**DCXLIV.**

Portions of two vellum leaves, containing fragments of a metrical discourse of Jacob of Batnae, written in double columns, in a small, neat Estrangela of the vith or viith cent. They perhaps belonged to Add. 14,584.

[Add. 14,670, foll. 36, 37.]

**DCXLV.**

Vellum, about 7 1/8 in, by 4 5/8, consisting of 63 leaves, some of which are much stained and torn, especially foll. 1—3, 12, 17—19, 45, and 46. The quires, signed with letters, are 7 in number, but of these the first and third are very imperfect, several leaves being missing after fol. 1, and single leaves after foll. 12, 16, and 19. There are from 21 to 26 lines in each page. The writing is a neat, regular Estrangela of the viith cent., with the exception of foll. 58 b—63 b, regard­ing which see below. This manuscript con­tains—

Metrical discourses of Jacob of Batnae; viz.

1. On S. John the Baptist, $ܡܐܡܪܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ. See Assemani, Bibl. Or., t. i., p. 312, no. 35. Imperfect at the beginning. Fol. 2 a.

2. On. S. Simeon the Aged, $ܡܐܡܪܐ ܕܥܠ ܫܡܥܘܢ ܣܒܐ. ܕܣܝܡ ܠܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ. Fol. 11 a. See Asse­mani, p. 312, no. 37. Imperfect. Subscrip­tion, fol. 21 a: $ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܫܡܥܘܢ ܣܒܐ. ܕܣܝܡ ܠܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ. ܕܐܝܬ ܒܗ ܦܬ̈ܓܡܐ ܬܠܬܡܐܐ ܘܬܫܥܝܢ ܘܐܪ̈ܒܥܐ.

3. On the Blessings that Isaac gave unto Jacob, $ܡܐܡܪܐ ܕܥܠ ܒܘܪ̈ܟܬܗ ܕܐܝܣܚܩ ܕܠܘܬ ܝܥܩܘܒ. Beginning, fol. 21 a: $ܩܘܡ ܝܘܠܦܢܐ ܚܡܘܠ ܥ̈ܠܠܬܟ ܡܢ ܩܪ̈ܝܢܐ. ܕܡܢܟ ܚܐ̇ܪ ܥܠܡܐ ܕܢܣܒܥ ܕܒܪܝܟܐ ܐܢܬ. ܘ܏ܫ. Subscription, fol. 32 b: $ܫܠܡ ܕܥܠ ܒܘܪ̈ܟܬܐ ܕܩܒ̇ܠ ܝܥܩܘܒ ܟܐܢܐ..

4. On the Son of the Widow, whom our Lord restored to life, $ܡܐܡܪܐ ܕܥܠ ܒܪܗ̇ ܕܐܪܡܠܬܐ ܕܐ̇ܚܝ ܡܪܢ. Fol. 32 b. See Assemani, p. 320, no. 118.

5. On the Dead, $ܡܐܡܪܐ ܕܥܠ ܥܢܝ̈ܕܐ. Fol. 45 a. See Assemani, p. 313, no. 44, sermo ii.

6. On the two Harlots (Solomon's Judg­ment), $ܡܐܡܪܐ ܕܣܝܡ ܠܡܪܝ ܝܥܩܘܒ ܥܠ ܗܠܝܢ ܬܪ̈ܬܝܢ ܙܢܝ̈ܬܐ. Beginning, fol. 48 a: $ܡܪܝܐ ܦܬܚ ܠܝ ܣܦܘ̈ܬܝ ܕܐܡ̣ܪ ܥܠ ܛܝܒܘܬܟ. ܕܡܠ̣ܝܢ ܡܢܟ ܫܡܝܐ ܘܐܪܥܐ ܘܙܥܘܪܝܢ ܠܟ. ܘ܏ܫ..

7. An extract beginning, $ܢܓܘܠܘܢ ܪ̈ܚܡܝܟ ܥܠ ܚܘܒܠܐ ܕܐܬܪ̈ܘܬܐ. ܕܕܠܐ ܪ̈ܚܡܐ ܐܚܪܒ ܐܢ̈ܘܢ ܐܬܘܪ̈ܝܐ. This is written in a cursive hand of the xth cent. Fol. 58 a.

8. An extract on the Martyrs, beginning:

$ ܚܬܢܐ ܡܫܝܚܐ ܙܡܢ ܐܢܘܢ ܠܚܫܡܝܬܐ: ܘܝܬܘܗܝ (sic) ܗܢܘܢ ܥܡܗܘܢ ܪܘܡ̈ܝܢܝܗܘܢ܆ ܘ܏ܫ.

This is written in a cursive hand of the ixth cent. Fol. 58 b.

9. Part of a. discourse on Zacchaeus the publican, $ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ. ܕܥܠ ܙܟܝ ܡܟܣܐ; written in a hand of the ixth or xth cent. Fol. 59 b. See Assemani, p. 317, no. 95.

Fol. 1 is merely a torn fly-leaf, containing some, now almost illegible, writing.

On the margin of fol. 58 b there is written the name of one Simeon, $ܫܡܥܘܢ.

[Add. 17,159, foll. 1—63.]

**DCXLVI.**

Vellum, about 7 1/8 in. by 4 5/8, consisting of 30 leaves (Add. 17,159, foll. 64—93), some of which are slightly stained and torn, espe­cially foll. 66 and 86. The quires, signed with letters, were originally at least 8 in number; but the first three are now lost, and there are lacunae after foll. 74 and 85. The number of lines in each page varies from 23 to 26. This manuscript is written in a neat, regular Estrangela of the viith cent., and contains—

Metrical discourses of Jacob of Batnae; viz.

1. The latter half of the discourse on Zacchaeus (see no. DCXLV., 9). Fol. 64 a.

2. On Simeon Stylites, $ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡ̇ܠܦܢܐ. ܡܐܡܪܐ ܕܥܠ ܫܡܥܘܢ ܕܣܛܘܢܗ. See Assemani, Bibl. Or., t. i., p. 329, no. 190; and Acta SS. Martyrum, pars 2, p. 230. @[Assemani's text is very imperfect. For example, in the passage p. 231, lines 15 and. 16, after the words $ܦܥܠܐ ܛ̇ܒܐ ܕܫܪܝ ܒܨܦܪܐ ܟܫܝܪܐܝܬ, this manuscript proceeds as follows, fol. 69 b: $ܘܟܠܗ ܝܘܡܐ ܪܗ̣ܛ ܐܝܟ ܛܪܩܐ ܒܙܕܝܩܘܬܐ. ܚܟܝܡ ܠܒܐ ܕܚ̇ܪ ܒܐܠܗܐ ܡܢ ܛܠܝܘܬܗ. ܘܒܗ ܪܒ̇ܐ ܗܘܐ ܘܪ̈ܒܝܢ ܫܘܦܪ̈ܘܗܝ ܥܡ ܬܪܥܝܬܗ. ܐܓܘܢܣܛܐ ܕܥܒ̣ܕ ܕܪܐ ܒܥܠܝܡܘܬܗ. ܘܚܒܬ ܡܢܗ ܟܠܗ̇ ܛܘܥܝܝ ܟܕ ܡܬܟܬܫ. ܏ܘܫ.]@ Imperfect. Fol. 69 a.

On the margin of fol. 92 b we read the name of one John, for many years a recluse in the convent of S. Mary Deipara: $ܨܠܘ ܥܠ ܝܘܚܢܢ ܚܒܝܫܝܐ ܕܗܘܐ ܫ̈ܢܝܐ ܣܓ̈ܝܬܐ ܕܕܝܪܐ ܗܕܐ ܕܝܠܕܬ ܐܠܗܐ ܒܡܕܒܪܐ.

[Add. 17,159, foll. 64—93.]

**DCXLVII.**

A vellum leaf, much torn, containing part of a discourse of Jacob of Batnae on the Ascension of our Lord, written in a fine, regular Estrangela of the viith cent.

[Add. 14,670, fol. 39.]

**DCXLVIII.**

A vellum leaf, much stained and torn, containing part of a discourse of Jacob of Batnae on the Ascension of our Lord, written in a good, regular Estrangela of the viith cent.

[Add. 14,630, fol. 28.]

**DCXLIX**.

A vellum leaf, 9 7/8 in. by 6 3/8, containing part of a discourse of Jacob of Batnae on the Antichrist, $ܕܥܠ ܐܢܛܝܟܪܝܣܛܘܣ (running title on the verso), written in double co­lumns, of 33 or 34 lines, in a good, regular Estrangela of the viith cent.

[Add. 14,670, fol. 38.]

**DCL.**

Vellum, 8 3/4 in. by 5 3/8, consisting of 18 leaves, written in a good, regular hand of the viith cent., with from 23 to 25 lines in each page. There is a considerable lacuna after fol. 10. It contains—

Metrical discourses of Jacob of Batnae; viz.

1. The fourth discourse on the End of the World, $ܡܐܡܪܐ ܕܐܪ̈ܒܥܐ ܕܥܠ ܚܪܬܐ. ܕܐܡܝܪ ܠܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܕܫܪܪܐ. A small portion of the conclusion alone remains. Fol. 1 a.

2. On Drunkards, $ܡܐܡܪܐ ܕܥܠ ܪ̈ܘܝܐ, beginning: $ܡܠܦܢܘܬܐ ܐܝܟ ܐܣܝܬܐ ܗܝ ܠܕܫ̇ܡܥ ܠܗ̇. ܪ̈ܚܡܝ ܚ̈ܝܐ ܠܐ ܬܫܘܛܘܢܗ̇ ܠܡܫܒܚܬܐ. ܏ܘܫ.. Fol. 1 b.

3. On the Youth who asked our Lord, "What shall I do that I may inherit eternal life? $ܡܐܡܪܐ ܕܥܠ ܗ̇ܘ ܥܠܝܡܐ ܕܐܦܝܣ ܠܡܪܢ. ܕܡܢܐ ܐܥܒܕ ܕܐܝܪܬ ܚܝ̈ܐ ܕܠܥܠܡ.. Only the subscription remains. Fol. 11 a.

4. That the Lawgiver of the Old and New Testaments is one, $ܡܐܡܪܐ ܕܡܚܘܐ ܕܚܕ ܗܘ ܣܐܡ ܢܡܘܣܐ̇. ܕܥܬܝܩܬܐ ܘܕܚܕܬܐ, beginning, fol. 11 a: $ܐܕܝܠ ܒܝ ܡܪܝ ܡܠܬܐ ܕܡܠܝܐ ܟܠ ܝܘܬܪ̈ܢܐ. ܘܙܡܪܐ ܫܘܒܚܟ ܒܟܢܘ̈ܫܬܟ ܥܬܝܪܐܝܬ. See Assemani, Bibl. Or., t. i., p. 319, no. 102.

[Add. 17,160, foll. 1—18.]

**DCLI.**

Eight vellum leaves, 9 3/4 in. by 6 1/2, written in a good, regular hand of about the viiith cent. (Add. 17,158, foll. 49—56). Each page is divided into two columns, of from 25 to 27 lines. The contents are—

1. A discourse of Jacob of Batnae on the Raising of Lazarus, $ܡܐܡܪܐ ܕܥܠ ܠܥܙܪ ܟܕ ܢܚܡܗ ܡܪܢ. ܕܣܝܡ ܠܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܕܥܕܬܐ. Fol. 49 a. See Assemani, Bibl. Or., t. i., p. 322, no. 134.

2. A sūgīthā of Jacob on the city of Edessa: $ܣܘܓܝܬܐ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ̣. ܥܠ ܐܘܪܗܝ ܟܕ ܫܠܚܬ ܠܡܪܢ ܕܢܐܬܐ ܠܗ̇.. Fol. 56 a. See Cureton's Ancient Syriac Documents, pp. $ܩܙ and 106.

3. An extract from a discourse of Jacob, without title, beginning: $ܐܬܦܫܩܬ ܠܢ ܩܘܩܬܐ ܚܕܬܐ ܗ̇ܝ ܕܐܠܝܫܥ. ܕܐܝܬܝܗ̇ ܛܠܝܬܐ ܒܬܘܠܬܐ ܒܪܙܐ ܕܡܬܩܢ ܐܪܥܐ. Imperfect. Fol. 56 b.

On fol. 55 b there is a note, stating that this manuscript was written by one Sergius. $ܐܢ̇ܐ ܣܪܓܝܣ ܚܛܝܐ ܟܬܒܬ ܡܐܡܪܐ ܗܢܐ ܟܠ ܕܩ̇ܪܐ ܒܗ ܢܨܠܐ ܥܠ ܡ̇ܢ ܕܟܬܒܗ ܡܛܠ ܡܪܢ..

[Add. 17,158, foll. 49—56.]

**DCLII.**

Seven vellum leaves, about 7 1/4 in. by 5 3/8, the last of which is slightly torn. There are from 25 to 27 lines in each page. The writ­ing is a good, regular Estrangela of the viiith cent. They contain part of the metrical discourse of Jacob of Batnae on the Divine Love, $ܡܐܡܪܐ ܕܥܠ ܚܘܒܐ ܐܠܗܝܐ, im­perfect both at the beginning and end. See Assemani, Bibl. Or., t. i., p. 316, no. 84.

[Add. 17,171, foll. 17—23.]

**DCLIII.**

Two vellum leaves, both much stained and torn, containing part of a metrical discourse of Jacob of Batnae on the End of the "World, written in a good, regular Estrangela of the viiith or ixth cent.

[Add. 14,634, foll. 50, 51.]

**DCLIV.**

Thirteen vellum leaves, about 12 in. by 8, several of which are much stained and torn (Add. 17,162, foll. 15—27). There are lacunae after foll. 15, 16, 17, 18, 21, 24 and 25. Each page is divided into two columns, of from 23 to 27 lines. This manuscript is written, apparently by more than one hand, in a large, regular Estrangela of about the ixth cent., and contains—

Metrical discourses of Jacob of Batnae; viz.

1. On David and Goliath, $ܬܘܒ ܡܐܡܪܐ ܕܣܝܡ ܠܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ. ܕܥܠ ܕܘܝܕ ܘܓܘܠܝܕ. ܘܪܐܙܗ ܕܡܫܝܚܐ.. See Assemani, Bibl. Or., t. i., p. 335, no. 215, serm. i. Imperfect. Fol. 15 a.

q[3U]q

2. For Palm Sunday, $ܡܐܡܪܐ ܕܐܘܫ̈ܥܢܐ. See Assemani, p. 322, no. 135. Very im­perfect. Fol. 25 a.

[Add. 17,162, foll. 15—27.]

**DCLV.**

Eleven vellum leaves, about 8 3/8 in. by 7 1/8, all more or less stained and mutilated (Add. 17,218, foll. 59—69). The quires are signed with letters (fol. 68 b, $ܟܚ, by a later hand $ܐ), and there are from 20 to 27 lines in each page. The writing is good and regular, of the ixth cent. They contain—

Metrical Discourses of Jacob of Batnae; viz.

1. On the Nativity of our Lord, $ܡܐܡܪܐ ܕܒܝܬ ܝܠܕܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ. Fol. 59 a. See Assemani, Bibl. Or., t. i., p. 309, no. 13.

2. On the Visit of Mary to Elisabeth, $ܬܘܒ ܕܝܠܗ ܥܠ ܡܪܝܡ ܘܐܠܝܫܒܥ. See Asse­mani, p. 309, no. 10. Imperfect. Fol. 65 a.

[Add. 17,218, foll. 59—69.]

**DCLVI.**

Vellum, about 6 7/8 in. by 4 7/8, consisting of 47 leaves (Add. 14,634, foll. 3—49), some of which are slightly stained and soiled, espe­cially foll. 6, 7, 16, 17, and 49. The quires are signed with letters, from $ܝܗ (fol. 7) to $ܝܛ (fol. 41). Many leaves are wanting both at the beginning and end, and there is a lacuna after fol. 23. There are from 21 to 28 lines in each page. This manuscript is written in a good, clear hand @[The letter $ ܘ, when initial, is often disproportionately large in comparison with the other letters.]@ of the ixth cent., @[On fol. 3 a, in the subscription of the first discourse, we find the date A. Gr. 999, A.D. 688; but the scribe seems to have copied this, perhaps inadvertently, from the manuscript that lay before him.]@ and contains—

Metrical discourses of Jacob of Batnae ; viz.

1. A small portion of the conclusion of the discourse on the Deluge. See Assemani, Bibl. Or., t. i., p. 339, no. 231. Subscription, fol. 3 a: $ܫܠ̣ܡ ܡܐܡܪܐ ܕܥܠ ܛܘܦܢܐ ܕܗܘ̣ܐ ܒܝ̈ܘܡܝ ܢܘܚ ܙܕܝܩܐ: ܐܝܬܘܗܝ ܕܝܢ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ܀ ܐܫܬ̇ܠܡ ܕܝܢ ܒܥܣܪ̈ܝܢ ܘܬܪܝܢ ܒܬܫܪܝ ܐܚܪܝ ܕܫܢܬ ܬܫܥܡ̈ܐܐ ܘܬܫ̈ܥܝܢ ܘܬܫ̈ܥ܀. A marginal note gives the number of 1300 pethgāmē or στίχοι in this discourse: $ܦܬ ܐܠܦܐ ܘܬܠܬ ܡ̈ܐܐ.

2. On the Visit of Mary to Elisabeth: $ܡܐܡܪܐ ܕܥܠ ܩܕܝܫܬܐ ܝܠܕܬ ܐܠܗܐ ܡܪܝܡ ܟܕ ܐܙܠܬ ܨܝܕ ܐܠܝܫܒܥ ܕܬܚܙܐ ܫܪܪܐ ܕܐܬܡܠܠ ܠܗ̇ ܒܝܕ ܓܒܪܐܝܠ.. Fol. 3 a.

3. On S. John the Baptist reproving Herod:

$ ܡܐܡܪܐ ܕܥܠ ܡܟܣܘܢܘܬܗ(sic) ܕܗܪܘܕܝܣ̣. ܕܡܢ ܝܘܚܢܢ

. Fol. 13 b. See Assemani, p. 312, no. 34.

4. Consolation for the Dead: $ܡܐܡܪܐ ܕܥܠ ܒܘܝܐܐ ܕܥܢ̈ܝܕܐ, beginning, fol. 23 b: $ܐܠܘ ܐܝܬ ܠܝ ܡܠܬܐ ܚܠܝܡܬܐ ܕܩܢܝܐ ܫܘܦܪ̈ܐ̣. ܪܓܝܓ ܗܘܝܬ ܗܫܐ ܠܡܒܝܐܘ ܠܟܘܢ ܦܪ̈ܘܫܐ.. Imperfect.

5. On the Rich Man and Lazarus: $ܕܥܠ ܥܬܝܪܐ ܘܠܥܙܪ. Fol. 20 a. See Assemani, p. 316, no. 89.

6. On Elisha smiting the Edomites (Moabites) with false imaginations (2 Kings, ch. iii. 14): $ܕܥܠ ܛܘܒܢܐ ܐܠܝܫܥ. ܟܕ ܡܚ̣ܐ ܐܢܘܢ ܠܐܕܘܡ̈ܝܐ ܒܫܪܓܪ̈ܓܝܬܐ..

Beginning, fol. 48 a: $ܒܪ ܐܠܗܐ ܨܒܝ ܕܐܙܡܪ ܠܟ ܥܬܝܪܐܝܬ. ܩ̈ܠܝ ܫܘܒܚܐ ܒܚܘܒܐ ܕܢܦܫܐ ܦܪܘܫܐܝܬ. Imperfect.

According to a note at the foot of fol. 48 b, the manuscript once belonged to a priest named Severus: $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܩܫܝܫܐ ܣܐܘܪܐ ܐܟܣܢܝܐ ܡܢ ܒܝܬ . . . .

[Add. 14,634, foll. 3—49.]

**DCLVII.**

Two vellum leaves, about 11 7/8 in. by 9 1/8, the first of which is much stained and torn (Add. 17,213, foll. 11,12). Each page is divided into two columns, of from 35 to 37 lines. The writing is good and regular, of the ixth or xth cent. They contain—

1. Part of the second discourse of Jacob of Batnae on the prophet Elijah, when he fled from Jezebel (1 Kings, ch. xix): $ܡܐܡܪܐ ܕܬܪ̈ܝܢ. ܕܥܠ ܐܠܝܐ̣. ܟܕ ܥ̣ܪܩ ܡܢ ܐܝܙܒܝܠ. Fol. 11 b. See Add. 17,184, no. 1, b.

2. Part of another (the fourth?) discourse on Elijah (1 Kings, ch. xxii.). Fol. 12 a.

On fol. 11 a there is a note stating that this manuscript belonged to the convent of S. Mary Deipara: $[ܐܝܬܘܗ̱ܝ] ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܡܕܒܪܐ ܕܐܣܩـ[ܝܛܝ]܀ ܟܠ ܕܫܐܠ ܠܗ ܕܢܩܪܐ ܒܗ ܘ܏ܫ. .

[Add. 17,213, foll. 11, 12.]

**DCLVIII.**

Two vellum leaves, 6 3/4 in. by 4 7/8, slightly stained and torn, signed with the letters $ܐ and $ܒ. There are 26 or 27 lines in each page. The writing, which is small and neat, is of the ixth or xth cent. They contain part of a metrical discourse of Jacob of Batnae on the words "Swear not at all." (S. Matthew, ch. v. 34).

[Add. 14,634, foll. 1, 2.]

**DCLIX.**

A vellum leaf, 9 3/4 in. by 6 5/8, much torn. Each page is divided into two columns, of 34 or 35 lines. The writing is of the xth cent. It contains part of a metrical discourse of Jacob of Batnae on Pride (see Assemani, Bibl. Or., t. i., p. 316, no. 86).

[Add. 17,213, fol. 13.]

**DCLX.**

Two vellum leaves, about 11 5/8 in. by 8, the second of which is much torn. Each page is divided into two columns, of from 26 to 28 lines. The writing is good and regular, of the xth cent. They once formed part of the last quire of a manuscript, and contain portions of metrical discourses of Jacob of Batnae.

On the verso of the second leaf there is a note, stating that the manuscript to which they belonged was repaired at the expense of a monk named Thomas. $ܢܗܘ̣ܘܢ ܪ̈ܚܡ̣ܐ ܕܐܠܗܐ ܒܬܪ̈ܝܗܘܢ ܥ̈ܠܡܐ. ܥܠ ܡܪܝ ܬܐܘܡܐ ܕܝܪܝܐ. ܘܢܚܣܐ ܠܗ ܘܠܥܢܝ̈ܕܘܗܝ. ܕܗ̣ܘ ܥܒ̣ܕ ܝܨܝܦܘܬܐ ܘܐܫܬܘܬܦ ܒܟܬܒܐ ܗܢܐ̣. ܘܫܡܠܝ ܚܣܝܪܘܬܗ. ܢܬܠ ܠܗ ܐܠܗܐ ܡܢܬܐ ܥܡ ܕܝܪ̈ܝܐ ܟܫܝܪ̈ܐ. ܘܠܟܠ ܕܐܫܬܘܬܦ.܀ ܘܥܠ ܫܦܠܐ ܘܕܘܝܐ ܘܚܛܝ ܡܢ ܟܠܢܫ ܕܣܪܛ. ܚܘܣ ܡܪܝܐ ܐܡܝܢ ܘܐܡܝܢ.

[Add. 17,213, foll. 16, 17.]

**DCLXI.**

A vellum leaf, about 12 in. by 7 7/8, slightly torn. The writing is a large Estrangela, in two columns, of 15 lines, of about the xith cent. It contains on the verso—

The commencement of a metrical dis­course of Jacob of Batnae on S. Simeon the aged, $ܕܩܕ[ܝܫܐ] ܡܪܝ ܝܥܩـ[ـܘ]ܒ ܕܥܠ ܫܡܥܘܢ ܣܒܐ. See Assemani, Bibl. Or., t. i., p. 312, no. 37.

Q[3U2]q

On the recto there is a list of the discourses of Jacob, that were contained in the ma­nuscript of which this was the first leaf.

[Add. 17,213, fol. 14.]

**DCLXII.**

A vellum leaf, 12 1/2 in. by 8, slightly torn. Each page is divided into 2 columns of 25 or 26 lines. The writing is a good, regular Estrangela of about the xith cent. It contains the conclusion of the discourse of Jacob of Batnae on S. Simeon the aged.

[Add. 17,213, fol. 15.]

**DCLXIII.**

Three paper leaves, about 11 3/4 in. by 8, much torn. The writing is large and in­elegant, of the xiith cent., with 25 lines in each full page. They contain—

1. A fragment of the metrical discourse of Jacob of Batnae on S. Simeon and the Pre­sentation of our Lord; and

2. Hymns for the Commemoration of S. Simeon.

[Add. 14,739, foll. 12—14.]

**DCLXIV.**

A vellum leaf, about 12 j in. by 7|, written in two columns, of 32 and 34 lines, in a good, regular hand of the xth cent. It contains on the verso—

Part of a sūgītbā on S. Simeon the aged, probably composed by Jacob of Batnae, be­ginning: $܏ܣܘܓܝܬܐ ܏ܕܥܠ ܏ܫܥܡܘܢ ܏ܣܒܐ ܥܘܢܝܐ. ܒ܏ܪܝܟ ܏ܗ̣ܘ ܏ܡܫܝܚܐ ܏ܕܒܚܘܒܗ. ܏ܥܠ ܏ܕܪ̈ܥܘܗܝ ܏ܛܥ̣ܢܗ ܏ܗ̣ܘܐ ܏ܫܡܥܘܢ̇. ܒܬܘܠܬܐ ܢܟܦܬ ܢܟ̈ܦܬܐ. ܙܡܢܬܢܝ ܝܘܡܢ ܠܡܐܡܪܗ̇. ܬܘ ܥܘܠܘ ܐܬܒ̇ܣܡܘ ܥܝ̈ܠܝܡܘܗܝ ܕܓܢܘܢܐ. ܡܢ ܬܘܩ̈ܢܐ ܪ̈ܘܚܢܐ. ܕܠܙܡ̈ܝܢܐ ܥܒ̣ܕܬ ܒܬܘܠܬܐ܀.

On the recto there is a note stating that the manuscript, of which this was the first leaf, was presented to the convent of S. Mary Deipara by Salībā or Abū 'Alī, of Bagdad, when Philotheus was patriarch of Alexandria (A.D. 981—1005) @[See Renaudot, Hist. Patr. Jacob. Alexandr., p. 373; Le Quien, Or. Christ, t. ii., col. 479.]@ and Salībā of Arzan abbat of the convent.

$ܝ̇ܗܒ ܘܫܟܢ ܟܬܒܐ ܗ̇ܢܐ ܕܬܘܪ̈ܓܡܐ ܠܕܝܪܐ ܩ̇ܕܝܫܬܐ ܕܝܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܘܐܝܬܝܗ̇ ܕܣܘܪ̈ܝܝܐ. ܨܠ̣ܝܒܐ ܕܗ̣ܘ ܐܒܘܥܠܝ. ܡܢܚ ܢܦܫܐ. ܡ̣ܢ ܒܓܕܕ ܡ̣ܕܝܢܬܐ. ܒܝ̈ܘܡܝ ܡܪܝ ܦ݊ܝ݊ܠܐܬܝܣ ܦܛܪܝܪܐܟܝܣ (sic) $ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܕܡܪܩܘܣ. ܘܒܝ̈ܘܡܝ ܪܝܫ ܕܝܪܐ ܕܝܠܗ̇ ܕܕܘܟܬܐ ܨܠܝܒܐ. ܕܡܢ ܐܪܙܢ. ܘܠܝܬ ܫܘܠܛܢܐ ܠܐܢܫ ܡܢ ܐܠܗܐ ܕܢܦܩܗ̇ ܡܢ ܕܝܪܐ ܒܚܕ ܡܢ ܙܢ̈ܝܢ ܏ܘܫ.

[Add. 17,213, fol. 18.]

**DCLXV.**

Two paper leaves, both much mutilated, written in double columns, in good, regular hands of about the xith cent. They contain portions of metrical discourses of Jacob of Batnae. On the verso of the second there is part of a note, signed by one Benjamin bar Gūryā of Amid, $ܘܟܬܒ ܒܢܝܡܢ ܒܪܓܘܪܝܐ ܐܡ̇ܕܝـ[ـܐ].

[Add. 14,738, foll. 117, 118.]

**DCLXVI.**

Five paper leaves, about 13 in. by all more or less torn. There are from 38 to 43 lines in each page. The writing is large and rather inelegant, of the xith or xiith cent. They contain part of the metrical discourse of Jacob of Batnae on the Rich Man and Lazarus.

[Add. 14,739, foll. 7—11.]

**DCLXVII.**

Paper, about 8 1/8 in. by 6 5/8, consisting of 23 leaves (Add. 17,242, foll. 105—127), many of which are much stained and torn. Leaves are wanting at the beginning and end, as well as after foll. 106, 114, and 122. The number of lines in each page varies from 16 to 21. This manuscript is written in a rather inelegant hand of the xiith cent., and contains portions of the metrical discourse of Jacob of Batnae on Simeon Stylites.

[Add. 17,242, foll. 105—127.]

**DCLXVIII.**

A paper leaf, about 19 1/2 in. by 12 1/2, with the signature $ܐ. The writing is in three columns, of from 41 to 43 lines, in a good, cur­rent hand of the xiith or xiiith cent. It contains part of a metrical discourse of Jacob of Bat­nae, apparently that on Isaiah, ch. vii. 14, $ܘܢܬܩܪܐ ܫܡܗ ܥܡܢܘܐܝܠ ,or ch. ix. 6, $ܘܐܬܩܪܝ ܫܡܗ ܕܘܡܪܐ ܏ܘܫ. See Assemani, Bibl. Or., t. i., p. 309, nos. 15 and 16.

[Add. 14,732, fol. 228.]

**DCLXIX.**

Two paper leaves, about 6 7/8 in. by 5, both much stained and torn, with 12 or 13 lines in each page. The writing is large and in­elegant, of the xiith or xiiith cent. They con­tain portions of a discourse of Jacob of Batnae.

[Add. 14,736, foll. 10, 11.]

**DCLXX.**

A paper leaf, 5 7/8 in. by 4 1/2, much torn. It contains part of a metrical discourse of Jacob of Batnae on Lent, written in a good hand of the xiiith or xivth cent.

[Add. 14,737, fol. 92.]

**DCLXXI.**

Paper, about 6 1/2 in. by 4 1/2, consisting of 34 leaves, of which the first and the last two are much torn. The quires, signed with letters, are 5 in number, but the first is im­perfect at the beginning. There are from 14 to 19 lines in each page. This manu­script, which is written in an inelegant hand, with numerous Greek and Syriac vowels, and dated A. Gr. 1876, A.D. 1565, contains—

A metrical discourse on Gabriel of Kartamīn, ascribed to Jacob of Batnae. Sub­scription: $ܫܠ̣ܡ ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܕܥܠ ܡܪܝ ܓܒܪܐܝܠ ܨܠܘܬܗ ܥܡܢ ܐܡܝܢ ܫܢܬ ܐܠܦܐ ܘ܏ܬܬܥܘ. ܐܠܗܐ ܒܪ̈ܚܡܐ ܪܕܝ ܠܢ ܏ܘܫ..

[Add. 17,272, foll. 30—63.]

**DCLXXII.**

Vellum, about 9 7/8 in. by 6 3/4, consisting of 137 leaves, many of which are much stained and torn, especially foll. 5, 7, 8, 17, 35, 44, 45, 54, 55, 58—93 (soaked in oil), 136 and 137. The quires, signed with letters, were originally 19 in number, but of these $ܘ and $ܙ are lost, and several others are very imper­fect. Leaves are wanting at the beginning, as well as after foll. 8, 16, 23, 55, 57, 58, 78, 80, 82 and 83. Each page is divided into two columns, of from 29 to 41 lines. This volume is written in a clear, though rather inelegant Estrangela, and dated A. Gr. 914, A.D. 603. It contains—

Letters and discourses (in prose) of Jacob of Batnae. Running title: $ܐܓܪ̈ܬܐ ܕܡܪܝ ܝܥܩܘܒ.

1. Letter to Stephen bar Sūdailī, imper­fect at the beginning (marg.ܕܡܪܚܡܢܘܬܐ , of mercy). Fol. 1 a. See Assemani, Bibl. Orient., t. i., p. 303, no. 4, and Add. 17,163, fol. 23 b.

2. $ܐܓܪܬܐ ܕܗܝܡܢܘܬܐ, letter on the faith (marg. $ ܕܝܠܕܐ , of the Nativity), begin­ning, fol. 3 a: $. $ ܐܘ ܕܣܒ̇ܟ ܕܢܒܨܐ ܠܐܘܪܚܐ ܕܡܕܒܪܢܘܬܗ ܕܡܫܝܚܐ̣. ܣܝܡ ܬܚܘܡܐ ܠܒܥܬܟ. ܘܠܐ ܬܗܘܐ ܛܥܐ̇. ܕܬܒܥܐ ܡܕܡ ܕܠܐ ܡܫܬܟܚ. ܘܠܐ ܬܪܗܛ ܠܡܕܪܟܘ ܠܡܕܡ ܕܠܐ ܡܬܕܪܟ. ܏ܘܫ.

3 ܐܓܪܬܐ ܕܗܝܡܢܘܬܐ ܠܘܬ ܡܪܝ ܬܐܘܡܐ ܩܫܝܫܐ . letter on the faith, to the priest Mār Thomas (marg. $ܕܕܢܚܐ, of the Epiphany), beginning, fol. 5 b: $ܠܚܣܝܐ ܘܡܝܬܪ ܕܘܒܪ̈ܐ: ܐܚܐ̇. ܘܪܚܡܐ ܕܫܪܪܐ: ܡܪܝ ܬܐܘܡܐ ܩܫܝܫܐ: ܝܥܩܘܒ ܒܨܝܪܐ ܐܚܘܟ. ܒܝܫܘܥ ܢܘܗܪܐ ܫܪܝܪܐ: ܘܚ̈ܝܐ ܠܐ ܡܬܚܒ̈ܠܢܐ: ܘ . . . ܫܗ . . . ܕܐ . . . ܕܚܘܝ . . . ܡܡܠܠܢܗ . . . ܡܠܬܐ ܠ . . . ܘܩܠܐ ܠܫܬܝܩ̈ܐ: ܡܚܝܢ ܟܠ ܓܡܪ ܟܠ ܡܫܡܠܐ ܟܠ: ܡܚ̇ܕܬ ܟܠ ܒܚ̈ܫܐ ܕܩܢܘܡܗ̣ ܫܠܡ . ܘ . ܥܠܬܐ ܕܟܠ ܛܒ̈ܢ ܡܫܝܚܐ ܗܘ. ܘܡܢܗ ܢܒ̈ܥܢ ܟܠܗܝܢ ܡܘܗ̈ܒܢ ܠܣܢܝ̈ܩܐ. ܗܘܝܘ ܓܝܪ ܥܘܬܪܐ ܫܪܝܪܐ. ܘܠܝܬ ܥܘܬܪܐ ܠܒܪ ܡܢܗ. ܏ܘܫ.

4. $ܐܓܪܬܐ ܠܘܬ ܡܪܝ ܐܢܛܘܢܝܢ ܐܦܣܩܦܐ ܕܚ̇ܠܒ, letter to Antonine, bishop of Aleppo @[See Le Quien, Or. Christ., t. ii., col. 783.]@ (marg. $ ܕܡܕܒܪܢܘܬܐ, of the Christian dispensation), beginning, fol. 7 b: $ܠܚܣܝܐ ܘܩܕܝܫܐ ܪܒܐ ܘܪܚܡܐ ܕܐܠܗܐ. ܡܪܝ [ܐ]ܢܛܘܢܝܢ ܐܦܣܩܦܐ̣. ܝܥܩܘܒ [ܒܨܝܪ]ܐ ܣܓܘܕܐ ܕܓܒܝܘܬܟ ܒܡܪܢ ܫܠܡ

. ܘ . ܐܝܚܝܕܝܗ ܕܐܒܐ: ܡܠܬܐ ܕܠܐ ܡܬܡܠܠ̣. ܗܘ ܝܗܒ̣ ܡܠܬܐ ܠܡܡ̈ܠܠܢܐ ܕܢܡܠܠܘܢܝܗܝ ܕܠܐ ܡܬܡܠܠ. ܐܠܘ ܓܝܪ ܡܬܡܠܠ ܗܘܐ̣ ܠܘ ܡܠܬܐ ܗܘܐ. ܡܠܬܐ ܓܝܪ ܠܘ ܡܬܡܠܠܘ ܡܬܡܠܠܐ. ܐܠܐ ܡܡܠܠܘ ܡܡ̇ܠܠܐ. ܘܗ̣ܝ ܝܗܒܐ ܩ̈ܠܐ ܗܠܝܢ ܕܡܫܬܡܥܝܢ ܠܘܬ ܒ̇ܪ̈ܝܐ̣. ܟܕ ܗ̣ܝ ܓܢܝܙܐ ܗܝ ܒܐܬܪܗ̣̇ ܠܓܘ ܡܢ ܟܣܝܘܬܗ ܕܢܦܫܐ. ܏ܘܫ.

5. Letter to John the priest, with the title $ܕܕܝܪ̈ܝܐ, of monks, imperfect at the beginning. Fol. 9 a. See Add. 17,163, fol. 22 a.

6. $ܐܓܪܬܐ ܕܗܝܡܢܘܬܐ ܕܐܫܬܕܪܬ ܠܘܬ ܛܘܒ̈ܢܐ ܕܐܝܬ ܒܐܪܙܘܢ ܕܦܪ̈ܣܝܐ, letter on the faith, sent to the monks at Arzūn of the Persians, %, Erzerūm (marg. $ܕܥ̈ܐܕܐ ܘܕܡ̈ܠܦܢܐ, of the festivals and the doctors of the Church); beginning, fol. 9 b: $ܠܐܚ̈ܝܢ ܡܗܝܡ̈ܢܐ ܘܪ̈ܚ̇ܡܝ ܐܠܗܐ: ܬܪܒܝܬܐ ܫܦܝܪܬܐ: ܕܗܝܡܢܘܬܐ ܫܪܝܪܬܐ܆ ܛܘܒ̈ܢܐ ܕܥܡܪܝܢ ܒܐܪܙܘܢ ܡܚܘܙܐ ܕܦܪ̈ܣܝܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܐܚܘܟܘܢ̣. ܒܝܫܘܥ ܐܠܗܐ ܕܡܢ ܐܠܗܐ̣ ܫܠܡ. ܘ . ܛܒ̣ܐ ܫܦܝܪܐ ܕܗܝܡܢܘܬܟܘܢ ܬܪܝܨܬܐ. ܐܝܟ ܙܠܝܩܐ ܕܨܦܪܐ ܐܫܬܕܪ ܠܘܬܢ. ܡܢ ܡܕܢܚܐ ܝܠ̣ܕܬ ܐܝܡܡܐ. ܘܢܘܗܪܐ ܕܫܪܪܟܘܢ ܐܝܟ ܛܗܪܐ ܥܙܝܙܐ̣. ܒܐܬܪܢ ܓܠܝܐܝܬ݂ ܐܬ݂ܦܪܣ. ܏ܘܫ.

7. $ܐܓܪܬܐ ܠܘܬ ܛܘܒ̈ܢܐ̣ ܕܒܛܘܪ ܣܝܢܝ, letter to the monks of Mount Sinai (marg. $ ܕܩܝܡܬܐ, of the resurrection), beginning, fol. 13 a: $ ܠܩܕܝ̈ܫܐ ܘܓܒ̈ܝܐ ܘܪ̈ܚܡ̇ܝ ܐܠܗܐ ܐܒܗ̈ܬܐ ܛܘܒ̈ܢܐ ܕܥܡܪ̈ܝܢ ܒܛܘܪ ܣܝܢܝ: ܝܥܩܘܒ ܒܨܝܪܐ ܘܕܘܝܐ: ܘܣܢܝܩ ܥܠ ܪ̈ܚܡܐ ܕܐܠܗܐ ܘܥܠ ܥܘܕܪܢܐ ܕܨܠܘ̈ܬܟܘܢ: ܒܝܫܘܥ ܢܘܗܪܐ ܘܚ̈ܝܐ: ܘܐܠܗܐ ܕܡܢ ܐܠܗܐ: ܕܐܝܬܘܗܝ ܣܒܪܐ ܕܚܝܝ̈ܟܘܢ̣ ܫܠܡ . ܘ . ܡܠܬܐ ܐܠܗܐ ܐܬܚܙܝ ܒܥܠܡ̣ܢ ܒܡܘܠܕܗ ܕܡܢ ܒܬܘܠܬܐ. ܘܣ̣ܥܪ ܛܒ̈ܬܐ ܒܓܠܝܢܗ ܕܒܒܣܪ̣ ܠܟܠܗ ܓܢܣܐ ܕܒ̈ܢܝ ܐܢܫܐ. ܏ܘܫ. .

8. $ܐܓܪܬܐ ܕܫܠܡܐ ܕܐܫ̣ܬܕܪܬ ܠܡܪܝ ܚܒܝܒ, letter of salutation to Habīb (marg. $ܕܩܝܡܬܐ, of the resurrection), beginning, fol. 14 b: $ܠܡܪܝ ܚܒܝܒ ܫܘ̇ܐ ܠܪ̈ܚܡ̣ܐ ܕܐܠܗܐ̣. ܡܢ ܝܥܩܘܒ ܒܨܝܪܐ ܒܡܪܢ̣ ܫܠܡ . ܘ . ܫܠܡܐ̇ ܫܠܡܐ̇ ܠܪ̈ܚܝܩܐ ܘܠܩܪ̈ܝܒܐ ܐܡ̇ܪ ܡܪܝܐ. ܣܒܪܬܐ ܡܠܝ̣ܬ ܚܕܘ̈ܬܐ ܒܝܘܡܐ ܢܗܝܪܐ̣. ܠܟܠܗ ܓܢܣܐ ܕܒܢ̈ܝ ܐܢܫܐ. ܝܘܡܢܐ ܗ̣ܦܟ ܡܠܟܢ ܡܢ ܚܪܒܐ ܕܒܥܠܕܒ̈ܒܐ̣. ܟܕ ܪܡ̇ܐ ܩܫ̣ܬܗ ܘܢܨܚܐ ܙܟܘܬܗ. ܏ܘܫ..

9. $ܐܓܪܬܐ ܕܠܘܬ ܡܪܝ ܝܘܠܝܢܐ ܐܪܟܝܕܝܩܘܢ, letter to Julian the archdeacon (marg. $ܕܡܪܬܝܘܬܐ, admonitory), beginning, fol. 15 a:. $ܠܡܝܬܪܐ ܘܪܚܡ ܐܠܗܐ: ܡܪܝ ܝܘܠܝܢܐ ܐܪܟܝܕܝܩܘܢ̇. ܝܥܩܘܒ ܒܨܝܪܐ ܣܓܘܕܟ ܒܡܪܢ ܫܠܡ. ܘ . ܡܘܕܥ ܐܢܐ ܠܚܘܒܟ ܡܪܝ̣ ܕܐܠܘ ܢܗܝܪܐ ܢܦܫܢ ܒܪܚܡܬܐ ܕܐܠܗܐ̣. ܓܠܝܐܝܬ ܡܬܚܙܐ ܗܘܐ ܠܢ ܫܘܚ̈ܠܦܐ ܕܙܒ̈ܢܐ̇. ܗܠܝܢ ܕܪ̈ܟܝܒܝܢ ܓܝ̈ܓܠܐ̇. ܘܒܚܐܦܐ ܪܒܐ ܕܩܠܝܠ ܐܝܟ ܗܘܢܐ ܒܬܪ ܚܕ̈ܕܐ̣ ܪܗܛܝܢ. ܏ܘܫ.

10. $ܐܓܪܬܐ ܠܘܬ ܡܪܝ ܐܣܛܦܢܐ ܢܘܛܪܐ, letter to Stephen the notary (marg. $ ܕܡܕܒܪܢܘܬܐ, of the Christian dispensation), beginning, fol. 10 a: $ ܠܡܝܬܪܐ ܘܪܚܡ ܐܠܗܐ: ܡܪܝ ܣܛܦܢܐ ܢܘܛܪܐ. ܝܥܩܘܒ ܒܨܝܪܐ ܣܓܘܕܟ ܒܡܪܢ̣ ܫܠܡ. ܘ . ܩܒܠܬ ܟܬܝܒ̈ܬܟ ܙܗܝ̈ܬܐ ܐܘ ܡܪܝ. ܗܠܝܢ ܕܡ̣̈ܠܝܢ ܛܥܡܐ̇. ܘܝܕܥܬܐ ܘܣܘ̈ܟܠܐ ܪ̈ܘܚܢܐ. ܘܠܝܫ̈ܢ ܘܡܙܝ̈ܓܢ ܒܚܘܒܐ̣ ܕܠܝܬ ܠܗ ܣܟܐ̇. ܘܡܬܚܙܐ ܒܗܝܢ ܢܗܝܪܐܝܬ ܪܥܝܢܐ ܕܟܬܒܐ̣. ܗ̇ܘ ܕܒܪܘܚ ܡܡܠܠ ܥܡ ܒܢ̈ܝ ܪܥܝܢܗ. ܏ܘܫ.. Imperfect.

11. $ܐܓܪܬܐ ܕܠܘܬ ܕܝܪ̈ܝܐ ܕܒܝܬ ܡܪܝ ܒܣ, letter to the monks of the convent of Bassus @[See Assemani, Bibl. Or., t.i., p. 243]@ (marg. $ܕܡܕܒܪܢܘܬܐ), beginning, fol. 21 b: $ܠܚܣܝܐ ܘܩܕܝܫܐ ܪܒܐ ܘܪܚ̇ܡܐ ܕܐܠܗܐ: ܐܒܘܢ ܫܘ̇ܐ ܠܐܠܗܐ܆ ܡܪܝ ܠܥܙܪ ܪܫܐ ܕܝܚܝ̈ܕܝܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܣܢܝܩ ܥܠ ܪ̈ܚܡ̣ܐ ܕܐܠܗܐ: ܘܥܠ ܥܘܕܪܢܐ ܕܨܠܘ̈ܬܟܘܢ̇ ܒܡܪܢ̣ ܫܠܡ. ܘ . ܐܠܗܐ ܡܠܬܐ ܝܚܝܕܝܗ ܕܐܒܐ: ܝܠܕܐ ܡܬܘܡܝܐ ܗ̇ܘ ܕܠܐ ܡܬܕܪܟ: ܘܠܐ ܡܬ̇ܥܩܒ ܘܠܐ ܡܬܦܫܩ: ܘܠܐ ܡܣܬܝܟ ܘܠܐ ܡܬܡܠܠ. ܘܠܐ ܡܬܒܨܐ: ܘܠܐ ܡܛܝܐ ܠܗ ܡܠܬܐ: ܘܠܐ ܡܗ̇ܦܟ ܠܗ ܠܫܢܐ̣. ܐܬܚܙܝ ܒܒܣܪ̣ ܡܢ ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܝ̇ܠ̣ܕܬ ܐܠܗܐ. ܐܝܟ ܕܡ̇ܠܦܐ ܩܕܝܫܘܬܟ. ܘܡܛܠܬܢ ܥܒ̣ܕ ܠܗ ܐܘܪܚܐ ܕܡܐܬܝܬܐ̣. ܘܓܠܝܢܐ ܡܬܚܙܝܢܐ. ܘܣܘܥܪܢܐ ܕܡܩ̇ܪܒ ܠܗ ܠܘܬܢ ܒܚܘܒܐ ܠܐ ܡܬܡܠܠܢܐ. ܏ܘܫ.. Imperfect.

12. $ܐܓܪܬܐ ܕܝܠܗܘܢ ܕܛܘܒ̈ܢܐ ܕܒܝܬ ܡܪܝ ܒܣ ܨܝܕ ܡܪܝ ܝܥܩܘܒ, letter of the monks of the convent of Bassus to Jacob (marg. $ܡܓܫܘܬܐ ܕܥܠ ܫܘܪܪܐ ܕܗܝܡܢܘܬܐ, investi­gation concerning the confirmation of the faith), beginning, fol. 25 a:

$ܠܩܕܝܫܐ ܘܪܚܡ ܐܠܗܐ: ܡܪܝ ܝܥܩܘܒ ܦܪܝܗܕܘܛܐ. ܚܟܝܡܐ̣. ܡܢ ܪܝܫ ܕܝܪܐ ܠܥܙܪ ܕܕܝܪܐ ܕܒܝܬ ܡܪܝ ܒܣ ܛܘܒܢܐ̣. ܒܡܪܢ ܒܡܪܢ̣ (sic) $ܣܓܝ ܫܠܡ. ܘ . ܡܪܢ ܡܪܝ ܢܓܠ̣ܐ ܠܐܒܗܘܬܟ܆ ܕܣܓܝ ܐܬܥܝܩܢ ܚܢܢ̇. ܡܢ ܒܬܪ ܕܐܬܒܝܢ ܚܢܢ ܒܟܬܝܒ̈ܬܐ. ܗܠܝܢ ܕܥܒ̣ܕܬ ܠܢ ܟܕ ܐܝܬܝܟ ܨܐܕܝܢ. ܒܕܐܫܟܚܢܢ ܐܢ̈ܝܢ ܟܪ̈ܝܗܬܐ̣ ܘܠܐ ܚܠܝܡ̈ܬܐ. ܘܡ̈ܝܬܬܐ̣ ܘܠܐ ܚܝ̈ܬܐ. ܘܟܕ ܚܙܝ̣ܢ ܚܢܢ ܕܡܣܓܦܢ̈ܝܬܐ ܐܝܬܝܗܝܢ ܘܠܐ ܡܥܕܪ̈ܢܝܬܐ̣. ܐܣܬܪܗܒܢ̣ܢ ܘܫܕܪ̈ܢ ܐ̈ܢܝܢ ܠܟ. ܟܕ ܡܦܝ̣ܣܝܢ ܚܢܢ ܠܚܟܡܬ ܐܠܐ ܕܒܟ݂. ܕܐܢ ܐܝܬ ܠܟ ܨܒܝܢܐ ܛܒ̇ܐ ܒܗܢܐ ܣܘܥܪܢܐ ܕܥܠ ܐ̈ܦܝ ܗܝܡܢܘܬܐ̣ ܟܬܘܒ ܠܢ ܡܫܡܠܝܐܝܬ݂. ܘܐܚܪܡ ܒܟܬܝܒ̈ܬܟ̇. ܐܝܟ ܕܥܒ̣ܕ ܡܪܝ ܐܦܣܩ̈̇ܘܦܐ ܝܘܚ̈̇ܢܢ ܕܐܠܟܣܢܕܪܝܐ̇. ܘܐܝܟ ܕܥܒ̣ܕ ܬܘܒ ܪܚܡ ܐܠܗܐ ܡܪܝ ܦܝܠܟܣܢܘܣ. ܐܦܣܩܘܦܐ ܕܡܒܘܓ. ܏ܘܫ. .

13. $ܐܓܪܬܐ ܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ ܠܘܬܗܘܢ ܕܛܘܒ̈ܢܐ ܕܒܝܬ ܡܪܝ ܒܣ, letter of Jacob to the monks of the convent of Bassus, in reply to the preceding letter (marg. $ܗܕܐ ܦܘܢܝ ܦܬܓܡܐ), beginning, fol. 25 b: $ܠܚܣܝܐ ܘܩܕܝܫܐ ܘܪܚܡܐ ܕܐܠ̣ܗܐ: ܡܪܝ ܠܥܙܪ ܩܫܝܫܐ ܘܪܫܐ ܕܐܝܚܝܕ̈ܝܐ̣. ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܪܝ ܒܣ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: ܠܐ ܡܬܒܨܝܢܐ ܘܠܐ ܡܬܕܪܟܢܐ: ܕܐܝܬܘܗܝ ܢܘܗܪܐ ܘܚ̈ܝܐ ܕܟܠ̣ ܫܠܡ. ܘ . ܩܒܠܬ ܟܬܝܒ̈ܬܐ ܕܙܗܝܘܬܟ ܐܘ ܪܒܐ ܕܐܠܗܐ̣ ܘܐܝܟ ܕܠܩܢܘܡܟ ܢܟܦܐ̣. ܣܘ̇ܚܬ ܠܦܓܥܗܝܢ ܪܚܝܡܐ. ܝܕܥܐ ܗܝ ܓܝܪ ܩܕܝܫܘܬܟ݂. ܕܟܬܝܒ̈ܬܐ ܕܡܢ ܪܘܚܩܐ̣. ܕܘܟܬ ܩܢܘܡܗ ܕܡܫܕܪܝܗܝܢ ܡܡ̈ܠܠܝܢ̇. ܐܝܟܐ ܕܒܚܘܒܐ ܡܬܩ̈ܒܠܢ. ܗ̣ܢܝܢ ܕܝܢ ܟܬܝܒ̈ܬܟ܆ ܠܘ ܚܘܒܐ ܘܪܘܚܐ ܡܟܝܟܬܐ ܛܥܝ̈ܢܢ ܗܘ̈ܝ ܥܠܝ. ܐܠܐ̣ ܚܘܛܪܐ. ܘܠܘ ܐܝܟ ܕܥܡ ܐܢܫ ܡܗܝܡܢܐ ܡܡ̈ܠܠܢ ܗܘ̈ܝ ܥܡܝ̣. ܐܠܐ̣ ܐܝܟ ܕܥܡ ܓܒܪܐ ܗܪܣܝܘܛܐ̇. ܕܪ̈ܗܛܢ ܒܬܪܗ ܡܣܒܪ̈ܢܘܬܐ ܕܟܫ̈ܠܐ. ܏ܘܫ..

14. $ܐܓܪܬܐ ܕܨܝܕ ܕܝܪ̈ܝܐ ܕܒܝܬ ܡܪܝ ܒܣ, a third letter to the monks of the convent of Bassus, beginning, fol. 35 b: $ܠܚܣܝܐ ܘܩܕܝܫܐ ܪܒܐ ܘܪܚܡܐ ܕܐܠܗܐ ܠܐܒܘܢ ܫ̇ܘܐ ܠܐܠܗܐ: ܡܪܝ ܠܥܙܪ ܪܝܫ ܕܝܪܐ ܕܐܝܚܝ̈ܕܝܐ: ܝܥܩܘܒ ܒܨܝܪܐ ܐܚܘܟ܆ ܒܝܫܘܥ ܢܘܗܪܐ ܕܥܠܡ̈ܐ. ܘܣܒܪܐ ܕܡ̈ܝܬܐ ܘܕܚ̈ܝܐ̣ ܫܠܡ. ܡܛܠ ܟܢܘܫܝܐ ܕܗܘܐ ܒܟܠܩܕܘܢܐ̣. ܠܐ ܛܥܝܐ ܠܢ̇. ܕܒܫܩܠ ܛܥܢܗ ܒܝܫ̣ܐ ܕܡܪܩܝܢܘܣ̇. ܪܚܡ̇ܗ ܘܒܪ ܝܘܠܦܢܗ ܕܢܣܛܪܝܣ ܐܬ̇ܟܢܫܘ. ܗ̇ܘ ܕܡ̣ܛܝܒ ܗܘܐ ܕܠܢܣܛܪܝܣ ܕܐ̇ܒܐ ܡܚܒܠܢܐ̣ ܠܪܥܝܘܬܐ ܢܗ̇ܦܟ. ܘܫܘܠܛܢܐ ܥܠ ܥܢܐ ܡܠܝܠܬܐ ܦܪܝܩܬ ܒܕܡܗ ܕܐܠܗܐ̣. ܢܬܠ ܗܘܐ ܠܗ ܐܠܘ ܐܬܡ̣ܨܝ. ܏ܘܫ.

15. $ܐܓܪܬܐ ܕܫܕܪ ܡܪܝ ܝܥܩܘܒ ܠܘܬ ܚܡܝܪ̈ܝܐ, letter to the Himyarite Christians (marg. $ ܕܘܟܪܢܐ ܕܣܗ̈ܕܐ ܚܡܝܪ̈ܝܐ, comme­moration of the Himyarite martyrs), begin­ning, fol. 38 a: $ ܠܐܬ̈ܠܝܛܐ ܓܒܝ̈ܐ ܪ̈ܚܡܝ ܙܟܘܬܐ ܫܪܝܪܬܐ܆ ܬܡܝܗ̈ܐ ܘܚܝ̈ܠܬܢܐ: ܥܒ̈ܕܝ ܐܠܗܐ ܡܗܝܡ̈ܢܐ ܫܪܝܪ̈ܐ̣. ܐܚ̈ܝܢ ܟܪ̈ܣܛܝܢܐ ܘܡܘܕܝ̈ܢܐ ܒܚܝܪ̈ܐ: ܕܒܢܓܪܢ ܡܕܝܢܬܐ ܕܚܡܝܪ̈ܝܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܕܡܢ ܐܬܪܐ ܕܐܘܪܗܝ. ܡܕܝܢܬܐ ܡܗܝܡܢܬܐ ܕܪ̈ܗܘܡܝܐ̣. ܒܝܫܘܥ ܢܘܗܪܐ ܕܥܡ̈ܡܐ ܘܣܒܪܐ ܕܥ̈ܠܡܐ. ܘܕܝ̇ܢܐ ܕܡ̈ܝܬܐ ܘܕܚ̈ܝܐ ܫܠܡ. ܘ . ܛܒ̈ܐ ܫܦܝܪ̈ܐ ܕܗܝܡܢܘܬܟܘܢ ܫܪܝܪܬܐ̣. ܐܝܟ ܪ̈ܝܚܢܐ ܓܒ̈ܝܐ ܕܗܪ̈ܘܡܐ ܪ̈ܫܝܐ̇. ܦܚܘ ܒܐܬܪܢ ܡܢ ܠܘܬܟܘܢ ܐܘ ܫܦܝܪ̈ܬܐ. ܪ̈ܚܡܝ ܐܠܗܐ. ܏ܘܫ. Imperfect at the end. See Add. 17,163, fol. 10 a.

16. Letter to the citizens of Edessa, in time of hostile invasion, fol. 45 a, remind­ing them of the promise of our Saviour to king Abgar, that no enemy should prevail against Edessa; e.g. fol. 46 a: $ܡܢ ܡܠܬܐ ܝܚܝܕܝܐ ܒܪ ܐܒܐ ܢܦ̣ܩ ܦܬܓܡܐ̣. ܕܥܠ ܐܘܪܗܝ̣

ܠܐ ܡܫܬܠܛ ܒܥܠܕܒܒܐ. ܘܠܐ ܡܫܟܚܐ ܕܢܗܦܘܟ ܦܬܓܡܐ̣. ܐܝܟ ܕܠܐ ܡܛܪܐ ܠܫܡܝܐ. Imperfect at the be­ginning.

17. $ܐܓܪܬܐ ܕܫܕܪ ܡܪܝ ܝܥܩܘܒ ܠܪܫܝ ܕܝܪ̈ܬܐ ܠܐܢܫܐ ܛܘ̈ܒܢܐ, letter to Antiochus, Simeon, Samuel, John, Sergius, and Ignatius, priests and abbats (marg. $ ܕܡܕܒܪܢܘܬܐ ܕܝܠܕܐ ܕ܏ܨܠܝܒ, of the Christian dispensation, the Na­tivity, and the Crucifixion); beginning, fol. 49 b: $ܠܚܣ̈ܝܐ ܘܩܕܝ̈ܫܐ ܓܒ̈ܝܐ̇ ܘܪ̈ܚܡܝ ܐܠܗܐ: ܥܡܘ̈ܕܐ ܕܫܪܪܐ ܘܢܘܗܪܗ ܕܥܠܡܐ: ܡܪܝ ܐܢܛܝܘܟ ܘܡܪܝ ܫܡܥܘܢ: ܘܡܪܝ ܫܡܘܐܝܠ ܘܡܪܝ ܝܘܚܢܢ: ܘܡܪܝ ܣܪܓܝܣ ܘܡܪܝ ܐܝܓܢܛ: ܩܫܝ̈ܫܐ ܘܪ̈ܝܫܝ ܕܝܪ̈ܬܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܘܕܘܝܐ: ܘܣܢܝܩ ܥܠ ܪ̈ܚܡܐ ܕܐܠܗܐ: ܘܥܠ ܥܘܕܪܢܐ ܕܨܠܘܬ̈ܟܘܢ̣. ܒܝܫܘܥ ܢܘܗܪܐ ܘܚ̈ܝܐ: ܘܠܐ ܡܬܚܒܠܢܘܬܐ ܘܣܒܪܐ ܘܦܪܘܩܐ ܕܟܠ̣ ܫܠܡ. ܘ . ܘܩܒܠܬ ܟܬܝܒ̈ܬܐ ܕܓܒܝܘܬܟܘܢ. ܐܘ ܪ̈ܚܡܝ ܐܠܗܐ̣. ܘܚ̣ܕܝܬ݂ ܘܢܗ̣ܪܬ ܢܦܫܝ ܚܫܘܟܬܐ̇. ܒܫܠܡܟܘܢ ܐܠܗܝܐ. ܘܫ̇ܢܝ ܡܢ ܗܕܡ̈ܝ ܟܘܪܗܢܐ̣ ܒܣܥܘܪܘܬܐ ܕܟܬܝܒ̈ܬܟܘܢ̇ ܘܐܝܟ ܕܛܠܢܝܬܗ ܕܫܡܥܘܢ: ܚܘܠܡܢܐ ܠܟܪ̈ܝܗܐ̣ ܝܗܒܐ ܗܘܬ݂. ܗܟܢ ܐܓܪܬܟܘܢ ܡܨܒܬܬ ܒܚܘܒܐ ܐܠܗܝܐ̇. ܡܐܝܢܘܬܐ ܘܝܘܩܪܐ ܡܢ ܡܚܝܠܘܬܝ ܐܥܪܩܬ. ܏ܘܫ.. It is imperfect at the end, and the last two leaves (foll. 54 and 55), which are much soiled and mutilated, may perhaps be misplaced.

18. Fol. 55 b contains the commencement of another letter, but the leaf is so damaged that scarcely a word is legible.

19. Part of a letter to Jacob, abbat of the convent of Naphshāthā (see Assemani, Bibl. Orient., t. i., p. 303, no. 5, and Add. 17,163, fol. 35 a). Fol. 56 a.

20. Letter to Maron, containing answers to six questions that had been propounded by him to Jacob (see Add. 17,163, fol. 43 a). Fol. 58 a. It is very imperfect at the begin­ning, the whole of the first section, and the greater part of the second and third, being lost.

21. $ܐܓܪܬܐ ܕܝܠܗ ܕܛܘܒܢܐ ܡܪܝ ܝܥܩܘܒ ܥܠ ܗ̇ܝ ܕܐܡܪ ܡܪܢ ܕܟܠ ܡ̇ܢ ܕܢܐܡܪ ܡܠܬܐ ܥܠ ܒܪܗ ܕܐܢܫܐ ܢܫܬܒܩ ܠܗ. ܡ̇ܢ ܕܝܢ ܕܥܠ ܪܘܚܐ ܕܩܘܕܫܐ ܢܐܡܪ ܠܐ ܢܫܬܒܩ ܠܗ, letter on the text S. Matth. xii. 32, beginning, fol. 72 a: $ܫܪܓܐ ܕܦܓܪܐ ܐܝܬܝܗ̣̇ ܥܝܢܐ. ܘܟܠ ܐܡܬܝ ܕܥܝܢܐ ܬܗܘܐ ܚܠܝܡܐ̣. ܟܠܗ ܦܓܪܐ̣ ܒܢܘܗܪܐ ܡܗܠܟ. ܐܢ ܕܝܢ ܢܥܪܨ ܟܐܒܐ: ܘܢܡ̣ܛܐ ܢܟܝܢܐ ܠܥܝܢܐ̣. ܡܬܚܒܠ̣ ܠܗ ܢܘܗܪܐ ܡܛܟܣܢܗܘܢ ܕܗܕܡ̈ܐ. ܏ܘܫ.. Imperfect.

22. $ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܨܝܕ ܐܢܫ ܪܚܡܗ, letter to a friend (marg. $ܕܝܚ̈ܝܕܝܐ, of solitaries), beginning, fol. 79 b: $ܐܝܢܐ ܕܠܐ ܫܠܚ ܠܟܠ̣. ܕܢܠ̣ܒܫ ܠܚܕ݂ ܠܐ ܡܫܟܚ. ܚܕ ܓܝܪ ܥܡ ܟܠ ܠܐ ܡܬܠ̣ܒܫ. ܏ܘܫ..

23. $ܐܓܪܬܐ ܕܫܕܪ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܠܡܪܝ ܡܪܐ ܐܦܣܩܦܐ ܕܐܡܕ, letter to Maras, bishop of Amid @[Maras III., consecrated A.D. 520. See Le Quien, Or. Christ., t. ii., col. 993.]@ (marg. $ ܕܒܘܝܐܐ ܘܡܣܝܒܪܢܘܬܐ, of consolation and patience), beginning, fol. 80 b: $ܠܚܣܝܐ ܘܩܕܝܫܐ ܪܒܐ ܘܪܚܡܐ ܕܐܠܗܐ: ܡܪܝ ܡܪܐ܆ ܕܒܛܝܒܘܬܐ ܕܐܠܗܐ ܐܦܣܩܦܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܣܓܘܕܐ ܕܓܒܝܘܬܟ ܒܡܪܢ ܫܠܡ. ܘ . ܡܕܒܪܢܘܬܐ ܕܐܠܗܐ ܥܬܝܪܬ ܣܘܟ̈ܠܐ ܘܥܡܝܩܬ ܡܚܫܒ̈ܬܐ: ܗ̇ܝ ܕܒܠܥܕܝܗ ܘܠܐ ܡܕܡ ܡܬܬܙܝܥܢ ܠܡܗܘܐ܆ ܟܐܢܐܝܬ ܐܝܟ ܕܡܥܕܐ ܦܪܢܣܬ ܒܙܒܢܐ ܗܢܐ̇. ܠܡܕܝܢܬܐ ܗ̇ܝ ܫܘܝܬ ܠܪ̈ܚܡܐ ܕܐܠܗܐ̇. ܘܓܒܬ ܘܐܩܝܡܬܟ ܡܕܒܪܢܐ ܠܥܡܐ ܡܗܝܡܢܐ̇. ܕܬܗܘܐ ܪܥܝܐ ܠܥܢܐ ܡܠܝܠܬܐ̇. ܦܪܝܩܬ ܒܕܡܐ ܝܩܝܪܐ ܕܐܠܗܐ. ܏ܘܫ.. Imperfect.

q[3X]q

24. $ܐܓܪܬܐ ܕܫܕܪ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܠܘܬ ܡܪܝ ܕܢܝܐܝܠ ܝܚܝܕܝܐ, letter to Daniel the solitary (marg. $ ܥܠ ܗ̇ܝ ܕܕܚܠ ܡܢ ܬܫܡܫܬܐ ܕܟܗܢܘܬܐ, concerning his unwillingness to serve as a priest), beginning, fol. 81 b: $ܠܚܣܝܐ ܘܥܬܝܪ ܦܘܪ̈ܫܢܐ: ܥܒ̣ܕܐ ܕܐܠܗܐ ܘܡܪܐ ܕܝܠܝ: ܫܬܝܩܐ ܒܦܓܪ ܘܡܠܠܐ ܒܪܘܚ̣. ܡܪܝ ܕܢܝܐܝܠ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܐܚܘܟ܆ ܒܡܪܢ ܣܒܪܐ ܘܚܝܐ ܕܟܠ ܫܠܡ. ܘ . ܩܒܠܬ ܟܬܝܒ̈ܬܟ ܪ̈ܚܝܡܬܐ ܡܪܝ ܓܒܝܐ ܕܐܠܗܐ̣. ܘܪܘܙܬ ܒܗܝܢ ܢܦܫܝ ܡܚܝܠܬܐ. ܘܛܦܝܬ ܐ̈ܢܝܢ ܠܓܘܫܡܝ̣. ܐܝܟ ܥܨ̇ܒܐ ܚܝܠܬܢܐ ܠܦܓܪܐ ܡܚܝܠܐ. ܏ܘܫ.. Imperfect.

25. A letter on repentance ($ܥܠ ܬܘܬ ܢܦܫܐ ); imperfect at the beginning. Fol. 83 a.

26. A letter, of which the beading is entirely effaced (marg. $ܥܠ ܛܝܒܘܬܐ ܠܘܩܒܠ ܝܪ̈ܝܛܝܩܘ, on grace, against heretics), beginning, fol. 83 b: $ ܐܠܗܐ ܡܛܠ ܛܒܘܬܗ̣. ܠܟܠܗ ܓܢܣܐ ܕܒ̈ܢܝ ܐܢܫܐ ܒܥܐ ܕܢܥ̇ܬܪ ܒܡܘܗܒܬܗ: ܘܕܠܐ ܚܣ̇ܡ ܝܗܒ ܥܬܝܪܐܝܬ݂ ܠܟܠ ܐܢܫ. ܘܐܝܬ ܐܝܟܐ ܕܝܗܒ ܠܡ̇ܢ ܕܫܘܐ̣. ܘܐܝܬ ܐܝܟܐ ܕܝܗܒ̣ ܐܦ ܠܡ̇ܢ ܕܠܐ ܫܘܐ. ܏ܘܫ.. Imperfect.

27. $ܨܝܕ ܐܢܫ ܪܚܡܗ, letter to a friend (marg. $ܕܫܒܬܐ ܪܒܬܐ, of the Great Week), beginning, fol. 84 b: $ܒܥܘܕܪܢܐ ܕܐܠܗܐ ܫܡܠܝܢ ܚܢܢ ܥܐܕܐ ܩܕܝܫܐ ܘܥܬܝܪ ܬܗܪ̈ܐ ܕܫܒܐ ܪܒܐ: ܐܘ ܕܚܫܐ̈ ܕܐܠܗܐ. ܘܛܝܒܘܬܐ ܡܠܝܬ ܟܠ ܥܘܕܪ̈ܢܝܢ: ܦܪܢܣܬܗ ܠܢ ܠܥܐܕܐ̣. ܐܝܟ ܕܠܫܘܒܩܢܗ ܕ . . . ܢ. ܏ܘܫ.

28. A letter, of which the heading is entirely effaced (marg. $ܕܥܐܕܐ ܕܩܝܡܬܐ, of the feast of the Resurrection). Fol. 86 b. The commencement, so far as it can be deciphered, seems to run as follows: $ ܚܕܘ[ܬܐ ܪܒ]ـܬܐ ܥܒܕ ܠܢ ܥܘ[ܕܪ̈ܢܘܗܝ] ܕܡܫܝܚܐ܇ ܐ[ܝܚܝܕܝܐ ܒܪܐ] ܕܐܠܗܐ̣. ܘܒܫܝܢܐ ܪܒܐ ܦܪܢܣܬ ܐܢـ[ܘܢ] ܠܢ ܛܝܒܘܬܐ ܗ̇ܝ ܕܡܢ ܥܠܡ. ܏ܘܫ.

29. $ܐܓܪܬܐ ܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ ܠܘܬ ܦܘܠܐ ܐܦܣܩܦܐ ܕܐܘܪܗܝ, letter to Paul, bishop of Edessa @[See Assemani, Bibl. Orient., t.i., p. 409; Le Quien, Or. Christ, t. ii., col. 963.]@ (marg. $ܥܠ ܗ̇ܝ ܕܐܚܒܘ ܠܒܥܠܕܒ̈ܒܝܗܘܢ ܘܕܙܘܗܪܐ, on S. Matthew, ch. v. 44, and admonitory), beginning, fol. 88 a: $ܠܚܣܝܐ ܘܩܕܝܫܐ ܘܪܚܡܐ ܕܐܠܗܐ ܡܪܝ ܦܘܠܐ ܐܦܣܩܦܐ̣. ܝܥܩܘܒ ܥܒ̣ܕܐ ܕܩܕܝܫܘܬܟ݂. ܒܡܪܢ ܫܠܡ. ܘ . ܡܕܒܪܢܘܬܐ ܚܟܝܡܬܐ ܕܐܠܗܐ. ܗ̇ܝ ܕܟܠ ܙܒܢ ܝܨܝܦܐ ܕܓܢܣܐ ܕܒ̈ܢܝ ܐܢܫܐ̣. ܡܥܕܐ ܗܝ ܕܡܢ ܒܝܫܬܐ ܬܗܘܐ ܣܥܪܐ ܛܒܬܐ̇. ܘܡܢ ܐܝܠܝܢ ܕܡܣ̣ܬܒܪ̈ܢ ܕܕܠܩܘܒܠܐ ܐ̈ܢܝ̣ܢ. ܬܓܕܘܠ ܟܠܝܠ ܬܫܒܘܚܬܐ. ܠܐܝܠܝܢ ܕܒܡܣܝܒܪܢܘܬܐ ܘܒܡܓܪܬ ܪܘܚܐ ܡܩܒܠܝܢ ܕܠܐ ܪܛܢܐ̣ ܠܗܠܝܢ ܕܕܠܩܘܒܠܐ. ܏ܘܫ..

30. A letter, of which the heading is entirely effaced, addressed to a bishop named Eutychianus. The marginal title appears to be $ ܙܘܗܪܐ ܕܥܠ ܗܝܡܢܘܬܐ, admonition regarding the faith. It is altogether doc­trinal, being directed chiefly against the Nestorians. Beginning, fol. 91 a: $ܠܚܣܝܐ ܘܩܕܝܫܐ ܪܒܐ ܘܪܚܡܐ ܕܐܠܗܐ: ܡܪܝ ܐܘܛܘܟܝܢܐ ܐܦܣܩܦܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܣܓܘܕܟ݂. ܒܝܫܘܥ ܢܘܗܪܐ ܘܚ̈ܝܐ ܘܠܐ ܡܬܚܒܠܢܘܬܐ ܘܣܒܪܐ ܘܫܘܡܠܝܐ ܕܟܠ̣ ܫܠܡ. ܘ . ܩܒܠܬ ܐܓܪܬܟ ܡܠܝܬ ܦܘܪ̈ܫܢܐ̣. ܐܘ ܪܒܐ ܕܐܠܗܐ̣. ܏ܘܫ..

31. A letter of which the heading is much effaced (marg. $ ܕܒܘܝܐܐ ܕܥܢܝ̈ܕܐ, of con­solation for the dead), addressed to one Sīmai, beginning, fol. 93 a: $ ܠܪܒܐ ܘܪܚܡܐ ܕܐܠܗܐ ܡܪܝ ܣܝܡܝ̣ ܝܥܩܘܒ ܒܨܝܪܐ ܡܚܒܢܟ ܒܡܪܢ̣ ܫܠܡ. ܘ . ܥܝܕܐ ܐܝܬ ܒܥܠܡܐ ܐܘ ܚܟܝܡ ܒܐܠܗܐ̣. ܕܟܠ ܡܢ ܕܥܪܨ ܥܠܘܗܝ ܚܫܐ ܒܡܘܬܐ ܕܚܒܝܒܗ̣. ܢܗܘܘܢ ܡܬܟܢܫܝܢ ܠܘܬܗ̣. ܪ̈ܚܡܐ ܘܚܒ̈ܝܒܐ ܘ[ܒ̈ܢـ]ـܝ ܓܢܣܐ̣ ܕܒܥܢܝܢܐ ܕ . . . ܗܘܢ ܢܛܪܕܘܢ ܚܫܐ ܡܢ ܪܥܝܢܗ. ܏ܘܫ..

32. $ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܨܝܕ ܩܡܣ ܒܣܐ, letter to the Comes Bassus (marg. $ܕܗܝܡܢܘܬܐ ܕܫܪܪܐ, of the true faith), be­ginning, fol. 96 b: $ܠܪܒܐ ܘܢܨܝܚܐ ܘܡܗܝܡܢܐ ܫܪܝܪܐ ܡܪܝ ܒܣܐ ܩܘܡܣ. ܝܥܩܘܒ ܣܓܘܕܐ ܕܪܒܘܬܟ ܒܡܪܢ̣ ܫܠܡ. ܘ . ܐܝܠܝܢ ܕܪܗܛܝܢ ܒܬܪ ܥܘܬܪܐ ܘܒܬܪ ܩܢܝܢܗ ܕܥܠܡܐ̣. ܡܛܠ ܕܢܫܬܒܚܘܢ ܒܗ ܒܥܘܬܪܐ ܪܗܛܝܢ ܒܬܪܗ. ܘܒܥܠܡܐ ܣܓܝܐܐ ܘܒܠܐܘܬܐ ܕܠܐ ܣܟܐ: ܘܒܥܘܠܐ ܘܒܚ̈ܛܗܐ̣. ܒܥܝܢ ܕܢܟܢܫܘܢ ܠܗܘܢ ܩܢܝܢܐ̣. ܡܛܘܠ ܕܬܣ̣ܓܐ ܬܫܒܘܚܬܗܘܢ ܘܩܢܝܢܗܘܢ ܣܓܝܐܐ. ܏ܘܫ..

33. $ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܨܝܕ ܡܪܝ ܩܘܪܐ ܐܪܟܝܛܪܘܣ, letter to Cyrus, the archiater or chief physician (marg. $ܦܘܫܩܐ ܕܗܝܡܢܘܬܐ ܕܫܪܪܐ, exposition of the true faith), beginning, fol. 98 b: $ܠܪܒܐ ܘܢܨܝܚܐ ܘܡܗܝܡܢܐ ܫܪܝܪܐ: ܡܪܝ ܩܘܪܐ ܐܪܟܝܛܪܘܣ ܩܘܡܣ̣. ܝܥܩܘܒ ܣܓܘܕܐ ܕܪܒܘܬܟ ܒܡܪܢ ܫܠܡ. ܘ . ܝܐܐ ܠܟ ܐܘ ܚܟܝܡܐ ܪܒܐ̇. ܕܒܪܚܡܬܐ ܕܐܠܗܐ ܘܒܗܝܡܢܘܬܐ ܕܫܪܪܐ ܚܘܝܬ ܢܦܫܟ ܠܥܕܬܗ ܕܡܫܝܚܐ. ܘܗܘܝܬ ܡܚܙܝܬܐ ܫܦܝܪܬܐ̣. ܕܒܥܠܬܟ ܢܣܬܡ̈ܟܢ ܘܢܬܐܣ̈ܝ̣ܢ. ܢܦܫ̈ܬܐ ܕܣܓܝܐ̈ܐ ܏ܘܫ.

34. $ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܠܘܬ ܢܫ̈ܐ ܙܢ̈ܝܬܐ ܕܗ̈ܘܝ ܚܒܝ̈ܫܬܐ, letter to two harlots who had become recluses, by name Leontia and Maria (marg. $ ܕܒܬܘ̈ܠܬܐ, of virgins), beginning, fol. 101 a: $ܠܢܟ̈ܦܬܐ ܕܢܟܦ ܐ̈ܢܝܢ ܙܩܝܦܐ: ܡܪܬܝ ܠܐܢܛܝܐ ܘܡܪܬܝ ܡܪܝܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܣܢܝܩ ܥܠ ܪ̈ܚܡ̣ܐ ܕܐܠܗܐ: ܘܥܠ ܥܘܕܪܢܐ ܕܨܠܘܬ̈ܟܝ̣ܢ. ܒܝܫܘܥ ܓܡܪ ܟܘܠ ܒܚܫܐ ܕܙܩܝܦܗ ܫܠܡ. ܘ . ܛܝܒܘܬܐ ܕܐܠܗܐ ܣܥ̣ܪܬ ܟܠ ܚܝ̈ܠܝܢ ܘܫ̣ܪܝܬ ܟܠ ܩܛܪ̈ܝܢ: ܘܥܬܝܪܬ ܒܟܠ ܛܒܢ: ܩܪܬܟܝܢ ܕܬܐ̈ܬܝܢ ܡܢ ܢܚܠܐ ܕܚܛܝܬܐ ܠܐܬܪܐ ܕܒܝܬ ܚܙܘ̈ܢܐ. ܕܬܥ̈ܒܕܢ ܒܗ ܐܓܘܢܐ ܫܦܝܪܐ̣. ܏ܘܫ..

Subscription, fol. 104 a: $ܫܠܡ ܠܡܟܬܒ ܒܦܢܩܝܬܐ ܗܕܐ ܐܓܪ̈[ܬܐ ܐܪ̈]ܒܥܝܢ ܘܚܕܐ ܡܓܒ̈[ـܝܬܐ] ܕܣܝ̈ܡܢ ܠܛܘܒܢܐ ܡܪܝ ܝܥܩܘܒ ܐܦܣܩܦܐ ܕܒܛܢܢ . . .

35. Six homilies, written in prose (see Assemani, Bibl. Orient., t. i., pp. 23 and 304, nos. 8—13). They have been translated into German by Zingerle, Sechs Homilien des heiligen Jacob von Sarug, Bonn, 1867.

*a.* $*ܬܘܪܓܡܐ ܕܥܠ ܝܠܕܗ ܕܡܪܢ. ܕܣܝܡ ܠܡܪܝ ܝܥܩܘܒ*, on the Nativity of our Lord. Fol. 104 a.

*b.* $*ܬܘܪܓܡܐ ܥܠ ܕܢܚܗ ܕܡܪܢ*, on the Epiphany. Fol. 107 a.

c. $ܬܘܪܓܡܐ ܥܠ ܨܘܡܐ ܕܐܪܒܥܝܢ, on Lent. Fol. 112 a.

*d.* $*ܬܘܪܓܡܐ ܕܥܠ ܚܕ ܒܫܒܐ ܕܐܘܫ̈ܥܢܐ*,on Palm Sunday. Fol. 117 b.

*e.* $*ܬܘܪܓܡܐ ܕܥܠ ܥܪܘܒܬܐ ܕܚܫܗ ܕܡܪܢ*,on the Friday in Passion Week. Fol. 124 b.

*f.* $*ܬܘܪܓܡܐ ܕܚܕ ܒܫܒܐ ܕܦܛܝܪܐ*,on the Sunday of the Resurrection. Fol. 130 b. The Syriac text of this homily is printed in Zingerle's Monumenta Syriaca, vol. i., p. 91.

The colophon, fol. 135 b, shows that the letters contained in this volume were ori­ginally 41 in number (see also fol. 104 a): $ܫܠܡ ܠܡܟܬܒ ܒܦܢܩܝܬܐ ܗܕܐ ܐܓܪ̈ܬܐ ܐܪ̈ܒܥܝܢ ܘܚܕܐ ܘܬܘܪ̈ܓܡܐ ܐܫܬܐ. ܕܣܝܡܝܢ ܠܛܘܒܢܐ ܡܪܝ ܝܥܩܘܒ ܐܦܣܩܦܐ ܕܒܛܢܢ܀

Q[3X2]q

A note on fol. 136 a states that the volume was written in the year 914, A.D. 603, for certain persons, whose names have been erased, that of Joseph of Dārā being substituted:

$ ♰ ܕܘܟܪܢܐ ܛܒܐ ܢܗܘܐ ܩܕܡ ܐܠܗܐ ܘܡܫܝܚܗ ܘܪܘܚܗ ܚܝܐ ܘܩܕܝܫܐ [ܥܠ ܝܘܣܦ ܚܛܝܐ ܡܢ ܕܪܐ ܡܕܝܬܐ: : (sic) $ܕܟܬܒ ܟܬܒܐ ܗܢܐ ܡܢ ܙܝܢܬܐ ܕܠܗܐ (sic) $ܘܦܘܠܚ̈ܢܐ ܕܐܝܕ̈ܘܗܝ ܒܡܕܒܪܐ ܕܣܩܛܐ ܕܡܨܝܢ. (sic) $ ܐܠܐ ܨܠܘ ܥܠܘ (sic) $ܡܛܠ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܥܠ ܥܢܝ̈ܕܘܗܝ̣] ܕܢܥܒܕ ܥܠܝܗܘܢ ܪ̈ܚܡܐ ܒܬܪ̈ܝܗܘܢ ܥ̈ܠܡܐ ܠܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ܀ . . . ܟܬܒܐ ܗܢܐ ܒܐܝܪܚ ܐܝܠܘܠ ܒܫܢܬ݂݀ ܬܫܥܡܐܐ ܘܐܪ̈ܒܥܣܪܐ܀

Then follows an extract, fol. 136 a, entitled $ ܬܫܥܝܬܐ ܕܡܪܝ ܓܪܝܓܘܪܝܣ, somewhat rudely written, but apparently by the same hand as the rest of the manuscript. This "history of Mar Gregory" is identical with the extract contained in Add. 14,582, fol. 189 a.

On fol. 135 b there is a note, stating that this book was presented to the convent of S. Mary Deipara by three persons, named Isaac, Daniel and Solomon (about A.D. 851—59): $ܝܗܒܘ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܕܝܠܕܬ ܐܠܗܐ ܕܡܕܒܪܐ ܐܝܣܚܩ ܘܕܢܝܐܠ ܘܫܠܡܘܢ ܕܡܪܝܐ ܢܦܪܘܥ ܐܢܘܢ ܒܡܠܟܘܬܗ ܐܡܝܢ. ܟܠ ܕܠܚܐ ܥܘܗܕܢܐ ܗܢܐ ܐܘ ܓܢܒ ܠܟܬܒܐ ܗܢܐ ܢܗܘܐ ܢܘܟܪܝ ܠܐܠܗܐ ܐܡܝܢ.

The remainder of this note has been care­fully erased, but it seems to have contained only one of the usual anathemas.

[Add. 14,587.]