First Round proofing completed by Michael McDowell on January 25, 2011.

DCXCV.

Vellum, about 9 1/8 in. by 5 7/8, consisting of 149 leaves, several of which are much stained and torn, especially foll. 45—49, 52, 53, 60, 61, 68, 70, 99, and 149. The quires, signed with letters, were originally 18 in number, of which the first two are lost, and $ܘ , $ܙ and $ܚ are very imperfect. Leaves are wanting after foll. 45, 47, 48, 50, 51, 59 and 78. The number of lines in each page varies from 26 to 33. This volume is written in a good, Nestorian hand, with occasional Syriac vowels, and seems to be of the xth cent. The place of the two lost quires has been supplied by 17 paper leaves, written in an ordinary, current hand, with Greek vowels, of about the xiiith cent. It contains—

The first half of the works of Isaac of Nineveh. Title, fol. 2 b:

$ܥܠ ܚ̇ܝܠܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܟ̇ܬܒܝܢܢ ܦ̇ܠܓܘܬܐ ܩܕܡܝܬܐ ܕܡܪܝ ܐܝ݊ܣܚܩ ܝܚܝܕܝܐ ܘܐܦ܏ܝܣ ܕܢܝܢܘܐ: ܕܪܘܚܢܐܝܬ ܡܠܠ ܘܣ̣ܡ ܠܢ ܚ̈ܝܐ̣ ܥܠ ܡ̈ܓܠܐ: ܨܠܘܬܗ ܕܡܠܦܢܗ (sic) $ܬܥܕܪ ܠܢ ܐܡܝܢ

1. Six discourses on the ascetic life and character: $ܡܐܡܪ̈ܐ ܫܬܐ ܕܥܠ ܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ̇ ܕܥܒܝܕܝܢ ܒܪ̈ܫܐ ܙܥܘܪ̈ܐ ܠܡܪܝ ܐܝܣܚܵܩ (fol. 28 a). See Add. 14,633, no. 1, a—f.

a. Fol. 2 b.

b. Fol. 4 b.

c. Fol. 7 b. This includes Assemani's sermm. 3, 5, 6 and 7 (Bibl. Or., t. i., p. 449); but serm. 4 is omitted.

d. Fol. 11 a.

e. Fol. 16 a.

f. Fol. 22 a.

2. $ܬܘܒ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܥܠ ܢܝ̈ܫܐ ܐܚܪ̈ܢܐ܀ ܟܠ ܬܪܥܐ ܡܢܗ ܘܠܗ ܒܦܣ̈ܘܩܐ ܟܪ̈ܝܐ ܥܠ ܙܢܐ ܕܬܘܟܠܢܐ ܕܥܠ ܐܠܗܐ̣. ܏ܘܫ. Fol. 28 a. For this and the following numbers, as far as no. 14, see Add. 14,633, no. 2—14.

3. Fol. 30 a.

4. Fol. 31 b.

5. Fol. 32 b.

6. Fol. 34 a.

7. Fol. 34 b.

8. Fol. 35 a.

9. Fol. 35 b.

10. Fol. 36 b.

11. Fol. 37 a.

12. Fol. 38 b.

13. Fol. 40 a.

14. Imperfect at the end. Fol. 45 a.

15. Fol. 46 a. See Add. 14,633, no. 24. Imperfect at the beginning.

16. Fol. 47 a. See Add. 14,633, no. 25.

17. Fol. 47 b. See Add. 14,633, no. 26. Imperfect at the end.

18. Fol. 48 a. See Add. 14,633, no. 31. Very imperfect.

19. Fol. 48 b. See Add. 14,633, no. 32. Imperfect at the beginning and elsewhere.

20. Fol. 54 a. For this and the following numbers, as far as no. 42, see Add. 14,633, no. 33—55.

21. Fol. 55 a.

22. Imperfect. Fol. 58 a.

23. Fol. 60 b.

24. Fol. 62 b.

25. Fol. 63 b.

26. Fol. 64 b.

27. Fol. 66 a.

28. Fol. 68 a.

29. Fol. 68 b.

30. Fol. 69 b.

31. Fol. 71 a.

32. Fol. 73 b.

33. Fol. 75 a.

34. Fol. 76 a.

35. Fol. 76 b.

36. Imperfect. Fol. 77 b.

37. Fol. 81 b.

38. Fol. 87 a.

39. Fol. 87 b.

40. Fol. 91 b.

41. Fol. 92 a.

42. Fol. 93 a.

43. Of Patience: $ܕܥܠ ܡܣܝܒܪܢܘܬܐ ܕܡܛܠ ܚܘܒܐ ܕܐܠܗܐ̣ ܕܟܡܐ ܫܟܝܚ ܠܗ̇ ܥܘܕܪܢܐ ܕܡܢ ܐܠܗܐ. Fol. 94 a. See Assemani, Bibl. Or., t. i., p. 458, lib. iii., serm. 38.

44. Of those who live nigh unto God, and pass all their days in the life of knowledge: $ܥܠ ܗ̇ܢܘܢ ܕܒܩܪܝܒܘܬܗ ܕܐܠܗܐ ܚ̇ܐܝܢ ܘܒܚ̈ܝܐ ܕܝܕܥܬܐ ܟܠܗܘܢ ܝܘ̈ܡܬܗܘܢ ܡܫܡܠܝܢ. Fol. 96 a. See Assemani, p. 459, lib. iv., serm. 13.

45. Profitable discourse, $ܡܐܡܪܐ ܡܘܬܪܢܐ . Fol. 98 b. See Assemani, p. 459, lib. iv., serm. 14.

46. That it is improper for us, without necessity, to desire or look for any manifest sign through us or to us: $ܥܠ ܗ̇ܝ ܕܠܐ ܙܕܩ ܕܠܐ ܐܢܢܩܐ ܠܡܪܓ ܐܘ ܠܡܒ̣ܥܐ ܕܐܬܸܐ ܡܕܡ ܓܠܝܬܐ ܒܐܝܕܢ ܐܘ ܠܘܬܢ ܬܫܬܡܫ ܓܠܝܐܝܬ. Fol. 100 a. See Assemani, p. 450, lib. ii., serm. 10.

47. Why God permits those that love Him to be tempted: $ܕܡܛܠ ܐܝܠܝܢ ܥ̈ܠܠܬܐ ܫ̇ܒ̣ܩ ܐܠܗܐ ܢܣܝ̈ܘܢܐ ܥܠ ܪ̈ܚ̇ܡܘܗܝ . Fol. 102 b. See Assemani, p. 450, lib. ii., serm. 9.

48. That from the thoughts which stir within him, a man may recognize to what grade (of holiness) he has attained: $ܥܠ ܗ̇ܝ ܕܡܢ ܚܘܫ̈ܒܐ ܕܡܬܬܙܝܥܝܢ ܒܗ ܡܫܬܘܕܥ ܐܢܫ ܕܒܐܝܕܐ ܡܫܘܚܬܐ ܩܐ̇ܡ. Fol. 103 b. See Assemani, p. 460, lib. iv., serm. 15.

49. Why men, who are endowed with in­telligent souls, contemplate spiritual things according to the density of their bodies? etc.: $ܕܡܛܠ ܡܢܐ ܒܢ̈ܝܢܫܐ ܕܢܦܫܢܝܢ ܒܝܕܥܬܐ ܡܬܒܩܝܢ ܒܨ̈ܒܘܬܐ ܪ̈ܘܚܢܝܬܐ ܐܝܟ ܥܒܝܘܬܐ ܕܓܘܫ̈ܡܐ: ܘܕܐܝܟܢ ܡܨܝܐ ܕܢܬܥ̇ܠܐ ܪܥܝܢܐ ܡܢ ܗܕܐ̣. ܘܕܡ̇ܢܐ ܗ̣ܝ ܥܠ̣ܬܐ ܕܠܐ ܡܬܚܪܪܝܢ ܚܢܢ ܡܢܗ̇. ܘܕܐܡܬܝ̣ ܘܒܡ̇ܢܐ ܡܫܟܚܐ ܕܢܟܬܪ ܪܥܝܢܐ ܕܠܐ ܕܡ̈ܘܬܐ ܒܥܕܢܐ ܕܒܥܘܬܐ. Fol. 106 a. See Assemani, p. 449, lib. ii., serm. 8.

50. Of the various changes that happen to the mind, and are tested by prayer: $ܥܠ ܫܘܚ̈ܠܦܐ ܣ̈ܓܝܐܐ ܕܢܩܝܦܝܢ ܠܪܥܝܢܐ̇ ܘܒܨܠܘܬܐ ܡܬܒܚܪܝܢ. Fol. 107 a. See Assemani, p. 452, lib. ii., serm. 29, and also p. 450, serm. 12.

51. Of circumspection and the kinds of actions by which a man may gain a becom­ing grade (of holiness) : $ܙܘܗܪܐ ܫܦܝܪܐ ܕܡܠܦ ܥܠ ܙܗܝܪܘܬܐ ܘܛܟܣ̈ܝ ܙܢܐ ܕܕܘܒܪܐ̣ ܕܒܗܘܢ ܡܩܸܢܐ ܐܢܫ ܛܟܣܐ ܦܐܝܐ ܠܩܢܘܡܗ . Beginning: $ܬܝܒܘܬܐ̣ ܐܡܐ ܗ̣ܝ ܕܚ̈ܝܐ. ܦ̇ܬܚܐ ܠܢ ܕܝܢ ܬܪܥܗ̣̇ ܒܝܕ ܥܪܘܩܝܐ ܕܡܢ ܟܠ. Fol. 107 b. See Assemani, p. 458, lib. iii., serm. 42.

52. Letter to a friend: $ܐܓܪܬܐ ܕܫܕܪ ܠܚܒܝܒܗ̣ ܘܡܘܕܥ ܒܗ̇ ܡܕܡ ܥܠ ܐܪ̈ܙܐ ܕܫܠܝܐ̇. ܘܕܐܝܟܢ ܣܓ̈ܝܐܐ ܡܗܡܸܝܢ ܡܛܠ ܕܠܐ ܡܦܣܝܢ ܒܦܘܠܚܢܐ ܗܢܐ ܬܡܝܗܐ. ܕܣܘܓܐܗܘܢ ܐܝܟ ܕܒܥܝܕܐ ܐܚܝܕܝܢ ܡܘܬܒܐ ܕܩܠܝܬܐ ܡܛܠ ܝܘܒܠܐ ܕܪܕ̇ܐ ܒܝܬ ܕܝܪ̈ܝܐ̣. ܥܡ ܟܘܢܫܐ ܕܦܣ̈ܝܩܬܐ ܕܚ̇ܫܚ ܠܥܢܝܢܐ ܕܒܫܠܝܐ. . Fol. 114 b. See Assemani, p. 452, lib. ii., serm. 34.

53. Definitions of intelligibles, and what is the use of each of them: $ܢܘܗܪ̈ܐ ܕܒܬܚ̈ܘܝܬܐ: ܥܠ ܦܘܪ̈ܫܢܐ ܕܡ̈ܬܝܕܥܢܝܬܐ̇ ܕܐ̇ܝܕܐ ܚܫܚܬܐ ܐܝܬܝܗ̇ ܠܗ̇: ܠܟܠ ܚܕܐ ܡܢ ܗܢܝܢ . Fol. 116 b. See Assemani, p. 452, lib. ii., serm. 35.

54. Brief chapters, $ܪ̈ܫܐ ܡ̈ܣܝܟܐ, begin­ning, fol. 117 a: $ܝܕܥܝܢ ܐܢܬܘܢ ܐܚ̈ܝ ܕܥܝܢܐ ܡܬܪܓܫܢܝܬܐ ܝܚܝܕܐܝܬ ܒܝܕ ܚܝܠܐ ܗ̇ܘ ܚܙܘܝܐ̇ ܗ̇ܘ ܕܐܝܟ ܕܒܣܝܠܘܢܐ ܡܕܡ ܡܢ ܡܘܚܐ ܡܫܬܡܪ ܠܘܬܗ: ܒܠܥܕ ܕܢܫܬܘܬܦ ܥܡ ܢܘܗܪܐ ܐܚܪܢܐ̣. ܠܐ ܡܫܟܚܐ ܕܬܩܒ̇ܠ ܦܘܪ̈ܫܢܐ ܕܨܒ̈ܘܬܐ. ܏ܘܫ.

55. How the discreet should sit in silence: $ܕܐܝܟܢ ܙܕܩ ܠܦܪ̈ܘܫܐ ܠܡܬܒ ܒܫܠܝܐ . Fol. 118 b. See Assemani, p. 452, lib. ii., serm. 36.

56. That the state of our (spiritual) life may be understood from the changes of our mind, etc.: $ܥܠ ܗ̇ܝ ܕܡܫܘܚܬܐ ܕܕܘܒܪܢ ܡܢ ܫܘ̈ܚܠܦܐ ܕܪܥܝܢܢ ܢܣܬܟܠ: ܘܥܠ ܣܓܝܐܘܬ ܦܘܪ̈ܫܢܐ ܒܠܚܘܕ ܕܥܡ̈ܠܝܢ ܠܐ ܢܣܬܡܸܟ ܫܒܪܐܝܬ̇ ܐܠܐ ܡܫܘܚܬܐ ܕܢܦܫܢ ܢܕܥ ܐܝܟ ܚܟܝ̈ܡܐ̣ ܡܢ ܚܘܕܬܐ ܕܒܟܣܝܐ ܡܬܪܓܸܫ ܒܗ̇ ܝܘܡ ܡܢ ܝܘܡ. ܘܥܠ ܛܟܣܐ ܩܛܝܢܐ ܕܝܕܘܥܬܢܘܬܐ. Fol. 120 a. See Assemani, p. 453, lib. ii., serm. 37.

57. Of the effects wrought by grace: $ܥܠܝܗܝܢ ܕܝܠܗܝܢ ܕܡܥܒ̈ܕܢܘܬܐ ܕܡܢ ܛܝܒܘܬܐ. Beginning, fol. 121 b: $ܗܘܝ̤ܬ ܣܐ̇ܡ ܐܬ̤ܐ ܒܢܦܫܟ ܐܡܝܢܐܝܬ ܘܡܬܒ̇ܩܐ.

58. Of the knowledge of the truth, and of temptations; etc.: $ܥܠ ܝܥܕܬܐ ܕܫܪܪܐ ܘܥܠ ܢܣܝ̈ܘܢܐ ܘܥܠ ܗ̇ܝ ܕܙ̇ܕܩ ܠܡܕܥ ܚܬܝܬܐܝܬ. ܕܠܘ ܒܠܚܘܕ ܐܢ̈ܫܐ ܡܚܝ̈ܠܐ ܘܒܨܝܪ̈ܐ ܘܠܐ ܡܕܪ̈ܫܐ̣. ܐܠܐ ܐܦ ܐܝܠܝܢ ܕܐܫܬܘܝܘ ܠܠܐ ܚܫܘܫܘܬܐ ܙܒܢܢܝܬܐ ܘܡܛܘ ܠܓܡܝܪܘܬܐ ܕܬܪܥܝܬܐ: ܘܩܪܒ̤ܘ ܠܘܥܕܐ ܕܕܟܝܘܬܐ ܡܢܬܢܝܬܐ ܗ̇ܝ ܕܥܡ ܡܝܘܬܘܬܐ ܟܕܝܢܐ: ܘܡܛܝܘ ܠܥܘܠܝܐ ܕܡܢ ܚ̈ܫܐ ܟܡܐ ܕܒܗܢܐ ܥܠܡܐ ܡ̇ܦ̣ܣ ܡܢ ܐܠܗܐ ܒܟܕܝܢܘܬ ܚ̈ܝܐ ܕܥܡ ܒܣܪܐ ܚܫܘܫܐ̣. ܐܝܬ ܠܗܘܢ ܬܟܬܘܫܐ̣ ܘܡܬܫܬܚܩܝܢ ܡܢ ܚ̈ܫܐ̣ ܡܛܠ ܦܓܪܐ. ܘܗ̇ܘܝܐ ܠܘܬܗܘܢ ܒܐܡܝܢܘ ܐܦ ܡܫܬܒܩܢܘܬܐ ܕܒܪ̈ܚ̣ܡܐ̣ ܡܛܠ ܩ̣ܢܛܐ ܕܪܡܘܬܐ ܒܚܕܚܕܢܝ̈ܬܐ. ܘܟܡܐ ܙܒ̈ܢܝܢ ܡܬܥܒܪܝܢ ܘܒܬܝܒܘܬܐ ܡܐܣܝܢ ܢܦܫܗܘܢ̣ ܘܛܝܒܘܬܐ ܡܩܒܠܐ ܠܗܘܢ . Fol. 123 b. See Assemani, p. 453, lib. ii., serm. 38.

59. Of Repentance: $ܪܥܝܢܐ ܟܢܝܫܐ ܕܝܠܗ ܕܦܣܘܩܐ̣ ܥܡ ܣܘܟܠܐ ܕܐܝܠܝܢ ܕܐܬܐܡܪ. Beginning: $ܪܥܝܢܐ ܕܝܢ ܟܢܝܫܐ ܕܝܠܗ ܕܦܣܘܩܐ ܗܢܐ ܐܝܬܘܗܝ̣. ܕܢܘܕܥܢ ܕܒܟܠܥܕܢ ܒܗܠܝܢ ܥܣܪ̈ܝܢ ܘܐܪܒܥ ܫ̈ܥܝܢ ܕܠܠܝܐ ܘܕܐܝܡܡܐ̣ ܥܠ ܬܝܒܘܬܐ ܣܢܝܩܝܢ ܚܢܢ . Fol. 125 b. See Assemani, p. 453, lib. ii., serm. 39.

60. Questions regarding the definition of the virtues, and the end of the whole ascetic life; etc. $ܫܘܐ̈ܠܐ ܕܥܠ ܦܘܪܫ ܡܝܬܪ̈ܬܐ ܘܥܠ ܣܟܐ ܕܟܠܗ ܪܗܛܐ: ܘܥܠ ܪܒܘܬܗ ܕܚܘܒܐ ܕܒܢܝ̈ܢܫܐ ܘܥܠ ܢܝܫܐ ܪܘܚܢܝܐ̣ ܕܗܘ̣ܝܘ ܓ̇ܡܪ ܠܟܠܗܘܢ ܩܕܝ̈ܫܐ̇ ܘܩ̇ܒܥ ܒܗܘܢ ܕܘܡܝܐ ܐܠܗܝܐ̇ ܒܚܘܒܗ ܗ̇ܘ ܥܬܝܪܐ̇ ܕܐܫܦܥ ܥܠ ܓܢܣܐ ܕܒܢ̈ܝܢܫܐ. Fol. 127 a. See Assemani, p. 452, lib. ii., serm. 30.

61. Of the secret grades, and of their powers and operations: $ܥܠ ܡܘܫܚ̈ܬܐ ܟ̈ܣܝܬܐ ܘܚ̈ܝܠܐ ܘܡܥܒ̈ܕܢܘܬܐ ܕܒܗܝܢ. Beginning, fol. 131 a : $ܗܠܝܢ ܐܚܝ̣ ܢܬܚ̈ܬܬܢ ܠܟ. ܕܣܥܘܪܘܬܐ ܕܬܕܡܪ̈ܬܐ: ܘܡܩܕܡܘܬ ܒܘ̈ܕܩܐ ܕܥܬܝܕ̈ܬܐ: ܘܪܘܚܬܐ ܕܒܢܣ̈ܝܘܢܐ: ܘܢܘܚܐ ܕܡܢ ܩܪ̈ܒܐ: ܘܙܟܘܬܐ ܕܥܠ ܚܕܚܕ ܡܢ ܚܫ̈ܐ: ܘܫܟܚܬܐ ܕܚܕܐ ܚܕܐ ܡܢ ܡܝܬܪ̈ܬܐ: ܘܒܘܝܐܐ ܕܡܠܸܐ ܙܒܢ ܕܡܢ ܛܝܒܘܬܐ: ܘܕܟܝܘܬܐ ܕܨܠܘܬܐ ܘܪܬܚܐ ܕܪܘܚ: ܘܚܕܘܬܐ ܪܘܚܢܝܬܐ: ܘܟܠ ܫܐ̈ܠܬܐ ܐܚܪ̈ܢܝܬܐ ܕܒܟܠ ܙܢܐ ܕܢܥ̣ܒܕ ܒܪܢܫܐ ܠܐܘܬܐ ܥܠ ܐ̈ܦܝܗ̇ ܕܟܠ ܚܕܐ ܡܢ ܗܠܝܢ̇ ܒܢܝܫܐ ܫܦܝܪܐ ܘܚܢܓܬܐ ܕܠܒܐ̣. ܡܬܪܟܸܢ ܐܠܗܐ ܠܨܒܝܢܗ ܕܗ̇ܘ ܡ̇ܢ ܕܗ̣ܘ. ܏ܘܫ.

62. Short sentences, $ܪ̈ܫܐ ܕܦܣ̈ܝܩܬܐ, beginning, fol. 131 b: $ܛܘܒܢܐ ܦܘܠܘܣ ܠܩܕ̈ܝܫܐ̣ ܐ̇ܡܪ. ܫܘܠܚܘܗܝ ܠܒܪܢܫܐ ܥܬܝܩܐ̣. ܏ܘܫ.

63. Another section: $ܪܫܐ ܗܢܐ̣ ܚ̈ܝܐ ܡܠܸܐ , beginning : $ܐܘ ܒܪܢܫܐ ܚܠܫܐ ܨܒ̇ܐ ܐܢܬ ܠܡܫܟܚܘ ܚ̈ܝܐ̣. ܗܝܡܢܘܬܐ ܘܡܟܝܟܘܬܐ ܠܒܘܟ ܠܟ. ܏ܘܫ. . Fol. 132 b. See Assemani, p. 452, lib. ii., serm. 31.

64. On the advantage of fleeing from the world : $ܥܠ ܝܘܬܪܢܐ ܕܡܢ ܥܪܘܩܝܐ ܕܡܢ ܥܠܡܐ̇. ܕܒܒܘܚܢܐ ܕܚܟܡܬܐ ܐܬܦܪܣܘܗܝ ܐܒܗ̈ܬܐ ܠܦܘܪܣܐ ܗܢܐ. Fol. 136 a. See Assemani, p. 452, lib. ii., serm. 32.

65. How the inward emotions change with the change of the outward life: $ܥܠ ܗ̇ܝ ܕܐܝܟܢ ܩ̇ܢܝܢ ܫܘܚܠܦܐ ܙܘ̈ܥܐ ܟ̈ܣܝܐ ܥܡܗ ܕܫܘܚܠܦܐ ܕܕܘܒܪܐ ܕܠܒܪ . Fol. 136 b. See Assemani, p. 452, lib. ii., serm. 33.

66. Of nightly vigils: $ܥܠ ܫܗܪܐ ܕܠܝܠܘ̈ܬܐ ܘܥܠ ܦܘܪ̈ܫܢܐ ܣܓ̈ܝܐܐ ܕܙܢܝ̈ ܥ̈ܡܠܐ ܕܒܗ. ܘܕܠܐ ܙܕ݁ܩ ܕܢܝܫܐ ܕܥܡ̈ܠܝܢ ܠܡܘܠܝܐ ܕܟܡܝܘܬܐ ܢܗܘܐ̣. ܐܠܐ ܚܐܪܐܝܬ݂ ܘܒܦܘܪܫܢܐ ܐܝܟ ܒ̈ܢܝܐ ܕܐܠܗܐ ܕܦ̇ܠܚܝܢ ܥܡ ܐܒܘܗܘܢ ܒܣܘܘܚܐ ܕܚܘܒܐ. ܘܕܟܡܐ ܝܩܝܪ ܥܡܠܐ ܕܫܗܪܐ ܝܬܝܪ ܡܢ ܟܠܗܘܢ ܕܘܒܪ̈ܐ: ܘܕܐܝܠܝܢ ܬܒ̇ܥ ܠܗܢܘܢ ܕܓ̇ܒܝܢ ܠܥܡܠܐ ܗܢܐ̣. ܘܕܐܝܟܢ ܢܪܕܘܢ ܒܗ̣ ܘܥܠ ܫܘ̈ܟܢܐ ܕܠܗܘܢ ܡܫܬܸܘܝܢ ܡܢ ܐܠܗܐ̇. ܘܥܠ ܐܓܘ̈ܢܐ ܕܗ̇ܘܝܢ ܠܘܩܒܠܗܘܢ ܡܢ ܐܪܟܘܢܗ ܕܥܠܡܐ. Fol. 139 a. See Assemani, p. 460, lib. iv., serm. 16.

67. Reply to a question of a brother: $ܦܝܣܐ ܕܫܘܐܠܐ ܕܠܘܬ ܐܚܐ ܕܬܒܥܗ ܕܠܡܢܐ ܟܕ ܡܪܢ ܠܕܘܡܝܐ ܕܠܘܬ ܗ̇ܝ ܪܒܘܬܐ ܕܐܒܐ ܕܒܫܡܝܐ ܠܡܪܚܡܢܘܬܐ ܬ݁ܚ̣ܡ. ܝܚ̈ܝܕܝܐ ܕܝܢ ܠܫܠܝܐ ܡܝܩܪܝܢ ܝܬܝܪ ܡܢܗ̇. ܘܡܦܣ ܒܪܘܚܐ ܕܥܠ ܗܕܐ̣. ܘܕܠܐ ܙܕ݁ܩ ܠܡܗܡܝܘ ܒܐܠܝܨ̈ܐ ܘܒܡܪ̈ܥܐ ܐܡܬܝ ܕܩܪܝܒܝܢ. Fol. 145 a. See Assemani, p. 458, lib. iii., serm. 41.

68. Of humility: $ܥܠ ܕܟܡܐ ܐܝܩܪܐ ܩ̇ܢܝܐ ܡܟܝܟܘܬܐ. ܘܟܡܐ ܪܡ ܕܪܓܗ̇. Fol. 147 b. See Assemani, p. 453, lib. ii., serm. 43.

Subscription, fol. 149 b : $ܫܠܡܸܬ ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܡܪܝ ܐܝܣܚܩ܀ ܫܒܩܘ ܠܝ܀ ܏ܘܫ.

On fol. 1 b there is a note, rather care­lessly written, stating that the manuscript belonged to the convent of S. Mary Deipara, and that the first two (paper) quires had been copied by one Rabban Matthew, of #Tur-#Abdin, during the time that Rabban Joseph was abbat, from another manuscript, which was then in the convent of S. Mary Deipara, but which had been since conveyed by the abbat Constantine,—the first of the name, not the second,—to the convent of S. Antony, with a silver cross. He died there, and neither the book nor the cross had been restored to their rightful owners. It is also stated that, at the time when this note was written, there were many Syriac manuscripts in the convent of S. Paul, which is near that of S. Antony. This convent once belonged to the Syrians, but had subsequently been seized by the Copts.

$ܐܝܬܘܗܝ ܟܬܒܐ ܠܕܝܪܐ ܕܣܘܪ̈ܝܝܐ. ܟܠ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠ ܟܠ ܕܐܫܬܘܬܦ. ܘܠܐ ܫ̇ܠܝܛ ܠܐܢܫ ܕܢܦܩܝܗܝ ܡܢܗ̇ ܕܕܝܪܐ ܕܐܡܝܪܐ. ܟܠ ܕܝܢ ܕܣ̇ܥܐ ܢܬܬܕܝܢ ܟܐܢܐܝܬ ܐܡܝܢ. ܘܗܠܝܢ ܬܪ̈ܝܢ ܟܘܪ̈ܣܐ ܕܘܪܩ ܕܟܬܝ̣ܒܝܢ ܒܫܘܪܝܗ ܟܬ݂ܒ ܐܢ̈ܝܢ ܪܒܢ ܡܬܝ ܕܡܢ ܛܘܪ ܐܒܕܝܢ (sic) $ܕܥܡ̣ܪ ܒܕܝܪܐ ܗܕܐ ܒܙܒܢܗ ܕܪܒܢ ܝܘܣܦ ܡܥܓܪܐ (sic) $ܘ܏܏ܩܕ. ܘܟܬܒ ܐܢ̈ܝܢ ܡܢ ܢܘܣܟܐ ܕܟܬܒܐ ܐܚܪܢܐ ܐܚܘܗܝ ܕܗܢܐ ܟܬܒܐ ܕܐܝܬ ܗܘܐ ܒܗ̇ܘ ܙܒ̣݁ܢܐ ܒܕܝܪܐ ܗܕܐ. ܒܙܒܢ ܩܘܣܛܢܛܝܢ ܪܝܫܕܝܪܐ ܩܕܡܝܐ ܠܘ ܐܚܪܝܐ ܡܛܠ ܕܬܪ̈ܝܢ ܪ̈ܝܫܕܝܪ̈ܐ ܗܘܘ ܒܫܡܐ ܕܩܘܣܛܢܛܝܢ ܗ̇ܘ̣ ܘܗܢܐ ܟܕ ܣܒ̣ܥ ܡܢ ܪܝܫܢܘܬܐ ܐܘܟܝܬ ܡܢ ܩܝ̈ܢܕܘܢܣܐ ܘܥܝ̈ܛܐ ܕܕܝܪ̈ܝܐ ܕܪܥܝܢ (?) $ܪ̈ܘܚܐ ܫ̇ܢܝ ܐܘܟܝܬ ܥ̣ܪܩ ܠܕܝܪܐ ܕܐܒܐ ܐܢܛܘܢܝܘܣ ܘܢܣ̣ܒ ܠܟܬܒܐ ܕܡܪܝ ܐܝܣܚܩ ܥܡܗ ܐܝܟ ܕܢܩܪܐ ܒܗ ܘܢܬܦ̇ܪܓܐ ܒܗ ܘܟܢ ܢܗ̇ܦܟܝܘܗܝ ܠܕܝܪܐ ܗܕܐ. ܓܕܫ ܘܐܬܟܪܗ ܬܡ̇ܢ ܒܕܝܪܐ ܕܐܢܛܘܢ ܢܨܝܚܐ ܘܥܢ̣ܕ ܬܡܢ ܘܦ̣ܫ ܟܬܒܐ ܐܚܘܗܝ ܕܗܢܐ ܬܡ̇ܢ ܥܕܡܐ ܠܝܘܡܢ. ܘܬܘܒ ܢܣ̣ܒ ܥܡܗ ܨܠܝܒܐ ܕܣܐܡܐ ܡܢ ܕܝܪܐ ܗܕܐ ܘܦ̣ܫ ܬܡܢ ܥܕܡܐ ܠܝܘܡܢ. ܐܠܗܐ ܢܫܒܘܩ ܠܗ ܡܛܠ ܕܠܐ ܢܣ̣ܒ ܐܢܘܢ ܓܢܒ̇ܐ ܐܠܐ ܕܢܩܪܐ ܘܢܬܚܫܚ ܒܗܘܢ ܥܕ ܙܒܢܐ ܘܢܗܦܟ ܐܢܘܢ ܐܘ ܢܝܬܐ ܐܢܘܢ ܠܗܪܟܐ. ܘܒܕܓܘܢ ܡܛܐ ܩ̣ܨܐ ܥܠܘܗܝ ܘܫ̇ܢܝ ܘܫܒ̣ܩ ܐܢܘܢ ܒܕܝܪܐ܀ ܘܢܗܘܘܢ ܝܕܥ̇ܝܢ ܐܚ̈ܝܢ ܣܘܪ̈ܝܝܐ ܕܐܬܝܢ ܒܬܪܢ ܠܕܝܪܐ ܗܕܐ ܕܐܦ ܗ̇ܝ ܕܐܒ̇ܐ ܦܘܠܐ ܕܨܝܕ ܕܝܪܐ ܕܡܪܝ ܐܢܛܘܢ ܕܝܠܢ ܗܘܬ ܠܣܘܪ̈ܝܝܐ ܐܝܟ ܗ[ܕܐ] ܘܐܝܬ [ܬܡܢ] ܟ̈ܬܒܐ ܣܓܝ̈ܐܐ ܣܘܪ̈ܝܝܐ ܥܕܡܐ ܠܝܘܡܢ. ܐܠܐ ܥܠ ܕܥܬܝـ[ـܕ] ܙܒ݁ܢ̣ܐ ܘܐܬܓܪܕܝܘ ܣܘܪ̈ܝܝܐ ܡܢ ܬܡܢ. ܚܛܦܘܗ̇ ܐܝܓܦ̈ܛܝܐ. ܐܠܐ ܘ . . . ܠܝܬ ܡ̇ܢ ܕܢܒ̇ܚܢ ܥܡܗܘܢ ܘܢܦܪܩܝܗ̇ ܡܢ ܐܝ̈ܕܝܗܘܢ ܘܣܟܐ ܨ̇ܠܘ ܥܠܝܢ ܒܒܥܘ.

On fol. 2 a we find, among other short sentences, the following: $ܒܪܝܟ ܠܐܠܗܐ ܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܦܐ ܕܠܟܘܣܝܬܐ ܫܩܠ ܡܢ ܡ̇ܢ ܕܡܒܙܚ ܒܗ̇.

On this page there is also the following recipe for the manufacture of ink, such as "the Egyptian fathers, who lived in this desert of Scete, used for writing." $ܐܢ ܨ̇ܒܐ ܐܢܬ ܚܒܪܐ ܕܪܩ. ܣܒ̣ ܩ̈ܠܦܐ ܕܥܩܪܐ ܕܩܝܣܐ ܕܫܟܝ̣ܚ ܒܡܕܒܪܐ ܗܢܐ ܕܫܡܗ ܐܪܛܐ: ܘܕܘܩܗ ܟܕ ܗ̣ܘ ܪܓܝܐ. ܘܒ̇ܫܠܝܗ ܥܠ ܢܘܪܐ ܛ̇ܐܒܐܝܬ ܒܚ̇ܡܪܐ ܐܘܟܡܐ ܘܒܚ̇ܠܐ ܕܚܡܪܐ. ܘܟܢ ܢܩ̇ܝ ܘܣܝ̣ܡ ܥܠܘܗܝ ܫܚܪܬܐ ܩܠܝܠ ܘܨܡܓܐ ܥܪܒܝܐ. ܕܡܢܗܝܢ ܟܬܒܝܢ ܐܒܗ̈ܬܐ ܡܨܪ̈ܝܐ ܕܥܡܪܝܢ ܒܡܕܒܪܐ ܗܢܐ ܕܐܣ̈ܩܛܝ. ܘܨ̇ܠܐ ܥܠܝ ܐܚܝ.

"If you wish to make ink for parchment, take parings of the root of a tree which grows in this desert, called #arta (%), and pound them whilst fresh, and boil them well on the fire in black (red) wine and vinegar made from wine. Then strain, and add a little vitriol and gum arabic (%).”

On fol. 17 b there is another recipe for the same purpose, but written by a different hand. $ܐܢ ܨ̇ܒܐ ܐܢܬ ܕܬܥ̣ܒܕ ܕܝܘܬܐ ܕܪܩ ܐܘܟܝܬ ܚܒܪܐ. ܕܘܩ ܥܦ̈ܨܐ ܐܝܟ ܚ̈ܡܨܐ ܘܣܝ̣ܡ ܥܠܝܗܝܢ ܚܲܠܐ ܘܚܲܡܪܐ ܬܩܝܦܐ ܟܡܐ ܕܡܨܝܐ ܘܒܬܪ ܏ܓ ܝܘܡ̈ܬܐ ܢܩ̇ܝ ܐܢܝ̈ܢ ܘܣܝ̣ܡ ܒܡܐܢܐ ܘܐܪܡܐ ܥܠܝܗܝܢ ܩܠܝܠ ܙܐܓ ܘܟܢ ܟܬܘܒ.

“If you wish to make ink for parchment, pound galls of the size of peas, and pour over them vinegar and strong wine, as much as you can. After three days strain and put into a vessel, and throw in a little vitriol (%) and then use for writing."

[Add. 14,632.]

DCXCVI.

Paper, about 6 1/2 in. by 5, consisting of 31 leaves (Add. 14,728, foll. 208—238), many of which are slightly stained and torn. The quires, signed with letters, are three in number. There are from 20 to 30 lines in each page. This manuscript is written in a current hand of the xiitb or xiiith cent. The writing on the flyleaf, fol. 208, and on fol. 209 a, is different. The contents are—

1. Short extracts, including one from Severus, "against any evil passion," $ܕܡܪܝ ܣܐܘܪܐ ܠܘܩܒܠ ܟܠ ܚܫܐ ܐܝܢܐ ܕܗ̣ܘ. Imperfect at the beginning. Fol. 208 a.

2. Selections from the writings of Isaac of Nineveh; viz.

a. $ܡܠܦܢܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܣܚܩ ܕܥܠ [ܐܘܪ̈ܚܬܐ] ܩܪ̈ܝܒܬܐ ܕܨܝܕ ܐܠܗܐ ܕܡܬܓ̈ܠܝܢ ܠܐܢܫ ܡܢ ܥ[ـܡ̈ܠܐ] ܚ̈ܠܝܐ ܕܒܫܗܪܐ. ܘܕܐܝܠܝܢ ܕܥ̇ܡܠܝܢ ܒܗ ܒܕܘܒܪ̈ܐ ܫܦܝܪ̈ܐ ܕܒ̣ܫܐ ܡܣܬܝ̇ܒܪܝܢ ܟܠܗܘܢ ܝܘܡ̈ܬܐ . Fol. 209 b. See Add. 14,633, no. 12.

b. . $ܬܘܒ ܐܝܠܝܢ ܕܫܡ̇ܥܬ ܡܢ ܐܢ̈ܫܐ ܣܒ̈ܐ ܘܫܪ̈ܒܐ ܕܐܢܫ̈ܐ ܩܕܝ̈ܫܐ ܘܡ̈ܠܝܗܘܢ ܚ̈ܣܝܬܐ ܘܕܘܒܪ̈ܝܗܘܢ ܬܡ̈ܝ̣ܗܐ . Fol. 211 b. See Add. 14,633, no. 13.

c. $ܬܘܒ ܢܝܫܐ ܕܨܠܘܬܐ ܘܫܪܒܐ ܕܐܝܠܝܢ ܕܠܥܘܗܕܢܐ ܐܡܝܢܐ ܐܠܨܐܝܬ ܡܬܒ̈ܥܝܢ ܘܣܓܝ ܡܘܬܪ̈ܢ ܐܢ ܐܢܫ ܒܦܘܪܫܢܐ ܩ̇ܪܐ ܘܐܚܕ ܠܗܝܢ. Fol. 216 a. See Add. 14,633, no. 52.

d. $ܫ̈ܐܘܠܐ ܕܥܠ ܦܘܪܫ ܡܝܬܪ̈ܬܐ ܘܥܠ ܣܟܐ ܕܟܠܗ ܪܗ̣ܛܐ: ܘܥܠ ܪܒܘܬܗ ܕܚܘܼܒܐ ܕܒܢܝ̈ܢܫܐ ܘܥܠ ܢܝ̣ܫܐ ܪܘܚܢܝܐ ܕܗܘܼܝܘ ܓ̇ܡܪ ܠܟܠܗܘܢ ܩܕܝ̈ܫܐ ܘܩ̇ܒܥ ܒܗܘܢ ܕܘܡ̣ܝܐ ܐܠܗܝܐ ܒܚܘܒܗ ܗ̇ܘ ܥܬܝܪܐ ܕܐܫ̣ܦܥ ܥܠ ܓܢܣܐ ܕܒܢܝ̈ܢܫܐ a Fol. 221 a. See Add. 14,632, no. 60.

e. $ܥܠ ܫܗܪܐ ܕܠܝ̈ܠܘܬܐ ܘܥܠ ܦܘܪ̈ܫܢܐ ܣ̈ܓܝܐܐ ܕܙܢ̈ܝ ܥܡ̈ܠܐ ܕܒܗ. ܏ܘܫ. . Fol. 224 b. See Add. 14,632, no. 66.

f. $ܕܐܝܟܢ ܝܕܥ̇ ܐܢܫ ܕܪܚܝܩ ܡܢ ܥܠܡܐ ܐܘܼ ܠܐ ܏ܗ ܥܠ ܥܪܘܩܝܐ, " how a man may know whether he is far from the world or not." Beginning, fol. 237 a: $ܐܡܬܝ ܕܝܢ ܕܬܫܡ̣ܥ ܪܚܘܩܝܐ ܕܡܢ ܥܠܡܐ̇. ܐܘܼ ܫܒܝܩ̣ܘܬܐ ܕܥܠܡܐ̇. ܐܘܼ ܕܟܝܘܬܐ ܕܡܢ ܥܠܡܐ̣. ܠܘܩܕܡ ܣܢܝ̣ܩ ܐܢܬ ܠܡܐܠܦ ܘܠܡ̣ܕܥ ܠܘ ܗܕܝܘܛܐܝܬ ܐܠܐ ܒܙܘ̈ܥܐ ܝܕܘ̈ܥܬܢܐ. ܕܡ̇ܳܢܰܘ ܟܘܢܝܗ ܕܥܠܡܐ.

Colophon, fol. 238 b : $ܫܠܸܡ ܒܥܘܕܪܢ ܡܪܢ. ܩ̣ܪܝ ܐܚܘܢ ܘܐܣܬܰܟܠ ܘܨ̇ܠܐ ܥܠܝ ܕܐܝܟ ܨܒܝ̣ܢܟ ܘܐܝܟ ܚ̇ܝ̣ܠܝ ܟܬܒ̇ܬ ܠܟ ܒܪܟܡܪܝ܀

[Add. 14,728, Foll. 208—238.]

DCXCVII.

Paper, about 6 1/2 in. by 5, consisting of 30 leaves (Add. 14,728, foll. 239—268), some of which are much stained and torn, espe­cially foll. 266—268. The quires, now three in number, are signed with letters, from $ܕ to $ܘ. There are from 18 to 28 lines in each page. This manuscript, which seems to be of the xiith or xiiith cent., contains—

Selections from the writings of John #Saba (see Assemani, Bibl. Or., t. i., p. 433 seqq.):

$ܒܝܕ ܐܠܗܐ ܡܪܟܐܠ (sic) $ܪܫܡ̇ܝܢܢ ܡܢ̇ܬܐ ܩـ[ܠܝܠ ܡܢ ܟـ]ܬܒܐ ܕܡܪܝ ܣܒܐ ܕܡܬ݂ܩܪܐ ܝܘܚܢܢ ܨܠܘܬܐ ܥܡܢ ܐܡܝܢ.

1. On the training of novices, $ܥܠ ܛܘܿܟܣܐ ܕܐܚ̈ܐ ܫܪ̈ܘܝܐ. Fol. 239 a. See Assemani, p. 437, serm. 8.

2. Admonitions, $ܙܘܗܪ̈ܐ, beginning: $ ܐܝܢܐ ܕܨܒ̇ܐ ܕܢܫܟܚ̣ ܠܐܠܗܐ ܘܪܓܝܓ ܠܚ̈ܝܐ ܡ̇ܠܟ ܐܢܐ ܠܗ ܚܘܡܣܢܐ. Fol. 240 a.

3. On repentance, $ܕܥܠ ܬܝܒܘܬܐ, begin­ning : $ܕܡܪܚܲܡ ܟܠܫܥ. ܟܠܫܥ ܬܪܥܗ ܕܡܪܝܐ ܦܬ̣ܚ ܩܕܡܘܗܝ . Fol. 240 b.

4. Admonitions regarding watchfulness, $ܙܘܗܪ̈ܐ ܕܥܠ ܢܛܘܪܬܐ, beginning: $ܐܘ ܕܪܓܝܓ ܠܗ ܢܟܦܘܬܐ. ܠܐ ܬܣ̣ܬܘܪ ܒܟܣܝܐ ܠܐܚ̣ܘܟ. ܗܐ ܫܡܝܐ ܠܓܘ ܡܢܟ ܐܢ ܕܟܲܐ ܐܢܬ. ܏ܘܫ. Fol. 241 a.

5. On the demon of fornication, $ܡܢ ܟܬܒܐ ܕܣܒܐ ܕܥܠ ܕܝܘܐ ܕܙܢܝܘܬܐ ܢܕܝܕܬܐ. Fol. 242 b. See Assemani, p. 436, serm. 3.

6. On the demon of blasphemy, $ܕܥܠ ܫܐܕܐ ܕܓܘܕܦܐ . Fol. 243 b. See Asse­mani, p. 436, serm. 4.

7. On anger, $ܥܠ ܪܘܓܙܐ, beginning: $ܫܐܕܐ ܗܢܐ ܕܪܘܓܙܐ ܡܥ̣ܗܕ ܠܗ̇ ܠܢܦܫܐ ܣܘܥܪ̈ܢܐ ܕܥ̈ܒܪܝ. ܘ܏ܫ . Fol. 244 a. See Assemani, p. 437, no. 5.

8. On the custody of the senses, internal and external, $ܥܠ ܢܛܘܪܬܐ ܕܪ̈ܓܫܐ ܕܠܒܪ ܥܡ ܕܠܓܘ ܘܐܝܟܢ, beginning: $ܚܙ̣ܝ ܐܚܝ ܝ̇ܠܕܬܐ ܕܝܠ̇ܕܐ ܠܟ ܒܪܐ ܠܐܠܗܐ ܗܕܐ ܗ̇ܝ ܦܪܘܫܘܬܐ ܥܦܝܦ̣ܬ ܡ̈ܢܘܬܐ. ܏ܘܫ . Fol. 244 b. Compare Assemani, p. 437, serm. 10.

9. On the (divine) visitings that are vouchsafed unto solitaries, $ܥܠ ܣ̈ܥܘܪܘܬܐ ܕܠܘܬ ܝܚܝܕܝܐ ܡܫ̈ܬܟܢܢ , beginning : $ܐܝܬ ܕܝܗ̇ܒܐ ܠܗ ܛܝܒܘܬܐ ܡܟܝ̣ܟܘܬܐ܀ ܘܐܝܬ ܕܕܡ̈ܥܐ: ܘܐܝܬ ܕܙܘܡܪܐ܀ ܏ܘܫ . Fol. 245 a. See Assemani, p. 435, #praefatio.

10. Stories of brethren, $ܬܫ̈ܥܝܬܐ ܕܐܚ̈ܐ . Fol. 245 b.

11. On the love shown by the angels to ascetics, with warnings against the demons that try to lead them astray : $ܕܥܠ ܪܚܡ̣ܬ݀ ܡ̈ܠܐܟܐ ܕܡ̇ܚ̣ܘܝܢ ܠܘܬ ܟܫܝܪ̈ܐ ܘܙܘܗܪ̈ܐ ܕܕܝ̈ܘܐ ܕܨ̇ܒܝܢ ܠܡ̇ܛܥܝܘ . Fol. 246 b. See Assemani, p. 437, serm. 6, and Zingerle's Monumenta Syriaca, vol. i., p. 102.

12. Concise reflections, $ܬܐܘܪ̈ܝܐ ܦܣܝ̈ܩܬܐ. Fol. 247 a.

13. On prayer, $ܥܠ ܨܠܘܬܐ; slightly mutilated at the beginning. Fol. 247 a. Compare Assemani, p. 437, serm. 9.

14. On voluntary death to the world, $ܥܠ ܡܘܬܐ ܨܒܝ̇ܢܝܐ ܕܡܢ ܥܠܡܐ . Fol. 247 b. See Assemani, p. 438, serm. 11.

15. On freedom of speech towards God, $ܥܠ ܦܪܪܣܝܐ ܕܠܘܬ ܐܠܗܐ . Fol. 247 b. See Assemani, p. 439, serm. 13.

16. Extract, beginning: $ܐܣ̇ܬ̣ܟܠ ܐܚܝ ܕܠܐ ܡܫܟ̣ܚ ܗܘܢܐ ܡܚܝ̣ܠܐ ܠܡܚ̣ܪ ܒܐܠܗܐ. Fol. 248 a.

17. On the revelation of God in the soul, $ܥܠ ܡܬܓܠܝܢܘܬܐ ܕܐܠܗܐ ܒܢܦܫܐ begin­ning :

$ܒܙܒܢ ܟܕ ܡܨܲܠܐ ܘܡܬܥ̣ܢܐ ܥܡ ܐܠܗܐ. ܩܠܐ ܠܐ ܫܡܝ̣ܥܐ ܠܐܕ̈ܢܝ ܒܣܪܐ ܐܫܡ̣ܬܥ (sic) $ܠܗ ܕܐܡ̇ܪ. ܏ܘܫ.

Fol. 248 a. See Assemani, p. 439, serm. 16.

18. On the contemplation of the Trinity, $ܥܠ ܐܬܘܪܝܐ ܕܬܠܝܬܝܘܬܐ, consisting of the words : $ܡܬܟܲܢܐ ܡܪܢ ܒ̣ܪܐ ܡܛܠ ܕܒܗ ܐܬܒ̣ܪܝ ܟܠ܀ ܘܪܘܚܐ ܡܛܠ ܕܟܠ ܕܚ̇ܝ ܒܪܘܚܗ ܚܲܝ . Fol. 248 b. Compare Assemani, p. 439, serm. 17.

19. On the gifts of the Spirit to those who are occupied with meditation on God, $ܬܘܒ ܥܠ ܫܘܘ̈ܟܢܐ ܕܡܢ ܪܘܚܐ ܡܬܝܗܒܝܢ ܠܥ̈ܢܝܢܝ (sic) $ܒܗܪܓܐ ܕܒܐܠܗܐ . Fol. 248 b. See Assemani, p. 439, serm. 18.

20. On fleeing from the world, $ܥܠ ܥܪܘܩܝܐ ܕܡܢ ܥܠܡܐ , beginning : $ܘܠܐ ܡܕܡ ܐܚܪܝܢ ܥ̇ܒܕ ܠܢ ܪ̈ܚܝܩܝ ܡܢ ܥܠܡܐ ܘܡ̈ܚܬܝ ܠܚ̈ܫܐ ܘܚ̈ܝܝܢ ܒܐܠܗܐ ܘܡ̈ܬܬܙܝܥܝ ܒܪܘܚ. ܐܝܟ ܐܒ̣ܠܐ ܘܚܫܐ ܕܠܒܐ ܏ܘܫ . Fol. 249 a. See Assemani, p. 440, serm. 20.

21. On the revelation of the Messiah to those who love him, $ܥܠ ܡܬܓ̇ܠܝ̣ܢܘܬܗ ܕܡܫܝܚܐ ܠܪ̈ܚܡܘܗܝ , beginning : $ܡܫܝܚܐ ܫܘܦܪܗ ܕܐܒܐ. ܕܒܟ ܐܬܦܬ̣ܚ ܠܢ ܬܪܥܐ ܕܪ̈ܐܙܝ ܐܒܘܟ. ܏ܘܫ . Fol. 250 a. See Assemani, p. 440, serm. 22.

22. Extract, beginning : $ܐܢܫ ܡܢ ܐ̈ܚܐ ܟܬܝ̈ܒܢ ܗܘ̈ܝ ܠܗ ܗܠܝܢ ܘܣܝ̈ܡܢ ܩܕܡܘܗܝ ܒܐܡܝ̣ܢܘ. ܏ܘܫ . Fol. 250 b. See Assemani, p. 440, serm. 22.

23. On the vision seen at the celebration of the holy Eucharist, $ܥܠ ܚܙܵܬܐ ܕܚ̣ܙܐ ܒܪ̈ܐܙܐ, beginning: $ܐܚܐ ܚܕ ܐܫܬܥܐ ܠܝ ܘܐܡ̣ܪ ܕܟܕ ܒܙܒ̣ܢ ܩ̇ܪܒܬ ܠܡܫ̇ܡ̣ܫܘ ܪ̈ܐܙܐ ܏ܩܕ̈ ܒ܏ܫܘ ܪܒܐ. ܏ܘܫ. Fol. 251 b. Compare Assemani, p. 440, serm. 24.

24. How profitable quiet is to the ascetic, and how % injurious relaxation is to the labours of the monastic life, $ܥܠ ܕܟܡܐ ܡ̇ܘܬܪ ܫܠܝ̣ܐ ܠܟܫܝܪ̈ܐ. ܘܟܡܐ ܡ̇ܘܒܕܐ ܫ̇ܪܝܘܬܐ ܠܥܡ̈ܠܐ ܕܕܝܪܝܘܬܐ: beginning : $ܢܣ̇ܒܬ ܒܢܣܝܢܐ ܐܢ̇ܐ ܫܦ̣ܠܐ ܕܝܚܝܕܝܐ ܫܲܰܠܝ̣ܐܳ ܕܦ̇ܓܥ ܒܥܢܝ̣̈ܢܐ: ܕܡ̇ܐ ܠܬܐܓܪܐ ܕܡܲܠܸܐ ܡ̇ܪܟܒܗ ܡܢ ܟܠܡܐ ܕܟ̇ܢ̣ܫ ܒܕܘܥܬ݂ܐ ܕܩܢܘܼܡܗ. ܏ܘܫ . Fol. 252 a. See Assemani, p. 440, serm. 25.

25. On the love of God, $ܥܠ ܪܚ̣ܡܬܐ ܕܐܠܗܐ ܘܐܝܟܢ ܫܪܝܐ ܘܡܬܩ̇ܢ̣ܝܐ beginning : $ܡܢ ܒ̇ܬܪ ܕܐܟ̣ܬܒ ܥܠ ܚܘܒ̣ܐ ܘܪܚܡ̣ܬܐ. ܐܡ̣ܪ ܗ̣ܘ ܣܒܐ ܏ܩܕ. ܣ̇ܗܕ ܗܘ ܠܝ ܡܪܢ ܕܠܐ ܡ̇ܟ̣ܕܒ ܐܢܐ. ܕܙܒ̣̈ܢܝܢ ܣ̈ܓܝܐܝܢ ܫܡ̇ܥܬ ܐܢ̇ܐ ܠܐܢܫ ܡܢ ܐܚ̈ܐ. ܏ܘܫ Fol. 252 b. Compare Assemani, p. 441, serm. 26.

26. On the study of the knowledge of the dispensation of our Lord, $ܥܠ ܗ̣ܪܓܐ ܕܡ̇ܕܥܐ ܕܒܡܕܒܪܢܘܬܗ ܕܡܪܢ, beginning: $ܫܪܒܐ ܕܕܘܡܪܐ ܨ̇ܒܐ ܐܢܐ ܕܐܫ̇ܬܥܐ ܠܟ ܐܚܝ. ܏ܘܫ. Fol. 253 a. See Assemani, p. 441, serm. 27.

27. On the vision of God, $ܥܠ ܚ̇ܙܬܐ ܕܐܠܗܐ, beginning : $ܐܚܐ ܚܕ ܐܡ̣ܪ ܠܝ ܟܕ ܓܝܪ ܥܘܗܕܢܐ ܕܦܪܕܝܣܐ ܫܩܠܗ ܠܗܘܢܝ. ܘ܏ܫ. Fol. 255 b. See Assemani, p. 441, serm. 28.

28. A letter, $ܕܝܠܗ ܐܓܪܬܐ, beginning : $ܙܒܢܐ ܗܘ ܕܥ̈ܩܬܐ ܐܚܝ ܘܠܡ̇ܚ̣ܣ̣ܢ ܡܫܟ̣ܚ ܐܢܫ ܠܡܫܘܙܒܘ ܢܦܫܗ ܡܢ ܦܚ̈ܘܗܝ ܕܢܟܝܠܐ. Fol. 258 b.

29. Short extract, beginning : $ܨ̇ܠܐ ܐܚܝ ܕܢܬܩܲܦܠ ܥܡܛܢܐ ܡܢ ܐܦ̈ܝ ܪܩܝܥܢ . Fol. 259 a.

30. Another short extract, beginning: $ܐܡ̣ܪ ܠܝ ܐܢܫ ܕܒܙ̣ܒܢ ܐܬܢ̇ܦܫܬ. ܘܫ̇ܪܝܬ ܛ̇ܐܣ ܐܢܐ ܘܐܬܥ̇ܠܝܬ ܠܥܠ ܡܢ ܟܠ. ܏ܘܫ. Fol. 259 a.

31. An extract, beginning: $ܥܠܡܐ ܗܢܐ ܐܚܝ ܠܒܘܚܪܢܐ ܘܠܕܘܪܫܐ ܣܡܗ ܒܪܘܝܐ. ܏ܘܫ Fol. 259 a.

32. On the contemplation of God, $ܥܠ ܪܢܝ̣ܐ ܕܐܠܗܐ, beginning: $ܥܠ ܥܘܗܕܢܐ ܕܐܠܗܐ ܕܫ̇ܐܠܬ݂ܢܝ ܡܢܐ ܐܡ̇ܪ ܠܟ. ܏ܘܫ. Fol. 259 b. See Assemani, p. 441, serm. 29.

33. Extracts from the letters of John #Saba, from the first to the forty-third; imperfect. Fol. 260 b. See Assemani, p. 441 seqq.

[Add. 14,728, Foll. 239—268.]

DCXCVIII.

Paper, about 6 1/2 in. by 4 7/8, consisting of 36 leaves (Add. 14,729, foll. 199—234), some of which, towards the end, are much torn. The quires, signed with letters, are four in number, the last being imperfect. Leaves are wanting after fol. 229, and at the end. There are from 20 to 25 lines in each page. This manuscript is written in a current hand of the xiith or xiiith cent., and contains—

Selections from the writings of John #Saba. Title, fol. 199 b : $ܥܠ ܚ̇ܝ̣ܠܐ ܘܣܘܝܥܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩ܏ܕ. ܕܠܗ ܏ܫܘ ܡܢ ܦܘܡ ܟܠܢ܀ ܐܢ̇ܐ ܡܚܝ̣ܠܐ ܕܣ̇ܡ̣ܬ ܐܦ̈ܝ ܠܡܣܪܛ. ܡܢ ܟܬܒܐ ܗܢܐ. ܐܝܟ ܡܐ ܕܝܫܘܥ ܕܝܠܝ ܡܫܝܚܐ ܡܥܕܪ. ܗ̇ܘ ܕܕܝܠܗ ܗܘ ܫܘܪܝܐ ܐܦ ܫܘܠܡܐ. ܡܢ ܡܠܦܢܘܬܐ ܕܚܕ ܡܢ ܏ܩܕ̈ ܝܚܝܕܝܐ ܕܒܛ̣ܘܪܐ ܥ̇ܡܪ ܗܘܐ. ܕܟܬ̣ܒ ܠܘܬ ܐܚܘܗܝ ܕܒܥܘܡܪܐ. ܥܠ ܫ̈ܘܟܢܐ ܐ̈ܠܗܝܐ ܘܣܥܘܪ̈ܘܬܐ ܕܪܘܚܐ ܕܡܫܬܟ̈ܢܢ ܨܝܕ ܝܚ̈ܝܕܝܐ ܠܒܘܝܐܝܗܘܢ ܘܠܒܘܣܡܗܘܢ. ܘܥܠ ܝ̣ܕܥܬܐ ܕܟܣ̈ܝܬܐ. ܘܚ̈ܘܫܒܐ. ܘܥܠ ܩܪ̈ܒܐ ܕܫ̈ܐܕܐ. ܘܥܠ ܬܟܬܘܫܐ ܕܥܡܗܘܢ. ܘܥܠ ܦܪܘܫܘܬܐ. ܘܥܠ ܕܘܒܪ̈ܐ ܘܥܠ ܥ̈ܡܠܐ ܘܡܝܬܪ̈ܬܐ ܘܨ̈ܠܘܬܐ.

1. A prayer, beginning: $ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܒܚ̇ܝ̣ܠܟ ܩܝ̈ܡܝܢ ܟ̈ܝܢܐ ܡܠܝ̣̈ܠܐ ܘܟܠ ܛܟ̈ܣܝܗܘܢ ܒܐܝܬ܏ܘܬ ܠܐ ܡܫܬܪܝܢܝܬܐ. ܕܡܢܟ ܐܬܬ̣ܩܢܬ݀. ܘ܏ܫ Fol. 199 b.

2. $ܡܐܡܪܐ ܏ܩܕ ܥܠܗ̇ܝ ܕܟܕ ܣܓܝ ܐܚ̈ܐ ܚ̈ܒܝܒܘܗܝ ܐܦܝܣܘܗܝ ܕܪ̈ܐܙܐ ܗܠܝܢ. ܒܟܬܒܐ ܗܢܐ ܕܣܝ̣ܡܝܢ ܢ̣ܟܬܘܒ. ܠܐ ܐܬܪܡܝ̣ ܗ̣ܘ ܕܢܥܒܕ ܥܕܡܐ ܕܪܘܚܐ ܥܨܬܗ ܘܠܘܬ ܗܕܐ

(sic) $ܐܝܬܝܗ̇. Only this heading is given. Fol. 200 a.

3. On the training of novices, $ܥܠ ܛܘܟܣܐ ܕܐܚ̈ܐ ܫܪ̈ܘܝܐ . Fol. 200 a. See Add. 14,728, fol. 239 a.

4. On the visitings vouchsafed by the Spirit for the refreshment of ascetics who are entering on their course, etc.: $ܥܠ ܣܥܘܪ̈ܘܬܐ ܕܡܢ ܪܘܚܐ ܕܢ̈ܚܝܢ ܠܒܘܣܡܐ ܕܟܫܝܪ̈ܐ ܕܡ̇ܫܪܝܢ ܘܥܠ ܩܪ̈ܒܐ ܕܥܡܗܘܢ ܘܕܐܝܟܢܐ ܙ̇ܟܝܢ . Fol. 203 a. See Assemani, Bibl. Or., t. i., p. 436, no. 2. It is preceded by a prayer, beginning: $ܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ .

5. Admonitions, and on repentance: $ܙܘܗܪ̈ܐ ܘܡܡܠܐ ܕܥܠ ܬܝܒܘܬܐ . Fol. 204 a. See Assemani, p. 440, no. 21.

6. Admonitions regarding self-custody, and shunning the dissolute and abandoned, etc.: $ܙܘܗܪ̈ܐ ܥܠ ܢܛܘܪܬܐ ܘܥܠ ܦ̇ܣܝ̣ܩܘܬܐ ܕܡܢ ܪ̈ܦܝܐ ܘܬܥ̈ܝ̣ܫܐ ܕܡܢܗܘܢ ܡ̇ܡܠܟ̣ܐ ܥܠ ܐܢܫ ܡܐܝ̣ܢܘܬܐ ܘܡܬܡ̣ܠܐ ܡܢ ܚ̇ܫܐ ܛܡ̈ܐܐ. ܘܥܠܗ̇ܝ ܕܢܙܕܗܪ ܡܢ ܛ̈ܠܝܐ ܕܠܐ ܢܗܘ̣ܐ ܛܡ̣ܐܐ ܗܘܢܗ ܒܢܓܝܪܘܬ ܪܘܚܐ ܕܥܡܗܘܢ . Fol. 207 a. See Assemani, p. 436, no. 1.

7. On the demon of fornication: $ܥܠ ܕܝܘܐ ܕܙܢܝܘܬܐ ܘܥܠ ܡ̇ܐܫ ܗ̈ܕܡܐ ܣ̈ܡܝܐ ܘܚ̈ܫܘܟܐ .. ܘܥܠ ܫܘ̈ܚܠܦܐ ܕܢ̈ܣܝܘܢܐ ܘܦܘ̈ܪܣܐ ܕܠܘܩܒܠܗܘܢ . Fol. 213 a. See Add. 14,728, fol. 242 b. It is preceded by a prayer, beginning: $ܨܡܚܐ ܫܒܝܚܐ ܕܕܢܚ̣ ܠܢ ܡܢ ܥܘܒܗ ܕܐܒܐ ܓܢܝܙܐ.

8. On the demon of blasphemy: $ܥܠ ܫܐܕܐ ܡ̇ܓܕܦܢܐ ܘܕܐܝܟܢ ܐܝܬܝ̈ܗܘܢ ܓܘ̈ܕܦܘܗܝ. ܘܕܠܐ ܚ̇ܣܕ ܐܢܫ ܡܢܗܘܢ ܐܢ ܠܦ̇ܣܩ ܣܒܪܐ ܠܐ ܢܐܬ݂ܐ ܘܡܬܒܠܥ ܠܗ ܒܥܘܬܐ ܝܬܝܪܬܐ. ܘܕܐܝܟܢ ܡܣܬܚ̣ܦ ܒܦܘܢܝ ܦܬܓܡܐ . Fol. 218 b. See Add. 14,728, fol. 243 b. It is preceded by a prayer, beginning: $ܥܒܘܕܐ ܕܟܠ ܘܣܘܬܬܐ ܕܟܠ ܥܠܡ

9. On anger and other evil passions: $ܥܠ ܪܘܓܙܐ. ܘܥܠ ܦܗ̣ܝܐ. ܘܥܠ ܥܩܬܐ. ܘܥܠ ܪܡܘܬܐ . Fol. 221 a. See Add. 14,728, fol. 244 a. It is preceded by a prayer, beginning: $ܛܒܐ ܕܡܢ ܡܬܘܡ ܠܐ ܪܓܙ

10. On the custody of the senses: $ܥܠ ܢܛܘܪܬܐ ܕܪ̈ܓܫܐ ܕܠܒܪ ܥܡ ܕܠܓܘ ܘܒܡܢܐ ܬܘܒ ܡܬܢ̇ܛܪܝܢ . Fol. 222 b. See Assem., p. 437, no. 10.

11. On the (divine) visitings that are vouchsafed unto solitaries: $ܥܠ ܣܥܘܪ̈ܘܬܐ ܕܠܘܬ ܝ̈ܚܝܕܝܐ ܡܫܬܟ̈ܢܢ . Fol. 226 a. Imper­fect. See Add. 14,728, fol. 245 a. It is preceded by a prayer, beginning: $ܡܫܝܚܐ ܠܒܘܫܗ ܕܐܒܐ.

12. Story of a brother: $ܡܬ݀ܢܐ ܐܢܐ̣ ܩܕܡܝܟ ܡܕܡ ܕܐܫܬܥ̣ܝ ܠܝ ܐܚܐ ܚܕ ܥܠ ܩܢܘܡܗ . Fol. 232 b. Imperfect at the end.

[Add. 14,729, foll. 199—234.]

DCXCIX.

Eleven vellum leaves, about 10 5/8 in. by 7 1/8, of which the first two and the last are much stained and torn (Add. 14,541, foll. 39—49). Each page is divided into two columns, of from 37 to 41 lines. They are fragments of a manuscript, written in a good, regular #Estrangela of the viiith or ixth cent,, which contained—

The writings of Theodosius\* @[ See Renaudot, Hist. Patr. Alexandr. Jacob., p. 136 ; Le Quien Or. Christ., t. ii., col. 431. ]@, patriarch of Alexandria, $ܟܬܒܐ ܕܩܕܝܫܐ ܬܐܘܕܘܣܝܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ (see foll. 39 b and 49 a). Of these there remain—

1. Portions of a discourse, addressed to the clergy of Constantinople, after he had been summoned thither by Justinian, in the course of which he supports his own opinions by quotations from Athanasius, Basil, Dionysius the Areopagite, Gregory Nazianzen, Gregory Nyssen, and Severus. Fol. 39 a.

2. Address read after the delivery of the above discourse: $ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܪܝܫ (marg. ⲐⲀⲞⲆⲞⲤⲒⲞⲤ) $ܬܐܘܕܘܣܝܘܣ (marg. ⲀⲠⲒⲤⲔⲞⲠⲀ) $ܐܦܝ̈ܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ̣ ܦܪܘܣܦܢܝܣܝܣ ܕܐܬ̣ܩܪܝܬܲ ܡܢ ܒܬܪ (marg. ⲠⲢⲞⲤⲪⲞⲚⲤⲒⲤ)

$ ܕܐܬܝ̣ܗܒ ܗ̣ܘ ܡܐܡܪܐ. ܗ̇ܝ ܕܡܚ̇ܘܐ ܠܢܝ̣ܫܗ̇܆ ܗ̣ܘ ܩܪܝܢܐ ܕܐܝܠܝܢ ܕܡ̈ܬܬ݁ܝܬܝܢ ܒܗ̇..

It begins thus, fol. 46 a: $ܡܢ ܟܕܘ ܡ̇ܢ ܣܦܩܐܝܬ ܚܘܝܢܢ ܢܝܫܢ܇ ܡܠܘܢ ܕܝܢ ܬܫܒܘܚܬܐ ܫܠܝܚܝܬܐ ܕܐ̈ܒܗܝܢ ܩ̈ܕܝܫܐ ܘܠܒ̈ܝܫܝ ܠܐܠܗܐ̇. ܗ̇ܝ ܕܡܛܠ ܒ̈ܥܬܐ ܐܝܠܝܢ ܕܡܢ ܩܕܡ ܩܠܝܠ ܢܒܥ̈ܝ ܡܛܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܫܘܝ̣ܬ ܒܐܘܣܝܐ̇. ܘܡܬ݁ܒܪܢܫܢܘܬܐ ܦܪܘܩܝܬܐ ܕܡܛܠܬܢ ܕܗ̇ܘ ܚܕ ܡܢܗ̇ ܕܬܠܝܬܝܘܬܐ ܐܠܗܐ ܡܠܬܐ̇. ܒܝܕ ܡܐܡܪܐ ܗ̇ܘ ܕܐܟ̣ܬܒܢܢ ܗܫܐ ܘܝܗܒ̣ܢܢ̇. ܐܝܟ ܡܐ ܕܡܢܗ ܐܝܬ ܠܡܐ̇ܠܦ ܠܐ̇ܝܢܐ ܕܨ̇ܒܐ. It concludes with five orders or canons, fol. 47 b.

3. Formula signed by the priests and deacons in communion with Theodosius, fol. 48 a: $ܦܚ̇ܡܐ ܕܐܪܡ̣ܝ ܐܝ̣ܕܐ ܕܐܬ̣ܝܗܒ ܠܩܕܝܫܐ ܘܛ̇ܘܒܬܢܐ ܪܝܫ ܐܦܝ̈ܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܬܐܘܕܘܣܝܘܣ̣. ܡܢ ܩܫܝ̈ܫܐ ܘܡ̈ܫܡܫܢܐ ܗ̇ܢܘܢ ܕܬܚܝܬ ܫܘܬܦܘܬܐ ܕܝܠܗ. ܠܗ̇ܘ ܕܐܦ ܫܪܪܗ̣ ܒܝܕ ܢܦܫܗ . It begins thus: $ܐܢܐ ܦܠܢ ܩܫܝܫܐ̣ ܡ̇ܩܒܠ ܐܢܐ ܒ̈ܟܠܙܢܝܢ ܠܡܐܡܪܐ ܗ̇ܘ ܕܐܬܬ̣ܣܝܡ ܗܫܐ̇. ܡܢ ܩܕܝܫܐ ܘܛ̇ܘܒܬܢܐ ܬܐܘܕܘܣܝܘܣ ܪܝܫ ܐܦܝ̈ܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ: ܡܛܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܫܘܼܝܬ ܒܐܘܣܝܐ̣. ܘܢܩ̇ܦ ܐܢܐ ܠܟܠܗ̇ ܡ̇ܠܦܢܘܬܐ ܕܡܬܬܝܬܐ ܒܗ. ܏ܘܫ. At the end there is added—

4. A copy of a note, written by Severus of Antioch in a volume belonging to the library of the convent of the Dalmatians (?), at the Enaton near Alexandria, fol. 48 b: $ܐܝ̣ܣܘܢ̣ (marg. ⲠⲢⲄⲢⲪⲒ) $ܕܦܪܓܪܦܝ (marg. ⲀⲒⲤⲞⲚ) $ܕܟܝܪܬ ܐܝ̈ܕܘܗܝ ܕܩܕܝܫܐ ܦܛܪܝܪܟܐ ܕܝܠܢ ܣܐܘܪܐ: ܕܐܫ̣ܬܟܚܬ݁ ܒܟܬܒܐ ܕܕܝܪܐ ܕܕܠܡܛܝܐ ܐ ܕܗ̣ܢܛܘܢ: (marg. ⲆⲖⲘⲦⲒⲀ) $ ܕܐܝܬ ܗܘܘ ܒܗ̣ ܐܦ (marg. ⲈⲚⲦⲞⲚ) $ܬܘܪ̈ܨܐ ܐܚܪ̈ܢܐ ܘܗܦܘ̈ܣܡܝܘܣܝܣ̇. ܐܘܟܝܬ ܫܘܘ̈ܕܥܐ (marg. ⲞⲈⲪⲞⲤⲘⲒⲞⲤⲒⲤ) $ܕܟܝܪܬ ܐܝ̈ܕܘܗܝ ܕܝܠܗ ܕܐܒܘܢ ܩܕܝܫܐ . It begins thus, fol. 49 a: $ܚܪܡܐ ܥܠ ܗ̇ܘ ܕܓܒ̣ܠܗ̇ (marg. ⲈⲞⲠⲐⲤⲒⲤ) $ܠܗܕܐ ܗܘܦܬܝܣܝܣ ܠܘܬ ܓܘܿܕܦܐ ܕܥܠ ܫܪܪܐ. ܏ܘܫ. Colophon, fol. 49 a : $ܫܠܡ ܟܬܒܐ ܕܩܕܝܫܐ ܬܐܘܕܘܣܝܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ.

After the doxology, there stands a note, now much mutilated, from which it appears that the name of the scribe was Thomas : $ܕܟܝܪ̈ܝܢ ܟܠܗܘܢ ܩܕ̈ܝܫܘܗܝ ܕܡܪܢ ܕܐ[ܝܬ] ܒܟܠ ܐܬܪ. ܕܒܨ̈ܠܘܬܗܘܢ ܘܒܬܟ̈ܫܦܬܗܘܢ ܢܥܒܕ ܐܠܗܐ ܪ̈ܚܡܐ ܘܪܘܚܦܐ ܥܠ ܬܐܘܡܐ [ܚܛܝܐ] ܕܟܬ̣ܒ ܟܬܒܐ ܗܢܐ ܐܝܟ ܚܝܠܗ. ܏ܘܫ.

On the margins of the leaves there are many words written in Greek letters, of which those given above may suffice as specimens.

[Add. 14,541, foll. 39—49.]

DCC.

Vellum, about 10 1/4 in. by 6 7/8, consisting of 85 leaves, some of which are much stained and torn, especially foll. 6, 8, 9, 22, 32, 40, 41, 43, and 48. The quires were originally 15 in number, but $ܘ, $ܛ and $ܝܐ are lost, and several others are very imperfect. They are signed with Syriac letters, and also with either Greek letters or Syriac arithmetical figures; e.g. fol. 20 b, $ܓ;

fol. 41 b, $ ܙ;

fol. 44 a, $ ܝ;

fol. 57 a, $ ܝܓ;

fol. 67 a, $ ܝܕ;

fol. 77 a, $ܝܗ . Leaves are wanting after foll. 8, 9, 10, 21, 31, 42, 43, 44, 45, 46, 47, and 56. Each page is divided into two columns, of from 39 to 44 lines. This manuscript is written in a fine, regular #Estrangela of the viith cent., and contains— The first half (ch. i.—xxv.) of the second book of the treatise of Peter, patriarch of Antioch, against Damian, patriarch of Alex­andria (see Assemani, Bibl. Or., t. ii., p. 69 seqq. and p. 332). Title, fol. 5 b : $ܟܬܒܐ ܕܬܪ̈ܝܢ ܕܩܕܝܫܐ ܦܛܪܘܣ ܕܐܢܛܝܟܝܐ̣. ܕܠܘܩܒܠ ܕܡܝܢܐ ܕܐܠܟܣܢܕܪܝܐ .. ܡܐܡܪܐ̣ ܕܬ̈ܠܬܐ܀ Prefixed is an index of the chapters, $ܩ̈ܦܠܐܐ ܕܦܠܓܗ ܕܡܐܡܪܐ ܕܬܠܬܐ̣ ܕܠܘܩܒܠ ܕܡܝܢܐ,

fol. 1 b. Subscription, fol. 85 b : $ܐܫܬܠܡܘ ܒܟܬܒܐ ܗܢܐ ܩܦܠܐܐ ܥܣܪ̈ܝܢ ܘܚܡܫܐ ܕܡܐܡܪܐ ܕܬܠܬܐ ܕܩܕܝܫܐ ܘܛܘܒܬܢܐ ܡܪܝ ܦܛܪܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܟܝܐ̣. ܕܠܘܩܒܠ ܕܡܝܢܐ ܪܫܝܥܐ. ܗܘܐ ܕܝܢ ܟܠܗ ܡܐܡܪܐ̣. ܩܦ̈ܠܐܐ ܚܡܫܝܢ ܟܘܠܗ ܡܣܝܟܐܝܬ.

We see, therefore, that the whole work was divided into two books, each containing 50 chapters; and each book into two dis­courses of 25 chapters (compare Assemani, Bibl. Or., t. ii., p. 77, no. vii.\* @[ The manuscript Add. 7191, which is of the viith cent., contains the latter half of the first book, foll. 1 —41, and the whole of the second book, foll. 42—173 ; and Add. 7192, which is also of the viith cent., a portion of book ii., part 2, viz. chapp. xlii.—xlviii., foll. 1-50. Compare Forshall and Rosen's Catalogue, nos. 1. and li.]@)

The original note on fol. 85 b has been carefully erased, as also a later one which was written over it. We now find in the first column the following lines of arithmetical figures: %

which, if transcribed into letters, read as follows : $ܕܘܝܕ ܚܛܝܐ ܒܪ ܕܢܚܐ ܩܫܝܫܐ ܕܡܢ ܐܪܙܢ ܡܕܝܢܬܐ. ܐܚ̈ܝ ܨܠܘ ܥܠܝ ܐܡܝܢ "the sinner David, son of the priest #Denha, from the city of Arzan; brethren, pray for me. Amen."

In the second column, written by the same hand, are the words : $. . . ܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܡܐܪܝ݅ܡ ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܝܣ ܓܘܝܐ.

ܕܐܘܝܕ ܒܨܝܪܐ ܘܚܛܝܐ ܕܝܐܩܘܢ ܒܪ ܕܢܚܐ ܐܪܘܣ (ίερεύς) $ܕܡܢ ܐܪܙܘܢ ܡܕܝܢܬܐ ܐܘܟܝܬ ܡܚܘܙܐ ܕܦܪ̈ܣܝܐ ܒܙܒܢ . . ܒܪܟܡܪܝ. ܐܒܗ̈ܝ ܘܐܚ̈ܝ ܨܠܘ ܥܠ ܒܨܝܪܘܬܝ.

A note on the margin of fol. 2 a shows that the homily of Chrysostom on Ps. 1. (li.) 1, several discourses of Jacob of Batnae, and letters of Basil, were once bound with this work.

$ܦܘܫܩܐ ܕܪܚܲܡ ܥܠܝ ܐܠܗܐ܀ ܘܡܐܡܪܐ ܥܠ ܙ̇ܟܝ ܡܟܣܐ܀ ܘܥܠ ܡ̇ܦܘܼܠܬܐ ܕܦܬܟܪ̈ܐ܀ ܘܥܠ ܒܥ̈ܘܬܐ܀ ܏ܘܘ ܥܠ ܫ̇ܡܪܝܬܐ܀ ܘܥܠ ܗ̇ܝ ܕܐܡ̣ܪ ܕܘܝܕ ܕܣ̇ܡܬ ܠܡܪܝܐ ܠܘܼܩܒܠ܀ ܘܥܠ ܡ̇ܟܣܢܘܬܐ܀ ܘܐܓܪ̈ܬܐ ܕܒܣܝܠܠܝܘܣ ܠܘܬ ܒ܏ܬܘ ܕܢܦ̣ܠ (sic)܀ ܘܕܡ̈ܠܦܢܐ ܠܘܬ ܢܫ̈ܐ ܕܬܒ̣ (sic)܀

[Add. 14,603.]

DCCI.

Vellum, about 10 3/4 in. by 7 1/4, consisting of 64 leaves, one of which (fol. 8) is much torn. The quires, seven in number, are signed with letters. Each page is divided into two columns, of from 29 to 39 lines. This manuscript is written in a good, regular #Estrangela, and dated A. Gr. 1126, A.D.815. The contents are—

1. The "Diaetetes" or "Arbiter" of John Philoponus, on the Union of the two Natures in the person of Christ: $ܕܝܐܛܝܛܝܣ ܐܘ ܟܝܬ ܡܛܠ ܚܕܝܘܬܐ̣. ܕܝܘܚܢܢ ܓܪܡܛܝܩܘܣ ܐܠܟܣܢܪܝܐ. Beginning, fol. 1 b: $ܣ̇ܦܩ ܠܢܦܫܗ ܡ̇ܢ ܠܘܬ ܣܢܐܓܪܘܬܐ ܕܝܠܗ ܐܝܬܘܗܝ ܗ̣ܘ ܫܪܪܐ̇. ܠܗ̇ܢܘܢ ܕܚܪܝܦܐܝܬ ܕܝ̇ܩܝܢ ܒܥܝܢܐ ܗ̇ܝ ܕܢܦܫܐ. ܐܠܐ ܣܓ̈ܝܐܢ ܐܢ̈ܝܢ ܐܝܠܝܢ ܕܡ̈ܥܡܛܢ ܠܡܚܫܒܬܐ̇. ܘܫ̈ܓܡܢ ܠܕܝܢ̣ܐ ܟܐܢܐ ܕܝܠܗ̇. ܏ܘܫ.. The Greek title is Διαιτητὴς ἦ περὶ ἑνώσεως (see Fabricii Bibl. #Graeca, ed. Harles, vol. x., p. 651). The work is divided into ten chapters (compare Nicephorus Callistus, Ecclesiast. Hist., lib. xviii., cap. 47, near the beginning), of which the first and second are imperfect, owing to the greater part of fol. 8 having been torn away.

2. A discourse, by way of appendix, entitled: $ܡܐܡܪܐ ܓܘܿܢܝܐ ܕܥܒ̇ܪ ܥܠ ܥܣܪ̈ܬܗܘܢ ܕܗܠܝܢ ܩܦ̈ܠܐܐ. Beginning, fol. 32 a : $ܐܢܗ̣ܘ ܕܐܬܚ̇ܝܕܘ ܟܝ̈ܢܐ: ܚܕ ܡܕܡ ܗܘ̣ܐ ܡܢܗܘܢ܆ ܐܘ ܠܐ ܗܘ̣ܐ. ܐܢܗ̣ܘ ܡ̇ܢ ܗܟܝܠ ܕܠܐ ܗܘ̣ܘ ܚܕ܆ ܘܐܦܠܐ ܠܓܡ̣ܪ ܐܬܚ̇ܝܕܘ. ܏ܘܫ.. It is divided into 7 chapters.

3. A short excerpt, entitled : $ܡܢ ܗܠܝܢ ܕܡܢ ܒܬܪ ܗ̇ܘ ܕܥܣܪܐ , beginning, fol. 39 a

: $ܐܢ ܡ̇ܢ ܗܟܝܠ ܗܠܝܢ ܕܐܡܪܝܢ: ܕܬܪܝܢ ܐܝܬܝܗܘܢ ܟܝ̈ܢܐ ܕܡܫܝܚܐ: ܐܘ ܟܝܬ ܕܒܬܪ̈ܝܢ ܟܝ̈ܢܐ ܐܝܬܘܗܝ: ܗܟܢܐ ܐܡ̇ܪܝܢ: ܐܝܟܢܐ ܕܐܡܪܢܢ (ܕܐܡܪܝܢܢ altered into ) ܕܟܘܠܝܘܬܐ ܒܡ̈ܢܘܬܐ ܐܝܬܝܗ̇: ܐܘ ܕܟܘܠܝܘܬܐ ܕܙܦܠܢ ܡ̈ܢܘܬܐ ܐܝܬܝܗ: (ܒܙܦܠܢ (originallyܡ̈ܢܘܬܐ ܡܢ̈ܘܬܐ ܐܝܬܝܗܝܢ:)܏ ܏ܘܫ.

4. An anonymous discourse, probably by John Philoponus, entitled $ܡܐܡܪܐ ܥܠ ܗ̇ܝ ܕܒܫܘܚܠܦܐ ܕܒܫܘܘܕܥܐ ܟܝܢܝܐ̇. ܕܥܒܝܕ ܠܐܢܫ ܪܚ̇ܡ ܥܡ̣ܠܐ̇. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܗ̇ܢܘܢ ܕܦܓܥܝܢ ܒܗ.

It begins, fol. 40 a :

$ܒܥ̈ܬܐ ܡ̇ܢ ܣܓ̈ܝܐܬܐ ܫ̇ܘܚܝܢ ܒܙܒܢ ܙܒܢ̇. ܒܡ̈ܠܐ ܕܡܛܠ ܕܘܓܡ̈ܛܐ ܐ̈ܠܗܝܐ̣. ܘܗܪ̈ܣܝܣ ܡܚܒ̈ܠܬܐ (sic) $ܢܦܫ̈ܬܐ ܕܡ̈ܠ̣ܝܢ ܡܢ ܟܠܗ ܓܘܕܦܐ ܐ̈ܘܠܕܝܢ. ܏ܘܫ..

In the subscription, fol. 56 a, it is called:

$ܡܐܡܪܐ ܕܡܛܠ ܫܘܚܠܦܐ ܕܢܛܝܪ ܡܢ ܒܬܪ ܚܕܝܘܬܐ ܠܐ ܡܬܡܠܠܢܝܬܐ,

" discourse concerning the change observed after the ineffable union." See Add. 14,670, fol. 2.

5. A discourse of John Philoponus, $ܝܘܚܢܢ ܦܝܠܝܦܘܢܘܣ , addressed to the priest Sergius, entitled: $ܕܡܢܐ ܐܝܬܘܗܝ ܫܘܚܠܦܐ ܕܡܢ̈ܘܬܐ ܟܝܬ ܘܕܐ̈ܣܛܘܟܣܐ. ܘܐܝܟܢܐ ܟܘܠܝܘܬܐ ܘܡ̈ܢܘܬܐ ܐܝܬܝܗܝܢ ܠܘܬ ܚ̈ܕܕܐ: ܕܠܘܬ ܩܫܝܫܐ ܣܪܓܝܣ. It begins, fol. 56 a : $ܒܥ̈ܬܐ ܟܝܬ ܘܟܢܝܫܘܬ ܗܘܢܐ ܕܢܟܦܘܬܐ ܕܪܚ̣ܡܬ ܐܠܗܐ ܕܝܠܟ ܐܘ ܩܫܝܫܐ ܣܪܓܝܣ̣. ܬܘܒ̣ ܠܘܬ ܐܓ̈ܘܢܐ ܡ̈ܠܝܠܐ ܡܥ̣ܝܪܐ ܠܢ. ܒܗ̇ܝ ܕܡܫܐ̇ܠ ܐܢܬ̣. ܕܐܝܟܢܐ ܒܟܘܠܝܘܬܐ ܡܢ̈ܘܬܐ ܡܣ̣ܒܪܝܢ ܚܢܢ ܕܝܬܝܗܝܢ. ܏ܘܫ.

6. Extract from a discourse of Samuel of #Ras'ain against the #Diphysites: $ܕܫܡܘܐܝܠ ܪܝܫܥܝܢܝܐ. ܠܘܩܒܠ ܬܪ̈ܝܝ ܟܝ̈ܢܐ: ܕܐܝܬܘܗܝ̣ ܒܩܘܣܛܢܛܝܢܐܦܘܠܝܣ, beginning, fol. 64 a: $ܐܪܒܥܐ ܗܟܝܠ ܐܝܬܝܗܘܢ ܟܝ̈ܢܐ ܕܦܓܪܐ. ܦܓܪܐ ܓܝܪ ܘܢܦܫܐ̣. ܟܝܢܗ ܕܦܓܪܐ ܕܒܪܢܫܐ. ܦܓܪܐ ܕܝܢ ܘܢܦܫܐ ܘܡܠܬܐ̣. ܟܝܢܐ ܕܚܕܝܘܬܐ ܕܩܢܘܡܗ ܕܡܠܬܐ܀ ܏ܘܫ.

On fol. 64 b we have the subscription $ܫܠ̣ܡ ܕܝܐܛܛܝܣ (in green paint). In the following note, the name of the scribe, and other particulars of interest, have been erased, but the date, A. Gr. 1126, is intact. $ܟܠ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ̣. ܢܨ̇ܠܐ ܡܛܘܠ ܡܪܢ ܥܠ . . . ܕܟܬ̣ܒ ܐܝܟ ܚܝܠܗ. ܐܠܗܐ ܚܘܢ ܒܝܘܡ ܕܝܢ̣ܐ ܠܡ ܕܟܬ̣ܒ ܐܡܝܢ.

ܐܫ̇ܬܠܡ ܟܬܒܐ ܗܢܐ̣. ܫܢܬ ܐܠܦܐ ܘܡܐܐ ܘܥܣܪܝܢ ܘܫܬ ܕܝܘ̈ܢܝܐ. ܒܐܝܪܚ ܢܝܣܢ. ܒܝ̈ܘܡܝ ܚܣܝܐ ܘܩܕܝܫܐ . . . ܡܕܝܢܬܐ ܡܗܝܡܢܬܐ. ܘܡܪܝ . . . ܣܘ̈ܢܩܠܐ ܕܝܠܗ ܕܚܣܝܐ ܕܐܡܝܪ. ܟܬܒ̣ ܕܝܢ ܘܫܡܠܝ . . . ܒܪ ܐܣܟܘܠܐ ܕܝܠܗܘܢ ܒܥܕ[ܬܐ] ܩܕܝܫܬܐ ܕܝܠܗ̇ ܕܡܕܝܢܬܐ. ܐܠܐ ܡܦܝܣ ܐܢܐ ܏ܘܫ.

[Add. 12,171, foll. 1—64.]