܗܘܢ ܡܐܡܪ ܓܘܕܦܐ. ܘ ܘ . On fol. 1 a there is a note, stating that this was one of the 250 volumes, brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 14,570.]

**DXXXIV.**

Vellum, about 9 5/8 in. by 5 7/8, consisting of 16 leaves, several of which are much stained and torn, especially foll. 1, 7, and 16. The number and signatures of the quires cannot now be ascertained. Leaves are wanting after foll. 6, 7, 8, 9, 14, 15, and 16. There are, from 29 to 33 lines in each page. This manuscript is written in a fine, Edessene hand of the vth or vith cent., and contains—

Homilies on different subjects by Ephraim.

The title, fol. 1 b, has been effaced, and in its place we now read the following mutilated words, written by a later hand: ܕܡـ[ܪܝ ܐ]ܦܪܝܡ . . . ܫܪܝܖ (sic) ܐܠܐ ܠܒܣܝܠܠܝܣ ܐ̣ܘ ܠܝܘܐܢܢܝܣ; which seem to imply that the writer ascribed these homilies, not to Ephraim, but to Basil or John Chrysostom. However, on fol. 9 a we can still read the partially effaced running title ܕܡܪܝ ܐܦܪܝܡ ; and again, on foll. 12 b and 13 a, ܬܘܪ̈ܓܡܐ ܕܡܪܝ ܐܦܪܝܡ ;; besides (sic) ܕܡܪܝ ܦܪܝܡ on the margin of fol. 2 a in a later hand.

The several homilies are—

1. On the Miracles wrought by Moses in Egypt, ܡܐܡܪܐ ܩܕܡܝܐ ܥܠ ܐܬ̈ܘܬܐ ܕܥܒ̣ܕ ܡܘܫܐ ܒܡܨܪܝܢ. Fol. 1 b. See S Ephraemi Syri etc. Opera Selecta, ed. Overbeck, p. 88

2. On the coming of the Spirit and the Dividing of the Tongues in the Upper Chamber (Acts ch. ii.), ܥܠ ܡܐܬܝܐ ܕܪܘܚܐ ܘܦܘܠܓܐ ܕܠܫ̈ܢܐ ܒܥܠܝܬܐ. Fol. 4 b. See Overbeck, p. 95.

3. On Lent, ܕܥܠ ܨܘܡܐ; imperfect. Fol. 6 a. See Overbeck, p.99.

4. On the Creation of the World (Genesis, ch. i. and ii.) ; imperfect at the beginning and elsewhere. Fol. 9 a. See Overbeck, p. 74.

5. On the transgression of Adam, and that Satan was not created evil by God: ܡܐܡܪܐ ܕܥܠ ܥܒܪ ܦܘܩܕܢܗ ܕܐܕܡ. ܘܥܠ ܗ̇ܝ ܕܡܝܘܬܐ ܐܬܒܪܝ. ܘܥܠ ܗܕ ܕܣܛܢܐ ܠܐ ܐܬܒܪܝ ܒܝܫܐ ܡܢ ܐܠܗܐ. Imperfect. Fol. 12 b. See Overbeck, p. 81.

On fol. 1 a. there is a long note in the usual form, stating that this was one of the 250 volumes, which were brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A Gr. 1243, A.D. 932.

[Add. 17,189, foll. 1—16.]

**DXXXV.**

Vellum, about 10 ½ in. by 8, consisting of two quires or 19 leaves, the first two of which are slightly torn. The original sig­natures of the quires are no longer visible. Each page is divided into three columns, of from 34 to 38 lines. This manuscript is written in a fine, regular Estrangela of the vith cent., and contains—

A portion of the discourses of Ephraim against false doctrines, addressed to Hy­patius. Title, fol. 1 b:[ܐܓ]ܪ̈ܬܐ ܕܡܪܝ ܐܦܪܝܡ̣ ܕܠܘܬ ܗܘܦܛܝܣ ܕܣܝ̈ܡܢ ܥܠ ܐܬ[ܘ̈ܬܐ] ܠܘܩܒܠ ܝܘ̈ܠܦܢܐ ܛ̈ܥܝܐ. The words ܕܣܝ̈ܡܢ ܥܠ ܐܬܘ̈ܬܐ would appear to imply that there were 22 of these discourses, each commencing with a letter of the alphabet, in the usual order, like these of Aphraates (Add. 14,619 and 17,182); but this seems unlikely, as the second discourse begins with the letter ܦ (ܦܪܘܫܐܝܬ). Besides, there is no mention of alphabetical arrangement in Add. 14,570. The running title, e.g. fol. 4 b, is simply ܕܗܘܦܛܝܣ

1.Beginning: ܏ܐ ܐܦܪܝܡ ܠܗܘܦܛܝܣ ܐܚܝ ܒܡܪܢ̣ ܫܠܡ. Fol. 1 b. See Add. 14,570, fol. 1 b, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 21. Subscription, fol. 14 b: ܫܠܡ ܩܕܡܝܐ ܕܠܘܬ ܗܘܦܛܝܣ

2. ܕܬܪ̈ܝܢ ܕܠܘܬ ܗܘܦܛܝܣ ܘܡ̇ܢܝ ܘܡܪܩܝܘܢ ܘܒܪܕܝܨܢ. Imperfect. Fol. 15 a. See Overbeck, p. 59.

The rest of this manuscript still exists as a palimpsest in Add. 14,623.

Of the notes on fol. 1 a, the upper one has been erased, and the ot.lior merely contains one of the usual anathemas: ܟܠ ܕܝܢ ܕܫܩ̇ܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܟܘ̈ܢܫܐ ܕܢܩܪܐ ܒܗ ܐܘ ܒܥܠܬܐ ܐܝܕܐ ܕܗܝ̣. ܠܝܬ ܠܗ ܫܘܠܛܢܐ ܡܢ ܐܠܗܐ ܏ܘܫ.

Below this there is the figure of a peacock.

The marginal note on fol. 2 a mentions some other works that were once bound with this manuscript.܀ ܡܐܡܪܐ ܥܠ ܝܘܢܢ ܢܒܝܐ܀ ܘܝܘܚܢܢ ܝܚܝܕܝܐ܀ ܘܬܘܒ ܡ̈ܠܦܢܐ܀

[Add. 14,574, foll. 1—19.]

**DXXXVI.**

Vellum, about 11 ¾ in. by 8 ¾ , consisting of 14 leaves (Add. 14,574, foll. 20—33), all of which are more or loss stained and torn. Each page is divided into throe columns, of from 32 to 38 lines. The writing is a good, regular Estrangela of the vth or vith cent.

These leaves are all that remain of a volume which once comprised a great part of the metrical works of Ephraim, and in which the madrāshē were numbered with arithmetical figures. From the mutilated colophon and the running title ܕܥܠ ܥܕܬܐ(fol. 23 b), it appears that the manuscript originally contained 160 discourses on the Church, the Mysteries of our Lord, Vir­ginity, and against Heresies (see Assemani, Bibl. Orient., t. i., pp. 86, 92 and 118). There now remain—

1. Of the discourses ܕܥܠ ܥܕܬܐ, on the Church—

a. No. 11, imperfect at the beginning, ending with the words, fol. 20 b: ܡܘܬܐ ܟܕ ܥܝܪ ܐܬܚܠܨ. ܕܡܪܢ ܣ̇ܪܩ ܣܝܡ̈ܬܗ.

b. No. 12, $, beginning: ܐܠܗܐ ܗܘܼ ܕܡ̣ܦܣ ܒܫܐ̈ܠܬܢ. Fol. 20 b. See Bibl. Or., t. i. p. 88, no. 18.

c. No. 13, $, beginning: ܐܡܛܪ ܡܪܝ ܠܬܪܥܝܬܝ. ܫ̈ܦܥܐ ܕܡܛܪܟ ܒܪܝܟܐ. Fol. 21 a. See Bibl. Or., t. i. p. 88, no. 19.

d. No. 14, $, beginning: ܐܡܛܪ ܡܪܝ ܠܬܪܥܝܬܝ ܫ̈ܦܥܐ ܕܡܛܪܟ ܒܪܝܟܐ . Im­perfect. Fol. 21 b.

e. No. 24, imperfect at the beginning, ending with the words, fol. 22 b: ܕܫܟܠܠܘ ܓܡܪܘܗܝ ܟܠ ܫܪ̈ܒܝܢ.

f. No. 25, $, beginning: ܬܡܗܘ ܕܝܢ ܕܩܪܒܘ ܒ̈ܢܝ ܙܒܕܝ. Fol. 22 b. See Opera, t. iii. p. 615, and Bibl. Or., t. i. p. 89, no. 25.

g. No. 26, $, beginning: ܐܫܩܢܝ ܡܪܝ ܡܢ ܡܒܘܥܟ . Fol. 24 a. See Opera, t. iii. p. 608, and Bibl. Or., t. i. p. 89, no. 26.

h. No. 27, $, beginning: ܒܫܡܟ ܝܫܘܥ ܐܫܬܒܗܪ. Imperfect. Fol. 24 b. See Opera, t. iii. p. 610, and Bibl. Or., t. i. p. 89, no. 27.

i. No. 28. Imperfect. Fol. 25 b. See Opera, t. iii. p. 624, and Bibl. Or., t. i. p. 89, no. 28.

j. No. 29. Imperfect. Fol. 26 b. See Opera, t. iii. p. 555, and Bibl. Or., t. i. p. 89, no. 29.

k. A fragment. Fol. 27.

l. A small fragment. Fol. 28.

m. Imperfect; ending with the words, fol. 29 b: ܙܥܘܪ ܡܢ ܡ̈ܠܟܐ. ܘܪܒ ܡܢ ܡ̈ܠܟܐ. ܒܥܝܠܐ ܘܝܡܐ . See Bibl. Or., t. i. p. 90, no. 38, 2.

n. Beginning: [ܡܬ]ܥܝܦ ܕܐܬܦܫܥ [ܣܒܟ] [ܠܗ] ܣܛܢܐ .ܟܕ. Imperfect. Fol. 29 b. See Bibl. Or., t. i. p. 90, no. 38, 3.

2. Of the discourses ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ ܛ̈ܥܝܐ, against Heresies—

a. No. 1. Imperfect. Fol. 30 a. See Opera, t. ii. p. 439, D.

b. No. 2, $. Imperfect. Fol. 30 a. See Opera, t. ii. p. 439.

c. No. 40. Imperfect. Fol. 31 a. See Opera, t. ii. p. 530, C.

d. No. 41, $. Imperfect. Fol. 31 b. See Opera, t. ii. p. 532.

e. No. 54. Imperfect. Fol. 32 a. See Opera, t. ii. p. 555, E.

f. No. 55, $. Fol. 32 a. See Opera, t. ii. p. 557.

g. No. 56, $. Imperfect. Fol. 32 b. See Opera, t. ii. p. 559.

Subscription, fol. 33 b: ܫܠܡܘ ܡܕܪ̈ܫܐ ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ ܛ̈ܥܝܐ܇ ܕܣܝܡܝܢ ܠܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ. ܕܗܘܝܢ ܒܡـ[ـܢܝܢܐ ܚܡـ]ܫܝܢ [ܘܫܬܐ.]

Then follows the colophon, with an index to the contents of the volume, of which the commencement is unfortunately torn away.

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

ܘܕܐܪ̈ܙܝ ܡܪܢ ܘܥܠ ܒܬܘܠܘܬܐ. ܚܡܫܝܢ ܘܬܪܝܢ. ܘܠܘܩܒܠ ܝܘ̈ܠܦܢܐ ܛܥ̈ܝܐ ܚܡܫܝܢ ܘܫܬܐ. ܗܘܝܢ ܕܝܢ ܟܠܗܘܢ ܡܕܪ̈ܫܐ ܗܠܝܢ ܒܡܢܝܢܐ: ܡܐܐ ܘܫܬܝܢ.

Of a note in cursive characters, which followed the doxology, only a few letters are left.

[Add. 14,574, foll. 20—33.]

**DXXXVII.**

Vellum, about 12 3/8 in. by 9 5/8, consisting of 51 leaves, some of which are much stained, and two, foll. 45 and 51, much torn. The quires are signed with letters. Leaves are wanting after foll. 19, 42, 48 and 50. Each page is divided into three columns, of from 40 to 77 lines. The writing, which is small and neat, though not very regular, is evidently that of an Edessene scribe of the vth or vith cent. The first three pages are in a different hand of somewhat later date. This volume contains—

Part of the metrical works of Ephraim; viz.

1. Admonitory discourse, ܡܐܡܪܐ ܕܡܟܣܢܘܬܐ, beginning, fol. 1 a: ܕܚܠ ܒܪ ܐܢܫܐ ܡܢ ܥܘܼܠܐ. ܕܥܘܼܠܐ ܡܚܪܒ ܐܪ̈ܥܬܐ. ܕܡܒܘܥܐ ܗܘ ܕܒܝ̈ܫܬܐ. ܕܪܪܐ (ܕܪܕ̇ܐ read ) ܘܡܪܘܐ ܣܓ̈ܝܐܐ.

2. The discourses on Faith,[ܡܕܪ̈ܫܐ] [ܕ]ܗܝܡܢܘܬܐ . Fol. 2 b. See Assemani, Bibl. Or., t. i. p. 98, etc., and Ephraemi Opera, t. iii. (vi.), p. 1, etc. The text presents many variations from that of the Roman edition, sometimes even in the division of the hymns.

q[3G]q

After fol. 19 there is a leaf missing, com­prising from p. 91, A, line 4, to p. 97, F, line 7, of the printed text. The small collection of hymns entitled ܥܠ ܡܪܓܢܝܬܐ, "of the Pearl," begins on fol. 28 b, but the subscription ܫܠܡܘ ܕܥܠ ܡܪܓܢܝܬܐ is placed at the end of the 5th hymn, fol. 30 a. The subscription to the whole 87 hymns, fol. 31 a, is as follows: ܫܠܡܘ ܡܕܪ̈ܫܐ ܕܗܝܡܢܘܬܐ ܕܡܪܝ ܐܦܪܝܡ ܕܗܘܝܢ ܒܡܢܝܢܐ ܬܡܢܐܝܢ ܘܫܒܥܐ.

3. The discourses against False Doctrines, ܡܕܪ̈ܫܐ ܕܡܪܝ ܐܦܪܝܡ ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ. Fol. 31 a. See Assemani, Bibl. Or., t. i. p. 118, etc., and Ephraemi Opera, t. ii. (v.), p. 437, etc.

Two leaves are wanting after fol. 42, com­prising from p. 484, A, line 5, to p. 492, D, line 5, of the printed text; and six leaves after fol. 48, comprising from p. 515, B, line 8, to p. 539, C, line 5. The text terminates, fol. 50 b, in the second stanza of the 50th hymn, with the words ܘܐܠܦ ܕܣܓܝܐ̈ܐ ܡܠܠܘ (Opera, p. 547, D, line 7).

4. A small fragment from the collection of hymns entitled "the hymns of Nisibis," ܡܕܪ̈ܫܐ ܕܢܨܝܒܝܢ. Fol. 51. See Add. 14,572, fol. 114 b etc., and Dr. Bickell's edition, p. 141 etc. Subscription: ܫܠܡܘ ܡܕܪ̈ܫܐ ܕܐܡܝܪܝܢ ܠܡܪܝ ܐܦܪܝܡ ܛܘܒܢܐ ܕܢܨܝܒܝܢ.

[Add. 12,176.]

**DXXXVIII.**

Vellum, about 9 ¼ in, by 5 7/8, consisting of 118 leaves, a few of which are slightly stained and torn, especially loll. 1—3, 27, 54, 116 and 118. The quires were originally 15 in number, but of ܕ and ܗ only two leaves remain, and ܒ and ܕ are imperfect. They are signed with both letters and arith­metical figures (e. g. fol. 16,ܓ; fol. 28, ܘ ; etc.). Leaves are wanting after foll. 9,15, 25, 26, 27, 38, and 44. There are from 24 to 28 lines in each page. This volume is written in a fine, regular Estrangela of the vith cent., and contains—

A collection of Hymns for the Church of Nisibis, composed and arranged by Ephraim. Title, fol. 2 b: ܦܢܩܝܬܐ ܕܡܕܪ̈ܫܐ ܕܢܨܝܒܝܢ ܕܣܝܡܝܢ ܠܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ. Running title, e. g. fol. 4 b, ܡܕܪ̈ܫܐ ܕܢܨܝ̈ܒܝܐ They were originally 77 in number, of which 70 still remain, though some of them are in­complete. A minute specification of the titles and subjects is unnecessary, as they have been edited from this and other Nitrian manuscripts, with a Latin translation, pro­legomena and vocabulary, by Dr. Bickell, S. Ephraemi Syri Carmina Nisibena, Leipzig, 1866. Subscription, fol. 117 b: ܫܠܡܬ ܦܢܩܝܬܐ ܕܡܕܪ̈ܫܐ ܕܢܨܝ̈ܒܝܐ ܕܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ ܕܗ̇ܘܝܢ ܒܡܢܝܢܐ ܫܒܥܝܢ ܘܫܒܥܐ.

On the same page there are two notes, certifying that this was one of the 250 volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932. ܙܒܢ ܠܦܢܩܝܬܐ ܗܕܐ ܡܘܫܐ ܚܛܝܐ ܪܝܫܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܐ ܠܗ̇ ܠܕܝܪܐ. ܏ܘܫ.

At the beginning and end of the manu­script, foll. 1, 2 a, and 118 a, a more recent hand has written a ܨܠܘܬܐ ܕܣܘܒܥܐ .

[Add. 14,572.]

**DXXXIX.**

Vellum, about 9 5/8 in. by 6 1/4, consisting of 114 leaves, some of which are much stained and slightly torn, especially foll. 1, 4, 5, 18, 34, 42, 49—51, 58, and 114. The quires, signed with letters, were originally 23 in number, but several of them are now either imperfect or altogether lost. Leaves are missing at the beginning of the volume, as well as after foll. 4, 10, 26, 41 and 50. Each page is divided into two columns, of from 29 to 37 lines. This manuscript is written in a fine, regular Estrangela, and dated A.D. 519 (see below). It contains—

Hymns or metrical discourses of Ephraim; viz.

1. On the Nativity, ܡܕܪ̈ܫܐ ܕܒܝܬ ܝܠܕܐ , 16 in number, but imperfect, part of the 1st, 5th, 9th and 16th, and the whole of the 6th, 7th and 8th being lost. Fol. 1 a. The text commences, towards the end of the first madrāshā, with the words ܡܬܟܪܟܐ ܥܠ ܟܘܠ ܬܪ̈ܥܝܢ ܕܐܝܟܐ ܬܫܪܐ, Opera, t. ii. p. 414, F. The division is throughout very different from that of the Roman edition, the 2nd madrāshā commencing with the words ܠܐ ܝܕܥ ܦܘܡܝ, p. 416, A; the 3d, ܒܝܠܕܗ ܕܒܪܐ, p. 418, A; the 4th, ܒܪܝܟ ܐܝܙܓܕܐ p. 419, C; the 5th, ܡ̇ܢ ܗ̣ܝ ܬܡܪܚ, p. 420, F, last line; the 10th, ܒ̈ܢܬ ܥܒܪ̈ܝܐ , p. 424, D; the 11th, ܬܐ ܢܘܚ ܘܫܠܝ , p. 426, B; the 12th, ܚܒܘ ܥܘܙܝܐ ܘܝܘܬܡ ܘܐܚܙ ܒܩܪ̈ܒܝܗܘܢ, immediately following Assemani's 9th; the 13th, ܒܟ ܐܫܪܐ, p. 428, A; the 14th, ܠܐ ܐܛܢ, p. 429, A; the 15th, ܛܥܢܢܝ ܥܘܠ̣ܐ, p. 430, D; and the 16th, ܡܛܠܬܟ ܛܢܬ ܣܪܐ ܕܠܐ ܒܥܝܕܗ̇. See Assemani, Bibl. Or., t. i. p. 80.

2. On Lent, ܕܥܠ ܨܘܡܐ, 10 in number, but imperfect, the first four and part of the 5th being lost. Fol. 11 a. The 6th madrāshā begins with the words

ܐܬܟܢܫܘ ܘܗܘܘ ܬܓܪ̈ܐ ܒܓܘ ܨܘܡܐ; the 7th, ܗܐ ܨܘܡܢ ܒܪܝܟܐ ܢܣܘܚ ܠܐܘܪܥܗ, the 8th, ܐܘ ܚܛܝܬܐ ܕܫܓܪܬ ܠܐܬܘܢܐ. ܕܠܩܘܫܬܐ ܒܓܘܗ ܬܛܠܩ ܗܘܬ; the 9th, .ܗܐ ܨܘܡܐ ܕܐܣܪܚ ܬܪ̈ܝܢ ܫܘܦܪ̈ܝܢ and the 10th, ܥܕܥ̈ܕܝܗܘܢ ܫܠܚ ܗܘܐ ܕܡܨܪ̈ܝܐ.

3. On the Lord's Supper, ܕܦܛܝܪ̈ܐ, two in number, fol. 17 a, the 1st commencing, ܐܬܐ ܡܚܟܡ ܟܘܠ ܒܚܘܒܗ ܠܘܬ ܥ̈ܛܠܐ and the 2nd, . ܝܕܘܥܐ ܗܘ ܕܗܘܼ ܠܗ ܒܗ ܝܕܥܬܗ ܫܩܠ ܛܫܝ.

4. On the Crucifixion, ܕܥܠ ܙܩܝܦܘܬܐ 6 in number, the last imperfect. Fol. 18 b. The 1st begins, ܐ̈ܚܝ ܥܒܕܐ ܡܚܝܗܝ ܗܘܐ; the 2nd, ܒܗܬܘ ܙܩ̈ܘܦܐ ܕܐܪܟܒܘܗܝ ܩܝܣܐ ܫܒܝܚܐ ܡܥܛܦ ܪ̈ܙܐ; the 3d, ܝܘܡ̈ܐ ܬܠܬܐ ܡܬܡܢܝܢ ܠܗ ܠܡܫܝܚܐ ܐܝܟ ܕܠܝܘܢܢ ; the 4th, ܢܝܣܢ ܡܢ ܦܩܚ̈ܘܗܝ ܟܠܝܠܐ ܢܨܒܬ ܠܗ; the 5th, ܛܘܒܝܟܝ ܕܘܟܬܐ ܕܫܘܝܬ ܠܗ̇ܝ ܕܘܥܬܗ ܕܒܪܐ ܕܥܠܝܟܝ ܢܦܠܬ ; and the 6th, ܛܘܒܝܟ ܐܦ ܠܟ ܫܡܥܘܢ ܕܛܥܢܬ ܚܝܐ ܙܩܝܦܐ ܒܬܪ ܡܠܟܢ..

5. On Palm Sunday, now 3 in number. Fol. 27 a. The 1st is slightly imperfect at the commencement; the 2nd begins, ܥܠܡܐ ܪܒܐ ܦܘܡܐ ܪܒܐ ܗܘܐ ܠܟ ܡܪܢ; the 3d, ܟܗ̈ܢܝ ܥܡܐ ܦܕܬܐ ܠܒܫܘ ܗܘܘ ܥܡ ܐܦܘܕܐ. See Assemani, Bibl. Orient., t. i. p. 90, no. 38, 3—5.

6. On the Tables of the Law, two madrāshē. Fol. 29 a. The 1st begins, ܨܒܥܗ ܕܐܠܗܐ ܕܥܠ ܠܘ̈ܚܐ ܟܣ̈ܝܬܐ ܟܬܒܬ ; the 2nd, ܢܨܕ ܒܗܝܢ ܐ̈ܚܝ. ܒܠܘ̈ܚܐ ܟܬܝ̈ܒܬܐ . See Assemani, Bibl. Orient., t. i. p. 91, no. 43.

7. On Adam and Eve, six in number. Fol. 31 b. The lst begins, ܐܕܡ ܐܝܪܒ ܘܐܬܡܟܟ , Opera, t. ii. p. 318; the 2nd, ܒܝܫܐ ܗܘ ܡܓܪܐ ܠܢ , p. 320, D ; the 3d,ܐ̈ܚܝ ܒ̈ܢܝ ܚܘܐ ܢܫܡܥ ܠܬܫܥܝܬܗ ̇ , p. 321, E; the 4th, ܒܗܬܬܐ ܗܝ ܕܒܪܬ ܐܢܫܐ, p. 323, A; the 5th, ܐܬܪܟܢܬ ܙܟܝܐ. ܨܝܕ ܚܘܒܬܗ ܕܐܕܡ, p. 324, B; and the 6th, ܐܕܡ ܚܙ̣ܐ ܠܚܢܘܟ, p. 325, F. See Assemani, Bibl. Orient., t. i. p. 91, nos. 45 and 50.

8. On Longsuffering, Freewill, Grace and Justice, ܕܥܠ ܡܓܪܬ ܪܘܚܐ ܘܚܐܪܘܬܐ ܘܛܝܒܘܬܐ ܘܟܐܢܘܬܐ, 3 in number, the last imperfect. Fol. 39 a. The 1st begins, ܐܝܢܘ ܕܢܓܝܪܐ ܪܘܚܗ , Opera, t. iii. p. 359; the 2nd, ܟܠܗܘܢ ܒ̈ܢܝ ܐܢܫܐ. ܪܡܝܢ ܐܢܘܢ ܒܐܝܓܘܢܐ, p. 362; and the 3d, ܥܪܝܡܐ ܗܝ ܡܪܘܬܐܢ (sic) ܡܢܗ̇ ܕܐܢܫܘܬܢ.. See Assemani, Bibl. Orient., t. i. pp. 86, 87, nos. 8—10.

q[3G2]q

9. Various madrāshē; viz.

a. Imperfect, ending with the words ܕܫܟܠܠܘ ܓܡܪܘܗܝ ܟܠ ܫܪ̈ܒܝܢ . Fol. 42 a.

b. Beginning, ܬܡܗܝ ܕܝܢ ܕܩܪܒܘ ܒ̈ܢܝ ܙܒܕܝ. Fol. 42 a. See Opera, t. iii. p. 615, and Assemani, Bibl. Orient., t. i. p. 89, no. 25.

c. Beginning, ܐܫܩܢܝ ܡܪܝ ܡܢ ܡܒܘܥܟ. Fol. 44 a. See Opera, t. iii. p. 608, and Bibl. Orient., t. i. p. 89, no. 26.

d. Beginning, ܒܫܡܟ ܝܫܘܥ ܐܫܬܒܗܪ . Fol. 45 a. See Opera., t. iii. p. 610, and Bibl. Orient., t. i. p. 89, no. 27.

e. Beginning, ܢܚܙܐ ܐܝܕܐ ܪܒܐ ܕܢܩܢܐ ܠܒܪ̈ܝܬܐ . Fol. 46 b. See Opera, t. iii. p. 624, and Bibl. Orient., t. i. p. 89, no. 28.

f. Beginning, ܐܝܟܢ ܐܙܡܪ ܠܟ ܐܘ ܫܦܝܐ ܘܩܕܝܫܐ. Fol. 48 a. See Opera, t. iii.p. 555, and Bibl. Orient., t. i. p. 89, no. 29.

g. Beginning, ܥܩܪܐ ܗܝ ܡܪܝ ܬܪܥܝܬܝ ܡܢ ܝܠܕܐ ܕܚܕ̈ܬܬܐ. Fol. 49 a. See Opera, t. iii. p. 557, and Bibl. Orient., t. i. p. 89, no. 30.

h. Beginning, ܐܘ ܛܒܐ ܕܠܟܘܠ ܡܛܐܒ; imperfect. Fol. 50 b. See Opera, t. iii. p. 620, and Bibl. Orient., t. i. p. 89, no. 31.

Imperfect at the beginning. Fol. 51 a. It ends with the words ܘܗܐ ܢܓܥܗ ܚܣܡܐ ܘܣܝܦܐ ܕܠܘ̈ܝܐ \*@[This and several other hymns in the volume belong to the collection called “the Hymns of Nisbis ” See Bickell, Carmina Nisbona, preface, p. 3.]@.

j. Beginning, ܡܪܢ ܫܥܒܕ ܚܝܠܗ ܘܐܚܕܘܗܝ Fol. 52 b.

k. Beginning, ܡܒܟܐ ܗܘܐ ܠܗ̇ ܡܘܬܐ ܠܫܝܘܠ ܕܚܙܐ ܓܙܝ̈ܗ̇ ܕܐܣܬܪܩ ܗܘܘ. Fol. 55 a.

l. Beginning, ܡܛܐܘܢܝ ܙܒ̈ܢܐ ܡܢ ܙܕܝ̈ܩܐ ܘܠܐ ܐܢܫ ܬܒܪܢܝ ܐܝܟ ܒܪ ܡܪܝܡ. Fol. 58 a.

m. Beginning, ܐܢܬ ܡܪܝ ܐܟܬܒܬܗ. Fol. 60 b. See Opera, t. iii. p. 22, and Bibl. Orient., t. i., p. 101, no. 10.

n. Beginning, ܐܢܐ ܡܪܝ ܠܐ ܣ̇ܦܩ. Fol. 62 a. See Opera, t. iii. p. 24, and Bibl. Orient., t. i., p. 101, no. 11.

o. Beginning, ܡܠܚܟ ܕܫܪܪܐ . Fol. 63 b. See Opera, t. iii. p. 26, and Bibl. Orient., t. i. p. 101, no. 12. p. Beginning, ܙܡܢܬܟ ܡܪܢ ܠܚܠܘܠܐ ܕܡܕܪ̈ܫܐ . Fol. 65 a. See Opera, t. iii. p. 29, and Bibl. Orient., t. i. p. 102, no. 14.

q. Beginning, ܐܢܬ ܡܪܝ ܙܡܪ ܒܗ ܒܟܢܪܝ ܟܘܠ ܥܘܕܪ̈ܢܝܢ. Fol. 65 b. See Opera, t. iii. p. 38, and Bibl. Orient., t. i. p. 102, no. 21.

r. Beginning, ܡܠܠ ܟܢܪܐ ܕܫܬܩܐ ܒܥܠ ܕܪܟ ܗܘ. Fol. 66 b. See Opera, t. iii. p. 40, and Bibl. Orient., t, i. p. 103, no. 23. s. Beginning, ܐܝܟܢ ܐܙܡܪ ܠܟ ܐܘ ܫܦܝܐ ܘܩܕܝܫܐ. Fol. 67 b. See above,f.

t. On the Dead, ܕܥܠ ܥܢܝ̈ܕܐ, beginning, ܕܚܕܘܬܐ ܗܝ ܐܘܪܚܟ ܚܒܝܒܝ ܠܐ ܬܟܪܐ ܠܟ.. Fol. 68 b.

u. Beginning, ܐܦܢܢܝ ܠܝܘܠܦܢܟ. Fol. 69 b. See Opera, t. iii. p. 57, and Bibl. Orient., t. i. p. 106, no. 32.

v. On the Resurrection, ܕܥܠ ܢܘܚܡܐ., beginning, ܪܘܚܐ ܒܕܘܝܕ ܐܡܪܬ ܗܘܬ ܕܦܪܘܥ ܐܢܘܢ ܥܒ̈ܕܝܗܘܢ. Fol. 70 b.

w. Beginning, ܫܘܪܐ ܗܘܐ ܝܘܣܦ. ܠܢܦܫܗ ܒܓܘ ܫܝܢܐ. Fol. 74 a.

10. On Paradise, ܕܦܪܕܝܣܐ, 15 madrāshē. Fol. 77 a. See Bibl. Orient., t. i. p. 84. The first 11 are identical with these in the Opera, t. iii. pp. 562—597. The 12th begins with the words, ܡܕܡ ܢܒܥ̣ ܗܘܐ ܒܝ. ܘܫܓܫܢܝ ܒܚܘܫܒܗ, p. 562, D, (the previous stanza being joined to the 11th,) and is considerably longer than in Assemani's text. This, together with the 13th, 14th, and 15th, has been edited by Dr. Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 339, etc. To them is appended another madrāshā, fol. 104 a, also composed by Ephraim, as appears from the acrostich letters, ܝ (4) ܦ ܪ (2) ܐ (7) ܡ, i. e. ܐܦܪܝܡ. See Overbeck, p. 351, and Geiger, in the Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Bd. xxi., p. 469.

11. On Julian the Apostate, 4 madrāshē. Fol. 105 b. These have also been edited by Dr. Overbeck, p. 3, etc.The subscription, fol. 114 a, speaks erroneously of five, ܫܠܡ ܡܕܪ̈ܫܐ ܚܡܫܐ ܕܥܠ ܝܘܠܝܢܘܣ ܡܠܟܐ ܚܢܦܐ.

The colophon, fol. 114 a, states that this manuscript belonged to one Simeon, a priest, and was written by an Edessene scribe named Julian, in the year 830 of the era of Apamea, which is identical with the Seleucian era (see Bickell, Carm. Nisib., preface, p. 3, note), A.D. 519.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܩܫܝܫܐ ܫܡܥܘܢ ܕܡܢ . . . ܐܫܬܠܡ ܕܝܢ ܒܫܢܬ ܬܡܢܡܐܐ ܘܬܠܬܝܢ ܒܬܫܪܝ ܐܚܪܝ ܒܡܢܝܢܐ ܕܐܦܡܝܐ ܘܟܬܝܒ ܠܝܘܠܝܢܐ ܟܬܘܒܐ ܐܘܪܗܝܐ. ܕܟܠ ܕܩܪܐ ܒܗ ܢܨܠܐ ܥܠ ܡ̇ܢ ܕܐܬܚܦܛ ܘܩܢܐ ܘܥܠ ܡ̇ܢ ܕܠܐܝ ܘܟܬܒ ܕܐܠܗܐ ܢܚܘܢ ܐܢܘܢ ܒܝܘܡ ܕܝܢܐ. ܒܨܠܘܬܐ ܕܢܒܝ̈ܐ ܒܪ̈ܝܟܐ. ܘܫ̈ܠܝܚܐ ܓܒ̈ܝܐ. ܘܣܗ̈ܕܐ ܓܡܝܪ̈ܐ ܘܕܟܠ ܕܫܦܪ ܠܨܒܝܢܗ ܠܥܠܡܝܢ ܐܡܝܢ.

The ancient note, which followed this colo­phon, was carefully erased, and over it there was written another, stating that the volume belonged to the convent of S. Mary Deipara, but this in its turn has been almost effaced. A third note, on the same page, referring to some person or persons from the city of Tagrīt, has shared the same fate.

[Add. 14,571.]

**DXL.**

Vellum, about 9 1/8 in. by 7, consisting of 28 leaves, some of which are much stained and torn, especially foll. 1—5, 9, 12 and 23. The quires are now only 4 in number, of which the 3d and 4th are very imperfect, leaves being wanting after foll. 22, 26 and 28. What the original signatures were, is not apparent; later hands have marked the quires with letters, and with arithmetical figures, and one reader has numbered the pages with Coptic ciphers (on the verse at the top). Each page is divided into two columns, of from 28 to 33 lines. The writing is a good, regular Estrangela of the vith cent.; and a few Greek vowels have been added by a later hand. This volume contains—

Metrical discourses of Ephraim, [ܡܐܡܪ̈ܐ] [ܕܡܪܝ] ܐܦܪܝܡ ܛܘܒܢܐ; viz.

1. On Nineveh and Jonah, ܩܕܡܝܐ [ܕܥܠ ܢܝܢܘ]ܐ ܘܝܘܢܢ . Fol. 3 b. See Opera, t. ii. p. 359, etc., and Bibl. Orient., t. i. p. 140, no. 3. Slightly imperfect at the be­ginning. Subscription, fol. 20 b, ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܢܝܢܘܐ ܘܝܘܢܢ ܕܣܝܡ ܠܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ.

2. Two paraenetic discourses, ܡܐܡܪ̈ܐ ܕܡܟܣܢܘܬܐ ܕܝܠܗ ܕܡܪܝ ܐܦܪܝܡ; viz.

a. Beginning, ܟܐܒܐ ܕܐܡܪ ܐ̇ܠܨ ܠܝ. ܛܟܣܐ ܕܐܫܬܘܩ ܦܩ̇ܕ ܠܝ. Imperfect. Fol. 21 a.

b. ܕܬܪ̈ܝܢ ܕܡܟܣܢܘܬܐ, beginning; ܐܝܢܐ ܕܪܫ̇ܐ ܙܕܩ̇ ܗܘ ܕܢܗܘܐ ܪܡ ܡܢ ܡܪܫܘܬܐ.. Imperfect. Fol. 26 b. See Opera, t. iii. p. 654, etc., and Bibl. Orient., t. i. p. 147, no. 19.

On fol. 3 a there are the remains of a note, showing that this was one of the 250 volumes, procured for the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

The torn leaf fol. 2 seems to contain frag­ments of a hymn, of later date.

[Add. 14,573.]

**DXLI.**

Three vellum leaves, about 13 ¼ in. by 10, all slightly stained and torn (Add. 14,635, foll. 16—18). There are three columns, of from 38 to 42 lines, in each page. The writing is a good, regular Estrangela of the vith cent., the probable date being A.D. 555. If fol. 18 really belongs to the same manu­script as foll. 16 and 17, these leaves are all that are left of a large volume, -which con­tained—

Metrical discourses of Ephraim, 330 in number.

1. Madrāshē on the Church, ܡܕܪ̈ܫܐ ܕܥܠ ܥܕܬܐ ܕܐܡܝܪ̈ܝܢ ܠܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ̣. ܥܠ ܩܠܐ ܕܒܟ ܗܘ ܡܪܝ ܡܬܚ̇ܨܦ ܐܢܐ. The first, which is the only one remaining, begins, fol. 16 b, ܐ̣ܣܓܐ ܠܢ ܡܪܝ ܒܘܝܢܐ̣. ܕܚܢܩܘܗܝ ܚܘ̈ܒܐ ܠܒܘܝܢܢ.

2. Imperfect. Fol. 17 a.

3. Madrāshā ܥܠ ܩܠܐ ܕܐܬ݂ܐ ܠܘܬܢ ܒܚܘܒܗ , beginning, fol. 17 a, ܐܡܛܪ ܡܪܝ ܠܬܪܥܝܬܝ̣ ܫ̈ܦܥܐ ܕܡܛܪܟ ܒܪܝܟܐ.

4. Madrāshā ܥܠ ܩܠܐ ܕܐܘ ܫ̈ܡܘܥܐ ܕܩܘܫܬܐ , beginning, fol. 17 b, ܐܡܪ ܐܢ ܗ̣ܘ ܕܫܠܝܛ ܕܢܗܠܠ: ܦܘܡܐ ܕܠܐ ܩܕܝܫ ܕܢܫ̇ܒܚ.

5. Madrāshā to the same tune, ܒܪ ܩܠܗ , beginning, fol. 17 b, ܐܬܕܟ̣ܪܘ ܐܚ̈ܝ ܗܫܐ ܐܝܟܐ ܐܢܬܘܢ. ܘܠܡܚܪ ܬܘܒ ܐܝܟܐ ܗ̇ܘܝܢ ܚܢܢ. Imperfect.

The first column of fol. 18 a has been cut away. The second contains the conclusion of the colophon: ܕܣܝܟܝܢ ܡܐܡܪ̈ܐ ܘܡܕܪ̈ܫܐ ܗܠܝܢ ܟܠܗܘܢ ܕܡܪܝ ܐܦܪܝܡ ܬܠܬܡܐܐ ܘܬܠܬܝܢ. ܟܬܝܒܝܢ ܘܡܦܚܡܝܢ ܒܫܩܠܛܥܢܐ. ܫܘܒܚܐ ܠܐܒܐ ܏ܘܫ.

Then follows a note, written in a smaller and more cursive character, stating that this manuscript was purchased by one Alexander, a monk of the convent of Sergius at —, A. Gr. 866, A.D. 555. ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ ܩܕܡ ܐܠܗܐ ܘܡܫܝܚܗ ܘܪܘܚܗ ܚܝܐ ܘܩܕܝܫܐ ܠܒܨܝܪܐ ܐܠܟܣܢܕܪܐ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܪܝ ܣܪܓܝܣ . . . ܐ ܕܐܬܚܦܛ ܘܙܒܢ ܠܗ ܦܢܩܝܬܐ ܗܕܐ ܕܡܕܪ̈ܫܐ ܕܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ ܡܢ ܕܝܠܗ ܘܡܢ ܡܪ̈ܗܛܘܗܝ ܠܦܘܪܩܢܐ ܕܚ̈ܝܘܗܝ ܘܠܝܘܬܪܢܐ ܕܚܒ̈ܝܒܘܗܝ. ܏ܘܫ. ܙܒܝܢܐ ܕܝܢ ܦܢܩܝܬܐ ܗܕܐ ܫܢܬ ܬܡܢܡܐܐ ܘܫܬܝܢ ܘܫܬ ܒܐܝܪܚ ܟܢܘܢ ܩܕܝܡ.

The third column of the same page con­tains two notes, the first of which records the presentation of the book to the convent of — by the priest, of the convent of Naphshāthā, in the time of the abbat Thomas.

ܐܫܬܟܢ ܘܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܝܘܡܢܐ ܕܥܘܡܪܐ ܩܕܝܫܐ . . . ܕܐܫܬܟܢ ܡܢ ܡܢܚ ܢܦܫܐ ܩܫܝܫܐ . . . ܕܕܝܪܐ ܕܢܦܫ̈ܬܐ ܒܝ̈ܘܡܘܗܝ ܕܪܚܡ ܐܠܗܐ ܩܫܝܫܐ [ܪܝܫ] ܕܝܪܐ ܡܪܝ ܬܐܘܡܐ ܕܝܠܗ ܕܕܝܪܐ. ܏ܘܫ.

The other note is not quite so legible, but it shows that the book belonged to the con­vent of S. Mary Deipara in the time of the abbat Salībā, when Abraham (or Ephraim) was patriarch of Alexandria (i.e. A.D. 977 —981 ; see Renaudot, Hist. patr. Jacob. Alexandr., p. 366, and Le Quien, Or. Christ., t. ii. col. 476). ܐܝܬܘܗܝ ܟܬܒܐ ܕܡܕܪ̈ܫܐ ܕܩܕ[ܝܫܐ] ܡܪܝ ܐܦܪܝܡ ܡܠܦܢܐ . . . ܐܒ̇݅ܪܗܡ ܦܛܝܪܟܝܣ (sic) ܒܝܘ̈ܡܝ ܨܠܝܒܐ ܪܝܫܕܝܪܐ ܕܒܡܕܒܪܐ ܕܣܩܝܛܐ. ܟܠ ܕܡܦܩ ܠܗ ܡܢ ܡܕܒܪܐ ܬܚܬ (sic) ܚܪܡܐ ܐܝܬܘܗܝ ܐܡܝܢ.

[Add. 14,635, foll. 16—18.]

**DXLII.**

Vellum, about 10 in. by 6 ¾ , consisting of 27 loaves, some of which are much stained and torn, especially foll. 2—5, 11, and 27. The quires are signed with letters (fol. 22 a, ܙ). Leaves are wanting at the beginning and end, as well as after foll. 1, 3, 4, 10, 11, and 21. Each page is divided into two columns, of from 31 to 37 lines. This volume is written in a good, regular #Estrangela of the vith or viith cent., and contains—

Hymns or metrical discourses of Ephraim; viz.

1. On Lent, ܕܥܠ ܨܘܡܐ, fol. 1 a, origi­nally 10 in number, of which only the last two are complete. See Add. 14,571, no. 2. Subscription, fol. 7 a, ܫܠܡ ܥܣܪܐ ܡܕܪ̈ܫܝܢ ܕܥܠ ܨܘܡܐ ܕܐܪ̈ܒܥܝܢ.

2. On the Lord's Supper, ܕܦܛܝܪ̈ܐ, origi­nally 21 in number. Fol. 7 a. The first two are the same as in Add. 14,571, no. 3. The 3rd begins with the words ܗܐ ܩܛܝܠ ܒܡܨܪܝܢ ܐܡܪ ܦܨܚܐ; the 4th, ܫܡ̣ܥܘ ܛܘܦܣܐ ܓܠܝܐ ܕܒܓܘ ܡܨܪܝܢ ; the 5th, ܐܡܪܗ ܕܐܠܗܐ ܐܦܩ ܒܕܡܗ ܥܡ̈ܡܐ ܡܢ ܛܘܥܝܝ ܐܝܟ ܡܢ ܡܨܪܝܢ; the 6th, which is imperfect, ܒܝܬ ܐܡܪܐ ܠܐܡܪܐ ܩܡܘ ܬܠܡ̈ܝܕܐ. The next of the remaining hymns is imperfect at the com­mencement. The next, which is likewise imperfect, begins, ܒܝܪܚ ܗܒ̈ܒܐ ܝܒܒܘ ܩ̈ܠܘܗܝ ܕܦܠܓܗ̇ ܕܡܪܝܡ ܠܘܩܒܠ ܥܡܐ. The next is imperfect at the beginning. The 13th com­mences with the words ܬܘ ܢܥܒܕ ܐܚ̈ܝ ܒܝܪܚ ܢܝܣܢ ܥܕܥܕ ܢܨ̈ܚܢܘܗܝ ܕܐܡܪ ܩܘܫܬܐ; the 14th, ܐܢܬܬܐ ܒܣܡܟܐ ܢܫܩܬ ܪ̈ܓܠܘܗܝ; the 15th, ܐܠܗܐ ܕܢܚܬ ܥܠ ܛܘܪ ܣܝܢܝ. ܒܚܝܠܐ ܗܘ ܕܡܢܗ ܛܥܢܗ ܛܘܪܐ, the 16th, ܒܘܟܪܐ ܨ̣ܒܐ ܘܐܚܕܗ ܩܒܪܐ ܙܥܘܪܐ; the 17th, ܢܝܣܢ ܕܡܚܕܬ ܟܠ ܥܩܪ̈ܝܢ. ܠܐ ܐܫܟܚ ܚܕܬ ܥܡܐ ܕܥ̣ܬܩ ; the 18th, ܥܡ̈ܡܐ ܒܓܘ ܦܨܚܐ ܐܟܠܘ ܚܡܝܥܐ; the 19th, ܩܡ ܐܡܪ ܩܘܫܬܐ ܘܩܨܐ ܦܓܪܗ ܠܬܡ̈ܝܡܐ ܕܐܟܠܘ ܐܡܪ ܦܨܚܐ; the 20th, ܬܘ ܢܫܡܥ ܐܚ̈ܝ ܥܠ ܒܪ ܟܣܝܐ; and the 21st, ܦܨܚܐ ܕܐܬܦܩܕ ܕܢܗܘܐ ܒܙܗܝܘ . Subscription, fol. 17 b, ܫܠܡ ܥܣܪ̈ܝܢ ܘܚܕ ܡܕܪ̈ܫܝܢ ܕܥܠ ܦܛܝܪ̈ܐ ܕܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ.

3. On the Crucifixion, ܕܥܠ ܙܩܝܦܘܬܐ, 3 in number. Fol. 17 b. The 1st begins with the words ܐܘ ܠܡܪܗ ܕܕܘܝܕ ܕܪܟܒ ܥܝܠܐ ܘܐܬܐ ܗܘܐ ܠܘܬܗ̇ ܕܒܪܬ ܨܗܝܘܢ; the 2nd,ܐܘ ܐܡܪܐ ܟܣܝܐ ܕܢܟܣ ܐܡܪܐ ܓܠܝܐ ܒܓܘ ܡܨܪܝܢ ; the 3rd, which is imperfect, ܒܐܪ̈ܒܥܣܪܐ ܢܟܣ ܐܡܪ ܦܨܚܐ. ܒܝܬ ܫܡ̈ܫܐ ܠܡ ܐܝܟ ܡܐ ܕܟܬܝܒ.

4. On the Resurrection, ܕܥܠ ܩܝܡܬܐ , at present 5 in number. Fol. 22 a. The first is slightly imperfect at the beginning; the second commences with the words ܪܟܘܒܐ ܗܘܐ ܠܝ ܢܡܘܣܟ ܗ̇ܘ ܕܓܠܐ ܥܠ ܦܪܕܝܣܐ; the 3d, ܢܝܣܢ ܝܪܚܐ ܙܟܝܐ ܕܐܫܬܕܪ ܡܢ ܙܟܝܐ ; the 4th, ܐܘܫܛ ܠܢ ܡܪܝ ܒܪܝܟܐ ܩܠܝܠ ܡܢ ܥܘܬܪܟ ܒܝܪܚܐ ܡܥܬܪ ܟܠ; and the 5th, which is imperfect, ܒܗܢܐ ܝܪܚܐ ܫܦܝܥܐ ܫܦܥܬ ܡܘܗܒܬܟ ܕܠܐ ܚܣܡ ܥܠ ܟܠܐ.

[Add. 14,627.]

**DXLIII.**

A vellum leaf, about 7 5/8 in. by 5 3/8, slightly stained and torn. It contains madrāshē of Ephraim on the Nativity and the Epiphany, written in a good, regular Estrangela of the viith cent. ܫܠܡܘ ܡܕܪ̈ܫܐ ܕܒܝܬ ܝܠܕܐ ܬܘܒ ܡܕܪ̈ܫܐ ܥܠ ܒܝܬ ܕܢܚܐ̣. ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ.

[Add. 17,218, fol. 43.]

**DXLIV.**

A vellum leaf, 9 5/8 in. 6 ½ . The writing is good, though rather inelegant, of about the viiith cent. Each page is divided into two columns, of from 30 to 35 lines. It contains—

Madrāshē of Ephraim on penitence, ܡܕܪ̈ܫܐ ܕܡܪܝ ܐܦܪܝܡ ܕܥܠ ܬܘܬ ܢܦܫܐ beginning: ܐܪܦܝܢ ܚܢܢ ܐܘܪܚܐ ܒܨܒܝܢ̣ܢ ܕܒܗ̇ ܪܕܝܢ ܟܐ̈ܢܐ ܠܡܠܟܘܬܐ. ܘܠܒܟܢ ܚܢܢ ܬܘ̈ܫܐ ܘܬܘ̈ܩܠܬܐ. ܘܫܒ̈ܝܠܐ ܕܡܘܒܠܝܢ ܠܐܒܕܢܐ . Im­perfect at the end.

[Add. 17,158, fol. 57.]

**DXLV.**

Six paper leaves, about 10 1/8 in. by 6 ¾. The writing is good and regular, of the xiiith cent., with from 18 to 20 lines in each page. They contain part of two funeral discourses of Ephraim. The second is entitled ܕܥܠ ܢܫ̈ܐ, "on women," and begins ܡ̇ܘܬܗ̇ ܕܚ̇ܘܐ ܐܬܕܟܪܬ. ܘܐܬܓ݁ܢܚܬ ܘܐܚ̇ܕܢܝ ܬܗܪܐ.

[Add. 14,736, foll. 4—9.]

**DXLVI.**

Vellum, about 12 3/8 in. by 9 5/8, consisting of 49 leaves, all of which are more or less stained with oil, and Nome of them much torn, especially foll. 1, 12, 13, and 41—44. The original signatures of the quires are no longer apparent. The volume is imperfect both at the beginning and the end. Each page is divided into two columns, of from 40 to 48 lines. It is written in a small, regular, elegant Estrangela, probably of the vth cent., and contains—

Part of the works of Basil of Caesarea; viz.

1. The homiliae in Hexaêmeron, or homilies on the Six Days of Creation, ܡܐܡܪ̈ܐ ܕܥܠ ܫܬܬ ܝܘܡ̈ܐ (see Opera, Paris, 1839, t. i. p. 1; Migne, Patrol. Gr., t. xxix., col. 1). Of these there remain—

a. A small portion of hom. vii. Fol. 1 a.

b. Hom. viii. Fol. 1 b.

c. Hom. ix.; slightly imperfect at the end. Fol. 7 a.

2. The treatise on the Holy Spirit (see Opera, Paris, 1839, t. iii. p. 1; Migne, Patrol. Gr., t. xxxii., col. 67). Fol. 12 a. It is slightly imperfect at the beginning and towards the end. The title is mutilated, but the sub­scription, fol. 44 a runs thus: ܫܠܡ. ܡܐܡܪܐ. ܕܥܠ. ܫܘܡܠܝܗ̇. ܕܬܠܝܬܝܘܬܐ.

3. The first discourse on Faith (see Opera, Paris, 1839, t. ii. p. 182; Migne, Patrol. Gr., t. xxxi., col. 463), ܡܐܡܪܐ. ܩܕܡܝܐ. ܕܥܠ ܗܝܡܢܘܬܐ. Fol. 44 a.

4. The second discourse on Faith (see Opera, Paris, 1839, t. ii. p. 867; Migne, Patrol. Gr., t. xxxi., col. 1487), ܡܐܡܪܐ. ܕܬܪ̈ܝܢ. ܕܥܠ. ܗܝܡܢܘܬܐ.; slightly imperfect at the end. Fol. 46 b.

Whether fol. 49 really belongs to this volume is doubtful; it is so much stained and soiled, that the writing upon it is no longer legible.

[Add. 17,143.]

**DXLVII.**

Vellum, about 9 ¾ in. by 7 7/8, consisting of 94 leaves, of which foll. 1, 2 and 0 are slightly stained and torn. The quires, 12 in number, are signed with both letters and arithmetical figures (see, for example, foll. 14 b and 15 a). A single loaf is wanting after fol. 6. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a large, regular Estrangela, and dated A. Gr. 820, A.D. 509. It contains—

The treatise of Basil of Caesarea on the Holy Spirit: ܡܐܡܪܐ ܕܡܪܝ ܒܣܝܠܝܣ ܐܦܣܩܘܦܐ̣. ܠܘܩܒܠ ܐܝܠܝܢ ܕܡܒܨܪܝܢ ܬܫܒܘܚܬܐ ܕܒܪܐ ܕܐܠܗܐ ܡܢ ܕܐܒܘܗܝ̇. ܘܡܬܚܬܝܢ ܠܪܘܚܐ ܕܩܘܕܫܐ ܠܫܘܥܒܕܐ.

The running title, at the end of each quire, is usually ܕܥܠ ܪܘܚܐ. There is no division into chapters, with distinct headings, as in the Greek text.

Subscription, fol. 93 b: ܫܠܡ. ܡܐܡܪܐ: ܕܡܪܝ: ܒܣܝܠܝܣ: ܐܦܣܩܘܦܐ: ܕܥܠ: ܫܘܡܠܝܗ: ܕܬܠܝܬܝܘܬܐ: ܒܚܕ. ܟܝܢܐ: ܕܚܕܐ: ܬܫܒܘܚܬܐ. ܕܚܕ. ܨܒܝܢܐ. ܒܩ̈ܢܘܡܐ: ܬ̈ܠܬܐ: ܟܕ. ܬܫܒܘܚܬܐ: ܡܢܢ: ܠܬܠܝܬܝܘܬܐ: ܬܣܩ: ܗܫܐ: ܘܒܟܠܙܒܢ. ܘܠܥܠܡ: ܥܠܡܝܢ: ܐܡܝܢ. ܕܟܝܪ̈ܝܢ: ܐܚ̈ܝܢ. ܕܒܡܪܢ. ܐܡܝܢ.

This is followed by the words: ܠܐ ܢܬܛܠܡ ܐܓܪܐ ܕܚ̈ܡܫ ܬܐܡ̈ܬܐ ܕܐܟܪܗܝܢ ܐܝܬܘܗܝ ܡܠܟܐ ܕܗ̈ܕܡܐ ܘܣܝܦܐ ܕܕܒܪ ܒܗ ܐܒܪܐ ܕܦܪܚܬܐ ܕܠܐܝ ܥܠ ܣܒܪܟ ܒܢܝܪܗ ܕܝܘܠܦܢܟ ܐܡܝܢ , "Let not be unjustly withheld the reward of the five pairs of twins" (the ten fingers), "whose husband­man was the king of the members" (the head), " and the ploughshare with which they ploughed (ܕܕܒܪ̈ܝ=ܕܕܒܪ), the quill of a bird; who toiled (ܠܐ̈ܝ=ܠܐܝ), in reliance on Thee, under the yoke of Thy doctrine. Amen."

A long note, in a more cursive character, on fol. 94 a, informs us that the manuscript was written in the year 820 (A.D. 509), in the (Arabian) convent of ܦܥܢܘܪ, when Thomas was abbat, at the expense of the deacon and aeconomus Simeon. ܒܫܢܬ ܬܡܢܐܡ̈ܐܐ ܘܥܣܪ̈ܝܢ ܒܐܝܪܚ ܢܝܣܢ ܒܚܡܫܬܥܣܪ̈ ܒܗ ܒܡܢܝܢܐ ܕܝ̈ܘܢܝܐ ܒܝܘܡ ܬ̈ܠܬܐ ܒܫܒܐ ܒ̈ܬܫܥ ܫ̈ܥܝܢ ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܕܡܪܝ ܒܣܝܠܝܣ ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܦܥܢܘܪ ܒܝ̈ܘܡܝ ܡܝܬܪܐ ܘܪܚܡ ܠܐܠܗܐ ܡܪܝ ܬܐܘܡܐ ܪܝܫܕܝܪܐ ܘܒܫܩܠܛܥܢܗ ܕܡܪܝ ܫܡܫܐ ܫܡܥܘܢ ܦܪܢܣܐ ܕܝܠܗ̇ ܕܕܝܪܐ ܕܡܫܝܚܐ ܡܪܢ ܕܡܛܠ ܫܡܗ ܦܠܚܝܢ ܘܥܠ ܣܒܪܐ ܕܦܘܪܥܢܗ ܥܡܪܝܢ ܒܥܘܡܪܗ ܢܬܠ ܠܗܘܢ ܐܓܪܐ ܕܦܘܪܥܢܗܘܢ ܥܡ ܩܕ̈ܝܫܐ ܥܒ̈ܕܝ ܨܒܝܢܗ ܐܡܝܢ. ܀ . ܕܟܝܪ̈ܝܢ ܐܚ̈ܐ ܟܠܗܘܢ ܕܥܡܪܝܢ ܒܥܘܡܪܐ ܗܢܐ ܐܡܝܢ. ܫܘܒܚܐ ܠܐܒܐ ܕܐܒܗܘܬܗ ܠܐ ܡܬܕܪܟܐ ܬܘܕܝ ܠܒܪܐ ܕܝܠܝܕܘܬܗ ܠܐ ܡܬܒܨܝܐ ܒܪܝܟ ܪܘܚܩܘܕܫܐ ܩܢܘ̈ܡܐ ܣܓܝ̈ܕܐ ܕܐܠܗܘܬܐ ܫܡ̈ܗܐ ܬܠܬܐ ܩܢܘܡܐ ܬܠܬܐ ܚܕ ܨܒܝܢܐ ܩܘ̈ܕܫܐ ܬܠܬ̈ܐ ܕܚܕ ܗܘ̣ ܬܠܬܐ ܘܬܠܬܐ ܚܕ ܗܕܐ ܒܠܚܘܕ ܐܝܬ ܠܗ ܠܐܒܐ ܘܠܝܬܝܗ ܠܒܪܐ ܘܐܝܬ ܗܘ̣ ܠܩܘܒܠܗ ܕܠܒܪܐ ܫܟܝܚܐ ܘܠܝܬܗ̇ ܠܐܒܐ ܐܝܬ ܠܗ ܠܐܒܐ ܚܕ ܝܚܝܕܐ ܝܠܕܐ ܕܡܢܗ. ܘܒܪܐ ܐܚܪܢܐ ܠܐ ܐܝܬ ܠܒܪܗ ܕܢܬܦܚܡ ܒܗ. ܗܟܢܐ ܬܘܒ ܐܝܬ ܠܒܪܐ ܐܒܐ ܝܠܘܕܐ. ܘܐܒܐ ܐܚܪܢܐ ܠܐܒܘܗܝ ܠܐ ܐܝܬ ܕܢܬܦܚܡ ܒܗ ܐܦ ܪܘܚܩܘܕܫܐ ܟܠܝܠܐ ܕܚܬܡ ܗܝܡܢܘܬܐ.

Another note on the same page, in minute cursive characters (see Land, Anecd. Syr., t. i. tab. v., no. 11), states that the name of the scribe was Jacob of Amid (?), and offers up prayers for Malchus, Leontius, from a place called ܚܖܬܐ (?) on Mount Lebanon, and Alphaeus (ܚܠܦܝ), also from Mount Le­banon. In this note the diacritical points of the letters ܕ and ܪ are usually omitted, and the letter ܡـ so often takes the form $, which is not uncommon in manuscripts of various ages. (ܐܡܕܝܐ?)ܐܢܐ ܝܥܩܒܘܒ ܐܡܪܝܐ ܟܬܒܬ ܟܬܒܐ ܗܢܐ ܟܠ ܡܢ ܕܩܪܐ ܢܨܠܐ ܥܠܝ ܕܡܖܢ ܢܚܘܣ ܥܠ ܡܚܝܠܘܬ ܚܘܫ̈ܒܝ ܘܥܠ ܒܨܝܖܘܬ ܥܒܕܝ ܨܠܘܬܝ ܥܠ ـܢ ܪܟܬܒ ܐ ܝܢ ܕܟܝܪ̈ܝܢ ܟܠܗܘܢ ܐܚ̈ܝܢ ܕܐܝܬܝܗܘܢ ܒܫܝܢܐ ܘܒܚܘܖܒܐ ܘܨܠܘܬܗܘܢ ܥܠ ܒܨܝܖܐ ܘܣܢܝܩܐ ܝܥܩܘܒ ܐ ܖܝܐ ܕܐܠܐ ܒܖܚܡܘܗܝ ܖܡܫܝܚܐ ܠܐ ܫܘܐ ܗܘܝܬ ܕܫܡ ܚܛܝܘܬܝ ܢܗܘܐ ܨܝܪ ܒ ܠܐ ܚܝ̈ܬܐ ܕܟܬܒܝ ܩܘܖܫܐ ܕܟܝܖ ܡܖܝ ܡܠܟܐ ܘܡܫܝܚܐ ܡܚܝܢܢ ܢܚܢܝܘܗܝ ܒܝܘܡ ܕܝܢܐ. ܐܡܝܢ ܘܢܬܠ ܠܗ ܡܫܝܚܐ ܡܢܬܐ ܥܡ ܩܕܝ̈ܫܐ ܕܫܦܪܘ ܠܨܒܝܢܗ ܖܟܝܪ ܠܐܢܛܝ ܖ ـܢ ܚܖܬܐ (؟) ܕܠܒܢܢ ܖܒܝܬ ܐܝ̈ܕܘܗܝ ܐܬܐ ܗܢܐ ܣܘܥܪܢܐ ܘܩܪܬ ܥܠܬܐ ܘܟܬܒܬ ܟܬܒܐ ܗܢܐ ܕܟܝܪ ـܪܝ ܚܠܦܝ ـܣܪܩܐ ܕܐܝܬ ܒܠܒܢܢ ܘܨܠܘܬܗ ܫܘܪܐ ܒܝܘܡ ܕܝܢܐ ܬܗܘܐ ܠ ـܢ ܕܟܬܒ ܐ ـܝܢ ܐܝܢ ܘܐ ـܝܢ.

ܫܘܒܚܐ. ܠܐܒܐ. ܘܠܒܪܐ. ܘܠܪܘܚܐ. ܕܩܘܕܫܐ. ܠܥܠܡ. ܥܠܡܝܢ. ܐܡܝܢ.

q[3H]q

On fol. 94 b there is a note, informing us that this was one of the 250 volumes brought to the convent of S. Mary Dcipara by the abbat Moses of Nisibis in the year 1243, A.D. 932.

܀ ܠܐܝܩܪܐ ܘܗܕܪܐ ܘܪܘܡܪܡܐ ܕܗܕܐ ܕܝܪܐ ܏ܩܕܝ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܡܕܒܪܐ ܕܐܣܩܐܛܝ܀ ܐܬܚܦܛ ܘܩ̣ܢܐ ܟܬܒܐ ܗܢܐ ܥܡ ܐܚܪ̈ܢܐ ܣ̈ܓܝܐܐ ܡܬܝܢ ܘܚܡܫܝܢ. ܡܘܫܐ ܒܨܝܪܐ ܘܚܛܝܐ ܪܝܫܕܝܪܐ ܕܡܬܕܠܠ ܢܨܝܒܢܝܐ. ܕܙܒܢ ܣܘܓܗܘܢ ܘܕܐܬܝܗܒ ܠܗ ܒܘܪܟܬܐ ܡܢ ܐܢ̈ܫܝܢ. ܟܕ ܐܙܠ ܠܒܓܕܕ. ܥܠ ܐܦܝ̈ ܡܕܒܪܐ ܗܢܐ ܘܕܕܝܪ̈ܝܐ ܕܒܗ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܬܫ܏ܒܘ. ܏ܘܫ. ♰ ܐܬܘܢ ܟܬܒ̈ܐ ܗܠܝܢ ܥܡ ܪܝܫܕܝܪܐ ܡܘܫܐ ܕܐܡܝܪ ܡܢ ܠܥܠ .. ܫܢܬ ܐܠܦܐ ܘܡܬܝܢ ܘܐܪ̈ܒܥܝܢ ܘܬܠܬ ܒܕܝ̈ܘܢܝܐ♰

On fol. 2 a a monk named Rabban George has recorded his name. ܦܓܥ ܒܟܬܒܐ ܗܢܐ ܡܠܐ ܚܝ̈ܐ ܕܡܪܝ ܒܣܝܠܝܘܣ: ܪܒܢ ܓܘܪܓܝܣ ܘܨܠܝ ܥܠ ܟܬܘܒܗ.

Fol. 1 a, part of fol. 94 b, and the margins of foll. 2—10, 12, 13, 74—76, and 85—91, are covered with prayers and hymns, written in a rude hand.

[Add. 14,542.]

**DXLVIII.**

Vellum, 11 in. by 7, consisting of 28 leaves, all in good preservation. The quires, which are signed with letters, were four in number, but the first is now missing. Each page is divided into two columns, of from 39 to 47 lines. This volume is written in a neat, regular hand, of the viiith or ixth cent., and contains—

1. The first three books of the treatise of Basil against Eunomius; viz.

Book I., imperfect at the beginning, com­mencing with the passage corresponding to

διαβαίνοντες δὲ τὸν σὐρανὸν, καὶ πάσας τὰς ὑπερκοσμίους δυνάμεις, αὺτῇ δὲ τῇ πρώτῃ οὐσίᾳ διὰ τοῦ νοῦ συναπτόμενοι. See Opera (Paris, 1839), t. i., p. 318, line 20; Migne, Patrol. Gr., t. xxix., col. 541.

Book II., ܡܐܡܪܐ ܕܬܪܝܢ ܕܠܩܘܒܠܗ ܕܪܫܝܥܐ ܐܘܢܘܡܝܘܣ. Fol. 7

Book III., ܡܐܡܪܐ ܕܬܠܬܐ̣ ܕܠܘܩܒܠ ܐܘܢܘܡܝܘܣ . Fol. 23 b.

The original note at the end of the treatise, fol. 27 b, has been erased, and another hand has added—

A creed, drawn up in the year 1109, A.D. 798, by Cyriacus, patriarch of the Jacobites, and Gabriel, patriarch of the Julianists, (see Assemani, Bibl. Orient., t. ii., p. 342,) and called by them "the Creed of S. James, the brother of our Lord."

ܒܫܡܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: ܐܠܗܢ ܘܦܪܘܩܢ ܒܫܢܬ ܐ̇ܠܦܐ ܘܡܐܐ ܘܬܫ̈ܥ ܐܝܟ ܡܢܝܢܐ ܕܝܘ̈ܢܝܐ: ܒܝܪܚ ܐܝܠܘܠ ܒܫܒܥܐ ܒܗ ܝܘܡ ܥܪܘܒܬܐ ܗ̇ܘ̣ܬ ܫܠ̣ܡܘܬܐ ܕܗܝܡܢܘܬܐ ܗܕܐ ܕܡܢ ܠܬܚܬ ܪܫܝܡܐ̣. ܡ̣ܢ ܡܪܝ ܩܘܪܝܩܘܣ ܦܛܪܝܐܪܟܝܣ ܕܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܕܐܣܛܘܢܐ ܕܩܐܠܠܝܢܝܩܘܣ ܡܕܝܢܬܐ. ܘܡܢ ܚ̈ܣܝܐ ܐ̈܏ܦܝܣ ܕܥܡܗ ܘܟܠܗ̇ ܡܪܥܝܬܗ ܘܡܢ ܓܒܪܝܐܝܠ ܦܛܪܝܐܪܟܝܣ ܕܡܢ ܥܘܡܪܐ ܕܡܪܝ ܐܝܣܚܩ ܕܓܒܘܠܐ. ܘܡܢ ܚ̈ܣܝܐ ܐܦ܏ܝ̈ܣ ܕܥܡܗ. ܘܡܢ ܟܠܗ̇ ܡܪܥܝܬܗ: ܒܥܘܡܪܐ ܩܕܝܫܐ ܕܢܦܫ̈ܬܐ ܕܒܟܘܪܐ ܕܩܢܫܪܝܢ.

It commences thus, fol. 27 b: ܡ̇ܘܕܝܢܢ ܒܐܒܐ ܘܒܒܪܐ̣ ܘܒܪܘܚܐ ܩܕܝܫܐ ܚܕܐ ܐܠܗܘܬܐ ܘܚܝܠܐ̣. ܘܚܕܐ ܡܥܒܕܢܘܬܐ̣ ܘܚܕ ܨܒܝܢܐ. ܬܠܬܐ ܕܝܢ ܩܢܘ̈ܡܐ ܐܘܟܝܬ ܦܪ̈ܨܘܦܐ̇. ܕܟܠ ܚܕ ܡܢܗܘܢ ܟܕ ܡܢܗ ܘܠܗ ܡܬ݂ܚܙܐ̇. ܐܠܗܐ ܐܝܬܘܗܝ ܘܟܝܢܐ ܘܐܘܣܝܐ ܘܝ̇ܬܐ ܐܡ̣ܬܝ ܕܝܢ ܕܥܡ ܚ̈ܕܕܐ ܡܣܬ݁ܟܠܝܢ܇ ܚܕ ܐܠܗܐ ܐܝܬܝܗܘܢ. ܘܚܕ ܟܝܢܐ ܘܚܕܐ ܐܘܣܝܐ ܘܝܬܐ̇. ܐܟܡܐ ܕܐܡܪܢܢ. ܏ܘܫ.

The following is the list of signatures appended to the document, fol. 28 a: ܗܠܝܢ ܐܬܬ݁ܣܪܚܘ ܡܢܢ ܓܘܢܐܝܬ ܘܨܒܝܢܐܝܬ݂. ܒܚܘܒܐ ܐܠܗܝܐ. ܘܒܫܠܡܘܬܐ ܕܦܪ̈ܨܘܦܐ ܗܠܝܢ ܕܡܢ ܠܬܚܬ ܪ̈ܫܝܡ̣ܝܢ. ܀ ܘܥܡ ܗܕܐ ܗܝܡܢܘܬܐ ܫܠ̣ܡܢܢ ܓܘܢܐܝܬ ܚܢܢ ܡܗܝ̈ܡܢܐ ܕܢܫܬ݁ܡܗ ܕܗܝܡܢܘܬܐ ܕܡܪܝ ܝܥܩܘ݊ܒ ܐܚܘܗܝ ܕܡܪܢ. ܗ̇ܝ ܕܠܗ̇ ܫ̇ܠܡ ܒܟܠ ܡܕܡ̣. ܡܪܝ ܝܥܩ݊ܘܒ ܡ̇ܠܦܢܐ ܐܦܝܣ܏ܩܘ ܕܒܛܢܢ. ܘܡܪܝ ܐܦܪܝܡ. ܘܡܪܝ ܐܝܣܚܩ ܡ̈ܠܦܢܐ ܥܡ ܫܪܟܐ ܕܟܠܗܘܢ ܡ̈ܠܦܢܐ ܬܪ̈ܝܨܝ ܫܘܒܚܐ܀ ܩ݊ܘ݊ܪܝܐܩ݊ܘܣ ܕܒܛܝܒܘܬܐ ܕܐܠܗܐ̣ ܦܛܪܝܐܪܟܝܣ܀ ܓܒܪܝܐ݊ܝܠ ܕܒܛܝܒܘܬܐ ܕܐܠܗܐ̣ ܦܛܪܝܐܪܟܝܣ܀ ܬܐܘܡܐ ܡܝܛܪܦܘܠܝܛܝܘܣ ܕܐܡ̣ܪ܀ ܬܐܘܕܘܣܝܘܣ ܐܦܝܣܩܘܦܐ ܕܫܘܠܛܢܐ ܕܩܐܠܠܝܢܝܩܘܣ܀ ܓܐܘܪܓܝ ܐܦܝ܏ܣܩܘ ܕܩܢܫܪܝܢ܀ ܩܘܣܛܢܛܝܢܐ ܐܦܝ܏ܣܩܘ ܕܫܘܠܛܢܐ ܕܩܢܫܪܝܢ܀ ܝܘܐܢܝܘܣ ܐܦܝ܏ܣܩ ܕܚܪܢ܀ ܝܘܚܢܢ ܐܦܝ܏ܣܩܘ ܕܚܠܒ܀ ܬܝܕܘܣ ܐܦܝ܏ܣܩܘ ܕܣܠܘܩܝܐ܀ ܝܘܣܦ ܕܫܘܠܛܢܐ ܕܚܪܢ܀ ܚܒܝܒ ܡܝܛܪܦܘܠܝܛܘܣ ܕܐܦܡܐ܀ ܐܬܚ̣ܙܝ ܠܢ ܠܟܘܠܢ ܓܘܢܐܝܬ ܕܢܦܣܘܩ ܕܐܝܢܐ ܕܡ̇ܡܪܚ ܕܬܘܣܦܬܐ ܐܘ ܒܘܿܨܪܐ ܢܥ̇ܒܕ ܒܬܘܕܝܬܐ ܗܕܐ ܕܡܢ ܠܥܠ ܪܫܝܡܐ̣. ܢܗܘܐ ܡܚܪܡ ܡܢ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ܀

[Add. 17,145.]

**DXLIX.**

Two vellum leaves, about 13 ¼ in. by 10, both much torn. Each page is divided into two columns, of from 45 to 48 lines. The writing is good and regular, of the viiith or ixth cent. They contain—

Part of the second book of the treatise of Basil against Eunomius. See Opera (Paris, 1839), t. i., p. 353, line 2, τῆς ἀρχῆς ταύτης· Οὖ γὰρ τὴν ἀπὸ χρόνου ὕπαρξιν τὸ ἦν ὐποφαίνει, κ.τ.λ., as far as p. 357, line 38, Ως γὰρ ἐκεῖ ἀνόητον τὸ ἐρώτημα, ἐπὶ τοῦ ἀνάρχου καὶ ἀγεννήτου ζητεῖν τὸ ἀνώτερον; and p. 367, line 23, τοῦ κατὰ φύσιν Τιοῦ, κ.τ.λ., as far as page 372, line 3, τὸ σκότος πάντως· Εἰ τοίνυν ὄσον.

[Add. 14,635, foll. 19, 20.]

**DL.**

Vellum, about 9 7/8 in. by 6 ¼ , consisting of 147 leaves, a few of which are slightly stained and torn. The quires, now signed with letters, are 15 in number. A leaf is wanting after fol. 7; two quires after fol. 87; another quire after fol. 97; and at least one quire at the end of the volume. Each page is divided into two columns, of from 30 to 38 lines. The writing is a neat, regular Estrangela of the vith cent. This volume contains—

Discourses of Basil of Caesarea; viz.

1. On Deuteron. xv. 9, [ܡـ]ـܐܡܪܐ ܕܡܪܝ ܒܣܝܠܝܣ ܐܦܣܩܘܦܐ [ܕ]ܐܬܡܠܠ ܥܠ ܦܬ̈ܓܡܐ ܕܡܢ ܬܢܝܢ ܢܡܘܣܐ ܕܐܡܝܪ ܕܐܙܕܗܪ ܕܠܡܐ ܢܗܘܐ ܦܬܓܡܐ ܕܥܘܠܐ , , ܒܠܒܟ ܠܡܚܙܐ ܢܦܫܟ ܘܠܡܬܒܝܢܘ ܒܩܢܘܡܟ, more generally known by the shorter title ܥܠ ܕܐܬܒܩܐ ܒܩܢܘܡܟ. Fol. 1 b. See Opera (Paris, 1839), t. ii. p. 22; Migne, Patrol. Gr., t. xxxi., col. 197. It is imper­fect, a leaf being lost after fol. 7, which contained from p. 27, A, of the Greek text, to p. 28, B.

q[3H2]q

2. On Baptism, ܡܐܡܪܐ ܕܥܠ ܡܥܡܘܕܝܬܐ . Fol. 20 a. See Opera, t. ii. p. 158; Migne, t. xxxi., col. 423.

3. On the Study of the writings of the (Greek) Philosophers, ܡܐܡܪܐ ܥܠ ܬܩ̈ܢܬܐ ܕܦܝܠܣ̈ܦܐ . Fol. 36 b. See Opera, t. ii., p. 243 (ad Adolesccntcs, etc.); Migne, t.xxxi., col. 563.

4. On the Holy Spirit, ܠܘܩܒܠ ܐܝܠܝܢ ܕܡܒܨܪܝܢ ܬܫܡܫܬܗ ܕܒܪܐ ܕܐܠܗܐ ܡܢ ܕܐܒܘܗܝ ܘܡܬܚܬܝܢ ܠܪܘܚܐ ܕܩܘܕܫܐ ܠܫܘܥܒܕܐ.. Fol. 50 b. See Opera, t. iii., p. 1; Migne, t. xxxii., col. 67. It is imperfect, as two quires are wanting after fol. 87, which con­tained from p. 40, D, to p. 61, E; and another after fol. 97, containing from p. 74, E, to p. 85, B, of the Paris edition. Sub­scription, fol. 107 a: ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܫܘܡܠܝܐ ܕܬܠܝܬܝܘܬܐ ܕܚܕ ܟܝܢܐ ܕܚܕܐ ܬܫܒܘܚܬܐ ܕܚܕ ܨܒܝܢܐ ܒܩ̈ܢܘܡܐ ܬܠܬܐ.

5. The first homily on Lent, ܡܐܡܪܐ ܕܥܠ ܨܘܡܐ. Fol. 107 b. See Opera, t. ii., p. 1 ; Migne, t. xxxi., col. 163.

6. On Anger and Wrath, ܡܐܡܪܐ ܕܥܠ ܚܡܬܐ ܘܪܘܓܙܐ. Fol. 116 b. See Opera, t. ii., p. 116; Migne, t. xxxi., col. 353.

7. The first homily on Faith, ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ. Fol. 127 b. See Opera, t. ii., p. 182; Migne, t. xxxi., col. 463.

8. The second homily on Faith, ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܥܠ ܗܝܡܢܘܬܐ. Fol. 134 a. See Opera, t. ii., p. 867; Migne, t. xxxi., col. 1487.

9. Homily on Psalm I., ܡܐܡܪܐ ܥܠ ܬܠܬܐ ܦܬ̈ܓܡܝܢ ܩܕܡܝܐ ܕܛܘܒܘܗܝ ܠܓܒܪܐ ܕܒܐܘܪܚܐ ܕܥܘ̈ܠܐ ܠܐ ܗܠܟ . Fol. 141 a. See Opera, t. i., p. 127; Migne, t. xxix., col. 209. It is imperfect, ending at p. 133, A, of the Paris edition.

Fol. 1 a contains a hymn for the Dead by Simeon (of Harrān?)\* @[\* If the name of Harrān be rightly read, this must be Simeon 1. See Lo Quien, Oriens Christ., t. ii., col. 1503.]@ , ܕܥܢ̈ܝܕܐ ܕܐܡܝܪ ܠܛܘܒܢܐ ܡܪܝܫܡܥܘܢ ܕܚܖ[ܢ] It begins with the words ܐܠܗܐ ܕܓܒܠܢ God, who formed us," but is so much effaced that scarcely a line can be read in full. The writing is cursive, but seems to be of nearly the same date as the rest of the manuscript.

[Add. 14,543.]

**DLI.**

Vellum, about 9 1/8 in. by 5 7/8, consisting of 43 leaves, some of which are much stained and torn, especially foll. 1—4, 9, and 30. The quires, signed with letters, were originally at least 8 in number; but of these ܕ and ܗ are missing, ܒ ,ܓ , and ܚ are imperfect; so that there are lacunae after foll. 9 and 19. The number of lines in each page varies from 25 to 29. This manuscript is written in a good, regular Estrangela of the vith cent., and contains—

Discourses of Basil; viz.

1. ܥܠ ܫܘܪܝ ܡܬ̈ܠܘܗܝ ܕܫܠܝܡܘܢ in principium Proverbiorum, beginning, fol. 1 b: ܪܒ ܗܘ ܐܓܪܐ ܕܡܢ ܐܠܗܐ ܡܬܝܗܒ ܠܐܝܠܝܢ ܕܠܦܝܣܐ ܕܫܦܝܪ̈ܬܐ ܡܫܬܡܥܝܢ̇ ܘܥܠ ܡܕܡ ܕܡܬܐܡܪ ܠܗܘܢ ܡܬܛܦܝܣܝܢ ܡܛܠ ܥܘܕܪܢܐ ܕܓܘܢܐ. ܢܫܬܡܥ ܗܫܐ ܐܦ ܚܢܢ ܠܐܒܐ ܒܣܝܡܐ ܕܡܓܪܓ ܠܢ̇. ܕܢܕܥ ܟܡܐ ܗܘ ܕܘܪܫܢ ܒܡܠܬܐ ܡܥܕܪܢܝܬܐ ܕܐܠܗܐ . See Opera (Paris, 1839), t. ii., p. 136; Migne, t.xxxi., col. 385. It is imperfect, ending with the words: ܘܐܝܟ ܡܐ ܕܡܥܝܪ ܡܫܒܐ ܕܪ̈ܘܚܐ ܓ̈ܠܠܝ ܝܡܐ ܥܠ ܫܠܝܗ, corresponding with the passage οὐκ ἀεὶ κατὰ πρύμναν ἰσταμένου τοῦ πνεύματος· κ.τ.λ., p. 155, line 21, of the Paris edition. There is also a lacuna after fol. 9, extending from p. 143, line 12, 'Επεὶ οὖν πολλοὶ κ.τ.λ., to p. 148, line 30, 'Επεὶ οὖν, κατ' αὐτὸν τὸν Σολομῶντα, κ.τ.λ.

2. ܡܐܡܪܐ ܕܥܠ ܫܥܝܐ ܕܢܫܐ, on sporting with women. Fol. 20 a. This is a fragment from the end of the homily "in Ebriosos"; see Opera, t. ii. p. 171; Migne, t. xxxi., col. 443. It commences with the words: ܗܘܐ. ܡܕܝܢ ܐܝܟ ܕܡܢ ܡܠܬܗ ܕܡܪܢ ܚܝ̈ܒܝ ܡܘܬܐ ܐܢܘܢ ܕܚܙܬܗܘܢ ܕܘܟܬ ܓܘܪܐ ܡܠܝܬ ܒܪܓܬܗܘܢ ܕܫܠܡ ܠܗ̇ ܨܒܝܢܗܘܢ , corresponding with p. 181, line 16, of the Paris edition, Οὐκοῦν ὐπόδικοί εἰσι κατὰ τὴν ἀπαραίτητον ἀπόφασιν τοῦ Κυρίου, τῷ κρίματι τῆς μοιχείας.

3. ܡܐܡܪܐ ܕܥܠ ܪܒܝܬܐ ܕܡܪܝ ܒܣܝܠܝܣ, on Usury. See Opera, t. i. p. 151, in partem Psalmi xivth, et contra foneratores; Migne, t. xxix., col. 263. Beginning, fol. 21 b: ܐܬܡܠܝ ܥܠ ܡܙܡܘܪܐ ܕܚܡܫܬܥܣܪ ܡܠܬܐ ܕܓܘܐ ܡܢܗ ܠܥܘܕܪܢܐ ܕܟܠܢ ܪܡܝܐ ܗܘܬ. ܡܦܩܢܐ ܕܝܢ ܠܫܘܠܡܗ ܕܡܙܡܘܪܐ ܠܐ ܗܘܐ ܡܢ ܡܠܬܢ. ܕܫܥܬܐ ܒܙܥܘܪܘܬܗܲ ܠܐ ܝܗܒܬ ܠܢ ܕܢܦܩܝܗ̇ ܠܬܫܥܝܬܗ. ܝܘܡܢܐ ܕܝܢ ܐܬܝܢܢ ܐܝܟ ܚܝ̈ܒܐ ܒܨܒܝܢܐ ܛܒܐ ܕܢܦܪܘܥܟܘܢ ܫܪܟܢܐ ܕܐܬܐ ܡܢ ܚܘܒܬܐܢ. ܏ܘܫ.

At the foot of fol. 43 b, hut in a different hand, we read the rubric ܬܘܒ ܒ̈ܬܐ ܕܣܘ̈ܓܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥ[ـܩܘܒ] ܡܠܦܢܐ ܒܩܠܐ ܕܦܪܕܝܣܐ; this sūgīthā of Jacob of Batnae has been lost. From the marginal note on fol. 2 a we learn that the volume also once contained extracts from the Fathers, and a discourse of Ephraim on the Dead: ܡܐܡܪܐ ܥܠ ܪܒܝܬܐ ـ ܘܕܐܒ̈ܗܬܐ ـ ܘܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ ܥܠ ܥܢܝ̣̈ܕܐ.

On fol. 1 a are written, in a hand of the ixth or xth cent., rules for finding the ܫܬܐܣܬܐ ܕܣܗܪܐ., "fundamentum lunae" or golden number.

At the foot of the same page stands a note, in which the name of Peter of Hisn Kīfā, the nephew of John of Hisn Kīfā, has been sub­stituted for that of a former possessor, who intended to leave it to a neighbouring church. The words that underlie ܕܝܘܚܢܢ ܚܣܢܝܐ are ܟܘܪܐ ܕܐܘܪܗܝ “district of Edessa." ܐܝܬܘܗܝ ܟܬܐ ܗܢܐ̣ ܏ܕܦܛܪܘܣ ܏ܚܛܝܐ . . . ܚ܏ܣܢܝܐ ܏ܒܪ ܏ܚܬܗ ܏ܕܝܘܚܢܢ ܏ܚܣܢܝܐ ܏ܕܩܢܝܗܝ ܡܢ ܙܝܢܬܐ ܕܐܠܗܐ ܘ܏ܡܢ ܏ܕܝܠܗ. ܠܐܢܫ ܕܝܢ ܠܝܬ ܠܗ ܫܘܠܛܢܐ ܡܢ ܐܠܗܐ ܕܢܫܓܢܝܘܗܝ ܡܢ ܡܪܗ ܕܐܡܝܪ ܒܚܕ ܡܢ ܙܢܝ̈ܢ ܠܐ ܐܢ ܐܝܬܘܗܝ ܟܪܣܛܝܢܐ ܘܠܐ ܐܢ ܚܢܦܐ. ܡܛܠ ܕܒܬܪ ܡܘܬܝ ܕܥܕܬܐ ܗܝ ܕܩܪܝܒ ܐܢܐ ܠܗ̇ ܢܗܘܐ̣ ܘܕܟܠ ܕܒܥܐ ܫ̈ܟܚܬܐ ܕܝܘܬܪܢܐ ܐܘܟܝܬ ܦܘܪܩܢܐ ܕܢܦܫܗ. ܗܘ̇ ܕܝܢ ܕܡܡܪܚ ܘܥܒܪ ܥܠ ܗܕܐ ܪܘܓܙܗ [ܕܡܪ]ܝܐ ܢܩܘܐ ܥܠܘܗܝ.

[Add. 17,186.]

**DLII.**

Vellum, about 7 ¼ in. by 5 ¾ , consisting of 113 leaves, some of which are much stained and slightly torn, especially foll. 1, 5, 7, 9, 20, 21, 27, 51, 63, 85 and 90. The quires, signed with letters, were originally 15 in number; but ܐ is lost, and leaves are also wanting after foll. 4, 23, and 59. The later signatures are frequently incorrect. Each page is divided into two columns, of from 20 to 23 lines. The writing is a line, regular Estrangela of the vth or vith cent. This volume contains—

The ܫܘܐ̈ܠܐ ܕܐ̈ܚܐ, "Questions of the Brethren," or "Regulae Monasticae," of Basil.

See Opera (Paris, 1830), t. ii. p. 457; Migne, t. xxxi., col. 889. The Syriac translation follows, however, a different recension of the text. Subscription, fol. 113 a: ܫܠܡܘ. ܫ̈ܘܐܠܐ. ܕܡܪܝ .. ܒܣܝܠܣ. ܐܦܣܩܘܦܐ. ܕܫܐܠܘܗܝ. ܒܕܝܪ̈ܬܗܘܢ̇ .. ܟܕ. ܡܬܟܪܟ. ܘܣܥܪ. ܠܗܘܢ. ܒܕܘܟ̈ܝܬܗܘܢ̇ ܀ ܗܘܐ. ܕܝܢ ܣܟܗܘܢ̇ ܝܬܝܪ .. ܚܣܝܪ. ܬܠܬܡܐܐ. ܘܫܬܝܢ. ܘܬܡܢܝܐ. ܘ ܘ

This is succeeded by the usual doxology, after which tliere is a line of lialf-cllaced arithmetical figures, %, i.e. ܢܘܢܐ ܚܛ[ܝܐ], "the sinner Nonnus."

A later note on the same page tells us that the book once belonged by purchase to three monks, Marcus, Mārūthā and Athanasius. ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܐ̈ܚܐ ܢܟ̈ܦܐ ܡܪܝ ܡܪܩܘܣ ܘܡܪܝ ܡܪܘܬܐ ܘܡܪܝ ܐܬܢܣ. ܕܩܢܐܘܗܝ ܡܛܠ ܦܘܪܩܢܐ ܕܢܦܫ̈ܬܗܘܢ ܘܕܗ̇ܢܘܢ ܕܦܓܥܝܢ. ܟܠ ܡ̇ܢ ܗܟܝܠ ܕܩ̇ܪܐ ܒܗ ܢܨܠܐ ܥܠܝܗܘܢ ܡܛܠ ܡܪܢ .. ܟܠ ܕܝܢ ܕܫ̇ܩܠ ܠܗ ܒܙܢܐ ܐܝܢܐ ܕܗ̣ܘ: ܘܟܐ̇ܡ ܥܠܘܗܝ̣ ܢܕܥ ܕܡܚܝܒ ܗܘ ܩܕܡ ܡܪܢ܀

A still later note, on fol. 113 b, written by the priest Sergius, states that it was at one time the property of the convent of Theodore, on the hill of ܣܪܝܢ ܩܨܛܪܐ, having been purchased by the abbat Leontius. .ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ: ܕܕܝܪܐ ܕܡܪܝ ܬܝܕܘܪܐ: ܕܛܘܪܐ ܕܣܪܝܢ ܩܨܛܪܐ: ܕܩܢܝܗܝ ܠܗ ܪܝܫܕܝܪܐ ܡܪܝ ܠܘܢܛܐ: ܠܗ ܘܠܚܪ̈ܢܐ ܥܡܗ: ܡܢ ܡܕܡ ܕܙܢܬ ܠܗ ܛܝܒܘܬܐ ܕܐܠܗܐ: ܕܡܪܝܐ ܐܠܗܐ ܗܘ ܕܡܛܠ ܫܡܗ: ܏ܘܫ. ܟܠ ܕܝܢ ܕܫܐܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܘܟܐܝܡ ܥܠܘܗܝ ܬܚܝܬ ܡܠܬܐ ܕܐܠܗܐ ܐܝܬܘܗܝ ܥܕܡܐ ܕܡܦܢܐ ܠܗ.

ܘܐܢܐ ܩܫܝܐ ܚܛܝܐ ܣܪܓܝܣ ܣܪܛܬ ܨܠܘ ܥܠܝ ܡܛܠ ܡܪܢ.

[Add. 14,544.]

**DLIII.**

Vellum, about 8 ½ in. by 5 ¼ , consisting of 116 leaves, some of which are much stained and torn, especially foll. 1, 2, and 108—116. The quires, now 12 in number, are signed with letters from ܐ to ܠ. One leaf is wanting after fol. 58, and a couple at the end of the book. There are from 25 to 27 lines in each page. This volume is written in. a fine, regular #Estrangela of the vith cent., and contains—

The ܫܘܐ̈ܠܐ ܕܐ̈ܚܐ, or "Regulae Monas­ticae," of Basil, as in Add. 14,544.

The note on fol. 1 a is so much torn and effaced as to be no longer legible.

[Add. 14,545.]

**DLIV.**

Six vellum leaves, about 6 7/8 in. by 4 7/8, two or three of which are slightly stained and torn (Add. 14,634, foll. 52—57). They are the remains of two quires, signed ܒ and ܓ. Each page has from 21 to 29 lines. The writing is neat and regular, of the ixth cent. They contain—

Glosses on the treatise of Basil on the Holy Spirit, imperfect both at the beginning and end, as well as in other places. These on cap. ii. may serve as a specimen; fol. 53 a.

܀ ܏ܒ ܀ ܙܥܘܪܘܬ ܡܠܬܐ ܏ܗ ܩܛܝܢܘܬ ܡܠܬܐ܀ ܠܟܣܝܣ. ܏ܗ ܡ̈ܠܐ܀ ܠܐ ܕܡ̇ܝܐܝܬ ܢ̈ܦܩܢ ܏ܗ. ܡܬܐܡܪ̈ܢ܀ ܐܝܟܢܐ ܗܟܝܠ ܕܐܝܬ ܠܗܝܢ ܠܒ̈ܢܬ ܩ̈ܠܐ ܠܘܬ ܚ̈ܕܕܐ ܏ܗ ܠܡ̈ܠܐ: ܘܠܟܝ̈ܢܐ ܗܠܝܢ ܕܒܐܝ̈ܕܝܗܝܢ ܡܫܬܘܕܥܝܢ ܏ܗ ܡ̈ܬܝܕܥܝܢ܀ ܡܣܒܪܝܢ ܓܝܪ ܗ̇ܢܘܢ ܏ܗ ܗ̣ܢܘܢ ܦܝ̈ܠܣܘܦܐ. ܘܐܡ̇ܪܝܢ܆ ܕܗ̇ܝ ܕܡܢܗ ܠܗܘܠܐ ܡܫܘܕܥܐ. ܘܡܠܦܢܐ ܐܡ̇ܪ ܕܠܘ ܠܗܘܠܐ ܒܠܚܘܕ ܡܫܘܕܥܐ ܗܝ̇ ܕܡܢܗ ܐܝܟ ܕܐܡ̇ܪܝܢ ܦܝܠܣ̈ܘܦܐ̣. ܐܠܐ ܘܐܦ ܠܥܠܬܐ ܩܕܡܝܬܐ ܏ܗ ܠܐܒܐ. ܘܒܗܕܐ ܫܪܗ̇ ܠܡܠܬܗܘܢ܆ ܘܚܘܝ ܕܠܐ ܩ̇ܝܡܐ ܢܛܘܪܬܗܘܢ܀ ܕܟܕ ܟܠܗ̇ ܡܠܬܐ ܕܗ̇ܢܘܢ ܬܢ̇ܝܢܢ ܏ܗ ܕܦܝܠܣ̈ܘܦܐ܀ ܘܠܐ ܫܠܡܘܬܐ ܕܠܘܬ ܫܪܪܐ ܏ܗ ܕܐܘܢ̈ܡܝܢܘ܀ ܕܠܘܬܗܘܢ ܕܗܠܝܢ ܏ܗ ܕܠܘܬ ܦܝ̈ܠܣܘܦܐ܀ ܢܛܘܪܬܐ ܕܗܠܝܢ ܕܠܒܪ ܏ܗ ܕܦܝ̈ܠܣܘܦܐ܀

[Add. 14,634, foll. 52—57.]

**DLV.**

Vellum, about 11 ¼ in. by 8, consisting of 206 leaves, a few of which, near the end, are slightly stained and torn. The quires are numbered throughout with letters, but this must have been done, in part at least, by a later hand, as the 10th is also signed with the letter ܐ, and the next four with the arithmetical figures % and % . The quires, ܒ, ܓ and ܕ are marked on the last leaf with the Coptic ciphers %, % and %. The manuscript is not all the work of one hand. Foll. 1—42 are written in a neat cursive character. On fol. 43 a the second scribe began, also to write a cursive hand, but almost immediately changed it to Estrangela (fol. 43 b), which he con­tinued as far as fol. 139, reverting then to the cursive. Greek vowels have been occasionally added by later hands. Each page is divided into two columns, but the number of lines in each column varies very considerably. It is dated A. Gr. 1156, A.D. 845, and contains—

The first volume of the works of Gregory Theologus of Nazianzus; ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ, translated into Syriac by the abbat Paul, in the island of Cyprus, A. Gr. 935, A.D. 624 (see Assemani, Bibl. Or., t. i. p. 171; t. iii. pars 1, p. 23).

1. An index to the 30 discourses con­tained in this volume, fol. 1 b: ܩ̈ܦܠܐܐ ܕܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܩܕܝܫܐ ܘܠܒܝܫ ܠܐܠܗܐ ܓܪܝܓܪܝܘܣ. ܬܐܘܠܘܓܘܣ܇ ܐܦܝܣܩܦܐ ܕܐܢܙܝܢܙܘ: ܕܦܫܩܗ̇ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ̣. ܚܣܝܐ ܘܡܝܩܪ ܡܢ ܐܠܗܐ̣. ܐܒܣ ܡܪܝ ܦܘܠܐ̣. ܒܩܘܦܪܘܣ ܓܙܪܬܐ. ܒܫܢܬ ܬܫ̈ܥܡܐܐ ܘܬ̈ܠܬܝܢ ܘܚܡܫ: ܐܢܕܩܛܝܘܢܐ ܕܕܘܕܩܛܐ .. ܡܣܝܟܝܢ ܕܝܢ ܒܗ̇ ܡܐܡ̈ܪܐ ܬܠܬܝܢ܀ ܀

2. ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܦܨܚܐ̣. ܘܥܠ ܬܘܚܪܬܐ. ܐܘܟܝܬ ܥܠ ܐܒܘܗܝ ܐܦܝܣܩܘܦܐ ܕܐܢܙܝܢܙܘ: ܒܗܝ̇ ܕܐܦ ܟܝܪܛܘܢܝܣܐ ܥܒ̣ܕܗ ܩܫܝܫܐ ; in sanctum Pascha et in tarditatem. Fol. 2 b. See Opera, ed. 1778, t. i., p. 3; Migne, t. xxxv., col. 395.

3. ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܝܠܗ ܕܛܘܒܢܐ ܓܪܝܓܪܝܘܣ: ܠܘܬ ܗ̇ܢܘܢ ܕܩܪܘ ܒܫܘܪܝܐ ܘܠܐ ܦܓܥܘ: ܒܬܪ ܕܗܘ̣ܐ ܩܫܝܫܐ. ܟܕ ܓܝܪ ܥܕܟܝܠ ܐܣܟܝܡܐ ܕܕܝܪܝܘܬܐ ܡ̇ܥܛܦ ܗܘ̣ܐ̣. ܐܬܬܣܝܡܬ ܐܝ̣ܕܐ ܥܠܘܗܝ ܡܢ ܐܒܘܗܝ. ܕܩܫܝܫܐ ܕܢܙܝܢܙܘ. ܕܗ̇ܝ ܕܐܦܣܩܘܦܐ ܐܝܬܘܗܝ ܗܘܐ ܐܒܘܗܝ ܗܘ̣ ܕܝܢ ܟܕ ܫܬܩܐ ܦܝܠܘܣܘܦܝܣܐ ܥ̇ܒܕ ܗܘܐ̣. ܥ̇ܡܪ ܗܘܐ ܒܩܪܝܬܐ ܕܡܬܐܡܪܐ ܗܘܬ. ܐܪܝܢܙܘ. ܕܡܢܗ̇ ܐܦ ܐܝܬܘܗܝ ܗܘܐ. ܒܝܘܡܐ ܕܝܢ ܕܦܛܝܪ̈ܐ ܐܦܝܣܘܗܝ ܩܠܝܪ̈ܝܩܘ ܕܐܢܙܝܢܙܘ ܕܢܥܕܥܕ ܥܡܗܘܢ̣ ܘܗ̣ܘ ܡ̇ܢ ܐܬ݂ܐ. ܗܢܘܢ ܕܝܢ ܦܫ̣ܘ ; ad eos qui ipsum acciverant, nee occurrerant. Fol. 3 b. See Opp., t. i., p. 68; Migne, t. xxxv., col. 517.

4. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡ̇ܦܩ ܒܪܘܚܐ ܘܡܛܠ ܟܗܢܘܬܐ܇ ܐܡܬܝ ܕܡܢ ܦܢ̣ܛܘܣ ܦܢ̣ܐ. ܡܛܠ ܗ̇ܝ ܕܠܐ ܩ̇ܒܠ ܩܫܝܫܘܬܐ. ܡܐܡܪܐ ܕܬ̈ܠܬܐ; apologetica, in qua causas exponit, ob quas, post sibi impositam sacerdotii dignitatem, in Pontum fugerit, etc. Fol. 4 b. See Opp., t. i. p. 11; Migne, t. xxxv., col. 407.

5. ܕܝܠܗ ܟܕ ܕܝܠܗ܆ ܕܥܠ ܩܒܘܪܝܬܐ ܕܩܣܪܝܘܣ ܐܚܘܗܝ: ܡܐܡܪܐ ܕܐܪ̈ܒܥܐ; funebris in laudem Caesarii fratris oratio, etc. Fol. 22 b. See Opp., t. i., p. 198; Migne, t. xxxv., col. 755.

6. ܕܝܠܗ ܟܕ ܕܝܠܗ܆ ܥܠ ܡܚܘܬܐ ܕܒܪܕܐ̣. ܘܠܘܬ ܐܒܘܗܝ ܕܡܛܠ ܗܕܐ ܫܲܬܝܩ ܗܘܐ. ܟܕ ܓܝܪ ܦܐܪ̈ܐ ܡ̈ܫܡܠܝܐ ܗܘܘ ܕܕܘܟܬܐ ܕܡܬܩܪܝܐ ܛܝܒܪܝܢܐ: ܕܒܗ̇ ܣܝ̣ܡܐ ܩܪܝܬܐ ܐܪܝܢܙܘ ܡܢ ܗ̇ܝ ܕܐܝܬܘܗܝ ܗܘܐ̣. ܐܒܘܗܝ ܡ̇ܢ ܟܕ ܡܬܚ̇ܫܒ ܗܘܐ ܕܡܛܠ ܚܛܗ̈ܘܗܝ ܕܥܡܐ ܗܕܐ ܓܕܫ̣ܬ݂. ܫ̇ܬܝܩ ܗܘܐ. ܗ̣ܘ ܕܝܢ ܟܕ ܐܬܛܦܝ̣ܣ ܡܢ ܥܡܐ̣. ܡܚ̇ܦܛ ܗܘܐ ܠܗ ܕܢܐܡܪ ܠܘܬ ܥܡܐ. ܡܐܡܪܐ ܕܚ̈ܡܫܐ; in patrem tacentem propter plagam grandinis. Fol. 29 b. See Opp., t., i., p. 299; Migne, t. xxxv., col. 933.

7. ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܒܣܝܠܝܘܣ ܘܥܠ ܐܒܘܗܝ܆ ܟܕ ܥ̣ܬܝܕܝܢ ܗܘܘ ܕܢܣܝܡܘܢ ܥܠܘܗܝ ܐܝ̣ܕܐ ܕܐܦܝܣܩܦܘܬܐ ܕܣܐܣܝܡܘܢ: ܡܐܡܪܐ ܕܫ̈ܬܐ; in seipsum, ad patrem et Basilium magnum, post reditum e fuga. Fol. 35 a. See Opp., t. i., p. 239; Migne, t. xxxv., col. 827.

8. ܥܠܝܗܘܢ ܟܕ ܥܠܝܗܘܢ ܒܬܪ ܣܝ̇ܡ ܐܝ̣ܕܐ: ܡܐܡܪܐ ܕܫ̈ܒܥܐ; apologeticus ad patrem suum Gregorium, praesente Basilio magno, cum Episcopus Sasimorum ereatus est. Fol. 35 b. See Opp., t. i., p. 234.; Migne, t. xxxv., col. 819.

9. ܬܘܒ ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܓܪܝܓܪܝܣ ܐܦܝܣܩܘܦܐ ܕܢܘܣܐ ܐܚܘܗܝ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ: ܕܐܬ݂ܐ ܒܬܪ ܚܕ ܝܘܡܐ ܕܣܝ̇ܡ ;ܐܝ̣ܕܐ: ܘܥܠ ܣܗ̈ܕܐ: ܡܐܡܪܐ ܕܬܡ̈ܢܝܐ; ad Gregorium Nyssenum, Basilii magni fratrcm, qui post illius consecrationem advenerat. Fol. 37 a. See Opp. t. i, p. 241; Migne, t. xxxv., col. 831.

10.ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܐܒܘܗܝ: ܟܕ ܐܦܣ ܠܗ ܕܢܐܨܦ ܘܕܥܕܬܐ ܕܐܢܙܝܢܙܘ: ܡܐܡܪܐ ܕܬܫ̈ܥܐ ; ad patrem, cum ci Nazianzenae ecclesiae curam commisisset. Fol. 39 a. See Opp., t. i., p. 248 ; Migne, t. xxxv., col. 843.

11. ܕܝܠܗ ܟܕ ܕܝܠܗ ܡܐܡܪܐ ܩܕܡܝܐ ܡܫ̇ܝܢܢܐ܇ ܥܠ ܚܕܝܘܬܐ ܕܕܝ̈ܪܝܐ̇. ܒܩܪܝܒܘܬܐ ܕܐܒܘܗܝ. ܡܐܡܪܐ ܕܥܣܪ̈ܐ ; prima de pace oratio, ob monachorum reconciliationem, post silentium, praesente patre. Fol. 40 b. See Opp., t. i., p. 178; Migne, t. xxxv., col. 722.

12. ܕܝܠܗ ܟܕ ܕܝܠܗ ܡܫܝܢܢܐ ܕܬܪ̈ܝܢ ܡܐܡܪܐ ܕܚܕܥܣܪ̈; tertia de pace oratio, etc. Fol. 48 a. See Opp., t. i., p. 425 ; Migne, t. xxxv., col. 1151. At the end of this discourse, fol. 52 b, there are inserted two extracts from letters of Severus of Antioch, treating of the doctrine of the Trinity; viz. ܢܘܗ̇ܪܐ ܕܩܕܝܫܐ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܪܚܡ̇ܬ ܠܡܫܝܚܐ ܩܣܪܝܐ, illustration taken from a letter to Caesaria; and ܢܘܗ̇ܪܐ ܕܝܠܗ ܕܩܕܝܫܐ ܣܐܘܪܐ ܥܠܘܗܝ ܟܕ ܥܠܗܘܝ ܕܦܬܓܡܐ ܕܩܕܝܡ ܐܡܝܪ.

13. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܡܐܡܪܐ ܡܫ̇ܝܢܢܐ ܕܬܠܬܐ ܕܐܬܐܡܪ ܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܥܠ ܚܪܝܢܐ ܕܗܘ̣ܐ ܠܗ ܠܥܡܐ ܡܛܠ ܐܦܝ̈ܣܩܘܦܐ ܕܐܬܟܬ݁ܫܘ ܠܘܬ ܚ̈ܕܕܐ ܡܐܡܪܐ ܕܬܪ̈ܥܣܪ; secunda de pace oratio, in Constantini urbe habita, etc. Fol. 53 b. See Opp., t. i., p. 414; Migne, t. xxxv., col. 1131.

14. ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܡ̈ܠܐ ܘܥܠ ܝܘܠܝܢܐ ܐܟܣܝܣܘܛܝܣ. ܕܒܪ ܐܣ̈ܟܠܘܗܝ ܗܘܐ. ܡܐܡܪܐ ܕܬܠܬܥܣܪ̈; do suis sermonibus, et ad Julianum tributorum exaequatorem (ἐξισωτής) . Fol. 60 a. See Opp., t. i., p. 364; Migne, t. xxxv., col. 1044. At The beginning of this discourse we read the following note: ܦܪܐܓܪܦܐ (παραγραφή) ܕܦܛܪܝܪܟܐ ܡܫܝܢܢܐ ܕܬܠܬܐ ܥܠ ܐܡܦܝܠܟܝܣ ܐܦܝܦܩܘܦܐ. (sic) ܡܦܠܓ ܫܘܝܐܝܬ, which refers to no. 13.

15. ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܦܘ̈ܠܝܛܐ ܐܘ̈ܡܢܘ ܕܐܢܙܝܢܙܘ ܕܐܝ̈ܬܝܗܘܢ ܗܘܘ ܒܩܢܛܐ̣. ܘܥܠ ܪܝܫܢܐ ܕܪܓܝܙ ܗܘܐ ܡܐܡܪܐ ܕܐܪ̈ܒܬܥܣܪ̈; ad cives (πολιτευόμενοι) Nazianzenos, gravi timore perculsos, et praefectum irascentem. Fol. 65 b. See Opp., t, i., p. 317; Migne, t. xxxv., col. 963.

16. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܥܠ ܚܕܒܫܒܐ ܚܕܬܐ ܘܥܠ ܬܕܐܐ. ܘܥܠ ܣܗܕܐ ܡܐܡܐ. ܒܚܕ ܒܫܒܐ ܓܝܪ ܡܫܬܡܠܐ ܕܘܟܪܢܗ ܒܩܣܪܝܐ ܡܐܡܪܐ ܏ܝܗ; in Novam Dominicam. Fol. 70 a. See Opp., t. i., p. 835; Migne, t. xxxvi., col. 607.

17. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܥܠ ܥܘܦܝܐ ܕܓܘܪܓܢܝܐ ܚܬܗ. ܡܐܡܪܐ ܕܫܬܬܥܣܪ̈; funebris oratio in laudem sororis suae Gorgoniae. Fol. 74 a. See Opp., t. i., p. 218; Migne, t. xxxv., col. 789.

18. ܬܘܒ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܥܠ ܥܘܿܦܝܐ ܕܐܒܘܗܝ. ܘܒܘܝܐܐ ܕܢܘܢܐ ܐܡܗ. ܒܩܪܝܒܘܬܐ ܕܒܣܝܠܝܘܣ. ܕܥܠܘܗܝ ܐܦ ܪܝܫܗ ܕܡܐܡܪܐ ܥܒ̣ܕ. ܡܐܡܪܐ̣ ܕܫܒܬܥܣܪ̈; funebris oratio in patrem, praesente Basilio. Fol. 81 b. See Opp., t. i., p. 330; Migne, t. xxxv., col. 986.

19. ܕܝܠܗ ܟܕ ܕܝܠܗ܆ ܥܠ ܒܝܬ ܕܢܚܐ ܐܘ ܟܝܬ ܒܝܬ ܝܠܕܐ ܕܒܒܣܪ ܕܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ܀ ܡܐܡܪܐ ܕܬܡܢܬܥܣܪ̈; in Theophania sive Natalitia Salvatoris. Fol. 99 b. See Opp., t. i., p. 663; Migne, t. xxxvi., col. 311.

20. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ̣ ܕܥܠ ܢܘܗܪ̈ܐ ܡܐܡܪܐ ܕܬܫܬܥܣܪ; in sancta Lumina (τὰ φῶτα). Fol. 107 b. See Opp., t. i., p. 677 ; Migne, t. xxxvi., col. 335. On fol. 110 b is an illustration from the 16th epistle of Severus to Caesaria, ܢܘܗܪܐ ܕܩܕܝܫܐ ܣܐܘܝܪܐ ܦܐܛܪܝܐܪܟܐ ܡܢ ܐܓܪܬܐ ܕܫܬܬܥܣܪܐ ܕܠܘܬ ܩܐܣܐܪܝܐ. At the end of this discourse follows a section, fol. 116 a, containing explanations of the Greek and other legends referred to by Gregory at the commencement of it: ܟܘܢܫܐ ܘܦܘܫܩܐ ܕܬܫܥ̈ܝܬܐ ܗܠܝܢ ܕܐܬܥܗܕ ܗ̇ܘ ܕܒܝܬ ܩܕܝ̈ܫܐ ܓܪܝܓܘܪܝܘܣ̇. ܒܡܐܡܪܐ ܗ̇ܘ ܕܥܠ ܢܘܗܪ̈ܐ. ܕܐܝܬܘܗܝ ܪܝܫܗ܆ ܬܘܒ ܝܫܘܥ ܕܝܠܝ.

In the subscription, fol. 121 a, we are told that this section was drawn up by the patriarch Athanasius \* @[\* Athanasius II. See Assemani, Bibl. Or., t. ii., p. 335. In Greek manuscripts (e.g. Add. 18,231, fol. 318 a, which is dated A.D. 972) this Συναγωγὴ καὶ ἐξήγησις ἱστοριῶν is ascribed to Nonus (Νόνος) or Nonnus, See also Migne, t. xxxvi., col. 1066, and the Spicilegium Romanum, t. ii. p. 381.]@: ܫܠܡܘ ܢܘܗܪ̈ܐ ܚܕܬ̈ܐ ܗ̇ܢܘܢ ܕܬܪܨ ܐܬܢܣܝܘܣ ܦܛܪܝܐܪܟܐ܆ ܒܬܪ ܡܝܩܪ ܡܢ ܐܠܗܐ ܚܣܝܐ ܐܒܣ ܡܪܝ ܦܘܠܐ.

21. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܥܠ ܦܢܛܝܩܘܣܛܐ̣. ܘܥܠ ܪܘܚܐ ܩܕܝܫܐ. ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ in Pentecosten. Fol. 121 b. See Opp., t. i., p. 731; Migne, t. xxxvi., col. 427.

22. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܠܘܬ ܐܘܢܘܡܝܘܣ܀ ܡܐܡܪܐ ܕܥܣܪܝܢ ܘܚܕ; theologica prima, adversus Eunomianos praevia dissertatio. Fol. 129 a. See Opp., t. i., p. 487; Migne, t. xxxvi., col. 11.

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23. ܕܝܠܗ ܟܕ ܕܝܠܗ܆ ܡܛܠ ܒܪܐ ܡܐܡܪܐ ܕܥܣܪܝܢ ܘܬܪܝܢ; theological tertia, de Filio. Fol 133 b. See opp., t. i., p. 522; Migne, t. xxxvi., col. 74.

24. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܬܪ̈ܝܢ ܡܛܠ ܒܪܐ ܡܐܡܪܐ ܕܥܣܪܝܢ ܘܬܠܬܐ; theologica quarta, de Filio, Fol. 143 b. See Opp., t, i., p. 540; Migne, t. xxxvi., col. 103.

25. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܛܠ ܪܘܚܐ ܩܕܝܫܐ ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ ܘܐܪ̈ܒܥܐ; theologica quinta, de Spiritu Sancto. Fol. 152 a. See Opp., t. i., p. 566; Migne, t. xxxvi., col. 134.

26. ܕܝܠܗ ܟܕ ܕܝܠܗ ܐܪ̈ܝܢܘ ܘܥܠ ܢܦܫܗ. ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ ܘܚ̈ܡܫܐ; Adversus Arianos et de seipso. Fol. 163 a. See Opp., t. i., p. 603; Migne, t. xxxvi., p. 214.

27. ܕܝܠܗ ܟܕ ܕܝܠܗ ܡܐܡܪܐ ܕܥܠ ܡ̈ܩܒܝܐ. ܕܥܣܪ̈ܝܢ ܘܫ̈ܬܐ ; in Machabaeorum laudem. Fol. 168 b. See Opp., t. i., p. 286; Migne, t. xxxv., col. 911.

28. ܕܝܠܗ ܟܕ ܕܝܠܗ ܡܢ ܕܦܢ̣ܐ ܡܢ ܐܓܘܪܣܐ. ܥܠ ܩܘܦܪܝܢܘܣ ܣܗܕܐ ܒܬܪ ܚܕ ܝܘܡܐ ܕܕܘܟܪܢܗ. ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ ܘܫ̈ܒܥܐ; in laudem sancti martyris Cypriani, etc. Fol. 174 b. See Opp., t. i., p. 437; Migne, t. xxxv., col. 1169.

29. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܥܠ ܗܪܘܢ ܦܝܠܘܣܘܦܐ ܐܠܟܣܢܕܪܝܐ܇ ܕܦ̣ܢܐ ܡܢ ܐܟܣܘܪܝܐ: ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ ܘܬܡ̈ܢܝܐ (ἐξορία); in laudem Heronis philosophi. Fol. 181 a. See Opp., t. i., p. 454; Migne, t. xxxv., Fol. 1198.

30. ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܛܘܦܐ̣. ܘܡܐܬܝܬܐ ܕܐܦܝ̈ܣܩܘܦܐ ܡܨܪ̈ܝܐ ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ ܘܬܫ̈ܥܐ; in Egyptiorum adventum. Fol. 188 b. See Opp., t. i., p. 619; Migne, t. xxxvi., col. 242.

31. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܥܠ ܝܘܡܗ ܕܩܕܝܫܐ ܐܬܐܢܐܣܝܘܣ ܐܦܝܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܡܐܡܪܐ ܕܬܠܬܝܢ; in laudem magni Athanasii episcopi Alexandrini. Fol. 192 b. See Opp., t. i., p. 386; Migne, t. xxxv., col. 1082.

Subscription, fol. 205 b: ܫܠܡ ܠܡܟ̣ܬܒ ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܟܬܒܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܡ̇ܡܠܠ ܐܠܗ̈ܝܬܐ ܐܦܝܣܩܘܦܐ ܕܐܢܙܝܢܙܘ.

The margins of this manuscript are covered with notes, in the same hand­writings as the text, which are probably due either to the translator Paul or to the patriarch Athanasius II. Many of them are either various readings (see in particular fol. 147 b), or references to Scripture; but others relate to the occasions of the sermons, or are explanatory of words or passages in them. For example—

Fol. 5 a. On the 3rd sermon: ܟܕ ܐܬܥܒܕ ܩܫܝܫܐ̣. ܫܢܝ ܠܦ݁ܢܛܘܣ ܘܠܐ ܫܡܫ܇ ܡܛܠ ܕܚܠܬܐ ܘܙܘܥܬܐ ܕܪܒܘܬ ܬܫܡܫܬܐ ܕܟܗܢܘܬܐ. ܟܕ ܕܝܢ ܐܬܚ̇ܫܒ ܡܛܠ ܐܝܠܝܢ ܕܗ̈ܘܝ܆ ܘܕܠܐ ܙܕܩ̇ ܕܢܩܘܡ ܠܘܩܒܠ ܩ̇ܪܝܬܐ ܕܐܠܗܐ̣. ܦܢ̣ܐ ܠܐܪܝܢܙܘ. ܘܥܒ̣ܕ ܗ̇ܘ ܡܐܡܪܐ ܕܡܦܩ ܒܪܘܚܐ. ܡܛܠ ܥܪܘܩܝܗ̣. ܘܥܠ ܗ̇ܝ ܕܦܢ̣ܐ. ܘܟܕ ܐܬܐ ܐܦܝܣܝܘܗܝ ܩܠܝܪ̈ܝܩܘ ܕܐܢܙܝܢܙܘ ܕܢܥܕܥܕ ܥܡܗܘܢ ܥܐܕܐ ܕܦܨܚܐ. ܘܥ̣ܒܕ ܗ̇ܘ ܡܐܡܪܐ ܕܦܨܚܐ܇ ܐܝܟ ܕܢܐܡܪ ܠܥܡܐ. ܘܗ̣ܘ ܡ̇ܢ ܐܬܐ̣. ܗܢܘܢ ܕܝܢ ܦܫ̣ܘ. ܘܥܕܥܕ ܥܡ ܙܥܘܪ̈ܐ. ܘܥܠ ܗ̇ܝ ܕܝܠܗ ܕܡܐܡܪܐ ܕܦܨܚܐ ܐܡ̣ܪ: ܕܒܨܝܪ ܩܠܝܠ ܟ̇ܠܐ ܗܘܝܬ ܠܗ̇ ܠܡܠܬܐ ܕܛܝܒܬ ܠܡܫܬܘܬܐ. ܘܒܬܪܟܢ ܟܕ ܐܬ݂ܐ ܘܥ̣ܒܕ ܥܠܝܗܘܢ ܗ̇ܘ ܡܐܡܪܐ ܕܠܘܬ ܗ̇ܢܘܢ ܕܩܪ̈ܘ ܒܫܘܪܝܐ ܘܠܐ ܦܓܥܘ:

On the passage in the same discourse: ܠܒܪܢܫܐ ܕܝܢ ܕܟܕ ܕܩܫܝܐ ܐܝܬܝܗ̇: ܗ̇ܝ ܕܢܕܥ ܠܡ̇ܗܘܐ ܬܚܝܬ ܪܝܫܐ̣. ܏ܘܫ (Opp., t. i., p. 17, A), there is the note, fol. 6 b: ܡܢ ܗ̇ܝ ܕܝ̇ܕܥ ܐܢܫ ܟܡܐ ܩܫܝܐ ܠܗ ܕܢܫ̇ܬܥܒܕ ܠܪܝܫ̈ܢܐ̣. ܡܢܗ̇ ܝ̇ܠܦ ܟܡܐ ܩܫܝܐ ܗ̇ܝ ܕܢܗܘܐ ܐܢܫ ܪܝܫܐ ܠܐܝܠܝܢ ܕܩܫܝܐ ܠܗܘܢ ܕܢܬܡܠܟܘܢ ܡܢ ܪܝܫܐ ܕܐܚܪ̈ܢܐ.

On the passage in the 10th discourse: ܒܬܪ ܕܝܢ ܕܫ̇ܪܝܘ ܠܡܬ݂ܟܪܗܘ. ܘܥܠ ܚ̈ܕܕܐ ܫܢܘ: ܘܐܬ݂ܦܪܫܘ ܠܡܢ̈ܘܬܐ ܣܓܝܐ̈ܬܐ: ܏ܘܫ (Opp. t. i., p. 190, D), the annotator remarks, fol. 45 b: ܡܛܠ ܡ̇ܢ ܟܘܪ̈ܗܢܐ ܩ̈ܕܡܝܐ ܚ̣ܫ̈ܐ ܗ̇ܢܘܢ ܕܡܢ ܒܒ̈ܠܝܐ ܣܒܠܘ. ܐܘ̈ܠܝܬܐ ܗ̇ܢܝܢ ܕܡܢ ܐܪܡܝܐ ܐܬܐ̇ܠܝܘ. ܡܛܠ ܕܝܢ ܡܫܩܠܘܬܐ ܗ̇ܝ ܕܥܠ ܦܪܘܩܢ ܚܫ̈ܐ ܗ̇ܢܘܢ ܪ̈ܘܡܝܐ.

In the 22nd discourse, the words ܠܐ ܝܠܝܕܐ ܘܝܠܝܕܐ, τὸ ἀγέννητον καὶ τὸ γεννητόν (Opp. t. i., p. 530, D), are thus explained, fol. 138 b: ܠܐ ܝܠܝ̣ܕܐ ܘܝܠܝ̣ܕܐ ܒܝܘܢܝܐ̣ ܐܓܘܢܝ̣ܛܘܢ ܘܓܢܛܘܢ ܡܬܩܪܐ. ܐܓܘܢܝ̇ܛܘܢ ܡܬܩ̣ܪܐ ܒܬܠܬ̈ܐ ܟܘ̈ܢܝܐ܆ ܕܐܝܬ ܠܗܘܢ ܬܠܬ̈ܐ ܣܘ̈ܟܠܐ. ܠܐ ܝܠܝ̣ܕܐ ܘܠܐ ܒ̣ܪܝܐ̣ ܘܠܐ ܝܠܝܕܘܬܐ. ܘܓܢܛܘܢ̣ ܗܘ ܗܟܢ ܒܬܠ̈ܬܐ ܟܘ̈ܢܝܐ. ܕܐܝܬܝܗܘܢ ܬܠܬ̈ܐ ܣܘ̈ܟܠܐ. ܝܠܝܕܐ. ܘܒ̣ܪܝܐ ܘܝܠܝܕܘܬܐ. ܡܛܠܗܢܐ ܡܫ̇ܐܠ ܡܠܦܢܐ ܐܝܟܢ ܐ̇ܡܪ ܐܢܬ ܝܠܝܕܐ ܘܝܠܝܕܐ (sic) ܐܝܟ ܙܦܠܢ ܘܢܦܠܢ (sic) ܘܐܝܟ ܙܦܠܢ.

In the 24th discourse on the words: ܠܗܠܝܢ ܕܐܦ ܐܩܝܢܘ ܘܛܝܬܘ̈ܣ ܘܦ̈ܢܝܛܘܣ܇ ܘܠܐ ܝ̇ܕܥ ܐܢ̣ܐ ܐܝܠܝܢ ܐܚܪ̈ܢܐ ܡܫܡܗܝܢ (Opp. t. i., p. 566, B) there is the note, fol. 157 a: ܐܩܝܢܘܣ ܐܡ̇ܪܝܢ ܢܗܪܐ ܕܪܕܐ ܚܕܪ̈ܝ ܡܬܥܡܪܢܝܬܐ܀ ܘܛܝܬܘܣ ܐܢܬܬܗ ܕܗܢܐ. ܘܦܢܝܛܐ ܘܐܘܪܦܐܘܣ ܠܥܠ̣ܬܐ ܩܕܡܝܬܐ ܡܫ̇ܡܗ. ܐܠܗܐ ܣ̇ܢܐ ܒ̈ܢܘܗܝ ܠܩܪܢܘܣ ܕܫܝܘܠ. ܦܠܛܘܢ ܙܝܘܣ ܕܫܡܝܐ. ܕܝܡܐ ܦܝܣܝܕܘܢ.

Many Greek words, especially proper names, are written on the margins in Greek letters; see, for example, foll. 25 a, 28 a, 47 b, 70 a, 116 a, 165 b, 166 a, 183 a and b, and 196 b.

On fol. 205 b, after the doxology, there is a long colophon, stating that the greater part of this volume was written by one Ephraim, a stylite, of Kĕphar-Taurĕthā, near Zeugma, @[On Zeugma and Urem Castra See Assemani, Bibl, Orient., t. ii., dissert, de monophys., art. IX]@ in the year 1156, A.D. 845, when Dionysius @[Dionysius I., of Tel-mahar, who died on the 22nd of August in this same year. See Assemani, Bibl. Orient., t. ii., p. 344; Le Quien, Or. Christ,, t. ii., col, 1372,]@ was patriarch of Antioch, and David bishop of Urem Castra, for the use of one George, a monk of the convent of Job at ܫܪܟܝܫ (% ?) ܟܠ ܕܥܬܝܕ ܠܡܦܓܥ ܒܟܬܒܐ ܗܢܐ: ܘܒܗܝܡܢܘܬܐ ܕܫܪܪܐ ܐܝܬܘܗܝ̣. ܢܨ̇ܠܐ ܥܠ ܐܦܪܝܡ ܚ̇ܛܝܐ ܢ̇ܛܪ ܐܣܛܘܢܐ ܕܕܝܪ̈ܬܐ ܩ̈ܕܝܫܬܐ ܕܟܦܪܬܘܪܬܐ܇ ܗ̇ܝ ܕܐܝܬ ܥܠ ܓܢ̣ܒ ܙܘܓܡܐ. ܕܟܬ݂ܒ ܣܘܓܐܗ ܕܟܬܒܐ ܗܢܐ̣ ܐܝܟ ܚܝ̇ܠܗ. ܘܬܪܨ̇ ܟܡܐ ܕܐܫܟܚ ܚܝ̇ܠܗ. ܘܕܒ̇ܩ ܐܝܟ ܡܐ ܕܐܕܪܟ̣ܬ݁ ܝܕܥܬܗ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܝܠܗ܆ ܘܕܐܚ̈ܘܗܝ ܟܠܗܘܢ ܟܪ̈ܝܣܛܝܢܐ ܡܗܝ̈ܡܢܐ. ܨܠܘ ܐܚ̈ܝ ܐܝܟܢܐ ܕܢܬܚܢܢ ܗ̣ܘ ܘܥܢ̈ܝܕܘܗܝ ܘܪ̈ܒܢܘܗܝ ܕܐܠܦܘܗܝ ܒܝܘܡܐ ܕܕܝܢ̣ܐ. ܐܝܟ ܓܝ̇ܣܐ ܗ̇ܘ ܕܡܢ ܝܡܝܢܗ ܕܡܪܢ ܨܠܝܒ ܗܘܐ ܐܝܢ ܘܐܡܝܢ ܘܐܡܝܢ܀ ܐܫܬܡ̣ܠܝܬ ܕܝܢ ܦܢܩܝܬܐ ܗܕܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ܆ ܫܢܬ ܐܠܦܐ ܘܡܐܐ ܘܚܡܫܝܢ ܘܫܬ ܒܕܝܘ̈ܢܝܐ. ܒܝ̈ܘܡܝ ܚܣܝܐ ܘܩܕܝܫܐ ܘܠܒܝܫ ܠܐܠܗܐ ܦܐܛܪܝܐܪܟܝܣ ܡܪܝ ܕܝ݊ܢܘܣ݊ܝܘ݊ܣ ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܕܐܪ̈ܬܘܕܘܟܣܘ ܕܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ ܕܣܘܪܝܐ. ܘܒܝ̈ܘܡܝ ܚܣܝܐ ܘܛܘܒܬܢܐ ܐܒܐܣ ܡܪܝ ܕܐܘ݊ܝܕ ܐܦܝܣܩܘܦܐ ܕܐܘܪܡ ܩܣܛܪܐ܇ ܕܥܠ ܓܢܒ ܢܗܪܐ ܪܒܐ ܦܪܬ. ܐܬܚ̇ܦܛ ܕܝܢ ܘܥܒ̣ܕ ܟܬܒܐ ܗܢܐ̣. ܡܪܝ ܓܐܘܪܓܝ ܛܘܒܢܐ ܕܒܝܬ ܡܪܝ ܐܝܘܒ ܕܫܪܟܝܫ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܢܦܫܗ ܘܕܟܠ ܕܥܬܝܕ ܕܢܩܪܐ ܒܗ. ܘܚܠ̣ܦ ܕܘܟܪܢܐ ܛ̇ܒܐ ܕܥܢܝ̈ܕܘܗܝ. ܟܠ ܕܩ̇ܪܐ ܒܥܘܗܕܢܐ ܗܢܐ ܏ܘܫ.

q[3I2]q

On fol. 206 a there is a circular ornament, coloured with red, green and yellow paint; and on fol. 1 a the letters G. PP.

This manuscript was one of these seen by Assemani in the convent of S. Mary Deipara, but which he was fortunately unable to carry off. See the Bibl. Orient., t. i. p. 171 (where Assemani has taken some curious liberties with the text), and t. iii., pars i., p. 23, note.

[Add. 12,153.]

**DLVI.**

Vellum, about 10 7/8 in. by 7 ¼ , consisting of 226 leaves, some of which are much stained and torn, especially foll. 8, 87—90 and 226. Foll. 88 and 89 have been unskilfully re­paired. The quires, signed with letters, are 23 in number. Single leaves are missing after foll. 11 and 128. Each page is divided into two columns, of from 34 to 49 lines. This volume is written in a good, regular Estrangela of the viiith or ixth cent., and contains—

I. The second part of the works of Gre­gory Nazianzen, translated by the abbat Paul, comprising 17 discourses (from ܠܐ to ܡܙ)

1. An Index to the discourses, ܩ̈ܦܠܐܐ ܕܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ ܐܦܝܣܩܘܦܐ ܕܐܢܙܝܢܙܘ. Fol. 1 b.

2. ܡܛܠ ܫܦܝܪܘܬ ܛܟܣܐ ܕܒܡ̇ܡܠܠܐ̣. ܘܕܠܘ ܕܟܠ ܒܪܢܫܐ̣. ܘܠܐ ܕܟܠ ܙܒܢܐ ܗܝ ܕܢ̇ܡܠܠ ܡܛܠ ܐܠܗܘܬܐ; de moderatione in disputationibus servanda, etc. Fol. 2 b. See Opera, ed. 1778, t. i., p. 579; Migne, t. xxxvi., col. 174.

3. ܡܛܘܠ ܡܡܠܠܘܬ ܐܠܗܘܬܐ ܘܩܛܣܛܣܝܣ ܕܐܦܝ̈ܣܩܘܦܐ; de dogmate et constitutione episcoporum. Fol. 12 b. See Opera, t. i., p. 376; Migne, t. xxxv., col. 1066.

4. ܕܬܪ̈ܝ̣ܢ ܕܡܛܠ ܡܡܠܠܘܬ ܐܠܗܘܬܐ; de Theologia (theologica secunda). Fol. 16 a. See Opera, t. i., p. 495; Migne, t. xxxvi., col. 26.

5. ܥܠ ܢܦܫܗ ܘܠܘܬ ܗ̇ܢܘܢ ܕܐܡ̇ܪܝܢ ܗܘܘ ܥܠܘܗܝ̇. ܕܪܐ̇ܓ ܠܟܘܪܣܝܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ; de seipso, et ad eos, qui ipsum cathedram Constantinopolitanam affectare dicebant. Fol. 27 b. See Opera, t. i., p. 634; Migne, t. xxxvi., col. 266.

6. ܕܬܪ̈ܝܢ ܕܥܠ ܢܦܫܗ ܟܕ ܡܢ ܐܓܘܪܣܐ ܐܬ݂ܐ̣ ܒܬܪ ܗܠܝܢ ܕܡܟܣܝܡܘܣ; in seipsum, cum rure rediisset, post ea quae) a Maximo perpetrata fuerant. Fol. 32 a. See Opera, t. i., p. 471; Migne, t. xxxv., col. 1227.

7. ܥܠ ܡܐܬܝܬܐ ܕܐܦܝ̈ܣܩܦܐ̣ ܣܘܢܛܩܛܪܝܘܢ (marg. ⲤΥΝΤΑΚΤΗΡΙΟΝ); supremum vale coram centum quinquaginta episcopis. Fol. 38b. See Opera, t. i.,p. 748; Migne, t. xxxvi., col. 458.

8. ܡܛܠ ܪܚ̣ܡܬ݁ ܡܣܟܢܘܬܐ; de pauperum amore. Fol. 47 a. See Opera,, t. i., p. 257 ; Migne, t. xxxv., col. 858.

9. ܕܥܠ ܡܥܡܘܕܝܬܐ; in sanctum Baptisma. Fol. 60 b. See Opera, t. i., p. 691; Migne, t. xxxvi., Fol. 359.

10. ܕܥܠ ܦܨܚܐ; in sanctum Pascha. Fol. 78 a. See Opera, t. i., p. 845; Migne, t. xxxvi., col. 623.

11. ܕܥܠ ܩܕܝܫܐ ܒܣܝܠܝܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܪܝܐ ܩܦܕܘܩܝܐ; funebris oratio in laudem Basilii magni. Fol. 88 b. See Opera, t.i., p. 770; Migne, t. xxxvi., col. 494.— Commentary on this discourse, @[Compare Add. 12,153, no. 20, note ; the Greek ma­nuscript Add. 18,231, fol. 319 b; Migne, t. xxxvi., col. 1058 ; and the Spieilegium Romanum, t. ii., p. 374.] @ fol. 118 b.ܟܘ݁ܢܫܐ ܘܦܘܫ̇ܩܐ ܕܬܫ̈ܥܝܬܐ̇. ܗܠܝܢ ܕܐܬ݁ܕܟܪ ܗ̇ܘ ܕܒܝܬ ܩ̈ܕܝܫܐ ܓܪܝܓܪܝܘܣ ܒܗܢܐ ܡܐܡܪܐ ܕܥܠ ܥܘܦܝܐ ܕܪܒܐ ܒܣܝܠܝܘܣ.

12. ܕܡܪܬ̣ܝܢܘܬܐ ܠܘܬ ܒܬܘܠܬܐ , fol. 122 b, comprising the "exhortatio ad Virginem," Opera, t. ii. (Paris, 1840), p. 378, Migne, t. xxxvii., col. 632, and the " hymnus Vespertinus," Opera, t. ii., p. 290, Migne, t. xxxvii., col. 511.

13. ܠܘܩܒܠ ܐܦܘܠܝܢܪܝܘܣ̣ ܠܘܬ ܩܫܝܫܐ ܩܠܝܕܘܢܝܘܣ; ad Cledonium contra Apollinarium epistola secunda. Fol. 124 a. See Opera, t. ii., p. 93; Migne, t. xxxvii., col. 193. Subscription, fol. 126 a: ܫܠ̣ܡܬ݁ ܐܓܪܬܐ ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ ܩܫܝܫܐ. ܕܒܣܘܓܐܐ ܕܨ̈ܚܚܐ ܝܘ̈ܢܝܐ̣. ܠܘ ܩܕܡܝܬܐ̇ ܐܠܐ̣ ܕܬܪ̈ܬܝܢ ܪܫܝܡ ܥܠܝܗ̇. ܩܕܝܫܐ ܕܝܢ ܦܛܪܝܪܟܐ ܣܐܘܪܐ̣. ܐܝܟ ܕܡܢ ܐܓܪܬܐ ܕܬܠܬ ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ̇ ܡ̇ܝܬܐ ܡܢܗ̇ ܣܗ̈ܕܘܬܐ.

14. ܠܘܩܒܠ ܗܪܣܝܣ܆ ܠܘܬܗ ܕܝܠܗ ܕܩܠܝܕܘܢܝܘܣ. ܕܠܗ̇ ܩܕܝܫܐ ܦܛܪܝܪܟܐ ܣܐܘܪܐ ܡܫ̇ܡܗ̣ ܐܓܪܬܐ ܩܕܡܝܬܐ; ad Cledonium contra Apollinarium epistola prima. Fol. 126 a. See Opera, t. ii., p. 83; Migne, t. xxxvii., col. 175.

15. ܕܠܘܩܒܠ ܝܘܠܝܢܘܣ. ܡܐܡܪܐ ܡܒܙܚܢܐ ܩܕܡܝܐ; adversus Julianum imperatorem prior invectiva. Fol. 129 b. See Opera, t. i., p. 78 ; Migne, t. xxxv., col. 531.—Commen­tary on this discourse, ܦܘܫ̈ܩܐ ܕܬܫ̈ܥܝܬܐ., fol. 161 b. @[See Add. 18,231, fol. 321 a; S. Gregorii Naz. in Julianum Invectivae) duae, ed. R. Montagu (Eton, 1610), p. 127 ; Migne, t. xxxvi., col. 985.]@

16. ܥܠܘܗܝ ܟܕ ܥܠܘܗܝ ܕܝܘܠܝܢܘܣ ܡܪܘܕܐ. ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܡܒܙܚܢܐ; secunda in Julianum imperatorem invectiva. Fol. 177 b. See Opera, t.i., p. 147; Migne, t. xxxv., col. 663.—Commentary on this discourse, ܦܘܫ̈ܩܐ ܕܬܫ̈ܥܝܬܐ, fol. 190 a. @[ See Add. 18,231, fol. 327 b; Montagu's edition, p. 159 ; Migne, t. xxxvi., col. 1035.]@

To fill up the second column of fol. 198 a, the scribe has inserted the names and sayings of the Seven Sages of Greece: ܫܡ̈ܗܐ ܘܡ̈ܠܐ ܕܫܒܥܐ ܦܝܠܣ̈ܦܐ܀ ܣܠܘܢ ܐܬܢܝܐ. ܠܐ ܡܕܡ ܣ̇ܓܝ. ܒܝܐܣ ܦܐܪܝܢܝܐ. ܣܘܓܐܐ ܒܝ̈ܫ̣ܐ. ܦܐܪܝܐܢܕܪܘܣ ܩܘܪܢܬܝܐ. ܒܗܘܓܝܐ ܟܠ ܡܕܡ ܐܡ̣ܪ ܬܐܠܘܣ ܡܝܠܝܣܝܐ. ܕܥ ܢܦܫܟ. ܟܝܠܘܢ ܠܩܕܡܘܢܝܐ ܡܢ ܥܪ̈ܒܘܬܐ ܐܫܬܐܠ. ܦܝܛܩܘܣ ܠܙܒܢܐ. (sic) ܕܥ ܙܒܢܐ. ܩܐܠܘܒܘܠܘܣ ܠܝܢܕܝܐ .. ܡܡܫܚܘܬܐ ܛܪܩܐ. ܫܠܡܘ ܫܒܥܐ ܦܝܠܣܘ̈ܦܐ܀

17. ܒܟܪܛܘܢܝܐ ܕܕܐܘܪܘܢ ܬܘܪܓܡܐ ܕܐܬܝܗܒ ܠܘܠܐܠܝܘܣ; oratio habita in consecratione Eulalii Doarensium episcopi. Fol. 198 b. See Opera, t. i., p. 253; Migne, t. xxxv., col. 852.

18. ܥܠ ܡܠܬܐ ܕܐܘܢܓܠܝܘܢ. ܟܕ ܫܡ̇ܠܝ ܝܫܘܥ ܡ̈ܠܐ ܗܠܝܢ: ܐܫܩܠ ܡܢ ܓܠܝܠܐ ܘܐܬ݂ܐ ܠܬܚ̈ܘܡܐ ܕܝܗܘܕ ܠܥܒܪ̈ܐ ܕܝܘܪܕܢܢ ܘܢܩ̣ܦܘ ܒܬܪܗ ܟܢܫ̈ܐ ܣ̈ܓܝܐܐ̣ ܘܕܫܪܟܐ ; in dictum Evangelii: Cum consummasset Jesus hos sermones, etc. (Matth. xix. 1). Fol. 199 b. See Opera, t. i., p. 645; Migne, t. xxxvi., col. 282.

Subscription, fol. 206 a:ܫܠܡ ܠܡܟܬܒ ܦܠܓܘܐ ܐܚܪܝܬܐ ܕܟܬܒܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܐܦܝܣܩܦܐ ܕܐܢܙܝܢܙܘ܀

II. Select epistles of Basil and Gregory Nazianzen, ܐܓܪ̈ܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܘܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ; viz.

1. ܕܒܣܝܠܝܘܣ ܠܘܬ ܗ̇ܢܘܢ ܕܒܣܘܙܘܦܘܠܝܣ ܠܘܩܒܠ ܦܢܛܣܝ̈ܣܛܐ , Basil to The people of Sozopolis, against the Phantasiasts. Fol. 206 b. See Opera (Paris, 1839), t. iii., p. 581, epist. cclxi.

2. ܕܝܠܗ. ܐܚܪܬܐ̣ ܕܠܘܬ ܩܫ̈ܝܫܐ ܕܛܪܝܕܝܢ ܗܘܘ ܡܢ ܗܪ̈ܛܝܩܘ, Basil to the priests who were expelled by the heretics; beginning ܡܢ ܢܡܘܣܐ ܕܚܘܒܐ ܕܐܠܗܐ̣. ܫܦܝܪ ܫ̇ܪܝܬܘܢ ܒܟܬܒܐ ܕܚܘܒܐ ܕܠܘܬܢ̇. Fol. 207 b.

3. ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ ܠܘܬ ܒܣܝܠܝܘܣ , Gregory to Basil. Fol. 207 b. See Opera, t. ii., p. 50, epist. lviii.

4. ܕܒܣܝܠܝܘܣ ܠܘܬ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ , Basil to Gregory. Fol. 209 a. See Opera, t. iii., p. 235, epist. lxxi.

5. ܐܓܪܬܐ ܕܝܘܠܝܢܘܣ ܚܢܦܐ ܠܘܬ ܩܕܝܫܐ ܒܣܝܠܝܘܣ, Julian the Apostate to Basil. Fol. 210 a. See Opera, t. iii., p. 175, epist. xl.

6. ܦܘܢܝ ܦܬܓܡܐ ܕܝܠܗ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܠܘܬܗ, reply of Basil to Julian. Fol. 210 b. See Opera, t. iii., p. 176, epist. xli.

7. ܕܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ ܠܘܬ ܐܘܣܒܝܣ ܐܦܝܣܩܦܐ ܕܫܡܝܫܛ, Gregory to Eusebius of Samosata. Fol. 211 a. See Opera, t. ii., p. 58, epist. lxiv.

8. ܕܒܣܝܠܝܘܣ ܠܘܬ ܐܬܢܣܝܘܣ, Basil to Athanasius. Fol. 211 a. See Opera, t. iii., p. 247, epist. lxxx.

9. ܕܝܠܗ ܠܘܬ ܕܝܪ̈ܝܐ ܕܐܬܪ̈ܕܦܘ ܡܢ ܕܒܝܬ ܐܪܝܘܣ, Basil to the monks who were per­secuted by the Arians. Fol. 211 b. See Opera, t. iii., p. 567, epist. cclvii.

10. ܕܬܐܘܠܘܓܘܣ ܦܝܣܬܐ ܠܘܬ ܣܘܦܪܢܝܘܣ, Gregory to Sophronius. Fol. 211 b. See Opera, t. ii., p. 21, epist. xxii.

11. ܐܚܪܬܐ ܠܘܬ ܐܘܣܒܝܘܣ ܐܦܝܣܩܘܦܐ ܘܡܘܕܝܢܐ, Gregory to Eusebius. Fol. 212 a. See Opera, t. ii., p. 39, epist. xliv.

12. ܪܐܛܘܪ (sic) ܕܝܠܗ ܠܘܬ ܐܘܕܘܟܝܣ , Gregory to Eudoxius. Fol. 212 b. See Opera, t. ii., p. 145, epist. clxxviii.

13. ܐܚܪܬܐ ܠܘܬ ܢܩܛܘܪܝܘܣ ܐܦܝܣܩܦܐ, Gregory to Nectarius. Fol. 213 b. See Opera, t. ii., p. 166, epist. ccii.

14. ܕܝܠܗ ܠܘܬ ܦܝܠܐܓܪܝܘܣ, Gregory to Philagrius (Eudoxius). Fol. 214 b. See Opera, t. ii., p. 72, epist. lxxx.

15. (sic) ܐܚܪܬܐ ܕܠܘܬ ܐܘܛܘܟܝܣ, Gre­gory to Eustochius. Fol. 214 b. See Opera, t. ii., p. 158, epist. cxci.

16. ܕܝܠܗ ܠܘܬ ܓܪܝܓܪܝܘܣ ܕܢܘܣܐ, Gregory to Gregory Nyssen. Fol. 214 b. See Opera, t. ii., p. 64, epist. lxxii.

17. ܐܚܪܬܐ ܠܘܬܗ, to the same. Fol. 214 b. See Opera, t. ii., p. 73, epist. lxxxi.

18. ܐܚܪܬܐ ܠܘܬܗ, to the same (to Cledonius). Fol. 215 a. See Opera, t. ii., p. 100, epist. cviii.

19. ܐܚܪܬܐ ܠܘܬ ܠܐܘܢܛܝܘܣ, Gregory to Leontius. Fol. 215 a. See Opera, t. ii., p. 80, epist. xcv.

20. ܐܚܪܬܐ ܠܘܬ ܐܠܘܡܦܝܢܘܣ, Gregory to Olympianus or Olympius (Asterius). Fol. 215 a. See Opera, t. ii., p. 131, epist. clvi.

21. ܐܚܪܬܐ ܠܘܬ ܢܝܩܒܠܝܘܣ, Gregory to Nicobulus. Fol. 215 b. See Opera, t. ii., p. 48, epist. liii.

22. (sic) ܐܚܪܬܐ ܠܘܬ ܣܘܪܕܛܘܣ, Gre­gory to Sacerdos. Fol. 215 b. See Opera, t. ii., p. 177, epist. ccxiii.

23. ܐܚܪܬܐ ܠܘܬ ܦܠܕ, Gregory to Palladius. Fol. 215 b. See Opera, t. ii., p. 104, part of epist. cxviii., and epist. cxix.

24. ܐܚܪܬܐ ܠܘܬ ܐܘܓܢ, Gregory to Eugenius (Eulalius). Fol. 215 b. See Opera, t. ii., p. 104., epist. cxviii., omitting one Sentence (see no. 23).

25. ܐܚܪܬܐ ܠܘܬܗ ܕܐܘܓܢ, to The same. Fol. 215 b. See Opera, t. ii., p. 101, epist. exi.

26. ܐܚܪܬܐ ܠܘܬ ܩܠܘܣܝܘܣ, Gregory to Celeusius. Fol. 215 b. See Opera, t. ii., p. 102, epist. cxiii.

27. ܐܚܪܬܐ ܠܘܬ ܩܠܝܕܘܢܝܘܣ, Gregory to Cledonius. Fol. 215 b. See Opera, t. ii., p. 100, epist. cvii.

28. ܐܚܪܬܐ ܠܘܬܗ ܕܩܠܝܕܘܢܝܘܣ, to the same. Fol. 216 a. See Opera, t. ii., p. 101, epist. cix.

29. ܐܚܪܬܐ ܠܘܬ ܐܘܠܐܠܝܘܣ, Gregory to Eulalius. Fol. 216 a. See Opera, t. ii., p. 103, epist. cxvi.

30. ܐܚܪܬܐ ܠܘܬ ܒܣܝܠܝܘܣ, Gregory to Basil (Celeusius). Fol. 216 a. See Opera, t. ii., p. 102, epist. cxiv.

31. ܐܚܪܬܐ ܠܘܬܗ ܕܒܣܝܠܝܘܣ, Gregory to Basil. Fol. 216 b. See Opera, t. ii., p. 1, epist. i.

32. ܐܚܪܬܐ ܠܘܬ ܐܘܢܘܣܝܣ, Gregory to Anysius (Procopius). Fol. 216 b. See Opera, t. ii., p. 78, epist. xc.

33. ܐܚܪܬܐ ܠܘܬ ܩܘܐܣܛܘܪ, Gregory to Quaestor (Philagrius). Fol. 216 b. See Opera, t.ii., p. 32, epist. xxxvi.

34. ܕܒܣܝܠܝܘܣ ܠܘܬ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ, Basil to Gregory. Fol. 217 a. See Opera, t. iii., p. 132, epist. xiv.

35. ܥܢܝܢܐ ܕܓܪܝܓܘܪܝܘܣ ܠܘܬ ܒܣܝܠܝܘܣ, reply of Gregory to Basil. Fol. 217 b. See Opera, t. ii., p. 3, epist. iv.

36. ܐܚܪܬܐ ܠܘܬܗ ܗ̣ܘ ܟܕ ܗ̣ܘ ܢܝܫܐ, Gre­gory to Basil. Fol. 218 b. See Opera, t. ii., p. 5, epist. v.

37. ܕܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ ܠܘܬ ܬܐܕܘܪܣ ܐܦܝܣܩܦܐ ܕܛܘܐܢܐ ܕܐܝܬܘܗܝ ܗܘܐ ܡܝܛܪܦܘܠܝܣ ܕܝܠܗ, Gregory to Theodore of Tyana, his metropolitan. Fol. 219 a. See Opera, t. ii., p. 128, epist. clii.

Subscription, fol. 219 a, ܫܠܡ ܐܓܪ̈ܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܣ ܘܓܪܝܓܪܝܣ

III. The Confession of Faith of John, Bishop of Tellā or Constantina (see Assenmani, Bibl. Or., t. ii., p. 53), in the form of a letter to the convents around that city.

ܗܝܡܢܘܬܐ ܕܚܣܝܐ ܘܩܕܝܫܐ (sic) ܐܦܝܣܩܦܐ ܕܬܠܐ

Beginning, fol. 219 b: ܠܥܘܡܪ̈ܐ ܢܟ̈ܦܐ ܘܩܕܝ̈ܫܐ ܕܕܝܪ̈ܬܐ ܕܚܕܪ̈ܝ ܩܘܣܛܢܛܝܢܐ ܡܕܝܢܬܐ: ܘܐܝܠܝܢ ܕܐܝܬ ܒܟܘܪܐ ܕܝܠܗ̇: ܡܗܝ̈ܡܢܐ ܫܪ̈ܝܪܐ ܗܕ̈ܡܐ ܩ̈ܕܝܫܐ: ܣܪ̈ܝܓܝ ܒܓܘܫܡܗ ܫܪܝܪܐ ܕܡܫܝܚܐ ܐܠܗܢ: ܏ܘܫ. Subscription, fol. 226 b: ܫܠܡܬ ܐܓܪܬܐ ܕܚܣܝܐ ܘܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܦܐ ܕܬܠܐ.

After the usual doxology, fol. 226 b, we find the name of the scribe, Abraham of Beth-Sūrāyā: ܟܠ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠ ܐܒܪܗܡ ܡܫܡܫܢܐ ܕܒܝܬ ܨܘܪܝܐ ܕܟܬܒ̣. A subse­quent note, of later date, has been erased, with the exception of the words,ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ; and an Arabic note on fol. 1 a has suffered the same fate.

On the margins of this manuscript, as on those of the preceding, there are written a considerable number of notes, and words in Greek characters.

This seems to be the third codex men­tioned by Assemani in the Bibl. Orient., t. iii., pars, i., p. 23; though, if such be the case, his description of it is rather inaccu­rate.

[Add. 14,549.]

**DLVII.**

Vellum, about 10 ½ in. by 7 1/8, consisting of 244 leaves, a few of which are much stained and defaced, especially foll. 63, 64 and 244. The quires, signed with letters, are 25 in number, but ܝܓ and ܟܗ are imperfect, a single leaf being wanting after foll. 119 and 127, and one or two leaves at the end of the volume. Each page (with the exception of foll. 236 b—244 b) is divided into two columns, of from 30 to 40 lines. The writing is a good, regular Estrangela of the ixth cent., passing, on fol. 240 a, into a neat, cursive character. This volume contains—

The first part of the works of Gregory Nazianzen, translated by the abbat Paul.

1. An index to the 30 discourses that form this part, fol. 2 b: ܩ̈ܦܠܐܐ ܕܦܢܩܝܬܐ ܩܕܡܝܬܐ̣ ܕܩܕܝܫܐ ܘܠܒ̣ܝܫ ܠܐܠܗܐ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ: ܐܦܝܣܩܘܦܐ ܕܢܐܙܝܢܙܘ: ܕܦܫܩܗ̇ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ̣. ܚܣܝܐ ܘܡܝܩܪ ܡܢ ܐܠܗܐ ܐܒܘܣ ܡܪܝ ܦܘܠܐ̣. ܒܩܘܦܪܘܣ ܓܙܪܬܐ. ܒܫܢܬ ܬܫܥܡܐܐ ܘܬ̈ܠܬܝܢ ܘܚ̈ܡܫ: ܐܢܕܩܛܝܘܢܐ ܕܕܘܕܩܛܐ. ܡܣܝܟܝܢ ܕܝܢ ܒܗ̇ ܡܐ̈ܡܪܐ̣ ܬܠܬܝܢ.

2. In. sanctum Pascha et in tarditatem. Fol. 4 b.

3. Ad cos qui ipsum acciverant, nec occurrerant. Fol. 6 a.

4. Apologetica. Fol. 8 a.

5. Funebris in laudem Caesarii fratris. Fol. 33 a.

6. In patrem tacentem propter plagam grandinis. Fol. 43 a.

7. In seipsum, ad patrem et Basilium magnum, post reditum e fuga. Fol. 51 a.

8. Apologeticus ad patrem suum Grego­rium, praesente Basilio magno. Fol. 52 b.

9. Ad Gregorium Nyssenum. Fol. 54 b.

10. Ad patrem, cum ei Nazianzenae ecclesiac curam commiserat. Fol. 57 a.

11. Prima de pace oratio. Fol. 59 b.

12. Tertia de pace oratio. Fol. 68 a. Note, fol. 73 a.

13. Secunda de pace oratio. Fol. 74 a.

14. De suis sermonibus et ad Julianum tributorum exaequatorem. Fol. 80 b.

15. Ad cives Nazianzenos gravi timore perculsos, et praefectum irascentem. Fol. 86 b.

16. In novam Dominicam. Fol. 91 a.

17. Funebris in laudem sororis suae Gor­goniae. Fol. 95 b.

18. Funebris in patrem, praesente Basilio. Fol. 104 a.

19. In Theophania, sive Natalitia Salvatoris. Fol. 122 b.

20. In sancta Lumina. Fol. 129 a. Notes, fol. 137 b.

21. In Pentecosten. Fol. 142 b.

22. Adversus Eunomianos (theologica prima). Fol. 149 b.

23. De Filio (theologica tertia). Fol. 154 a.

24. De Filio (theologica quarta). Fol. 164 a.

25. De Spiritu Sancto (theologica quinta). Fol. 173 b.

26. Adversus Arianos et de seipso. Fol. 186 a.

27. In Machabaeorum laudem. Fol. 193 a.

28. In laudem s. martyris Cypriani. Fol. 200 a.

29. In laudem Heronis philosophi. Fol. 207 b.

30. In Egyptiorum adventum. Fol. 216 b.

31. In laudem magni Athanasii. Fol. 221 b.

Subscription, fol. 236 a. ܫܠ̣ܡܬ݁ ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ܇ ܐܦܝܣܩܘܦܐ ܕܢܐܙܝܢܙܘ.

Under this we read: ܦܚܡ ܟܬܒܐ ܗܢܐ ܬܐܘܡܐ ܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܕܝܚ̈ܝܕܝܐ ܕܩܠܬ , ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠܘܗܝ. ܐܠܗܐ ܚܘܢܝܗܝ , "Thomas, from the holy convent of the monks of Kellat, @[See Assemani, Bibl. Orient., t. ii.,p. 231.]@ collated this book. Let every one who reads, pray for him: 'May God have mercy on him.' "

The margins of this manuscript are covered with notes, and words written in Greek cha­racters, some of which have been added by later hands (See, for example, foll. 12 a and b, 14 a, 15 b, 41 a, etc.). Extracts from the writings of Severus of Antioch are given on foll. 37 a, 71 a (letter to Caesaria), 73 a, 152 b (ܡܛܠ ܡܘܙܓܐ) and 174 b (letter to Isidorus Comes). This last has the name of the patriarch Athanasius II., ܐܬܢܣܝܘܣ, attached to it as the annotator.

As an appendix there are added the fol­lowing pieces.

1. Extracts from the writings of Severus, bishop of Nisibis (?), ܢܨܝܒܢܝܐ (sic) ܐܦܝܣܩܘܐ; viz.

a. A letter to Sergius, abbat of ܫܓܪ or Singār (ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ ܕܟܢܘܫܝܐ ܩܕܝܫܐ ܕܫܓܪ ܡܪܝ ܣܪܓܝܣ), on the first discourse of Gregory "de Filio." Fol. 236 b.

b. On the discourse of Gregory "de Spiritu Sancto." Fol. 239 a.

2. Extracts from the Poems of Gregory Nazianzen; @[In the absence of any distinct statement in the manuscript itself, we cannot decide whether these poems are taken from the translation of "Senorinus Chididatus" of Amid (A.D. 665), or that of Theodosius (A.D. 804—5), See Assemani, Bibl. Or., t. iii., pars i., p. 23, note.]@ viz.

a. ܡܐܡܪܐ ܕܥܠ ܒܬܘܠܘܬܐ ܕܝܠܗ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܡܢ ܟܬܒܐ ܕܡ̈ܘܫܚܬܐ, in lau­dem Virginitatis. Fol. 240 a. See Opera, t. ii., p. 298, as far as v. 214; Migne, t. xxxvii., col. 521.

b. ܡܛܠ ܪ̈ܝܫܢܘܬܐ, de Patre. Fol. 242 a. See Opera, t. ii., p. 206; Migne, t. xxxvii., col. 397.

c. ܡܛܠ ܒܪܐ, de Filio. Fol. 242 a. See Opera, t. ii., p. 208; Migne, t. xxxvii., col. 401.

d. ܕܥܠ ܦܓܪܐ, adversus Carnem. Fol. 243 a. See Opera, t. ii., p. 936; Migne, t. xxxvii., col. 1378.

e. ܐܚܪܢܐ, Luctus. Fol. 243 b. See Opera, t. ii., p. 942; Migne, t. xxxvii., col. 1384.

f. ܐܚܪܢܐ, ad Animam suam. Fol. 243 b. See Opera, t. ii., p. 976; Migne, t. xxxvii., col. 1427.

g. ܡܛܠ ܟܘܪܗܢܐ ܐܡܝܢܐ ܕܦܓܪܗ, contra Diabolum in morbum. Fol. 243 b. Imperfect. See Opera, t. ii., p. 942, as far as v. 102; Migne, t. xxxvii., col. 1385.

A note on fol. 1 a informs us that the book was presented to the convent of S. Mary Deipara by the deacon David during the time that Salībā was abbat. ܫܟܢܗ ܕܝܢ ܠܟܬܒܐ ܗܢܐ ܕܘܝܕ ܡܫ ܕܝܪܝܐ ܡܚܣܐ ܠܗ ܐܠܗܐ ܘܠܥܢܝ̈ܕܘܗܝ ܒܝܘܡܝ ܨܠܝܒܐ ܪܝܫܕܝܪܐ ܠܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪܝܝܐ ܕܒܡܕܒܪܐ ܟܠ ܕܓܢܒܠܗ ܐܘ ܡܙܒܢ ܠܗ ܡܚܪܡܐ ܢܗܘܐ ܡܢ ܐܠܗܐ.

On the same page there are written, in large Greek characters, the words ΤΙΜΟΘΕΥΩⲤ ΕΠΗΚΟΠΟⲤ ΤΟ ΑΡΧΗΜΧΑΤ, and on fol. 1 b, ΤΙΜΟΘΕΥΟⲤ: ΤΟ: ΑΡΧΙΜΧΑΤ:, which are intended for Τιμόθεος ἐπίσκοπος τοῦ ܐܪܫܡܫܛ and Τιμόθεος τοῦ (Arsamosata, 'Αρσαμόσατα).

On fol. 2 a there is the following note, in a more modern hand, regarding the chrono­logical arrangement of the discourses of Gregory Nazianzen.ܥܘܗܕܢܐ ܕܡܐܡܪ̈ܐ ܕܩܕܝܫܐ ܬܐܘܠܘܓܘܣ. ܕܐܝܠܝܢ ܐܡ܏ܝܪ ܠܗ ܩܕܡ ܕܢܗܘܐ ܩܫܝܫܐ. ܘܐܝܠܝܢ ܟܕ ܐܝܬܘܗܝ ܩܫܝܫܐ. ܘܐܝܠܝܢ ܬܘܒ ܡܢ ܒܬܪ ܕܗ̣ܘܐ ܐܦܝܣ܏ܩ. ܘܐܝܠܝܢ ܟܕ ܣܠܩ ܠܩܘܣ܏ܛܝ. ܘܐܝܠܝܢ ܬܘܒ ܡܢ ܒܬܪ ܕܦ̣ܢܐ ܡܢ ܩܘܣ܏ܛܝ ܘܐܬ݂ܐ ܠܡܕܝܢܬܗ . . . ܡܐܡܪ̈ܐ ܬܪ̈ܝܢ ܗܠܝܢ ܡ̈ܒܙܚܢܐ ܕܠܘܩܒܠ ܝܘܠܝܢܘܣ ܩܕܡ ܕܢܗܘܐ ܩܫܝܫܐ . . ܘܗ̇ܘ ܩܕܡܝܐ ܙܥܘܪܐ ܕܥܠ ܦܨܚܐ̣. ܘܗ̇ܘ ܕܠܘܬ ܗ̇ܢܘܢ ܕܩ̣ܪܘ ܒܫܘܪܝܐ. ܘܗ̇ܘ ܕܥܠ ܡܦܩ ܒܪܘܚܐ ܕܡܛܠ ܟܗܢܘܬܐ. ܘܗ̇ܘ ܕܥܠ ܩܒܘܪܬܐ ܕܩܣܪܝܘܣ ܐܚܘܗܝ. ܘܗ̇ܘ ܕܥܠ ܡܚܘܬܐ ܕܒܪܕܐ. ܘܗ̇ܘ ܕܥܠ ܒܐܣܝܠܝܘܣ ܘܥܠ ܐܒܘܗܝ ܟܕ ܥܬ̣ܝܕܝܢ ܗܘܘ ܕܢܣܝ̣ܡܘܢ ܥܠܘܗܝ ܐ̣ܝܕܐ ܕܣܐܣܝܡܘܢ. ܗܠܝܢ ܫܬܐ ܟܕ ܐܝܬܘܗܝ ܩܫܝܫܐ. ܗ̇ܘ ܕܝܢ ܕܥܠܝܗܘܢ ܟܕ ܥܠܝܗܘܢ. ܒܬܪ ܕܣܡ̣ܘ ܥܠܘܗܝ ܐܝ̣ܕܐ: ܘܗ̇ܘ ܕܥܠ ܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܕܢܘܣܐ ܐܚܘܗܝ ܕܒܐܣܝܠܝܘܣ ܕܐܬ݂ܐ ܒܬܪ ܚܕ ܝܘܡܐ ܕܣܝ̇ܡ ܐܝ̣ܕܐ: ܘܗ̇ܘ ܕܥܠ ܐܒܘܗܝ ܟܕ ܐܦ̣ܣ ܠܗ ܕܢܐܨܦ ܘܕܥܕܬܐ ܕܢܐܙܝܢܙܘ: ܘܗ̇ܠܝܢ ܬܪ̈ܝܢ ܡ̈ܫܝܢܢܐ: ܘܗ̇ܘ ܕܥܠ ܡ̈ܠܐ ܘܥܠ ܝܘܠܝܢܐ ܐܟܣܝܣܘܛܝܣ: ܘܗ̇ܘ ܕܥܠ ܪܝܫܢܐ ܕܪܓܝܙ ܗܘܐ: ܘܗ̇ܘ ܕܥܠ ܚܕܒܫܒܐ ܚ̣ܕܬܐ: ܘܗ̇ܘ ܕܥܠ ܥܘܦܝܐ ܕܓܘܪܓܢܝܐ ܚܬܗ: ܘܗ̇ܘ ܕܥܠ ܥܘܦܝܐ ܕܐܒܘܗܝ: ܗܠܝܢ ܥܣܪܐ ܒܬܪ ܕܗ̣ܘܐ ܐܦܝ܏ܣܩ ܐܡ̣ܝܪܝܢ ܠܗ. ܟܕ ܐܝܬܘܗܝ ܒܡܕܝܢܬܗ. ܘܟܢ. ܣܠ̣ܩ ܠܩܘܣ܏ܛܝ. ܗ̇ܘ ܕܝܢ ܕܩܕܡܝܐ ܡܡܠܠܐ ܕܠܘܬ ܐܘܢ̈ܘܡܝܢܘ: ܘܗ̇ܘ ܕܬܪ̈ܝܢ ܕܥܠ ܒܪܐ: ܘܗ̇ܘ ܕܡܛܠ ܪܘܚܐ ܩܕܝܫܐ: ܘܗ̇ܘ ܕܥܠ ܒܝܬ ܝ̣ܠܕܐ: ܘܗ̇ܘ ܕܒܝܬ ܕܢܚܐ: ܘܗ̇ܘ ܕܥܠ ܦܢܛܘܩܘܣܛܝ ܘܡܛܠ ܪܘܚܐ ܩܕܝܫܐ: ܘܗ̇ܘ ܡܫ̇ܝܢܢܐ ܕܬܠܬܐ: ܘܗ̇ܘ ܕܠܘܬ ܐܪ̈ܝܢܘ ܘܥܠ ܢܦܫܗ: ܘܗ̇ܘ ܕܥܠ ܡ̈ܩܒܝܐ: ܘܗ̇ܘ ܕܥܠ ܩܘܦܪܝܢܘܣ: ܘܗ̇ܘ ܕܥܠ ܗܪܘܢ ܦܝܠܠܘܣܦܐ: ܘܗ̇ܘ ܕܥܠ ܛܘܦܐ: ܘܗ̇ܘ ܕܥܠ ܐܬܐܢܐܣܝܘܣ: ܘܗ̇ܘ ܕܥܠ ܫܦܝܪܘܬ ܛܟܣܐ ܕܒܡܡܠܠܐ: ܘܗܠܝܢ ܬܪ̈ܝܢ ܕܬܐܘܠܘܓܝܐ: ܘܗ̇ܘ ܕܥܠ ܢܦܫܗ ܟܕ ܐܬ݂ܐ ܡܢ ܐܓܘܪܣܐ. ܒܬܪ ܗܠܝܢ ܕܡܟܣܝܡܐ: ܘܗ̇ܘ ܕܣܘܢܛܝܩܛܝܪܝܘܢ: ܘܗ̇ܘ ܕܡܛܠ ܪܚܡܬ ܡܣܟܢܘܬܐ: ܘܗ̇ܘ ܕܥܠ ܡܥܡܘܕܝܬܐ: ܘܗ̇ܘ ܕܬܪ̈ܝܢ ܪܒܐ ܕܥܠ ܦ̣ܨܚܐ: ܘܗ̇ܘ ܩܕܡܝܐ ܕܥܠ ܒܪܐ: ܘܗ̇ܘ ܕܥܠ ܢܦܫܗ ܘܠܘܬ ܗ̇ܢܘܢ ܕܐܡ̇ܪܝܢ ܕܪܐ̇ܓ ܗܘܐ ܠܟܘܪܣܝܐ ܕܩܘܣ܏ܛܝ. ܗܠܝܢ ܥܣܪܝܢ ܘܬܠܬܐ ܒܩܘܣ܏ܛܢܛܝ ܐܡܝܪܝܢ ܠܗ . . . ܗ̇ܘ ܕܝܢ ܕܥܠ ܩܒܘܪܬܗ ܕܒܐܣܝܠܝܘܣ: ܘܗ̇ܘ ܕܡܪܬܝܢܘܬܐ ܕܠܘܬ ܒܬܘܠܬܐ: ܘܗܠܝܢ ܬܪ̈ܬܝܢ ܐܓܪ̈ܬܐ ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ: ܟܕ ܦܢܐ ܠܡܕܝܢܬܗ ܡܢ ܩܘܣ܏ܛܝ̣ ܐܡ̣ܝܪܝܢ ܠܗ . . . ܗܠܝܢ ܕܝܢ ܬܪ̈ܝܢ ܐܚܪ̈ܢܐ: ܐܡ̇ܪ ܐܢܐ ܕܝܢ ܗ̇ܘ ܕܥܠ ܟܝܪܘܛܘܢܝܐ ܕܖܐܕܘܪܘܢ (sic) ܘܗ̇ܘ ܕܥܠ ܡܠܬܐ ܕܐܘܢܓܠܝܘܢ: ܦܘܫܟܐ ܐܝܬ ܡܛܠܬܗܘܢ. ܐܝܟ ܗ̇ܘ ܕܠܘ ܕܝܠܗ ܐܢܘܢ. ܐܢܕܝܢ ܘܠܗ ܐܡܝܪܝܢ. ܡܣܬܒ̇ܪܐ ܕܗ̇ܘ ܕܥܠ ܕܐܘܕܘܪܘܢ (sic) ܒܡܕܝܢܬܗ ܐܡ̣ܝܪ ܠܗ. ܗ̇ܘ ܕܝܢ ܕܥܠ ܡܠܬܐ ܕܐܘܢܓܠܝܘܢ ܒܩܘܣܛܢܛܝܢܘ. ܕܗ̇ܘܝܢ ܟܠܗܘܢ ܡܐܡܪ̈ܐ ܐܪܒܥܝܢ ܘܫܒܥܐ ܘܬܪ̈ܬܝܢ ܐܓܪ̈ܬܐ ܣܛܪ ܡܢ ܬܫ̈ܥܝܬܐ.

q[3K]q

[Add. 14,547]

**DLVIII.**

Vellum, about 10 1/8 in. by 7 ¼, consisting of 187 leaves, the first two of which are much stained and torn. The quires, signed with letters, are much stained and slightly torn. The quires, signed with letters, are 19 in number, the last having only 3 leaves. Each page has from 23 to 33 lines. This volume is written in a good, regular hand, and dated A. Gr. 1101, A.D. 790. It contains—

The first part of the works of Gregory Nazianzen, translated by the abbat Paul, comprising 30 discourses.

1. The Index. Fol. 2 b.

2. In sanctum Pascha et in tarditatem. Fol. 3 b.

3. Ad cos qui ipsum aooivorant, nee oocur- rerant. Fol. 4 b.

4. Apologetica. Fol. 6 b.

5. Funebris in laudem Caesarii fratris. Fol. 26 a.

6. In patrem tacentem propter plagam grandinis. Fol. 34 b.

7. In seipsum, ad patrem et Basilium magnum, post reditum e fuga. Fol. 42 a.

8. Apologeticus ad patrem suum Gregorium, praesente Basilio magno. Fol. 43 a.

9. Ad Gregorium Nyssenum. Fol. 45 a.

10. Ad patrem, cum ei Nazianzenae Ecclesiae curam commiscrat. Fol. 47 b.

11. Prima de pace oratio. Fol. 49 a.

12. Tertia de pace oratio. Fol. 56 b. Notes; fol. 61 a.

13. Secunda de pace oratio. Fol. 62 a.

14. De suis sermonibus et ad Julianum tributorum exaequatorem. Fol. 68 a.

15. Ad cives Nazianzenos gravi timore perculsos et praefectum irascentem. Fol. 73 a.

16. In novam Dominicam. Fol. 77 a.

17. Funebris in laudem sororis suae Gor­goniae. Fol. 80 b.

18. Funebris in patrem, praesente Basilio. Fol. 88 a.

19. In Theophania, sive Natalitia Salvatoris. Fol. 104 a.

20. In sancta Lumina. Fol. 110 a. Notes; fol. 116 a.

21. In Pentecosten. Fol. 120 b.

22. Adversus Eunomianos (theologica prima). Fol. 126 a.

23. De Filio (theologica tertia). Fol. 129 b.

24. De Filio (theologica quarta). Fol. 137 b.

25. De Spiritu Sancto to (theologica quinta). Fol. 145 b.

26. Adversus Arianos et de seipso. Fol. 154 a.

27. In Machabaeorum laudem. Fol. 158 a.

28. In laudem S. Martyris Cypriani. Fol. 162 b.

29. In laudem Heronis philosophi. Fol. 168 a.

30. In Egyptiorum adventum. Fol. 174 a.

31. In laudem magni Athanasii. Fol. 177 a.

Subscription, containing the date, fol. 187 a: ܫܠ̣ܡ ܠܡ̣ܟܬܒ ܦܠ̣ܓܘܬܐ ܩܕܡܝܬܐ ܕܡ̈ܐܡܪܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ܇ ܐܦܝܣܩܘܦܐ ܕܢܐܙܝܢܙܘ. ܫܢ̣ܬ ܐܠܦܐ ܘܡܐܐ ܘܚܕܐ. ܒܕܐܠܟܣܢܕܪܘܣ. ܒܬܡܘܙ ܝܪܚܐ. ܐܢܕܩܛܝܘܢܐ̣. ܕܐܢܛܐ: ♰ : ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ̣ ܠܥܠܡܝܢ̇ ܐܡܝܢ : ♰ :

The margins of this manuscript are even more thickly studded with notes of various kinds than these of Add. 12,153 and Add. 14,547.

At the top of fol. 187 b we read the words: ܐܝܟ ܕܚ̇ܕܐ ܣ̇ܚܝܐ ܡܐ ܕܡܡܢܥ ܠܠܡܐܢܐ̣. ܗܟܢܐ ܚ̇ܕܐ ܘܡ̇ܬܦ̣ܨܚ ܟܬܘܒܐ ܡܐ ܕܡܢܥ ܠܣܘܪܓܕܐ ܐܚܪܝܐ.

These are followed by a long note, the first line of which has undergone two succes­sive erasures, so that now only the words ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ are legible. From the remainder it appears that the name of the scribe was Abraham…………

ܕܝ̣ܢ ܡܛܠ ܝܘܬܪܢܐ ܕܢܦܫܗ̣ ܘܕܟܠܗܘܢ ܗ̇ܢܘܢ ܕܦܓ݁ܥܝܢ ܒܗ ܒܡܟܝܟܘܬܐ̣. ܘܡܛܠ ܕܘܟܪܢܐ ܛ݁ܒܐ ܕܥ̈ܢܝܕܘܗܝ. ܟܠ ܓܝܪ ܕܫ̇ܩܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܒܥܠ̣ܬܐ ܐ̇ܝܕܐ ܕܗ̣ܝ: ܘܠܐ ܡ̇ܦܢܐ ܠܗ ܠܡܪ̈ܘܗܝ̣. ܢ̇ܗܘܐ ܝ̇ܕܥ ܕܡܢ ܫܥܬܐ ܕܣ̇ܠܩܐ ܡـ[ـܚܫܒ]ـܬܐ ܒܝ̣ܫܬܐ ܥܠ ܪܥܝܢܗ: ܗ̇ܝ ܐܡ̇ܪ ܐܢܐ ܕܢܛ̇ܫܝܘܗܝ ܠܟܬܒܐ ܗܢܐ ܡܢ ܡܪܗ . . . ܐܘ ܕܢܦ̣ܣܘܩ ܡܕܡ ܡܢ ܗܠܝܢ ܕܐܝܬ ܒܗ: ܕܚ̇ܫܚܢ ܐܝܟ ܕܠܨ̈ܠܘܬܐ ܘܥܘܗܕܢܐ ܕܥ̈ܢܝܕܐ ܘܠܒܢܝܢܐ ܕܥܕܬܐ ܩܕܝܫܬܐ̣. ܥܠ ܦܣܩܐ ܗ̇ܘ ܕܝܗ̣ܒ ܡܪܢ ܠܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ ܥ̇ܒܪ܇ ܗ̇ܘ ܕܐܡ̣ܪ ܠܗܘܢ ܕܟܠ ܡܐ ܕܬܐܣܪܘܢ ܒܐܪܥܐ ܢܗܘܐ ܐܣܝܪ ܒܫܡܝܐ ܘܫܪܟܐ. ܟܬܒܗ ܕܝܢ ܠܟܬܒܐ ܗܢܐ ܒܟܐܪܬ ܐܝ̣̈ܕܝܐ ܕܝܠܗ ܐܒܪܗܡ ܡܫܡܫܢܐ ܡـ . . . ܘܡܛܠ ܐܠܗܐ ܡܦ̣ܝܣ ܐܢܐ ܠܟܠ ܕܦ̇ܓܥ ܒܟܬܒܐ ܗܢܐ ܕܢܨ̇ܠܐ ܐܝܟ ܚܝܠܗ ܥܠ ܟܠ ܡ̇ܢ ܕܗ̣ܘܬ ܠܗ ܒܗ ܝܨܝܦܘܬܐ ܕܫܘܡܠܝܐ ܛ̇ܒܐ ܘܡܘܬܪܢܐ̣. ܐܢ ܒܡܠܬܐ̣ ܘܐܢ ܒܣܘܥܪܢܐ. ܏ܘܫ.

On the margin, opposite lines 3—5 of the above note, there are some words, in a diffe­rent hand, now partially effaced, apparently the names of later owners.

. . . ܡܪܝܐ ܬܐܘܡܐ . . . [ܕܘ]ܡܝܛܝܘܣ

. . . ܩܠܝܬܐ ܕܐܘܣܒ . . . ܦܝܠܠܓܪܝܘܣ

At the foot of the page there was another note of considerable length, but of later date, which has been purposely erased. The few words legible show that it referred to at least two persons as purchasers and donors.

On fol. 2 a there are some words in the handwriting of one George, a bishop,—appa­rently a mere trial of the pen: ܥܠ ܚܝܠܗ ܕܡܪܢ ܘܦܪܘܩـ[ـܢ ܝܫܘܥ ] ܡܫܝܚܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܩܕܝܫܐ ܓܪܝܘܓܘܪܝܘܣ ܟܬܒ ܓܘܪܓܝܣ ܚܛܝܐ ܒܗܝܡܢ

; to which another hand has added

ܓܘܪܓܝܣ ܐܦܝܣܘܦܐ(sic)ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܒܗܝܡܢ.

Here too is recorded the name of Rabban Mĕkīm of Edessa, who possessed the book by inheritance from his (spiritual) father Rab­ban Bar-had-bĕ-shabbā, the disciple of Mār Yūhannan ܢܩ̇ܪ. This note is written in the form of a St. Andrew’s cross.

q[3K2]q

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܪܒܢ ܡܩܝܡ ܕܛܘܪܐ ܕܐܘܪܗܝ ܡܕܝܢܬܐ ܕܐܬܬܓܥܠ ܡܢ ܝܪܬܘܬܐ ܕܐܒ̈ܗ݅ܘ݅ܝ, )ܕܐܒܘܗܝ (readܪܒܢ ܒܪܚܕܒܫܒܐ ܬܠܡܝܕܐ ܕܡܪܝ ܝܘܚܢܢ ܢܩ̇ܪ ܨ̣ܠܘܬܗ ܬܥܕܪ ܠܢ.

On fol. 1 a there is a note, in the usual form, stating that this was one of the 250 volumes, brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932. On the verso of the same leaf is written the name of ⲤΤΕΦΑΝΟⲤ, and the word *Theologus*, once in Greek, ΘΕΩΛΩΓΟ[Ⲥ], and twice in Syriac.

This manuscript was one of those seen and coveted by Assemani, when ho was at the convent of S. Mary Deipara. See the Bibl. Orient., t. i., p. 172, and t. iii., pars i., p. 23.

[Add. 14,548.]

**DLIX.**

Vellum, about 10 7/8 by 7 1/8 , consisting of 108 leaves, the first and last of which are slightly stained and torn. The quires, 11 in number, are signed with letters from ܟܕ to ܠܕ. There is a lacuna after fol. 102. The number of lines in each page varies from 29 to 36. This manuscript is written in a small, neat character of about the ixth cent., with occasional Syriac vowels. Fol. 1 is of some­what later date. It contains—

The second part of the works of Gregory Nazianzen, ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܓܪܝܓܘܪܝܘܣ , comprising 12 discourses. The translation is different from that of the abbat Paul, and may probably be the older Nestorian version (see Assemani, Bibl. Or., t. iii., pars i., p. 24, note 1). The handwriting and general appearance of the manuscript are in favour of this supposition.

1. In laudem magni Athanasii, ܥܠ ܝܘܡܐ ܕܩܒܘܪܬܗ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ ܪܒܐ. Fol. 1 b. See Opera, t. i., p. 386; Migne, t. xxxv., col. 1082.

2. De dogmate et constitutione Episcoporum, ܡܛܠ ܬܐܘܠܘܓܝܐ ܕܐܝܬܝܗ ܡܡܠܘܬ ܐܠܗܘܬܐ܆ ܘܡܛܠ ܩܵܛܣܛܣܝܣ ܕܐܦܣܩ̈ܘܦܐ. . Fol. 13 b. See Opera, t. i., p. 370; Migne, t. xxxv., col. 1066.

3. Supremum valo, coram CL. Episcopis, ܡܐܡܪܐ ܕܣܘ̣ܢܛܟ̇ܣܸܝܣ ܕܐܬܐܡܪ ܒܡܐܬܝܐ ܕܐܦܣܩ̈ܘܦܐ ܕܣܘ݂ܢܛܹܩ̣ܛܹܝܪܝܘܢ ܗ̇ܢܘ ܕܝܢ ܫܐܠܸܬ ܫܠܡܐ ܕܚܙܘܩܝܐ ܐܘ ܟܝܬ(sic)ܒܩܘܛܢܛܝܢܦܘܠܝܣ(sic)ܒܥܕܬܐ ܕܡܬܩܪܝܐ ܐܵܢܣܛܵܣܝ̣ܐ. Fol. 17 b. See Opera, t. i., p. 748; Migne, t. xxxvi., col. 458.

4. Exhortatio ad Virgines, ܠܘܬ ܒܬܘܠܬܐ ܡܐܡܪܐ ܡܠܘܟܐ. Fol. 27 a. See Opera, t. ii., p. 378; Migne, t. xxxvii., col. 632.

5. Oratio habita in consecratione Eulalii Doarensium Episcopi, ܒܟܝܪܛܘܢܝܐ ܕܕܐܘܪܘܢ ܬܘܪܓܡܐ ܕܐܬܝܗܒ ܠܐܘܠܘܠܝܘܣ ܐܦܣܩܘܦܐ. Fol. 28 a. See Opera, t. i., p. 253; Migne, t. xxxv., col. 852.

6. A Confession of Faith, which the holy Gregory made public in the Church, ܗܝܡܢܘܬܐ ܕܐܟܪܙ ܒܥܕܬܐ ܗ̣ܘ ܩܕܝܫܐ ܓܪܝܓܪܝܣ. Beginning, fol. 29 a: ܚܕ ܐܠܗܐ ܕܐܝܬܘܗܝ ܡܥܝܢܐ ܕܡܠܬܐ ܚܝܬܐ܆ ܕܡܢܗ̣ ܘܒܩܢܘܡܐ. ܚܝܠܗ̣ ܘܚܟܡܬܗ̇. ܘܒܪ ܕܡܘܬܐ ܫܪܝܪܐ ܕܐܠܗܘܬܗ. ܡܫܠܡܢܐ ܕܡܢ ܡܫܠܡܢܐ. ܐܒܐ̣ ܝܠܘܕܗ ܕܒܪܐ. ܝܚܝܕܝܐ ܕܡܢܗ. ܕܐܝܬܘܗܝ ܚܕ ܡܪܝܐ ܕܡܢ ܚܕ ܐܠܗܐ. ܏ܘܫ.

7. Some, heathen stories mentioned by the blessed Gregory,ܬܘܒ ܟܬܒܝܢܢ ܡܢ ܬܫ̈ܥܝܬܐ ܕܚ̈ܢܦܐ ܕܡܕܟܪ ܠܗܘܢ ܗ̣ܘ ܛܘܒܢܐ ܓܪܝܓܘܪܝܘܣ. Fol. 30 b.

8. De pauperum amore, ܡܐܡܪܐ ܡܛܠ ܪܚܡܬ ܡܣܟܢܘܬܐ . Fol. 31 a. See Opera, t. i., p. 257; Migne, t. xxxv., col. 858.

9. In sanctum Baptisma, ܡܐܡܪܐ ܕܥܠ ܡܥܡܘܕܝܬܐ. Fol. 45 a. See Opera, t. i., p. 691; Migne, t. xxxvi., col. 359 The manuscript from which this discourse was copied was evidently defective, as the text passes at once, on fol. 45 a, line 20, from the words ὄσα τε ἄλλα πανηγυρίζουσιν ἄνθρωποι (Opera, t. i., p. 691, A) to the words οὔτω τοῖς παροῦσι, κἆν σωφρονῆς (p. 698, D).

10. In sanctum Pascha, ܡܐܡܪܐ ܕܥܠ ܦܨܚܐ. Fol. 61 b. See Opera, t.i., p. 845; Migne, t. xxxvi,. col. 623.

11. Funebris oratio in laudem Basilii magni, ܡܐܡܪܐ ܕܥܠ ܩܒܘܪܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ. Fol. 74 a. See Opera , t. i., 770; Migne, t. xxxvi., col. 494. There is a lacuna after fol. 102 , extending from p. 828, C, καὶ ὡς λύχνος φωτὸς, to p. 830, D, πρόθυμος ἦν. ὡς δὲ ἡττήθησαν.

12. De Theologia (theological secunda), ܕܡܛܠ ܬܐܘܠܘܓܝܐ. Fol. 104 a. See Opera, t, i., p. 495; Migne, t. xxxvi., col. 26. It ends on fol 108 b with the words (p. 507, C) καὶ τοῦτο τοῦ πονηροῦ τὸ σόφισμα τῷ καλῷ καταχρησαμένου πρὸς τὸ κακὸν, οἶα τὰ πολλὰ τῶν ἐκείνου κακουργημάτων.

There are many marginal notes in this manuscript, either referring to various readings or explanatory of difficult words.

Fol, 1 a exhibits a list (ܫܘܕܥܐ) of the above discourses, underneath which are the letters ΟΡΡ.

On the margin of fol. 10 a, there is a note stating that the deacon Sevrus sent this volume to Michael the patriarch (of Antioch), probably the first of the name. Consequently the date of the present lies between A.D. 1167 and 1200. ܫܕܪ ܟܬܒܐ ܗܢܐ. ܣܐܘܪ̈ܐ ܡ܏ܫܡ. ܠܩܕܝܫܐ ܡܪܝ ܡܝܟܐܝܠ ܦܐܛܪܝܪܟܐ. ܦܩܘ݂ܕ ܡܪܝ ܐܝܟ ܪ̈ܚܡ̣ܝܟ݂. ܘܨܲܠܐ ܥܠܘܗܝ̣. ܕܢܬܚ̇ܣܐ ܒܨ̈ܠܘܬܟ ܐܡܝܢ

[Add.18,815.]