First Round Proofing done by Edward Gray, completed 2/18/11

DCCII.

Six vellum leaves, about 9 1/8 in. by 5 1/2, the last of which is slightly torn. There are from 25 to 28 lines in each page. The writing is neat and regular, of the ixth cent. They contain—

Part of a monophysite discourse, perhaps by John Philoponus of Alexandria, on the Union of the Two Natures and the Change resulting therefrom: $ܡܐܡܪܐ ܕܡܛܠ ܫܘܚܠܦܐ ܗ̇ܘ ܕܡܬܬܘܕܐ ܕܢܛܝܪ ܡܢ ܒܬܪ ܚܕܝܘܬܐ ܕܡ̇ܚܘܐ ܕܥܡ ܫܘܚܠܦܐ ܕܐܝܟ ܗܢܐ ܠܐ ܡܬ݂ܪܢܐ ܡܢܝܢܐ ܐܘ ܦܘܠܓܐ̣. ܐܠܐ ܥܠ ܣܘܥܪ̈ܢܐ ܕܡܢܗܘܢ ܘܠܗܘܢ ܘܕܝܠܢܐܝܬ ܡܩ̣ܝܡܝܢ

See Add. 12,171, fol. 40 a.

[Add. 14,670, foll. 2—7.]

DCCIII.

Vellum, about 9 5/8 in. by 6 1/2, consisting of 178 leaves, one of which (fol. 10) is much torn. The quires, 19 in number, are signed with letters, but the last is imperfect, owing to the loss of at least one leaf after fol. 175. Each page is divided into two columns, of from 27 to 37 lines. The writing is a good, regular Estrangĕlā of the viiith or ixth cent., with the exception of the last eight leaves, which are somewhat later. This volume contains—

1. The works of John, abbat of the mo­nastery of Mount Sinai, commonly called John Climacus; viz.

a. The reply of John Climacus to a letter of John, abbat of Raithū, beginning, fol. 1 b: $ܝܘܐܢܝܣ ܠܝܘܐܢܝ ܠܡܚܕܐ. ܩܒ̇ܠܬ ܠܐܓܪܬܟ ܡܝܩܪܬܐ̇ ܡܠܘܢ ܕܝ̣ܢ. ܠܦܘܩܕܢܐ̇ ܘܠܡܠܒܛܢܘܬܐ ܕܠܥܠ ܡܢ ܚܝܠܢ. ܏ܘܫ. See Opera, ed. Raderus, Par. 1633, towards the end of the Isagoge; Migne, Patrol. Gr., t. lxxx viii., col. 626. In the Syriac the title $ܠܘ̈ܚܐ ܪ̈ܘܚܢܝܬܐ , or " Spiritual Tablets," is prefixed to this letter. On fol. 1 b, at the top, a later hand has written: $ܠܘܚ̈ܐ ܪܘܚ̈ܢܝܬܐ ܒܣ܏ܘ. ܒܝܘܢܝܬܐ ܕܝܢ̣ ܩܠܝܡܘܟܣ ܝܘܢܐܝܬ; and there is also on the same page the following marginal note: $ܦܘܢܝ ܐܓܪܬܗ ܕܐܒܐ ܝܘܐܢܝ ܪܝܫܕܝܪܐ ܕܪܐܝܬܘ. ܕܐܫܬܕܪܬ݀ ܡܢ ܝܘܐܢܝܣ ܪܝܫܕܝܪܐ ܕܛܘܪܣܝܢܝ. ܩ̣ܪܝ ܘܐܣܬܟ̣ܠ ܘܚ̣ܙܝ ܬܗ̣ܪܐ ܕܣܘ̈ܟܠܐ. Subscription, fol. 2 b: $ܫܠܡܬ ܩܕܝܡܘܬ ܡܠܬܐ ܕܡܐܡܪܐ̇. ܗ̇ܘ ܕܡܬܟܢܐ ܠܘ̈ܚܐ ܪ̈ܘܚܢܝܬܐ,

to which a later hand has added: $ܕܪܝܫܐ ܕܢܙܝܪ̈ܐ ܐܒܐ ܝܘܚܢܢ ܩܠܝܡܩܘܣ.

b.The Κλῖμαξ or "Scala Paradisi," in Syriac $ܟܬܒܐ ܕܡ̈ܣܩܢܐ or ܟܬܒܐ ܕܡ̈ܣܩܬܐ. Fol. 3 b.

c.The "Liber ad Pastorem," $ܠܘܬ ܪܥܝܐ. Fol. 156 b.

A later hand has added on the margin of fol. 171 a the following colophon: $܀ ܫܠܡ ܠܡܟܬܒ ܟܬܒܐ ܗܢܐ ܕܩܕܝܫܐ ܡܪܝ ܩܠܝܡܟܣ ܪܝܫܕܝܪܐ ܕܛܘܪܐ ܩܕܝܫܐ ܕܣܝܢܝ܀

The margins of this manuscript are covered with notes and glosses by different hands, among which are some various readings, indicated by $܏ܒܨ (i.e. $ܒܨܚܚܐ, e.g. foll. 3 b, 72 b, 168 b, 169 b, 170 a). The greater part of the glosses are in Arabic, in a hand of about the xiiith cent. Greek words occur on foll. 26 b and 42 a. Fol. 3 a was originally left blank, but now con­tains a full length effigy of John Climacus, $ܝܘܐܢܝ ܕܛܘܪ ܣܢܝ (sic) ܗ̇ܘ ܕܣܡ ܟܬܒܐ, of comparatively recent date, but older than the Arabic index, which is in the same handwriting as the marginal glosses.

2. A metrical discourse of Jacob of Batnae on the expulsion of Adam from Paradise, fol. 171 a: $ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܥܠ ܡܦܩܬܗ ܕܐܕܡ ܕܡܢ ܦܪܕܝܣܐ (see Assemani, Bibl. Or., t. i., p. 339, no. 229). It is slightly imperfect, a leaf or two having been lost after fol. 175. The last five leaves, foll. 174—178, are in a different hand from the others.

[Add. 12,169, foll. 1—178.]

DCCIV.

Vellum, about 8 1/4 in. by 5 5/8, consisting of 187 leaves, a few of which are slightly stained and torn, especially foll. 1, 80, 186 and 187. The quires, signed with letters, are 19 in number. Leaves are wanting after foll. 80, 87 and 107. There are from 28 to 34 lines in each page. This volume is written in a good, regular Estrangĕlā, and dated A. Gr. 1128, A.D. 817. It contains—

The Works of John Climacus; viz.

1. His reply to a letter of John, abbat of Raithū, fol. 2 b, entitled $ܠܘ̈ܚܐ ܪ̈ܘܚܢܝܬܐ,

or " Spiritual Tablets," which is explained by a later hand, $ܗܢܘ ܕܝ̣ܢ. ܦ̈ܠܬܐ ܘܐܘ̈ܚܕܬܐ ܡܡܠܠ (the word $ܡܡܠܠ is a still more recent addition) . Subscription, fol. 3 b : $ܫܠܡܬ ܩܕܝܡܘܬ ܡܠܬܐ ܕܡܐܡܪܐ ܗ̇ܘ ܕܡܬܟܢܐ ܠܘܚ̈ܐ ܪ̈ܘܚܢܝܬܐ.

2. The Κλῖμαξ or " Scala Paradisi." Fol. 3 b. A portion of the last section, fol. 172 a, is written with green paint.

3. The " Liber ad Pastorem," $ܠܘܬ ܪܥܝܐ. Fol. 172 a.

Colophon, fol. 185 b: $ܫܠܡ ܠܡܟܬ̣ܒ ܟܬܒܐ ܗܢܐ ܕܩܕܝܫܐ ܩܠܝܡܟܣ. ܪܝܫܕܝܪܐ ܕܛܘܪܐ ܩܕܝܫܐ ܕܣܝܢܝ.

ܫܘܒܚܐ ܠܐܒܐ ܕܥܕܪ. ܘܠܒܪܐ ܕܣܝܥ. ܘܠܪܘܚܐ ܩܕܝܫܐ ܕܫܡܠܝ. ܗܫܐ ܘܒܟܠ ܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

Then follows, on the same page, a note, stating that this book was written at Edessa, A. Gr. 1128 (A.D. 817), by a professional scribe named Bar-saumā, the son of Anastasius, the son of Cyriacus, for a deacon named Stephen. $ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܐܘܪܗܝ ܡܕܝܢܬܐ ܕܒܝܬ ܢܗܪ̈ܝܢ. ܒܐܝܪܚ ܬܡܘܙ. ܫܢܬ ܐܠܦܐ ܘܡܐܐ ܘܥܣܪܝܢ ܘܬܡ̈ܢܐ ܕܝܘ̈ܢܝܐ. ܟܬܒܗ ܕܝܢ ܡܚܝܠܐ ܘܚܛܝܐ. ܘܣܢܝܩ ܥܠ ܪ̈ܚܡܐ ܕܐܠܗܐ. ܒܪܨܘܡܐ ܒܪ ܡܢܚ ܢܦܫܐ ܐܢܣܛܘܣ ܒܪ ܩܘܪܝܩܘܣ ܟܬܘܒܐ ܐܘܪܗܝܐ. ܐܬܚܦܛ ܕܝܢ ܘܥܒܕܗ ܠܩܢܘܡܗ ܕܘܝܐ ܘܚܠܫ ܒܟܠ. ܣܛܦܢܐ ܕܝܪܝܐ ܘܡܫܡܫܢܐ. ܟܠ ܕܩܪܐ ܕܝܢ ܒܟܬܒܐ ܗܢܐ ܘܝܬܪ ܡܢܗ܆ ܢܨܠܐ ܥܠ ܟܬܘܒܐ. ܘܥܠ ܟܠ ܕܐܫܬܘܬܦ. ܘܟܠ ܐܢܫ ܐܝܟ ܕܨܒܐ ܕܢܗܘܐ ܠܗ ܢܗܘܐ ܠܝ. ܐܡܝܢ.

A subsequent note, of more recent date, has been almost wholly effaced.

On fol. 2 a there is a third note, which informs us that the manuscript was purchased from a person named $ܦܝܠܛܘܣ (Philotas?), of the village of $ܟܪܥܐ, by Thomas and Solomon the priest, the head of the church in the said village. The writer calls himself Aaron. $ܠܬܫܒܘܚܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܙܒ̇ܢ ܟܬܒܐ ܗܢܐ ܬܘܡܐ ܚ̇ܛܝܐ. ܡܢ ܦܝܠܛܘܣ ܟܪܥܝܐ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܢܦܫܗ ܘܕܐܝܠܝܢ ܕܦܓܥܝܢ ܒܗ. ܡܦܝܣܝܢܢ ܠܚܘܒܟܘܢ ܐܚ̈ܝܢ ܕܟܠ ܡ̇ܢ ܕܦܓܥ ܒܟܬܒܐ ܗܢܐ ܢܨܠܐ ܥܠ ܗܘ ܕܙܒܢ ܘܥܠ ܗܘ ܕܙܒܢ. ܕܢܬܚܢܢܘܢ ܒܪ̈ܚܡܐ ܕܐܠܗܐ. ܘܚܣܘ ܐܦ ܠܫܠܡܘܢ ܩܫܝܫܐ ܘܪܝܫ ܥܕܬܐ ܕܝܠܗ ܕܩܪܝܬܐ ܟܪܥܐ ܕܗܘܬ ܠܗ ܫܘܬܦܘܬܐ. ܟܠ ܕܝܢ ܕܫܐܠ ܠܗ ܠܟܬܒܐ ܗܢܐ̣ ܏ܘܫ. ܘܥܠ ܐܗܪܘܢ ܚܛܝܐ ܕܟܬܒ ܪ̈ܚܡܐ ܢܗܘܘܢ. Another hand has added the words: $ܘܟܠ ܕܠܚܐ ܥܘܗܕܢܐ ܗܢܐ ܐܘ ܡܦܩ ܠܟܬܒܐ ܗܢܐ ܡܢ ܗܕܐ ܕܝܪܐ ܡܚܪܡܐ ܢܗܘܐ.

On fol. 1 b there is an index of the chapters of the Κλῖμαξ, written by a com­paratively modern hand.

The contents of the fly-leaves, foll. 186—7, are as follow.

1. An extract from the "Lives of the Egyptian Fathers," $ܬܘܒ ܡܢ ܡܡܠܠܐ ܕܐܒ̈ܗܬܐ Fol. 186 a.

2. An extract from the writings of John the Monk, mutilated at the commencement: $ܕܝܘܚܢܢ ܐܝܚܝܕܝܐ ܕ . . . ܘܕܟܪܝܘܬܐ Fol. 187 a.

3. An extract of which the title is wholly effaced, and the remainder much stained and mutilated. Fol. 187 b.

[Add. 14,593.]

DCCV.

Two paper leaves, about 10 1/2 in. by 6 7/8, the second of which is much torn. The writing is a neat, regular cursive of the xiiith or xivth cent. They contain—

Portions of a discourse (numbered $ܠܛ) by Andrew, a priest of Jerusalem, generally called Andrew of Crete, on the Death and Burial of the blessed Virgin Mary: $ܬܘܪܓܡܐ ܕܛܘܒܢܐ ܐܢܕܪܐܐ ܩܫܝܫܐ ܐܘܪܫܠܡܝܐ. ܡܐܡܪܐ ܕܥܠ ܩܒܘܪܬܗ̇ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ. ܡܪܝܡ. ܘܥܠ ܫܘܢܝܗ̇ ܫܒ̣ܝܚܐ ܘܡܠ̣ܐ ܬܗܪܐ. Beginning : $ܚ̈ܒܝܒܝ܆ ܗ̇ܢܘܢ ܕܠܬܐܘܪܝܐ ܕܒܪܘܚ ܒܢܘܗܪܐ ܕܟܝܐ ܘܠܐ ܗܘܠܢܝܐ܇ ܒܝܕܥܬܐ ܕܠܐ ܛܘܥܝܝ ܡܬܬܨܡܚܝܢ܆ ܘܒܡܐܪܙܢܘܬܐ ܠܐ ܡܬܢܦܠܢܝܬܐ ܕܪܘܚܐ܇ ܝܬܝܪ ܡܠܝܠܐܝܬ ܠܘܬ ܕܘ̈ܓܡܐܛܐ ܗ̇ܢܘܢ ܕܬܐܘܠܝܓܝܐ ܡܬܗ̇ܕܝܢ: ܬܘ ܕܟܕ ܠܟܠܗ̇ ܝܥܢܘܬܐ ܐܪܥܢܝܬܐ ܡܢܢ ܫ̇ܠܚܝܢܢ: ܘܥܡ ܪܘܚܐ ܐܟܚܕܐ ܪܐܙܢܝܐܝܬ ܡܬܡܙܓܝܢܢ: ܕܠܘܬ ܫܪܘܬܐ ܗܕܐ ܡܬܝܕܥܢܝܬܐ ܘܣܓܝ̣ܐܬ݀ ܢܘܗܪ̈ܐ: ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܒܬܘܠܬܐ ܢܪܗܛ. ܏ܘܫ.

It is freely translated and abridged from the first discourse “in Dormitionem sanctis- simsae Deiparae Dominae nostrae," in the edi­tion of Combefis (Paris, 1644), p. 115 seqq.; Migne, Patrol. Gr., t. xcvii., col. 805. The second leaf contains on the recto the passage regarding Dionysius the Areopagite, p. 121 A, ἔιρηται γοῦν προς τινὶ τῶν Θεολόγων ἱερολόγων κ.τ.λ.; and on the verso, the passage, p. 127 D, καὶ θαυμαστὸν οὐδὲν, εἰ τὸ ἐξᾷραν 'Ηλίαν πνεῦμα ποτὲ, κ.τ.λ.

[Add. 14,736, foll. 1, 2.]

DCCVI.

Vellum, about 9 1/4 in. by 6 3/8, consisting of 27 leaves, a few of which are much soiled and torn, especially foll. 1, 2, 6 and 9. The quires are signed with letters, but only $ܝܒ (fol. 18 a) is complete. At present leaves are wanting at the beginning and end, as well as after foll. 1, 2, 3, 4, 5, 7, 9 and 17. There are from 25 to 29 lines in each page. This volume is written in a neat, regular hand of the ixth cent., and contains—

Extracts from the Scholia ($ܣܟܘ̈ܠܝܐ) of Jacob of Edessa on the books of the Old Tes­tament (see Add. 12,144 and 17,193, and Assemani, Bibl. Orient., t. i., p. 489 seqq.); viz.

Scholia on Genesis. Fol. 1 a.

Scholia on Exodus. Fol. 5 a.

Scholia on 1 Kings (1 Samuel). Fol. 10 a.

Scholia on 2 Kings (2 Samuel). Fol. 17 b.

Scholia on 3 Kings (1 Kings). Fol. 18 a.

Scholia on 4 Kings (2 Kings). Fol. 25 a.

Many of the scholia contained in this volume have been edited by the Rev. Dr. Phillips, with an English translation and notes (London, 1864). Others may be found in the Roman edition of the works of Ephraim Syrus; e.g. t. i., pp. 116—193, 273, 335, 366, 370, 436, 509, 515, and 562; t. ii., pp. 211, 221, 287, 289, and 293.

[Add. 14,483.]

DCCVII.

Vellum, about 9 1/2 in. by 6 3/8, consisting of 71 leaves (Add. 12,172, foll. 65—135), a few of which are much soiled and slightly torn. The quires, eight in number, are signed with letters. Leaves are missing at the beginning, as well as after foll. 67, 71, 74 and 78. There are from 31 to 37 lines in each page. This manuscript is written by two hands (foll. 65—78 and foll. 79—135), both ap­parently of the ixth cent.

1. The first portion, foll. 65—78, contains a collection of letters of Jacob of Edessa; viz.

a. Part of a long letter in heptasyllabic metre, imperfect both at the beginning and end. Fol. 65 a. At the commencement Jacob speaks of the three creative agencies, God ($ܐܠܗܐ), Nature ($ܟܝܢܐ), and Mind ($ܗܘܢܐ), fol. 65 a: $ܐܠܗܐ ܒ̇ܪܐ ܒܚܝܠܗ̣. ܘܟܝܢܐ̣ ܐܝܟ ܡܐ ܕܦܩܝܕ. ܘܗܘܢܐ ܚܐ̇ܪ ܒܟܝܢܐ̣. ܘܒ̇ܪܐ ܐܦ ܗ̣ܘ ܠܦܘܬ ܚܝܠܗ. ܬܠܬܐ ܐܝܬ ܠܟ ܒܪ̈ܘܝܐ. ܦܪܘܫܐ̇ ܚܘܪ ܘܐܬܕܡܪ. ܚܕ ܕܒ̣ܪܐ ܟܠ ܒܪ̈ܝܬܐ̣. ܘܬܪ̈ܝܢ ܒܪ̈ܝܐ ܘܥܒ̈ܝܕܐ. ܚܕ ܒ̇ܪܐ ܐܝܟ ܡܐ ܕܨ̇ܒܐ̣. ܘܗ̇ܘ ܕܬܪ̈ܝ̣ܢ ܐܝܟ ܡܐ ܕܡܟܢ. ܘܗ̇ܘ ܕܬܠܬܐ̣ ܒܕܡܘܼܬܐ̇. ܕܗ̇ܘ ܕܬܪ̈ܝܢ ܒ̇ܪܐ ܐܦ ܗ̇ܘ He then addresses the mind, warning it against too great pre­sumption, fol. 66 a : $ܗܠܝܢ ܟܠܗܝܢ ܠܐ ܣ̣ܦܩ ܠܟ: ܠܡܒܚܘ (read $ܠܡܒܚܢܘ) $ܡܪܚܐ: ܐܠܐ ܕܐܦ ܥܠ ܒܪܘܝܟ: ܣ̇ܥܐ ܐܢܬ ܠܡܥܩܒܘܼ. ܟܝ̈ܢܐ ܟܠܗܘܢ ܕܒܪܝܬܐ: ܠܐ ܣ̣ܦܩܘ ܠܗ̇ ܠܡܪܚܘܬܟ: ܐܠܐ ܕܐܦ ܒܥܒܘܕܘܬܐ: ܣܒ̇ܟ ܐܝܬ ܡܪܚܐܝܬ݂. ܚܘܪ ܚܠܫܐ ܒܟܝܢܟ܆ ܐܦ ܐܬܒܩܐ ܒܒܪܝܬܟ. ܘܟܕ ܐܢܬ ܠܟ ܠܐ ܡ̇ܕܪܟ ܐܢܬ̣. ܠܐ ܬܣܥܐ ܥܠ ܥܒܘܕܟ ; speaks of the opportunity afforded him of showing his skill as a poet (creator, maker, ποιητής); and quotes a part of a letter which he had received (fol. 67 b), in which the writer says that he regards every wise man, whether residing far or near, whether personally known to him or not, as a friend, and consequently claims Jacob as such : $ܕܠܒܪܢܫܐ ܚܟܝܡܐ: ܐܦܢ ܒܐܬܪܐ ܗܘ ܪܚܝܩܐ: ܐܦܢ ܠܐ ܡܬܘܡ ܢܣܬܩܒܠ: ܕܐܚ̇ܙܐ ܒܥܝ̈ܢܝ ܓܠܝܐܝܬ: ܪܚܡܐ ܕܐ̇ܢ ܐܢܐ ܕܐܝܬܘܗܝ: ܘܕܐܒܝܬܝܘܗܝ ܠܝ ܨ̇ܒܐ̣ ܐܢܐ̣. ܕܐܚܫܘܒ ܘܐ̇ܡܪ ܐܟܘܬܗ̇. ܐܦ ܐܢܐ ܡܚܕܐ ܕ̇ܢܬ܇ ܟܕ ܡܢ ܡܠܬܗ ܐܬ݀ܢܓܕܬ܇ ܘܢܩ̇ܦܬ ܒܬܪ ܚܘܫܒܢܗ. ܒܕܓܘܢ ܟܕ ܐ̇ܣܩܬ ܥܠ ܒܠܝ: ܠܪܚܡܬ ܐܠܗܐ ܕܝܠܟ: ܘ܏ܫ Jacob in return praises the writer's philanthropy and eagerness in searching after wisdom; en­larges on the worthlessness of human judgments ($ܕܝ̈ܢ̣ܐ ܕܐܢܫ̈ܐ), citing passages from an unnamed author ($ܠܐܢܫ ܚܟܝܡܐ ܘܡܠܦܢܐ, fol. 69 a) and from a Greek poet, fol. 69 b, $ܩ̇ܒ̣ܠ ܕܐܦ ܐܢܫ ܒܪܝܐ̇ ܦܘܐܝܛܐ ܥܠܝܗܘܢ ܐܡ̣ܪ: ܕܠܙܒܠܐ ܕܗܒܐ ܩ̇ܪܝܢ̇. ܘܠܕܗܒܐ ܙܒܠܐ ܡ̇ܟܢܝ̣ܢ. ܘܠܐ ܡܬܘܡ ܬܬܠ ܩܘܠܣܐ̇. ܠܒܪܢܫܐ ܩܕܡ ܫܘܠܡܗ ܏ܘܫ; and finally exhorts him to seek after wisdom, not merely in words, but also in deeds, fol. 69 b: $ܚܟܡܬܐ ܓܝܪ ܕܥ̇ܒ̈ܕܐ̣. ܡܬܩܠܣܐ̣ ܘܠܐ ܗܘܐ ܕܡ̈ܠܐ. ܠܗܕܐ ܒܥܝ ܐܘܚ ܚܒܝܒܐ̣. ܘܒܬܪ ܗܕܐ ܐܬܚ̇ܦܛ. ܥ̇ܒ̈ܕܐ ܓܝܪ ܘܕܠܐ ܡ̈ܠܐ̣. ܒܠܚܘܕܝܗܘܢ ܡܬܬܕܝܢܝܢ. ܘܠܐ ܣܢܝܩܝܢ ܥܠ ܣܗܕܘܬܐ̣ ܕܗ̣ܢܘܢ ܡܢܗܘܢ ܫܪܝܪܝܢ. ܡ̈ܠܐ ܕܝܢ ܒܠܚܘܕܝܗܝ̣ܢ. ܕܠܐ ܥ̇ܒ̈ܕܐ̣ ܠܐ ܫܪܝܪ̈ܢ. ܠܩܒܪ̈ܐ ܕܡ̈ܝܢ ܕܡܨܒܬܝܢ̇. ܒܫܘܦܪܐ ܒܠܚܘܕ ܒܪܝܐ. ܏ܘܫ.

b. Letter to Eustathius of Dārā, $ܠܘܬ ܐܘܣܛܬܝ ܕܪܝܐ, fol. 70 a, beginning: $ܟܕ ܡܕܢܚܐ ܗ̇ܝ ܥܛܝܦܬ ܙܠܝܩ̈ܐ ܘܝܠܘܕܬܐ ܕܫܡܫܐ ܕܦܘܝܛܐܝܬ ܐ̇ܡܪ: ܗ̇ܝ ܕܐܦ ܠܟܘܟܒ ܢܘܓܗܐ ܡܙܝܚܐ ܗ̣ܝ ܒܗ̇ ܒܩܪܝܒܘܬܐ ܕܠܘܬ ܫܡܫܐ: ܏ܘܫ It replies to the question, whether Jacob followed, the heavenly path or the earthly one (that is to say, lived as an ascete or as a man of the world), fol. 71 a: $ܡܛܠ ܕܝܢ ܕܗܕܐ ܦܩܕܬ ܚܟܡܬܟ ܗ̇ܝ ܣܟܘܬܢܝܬܐ ܠܡܣܟܢܘܬܝ ܕܐܫܘܕܥ ܠܗ̇܇ ܕܕܐ̇ܝܕܐ ܡܢ ܗܠܝܢ ܬܪ̈ܬܝܢ ܐܘܪ̈ܚܬܐ ܕܚܒ̣ܠܬ ܡܠܬܗ̇ ܠܡܙܩܪ ܐܝܟܢܐ ܕܒܡ̈ܠܝܗ ܐܨ̇ܛܒܬ ܐܝܬܝ: ܘܕܠܐܝ̇ܕܐ ܡܢܗܝܢ ܡܫܬܥ̇ܒܕ ܐܢܐ: ܠܗ̇ܝ ܫܡܝܢܝܬܐ ܠܡ ܐܘ ܠܗ̇ܝ ܐܪܥܢܝܬܐ̣. ܫܡ̣ܥ ܕܐܝܟܢܐ ܠܐܚܡܐܝܬ ܐܟܚܕܐ ܘܡܟܝܟܐܝܬ ܡ̇ܦܢܐ ܐܢܐ ܦܬܓܡܐ. ܘܠܐ ܕܚܕܐ ܡܢܗܝܢ ܡܦܪܫܐܝܬ݂. ܘܕܬܪ̈ܬܝܗܝܢ ܐܟܚܕܐ. ܘܕܐܝܟܢܐ̣ ܐܢܐ ܐܚ̇ܘܐ. ܟܕ ܓܝܪ ܦܓܪܢܐ ܐܝܬܝ ܐܟܚܕܐ ܘܪܘܚܢܐ: ܡܬܪܓܫܢܐ ܘܡܬܗܘܢܢܐ: ܘܪܘܚܐ ܥܡ ܛܝܢܐ ܠܝܫ ܐܢܐ: ܘܥܒܝܕ ܐܢܐ ܐܟܚܕܐ ܡܠܐܟܐ ܘܒܪܢܫܐ: ܘܟܕ ܠܐ ܡܣ̣ܝܟ ܐܢܐ ܒܙܢܐ ܡܕܡ ܒܗܘܢܐ: ܥܒܝܕ ܐܢܐ ܡܣܝܟܐ ܒܒܣܪܘܢܐ ܗܢܐ ܕܥܡ̇ܪ ܐܢܐ ܒܗ ܘܒܐܬܪܐ: ܘܥܕܝܢ ܥܠܝ ܣܘܥܪ̈ܢܐ ܥ̈ܠܡܢܝܐ: ܡܢܗܘܢ ܨܒܝܢܐܝܬ ܘܡܢܗܘܢ ܟܕ ܡܬܥܫܡ ܐܢܐ̣. ܐܝܟܢܐ ܡܨܐ ܐܢܐ ܕܐܢܐ ܠܝ ܐܟܬܘܒ ܕܚܕܐ ܡܢܗܝܢ ܠܚܘܕܐܝܬ. ܏ܘܫ. This letter is imperfect at the end.

c. Letter, imperfect at the beginning, in reply to an invitation to visit a certain person (probably Eustathius of Dārā), fol. 72 b :

$ܠܡܢܐ ܐܘ ܪܚܡܐ ܕܚܘܒܐ ܢܬ݀ܦ ܐܢܬ ܠܘܬܟ ܡܓܢܝܛܝܣ̇. ܠܦܪܙܠܐ ܪܟܝܟܐ ܘܨܐܐ ܘܕܠܐ ܚܫܚܘ. ܠܡܢܐ ܠܐܬܝ̈ܢܣ ܕܝܠܟܘܢ ܡܐܝܬܐ ܐܢܬ ܠܝ܇ ܟܕ ܛܥ̣ܝܢ ܐܢܐ ܟܘܟܒܝ ܦܪܚܬܐ ܣܪܝܩܬܐ̇ ܘܠܠܚܬܐ. ܠܡܢܐ ܢܫܪܐ ܚܠܝܡ ܓ̈ܦܐ ܘܣ̇ܓܝ ܓ̈ܦܐ܇ ܠܓܝܘܢܐ ܣܪܝܩܐ ܘܕܒܓ̈ܠܦܢܐ ܢܘܟܪ̈ܝܐ ܡܨܒܬ ܨ̇ܒܐ ܕܢܚܙܐ. ܨ̇ܒܐ ܐܢܬ ܐ̇ܡܪ ܡܕܡ ܕܦܨܝܚܘܬܐ̣. ܠܡܢܐ ܡܬܒܥܐ ܠܟܣܢܬܘܣ ܐܣܘܦܘܣ ܣܲܢܐ ܒܚܙܬܐ̇. ܦܝܩܐ ܡܕܚܠ ܒܒ̈ܘܣܐ܀ ܡܢܐ ܡܬܒܥܐ ܠܟ ܙܟܝ ܕܥܠ ܬܬܐ ܣܢܝܩ ܕܬܗܘܐ ܠܗ ܪ̈ܓܠܐ ܡܛܠ ܩܘܡܬܗ ܙܥܘܪܬܐ ܐܝܟܢܐ ܕܠܡܫܝܚܐ ܢܚ̣ܙܐ ܟܕ ܥܒ̇ܪ܇ ܟܕ ܐܝܬ ܠܟ ܠܟ(sic) $ܩܘܡܬܐ ܡܫܡܠܝܬܐ ܕܦܛܪܘܣ ܐܘ ܕܐܢܕܪܐܐܣ܇ ܐܝܟܢܐ ܕܟܕ ܫ̇ܒܩ ܐܢܐ ܗܠܝܢ ܢܘܟܪ̈ܝܬܐ̇. ܒܗܠܝܢ ܕܝܠܢ ܐܬ݀ܥܢܐ. ܨ̇ܒܐ ܐܢܬ ܐܘܕܥܗ ܠܚܘܒܐ ܟܠܗ̇ ܚܙܬܐ ܫܝܛܬܐ ܕܪܚܡܗ܆ ܣܲܢܐ ܦܬܐ. ܣܦܘܛ ܕܩܢܐ. ܪܘܪܒ ܫ̈ܢܐ. ܟܡܝܪ ܦܪܨܘܦܐ. ܟܪܐ ܩܘܡܬܐ. ܫܝܛ ܒܚܙܬܐ̣. ܕܐܝܬ ܠܗ ܚܣܕܗ ܕܐܠܝܫܥ ܥܠ ܪܝܫܗ. ܕܐܬܝ ܒܫ̈ܢܝܐ ܕܚ̈ܝܘܗܝ̣. ܥܕܡܐ ܠܐܪ̈ܒܥܝܢ ܘܬܪ̈ܬܝܢ ܫ̈ܢܝܢ. ܠܡܢܐ ܠܗܢܐ ܩ̇ܪܐ ܐܢܬ܇ ܘܠܐ ܫ̇ܒܩ ܐܢܬ ܕܡܢ ܪܘܚܩܐ ܢܗܘܐ ܠܟ ܪܚܡ̇ܐ: ܏ܘܫ.

d. To the same, chiefly occupied with ex­planations regarding a former letter, which was composed with much art in dodecasyllabic metre, fol. 73 a. $ܡܛܠ ܕܝܢ ܕܐܟܒܪ ܟܕ ܩܪܝܐ ܡܫܒܚܘܬܟ ܠܟܬܝܒܬܐ ܗ̇ܝ ܡܕܡܝܬܐ ܕܠܘܬܗ̇ ܕܡܢ ܡܣܟܢܘܬܝ: ܗ̇ܝ ܕܥܒܝܕܐ ܒܡܫܘܚܬܐ ܕܬܪ̈ܬܥܣܪܐ ܣܘ̈ܠܐܒܣ: ܡܫܟܚܐ ܒܗ̇ ܟܡܐ ܙܒ̈ܢܝܢ ܦܬܓ̈ܡܐ ܕܒܡܫܘܚܬܐ ܡ̇ܢ ܫܦܝܪ ܡܟܠܝܢ: ܡܢ ܣܘܢܛܐܟܣܣ ܕܝܢ ܐܘ ܟܝܬ ܡܢ ܣܕܝܪܘܬܐ ܘܗܘܢܐ ܦܕܝܢ ܘܠܐ ܦܪܥܝܢ ܠܚܡܐܝܬ: ܘܕܝܢܐ ܡܢ ܟܠ ܦܪܘܣ ܕܡܨܝܐ ܗܘܬ ܕܠܟܣܝܣ ܐܚܪ̈ܢܝܬܐ ܚܠܦ ܗܠܝܢ ܕܣܝ̈ܡܢ ܒܗܘܢ ܢܬܟ̈ܬܒܢ ܘܢܚ̈ܘܝܢ ܣܕܝܪܘܬܐ ܡܠܚܡܬܐ ܕܗ̈ܘܢܐ ܡܕܡ ܡܢ ܗܠܝܢ ܕܪܫܝܡܝܢ ܒܗ̇܆ ܝܕܥܬܐ ܨ̇ܒܐ ܐܢܐ ܕܬܗܘܐ ܠܗܲ. ܏ܘܫ.

e. To the same, regarding the place of the letters % and % in the Greek alphabet, be­ginning, fol. 73 b: $ܠܐ ܗܘܐ ܟܠܗ ܗܢܐ ܐܝܟ ܕܕܡܝܐ܇ ܐܝܬ ܩܪܝܒܘܬܐ ܒܐܠܦܐ ܒܝܛܘܢ ܕܝܘ̈ܢܝܐ ܠܝܘܛܐ ܨܝܕ ܩܐܦܐ̇. ܗ̇ܝ ܐ̇ܝܕܐ ܕܟܕ ܛܒ ܐܝܟ ܡܠܬܐ ܕܓܪ̈ܡܛܝܩܘ ܒܪܬ ܓܢܣܐ ܐܝܬܝܗ̇ ܕܓܡܐ ܘܕܟܝ܇ ܒܗ̇ܝ ܕܚܠܦ ܚܕ̈ܕܐ ܢ̈ܦܠܢ ܙܒ̈ܢܝܢ ܣ̈ܓܝܐܢ ܘܒܗܘܢ ܟܕ ܒܗܘܢ ܒܐܘܪ̈ܓܢܐ ܬܠܬܝܗܝܢ ܡܫܬܡ̈ܠܝܢ܇ ܐܡ̇ܪ ܐܢܐ ܕܝܢ ܟܕ ܩܠܝܠ ܡܙܕܪܒ ܐܐܪ ܒ̈ܝܢܬ ܪܝܫ ܠܫܢܐ ܠܫ̈ܡܝ ܚܟܐ܇ ܥܪܩܬ ܡܢ ܗ̇ܝ ܕܒܩܪܝܒܘܬܐ ܕܒ̈ܢܬ ܓܢܣܗ̇ ܬܬܣܝܡ܇ ܘܠܘܬ ܝܘܛܐ ܚܒ̣ܨܬ݀ ܕܪܚܡܐܝܬ ܘܩܪܝܒܐܝܬ ܬܗܘܐ܇ ܘ܏ܫ.

f. To the same, beginning, fol. 74 b: $ܬܫܥܝܬܐ ܡܕܡ ܥܬܝܩܬܐ ܡܬܬܝܬܝܐ ܠܘܬ ܟܬܒܐ ܟܗܢܝܐ̣. ܕܐܢ̈ܫܝܢ ܓܒ̈ܥܘܢܝܐ ܘܕܕܚ̣ܠܘ ܡܢ ܩܕܡ ܒ̈ܢܝ ܐܝܣܪܐܝܠ܆ ܕܠܐ ܐܦ ܗܢ̣ܘܢ ܢܬܚܪܒܘܢ ܥܡ ܟܠܗܘܢ ܥ̈ܡܡܐ ܕܐܒܕܘ ܗܝܕܝ̣ܢ. ܠܗܕܐ ܨܢܝܥܘܬܐ ܘܦܘܪܣܐ ܕܡܛܥܝܢܘܬܐ ܕܠܘܬ ܝܫܘܥ ܒܪܢܘܢ ܗ̇ܘ ܪܒ ܚܝ̇ܠܐ ܐܬܘܼ. ܏ܘܫ. Only a few lines of this letter remain.

g. To the same (see fol. 75 b, where the name of Eustathius is explained to mean $ܫܦܝܪܘܬ ܩܘܝܡܐ ܐܘ ܫܦܝܪܘܬ ܩܘܡܐ) , regarding the relative merits and demerits of the East and the West. It is imperfect at the beginning, and commences with a quotation from a letter of Eustathius, in which he charges Jacob with having unduly disparaged the West, fol. 75 a. $ܘܥܠ ܡܥܪܒܐ ܫ̣ܩܠܬ݀ ܠܝ ܡܠܬܐ ܚܐܦܐ: ܦܢܝ̈ܬܐ ܗܠܝܢ ܕܠܚܕܐ ܫܒ̣ܚܬ ܘܠܚܕܐ ܓܢ̣ܝܬ݂. ܫܡ̣ܥ ܕܟܡܐ ܬܡܝܗܐ ܒ̈ܝܠܕܐ ܘܡܥܠܝܐ܇ ܦܢܝܬܐ ܗ̇ܝ ܕܐܢܬ ܡܢܗ̇ ܐܦܢ ܐܬܪܟ ܠܐ ܩܠ̣ܣܬ. ܕܥ ܗܟܝܠ ܐܘ ܡܠܝܠܐ ܚܟܝܡ ܒܐܠܗܐ ܘܕܒ̈ܡܠܝܠܐ ܝܬܝܪ ܡܥܠܝ̣. ܕܠܘ ܥܠ ܦܢ̈ܝܬܐ ܣܝ̣ܡܐ ܗܘܬ ܠܝ ܒܟܬܝܒܬܐ ܕܝܠܝ ܕܐܩܠܣ ܐܘ ܐܓ̇ܢܐ ܐܝܟ ܡܐ ܕܐܣ̣ܒܪܬ ܡܫܒܚܘܬܟ: ܡܨܝܐ ܗܘܬ ܓܝܪ ܐܠܘ ܗܕܐ ܣܝܡܐ ܗܘܬ: ܕܬܬܩܠܣ ܡܥܪܒܐ: ܐܦ ܕܐܫܬܟܚ ܐܢܐ ܡܢܗ̇ ܟܕ ܐܝܬܝ ܠܐ ܚܫܚܐ̣. ܐܠܐ ܗ̇ܝ ܒܠܚܘܕ ܕܐܚܘܐ ܩܘܠܣܟܘܢ ܕܝܠܟܘܢ ܘܠܐ ܣܢܝܩܘܬܟܘܢ ܕܥܠ ܡܥܪܒܐ ܥܡܘܛܬܐ ܕܝܠܝ܇ ܟܕ ܐܝܬܝܟܘܢ ܡܕܢܚܐ ܡܠܝܬ ܢܘܗܪܐ. ܏ܘܫ.

h. To the priest Abraham, $ܕܠܘܬ ܐܒܪܗܡ ܩܫܝܫܐ, on the vine and its cultivators, but with a hidden meaning, for it begins, fol. 77 a: $ܟܬܒܐ ܐܡ̇ܪ̣. ܚܟܐ ܛܥ̇ܡ ܡܐܟܘܠܬܐ. ܘܐܕܢܐ ܒܚܪܐ ܡ̈ܠܐ. ܐܢܐ ܕܝܢ ܐܡ̇ܪ ܐܢܐ̣. ܕܐܕܢܐ ܩ̈ܠܐ ܒܠܚܘܕ ܒܚܪܐ. ܡܚܫܒܬܐ ܕܝ̣ܢ ܡ̈ܠܐ. ܐܡ̇ܪ ܐܢܐ ܕܝ̣ܢ ܗܟܢܐ. ܕܗ̇ܝ ܡ̇ـ̣ܢ ܕܟܠ ܐܢܫ. ܗ̇ܝ ܕܝ̣ܢ ܕܐܢܫ̈ܝܢ܆ ܐܦܢ ܐܚܪ̈ܢܐ ܐܚܪܢܝܐܝܬ܇ ܐܘ ܐܦ ܐܢܬ ܠܐ ܝܕܥ̇ ܐܢܐ. ܐܝܟܢܐ ܐܫܪܐ ܠܟ ܕܐܡ̣ܪܬ܇ ܕܠܐ ܡܨܝܐ ܕܢܟܬܘܒ ܠܝ ܐܢܫ ܟܬܝܒܬܐ ܕܡܚܦܝܐ ܡܢܝ ܗܠܝܢ ܕܒܗ̇. ܡ̈ܠܐ ܓܝܪ ܡ̈ܬܠܝܬܐ ܡܬܒ̈ܥܝܢ ܠܝ. ܘܐܝܠܝܢ. ܡܢ ܟܠ ܦܪܘܣ. ܡܢ ܗܠܝܢ ܕܟܬܒܐ. ܡ̈ܠܐ ܕܐܝ̈ܠܢܐ ܥ̇ܒܕ ܐܢܐ. ܕܐܝܠܝܢ. ܕܗܠܝܢ ܡܝܩܪ̈ܐ. ܕܗܠܝܢ ܕܟܬܒܐ. ܕܬܐܬܐ ܘܕܙܝܬܐ ܘܕܣܬܐ. ܘܝܬܝܪ ܡܢ ܕܟܠܗܘܢ̣ ܕܣܬܐ. ܐܡ̇ܪ ܐܢܐ ܕܢܡܘܣܐ ܫܦܝܪܐ ܐܝܬܘܗܝ ܠܡܨܒ ܐܝ̈ܠܢܐ. ܘܝܬܝܪ ܡܢ ܟܠܗܘܢ̣. ܗܠܝܢ ܟܗ̈ܢܝܐ ܕܐܬܐܡܪܘ ܗܫܐ

and ends thus : $ܐܢܗ̣ܘ ܕܡܕܡ ܠܐ ܠܚܡܐ ܐܝܬ ܠܟ ܒܬܫܥܝܬܐ̣. ܝܗܝܒ ܠܟ ܫܘܠܛܢܐ ܠܡܬܪܨܘܿ. ܐܢ ܐܪܐ ܘܡܕܪܟ ܐܢܬ ܣܘܟܠܐ ܕܗܠܝܢ ܕܐܬ̣ܟܬܒ. ܐܢܕܝܢ ܛ̇ܫܝ̈ܢ ܡܢܟ ܗܫܐ̣. ܐܠܐ ܡܐ ܕܢܦ̣ܩ ܠܫܘܠܡܐ ܘܐܬܝ̈ ܠܥܒ̇ܕܐ̣. ܓ̈ܠܝܬܐ ܗ̈ܘܝܢ ܠܟܠ ܐܢܫ̣. ܘܠܟ ܝܬܝܪܐܝܬ ܕܗܘ̣ܝܬ ܥܠ̣ܬܐ ܕܢܬܟ̈ܬܒܢ ܗܠܝܢ ܥܠ ܟܪ̈ܡ̇ܐ ܘܡܫܩ̈ܝܢܐ ܕܙܒܢܐ ܗܢܐ.

i. To the sculptor Thomas, $ܗܘܦܘܡܢܝܣܛܝܩܘܢ ܕܠܘܬ ܬܐܘܡܐ ܦܣܘܠܐ, containing notes of questions ($ܦܪ̈ܘܒܠܝܡܛܐ) to be put to certain Nestorians; beginning, fol. 77 b: $ܡܛܠ ܕܝܕܥܬܐ ܐܫܬܘܕܝܘ ܐܢ̈ܫܝܢ ܢܣܛܘܪ̈ܝܢܐ ܦܠܚ̈ܝ ܠܒܪܢܫܐ ܗܠܝܢ ܕܐܡ̣ܪܬ݀ ܚܒܝܒܘܬܟ ܕܫ̣ܪܝܢ ܨܝܕܝܟܘܢ ܐܘ ܪܚ̇ܡ ܐܠܗܐ ܡܪܝ ܬܐܘܡܐ: ܏ܘܫ.

At the end of this letter there is a sub­scription, stating that this part of the manu­script was written by one John of Hisn Kīfā, from the convent of Maryaba, for a monk named Habīb, belonging to the convent of the Occidentals: $ܐܢܐ ܝܘܚܢܢ ܟܐܦܝܐ ܡܢ ܕܝܪܐ ܕܡܪܝܒܐ̣. ܕܣܪܛ ܐܝܟ ܚܝܠܗ܆ ܠܚܒܝܒ ܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܘܡܒܪܟܐ ܕܡ̈ܕܢܚܝܐ. ܨܠܘ ܥܠܝ ܕܚܛܝܐ ܐܝܬܝ ܘܡܚܝܠܐ̣. ܝܬܝܪ ܡܢ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܕܥܠ ܐܥܪܐ ..

Then follows, apparently in a different hand, a letter of Jacob of Edessa, addressed to one $ܩܘܪܝܣܘܢܐ (Κύριος, with the diminutive termination, as in $ܐܣܒܘܢܐ, ܣܪܓܘܢܐ ) of Dārā: $ܐܓܪܬܐ ܐܚܪܬܐ ܕܝܠܗ ܕܫܡܫܐ ܝܥܩܘܒ̣. ܕܠܘܬ ܩܘܪܝܣܘܢܐ ܡܢ ܕܪܐ. It is composed in dodecasyllabic metre, and begins, fol. 78 a : $ܠܡܪܐ ܡܝܩܪܐ ܟܚܝܕܐ ܪܚܝܡܐ ܐܦ ܚܒܝܒܐ: ܪܚܝܡ ܠܐܠܗܐ ܘܢܛܝܪ ܡܢܗ ܕܠܐ ܢܟܝ̈ܢܐ܇ ܩܘܪܝܣܘܢܐ ܕܫܡܗ ܡܪܐ ܗܘ ܐܝܟ ܡܐ ܕܫ̇ܘܐ̣. ܡܢ ܡܣܟܢܐ ܥܒ̣ܕܟ ܝܥܩܘܒ ܚܕܝ ܒܟܠܥܕܢ. ܠܡܝܩܪܘܬܐ ܟܬܝܒܬܟ ܚܒܝܒܝ ܩ̇ܒܠܬ ܘܩ̇ܪܝܬ݂. ܏ܘܫ. It is imperfect at the end.

2. The second portion of this manuscript, foll. 79—134, contains seventeen letters of Jacob of Edessa, addressed, with one excep­tion, to John the Stylite of $ܠܝܬܪܝܒ (see Add. 21,154, fol. 264 b seqq., and 291 a, where the name is spelled $ܠܝܬܐܪܒ). Title, fol. 79 a : $ܬܘܒ ܐܓܪ̈ܬܐ ܕܝܠܗ ܕܚܣܝܐ ܘܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ ܡܕܝܢܬܐ̣. ܕܠܘܬ ܩܫܝܫܐ ܝܘܚܢܢ ܐܣܛܘܢܝܐ ܕܠܝܬܪܝܒ.

a. Letter to John the Stylite, beginning, fol. 79 a: $ܦܘܩܕܢܐ ܩ̇ܒܠܬ ܡܢ ܒܪܬ ܩܠܐ ܫܠܝܚܝܬܐ ܐܘ ܐܚܐ ܪܘܚܢܐ̇ Jacob invites John to lay before him any difficulties that may occur in his studies, and treats of some passages in two homilies ascribed to Jacob (of Batnae), but in reality neither by him nor by Ephraim, but the composition of some petty rhetorician (fol. 79 b : $ܐܫܬܘܕܥ ܡܕܝܢ ܡܕܡ ܕܐܡ̇ܪ ܐܢܐ̣ ܘܕܥ. ܕܗܠܝܢ ܡܐܡܪ̈ܐ ܕܟܬܝܒܝܢ ܘܛܝ̣ܫܝܢ ܒܡܠܦܢܐ ܡܪܝ ܝܥܩܘܒ̣. ܠܐ ܐܝܬܝܗܘܢ ܕܡܪܝ ܝܥܩܘܒ̣. ܘܐܦ ܠܐ ܕܪܘܚܐ ܗ̇ܘ ܕܡ̇ܡܠܠ ܗܘܐ ܒܗ܇ ܘܒܟܠܗܘܢ ܡ̈ܠܦܢܐ ܕܥܕܬܐ. ܡܢ ܝܥܩܘܒ ܝܠܦ̣ ܘܦܣ̣ܩ ܥܠܝܗܘܢ ܕܠܐ ܐܝܬܝܗܘܢ ܕܝܥܩܘܒ̣. ܐܦܠܐ ܕܐܦܪܝܡ ܡܠܦܢܗ̣. ܘܐܦܠܐ ܕܐܢܫ ܡܢ ܓܒܪ̈ܐ ܚ̈ܠܝܡܐ ܘܕܐܝܬ ܠܗܘܢ ܗܘܢܐ ܕܡܫܝܚܐ. ܐܠܐ ܐܝܬܝܗܘܢ ܡܐܡܪ̈ܐ ܗܠܝ̣ܢ. ܕܐܢܫ ܡܢ ܡ̈ܠܝܠܘܢܐ ܘܚܟܝܡܐ ܕܒܪ ܝܘܡܗ̇. ܕܨܒ̣ܐ ܕܢܬܚܙܘܙܐ ܘܢܚ̣ܪܘܙ ܢܦܫܗ ܒܣܝ̈ܘܡܐ܇ ܘܐܣܒ̣ܪ ܗ̣ܘ ܥܠ ܢܦܫܗ ܕܐܝܬܘܗܝ ܡܟܬܒܢܐ ܘܡܦܫܩܢܐ܇ ܘܢܫ̣ܡ ܘܛܫ ܡܚܘ̈ܛܘܗܝ ܒܡܠܦܢܐ ܡܪܝ ܝܥܩܘܒ. ܘܒܡܕܡ ܡܕܡ ܡ̇ܢ ܡܢ ܡ̈ܠܘܗܝ̣. ܢܬܝܫ ܠܗ ܗܘ̈ܢܐ ܡܕܡ ܘܣܘ̈ܟܠܐ ܒܕܘܟ ܕܘܟ̇. ܡܢ ܗܠܝܢ ܕܡܠܦܢܐ̣. ܘܚܪܝܙܝܢ ܠܗ ܒܗܠܝܢ ܕܝܠܗ. ܒܡܕܡ ܡܕܡ ܕܝܢ ܘܒܕܘܟ ܕܘܟ̣. ܢܣܝ̣ܒ ܠܗ ܟܕ ܐܬܬܟܠ ܥܠ ܗܘܢܗ ܘܥܠ ܡܠܝܠܘܬܗ: ܗܠܝܢ ܕܫܡ̣ܥ ܡܢ ܒܣܬܪ ܩܘ̈ܝܐ: ܘܡܢ ܐܝܠܝܢ ܕܝܬܒ̇ܝܢ ܒܝܬ ܬܪ̈ܥܐ ܘܡܢ ܐܝܠܝܢ ܕܫ̇ܬܝܢ ܫܟܪܐ: ܘܐܦ ܡܢ ܗ̇ܢܘܢ ܕܡܬܟ̇ܢܫܝܢ ܡܨܕܪܐܝܬ ܥܠ ܡ̈ܘܬܒܐ ܕܒܩ̈ܝܩܠܬܐ ܘܨ̇ܒܪܝ̣ܢ. ܘܣܝ̣ܡ ܠܗ ܕܠܐ ܕܚܠܬܐ ܒܓܘ ܡܐܡܪ̈ܐ ܗܠܝܢ ܕܚ̇ܝ̣ܛ܇ ܘܙܩ̣ܪ ܒܬܪ̈ܬܝܢ ܡܘܫ̈ܚܬܐ. ܟܕ ܒܗܕܐ ܒܠܚܘܕ ܫܦܝܪ ܥܒ̣ܕ ܘܟܕ ܠܐ ܝ̇ܕܥ: ܕܪܟܒ̣̇ ܐܢܘܢ ܒܬܪ̈ܬܝܢ ܡ̈ܫܘܫܚ̣ܢ. ܐܝܟܢܐ ܕܢܬܝܕܥܘܢ ܕܠܐ ܐܝܬܝܗܘܢ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ܇ ܗ̇ܘ ܕܠܐ ܥܒ̣ܕ ܣܟ ܡܕܡ ܡܢ ܟܠܗܘܢ ܡܐܡܪ̈ܘܗܝ ܕܡܫܘܚܬܐ܇ ܐܠܐ ܐܢ ܒܚܕܐ ܡܫܘܚܬܐ ܗ̇ܝ ܕܬܪ̈ܥܣܪ ܫܩ̈ܠܐ܇ ܘܕܦܣܝܩܐ ܠܬܠܬܐ ܩܘ̈ܦܣܐ ܕܡܢ ܐܪ̈ܒܥܐ ܐܪ̈ܒܥܐ ܫܩ̈ܠܐ. ܟܕ ܠܐ ܐܝܬ ܠܗ ܩܘܡܐ ܐܘ ܛܟܣ̣ܐ ܒܗܠܝܢ ܕܐܡ̇ܪ̣. ܘܠܐ ܠܡܠܬܗ ܘܠܐ ܠܗܘܢܗ̇ ܘܠܐ ܠܣܘܟܠܗ̣. ܘܐܦܠܐ ܠܗ ܠܝܘܩܢܐ ܘܪܘܟܒܐ ܕܦܬܓ̈ܡܘܗܝ.

To enable others to identify these homilies the first words of each are quoted, fol. 80 b: $ܗܠܝܢ ܐܝܬܝܗܝܢ ܗ̇ܢܝ̈ܢ ܕܨ̇ܒܪܗ ܕܓܒܪܐ ܕܒܡܐܡܪ̈ܐ ܗܠܝܢ. ܗܢ̣ܘܢ ܕܝܢ ܡܐܡܪ̈ܐ ܕܝܠܗ܆ ܡܛܠ ܕܠܟܠܢܫ ܢܬܝܕܥܘܢ ܘܠܐ ܢܬܬܛ̇ܥܐ ܒܗܘܢ: ܐܝܟ ܗ̇ܘ ܕܠܡܠܦܢܐ ܡܪܝ ܝܥܩܘܒ ܡܟܬܒܝ̣ܢ. ܐܝܬܝܗܘܢ ܗܠܝܢ܀ ܗ̇ܘ ܕܥܒܝܕ ܠܗ ܒܬܪ̈ܬܝܢ ܡ̈ܘܫܚܬܐ܇ ܘܡ̇ܦܣܩ ܠܗ ܠܬܡܢܝܐ ܦܣܘ̈ܩܐ: ܘܥܒܝܕܝܢ ܠܗ ܚܕ ܒܬܪ ܚܕ ܒܟܠ ܡܫܘܚܬܐ ܚܕ: ܕܐܝܬܘܗܝ ܪܝܫܗ: ܒܪܝܫܐ ܕܣܦ̣ܪ̈ܐ ܒܪܐ ܡܟܬ݂ܒ܇ ܕܒܐܝ̈ܕܘܗܝ ܩܡ ܟܠ ܒܪ̈ܝܬܐ܇ ܘܗ̇ܘ ܐܚܪܢܐ ܕܐܝܬܘܗܝ ܒܚܕܐ ܡܫܘܚܬܐ ܕܐܝܬܗܘܝ ܪܝܫܗ̇. ܒܪܘܚܟ ܐܙܡ̣ܪ ܠܟ ܥܠ ܕܝܠܟ ܡܢ ܕܝܠܟ ܡܪܝ܇ ܘܒܡܘܗܒܬܟ ܐܬܠ ܫܘܒܚܐ ܠܥܒܘܕܘܬܟ܀ ܗܠܝܢ ܐܝܬܝܗܘܢ ܬܪ̈ܝܢ ܡܐܡܪ̈ܐ ܕܩ̇ܛܠܒ ܓܒܪܐ ܗܢܐ̇. ܘܥܒ̣ܕ ܐܢܘܢ ܐܝܟ ܕܐܣܒ̣ܪ ܥܠ ܐܫܬܬ ܝ̈ܘܡܐ ܒܕܡܘܼܬܐ ܕܡܪܝ ܝܥܩܘܒ܇ ܘܛ̣ܫ ܐܢܘܢ ܒܗ ܒܡܠܦܢܐ̇. ܠܘ ܟܕ ܥ̇ܪܩ ܡܢ ܗ̇ܝ ܕܢܬܝܕܥ ܘܢܫܬܒ̇ܚ ܣܪܝܩܐܝܬ ܡܢ ܡܫܒ̈ܚܝ ܣܪ̈ܝܩܬܐ܇ ܐܠܐ ܡܢ ܗ̇ܝ ܕܢܬܝܕܥ ܘܢܣܬ̣ܠܘܢ ܨ̇ܒܪ̈ܘܗܝ

This letter has been edited, with a trans­lation and notes, by Dr. E. Schröter, in the Zeitschrift der D. M. G., Bd. xxiv., p. 261.

b. To the same, fol. 81 a, beginning, $ܩ̇ܒܠܬ ܐܦ ܗܫܐ ܠܦܝܣܬܐ ܕܐܚܘܬܟ ܪܚ̇ܡܬ ܐܠܗܐ̣. ܘܐ̇ܬܬܦܝܣܬ ܕܐܝܟ ܚܝܠܝ ܐ̇ܥܒܕ ܗ̇ܝ ܕܡܢܝܚܐ ܠܟ ܘܐ̇ܡܠܐ ܠܟ ܫܐܠܬܟ܇ ܕܬܒ̇ܥܐ ܠܝ ܕܐ̇ܥܒܕ ܡܠܬܐ ܡܛܠ ܗܠܝܢ ܕܠܐ ܝ̇ܕܥ ܐܢܐ ܕܐܝܟܢܐ ܐ̇ܡܠܠ ܡܛܠܬܗܝܢ. ܐܠܐ ܡܢܐ ܐ̇ܥܒܕ ܗܫܐ ܒܝܢܬ ܬܪ̈ܬܝܢ ܥܣܩ̈ܬܐ ܘܡܥܟܪ̈ܢܝܬܐ܇ ܕܐܢܐ ܟܝܬ ܠܐ ܝ̇ܕܥ ܐܢܐ ܕܐܝܟܢܐ ܐܡܠܠ܇ ܕܐܝܟܢܐ ܐܡܠܠ܇ ܘܐܢܬ ܬܘܒ ܩܒ̣ܠܬ ܥܠܝܟ ܐܘܡܢܘܬܐ ܕܐܣܝܘܬܐ܇ ܘܠܐ ܦܪ̈ܙܠܐ ܓܙܘܪ̈ܐ ܐܝܬ ܠܟ̇. ܘܠܐ ܡ̈ܘܙܓܐ ܕܦܓܪ̈ܐ ܝ̇ܕܥ ܐܢܬ݀. ܘܠܐ ܫܘ̈ܚܠܦܐ ܕܙܒ̈ܢܐ ܘܕܩܘ̈ܡܬܐ܇ ܘܐܦܠܐ ܥܩܪ̈ܐ ܘܣܡ̈ܡܢܐ ܡܫܪ̈ܬܚܐ ܩ̇ܢ̣ܐ ܐܢܬ܇ ܘܕܚܠܬܐ ܗܝ ܘܩܝܢܕܘܢܘܣ ܪܒܐ: ܕܕܠܡܐ ܟܕ ܢܨ̣ܒܐ ܐܢܫ ܠܡܥ̣ܨܒ ܫܘܚܢܐ ܙܥܘܪܐ ܘܢܚܠܡܝܘܗܝ܇ ܢܩܛܠܝܘܗܝ ܠܟܠܗ ܒܪܢܫܐ̇. ܒܕܠܝܬ ܒܗ ܚܝܠܐ ܠܡܣܝܒܪܘ܇ ܘܠܐ ܕܢܬܓܙܪ ܘܠܐ ܕܢܬܟ̇ܘܐ܇ ܘܐܦܠܐ ܕܢܩ̇ܒܠ ܣܡ̈ܡܢܐ ܡܨܪ̈ܦܢܐ܇ ܗܠܝܢ ܕܡܨ̣ܝܢ ܠܡܕܟܝܘ ܠܫܘܚܢܗ ܘܠܡܣܝܘܬܗ܀ ܏ܘܫ. The above is to be understood not literally but of things spiritual.

c. To the same, fol. 81 b, beginning: $ܠܪܚ̇ܡ ܐܠܗܐ ܘܕܚ̇ܠ ܐܠܗܐ ܐܚܘܢ ܪܘܚܢܐ ܘܚܒܝܒܐ: ܩܫܝܫܐ ܡܪܝ ܝܘܚܢ̣ܢ. ܝܥܩܘܒ ܡܣܟܢܐ ܒܡܪܝܐ̣ ܠܡܚܕܐ It is devoted chiefly to the reconciliation of 2 Peter, ch. ii. 5, where Noah is called ὄγδοος δικαιοσύνης κῆρυξ, with those passages of the Bible which make him the eleventh from Adam. The Glaphyra of Cyril is cited, fol. 82 a.

d. To the deacon George, $ܕܠܘܬ ܫܡܫܐ ܓܐܘܪܓܝ fol. 83 a, beginning: $ܠܪܚ̇ܡ ܐܠܗܐ ܫܡܫܐ ܡܪܝ ܓܐܘܪܓܝ̣. ܝܥܩܘܒ ܡܣܟܢܐ ܒܡܪܝܐ̣ ܠܡܚܕܐ . It solves questions raised by him in regard to a passage in the 25th madrāshā of Ephraim on the Nativity of our Lord: $ܐܝܬܘܗܝ ܗܘܐ ܡ̇ܢ ܗܟܝܠ ܫܘܐܠܟ̣. ܥܠ ܡܠܬܐ ܡ ܣܝ̈ܡܐ ܗܠܝܢ ܕܓܒܪܐ ܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ̇. ܗ̇ܝ ܕܣܝܡ̣ܐ ܠܗ ܒܡܕܪܫܐ ܗ̇ܘ ܏ܕܟܗ ܕܥܠ ܒܝܬ ܝܠ̣ܕܐ ܕܡܫܝܚܐ. ܗ̇ܝ ܟܝܬ ܕܐܝܬܝܗ̣̇ ܗܟܢܐ܀ ܠܝܠ̣ܕܗ ܕܝܢ ܕܒܘܟܪܐ̣. ܢܙܡ̣ܪ ܠܗ ܕܐܝܟܢ܇ ܐܠܗܘܬܐ ܒܟܪܣܐ̇. ܙܩ̣ܪܬ ܠܗ̇ ܠܒܘܫܐ. ܠܒܫܬܗ̣ ܘܢܦܩ̣ܬ ܒܝܠ̣ܕܐ. ܒܡܘܬܐ ܬܘܒ̣ ܫܠܚ̣ܬܗ. ܚܕܐ ܙܒܢ ܫܠܚ̣ܬܗ̣. ܬܪ̈ܬܝܢ ܙܒ̈ܢܝܢ ܠܒܫ̣ܬܗ. ܕܣܡܠܐ ܚܛܦܬܗ̣. ܡܢܗ̇ ܐܥܕܝܬܗ̣. ܘܥܠ ܝܡܝܢܐ ܣܡܬܗ܀

e. To John the Stylite, fol. 85 a, begin­ning: $ܠܪܚܡ ܐܠܗܐ ܩܫܝܫܐ ܡܪܝ ܝܘܚܢܢ܆ ܝܥܩܘܒ ܡܣܟܢܐ ܒܡܪܝܐ ܡܚܟܡܢܟ̣ ܠܡܚܕܐ. In this letter Jacob replies, first, to the ques­tion, why the feast of the Invention of the Cross is celebrated on the 14th of Ilūl, and what is the tradition of the Church regard­ing it, fol. 85 b: $ܗܐ ܓܝܪ ܫܐ̣ܠܬ ܐܚܘܬܟ ܡܛܠ ܥܐܕܐ ܗܢܐ ܕܚܘܕܬܐ ܕܨܠܝܒܐ ܣܓܝܕܐ ܘܡܝܩܪܐ: ܕܡܛܠ ܡܢܐ ܒܙܒܢܐ ܗܢܐ ܒܝܘܡܐ ܕܐܪܒܥܣܪܐ ܒܐܝܠܘܠ ܝܪܚܐ ܡܬܥܕܥܕ ܡܢ ܟܪ̈ܣܛܝܢܐ: ܘܡܢ ܐܡܬܝ ܘܡܢ ܐܝܟܐ ܫ̇ܪܝ ܗܢܐ ܥܝܕܐ: ܘܐܢ ܐܝܬ ܐܢܫ ܡܢ ܩܝ̈ܘܡܐ ܕܥܕܬܐ: ܕܐܡ̣ܪ ܡܕܡ ܕܐܝܟ ܗܟܢ ܡܛܠܬܗ: ܐܘ ܐܢ ܒܬܫ̈ܥܝܬܐ ܥ̈ܕܬܢܝܬܐ̇ ܟܬܝܒ ܡܛܠܬܗ ܡܕܡ ܕܐܝܟ ܗܟܢ ܕܡܫܘܕܥ̣. ܘܡܕܡ ܟܠ ܟܠܗ ܡܛܠ ܫܘ̈ܐܠܐ ܗܠܝܢ ܕܥܠܘܗܝ̣. ܠܐ ܐܝܬ ܠܝ ܠܡܦܢܝܘ. ܘܠܐ ܝ̇ܕܥ ܐܢܐ ܕܐ̇ܡܪ ܠܟ܇ ܐܠܐ ܗܕܐ ܒܠܚܘܕ݁. ܕܗܟܢܐ ܒܥܝܕܐ ܘܒܡܫܠܡܢܘܬܐ ܥܕܬܢܝܬܐ ܡܫܬܡܠܐ ܒܥ̈ܕܬܐ ܕܡ̈ܕܝܢܬܐ̇. ܗܐ ܡܢ ܙܒܢܐ ܣܓܝܐܐ. ܘܡܫܠܡܢܘܬܐ ܥܬܝܩܬܐ ܕܥܝܕܐ ܫܦܝܪ ܕܥ: ܕܡܢ ܙܒܢܐ ܪܕܝܐ ܒܥ̈ܕܬܐ̣. ܐܝܟ ܐܝܕܐ ܕܟܬܝܒܐ ܙܕܩ̇ ܕܬܬܚ̣ܫܒ ܫܪܝܪܬܐ ܘܡܬܩܒܠܢܝܬܐ. ܡܢ ܐܝܟܐ ܕܝܢ̇ ܘܡܢ ܐܡܬܝ̇ ܘܡܢ ܡܢ̣ܘܿ ܘܡܛܠ ܡܢܐ̣. ܐܝܟ ܕܩ̇ܕܡܬ ܐ̇ܡܪܬ݂ ܠܐ ܝ̇ܕܥ ܐܢܐ ܕܐ̇ܡܪ ܠܟ.

He mentions his having consulted the ecclesiastical history of Socrates to no pur­pose. The remainder of the letter is occu­pied with the explanation of a passage in the 44th madrāshā of Ephraim on faith, $ܥܠ ܗܝܡܢܘܬܐ, Opera, t. iii., p. 79.

f. To the same, fol. 87 b, beginning: $ܠܝܘܚܢܢ ܝܥܩܘܒ. ܫܠܝܚܐ ܐܠܗܝܐ ܦܘܠܘܣ ܟܕ ܟܬ݀ܒ ܗ̇ܘܐ ܏ܘܫ It treats of difficulties raised about passages in the Gospels, espe­cially regarding the descent of Christ from David, it being nowhere stated in Scripture that the Virgin Marv was of the line of David. On fol. 89 a Jacob alludes to apo­cryphal writings: ܝܕܥ ܐܢܐ ܗܘ ܓܝܪ ܫܦܝܪ ܕܥ̇ ܐܘ ܪܚ̇ܡ ܫܪܪܐ: ܕܐܝܬ ܗܘ ܬܫ̈ܥܝܬܐ ܡܕܡ ܕܟܬܝ̈ܒܢ ܠܐܢ̈ܫܝܢ ܛܢ̈ܢܐ: ܡܢ ܨܒܘܬ ܢܦܫܗܘܢ ܟܝܬ ܘܟܕ ܠܝܬ ܠܗܘܢ ܣܗ̈ܕܘܬܐ ܡܢ ܟܬܒ̈ܐ: ܕܡ̈ܚܘܝܢ ܕܡܪܝܡ ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܐܡܗ ܕܡܫܝܚܐ: ܒܪܬܗ̇ ܕܚܢܐ ܐܝܬܝܗ̇ ܘܒܪܬܗ ܕܝܘܐܟܝܢ ܟܐܢܐ: ܗ̇ܘ ܕܐܡܪܝܢ ܥܠܘܗܝ ܗ̇ܢܘܢ ܕܐܟܬܒܘ ܐܢܝܢ ܠܬܫ̈ܥܝܬܐ: ܐܦ ܕܒܪܗ ܕܦܐܢܬܝܪ ܐܝܬܘܗܝ: ܘܦܐܢܬܝܪ ܐܚܘܗܝ ܕܡ̇ܠܟܝ ܐܝܬܘܗܝ ܗܘܐ ܗ̇ܘ ܒܪ ܝܐܢܝ: ܗ̇ܘ ܕܢܚ̇ܬ ܒܝܘܒܠܐ ܕܓܢܣܐ ܡܢ ܫܪܒܬܐ ܕܠܘܝ: ܘܥܡ̇ܪ ܗܘܐ ܗܢܐ ܒܐܬܪܐ ܕܓܠܝܠܐ: ܠܘܥܕܐ ܒܕܘܟ݁ ܒܐܬܪܐ ܗ̇ܘ ܕܒܗ ܐܬܒ̣ܢܝܬ ܛܝܒܝܪܐܣ ܡܕܝܢܬܐ. ܏ܘܫ After citing various

passages from the prophets to show that the Messiah was the son of David, he proceeds to argue from the book of Daniel, ch. ix. 20-27, that the Messiah is really come, and that therefore the expectation of the Jews is vain.

g. To the same, fol. 91 a, beginning: $ܫܦܝܪ ܢܝܫܟ݁ ܘܡܩܠ̣ܣ ܛܢ̣ܢܟ ܏ܘܫ. Jacob replies to only two questions out of a num­ber that had been put to him by John. — a) "Why, in calculating the Jewish passover, the years of the world are generally fixed at 5180, to which are added the years of the Seleucian era, whereas Eusebius reckoned the years of the Werld at 4888? $ܡܛܠ ܡܢܐ ܠܡ ܟܕ ܚܢܢ ܟܠܢ ܐܝܠܝܢ ܕܡ̇ܚܫܒܝܢܢ ܚܘܫܒܢܐ ܕܡܛܠ ܐܪܒܥܣܪܐ ܕܦܣܟܐ ܕܝ̈ܘܕܝܐ: ܒܟܠܙܒܢ ܠܡ ܚܡܫܐ ܐܠܦܝܢ ܏ܘܩܦ ܫܢ̈ܝܢ ܣܝ̇ܡܝܢܢ ܕܐܝܬܝܗܝܢ ܕܥܠܡܐ: ܘܠܗܠܝܢ ܡܠܘܬܝܢܢ ܒܬܪܟܢ ܗܠܝܢ ܕܡܢܝܢܐ ܕܝܘ̈ܢܝܐ ܗܢܐ ܕܐܚܝܕ ܠܘܬܢ ܒܙܒܢܐ ܗܢܐ܇ ܘܗܟܢܐ ܡܚܫ̇ܒܝܢܢ ܗܠܝܢ ܕܨܒ̇ܝܢܢ܇ ܐܘܣܒܝܣ ܒܨܝܪܐܝܬ ܡܢ ܗܠܝܢ ܐܬ݁ܐ ܥܕܡܐ ܏ܕܨ ܘܬܠܬ ܫܢ̈ܝܢ܇ ܟܕ ܠܐ ܐܡ̇ܪ ܕܐܝܬܝܗܝܢ ܫܢ̈ܝܐ ܕܥܠܡܐ ܩܕܡ ܗܠܝܢ ܕܝ̈ܘܢܝܐ: ܐܠܐ ܐܢ ܏ܕ ܐܠܦ̈ܝܢ ܘܬܡܢܡܐܐ ܏ܘܦ ܘܬܡܢܐ. ܡܢܐ ܗܘ ܠܡ ܗܢܐ ܟܠܗ ܫܘܚܠܦܐ̇ ܨ̇ܒܐ ܐܢܐ ܐ̇ܠܦ ܐܡ̇ܪܐ ܐܚܘܬܟ݂. ܘܡܢ ܐܝܟܐ ܐܬܝ̈ܢ ܗ̈ܢ̣ܝܢ ܗܠܝܢ ܏ܗܩܦ ܫܢ̈ܝܢ. ܏ܘܫ In the course of the discussion Jacob mentions the follow­ing chronographers, fol. 92 a: Africanus, the predecessor of Eusebius; Clemens Stromateus; Andreas and Magnus his brother; Hippolytus, the bishop and martyr; Metrodorus; Anianus, a monk of Alexandria; and Andronicus. — β) Why, in one of his letters, Jacob placed the birth of Christ in the year of the Greeks 309, whereas Eusebius gives 312, in which he is followed by Severus (Sabocht, $ܗܘ ܢܨܝܒܢܝܐ ܘܣܒܘܟܬ)? $ܡܛܠ ܡܢܐ ܠܡ ܣܡ̇ܬ ܐܢܐ ܒܟܬܝܒܬܐ ܕܝܠܝ ܗ̇ܝ ܕܠܘܬ ܐܚܘܬܟ: ܕܒܫܢܬ ܏ܫܛ ܕܡܢܝܢܐ ܕܝܘ̈ܢܝܐ ܐܬܝܠܕ ܡܫܝܚܐ̇. ܟܕ ܐܘܣܒܝܘܣ ܠܡ ܒܫܢܬ ܏ܫܝܒ ܐܫܠ̣ܡ: ܘܐܦ ܓܒܪܐ ܗ̇ܘ ܚܣܝܐ ܡܪܝ ܣܐܘܪܝܐ: ܟܕ ܠܗܢܐ ܢܩ̣ܦ܇ ܗܟܢܐ ܟܬ݂ܒ̣. ܐܢܫ ܡ̇ܢ ܚܠܝܡܐ ܘܕܐܝܬ ܠܗ ܣܦܝܩܘܬܐ̣. ܣܓ̈ܝܐܬܐ ܡܫܟܚ ܗܘܐ ܠܡܐܡܪ̈. ܠܘܩܒܠ ܦܘܕܗ ܕܒܗܕܐ ܕܐܘܣܒܝܘܣ.

h. To the same, fol. 94 b, beginning: $ܡܘܕܥ ܐܢܐ ܠܐܚܘܬܟ ܪܚ̇ܡܬ ܐܠܗܐ̣. ܕܗ̣ܟܢܐ ܨ̇ܒܐ ܐܢܐ ܏ܘܫ In this letter Jacob considers the following questions.— a) Why Clement, the disciple of Peter, speaks of five books of Solomon, whereas Athana­sius, Basil, Gregory (Nazianzen), Amphilochius, Eusebius, and others, mention only three? $ܫܪܝܪܐܝܬ ܓܝܪ ܗܟܢܐ ܐܫܠ̣ܡ ܠܢ ܩܕܝܫܐ ܩܠܝܡܝܣ ܬܠܡܝܕܐ ܕܦܛܪܘܣ ܫܠܝܚܐ: ܒܕܝܐܛܐܟܣܝܣ ܗ̇ܝ ܕܬܡ̈ܢܐ ܕܡܛܠ ܩܢ̈ܘܢܐ̇ ܐܝܟܢܐ ܕܟܬ̣ܒܬ̇ ܐܚܘܬܟ: ܕܚܡܫܐ ܐܝܬܝܗܘܢ ܟܬܒ̈ܐ ܕܫܠܘܡܘܢ: ܟܕ ܠܐ ܦ̇ܪܫ ܐܘ ܫܡ̇ܗ ܠܢ ܝܕܝܥܐܝܬ݀ ܕܐܝܠܝܢ ܐܢܘܢ ܗܠܝ̣ܢ. ܘܕܬܠܬܐ ܒܠܚܘܕ ܟܬ݂ܒܘ ܘܐܫܠܡ̣ܘ ܠܢ ܡ̈ܠܦܢܐ ܩ̈ܕܝܫܐ ܗܠܝܢ ܕܐܬܥܗ̣ܕܬ܇ ܐܬܐܢܐܣܝܘܣ ܒܐܣܝܠܝܘܣ ܓܪܝܓܘܪܝܘܣ ܐܡܦܝܠܘܟܝܘܣ܇ ܘܐܦ ܩܕܡ ܗܠܝܢ ܐܦ ܐܣܒܝܘܣ ܗ̇ܘ ܩܐܣܐܪܝܐ: ܘܐܦ ܐܚܪ̈ܢܐ ܣ̈ܓܝܐܐ ܡܢ ܒܬܪܟܢ ܒܗ̇ ܒܕܡܘܬܐ — β) Why the books of Wisdom, Ecclesiasticus, Tobit, Esther, and Judith, as well as the three books of the Maccabees, are not included among the canonical books? $ܡܛܠ ܡܢܐ ܠܘ ܒܟ̈ܬܒܐ ܩܢ̈ܘܢܝܐ ܕܥܕܬܐ ܡܬܚܫܒܝܢ ܟܬܒ̈ܐ ܗܠܝܢ: ܗ̇ܘ ܐܡ̇ܪ ܐܢܐ ܕܡܬܩܪܐ ܕܚܟܡܬܐ ܪܒܬܐ̇ ܘܗ̇ܘ ܕܝܫܘܥ ܒܪܣܝܪܐܟ: ܥܡܗܘܢ ܕܝܢ ܐܝܬ ܐܦ ܣܓ̈ܝܐܐ ܐܚܪ̈ܢܐ ܕܡܬܚܡܝܢ ܡܢ ܠܒܪ: ܗ̇ܘ ܐܡ̇ܪ ܐܢܐ ܕܛܘܒܝܛ݀ ܘܗ̇ܘ ܕܢܫ̈ܐ ܐܣܬܝܪ ܘܝܗܘܕܝܬ: ܘܬܠܬܝܗܘܢ ܗ̇ܢܘܢ ܕܡܛܠ ܡ̈ܩܒܝܐ̣. ܏ܘܫ. —γ) About the additional year in the calculation of the Alexandrians, 5181 instead of 5180: $ܡܛܠ ܕܝܢ ܫܘܐܠܐ ܗ̇ܘ ܬܠܝܬܝܐ: ܐܘ ܟܝܬ ܒܥ̇ܬܐ ܗ̇ܝ ܡܫܟܝܬܐ ܕܡܛܠ ܫܢܬܐ ܗ̇ܝ ܕܐ̇ܡܪܬ ܠܟ݂ ܒܙܒܢ ܕܡ̇ܢܝܢ ܐܠܟܣܢܕܪ̈ܝܐ ܝܬܝܪ ܡܢܟܘܢ: ܕܬܒܥܐ ܡ̈ܠܐ ܣ̈ܓܝܐܬܐ ܘܗܝܕܝܢ ܡܬܝܕܥܐ ܐܝܟ ܢܝܚܟ݂. ܫܡ̣ܥ ܐܦܢ ܙܥܘܪ̈ܝܬܐ: ܗܠܝܢ ܕܠܦܘܬ ܚܝܠܝ ܘܠܦܘܬ ܙܒܢܐ ܡܨ̣ܐ ܐܢܐ ܕܐ̇ܡܪ܀ — As an appendix to this letter, we find, fol. 96 b, a scholion on the book of Wisdom, beginning: $ܟܬܒܐ ܗܢܐ ܕܡܬܩܪܐ ܠܘܬ ܣܘܪ̈ܝܝܐ ܡ̇ܢ ܚܟܡܬܐ ܪܒܬܐ: ܠܘܬ ܝܘ̈ܢܝܐ ܕܝܢ ܚܟܡܬܐ ܟܘܠܝܬ ܡܝܬܪ̈ܬܐ̣. ܫܪܝܪܐܝܬ ܡ̇ܢ ܠܐ ܐܝܬܘܗܝ ܕܫܠܘܡܘܢ . ܏ܘܫ.

i. To the same, fol. 97 b, beginning: $ܠܪܚ̇ܡ ܐܠܗܐ ܩܫܝܫܐ ܡܪܝ ܝܘܚܢ̣ܢ. ܝܥܩܘܒ ܡܣܟܢܐ ܒܡܪܝܐ̣ ܠܡܚܕܐ . Jacob argues that prayers, offerings, and alms, in behalf of the souls of the impious ($ܪ̈ܫܝܥܐ) after their death, are of no avail, but not so in behalf of the souls of sinful believers ($ܚ̈ܛܝܐ ܢܟ̈ܦܐ ܟܪ̈ܣܛܝܢܐ): $ܠܡܢܐ ܡܬ݀ܦܫܟ ܐܢܬ ܕܐܢ ܡܘܬܪ̈ܢ ܢܝܚ̈ܬܐ ܘܙܕܩ̈ܬܐ ܘܩܘܪ̈ܒܢܐ ܠܗ̇ܢܘܢ ܕܕܐܝܟ ܗܟܢ ܐܘ ܠܐ ܡܘܬܪ̈ܢ܇ ܐܘ ܕܐܢ ܙܕ̇ܩ ܕܢܗ̈ܘܗܝܢ ܠܗܘܢ ܐܘ ܠܐ: ܐܡܬܝ ܕܡܢ ܕܝܢ̇ܐ ܫܡ̇ܥܝܢ ܕܠܐ ܝ̇ܕܥ ܐܢܐ ܠܟܘܢ. ܓܠܝܐ ܗܝ ܡܕܝܢ̇ ܕܥܠ ܗ̇ܢܘܢ ܕܕܐܝܟ ܗܠܝܢ ܐܝܬܝܗܘܢ: ܟܠܝ̣ܐ ܡܢ ܪܘܚܐ ܡܬܚܡܢܐ: ܕܠܐ ܢܗܘܘܢ ܠܗܘܢ ܩܘܪ̈ܒܢܐ ܘܢܝ̈ܚܬܐ ܘܥܘܗܕܢܐ: ܘܥܠܝܗܘܢ ܦܣܝܩܐ ܕܠܐ ܡܘܬܪܝܢ ܠܗܘܢ ܡܕܡ ܗܠܝܢ ܟܕ ܗ̇ܘܝܢ ܡܛܠܬܗܘܢ̣. ܘܠܘ ܥܠ ܚ̈ܛܝܐ ܢܟ̈ܦܐ ܟܪ̈ܣܛܝܢܐ ܕܐܝܬ ܠܗܘܢ ܒܘܨܪ̈ܐ ܐܝܟ ܒ̈ܢܝܢܫܐ ܠܒܝ̣̈ܫܝ ܒܣܪܐ̇. ܘܟܒܪ ܐܦ ܟܐ̇ܒ ܗܘܐ ܠܗܘܢ ܥܠ ܣܟ̈ܠܘܬܗܘܢ ܐܦ ܟܕ ܚܛ̇ܝܢ ܗܘܘ̇. ܏ܘܫ In support of his views he cites Theophilus of Alexandria, fol. 98 a.

j. To the same, fol. 99 a, beginning: $ܠܪܚ̇ܡ ܐܠܗܐ ܩܫܝܫܐ ܡܪܝ ܝܘܚܢ̣ܢ ܝܥܩܘܒ ܡܣܟܢܐ̇ ܒܡܪܝܐ̣ ܠܡܚܕܐ John had asked him

whether, as many asserted, the Fathers of the Church held that the precise duration and limit of the life of every man was fixed by God the Creator at the moment of his creation and birth; and desired proofs either in the affirmative or negative from the Scriptures and the writings of the Fathers : $ܨ̇ܒܐ ܐܢܐ ܠܡ ܐܡ̇ܪܐ ܕܐ̇ܠܦ̣. ܕܐܢ ܡܬܬܘܕܝܢܝܬܐ ܐܝܬܝܗ̇ ܠܘܬ ܡ̈ܠܦܢܐ ܬܪ̈ܝܨܝ ܫܘܒܚܐ ܘܐܒ̈ܗܬܐ ܒܚܝܪ̈ܐ: ܡܠܬܐ ܗܕܐ ܕܡܬܐܡܪܐ ܡܢ ܣ̈ܓܝܐܐ܇ ܕܬܚܘܡܐ ܠܡ ܘܙܒܢܐ ܘܡܫܘܚܬܐ ܕܚܝ̈ܐ̇. ܥܕܡܐ ܘܐܦ ܠܝܘܡܐ ܘܐܦ ܠܫܥܬܐ ܙܥܘܪܬܐ ܘܥܕܢܐ ܝܕܝܥܐ̇. ܣܝܡ̣ܝܢ ܐܝܟ ܕܒܚܘܪܩܢܐ ܡܢ ܐܠܗܐ ܒܪܘܝܐ ܠܟܠܢܫ ܘܠܟܠ ܚܕ ܕܝܠܢܐܝܬ ܘܦܪܝܫܐܝܬ݀. ܡܢܗ ܕܫܘܪܝܐ ܕܒܪܝܬܗ ܘܝܠܝܕܘܬܗ Jacob says that, to answer this difficult question satisfactorily, he would require to have at hand all the writings of the principal Fathers, such as Athanasius, Basil, the Gregories, John (Chrysostom), Cyril (of Alexandria), Severus (of Antioch), Ephraim, Xenaias (of Mabūg), and Jacob (of Batnae), fol. 100 a. At present he argues the ques­tion chiefly from Scripture, and answers it in the negative, fol. 100 b: $ܐܢ ܬܚܘܡܐ ܕܚ̈ܝܐ̇ ܘܟܡܝܘܬܐ ܕܝܘ̈ܡܬܐ̇ ܘܙܒܢܐ ܦܣܝܩܐ̇ ܘܫܘܠܡܐ ܝܕܝܥܐ ܘܡܬܚܡܐ: ܕܠܐ ܡܨܝܐ ܕܢܬܬܘܣܦ ܥܠܘܗܝ̇ ܘܠܐ ܕܢܬܒ̇ܨܪ ܡܢܗ: ܩܲܕܡ ܬ̇ܚܡ ܐܠܗܐ ܘܦܣ̣ܩ ܥܠ ܐܕܡ ܘܥܠ ܚܘܐ: ܡܢܗ ܕܥܕܢܐ ܕܗܘܝ̇ܗܘܢ̣. ܡܢܐ ܡܬܒ̣ܥܐ ܗܘܐ ܢܡܘܣܐ ܗ̇ܘ ܕܬܬܣܝܡ ܠܗܘܢ ܕܢܗܘܐ ܡܠܘܐܐ ܠܡܫܠܛܘܬ ܒܝܬ݀ܗܘܢ: ܘܟ̇ܠܐ ܗܘܐ ܠܗܘܢ ܡܢ ܫܘܬܦܘܬܐ ܕܐܝܠܢܐ ܗ̇ܘ ܕܝܕܥܬܐ ܕܛܒܬܐ ܘܕܒܝ̣ܫܬܐ̣. ܘܐܝܟܢܐ ܗ̇ܘܐ ܗܘܐ ܠܐ ܡܝܘܬܐ ܐܠܘ ܢ̣ܛܪ ܦܘܩܕܢܐ̇. ܟܕ ܗܐ ܡܢ ܟܕܘ ܩܕܝܡ ܗܘܐ ܡܬܚ̣ܡ ܩ̣ܨܗ̇. ܐܝܟ ܕܒܚܘܪܩܢܐ ܩܒܝܥܐ ܘܠܐ ܡܬܗܦ̣ܟܢܐ. ܏ܘܫ And again, fol. 103 b: $ܗܠܝܢ ܟܠܗܝܢ ܡ̈ܬܟܢܫܢ ܥܡ ܗܘܦܟ ܚܘܼ̈ܫܒܐ ܐܠܨ̈ܝܐ ܐܘ ܐܚܐ ܪܘܚܢܐ ܘܪܚ̇ܡ ܐܠܗܐ܇ ܐܢܗ̣ܘ ܕܢܐܡܪ ܐܘ ܢܩܒ̇ܠ. ܕܡܬܬܘܕܝܢܝܬܐ ܐܝܬܝܗ̇ ܠܢ ܬܪܥܝܬܐ ܗ̇ܝ ܕܐܡ̇ܪܐ: ܕܬܚܘܡܐ ܘܙܒܢܐ ܘܡܫܘܚܬܐ ܡܬܚܡܬܐ ܕܚ̈ܝܐ܇ ܥܕܡܐ ܠܝܘܡܐ ܘܠܫܥܬܐ ܬ݀ܚܡ ܘܦܣ̣ܩ ܐܠܗܐ ܥܠ ܟܠܚܕ ܒܪܢܫܐ ܡܢܗ̇ ܕܝܠܝܕܘܬܗ. ܐܝܟܢܐ ܟܝܬ ܕܡܢ ܟܠܗܝܢ ܬܬܕܝܢ ܡܟܝܠ̣. ܕܕܓܠܬܐ ܐܝܬܝܗ̇ ܬܪܥܝܬܐ ܗܕܐ̣. ܘܠܐ ܡܬܬܘܕܝܢܝܬܐ ܠܡ̈ܠܦܢܐ ܒܚܝܪ̈ܐ ܕܥܕܬܐ܀

k. To the same, fol. 104 a, beginning: $ܓܕ ܡ̈ܠܐ̣ ܘܢܦ̣ܩܘܢ ܕܝ̈ܢ̣ܐ܇ ܫ̇ܡܥܬ ܠܟܬܒܐ ܩܕܝܫܐ ܕܐܡ̇ܪ܆ ܏ܘܫ In the letter im­mediately preceding this, Jacob bad written that, though the day of a man's death was not fixed by God on the very day of his birth, yet no man died before his time and without its being so ordered by God, fol. 104 a:

$ܟܬܒ̣ܬ ܠܝ ܓܝܪ ܐܚܘܬܟ ܗܫܐ̣. ܕܦܘܫܟܐ ܗܘ̣ܐ ܠܗ̇ ܠܡ ܥܠ ܡܠܬܝ̇. ܗ̇ܝ ܕܐ̇ܡܪܬ ܠܘܬܗ̇ ܒܟܬܝܒܬܐ ܗ̇ܝ ܕܩܕܡ ܗܕܐ̇. ܕܠܐ ܡ̇ܐܬ ܒܪܢܫܐ ܕܠܐ ܒܥܕܢܗ̇. ܘܠܐ ܒܠܥܕ ܡܢ ܦܘܩܕܢܐ ܕܐܠܗܐ ܒܕܒܪܢܐ ܘܐܚܝܕ ܥܪ̈ܩܐ ܕܗܢܐ ܟܠ. ܘܗܫܐ ܬܘܒ ܬܘܒ (sic) ܗܝ̣ ܟܕ ܗܝ̣ ܐܡ̇ܪ ܐܢܐ ܠܟ: ܘܡܫܪܪ ܐܢܐ ܦܣܘܩܐܝܬ ܘܚܠܝܡܐܝܬ݂. ܕܠܐ ܡ̇ܐܬ ܒܪܢܫܐ ܕܠܐ ܒܥܕܢܗ̣. ܘܐܦܠܐ ܣܛܪ ܡܢ ܦܘܩܕܢܐ ܘܡܦܣܢܘܬܐ ܕܐܠܗܐ ܒܪܘܝܗ ܘܡܕܒܪܢܗ.

He now repeats his statement in distinct terms, fol. 104 b, and explains and defends it at great length, showing that his views are in accordance not only with the words of Scripture and the writings of the Fathers, but also with the sentiments of the heathen philosophers, of whom he cites Porphyry, ὁ πρὸς Νημέρτιον λόγος, fol. 107 b: $ ܘܗܠܝܢ̇ ܠܐ ܗܘܐ ܟܬܒ̈ܐ ܕܝܠܢ ܩ̈ܕܝܫܐ ܘܢ̈ܦܝܚܝ ܡܢ ܪܘܚܐ ܒܠܚܘܕ: ܘܓܒܪ̈ܐ ܐܠܗ̈ܝܐ ܡ̈ܠܦܢܐ ܕܥܕܬܐ ܡ̇ܠܦܝ̣ܢ. ܐܠܐ ܥܡ ܗܠܝ̣ܢ. ܐܦ ܗ̇ܢܘܢ ܕܐܝܬܝܗܘܢ ܢܘܟܪ̈ܝܐ ܕܕܪ̈ܬܐ ܟܗ̈ܢܝܬܐ̇. ܘܒܥܠܕܒ̈ܒܐ ܘܣܩ̈ܘܒܠܝܐ ܘܐܦ ܕܝܠܢ ܘܐܦ ܕܡܫܝܚܐ. ܘܐܡ̇ܪܝܢ̇ ܘܡ̇ܘܕܝܢ ܒܒܛܝ̣ܠܘܬܗ ܕܥܠ ܟܠ ܕܐܠܗܐ ܡܕܒܪܢܐ ܘܝܨܘܦܐ. ܘܝܕܥ̇ܝܢ ܕܡܫ̣ܚܠܦ ܘܡ̇ܕܒܪ ܠܟܠܗܝܢ̇ ܠܘܬ ܗ̇ܝ ܕܦܩ̇ܚܐ ܘܡܥܕܪܐ ܠܒ̈ܢܝ ܐܢܫܐ̣. ܘܕܡ̇ܟܪܐ ܐܝܬ ܐܡܬܝ ܐܘ ܡ̇ܘܪܟ ܚܝ̈ܝܗܘܢ ܡܛܠ ܗ̇ܝ ܕܡܥܕܪܐ ܘܐܝܬܝܗ̇ ܕܦܘܪܩܢܗܘܢ. ܘܐܝܟܢܐ ܕܢܬܚ̈ܘܝܢ ܢܗܝܪܐܝܬ ܗܠܝܢ ܕܐ̇ܡܪܬ݂. ܐܦ ܕܐ̇ܣܝܡ ܬܪ̈ܬܝܢ ܐܘ ܬܠܬ ܬܚܘ̈ܝܬܐ ܡܢ ܡ̈ܠܝܗܘܢ ܗܪܟܐ ܕܐ̇ܢ ܐܢܐ̇. ܒܐܓܪܬܐ ܗܕܐ ܡܦܝܣܢܝܬܐ ܕܠܘܬ ܐܚܘܬܟ ܪܚܡ̇ܬ ܫܪܪܐ. ܐܡ̇ܪ ܓܝܪ ܦܪܦܘܪܝܘܣ ܦܝܠܘܣܘܦܐ ܗ̇ܘ ܒܥܠܕܒܒܐ ܕܡܫܝܚܐ ܘܕܝܠܢ: ܒܡܐܡܪܐ ܗ̇ܘ ܕܠܘܬ ܢܝܡܐܪܛܝܘܣ ܡܛܠ ܒܛܝ̣ܠܘܬܗ ܕܐܠܗܐ ܗܟܢܐ܀ ܐܠܗܐ ܕܝܢ̇ ܟܕ ܝ̇ܕܥ ܠܗܝ ܕܥܬܝܕܐ̣. ܏ܘܫ.

i. To the same, fol. 104 a, beginning: $ܡܥܕܝܢ ܐܢܘܢ ܐܘ ܐܚܐ ܪܘܚܢܐ ܘܚܒܝܒܐ: ܕܢܒ̣ܥܘܢ ܘܢܛ̇ܝܒܘܢ ܒܬܘ̈ܩܢܐ ܐܦ ܡܢ ܗܠܝܢ ܕܐܝܬܝܗܝܢ ܝܬܝܪ̈ܬܐ ܘܫܚ̈ܝܡܬܐ: ܏ܘܫ In this letter Jacob explains some passages of Ephraim in the 2nd madrāshā against false doctrines (Opera, t. ii., p. 440), showing: a) who was the woman that founded the sect of the Shabbĕthāyē, and who these were; β) who were Kūk and the Kūkāyē; and γ) who was the Pālūt mentioned by Ephraim : $ܦܠܘܛ ܕܝܢ ܗ̇ܘ ܕܐܡ̣ܪ ܡܠܦܢܐ܇ ܕܐܝܟ ܕܡܢ ܫܡܗ̇ ܩܪܘ ܠܢ ܦܠܘ̈ܛܝܐ̇ ܗܢ̣ܘܢ ܗܪ̈ܣܝܘܛܐ̇. ܘܠܗܕܐ ܦ̇ܠܛܢ ܘܫܕܝܢܗ̣̇. ܠܐ ܗܘܐ ܗܪܣܝܘܛܐ ܐܝܬܘܗܝ̣. ܘܐܦܠܐ ܪܝܫ ܗܪܣܝܣ. ܐܠܐ ܓܒܪܐ ܡܗܝܡܢܐ ܘܚܣܝܐ ܐܝܬܘܗܝ̣. ܘܡܢ ܗ̇ܢܘܢ ܕܡܬ݂ܡܢܝܢ ܒܝܘܒܠܐ ܕܐܦܝ̈ܣܩܘܦܐ ܕܐܘܪܗܝ܇ ܕܥܠ ܟܘܪܣܝܐ ܕܐܕܝ ܫܠܝܚܐ This letter has been published in the Journal of Sacred Literature, 4th Series, vol. x., p. 430. See also the Zeitschrift der D. M. G., Bd. xxiv., p. 296.

m. To the same, fol. 111 b, beginning :$ܠܐ ܐܝܬܝܗ̇ ܕܫ̇ܛܝܐ̣. ܘܐܦܠܐ ܥܕܝܠܐܝܬ ܐܝܟ ܕܟܬܒ̣ܬ ܐܘ ܐܚܐ ܪܘܚܢܐ: ܏ܘܫ In this letter Jacob replies to 18 questions of John. a) The reason of the Divine utterance in Gen. xv. 13. — β) Whether it is true, as they say, that there was no writing and no letters before Moses? This was affirmed by Athanasius, for the purpose of ridding the Church of apocryphal books ($ܟܬܒ̈ܐ ܡ̈ܛܫܝܐ), even though that of Enoch had to be sacrificed with them; but Jacob answers in the negative. We might as well say, with Basil, that there was no wine before the flood. The genuineness of the book of Enoch is proved by its being cited by the apostle Jude; and we have Jewish traditions to the effect that Amram taught Moses the Hebrew as well as the Egyptian letters in Pharaoh's house.—γ) Who was the Ethiopian woman mentioned in Num. xii. 1? Not Zipporah, but the daughter of an Ethiopian king, whose city Moses besieged and cap­tured, when he was in Pharaoh's service, as is narrated in Egyptian history, fol. 115 a. δ) What was the pride of Satan, on account of which he fell from his brightness and became dark? What was the envy wherewith he envied? and if the time be known when he suffered thus ? — ε) How we should understand Job, ch. ii. 6? and whether Moses wrote the book of Job ? $ܗܟܢܐ ܩ̇ܒܠܢܢ ܡܢ ܐܒ̈ܗܬܐ ܘܡ̈ܠܦܢܐ ܕܥܕܬܐ. ς) What are Behemoth ($ܒܗܡܘܬ), the bird called $ܟܢ̈ܦܝ ܫܒ̈ܚܝܢ (Job xxxix. 13), and Leviathan ($ܠܘܝܬܢ)? Behemoth means in Hebrew $ܚܝ̈ܘܬܐ; ܟܢ̈ܦܝ ܫܒܚ̈ܝܢ ; ܦܪܚܬܐ ܫܒܝܚܬܐ; ; and Leviathan,$ܬܢܝܢܐ, i. e. $ܚܘܝܐ ܪܒܐ . The Behemoth are locusts, $ܩܡܨܐ; Leviathan is κῆτος, and applicable metaphorically to Satan; the $ܟܢ̈ܦܝ ܫܒ̈ܚܝܢ is an Indian bird, called the $ܨܦܪ ܦܝܠܐ or “elephant-bird," because it carries off and devours young elephants. — ζ) Who was the Zacharias mentioned in Matth. xxiii. 35, Luke xi. 51 ? and why was he put to death ?

According to Jacob, he was Zacharias the father of John the Baptist. — η) Whether the son of the widow of Zarephath (1 Kings xvii. 17—24) was Jonah the prophet? whether Tiglath-pileser, the king of the Assyrians, was king of Nineveh in the time of Jonah? and which is the correct reading in Jonah iii. 4, 40 days or 3 days? The first question is answered in the negative, the only authority for the statement being the "Lives of the Prophets," falsely ascribed to Epiphanius, $ܟܬܝܒܐ ܗܝ ܗܕܐ ܒܬܫ̈ܥܝܬܐ ܡܕܡ ܝܬܝܪ̈ܬܐ ܘܕܠܝܬ ܥܠܝܗܝܢ ܬܟܝܠܘܬܐ܇ ܕܪ̈ܫܝܡܢ ܠܡ ܕܩܕܝܫܐ ܐܦܝܦܢܝܘܣ ܐܦܝܣܩܘܦܐ ܕܩܘܦܪܘܣ; the second Jacob leaves undecided, though be thinks it pro­bable ; as to the third, he prefers the reading of the LXX., ἔτι τρεῖς ἡμέραι. — θ) What are the wild gourds mentioned in 2 Kings iv. 39 ?— ι) Obadiah the prophet was pro­bably the third captain of fifty, 2 Kings i. 13, and the husband of the widow, 2 Kings iv. 1. — ια) The articles carried away from the temple by the Babylonians, as narrated in 2 Kings, were these made by Solomon. The ark, altar, golden table, etc., made by Moses, which had been carefully stored up since the time of Solomon, were conveyed away secretly by Jeremiah during the siege, and deposited in the cave on mount Nebo, where Moses was buried, the site of which is un­known. This is what is meant in the epistle of Baruch by the words $ܐܦܩܘ ܘܛ̇ܫܝܘ ܐܦ ܡܢ ܡ̈ܐܢܐ ܩ̈ܕܝܫܐ (compare de Lagarde's Libri vet. Test, apocryphi, p. 89, line 17). — ιβ) Of the rock that emitted water, $ܟܐܦܐ ܕܡܪܕܝܐ ܗܘܬ ܡ̈ܝܐ Jacob declines to speak; but answers John's question regarding Zeruiah the mother of Joab, Abishai and : Asahel, and Abigail the mother of Amasa, the son of Jether.— ιγ) The Psalms were not all written by David; some were com­posed by the sons of Korah, viz. Asaph, Ethan and Heman; others by Moses, Jere­miah, Solomon, Jeduthun, etc.—ιδ) Whether the Jews were called Hebrews ($ܥܒܪ̈ܝܐ) from Eber ($ܥܐܒܐܪ)? and whether Hebrew is the primeval language? Both questions are answered in the affirmative. Begarding the former Jacob says:

$ܘܡܫܬܡܗܝܢ ܗܘܘ ܡܢ ܟܠܢܫ ܥܒܪ̈ܝܐ ܐܝܟ ܕܡܢ ܥܐܒܐܖ݂݁. ܘܠܘ ܡܢ ܗ̇ܝ ܕܥܒ̣ܪ ܐܒܪܗܡ ܦܪܬ݀. ܐܝܟܢܐ ܕܐܢܫ ܨ̇ܒܪܐ ܒ̣ܪܐ ܘܐܫܠ̣ܡ̇. ܟܕ ܡܢ ܣܘܪܚܢܐ ܕܐܝܬ ܗܘܐ ܒܟܬܒܐ ܝܘܢܝܐ ܐܬ݂ܐ ܠܗܕܐ̇. ܡܛܠ ܕܚ̣ܙܐ ܕܟܬܝܒ ܒܟܬܒܐ ܐܒܪܗܡ ܦܐܪܐܛܝܣ (περατής) $ܐܘ ܟܝܬ ܥܒܘܪܐ̇. ܡܢ ܗ̇ܝ ܟܐܡܬ ܕܥܒ̣ܪ ܢܗܪܐ ܦܪܬ

As to the antiquity of Hebrew, as compared with Syriac or Aramaic, he cites the opinion of Clement, the disciple of S. Peter, and of Eusebius of Emesa. One of his principal arguments is derived from Gen. ii. 23

(%, correctly transcribed $ܐܝܫ,ܐܫܐ ). — ιε) Regarding 1 Kings iv. 32, 33.— ις) On the Song of Songs, iii. 7, 8. Gregory Nyssen is cited. — ιζ) On 1 Sam. xvii. 55. — ιη) On Gen. xviii. 32. Lot had only two daughters and two sons-in-law, and no one else akin to him in Sodom save his wife. This letter has been published in the Journal of Sacred Literature, 4th Series, vol. x., p. 430. See also the Zeitschrift der D.M.G., Bd. xxiv., pp. 286, 290.

n. To the same, fol. 121 b, beginning :$ܡܛܠ ܕܥܝܕܐ ܗܘ ܗܢܐ ܠܗ̇ܢܘܢ ܕܥܒ̇ܕܝܢ ܫܪ̈ܘܬܐ̇ ܏ܘܫ In this letter Jacob replies to 13 questions.— a) Who was the Jacob who composed the Kūkite hymns $ܕܥܒ̣ܕ ܘܣܡ ܡܥܢ̈ܝܬܐ ܗ̇ܢ̈ܝܢ ܕܡܬܐܡܪ̈ܢ ܩܘ̈ܩܝܬܐ ? and whether he was Jacob (Baradaeus) of Pĕsīltā, $ܕܦܣܝܠܬܐ ? The answer is, that the said hymns were not composed by any person of the name of Jacob, but by the deacon Simeon, a potter by trade, of the village of Gashīr, in the time of Xenaias of Mabūg: $ܡ̇ܦܢܐ ܐܢܐ ܠܗ̇ ܡܛܝܒܐܝܬ ܘܫܪܝܪܐܝܬ݂. ܕܠܐ ܐܝܬܘܗܝ ܡܪܝ ܝܥܩܘܒ ܗ̇ܘ ܕܦܣܝܠܬܐ̣. ܘܐܦܠܐ ܡ̈ܟܬܒܢ ܣܟ ܐܘ ܣܝ̣̈ܡܢ ܡ̈ܥܢܝܬܐ ܗܠܝܢ ܕܡܬܐܡܪ̈ܢ ܩܘܩ̈ܝܬܐ̇. ܠܐܢܫ ܕܫܡܗ ܡܪܝ ܝܥܩܘܒ. ܐܠܐ ܡ̈ܟܬܒܢ ܫܪܝܪܐܝܬ݂. ܠܫܡܫܐ ܫܡܥܘܢ ܩܘܩܝܐ ܐܘ ܟܝܬ ܩ̇ܕܪܐ ܕܡܢ ܓܐܫܝܪ ܩܪܝܬܐ ܗܕܐ ܕܠܘܬ ܥܲܡ. ܗܢܐ ܒܙܒܢܐ ܕܡܪܝ ܐܟܣܢܝܐ ܕܡܒܘܓ: ܟܕ ܝܬܒ̇ ܗܘܐ ܘܦ̇ܠܚ ܥܠ ܣܕܢܗ ܗ̇ܘ ܕܥܠܘܗܝ ܦܠ̇ܚ ܗܘܐ ܩܕܪ̈ܐ̣. ܡܬܗ̇ܓܐ ܗܘܐ ܘܙܡ̇ܪ݂ ܘܡ̇ܪܟܒ ܗܘܐ ܡ̈ܥܢܝܬܐ ܗܠܝܢ. ܘܒܐܝ̣ܕܐ ܒܐܝ̣ܕܐ ܡܚܕܐ ܕܡ̇ܪܟܒ ܗܘܐ ܘܡܫܡ̇ܠܐ ܗܘܐ ܡܥܢܝܬܐ̣. ܠܒ̇ܟ ܗܘܐ ܠܘܚܐ ܐܘ ܡܓܠܬܐ ܘܕܝܘܬܐ ܘܟܬ݀ܒ ܗܘܐ ܠܗ̣̇. ܘܝܨ̇ܦ ܗܘܐ ܡܚܕܐ ܠܡ̇ܪܟܒܘ ܒܩܠܗ̇ ܘܒܡܫܘܚܬܗ̇ ܐܚܪ̈ܢܝܬܐ. ܘܗܟܢܐ ܒܝܨܝܦܘܬܗ ܥܒ̣ܕ݂. ܡ̈ܥܢܝܬܐ ܣ̈ܓܝܐܬܐ̇. ܟܠܗܝܢ ܗܠܝܢ ܕܐܦ ܡ̈ܫܬܡܗܢ ܩܘܩ̈ܝܬܐ. ܓ̣ܕܫܬ ܕܝܢ ܐܝܟܢܐ ܕܡ̈ܬܢܝܢ ܬܫ̈ܥܝܬܐ ܕܡ̈ܠܐ ܐܦ ܗܫܐ: ܕܒܗ ܒܙܒܢܐ ܗܢܐ̣. ܢܐܬܐ ܡܪܝ ܝܥܩܘܒ ܣܝܘܡܐ ܦܪܝܐܘܕܘܛܐ ܗ̇ܘ ܕܚܘܪܐ ܗ̇ܝ ܕܣܪܘܓ܇ ܕܢܕܝܩ ܘܢܣܥܘܪ ܠܕܝܪ̈ܝܐ ܕܒܝܬ ܡܪܝ ܒܐܣܘܣ ܕܚܐܪܡ. ܗ̇ܘܿ ܕܟܕ ܫܡ̣ܥ ܡܛܠ ܫܡܥܘܢ ܫܡܫܐ ܕܓܐܫܝܪ: ܕܐܦ ܗ̣ܘ ܣܝܘܡܐ ܐܝܬܗܘܝ̣ ܥ̣ܠ ܠܘܬܗ ܘܣܥܪܗ ܘܚ̣ܙܐ ܐܢܝܢ ܠܡ̈ܥܢܝܬܐ̣. ܘܚ̇ܦܛܗ ܕܠܐ ܢܫ̣ܠܐ ܐܘ ܢܡܐܢ ܡܢ ܝܨܝܦܘܬܐ ܕܥܠܝܗܝܢ. ܟܕ ܕܝܢ ܩܠ̇ܣ ܐܢܝܢ ܗ̣ܘ ܛܘܒܢܐ ܡܪܝ ܝܥܩܘܒ: ܘܫܩ̣ܠ ܐܦ ܡܢܗܝܢ ܥܡܗ̣. ܣ̈ܓܝܐܐ ܐܣܒ̣ܪܘ ܥܠܝܗܝܢ܇ ܕܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ ܐܝܬܝܗܝܢ ܗܘ̈ܝ. ܠܐ ܕܝܢ ܐܝܬܝܗܝܢ ܕܡܪܝ ܝܥܩܘܒ̣. ܐܠܐ ܐܝܟܢܐ ܕܐ̇ܡܪܬ݂. ܕܫܡܫܐ ܫܡܥܘܢ ܩܘܩܝܐ ܕܡܢ ܓܐܫܝܪ. ܕܗ̇ܘ ܟܝܬ݂ ܕܐܦ ܚܢܘܬܐ ܗ̇ܝ ܕܦ̇ܠܚ ܗܘܐ ܒܗ̇ ܘܡܫܬܡܗܐ ܕܝܠܗ̇. ܩܝܡܐ ܐܦ ܗܫܐ ܒܩܪܝܬܐ ܓܐܫܝܪ — β) The man in whose house our Lord celebrated the passover with his disciples was not Nicodemus, as some have thought, but Lazarus of Bethany; to whom also belonged the ass on which our Lord rode into Jerusalem. — γ) On 2 Corinth., xii. 7. — δ) Philip, who baptized the eunuch of Candace and converted the Samaritans, was not Philip the apostle, but a deacon of the Church. Having spoken of Candace as "queen of Sheba" ($ܫܒܐ), instead of “queen of the Ethiopians " ($ܟܘ̈ܫܝܐ), Jacob explains his reason for so doing. —ε) On S. John's Gospel, ch. xix. 25. The Virgin Mary had no sister according to the flesh, $ܐܠܐ ܗܟܢܐ ܙܕܩ̇ ܠܡܣܬ݀ܟܠܘ ܠܦܬܓܡܐ ܗ̇ܘܼ. ܐܝܟܢܐ ܕܐܣܬܟܠܘܗܝ ܡܦܫ̈ܩܢܐ ܕܟܬܒ̈ܐ ܩ̈ܕܝܫܐ ܘܡ̈ܠܦܢܐ ܕܥܕܬܐ܇ ܕܩܝ̈ܡܢ ܗܘ̈ܝ ܠܘܬ ܙܩܝܦܗ ܕܝܫܘܥ ܡܪܝܡ ܐܡܗ. ܘܡܪܝܡ ܗ̇ܝ ܣܒܬܐ ܐܢܬܬܗ ܕܝܘܣܦ ܡܟܝܪܐ ܐܫܝܠܐ ܕܩܕܝܫܬܐ ܒܬܘܠܬܐ̇. ܗ̇ܝ ܐܡܐ ܕܫܡܥܘܢ ܘܕܝܘܣܐ ܘܕܝܥܩܘܒ ܘܕܝܗܘܕܐ܇ ܗ̇ܢܘܢ ܕܡܢ ܟܠܢܫ ܡܣܬ̣ܒܪܝܢ ܗܘܘ ܐܚܘ̈ܗܝ ܕܡܪܢ. ܗܕܐ ܐܝܬܝܗ̇ ܗܘܬ ܕܡܬܩܪܝܐ ܗܘܬ ܚܬܐ ܕܐܡܗ ܕܝܫܘܥ: ܡܛܠ ܗ̇ܝ ܟܝܬ ܕܐܦ ܗ̣ܝ ܛܘܒܢܝܬܐ ܗܟܢܐ ܩܪܝܐ ܗܘܬ ܠܗ̇ ܡܛܠ ܚܘܒܐ ܣܓܝܐܐ܇ ܘܐܦ ܡܛܠ ܗ̇ܝ ܕܡܢ ܟܠܢܫ ܢܫ̈ܐ ܕܝܘܣܦ ܡܣܬ̣ܒܪ̈ܢ ܗܘ̈ܝ ܘܡܬܐܡܪ̈ܢ ܬܪ̈ܬܝܗܝܢ. — ς) Who was Peter, patriarch of Antioch, whom the heretics called $ܩܨܪܐ (κναφεύς)? and why he got this name? $ܡܬ̣ܩܪܐ ܗܘܐ ܡ̇ܢ ܗܟܝܠ ܗܢܐ̇ ܡܢ ܟܠܢܫ ܩܨܪܐ̣. ܡܛܠ ܕܩܨܪ̈ܐ ܐܝܬܝܗܘܢ ܗܘܘ ܐܒܗ̈ܘܗܝ ܒܐܘܡܢܘܬܗܘܢ. ܡܢ ܗܪ̈ܛܝܩܘ ܕܝܢ ܟܐܠܩ̈ܝܕܘܢܝܐ̇ ܡܬ݂ܩܪܐ ܗܫܐ ܩܨܪܐ̇ ܐܝܟ ܕܒܨܥܪܐ̣. ܡܛܠ ܕܐܝܬ ܠܗܘܢ ܨܐܕܘܗܝ ܣܢܐܬܐ ܏ܘܫ —ζ) Why Timotheus, patriarch of Alexandria, was named $ܓܘܡܪܪܐ (αἴλουρος)? $ܡ̇ܦܢܐ ܐܢܐ ܠܟ ܘܛܒ ܫܪܝܪܐܝܬ݂. ܕܡܢ ܟܕ ܐܝܬܘܗܝ ܒܒܘܣܐ ܘܝ̇ܠܦ ܗܘܐ ܝܘ̈ܠܦܢܐ ܫܒܪ̈ܝܐ܇ ܩܪܐܘܗܝ ܛ̈ܠܝܐ ܚܒܪ̈ܘܗܝ ܡܛܠ ܩܛܝܢܘܬܐ ܘܝܒܝܫܘܬܐ ܕܦܪܨܘܦܗ̇. ܐܠܘܪܘܣ ܗ̇ܘ ܕܡܬ݀ܦܫܩ ܓܘܡܪܪܐ ܐܘ ܟܝܬ ܩܘܙܐ܇ ܘܐܬܩܒ̣ܥ ܒܗ ܟܘܢܝܐ ܗܢܐ. ܒܬܪܟܢ ܕܝܢ̇ ܐܦ ܟܕ ܗܘ̣ܐ ܕܝܪܝܐ̇ ܘܩܢ̣ܐ ܥܡ̣ܠܐ ܕܥܢܘܝܘܬܐ̣. ܝܬܝܪ ܗܘ̣ܐ ܠܗ ܦܪܨܘܦܐ ܩܛܝܢܐ ܘܝܒܝܫܐ̣. ܘܝܬܝܪ ܐܣܬܬܬ ܥܠܘܗܝ ܟܘܢܝܐ ܗܢܐ܇ ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܠܗ̇. ܐܦ ܐܝܟ ܕܝܠܝܬܐ —η) Mar Isaac —whether there was only one writer of the name, or two, or three? Three, two orthodox ($ܡܗܝ̈ܡܢܐ) and one a heretic ($ܟܐܠܩܝܕܘܢܝܐ ܗܪܛܝܩܐ), who all wrote in the Syriac or Aramaic tongue. The first: Isaac of Amid, a disciple of Ephraim, who went to Home in the reign of Arcadius to see the Capitol, and on his way back stopped some time at Byzantium, where he suffered imprisonment. After his return, he became a priest of the church of Amid. The second: Isaac, a priest of the church of Edessa, in the time of the emperor Zeno. He went up to Antioch when Peter the Fuller was patriarch, during the Nestorian disputes, and preached against that sect, taking his text from a parrot: $ܘܚ̣ܙܐ ܬܡܢ ܒܫܘܩܐ ܕܡܕܝܢܬܐ ܓܒܪܐ ܡܗܝܡܢܐ ܡܢ ܡ̈ܕܝܢܝܐ܇ ܕܛܥ̣ܝܢ ܗܘܐ ܥܠ ܐܝܕܗ ܦܪܚܬܐ ܗ̇ܝ ܕܡܬܩܪܝܐ ܦܣܝܛܐܩܘܣ܇ ܕܪܕܝܐ ܗܘܬ ܘܝܠܝܦܐ ܕܬܐܡܪ ܬܫܒܘܚܬܐ ܗܕܐ ܬܠܝܬܝܬ ܩܘ̈ܕܫܐ܇ ܘܬܐܡܪ ܒܗ̇ ܐܦ ܗ̇ܝ ܕܐܨܛܠ̣ܒܬ ܡܛܠܬܢ. ܏ܘܫ. The third: Isaac, also of Edessa, who at first, in the time of the bishop Paul, was orthodox, but afterwards, in the time of the bishop Asclepius, joined the Nestorians. —θ) Of the Magi, who came from Persia at the birth of our Saviour. They were not three in number, $ܐܝܟ ܡܐ ܕܨ̇ܝܪܝܢ ܠܗܘܢ ܨܝܪ̈ܐ ܒܣܡ̈ܡܢܐ ܩܕܡ ܥܡܐ, but twelve, $ܐܝܟ ܡܐ ܕܡ̈ܫ̣ܠܡܢ ܬܫ̈ܥܝܬܐ ܝܬܝܪ̈ܬܐ ܕܟܬܝܒ̈ܢ . — ι) Some one had asked John, why the Jews worshipped towards the south ($ܬܝܡܢܐ). This question is ridiculous, says Jacob, for both the Jews and the Mohammedans ($ܡܗܓܪ̈ܝܐ) worship, not towards any particular quarter of the heavens, but towards Jerusalem and the Ka'ba ($ܟܥܒܬܐ). The man should have asked, towards what direction the Jews worshipped in the tabernacle of Moses and the temple of Solomon, viz. towards the west. So also did our Saviour, $ܒܟܠܗܝܢ ܝܘܕܐܝܬ ܡܬܕܒ̇ܪ ܗܘܐ܇ ܘܠܐ ܨܒ̇ܐ ܗܘܐ ܕܒܡܕܡ ܢܥܒ̣ܕ ܐܢܘܢ ܕܢܬܟܫܠܘܢ. —ια) On Ezekiel, ch. Xxxvii. 1—14. $ܐܢܫ ܗ̇ܘ ܕܟܕ ܡܙܡ̇ܪ ܗܘܐ ܐܡ̣ܪ܇ ܕܓܪ̈ܡܐ ܗܠܝܢ ܕܚ̣ܙܐ ܚܙܩܝܐܝܠ ܒܦܩܥܬܐ̇. ܕܗ̇ܢܘܢ ܫܬܡܐܐ ܐܠܦ̈ܝܢ ܕܒ̈ܢܝ ܐܝܣܪܐܝܠ ܕܢܦܩܘ ܡܢ ܡܨܪܝܢ ܐܝܬܝܗܘܢ ܗܘܘ̣. ܐܘ ܒܣܬܪ ܩ̈ܘܝܐ ܝܬܝܒ ܗܘܐ ܠܗ̣. ܐܘ ܡܢ ܗܠܝܢ ܕܒܣܬܪ ܩ̈ܘܝܐ ܝܬܒ̈ܢ ܝܠ̣ܦ ܠܡܐܡܪ ܗܟܢܐ܀ ܡ̈ܠܦܢܐ ܓܝܪ ܕܥܕܬܐ̇ ܗ̇ܢܘܢ ܡ̈ܦܫܩܢܐ ܕܟ̈ܬܒܐ̇. ܠܐ ܡܕܡ ܕܐܝܟ ܗܢܢܐ ܐܡܪܘ ܐܘ ܟܬܒܘ. ܐܠܐ ܐܡܪܘ ܐܢܫ̈ܝܢ ܡܢܗܘܢ̇ ܟܕ ܒܪܘܚܐ ܕܐܠܗܐ ܡܡܠܠܝ̣ܢ. ܕܕܠܐ ܡ̈ܝܬܐ̣ ܠܡ̈ܝܬܐ ܩ̣ܪܐ ܗܘܐ ܪܐܙܢܐܝܬ. ܘܕܠܐ ܓܪ̈ܡܐ ܓܪ̈ܡܐ ܚ̣ܙܐ ܗܘܐ ܒܢܒܝܘܬܐ. ܠܘ ܓܝܪ ܡܛܠ ܢܘܚ̇ܡܐ ܐܝܬܘܗܝ ܗܘܐ ܢܝܫܐ ܕܐܠܗܐ ܗܝܕܝܢ ܕܢܚܘܿܐ ܠܗ ܠܢܒܝܐ̣. ܟܕ ܐܦܩܗ ܠܦܩܥܬܐ ܘܚܘܝ ܠܗ ܓܪ̈ܡܐ̇ ܟܕ ܠܝܬ ܗܘܐ ܬܡܢ ܓܪ̈ܡܐ̣. ܐܠܐ ܡܛܠ ܕܢܫܪܪܗ ܘܐܦ ܠܒ̈ܢܝ ܐܝܣܪܐܝܠ ܒܝܕ ܡܠܬܗ̇. ܕܥܬܝܕ ܗܘ ܐܠܗܐ ܕܢܣܥܘܪ ܐܢܘܢ ܘܢܣ̇ܩ ܐܢܘܢ ܠܐܪܥܐ ܕܐܝܣܪܐܝܠ ܗ̇ܝ ܕܡܢܗ̇ ܐܫܬ̣ܒܝܘܿ. ܗ̇ܢܘܢ ܕܐܡ̇ܪܝܢ ܗܘܘ ܟܠܫܥ܇ ܕܝܒ̣ܫܘ ܓܪ̈ܡܝܢ ܘܐܒ̣ܕ ܣܒܪܢ ܘܒ̣ܛܠܢ ܠܢ. —ιβ) On the distinction between $ܢܦܫܐ, ܪܘܚܐ , and $ܗܘܢܐ, fol. 124 b : $ ܐܡܬܝ ܕܡ̇ܨܠܝܢܢ ܥܠ ܗ̇ܢܘܢ ܕܕܡܟ̣ܘ ܡ̇ܥܕܝܢܢ ܕܢܐܡܪ ܐܡ̇ܪܐ ܐܚܘܬܟ݂. ܢܦܫ̈ܬܗܘܢ̇ ܘܦܓܪ̈ܝܗܘܼܢ ܘܪ̈ܘܚܬܗܘܢ. ܘܨ̇ܒܐ ܐܢܐ ܠܡ ܕܐ̇ܠܦ̣. ܕܡܢܐ ܫܘܚܠܦܐ ܐܝܬ ܒܝܬ ܗ̇ܝ ܕܢܦܫ̈ܬܗܘܿܢ. ܠܗ̇ܝ ܕܪ̈ܘܚܬܗܘܢ. —ιγ) On the clause in the Creed, "to judge the quick and the dead," $ܕܢܕܘܢ ܚܝ̈ܐ ܘܡ̈ܝܬܐ, and on Philipp. ii. 10.

o. To the same, fol. 126 b, beginning: $ܡܘܕܥ ܐܢܐ ܠܐܚܘܬܟ ܚܒܝܒܬܐ̣. ܕܟܕ ܐܬܒ̇ܩܝܬ ܒܗܘܢܝ̇ ܏ܘܫ. On Acts, x. 34, 35, and Rom. ii. 10,11.

p. To the same, fol. 129 b, beginning: $ܪܘܚܐ ܡ̇ܢ ܕܐܠܗܐ̇ ܗ̇ܘ ܝܗܘܒܐ ܕܫ̈ܘܟܢܐ: ܏ܘܫ. On 1 Sam. xviii. 10; xv. 35 and xix. 23, 24; xxviii. 7, seqq.; xvi. 22, 23, and xvii. 55.

q. To the same, fol. 134 a, beginning: $ܚܦܝܛܘܬܐ ܕܐܚܘܬܟ݂ ܠܐ ܫ̇ܠܝܐ ܡܢ ܒܥ̈ܬܐ.. On Daniel, Joachim and Susanna. This letter has been left unfinished by the scribe.

On fol. 135 b there is a note, stating that the manuscript belonged to the convent of S. Mary Deipara: $܀ ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܩܕܝܫܐ ܕܐܣ̈ܩܝܛܐ. ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ. ܘܗ̇ܘ ܕܡܫܓܢܐ ܠܗ ܡܢܗ̈܆ ܢܘܟܪܝܐ ܢܗܘܐ ܘܡܣܠܝܐ ܡܢ ܥܕܬܐ ܩܕܝܫܬܐ. ܘܪܘܓܙܗ ܕܐܠܗܐ ܢܩܘܐ ܥܠܘܗܝ. ܘܢܐܪܬ ܓܪܒܐ ܓܚܙܝܐ. ܘܪܓܘܡܐ ܥܟܪܝܐ. ܘܢܘܕܐ ܘܙܘܥܐ ܩܐܝܢܝܐ. ܘܚܢܘܩܝܐ ܣܩܐܪܝܘܛܝܐ̣. ܐܡܝܢ܀

[Add. 12,172, foll. 65—135.]