**DLXV.**

Four vellum leaves, 13 1/4 in. by 10 1/8, each page of which has three columns, and each column from 49 to 54 lines. The writing is a neat, regular Estrangělā of the vith cent. They contain—

Fragments of the Commentary of Gregory Nyssen on the Song of Songs, ܦܘܫܩܐ ܕܬܫܒܚܬ ܬܫܒܚ̈ܬܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܣ, fol. 1 b; viz.

1. Part of hom. xv. See Opera, ed. 1638, t. i. p. 703, A, line 5, ὅταν ἐν καιρῷ ἀνοίχηται τὸ στόμα τοῦ λόγου, as far as p. 709, A, line 9, διὰ τὸν τῆς ὀγδόης φόβον, κ. τ. λ. Fol. 1 a.

2. Part of a homily, which is not found either in the edition of 1638, or in Migne's Patrol. Gr., expounding ch. vi. 10—viii. 14. The portion extant commences with, the ex­planation of ch. vi. 12. Fol. 3 a.

[Add. 14,635, foll. 1—4.]

**DLXVI.**

Vellum, about 9 3/4 in. by 6 1/2, consisting of 7 leaves, some of which are slightly stained and injured. Each page is divided into two columns, of from 28 to 31 lines. This manu­script is written in a good, regular Estran­gělā of the viith cent., and contains—

The Discourse of Gregory Nyssen on the death of Meletius, bishop of Antioch. See Opera, ed. 1638, t. iii., p. 587; Migne, t. xlvi., col. 851. Title: ܡܐܡܪܐ ܕܥܠ ܡ̇ܘܬܗ ܕܩܕܝܫܐ ܡܝܠܝܛܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܟܝܐ̣. ܕܬܪܓܡ ܛܘܒܢܐ ܓܪܝܓܪܝܘܣ ܐܦܝܣܩܘܦܐ ܕܢܘܣܐ̣. ܩܕܡ ܣܘܢܗܕܣ ܕܡܐܐ ܘܚܡܫܝ̣ܢ ܒܩܘܣܛܢܛܝܢܐ ܦܘܠܝܣ܀.

[Add. 12,163, foll. 305—311.]

**DLXVII.**

Vellum, about 8 1/2 in. by 6, consisting of 195 leaves, many of which are much stained by water, and some also slightly torn, especially foll. 1—6, 8, and 189— 195. The quires, signed with letters, are 21 in number, but the first is imperfect, a leaf having been lost at the beginning. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a fine, regular Estrangělā of the vith or viith cent., and contains—

The works of Evagrius (Ponticus).

1. Life of Evagrius, ܬܫܥܝܬܐ ܕܕܘܒܪ̈ܘܗܝ ܕܐܘܓܪܝܣ, imperfect at the beginning. Fol. 1 a. Compare Rosweyde, Vitae Patrum, p. 763.

2. Doctrine of Evagrius, addressed to the Solitaries in the desert, ܬܘܒ ܡܠܦܢܘܬܐ ܕܝܠܗ ܟܕ ܕܝܠܗ܆ ܕܠܘܬ ܐܚ̈ܐ ܝܚܝ̈ܕܝܐ ܕܒܡܕܒܪܐ, and divided into 151 sections (ܩܢܐ). Beginning, fol. 2 b: ܟܪܣܛܝܢܘܬܐ ܐܝܬܝܗ̇܆ ܝܘܠܦܢܗ ܕܡܫܝܚܐ ܡܚܝܢܢ. ܕܡܬܩ̇ܝܡ ܡܢ ܥ̇ܒ̈ܕܐ ܕܡܝܬܪܘܬܐ܆ ܘܡܢ ܝܕܥܬܐ ܕܟ̈ܝܢܐ̣. ܘܡܢ ܗܝܡܢܘܬܐ ܫܪܝܪܬܐ ܕܙܕܩܐ ܠܐܠܗܐ. To sect. 8 is prefixed the special title, ܕܥܠ ܗܠܝܢ ܬܡܢܝܐ ܚܘܫ̈ܒܐ, "on the eight evil thoughts"; to sect. 16, ܬܘܒ ܕܥܠ ܗܠܝܢ ܬܡܢܝܐ ܚܘܫ̈ܒܝܢ, "again on the eight evil thoughts"; to sect. 35, ܕܥܠ ܚܫ̈ܐ, on the passions"; to sect. 41, ܡ̈ܠ̣ܟܐ ܕܡܪܬܝܢܘܬܐ, "hortatory pre­cepts"; and to sect. 55, ܟܬܒܐ ܕܓܢܣܛܝܩܘܣ, γνωστικός. Sections 1—103 correspond to Gallandii Bibl., t. vii., p. 554, § i.—v.; p. 575, de octo vitiosis cogitationibus, § i.—ix.; p. 554, § vi.—p. 557, § xxx. ; p. 563, § xliii.—xlix.; p. 557, § xxxi.—xxxiv.; p. 563, § liv.— p. 564, § lxii.; p. 557, § xxxv.—p. 559, § lxii.; p. 565, § xci.—p. 566, § c., as far as the words καὶ τὰ τῶν ᾿αγρίων θηρίων δήγματα θεραπεύοντες. Compare Migne, Patrol. Gr., t. xl., coll. 1222 and 1271. The remain­ing sections, 104—151, do not seem to be extant in Greek.

3. Discourse addressed to Eulogius, ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ̣. ܕܠܘܬ ܐܘܠܘܓܝܣ. ܕܝܪܝܐ ܕܛܘܒܢܐ ܐܶܘܰܓܪܝܣ , beginning, fol. 16 b: ܐܝܠܝܢ ܕܒܡܪ̈ܓܐ ܫ̈ܡܝܢܐ ܪܥܝܢܗܘܢ ܒܦܘܠܚܢܐ ܪܘܚܢܐ ܪܥ̇ܐ̣. ܠܐ ܡܨܝܐ ܕܐܢܢܩܐ ܕܟܪܣܐ ܕܬܣܥܐ ܥܠܝܗܘܢ̇. ܘܠܗܘܢܗܘܢ ܬܕܘܕ.. See Nili Abbatis Tractatus, ed. Suaresius (Rome, 1673), p. 408; Migne, t. lxxix., col. 1093.

4. On the eight evil thoughts, ܡܐܡܪܐ ܕܐܘܓܪܝܣ ܕܥܠ ܬܡܢܝܐ ܚ̈ܘܫܒܝܢ.. Fol. 34 b. It comprises an introduction and 8 discourses, each discourse being composed of various passages of Scripture bearing on the evil passion under con­sideration. The introduction commences thus: ܡܢ ܟܝܢܐ ܡܠܝܠܐ ܕܐܝܬ ܬܚܝܬ ܫܡܝܐ̣. ܡܢܗ ܟܬ̇ܫ̣ ܘܡܢܗ ܡ̇ܥܕܪ ܠܗ̇ܘ ܡܕܡ ܕܟܬ݁ܫ̣. ܘܡܢܗ ܡܬܟ̇ܬܫ ܥܡ ܗ̇ܘ ܡܕܡ ܕܟܬ݁ܫ̣. ܘܚܠܝܨܐܝܬ ܡܥ̣ܝܪ݂ ܘܡܩ̣ܝܡ ܥܠܘܗܝ ܩܪܒ̇ܐ. ܘܕܟܬ݁ܫܝܢ ܐܝܬܝܗܘܢ̣ ܒ̈ܢܝ ܐܢܫܐ. ܘܕܡܥܕܪܝܢ ܠܗܘܢ̣ ܐܝܬܝܗܘܢ̣ ܡܠܐ̈ܟܐ ܕܐܠܗܐ؛ ܘܒ̈ܥܠܕܒܒܝܗܘܢ ܐܝܬܝܗܘܢ̣ ܕܝ̈ܘܐ ܛ̈ܢܦܐ.. Subscription, fol. 77 a: ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܛܘܒܢܐ ܐܘܓܪܝܣ: ܕܥܠ ܗܠܝܢ ܬܡܢܝܐ ܚܘܫ̈ܒܝ̣ܢ. ܘܦܘܢܝ ܦܬܓܡܐ ܕܡܢ ܟܬ̈ܒܝ ܩܘܕܫܐ. ܕܡܢܣܝܢ ܠܢ ܕܝ̈ܘܐ܀ ܕܗ̇ܘܝܢ ܟܠܗܘܢ ܐܪ̈ܒܥܡܐܐ ܘܬܫܥܝ̣ܢ ܘܫܒܥܐ ܪ̈ܝܫܝܢ܀.

5. On the eight evil passions, ܡܐܡܪܐ ܕܛܘܒܢܐ ܐܘܓܪܝܣ. ܥܠܝܗܘܢ ܟܕ ܥܠܝܗܘܢ̣ ܕܗܠܝܢ ܬܡܢܝܐ ܚܫ̈ܝ̣ܢ. ܘܥܠ ܐܣܝܘܬܗܘܢ, beginning, fol. 77 a: ܪܝܫܐ ܕܦܐܪ̈ܐ̣ ܗܒ̈ܒܐ. ܘܪܝܫܐ ܕܦܘܠܚܢܐ ܓܡܝܪܐ ܡܣܝܒܪܢܘܬܐ.. This agrees substantially with the treatise "de octo spiritibus malitiae" in Nili Opera, cd. Suaresius, p. 456; Migne, t. lxxix., col. 1145.

6. On the thoughts that are opposed to a pious life, ܥܠ ܚܘܫ̈ܒܐ ܐܝܠܝܢ ܕܥܒܝܕܝܢ ܣܩܘܒܠܐ̇. ܠܟܠܗ ܕܘܒܪܐ ܕܕܚܠܬ ܐܠܗܐ. ܕܐܝܬܝܗܘܢ̣ ܚܫ̈ܐ ܕܪܚܡܬ ܟܪܣܐ. ܘܕܪܚܡܬ ܟܣܦܐ. ܘܕܪܚܡܬ ܫܘܒܚܐ ܣܪܝܩܐ. ܕܒܗܘܢ ܡܣܬܝܟ̣ ܟܠܗ ܩܪܒܐ ܕܟܪ̈ܣܛܝܢܐ. Fol. 82 a. This tract consists of 26 chapters, and corresponds to the treatise "de diversis malignis cogitationibus" in Nili Opera, p. 512; Migne, t. lxxix., col. 1200.

7. On the distinctions of the thoughts, ܥܠ ܦܘܪܫܢܐ ܕܚܘܫ̈ܒܐ, in 21 sections, beginning, fol. 92 a: ܡܢܗܘܢ ܕܚܘ̈ܫܒܐ̇. ܐܝܟ ܕܠܚܝ̈ܘܬܐ ܓܕ݁ܫܝܢ ܠܢ. ܘܡܢܗܘܢ ܐܝܟ ܕܠܒܢܝ̈ܢܫܐ. ܏ܘܫ..

8. A short section entitled ܥܠ ܦܣܝ̈ܩܬܐ ܕܚܘ̈ܫܒܐ, beginning, fol. 93 a: ܟܠܗܘܢ ܚܘܫ̈ܒܐ ܕܗ̇ܘܝ̣ܢ. ܡܢ ܪ̈ܓܫܐ ܐܝܬܝܗܘܢ̣ ܚܡܫܐ..

9. Hortatory discourse to brethren dwelling together in a convent, ܡ̈ܠܐ ܕܡܪܬܝܢܘܬܐ̣. ܕܠܘܬ ܐ̈ܚܐ ܕܐܟܚܕܐ ܒܕܝܪܐ ܥܡ̇ܪܝܢ, beginning, fol. 93 a: ܝܪ̈ܘܬܘܗܝ ܕܐܠܗܐ̣ ܫܡܥܘ ܡ̈ܠܘܝ ܕܐܠܗܐ.. See Galland. Bibl., t. vii., 578; Migne, t. xl., col. 1277.

10. On the monastic life, ܥܠ ܕܝܪܝܘܬܐ̣ ܘܥܠ ܫܠܝܘܬܐ ܕܒܗ̇. ܘܕܐܝܟܢܐ ܡܬܩܢܝܐ, beginning, fol. 97 a: ܐܡܝܪ ܒܐܪܡܝܐ̣ ܢܒܝܐ. See Galland. Bibl., t. vii., p. 566, reruni monachalium rationes, etc.; Migne, t. xl., col. 1252.

11. On the just and perfect, ܖܥܠ ܟܐ̈ܢܐ ܘܓܡܝܪ̈ܐ, beginning, fol. 102 a: ܟܐ̈ܢܐ ܠܐ ܓ̇ܝܪܝ̣ܢ ܘܠܐ ܡܬܚܝܒܝܢ. ܓܡܝܪ̈ܐ ܕܝܢ ܪܓܝ̣ܢ ܘܠܐ ܡܬܒܨܪܝܢ..

12. A tract entitled ܥܠ ܢܝ̈ܫܐ ܕܒܗܘܢ ܡܬ݁ܩܝܡ ܫܝܢܐ ܕܕܝܪܝܘܬܐ, beginning fol. 103 a: ܐܢܗ̣ܘ ܕܕܠܝܠܐܝܬ ܢܥܪܘܩ ܡܢ ܚܘܫ̈ܒܐ ܛܡ̈ܐܐ̣. ܢܬܒܝܢ ܕܒܐܝܠܝܢ ܥ̈ܠܠܢ ܥܕܘܘܢ ܥܠܝܢ̇. ܘܕܠܝܠܐܝܬ ܛܠܩܘܢ. ܏ܘܫ..

13. On the passions, ܡܪܬܝܢܘܬܐ ܕܐܘܓܪܝܣ ܕܥܠ ܚ̈ܫܐ, beginning, fol. 104 a: ܐܝܠܝܢ ܕܒܥܝܢ ܕܒܕܘܒܪ̈ܐ ܫܦܝܪ̈ܐ ܢܚܘܢ ܒܥܘܕܪܢܗ ܕܡܫܝܚܐ̣. ܗܠܝܢ ܢܛܪܘܢ. ܫܠܝܐ ܠܒܘܟ ܠܟ. ܘܡܢ ܡܡܠܠܐ ܣܢܝܐ̣ ܛܪ ܢܦܫܟ..

14. On humility, ܕܥܠ ܡܟܝܟܘܬܐ. ܕܒܗ̇ ܙܕܩ ܠܡܚܡܣܢܘ. ܘܐ̈ܘܠܨܢܐ ܕܙܕܝܩܘܬܐ ܠܡܚܒܘ, beginning, fol. 104 b: ܢܗܝܪ ܗܘ ܘܫܒܝܚ ܕܘܒܪܐ ܕܐܝ̈ܚܝܕܝܐ ܕܒܡܫܝܚܐ. ܘܐܝܬ ܠܗ ܫܘ̈ܘܕܝܐ ܒ̈ܢܝܚܐ ܕܗܫܐ ܘܕܥ̈ܬܝܕܝܢ..

15. Tract entitled ܕܥܠ ܡܪܬܝܢܘܬܐ, beginning, fol. 107 a: ܠܥܒܘܬܐ ܕܡܐ̈ܟܠܬܐ̣ ܬ݁ܟܣ̣ ܨܘܡܐ. ܨܥܠܘܬܐ ܕܝܢ ܕܙܢܝܘܬܐ̣. ܥ̇ܩܪܐ ܥܢܘܝܘܬܐ̣ ܥܡ ܨܠܘܬܐ..

16. Another tract with the same title, beginning, fol. 107 b: ܐܝܟ ܦܪܚ̇ܬܐ ܕܒ̇ܙܥܐ ܐܐܪ ܘܫܦܝܪ ܦܪܚܗ̣̇. ܗܟܢܐ ܗܝ ܢܦܫܐ ܕܡܬܥܠܝܐ ܒܓ̈ܦܐ ܕܡܝܬܪܘܬܐ..

17. Tract without title, beginning, fol. 109 a: ܐܢ ܒܨܘܡܐ ܫ̣ܪܝܬ݂ ܦܓ݁ܕ ܠܫܢܟ. ܐܣܘܪܝܗܝ ܠܦܓܪܟ ܒܩܪܝܢܐ ܒܓܘ ܟܘܪܚܟ. ܒܚܘܫ̈ܒܝ ܕܚ̣ܠܬ݁ ܐܠܗܐ. ܗ̣ܘܝܬ ܓ̇ܥܐ ܒܩܠܐ ܟܣܝܐ ܠܘܬ ܡܫܝܚܐ..

18. Tract entitled ܕܥܠ ܡܪܬܝܢܘܬܐ, beginning, fol. 110 a: ܠܬܠܬ ܦܢ̈ܝܢ ܡܬ݁ܥܠܐ ܐܘ ܡܬܬܚܬܐ ܥܘܗܕܢܗ̇ ܕܢܦܫܐ ܡܠܝܠܬܐ..

19. A short tract entitled: ܦܘܫܩܐ ܕܦܠܐ̈ܬܐ ܘܕܡ̈ܬܠܐ ܕܫܠܝܡܘܢ, or explana­tion of certain metaphorical expressions in the proverbs of Solomon, beginning, fol. 110 b: ܡ̈ܥܝܢܝ ܡ̈ܠܐ ܐ̈ܠܗܝܬܐ̣. ܥܠ̣ܬ݁ ܡܝܬܪܘܬܐ ܐ̈ܢܝܢ. ܦܓܪܐ ܕܐܡܝܪ ܒܟܬ̈ܒܐ̣. ܡܢ̇ܬܐ ܪܓܬܢܝܬܐ ܕܢܦܫܐ̇. ܟܡܐ ܙܒ̈ܢܝܢ ܡܬܐܡܪ..

20. Definitions of the passions of the soul, ܕܥܠ ܬܚ̈ܘܡܝ ܚ̈ܫܐ ܕܢܦܫܐ, beginning, fol. 111 a: ܐܝܩܛܪܘܣ ܐܝܬܘܗܝ̣ ܬܐ̇ܪܬܐ: ܢܣܝܣܬܐ ܕܢܦܫܐ. (marg. ܬܐ̇ܪܬܐ) . ܒܕܟܪܝ̣ܗܐܝܬ ܚܝܪܐ ܒܐܠܗܐ̇. ܘܒܬܐܘܪܝܐ ܕܥ̈ܒܝܕܐ. See Galland. Bibl., t. vii., p. 572; Nili Opera, p. 543—8; and Migne, t. xl., col. 1264.

21. On Prayer, ܩ̈ܦܠܐܐ ܕܥܠ ܨܠܘܬܐ, in 35 sections, beginning, fol. 112 a: ܐܢ ܐܢܫ ܢܨܒܐ ܠܪܝܚ ܢܝ̇ܚܐ ܒܣ̣ܡܐ ܠܡܬ݂ܩܢܘ: ܠܩܝܣܐ ܘܠܠܒܘܢܬܐ ܘܠܛܦܪܐ ܥܡ ܐ̈ܣܛܩܛܐ̣. ܫܘܝܐܝܬ ܢ̇ܪܟܒ̣ ܐܝܟ ܕܦܩ̇ܕ ܢܡܘܣܐ. See Nili Opera, p. 478, cap. i.—xxxii.; Migne, t. lxxix., col. 1167.

22. Tract entitled ܡܪܬܝܢܘܬܐ, begin­ning, fol. 113 b: ܥܩܪܐ ܕܡ̈ܫܝܓܢܐ ܐܝܬܘܗܝ̣ ܬܘܬ ܢܦܫܐ ܚܡܝܡܬܐ̇. ܕܡܢ ܡܪܝܐ ܒܝܕ ܡܠܐ̈ܟܐ ܩ̈ܕܝܫܐ̇. ܠܐܝܠܝܢ ܕܬ݁ܝܒܝܢ ܠܕܘܟܝܐ ܕܢܦܫܐ ܕܡܢ ܚ̈ܫܐ ܒܒܛܝܠܘܬܐ ܡܬܝܗܒܐ..

23. Discourse addressed to teachers and disciples, ܡܐܡܪܐ ܕܠܘܬ ܪ̈ܒܢܐ ܘܬܠܡ̈ܝܕܐ beginning, fol. 114 b: ܩܘܒܪܢܝܛܐ ܕܠܘ ܚܟܝܡܐ ܗܘ̣ ܡ̇ܛܒܥ ܠܗ̇ ܠܐܠܦܗ. ܘܪܝܫܐ ܕܠܝܬ ܒܗ ܚܟܡܬܐ̣. ܡ̇ܘܒܕ ܠܗܘܢ ܠܬܠܡ̈ܝܕܘܗܝ..

24. Dialogue between a teacher and pupil, ܕܪܒܐ ܘܬܠܡܝܕܐ ܪܒܐ ܐܡ̇ܪ܀ ܠܡܢܐ ܥܣܩܐ ܒ̈ܥܝܢܝܟ ܐܘ ܟܪܝܐ ܠܟ̇. ܕܐܦ ܟܕ ܕܡ̇ܝܟ ܐܢܬ ܠܐ ܬܫ̣ܠܐ ܡܢ ܒܥ̇ܘܬܐ ܕܚܟܡܬܐ., beginning, fol. 115 b: .

25. Maxims (γνώμαι) ܓܢܡܘܣ ܕܝܠܗ ܕܛܘܒܢܐ ܐܘܓܪܝܣ, beginning, fol. 116 a: ܪܝܫ ܦܘܪܩܢܗ ܕܒܪܢܫܐ̣ ܕܢܒܣܘܪ ܩܢܘܡܗ..

26. By what things the intellect is im­pressed, and by what not, ܕܒܐܝܠܝܢ ܡܬ݁ܛܒܥ ܗܘܢܐ̣. ܘܒܐܝܠܝܢ ܠܐ ܡܬܛܒܥ, beginning, fol. 117 a: ܐܝܬ ܡܢ ܣ̈ܘܟܠܐ̣. ܕܛ̇ܒܥܝܢ ܒܗܘܢܐ̣ ܐܣ̈ܟܝܡܐ ܕܣ̈ܘܟܠܝܗܘܢ. ܘܐܝܬ ܬܘܒ ܕܝܗܒܝܢ ܣ̈ܘܟܠܐ̣. ܟܕ ܠܐ ܛܒܝܥ ܒܗܘܢܐ ܣܘܟܠܗ. .

27. On unclean thoughts, ܕܥܠ ܚܘܫ̈ܒܐ ܛܡ̈ܐܐ, beginning, fol. 117 b: ܟܠܗܘܢ ܚܘܫ̈ܒܐ ܛܡ̈ܐܐ ܟܕ ܢܓ݁ܪܘܢ ܒ̣ܢ. ܡܚܬܝܢ ܠܗܘܢ̣ܢ ܠܐܒܕܢ ܐ̈ܒܕܢܝܢ..

28. On the Philistine demons, ܕܥܠ ܫ̈ܐܕܐ ܦܠܫ̈ܬܝܐ, beginning, fol. 118 a: ܫܐ̈ܕܐ ܕܩ̇ܝܡܝܢ ܠܘܩܒܠ ܣܘܥܪ̈ܢܝ ܕܘܒܪ̈ܐ̣ ܬܠܬܐ ܐܢܘܢ ܪ̈ܝܫܢܐ: ܕܠܗܘܢ ܢ̇ܩܝܦܐ ܟܠܗ̇ ܡܫܪܝܬܐ ܕܦܠܫ̈ܬܝܐ..

29. On the Seraphim, ܕܥܠ ܣܪ̈ܦܐ, begin­ning, fol. 118 a: ܣܪ̈ܦܐ ܕܫܬܐ ܓܦܝ̈ܗܘܢ̇. ܩ̈ܢܘܢܐ ܡ̈ܠܝܠܐ ܐܝܬܝܗܘܢ..

30. On the Cherubim, ܕܥܠ ܟܪ̈ܘܒܐ, be­ginning, fol. 118 b: ܟܪ̈ܘܒܐ ܣ̈ܓܝܐܝ ܥ̈ܝܢܐ̣. ܩ̈ܢܘܡܐ ܡ̈ܠܝܠܐ ܐܝܬܝܗܘܢ ܒܣܓܝܐܘܬ ܝܕܥܬܐ ܗܘܢܢܝܬܐ..

31. The Six Centuries, ܕܥܠ ܪ̈ܝܫܐ ܕܐܝܕܥܬܐ: ܕܐܡܝܪܝܢ ܐܝܟ ܕܠܕܘܪܫܐ̣ ܘܠܬܪܒܝܬܐ ܕܝܚܝ̈ܕܝܐ. Beginning, fol. 119 a: ܠܛܒܬܐ ܩܕܡܝܬܐ̣ ܠܝܬ ܣܩܘܒܠܐ. ܡܛܠ ܕܒܐܝܬܘܬܗ̇ ܐܝܬܝܗ̇ ܛܒܬܐ. ܠܐܝܬܘܬܐ ܕܝܢ ܠܝܬ ܕܠܩܘܒܠܐ..

32. Heads of knowledge, ܕܥܠ ܪ̈ܝܫܐ ܕܝܕܥܬܐ, in 51 sections, beginning, fol. 144 a: ܡܫܝܚܐ ܐܢ ܗܟܝܠ ܡܫܝܚܐ ܐܝܬܘܗܝ̣. ܗܘܝܘ ܕܐܝܕܥܬܐ ܐܝܬܝܝܬܐ ܐܝܬ ܠܗ. ܐܢ ܕܝܢ ܒ̇ܪܘܝܐ ܗܘ̣ ܡ̈ܠܐ ܕܥܠܡ̈ܐ ܐܝܬ ܠܗ̣ ܐܢ ܕܝܢ ܕܠܐ ܓܫܘܡ̣. ܡܠܬܐ ܐܝܬ ܠܗ̣ ܕܐܝܠܝܢ ܕܕܠܐ ܓܫܘܡ ܐܢܘܢ..

33. On perfection, ܕܥܠ ܓܡܝܪܘܬܐ, in 16 sections, numbered from 52 to 67, begin­ning, fol. 147 a: ܡܥܡܘܕܝܬܐ ܕܚܘܣܝܐ ܠܢܦܫܐ̣. ܥܘܗܕܢܐ ܕܥܠܡܐ ܕܥܬܝܕ..

34. Admonition to those whose walk is with God, ܥܠ ܙܘܗܪܐ ܕܐܝܢܐ ܕܒܐܠܗܐ ܡܬ݁ܕܒܪ, beginning, fol. 148 a: ܠܗ̇ܘ ܕܒܐܠܗܐ ܡ̇ܢ ܡܬ݁ܕܒܪ݂. ܠܡܙ݂ܕܗܪܘ ܙܕܩ ܠܗ. ܟܕ ܝܚܝܕܐܝܬ ܢܗܘܐ ܒܗܘܢܗ. ܒܥܢܝܢܐ ܕܝ̣ܢ ܒܠܫܢܗ. ܒܚܙܬܐ ܕܝ̣ܢ ܕܡܬܪ̈ܓܫܢܝܬܐ̣ ܒܪܓܬܗ..

35. Admonition to the intellect, ܥܠ ܡܪܬܝܢܘܬܐ ܕܗܘܢܐ, beginning, fol. 148 b: ܥܠ ܗܝܡܢܘܬܐ ܣܢܝܩ ܗܘܢܐ. ܕܥܠ ܣܒܪܐ ܕܛܒ̈ܬܐ̣. ܒܚܕܘܬܐ ܢܩܒܠ ܢܡܘܣܗ ܕܐܠܗܐ. .

36. Fourteen short sentences, without any special title, beginning, fol. 148 b: ܏ܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܐܝܬܗ̣̇. ܐܝܕܥܬܐ ܕܬܐܘܪܝܐ ܪܡܬܐ ܘܡܬܝܕܥܢܝܬܐ ܕܠܥܠ ܡܢ ܫܡܝܐ̇. ܐ̇ܝܕܐ ܕܒܪܓܫܬܐ ܕܡܕܥܐ ܐܝܬܝܗ̇: ܘܒܛܥ̣ܡܐ ܕܡܪܓܫܢܘܬܐ ܕܠܐ ܡܬܚܒܠܐ. .

37. On silence, ܕܥܠ ܫܠܝܐ, beginning, fol. 149 a: ܫܠܝܐ ܕܡܠܬܐ ܐܬܦܪܣ ܠܡܩ̣ܢܐ. ܗܟܢܐ ܐܦ ܒܓܘܚܟܐ̣ ܘܒܗܠܟܬܐ..

38. Three sections on Prayer, ܕܥܠ ܨܠܘܬܐ.

a. Beginning, fol. 150 a: ܐܢ ܕܝܢ ܬܘܒ ܡܬܩܛܦ ܐܢܬ݂ ܨ̇ܠܐ.

b. Beginning, fol. 150 a: ܢܬܚܦܛ ܠܡܩܢܐ ܕܘܒܪܥܐ̇. ܒܗܢܐ ܙܒܢܐ ܙܥܘܪܐ ܕܚ̈ܝܝܢ..

c. Beginning, fol. 150 b: ܟܕ ܩܐ̇ܡ ܐܢܬ ܐܘܓܗܝܢ ܐܘ ܣܐܡ ܐܢܬ ܒܘܪܐ ܒܨܠܘܬܐ̣. ܨܒܝ ܠܡܫܕܪܘ ܗܘܢܟ ܠܘܬ ܐܠܗܐ̣. ܐܝܟ ܕܬܬܡܢܥ ܠܗ̇ܝ ܡܕܝܢܬܟ ܕܫܪܪܐ..

39. Sayings and expositions, ܡ̈ܬܠܐ ܘܦܘܫ̈ܩܐ, beginning, fol. 150 b: ܪ̈ܝܫ̣ܝܬܐ ܕܐܕܪ̈ܝ ܘܕܡܥܨܪ̈ܬܝ ܡܩ̇ܪܒ ܐܢܐ̣ ܠܡܫܝܚܐ. ܩܪܛܠܐ ܕܣ̈ܓܘܠܐ̣ ܠܦܪܩܠܝܛܐ..

40. Letter to Anatolius, regarding the dress of the Egyptian solitaries, beginning, fol. 152 a: ܡܛܠ ܕܡܢ ܩܕܡ ܙܒܢܐ ܟܬ݂ܒܬ ܠܝ ܡܢ ܨܗܝܘܢ ܛܘܪܐ ܩܕܝܫܐ: ܟܕ ܝܬ̇ܒ ܐܢܐ ܒܐܣܩܛܝܣ ܛܘܪܐ ܕܡܨܪܝܢ: ܏ܘܫ. See Galland. Bibl., t. vii., p. 553; Migne, t. xl., col. 1220.

41. Exhortation, ܕܥܠ ܡܪܬܝܢܘܬܐ, begin­ning, fol. 153 b: ܡܛܠ ܕܚ̇ܙܝܬܟ ܕܨ̇ܒܐ ܐܢܬ ܠܡܐܙܠ ܠܚܝ̈ܐ: ܘܣܝܡܐ ܠܟ ܠܡܪܕܐ ܒܐܘܪܚܐ ܕܕܪܫ̣ ܡܪܢ̇. ܕܩܛܝܢܐ ܘܐܠܝܨܐ ܘܫܚܝܩܐ̣. ܨ̇ܒܝܬ ܕܐܡܠܟܟ..

42. Exhortation, ܕܥܠ ܡܪܬܝܢܘܬܐ, begin­ning, fol. 155 b: ܝܕܥ̇ ܐܢܬ ܐܚܝ: ܕܐܝܢܐ ܕܒܥ̇ܐ ܠܡܪܕܐ ܒܐܘܪܚܐ ܢܓܝܪܬܐ̣. ܠܘܩܕܡ ܢܦܫܗ ܒܩ̇ܐ̣. ܘܗܝܕܝܢ ܡܬܢܩܦ ܠܐܝܠܝܢ ܕܡܨܝܐ ܕܥܡܗܘܢ ܠܡܪܕܐ ܫܘܝܐܝܬ ܨ̇ܒܐ..

43. Letter to a Virgin, ܐܓܪܬܐ ܕܥܠ ܒܬܘܠܬܐ, beginning, fol. 158 b: ܐܚܒܝ ܠܡܪܝܐ̣ ܘܢܚܒܟܝ. ܘܦܠܘܚܝ ܠܗ̣ ܘܢܢܗܪ ܠܒܟܝ.. See Galland. Bibl., t. vii., p. 580; Migne, t. xl., col. 1283.

44. Letters of Evagrius, ܐܓܪ̈ܬܐ ܕܝܠܗ ܕܐܘܓܪܝܣ, 61 in number. Fol. 160 a.

45. Letter of Evagrius to Melania, ܐܓܪܬܐ ܕܩܕܝܫܐ ܐܘܓܪܝܣ: ܕܠܘܬ ܡܠܢܝܐ, beginning, fol. 187 a: (sic): ܝܕܥܐ ܗܝ ܒܣܝܡܘܬܟ ܡܪܝ:

ܕܐܝܠܢ ܕܪ̈ܚܝܩܝܢ ܡܢ ܚ̈ܕܕܐ ܡܛܠ ܡܬܚܗ ܕܛܘܪܐ ܡܦܪܫܢܐ: ܕܡܢ ܥ̈ܠܠܬܐ ܣܓܝܐ̈ܬܐ ܘܡܫ̈ܚܠܦܬܐ ܕܡ̈ܥܕܢ ܩܪܝܢ ܡܫܬܟܚ̣ ܏ܘܫ..

Colophon, fol. 195 b: ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܩܕܝܫܐ ܐܘܓܪܝܣ ܝܚܝܕܝܐ.

The note which followed the doxology, on the same page, has been completely erased, and over the erasure is written another, stating that the book belonged to the convent of S.Mary Deipara.

ܐܝܬܘܗܝ ܟܬܒܐ ܕܐܘܓܪܝܣ ܡܠܦܢܐ ܠܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐ̈ܣܩܛܝ ܠܥܠܡ ܥܠܡܝܢ: ܟܠ ܩ̇ܪܐ (sic) ܢܨ̇ܠܐ ܥܠܝܗܘܢ ܐܡ̇ܝܢ ܘܠܐ ܫ̇ܠ̣ܝܛ ܠܐܢܫ ܕܢܦܩܗ ܡܢ ܡܕܒܪܐ ܣܟ ܘܟܠ ܕܣ̇ܥܐ ܢܐܬ̈ܝ̇ܢ ܥܠܘܗܝ ܟܠܗܝܢ ܠܘ̈ܛܬܐ ܐܡܝܢ܀.

[Add. 14,578.]

**DLXVIII.**

Vellum, about 12 1/8 in. by 9 1/2, consisting of 11 leaves (Add. 14,635, foll. 5—15), several of which are much stained and torn, espe­cially foll. 5, 10, 11, 14, and 15. There are lacunae after foll. 5, 6, 9, 11, 12, 13, and 14. Each page is divided into 3 columns, of from 36 to 40 lines. The writing is a fine, regular Estrangělā of the vith cent. These leaves contain—

Fragments of the works of Evagrius; viz.

1. Life of Evagrius, ܬܫܥܝܬܐ ܕܥܠ ܕܘܒܪ̈ܘܗܝ ܕܡܪܝ ܐܘܓܪܝܣ ܛܘܒܢܐ̇. ܝܚܝܕܝܐ ܕܒܡܨܪܝܢ. Fol. 5 b. Imperfect at the end.

2. A tract entitled ܕܥܠ ܥܢܘܝܘܬܐ (foll. 6 b, 7 b), "of asceticism." Fol. 6 a. Very imperfect. It is a translation of the "tractatus ad Eulogium," but different from that in Add. 14,578, no. 3.

3. A tract entitled ܕܥܠ ܕܘܒܪ̈ܐ ܕܓܡܝܪܘܬܐ (fol. 10 b), "of the perfect life." Imperfect both at the beginning and end. Fol. 10 a.

4. The conclusion of the six centuries. Fol. 12 a. See Add. 14,578, no. 31, from fol. 143 b to the end. Subscription: ܫܠ̣ܡܘ ܩ̈ܦܠܐܐ ܫܬܡܐܐ ܕܥܠ ܐܝܕܥܬܐ̣. ܕܫܬ ܡܐ̈ܘܬܐ..

5. ܦܘܢܝ ܦ̈ܬܓܡܐ ܕܡܢ ܟܬ̈ܒܝ ܩܘܕܫܐ̣ ܠܘܩܒܠ ܕܝ̈ܘܐ ܕܡܢܣܝܢ ܠܢ. Fol. 12 b. Very imperfect. See Add. 14,578, no. 4.

6. Part of the tract on the thoughts that are opposed to a pious life. Fol. 14 a. See Add. 14,578, no. 6.

7. A tract, imperfect at the commence­ment, ending with the words: ܗܟܢܐ ܕܝܢ ܐܦ ܫܝܛܘܬܐ ܘܨܥܪܐ ܘܥܩܬܐ̣ ܡܐܣܝܢ ܠܪܡܘܬܐ.. Fol. 15 a.

8. ܕܥܠ ܡ̈ܠܦܢܐ ܘܬܠܡ̈ܝܕܐ. Fol. 15 a. See Add. 14,578, no. 23.

9. A tract beginning: ܗ̇ܘ ܕܒܡܟܝܟܘܬܗ ܝܗ̇ܒ ܩܢܘܡܗ ܕܢܗܘܐ ܥܒ̣ܕܐ ܠܐܚܪܢܐ̣. ܕܡ̇ܐ ܠܗ̇ܘ ܕܡ̇ܟܟ ܢܦܫܗ̇. ܘܫܩ̣ܠ ܕܡܘܬܗ ܕܥܒ̣ܕܐ. Imperfect. Eol. 15 b.

On fol. 5 a there is a note, stating that the priest John, the son of Macarius, abbat of the Syrians in the desert of Scete, helped to bind this book, A. Gr. 1205, A.D. 894.

ܐܫܬܘܬܦ ܒܕܘܒܩܐ ܗܢܐ ܝܘܚܢܢ ܚܛܝܐ ܘܒܨܝܪܐ ܩܫܝܫܐ ܒܪ ܡܩܪܝ ܪܝܫ ܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܣܩܝܛܝܣ. ܟܠ ܕܩ̇ܪܐ ܒܗ̣ ܢܨܠܐ ܥܠܘܗܝ ܏ܘܫ. ܟܬܒܬܝ (sic) ܗܠܝܢ ܒܫܢܬ ܐܠܦ ܘܡܬܝܢ ܏ܘܗ ♰.

Underneath this, the same John has written in Coptic: %:— "I pray the God of my fathers, remember my littleness, I John the little, priest, son of….Macarius…..(?). May Christ Jesus our Lord forgive me all my sins, because I have laboured at this holy book of Abba Evagrius."

[Add. 14,635, foll. 5—15.]

**DLXIX.**

Two vellum leaves, 10 7/8 in. by 7 1/8 (Add. 14,541, foll. 50, 51). Each page is divided into two columns of 34 lines. The writing is a good, regular Estrangělā of the vith or viith cent. They contain—

Fragments of the works of Evagrius; viz.

1. On prayer; imperfect. Fol. 50 a. See Add. 14,578, no. 38, b.

2. To Anatolius, ܬܘܒ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܠܘܬ ܐܢܛܘܠ: ܕܒܥ̣ܐ ܡܢܗ ܕܢܘܕܥ ܠܗ ܥܠ ܦܘܫܩܐ ܕܐ̈ܣܟܡܐ̇. ܕܝܚ̈ܝܕܝܐ ܕܐܝܬ ܒܡܨܪܝܢ; imperfect. Fol. 50 a. See Add. 14,578, no. 40.

3. A fragment, imperfect both at the beginning and end. Fol. 51.

[Add. 14,541, foll. 50, 51.]

**DLXX.**

A vellum leaf, 7 3/4 in. by 5 5/8. The writing is good and regular, of the ixth or xth cent., with 22 lines in each page. It contains a small portion of the treatise of Evagrius addressed to Eulogius, beginning with the words, near the commencement, [ܬܘܪܣܝܐ ܪܘܚܢܐ ܐܡܝܢܐܝܬ] ܢܦܫܗܘܢ ܡܢ ܡܪ̈ܘܡܐ ܡ̇ܬܩܐ.. See Add. 14,578, fol. 16 b, and compare Nili Opuscula, cd. 1673, p. 408; Migne, t. lxxix., col. 1096, line 3.

[Add. 14,522, fol. 46.]

**DLXXI.**

Two vellum leaves, 9 5/8 in. by 6 7/8, both stained and torn (Add. 17,217, foll. 46, 47). The writing is of the ixth and xth centuries. They contain—

Extracts from the works of Evagrius; viz.

1. The conclusion of a tract. Fol. 46 a.

2. A short excerpt, beginning, fol. 46 a, ܐܢ ܦܘܠܘܣ ܩܕܝܫܐ ܟܒ̇ܫ ܗܘܐ ܦܓܪܗ ܘܡܫܥܒܕ: ܠܐ ܬܗ̇ܡܐ ܐܢܬ ܡܢ ܕܘܒܪ̈ܝܟ ܒܚܝܝ̈ܟ. ܏ܘܫ..

3. The tract entitled ܥܠ ܟܐ̈ܢܐ ܘܓܡܝܪ̈ܐ (see Add. 14,578, no. 11). Fol. 46

4. Another tract, beginning, fol. 47 a, ܬܝܒܘܬܐ ܘܡܟܝܟܘܬܐ ܡܩܝܡܝܢ ܢܦܫܐ. ܏ܘܫ..

[Add. 17,217, foll. 46, 47.]

**DLXXII.**

Vellum, about 10 3/4 in. by 8 1/2, consisting of 126 leaves, some of which arc much stained and slightly torn, especially foll. 1, 61, 62, 120, and 126. The quires, 13 in number, were originally signed with Syriac letters (ܝܓ ــ ܐ); afterwards with Syriac and Greek letters (Α-ΙΔ); again with Syriac letters (ܝܓ ــ ܐ) ; and finally once more with Syriac letters from ܝܒ to ܟܕ. Each page is divided into two columns, of from 27 to 31 lines. This manuscript is written in a fine, regular Estrangěla, and dated A. Gr. 892 (A.D. 581). It contains—

Works of John the Monk, ܡܪܝ ܝܘܚܢܢ ܐܝܚܝܕܝܐ, "the Seer of the Thebaid," ܚܙܝܐ ܕܬܒܐܝܣ (see Add. 17,172, fol. 164 a) @[On the confusion between John of Lycopolis (Assem., Bibl. Or., t. iii., pars 1, p. 45) and John ofApamea (Assem., Bibl. Or., t. i., p. 430; t. iii., pars 1, p. 50), see Cureton’s Corpus Ignatianum, 1849, pp. 351-2.]@; viz.

1. Letter to Theodulus (and his disciples), who had written to him, requesting that he would write to them concerning the mystery of the new life after the resurrection. Fol. 1 b. ܕܠܘܬ ܬܐܘܕܘܠܘܣ [ܘܕܥܡܗ] ܕܟܬܒܘ ܫܠܚܘ ܠܗ ܕܢܟܬܘܒ ܠܗܘܢ ܥܠ ܐܪܙܐ ܕܕܘܒܪ̈ܐ ܕܚ̈ܝܐ ܚ̈ܕܬܐ ܕܡܢ ܒܬܪ ܩܝܡܬܐ. ܘ . ܐܝܬܝܗܘܢ ܕܝܢ ܢܝ̈ܫܐ ܕܐܓܪܬܐ ܗܕܐ̣ ܗܠܝܢ. ܕܡܢܐ ܗܘ ܚܝ̇ܠܐ ܕܐܪܙܐ ܕܡܥܡ̣ܘܕܝܬܐ̣. ܘܡܛܠ ܡܢܐ ܥܡ̇ܕܝܢ ܒ̈ܢܝ ܐܢܫܐ. ܘܕܡܢܐ ܝܘܬ݁ܪܝܐ ܐܝܬ ܠܝ̈ܠܘܕܐ ܕܥܡ̇ܕܝ̣ܢ. ܘܕܠܐ ܗܘܐ ܣܪܝܩܐܝܬ ܐܝܬܘܗܝ ܥܡ̣ܕܗܘܢ. ܘܕܐܝܟܢܐ ܗ̇ܘܐ ܒܘ݁ܛܠܗ ܕܒܪܢܫܐ ܥܬ̇ܝܩܐ. ܘܕܐܝܟܢܐ ܟܕ ܐܬܒ݁ܛܠ: ܥܕܟܝܠ ܒ̈ܢܝ ܐܢܫܐ ܒܚ̈ܛܗܐ ܐܝܬܝܗܘܢ. ܘܕܐܡܬܝ ܗܘ̇ܐ ܒܘ݁ܛܠܗ̇ ܕܚܛܝ̣ܬܐ ܓܡܝ̣ܪܐܝܬ݂. ܘܡ̇ܢܘ ܚܘܕܬܗ ܕܒܪܢܫܐ ܚ̣ܕܬܐ. ܘܡܢ ܐܡܬܝ ܡ̇ܫܪܐ ܐܢܫ ܕܢܗܘܐ ܒܪܢܫܐ ܚ̣ܕܬܐ̣. ܘܡܢܐ ܗܝ ܬܪܒܝܬܗ ܒܗܠܝܢ ܚ̈ܝܐ. ܘܡܛܠ ܡܢܐ ܟܕ ܪܒܘܬܐ ܕܚ̈ܝܐ ܕܥܬܝܕܝܢ ܐܬ[ܝܗ]ܒܬ ܠܕܥܡܕܝܢ̇. ܠܐ ܡܬܚ̣ܙܝܐ ܒܗܘܢ ܒܗܠܝܢ ܚ̈ܝܐ. ܥܡ ܢܝ̈ܫܐ ܐܚܪ̈ܢܐ ܣܓ̈ܝܐܐ. ܕܥܠܝܗܘܢ ܕܗܠܝܢ ܡܢ ܒܬܪ ܕܩ̇ܒܠ ܐܓܪܬܗܘܢ ܘܩ̣ܪܐ̣. ܟܬ̣ܒ ܫ̣ܕܪ ܠܗܘܢ ܟܕ ܐܡ̇ܪ̣ ܗܟܢܐ܀. The letter begins thus, fol. 1 b: ܩܘܒܠ ܛܝܒܘܬܐ ܚܝܒ̇ܝܢܢ ܠܐܠܗܐ̇. ܗ̇ܘ ܕܝܗ̣ܒ ܒܟܘܢ ܚܦܝܛܘܬܐ ܕܡܠܬܗ ܕܥܠ ܗܢܐ ܣܒܪܐ ܫܡܝܢܐ ܬܒܥܘܢ ܫܡܥܐ ܕܐܪܙܗ̇. ܗ̇ܘ ܕܣ̇ܓܝ ܪܒ ܡܢ ܙܥܘܪܘܬܢ̇. ܘܚܝܠܬܢ ܡܢ ܡܚܝܠܘܬܢ̇. ܘܡܪܝܡ ܒܡܪ̈ܘܡܐ ܥ̈ܠܝܐ ܡܢ ܬܚܬܝܘܬܐ ܕܬܪܥܝܬܢ̇. ܗ̇ܝ ܕܥܕܟܝܠ ܐܪܥܢܝܬܐ ܗܝ ܒܦܗܝܐ ܕܚ̈ܘܫܒܝܗ̇. ܠܒܪ ܡܢ ܡܫܘܚܬܢ ܚܒ̈ܝܒܝ ܚܪܬܘܢ ܒܢ ܒܫܘܐܠܟܘܢ̇. ܏ܘܫ..

2. Letter to Eutropius and Eusebius on the spiritual life. Fol. 17 a. ܐܓܪܬܐ ܕܫܕܪ ܝܘܚܢܢ ܝܚܝܕܝܐ̇. ܠܐܘܛܪܦܝܣ ܘܐܘܣܒܝܘܣ܇ ܐܢܫܐ ܝܚ̈ܝܕܝܐ̇. ܪ̈ܚܡܝ ܝܘܠܦܢܐ̇. ܕܒܥܘ ܡܢܗ ܕܢܟܬܘܒ ܠܗܘܢ̇. ܕܒܐܝܠܝܢ ܡܫܬܘܝܢ ܚܢܢ ܕܢܗܘܐ ܒܕܘܒܪܐ ܪܘܚܢܐ. ܘ . ܐܝܬܝܗ̇ܘܢ ܕܝܢ ܢܝ̈ܫܐ ܕܐܓܪܬܐ ܗܕܐ ܗܠܝܢ. ܕܒܐܝܢܐ ܛܟܣܐ ܢܘܚܪ ܒܡܕܒܪܢܘܬܗ ܕܐܠܗܐ ܕܒܟܠ ܙܒ̈ܢܝ̣ܢ. ܘܡܛܠ ܡܢܐ ܠܐ ܐܬܝܗܒܬ ܠܩ̈ܕܡܝܐ ܗܕܐ ܡܠܦܢܘܬܐ ܕܣܒܪܬܐ̣. ܘܕܐܝܟܢ ܢܬܩܪܒ ܐܢܫ ܠܝܕܥܬܐ ܕܚ̈ܝܐ ܚ̈ܕܬܐ̣. ܘܠܘܩܒܠ ܩ̈ܘܠܣܐ ܕܟܬܒܘ ܠܗ. ܟܕ ܡܘܕܥ ܕܠܐ ܙܕܩ ܕܐܢܫ ܢܣܒܪ ܥܠ ܢܦܫܗ ܕܐܝܬܘܗܝ ܡܕܡ. ܘܡܢܐ ܐܢܘܢ ܚ̈ܫܝܗ̇ ܕܢܦܫܐ. ܘܥܠ ܥܠܬܐ ܕܣܓܝܐܘܬܗܘܢ. ܘܕܐܝܟܢ ܡܢܗܘܢ ܬܫܬ݁ܦܐ. ܘܕܐܝܟܢ ܡܫܬܥܒܕܐ ܠܦܓܪܐ. ܘܕܐܝܟܢ ܡܨܝܐ ܕܠܐ ܬܫܬܥܒܕ ܠܗ. ܘܐܝܟܢܐ ܬܫܟܚ ܬܫܥܒܕܝܘܗܝ ܠܨܒܝܢܗ̇. ܘܡܢܐ ܗ̣ܝ ܫܦܝܘܬܐ ܕܢܦܫܐ. ܘܐܡܬܝ ܡܫܪܝܐ ܕܬܫܬܦܐ. ܘܒܐܝܠܝܢ ܥ̈ܠܠܬܐ ܡܬܕܠܚܐ ܫܦܝܘܬܗ̇. ܘܐܝܠܝܢ ܐ̈ܢܝܢ ܥ̈ܠܠܬܐ ܕܡܒܛܠܢ ܕܠܝܚܘܬܗ̇. ܘܟܡܐ ܙܒܢܐ ܡܩܘܐ ܐܢܫ ܒܐܓܘܢܐ ܕܬܟܬܘܫܐ ܕܚ̈ܘܫܒܐ. ܘܐܡܬܝ ܡܫܪܐ ܕܢܬܐܘܐ̇. ܘܢܗܘܐ ܚܕ ܒܪܢܫܐ ܕܠܐ ܦܠܝܓ ܥܠ ܢܦܫܗ. ܘܒܐܝܠܝܢ ܡܫܟܚ ܚܐܪܘܬܐ ܒܫܝܢܐ ܕܪܥܝܢܗ. ܘܡ̇ܢܘ ܕܘܒܪܐ ܕܒܪ ܐܢܫܐ ܒܪܝܐ̣. ܘܡ̇ܢܘ ܕܘܒܪܐ ܕܒܪܢܫܐ ܓܘܝܐ. ܘܒܐܝܢܐ ܕܘܪܐ ܡܫܪܐ ܐܢܫ ܕܢܬܥܠܐ ܡܢ ܗܠܝܢ ܕܡܬܚܙܝ̣ܢ ܘܒܐܝܢܐ ܛܟܣܐ ܡܫܬܘܐ ܒܪܢܫܐ ܕܢܗܘܐ ܠܘܬܗ ܓܠܝܢܐ ܡܢ ܐܠܗܐ. ܘܐܡܬܝ ܡܫܪܐ ܕܢܚܒ ܠܐܠܗܐ̣. ܘܕܐܝܟܢܐ ܪ̈ܚܝܩܝܢ ܒܢ̈ܝܢܫܐ ܡܢ ܗܠܝܢ ܛܟ̈ܣܐ̣. ܘܐܝܠܝܢ ܥ̈ܠܠܬܐ ܥ̈ܒܕܢ ܠܗܘܢ ܕܠܐ ܢܬܩܪܒܘܢ ܠܗܘܢ. ܘܕܒܐܝܠܝܢ ܡܫܬܘܐ ܒܪܢܫܐ ܕܢܬܩܪܒ ܠܗܠܝ̣ܢ. ܘܡ̇ܢܘ ܫܘܪܝܐ ܕܕܘܒܪܐ ܕܡܩܪܒ ܠܘܬ ܐܠܗܐ. ܘܐܡܬܝ ܥܐܠ ܠܕܘܒܪܐ ܕܝܕܥܬܐ̣. ܘܕܐܝܟܢ ܗܘܝܐ ܠܗ ܬܪܒܝܬܐ ܒܝܕܥܬܐ ܕܒܪܢܫܐ ܓܘܝܐ̇. ܥܡ ܦܪ̈ܨܘܦܐ ܐܚܪ̈ܢܐ ܡܥܕܪ̈ܢܐ. ܡܫܪܐ ܕܝܢ ܠܡܐܡܪ ܒܙܥܘܪ̈ܝܬܐ ܡܢܗ ܕܫܘܪܝܐ̣. ܕܥܒ̣ܕ ܐܠܗܐ ܡܠܦܢܘܬܐ ܠܒ̈ܢܝ ܐܢܫܐ ܘܐܡ̇ܪ̣ ܗܟܢܐ܀. The letter begins thus, fol. 17 b: ܠܛܟܣܐ ܡܝܬܪܐ ܕܕܘܒܪܐ ܕܬܫܡܫܬܐ ܕܪܘܚܐ: ܢܡܘܣܐ ܡܩܪܒܐ ܗܘܐ ܠܢ. ܡܛܠ ܗܢܐ ܠܐ ܡܣܠܝܢܢ ܠܢܡܘܣܐ̇. ܐܝܟ ܫܪܟܐ ܕܐܚܪ̈ܢܐ. ܏ܘܫ..

3. Four discourses on the soul, and on the division of the human passions; in the form of dialogues with Eusobius and Eutropius (see Assemani, Bibl. Or., t. i., p. 431, no. 2). Fol. 32 b. ܬܘܒ ܢܝ̈ܫܐ ܐܚܪ̈ܢܐ ܥܠ ܢܦܫܐ ܘܥܠ ܦܘܪܫ ܚ̈ܫܐ ܕܒܢ̈ܝܢܫܐ ܦܓܪ̈ܢܐ ܘܢܦܫ̈ܢܐ ܘܪ̈ܘܚܢܐ.

a. The first discourse, fol. 32 b: ܐܢܐ ܕܝܢ ܐܘܛܪܘܦ ܘܐܘܣܒܝܣ ܡܢ ܒܬܪ ܕܩܒܠܢ ܐܓܪܬܗ ܩܕܡܝܬܐ. ܐܝܨܦܢܢ ܥܠ ܡܐܬܝܬܢ ܕܠܘܬܗ. ܟܕ ܕܝܢ ܥܠܢ ܠܟܘܪܚܗ. ܘܝܗܒܢ ܫܠܡܐ ܠܚ̈ܕܕܐ. ܒܥܢܝܢܐ ܕܨܠܘܬܐ. ܒܡܡܠܠܢ ܕܥܡ ܚ̈ܕܕܐ. ܣ̈ܓܝܐܬܐ ܐܬܡܠܠ. ܐܝܠܝܢ ܕܠܐ ܐܬܟܬܒ. ܐܝܬܘܗܝ ܕܝܢ ܫܘܐܠܢ ܩܕܡܝܐ. ܕܡܛܠ ܡܢܐ ܡܢ ܟܘܠ ܦܓܪ ܒܦܓܪܐ ܕܒܪܢܫܐ ܐܬܣܝܡܬ ܦܘܣܝܣ ܕܢܦܫܐ. ܀ ..

*b.* The second discourse, fol. 47 b: ܕܬܪ̈ܝܢ ܥܠ ܦܘܪܫ ܚ̈ܫܐ ܕܢܦܫܐ ܘܥܠ ܥܠܬܐ ܕܙ̈ܘܥܝܗܘܢ ܘܕܐܝܠܝܢ ܐܢܘ ܕܟܝܢܗ̇ ܘܕܠܒܪ ܡܢ ܟܝܢܗ̇ . ܘ . ܟܕ ܕܝܢ ܫܠܡܢܢ ܬܫܡܫܬܐ ܕܦܠܓܗ ܕܝܘܡܐ: ܘܥܠܢ ܠܘܬܗ ܡܢ ܒܬܪ ܚܘܬܡܐ ܕܨܠܘܬܐ. ܫ̇ܪܝ ܕܢܐܡܪ ܠܢ. ܐܢܐ ܡ̇ܢ ܚܒ̈ܝܒ ܐܝܟ ܐܣܝܐ ܡܥܕܪܢܐ ܕܒܛܝܠ ܠܗ ܥܠ ܟܐ̈ܒܘܗܝ ܕܦܓܪܐ. ܠܡܚܘܝܘ ܥܠܬܐ ܕܐܣܝܘܬܗܘܢ̇ ܐܦ ܠܝ ܫܩܠ ܛܥܢܐ ܗܘ̣ܐ ܠܝ ܐܝܟ ܒܨܝܪܘܬܝ. ܕܠܐ ܒܠܚܘܕ ܐܝܠܝܢ ܕܒܥܝܬܘܢ ܐ̇ܡܪ ܠܟܘܢ. ܐܠܐ ܐܦ ܐܚܪ̈ܢܝܬܐ ܐܝܠܝܢ ܕܠܐ ܫܐܠܬܘܢ. ܏ܘܫ..

*c.* The third discourse, fol. 62 a: ܬܘܒ ܡܡܠܠܐ ܕܬܠܬܐ.. [ܠܥܕܢـ]ـܐ ܕܝܢ ܐܚܪܢܐ. ܟܕ [ܥـ]ـܠܢ ܠܘܬܗ ܘܨܠܝ̣ܢ. ܘܫܪܝ ܕܢܐܡܪ ܠܢ. ܠܟܘܢ ܚ̈ܒܝܒܝ [ܠـ]ـܐ ܬܡܐܢ ܠܟܘܢ ܒܬܢܝܐ ܕܡܠܬܐ. ܐܠܐ ܡܛܠ ܕܒ̇ܥܐ ܐܢܐ ܕܢܗܝܪܐܝܬ ܬܣܬܟܠܘܢ ܐ̈ܢܝܢ. ܡܬܥܨܐ ܐܢܐ ܠܡܬܢܐ ܢܝܫܐ. ܏ܘܫ..

*d.* The fourth discourse, fol. 76 a: ܬܘܒ ܡܡܠܠܐ ܕܐܪܒܥܐ. ܠܥܕܢܐ ܕܝܢ ܕܒܬܪܗ. ܡܢ ܒܬܪ ܕܨܠܝ̣ܢ. ܫܪܝܢ ܕܢܐܡܪ ܠܗ. ܟܕ ܣܝܡ̈ܬܐ ܛܒ̈ܬܐ ܒܢܦܫܢ ܐܣ̣ܢܬ. ܒܥܢܝܐ ܕܗܘ̣ܐ ܠܢ ܥܡ ܡܝܬܪܘܬܟ ܫܒܚܢ ܘܐܘܕܝܢ ܠܗ̇ܘ ܕܝܗ̣ܒ ܠܟ ܗܕܐ ܟܠܗ̇ ܡܘܗܒܬܐ. ܐܠܐ ܡܛܠ ܕܨܒܝܢ ܚܢܢ ܕܢܫܡܥ ܢܝܫܐ ܐܚܪܢܐ ܕܠܐ ܗܘܝܢ ܚܝܪܝܢ ܒܠܝܠܐܝܬ ܒܫ̈ܡܗܐ ܕܡܬܐܡܪܝܢ ܒܡܝܬܪܘܬܐ ܨܒ̇ܝܢܢ ܕܢܐܠܦ ܕܐܝܟܢܐ ܐܝܬܘܗܝ ܚܝܠܐ ܕܟܠ ܚܕ ܚܕ ܡܢܗܘܢ. ܦܓܪܢܐܝܬ ܘܢܦܫܢܐܝܬ. ܕܐܢ ܗ̣ܘ ܕܦܘܪܫܢܗܘܢ ܢܫܡ̣ܥ ܝܬܝܪܐܝܬ ܡܬܢܗܪܐ ܬܪܥܝܬܢ ܒܫ̈ܘܚܠܦܐ ܣܓܝ̈ܐܐ ܕܐܝܬ ܒܡܝܬܪܘܬܐ..

4. Discourse on S. Matthew, ch. v. 4. Fol. 83 b, ܬܘܒ ܡܐܡܪܐ ܕܥܠ ܦܬܓܡܐ ܕܐܡ̣ܪ ܡܪܢ ܕܛܘܒܝܗܘܢ ܠܐܒ̈ܝܠܐ ܕܗܢܘܢ ܢܬܒܝܐܘܢ. Beginning: ܫܘܒܚܐ ܠܗ̇ܘ ܒܪܐ ܕܐܠܗܐ̇. ܕܠܐ ܡܬܡܠܠܐ ܒܛܝܠܘܬܗ ܕܥܠܝ̇ܢ. ܘܠܐ ܐܝܬ ܣܟܐ ܠܪܚܡܬܗ ܕܨܐܕܝܢ܇ ܘܠܐ ܡܬܕܪܟܢܘܬܐ ܠܚܘܒܗ ܕܠܘܬܢ..

5. Discourse showing how a man may be free from Pride, Arrogance and Vainglory. Fol. 98 b. ܬܘܒ ܕܗܢܐ ܝܚܝܕܝܐ ܡܐܡܪܐ ܕܡܠܦ̣ ܕܐܝܟܢܐ ܢܗܘܐ ܐܢܫ ܕܠܐ ܪܡܘܬܐ ܘܫܘܒܗܪܐ̇. ܘܚܘܬܪܐ ܘܙܘ̈ܥܐ ܕܫܘܥܠܝܐ.. Beginning: ܗ̇ܘ ܕܒܡܘܟܟܗ ܕܡܪܢ ܚܐܪ݂ ܒܛܝܠܝܢ ܐܢܘܢ ܡܢܗ ܟܠ ܙܘ̈ܥܝܢ ܕܪܡܘܬܐ. ܘܗ̇ܘ ܕܒܚܫܗ ܡܬܒܩܐ̣. ܠܓܡܪ ܚܘܬܪܐ ܒܗ̣ ܠܐ ܫ̇ܪܐ.

6. Another discourse on the same subject, ܬܘܒ ܥܠܘܗܝ ܕܫܪܒܐ ܢܦܫܐ, fol. 105 b, beginning: ܕܡܚܒܐ ܠܐܠܗܐ ܣܟܐ ܕܡܕܪܟܢܘܬܐ ܕܟܣ̈ܝܬܐ ܕܪܘܡܐ ܘܥܘܡܩܐ: ܕܗ̈ܘܝ ܘܕܥܬܝܕܢ ܕܢܬܓܡܪ̈ܢ. ܘܕܡܘܬܐ ܕܟܪ̈ܘܒܐ. ܘܚܙܬܐ ܕܣܪ̈ܦܐ. ܘܚܝܪܐ ܕܡ̈ܠܐܟܐ. ܏ܘܫ..

7. Letter to a convent of Recluses, on the rest of the world from the offences that were in it. Fol. 113 a. ܬܘܒ ܐܓܪܬܐ ܕܐܫܬܕܪܬ ܡܢ ܗܢܐ ܝܚܝܕܝܐ ܠܕܝܪܐ ܕܚܒܝ̈ܫܐ ܥܠ ܫܝܢܐ ܕܒܪܝܪܬܐ ܡܢ ܡܟ̈ܫܘܠܐ ܕܗܘ̣ܘ ܒܗ̇. Beginning: ܠܢܟܦ̈ܐ ܘܙܗ̈ܝܐ ܘܩ̈ܕܝܫܐ ܕܒܡܫܝܚܐ: ܗܢܘܢ ܕܚܪܘ ܒܡܘܟܟܐ ܕܡܪܗܘܢ: ܘܠܫܘܬܦܘܬܐ ܕܚܫ̈ܘܗܝ ܒܚܘܒܐ ܓܡܝܪܐ ܐܬܝܐܒܘ: ܕܠܬܫܒܘܚܬܗ ܒܝܘܡܐ ܕܓܠܝܢܗ ܢܫܬܘܘܢ: ܕܡܛܠ ܐܘܝܘܬܗܘܢ ܫܒܝܚܬܐ: ܘܫܪܪܗܘܢ ܡܫܡܠܝܐ ܦܘܪܫܢܐ ܕܫܡ̈ܗܝܗܘܢ ܕܢܥܒܕ ܠܐ ܐܫܟܚܢ: ܐܦܢ ܓܝܪ ܒܡܢܝܢܐ ܣ̈ܓܝܐܝܢ: ܐܠܐ ܚܕ ܐܢܘܢ ܒܚܕ ܫܪܪܐ ܕܐܠܗܐ: ܒܡܪܢ ܕܒܕܡܐ ܕܙܩܝܦܗ ܫܝܢ ܡܐ ܕܒܫܡܝܐ ܘܡܐ ܕܒܐܪܥܐ ܣ̇ܓܝ ܫܠܡ. ܀ . ܫܠܡܟܘܢ ܐܚ̈ܝ ܕܒܪܘܫܡܐ ܕܟܬ̈ܝܒܬܐ ܠܘܬܢ ܐܫܬܠܚ܆ ܥܡܗ ܠܟܘܢ ܒܗ ܚܙܝܢ. ܒܗ ܓܝܪ ܒܫܠܡܐ ܫ̇ܡܝܢܐ ܕܫܝܢ ܟܠ ܒܪ̈ܝ̣ܢ ܫܠܡܟܘܢ ܡܙܝܓ. ܏ܘܫ..

8. Discourse on the dispensations of God, showing why the good are afflicted, whilst the evil and wicked prosper in this world. Fol. 121 a. ܡܐܡܪܐ ܕܝܠܗ ܕܝܚܝܕܝܐ ܥܠ ܡܕܒܪ̈ܢܘܬܐ ܕܐܠܗܐ ܕܡܛܠ ܡܢܐ ܛܒ̈ܐ ܡܛܪ̈ܦܝܢ ܘܒ̈ܝܫܐ ܘܥ̈ܘܠܐ ܟܗܝܢܝܢ ܒܥܠܡܐ. . Beginning: ܐܠܗܐ ܕܠܐ ܡܬܡܠܠܐ ܝܕܥܬܗ ܠܐ ܟܣܝ ܡܢܢ ܐܪ̈ܙܘܗܝ. ܡܢܗܘܢ ܕܝܢ ܚܦܝ ܘܡܢܗܘܢ ܓܠ̣ܐ. ܕܒܐܝܠܝܢ ܕܚܦܝ ܢܬܗܪ ܒܪܒܘܬܗ ܕܠܐ ܡܬܕܪܟܐ. ܘܒܐܝܠܝܢ ܕܓܠܐ ܢܫܬܘܕܥ ܚܟܡܬܗ ܕܠܐ ܡܬܒܨܝܐ. ܏ܘܫ..

9. Letter to a society of his friends, on the maintenance of Love. Fol. 124 b. ܬܘܒ ܐܓܪܬܐ ܕܫܕܪ ܗܢܐ ܝܚܝܕܝܐ ܠܕܝܪܐ ܕܡ̈ܚܒܢܘܗܝ ܥܠ ܩܘܝܡܗ ܕܚܘܒܐ . Beginning: ܠܥܡ̈ܝܠܝ ܒܒܥܬܐ ܕܚܘܒܐ ܕܐܠܗܐ. ܘܡܕܡܝܝ ܠܘܬ ܗ̇ܘ ܢܝܫܐ ܚܝܐ. ܕܪܗܛܐ ܕܕܘܒܪܗܘܢ ܠܘܬܗ ܢܬܪܨܘ̇ܢ ܐܒ̈ܗܝ ܘܐܚ̈ܝ ܡܢ ܐܝܢܐ ܕܐܝܟ ܕܠܒܪܐ ܘܐܚܐ ܡܢܟܘܢ ܒܪܚܡܬܗ ܕܡܫܝܚܐ ܡܬܚܒܒ. ܒܡܪܢ ܕܟܢ̇ܫ ܠܦܗ̈ܝܐ ܠܘܬ ܨܘܒܗ. ܘܒܕܡܗ ܥܒ̣ܕ ܬܪܥܘܬܐ ܒܝܬ ܥܠܡ ܥܝܪ̈ܐ ܥܡ ܥܠܡ ܒܢܝ̈ܢܫܐ ܣ̇ܓܝ ܫܠܡ܀ . ܠܗ̇ܘ ܡ̇ܢ ܕܢܘܪܗ ܒܢ̈ܦܫܬܢ ܐܪܡܝ ܠܗ ܒ̈ܥܝܐ ܗܘܝܢܢ ܕܒܢ ܢܫܠܗܒܗ̇. ܐܝܟܢܐ ܕܠܘܬ ܪܘܡܐ ܕܝܕܥܬܗ ܬܬܥܠܐ. ܘܠܘܬܗ ܢܚܝܪ ܐ̈ܢܝܢ ܠܝܕܥ̈ܬܢ: ܕܒܚܘܪܐ ܕܝܚܝܕܝܘܬܗ ܡܢ ܟܠܡܕܡ ܐܝܟ ܕܡܢ ܠܐ ܡܕܡ ܢܦܝܫ. ܏ܘܫ..

On fol. 126 a, after the doxology, there is a long note, which states that this manu­script was written by one Sergius, for the deacon George, his disciple Sergius of ܥܝܘ, and their relative Thomas, in the year of the Greeks 892, A.D. 581. ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ ܘܥܘܗܕܢܐ ܕܙܕܝܩܘܬܐ ܘܫܘܒܩܢܐ ܕܚܘ̈ܒܐ ܘܚܘܣܝܐ ܕܚܛܗ̈ܐ ܩܕܡ ܐܠܗܐ ܘܡܫܝܚܗ ܘܪܘܚܗ ܚܝܐ ܘܩܕܝܫܐ ܬܠܝܬܝܘܬܐ ܡܫܒܚܬܐ ܠܡܪܝ ܫܡܫܐ ܓܝܘܪܓܝ ܘܠܐܚܐ ܣܪܓܝܣ ܬܠܡܝܕܗ ܕܡܢ ܥܝܘ ܘܠܡܪܝ ܬܘܡܐ ܒܪ ܐܡܬܗܘܢ ܘܒܪ ܓܢܣܗܘܢ ܕܡܢ ܥܡܠܗ ܘܡܢ ܕܘܥܬܐ ܕܐܦܘ̈ܗܝ ܝܗܒ ܒܘܪܟܬܐ ܘܐܫܬܘܬܦ ܒܣܝܡܬܐ ܗܕܐ ܕܟܬܒܐ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܕܩܢܐܘܗܝ ܐܝܟ ܕܠܒܢܝܢܐ ܘܒܘܝܐܐ ܘܝܘܬܪܢܐ ܕܝܠܗܘܢ ܘܕܐܚ̈ܝܗܘܢ ܪ̈ܘܚܢܐ ܘܕܟܠ ܕܩܪܝܢ ܒܗ: ܕܐܠܗܐ ܡܐ ܕܡܬܓܠܐ ܒܫܘܒܚܗ ܥܡ ܡ̈ܠܐܟܘܗܝ. ܏ܘܫ. ܘܠܗ ܠܡܪܝ ܬܘܡܐ ܢܒܪܟ ܡܪܢ ܦܥܠܗ ܒܙܕܝܩܘܬܐ ܘܢܬܠ ܠܗ ܐܠܗܐ ܝܪ̈ܬܐ ܕܨܒܝܢܗ ܘܢܒܝܐܝܘܗܝ ܥܡ ܒܪܬ ܙܘܓܗ ܐܝܟ ܕܒܝܐ ܠܣܪܐ ܒܐܝܣܚܩ ܘܠܚܢܐ ܒܫܡܘܐܝܠ ܒܨܠܘܬܐ ܕܢܒ̈ܝܐ ܏ܘܫ. ܘܠܣܪܓܝܣ ܕܣܪܛ ܕܘܟܪܢܐ ܗܢܐ ܨܠܘ ܕܢܦܪܣܝܘܗܝ ܡܪܢ ܐܝܟ ܨܒܝܢܗ ܐܡܝܢ.

ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܐܝܪܚ ܚܙܝܪܢ ܕܫܢܬ ܬܡܢܐܡܐܐ ܘܬܫ̈ܥܝܢ ܘܬܪܬܝܢ..

Of the next note only the first two lines are in the handwriting of the ancient scribe, and these contain a later alteration. The more recent addition mentions one Leontius and his father.

ܘܠܬܠܡ̈ܝܕܘܗܝ ܕܡܪܝ ܬܘܡܐ ܕܐܬܚܦܛܘ ܘ[ܥܡܠܘ ܒܗܠܝܢ ܟܬܒܝ̣ܢ.] ܢܗܘܐ ܠܗܘܢ ܡܪܝܐ ܦܪܘܥܐ ܛܒܐ ܒܨܠܘܬ ܩܕܝ̈ܫܘܗܝ. ܐܡܝܢ ܘܐܡܝܢ. ܘܠܐܚܐ ܠܝܢܛܐ ܘܠܕܝܘܝܣܪ (?) ܐܒܘܗܝ ܟܠ ܕܩܪܐ ܢܨܠܐ ܕܢܬܚܢܢܘܢ ܒܝܘܡ ܕܝܢ̣ܐ ܐܡܝܢ..

On fol. 120 b there is another note in a somewhat more modern hand, a considerable portion of which has been partially erased. It refers to the presentation of this and some other books to the convent of Mār Mārōn, by the priest Matthew and his dis­ciples. ܕܘܟܪܢܐ ܛܒܐ ܘܥܘܗܕܢܐ ܕܙܕܝܩܘܬܐ ܢܗܘܐ ܩܕܡ ܐܠܗܐ ܐܒܐ ܐܚܝܕ ܟܠ. ܘܒܪܗ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܪܘܚܗ ܚܝܐ ܘܩܕܝܫܐ. ܠܡܪܝ ܩܫܝܫܐ ܡܬܝ ܕܡܢ ܩܘܠܒ ܩܪܝܬܐ ܐܬܪܐ ܕܨܘܦܢ̈ܝܐ ܕܥ̇ܡܪ ܒܥܘܡܪܐ ܩܕܝܫܐ ܕܛܘܒܢܐ ܡܪܝ ܡܪܘܢ ܘܥܠܝܗܘܢ ܕܬܠܡܝܕܘܗ̈ܝ. ܕܩܢܘ ܠܗܘܢ ܟܬܒܐ ܗܢܐ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܥܡ ܟـ . . . ـܐ ܕܟܬܒ̈ܐ ܚܪ̈ܢܐ ܚܒܪ̈ܘܗܝ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܩܢܘܡܗܘܢ. ܏ܘܫ..

Another note on the same page, also par­tially effaced, states that the volume was incorporated with the library of the convent of Mār Mārōn in the year 1056 (A.D. 745).

ܥܠ ܕܝܢ ܟܬܒܐ ܗܢܐ ܠܒܝܬ ܟܬܒ̈ܐ ܕܡܪܝ ܡܪܘܢ ܒܫܢܬ ܐܠܦ ܘܚܡܫܝܢ ܘܫܬ ܒܝ̈ܘܡܝ ܡܪܝ ܪܝܫܕܝܪܐ ܓܝܘܪܓܝ ܕܚܪܒܥܡܖܝܐ (?) ܟܕ ܐܝܬ ܒܝܬ ܟܬܒ̈ܐ ܕܘܛܪܪܐ(δευτεράριος)ܐܬܢܣܝ ܕ . . . ܪܬܐ ܘܡܪܝ ܣܪܓܝܣ ܕܕܠܡ ܘܡܪܝ ܩܘܙܡܐ ܕܡܥܪܬܡܨܪܝܢ ܘܡܪܝ ܙܟܪܝܐ ܕܪܡܬܐ.

On fol. 1 a the original note has been erased (with the exception of the first line), and it is now stated there that the manuscript was presented to the convent of S. Mary Deipara by the monks Matthew and Abra­ham of Tagrīt.

ܕܘܟܪܢܐ ܛܒ̇ܐ ܘܐܘܗܕܢܐ (sic) ܕܙܕܝܩܘܬܐ ܠܡܬܝ ܘܠܐܒܪܗܡ ܐܚ̈ܐ ܕܝܪ̈ܝܐ ܬܓܪ̈ܝܢܬܝܐ ܕܬܐܚܦܛܘ ܘܣܡ ܟܬܒܐ ܗܢܐ ܒܥܕܬܐ ܗܕܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩܛܐ. ܟܠ ܕܩܪܐ ܒܗ ܢܨ̇ܠܐ ܥܠܝܗܘܢ ܕܢܬܚܢܘܢ ܒܝܬ ܕܝܢܐ ܏ܘܫ.

Underneath this stands one of the usual anathemas, written in a current hand of the ixth or xth century.

[Add. 17,169.]