DCCXV.

Vellum, about 8 in. by 5 3/8 , consisting of 79 leaves, some of which are slightly soiled and torn, especially foll. 12, 62, 63, and 73. The quires, signed with letters, are nine in number, but several leaves are wanting after fol. 1, and a single leaf after fol. 26. There are from 17 to 26 lines in each page. This volume is written in a rather inelegant Estrangela, apparently of the viiitb cent., and contains—

The Disputation of Sergius Stylites, of $ܓܘܣܝܬ or $ܓܘܝܣܝܬ (% Hims?), with a Jew, concerning the Sonship of Christ: $ܐܓܪܬܐ ܕܛܘܒܢܐ. ܣܪܓܝܣ. ܐܣܛܘܢܝܐ. ܕܓܘܣܝܬ. ܕܥܒܝܕܐ ܠܗ̣. ܠܘܩܒܠ ܓܒܪܐ ܝܗܘܕܝܐ. ܕܡܬܚܪܐ ܗܘܐ̣. ܕܠܐ ܐܝܬ ܒܪܐ ܠܐܠܗܐ̣. ܘܠܐ ܠܡ ܝܠ̣ܕ ܐܠܗܐ܀

Beginning, fol. 1 b: $ܐܡܪ ܡܘܫܐ̣ ܫܡ̣ܥ ܐܝܣܪܐܝܠ. ܡܪܝܐ ܐܠܗܐ ܡܪܝܐ̣. ܚܕ ܗܘ ܘܬܚܒ ܠܡܪܝܐ ܐܠܗܟ݂. ܡܢ ܟܘܠܗ ܚܝܠܟ ܘܡܢ ܟܠܗ ܪܥܝܢܟ ܘܡܢ ܟܘܠܗ̇ ܢܦܫܟ. ܘܗܘ ܗܢܐ ܚܕ ܐܠܗܐ: ܐܡܪ ܒܦܘܡܗ ܕܕܘܝܕ ܢܒܝܐ̇. ܒܡܙܡܘܪܐ ܕܬܪܝܢ. ܕܡܪܝܐ ܐܡ̣ܪ ܠܝ ܕܒܪܝ ܐܢܬ. ܘܐܢܐ ܝܘܡܢܐ ܝܠܕܬܟ. ܗܐ ܗܘ ܐܠܗܐ ܐܡ̣ܪ ܕܐܝܬ ܠܗ ܒܪܐ ܘܕܝܠ̣ܕ. ܗܝܡܢܝܗܝ ܗܟܝܠ ܘܠܐ ܬܩܘܡ ܠܘܩܒܠ ܐܠܗܐ ܘܬܬܟܬܫ ܥܡܗ. ܏ܘܫ.

Josephus ($ܝܘܣܝܦܘܣ) is cited several times in this work, on foll. 64—69; and also La­zarus the Jew, fol. 67 b. The latter quota­tion is as follows: $ܫܡ̣ܥ ܡܟܝܠ ܐܝܠܝܢ ܐܡܪ ܏ܠܥܙܪ ܝܗܘܕܝܐ. ܕܐܦ ܗܘ ܚܕ ܡܢ ܗ̇ܢܘܢ ܕܣܝܒܪ̈ܘܗܝ ܠܐܘܠܨܢܐ ܗܘܐ. ܐܡܪ ܓܝܪ. ܏ܠܥܙܪ. ܥܡܐ ܠܡ ܕܝܗ̈ܘܕܝܐ: ܗ̇ܘ ܕܡܢ ܩܕܡ ܪܚܡܐ ܕܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ̣. ܠܐܒܕܢܐ ܐܫܬܠܡ. ܐܠܘ ܓܝܪ ܡ̇ܫܝܢ ܗܘܐ ܥܡܢ ܐܠܗܐ: ܐܘ ܩܠܝܠ ܒܠܚܘܕ: ܪܓܝܙ ܗܘܐ ܥ̈ܠܝܢ܆ ܠܐ ܗܘܐ ܡܢ ܐܒܕܢܐ ܕܐܝܟ ܗܢܐ̇. ܕܗܠܝܢ ܟܠܗܘܢ ܒ̈ܢܝ ܐܢܫܐ ܡܗܡܐ ܗܘܐ. ܐܝܬܝ ܓܝܪ ܥܠ ܡܕܝܢܬܗ ܩܕܝܫܬܐ̣. ܢܘܪܐ ܕܥܩܘܪܝܐ ܕܡܢ ܒ̈ܥܠܕܒܒܐ.

The colophon, which is unfinished, states; that this manuscript was written by the abbat Romanus; fol. 79 a.

$ܫܠܡ ܕܪܫܐ ܕܥܒܝܕ ܠܣܪܓܝܣ. ܐܣܛܘܢܝܐ. ܕܒܓܘܝܣܝܬ. ܠܘܩܒܠ ܓܒܪܐ ܝܗܘܕܝܐ. ܕܡܬܚܪܐ ܗܘܐ ܥܡܗ. ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܪܘܡܢܐ ܪܝܫ ܕܝܪܐ ܕܟܬ݅ܒ ܠ ܖ ܫ݅ (sic)$. . .

[Add. 17,199.]

DCCXVI.

Nineteen vellum leaves, about 9 ¾ in. by 6 ½ , most of which are much stained and torn, and three of them are only small fragments. There are from 27 to 34 lines in each page. The writing is neat and regular, of the ixth or xth cent. These are the remains of a volume, which contained—

The Consolatory Discourses, or Funeral Sermons, $ܒܘ̈ܝܐܐ, of the Nestorian patriarch #Yeshua', or Joshua, bar #Nun (see Assemani, Bibl. Or., t. iii., pars 1, pp. 165, 166). The name of the author is pre­served in the running title on fol. 17 b, $ܕܝܫܘܥ ܒܪܢܘܢ.

On foll. 9 b and 10 a there is a note, stating that this volume belonged to the convent of S. Mary Deipara : $ܐܝܬܘܗܝ ܗܢܐ ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ. ܘܠܐ ܫܠܝܛ ܠܐܢܫ ܏ܘܫ. [Add. 17,217, foll. 1—19.]

DCCXVII.

Vellum, about 10 ¼ in. by 7, consisting of 42 leaves, some of which are much stained and torn, especially foll. 2, 4, 24, and 35. The quires, signed with letters, were once 17 in number, but the first 13 are now lost, with the exception of four leaves of $ܐ. There are from 27 to 35 lines in each page. This volume is written in a good #Estrangela of the ixth cent., and contains—

Works of Antonius Rhetor of #Tagrit (see Assemani, Bibl. Or., t. ii., p. 345).

A treatise on Rhetoric. Title, fol. 1 b:

$ܒܝܕ ܐܠܗܐ ܟܬܒܝܢܢ ܡܐܡܪܐ ܕܥܒܝܕ ܒܚܦܝܛܘܬܐ̇. ܠܐܢܫ ܪܚ̇ܡ ܥܡܠܐ ܐܝܟ ܚܝܠܐ ܕܡܢ ܠܥܠ ܐܬ݀ܦܠܓ ܠܗ. ܕܒܐܡܢܐ ܡ̣ܢ ܡܢܝܚܢܐ. ܒܕܡܐ ܕܝ̣ܢ ܬܓܪܝܬܢܝܐ. ܫܡܐ ܕܝ̣ܢ ܐܢܛܘܢܝܐ. ܕܥܠ ܝܕܥܬܐ ܕܪܗܝܛܪܘܬܐ. ܕܡܠܦ̣ ܘܐܦܘܕܝܟܣܐ (ἀπόδειξις, marg.( ܘܡܚܘܝܢܘܬܐ

ܥ̇ܒܕ ܒܝܕ ܛܟ̈ܢܐ ܡܕܡ̣. ܕܐܝܟܢܐ ܡܨܝܐ ܕܬܬܩܸܢܐ ܘܬܬ̤ܕܪܟ ܗ̣ܝ ܗܕܐ ܐܘܡܢܘܬܐ܀

Chap. i. $ܩܦܠܐܘܢ ܩܕܡܝܐ. ܕܡܢ ܐܝܟܐ̣ ܘܐܝ̇ܕܐ ܗ̣ܝ ܡܬܬܙܝܥܢܘܬܐ ܕܠܘܬ ܡܟܬܒܢܘܬܐ ܗܕܐ ܢܬܩܪܒ Fol. 1 *b.*

Chap. ii. $ܩܦܠܐܘܢ ܕܬܪܝܢ. ܫܘܘܕܝܐ ܕܥܠ ܐܘܡܢܘܬܐ. ܘܕܡܢܐ ܗ̣ܝ ܪܗܛܪܘܬܐ ܒܬܚܘܡܐ. ܘܦܘܫܩܗ ܕܗܢܐ . Imperfect. Fol. 2 b.

Chapters iii. and iv. are wanting.

Chap. v. Imperfect at the beginning. Fol. 3 a.

Chap. vi. $ܩܦܠܐܘܢ ܕܫܬܐ. ܕܐܝܠܝܢ ܐܢܘܢ ܦܘ̈ܠܓܐ ܕܐܕܫܐ ܗ̇ܘ ܡܓܪܓܢܐ ܘܟ̇ܠܘܝܐ ܕܩܪ̈ܒܐ̣. ܘ[ܚܫܚ]ܬܐ ܕܒܗܠܝܢ. Fol. 3 b.

Chap. vii. $ܩܦܠܐܘܢ ܕܫܒܥܐ. ܦܘܠܓܐ ܕܫܘܝܘܬ ܡܢܬܐ ܕܩܛܐܓܪܢܘܬܐ ܘܕܦܠܝܪܘܦܘܪܝܐ ܕܡܙܗܪ ܒܝܕ ܬܚ̈ܘܬܐ ܟܬܒܝ̈ܬܐ . Imperfect. Fol. 4 a.

2. Various metrical compositions, written with rhyme, the style and language of which are often very intricate and hard to be understood.

a. Consolatory epistle addressed to one Euphemius, imperfect at the beginning.

Fol. 5 *a*. Subscription, fol. 5 *b*: $ܫܠ̣ܡ ܡܢܝܢܐ ܠܐ ܛܥܝܐ ܐܣ̈ܛܘܟܣܐ ܡܐܬܝܢ ܏ܘܝ.

*b*. Thanksgiving to God on the part of the said Euphemius, alias #'Othman bar 'Anbasa, of Callinicus: $ܬܘܕܝܬܐ ܠܐܠܗܐ ܐܝܟ ܕܡܢ ܦܪܨܘܦܗ ܕܐܘܦܝܡܝܘܣ ܗ̇ܘ ܕܡܢ ܠܥܠ̣. ܒܗ̇ ܟܕ ܒܗ̇ ܒܕܝܨܬܐ . Beginning, fol. 5 b: .$ܟܠ ܬܫܒܘܚܬܐ ܢ̣̇ܚܘܚ ܪܥܝܢܝ̣. ܘܟܠ ܛܝܒܘܬܐ ܢܲܣܪܚ ܠܫܢܝ. ܕܐܪܡܪܡܝܘܗܝ ܠܡܪܝܐ ܕܥܒܕܢܝ̣. ܘܒܟܠ ܐܝܩܪ ܐܣܓܝ ܗܕܪܢܝ. ܘܥܡ ܪܘܪ̈ܒܢܐ ܒܦܣܐ ܣܡܢܝ̣. ܘܠܥܝܢ ܡ̈ܠܟܐ ܟܚܝܕܐ ܚܘܝܢܝ. ܘܒܥܪܝܡܘܬܐ ܐܚܕܪ ܟܠܠܢܝ̣. ܘܒܩܢܝܢܐ ܐܟܚܕ ܫܟܠܠܢܝ. ܘܟܕ ܐ̣ܬܛ̇ܦܠܬ ܛܢ ܘܕܟܝܢܝ̣. ܘܒܝܕ ܚܘܒܗ ܚ̇ܪ ܘܚܘܪܢܝ. ܘܠܐ ܠܚܛܝ̣ܬܐ ܫܒ̣ܩ ܕܬܟܬܡܢܝ̣. ܘܠܐ ܠܒܝܫ̣ܘܬܐ ܬܘܒ ܕܬܫܟܪܢܝ. ܘܒܪܘܚܦܗ ܐܣܓܝ ܥܲܠܝܢܝ̣. ܘܟܕ ܟܝܬ ܡ̇ܛܬ ܚܢ ܘܕܠܝܢܝ. ܏ܘܫ.. Subscription, fol. 10 *a*: $ܫ̣ܠܡ ܩܘܒܠ ܛܝܒܘܬܐ ܕܐܘܦܝܡܝܘܣ ܗܢܘ ܕܝܢ ܥܘܬܡܢ ܒܪ ܥܢܒܣܐ ܩܠܝܢܩܝܐ.

*c*. Consolatory epistle to a son on the death of his father: $ܐܚܪܢܐ ܡܒܝܐܢܐ ܒܬܫܥܝܬܐ. Beginning, fol. 10 *a*: ܛܒ̣ܐ ܓܝܪ ܕܩ̣ܨܐ ܡܲܚܫܠ ܠܐܕ̈ܢܝ̇. ܕܪܓܝܓܐ ܐܒܘܟ ܕܡܢܢ ܫܲܢܝ. ܘܡܢ ܥܘܙܗ ܕܛ̣ܒܐ̣ ܫܘܪ̈ܝܢ ܡ̈ܠܝ. ܘܐܬ̇ܓܢܚܬ ܛܒ ܒܠܒܝ̣. ܘܐܬ݂ܗܦܟܘ ܡ̈ܥܝ. ܘܒܕܓܘܢ ܐܬ̇ܪܢܝܬ ܡܛܠܬܟ݂. ܕܒܡܡܘܠ ܚܫܐ ܛ̇ܝܦܐ ܚܫܒܬܟ. ܐܢ ܓܝܪ ܟܝܬ ܐܢܐ ܥܠ ܕܠܗ ܝ̇ܕܥܬ: ܟܠܗ ܗܢܐ ܒܚܫܐ ܒ̇ܠܥܬ݂. ܚܕܐ ܟܡܐ ܐܢܬ ܕܐܝܬܝܟ ܒܪܐ ܝܚܝܕܐ̇. ܘܝܬܝܪ ܡܢ ܢܘܗܪܐ ܠܗ ܗܘ̣ܝܬ ܟܚܝܕܐ. ܘܒܬܪ ܐܠܗܐ ܥܝܢܐ ܕܚ̈ܝܐ̇. ܬܟܪܐ ܘܬܕܡܥ ܥܠ ܕܡܢ ܚ̈ܝܐ ܐܓܗܝ ܗ̣ܘ ܓܒܪܐ ܫ̇ܘܐ ܠܬܗܪܐ. ܏ܘܫ.

*d*. Encomium on one Sergius: $ܬܦܢܟܐ ܕܪܒܘܬ ܢܦܫܐ ܒܝܕ ܛܘܒܢܐ ܣܪܓܝܣ ܒܚܠܝܬܐ. On the last word of this title there is the following marginal note: $ ܫܡܗ̇ ܕܡܫܘܚܬܐ ܚܠܝܬܐ ܕܐܟܚܕ ܫܘ̤ܝܬ ܫ̈ܩܠܐ ܗ̣ܝ ܘܡܡܫܚܬܐ. ܒܗܠܝܢ ܓܝܪ ܬܚܡܢܢ ܠܡܘܢܝܛܐ ܣܩܝܠܬܐBeginning, fol 16 *a*: $ܠܣܪܓܝܣ ܪܒܐ ܘܪܡܐ: ܕܡܕܥܗ ܕܡ̇ܐ ܠܝܡܐ: ܘܙܢܗ ܡܡܪܐ ܒܣܐܡܐ: ܕܐܝܩܢ ܥܘܕ ܠܗܝܩ ܐܢܐ̣. ܘܕܐܨܘܪ ܪܒܬ ܣܘ̤ܐ ܐܢܐ. ܘܕܡ ܒܡܠܬܝ ܙܥ̇ܪ ܐܢܐ̇. ܘܡܢ ܨܒܘܬܐ ܦܐ̇ܫ ܐܢܐ. ܕܫܪܒܗ ܕܡ̇ܐ ܠܛܘܪܐ̣. ܘܚ̇ܣܝܢ ܗ̣ܘ ܡܢ ܟܠ ܫܘܪܐ. ܘܗܘܢܝ ܚܠܫ ܡܢ ܥܘܪܐ̣. ܘܒܡܠܬܝ ܐܝܬܝ ܒܘܪܐ. ܘܟܕ ܐܣܓܝܬ ܒܪܥܝܢܝ ܘܠܐ̇ܝܬ: ܘܕܐܫܪܫܐ ܠܪܓܬܝ ܪܢ̇ܝܬ݂. ܘܕܐܪܫܠ ܫܘܥܝܬܝ ܨܒ̇ܝܬ. ܘܠܐ ܕܐܨܘܪ ܒܝܕ ܩ̈ܠܝ܇ ܐܘ ܕܐܪܡܪܡ ܒܝܕ ܡ̈ܠܝ܇ ܠܓܒܪܐ ܕܡܕܥܗ ܫܒܝܚܐ̇. ܥ̇ܠܒ ܠܫܡܫܐ ܢܨܝܚܐ. ܘܪܒܘܬ ܢܦܫܗ ܩܪܝܚܐ̣. ܘܦܚ̇ܡܐ ܠܫܡܝܐ ܪܘܝܚܐ. ܘܠܫܢ ܐܪ̈ܥܢܐ ܢܐ̇ܫ. ܘܡܢ ܟܘܠܠܗ ܦܐ̇ܫ. ܘܥܡܠܐ ܚܠܝܐ ܚܐ̇ܫ̣. ܘܩܘܠܣܗ ܠܐ ܡܐ̇ܫ ܪܘܡܗ ܫܡ̇ܝܢܐ̣. ܦܐ̇ܫ ܠܗ ܪܥܝܢܐ. ܘܠܩܠܐ ܕܥܢܢܐ̣. ܦܐܐ ܕܢܗܘܐ ܡܙܥܩܢܐ. ܏ܘܫ.

e. Encomium on one Joseph : $ܟܠܝܠܐ ܫܲܠܡܐ ܕܟܠ ܩ̈ܘܠܣܐ ܠܣܒܐ ܝܘܣܦ ܒܫܘ̤ܝܬ ܫ̈ܩܐ. On the last words there is the marginal note : $ܫܘ̤ܝܬ ܫ̈ܩܐ ܟ̇ܢܝܬ ܠܡܫܘܚܬܐ̣. ܡܛܠ ܕܒܐܪ̈ܒܥ ܡܢܝܚ̈ܢܘܬܐ ܪܕܝܐ. Beginning, fol. 20 b : $ܥܠ ܕܟܝܘܬܗ ܘܡܗܝܪܘ܏ܬܗ ܕܣܒܐ ܝܘܣܦ ܣܢܝܩ ܗܘܝܬ ܏ܗܟܝܠ . . ܟܕ ܗ̣ܘ ܚܐܦ܏ܐ ܘܚ̇ܘܪܐ ܕܪܥܝ܏ܢܝ ܕܐܪܡܪܡ܏ܝܘܗܝ ܐܝܬܘܗܝ ܡܟܝ܏ܠ . . ܕܐܡܠܠܝܘܗܝ ܏ܓܝܪ ܐܦ ܕܐܟܠܠܝ܏ܘܗܝ ܐܢܢܩܐ ܗܝ̣ ܏ܠܝ ܡܢ ܥܠܬ ܏ܫܬ . .

ܕܡܪܗ ܢ̣ܐܪܡ ܘܛ̇ܒ̈ܐ ܢܕܘܨܘܢ ܘܫܦܠܐ ܕܐܢܫܐ ܬܦܢܟܐ ܢܣܒܘܢ . . ܘܬܬܪܝܡ ܚܘܒܬܝ ܘܬܐܪܒ ܡܠܬܝ ܘܠܫܢܝ ܪܦܝܐ ܒܫܘܒܚܗ ܢܨܛܒܥ . . ܒܕܓܘܢ ܐܒܐ ܡܪܗܘܢ ܕܪ̈ܚܡܐ ܘܪܫܐ ܕܚ̈ܝܐ ܐܢܗܪ ܡܕܥܝ . .

*f*. Against the seditious or agitators: $ܟܘܘܐ̈ܢܐ ܘܟ̈ܘܝܐ ܠܛܪ̈ܟܢܐ ܘ̈ܝܐ . Beginning, fol. 31 b: . $ܐܠܗܝ ܛ̇ܢܢܐ. ܗܒ ܠܝ ܒܚܢܢܐ. ܡܠܬܐ ܕܡܘܬ ܫܢܢܐ. ܘܩܠܐ ܕܡܢ ܥܢܢܐ. ܕܒܗܘܢ ܐ̣ܡ̇ܚܐ. ܘܪܒܬ ܐܨܚܐ. ܠܓܒܪ̈ܐ ܛܪ̈ܟܢܐ. ܕܒܝܕ ܛܘܟ̈ܢܐ. ܨ̇ܝܕܝܢ ܠܐܒܕܢܐ. ܢܦܫ̈ܬ ܥܫ̈ܝܢܐ. ܏ܘܫ.. Imperfect at the end. Part of this poem, from the beginning as far as fol. 32 *b*, 2nd col., line 7, has been edited by Professor Roediger in his Chrestomathia Syriaca, 2nd edit., 1868, pp. 110, 111.

*g.* An encomium, $ܩܘܠܣܐ, of which only a few words remain, the greater part of the leaf haying been torn away. fol. 35 *a*.

*h.* Imperfect at the beginning. Fol. 36 *a*.

*i.* A short piece, with the heading $ܫܘܚܠܦܐ ܒܫܘܝܘܬ ܫ̈ܩܐ., beginning, fol. 36a: $ ܛܘܒܢ ܒܥܘܬܪ܏ܐ ܘܐܟܚܕ ܒܫܘܦܪ܏ܐ ܘܛܒ ܡܢ ܗܠ܏ܝܢ ܒܥܪܝܡܘܬܐ̇. ܘܒܐܘܚܕܢܐ ܬܘ܏ܒ ܘܐܡ̈ܢܐ ܚܣ̈ܝ܏ܐ ܘܒܐܝܕܐ ܕܕܝܢ̣܏ܐ ܘܟܠ ܡܝܬܪܘܬܐ. ܕܫܪܝܪܐܝܬ ܥܘܬܪܐ ܕܓܙܗ ܘܥܘܫܢܐ ܕܐܝܕܗ ܡܠܘܐܐ ܐܝܬܘܗܝ̣. ܕܙܝܘܢܘܬܐ ܘܪܚܡܢܘܬܐ ܕܡܛܪ̈ܦܐ ܟܝܬ ܕܥ̇ܕܝܢ ܥܠܘܗܝ. ܏ܘܫ.

*j*. Another short piece with the heading $ܫܘܚܠܦܐ, beginning fol. 36 *a*: $ܐܝܕܐ ܗ̣ܝ ܡܝܬܪܘܬܐ ܐܘ ܗܢܐ. ܗ̇ܝ ܕܟܕ ܠܟܠܡܕܡ ܐܝܬ ܣܒܥܐ̇. ܠܗ̇ ܢܩ̇ܦ ܘܠܐ ܚܕ ܣܒܥܐ. ܪܚܡܬܐ ܓܝܪ ܗ̇ܝ ܠܐ ܡܣܬܒܥܢܝܬܐ̣ ܛܒ ܡܢ ܟܠ ܡܝܬܪܐ. ܐܝܟ ܩܠܐ ܕܐܢܫ ܩܕܝܫܐ. ܏ܘܫ. Subscription $. ܫܠܡ ܦܬ ܝܛ

*k*. Another, $ܐܚܪܢܐ, beginning fol. 36 *b*: $ܕܡܚܒ ܐܢܐ ܠܟ ܟܕ ܫܬܝܩ ܐܢܐ ܬܐܪܬܟ ܚܟܡܐ ܐܢ ܠܝ ܪܒܝ ܘܚܘܪ ܒܝ ܘܚܘܢܝ ܕܡܢ ܚ̈ܙܝܬܟ ܡܫܬܘܕܥ ܐܢܐ ܕܡܚܒ ܐܢܬ ܠܝ. ܏ܘܫ. Subscription, $. ܫܠܡ ܦܬ ܘ

l. Another, $ܐܚܪܢܐ, beginning, fol. 36 b : $ܡܓܙܝܢܢ ܘܓܠܝܙܝܢܢ. ܘܪܚܡܬܐ ܚܠܝܬܐ ܙܒܢܝܢ ܚܢܢ ܘܡܙܒܢܝܢܢ. ܬܐ ܨܐܕܝ ܐܘ ܚܒܝܒܐ. ܕܪܥ̤ܐ ܐܢܬ ܒܚܘܒܐ ܠܐ ܡܝܘܬܐ. ܘܐܝܬ ܠܝ ܕܡ̈ܝܐ ܠܐ ܡܬܡ̈ܫܚܢܐ ܕܗܢܐ ܥܘܪܦܢܐ ܫܦܝܪ ܥܘܠܒܢܐ. ܘܐܢ ܠܝܬ ܠܟ݂. ܐܦܠܐ ܓܝܪ ܠܣ̈ܓܝܐܐ. ܐܢܐ ܐܪܬܝܟ ܘܐܬܐܪܝܟ݁. ܕܡܢ ܐܝܟܐ ܘܐܝܟܢ̇. ܕܡ̈ܝܐ ܠܡܩܢܐ ܕܗܢܐ ܐܡܢܐ. ܏ܘܫ. Subscrip­tion, $ܫܠܡ ܦܬ̈ ܠ .

*m*. Another, $ܐܚܪܢܐ, beginning, fol. 37 *a* : $ܐܥܗܕܟ ܡܕܡ ܐܘ ܪܚ̇ܡܐ. ܐܝܟ ܐܢܫ ܕܪܥ̇ܐ ܠܡܘܬܪܘܬܟ. ܚܕ ܒܥ̣ܝ܇ ܬܚܘܡܐ ܕܚܘܒܐ ܒܚܩܠ ܪܚܡܟ. ܕܥܕܡܐ ܠܡܘܬܐ ܢܡܛܐ̣ ܘܠܐ ܢܗܦܘܟ. ܗ̇ܝ ܟܝܬ ܕܦܝܠܘܢ̇. ܚܬܡ ܘܓܡ̣ܪ ܝܡܝܢܐܝܬ݀. ܠܐܠܟܣܢܕܪܘܣ ܐܚܝܕ ܥܠܡܐ. ܟܕ ܓܝܕ ܨܒ̣ܐ: ܕܢܪܕܐ ܢܚܙܐ ܠܩܝܛܘܣ ܪܒܐ: ܕܡܢ ܩܒܘܠ: ܡܲܣܒܗ ܗܘ̣ܐ ܠܛܘܪܐ ܪܒܐ̣. ܟܠܝܗܝ ܡܢ ܗܢܐ̇. ܩܝܢܕܘܢܣ ܪܚ̇ܡܐ ܚ̇ܙܝܐ. ܘܩ̇ܒ̣ܠ ܥܠܘܗܝ̣. ܕܗ̣ܘ ܢܐܙܠ ܢܚܙܐ. ܡ̇ܢܘ. ܘܐܢ ܙܝܡܝܐ ܗ̣ܝ܆ ܥܠܘܗܝ ܬܣܒܟ ܐܘ ܥܠ ܡܠܟܐ. ܘܛܦ ܠܬܗܘܡܐ ܘܕܫ ܥܠ ܩܝܛܘܣ ܘܠܗ ܥܡ ܚܒܪ̈ܘܗܝ ܛܒܥܗ ܩܝܛܘܣ. ܏ܘܫ. Subscription, $ܫܠܡ ܦܬܓܡܐ ܏ܟܚ.

*n*. A discourse against those who do violence unto grace (the thankless or un­grateful) : $ܩܦܠܐܘܢ ܏ܫܝܒ. ܡܡܠܐ ܥܡ ܕܝܢ̣ܐ ܥܠ ܛ̈ܠܡܝ ܛܝܒܘܬܐ ܒܛܪܝܦܘܕܐ. Beginning, fol. 37 b :$ܒܥܕܢܐ ܒܗܝܠܐ ܕܛܗܪܐ ܚܣܝܢ܏ܐ ܟܕ ܒܩܝܠܐ ܪܡܸܐ ܐܢ܏ܐ. ܘܫܢܬܐ ܓܢܸܐ ܒܥܝ̈ܢ܏ܝ ܘܫܬܩܐ ܥܢܸܐ ܒܠܫܢ܏ܝ ܘܕܐܚܪܫ ܩܪܝܒ ܐܢ܏ܐ. ܩܠ ܙܡ̈ܡܐ ܫܡ̇ܥ܏܏܏ܬ ܕܡܪܝܒܝܢ ܠܐܐ܏ܪ ܘܠܫܡܥܐ ܡܕܠܚܝ܏ܢ. ܘܣܒܪܬ ܕܕܒܘܪ̈ܐ. ܡܢ ܩ̣ܨ ܚܘܡܡܐ ܫܓܫܝܢ. ܘܡܢ ܗܪܟܐ ܐܕܫܬ ܘܚܘ̈ܫܒܝ ܐܣܪܚܬ ܘܠܢܝܚܐ ܥ̇ܦܩܬ. ܥܕܡܐ ܕܗ̣ܘ ܠܥܙܐ ܐܬܕܡܝ ܕܩܠܐ ܗ̣ܘ ܘܡܡܠܠܐ̇ ܕܒܪܢܫܐ. ܘܡܢ ܗܪܟܐ ܬܡܪ̈ܝ ܚܬ̈ܝܡܝ ܒܐܒܪܐ ܦܬ݁ܚܬ ܘܐܬܒܝܢܬ. ܘܗܐ ܓܒܪܐ ܟܡܝܪܐ ܕܚܝܪܗ ܓܥܝܪܐ ܗ̣ܘ ܓܢܸܐ ܒܣܬܪ ܬܪܥܐ. ܘܡܩܪ̈ܡܛܢ ܐ̈ܦܘܗܝ ܘܡܬܲܠܝܢ ܓܒܝ̈ܢܘܗܝ ܘܪܟܝܢ ܠܘܬ ܐܪܥܐ. ܘܣܦܘ̈ܬܗ ܪ̈ܬܡܢ ܡܕܡ ܠܐ ܡܦܪܫܐ ܐܝܟ ܒܩ̈ܝ ܪܡܫܐ. ܘܕܡ̇ܐ ܗܘ̣ܐ ܠܓܒܪܐ ܕܒܛܝܢ ܒܓܘ ܠܒܗ ܥܝܛܐ ܣܓܝܐܐ. ܘܝ̇ܠܕ ܠܫܢܗ ܡܣܓܐ ܠܘܬ̈ܡܐ ܐܝܟ ܕܠܒܘܝܐܐ. ܏ܘܫ.

On fol. 41 b, at the foot of the page, there once stood a note in a different hand, which has been carefully erased, with the exception of the first three words, $ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ.

*a*. $

[ܐܝ]ܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩܛܝ. ܡ̇ܢ ܕܡܡܪܚ ܘܡܦܩ ܠܗ ܡܢ ܕܝܪܐ ܗܕܐ ܚܪܡܐ ܕܐܒܐ ܡܢ ܫܡܝܐ ܘܕܒܪܐ ܡܢ ܙܩܝܦܐ ܘܕܪܘܚܐ ܩܕܝܫܐ ܡܢ ܝܘܪܕܢܢ ܢܗܪܐ ܘܕܫܠܝ̈ܚܐ ܡܢ ܥܠܝܬܐ ܘܕܬܠܬܡܐ ܘܬܡܢܬܥܣܪ ܐܒ̈ܗܐ ܡܢ ܢܐܩܝܐ ܕܡ̈ܐܬܝܢ ܘܥܣܪܝܢ ܡܢ ܩܘܣܢܛܢܛܢܘܣܦܠܝܣ (sic) ܘܕܡܐ [ܘܚ]ـܡܫܝܢ ܡܢ ܐܦܣܘܣ ܘܕܦܘܠܘܣ ܡܢ ܪܘܗܡܝ (sic) ܢܗܐ ܒܗ ܒܐܒ̈ܗܘܗܝ ܘܒܥ̈ܢܝܕܘܗܝ ܘܒܚ̈ܝܘܗܝ. ܏ܘܫ.

[Add. 17.208.]

DCCXVIII.

Paper, about 12 1/8 in. by 6 7/8 , consisting of 42 leaves (Add. 14,726, foll. 87—128), of which the last is slightly torn. The quires, four in number, are signed with letters. There are from 34 to 38 lines in each page. This manuscript is written in a good, regu­lar hand, apparently of the xth cent., and contains—

1. A work of Antonius of #Tagrit on the good Providence of God, in four discourses.

*a.*

$ܥܠ ܚܝܠܐ ܕܬܠܝܬܝܘܬܐ ܣܓܝܕܬܐ ܘܠܐ ܥܒܝܕܬܐ. ܟ݁ܬܒܝܢܢ ܡܐܡ̈ܪܐ (sic) $ܕܥܠ ܒܛܝܠܘܬܐ ܣ̇ܥܪܬ ܛܒ̈ܬܐ ܕܐܠܗܐ. ܕܡܚܘܐ ܘܡܒܲܕܩ ܕܐܝܟܢܐ ܟܕܠܐ ܥ̇ܨܝܐ ܠܚܐܪܘܬܐ. ܡܢ ܫܘܪܥܬܐ ܘܦܐܪ̈ܐ ܕܚܛܝܬܐ ܡܥܘܿܟܐ ܠܗ܀ ܥܒܝܕܝܢ ܕܝܢ ܠܐܢܛܘܢ ܕܝܪܝܐ ܬܐܓܪܝܬܢܝܐ . Pol. 87 b.

*b.* $ܐܚܪܢܐ ܕܬܪ̈ܝܢ ܕܝܠܗ ܟܕ ܕܝܠܗ܆ ܥܠܘܗܝ ܕܢܝܫܐ. ܡܛܠ ܡܪܕܘܬܐ ܕܐܠܗܐ̣. ܘܡܚܘܝܢܘܬܐ ܕܐܢ ܦܪܫܐ ܢܦܫܐ ܡܢ ܦܓܪܐ: ܒܠܥܕ ܦܘܩܕܢܐ ܕܐܠܗܐ܆ ܘܡܛܠ ܙܢ̈ܝܐ ܕܡܘܬܐ. Fol. 99 a.

C. ܡܐܡܪܐ ܕܬܠܬܐ̣. ܥܠܘܗܝ ܕܫܪܒܐ ܘܡܛܠ ܬܚܘܡܐ ܕܚ̈ܝܐ ܐܢܫ̈ܝܐ ܘܕܡ̇ܢܘ ܩܨܐ܀ ܕܝܠܗ . Fol. 105 *a*.

*d*. $ܡܐܡܪܐ ܪܒܝܥܝܐ ܡܛܠܬܗ ܕܢܡܘܣܐ ܕܒܛܝܠܘܬܐ̣. ܘܡܛܠ ܫܓܡܐ ܘܚܠܩܐ. ܘܐܟܚܕ ܡܛܠ ܡܣܟ̈ܢܘܬܐ ܘܥ̈ܘܬܪܐ. ܕܝܠܗ ܕܐܢܛܘܢ ܬܐܓܪܝܬܢܝܐ ܗ̇ܘ ܕܓܘܪܓܢ ܡܲܛܲܗܡ. Fol. 114 *b*.

Subscription, fol. 125 a: $ܫܠܡܘ ܐܪ̈ܒܥܐ ܡ̈ܐܡܪܐ ܕܥܠ ܒܛܝܠܘܬܐ. ܕܥܒ̣ܝܕܝܢ ܠܐܢܛܘܢ ܕܝܪܝܐ ܬܐܓܪܝܬܢܝܐ ܗ̇ܘ ܕܓܘܪܓܢ ܠܫܪܒܬܐ ܕܐܒܗ̈ܘܗܝ ܡܲܛܗܡ.

2. Prayers composed with rhyme by An­tonius of #Tagrit; viz.

*a.* $ܬܟܫܦܬܐ ܕܝܠܗ ܕܐܢܛܘܢ ܫܟܢ ܠܢ ܡܪܢ ܒܕܢܚܗ ܕܐܝܡܡܐ ܚܒܪ̈ܐ ܛܘܒ̈ܢܐ̣. ܘܛܒ̈ܐ ܕܫܠܡܐ. ܚܘܫ̈ܒܐ ܢܩ̈ܝܐ̣. ܘܗܘ̈ܦܟܐ ܚܣ̈ܝܐ. ܕܟܠܗܘܢ ܩܕܝܫܝܢ ܘܕܟܝܢ ܡܢ ܥܠܡܐ. ܏ܘܫ., beginning: $ . Fol. 125 a.

*b.* $ܕܝܠܗ ܕܐܢܛܘܢ ܨܠܘܬܐ, beginning: $ܠܟ ܕܒܢܘܗܪܐ ܕܥܘܒܗ ܕܐܒܘܟ ܥ̇ܡܪ ܐܢܬ ܡܬܘܡܐܝܬ. ܘܠܐܝܡܡܐ ܥܠܝܢ ܚ̈ܛܝܐ ܦܩ̇ܕ ܐܢܬ ܡܠܟܐܝܬ. ܏ܘܫ. . Fol. 125 a.

C. $ܨܠܘܬܐ ܕܪܡܫܐ ܕܝܠܗ ܕܐܢܛܘܢ., evening-prayer, beginning: $ܠܟ ܐܦ ܐܢܐ ܚܛܝ ܡܢ ܟܠ ܡܬܚܢܢ ܐܢܐ ܕܬܣܓܐ ܬܢ̇ܛܪ .. ܘܡܢ ܦܘܠܚܢܐ ܕܣܪ̈ܝܩܬܐ ܘܪ̈ܗܛܐ ܬܥܝ̈ܫܐ ܠܕܘܝܘܬܝ ܬܦܛܪ. ܏ܘܫ. . Fol. 125 *a*.

*d*. $ܒܥܘܬܐ ܕܐܝܠܝܢ ܕܦ̣ܛܪܘ ܒܦܐܝܘܬܐ ܕܝܠܗ ܕܐܢܛܘܢ, prayer for the pious dead, beginning :$ܚܣܐ ܛܒ̇ܐ ܒܛܝܒܘܬܟ ܘܒ̇ܪ̈ܚܡܐ ܕܝܠܟ ܐܫ̈ܝܕܐ. ܠܐܒܗ̈ܝܢ ܐܦ ܠܐܚ̈ܝܢ܇ ܕܗܘܘ ܡܢܟ ܥܢܝ̈ܕܐ܇ ܘܠܒܘܨܪ̈ܐ ܕܣܥܪܘ: ܐܝܟ ܚܠܫ̈ܐ ܘܥ̈ܒܝܕܐ. Fol. 125 a.

Subscription, fol. 125 b: $ܫܠܡܬ ܒ̇ܥܘܬܐ ܕܢܐܢܛܘܢ: ܣܓܝ ܥܲܛܠܐ ܡܠܬܗ ܐܘ ܩܪܘܝܐ ܘܛܒ ܣܢܝܩܐ ܥܠ ܝܕܘ̈ܥܬܢܐ.

3. A homily of John Chrysostom on the parable of the ten Virgins: $ܬܘܒ ܡܐܡܪܐ ܕܥܣܪ ܒܬܘ̈ܠܢ (sic) ܕܩܕܝܫܐ ܝ݊ܘܐܢܝܣ ܕܥܠ ܡܠܬܐ Fol. 125 b. See Opera, t. viii., p. 666.

A reader named Simeon has recorded his name on fol. 87 a: $ܐܢܐ ܫܡܥܘܢ ܚܛܝܐ

[Add. 14,726, foll. 87—128.]

DCCXIX.

Vellum, about 10 3/8 in. by 6 7/8 , consisting of 70 leaves. Tbe quires, signed with letters, are 7 in number, but some leaves seem to be wanting at the end. Each page is divided into two columns, of from 29 to 38 lines. This volume is written in a good, regular band, of the ixth or xth cent., and contains—

The works of Nonnus ($ܢܐܢܘܣ, ܢܘܢܘܣ , ܢܘܢܐ), archdeacon of Nisibis ;\* @[ He appears to have flourished towards the middle of the ixth cent. (see no. 2), and held monophysite views regarding the nature of our Lord. ]@ viz.

1. A letter to a person unnamed, who asked him bow Christians were to prove to polytheists and infidels that God was One and not many; that this One was Three, and yet One and the Same; and that the Incarnation of God the Word, one of the holy Trinity, took place under a fitting conjunction of circumstances and as became the Deity. Fol. 2 b. $ܥܠ ܚܝܠܐ ܕܐܠܗܢ ܣܓܝܕܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܡܡܠܠܐ ܕܪܚ̇ܡ ܐܠܗܐ ܘܡܠ̣ܐ ܫܘܦܪ̈ܐ ܡܪܝ ܢܐܢܘܣ ܐܪܟܝܕܝܩܘܢ ܕܢܨܝܒܝܢ. ܠܘܬ ܐܢܫ ܕܠܐ ܐܘܕܥ ܫܡܗ ܕܫܐܠ̣. ܕܡܢ ܐܝܠܝܢ ܡܚܘܝܢ ܟܪ̈ܝܣܛܝܢܐ ܠܣ̈ܓܝܐܝ ܐܠܗ̈ܐ ܘܕܡ̇ܗܦܟܝܢ ܐ̈ܦܝܗܘܢ ܡܢ ܟܬܒ̈ܐ ܩ̈ܕܝܫܐ̇. ܕܚܕ ܐܝܬܘܗܝ ܐܠܗܐ ܘܠܘ ܣܓ̈ܝܐܐ̣. ܘܡܢ ܐܝܠܝܢ ܬܘܒ܇ ܕܗܢܐ ܚܕ ܕܐܡ̇ܪܝܢ ܬܠܬܐ ܐܝܬܘܗܝ ܘܗ̣ܘ ܟܕ ܗ̣ܘ ܚܕ܇ ܐܘܟܝܬ ܚܕ ܬܠܬܐ ܘܬܠܬܐ ܚܕ ܘܠܘ ܚܕ ܘܬܠܬܐ ܘܬܠܬܐ ܘܚܕ. ܘܕܐܢ ܡܫܟܚܝܢ ܢܚܘܘܿܢ. ܕܢܩܦܐܝܬ ܘܦܐܝܘܬ ܐܠܗܐܝܬ ܗܘ̣ܬ ܡܬܒܣܪܢܘܬܐ ܕܡܠܬܐ ܐܠܗܐ̇. ܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ.

2. A controversial thfological treatise, consisting of four discourses, composed by him, when in prison, against Thomas the Nestorian, metropolitan of Beth-Garmai. @[ Thomas, bishop of Marga and metropolitan of Beth- Garmai, flourished under the Nestorian patriarchs Abraham and Theodosius, towards the middle of the ixth cent. See Assemani, Bibl. Or., t. iii., pp. 463 and 617.]@ $ܬܘܒ ܣܝܡܐ ܕܝܠܗ ܕܡܪܝ ܢܘܢܘܣ ܐܪܟܝܕܝܩܘܢ ܟܕ ܗ̣ܘ ܡܬܢܛܪ ܗܘܐ ܒܝܬ ܢܛܘܪܬܐ̇. ܒܦܘܩܕܢܐ ܕܐܚܝܕܐ ܗ̇ܘ ܕܒܙܒܢܐ ܗ̇ܘ ܡܡܠܟ. ܐܬܥܒܕ ܕܝܢ ܣܝܡܐ ܗܢܐ̣. ܠܘܬ ܬܐܘܡܐ ܢܣܛܘܪܝܢܐ ܡܝܛܪܦܘ ܕܒܝܬ ܓܪܡܝ. ܡܛܠ ܐܝܠܝܢ ܕܒܐܝܕܐ ܒܐܝܕܐ ܡܬܝ̈ܕܥܢ ܠܗ̇ܘ ܕܦܓܥ. The titles of the four discourses are as follow.

a. Fol. 20 a: $ܡܐܡܪܐ ܩܕܡܝܐ̣. ܥܠ ܗ̇ܝ ܕܐܝܟ ܕܒܡܕܡ ܚܝܠܬܢܐ ܡܬܩܛܠܒ ܗܘܐ ܗܢܐ ܬܐܘܡܐ ܘܡܬܥܠܠ܇ ܒܫܘܚܠܦܐ ܕܒܢ̈ܬ ܩܠܐ ܘܕܣܥܘܪ̈ܘܬܐ ܕܡܫܝܚܐ. ܘܕܐܝܬܝܗܝܢ ܡ݅ܢ ܗ݅ܠܝܢ ܦܐܝܬ ܠܐܠܗܐ̇. ܗܠܝܢ ܕܝܢ ܕܠܒܪܢܫܐ ܠܚ̈ܡܢ̇. ܠܘܬ ܫܘܪܪܐ ܟܐܡܬ ܕܦܘܠܓܐ ܘܬܪܝܢܘܬܐ ܕܟܝ̈ܢܐ ܘܩܢ̈ܘܡܐ ܕܡܫܝܚܐ. ܘܕܗ̣ܢܘܢ ܠܡ ܟܝ̈ܢܐ ܐܝܬܝܗܘܢ ܥܠܬܐ ܕܗܠܝܢ. ܘܕܡܛܠ ܫܘܪܪܐ ܕܟܠ ܚܕܐ ܡܢܗܝܢ ܗ̈ܘܝ ܡܢ ܡܫܝܚܐ. ܘܦܝܣܐ ܫܪܝܪܐ ܥܠ ܗ̇ܝ ܕܦܘܠܓܐ ܡܥܠ ܠܡܢܝܢܐ ܕܬܪܝܢܘܬܐ: ܐܘ ܠܐܝܢܐ ܕܗ̣ܘ ܡܢܝܢܐ̣. ܘܠܘ ܫܘܚܠܦܐ ܡܢ ܟܠܦܪܘܣ. ܘܡܚܘܝܢܘܬܐ ܚܬܝܬܬܐ̣. ܕܣ̈ܓܝܐܬܐ ܡܢ ܐܝܠܝܢ ܕܐܬܡ̈ܠܠܝ ܡܢ ܡܫܝܚܐ ܘܐܣܬܥܪ̈ܝ̣. ܠܐ ܠܐܠܗܘܬܗ ܠܚ̈ܡ̣ܢ ܘܠܐ ܠܐܢܫܘܬܗ. ܘܐܦܢ ܡܢܗ ܒܝ̈ܘܡܬܐ ܕܒܣܪܗ ܗ̈ܘܝ. ܐܠܐ ܦܘܪܩܢܢ ܘܝܘܠܦܢܢ ܐܬܦܪܢܣ ܒܗܝܢ. ܘܡܕܒܪܢܐܝܬ ܘܠܦܘܬ ܡܚܝܠܘܬܐ ܕܗ̇ܢܘܢ ܕܠܘܬܗܘܢ ܗܘܝ̣. ܘܠܘ ܐܝܟ ܡܐ ܕܦܐܐ ܠܐܠܗܘܬܗ ܘܠܐܢܫܘܬܗ.

b. Fol. 30 a: $ܡܐܡܪܐ ܕܬܪܝܢ. ܕܡܫܪܪ ܠܗ̇ܝ ܕܐܡ̣ܪ ܡܟܬܒܢܐ̇. ܕܡܢܗܝܢ ܕܐܝܠܝܢ ܕܡܠܠ ܡܫܝܚܐ ܐܘ ܣܥܪ: ܣܢܐܓܪܘܬܐ ܕܚܠܦܝܢ̣ ܡܡ̇ܠܐ ܗܘܐ ܒܗܝܢ܆ ܘܡܘܒܠܢܘܬܐ ܕܠܘܬ ܫܟܝܪ̈ܬܐ ܠܗ̇ܢܘܢ ܕܠܘ ܐܝܟ ܕܦܐܐ ܡܣܬ݁ܟܠܝܢ ܠܪܐܙܐ ܪܒܐ ܕܡܬܒܪܢܫܘܢܬܗ ܕܝܚܝܕܝܐ̇. ܟܕ ܛ̇ܥܐ ܠܗܘܢ ܙܢܐ ܕܦܘܪܩܢ. ܘܦܝܣܐ ܕܝܬܝܪ ܓܠܸܐ̇. ܕܠܦܘܬ ܡܚܝܠܘܬܐ ܕܫܡ̈ܘܥܐ ܐܢ ܝܗܘܕܝܐ ܘܐܢ ܬܠܡ̈ܝܕܐ: ܡܡܫܚ ܗܘܐ ܘܡܣܩܡ ܡܫܝܚܐ ܠܡ̈ܠܘܗܝ ܘܠܡ̈ܠܦܢܘܬܗ̣. ܘܐܝܟ ܕܦܐܐ ܠܪܚܡܬ ܐܢܫܘܬܗ ܘܠܚܟܡܬܗ̣܇ ܐܘ ܐܝܟ ܡ̇ܢ ܕܡܛܠ ܕܗܘܐ ܒܪܢܫܐ̇. ܐܠܨܐ ܗܘܬ ܕܗܟܢܐ ܢܐܡܪ ܐܘ ܢܣܥܘܪ ܐܠܘ ܠܐ ܪܚܡܬ ܐܢܫܘܬܐ.

*c*. Fol. 39 a: $ܡܐܡܪܐ ܕܬܠܬܐ ܕܐܝܠܝܢ ܐܝܬܝܗܝܢ ܕܣܢܐܓܪܘܬܐ ܕܚܠܦܝܢ ܕܦܪܘܩܐ̇. ܘܕܐܝܟ ܕܡܢ ܦܪܨܘܦ ܟܠܗ ܟܝܢܐ ܕܐܢܫܘܐ ܐܡܪ ܘܩܒܠ ܟܕ ܗܠܝܢ ܕܝܠܢ ܥܠܘܗܝ ܣܐ̇ܡ̇. ܐܟܙܢܐ ܕܠܠܘܛܬܐ ܘܠܚܛܝܬܐ.

d. Fol. 46 b:$ܡܐܡܪܐ ܕܐܪܒܥܐ. ܕܡܫܪܪ ܠܗ̇ܝ ܕܠܦܘܬ ܡܚܝܠܘܬܐ ܕܫܡ̈ܘܥܐ ܡܕܒܪ ܗܘܐ ܦܪܘܩܐ ܠܡ̈ܠܘܗܝ̣. ܒܣܗ̈ܕܘܬܐ ܕܗ̈ܠܝܢ ܕܡܛܠ ܪܘܚܐ ܩܕܝܫܐ ܩ̇ܕܡ ܒ̇ܕܩ. ܘܡܛܠ ܗ̇ܝ ܕܦܣ̣ܩ ܗܘܐ ܗ̇ܘ ܕܠܘܬܗ ܡܠܬܐ̇. ܕܠܟܠ ܗܘܝܐ ܫܘܚܠܦܐ ܢܩܝܦ ܡܢ ܟܠ ܦܪܘܣ. ܘܡܛܠ ܗ̇ܝ ܕܣܦܩ̈ܢ ܗܠܝܢ ܕܡܬܚ̈ܙܝܢ ܒܢܣܛܘܪ̈ܝܢܘ ܓܠܝܐܝܬ݁. ܡܢ ܐܝܠܝܢ ܕܐܦܝܛܘ ܒܗܝܢ ܥܠ ܢܡܘ̈ܣܐ ܩܕ̈ܝܫܐ ܘܦܘܩ̈ܕܢܐ ܫܠܝ̈ܚܝܐ̇. ܘܥܠ ܡܫܠܡܢܘܬܐ ܪ̈ܐܙܢܝܬܐ ܘܕܡܢ ܟܠܗܘܢ ܐܝܠܝܢ ܕܡܬܩܪܝܢ ܟܪ̈ܝܣܛܝܢܐ ܢܛܝܪ̈ܢ ܘܡܫܘ̈ܙܒܢ ܥܕܡܐ ܠܗܫܐ̇. ܠܡܒܕܩܘ ܘܠܡܣܗܕ ܥܠ ܡܒܣܪܢܘܬܗܘܢ ܕܥܠ ܚܕܬܘܬ ܦܣܩܐ ܕܒܗܝܡܢܘܬܐ.

3. A letter to an anonymous correspon­dent, who propounded to him in a note ($ܦܛܩܐ, πιτάκη, πιττάκιον) a question re­garding the two natures in Christ. Fol. 62 a. $ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܪܝ ܢܘܢܘܣ ܐܪܟܝܕܝܩܘܢ ܦܘܢܝ ܦܛܩܐ ܕܐܫܬܕܪ ܠܗ ܡܢ ܐܢܫ ܫܦܝܪ ܕܚܠܬܐ. ܕܐܝܬ ܒܗ ܫܘܐܠܐ ܡܕܡ. ܟܕ ܠܐ ܐܘܕܥ ܡܫܐܠܢܐ ܕܡ̇ܢ ܐܝܬܘܗܝ. ܣܛܪ ܡܢ ܗ̇ܝ ܕܐܘܡܝ ܒܗ ܒܡܫܝܚܐ ܝܫܘܥ ܡܪܢ̣. ܕܢܬܦܢܐ ܠܗ ܥܠܘܗܝ. ܘܡܛܠ ܕܐܘܡܝ̣ ܐܬܦܢܝ ܠܗ. ܏ܫܘܐܠܐ ܏ܕܝ̣ܢ ܏ܗܟܢܐ. ܩܘܝ ܐܠܗܐ ܐܠܗܐ ܘܒܪܢܫܐ̣. ܐܘܒܕ ܐܠܗܐ ܡܢܗ ܡܕܡ̣. ܐܘܒܕ ܒܪܢܫܐ ܡܢܗ ܡܕܡ̣. ܘܐ̇ܝܟܢܐ ܡܕܝܢ ܠܘ ܬܪܝܢ ܟܝ̈ܢܝܢ. On fol. 63 *a* the question is repeated thus: $܏ܫܘܐܠܐ. ܩܘܝ ܐܠܗܐ ܐܠܗܐ ܘܒܪܢܫܐ ܒܪܢܫܐ̣. ܐܘܒܕ ܐܠܗܐ ܡܕܡ̣. ܐܘܒܕ ܒܪܢܫܐ ܡܢܗ ܡܕܡ̣. ܘܐܝܟܢܐ ܡܕܝܢ ܠܘ ܬܪܝܢ ܟܝ̈ܢܝܢ܀

4. A letter in reply to one from a monk named John. Fol. 66 b. $ܬܘܒ ܐܓܪܬܐ ܕܦܘܢܝ ܦܬܓܡܐ ܕܢܟܦܐ ܢܘܢܐ ܐܪܟܝܕܝܩܘܢ ܠܘܬ ܝܘܚܢܢ ܕܝܪܝܐ. ܡܛܠ ܕܨܒ̣ܝܬ ܘܬܒܥ̣ܬ ܘܗܟܢܐ ܐܟܝܦܐܝܬ ܐܘ ܪܚ̇ܡ ܫܪܪܐ ܘܒܕܓܘܢ ܠܐܠܗܐ: ܕܬܕܥ ܪܥܝܢܢ ܘܦܣܩܢ ܥܠ ܗ̇ܘ ܡܐ ܕܣ̈ܓܝܐܐ ܟܐܡܬ ܡܬܦܫܟܝܢ ܠܘܬܗ: ܐܢܗ̣ܘ ܕܙܕܩ̇ ܠܡܐܡܪ ܠܡܫܝܚܐ ܦܫܝܛܐ ܘܡܪܟܒܐ ܠܗ ܟܕ ܠܗ: ܐܝܟܢܐ ܕܡܬܐܡܪ̈ܢ ܥܠܘܗܝ ܗܠܝܢ ܐܚܪ̈ܢܝܬܐ ܠܐ ܫܘ̈ܝܬܐ ܘܕܠܩܘܒܠܐܝܬ ܣܝܡܐ ܐܟܚܕܐ: ܥܠ ܕܣܓܝ ܐܠܨܐ ܠܢ: ܟܕ ܦܩܕ ܐܢܬ ܕܒܟܬܝܒܬܐ ܢܫܠܡܝܘܗܝ ܠܟ ܠܕܝܢ̣ܢ: ܘܬܒ̇ܥ ܐܢܬ ܒܗܕܐ ܕܐܟܬܘܒ ܗ̇ܘ ܡܐ ܕܠܒܪ ܡܢ ܥܝܕܐ ܗܘ ܠܝ: ܝܬܝܪܐܝܬ ܒܒ̈ܥܬܐ ܗܠܝܢ ܚܝܠܬܢܝܬܐ ܕܡܛܠ ܐܠܗܐ ܘܠܘܬ ܪ̈ܐܙܢܝܬܐ ܕܗܝܡܢܘܬܐ̣ ܚܝܪ̈ܢ: ܏ܘܫ. It is imperfect at the end.

A note on fol. 1 *a* informs us that this was one of the 250 volumes brought to the convent of S. Mary Deipara by tbe abbat Moses of Nisibis, A. Gr. 1243 (A.D. 932).

Below this there is an effigy of #Abba #Bishoi or Pisoes, (sic) $܏ܩܕ ܐܒܐ ܒܫܝ, drawn by a person named #Bar-sauma, $ܐܢܐ ܒܪܨܘܡܐ ܨܪܬ.

[Add. 14,594.]

DCCXX.

A volume, measuring about 14 5/8 in. by 8 1/2 , made up of portions of several paper manuscripts. It consists of 260 leaves, a great many of which are more or less stained and torn. The quires are signed with letters. Each page is divided into two columns. Though written by several bands, the character is throughout a good, regular cursive of the xith or xiith cent. The contents are as follow—

1. Portions of a Commentary on the book of Genesis by Moses bar #Kipha (see below, no. 4, b). Pol. 1 a. The fragment fol. 25 seems to be misplaced.

2. Portions of a Commentary on the Gospels, with a long introduction, by Moses bar #Kipha.

*a.* Introduction. Pol. 26 *a*.

*b.* Commentary on S. Matthew. Fol. 50 a.

*c.* A single fragment of the Commentary on S. Luke. Fol. 152 *a*.

3. Portions of a Commentary on the Gospel of S. Matthew, by some other author. Fol. 121 *a*.

4. Portions of a Commentary on the Pauline Epistles by Moses bar #Kipha.

*a.* On the epistle to tbe Romans. Fol. 153 *a*.

*b.* On the first epistle to the Corinthians. Title, fol. 190 b : $ܬܘܒ ܥܠܬܘܟܠܢܐ ܘܥܘܕܪܢܐ ܕܐܠܗܐ̣. ܟܬܒܝܢܢ ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܦܘܠܘܣ ܫܠܝܚܐ ܕܠܘܬ ܩܘܪ̈ܝܢܬܝܐ ܩܕܡܝܬܐ. ܕܝܠܗ ܕܡ݊ܘܫܐ ܒܪ ܟܐܦܐ ܐ̣ܦ܏ܝܣ ܕܒܝܬ ܪܐܡܢ ܘܕܒܝܬ ܟܝܘܢܐ ܘܕܡܘܨܠ. ܡܪܢ ܥܕܪܝܢܝ.

See Assemani, Bibl. Or., t. ii., pp. 127 seqq. and 218—9.

*c.* On the second epistle to the Co­rinthians. Fol. 239 *a*.

*d.* A single fragment of the Commentary on the epistle to the Galatians. Fol. 260 *a*.

[Add. 17,274.]

DCCXXI.

Vellum, about 10 ¼ in. by 7, consisting of 94 leaves, some of which are much stained and slightly torn, especially foll. 10, 11, 18, 25, and 36. The quires, signed with letters, are ten in number, but $ܓ and $ܝ are im­perfect, leaves being wanting after foll. 19, 25, and 94. There are from 26 to 33 lines in each page. This manuscript is written in a good, regular hand of the xth or xith cent., and contains—

The Homilies or Dissertations of Moses bar #Kipha, on the principal Festivals of the Church, with some other discourses by the same writer. See Assemani, Bibl. Or.,

t. ii., p. 131, no. 9. Title, fol. 1 *a*: $ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ̣. ܡ̇ܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܥ̈ܠܬܐ ܕܥ̈ܐܕܐ. ܕܥܒܝܕ ܠܡܘܫܐ ܒܪ ܟܐܦܐ̣. ܐܦܝܣܩܘܦܐ ܕܒܝܬ ܪܡܢ ܘܕܒܝܬ ܥܪ̈ܒܝܐ̣܀ ܀ ܀

1.An Introduction, divided into four chapters.

Chap. 1. To those who induced him to write these homilies : $ܩܦܠܐܘܢ ܩܕܡܝܐ ܠܘܬ ܗ̇ܢܘܢ̣ ܕܐܦܝܣܘܗܝ ܕܒܟܬܝ̈ܒܬܐ ܢܪܫܘܡ ܠܗܘܢ̣ ܗܢ̣ܝܢ ܗܠܝܢ ܥ̈ܠܬܐ . Fol. 1 *a*.

Chap. 2. On the true faith of the Messiahܩܦܠܐܘܢ ܕܬܪ̈ܝܢ܆ ܡܚܘܐ ܗܝܡܢܘܬܗ ܕܡܫܝܚܐ ܫܪܝܪܬܐ: ܒܙܥܘܪ̈ܝܬܐ :Fol. 3 a.

Chap. 3. A discourse to be read on the eve of any festival, exhorting the congrega­tion to celebrate it with gladness:

(προθεωρία) $ ܩܕܝܡܘܬ ܬܐܘܪܝܐ܇

$ܕܩܕܡ ܟܠ ܥܐܕܐ. ܐܝܢܐ ܕܗ̣ܘ ܕܡܢܗܪܐ ܘܡܚܦܛܐ: ܠܪ̈ܚܡܝ ܥ̈ܐܕܐ܆ ܕܚܘܝܚܐܝܬ݁݀ ܢܥܕܥܕܘܢ: ܙܕܩ ܕܝܢ ܕܬܬܐܡܪ ܒܬܫܡܫܬܐ̣ ܕܪܡܫܐ: ܟܕ ܡܫ̇ܚܠܦ ܒܟܠ ܥܐܕܐ ܟܘܢܝܐ ܕܫܡܐ. Fol. 5 b.

Chap. 4. Explaining the meaning of the term festival ($ܥܐܕܐ), and showing what is the difference between a festival of the Church and a festival of the heathens and the Jews ܩܦܠܐ̇ܘܢ ܕܐܪܒܥܐ̇: ܕܡܚܘܐ ܕܡܢܐ ܡܫܘܕܥ̣ ܫܡܐ ܗܢܐ ܕܥܐܕܐ: ܘܡܢܐ ܦܘܪܫܢܐ ܐܝܬ݀ ܒܝܬ ܥܐܕܐ ܕܥܕܬܐ̣. ܠܥܐܕܐ ܕܚܢ̈ܦܐ ܘܕܝܗܘ̈ܕܝܐ: Fol. 7 *b*.

2. On the Nativity, $ܡܬܚܘܝܢܘܬܐ ܐܘ ܟܝܬ ܥܠܬܐ ܕܒܝܬ ܝܠܕܗ ܕܡܫܝܚܐ . Fol. 10*a.*Itis divided into 10 chapters, and concludes with a short exhortation to the congregation, $ܡܪܬܝܢܘܬܐ ܕܠܘܬ ܥܡܐ, fol. 18 a.

3. On the Consecration of Water on the feast of the Epiphany, $ܥܠܬܐ ܕܙܕܩ ܕܬܬܡܪ . . . ܕܢܚܐ Fol. 18 b. Subscription, fol. 20 b, $ܫܠܡ̣ܬ݀ ܥܠܬܐ ܕܒܘܪܟ ܡ̈ܝܐ . Much stained and imperfect.

4. On the Epiphany, $ܡܬܚܘܝܢܘܬܐ. ܐܘܟܝܬ ܥܠ̣ܬܐ ܕܝܠܗ ܕܥܐܕܐ ܩܕܝܫܐ ܕܥܡܕܗ. ܐܘܟܝܬ ܕܒܝܬ ܕܢܚܗ ܕܡܪܢ. Fol. 20 *b*. It is divided into seven chapters, and concludes with a short exhortation to the congregation, $ܡܪܬܝܢܘܬܐ ܕܥܡܐ, fol. 26 a. Imperfect.

5. On Lent, $ܥܠܬܐ ܕܨܘܡܐ. Fol. 27 *a.*

6. On Palm Sunday, $ܥܠܬܐ ܕܚܕܒܫܒܐ ܕܐܘܫ̈ܥܢܐ. Fol. 32 b. It is divided into six chapters, and concludes with a short exhorta­tion, $ܡܪܬܝܢܘܬܐ ܕܠܘܬ ܥܡܐ ܒܙܥܘܪ̈ܝܬܐ, fol. 38 *a*.

7. On the Crucifixion, $ܥܠܬܐ ܕܨܠܝܒܘܬܐ . Fol. 38 b. It is divided into five chapters and an exhortation, $ܡܪܬܝܢܘܬܐ ܕܥܡܐ, fol. 44 a.

8. On the Washing of Feet (Thursday in Passion Week), : $ܥܠܬܐ ܕܙܕܩ̇ ܕܬܬܡܪ: ܒܚܡܫܐ ܒܫܒܐ ܕܪܐܙܐ. ܒܥܕܢܐ ܕܫܝܓܬܐ: ܒܬܪ ܕܡܫܝܓܝܢ ܟܠܢܫ Fol. 45 a.

9. On the Passover or Lord's Supper, $ܥܠܬܐ ܕܝܠܗ ܕܦܨܚܐ. Fol. 47 a. It is divided into four chapters and an exhortation, $ܡܪܬܝܢܘܬܐ ܕܠܘܬ ܥܡܐ, fol. 52 b.

10. On the Saturday of Annunciation, ܥܠܬܐ ܕܫܒܬܐ ܕܣܒܪܬܐ ܕܡ̈ܥܠܝ ܚܕܒܫܒܐ.Fol. 53 b. It is divided into three chapters and an exhortation, $ܡܪܬܝܢܘܬܐ ܕܠܘܬ ܥܡܐ, fol. 57 a.

11. An exhortation concerning love, con­cord and peace, for the morning service of the Sunday of the Resurrection : ܡܪܬܝܢܘܬܐ̣. ܒܙܥܘܪܝܬܐ܇ ܡܛܠ ܚܘܒܐ̇ ܘܐܘܝܘܬܐ ܘܫܝܢܐ. ܙܕܩ̇ ܕܬܬܐܡܪ ܒܬܫܡܫܬܐ ܕܨܦܪܐ ܕܚܕܒܫܒܐ ܕܩܝܡܬܐ܇ ܟܕ ܥܬܝܕܝܢ ܠܡܬܠ ܒ̈ܢܝ ܥܕܬܐ ܫܠܡܐ ܠܚ̈ܕܕܐ Fol. 57 a.

12. Sermon for the Sunday of the Resur­rection, $ܬܘܪܓܡܐ ܕܚܕܒܫܒܐ ܕܩܝܡܬܐ Fol. 59 *a*.

13. On the Friday of the Confessors, $ܥܠܬܐ ܕܣ̈ܗܕܐ ܕܡܬܐܡܪܐ ܒܥܪܘܒܬܐ ܕܡ̈ܘܕܝܢܐ. Fol. 61 *b.* It is divided into three chapters, the third of which (fol. 63 *a*) has the special title : $ܕܡܛܠ ܡܢܐ: ܡܢܗܘܢ ܕܐܓܘ̈ܢܣܛܐ̣. ܡܬܥܕܪܝܢ ܒܐܓܘܢܐ. ܡܢܗܘܢ ܕܝܢ ܡܫܬܒܩܝܢ.

14. On the New Sunday,ܥܠܬܐ ܕܚܕܒܫܒܐ ܚܕܬܐ. ܕܒܬܪ ܩܝܡܬܐ Fol. 65 *a*.

15. On the Ascension, $ܥܠܬܐ ܕܣܘܠܩܐ., in three chapters, of which the following are the titles.

Chap. 1. $ܪܝܫܐ ܩܕܡܝܐ: ܕܡܛܠ ܡܢܐ ܐܪ̈ܒܥܝܢ ܝܘ̈ܡܝܢ ܟܬܪ ܡܫܝܚܐ̣. ܡܢ ܩܝܡܬܗ ܠܣܘܠܩܗ . Fol. 67 *b*.

Chap. 2. $ܕܡܛܠ ܡܢܐ ܦܩ̇ܕ ܐܢܘܢ ܕܢܩܘܘܢ ܒܐܘܪܫܠܡ. ܘܕܠܘ ܒܪܢܫܐ ܐܝܬܘܗܝ ܕܐܬܥܠܝ ܠܫܘܒܚܐ ܕܐܠܗܘܬܐ܇ ܐܝܟܢܐ ܕܗܪ̈ܛܝܩܘ ܡܣܒܪܝܢ. ܐܠܐ ܐܠܗܐ ܡܠܬܐ ܕܡܒܣܪ. Fol. 68 a.

Chap. 3. $ܕܡܛܠ ܡܢܐ. ܒܥܢܢܐ ܗ̣ܘܬ ܡܣܩܬܗ ܕܦܪܘܩܢ ܠܫܡܝܐ . Fol. 69 b.

16. On Pentecost, $ܥܠܬܐ ܕܦܢܛܩܘܣܛܐ ܩܕܝܫܬܐ . Fol. 71 *a*. On fol. 73 b we find the heading: $ܕܡܛܠ ܡܢܐ ܥܣܪܐ ܝܘ̈ܡܝܢ ܒܠܚܘܕ ܐܝܬܝܗܘܢ ܒܝܬ ܣܘܠܩܐ ܠܡܚܬܐ ܕܪܘܚܐ.

17. On the Friday of Gold (the first Friday after Pentecost) : $ܥܠܬܐ ܕܥܪܘܒܬܐ ܩܕܡܝܬܐ ܕܒܬܪ ܦܢܛܩܘܣܛܐ: ܗ̇ܝ ܕܡܬܩܪܝܐ̣ ܕܕܗܒܐ. Fol. 75 b.

18. On the Invention of the Cross, $ܥܠܬܐ ܕܫܟܚܬܐ ܕܨܠܝܒܐ . Fol. 78 b.

19. On the Prayers used in time of Wrath and any Calamity: $ܥܠܬܐ ܕܒܥ̈ܘܬܐ ܕܗܘ̈ܝܢ ܡܛܠ ܟܠ ܪܘܓܙܐ: ܐ̇ܘ ܡܚܘܬܐ̇ ܐܝ̇ܕܐ ܕܗ̣ܝ. Fol. 81 a.

20. A chapter showing why the Messiah is called by various epithets and names: $ܫܘܘܕܥܐ ܙܥܘܪܐ. ܕܡܛܠ ܡܢܐ. ܒ̈ܟܘܢܝܐ ܘܫܡ̈ܗܐ ܡ̈ܫܚܠܦܐ. ܡܬܩܪܐ ܡܫܝܚܐ. Fol. 83 b.

21. A chapter showing that the honour of the dead consists, not in their clothes, but in the alms given during their life or after their death:ܬܘܒ ܕܠܐ ܗܘܐ ܡ̈ܐܢܐ ܐܝܬܝܗܘܢ ܐܝܩܪܐ ܕܗܠܝܢ ܕܥ̇ܢܕܝܢ: ܐܠܐ ܙܕܩ̈ܬܐ ܗܠܝܢ ܕܒܝܘܡ̈ܬܗܘܢ ܐܘ ܒܬܪܗܘܢ ܡܬܝ̈ܗܒܢ. Fol. 85 b.

22. A chapter showing that we should all be provided with good works, so that we may be delivered from the evil spirits which encounter men on their departure from this world:

$ܥܠ ܕܙܕܩ ܠܟܠܢ: ܕܢܗܘܐ ܡܛܝ̈ܒܐ ܒܥ̇ܒ̈ܕܐ ܛܒ̈ܐ: ܐܝܟܢܐ ܕܢܫܬܘܙܒ ܡܢ ܪ̈ܘܚܐ ܕܒܝܫܘܬܐ: ܗ̈ܢܝܢ ܕܐܪ̈ܥܢ ܒܒܢ̈ܝܢܫܐ ܒܡܦܩܢܘܢ (sic) $ܕܡܢ ܥܠܡܐ ܗܢܐ

Fol. 87 b.

23. Consolatory discourse at the funeral of a priest, abbat, or bishop : $ܡܪܬܝܢܘܬܐ̣. ܐܘܟܝܬ ܒܘܝܐܐ. ܥܠ ܟܗܢܐ ܐ̇ܘ ܪܝܫܕܝܪܐ ܫܦܝܪ ܕܘܒܪ̈ܐ: ܡܐ ܕܥ̇ܢܕ: ܐܟܚܕܐ ܕܝܢ ܘܠܐܦܝܣܩܘܦܐ Fol. 90 *a*.

24. Consolatory discourse at the funeral of any person, $ܒܘܝܐܐ ܕܥܠ ܟܠܢܫ. Fol. 92 b. Imperfect at the end.

[Add. 17,188.]