**DCXVI.**

A single vellum leaf, about 9 3/4 in. by 5 3/4, much stained and torn. The writing is a good Estrangělā of the vith or viith cent., in double columns of 32 and 33 lines. It con­tains on the verso—

A short introduction to the Treatise of Cyril of Alexandria on Worship in Spirit and in Truth, which seems not to be extant in the Greek. The mutilated title is: $ܕܒܘܕ . . . . (προθεωρία) $ ܡܩܕܡܘܬ ܚܙܬܐThe text is as follows. $ܒܗ̇ܝ ܕܠܐܝܠܝܢ ܕܡܝܬܪܐܝܬ ܘܐܝܟ ܕܡܨܝܐ ܡܛܝܒܝܢ ܢܦܫܗܘܢ ܕܢܚ̣ܘܢ ܒܪܚܡܬ ܐܠܗܐ: ܐܬܚ̇ܦܛܬ ܕܐܟܬܒ ܬܫܥܝܬܐ ܕܥܠ ܕܘܒܪ̈ܐ ܪ̈ܘܚܢܝܐ܆ ܕܢܕܥܘܢ ܡܢ ܗܕܐ ܕܕܠܐ ܥܡܠܐ ܢܪܕܘܢ܆ ܒܫܒܝܠܐ ܕܡܨ̣ܒܬ ܒܟܠܗܝܢ ܫܒܝ̈ܚܬܐ: ܘܢܬܡ̣ܨܘܢ ܕܬܪܝܨܐܝܬ ܘܕܠܐ ܛܥܘܝ ܢܓܡܪܘܢ ܠܫܘܒܗܪܐ ܕܚܝ̈ܐ ܕܒܡܫܝܚܐ̣. ܫܡ̇ܪܬ ܡܢ ܐܠܨܐܝܬ ܠܡܠܬܝ ܥܠ ܟܬܒܐ ܐܠܗܝܐ. ܟܕ ܕܝܢ ܠܥܘܡܩܐ ܕܦܘܩ̈ܕܢܐ ܕܒܝܕ ܡܘܫܐ ܐܬܝܗܒܘ ܒܨ̇ܝܬ݂. ܫܡ̇ܠܝܬ ܠܟܠܗ ܓܘܫܡܐ ܕܡܠܘܐܐ ܕܕ̇ܡ̣ܐ ܠܝ̣ ܒܡܐܡܪ̈ܐ̣ ܫܒܬܥܣܪ̈. ܀ .ܕܡܝܬܪܘܬ ܝܕܥܬܟ ܕܝܢ ܕܝܠܟ ܐܝܬܝܗ̇ ܐܘ ܡܝܬܪܐ ܦܠܕ܇ ܕܬܛܪ ܡܟܝܠ ܛܟܣܐ ܣܕܝܪܐ ܕܪ̈ܫܐ ܕܣܝ̣ܡܝܢ ܠܢ. ܕܠܐ ܢܬܒܠܒܠ ܫܘܚܠܦܐ ܕܦܪ̈ܨܘܦܐ ܒܝܘܒܠܐ ܪܫܡܢ ܚܢܢ. ܡܛܠ ܓܝܪ ܕܐܠܨܐ ܗܘ . . . ܡܡܠܠܐ . . . ܘܕܒܚܘ̈ܫܒـ . . . ܕܢܦ̣ـ . . . ـܗ̇ ܘ . . . ܝܗ̇ ܓܡܝܪܐܝܬ ܠܛܠܝܬܗ ܕܢܡܘܣܐ܆ ܘܠܘܬ ܝܕܥܬܐ ܓܠܝܬܐ ܢܝܬܐ ܐܢ̈ܝܢ ܠܗܠܝܢ ܕܐܝܟ ܕܒܦܠܐ̈ܬܐ ܐܬܐܡܪ̣. ܡܛܘܠ ܗܕܐ ܐܦ ܚܫܚܐܝܬ ܐܬ݁ܪܟܒ ܡܢܢ ܠܫܘܐܠܐ ܘܠܦܘܢܝ ܦܬܓܡܐ ܓܘܫܡܗ ܕܡܐܡܪܐ̇. ܕܐܝܬܘܗܝ ܢܝܫܐ ܕܩܪܝܢܗ̣ ܢܝ̇ܚܐ ܀ ܏ܪ̈ܫܐ ܏ܥ̈ܠܠܬܐ ܏ܕܡܐܡܪ̈ܐ ܏ܚܡܫܐ̣ ܏ܕܒܦܢܩܝܬܐ ܏ܗܕܐ. ܏ܐ ܡܛܠ ܡܨܛܠܝܢܘܬܗ ܕܒܪ ܐܢܫܐ ܕܠܘܬ ܫܟܝܪ̈ܬܐ ܘܫܒܝܚܘܬܗ ܕܨܝܕ ܚܛܝܬܐ̣. ܘܐܟܚܕ ܬܘܒ ܐܦ ܥܠ ܩ̇ܪܝܬܐ ܘܦܘܢܝܐ ܕܒܝܕ ܬܝܒܘܬܐ ܘܥܠ ܚܦܝܛܘܬ ܢܬܝܦܘܬܐ ܕܠܘܬ ܛܒܬܐ܀ ܏ܒ ܡܛܠ ܗ̇ܝ ܕܠܐ ܡܨܝܐ ܠܡܥܪܩ ܡܢ ܡܘܬܐ ܕܡܢ ܚܛܝܬܐ ܘܡܢ ܥܠܘܒܘܬܗ ܕܡܪܡܝܢܐ̇ . . .

See these headings in Opera, ed. Aubert, t. i., pp. 1 and 49; Migne, Patrol. Gr., t. lxviii., col. 131.

This leaf seems to belong to Add. 14,553 (no. DCXVIII.).

[Add. 17,217, fol. 39.]

**DCXVII.**

Vellum, about 8 7/8 in. by 6 1/8, consisting of 228 leaves, many of which are more or less stained and torn, especially foll. 1—32, 37, 38, 41, 216, 220, 221, and 224—228. The quires, originally 25 in number, are signed with both letters and arithmetical figures (e. g. fol. 102, $ܝܓ; fol. 170, $ܟ; etc.). The later signatures are erroneous. Leaves are wanting at the beginning, and after foll. 4 and 12. Each page is divided into two columns, of from 29 to 35 lines. This volume is written in a good, regular Estran­gělā of the viith cent., and contains—

The first half of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth, viz. books i.—viii. See Opera, ed. Aubert, t. i.; Migne, Patrol. Gr., t. lxviii., col. 133.

Book i. commences with the passage καθύπερ ἀμέλει καὶ οἱ τῶν Αἰγυπτἱων ἄρχοντες, κ.τ.λ.; Opera, t. i., p. 13 B. The lacuna after fol. 4 extends from p. 19 B to p. 24 A; and that after fol. 12, from p. 32 D to p. 34 E.

Colophon, fol. 228 a: $ܫܠܡ ܠܡܟܬܒ ܟܬܒܐ ܩܕܡܝܐ܆ ܕܥܠ ܣܓܕܬܐ ܘܬܫܡܫܬܐ ܕܒܪܘܚ. ܘܒܫܪܪܐ܆ ܕܛܘܒܢܐ ܩܘܝܠܘܣ: ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܪܒܬܐ.

ܘ ܘ

Then follows a note, which states that this manuscript belonged to the convent of Cyriacus at Tell Hăphīchā, and that it was written at the expense of the abbat Isaac, the priest Andrew, and the rest of the brethren.

$ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܩܘܪܝܩܘܣ ܕܬܠܗܦܝܟܐ ܟܠ ܕܫܐܠ ܠܗ ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܩܪܐ ܒܗ (sic) $ܐܘ ܕܢܟܬܘܒ ܐܘ ܕܢܦܚܡ ܡܢܗ ܘܨܪܡ ܐܘ ܡܪܝܡ ܡܢܗ ܟܘܪܣܐ ܐܘ ܕܦܐ ܕܟܬܝܒ ܐܘ ܕܠܐ ܒܚܕ ܡܢ ܦܘܪ̈ܣܝܢ ܐܘ ܟܐܡ ܥܠܘܗܝ ܘܠܐ ܡܝܬܐ ܠܗ ܠܡܪ̈ܘܗܝ ܬܚܝܬ ܟܠܝܢܐ ܗܘ ܥܕܡܐ ܕܡܦܢܐ ܠܗ ܠܗܘܢ ܟܕ ܗܘܐ ܝܕܥ ܕܩܕܡ ܒܝܡ ܕܡܫܝܚܐ ܥܬܝܕ ܕܢܩܘܡ ܐܝܟ ܡܚܠܨ ܒܝܬ ܡܩܕܫܐ܀ ܐܬܚܦܘ (sic) $ܕܝܢ ܘܘܣܡ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܒܥܘܡܪܗܘܢ ܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܪ̈ܚܡܝ ܐܠܗܐ ܪܝܫܕܝܪܐ ܡܪܝ ܐܝܣܚܩ ܘܩܫܝܫܐ ܡܪܝ ܐܢܕܛܪܐܘܣ ܥܡ ܕܫܪܟܐ ܕܥܡܗܘܢ ܥܡܪܝܢ. ܕܡܪܢ ܒܛܝܒܘܬܗ ܗ̇ܘ ܕ[ܡܛܠ] ܫܡܗ ܩܕܝܫܐ ܏ܘܫ.

[Add. 18,818.]

**DCXVIII.**

Vellum, about 10 in. by 6 1/2, consisting of 123 leaves, a few of which are much stained and torn, especially foll. 1, 3 and 122. The quires are 14 in number, but several of them are imperfect, leaves being missing at the beginning, as well as after foll. 1, 9, 14, 15, 18, 53 and 69. They were originally signed with both letters and arithmetical figures

(e.g. fol. 47, $ܙ;

fol. 56, $ܚ), but a later hand has marked them with letters only. Each page is divided into two columns, of from 32 to 36 lines. This volume is written in a good, regular Estrangělā of the vith or viith cent., and contains—

Part of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth, $ܕܬܫܡܫܬܐ ܕܪܘܚ, viz. hooks i.—v. The text commences with the words: $܏ܦܠܕ. ܫܦܝܪ ܐܡ̇ܪ ܐܢܬ, corresponding to the Greek, **ΓΑΛΛ**. Εὖ λέγεις, ed. Aubert, t. i., p. 6 B. The portions missing are: p. 7 B—p. 8 C; p. 19 A—p. 21C; p. 27 B—p. 29 D; p. 30 D —p. 31 E; p. 35 B—p. 36 B; p. 78 E— p. 79 E; and p. 101 B—p. 103 E.

The colophon, fol. 122 b, has been most carefully erased, without anything being written in its place but the words, $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ, in a more recent hand.

Fol. 123 contains a portion of the tenth book of this treatise (Opera, ed. Aubert, t. i., p. 369 C—p. 370 D), evidently written by the same scribe as the rest of the volume.

[Add. 14,553.]

**DCXIX.**

Vellum, about 10 3/8 in. by 6 3/4, consisting of 109 leaves. The quires, signed with letters, were 14 in number, but $ܒ, $ܓ, and $ܛ, are entirely lost, leaving lacunae after foll. 10 and 60. Each page is divided into two columns, of from 27 to 32 lines. This manu­script is written in a good, regular Estran­gělā of the viith cent., and contains—

The second part of the first volume of the treatise of Cyril of Alexandria, on Worship in Spirit and in Truth, viz. books v.—viii. Title, fol. 3 b: $ܦܠܓܘܬܐ ܕܬܪ̈ܬܝܢ ܕܬܫܡܫܬܐ ܕܪܘܚ. Book v. ends, fol. 10 b, with the passage (Opera, ed. Aubert, t. i., p. 150 D): **ΚΥΡΙΛ.** οὐκοῦν ὡς ἐν τοῖς ἀριθμοῖς ἀνέγνωμεν καὶ μετὰ ταῦτα ἐξῆρεν ὁ λαὸς ἐξ Ασηρὼθ. Book vi. commences, fol. 11 a, with the words (p. 172 B) ἀναδησόμεθα ψῆφον, ῆ οὐ δοκῶ σοι φρονεῖν ὀρθὰ, τὸ ἔν γε τούτοις φιλοκρινεῖν ἡρημένοις; In book vii., alter fol. 60, there is a lacuna, extending from p. 223 E, ἰσχυρότεραι δὲ προβαίνουσαι τῆς σύλπιγγος αἱ φωναὶ, to p. 234 .D, εἰρῆσθαι δὲ καὶ πρὸς ἡμῶν αὐτῶν ἁγίῳ παντὶ, τοὺς πόνους τῶν καρπῶν σου φάγεσαι. Subscription, fol. 109 a: $ܫܠܡ ܟܬܒܐ ܩܕܡܝܐ ܕܬܫܡܫܬܐ ܕܒܪܘܚ ܘܒܫܪܪܐ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܢܐ ܪܒܬܐ..

After the doxology, we read the words: $ܨܠܘ ܥܠ ܡ̇ܢ ܕܟܬ̣ܒ ܕܢܬܠ ܠܗ ܡܪܢ̣ ܘܢܐܠܦ..

In the upper part of the second column of fol. 109 a, there is a note, which says that the book was the property of the lady Olympia: $ܕܪܚܡܬ ܐܠܗܐ ܩܘܪܐ ܐܠܘܡܦܘ ܕܘܟܪܢܗ̇ ܠܒܘܪܟܬܐ ܐܡܝܢ܀ ܟܠ ܡܢ ܕܩܪܐ ܢܨܠܐ ܥܠ ܟܠ ܕܐܫܬܘܬܦ ܕܐܠܗܐ ܢܚܢܝܘܗܝ ܒܝܘܡ ܕܝܢ̣ܐ ܐܡܝܢ܀.

In the lower part of the same column, there is a note in a cursive character, stating that it belonged to a certain convent, the name of which has been erased, and that of "the solitaries of $ܒܢܬܐ" substituted. $ܐܝܬܝܗ̇ ܦܢܩܝܬܐ ܗܕܐ ܕܬܫܡܫܬܐ ܕܪܘܚ̣. ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܝܚ̈ܝܕܝܐ ܕܒܢܬܐ ܟܠ ܕܫܩ̇ܠ ܠܗ̇ ܕܢܩܪܐ ܒܗ̇܇ ܐܘ ܕܢܟܬܘܒ ܡܢܗ̇ ܐܘ ܕܢܦܚܡ ܡܢܗ̇ ܘܠܐ ܡ̇ܦܢܐ ܠܗ̇ ܠܡܪ̈ܝܗ̣. ܗܘ̣ܐ ܝܕܥ̣. ܕܩܕܡ ܐܠܗܐ ܥܬܝܕ ܕܢܩܘܡ ܐܝܟ ܡܚܠܨ ܒܝܬ ܡܩܕܫܐ܀.

A third note, of still later date, names as its owner the deacon Sergius: $ܕܫܡܫܐ ܣܪܓܝܣ ܩܢܟܝܐ..

On foll. 1 b and 2 a there is a list of books and various articles of monastic dross and furniture, apparently lent by the librarian and steward of the convent of S. Mary Dei­para to the monks John bar Simeon, Michael the priest, Měkīm the priest, and Zachariah.

$ܐܝܬ ܨܝܕ ܝܘܚܢܢ ܒܪܣܡܥܘܢ: ܟܬܒܐ ܕܡ̈ܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܕܟܪܘܟܝܐ: ܘܕܓ̈ܕܘܕܐ ܦܢܩ̈ܝܬܐ ܏ܒ: ܘܕܡܪܝ ܐܦܪܝܡ ܕܡܕܪ̈ܫܐ ܟܬܒܐ ܚܕ: ܘܕܡܪܝ ܣܐܘܪܐ ܚܕ: ܘܕܡܪܝ ܝܗܘܢܣ ܚܕ: ܟܬܒܐ ܕܒܪܐܣܝܪܟ: ܟܬܒܐ ܕܦܪܟܣܝܣ ܚܕ: ܟܬܒܐ ܕܡܪܝ ܐܦܪܝܡ ܚܕ: ܦܘܫܩܐ ܕܡ̈ܙܡܘܪܐ ܕܕܢܐܝܠ ܨܠܚܝܐ ܚܕ: ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܕܠܘܩܒܠ ܓܪܡܛܝܩܣ ܚܕ: ܟܬܒܐ ܕܐܫܥܝܐ ܚܕ: ܟܬܒܐ ܕܚܟܡܬܐ ܪܒܬܐ ܚܕ: ܟܬܒܐ ܕܐܝܘܒ ܚܕ: ܟܬܒܐ ܕܕܢܐܝܠ ܨܠܚܝܐ ܚܕ ܩܕܡܝܐ: ܟܬܒܐ ܕܐܒܘܢܝܢܘܣ ܚܕ: ܟܬܒܐ ܕܬܚ̈ܘܝܬܐ ܚܕ: ܟܬܒܐ ܕܐܪܥܘܬ ܚܕ: ܟܬܒܐ ܕܐܒܐ ܐܫܥܝܐ ܚܕ: ܟܬܒܐ ܕܚܙܩܐܝܠ ܚܕ  
: ܟܬܒܐ ܕܬܚ̈ܘܝܬܐ ܚܕ: ܟܬܒܐ ܕܡܪܝ ܝܥܩܘܒ ܕܡ̈ܡܪܐ ܚܕ: ܟܬܒܐ ܕܐܬܢܣܝܘܣ ܚܕ: ܢܒܝܘܬܗ ܕܐܫܥܝܐ ܚܕܐ: ܟܬܒܐ ܕܫܠܝܚܐ ܚܕ: ܟܬܒܐ ܕܡܪܝ ܐܝܣܚܩ ܕܡ̈ܡܪܐ ܚܕ: ܟܬܒܐ ܕܡܪܝ ܝܗܘܢܝܣ ܚܕ: ܟܬܒܐ ܕܕܝܦܛܟܘܢ ܚܕ: ܟܬܒܐ ܕܥܢ̈ܝܕܐ ܚܕ: ܟܬܒܐ ܕܬܫܡܫܬܐ ܕܒܝܕ ܪܘܚ: ܕܗܘܝܢ ܒܡܢܝܢܐ: ܏ܠ. ܬܘܒ ܟܪ̈ܣܬܐ ܕܢܚܫܐ ܏ܒ: ܟܣܐ ܕܢܟܐ (ܕܐܢܟܐ (i. e. ܚܕ: ܘܬܘܒ ܦܢܟܐ ܕܢܟܐ ܚܕ: ܘܦ̈ܢܟܐ ܕܙܓܘܓܝܬܐ ܏ܒ: ܘܦܝܪ̈ܡܐ ܏ܒ: ܘܛ ܫܬ ܕܩܢܕܝܠܐ ܚܕܐ ܘܓܠܘܣܛܡܐ ܕܢܟܐ ܚܕ: ܘܐ̈ܠܦܐ ܕܢܚܫܐ: ܏ܘ : ܘܨ̈ܠܝܒܐ ܕܦܪܙܠܐ: ܏ܙ : ܘܬܠܝܬܐ ܕܩܢܕܝܠܐ ܕܢܚܫܐ ܚܕ: ܘܨܠܝܒܐ ܐܚܪܝܢܐ ܕܦܪܙܠܐ. ܘܬܘܒ ܟܬܒܐ ܕܐܘܢܓܠܝܘܢ ܡܩܝܐ (?) $ܘܐܝܬ ܒܗ ܨܠܝܒܐ. ܘܣܠ̈ܝܢ ܕܟܘܪܣܝܐ ܕܦܪܙܠܐ: ܏ܓ: ܘܩܪܝܦܛܐ ܚܕ: ܘܟܪ̈ܘܒܐ ܕܦܪܙܠܐ: ܏ܓ: ܘܫ̈ܦܘܕܐ ܏ܒ: ܘܡܢܪܬܐ ܕܦܪܙܠܐ ܚܕ: ܘܒܪܬ ܢܘܪܐ܀ ܘܬܠܒ̈ܫܬܐ ܕܦܬܘܪܘܐ: ܏ܚ ܘܙܘܢܪ̈ܐ: ܏ܓ: ܕܒܬܘܪܐ: (?) $ܐܢܦܘܪܐ ܚܕ: ܣܘܡܩܬܐ: ܘܟܒ̈ܝܢܐ: ܏ܘ: ܦܬ̈ܐ ܘܫܘ̈ܫܦܐ: ܏ܝܛ: ܘܐܘܪ̈ܪܐ ܏ܒ: ܘܬܠܒܫ̈ܬܐ ܕܓܪ̈ܓܐ (?) $܏ܒ: ܘܦܪܣܐ ܚܕ: ܘܡ̈ܢܕܝܠܐ ܏ܒ: ܘܡ̈ܪܚܘܬܐ: ܏ܝ: ܘܬܒ ܐܝܬ ܠܢ ܨܝܕ ܡܝܟܐܝܠ ܕܝܪܝܐ ܘܩܫܝܫܐ܇ ܟܬܒܐ ܕܐܘܢܓܠܘܢ ܡܫܡܠܝܐ ܘܡܢܕܝܠܐ ܥܡܗ ܘܨܠܝܒܐ ܒܗ ܚܕ: ܕܣܝܡܐ: ܘܟܬܒܐ ܬܘܒ ܕܬܫ̈ܥܝܬܐ ܚܕ: ܘܟܬܒܐ ܕܟܪܢܝܩܘܢ ܚܕ: ܘܟܬܒܐ ܕܡܪܝ ܡܪܘܬܐ ܕܟܪܛܝܣܐ ܚܕ: ܘܬܘܒ ܐܝܬ ܠܢ ܨܝܕ ܐܡܩܝܡ ܩܫܝܫܐ ܟܬܒܐ ܕܡܪܝ ܝܥܩܘܒ ܕܐܝܬ ܒܗ ܡ̈ܡܪܐ: ܏ܡ: ܘܦܢ̈ܩܝܬܐ ܕܩܫܝܫܐ ܏ܒ: ܘܣܚܚܐ ܕܡ̈ܥܢܝܬܐ ܨܝܕ ܙܟܪܝܐ ܕܡܪܝ ܣܐܘܪܐ܇ ܘܬܘܒ ܐܝܬ ܨܝܕ ܐܡܩܝܕܡ ܟܬܒܐ ܕܐܦܝܣܩܘܦܝܢ܀.

[Add. 17,151.]

**DCXX.**

Vellum, about 10 5/8 in. by 8 3/8, consisting of 104 leaves (Add. 12,166, foll. 155—258), some of which, are much stained and soiled. The quires, 11 in number, are signed with both letters and arithmetical figures. Each page is divided into 3 columns, of from 27 to 34 lines. This volume is written in a good, regular Estrangělā, and dated A. Gr. 864, A.D. 553. It contains—

The third part of the treatise of Cyril of Alexandria on "Worship in Spirit and in Truth, comprising books ix.—xii. See Opera, ed. Aubert, t. i., pp. 287—450. Title, fol. 155b: $ܟܬܒܐ ܕܬܠܬܐ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܪܫܐ ܕܐܦܣ̈ܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܕܥܠ ܣܓܕܬܐ ܕܒܪܘܚ ܘܒܫܪܪܐ.

On fol. 258 a, after the doxology, we read the following note, giving the date and stating that the volume was written at Edessa, at the expense of the deacon Thomas of Zěmārtā Castra.

$ܢܗܘܐ ܕܘܟܪܢܐ ܩܕܡ ܐܠܗܐ ܘܡܫܝܚܗ ܘܪܘܚܗ ܚܝܐ ܘܩܕܝܫܐ ܠܫܡܫܐ ܬܐܘܡܐ ܕܡܢ ܙܡܪܬܐ ܩܣܛܪܐ ܕܐܬܚܦܛ ܘܥܒܕ ܟܬܒܐ ܗܢܐ ܠܝܘܬܪܢܐ ܕܢܦܫܐ ܘܠܫܘܘܙܒܐ ܕܚܝ̈ܘܗܝ. ܕܠܐܗܐ ܗ̇ܘ ܕܡܛܠܬܗ ܐܬܚܦܛ ܘܥܒܕ ܢܫܘܝܘܗܝ ܏ܘܫ. ܐܙܕܒܢ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܝܘܡ (sic) ܐܝܪܚ ܐܝܠܘܠ ܕܫܢܬܐ ܬܡܢܡܐܐ ܘܫܬܝܢ ܘܐܪܒܥ ܡܢ ܐܘܪܗܝ ܡܕܝܢܬܐ♰.

Below this a monk, residing in the village of $ܠܙܝܐ, has written:

$ܐܠܗܐ ܥܒܕ ܪ̈ܚܡ̣ܐ ܥܠ ܚܛ̇ܝܐ ܕܟܬܒܐ ܗܢܐ ܣܘܪܓܕܐ ܕܐܝܬܘ ܛܘܒܢܐ ܕ̇ܝܡ ܒܩܪܝܬܐ ܠܙܝܐ ܐܢ (sic) $ܘܐܡܝܢ ܘܐܡܝܢ.

At the top of the page, in a current hand of the xth cent., there is written:

$ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܩܘܕܝܠܘܣ (sic) $ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܝ. ܐܠܐ ܟܠ ܡܢ ܕܫܩܠ ܒܐܝ̇ܕܐ ܥܠ̣ܬܐ ܕܗ̣ܝ ܠܐ ܫܠܝܛ ܠܗ ܡܢ ܠܐܠܗܐ ܕܢܗܘܐ ܠܘܬ[ܗ] ܝܬܝܪ ܡܢ ܫܬܐ ܝܪ̈ܚܝܢ. ܘܐܢ ܡܡܪ[ܚ] ܘܥܒܪ ܬܚܝܐ ܚܪܡܐ ܐܝܬܘܗܝ♰.

[Add. 12,166, foll. 155—258.]

**DCXXI.**

Vellum, about 7 7/8 in. by 5, consisting of 115 leaves, one of which, fol. 113, is much torn. The quires, signed with letters, were originally 13 in number, but the first is now lost. There are from 24 to 32 lines in each page. This volume is written in a good, regular hand of the earlier part of the ixth cent., and contains—

Part of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth, $ܬܫܡܫܬܐ ܕܪܘܚ, viz. books xiv.—xvii. See Opera, ed. Aubert, t. i., p. 479. The text commences with the words. $ܕܙ̇ܕܩ ܠܡܬܪܓܪܓܘ ܠܡ̈ܥܠܝܬܐ̣., corresponding to the Greek καὶ πρός γε τὸ δεῖν τῶν ἀμεινόνων ἐφίεσθαι, p. 492 B. Subscription, fol. 115 a: $ܫ̣ܠܡ ܠܡܟܬܒܐ ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܬܫܡܫܬܐ ܕܪܘܚ. ܕܐܝܬ ܒܗ̇ ܡܐܡܪ̈ܐ ܬܫܥܐ ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ܀.

The original colophon on the same page has been erased, and over it is written a note in the hand of the abbat Moses of Nisibis, stating that this was one of the volumes brought by him to the convent of S. Mary Deipara, A.D. 932.

[Add. 14,554.]

**DCXXII.**

Vellum, about 9 7/8 in. by 6 1/2, consisting of 20 leaves or two quires, signed $ܛ and $ܝ. Each page is divided into two columns, of from 33 to 38 lines. The writing is an elegant Estrangělā of the viith or viiith cent. It contains—

Works of Cyril of Alexandria; viz.

1. The latter portion of the ninth dialogue against Hermias, entitled "Quod unus sit Christus," from the passage (Opera, ed. Aubert, t. v., pars 1, p. 752 E) ἔνα δὲ καὶ τὸν αὐτὸν ὄντα γινώσκων, καὶ ἐκ Θεοῦ πατρὸς λόγον, κ.τ.λ., to the end. Subscription, fol. 17 a: $ܫܠ̣ܡ ܡܐܡܪܐ ܕܥܠ ܗ̇ܝ ܕܚܕ ܗܘ ܡܫܝܚܐ..

2. The "Explanatio xii. Capitum," $ܬܘܒ ܪ̈ܫܝܐ ܬܪ̈ܥܣܪ ܕܝܠܗ ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ̣ ܘܦܘܫܩܗܘܢ (see Opera, cd. Aubert, t. vi., p. 146), from the beginning to the sixth anathema (p. 152, C).

On the margin of fol. 18 a we find the following note, referring to Cyril's principal opponents, Andrew of Samosata, Alexander of Mabūg, and Theodoret of Cyrus.

$ܐܬܥܕܠܘ ܕܝܢ ܒܩ̈ܦܠܐܐ ܗܠܝܢ ܘܩܡܘ ܠܘܩܒܠ ܩܕܝܫܐ ܩܘܪܝܠܘܣ̣. ܐܢܕܪܐܐ ܕܫܡܝܫܛ ܘܐܠܟܣܢܕܪܘܣ ܕܡܒܘܓ. ܘܬܐܕܘܪܝܛܐ ܕܩܘܪܘܣ. ܘܠܗܢܐ ܣܘܢܗܕܘܣ ܗ̇ܝ ܕܒܟܠܩܝܕܘܢܐ̣. ܐܪܬܕܘܟܣܐ ܬܚܡܬ. ܘܐܡܪܐ̣. ܕܡܩܒܠܐ ܠܩܘܪܝܠܘܣ ܗ̇ܘ ܕܠܩܒܠܗ (sic) ܐܟܬܒ ܪܫܝܥܐ ܬܐܕܘܪܝܛܐ ܒܥ̈ܘܕܠܐ ܕܩ̈ܦܠܐܐ ܗܠܝܢ..

These two quires were at one time used to make good the defect in Add. 17,149, after fol. 63. This appears from the words $ܛܘܒܘܗܝ ܠܓܒܪܐ, the one of which is written on the lower margin of Add. 17,149, fol. 63 b, and the other on the lower margin of Add. 17,150, fol. 1 a. Hence, too, the erasure of the last two lines in Add. 17,149, fol. 63 b.

[Add. 17,150.]

**DCXXIII.**

Two vellum leaves, 6 in. by 4 1/8, both much soiled and torn. The writing is a good, current hand of the xth cent., with from 22 to 24 lines in each page. They contain—

Two portions of the discourse of Nilus (see Assemani, Bibl. Or., t. iii., pars 1, p. 48) on virtuous conduct, $ܫܪܒܐ ܕܐܡܝܪ ܠܢܝܠܘܣ ܝܚܝܕܝܐ ܥܠ ܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ, begin­ning: $ܡܛܠ ܦܘܠܚܢܐ (ܕ)ܕܝܪܝܘܬܐ ܐܘ ܐܚܘܢ: ܘܕܐܝܟܢܐ ܙܕܩ̇ ܠܗܘܢ ܠܐܝܠܝܢ ܕܐܬܝ̇ܢ ܠܫܘܥܒܕܐ ܕܢܬܕܒܪܘܢ̣ ܘܕܐܝܟ ܐܝܢܐ ܘܕܐܝܟܢܐ ܙܕܩ̇ ܠܗ ܠܡܕܒܪܢܐ ܠܡܗܘܐ ܒܥܘܡܪܐ ܕܐܚ̈ܐ: ܐܦܝܣܬܢܝ ܠܡܟܬܒ ܠܟ. ܏ܘܫ..

The waiting on the recto of the first leaf is almost illegible.

[Add. 17,215, foll. 28, 29.]

**DCXXIV.**

Eight vellum leaves, about 6 1/4 in. by 4 1/8. The waiting is a good, current hand of the xth cent., with from 21 to 26 lines in each page. They contain part of the treatise of Nilus on virtuous conduct, beginning: $ܒܦܘܠܚܢܐ ܕܣܥܘܪ̈ܬܗܝܢ. ܡܛܠ ܕܠܐ ܪ̈ܘܫܡܐ ܡ̈ܝܬܐ ܢܫܬܟܚܘܢ ܠܟ̣. ܐܠܐ ܗ̣ܢܘܢ ܣܘܥܪ̈ܢܐ ܩܕܡܝܗܘܢ ܒ̇ܥܒ̈ܕܐ܀.

These leaves seem to belong to the same manuscript as Add. 17,215, foll. 28 and 29 (no. DCXXIII), the lacuna between which is precisely filled up by them.

[Add. 14,523, foll. 49—56.]

**DCXXV.**

Vellum, about 10 3/4 in. by 7 3/8 leaves, one of which (fol. 29) is much stained and torn. The quires are signed with letters. From fol. 91 b to the end, the pages are divided into two columns. There are from 30 to 35 lines in each full page or column. The writing of the text is a fine regular Estrangělā, but the notes are in a smaller, cursive character. Leaves are wanting after foll. 31, 32, and 33. This volume is dated A. Gr. 1115, A.D. 804, and contains—

The works commonly, though errone­ously, ascribed to Dionysius the Areopagite, with an introduction and notes by Phocas bar Sergius, of Edessa, @[See Assemani, Bibl. Orient., t. i., p. 468. He flourished in the *eighth* cent., as appears from his mention of Athanasius II., and Jacob of Edessa.]@ and other writers. Title, fol. 1 b: $ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܟܬܒܐ ܗܢ̣. ܕܕܝܢܘܣܝܘܣ ܕܡܢ ܕ̇ܝ̈ܢܐ ܕܐܪܝܘܣ. ܐܦܝܣܩܘܦܐ̣ ܕܐܬܝܢܣ. ܩܕܡܐܝܬ̣ ܫܘܪܝ ܡܡܠܠܐ ܕܥܒ̣ܝܕ ܠܦܘܩܐ ܒܪ ܣܪܓܝܣ ܐܘܪܗܝܐ ܡܛܠ ܦ̇ܘܫܩܐ ܘܢܘ̇ܗܪܐ ܕܣܟ̈ܘܠܝܐ ܕܐܫܟܚ ܗܘܐ ܠܡܟܬܒܢܘܬܐ ܕܕܝܢܘܣܝܘܣ. ܗ̇ܘ ܕܡܢ ܕ̇ܝ̈ܢܐ ܕܐܪܝܘܣ ܦܓܘܣ..

From the introduction of Phocas it ap­pears that the translation of these works into Syriac was executed by the famous physician (ἀρχίατρος) Sergius of Rās'ain, @[See Assemani, Bibl. Orient., t. ii., pp. 315, 323; and t. iii., pars 1, p. 87.]@ fol. 1 b: $ܗܠܝܢ ܐ̇ܡܪܬ ܒܦܣ̈ܝܩܬܐ̣. ܟܕ ܐ̇ܬܒܩܝܬ ܒܡܟܬܒܢܘܬܐ ܗܕܐ ܕܩܕܡ ܐ̈ܝܕܝ̇ܢ. ܕܩܕܝܫܐ ܕܝܢܘܣܝܘܣ ܗ̇ܘ ܕܡܢ ܐܪܝܘܣ ܦܓܘܣ. ܐܝ̇ܕܐ ܕܡܦܫܩܐ ܗܘܬ ܡܢ ܙܒܢܐ ܢܓܝܪܐ ܡܢ ܠܫܢܐ ܝܘܢܝܐ ܠܒܪܬ ܩܠܐ ܕܣܘ̈ܪܝܝܐ̣. ܠܢܟܦܐ ܘܡܗܝܪܐ ܣܪܓܝܣ ܩܫܝܫܐ ܘܐܪܟܝܛܪܣ ܒܗ̇ܝ ܕܟܠܢ ܣܘܪ̈ܝܝܐ ܕܩ̇ܪܝܢ ܗܘܝܢ ܒܗ̇܆ ܛܒ ܡܬܕܡܪܝܢ ܘܗܝܢ ܘܡܩܠܣܝܢ̇. ܡܛܠ ܡܥܠܝܘܬܐ ܕܣ̈ܘܟܠܝܗ̇ ܟܬܝ ܘܐܠܗܝܘܬܗ̇܇ ܗ̇ܝ ܕܐܝܟ ܕܒܫܪܪܐ ܫ̇ܘܝܐ ܠܕܘܡܪܐ..

The scholia are in great part a translation of the παραθέσεις of Joannes Scholasticus of $ܒܝ̇ܫܢ, %, or Scythopolis, fol. 2 a:

$ܟܕ ܕܝܢ ܗܫܐ ܝܟ ܡܐ ܕܐ̇ܡܪܐܬ: ܕܡܢ ܒܥܬܐ ܘܗܪ̈ܓܐ ܕܒܟ̈ܬܒܐ ܩ̈ܕܝܫܐ: ܢܘܗ̣ܪܐ ܚ̣ܕܬܐ ܢܒ̇ܥ ܟܠܝܘܡ ܠܕܗܡ̇ܣܝܢ ܒܗܘܢ: ܡܢ ܒܛܝܠܘܬܐ ܐܠܗܝܬܐ̣. ܐܬ̣ܐ ܠܐܝ̈ܕܝܐ ܕܒܨܝܪܘܬܝ̇. ܗ̣ܘ ܗܢܐ ܟܬܒܐ ܩܕܝܫܐ ܕܐܡܝܪ: ܕܟܬܝܒ ܡ̇ܢ ܒܟܬ̈ܝܒܬܐ ܝܘ̈ܢܝܬܐ: ܐܝܬ ܒܗ ܕܝܢ ܣܟ̈ܘܠܝܐ ܐܘܟܝܬ ܢܘܗܪ̈ܐ ܬܡ̈ܝܗܐ ܕܡ̈ܠܐ ܗܠܝܢ ܕܥܣ̣ܩ ܣܘܟܠܗܝܢ ܐܝܟ ܕܐܡܕܢܢ ܠܡܐܡܪ. ܕܥܒ̇ܕܝܢ (sic) $ܠܐܢܫ ܬܪܝܨ ܫܘܒܚܐ. ܫ̇ܘܐ ܠܕܘܟܪܢܐ ܛ̇ܒܐ: ܣܟܠܣܛܝܩܐ ܡ̇ܢ ܒܐܡܢܐ: ܝܘܚܢܢ ܕܝܢ ܒܫܡܐ: ܡܢ ܡܕܝܢܬܐ ܕܝܢ ܒ̇ܝܫܢ̣ܢ. ܐܬܚ̇ܦܛܬ ܐܝܟ ܠܐ ܣܦܩܐ ܡ̇ܢ: ܕܡܬܝܐ̇ܒ ܕܝܢ ܕܢܫܬܘܬܦ ܐܝܟ ܚܝܠܗ ܒܝܘܬܪܢܐ ܓܘ̇ܢܝܐ ܕܐܝܟ ܗܢܐ̣. ܠܡܦܫܩܘܬܗܘܢ ܠܗܘܢ ܠܣ̈ܟܘܠܝܐ. ܡܢ ܠܫܢܐ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. ܒܦܘܫܩܐ ܕܝܢ ܐܦ ܠܐܝܠܝܢ ܕܐ̇ܫܟܚܬ ܒܗ ܒܦܘܫܩܐ ܕܣܪܓܝܣ ܕܩܕܝܡ̇. ܕܠܐ ܗܘܐ ܥܡ ܚܬܝܬܘܬܐ ܡܦܫ̈ܩܢ.

On Syriac translations from the Greek, and on his own method, Phocas makes the following observations, fol. 2 a: $ܘܗܕܐ̣. ܠܐ ܗܘܐ ܐܝܟ ܡ̇ܢ ܕܠܡܬܚܙܘܙܝܘ ܒܕܐܝܟ ܗܠܝܢ ܝܨ̇ܦ ܐܢܐ: ܐܘ ܠܪܕܝܘܬܗ ܕܗ̇ܘ ܠܡܩܛܪܓܘ: ܠܐ ܬܗܘܐ̣. ܐܠܐ ܕܐ̇ܚܘܐ ܢܗܝܪܐܝܬ݂. ܕܐ̇ܘ ܥܕ ܡܬܢܚ̇ܬ ܥܡ ܠܫܢܐ ܣܘܪܝܝܐ: ܘܒܟܠܡܕܡ ܡܬܚ̇ܦܛ ܕܢܣ̇ܟܠܝܘܗܝ ܐܝܠܝܢ ܕܡܬܐܡܪ̈ܢ: ܫܚܡܗ̇ ܒܕܘܟ ܕܘܟ ܠܡܠܬܗ: ܕܐܠܐ ܟܕ ܡܢܗ ܕܫܘܪܝ ܫܡܥܗ̇ ܕܡܟܬܒܢܘܬܐ ܘܐܝܟ ܕܠܡܐܡܪ ܡܢ ܦܓܥ̣ܐ ܩܕܡܝܐ: ܢܓ̣ܗܪ ܗܘܐ ܗܘܢܗ ܝܘܬܪܢܐ ܢܫܬܟܚ ܠܗ ܩܪܝܢܗܝ̣ܢ. ܐ̇ܘ ܟܒܪ ܐܝܟ ܕܡܣ̣ܬܒܪܐ ܠܝ̇. ܕܐܦ ܡܛܠ ܕܠܐ ܗܘܐ ܦܬܝܐܝܬ ܥܕܟܝܠ܇ ܐܬܕܪܫܘ ܗܘܘ ܣܓ̈ܝܐܐ ܒܐܘܡܢܘܬܐ ܗܕܐ ܕܦܘܫܩܐ ܕܡܢ ܠܫܢܐ ܝܘܢܝܐ ܒܗ̇ܘ ܙܒܢܐ̇. ܥܕܡܐ ܕܟܕ ܡܫܬܘܫܛ ܗܘܐ ܙܒܢܐ̇. ܘܒܝ̈ܘܒܠܘܗܝ ܠܐܚܪ̈ܢܐ ܪ̈ܚܡܝ ܥܡܠ̣ܐ ܡ̇ܝܬܐ ܗܘܐ̇. ܐܟܙܢܐ ܕܩ̈ܕܝܫܐ ܘܛܒ̈ܝܒܐ̇. ܐܬܢܣܝܘ @[Athanasius II.; see Assemani, Bibl. Orient., t. ii p. 335.]@ $ܦܛܪܝܪܟܐ ܕܐܢܟܝܘܟܝܐ̇. ܘܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ̇. ܗ̇ܢܘܢ ܕܒܣܦܩܘܬܗܘܢ ܢܩ̇ܠܘܗ̇ ܠܐܘܪܚܐ ܗܕܐ ܐܝܟ ܕܡܨܝܐ̇. ܘܗܘ̣ܘ ܒܙܢܐ ܡܕܡ ܡ̈ܙܘܓܢܐ ܕܬܪ̈ܝܗܘܢ ܠܫ̈ܢܐ̇. ܘܡܢ ܢܩ̣ܦܗܘܢ ܐܘܠܕܘ ܦܐܪ̈ܐ ܡܘܬܪ̈ܢܐ̇. ܥܡ ܐܚܪ̈ܢܐ ܬܘܒ ܠܐ ܡܫ̈ܡܗܐ ܕܩܕܡܝܗܘܢ̣. ܘܗܝܕܝܢ ܡܬܡܪܩܐ ܘܡܬܢܗܪܐ ܐܘܡܢܘܬܐ̇. ܘܡܩ̣ܢܝܢ ܒܚܦܝܛܘܬܗܘܢ ܡܢ ܚܬܝܬܘܬܗ ܕܝܘܢܝܐ ܩ̇ܪ̈ܝܬܐ ܠܐ ܡ̈ܥܝܕܬܐ ܠܣܘܪ̈ܝܝܐ. .

After some farther explanations regarding the arrangement of the scholia, Phocas con­cludes his own preface with the following words, introducing two lengthy extracts from the prefaces of the above-mentioned John of Scythopolis and of George, also of Scythopolis, a priest of the Great Church of Con­stantinople, in defence of the authenticity of these works, fol. 2 b: $ܣ̇ܡܬ ܕܝܢ ܬܘ ܒܬܪ ܫܘܪܝ ܡܡܠܠܐ ܗܢܐ: ܘܩܕܡ ܡܟܬܒܢܘܬܐ ܩܕܝܫܬܐ ܕܐܡܝܪܐ̣ ܐܦ ܡܡܠܠܐ ܡܕܡ ܚܫ̇ܚܐ. ܕܥܒ̣ܝܕ ܠܗ ܠܕܚ̇ܠ ܐܠܗܐ ܝܘܚܢܢ ܣܟܠܣܬܝܩܐ ܕܩ̇ܕܡ ܐܫܬܡܗ̇. ܗ̇ܘ ܕܐܦ ܣܟ̈ܘܠܝܐ ܗܠܝܢ ܥܒ̣ܕ ܕܝܠܗ̇ ܕܡܟܬܒܢܘܬܐ. ܘܒܬܪܗ ܬܘܒ̣ ܕܐܢܫ ܐܚܪܢܐ ܡܢܗ̇ ܕܒܝ̇ܫܢ ܢܟܦܐ ܘܬܪܝܨ ܫܘܒܚܐ ܓܐܘܪܓܝ ܩܫܝܫܐ.

a$ ܬܘܒ ܫܘܪܝ ܡܡܠܠܐ ܕܡܦܩ ܒܪܘܚܐ̣. ܕܝܘܚܢܢ ܣܟܠܣܛܝܩܐ ܕܡܢ ܒܝ̇ܫܢ. ܕܚܠܦ ܦܪܓܡܛܝܐ ܗܕܐ ܕܩܝ̇ܡܐ̣ ܕܕܡܢ̣ܘ ܐܝܬܝܗ̇. ܕܗ̇ܘ ܕܐܝܬܝܗܘܢ̣. ܐܦ ܣܟ̈ܘܠܝܐ ܕܒܗ̇.

. Fol.

2 b. The original Greek may be found, under the name of Maximus, in the works of Dionysius, edited by Lansselius and Corderius, Venet. 1755—56, t. ii., pp. ix.—xiii., as far as ους τέως εἰς τὰς ἐμὰς ἐλθεῖν συμβέβηκε χεῖρας, or in Migne, Patrol. Gr., t. iv., coll. 15—21.

*b.* $ܬܘܒ ܡܦܩ ܒܪܘܚܐ ܐܚܪܢܐ ܕܡܛܠܬܗܝܢ ܕܡܟ̈ܬܒܢܘܬܐ ܗܠܝܢ ܕܛܘܒܢܐ ܕܝܢܘܣܝܘܣ. ܕܐܬܐܡܪ ܡܢ ܓܐܘܪܓܝ ܩܫܝܫܐ ܕܥܕܬܐ ܪܒܬܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ܇ ܘܐܝܬܘܗܝ ܡܢ ܒܝ̇ܫܢ ܡܕܝܢܬܐ̇. ܘܐܬܬ̣ܣܝܡ ܐܝܟ ܕܒܬܘܣܦܬܐ ܒܬܪ ܡܐܡܪܐ̇ ܕܩܕܝܡ ܣܝ̣ܡ ܕܡܦܩ ܒܪܘܚܐ ܕܝܘܚܢܢ ܣܟܘܠܣܛܝܩܐ̇. ܡܛܘܠ ܡܟܬܒ̈ܢܘܬܐ ܗܠܝܢ ܐܠܗ̈ܝܬܐ ܕܡܬܩܛܪ̈ܓܢ ܡܢ ܐ̈ܢܫܝܢ ܦܛܥ̈ܐ̇. ܐܝܟ ܡ̇ܢ ܕܠܐ ܐܝܬܝܗܝܢ ܕܝܠܗ ܕܡܠܦܢܐ ܪܒܐ̇. ܐܠܐ ܕܐܢܫ ܡܢ ܗܪ̈ܛܝܩܘ ܕܐܦܠܝܢܐܪܝܘܣ ܐܡ̇ܪ ܐ̇ܡܪ ܐܢܐ̇. ܘܕܐܚܪܢܐ ܡܢ ܗ̇ܢܘܢ ܚ̣̈ܕܬܐ ܘܕܠܐ ܝܕܝܥܝܢ. Fol. 4 b.

This apology contains extracts, fol. 5 a, from a letter of Dionysius, bishop of Alex­andria, to Xystus, pope of Rome, in which the testimony of Dionysius the Areopagite is used: $ܕܕܝܢܘܣܝܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܟܣܘܣܛܘܣ ܦܦܐ ܕܪܘܡܐ. ܗ̇ܝ ܕܐܝܬܘܗܝ ܫܘܪܝܗ̇ ܩ̇ܒܠܬ ܠܐܓܪܬܐ ܕܝܠܟܘܢ..

Each of the works of Dionysius the Areo­pagite is preceded by an index of chapters, $ܩ̈ܦܠܐܐ..

1. $ܥܠ ܪܝܫܘܬ ܟܗܢܘܬܐ ܫ̇ܡܝܢܝܬܐ , περὶ τῆς οὐρανίας ἱεραρχίας, in 15 chapters. Fol. 8 a.

2. $ܥܠ ܪܝܫܘܬ ܟܗܢܘܬܐ ܥܕܬܢܝܬܐ , περὶ τῆς 'εκκλησιαστικῆς ἱεραρχίας, in 7 chapters. Fol. 38 a.

3. $ܥܠ ܫܘܡ̈ܗܐ ܐܠܗ̈ܝܐ , περὶ θείων ὀνομάτων, in 13 chapters. Fol. 79 a.

4. $ܥܠ ܬܐܘܠܘܓܝܐ ܪܐܙܢܝܬܐ , περὶ μυστικῆς θεολογίας, in 5 chapters. Fol. 151 b.

5. The ten Epistles, $ܐܓܪ̈ܬܐ ܡ̈ܫܚܠܦܬܐ ܥܣܪ̈. Fol. 156 a.

At the end of the last epistle, fol. 172 b, after a doxology and table of contents, we read the following note, giving the date of the manuscript and the name of the scribe, George the deacon. $ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܫܢܬ ܐܠܦܐ ܘܡܐܐ ܘܚܡܫܥܣܪܐ ܐܝܟ ܡܢܝܢܐ ܕܝܘ̈ܢܝܐ ܒܐܝܪܚ ܢܝܣܢ ܒܥܣܪܝܢ ܒܗ ــ . ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܚܘܢ ܒܪ̈ܚܡܝܟ ܣܓ̈ܝܐܐ ܠܚܛܝܐ ܓܝܪܓܐ ܡܫܡܫܢܐ ܕܟܬ̣ܒ. ܟܠ ܕܩ̇ܪܐ ܢܨ̇ܠܐ. ܐܡܝܢ. .

On fol. 173 a there is another note by the commentator, Phocas of Edessa, stating that he finished and copied out this work in the space of a year, without help of any kind from any person. $ܐܢܐ ܦܘܩܐ ܒܨܝܪܐ ܘܚ̇ܛܝܐ ܩܦܪܒܬ ܠܐܝܩܪܐ ܕܠܬܠܝܬܝܘܬܐ ܡܪܡܪܡܬܐ ܘܘܣܓܝܕܬ ܡܢ ܟܠ ܘܕܪܚܝܡܐ ܠܗ̇ ܗ̇ܝ ܕܐܝܟ ܚܝܠܐ̣. ܥܡ̣ܠܐ ܗܢܐ ܕܝܠܝ. ܗ̇ܘ ܕܐܦܢ ܗ̇ܝ ܕܫܘܝܐ ܠܪܒܘܬܐ ܕܝܠܗ̇ ܠܐ ܐܝܬ ܠܗ̣. ܐܠܐ ܒܪܡ ܡܢ ܚܝܠܐ ܕܝܠܝ̣ ܠܐ ܒܨ̣ܝܪ. ܗ̇ܘ ܕܡܛܠ ܢܘ̈ܬܦܐ ܣ̈ܒܝܣܐ ܕܣܘܥܪ̈ܢܐ ܥܠܡ̈ܢܝܐ̣. ܒܡܬ̣ܚܐ ܚܕܐ ܕܫܢܬܐ ܟܠܗ̇ ܐܫܬ݀ܡܠܝ. ܟܕ ܣܟ ܠܐ ܬܐܥ̇ܕܪܬ ܡܢ ܐܢܫ. ܠܐ ܒܠܟܣܝܣ̣ ܘܠܐ ܒܟܬܒܐ. ܐܠܐ ܒܝܕ ܫܩܠܛܥܢܐ ܕܡܬܚ̇ܝܠ ܡܢ ܐܠܗܐ. ܡܫܟܢܢܐ ܕܛܒ̈ܬܐ̣. ܛ̇ܥܢܬ ܝܘܩܪܐ ܕܦܘܫܩܗ ܕܓܘܫܡܐ. ܘܕܣܟ̈ܘܠܝܐ ܕܝܠܗ. ܘܕܣܪܛܗܘܢ ܕܥܠ ܠܘܚ̈ܐ̣. ܘܕܡܣܩܗܘܢ ܕܥܠ ܩ̈ܠܦܐ. ܐܠܐ ܟܠ ܕܡܬܒ̇ܣܡ ܡܢ ܡ̈ܠܐ ܐܠܗ̈ܝܬܐ ܕܒܗ̣. ܡܛܠ ܚܘܒܗ ܕܡܪܢ. ܢܨ̇ܠܐ ܐܦ ܥܠܝ̣. ܕܐܫ̇ܟܚ ܪ̈ܚ̣ܡܐ ܡܢ ܛܝܒܘܬܗ̇ ܕܐܠܗܘܬܐ ܒܝܘܡ ܕܝܢ̣ܐ ܕܟܐܢܘܬܗ̇ ܐܡܝܢ .. .. ..

Then follows the narrative of Dionysius the Areopagite, concerning the vision which he saw at Heliopolis in Egypt (see Add. 14,645, no. 3), beginning, fol. 173 a: $܏ܬܘܒ ܏ܬܫܥܝܬܐ ܏ܕܝܠܗ ܏ܕܩܕܝܫܐ ܏ܕܝܘܢܘܣܝܘܣ ܏ܗ̇ܘ ܕ܏ܡܢ ܏ܕ̇ܝ̈ܢܐ ܕ܏ܐܪܢܘܣ ܏ܦܐܓܘܣ. ܐܢܐ ܐܘ ܪ̈ܚ̇ܡܝ ܝܘܠܦܢܐ ܕܚܟܡܬܐ ܡܢ ܟܪܣܗ̇ ܕܐܡܝ ܐ̇ܬܢܕܪܬ ܕܐ̇ܗܘܐ ܕܒܚ̣ܐ ܠܐܪܟܘܢܛܐ ܕܫܐ̈ܕܐ. ܏ܘܫ..

On fol. 176 b is a note in the handwriting of the scribe George, from which it appears that this volume was written for John and Elisha, the sons of one Mahīr of Tagrīt, at the expense of their father. $ܐܬܚܦܛܘ ܘܩ̣݅ܢܘ ܠܟܬܒܐ ܗܢܐ ܐܝܘܐܢܢܝܣ ܘܐܠܝܫܥ ܕܝܪ̈ܝܐ ܒܢ̈ܝܐ ܕܡܗܝܪ ܬܓܪܝܬܢܝܐ. ܡܛܠ ܝܘܬܪܢܐ ܕܝܠܗܘܢ ܘܕܐܚܪ̈ܢܐ܇ ܗ̇ܘ ܕܒܗ ܘܡܢܗ ܐܝܬܘܗܝ ܘܡܬܟܐܪ. ܗ̇ܢܘܢ ܟܝܬ ܕܐܦ ܝܬܝܪ ܚܦܝܛܐܝܬ ܫܐ̇ܠܝܢ: ܡܢ ܟܠ ܡ̇ܢ ܕܢܝܫܐ ܕܫܦܝܪܘܬ ܕܚܠܬܐ ܐܝܬ ܠܗ܆ ܕܨ̈ܠܘܬܐ ܥܠ ܐܒܐ ܕܝܠܗܘܢ ܘܥܠܝܗܘܢ ܢܣܪܚ. ܘܥܠ ܗ̇ܘ ܡ̇ܢ܆ ܡܛܠ ܕܡܢ ܕܝܠܗ. ܥܠܝܗܘܢ ܕܝܢ܆ ܐܝܟ ܡ̇ܢ ܕܚܦܝܛܘܬܐ ܕܠܐ ܙܥܘܪܝܐ ܐܥ̣ܠܘ ܠܐܚܪ̈ܢܐ ܕܝܢ ܕܠܘ ܗܟܢܐ: ܐܫܠܡ̣ܘ ܠܕܝܢ̣ܐ ܕܬܐܪܬܐ ܕܝܠܗܘܢ܆ ܐܢ ܟܝܬ ܣ̇ܥܝܢ ܕܢܥܕܘܢ ܠܟܬܒܐ ܗܢܐ܇ ܘܟܕ ܬܟܝܠܝܢ ܕܐܦܢ ܗ̇ܘ ܕܚ̇ܙܐ ܠܗܢܐ ܐܝܬ ܠܗܘܢ̇. ܠܪܘܚܩܐ ܡܩ̣ܝܡ ܡܢ ܗ̇ܝ ܐܝܟ ܟܐܢܘܬܐ ܕܗ̇ܘ ܕܡܬ݂ܚܙܐ..

Another note on the same page, of some­what later date, states that this volume was purchased by three brothers, the priest Tābā, Basil, bishop of Bagdad, @[Probably Lazarus bar Sābtā, or Philoxenus, who was deposed A. Gr. 1140, A.D. 829. See Assemani, Bibl. Or., t. ii., pp. 123, 346; Le QUIEN, Or. Christ., t. ii., col. 1571.]@ and Paul, and their sister's son the priest Mark, who gave it and other books in a present ($ܒܘܪܟܬܐ) to the convent of Mār John of $ܩܘܪܕܝܣ at Dara. This note was written by ono Timothy, probably abbat or librarian of the said con­vent. $ܐܬܚܦܛܘ ܘܩ̣ܢܘ ܠܟܬܒܐ ܕܕܝܢܘܣܝܘܣ. ܛܒܐ ܕܝܪܝܐ ܩܫܝܫܐ ܩܒܐܣܝܠ܏ܘ ܐܦ܏ܝܣ ܕܒܓܕܕ ܘܦܘܠܘܣ ܐܚ̈ܐ. ܘܡܪܩܘܣ ܕܝܪܝܐ ܩܫܝܫܐ ܒܪ ܚܬܐ ܕܝܠܗܘܢ. ܒܫܩܠܛܥܢܐ ܣܓܝܐܐ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܩܢܘܡܗܘܢ. ܘܠܥܘܗܕܢܐ ܫܦܝܪܐ ܘܠܚܘܣܝܐ ܕܢܦܫ̈ܬܗܘܢ. ܘܠܝܘܬܪܢܐ ܘܗܓܝܢܐ ܕܚ̈ܝܐ ܪ̈ܘܚܢܝܐ ܕܐܝܠܝܢ ܕܦܓܥܝܢ. ܘܒ̈ܚܝܝܗܘܢ ܘܟܕ ܚܠܝܡܝܢ ܘܢܛܝܪܝܢ ܒܢܦܫܐ ܘܒܦܓܪܐ ܘܒܗܘܢܐ. ܫܟܢܘ ܐܢܘܢ ܠܥܘܡܪܐ ܪܒܐ ܘܛܒܝܒܐ ܕܝܠܗܘܢ ܕܡܪܝ ܝܘܚܢܢ ܕܩܘܪܕܝܣ ܕܕܐܪܐ. ܒܘܪܟܬܐ ܠܗܢܐ ܟܬܒܐ ܘܠܐܚܪ̈ܢܐ ܪ̈ܝܫܐ ܕܡ̈ܠܦܢܐ. ܗܠܝܢ ܕܡܢ ܥܘܗܕܢܗܘܢ ܡܬܝܕܥܝܢ܀ ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܚܘܒܗ ܦܪܫ̣ܘ ܘܫ̣ܟܢܘ ܘܝܗ̣ܒܘ̣. ܗܘ ܢܗ̇ܘܐ ܠܗܘܢ ܡܚܣܝܢܐ ܏ܘܫ. ܘܥܠ ܡܚܝܠܐ ܘܚܛܝܐ ܛܝܡܬܐܘܣ ܕܣܪܛ̣. ܢܗܘܘܢ ܪ̈ܚܡܐ ܐܡܝܢ..

On fol. 177 a there is a third note, record­ing that this book belonged to a priest named George, who had it in a present from the niece of the deceased Abraham, patriarch of Egypt. As Ephraim or Abraham, patriarch of Alexandria, was consecrated A.D. 977, and died between three and four years after (see Le Quien, Or. Christ., t. ii., col. 479; Renaudot, Hist. Patr. Alexandr. Jacob., p. 366), this note was probably written about A.D. 982 or 983. $ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܕܝܢܘܣܝܘܣ ܕܓܐܘܪܓܝܣ ܩܫܝܫܐ ܘܕܝܪܝܐ ܕܫܟܢܬܗ ܠܗ ܒܪܬ ܚܬܐ ܕܡܪܝ ܐܒ݊ܪܗ݊ܡ݊ ܦܐܛܪܝܐܪܟܐ ܕܡܨܪܝܢ ܗ̇ܘ ܕܥܘܗܕܢܗ ܥܡ ܩܕܝ̈ܫܐ ܐܝܟ ܕܢܩܪܐ ܒܗ ܘܢܬܥܗܕ ܠܡܪ̈ܘܗܝ ܗܠܝܢ ܕܐܡܝܪܝܢ ܘܠܐ ܫܠܝܛ ܠܚܕ ܡܢ ܒܢܝ̈ܢܫܐ ܕܢܟܘܡ ܥܠܘܗܝ ܏ܘܫ..

Lastly, on fol. 176 a, there is a note, dated A. Gr. 1505, A.D. 1194, from which we learn that this volume and about a hundred others were repaired and bound by a certain monk (name erased), who came to the desert of Scete in that year, $ܒܫܢܬ ܕܐܠܦ ܏ܘܫܪܗ ܐܬ݂ܐ ܠܕܝܪܐ ܗܕܐ ܕܒܡܕܒܪܐ ܕܐܝܣܩܝܛܝܣ ܕܝܪܝܐ ܚܕ ܥܡ ܚܒ̈ܪܘܗܝ ܣ̈ܓܝܐܐ ܡـ . . . ܒܕܘܒܪ̈ܘܗܝ ܢܟܦ̈ܐ ܗܢܐ ܫܘܐ ܒܙܕܩܐ ܠܕܘܟܪܢܐ ܛܒܐ ܟܕ ܥܡܠܐ ܪܒܐ ܫܩ̣ܠ ܥܠܘܗܝ ܒܚܘܕܬܐ ܘܬܘܩܢܐ ܕܗܠܝܢ ܟ̈ܬܒܐ ܣܓܝ̈ܐܐ ܕܐܬܦܣܩ ܗܘܘ ܘܐܬܩܛܥܘ. ܡܢ ܥܠܬ ܥܬܝܩܬܐ ܘܬܫܡܫܬܐ ܕܐܚ̈ܐ. ܗ̣ܘ ܕܝܢ ܗܢܐ ܐܚܐ ܕܐܡ̣ܪܢܢ ܡܢ ܥܡܠܐ ܕܐܝ̈ܕܘܗܝ ܡܩܝܡ ܗܘܐ ܠܗܢܐ ܚܘܣܪܢܐ ܘܐܝܟ ܡܐܐ ܟܬܒ̈ܐ ܕܡܦܣܩܝܢ ܘܡܒܕܪܝܢ ܣܘܓܐܐ ܕܩ̈ܠܦܝܗܘܢ ܟܘܢܫܐ ܡܬܩܢܐ ܘܐܣܪܐ ܠܟܠܗܘܢ ܥܒܕ ܗܘܐ. ܘܗܢܐ ܥܒܕܐ ܪܒܐ ܕܥܒܕ ܗܘܐ ܠܐ ܐܬܡܨܝ ܐܢܫ ܡܢ ܐܝܠܝܢ ܕܠܗܪܟܐ ܐܬ̣ܐ ܕܢܥܒܕܝܘܗܝ. ܘܗܠܝܢ ܡ̇ܢ ܣܘܪ̈ܛܐ . . . ܡܛܠ ܢܝܫܐ ܥܕܝܠܐ ܐܬܟܬܒ ܥܠܘܗܝ ܘܕܠܐ ܦܘܕܐ ܘܐܠܗܐ ܣܗܕܐ ܢܗܘܐ..

[Add. 12,151.]

**DCXXVI.**

Vellum, about 10 3/4 in. by 7, consisting of 195 leaves, a few of which, at the beginning and end, are slightly stained and torn. The quires are signed with letters. Each page is divided into two columns, of from 27 to 32 lines. The writing is good and regular, the notes being in a smaller and more cursive character. Fol. 88 is in a different hand, having been added at a somewhat later period to supply the place of a lost leaf; and fol. 1, which is much mutilated, is of paper, of the xiith or xiiith cent. This volume is dated A. Gr. 1148, A.D. 837, and contains—

I. The works of Dionysius the Areopagite, with the prefaces and notes of Phocas of Edessa, Joannes Scholasticus and George of Scythopolis, as in Add. 12,151.

1. The prefaces. Fol. 1 b.

2. On the Celestial Hierarchy. Fol. 8 b.

After the table of chapters, there is added, in a different hand, a brief introduction, fol. 9 a, with the title: $ܦܪܐܘܡܝܘܢ ܕܩܕܡ ܟܬܒܐ ܩܕܝܫܐ ܕܕܝܘܢܘܣܝܘܣ ܐܪܐܦܐܓܝܛܘܣ..

3. On the Ecclesiastical Hierarchy. Fol. 43 b.

4. On the Divine Names. Fol. 91 a.

5. On Mystical Theology. Fol. 172 b.

6. The Epistles. Fol. 177 a.

On fol. 193 b, after the short index of con­tents, there is a note, stating that this manuscript was written by the deacon Addai, from Amid: $ܐܠܗܐ ܡܪܚܡܢܐ ܚܘܢܝܗܝ ܠܘܝܕܐ ܘܬܚܘܒܐ܇ ܡܫܡܫܢܐ ܟܝܬ ܘܕܡܢ ܐܡܝܕ ܡܕܝܢܬܐ ܕܟܬ̣ܒ. ܘܚܣܐ ܠܗ̣. ܘܐܦ ܠܥܢ̈ܝܕܐ ܕܝܠܗ ܡܗ̈ܝܡܢܐ܇ ܗܠܝܢ ܕܒܬܪܝܨܘܬ ܫܘܒܚܐ ܩ̇ܕܡܘ ܫܟ̣ܒܘ. ܒܨܠܘܬ ܝ̇ܠܕܬܟ ܘܩܕܝ̈ܫܝܟ. ܐܝ̣ܢ ܘܐܡܝܢ܀.

Then follows the concluding note of Phocas, as given in the description of Add. 12,151, with a few trifling variants.

On fol. 194 a there is a long note, from which we learn that this manuscript, with tbe works of Gregory Nazianzen in two volumes, was written for a monk named George, a native of the village called Kěphar-Hūn, near Edessa. These books were trans­cribed in the year of the Greeks 1148, A.D. 837, at the village of Tūrlāhā, in the pro­vince of Antioch, in the district of Beth-Maiyā, near the convent of Pěsīltā (or the Quarry), during the time when Dionysius @[Dionysius I. Tell-mahrāyā. See Assemani, Bibl. Orient., t. ii., p. 344; Le Quien, Or. Christ., t. ii., col. 1372.]@ was patriarch of Antioch and Joseph @[See Le Quien, Or. Christ., t. ii., col. 466; Renaudot, Hist. Patr. Alexandr. Jacob., p. 277.]@ of Alexandria, and when "our master of the dogma, Mār Benjamin, was living in retire­ment in the great monastery of Tell-'adā (or Teleda), which is situated in the province of Antioch, he and the school that was with him and in his presence." $ܠܐܝܩܪܐ ܘܠܬܫܒܘܚܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܘܡܛܠ ܚܘܕܝܐ ܕܚܘܒ̈ܘܗܝ ܘܫܘܒܩܢܐ ܕܚܛܗ̈ܘܗܝ: ܘܡܛܠ ܕܘܟܪܢܐ ܛ̇ܒܐ ܘܥܘܗܕܢܐ ܫܦܝܪܐ ܕܝܠܗ ܘܕܥܢܝ̈ܕܘܗܝ ܡܗܝ̈ܡܢܐ: ܘܡܛܠ ܝܘܬܪܢܐ ܕܩܢܘܡܗ ܘܕܚ̈ܦܝܛܐ ܕܒܟܠ ܕܪ: ܐܬܚ̇ܦܛ ܘܟܬ̣ܒ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܩܕܝܫܐ ܕܝܘܢܘܣܝܘܣ: ܥܡ ܟܬܒ̈ܐ ܬܪ̈ܝܢ ܕܩܕܝܫܐ ܬܐܘܠܘܓܘܣ: ܩܕܡܝܐ ܐ̇ܡܪ ܐܢܐ ܘܐܚܪܝܐ̣. ܢܟܦܐ ܘܪܚ̇ܡ ܠܡܫܝܚܐ܇ ܐܚܐ ܓܐܘܪܓܝ. ܗ̇ܘ ܕܒܓܢܣܐ ܡ̇ܢ ܘܒܝܠܝܕܘܬܐ̣. ܡܢ ܟܦܪܚܘܢ ܩ̣ܪܝܬܐ ܕܡܗܝ̈ܡܢܐ܇ ܕܝ̇ܬܒܐ ܒܫܘܠܛܢܐ ܕܐܘܪܗܝ ܡܕܝܢܬܐ ܡܒܪܟܬܐ. ܗ̇ܘ ܕܒܐܣܟܡܐ ܕܝܪܝܐ̣. ܘܒܐܡܢܐ ܐܟܣܢܐ. ܟܕ ܬܚ̣̇ܡ ܗ̣ܘ ܠܗ: ܕܐܦܢ ܢܗܘܐ ܠܗ ܠܡܡܬ ܡܢ ܟܦ̣ܢܐ̣. ܠܐ ܢܙܒ̇ܢ ܚܕ ܡܢܗܘܢ ܒܚ̈ܝܘܗܝ̣. ܘܠܐ ܢܐܟܘܠ ܠܗܘܢ ܛܝܡ̈ܐ. ܗܟܘܬ ܕܝܢ ܬܒ̇ܥ ܘܐܦ ܡܢ ܟܠܗܘܢ ܪ̈ܚ̇ܡܝ ܐܠܗܐ: ܟܕ ܡ̇ܬܚܡܝܢܢ ܒܚܪܡܐ ܕܚ̣ܝܠܐ ܕܐܠܗܐ܆ ܠܟܠ ܡ̇ܢ ܕܐܬ̇ܐ ܚܕ ܡܢ ܗܠܝܢ ܬܠܬܐ ܟܬܒ̈ܐ ܠܐܝܕܘ̈ܝ: ܗ̇ܢܘܢ ܕܡ̇ܫܡܗܝܢ ܡܢ ܠܥܠ܆ ܕܠܐ ܢܒ̇ܝܬܝܘܗܝ ܠܗ ܠܐ ܘ̇ܠܝܐܝܬ݂. ܘܠܐ ܢܡܪܚ ܕܢܙܒ̇ܢ ܠܐ ܟܐܢܐܝܬ. ܐܠܐ ܢܗܘܘܢ ܠܝܘܬܪܢܐ ܓ̇ܘܢܝܐ̣ ܟܠ ܐܝܟܐ ܕܗ̣ܘ ܕܫ̇ܪܟܝܢ. ܟܕ ܡ̇ܫܟܢܝܢ ܠܗܢܐ ܕܡܫ̇ܡܗ ܡܢ ܠܥܠ. ܐܠܗܐ ܕܝܢ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܩܕܝܫܐ ܝ̣ܨܦ ܏ܘܫ. ܢܚ̇ܣܐ ܠܗ ܐܠܗܐ ܠܟܬܘܒܐ̣. ܘܠܡܪܗ ܕܟܬܒܐ. ܐܝ̣ܢ ܘܐܡܝܢ܀ ܐܫܬ݁ܠܡ ܟܬܒܐ ܗܢܐ ܫܢܬ ܐܠܦ ܘܡܐܐ ܘܐܪܒܥܝܢ ܘܬܡ̈ܢܐ̣. ܐܝܟ ܡܢܝܢܐ ܕܝܘ̈ܢܝܐ. ܒܬܠܬܝܢ ܒܚܙܝܪܢ ܝܪܚܐ̣. ܝܘܡ ܫܒܬܐ. ܐܬܟܬ̣ܒ ܡ̇ܢ ܗܟܝܠ ܒܛܘܪܠܗܐ ܩ̣ܪܝܬܐ ܕܝ̇ܬܒܐ ܒܟܘܪܐ ܕܐܢܛܝܘܟܝܐ: ܒܩܠܝܡܐ ܕܒܝܬ ܡ̈ܝܐ: ܒܫܒܒܘܬܐ ܘܩܪܝܒܘܬܐ ܕܕܝܪܐ ܕܦܣܝܠܬܐ̣. ܒܝܘܡ̈ܝ ܛܘܒ̈ܬܢܐ ܦܐܛܪܝܐܪ̈ܟܐ ܕܝܠܢ: ܡܪܝ ܕܝܘ݅ܢܘ̇݅ܣܝܘ̇݅ܣ ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܕܦܛܪܘܣ̣. ܘܡܪܝ ܝ݅ܘܣ̇݅ܦ̇݅ ܕܐܠܟܣܢܪܝܐ. ܟܕ ܟܘܫܐ @[$ܟܰܘܫܳܐ, not $ܒܰܘܫܳܐ, as in Michaelis' edition of Castell's Lexicon Syriacum, p. 88. In the alphabetically arranged Syriac-Arabic lexicon, Add. 7203, we find: $ܟܵܘܫܵܐ % (read %).]@. $ܕܬܘܬܒܘܬܐ ܥܒܕ ܗܘܐ ܒܕܝܪܐ ܪܒܬܐ ܕܬܠܥܕܐ: ܕܝ̇ܬܒܐ ܒܗ ܒܟܘܪܐ ܕܐܢܛܝܘܟܝܐ: ܪܒܢ ܕܕܘܓܡܐ ܡܪܝ ܏ܒܢܝܡܝ̣ܢ. ܘܐܣܟܘܠܐ ܕܥܡܗ ܘܕܩܕܡܘܗܝ.

II. A fragment of a history of Rome, ascribed to a historian named Diocles, $ܡܟ̇ܬ݂ܒܢܘܬܐ̣ ܕܕܝܩܠܝܘܣ ܚܟܝܡܐ. Doubtless Diocles Peparethius (de Urbium Originibus) is meant, whom Fabias Pictor, the oldest Roman annalist, is said (Plutarch, Rom. 3, 8) to have followed in many points. Such phrases, however, as $ܦܘܠܓܐ ܕܠܫ̈ܢܐ ܦܠܓ and $ܓܒܪܐ ܚܕ ܡܢ ܒ̈ܢܝ ܝܦܬ show that the Syrian translator must have taken some liberties with the Greek text. This fragment has been edited by Dr. de Lagarde in his Analecta Syriaca, pp. 201—205 @[ See also an article by Dr. Sachau in the journal Hermes for 1869, “Ueber die Reste der syrischen Uebersetzungen classischgriechischer, nichtaristotelischer Litteratur unter den nitrischen Handschriften des brittischen Museums," pp. 73, 78.]@ (see also his Commentatio de Geoponicon versione Syriaca, Leipzig, 1855, p. 21), and translated by B. H. Cowper in his Syriac Miscellanies, London, 1861, p. 48. @[Besides the omission or misplacement of some points, I have noted the following cases, in which de Lagarde's text deviates from the manuscript. Page 201, line 19, MS. $ܬܢܝ̇ܢܗ and $ܬܠܝܬܝܗ. Page 203, line 27, MS. originally $ܕܡܠܟܘܬܗ, but the $ܗ is scored out, and $ܕܡܠܟܘܬܐ intended to be read. Line 30, MS. $ܘܐܫ̇ܬܝܢܘ. Page 204, line 27, MS. apparently $ܒܝܬ ܪ̈ܘܡܝܐ. Page 205, line 9, MS. $ܥܢܝ̈ܢܐ ܠܡ̈ܠܟܐ; line 12, MS. $ܘܠܐ; line 13, MS. $ܕܡ̇ܝܬܪ; line 15, MS. $ܦ̇ܪܫ. On page 204, line 6, the MS. seems to have $ܒܢ̈ܝ ܪܒܘܼܠܐ ܕܠܐ; on page 205, line 11, $ܘܣܓܝ ܬܕܡ̈ܪܬܐ. On page 203, line 26, the point between $ܙܘܥܐ and $ܗܢܐ is, in the MS., merely an accidental speck; and that on page 204, line 17, between $ܬܪܝܢ and $ܓܒܪ̈ܝܢ, is in reality a small hole in the vellum.]@

On the margin of fol. 2 a is a note, now in part effaced: $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܩـ . . ܪܘܕ . . . ܒ̈ܬܐ . . . ܐܝܢܐ ܕܟܐ̇ܡ ܥܠܘܗܝ ܢܗܘܐ ܚܪܡ..

[Add. 12,152.]

**DCXXVII.**

Vellum, about 10 1/2 in. by 7 1/8, consisting of 118 leaves, the first of which is much soiled and torn. The quires, signed with letters, were originally 14 in number, but $ܐ and $ܝܕ are lost, and ܒis imperfect, a couple of leaves being missing after fol. 1. Each page is divided into two columns, of from 38 to 48 lines. The text is written in a good, regular Estrangělā of the ixth cent.; the notes, in a smaller, cursive hand, some of them having been added at a later date. This volume contains—

The works of Dionysius the Areopagite, with the notes of Phocas of Edessa and others, tables of chapters, etc.

1. De Caelesti Hierarchia, imperfect at the beginning. On fol. 1 most of the text is illegible; fol. 2 a begins with the words $ܘܐܚܪ̈ܝܐ ܘܢܗܘܘܢ ܗ̇ܢܘܢ ܕܝܬܝܪ ܐܠܗ̈ܝܐܝܢ ܠܗ̇ܢܘܢ ܕܒܨ̣ܝܪܝ̣ܢ. ܡܪ̈ܐܙܢܐ ܘܡ̇ܗ̈ܕܝܢܐ̇. ܠܘܬ ܡܬܩܪܒܢܘܬܐ ܘܡܬܢܗܪܢܘܬܐ ܘܫܘܬܦܘܬܐ ܐܠܗܝܬܐ, corresponding to the Greek καὶ τῶν ἡττόνων εἶναι τοὺς θειστέρους μύστας καὶ χειραγωγούς, ἐπὶ τὴν θείαν προσαγωγὴν καὶ ἔλλαμψιν καὶ κοινωνίαν, Opera, ed. 1755-6, t. i., p. 38 B.

2. De Ecclesiastica Hierarchia. Fol. 19 a.

3. De Divinis Nominibus. Fol. 47 a.

4. De Mystica Theologia. Fol. 98 a.

5. The Epistles. Fol. 102 b.

The tenth epistle is wanting, as also a considerable part of the ninth, which ends with the words $ܘܒܗ ܗ̇ܘܐ ܟܠ̣. ܘܚ̇ܒܫ ܠܟܠܡܕܡ, corresponding to the Greek καὶ ἐν τῷ παντὶ γίγνεται, καὶ περιέχει τὰ πάντα, Opera, t. i., p. 615 C.

[Add. 14,539.]