**DCCXXII.**

Paper, about l0 3/8 in. by 6 7/8, consisting of 467 leaves, the first three or four of which are much torn. This manuscript is com­posed of 40 quires (mostly of 12 leaves), numbered with letters. Each page has from 26 to 36 lines. It is written in the ordinary, cursive character; is dated A. Gr. 1540, A.D. 1229; and contains—

The Commentary of Jacob, or Dionysius, bar Salībī on the four Gospels. @[See Assemani, Bibl. Or., t. ii., p. 156 seqq.; Forshall and Rosen’s Catalogue of the Syriac MSS. in the Brit. Mus., p. 71; and Dr. Payne Smith’s Catalogue of the Syriac MSS. in the Bodleian Library, col. 411.]@ Title, fol. 1 by much mutilated: $ . . . [ܩ]ܕܝܫܬܐ . . . ܦܘܫܩܐ . . . [ܒܦ̈]ـܣܝܩܬܐ ܒܝܨ̇ܝܦܘܬܐ ܪܒܬܐ. ܠܐܒܘܢ ܡـ[ـܪܝ ܕܝܘܢـ]ـܢܘܣܝܘܣ ܕܗ̣ܘ ܝܥܩܘܒ ܒܪ ܨ̇ܠܝܒܝ. ܡܢ ܟ̈ܬܒܐ ܕܟܠܗܘܢ ܡܦܫ̈ܩܢܐ ܘܡ̈ܝܬܝܝ ܪ̈ܐܙܐ ܕܕܚܠܬ݀ ܐܠܗܐ. "(By the help of the) holy (Trinity we begin to write) the Commentary (on the holy Gospels, compiled) in brief terms, with great care, by our father Mār Dionysius, alias Jacob, bar Salībī, from the works of all the commentators and expounders of the mysteries of the fear of God."

The Introduction, fol. 1 b, is divided in this manuscript into 44 sections, the 35th and 36th, according to Assemani and Loftus, being united. The commentary on S. Matthew begins on fol. 11 a; that on S. Mark, with four introductory sections, on fol. 204 a; that on S. Luke, with six in­troductory sections, on fol. 220 a; and that on S. John, with five introductory sections, on fol. 298 a.

On fol. 464 b there is a note, stating that this manuscript was written in the year of the Greeks 1540, A.D. 1229, by one Barsaumā of Melitene, for his own use.

$ܠܬܫܒܘܚܬܐ ܘܠܐܝܩܪܐ ܕܬܠܝ̣ܬܝܘܬܐ ܩܕܝܫܬܐ ܘܫܘܝܬ݀ ܒܐܘܣܝܐ. ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ܆ ܚܕ ܐܠܗܐ ܫܪܝܪܐ. ܫܩ̣ܠ ܫܘܡܠܝܐ ܟܬܒܐ ܗܢܐ ܡ̤ܠܐ ܒܘܝܐܝܐ ܘܚ̈ܝܐ. ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܣܓܝܕܐ ܏ܘܩܕ ܕܐܠܗܐ ܦܪܘܩܐ ܕܟܠ ܡܫܝ̣ܚܐ. ܐܟܡܐ ܕܟ̇ܢܫ ܘܐܓܥܠ ܗ̇ܘ ܕܒܝܬ ܩܕ̈ܝܫܐ ܡܪܝ ܕܝܘܢܢܘܣܝܘܣ ܚܣܝܐ ܏ܩܕܝ ܕܗ̣ܘ ܒܪ ܨܠܝܒܝ ܡܠܦܢܐ ܡܬܚܣܐ ܡܢ ܐܠܗܐ. ܩܢ̣ܐ ܕܝܢ ܚܘܬܡܐ ܒܬܡܘܙ ܝܪܚܐ ܕܫ̈ܢܬ ܐܠܦ ܘܚܡ̈ܫܡܐܐ ܘܐܪ̈ܒܥܝܢ ܕܐܠܟܣܢܕܪܘܣ ܒܐܝܕ̈ܝ ܐܢܫ ܚܛܝܐ ܘܕܘܝܐ ܒܪܨܘܡܐ ܙܥܘܪܐ ܕ܏ܡܫܡ ܒܪ ܝܘܚܢܢ ܣ̇ܥܘܪܐ ܘܢܘܡܝܩܐ (νομικός) $ܕܡܠܝܛܝܢܝ ܕܡܝܢܬܐ. ܟܬܒ̣ܬܗ ܕܝܢ ܠܝ̇ܬܐ ܕܩܢܘܡܝ. ܟܠ ܡ̇ܢ ܕܬܒ̇ܥ ܘܢܣ̇ܒ ܠܗ ܠܟܬܒܐ ܗܢܐ ܘܟ̇ܐܡ ܥܠܘܗܝ ܘܠܐ ܡ̇ܗܦܟ ܠܗ ܡܢܕܪܝܫ ܠܡܪܗ ܢܗܘ̣ܐ ܠܝܛܐ ܡܢ ܬܢܝܢ ܢܡܘܣܐ. ܘܢܐܪܬ ܡܚܢܘܩܝܬܐ ܕܝܗܘܕܐ ܘܓܪܒܗ ܕܓܚܙܝ. ܘܗ̇ܘ ܕܢܛ̇ܪ ܠܕܟ̈ܬܝܒܢ ܢܬܢܛܪ ܡܢ ܐܠܗܐ ܐܡܝܢ ܘܐܡܝܢ:

Below this we find a shorter note, men­tioning that the book was repaired and bound by one Jacob, A. Gr. 1727, A.D. 1416. $ܐܬܚܕܬ ܘܐܬܕܒܩ ܟܬܒܐ ܗܢܐ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܒܫܢܬ ܐ̇ܠܦ ܘܫܒܥ ܡܐܐ ܘܥܣܪܝܢ ܘܫܒܥ ܕܝ̈ܘܢܝܐ ܒܐܝܕܝ ܚܛܝܐ ܘܡܣܟܢܐ ܝܥܩܘܒ. ܒܒܥܘ ܡܢܟܘܢ ܐܒ̈ܗܝ ܕܦܓܥܝܢ ܒܟܬܒܐ ܗܢܐ ܐܣܪܚܘ ܨܠܘܬܐ ܠܡܚܝܠܘܬܝ. .

The last three leaves are merely part of the old binding.

[Add. 12,143.]

**DCCXXIII.**

Paper, about 12 5/8 in. by 8 5/8, consisting of 199 leaves, some of which are much stained and slightly torn, especially at the beginning. The greater part of fol. 28 has been cut away. The quires are without signatures. The pages are generally divided into 2 or 3 columns, and the number of lines varies from about 30 to 50. This manuscript is written in a rather inelegant, current hand, with numerous Greek vowels and other points, and is dated A. Gr. 1789, A.D. 1478. It contains—

1. The metrical Grammar of Gregory bar Hebraeus ('Ebrāyā), with the scholia (see Asse­mani, Bibl. Or., t. ii., p. 308, no. 11; and the edition of Bertheau, Gottingen, 1843). Title, fol. 1 b: $ܥܠ ܚܲܝܠܐ ܗ̇ܘ ܐܠܗܝܐ ܡܫܲܪܝܢܢ ܠܡ̣ܟ̣ܬ݀ܒ̣ ܡ̇ܥܠܬ݀ܐ ܕܠܘܬ݂ ܝܕܥܬܐ ܓ̣ܪܐܡܛܝܩܝܬ݀ܐ ܡܛܟ̇ܣܐ ܕ݂ܝܢ ܠܓ̣ܒ̣ܝܐ ܘܠܒܝ̣ܫ ܠܐܠܗܐ ܛܘܒ̣ܬ݂ܢܐ ܢܲܨܝܚ ܒܟ̣ܠ ܐܒܘܢ ܡܪܝ ܓ̣ܪܝܓ̣ܘܪܝܘܣ ܡܲܦ̣ܪܝܢܐ ܕܡܲܕܢܚܐ ܛܲܟ̇ܣܗ̇ ܕܝܢ ܒܡܫܘܚܬ݂ܐ ܐܦܪܸܝܡ̇ܝܬ݁ܐ ܨܠܘܬ݂ܗ ܬ݀ܢܲܛܪ ܠܟ̣ܠܗ ܓ̇ܘܐ ܕܡ̈ܗܝܡܢܐ ܐܡܝܢ: .

Subscription, giving the date, fol. 27 a: $ܫܩܠ̣ܬ݀ ܣܟܐ ܐܘܟܝܬ ܫܘܼܡܠܝܐ ܦܪܓܡܛܝܐ ܗܕܐ ܒܥܘܕܪܢ ܐܠܗܐ ܝܘܡ ܚܡܫܐ ܒܫܲܒܐ ܝܘ̈ܡܬܐ ܏ܝܚ ܠܚܙܝܪܢ ܝܪܚܐ ܫܢܬ ܐ܏ܥܦܛ ܕܝܘܢ. ܘܠܐܠܗܐ ܫܘܒܚܐ ܐܡܝ̣ܢܐ ܐܡܝ̣ܢܐܝܬ ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. .

2. The $ܐܘܨܪ ܐܪ̈ܙܐ, "Horreum Mysteriorum" or " Storehouse of Secrets," a commentary on the whole Bible. See Asse­mani, Bibl. Or., t. ii., p. 277, no. 3. Title, fol. 29 b: $ܟܕ ܠܐܝ̇ܠ ܐܝ̣ܠ ܩ̇ܪܝܢܢ ܠܣܘܝ̇ܥܐ ܕܡܚܝ̣ܠܘܬܢ. ܟ̇ܬܒܝܢܢ ܟܬܒܐ ܕܐܘܨܪ ܐܪ̈ܙܐ ܦܘܫܩܐ ܕܟܠܗ̇ ܨܘܪܬ݀ ܟܬܵܒ ܡܢ ܣܝ̈ܡܐ ܕܐܒܘܢ ܡܪܝ ܓܪܝܓܘܪܝܘܣ ܡܲܦܪܝܢܐ ܕܡܲܕܢܚܐ..

a. The Old Testament.

α. The Pentateuch. Fol. 29 b. logical table,

ܣܝܠ̣ܝܕܝܢ$ (σελίδιον) ܡܚ̇ܘܝܢܐ ܕܐܒ̈ܗܬܐ ܕܡܢ ܐܕܡ ܥܕܡܐ ܠܡܘܫܐ. ܏ܘܫ.

, fol. 57 a.

β. The books entitled $ܟܬܒܐ ܕܒܝܬ ܡ̈ܘܬܒܐ; viz.

Joshua. Fol. 58 b.

Judges. Fol. 60 b.

Samuel. Fol. 63 b.

Samuel. Fol. 66 b. Chronological table, $ܣܝܠ̣ܕܝܢ ܡܚ̇ܘܝܢܐ ܕܕ̈ܝ̇ܢܐ ܡܢ ܝܫܘܥ ܒܪܢܘܢ ܕܝ̇ܢܐ ܩܕܡܝܐ ܥܕܡܐ ܠܫܐܘܠ ܡ̇ܠܟܐ ܩܕܡܝܐ ܏ܘܫ. fol. 69 a.

The Psalms. Fol. 70 b.

1 and 2 Kings. Fol. 102 a. Chronological table,

$ܣܝܠܝܕܘܢ ܡܚ̇ܘܝܢܐ ܕܣܘܥܪ̈ܢܐ , ܕܐܫܬܲܡܫܘ ܒܝ̈ܘܡܝ ܡ̈ܠ̣ܟܐ ܕܝܗܘܕܐ ܘܫ̈ܢܝܗܘܢ

fol. 108 b.

The Proverbs of Solomon. Fol. 110 a.

The Proverbs of Jesus the son of Sirach, $ܟܬܒܐ ܕܒܪܐܣܝܪܐ. Fol. 112 b.

Ecclesiastes. Fol. 114 a.

The Song of Songs. Fol. 115 b.

Wisdom, $ܟܬܒܐ ܕܚܟ̣ܡܬܐ ܪܒܬܐ. Fol. 117 a.

Ruth. Fol. 117 b.

Susanna. Fol. 117 b.

Job. Fol. 118 a.

γ. The Prophets; viz.

Isaiah. Fol. 121 a.

The twelve minor Prophets. Fol. 125 b.

Jeremiah. Fol. 130 b.

Ezekiel. Fol. 133 a.

Daniel. Fol. 136 a. Bel and the Dragon, fol. 138 b. Chronological table,

$ܣܝܠܝܕܘܢ ܡܚ̇ܘܝܢܐ ܕܫ̈ܒܘܥܐ ܫܒܥܝܢ ܕܐܡܝ̣ܪܝܢ ܒܕܢܝܐܝܠ ܢܒܝܐ̇ ܘܫܪܟܐ ܕܣܘܥܪ̈ܢܐ ܕܥܒܪ̈ܝܐ. ܡܢ ܙܒܢܐ ܕܝܲܩܕ̇ܢܐ ܕܗܝܟܠܐ ܕܗܘ̣ܐ ܒܝܕ ܢܒܘܟܕܢܨܪ ܘܥܕܡܐ ܠܓܡܘܪܝܐ ܕܦܣ̈ܝܩܬܐ ܕܗ̣ܘܐ ܒܝܕ ܐܣܦܝܣܝܢܘܣ, fol. 138 b.

b. The New Testament.

a. The Gospels; viz.

S. Matthew. Fol. 110 b.

S. Mark. Fol. 157 a.

S. Luke. Fol. 160 b.

S. John. Fol. 173 a.

β. The Acts. Fol. 179 a.

The three Catholic Epistles. $ܐܓܪ̈ܬܐ ܩܐܬܘ̈ܠܝܩܐܣ. Eol. 184 b.

γ. The Epistles of S. Paul. Fol. 186 a.

3. Extracts from the writings of the Fathers on several theological subjects; viz. Cyril, fol. 197 b; Dionysius bar Salībī, fol. 197 b; Ephraim, foll. 197 a and b, 198 a, $ ܡܢ ܦܘܫܩܐ ܕܡܙܡܘܪܐ ܕ܏ܠܒ; Evagrius, fol. 197 b; Gregory Nyssen, fol. 198 a; Jacob of Batnae, fol. 197 a; and Michael the Patriarch, $ ܡܢ ܨܚܚܐ ܕܡܪܝ ܡܝܟܐܝܠ ܦܐܛܪܝܪܟܐ, fol. 197 a.

4. A short section, showing under what kings the several Prophets flourished, fol. 198 a: $ܥܘܗܕܢܐ ܕܒܝ̈ܘܡܝ ܐܝܠܝܢ ܡ̈ܠܟܐ ܡܬܢ̇ܒܝܢ ܗܘܘ ܟܠܚܕ ܡܢ ܢܒ̈ܝܐ ܩܕ̈ܝܫܐ..

This manuscript contains various notes by its different possessors.

Fol. 1 a. Some prayers and part of the first Psalm (in Arabic), with the date 1790, A.D. 1479.

$ܣܪܝܛ ܪܗܝܒܐܝܬ ܠܘܩܒܠ ܫܡܫܐ (?)ܕܣܗܪܐ. ܒܠܠܝܐ ܕܬܪܝܢ ܏ܒܫ ܫܢ̣ܬ ܐ܏ܥܨ.

Fol. 198 a. A note, apparently written by the same person in the year 1829, A.D. 1518, giving some particulars regarding his life. $ ܒܫܢܬ݀ ܐܠܦ ܘܫܒܥܡܐܐ ܏ܘܥܛ ܢ̇ܦܩܬ ܡܢ ܥܠܡܐ. ܘܒܫܢܬ ܏ܐܥܦ ܗ̇ܘܝܬ ܕܝܪܝܐ. ܘܒܫܢ̣ܬ݀ ܐܥ܏ܦܐ ܐܬܬ݀ܣܪܚܬ ܒܫܡ ܏ܡܫܡ. ܘܒܫܢܬ ܐ܏ܥܦܘ ܐܬܬ݀ܣܪܚܬ ܒܫܡ ܩܫܝܫܐ. ܘܒܫ̣ܢܬ݀ ܐ܏ܥܨܕ ܐܦܝܣܩܘܦܐ. ܘܒܫܢܬ݀ ܐ܏ܦܟ ܦܐܛܪܝܪܟܐ. ܘܒܫܢܬ݀ ܐܦ܏ܟܛ @[These last two dates seem to agree with what we know of Ignatius XIII. (Joshua of Khelāt). See Assemani, Bibl. Or., t. ii., p. 481, no. 63; and Le Quien. Or. Christ., t. ii., col. 1404.]@ $ܩܡ̣ܘ ܥܠܝ ܩܪ̈ܒܐ ܘܫܓܘ̈ܫܝܐ ܡܢ ܐܝ̈ܕܝ̣ ܡܪ̈ܚܐ ܘܢ̇ܦܠܬ ܒܗܲܘܬܐ ܥܡܝܩܬܐ ܡܪܝܐ ܢܦܲܨܐ ܠܝ ܡܢܗ̇ ܘܡܢܗܘܢ ܕܒܥܠܕܒ̈ܒܐ ܒܥܠܕܒ̈ܒܝ ܩܘܫܬܐ ܐܡܝܢ. .

Fol. 29 a. A deed of sale of this book, dated A. Gr. 1875, A.D. 1564, when Ignatius (Ni'matu 'llāh ibn Makdisī Hannā) was patriarch of Antioch, @[Ignatius XIV. See Le Quien, Or. Christ., t. ii., col. 1404.]@ and 'Abdu 'l-Ghanī ibn Stephen maphrian. This note has been much effaced. It is repeated in part on fol. 199 a. $ܘܕܠܟ ܦܝ ܐܝܐܡ ܐܠܐܒ ܐܠܡܥܛܡ ܐܠܡܟܪܡ ܦܟܪ ܐܠܐܒܐ ܘܫܝܟ ܐܠܥܠܡܐ ܘܦܟܪ ܐܠܦܨ̇ܠܐ ܐܠܡܢܝܦ ܕܟܪܗ ܐܠܫܪܝܦ ܩܕܪܗ. ܐܒܘܢܐ ܡܐܪ ܐܝܓܢܐܛܝܘܣ ܐܠܢܘܪܐܢܝ ܒܛܪܝܟ ܢܥܡܗ̈ ܐܠܠܗ ܐܒܢ ܡܩܕܣܝ ܚܢܐ: ܘܐܠܐܒ ܐܠܡܟܪܡ ܙܝܢ ܐܠܐܒܐ ܡܦܪܝܐܢ ܥܒܕ ܐܠܓܢܝ ܐܒܢ ܐܠܡܪܚܘܡ ܩܣܝܣ ܐܣܛܐܦܐܢ ܐܕܐܡ ܐܠܠܗ ܒܩܐܗܡ ܘܚܦܛ ܣܝܐܕܬܗܡ ܐܡܝܢ: ܘܠܡܐ ܟܐܢ ܦܝ ܣܢܗ̈ ܐܠܦ ܘܬܡܢܡܐܝܗ ܘܟܡܣܗ ܘܣܒܥܝܢ ܡܢ ܣܢܝܢ ܐܣܟܢܕܪ ܐܠܝܘܢܐܢܝ ܐܫܬܪܐ ܗܕܐ ܐܠܟܬܐܒ ܐܠܫܪܝܦ ܟܬܐܒ ܐܠܐܘܨܪ ܪ̈ܐܙܐ ܘܐܠܓܪܐܡܐܛܝܩܝ ܩܣܝܣ ܓܘܪܓܝܣ ܐܠܚܪܫܝܦܝ ܒܢ ܝܥܩܘܒ ܐܠܩܣܝܣ [ܡܢ] ܡܐܠܗ ܠܢܦܣܗ ܡܢ ܕ . . . ܗ ܡܢ ܝܟܘܢ ܡܢ ܐܗܠܗ ܐܡ ܡܢ ܐܠܓܝܪ: ܡܢ ܐܠܒܐܝܥ ܠܗ ܐܒܪܐܗܝܡܫܐ ܐܒܢ ܫܡܡܐܣ ܡܲܠܟܸܐ ܡܢ ܩܪܝܗ̈ ܐܠܡܢܨܘܪܝܗ ܫܪܐ ܨܚܝ̣ܚܐ ܡܬܒܘܬ ܒܡܒܠܓ . . . ܫܐܗܝܐܬ . . . ܫܲܐܗܝ ܥܠܝ ܚܣܐܒ ܨܪܦܗܐ܀ ܘܕܠܟ ܒܫܗܐܕܗ̈ ܨܠܝܒܐ ܐܠܛܘܪܐܢܝ ܐܒܢ ܕ . . . ܘܫܗܐܕܗ̈ ܥܒܕ ܐܠܟܪܝܡ ܐܒܢ ܝܥܩܘܒܫܐ ܐܠܡܢܨܘܪܐܢܝ ܘܫܡܐܣ ܥܒܕ ܠܐܚܕ ܐܒܢ . . . ܘܩܪܝܐܩܣ ܐܒܢ ܥܒܕܐܠܠܗ ܘܐܘܠܐܕ ܐܡܒܐܪܟ ܣܪܓܝܣ ܘܨܦܪ ܐܟܝܗ ܘܐܚܨܐ ܗܡ ܡܢ ܐܠܡܢܨܘܪܝܗ: ܘܠܝܣ ܠܐܚܕ ܣܠܛܐܢ ܡܢ ܐܠܠܗ ܬܥܐܠܝ ܏ܘܫ..

Fol. 198 b. Four Syriac verses in praise of the $ܐܘܨܪ ܐܪ̈ܙܐ, with an Arabic transla­tion, and a signature in secret characters. The Syriac verses are as follows. $ܐܰܘܨܰܪ ܐܪܴ̈ܙܷܐ ܚܡܺܝ̣ܠܳܐ ܘܡܰܠ̣ܝܴܐ ܢܽܘܼܗܪ̈ܐ ܘܙܰܠܓܷ݁̈ܐ̣. ܗܪܾܘܓ ܒܷ̇ܗ ܐܚܘܽܢ̇ ܠܰܝ̈ܠܰܝ ܐܝ̣ܺܡܳܡ ܕ݁ܡܰܕ݁ܥܳܟ݂ ܢܶܣܓܹ݁ܐ܆ ܐܷܬ݂ܒ݁ܰܩܳܐ ܒ̣ܶܗ ܘܰܥܒ̣ܷܕ݂ܳܝܗܝ ܠܳܟ݂ ܗܶܕܣܷ̈ܐ ܘܗܶܪ̈ܓܹ̇ܐ̣. ܕ̇ܬ̣ܶܫ̣ܟ݁ܰܚ ܬܲܨܪܹܐ ܠܶܒ̇ ܣ̇ܳܩܽܘܿܪ̈ܰܝܟ̇ ܐܝܟ݂ ܕܰܒ̣ܢܴܪ̈ܓܷ̇ܐ܇ .

On fol. 199 a there are some Syriac verses in rhymed stanzas of four lines.

On fol. 199 b there is a short list of Syriac words with explanations in Arabic, be¬ginning: $[ܩܝ]ـܢ̇ܘܡ̇ܘܢ ܕܐܪܨܝܢܝ. ܐܪܝܢܘܬܐ ܐܠܔܕܐܡ. ܐܦܣܘ̈ܢܝܬܐ ܐܠܪܐܬܒ. ܡܲܢܝܐ ܐܠܡܢ ܐܪܒܥ ܐܘܐܩ. ܘܐܠܡܢ ܘܢܨܦ ܝܟܘܢ ܢܦܨ ܪܛܠ ܡܐܪܕܐܢܝ. ܏ܘܫ. .

Also a deed of sale of the book, drawn up for the contracting parties by Ignatius 'Abdu 'llāh, @[Ignatius XVI. See Le Quien, Or. Christ., t. ii., col. 1406.]@ patriarch of Antioch.

$ܒܫܡ ܐܝܬܝܐ ܕܟܠ ܐܚܝ̣ܕ ܐܝܓܢܐܛܝܘܿܣ ܡܚܝ̣ܠܐ ܕܐܢܛܝܘܟܝܐ ܕܗ̣ܘ ܥܒܕ ܐܠܠܗ. ܏ܗ. ܐܫܬܪܐ ܗܕܐ ܐܠܟـ[ܬܐ]ܒ ܐܠܡܒܐܪܟ. ܐܠܡܚܡܘܠ ܥܠܝ ܐܠܐܝܐܕܝ ܐܠܕܝ ܗܘ ܟܬܐܒ ܐܠܓܪܐܡܛܝܩܝ. ܘܐܘܨܪ ܐܪ̈ܙܐ. ܟܕܡܗ̈ ܐܠܘܠܕ ܐܠܥܙܝܙ ܐܠܪܐܗܒ ܐܠܐܢܛܝܘܣܝ̣ (?) $ܪܒܐܢ ܐܠܝܐ ܬܠܡܝܕ ܐܠܩܠܐܝܗ ܘܠܕ ܐܠܡܪܚܘܡ ܐܠܡܬܢܝܚ ܦܝ ܒܚܐܒܚ ܐܠܢܘܪ [ܩ]ـܣܝܣ ܫܡܥܘܢ ܘܠܕ ܐܠܡܪܚܘܡ ܩܣܝܣ ܚܢܐ. ܡܢ ܩܪܝܗ̈ ܕܝܪ ܗܠܝܐ (sic) $ܐܠܡܚܪܘܣܗ. ܒܡܐܠܗ ܠܢܦܣܗ. ܡܢ ܩܣܝܣ ܣܕܩܐ ܘܠܕ ܩܪܝܐܩܣ. ܐܠܟܐܝܢ ܒܡܪܥܝܬ ܡܪܬ [ܫ]ـܡܘܢܝ. ܏ܘܫ.

Fol. 27 b. A deed of sale in Arabic, dated A. Gr. 1968, A.D. 1657. %.

This volume once belonged to the monastery of al-Za'farān, as we see from the words $ܘܩܦ ܕܝܪ ܐܠܙܥܦܪܐܢ on foll. 2 a, 29 a, and 198 b.

There are seals of patriarchs of Antioch and other persons on foll. 1 b, 16 b, 27 b, 29 a, and 198 b.

[Add. 21,580.]

DCCXXIV.

Paper, about 12 3/8 in. by 8 1/4, consisting of 422 leaves. The quires, signed with letters as far as $ܠܐ, fol. 308 b, are 42 in number. There are from 23 to 35 lines in each page. This volume is written in a good, regular hand, with many Greek and Syriac vowels, and dated A. Gr. 2031, A.D. 1720. It con¬tains—

The $ܐܘܨܪ ܐܪ̈ܙܐ, or "Horreum Mysteriorum," of Gregory bar Hebraeus. Title, fol. 1 b:

$ܟܕ ܠܐܝܹܠ ܐܝܹܠ ܩ̇ܪܝܢܢ ܠܣܘܼܝ̇ܥܐ ܕܡܚܝ̣ܠܘܬܢ ܟ̇ܬܒܝܢܢ ܟܬܵܒܐ ܕܐܘܨܪ̈ܙܐ (sic) $ܦܘܼܫܵܩܐ ܕܟܠܗ̇ ܨܘܪܬ݀ ܟܬܵܒ ܡܹܢ ܣܝ̈ܡܐ ܕܐܒܘܢ̇ ܡܪܝ ܓܪܝܓܘܪܝܘܿܣ ܡܲܦܪܝܢܐ ܕܡܲܕܢܚܵܐ ܕܡܸܬܝ̣ܕܥ ܒܲܪ ܥ̣ܒܪܝܐ.

a. The Old Testament.

α. The Pentateuch. Fol. 1 b.

β. The Books entitled $ܟܬ݁ܒܐ ܕܒܹܝܬ ܡܲܘܬܒ̈ܐ; viz.

Joshua. Fol. 78 b.

Judges. Fol. 83 b.

1 Samuel. Fol. 90 a.

2 Samuel. Fol. 100 a.

The Psalms. Fol. 110 b.

1 and 2 Kings. Fol. 208 a.

The Proverbs of Solomon. Fol. 231 a.

The Proverbs of Jesus the son of Sirach. Fol. 238 a.

Ecclesiastes. Fol. 212 b.

The Song of Songs. Fol. 215 a.

Wisdom. Fol. 219 b.

Job. Fol. 250 a,

γ. The Prophets; viz.

Isaiah. Fol. 257 b.

The twelve minor Prophets. Fol. 269 b.

Jeremiah. Fol. 282 b.

Ezekiel. Fol. 289 a.

Daniel, including Bel and the Dragon. Fol. 297 a.

b. The New Testament.

α. The Gospels; viz.

S. Matthew. Fol. 307 a.

S. Mark. Fol. 311 a.

S. Luke. Fol. 351 a.

S. John. Fol. 373 a.

β. The Acts. Fol. 384 b.

The three Catholic Epistles. Fol. 391 b.

γ. The Epistles of S. Paul. Fol. 397 b.

As an Appendix we find a list of the works of Gregory bar Hebraeus, with a few particulars regarding his life, fol. 421 b: $ܫܡ̈ܗܐ ܕܟܬܒ̈ܐ ܕܣܵܡ ܣܘܪܝܐܝܬ ܘܐܪܐܒܐܝܬ ܒܥܕܬܐ ܗ̣ܘ ܡܲܦܪܝܢܐ ܏ܩܕ ܡܪܝ ܓܪܝܓܘܿܪܝܘܿܣ (see also below). Compare Assemani, Bibl. Or., t. ii., especially pp. 263 and 268 seqq.

The colophon, fol. 422 b, states that the volume was written by the priest Sulaimān ibn Mūsā al-Kaiyāl, A. Gr. 2031, A.D. 1720, when Mār Ignatius @[Ignatius XXVI. (George). See Le Quien, Or. Christ., t. ii., col. 1408, and Assemani, Bibl. Or., t. ii., p. 482, no. 76.]@ was patriarch of An¬tioch, George ibn Abd al-Karīm, patriarch of Mosul, Mār Basil catholicus of the East, and Ishāk ibn 'Azār maphrian.

$ܟ̇ܡܠ ܘܢܓܙ ܗܕ݂ܐ ܟ̇ܬ̇ܐܒ ܐܠܐܘܨܪ̈ܐܙܐ ܐܠܫܪܝܦ ܬ݀ܦܣܝܪ ܟ̇ܬ݀ܒ ܐܠܡ܏ܩܕ ܐܠܥܬ̇ܝܩܗ ܘܐܠܔܕ݁ܝܕ݁ܗ ܏ܟܕ ܏ܝܘܡ ܦܝ ܫܗܪ ܐܨܒ܏ܐܛ ܏ܣܢܗ̈ ܒ܏ܝܗ ܝ܏ܘ ܦܝ ܐܝܐܡ ܐܒܗܐܬ݀ܢܐ ܐܠܡܥܨ̇ܡܝܢ ܡܪܝ ܐܝܓ̣ܢܐܛܝܘܣ ܛܐܛܒ ܟ݁ܦܪܣܝ ܐܢܛܐܟ݁ܝܗ ܒܛܪܝܟ ܓ݁݅ܘ݅ܪܓ݁݅ܣ ܐܒܢ ܏ܥ ܐܠܟܪܝܡ ܐܠܡܘܨܠ ܘܡܪܝ ܒܣܸܝܠܠܝܘܣ ܩܬ݂ܘܠܹܝܩ ܐܠܫܪܩ ܡܦܪܝܐܢ ܐܝܣܚܩ ܐܒܢ ܡ܏ܩܕ ܥܐܙܐܪ ܐܒܢ ܐܟ݂ܬ݀ ܒܛܪܝܟ݁ ܓ݁ܘܪܓ݁ܝܣ܇ ܐܠܡܚܦܘܨ̇ܝܢ ܨܠܐܬ݀ܗܡ ܬ݀ܚܦܜ ܡܪܐܥܝܬ݂ܗܡ ܐܡܝܢ܀ ܥܠܝ ܏ܝܕ ܐܚܩܪ ܘܐܪܕ݂ܠ ܥܒܐܕ̇ ܐܠܠܗ ܒܚܪ ܐܠܕ݂ܢܘܒ ܘܐܠܟ݂ܛܐܝܐ ܐܠܡܩܪܚ ܒܐܠܣܝܐܗ̈ ܐܠܕ݂ܝ ܡܐ ܝܔܒ ܐܢ ܝܪܣܡ ܐܣܡܗ ܡܢ ܟ݁ܬ݂ܪܬ݀ ܕܢܘܒܗ ܘܲ ܒܐܠܐܣܡ ܩܣܝܣ ܘܒܐܠܦܥܠ ܕ݁ܢܝ ܬ݀ܥܝܣ ܣܠܝܡܐܢ ܐܒܢ ܏ܡܩܕ ܡܘܣܝ ܐܠܟ݁ܝܐܠ ܘܐܡܗ ܐܠܡ܏ܩܕ ܚܠܒܝܗ ܘܐܟ݂ܘܬ݀ܗ ܐܒܪܐܗܝܡ ܏ܘܫܡ ܡ܏ܩܕ ܐܠܝܐܣ ܝܘܣܦ ܘܐܠܝܐ ܘܐܠܡܣܐܥܕ݁ ܡܥ ܐܠܚܩܝܪ ܨܐܢܥܗ ܐܒܪܐܗܡ ܐܒܢ ܝܘܢܐܢ ܙܗܪܗ܀ ܘܢܪܔܘ ܡܢ ܟ݁ܠ ܐܟ݂ܐ ܝܨܐܕ݁ܦ ܗܕ݂ܗ ܚܪܦܢܐ ܐܠܙܪܝܗ % .

There is a similar note on fol. 303 b, at the end of the hook of Daniel.

$ܫܠܸܶܡ ܟܬܵܒܵܐ ܕܕܢܝܐܝܠ ܥܡ ܫܲܪܟܐ ܕܕܝܐܬܹܝܩܹܝ ܥܲܬܝܼܩܬܵܐ ܡܢ ܟܬܵܒܐ ܕܐܘܨܪ̈ܐ ܘܠܐܠܗܐ ܣܓ݂ܝܼܕ ܐܝܩܪܗ ܕܚܲܝܠ ܘܥܲܕܪ ܘܐܫܦܥ ܛܝܒܘܬܗ ܥܲܠ ܕܘܝܘܬܝ ܫܘܒܚܐ ܠܥ̇ܠܡܝܢ ܐܡܝܢ ܒܐܝ̣ܕ̈ܝ ܣܝܠܘܒܐ ܣܠܝܡܐܢ ܒܲܪ ܡܩܕܣܝ ܡܘܣܐ ܡܢ ܡܫܪܝܬܐ ܕܫܲܛܺܝܼܐ ܘܐܡܗ ܡ܏ܩܕ ܚܠܒܝܗ ܘܐܚܘ̈ܗܝ ܐܒܪܐܗܝܡ ܘܡ܏ܫܡ ܡ܏ܩܕ ܐܠܝܐܣ ܘܝܘܣܦ ܘܐܠܝܐ ܫ܏ܢ̣ܬ݀ ܒ܏ܝܗ ܝ܏ܘ ܒ̇ܥܐ ܐܢ̣ܐ ܡܢ ܟܠ ܐܚܐ ܦܪܘܫܐ ܢܨܲܠܐ ܥܠܝܗܘܢ ܘ܏ܫ..

On fol. 422 b there is also an Arabic note, stating that the maphrian Elias purchased this book, and gave it to Colonel Taylor, A.D. 1829. %.

Fol. 207 does not, strictly speaking, belong to this manuscript, being in a different hand-writing. It contains—

1. A list of the prophets, from Job down to Malachi, with the names of the kings under whom they flourished, $ܥܠ ܩܕܝܡܘܬ ܕܢܒܹܝܐ ܚܕ ܡܢ ܚܒܪܗ; a list of the Jewish rulers or high priests, from Zorobabel down to Hyreanus II.; and some chronological notes, referring to the reigns of Uzziah and his successors.

2. Interpretations of the names of the prophets: $ܬܘܒ ܦܘܫܩ ܫܡܵܗܸ̈ܐ ܕܢܒ̈ܝܐ ܕܝܠܢܐܝܬ ܕܟܠ ܡܢܗܘܢ..

3. A list of the works of Gregory bar Hebraeus, etc., similar to that mentioned above. $ܫܡ̈ܗܐ ܕܟܬ̈ܒܐ ܕܣܡ ܣܘܪܝܐܝܬ ܘܐܪܒܐܝܬ ܒܥܕܬܐ ܗ̣ܘ ܡܲܦܪܝܢܐ ܩ܏ܕ ܡܪܝ ܓܪܝܓܘܪܝܘܣ ܐܒܘ ܐܠܦܪܓ ܐܒܘܢ ܕܗ̣ܘ ܒܲܪ ܐܗܪܘܢ ܐܣܝܐ..

[Add. 23,596.]

DCCXXV.

Paper, about 8 3/8 in. by 6 1/4, consisting of 278 leaves, in good preservation. The quires, signed with letters, are 23 in number. There are from 22 to 30 lines in each page. This manuscript is written in a small, regular band, with numerous vowel points and dia¬critical marks, and dated A. Gr. 2025, A. H. 1126, A.D. 1714 It contains—

1. The Theology of Gregory bar Hebraeus, in the Arabic translation, written with Syriac characters. The title of the work is %, "the Lamp of Holy Things for the Correction of the Senses." The name of the Arabic translator is not mentioned in this copy. See Bibl. Bodl. Codd. MSS. Orient. Catal. partis 2dse vol. lmum Arabicos complectens, p. 451 seqq.; and Asse¬mani, Bibl. Orient., t. ii., p. 284 seqq. Title,

fol. 2 b:

$ܒܣܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܐܠܪܘܚ ܐܠܩܕܣ ܐܠܐܗܐ ܘܐܚܕܐ ܠܗ ܐܠܡܓܕ ܐܠܝ ܐܠܐܙܠܝ ܐܠܡܬܠܬ ܐܠܐܫܪܐܩ. ܐܠܘܐܚܕ ܦܝ ܐܠܓܘܗܪ ܥܠܝ ܐܠܐܛܠܐܩ: ܐܕܥܘ ܠܐܣܥܐܦ ܜܥܦܝ ܠܐܟ݁ܬܒ ܟ݁ܬܐܒ ܡܢܐܪܗ̈ ܐܠܐܩܕܐܣ. ܦܝ ܬܗܕܝܒ ܐܠܚܘܐܣ: ܬܐܠܝܦ ܡܪܝ ܓܪܝܓܘܿܪܝܘܿܣ ܒܢ ܐܠܥܒܪܝ ܐܠܡܦܪܝܐܢ: ܢܘܪ ܐܠܠܗ ܜܪܝܚܗ ܒܐܠܪܚܡܗ. ܘܐܥܡ ܐܠܪܜܘܐܢ܀ ܐܠܒܕܐܝܗ ܐܝ ܬܗܝܘ.

At the end of the preface, fol. 4 b, the titles of the twelve sections, into which the work is divided, are given as follows. $ܐܠܪܟ݁ܢ ܐܠܐܘܠ ܐܠܩܘܠ ܦܝ ܒܝܐܢ ܐܠܥܠܡ

ܐܠܡܛܠܩ.

ܐܠܪܟ݁ܢ ܐܠܬ݂ܐܢܝ ܦܝ ܟ݁ܘܢ ܗܕܐ ܐܠܥܐܠܡ

ܘܬܪܬܝܒ ܡܐ ܩܕ ܚܕܬ ܒܐܠܣܬܗ̈ ܐܝܐܡ.

ܐܠܪܟ݁ܢ ܐܠܬ݂ܐܠܬ ܦܝ ܐܠܬܟ݁ܠܡ ܥܠܝ ܐܠܠܐܗܘܬ.

ܐܠܪܟ̇ܢ ܐܠܪܐܒܥ ܦܝ ܐܠܬܔܣܕ.

ܐܠܪܟ̇ܢ ܐܠܟܐܡܣ ܦܝ ܟ݁ܘܢ ܐܠܡܠܐܝܟ݁ܗ.

ܐܠܪܟ݁ܢ ܐܠܣܐܕܣ ܦܝ ܪܝܐܣܗ̈ ܐܠܟ݁ܗܢܘܬ.

ܐܠܪܟ݁ܢ ܐܠܣܐܒܥ ܦܝ ܣܩܘܛ ܐܠܫܝܐܛܝܢ.

ܐܠܪܟ݁ܢ ܐܠܬܐܡܢ ܦܝ ܘܔܘܕܐܠܢܦܣ ܐܠܢܐܛܩܗ.

ܐܠܪܟܢ ܐܠܬܐܣܥ ܦܝ ܐܠܣܠܛܗ̈ ܐܠܕܐܬܝܗ.

ܘܐܠܬܩܕܝܪ ܦܝ ܐܠܥܢܐܝܗ̈ ܐܠܐܠܗܝܗ.

ܐܠܪܟ݁ܢ ܐܠܥܐܫܪ ܦܝ ܩܝܐܡܗ̈ ܐܠܐܡܘܐܬ.

ܐܠܪܟ݁ܢ ܐܠܚܐܕܝ ܥܫܪ ܦܝ ܐܠܕܝܢܘܢܗ ܘܐܠܩܨܐܨ.

ܐܠܪܟ݁ܢ ܐܠܬܐܢܝ ܥܫܪ ܦܝ ܐܝܛܐܚ ܐܠܦܪܕܘܣ..

The work concludes with some Syriac verses by Bar Hebraeus, fol. 271 a. $ܩܕܵܳܡ ܟ݁ܠ ܡܕܡ ܝ̣ܺܨܰܦ ܓ݁ܒܪܵܐ ܕܢܦܫܵܟ݂ ܬܶܩܢܸܶܐ ܐܟ݂ܡܳܐ ܕ݂ܰܥܡܰܠ̣ܘ ܐܦ ܐܬܟܰܫܰܪܘ ܐܢܳܫ̈ܳܐ ܬܰܩ̈ܢܸܐ ܒܕܰܐܝܢܵܐ ܕܠܐ ܩܢܸܳܐ ܢܦܫܗ ܗ̇ܳܢܳܐ ܒܰܓ̈ܠܻܝܼܙܶܐ ܡܢܸܶܐ ܘܰܠܓ݂ܠܝܼܙ ܝ̇ܳܬܳܐ ܟܘܢܵܫ ܢܟ̈ܣܸܐ ܡܳܢܳܐ ܡܰܗܢܸܶܐ.

On fol. 271 b we have a copy of verses in Arabic by the bishop Yuhannā the Syrian, beginning: $ܟ݂ܐܬܡܶܗ ܡܢܜܘܡܗ ܠܟ݁ܐܬܒ ܐܠܐܨܘܠ ܡܥܠܡܝ ܐܣܩܦ ܝܘܚܢܐ ܐܠܫܐܡܝ ܪܐܣܝ ܐܠܕܝ ܐܚܢܝ ܦܝ ܟ݁ܬܒܟ݁ ܐܠܓܲܪܐ ܫܪܦܗ ܒܐܠܪܦܥܗ ܦܝ ܡܔܟ݁ ܐܠܬܐܢܝ ܥܝܢܝ ܐܠܬܝ ܚܕܩܗ̈ ܒܚܕܝܩܗ̈ ܐܣܦܐܪܟ݁ ܝܣܦܶܪ ܠܗܐ ܙܐܗܶܪ ܙܗܪܝܪ ܔܢܐܢܝ.

Then follows a note by the scribe, the bishop 'Abd al-Azalī, in which he states that the volume was written in the year above mentioned at Aleppo, in the church of S. Mary the Virgin. $ܘܟ݁ܐܢ ܡܢܬܗܝ ܟ݁ܬܐܒܬܗ ܢܗܐܪ ܟ݂ܡܝܣ ܐܠܐܣܪܐܪ ܝܘܡ ܥܝܕ ܐܠܒܫܐܪܗ. ܏ܟܗ ܦܝ ܐܕܐܪ ܡܢ ܫܗܘܪ ܣܢܗ̈ ܐܠܦܝܢ ܘܟ݂ܡܣܗ ܘܥܫܪܝܢ ܡܢ ܣܢܝ ܐܠܝܘܢܐܢ ܐܠܡܘܐܦܩ ܠܣܢܗ̈ ܐܠܦ ܘܣܒܥܡܐܝܗ ܘܐܪܒܥܗ̈ ܥܫܪܗ ܡܣܝܚܝܗ ܦܝ ܐܘܪܐܟ݂ܪ ܫܗܪ ܪܒܝܥ ܣܢܗ̈ ܐܠܦ ܘܡܐܝܗ ܘܣܬܗ ܘܥܫܪܘܢ ܗܔܪܝܗ ܒܝܕܝܢ ܢܚܝܦܐܬ ܟ݂ܐܛܝܐܬ. ܘܐܠܝ ܐܠܥܕܡ ܙܐܝܠܐܬ. ܥܒܕ ܥܒܝܕ ܝܣܘܥ ܐܠܓܠܝܠ. ܒܐܠܐܣܡ ܐܣܩܦ ܥܒܕ ܐܠܐܙܠܝ. ܘܒܐܠܦܥܠ ܐܬܝܡ ܣܩܝܡ ܕܠܝܠ ܟ݂ܐܛܝ ܜܝܼܝܼܠ. ܘܟ݁ܐܢܬ ܟ݀ܬܐܒܬܗ ܓ݂ܐܠܒܗܐ ܒܐܠܠܝܠ ܥܠܝ ܜܘ ܐܠܣܪܐܔ ܕܐܟ݂ܠ ܚܠܒ ܐܠܫܗܒܐ ܐܠܡܚܪܘܣܗ ܦܝ ܒܝܥܗ̈ ܐܠܛܐܗܪܗ ܐܠܒܬܘܠ ܡܪܬܝ ܡ݊ܪܝ݊ܡ݊ ܫܦܐܥܬܗܐ ܘܛܠܒܐܬܗܐ ܬܚܪܣ ܟ݁ܐܦܗ̈ ܒܢܝ ܐܠܡܥܡܘܕܝܗ %.

2. Tables for the calculation of the prin¬cipal festivals of the year, drawn up by Yuhannā ibn Mansūr al-Himsī, and preceded by an explanatory preface in rhymed prose. Fol. 272 b.

$ܒܣܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܐܠܪܘܚ ܐܠܩܕܣ ܐܠܐܗܐ ܘܐܚܕܐ ܠܗ ܐܠܡܔܕ ܕܐܝܡܐ ܐܡܝܢ. ܢܒܬܕܝ ܒܥܘܢܗ ܬܥܐܠܝ ܦܝ ܢܣܟ݂ ܨܘܪܗ̈ ܗܕܐ ܐܠܬܩܒܠ ܘܥܕܗ̈ ܐܒܘܐܒܗ ܟ݂ܡܣܡܐܝܗ ܘܐܬܢܝܢ ܘܬܠܐܬܘܢ ܒܐܒܐ ܝܕܘܪ ܥܠܝ ܕܐܬܗ ܐܠܝ ܡܢܬܗܐܗ ܘܝܪܔܥ ܐܠܝ ܡܒܬܕܐܗ ܒܓ݂ܝܪ ܙܘܐܠ: ܡܡܐ ܐܥܬܢܝ ܘܐܗܬܡ (sic) $ܒܬܪܬܝܒܗ ܘܬܨܢܝܦܗ ܘܥܕܗ̈ ܐܒܘܐܒܗ: ܐܠܐܝܓ݂ܢܘܡܘܣ (οἰκονόμος) $ܐܠܡܐܝܕ ܐܠܒܐܪ: ܘܐܠܐܢܐ ܐܠܡܟ݂ܬܐܪ. ܘܚܝܕ ܙܡܐܢܗ ܦܝ ܗܕܗ ܐܠܦܢܘܢ. ܘܦܪܝܕ ܥܨܪܗ ܘܐܘܐܢܗ ܐܠܕܪ ܐܠܟ݂ܐܠܨ ܘܐܠܓܘܗܪ ܐܠܡܟ݁ܢܘܢ ܐܥܢܝ ܒܗ ܟ݂ܘܪܝ ܝܘܚܢܐ ܢܔܠ ܐܠܡܪܚܘܡ ܐܠܚܐܔ ܡܢܨܘܪ. ܚܡܨܝ ܐܠܒܠܐܕ ܣܪܝܐܢܝ ܐܠܠܣܐܢ. ܝܥܩܘܒܝ ܐܠܡܕܗܒ ܘܐܠܐܥܬܩܐܕ: ܐܚܣܢ ܐܠܠܗ ܠܗ ܟ݂ܝܪܝ ܐܠܕܢܝܐ ܘܐܠܐܟ݂ܪܗ. ܒܨܠܘܐܬ ܡܪܬܝ ܡܪܝܡ ܐܠܒܬܘܠ ܐܠܛܐܗܪܗ ܐܡܝܢ ܘܗܘ ܠܡܢܦܥܗ̈ ܐܠܡܘܡܢܝܢ ܐܘܠܐܕܗ. ܘܦܩܗܐ ܠܬܥܠܝܡ ܬܠܡܐܡܝܕܗ ܘܟ݂ܠܐܢܗ ܘܗܕܗ ܐܠܬܩܕܡܗ ܐܝ ܦܪܘܿܡܝܘܿܢ ܬܟ݂ܒܪ ܠܢ ܣܒܒ ܬܚܪܝܪܗ: ܘܡܢ ܐܠܠܗ ܢܣܬܡܕ ܐܠܩܘܗ ܘܐܠܡܥܘܢܗ. ܐܠܝ ܐܠܢܗܐܝܗ ܘܩܕ ܚܪܪ ܒܡܚܪܘܣܗ̈ ܚܠܒ ܐܠܫܗܒܐ ܕܐܟ݂ܠ ܟ݁ܢܝܣܗ̈ ܐܠܥܕܪܝ ܐܠܡܥܪܘܦܗ ܒܐܠܣܪܝܐܢ. ܦܝ ܣܢܗ̈ ܬܐܪܝܟ݂ܗ ܘܐܠܡܔܕ ܠܠܗ ܕܐܝܡܐ ܘܥܠܝܢܐ ܪܚܡܬܗ ܕܐܝܡܐ ܐܡܝܢ.

On fol. 1 a there is a note, dated A. Gr. 2066, A. D. 1755, which states that the book was purchased by the deacon 'Abd al-'Azīz ibn 'Azār of Aleppo from the priest Ni'matu 'Ilāh ibn al-Tamburjī. $ܐܠܡܠܟ ܠܠܗ ܐܠܘܐܚܕ ܐܠܩܗܐܪ ܠܡܐ ܟܐܢ ܒܬܐܪܝܟ݂ ܐܠܦܝܢ ܘܣܬܗ ܘܣܬܝܢ ܝܘܢܐܢܝܗ ܦܝ ܫܗܪ ܟܐܢܘܢ ܐܠܬܐܢܝ ܩܕ ܐܫܬܪܝܬ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܒܐܪܟ ܐܠܕܝ ܗܘ ܡܢ ܒܥܨ̇ ܡܘܠܦܐܬ ܢܘܪ ܐܠܡܫܪܩ ܘܐܠܡܓ݂ܪܒ ܣܝܕܢܐ ܐܠܩܕܝܣ ܐܒܝ ܐܠܦܪܔ ܡܪܝ ܓ݂ܪܝܓ݂ܘܪܝܘܣ ܐܒܢ ܐܠܥܒܪܝ ܨܠܘܐܬܗ ܬܠܐܚܜܢܐ ܡܢ ܐܠܫܪܝܪ ܘܬܩܕܪܢܐ ܥܠܝ ܚܦܛ ܡܐ ܦܝܗ ܐܠܡܕܥܘ ܡܢܐܪܗ̈ ܐܠܐܩܕܐܣ ܐܢܐ ܐܠܚܩܝܪ ܦܝ ܐܠܫܡܐܡܣܗ ܒܐܠܐܣܡ ܫܡܐܣ ܏ܥ ܐܠܥܙܝܙ ܘܠܕ ܥܐܙܐܪ ܐܠܡܪܚܘܡ ܫܐܡܝܗ ܐܠܚܠܒܝ ܘܩܕ ܐܫܬܪܝܬܗ ܡܢ ܐܒܘܢܐ ܐܠܫܝܟ݂ ܐܠܟܐܗܢ ܐܠܗܐܪܘܢܝ ܟܒܝܪ ܐܠܣܢ ܘܐܟ݁ܒܪ ܐܠܟܗܢܗ ܐܠܟ݂ܘܪܝ ܢܥܡܗ̈ ܏ܝܗ ܐܠܡܠܩܒ ܐܒܢ ܐܠܛܢܒܪܔܝ ܘܐܥܛܝܬܗ ܬܡܢܗ ܒܐܠܬܡܐܡ ܘܐܠܟܡܐܠ ܘܕܥܐ ܠܝ ܒܐܠܒܪܟܗ ܘܐܠܓ݂ܦܪܐܢ ܝܬܩܒܠ ܐܠܠܗ ܡܢܗ ܕܠܟ ܘܕܠܟ ܣܢܗ̈ ܐܠܦ ܘܣܒܥܡܐܝܗ ܘܟ݂ܡܣܗ ܘܟ݂ܡܣܝܢ ܡܣܝܚܝܗ ܘܠܠܗ ܐܠܡܓܕ ܕܐܝܡܐ ܣܪܡܕܐ ܐܡܝܢ ܐܡܝܢ..

On fol. 2 a there is a short biographical notice of Bar Hebraeus in Arabic.

% (sic) %.

On fol. 278 Antonius ibn Faraj-allāh 'Azār has recorded his acquisition of the volume, A.L). 1810. %.

[Add. 18,296.]

THEOLOGY

COLLECTED AUTHORS.

DCCXXVI.

Vellum, about 14 5/8 in. by 11 1/8, consisting of 255 leaves, many of which are slightly stained by water and oil, and a few much torn, especially foll. 8 and 253—5. Ori¬ginally the quires were signed with letters, from $ܐ to $ܬ and again from $ܐ to $ܕ (see foll. 78 a, $ܛ; 179 a, $ܩ; 199 a, $ ܫ ; 229 a, $ ܒ ; 239 a, $ܓ). A later hand has num¬bered them consecutively from $ܐ to $ܟܘ. Each page is divided into three columns, a full column having from 38 to 43 lines. This volume is written throughout in a beautiful Edessene character, and dated A. Gr. 723, A.D. 412. @[It is consequently believed to be the oldest dated volume extant; and yet the vellum is in many places as white, and the ink as black, as if it were only a; few years old. The next dated book in point of antiquity seems to be the MS. of the Ecclesiastical History of Eusebius in the Imperial Public Library at St. Petersburg, written A.D. 462; and the third, in the British Museum, Add.14,425, A.D. 464 (see above, p. 3, no. III).]@ Its contents are as follow:—

I. The Recognitions of Clement of Rome, the disciple of S. Peter. Fol. 1 b. The title has been cut away; the running title is simply $ܩܠܡܣ, "Clement"; the subscrip¬tion, $ܫܠܡ ܠܡܟܬܒ ܡܡܠܠܐ ܕܩܠܡܣ. In Add. 14,609, fol. 123 a, the title is $ܬܫܥܝܬܐ ܕܩܠܝܡܝܣ ܐܝܢܐ ܕܢܩܝܦ ܗܘܐ ܠܫܡܥܘܢ ܟܐܦܐ, "the history of Clement, who was attached to Simon Peter." The subdivisions are:—

1. $ܡܡܠܠܐ ܩܕܡܝܐ, "the first discourse," fol. 1 b, with the subscription $ܫܠܡ ܠܡܟܬܒ ܡܡܠܠܐ ܩܕܡܝܐ ܕܩܠܡܣ, comprising the first three books of the Latin version of Rufinus, and the first chapter of the fourth book, as far as the words "apud Tripolim nobis hiemandiun denunciavimus." See Gersdorf, Bibliotheca Patruni Ecclesiast. Latin., t. i., pp. 3—115; Cotelerius, SS. Patrum qui temporibus Apostolicis floruerunt Opera, ed. Clericus (Amstel., 1724), t. i., pp. 493—539.

2. $ ܕܬ̈ܠܬܐ ܕܠܘܩܒܠ ܚܢ̈ܦܐ, "the third (dis¬course), against the heathens," fol. 53 a, corresponding to the tenth homily of the original Greek. See Cotelerius, t. i., p. 692; De Lagarde, Clementina (Leipzig, 1865), p. 100.

3. $ܕܐܪ̈ܒܥܐ, "the fourth (discourse)," fol. 57 a, corresponding to the eleventh homily of the Greek. See Cotelerius, t. i., p. 698; De Lagarde, p. 108.

4. $ܕܡܢ ܛܪܝܦܘܠܣ ܕܦܝܢܝܩܐ, "from Tripolis in Phoenicia," fol. 63 b, corresponding to the twelfth homily of the Greek, from the beginning to the end of § 25, and the thirteenth homily. See Cotelerius, t. i., pp. 707—714, 717; De Lagarde, pp. 120— 129, 133.

5. $ܡܐܡܪܐ ܕܐܪܒܬܥܣܪ, "the four¬teenth discourse," f. 70 b, corresponding to the fourteenth homily of the Greek. See Cotelerius, t. i., p. 723; De Lagarde, p. 140.

This work has been edited from the two Nitrian MSS. by Dr. de Lagarde, under the title of "Clementis Romani Recognitiones Syriace," 1861.

II. The Discourses of Titus, bishop of Bosra, or Bostra, against the Manichaeans, $ܡܐܡܪ̈ܐ ܕܛܛܘܣ ܕܠܘܩܒܠ ܡܢܝ̈ܢܝܐ. Fol. 72 b. See Gallandii Bibl. Vett. Patrum, t. v., pp. 269—356. The second discourse begins on fol. 86 b, the third on fol. 109 a, and the fourth on fol. 130 a. Subscription, fol. 156 a, $ܫܠܡ ܡ̈ܐܡܪܐ ܐܪ̈ܒܥܐ ܕܛܛܘܣ ܕܠܘܩܒܠ ܡܢܝ̈ܢܝܐ ܕܡܦܩܝܢ ܡܢ ܝܘܿܢܝܐ ܠܐܪܡܝܐ, "here end the four discourses of Titus of Bostra against the Manichaeans, translated from Greek into Aramaic."

This work has been edited by De Lagarde, under the title of "Titi Bostreni contra Manicliaeos libri quatuor Syriace," 1859, as also in Greek, according to the Codex Hamburgensis, 1859.

III. The Treatise of Eusebius of Caesarea on the Theophania (περὶ θεοφανεἰας) or Divine Manifestation of our Lord, $ ܕܐܘܣܒܣ ܩܣܪܝܐ ܕܥܠ ܕܢܚܐ ܐܠܗܝܐ, in five books. Fol. 156 a. The second book, with the special title, $ܕܠܘܩܒܠ ܦܝ̈ܠܘܣܦܐ, "against the Philosophers," begins on fol. 171 b; the third on fol. 188 a; the fourth on fol. 202 a; and the fifth on fol. 221 a. Subscription, fol. 235 b, $ܫܠܡ ܠܡܟܬܒ ܚܡ̈ܫܐ ܣܦܪ̈ܝܢ ܕܐܘܣܒܣ ܩܣܪܝܐ ܕܡܬܩܪܝܢ ܕܕܢܚܐ ܐܠܗܝܐ..

This work has been edited by Dr. S. Lee for the Society for the Publication of Oriental Texts, 1842; and in 1843 the same scholar published an English translation of it, with preface, preliminary dissertation and notes.

IV. The History of the Confessors, or Martyrs, in Palestine by Eusebius of Caesarea, $ܕܥܠ ܡܘܕܝ̈ܢܐ ܕܒܦܠܣܛܝܢܐ ܕܐܡܝܪ ܠܐܘܣܒܣ ܩܣܪܝܐ. Fol. 235 b. Subscription, fol. 251 a, $ ܫܠܡܘ ܫ̈ܪܒܐ ܕܬܫ̈ܥܝܬܐ ܕܢܨܚ̈ܢܝܗܘܢ ܕܡܘ̈ܕܝܢܐ ܩ̈ܕܝܫܐ ܕܒܦܠܣܛܝܢܐ..

It has been edited and translated into English, with notes, by Dr. Cureton, 1861.

V. A Panegyric on the Christian Martyrs by Eusebius, $ܡܐܡܪܐ ܕܩܘ̈ܠܣܐ ܕܡܝܬܪܘܬܗܘܢ.. Fol. 251 a. It has been published in the Journal of Sacred Literature, 4th Series, vol. v., p. 403, and translated by Air. B. H. Cowper in the same periodical, t. vi., p. 129.

VI. A Martyrology, the greater part of which, relating to the western martyrs, is arranged according to the order of the Syrian months, from the first Kānūn to the second Teshrī. Title, fol. 252 b: $ ܫܡ̈ܗܐ ܕܡܪ̈ܝܢ ܡܘܕܝ̈ܢܐ ܘܙܟ̈ܝܐ. ܘܝܘܡ̈ܝܗܘܢ ܕܫܩܠܘ ܒܗܘܿܢ ܟ̈ܠܝܠܐ.. The names of the Eastern or Persian martyrs are given on foll. 254 b and 255 a, arranged according to their clerical rank. This martyrology has like¬wise been published in the Journal of Sacred Literature, 4th Series, t. viii., p. 45, with an English translation, p. 423. See the Acta Sanctorum for October, t. xii., pp. 183—5.

On fol. 254 a, 3rd col., we read the colophon, written with green paint (see also fol. 227 b): $[ܐܫ]ܬܠܡܘ ܒܦܢܩܝܬܐ ܗܕܐ ܟ̈ܬܒܐ ܬ̈ܠܬܐ ܛܛܘܣ ܘܩܠܡܣ ܘܩܣܪܝܐ, "there are com¬pleted in this volume three hooks, Titus, and Clemens, and the Caesarean." This is followed by the doxologv (written with yellow paint, see also fol. 229 b), and by the note:

$ܐܫܬܠܡܬ ܦܢܩܝܕܬܐ @[$ܦܢܩܝܬܐ is the oldest form of the word, from πινακίδὶον. It usually becomes, by assimiliation, $ܦܢܩܝܬܐ; and is sometimes corrupted into $ܦܢܩܝܢܬܐ, according to the analogy of $ܡܕܝܢܬܐ ,ܣܦܝܢܬܐ, etc.]@ $ ܗܕܐ ܒܝܪܚ ܬܫܪܝ ܫܢܬ ܫܒ[ܥܡـ]ܐܐ [ܘܥ]ܣܪܝܢ ܘܬܠܬ ܒ[ܐ]ܘܪܗܝ [ܡܕܝܢܬܐ ܕ]ܒܝܬ [ܢܗ]ܪܝܢ . . ..........."this volume was finished in the month of the latter Teshrī, in the year 723 (A.D. 412), at Urhāi (Edessa), a city of Beth-Nahrīn (Mesopotamia)………."

On the margin of fol. 239 b, some careful student and admirer of antiquity has written these words: $ܚܙܘ ܐܚ̈ܝ ܐܢܗ̣ܘ ܕܡܬܦܣܩܐ ܚܪܬܗ ܕܟܬܒܐ ܗܢܐ ܥܬܝܩܐ ܘܐܒܕܐ ܥܡ ܗ̇ܘ ܡܕܡ ܕܚܬ݂ܡ ܘܐܫܠܡ ܒܗ ܟܬܘܒܗ. ܗܟܢܐ ܟܬܝܒ ܗܘܐ ܒܗ̇ ܒܚܪܬܗ ܕܐܬܟܬ݂ܒ ܠܡ ܟܬܒܐ ܗܢܐ ܒܐܘܪܗܝ ܡܕܝܢܬܐ ܕܒܝܬ ܢܗܪܝܢ ܒܐܝܕ̈ܝ ܐܢܫ ܕܡܬܩܪܐ ܝܥܩܘܒ ܒܫܢܬ ܫܒܥܡܐܐ ܘܥܣܪܝܢ ܘܬܠܬ ܒܐܝܪܚ ܬܫܪܝܢ ܐܚܪܝ ܐܫܬܠܡ. ܘܐܝܟ ܡܕܡ ܕܟܬܝܒ ܗܘܐ ܬܡܢ ܟܬܒ݁ܬ ܐܦ ܗܪܟܐ ܕܠܐ ܬܘܣܦܬܐ܀ ܘܗܠܝܢ ܕܗܪܟܐ ܟܬܒ݁ܬ ܐܢܝ̈ܢ ܒܫܢܬ ܐܠܦ ܘ܏ܫܨܚ ܒܕܝܘ̈ܢܝܐ..

"See, my brethren; if the latter part of this ancient book be cut off, and perish, along with that wherewith its writer closed and completed it, there was this inscription at the end of it: 'This book was written in Edessa, a city of Mesopotamia, by the hand of a man called Jacob, in the year 723; in the month of the second Teshrīn it was completed. @[Or perhaps the word $ܐܫܬܠܡ, like the Arabic %, may merely signify that the quotation is ended.]@ And just according as was written there, have I written also here, without any addition. And the things which are here I wrote in the year 1398 of the Greeks (A.D. 1087)."

The history of the loss and recovery of the last leaf of this manuscript is given by Dr. Cureton in the preface to his Festal Letters of Athanasius, 1848, pp. xxi—xxvi. A facsimile of it (rather too highly coloured) may be found in Land's Anecdota Syriaca, t. i., tab. iv., and specimens from the body of the work in tab. ii. 1, and prefixed to Lee's edition of the Theophania.

On fol. 1 a there is some Arabic and Svriac writing of different dates, but of no importance; e.g. %.

[Add. 12,150.]

DCCXXVII.

Vellum, about 9 5/8 in. by 6 5/8, consisting of 174 leaves (Add. 12,175, foll. 81—254). The quires, 17 in number, are signed with letters, originally from $ܝܕ to $ܠ, but now from $ܝـ to $ܟܘ. A few of the leaves are much stained and slightly torn, and the ink is occasionally so faded that some passages have been retouched by a later hand, for example, foll. 81 b and 200 a. The first quire is imperfect at the beginning. Each page is divided into two columns, of from 32 to 68 lines. This manuscript is written in a small, neat hand of the vith cent., the precise date being, apparently, A. Gr. 845, A.D. 534 (see below). It contains—

1. Works of Evagrius; viz.

a. The Six Centuries, imperfect at the beginning. Fol. 81 a. See Add. 14,578, no. 31. Subscription, fol. 96 b: $ܫ̣ܠܡ ܡܐܘ̈ܬܐ ܫܬ ܕܪ̈ܫܐ ܕܝܕܥܬܐ ܕܐܡܝܪ̈ܝܢ ܠܛܘܒܢܐ ܡܪܝ ܐܘܓܪܝܣ..

b. Concerning the things that happen in dreams, $ܥܠ ܗܠܝܢ ܕܒܚ̈ܠܡܐ ܓܕ̈ܫܢ, be¬ginning, fol. 96 b: $ܐܡܬܝ ܕܒܫܪ̈ܓܪܓܝܬܐ ܕܫܢܬܐ ܒܡܢܬܐ ܕܪܓܬܐ ܡܩܪܒܝܢ ܥܡܢ ܕܝ̈ܘܐ̣. ܏ܘܫ.. Compare Gallandii Bibl. Vett. Patrum, t. vii., p. 563.

c. Asceticon, $ܟܬܒܐ ܐܣܩܝܛܝܩܘܢ ܕܝܠܗ ܕܡܪܝ ܐܘܓܪܝܣ ܛܘܒܢܐ, dedicated to Anatolius. The introduction, fol. 101 a, is identical with that prefixed to the "Capita practica" in Gallandii Bibl. Vett. Patrum, t. vii., p. 553; but the treatise is that which, in Add. 14,578, (no. 4, fol. 34 b), is entitled $ܡܐܡܪܐ ܕܐܘܓܪܝܣ ܕܥܠ ܬܡܢܝܐ ܚ̈ܘܫܒܝܢ, "discourse on the eight evil thoughts." Here the title is, fol. 101 b, 2nd col., $ܦܘܢܝ ܦܬܓܡܐ ܡܢ ܟ̈ܬܒܝ ܩܘܕܫܐ. ܠܘܩܒܠ ܕܝ̈ܘܐ ܕܡܢܣܝܢ ܠܢ., "answers from the Holy Scriptures to the demons that tempt us."

d. Life of Evagrius, ascribed to Basil, fol. 122 b: $ܢܨܚܢܐ ܕܥܒܝܕ ܠܛܘܒܢܐ ܡܪܝ ܒܣܝܠܝܣ ܥܠ ܛܘܒܢܐ ܡܪܝ ܐܘܓܪܝܣ ܕܐܝܟܢܐ ܫܪܝ ܘܐܝܟܢܐ ܫܠܡ ܪܗܛܗ ܕܒܥܠܡܐ. It is, however, almost identical with the account of him by Palladius, as given in Bosweyde's Vitae Patrum, p. 763, or in Migne, Patrologiae Cursus Completus, Series Lat., t. lxxiii., col. 1182; Series Gr., t. xxxiv., col. 1188.

Subscription, fol. 123 b: $ܫܠܡ ܠܡܟܬܒ ܒܦܢܩܝܬܐ ܗܕܐ ܪ̈ܫܐ ܕܝܕܥܬܐ. ܘܥܠ ܗܠܝܢ ܕܒܚ̈ܠܡܐ ܓܕܫܢ. ܘܬܘܒ ܟܬܒܐ ܐܣܩܝܛܝܩܘܢ. ܘܩܘܠܣܐ ܕܝܠܗ ܕܡܪܝ ܐܘܓܪܝܣ..

e. Tract entitled $ ܥܠ ܚܘܫ̈ܒܐ ܕܟܠ ܦܘܪܫܢ, "on thoughts of every kind," in 26 sections. Fol. 123 b. It corresponds with the treatise "de diversis malignis cogitationibus" in Nili Opera, ed. Suaresius, p. 512. See Add. 14,578, no. 6.

f. Tract entitled $ ܥܠ ܦܘܪܫܢܐ ܕܚܘܫ̈ܒܐ. Fol. 128 b. See Add. 14,578, no. 7.

g. Short section entitled $ ܥܠ ܦܣ̈ܝܩܬܐ ܕܚܘ̈ܫܒܐ. Fol. 129 b. See Add. 14,578, no. 8.

h. Short section entitled $ ܥܠ ܙܘܗܪܐ ܕܐܝܢܐ ܕܒܐܠܗܐ ܡܬܕܒܪ. Fol. 129 b. See Add. 14,578, no. 34.

i. Tract entitled $ ܥܠ ܡܪܬܝܢܘܬܐ ܕܗܘܢܐ. Fol. 129 b. See Add. 14,578, no. 35.

j. Tract entitled $ܐܓܪܬܐ ܕܡܪܬܝܢܘܬܐ. Fol. 132 a. It corresponds with the "Rerum monachalium rationes " in Gallandii Bibl. Vett. Patrum, t.vii.,p. 566. See Add. 14,578, no. 10.

k. Treatise entitled $ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ. Fol.134 a. It is the "Tractatus ad Eulogium" in Nili Opera, ed. Suaresius, p. 408. See Add. 14,578, no. 3.

l. Treatise against the eight evil thoughts, viz.

$ ,ܚܡܬܐ ܣܪܝܩܐ ,ܥܩܬܐ ,ܩܘܛܥ ܪܥܝܢܐ ,ܫܘܒܚܐ ,ܪܒܘܬ ܟܪܣܐ ,ܙܢܝܘܬܐ , ܪܚܡܬ ܟܣܦܐ, and $ ܪܡܘܬܐ. Fol. 142 b.

2. Discourses of Marcus the monk, $ܡܡܠܠܐ ܕܛܘܒܢܐ ܡܪܩܘܣ ܡܨܪܝܐ ܝܚܝܕܝܐ, viz.

a. On the Spiritual Law. Fol. 145 b. See Gallandii Bibl. Vett. Patrum, t. viii., pp. 3—13.

b. On those who think that they can be justified by works. Fol. 149 a. Gallandii Bibl., t. yiii., pp. 13—27.

3. Copious extracts from the works of Palladius and Hieronymus on the Lives of the Egyptian Fathers; viz.

a. $ܬܫܥ̈ܝܬܐ ܕܥܠ ܐܝܚ̈ܝܕܝܐ ܕܒܡܕܒܪܐ ܕܡܨܪ̈ܝܢ.. Fol. 155 b. See Add. 12,173, no. 1, a.

b. $ܫܘ̈ܐܠܐ ܕܝܚ̈ܝܕܝܐ. Fol. 179 b.

c. Of the fear of God, $ܝܘܠܦܢܐ ܕܐܒܗ̈ܬܐ ܕܥܠ ܕܚܠܬܗ ܕܐܠܗܐ, beginning, fol. 180 b: $ܒܥܠܕܒܒܐ ܗܘܝ̣ ܠܟܠܗܝܢ ܣܟ݂̈ܠܘܬܐ. ܫܦܠܘܬܐ̣ ܪܕܦܐ ܠܕܚܠܬܗ ܕܐܠܗܐ. ܫܒܝܘܬܐ ܕܝܼܢ ܪܕܦܐ ܛܒ̈ܬܐ ܡܢ ܢܦܫܐ..

d. The first epistle of Antony, $ܐܓܪܬܐ ܕܛܘܒܢܐ ܐܢܛܘܢܝܣ. Fol. 181 a. See Gallandii Bibl. Vett. Patrum, t. iv., p. 659.

e. Further excerpts from the Lives of the Egyptian Fathers. Fol. 182 a.

f. Of the Vision of God, $ܫܘ̈ܐܠܐ ܕܥܠ ܚܙܬܐ ܐܠܗܝܬܐ. Fol. 182 b.

g. Further extracts from the Lives of the Egyptian Fathers, $ܬܘܒ ܬܫܥ̈ܝܬܐ ܕܥܠ ܕܘܒܪ̈ܐ ܕܐܒ̈ܗܬܐ ܡܨܪ̈ܝܐ, such as Isi¬dore, Didymus, Macarius, Nathaniel, Paul, Aurelius, Stephen, Moses and Pior. Fol. 183 a.

h. Further extracts from the same work, $ܬܘܒ ܬܫܥ̈ܝܬܐ ܕܐܒ̈ܗܬܐ ܡܨܪ̈ܝܐ ܠܐܚ̈ܐ ܕܐܬ̇ܝܢ ܕܢܬܬܠܡܕܘܢ ܘܢܗܘܘܢ ܝܚ̈ܝܕܝܐ. Fol. 188 b.

i. On actions and thoughts, $ܥܠ ܒܘܝܢܐ ܘܣܘܟܠܐ ܕܥܡ̈ܠܐ ܘܕܚܘ̈ܫܒܐ, beginning, fol. 189 b: $ܩܕܡܝܐ ܕܟܠܗܘܢ ܥܒ̈ܕܐ ܛܒ̈ܐ̣ ܡܟܝܟܘܬܐ. ܩܕܡܝܐ ܕܝܢ ܡܢ ܟܠܗܝܢ ܒܝ̈ܫܬܐ̣ ܪܡܘܬܐ.

j. On good works, $ܕܥܠ ܥ̇ܒ̈ܕܐ ܛܒ̈ܐ. Fol. 190 b.

k. Sayings of Antony and Paphnutius. Fol. 191 a.

l. Doctrine of the Fathers, $ܝܘܠܦܢܐ ܕܐܒܗ̈ܬܐ, beginning, fol. 191 b:ܡܢ (sic) $ܩܕܡܝ ܟܠ ܡܕܡ ܣܢܝܩܝܢ ܚܢܢ ܥܠ ܡܟܝܟܘܬܐ ܒܟܠ ܡܕܡ̣. ܏ܘܫ..

m. To those who dwell with one another, $ܠܘܬ ܗܠܝܢ ܕܥܡܪܝܢ ܥܡ ܚܕ̈ܕܐ , beginning, fol. 192 a: $ܐܢ ܥܠ̣ܬ ܕܬܥܡܪ ܥܡ ܐܚ̈ܐ̣. ܛܪ ܢܦܫܟ ܕܠܐ ܬܣܒ ܦܪܗܣܝܐ̣. ܘܡܫ̇ܠܡ ܐܢܬ ܥܘܡܪܟ݂ ܒܫܠܡܐ..

Subscription, fol. 194 b: $ܫܠܡ ܠܡܟܬܒ ܬܫ̈ܥܝܬܐ ܕܕܘܒܪ̈ܐ ܕܐܚ̈ܐ ܝܚܝ̈ܕܝܐ ܕܗܘܘ ܒܡܕܒܪܐ ܕܡܨܪܝܢ..

n. Sayings of Abbā Poemen, $ܡ̈ܠܘܗܝ ܕܐܒܐ ܦܘܝܡܢ. Fol. 194 b.

o. Sayings of Abbā Moses: $ܗܠܝܢ ܫܒ̈ܥ ܡ̈ܠܝܢ ܕܟܬ݂ܒ ܐܒܐ ܡܘܫܐ ܠܐܒܐ ܦܘܝܡܢ. ܕܟܠ ܕܢܛ̇ܪ ܠܗܝܢ ܡܫܟܚ ܡܬܦܪܩ ܡܢ ܓܗܢܐ. ܘܡܬܬܢܝ̣ܚ ܟܠ ܐܝܟܐ ܕܨܒ̇ܐ ܕܢܥܡܪ. ܐܢ ܒܕܝܪܐ ܘܐܢ ܒܡܕܒܪܐ ܘܐܢ ܒܝܬ ܒ̈ܢܝܢܫܐ.. Fol. 199 a.

p. Anecdotes of the Fathers in the Thebaid: $ܬܫܥ̈ܝܬܐ ܕܐܒܗ̣̈ܬܐ ܕܐܝܬ ܒܬܒܐܝܣ. Fol. 200 b. See Add. 12,173, no. 1, b.

4. Writings of Macarius the Great, or the Egyptian; viz.

a. Hortatory address to those wishing to become ascetics, $ܡܪܬܝܢܘܬܐ ܕܡܪܝ ܡܩܪܝܣ ܠܘܬ ܐܝܠܝܢ ܕܐܬܝܢ ܠܬܘܠܡܕܐ. Beginning, fol. 211 a: $ܡܛܠ ܕܝܢ ܕܐܦ ܐܢܬܘܢ ܐ̈ܚܐ ܪ̈ܚܝ̇ܡܐ ܘܚܒ̈ܝܒܐ: ܙܒܢ̈ܬܐ ܣܓܝܐ̈ܬܐ ܒܝܕ ܪܬܚܐ ܕܚܘܒܟܘܢ ܕܠܘܬ ܐܠܗܐ܆ ܫܐܠܬܘܢ ܡܢ ܒܨܝܪܘܬܝ ܡܠܬܐ ܕܡܪܬܝܢܘܬܐ: ܘܫ..

b. On the inward passions of the soul, $ܥܠ ܚ̈ܫܐ ܓܘ̈ܝܐ ܕܢܦܫܐ ܟܘܠ ܡ̇ܢ ܕܒܫܪܪܐ ܡܢ ܟܘܠܗ ܠܒܗ ܨܒ̇ܐ ܠܡܫܦܪ ܠܐܠܗܐ̣. ܠܐ ܙܕܩ̇ ܠܗ ܕܒܐܝܩܪܐ ܢܦܫܗ ܢܐܚܘܕ. ܏ܘܫ., beginning, fol. 215 a: $ܠܘܬ ܐܝܠܝܢ ܕܡܬܩܪܒܝܢ ܠܐܘܪܚܐ ܕܫܪܪܐ.

c. Address to those who draw nigh to the path of truth, $ܠܘܬ ܐܝܠܝܢ ܕܡܬܩܪܒܝܢ ܠܐܘܪܚܐ ܕܫܪܪܐ, beginning, fol. 217 b: $ ܟܘܠ ܡ̇ܢ ܗܟܝܠ ܕܨܒ̇ܐ ܠܡܬܩܪܒܘ ܠܐܘܪܚܐ ܕܫܪܪܐ: ܕܗ̣ܝ ܡܫܟܚܐ ܡܩܪܒܐ ܠܘܬ ܐܠܗܐ ܠܐܝܠܝܢ ܕܪܕܝܢ ܒܗ̇ ܬܩܢܐܝܬ ܐܝܟ ܨܒܝܢܗ ܕܐܠܗܐ̣. ܏ܘܫ..

d. On repentance, $ܕܬܝܒܘܬܐ, beginning, fol. 220 a: $ܢܬܘܒ ܐܚ̈ܝ ܚܒܝ̈ܒܐ. ܗܐ ܓܝܪ ܒܕܡܘܬ ܥܪܦܠܐ ܚܡܬܐ ܦܪܝܣܐ ܥܠ ܗܘܢܢ..

e. Letters of Macarius, eight in number; viz.

α. Beginning, fol. 221 a: $ܐܒܐ ܡܩܪܝܣ ܟܬܒ ܠܟܘܠܗܘܢ ܒܢ̈ܘܗܝ ܚܒܝ̈ܒܐ. ܟܕ ܡܦܝܣ ܠܗܘܢ ܘܫܐ̇ܠ ܒܫܠܡܗܘܢ. ܏ܘܫ..

β. Beginning, fol. 222 a: $ܠܒ̈ܢܝܐ ܪ̈ܚܝܡܐ ܡܘ̇ܕܐ ܐܢܐ ܬܘܒ ܠܐܠܗܐ̣. ܕܐܫܟܚܬ ܦܫܝܩܘܬܐ. ܕܒܝܕ ܟܬܝܒ̈ܬܐ ܐܥܗܕܟܘܢ̣. ܏ܘܫ..

γ. Beginning, fol. 222 b: $ܠܐ ܐܢܫ ܡܫܟܚ ܕܠܬܪ̈ܝܢ ܡܪ̈ܘܢ ܢܦܠܚ. ܠܐ ܡܫܟܚܝܢ ܐܢܬܘܢ ܕܠܘܩܒܠ ܐܠܗܐ ܬܗܘܘܢ ܘܠܘܩܒܠ ܥܠܡܐ. ܏ܘܫ..

δ. Beginning, fol. 223 a: $ܒܥܘ ܡܢ ܡܪܝܐ ܕܗܟܢܐ ܬܬܪܨܘܢ ܥܝ̈ܕܝܟܘܢ. ܢܘܟܪܝܐ ܗܝ ܓܝܪ ܠܝܚ̈ܝܕܝܐ ܕܗܘܘ ܪܓܙܝܢ. ܏ܘܫ..

ε. Beginning, fol. 223 b: $ܠܝܬ ܕܪܡܐ ܡܢ ܕܚܠܬ ܐܠܗܐ. ܏ܘܫ..

ς. Beginning, fol. 223 b: $ܡܛܠ ܕܫܐܠܬܘܢ ܕܬܐܠܦܘܢ ܡܛܠ ܡܟܝܟܘܬܐ: ܘܐܢܐ ܠܐ ܐܗܡܝܬ ܠܡܬܠ ܡܕܡ ܕܝܠܦܬ ܡܢ ܐܒܗ̈ܬܐ̣. ܒܦܣܝ̈ܩܬܐ ܐܡ̇ܪ ܐܢܐ. ܏ܘܫ..

ζ. Beginning, fol. 224 a: $ܪܒܐ ܗܝ ܛܝܒܘܬܐ ܕܐܠܗܐ ܒܚܫܝܫܘܬܐ ܕܥܠ ܚܛ̈ܗܐ. ܏ܘܫ..

η. Beginning, fol. 224 b: $ܗܫܐ ܬܠܬ ܐܢܝܢ ܕܡܟܬܪ̈ܢ. ܗܝܡܢܘܬܐ̇ ܘܣܒܪܐ̣ ܘܚܘܒܐ. ܪܒܐ ܗܝ ܓܝܪ ܫܪܝܪܐܝܬ ܘܣܓܝ ܝܩܝܪܐ ܨܒܘܬܗ ܕܚܘܒܐ. ܏ܘܫ..

5. The Epistles of Ammonius, $ܐܓܪ̈ܬܐ ܕܡܪܝ ܐܡܘܢܝܣ ܐܝܚܝܕܝܐ, fifteen in number, though this manuscript reckons only thirteen, the rubrics of the fifth and thirteenth being omitted.

a. Beginning, fol. 225 a: $ܩܕܡ ܟܠܡܕܡ ܡܨܠܐ ܐܢܐ ܥܠ ܚܘܠܡܢܟܘܢ ܕܒܕܠܐ ܡܬܚ̈ܙܝܢܝܬܐ ܐܚ̈ܝ ܚܒ̈ܝܒܐ. ܏ܘܫ..

b. Beginning, fol. 225 b: $ܠܚ̈ܒܝܒ ܕܒܡܪܢ. ܐܢ ܐܢܫ ܡܚܒ ܠܡܪܢ ܒܟܠܗ̇ ܢܦܫܗ ܘܒܟܠܗ ܠܒܗ ܘܒܟܠܗ ܚܝܠܗ̣. ܏ܘܫ..

c. Beginning, fol. 226 a: $ܟܬܒܬ ܠܟܘܢ ܗܕܐ ܐܓܪܬܐ̣. ܐܝܟ ܠܪ̈ܚܡܝ ܐܠܗܐ. ܘܒܥ̈ܝܘܗܝ ܒܟܘܠܗ ܠܒܐ. ܏ܘܫ..

d. Beginning, fol. 226 b: $ܝܕܥ̇ ܐܢܐ ܕܟ݁ܬܒ ܐܢܐ ܠܟܘܢ ܐܝܟ ܕܠܒܢ̈ܝܐ ܚܒ̈ܝܒܐ. ܘܠܒܢ̈ܝ ܡܘܠܟܢܐ ܘܠܒ̈ܢܝ ܡܠܟܘܬܐ. ܏ܘܫ..

e. Beginning, fol. 227 a: $ܠܚܒ̈ܝܒܝ ܕܒܡܪܢ. ܝܕܥ̇ ܐܢܐ ܕܚܘܒܐ ܕܐܠܗܐ ܡܥܗܕܢܐ ܐܝܬܘܗܝ ܒܐܢܫ ܕܚܒܪܗ ܐܡܝܢܐܝܬ. ܏ܘܫ..

f. Beginning, fol. 227 b: $ܒܠܠܝܐ ܘܒܐܝܡܡܐ ܡܦܝܣ ܐܢܐ ܕܚܝܠܗ ܕܐܠܗܐ ܢܬܝܬܪ ܒܟܘܢ. ܏ܘܫ..

g. Beginning, fol. 227 b: $ܠܚܒ̈ܝܒܐ ܕܒܡܪܢ. ܠܐܝܠܝܢ ܕܬܐܚܫܒܘ ܒܡܢܬܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܗܟܢܐ ܓܝܪ ܒܥܝܬܘܢܝܗܝ ܠܐܠܗܐ. ܟܕ ܡܬܕܡܝܢ ܐܢܬܘܢ ܠܐܒ̈ܗܝܟܘܢ ܒܗ̇ ܒܗܝܡܢܘܬܐ. ܏ܘܫ..

h. Beginning, fol. 228 a: $ܠܚܒ̈ܝܒܝ ܕܒܡܪܢ ܟܬ̇ܒ ܐܢܐ ܠܟܘܢ ܐܝܟ ܕܠܒ̈ܢܝܐ ܚܒܝ̈ܒܐ. ܐܦ ܐܒ̈ܗܬܐ ܓܝܪ ܦܓܪ̈ܢܝܐ ܝܬܝܪ ܡܚܒܝܢ ܠܒ̈ܢܝܗܘܢ̇. ܐܡܬܝ ܕܠܗܘܢ ܕܡ̇ܝܢ. ܏ܘܫ..

i. Beginning, fol. 228 b: $ܝܕܥ ܐܢܐ ܕܒܥܠܡܐ ܕܠܒܐ ܘܢܣܝܘܢܐ ܪܒܐ ܥܠܬܘܢ. ܏ܘܫ..

j. Beginning, fol. 229 a: $ܡܢ ܒܬܪ ܕܟܬܒܬܗ̇ ܠܐܓܪܬܐ̣. ܐܬܕܟܪܬ ܡܠܬܐ ܚܕܐ ܕܐܕܝܠܬܢܝ ܕܐܟܬܘܒ ܠܟܘܢ ܡܛܠ ܢܣܝܘܢܐ ܕܢܦܫܗ ܕܒܪܢܫܐ. ܏ܘܫ..

k. Beginning, fol. 229 b: $ܫܡ̇ܥ ܐܢܐ ܕܢܣܝܘܢܐ ܫܚܩ ܠܟܘܢ. ܏ܘܫ..

l. Beginning, fol. 230 b: $ܠܚܒ̈ܝܒܝ ܒܡܪܢ ܝܕܥܝܢ ܐܢܬܘܢ ܕܡܢ ܕܗܘ̣ܐ ܥܒܪ ܦܘܩܕܢܐ̣. ܠܐ ܡܫܟܚܐ ܢܦܫܐ ܕܬܕܥ ܠܐܠܗܐ̇. ܐܠܐ ܐܢ ܐܪܚܩܬ ܩܢܘܡܗ̇ ܡܢ ܒ̈ܢܝ ܐܢܫܐ ܘܡܢ ܟܘܠ ܥܢ̈ܝܢܝܢ. ܏ܘܫ..

m. Beginning, fol. 230 b: $ܗܐ ܚܘܝܬܟܘܢ ܚܒ̈ܝܒܝ ܕܫܠܝܐ. ܘܐܝܟܢܐ ܡܢ ܟܘܠܗܘܢ ܓܒ̈ܘܗܝ ܡܐܣܐ. ܘܐܝܟܢܐ ܐܠܗܐ ܨ̇ܒܐ ܒܗ. ܏ܘܫ..

n. Beginning, fol. 231 a: $ܫܐܠ ܐܢܐ ܒܫܠܡܟܘܢ ܒܪܘܚܐ ܡܟܝܟܬܐ. ܕܐܝܬܝܗ̇ ܕܫܠܡܐ. ܘܝܗܒܐ ܪܝܚܐ ܒܣܝܡܐ ܒܢ̈ܦܫܬܐ ܕܙܕܝ̈ܩܐ. ܏ܘܫ..

o. Beginning, fol. 232 a: $ܗܐ ܗܢܐ ܟܪܛܝܣܐ ܕܟܬ̣ܒ ܠܟܘܢ ܐܒܘܟܘܢ. ܗܕܐ ܗܝ ܝܪܬܘܬܐ ܕܐܒ̈ܗܬܐ ܙܕܝܩ̈ܐ. ܏ܘܫ.

6. The book of the prophet Isaiah, $ܢܒܝܘܬܗ ܕܐܫܥܝܐ, according to the Pěshīttā version. Fol. 232 a. The lessons are some¬times indicated by rubrics in the text, e.g. foll. 245 a, 246 a.

7. Extracts from the writings of Basil; viz.

a. Letter to Gregory, $ܐܓܪܬܐ ܕܡܪܝ ܒܣܝܠܝܣ ܕܫܕܪ ܠܘܬ ܡܪܝ ܓܪܓܪܝܣ ܛܘܒܢܐ, beginning, fol. 251 b: $ܐܫܬܘܕܥܬܗ̇ ܠܐܓܪܬܟ ܒܕܡܘܬܐ ܕܐܝܠܝܢ ܕܡܫܬܘܕܥܝܢ ܠܛ̈ܠܝܐ܇ ܡܢ ܕܘܡܝܐ ܕܩܢܝܢ ܠܘܬ ܐܒܗ̈ܝܗܘܢ̇. See Opera, t. iii., p. 99.

b. An extract with the title $ ܬܘܒ ܕܝܠܗ ܕܡܪܝ ܒܣܝܠܝܣ, beginning, fol. 253 a: $ܥܡܠܐ ܓܝܪ ܕܛܒ̈ܬܐ ܕܢܣ̇ܒ ܥܝܕܐ ܡܢ ܙܒܢܐ ܙܥܘܪܐ̣. ܕܠܐ ܐܘܠܨܢܐ ܩܝܡܝܢ ܒܗ ܐܝܠܝܢ ܩܕܡܘ ܐܬܕܪܫܘ ܒܗ. ܏ܘܫ.

The writing on fol. 254 b is much effaced, in part intentionally. At the top of the first column stands a short index to the contents of the volume, ending with the words $ܘܐܓܪܬܐ ܕܡܪܝ ܒܣܝܠܝܣ. Then follows a note containing the date, which runs nearly as follows:

$[ܐܫـ]ـܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܫܢܬ [ܬܡܢـ]ـܡܐܐ ܘܐܪܒܥܝܢ ܘܚܡ̈ܫ. (؟) . . . ܐ̣ . . . ܪܝܢ. ܕܡܕܒܪܐ (؟) . . ܝ̈ܠܝܬܐ: ܒܩ̈ܕܝܫܘܗܝ (؟) ܕܪܚܡ [ܠ]ـܡܫܝܚܐ ܡܪܝ ܛܝܡܬܐܘܣ [ܐܦܝ]ܣـܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ [ܡـ]ܕܝܢܬܐ ܪܒܬܐ ܘܫܒ[ܝܚܬ]ܐ.

Hence it seems probable that the ma¬nuscript was written A. Gr. 845, A.D. 534, when Timothy III., who died in the following year, was patriarch of Alexandria (see Renaudot, Hist. Patr. Alexandrin. Jacob., p. 131; Le Quien, Oriens Christ., t. ii., col. 428; and compare Cureton, Corpus Ignat., p. xxix.). The remain¬ing notes appear to contain the names of the scribe and of the person for whom, or at whose expense, the book was written; but neither can now be clearly deciphered. In the second column there is the fol¬lowing anathema: $ܟܠ ܕܝܢ ܕܦ̇ܓܥ ܒܟܬܒܐ ܗܢܐ̇ ܘܫܡ̇ܥ ܠܡܠ̣ܟܗ ܕܣܛܢܐ ܘܓܢ̇ܒ ܠܗ̣. ܢܗܘܐ ܝܕ݁ܥ ܕܩܕܡ ܒܝܡ ܕܡܫܝܚܐ ܐܝܬ ܠܗ ܕܢܬܠ ܛܝܡ̈ܘܗܝ܀.

Underneath this are some lines of ancient Arabic writing, probably of the third cent. of the Hijra, mnch of which is no longer distinctly legible. The latter portion contains one of the usual anathemas: %.........., "whoever reads in this book, and cuts a leaf out of it….., may the curse of the Messiah….."  
Observe the ancient punctuation of the kāf, % instead of %.

On fol. 254 a stands a more modern note, of the xtb or xith cent., four lines of which have been purposely erased. Judging by what remains, the book belonged at this time to one Lazarus.

$ܐܚ̈ܝ ܐܢܫ ܚܛܝܐ ܘܣܢܝܩ ܥܠ ܪܚ̈ܡܐ ܕܥ . . . ܕܒܝܬ ܐܣܛܘܢܐ . . . ܕܣܪܘܓ . . . ܕܝܪ̈ܝܐ ܗܢܘ ܕܥܬܝܕܝܢ . . . ܒܗܢܐ ܟܬܒܐ̣. ܕܢܒܥܘܢ ܪ̈ܚܡܐ ܡܢ ܡܪܢ ܕܢܚܣܐ ܠܗ ܡܪܢ ܚܘܒ̈ܘܗܝ ܘܚ̈ܛܗܘܗܝ ܣ̈ܓܐܝܐ (sic) $ܡܛܠ ܡܪܢ . ܟܠ ܕܝܢ ܕܥܒܕ. ܐܦ ܠܗ ܐܠܗܐ ܢܚܣܐ ܗܠܝܢ ܕܝܠܗ. ܘܐܢܬ ܡܪܝ ܠܥܙܪ ܐܝܚܝܕܝܐ ܕܐܝܬܘܗܝ ܕܝܠܗ ܡܛܠ ܡܪܢ ܚܣܐ ܠܗ ܠܚܛܝܐ ܕܐܡܝܪ ܡܢ ܠܥܠ ܐܝܟܢܐ ܕܠܟ ܐܠܗܐ ܢܚܣܐ. ܟܠ ܕܡܨܠܐ ܢܨܠܐ ܠܦܝܠܓܐ (sic) $ܨܠܘܬܝ ܥܠ ܕܣܪܛ..

[Add. 12,175, foll. 81—254.]