**DCCXXXIV.**

Vellum, about 9 3/4 in. by 6 1/8, consisting of 90 leaves, some of which are much stained and torn, especially foll. 1, 3, 12, 42, and 88—90. The quires seem to have been 11 in number, of which the first is lost, and the second imperfect, 8 leaves being missing after fol. 1. What the original signatures were, does not appear; but they have been signed with letters from $ܒ to $ܝܐ, and, at a later period, from $ܝܗ to $ܟܓ. Each page has from 31 to 36 lines. This volume is written in a small, regular #Estrangela of the vith cent., and contains—

Selections from the writings of several Fathers; viz.

1. The first discourse of Ephraim, addressed to Hypatius; very imperfect. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 21. Subscription, fol. 3 a, $ܫܠܡܬ ܐܓܪܬܐ ܕܗܘܦܛܣ.
2. A discourse entitled $ܥܠ ܓܡܝܪܘܬܐ ܕܐܘܪܚܐ ܕܕܚܠܬ ܐܠܗܐ, "on the perfection of the path of the fear of God," beginning, fol. 3 a: $ܠܐ ܗܘܐ ܒܪܝ ܒܡ̈ܠܐ ܡܨܒ̈ܬܬܐ ܘܩ̈ܛܝܢܬܐ ܘ̇ܠܐ ܠܢ ܠܡܠܦܘ ܠܐܝܠܝܢ ܕܫܒܪܝܢ ܒܪ̈ܥܝܢܝܗܘܢ ܡܢ ܝܘ̈ܠܦܢܐ ܕܫܪܪܐ̣. ܐܠܐ ܒܡ̈ܠܐ ܫܪ̈ܝܪܬܐ ܘܚ̈ܠܝܡܬܐ ܗܠܝܢ ܕܙܕܩ̇ ܠܐܡܘܪ̈ܝܗܝܢ ܠܡܬܟܫܪܘ ܘܠܡܠܦܘ ܠܬܠܡ̈ܝܕܘܗܝ ܒܥܒ̈ܕܝܗܘܢ̇ ܐܝܟܢܐ ܕܒܣܝܡܐܝܬ ܢܬܩܒܥܢ ܐܦ ܡ̈ܠܝܗܘܢ ܒܪܥܝܢܐ ܕܟܠ ܐܢܫ̣. ܘܐܝܟ ܡܣܬܐ ܚܪܝܦܬܐ ܒܪܥܝܢܐ ܕܫܒܪܘܬܐ ܢܬܡܙܓܢ. ܏ܘܫ.. In the subscription, fol. 6 b, it is ascribed to Xystus of Rome, $ܕܡܪܝ ܟܣܣܛܘܣ; but these words seem to be a later addition.

3. Three short treatises, ascribed to Marcianus (or Marcellinus) the monk, $ܕܡܪܩܝܢܘܣ ܝܚܝܕܝܐ (originally $ܕܡܪܩܠܝܢܘܣ); but these words in the heading of the first, as well as $ܕܝܠܗ ܟܕ ܕܝܠܗ in those of the second and third, seem to be later additions.

a. On fasting and humility, $ܕܥܠ ܨܘܡܐ ܘܡܟܝܟܘܬܐ, beginning, fol. 6 b: $ܙܕܩ ܠܐܚ̈ܐ ܟܠܗܘܢ ܐܝܠܝܢ ܕܡܬܬܠܡܕܝܢ: ܘܨܒܝܢ ܕܢܫܪܘܢ ܘܢܫܠܡܘܢ: ܛܠܝ̈ܐ ܘܣܒ̈ܐ ܒܚܘܠܡܢܐ ܕܦܓܪܐ̣. ܕܠܐ ܡܢ ܥܡܠܐ ܘܠܐ ܡܢ ܟܘܪܗܢܐ̇. ܢܕܚܠܘܢ ܘܢܬܪܦܘܢ ܡܢ ܥܒܕܐ ܕܙܕܝܩܘܬܐ. ܏ܘܫ..

b. On humility, showing that we should per­severe in it, and love righteous affliction, $ܥܠ ܡܟܝܟܘܬܐ ܕܒܗ̇ ܙܕܩ̇ ܠܡܚܡܣܢܘܼ ܘܐܘܠܨܢܐ ܕܙܕܝܩܘܬܐ ܠܡܚܒܘ, beginning, fol. 8 b: $ܢܗܝܪ ܗܘ ܘܫܒܝܚ ܕܘܒܪܐ ܕܝܚܝ̈ܕܝܐ ܕܒܡܫܝܚܐ̇. ܘܐܝܬ ܠܗ ܫܘܕܝܐ ܒܢܝ̈ܚܐ ܕܗܫܐ ܘܕܥܬܝܕܝܢ܆ ܐܢ ܗܘ ܕܒܫܒܝܚܘܬܐ ܡܟܝܟܘܬܐ ܕܠܐ ܢܟܠܐ ܢܛܪܘܢ. ܏ܘܫ..

c. Against a disciple of the sects of Apollinaris and Vitalius (?) the heretics, $ܠܘܩܒܠ ܬܠܡܝܕܐ ܕܒܝܬ ܐܦܘܠܝܢܪܣ ܘܕܒܝܬ ܒܝܛܠܣ ܗܪ̈ܛܝܩܐ, beginning, fol. 11 a: $ ܐ̇ܡܪܢܐ ܕܝܢ ܕܦܓܪܐ ܫܩ̣ܠ ܒܪܐ ܕܐܠܗܐ̣. ܠܐ ܗ̣ܘܐ ܟܕ ܠܝܬ ܒܗ ܢܦܫܐ. ܘܠܐ ܗ̣ܘܐ ܠܐ ܝܕܘܥܐ ܘܠܐ ܡܬܬܙܝܥܢܐ. ܘܠܐ ܕܐܝܬܘܗܝ ܡܬܘܡ. ܘܠܐ ܒܪ ܟܝܢܐ. ܘܠܐ ܕܡܫܘܬܦ ܒܥܒܘܕܘܬܐ. ܘܠܐ ܫܡܝܢܐ. ܘܠܐ ܠܐ ܡܝܘܬܐ. ܐܠܐ ܡܝܘܬܐ ܘܥܒܝܕܐ. ܏ܘܫ.

4. The doctrine of Evagrius, $ܝܘܠܦܢܐ ܕܡܪܬܝܢܘܬܐ ܕܐܘܓܪܝܣ ܩܕܝܫܐ ܠܘܬ ܝܚ̈ܝܕܝܐ ܕܒܡܨܪܝܢ (see Add. 14,578, no. 2), in 150 sections, which are here numbered with Syriac arithmetical figures. Fol. 12 b.

5. A life of Evagrius, $ܕܘܒܪ̈ܘܗܝ ܕܐܘܓܪܝܣ ܛܘܒܢܐ ܕܬܕܡܘܪܬܐ, beginning, fol. 27 b: $ܫܪܒܗ ܕܐܘܓܪܝܣ ܛܘܒܢܐ. ܓ̇ܒܪܐ ܕܐܬܕܒܪ ܐܝܟ ܫ̈ܠܝܚܐ ܛܘܒ̈ܬܢܐ̣. ܠܐ ܙܕܩ̇ ܕܒܫܠܝܐ ܢܚܦܝܘܗܝ ܐܠܐ ܢܪܫܡܝܘܗܝ ܢܗܝܪܐܝܬ ܒܟܬܒܐ̣. ܏ܘܫ.. See Add. 14,578, no. 1, and Add. 12,175, fol. 122 b.

6. Writings of John the monk; viz.

*a.* The first letter to Eutropius and Euse­bius, $ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܐܘܛܪܦܣ ܘܐܘܣܒܣ ܕܥܒܝܕܐ ܠܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ.. Fol. 29 b. See Add. 14,580, no. 2, a.

*b.* The first discourse to the same, $ܢܝ̈ܫܐ ܐܚܪ̈ܢܐ ܥܠ ܢܦܫܐ ܘܥܠ ܦܘܪܫ ܚܫ̈ܐ ܕܒ̈ܢܝ ܐܢܫܐ ܕܦܓܪ̈ܢܐ ܘܢܦ̈ܫܢܐ ܘܪ̈ܘܚܢܐ. Fol. 44 b. See Add. 14,580, no. 2, c.

*c.* The second discourse to the same, $ܕܬܪ̈ܝܢ ܥܠ ܦܘܪܫ ܚܫ̈ܐ ܕܢܦܫܐ ܘܥܠ ܥܠܬܐ ܕܙܘܥ̈ܝܗܘܢ ܘܕܐܝܠܝܢ ܐܢܘܢ ܕܟܝܢܗ̇ ܘܕܠܒܪ ܡܢ ܟܝܢܗ̇. Fol. 58 b. See Add. 14,580, no. 2, d.

7. The discourse of Evagrius, addressed to Eulogius, beginning: $ܐܝܠܝܢ ܕܒܡܪ̈ܓܐ ܫܡܝ̈ܢܐ ܪܥܝܢܗܘܢ ܒܦܘܠܚܢܐ ܪܘܚܢܐ ܪܥ̇ܐ̣. ܏ܘܫ. Here the title is, fol. 72 b: $ܡܐܡܪܐ ܕܥܠ ܓܡܝܪܘܬܐ ܕܕܘܒܪ̈ܐ ܕܐܡܝܪ ܠܡܪܝ ܐܘܓܪܝܣ ܛܘܒܢܐ. See Add. 14,578, no. 3.

8. A letter, entitled $ܐܓܪܬܐ ܕܠܘܬ ܐܢܫܐ ܡܝܬܪ̈ܐ, beginning, fol. 89 *a:* $[ܚ]ـܘܒܐ ܐܠܗܝܐ ܗ̇ܘ ܕܠܟܪ̈ܣܛܝܢܐ ܫܪ̈ܝܪܐ [ܕܢـ]ـܗܘܘܢ ܒܡܫܝܚܐ ܚܕ ܓܘܫܡܐ ܦܩ̣ܕ ܗ̣ܘ܆ [ܐ]ܦ ܠܝ ܚܦܛ ܕܝܬܝܪ ܡܢ ܚܘܒܐ ܕܟܝܢܐ̣. ܪܚܡܬ ܬܥܠܒ ܒܝ ܠܘܬܟ. ܏ ܘܫ..... It is imperfect,

owing to the last leaves being torn; and the writing on fol. 90 b is almost entirely effaced.

On fol. 73 *a* one Peter has written his name, $ܦܛܪܘܣ ܐܟܣܢܝܐ ܨܠܘ ܥܠܘܗܝ; and on fol. 90 *a* one Thomas, $ܬܘܡܐ ܚܛܝܐ ܨܠܘ ܥܠܘܗܝ..

[Add. 14,581.]

**DCCXXXV**

Vellum, about 8 3/4 in. by 5 ½, consisting of 16 leaves, the last of which is much torn. The number of the quires and their sig­natures do not appear, leaves being wanting after foll. 1, 5, 8, 9, and 16. There are from 28 to 31 lines in each page. This manuscript is written in a small, elegant hand of the vith cent., and contains—

1. The letter of John the monk to Eutropius and Eusebius, on the spiritual life: $ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܫܕܪ ܡܪܝ ܝܘܚܢܢ ܐܝܚܝܕܝܐ ܠܐܘܛܪܦܝܣ ܘܐܘܣܒܝܣ ܐܢܫܐ ܝܚܝ̈ܕܝܐ ܪ̈ܚܡܝ ܝܘܠܦܢܐ ܕܒܥܘ ܡܢܗ ܕܢܟܬܘܒ ܠܗܘܢ ܕܒܐܝܠܝܢ ܡܫܬܘܝܢ ܐܢܚܢܢ ܕܢܗܘܐ ܒܕܘܒܪܐ ܪܘܚܢܐ. Imperfect. Fol. 1 *b.* See Add. 17,169, no.2.
2. The discourse of Evagrius, addressed to Eulogius, $ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܕܠܘܬ ܐܘܠܘܓܝܣ. Imperfect at the beginning and end. Fol. 10 *a.* See Add. 14,578, no. 3.

On the lower half of fol. 16 *b* the original text has been erased, and a later hand has written the pretended colophon: $ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܡܪܝ ܝܘܚܢܢ ܐܝܚܝܕܝܐ ܕܒܗ ܡܠܠ ܘܦܫܩ ܥܠ ܟܠܗܘܢ ܕܘܒܪ̈ܐ ܕܐܝܚ̈ܝܕܝܐ..

Below, on the right side, stand, in the same handwriting, the words: $ܫܘܒܚܐ ܠܐܒܐ ܕܚܝܠ ܘܠܒܪܐ ܕܣܝܥ ܘܠܪܘܚܐ ܩܕܝܫܐ . . . ; on the left, $ܡܢܘ ܕܦܚܡ ܠܡܪܝܐ ܒܫܡܝ ܫܡܝܐ ܘܕܕܡܐ ܠܡܪܝܐ ܒܒ̈ܢܝ ܡ̈ܠܐܟܐ. ܐܠܗܐ ܩܡ ܒܥܕܬܐ ܕܩܕܝ̈ܫܐ; and at the foot of the page, $ܟܠܗܘܢ ܝܘ̈ܡܝ ܒܚ̈ܛܗܐ ܓܡܪܬ ܐܢܘܢ ܘܒܟܪܡܟ ܡܪܝ ܠܐ ܦܠܚܬ ܐܦܠܐ ܫܥܬܐ ܚܕܐ ܒܪ̈ܚܡܐ ܕܚܢܘ . . . ܣܐ ܥܠ ܪܝܫ ܩܝܣܐ . . . . The central portion has been carefully effaced at a still later date, and in its place we now find the following lines, informing us that the manuscript was presented to the convent of S. Mary Deipara by its owner #Bar-had-be-shabba:

$ܕܒܪܚܕܒܫܒܐ ܐܟܣܢܝܐ ܕܫܟܢܗ ܠܕܝܪܐ ܕܣܘܪ̈ܪܝܐ (sic) ܕܒܡܕܒܪܐ ܘܠܐ ܫܠܝܛ ܠܗ ܡܢ ܐܠܗܐ ܠܐܢܫ ܕܢܫܢܝܗ ܡܢܗ̇ ܏ܘܫ.

On fol. 1 *a* there are written in an old Arabic hand the words %, i.e. %, “(the works) of #Amba #(Abba) # Yuhanna the solitary.”

[Add. 17,171, foll. 1—16.]

**DCCXXXVI**

Vellum, about 9 5/8 in. by 6 5/8, consisting of 32 leaves (Add. 12,175, foll. 49—80), some q[4 P]q of which are slightly stained by water. The quires, three in number, are now signed with letters. Each page is divided into two columns, of from 47 to 56 lines. This manuscript is written in a small, neat character of the vith cent., perhaps by the same scribe as foll. 81—254 (see no. DCCXXVII.), in which case its date is A.D. 534. It con­tains—

1. Extracts from the Lives of the Egyptian Fathers by Palladius and Hieronymus, entitled $ܫܘ̈ܐܠܐ ܕܐܒܗ̈ܬܐ ܡܨܪ̈ܝܐ ܘܦܘܢܝ ܦܬܓ̈ܡܐ, fol. 49 *a*, or, more briefly, $ܕܐܒ̈ܗܬܐ ܡܨܪ̈ܝܐ, fol. 58 *b*.

2. Selections from the works of Evagrius; viz.

*a*. Short extract, beginning: $ܐܢ ܒܨܘܡܐ ܫ̇ܪܝܬ݂ ܦܓܕ ܠܫܢܟ. Fol. 62 *a*. See Add. 14,578, no. 17.

*b*. Extract entitled $ܥܘܬܕܐ ܠܘܬ ܦܠܘ̈ܚܐ ܘܝܕܘ̈ܥܬܢܐ, beginning, fol. 62 *a* : $ܗ̇ܘ ܕܒ̇ܥܐ ܝܕܥܬܐ̣. ܢܬܪܘܨ ܝܬܗ ܕܠܐ ܚ̈ܫܐ. ܏ܘܫ..

*c*. Extract beginning, fol. 62 *a*: $ܝܪ̈ܘܬܘܗܝ ܕܐܠܗܐ̣. ܫܡܥܘ ܡ̈ܠܘܗܝ ܕܐܠܗܐ. See Add. 14,578, no. 9.

*d.* Of the Seraphim, beginning, fol. 64 *a* : $ܣܪ̈ܦܐ ܕܫܬܐ ܓܦܝ̈ܗܘܢ̣ ܩܢܘ̈ܡܐ ܡ̈ܠܝܠܐ ܐܝܬܝܗܘܢ. See Add. 14,578, no. 29.

*e.* Of the Cherubim, beginning, fol. 64 *b* : $ܟܪ̈ܘܒܐ ܣ̈ܓܝܐܝ ܥܝ̈ܢܐ ܩܢܘ̈ܡܐ ܡ̈ܠܝܠܐ ܐܝܬܝܗܘܢ. See Add. 14,578, no. 30.

*f*.Extract beginning, fol. 64 *b* : $ܕܒܚܬܐ ܕܟܝܬܐ ܐܝܬܝܗ̣̇. ܬܐܪܬܐ ܕܟܝܬܐ ܘܠܐ ܒܨܘܝܬܐ. ܏ܘܫ..

*g*.Extract beginning, fol. 65 *a* : $ܥܩܪܐ ܕܡܫܝ̈ܓܢܐ ܐܝܬܘܗܝ̣. ܬܘܬ ܢܦܫܐ ܚܡܝܡܬܐ̇ ܏ܘܫ. See Add. 14,578, no. 22.

*h*.Extract beginning, fol. 65 *b* : $ܐܝܩܛܪܘܣ ܐܝܬܘܗܝ̣. ܬܐܪܬܐ ܢܣܝܣܬܐ ܕܢܦܫܐ̇ ܒܕܟܪܝܗܐܝܬ ܚܝܪܐ ܒܐܠܗܐ ܘܒܬܐܘܪܝܐ ܕܥܒ̈ܝܕܐ. See Add. 14,578, no. 20.

*i*. Sayings of the disciples of Evagrius, $ܕܬܠܡܝ̈ܕܘܗܝ ܕܡܪܝ ܐܘܓܪܝܣ, beginning, fol. 66 *a* : $ ܥܠܡܐ ܗܢܐ ܠܐܝ̈ܠܝܢ ܕܡܫ̣ܠܡܝܢ ܡܠܬܐ̣ ܚܡܫܐ ܗܘ ܒܫܒܐ. ܠܐܝܠܝܢ ܕܝܢ ܕܡܛܝܒܝܢ ܢܦܫܗܘܢ ܠܘܬ ܐܝܕܥܬܐ ܕܗ̇ܘ ܕܥܬܝܕ݂ ܥܪܘܒܬܐ. ܏ܘܫ.

*j*. Letters of Evagrius to Melania, $ܕܡܪܝ ܐܘܓܪܝܣ ܠܘܬ ܡܠܢܝܐ, 62 in number. Fol. 66 *a*. See Add. 14,578, no. 44.

3. Letter of Ignatius to Polycarp of Smyrna, $ܬܘܒ ܐܓܪܬܐ ܕܡܪܝ ܐܓܢܛܝܣ ܐܦܣܩܘܦܐ. Fol. 79 *b*. See Cureton's Corpus Ignatianum, p. xxix. and p. 2.

On fol. 80 *b* a reader called #Bar-sauma has recorded his name: $ܐܢܐ ܒܪܨܘܡܐ ܕܝܪܝܐ ܐܟܣܢܝܐ ܕܩܪܝܬ ܒܟܬܒܐ ܗܢܐ. ܏ܘܫ..

[Add. 12,175, foll. 49—80.]

**DCCXXXVII**

Vellum, about 8 7/8 in. by 6, consisting of 113 leaves, some of which are slightly stained and torn, especially foll. 1—3, 25, 60, and 64. The quires, the number of which is uncertain, were originally signed with arith­metical figures (fol. 38 *a*, %). They must have fallen into confusion at an early period, and have been renumbered, often incorrectly, by at least two hands, with Syriac letters at the foot of the page and Coptic letters at the top. Leaves are now wanting at the begin­ning and end, as well as after foll. 4, 8, 13, 19, 24, 32, 34, 52, 58, 59, 64, 95, 101, and 107. Each page is divided into two columns, of from 26 to 42 lines. The writing is a good, though by no means elegant #Estran­gela of the vith cent. The contents are as follow—

1. Various works of Evagrius, in a different translation from that which is usu­ally found in the Nitrian manuscripts.

*a*. Life of Evagrius; imperfect at the beginning. Fol. 1 *a*.

*b*. $ ܥܠ ܐܟܣܢܝܘܬ ܘܥܢܘܝܘܬܐ, beginning, fol. 1 *b*: $ܐܝܠܝܢ ܕܠܐܬܪܐ ܫܡܝܢܐ ܒܝܕ ܥܡܠܐ ܕܕܘܒܪ̈ܝܗܘܢ ܡܬܝܐܝܢ. ܠܐ ܗܘܐ ܥܠ ܟܪܣܐ ܒܡܪ̈ܢܝܬܐ ܕܗ̈ܠܝܢ ܡܬܚܒ̈ܠܢܝܬܐ ܒܛܝܠ ܠܗܘܢ.. Imperfect. This is the discourse addressed to Eulogius; see Nili Opera, ed. Suaresius, p. 408, and compare Add. 14,578, no. 3.

*c*. $ܥܠ ܝܚ̈ܝܕܝܐ, "on solitaries," beginning, fol. 22 *a* :

$ܟܝܢܐ ܕܚܡܬܐ ܕܰܡ̣ܟܳܢ ܒܢ. ܕܠܘܩܒܠ ܕܝ̈ܘܐ ܢܗܘܐ ܢܗܘܐ (sic) $ܡܬܟܬܫܝܢ ܚܢܢ. ܘܕܚܠܦ ܟܠ ܪܓܬܐ ܐܝܕܐ ܕܗ̣ܝ. ܒܝܕ ܚܡܬܢ ܢܬܟܬܫ. ܒܐܓܘܢܐ ܡܛܠ ܕܡ̈ܠܐܟܐ ܪ̈ܓܝܓܬܐ ܪ̈ܘܚܢܝܬܐ ܢܒ̇ܥܝܢ ܒܢ. ܘܡܠܟܝܢ ܠܢ ܕܠܚܡܬܢ ܥܠ ܕܝܘ̈ܐ ܢܗ̇ܦܟ.

Imperfect at the end. See the "Capita practica ad Anatolium," § xv., in Gallandii Bibl. Vett. Patr., t. vii., p. 555.

*d*. $ܕܥܠ ܬܡܢܝܐ ܚܘܫ̈ܒܝܢ, "on the eight evil passions”; imperfect at the beginning. Fol. 25 *a*.

*e*. Various sayings, beginning, fol. 27 *a*: $ܠܪܥܝܢܐ ܕܛ̇ܥܐ ܘܦܗ̇ܐ. ܡܫ̇ܠܐ ܘܡ̇ܟܢܫ ܠܗ ܩܪܝܢܐ ܕܟܬܒ̈ܐ ܘܫܗܪܐ ܘܨܠܘܬܐ. ܏ܘܫ..

*f*. $ܡܪܬܝܢܘܬܐ ܕܡܪܝ ܐܘܓܪܝܣ, beginning, fol. 28 *b* : $ܐܝ̈ܠܝܢ ܕܒܕܘܒܪ̈ܐ ܫܦܝܪ̈ܐ. ܢܚܘܢ ܒܥܘܕܪܢܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܨܒܝܢ. ܗܠܝܢ ܢܛܪܘܢ. ܫܠܝܐ ܓܒ̣ܝ ܠܟ ܘܡܢ ܡܡܠܐ ܣܓܝܐܐ ܛܘܪ ܢܦܫܟ. ܏ܘܫ.. Compare Add. 14,578, no. 13.

*g*. $ܡܫܠܡܢܘܬܐ ܕܡܪܝ ܐܘܓܪܝܣ ܠܘܬ ܐܝܠܝܢ ܕܨܒܝܢ ܕܢܫܬܘܘܢ ܠܕܪ̈ܓܐ ܕܝܚܝܕܝܘܬܐ.. Beginning, fol. 29 *b*: $ ܟ̇ܬܝ̣ܒ ܒܐܪܡܝܐ ܢܒܝܐ. Imperfect. Compare Add. 14,578, no. 10.

2. Letter of Jacob of Batnae to a solitary, who used to see spectres and visions of demons. Imperfect at the beginning. Fol. 35 *a*. See Add. 17,163, fol. 27 *a*.

3. Letter of John the monk to Hesychius, $ܐܓܪܬܐ ܐܚܪܝܬܐ ܕܝܘܚܢܢ ܐܝܚܝܕܝܐ ܠܘܬ ܐ̇ܘܣܘܟܝܣ. Beginning, fol. 39 *b* : $ܝ̇ܕܥ ܐܢܬ ܐܚܝ. ܕܦܘܪܫܢܐ ܕܗܕܡܐ ܚܫܐ ܫܒ̇ܩ ܠܫܪܟܐ ܕܗ̈ܕܡܐ..

4. The Sayings of Xystus, bishop of Rome, $ܡ̈ܠܐ ܡܓܒ̈ܝܬܐ ܕܡܪܝ ܟܣܣܛܘܣ ܐܦܣܩܘܦܐ ܕܪܘܡܐ. Fol. 47 *b*. Imperfect; ending with the words $ܣܢܝ̇ ܢܝܚܘ̈ܗܝ ܕܦܓܪܐ. See

de Lagarde, Analect. Syr., p. 9, line 11.

5. Letters of Macarius; viz.

*a*. Imperfect at the beginning. Fol. 53 *a*. See Add. 14,582, no. 5, *d*.

*b*. $ܬܘܒ ܐܓܪܬܐ ܕܝܠܗ ܕܡܪܝ ܡܩܪܝܣ. Fol. 54 *b*. See Add. 14,582, no. 5, *e*.

*c*. $ܐܓܪܬܐ ܚܪܝܬܐ ܕܝܠܗ ܕܡܪܝ ܡܩܪܝܣ. Fol. 57 *a*. See Add. 14,5S2, no. 5, *b*.

6. Select homilies of John Chrysostom on the Gospel of S. Matthew; viz.

*a*. Hom. ii.; very imperfect. Fol. 58 *b*.

*b*. Hom. iii.; imperfect. Fol. 60 *a*.

*c*. Hom. iv.; imperfect at the beginning. Fol. 65 *a*.

*d*. Hom. x. Fol. 78 *a*.

*e*. Hom. xi. Fol. 86 *a*.

7. Discourses of Basil; viz.

*a*. On poverty, $ܡܐܡܪܐ ܕܡܪܝ ܒܣܝܠܝܣ ܕܥܠ ܡܣܪܩܘܬܐ. Imperfect. Fol. 95 *b*. This is an extract from the "Homilia in Divites." See Opera, t. ii., p. 76, line 26, οὖν λυπῇ; τί καταπενθεῖς τῇ ψυχῇ, ἀκούων κ.τ.λ.

*b*. On anger, $ܕܥܠ ܚܡܬܐ. Imperfect. Fol. 96 *a*. See Opera, t. ii., p. 116. q[4 p 2]q.

8. Extracts from the homilies of John Chrysostom on the Gospel of S. Matthew: $ܬܘܒ ܬܘܪ̈ܓܡܐ ܡܓܒ̈ܝܐ ܕܡܪܝ ܝܘܚܢܝܣ ܛܘܒܢܐ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ..

*a*. Without title, beginning, fol. 102 *a* : $ܢܬܛܦܝܣ ܗܟܝܠ ܠܗܠܝܢ ܡ̈ܠܐ ܘܠܐ ܢܥܙܐ.. See Opera, t. vii., p. 251, line 29, Πειθώμεθα τοίνυν τοῖς λεγομένοις, κ.τ.λ.

*b*. $ܟܣܦܐ (sic) $ܥܠ ܪܚܬ, beginning, fol. 103 *a* : $ܠܐ ܗܟܝܠ ܢܫܬܒܪ ܠܐ ܒܪܒܘܬ ܛܘܗܡܐ ܕܐܒ̈ܗܐ ܘܠܐ ܒܣܓܝܐܘܬ ܥܘܬܪܐ.. See Opera, t. vii., p. 159, line 5, Μὴ τοίνυν μήτε ἐπ' εὐγενείᾳ, κ.τ.λ.

*c*. $ܬܘܒ ܕܥܠ ܙܕܩܬܐ, beginning, fol. 104 *b*: $ܗܠܝܢ ܕܝܢ ܐܡܪܢܢ ܠܐ ܗܘܐ ܕܬܫ̈ܡܥܘܢ ܒܠܚܘܕ ܐܠܐ ܐܦ ܕܬܡܪ̈ܘܢ ܒܚܠܝܨܘܬܐ ܏ܘܫ.. See Opera, t. vii., p. 91, line 11, Ταῦτα δὲ οὐχ ἴνα ἀκούσητε μόνον λέγομεν, κ.τ.λ.

*d*. $ܕܠܐ ܙܕܩ ܠܢ ܕܢܕܫ ܡܐ ܕܚܛܝܢܢ, begin­ning, fol. 106 *a*: $ܢܓܝܙ ܗܟܝܠ ܠܗ̇ ܠܡܥܝܢܐ ܕܒܝ̈ܫܬܐ ܘܟܘܠܗܝܢ ܬܦ̈ܐ ܕܡܝܬܝܢ ܥܠܝܢ ܟܘܪܗܢܐ ܕܦܓܪܐ ܏ܘܫ. See Opera, t. vii., p. 209, line 21, 'Ανέλωμεν τοίνυν τῶν κακῶν τὴν πηγὴν, κ.τ.λ.

*e*. Without title, beginning, fol. 107 *b* : $ܐܝܟ ܐܢܫܐ ܗܟܝܠ ܕܗܠܝܢ ܟܘܠܗܝܢ ܗܘܝ ܡܛܘܠܬܢ̇ ܕܘܒܪ̈ܐ ܢܚܘܐ ܕܫܘܝܢ ܠܚܘܒܐ ܕܗ̇ܘ ܕܩܪܐ ܠܢ. ܘܠܛܘܒܐ ܕܒܗܘ ܥܠܡܐ ܘܐܝܩܪܐ ܕܐܬܝܗܒ ܠܢ. Imperfect.

9. A treatise on the acquisition of the knowledge and wisdom of God, imperfect both at the beginning and end. Fol. 108 *a*. We have here part of ch. iv. ($ܕ), ch. v. ($ܗ) to ch. xii. ($ܠ), and part of ch. xiii. ($ܡ). Ch.v., which is very short, is as follows. $܏ܗܠܐ ܬܕܚܠ ܒܪܝ ܡܢ ܢܟܝ̈ܢܐ ܕܒܓܘܫܡܐ ܫܪܟܝܢ. ܡܛܘܠ ܕܒܫܪܝܗ ܕܦܓܪܐ ܥܡܗ ܡܫܬܪܝܢ ܐܦ ܢܟܝܢܘ̈ܗܝ. ܩܢܛ ܕܝܢ ܡܢ ܚܒܪ̈ܬܐ ܕܟܝܢܐ ܕܢܦܫܐ ܕܠܝܬ ܬܚܘܡܐ ܠܢܘܓܪܐ ܕܚܝ̈ܝܗ. ܚܟܡܬܐ ܕܝܢ ܐܡܐ ܕܟܠ ܐܘܡ̈ܢܘܢ ܣܡ̣ܬ ܥܩܪ̈ܐ ܠܚܘܠܡܢܗ ܕܓܘܫܡܐ. ܘܡ̈ܠܐ ܠܚܘܠܡܢܐ ܕܢܦܫܐ. ܒܓܠܝ̈ܬܐ ܪܟܒܬ ܩܘܝܡܐ ܕܚܘܠܡܢܐ ܕܦܓܪܐ. ܘܒܟܣ̈ܝܬܐ ܐܠܦ̣ܬ ܐܣܝܘܬܐ ܕܢܦܫܐ. ܥܩܪ̈ܐ ܕܡܢ ܐܪܥܐ ܠܓܘܫܡܐ ܐܪܥܢܐ ܡܥ̇ܕܪܝܢ. ܒܚܝܠܐ ܕܐܘܝܘܬܗܘܢ. ܘܝܘܠܦܢܐ ܫܡܝܢܐ ܒܚܝܠܐ ܕܦܬܓܡܘ̈ܗܝ ܡܩܝܡ ܪܡܝܣܘܬܗ̇ ܕܢܦܫܐ..

On fol. 58 *a* there is a note in a compara­tively recent hand, now partially effaced, which informs us that this volume belonged to Rabban #Saliba, abbat of the convent of S. Mary Deipara, who gave it to the oriental monk Jacob, who in his turn presented it to the library of the convent. $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܠܪܒܢ ܨܠܝܒܐ ܪܝܫܕܝܪܐ ܕܝܠܗ ܕܡܕܒܪܐ. ܘܫܟܢܗ ܠܚܛܝܐ ܝܥܩܘܒ ܕܡܢ ܡܕܢܚܐ. ܘܐ̇ܢܐ ܫ̇ܟܢܬܗ ܠܕܝܪܐ ܕܝܠܝ ܕܒܡܕܒܪܐ ܕܐ܏ܣܩܝ. ܘܠܝܬ ܠܐܢܫ ܫܘܠܛܢܐ ܡܢ ܐܠܗܐ ܕܢܦܩܗ ܡܢ ܡܕܒܪܐ ܘܟܠ ܕܩ̇ܪܐ ܒܗ ܢܨܲܠܐ ܥܠܝܢ ܒܒܥ̣ܘ..

From another note, on the outer margin of fol. 63 *b*, which has been purposely scored out, so as to be nearly illegible, we learn that the said #Saliba brought the book from Palestine. $ܗܢܐ ܟܬܒܐ ܫܩܠܗ ܪܒܢ ܨܠܝܒܐ ܪܝܫܕܝܪܐ ܕܡܕܒܪܐ ܡܢ ܦܠܣ̈ܛܝܢܝܐ. ܘܫܟܢܗ ܠܝܥܩܘܒ ܚ̇ܛܝܐ . . . .

On the same page, between the columns, is a still later note, in the handwriting of Severus, metropolitan of Jerusalem.

$ܐܝ܏ܬܘ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܘܠܐ ܫܠܝܛ ܠܐܢܫ ܕܢܒܝܬܘܗܝ (sic) ܠܗ ܘܡ̇ܢ ܕܥ̇ܒܪ ܘܣ̇ـ[ܥܐ] ܥܠ ܡܐ ܕܟܬܒܢܢ ܢܗܐ ܦܣܩܐ. ܟܬܒܢܢ ܒܐܝ̈ܕܝܢ ܐܢܐ ܣܐܘܝܪܐ ܡܛܪܦܠܝܛܐ ܕܐܘܪܝܫܠܡ ܕܩܪܐ ܢܨ̇ܠܐ [ܥܠܝ].

[Add. 17,166.]

**DCCXXXVIII**

Vellum, about 12 1/4 in. by 9 1/2, consisting of 136 leaves, a few of which are slightly stained and torn, especially foll. 1, 9, 110, 111, and 136. The quires, signed with letters from $ܐ to $ܣ, were originally 15 in number; but the first is now lost. Each page is divided into two columns, of from 33 to 37 lines. This volume is written by two hands (foll. 1—43 *a* and foll. 43 *a*—136) in a fine, elegant #Estrangela of the vith cent. It con­tains—

A collection of Discourses for various oc­casions. The names of the authors are nowhere mentioned.

1. Sixteen short addresses, to be spoken by the abbat or prior ($ܪܝܫܕܝܪܐ), to persons who have brought presents to the monastery. The first three are altogether wanting, and of the fourth only a few lines remain.

*a*. $ܕܚܡܫܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 1 *a* : $ܐܠܘ ܐܝܬ ܗܘܐ ܠܢ ܡܘܗܒܬܐ ܕܫܘܝܐ ܠܦܘܪܫܢܟ ܕܠܘܬܢ̣. ܒܚܘܒܐ ܗ̇ܘ ܕܐܬܝܬ ܠܘܬܢ̇. ܘܐܦ ܚܢܢ ܡܘܗܒܬܐ ܒܗ ܒܚܘܒܐ ܠܦܪܘܫܘܬܟ ܝܗܒܝܢ ܗܘܝܢ. ܏ܘܫ..

*b*. $ܕܫܬܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 1 *b* : $ܒܢ̈ܝ ܐܢܫܐ ܐܝܠܝܢ ܕܟܪܝܗܝܢ ܦܓܪܢܐܝܬ ܒܟܐܒ̈ܐ ܕܦܓܪܐ̣. ܠܘܬ ܐܣܘ̈ܬܐ ܕܥܠܡܐ ܪܗܛܝܢ ܕܢܣܒܘܢ ܡܢܗܘܢ ܥܘܕܪܢܐ ܠܟܐ̈ܒܝܗܘܢ̇ ܘܡܗܝ̈ܡܢܐ ܐܝܠܝܢ ܕܪܓܝܫܝܢ ܒܢܦܫܗܘܢ ܟܘܪܗܢܐ ܕܒܘܨܪ̈ܐ ܕܡܢ ܢܘܬܦܘ̈ܗܝ ܕܥܠܡܐ̣. ܠܘܬ ܐܣ̈ܘܬܐ ܪ̈ܘܚܢܐ ܪܗܛܝܢ ܕܢܣܒܘܢ ܡܢܗܘܢ ܐܣܝܘܬܐ ܕܪܘܚܐ ܠܚ̈ܫܐ ܕܢܦܫܬܗܘܢ̇ ܏ܘܫ..

*c*. $ܕܫܒܥܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 2 *a* : $ܠܡܢ ܕܪܓܝܓ ܕܢܐܬܪ ܒܪ̈ܘܚܢܝܬܐ ܡܠܬܐ ܡܘܬܪܢܝܬܐ ܙܕܩ̇ ܠܢ ܕܢܐܡܪ ܠܗ. ܐܝܟܢܐ ܕܢܫܟܚ ܠܘܬܢ ܢܝܚܐ ܕܒܥܬܗ. ܕܢܣܒ ܡܢ ܡܠܟܢ ܗ̇ܘ ܡܕܡ ܕܪܚܡ. ܏ܘܫ..

*d*. $ܕܬܡܢܝܐ ܥܠܘܗܝ ܕܫܪܒܐ . . ܕܡܡܠܠ ܪܝܫܕܝܪܐ ܥܡ ܟܠ ܡ̇ܢ ܕܗ̇ܘ ܕܦܪܫ ܘܡܝܬܐ ܣܘܥܪܢܐ ܘܥܡ ܣܓ̈ܝܐܐ ܬܘܒ ܟܢܝܫܐܝܬ.. Beginning, fol. 2 *b* : $ܚܕܝܢܢ ܪܘܪܒܐܝܬ ܒܡܐܬܝܬܟܘܢ ܚܦܝܛܬܐ ܕܠܘܬܢ̇ ܠܘ ܡܛܠ ܕܐܝܬܝܬܘܢ ܠܢ ܐܠܐ ܡܛܠ ܕܐܬܝܬܘܢ ܠܘܬܢ̇ ܘܠܘ ܡܛܠ ܕܣܥܪܬܘܢܢ ܒܡܘܗܒ̈ܬܐ ܦܓܪ̈ܢܝܬܐ. ܐܠܐ ܡܛܠ ܕܛܥܡܢܢ ܚܘܒܟܘܢ ܕܠܘܬ ܐܠܗܐ. ܏ܘܫ..

*e*. $ܕܬܫܥܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 3 *b* : $ܐܡܪ ܦܪܘܩܢ ܒܣܒܪܬܐ ܕܝܘܠܦܢܗ ܕܡ̇ܢ ܕܒܩܠܝܠ ܡܗܝܡܢ ܐܦ ܒܣܓܝ ܡܗܝܡܢ ܗܘܼ. ܘܡܢ ܕܒܩܠܝܠ ܥܘܿܠ ܐܦ ܒܣܓܝ ܥܘܠ ܗܼܘ. ܏ܘܫ..

*f*. $ܕܥܣܪܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 4 *a* : $ܪܘܪܒܝܢ ܡܣܟ̈ܢܐ ܝܗܘ̈ܒܐ ܒܡܘܗܒܬܗܘܢ ܛܒ ܡܢ ܥܬܝܪ̈ܐ ܕܗܘܝܢ ܝܗܘ̈ܒܐ. ܡܛܠ ܕܥܬܝܪ̈ܐ ܝܗܒܝܢ ܡܢ ܡܠܝܘܬܐ. ܘܡܣ̈ܟܢܐ ܡܢ ܚܣܝܪܘܬܐ. ܏ܘܫ..

*g*. $ܕܚܕܥܣܪ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 4 *b* : $ܫܦܝܪ ܠܡܗܝ̈ܡܢܐ ܕܝܬܒܝܢ ܒܐܪܥܐ ܕܫܘܠܛܢܗ ܕܐܠܗܐ̇. ܕܢܬܠܘܢ ܐܢܘܢ ܠܡܠܟܐ ܫܡܝܢܐ ܕܝܬܝܒܝܢ ܒܓܘ ܐܪܥܗ. ܏ܘܫ.. Fol. 4 *b*.

*h*. $ܕܬܪܥܣܪ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 5 *a* :

$ܕܡܘܬܐ ܛܒܬܐ ܕܣܘܥܪ̈ܢܐ ܕܩܕܝ̈ܫܐ ܒܟܬܒ̈ܐ ܐ̈ܠܗܝܐ ܪܫܝܡܐ ܠܡܗܝ̈ܡܢܐ. ܘܥܬܝܩܬܐ ܩܕܡܬ ܐܠܦܬ ܠܬܠܡ̈ܝܕܝܗ̇ ܕܚܪ̈ܬܬܐ̣ (sic) ܕܢܬܚܦܛܘܢ ܠܣܘܥܪܢܐ ܕܝܚܝ̈ܕܝܐ ܘܠܚܙܬܐ ܐܡܝܢܬܐ. ܘܫܐܠܬ ܫܠܡܐ ܕܗ̇ܢܘܢ ܕܢܦܝܩܝܢ ܡܢ ܥܠܡܐ. ܏ܘܫ.

*i*. $ܕܬܠܬܥܣܪ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 5 *b* : $ܟܕ ܝܗܘܒܐ ܥܬܝܪܐ ܕܠܟܠ ܙܐܢ ܐܠܗܐ ܗܘ. ܐܦ ܡܗܝ̈ܡܢܐ ܡܪ̈ܚܡܢܐ ܕܡܫܡܠܝܢ ܦܘܩܕܢܗ ܕܐܠܗܐ̣ ܒܐܠܗܐ ܡܬܕܡܝܢ. ܡܛܠ ܕܐܦ ܗ̣ܘ ܐܠܗܐ ܠܕܡܘܬܐ ܕܡܪܚܡܢܘܬܗ ܩ̣ܪܐ ܐܢܘܢ. ܏ܘܫ.

*j*. $ܕܐܪ̈ܒܬܥܣܪ ܥܠܘܗܝ ܕܫܪܒܐ, be­ginning, fol. 6 *a*: $ܦܪܘܥܐ ܗ̣ܘ ܛܒܐ ܐܠܗܐ ܠܟܠ ܡܘܗ̈ܒܬܐ ܕܡܛܘܠ ܫܡܗ ܡܬܝܗܒܝܢ. ܐܢ ܪܘܪ̈ܒܬܐ ܐܢܝܢ ܘܐܢ ܙܥܘܪ̈ܝܬܐ. ܘܡ̇ܦܢܐ ܝܗܒ̇ ܠܝܗܘܒܐ ܐܓܪܐ ܫܦܝܥܐ. ܏ܘܫ..

*k*. $ܕܚܡܫܬܥܣܪ ܥܠܘܗܝ ܕܫܪܒܐ, begin­ning, fol. 7 *a* : $ܩܘܪ̈ܒܢܐ ܪ̈ܘܪܒܐ ܘܙܥܘܪ̈ܐ ܩܒܠ ܡܘܫܐ ܡܢ ܥܬܝܪ̈ܐ ܘܡܢ ܡܣܟ̈ܢܐ ܒܬܘܩܢܗ ܕܡܫܟܢ ܙܒܢܐ. ܡܛܠ ܕܗܟܢܐ ܐܝܠܦ ܡܢ ܗ̇ܘ ܕܦܩܕܗ ܥܠ ܬܘܩܢܗ ܕܡܫܟܢܐ. ܕܐܦ ܒܗܕܐ ܢܬܕܡܐ ܡܩܒܠܢܐ ܡܘܫܐ ܒܐܠܗܐ ܗܘܿ ܕܦܩܕܗ. ܏ܘܫ..

*l*. $ܕܐܫܬܬܥܣܪ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 7 *b*: $ܡܢ ܛܥܡܬܗ ܕܦܐܪܐ ܡܬܝܕܥ ܚܝܠܗ ܕܐܝܠܢܐ. ܘܡܢ ܥܒ̈ܕܘܗܝ ܕܒܪܢܫܐ ܡܬܓܠܐ ܨܒܝܢܐ ܕܒܢܦܫܗ. ܏ܘܫ..

2. Fifteen short addresses, to be spoken by the abbat to the assembled monks at table, after meals, chiefly with reference to those who have made presents to the convent.

*a*. $ܡܡܠܠܐ ܕܪܝܫܕܝܪܐ ܠܘܬ ܐܚ̈ܐ ܥܠ ܦܬܘܪܐ ܡܢ ܒܬܪ ܕܛܥܡ̇ܝܢ ܘܨܝܕ ܡ̇ܢ ܕܥܒ̇ܕ ܦܘܪܫܢܐ, beginning, fol. 8 *a*: $ܥܬܝܪܐܝܬ ܙܝܢܐ ܠܢ ܛܝܒܘܬܗ ܫܦܝܥܬܐ ܕܐܠܗܢ̇ ܘܡܛܝܒܐ ܠܢ ܒܟܠ ܙܒ̈ܢܝܢ ܡܕܡ ܕܡܬܒܥܐ ܠܚܘܫܚܐ ܕܚܝ̈ܝܢ. ܏ܘܫ..

*b*. $ܕܬܪ̈ܝܢ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 8 *b* : $ܗ̇ܘ ܕܣܓܝ ܡܬܝܩܪ ܚܝ̇ܒ ܕܢܣܓܐ ܢܝܩܪ. ܘܐܝܢܐ ܕܡܠܐ̇ ܦܬܘܪܗ ܛܒ̈ܬܐ ܕܙܝܘܢܐ̣. ܚܝ̇ܒ ܕܢܬܡܠܐ ܠܒܗ ܕܘܟܪܢܗ ܐܡܝܢܐ. ܏ܘܫ..

*c*. $ܕܬܠܬܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 9 *a* : $ܐܢ ܠܗܠܝܢ ܕܙܒܢܐ ܠܝܬ ܦܘܪܥܢܐ [ܕ]ـܫ̇ܘܐ ܠܗܝ̣ܢ. ܡ̇ܢܘ ܣ̇ܦܩ ܕܢܦܪܘܥ ܚܠܦ ܛܘ̈ܒܐ ܕܠܥܠܡ. ܏ܘܫ..

*d*. $ܕܐܪܒܥܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 9 *b*: $ܚܝܒܝܢܢ ܕܕܠܐ ܫܠܝܐ ܢܘܕܐ ܠܐܠܗܐ̇. ܗ̇ܘ ܕܕܠܐ ܫܠܝܐ ܣܥܪܐ ܠܢ ܛܝܒܘܬܗ. ܏ܘܫ..

*e*. $ܕܚܡܫܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 10 *a*: $ܗܐ ܚܙܘ ܚܒܝ̈ܒܝ ܣܘܥܪܢܗ ܕܛܝܒܘܬܐ ܣܥܪܬ ܚ̈ܝܐ ܕܟܠ܇ ܟܡܐ ܥܬܝܪ ܘܫܦܝܥ ܠܘܬܢ̇ ܘܪܒܘ ܦܘܡ̈ܝܢ ܐܢ ܢܩܢܐ̣. ܠܐ ܣܦܩܝܢ ܚܢܢ ܕܢܘܕܐ ܚܠ̣ܦ ܗܠܝܢ ܡܘܗܒ̈ܬܐ ܕܐܡ̈ܝܢܢ ܠܚ̈ܝܝܢ. ܏ܘܫ..

*f*. On the commemoration of an abbat who endowed the monastery, $ܕܫܬܐ ܥܠܘܗܝ ܕܫܪܒܐ. ܕܡܡܠܠ ܪܝܫ ܕܝܪܐ ܩܕܡ ܐܚ̈ܐ ܥܠ ܦܬܘܪܐ ܒܕܘܟܪܢܐ ܕܡܪܝ ܪܝܫ ܕܝܪܐ ܪܒܐ, beginning, fol. 11 *a*: $ܐ̈ܒܗܐ ܚܝ̇ܒܝܢ ܕܢܣܝܡܘܢ ܣܝܡ̈ܬܐ ܠܒ̈ܢܝܗܘܢ. ܐܝܟ ܡܠܦܢܘܬܗ ܕܦܘܠܘܣ. ܐܝܟ ܕܟܬܝܒ̣. ܐܒܘܢ ܛܘܒܢܐ ܣܡ ܠܢ ܣܝܡܬܐ ܕܦܓܪܐ ܘܕܢܦܫܐ. ܕܒܦܓܪ̈ܢܝܬܐ ܨܠܘܬܗ ܙܝܢܐ ܠܢ̇ ܘܒܪ̈ܘܚܢܝܬܐ ܒܡܫܠܡܢܘܬܐ ܕܦܘܩ̈ܕܢܘܗܝ ܪܕܝܢܢ̇ ܘܒܥܩ̈ܒܬܐ ܕܕܘܒܪ̈ܘܗ̣̇ܝ ܡܗܠܟܝܢ ܐܢܚܢܢ̇ ܡܢ ܣܝܡ̈ܬܐ ܓܝܪ ܕܣܡ ܠܢ ܡܬܦܪܢܣܝܢ ܚܢܢ ܒܬܪ̈ܬܝܗܝܢ̇ ܡܛܠ ܕܐܒܐ ܗܘ̣ܐ ܚܦܝܛܐ ܘܟܫܝܪܐ. ܘܟܢܫ̇ ܒܥܝܪܘܬܗ ܩܢܝܢܐ ܕܣܦ̇ܩ ܠܗ ܘܠܒܢ̈ܘܗܝ. ܘܣܡ ܣܝܡܬܐ ܕܡܠܝܐ ܛܘ̈ܒܐ ܪ̈ܘܚܢܐ ܘܦܓܪ̈ܢܐ. ܏ܘܫ..

*g*. $ܕܫܒܥܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 11 *b* : $ܪܒ ܘܡܫܡܗ ܫܡܗ ܕܐܒܘܢ ܩܕܡ ܐܠܗܐ ܘܠܘܬ ܒܢܝ̈ܢܫܐ. ܘܓܠܝܐ ܗ̣ܝ ܗܕܐ ܡܢ ܗ̇ܝ ܕܐܦ ܐܢܚܢܢ ܒܫܡܗ ܡܫܡ̈ܗܐ ܗܘܝܢܢ. ܏ܘܫ..

*h*. On the commemoration of any pre­ceding abbat, $ܕܬܡܝܢܐ ܥܠܘܗܝ ܕܫܪܒܐ. ܕܡܡܠܠ ܪܝܫܕܝܪܐ ܒܕܘܟܪܢܐ ܕܟܠ ܚܕ ܡܢ ܪ̈ܝܫܝ ܕܝܪܐ, beginning, fol. 12 *a*: $ܡܩܒܠܝܢ ܐܢܚܢܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܙܝܘܢܢ. ܗ̇ܝ ܕܒܨܠܘܬܐ ܕܐܒ̈ܗܝܢ ܟܠܡܕܡ ܕܡܬܒܥܐ ܠܢ ܡܛܝܒܐ ܠܢܝܚ̈ܝܢ ܦܓܪ̈ܢܐ. ܘܡܬܕܟܪܝܢ ܐܢܚܢܢ ܒܚܘܒܐ ܘܐܦ ܠܐܒܗ̈ܝܢ. ܗܢܘܢ ܕܨܠܘܬܗܘܢ ܐܝܬܝܗܝܢ ܥܠܬܐ ܕܟܠܗܝܢ ܛܒ̈ܬܢ̇. ܏ܘܫ..

*i*. Address of the abbat on the occasion of his making an offering or present, $ܕܬܫܥܐ ܕܡܡܠܠ ܪܝܫܕܝܪܐ ܥܡ ܐܚ̈ܐ ܒܝܘܡܐ ܕܦܘܪܫܢܐ ܕܝܠܗ, beginning, fol. 12 *b* : $ܡܕܡ ܕܐܫܠܡܘ ܠܢ ܐ̈ܒܗܝܢ ܐܢ ܒܦܓܪ̈ܢܝܬܐ ܘܐܢ ܒܪ̈ܘܚܢܝܬܐ̣. ܙܗܝܪܐܝܬ ܚܝܒܝܢ ܚܢܢ ܕܢܛܪ ܦܘܠܚܢܐ ܕܪ̈ܘܚܢܝܬܐ. ܡܛܠ ܕܢܐܪܬ ܒܗ ܥܡܗܘܢ ܚ̈ܝܐ ܕܠܥܠܡ. ܏ܘܫ..

*j*. On the occasion of the priests and deacons making their offering, $ܫܪܒܐ ܕܥܣܪܐ ܕܡܡܠܠ ܥܡ ܐܚ̈ܐ ܥܠ ܦܬܘܪܐ ܒܦܘܪܫܢܐ ܕܥܒܕܝܢ ܩܫ̈ܝܫܐ ܘܫܡ̈ܫܐ, begin­ning, fol. 13 *a*: $ܐܡܬܝ ܕܐ̈ܒܗܐ ܬܫܡܫܬܐ ܠܒܢ̈ܝܐ ܡܩܪܒܝ̣ܢ. ܠܗܘܢ ܠܒ̈ܢܝܐ ܗܘܝܢ ܡ̈ܠܦܢܐ ܕܢܫܡܫܘܢ ܠܐ̈ܒܗܐ. ܘܐܡܬܝ ܕܗ̇ܢܘܢ ܕܡܬܚܝܒܝܢ ܕܢܬܝܩܪܘܢ ܐܝܩܪܐ ܠܬܠܡܝ̈ܕܝܗܘܢ ܢܬܚܙܘܢ ܕܝܗܒܝ̣ܢ. ܠܗܘܢ ܠܬܠܡ̈ܝܕܐ ܗܘܝܢ ܡ̈ܚܦܛܢܐ ܕܢܝܩܪܘܢ ܠܚ̈ܕܕܐ. ܐܦ ܠܪ̈ܒܢܝܗܘܢ. ܏ܘܫ..

*k*. On the offering of those who hold posts in the convent, $ܫܪܒܐ ܕܚܕܥܣܪ ܕܡܡܠܠ ܥܠ ܦܬܘܪܐ ܒܦܘܪܫܢܐ ܕܗܠܝܢ ܕܩܝܡܝܢ ܒܕܘܟ̈ܝܬܐ, beginning, fol. 13 *b*: $ܠܘ ܐܓܪܐ ܝܗܒܝܢ ܐܢܚܢܢ ܠܗܢܘܢ ܕܩܝܡܝܢ ܒܕܘܟܝ̈ܬܐ ܒܓܘ ܥܘܡܪܐ̇. ܡܐ ܕܚܠܦܝܗܘܢ ܦܘܪܫܢܐ ܦܓܪܢܐ ܥܒܕܝܢ ܚܢܢ̇ ܐܠܐ ܕܢܢܝܚ ܐܢܘܢ ܒܢܝܚܟܘܢ ܘܢܒܝܐ ܐܢܘܢ ܒܦܘܪܫܢܗܘܢ ܕܨܐܕܝܟܘܢ. ܏ܘܫ..

*l*. On silence at table, $ܕܬܪ̈ܥܣܪ ܕܪܝܫ ܕܝܪܐ ܠܘܬ ܐܚ̈ܐ ܡܛܠ ܫܠܝܐ ܕܥܠ ܦܬܘܪܐ, beginning, fol. 14 *a*: $ܟܠܗܘܢ ܐܣܟ̈ܡܐ ܬܩ̈ܢܐ ܘܛܟ̈ܣܐ ܫܦܝܪ̈ܐ ܡܬܬܚܝܒܝܢ ܠܗ ܠܕܘܒܪܐ ܗܢܐ ܕܒܗ ܩܝܡܝܢ ܚܢܢ̇ ܝܬܝܪ ܕܝܢ ܡܢ ܟܠܗܘܢ̣. ܫܠܝܐ ܐܡܝܢܐ ܗ̇ܘ ܕܡܬܝܠܕ ܡܢ ܝܩܝܪܘܬܗ̇ ܕܢܦܫܐ. ܡܛܠ ܕܐܦ ܢܒܝܐ ܕܐܠܗܐ ܡܠܦ ܠܢ̇ ܕܦܘܠܚܢܐ ܕܙܕܝܩܘܬܐ ܫܠܝܐ ܗܘܼ. ܘܣܒܪܐ ܕܠܥܠܡ ܥܠܡܝܢ. ܏ܘܫ. .

*m*. $ܕܬܠܬܥܣܪ ܕܪܝܫ ܕܝܪܐ ܠܘܬ ܐܚ̈ܐ ܬܘܒ ܥܠܘܗܝ ܕܫܠܝܐ ܕܥܠ ܦܬܘܪܐ, beginning, fol. 15 *a*: $ܠܐ ܙܕܩ̇ ܠܢ ܕܢܫܠܐ ܡܢ ܡܠܬܐ ܕܐܠܗܐ ܕܐܡܝܢܐܝܬ ܡܘܬܪܐ ܘܡܥܕܪܐ ܠܚܝ̈ܝܢ. ܏ܘܫ..

*n*. $ܕܐܪ̈ܒܬܥܣܪ ܥܠܘܗܝ ܕܫܪܒܐ ܕܫܠܝܐ ܥܠ ܦܬܘܪܐ, beginning, fol. 15 *b*: $ܘܐܦܢ ܐܝܟ ܟܠ ܐܢܫ ܡܣܬܝܒܪܝܢ ܐܢܚܢ̣ܢ. ܐܠܐ ܠܘ ܐܝܟ ܟܠ ܐܢܫ ܙܕܩ̇ ܠܢ ܕܢܣܬܝܒܪ. ܏ܘܫ..

*o*. On the commemoration of all the deceased brethren, $ܕܚܡܫܬܥܣܪ. ܬܘܒ ܡܡܠܠܐ ܕܪܝܫܕܝܪܐ ܠܘܬ ܐܚ̈ܐ ܥܠ ܦܬܘܪܐ ܒܕܘܟܪܢܐ ܕܗ̇ܘܐ ܠܟܠܗܘܢ ܐܚ̈ܐ ܕܥܢܕܘ, beginning, fol. 16 *a*: $ܟܠ ܡܕܡ ܕܦܓ̇ܥ ܒܦܪ̈ܘܫܐ ܒܚ̈ܝܐ ܥܒܘܪ̈ܐ. ܥܘܗܕܢܐ ܠܚ̈ܝܐ ܕܥܬܝܕܝܢ ܢܣܒܝܢ ܠܗ. ܏ܘܫ..

3. Four addresses, to be spoken by the abbat to the brethren after they have eaten.

*a*. $ܬܘܒ ܡܡܠܠܐ ܕܡܡܠܠ ܪܝܫ ܕܝܪܐ ܥܡ ܐܚ̈ܐ ܡܢ ܒܬܪ ܕܛܥܡ̇ܝܢ, beginning, fol. 16 *b*: $ܛܝܒܘ ܠܐܠܗܐ ܥܠ ܡܘܗܒܬܗ ܕܠܘܬܢ ܕܠܐ ܡܬܡܠܠܐ. ܐܝܟ ܐܒܐ ܓܝܪ ܡܬܪܣܐ ܠܢ ܒܦܓܪ̈ܢܝܬ݂ܐ. ܘܐܝܟ ܡܠܦܢܐ ܪܕܐ ܠܢ ܒܪ̈ܘܚܢܝܬܐ. ܏ܘܫ..

*b*. $ܕܬܪܝܢ ܥܠܘܗܝ ܕܢܝܫܐ ܩܕܡܝܐ, be­ginning, fol. 17 *a* : $ܐܠܗܐ ܗ̇ܘ ܕܡܡܠܐ ܣܘ̈ܢܩܢܐ ܕܟܠ ܒܣܪ̣. ܡܬܪܣܐ ܠܥܒܕܘ̈ܗܝ ܒܝܕ ܡܗܝܡ̈ܢܐ ܕܫ̇ܘܝܢ ܠܡܘܗܒ̈ܬܗ. ܏ܘܫ..

*c*. $ܕܬܠܬܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 17 *b* : $ܢܘܕܐ ܠܐܠܗܐ ܪܚܡ ܒܢܝ̈ܢܫܐ ܕܒܪ̈ܚܡܘܗܝ ܒܟܠ ܙܒܢ ܣܥܪ ܡܚܝܠܘܬܢ̇ ܘܒܥܘܬܪܐ ܕܚܢܢܗ ܡܡܠܐ ܚܣܝܪ̈ܬܢ̇ ܏ܘܫ..

*d*. $ܕܐܪܒܥܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 18 *a* : $ܡܠܬܐ ܚܝܬܐ ܕܐܠܗܐ ܡܠܦܐ ܠܢ ܕܢܒܥܐ ܡܠܟܘܬܐ ܘܙܕܝܩܘܬܐ. ܘܗܠܝܢ ܟܠܗܝܢ ܡܢ ܝܬܝܪܘ ܡܬܬܘܣܦܢ ܠܢ̇ ܏ܘܫ..

4. Familiar address of the abbat to the brethren, on the commemoration of the blessed abbat N. : $ܬܘܒ ܡܡܠܠܐ ܕܪܝܫ ܕܝܪܐ ܠܘܬ ܐ̈ܚܐ ܒܝܬܐܝܬ ܥܠ ܦܬܘܪܐ ܒܕܘܟܪܢܐ ܕܡܪܝ ܪܝܫ ܕܝܪܐ ܛܘܒܢܐ,

beginning, fol. 18 *b* : $ܐܒܘܢ ܡܒܪܟܐ ܘܛܘܒܢܐ ܒܟܠ ܙܒܢ ܥܠܬܐ ܗܼܘ ܕܟܠܗܝܢ ܛܒ̈ܬܐ. ܫܡܗ ܥܒܕ ܠܢ ܡܫܡ̈ܗܐ ܒܝܬ ܒܢ̈ܝ ܐܢܫܐ. ܘܨܠܘܬܗ ܝܕܝ̈ܥܐ ܩܕܡ ܐܠܗܐ. ܏ܘܫ..

5. Familiar address to the brethren, $ܬܘܒ ܡܡܠܠܐ ܕܥܡ ܐ̈ܚܐ ܕܡܬܡܠܠ ܒܝܬܐܝܬ beginning, fol. 19 *a*: $ܛܝܒܘܬܐ ܕܐܠܗܐ ܟܢܫܬܢ ܠܥܘܡܪܐ ܗܢܐ ܕܚ̈ܝܐ ܕܢܥܦܐ ܡܢܗ ܦܐܪ̈ܐ ܕܝܘܬܪ̈ܢܐ. ܘܢܒܥܐ ܘܢܫܟܚ ܠܫܪܪܐ ܒܡ̈ܠܝܢ ܫܦܝܪ̈ܬܐ ܕܚܕ ܠܘܬ ܚܕ. ܠܘ ܓܝܪ ܐܝܟ ܪܫܐ ܠܘܬ ܡܫܥ̈ܒܕܐ ܡܡܠܠ ܐܢܐ. ܘܐܦ ܠܐ ܐܝܟ ܡܠܦܢܐ ܠܘܬ ܬܠܡ̈ܝܕܐ. ܏ܘܫ.

6. Address of the abbat over a deceased brother, $ܬܘܒ ܥܠ ܐܚܐ ܡܐ ܕܥܢ̇ܕ ܘܡܡܠܠ ܥܠܘܗܝ ܪܝܫ ܕܝܪܐ, beginning, fol. 20 *a* : $ܗܐ ܚܙܬܐ ܕܝܘܬܪ̈ܢܐ ܣܝܡܐ ܩܕܡ ܥܝ̈ܢܝܢ. ܦܓܪܗ ܕܐܚܘܢ ܕܐܬܚܛܦ ܡܢ ܡܘܬܐ. ܠܝܬ ܡܕܡ ܕܐܝܬܘܗܝ ܡܚܦܛܢܐ ܕܟܫܝܪ̈ܐ ܐܝܟ ܚܙܬܐ ܕܡܐܬܝܬܗ ܕܡܘܬܐ. ܏ܘܫ..

7. Address to a rich man, when he comes to the convent, $ܡܡܠܠܐ ܕܠܘܬ ܓܒ̣ܪܐ ܥܬܝܪܐ ܡܐ ܕܐܬ݁ܐ ܠܕܝܪܐ, beginning, fol. 20 *b* : $ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܥܬܝܪ̈ܐ ܒܥܠܡܐ̣. ܗܢܘܢ ܝܬܝܪܐܝܬ ܡܬܬܚܝܒܝܢ ܕܢܗܘܘܢ ܥܬܝܪ̈ܐ ܒܙܕܩ̈ܬܐ. ܏ܘܫ..

8. Three addresses of the abbat to the brethren, when they spend the night fasting.

*a*. $ܡܡܠܠܐ ܕܪܝܫ ܕܝܪܐ ܠܘܬ ܐ̈ܚܐ ܡܐ ܕܢܦܩܝܢ ܒܘܬܐ, beginning, fol. 21 *a* : $ܚܠܦ ܦܬܘܪܐ ܦܓܪܢܐ ܕܡܬܪܣܐ ܦܓܪܐ̣. ܙܕܩ̇ ܕܢܬܩܢ ܩܕܡܝܟܘܢ ܦܬܘܪܐ ܕܡܠܬܐ ܡܥܕܪܢܝܬܐ ܕܐܝܬܝܗ̇ ܬܘܪܣܝܐ ܕܚ̈ܝܝܢ. ܗ̇ܝ ܕܝܗܝܒܐ ܠܢ ܡܢ ܐܠܗܐ̣. ܕܒܗ̇ ܢܐܬܪ ܘܢܘܬܪ ܠܐܚܪ̈ܢܐ. ܘܬܗܘܐ ܠܢ ܚܠܦ ܡܟܘܠܬܐ ܕܟܝܢܐ ܗ̇ܝ ܕܗܫܐ ܡܢܗ̇ ܚܣܝܟܝܢ ܚܢܢ. ܏ܘܫ..

*b*. $ܬܘܒ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 22 *a* : $ ܩܠܝܠܝܢ ܐܘ̈ܠܨܢܐ ܘܥ̈ܡܠܐ ܕܕܘܒܪ̈ܐ ܠܢܦܫܐ ܐܝܕܐ ܕܐܪܓܫܬ ܒܣܒܪܐ ܫܡܝܢܐ. ܏ܘܫ.

*c*. $ܕܬܠܬܐ ܥܠܘܗܝ ܕܫܪܒܐ, beginning, fol. 23 *b* : $ ܙܕܩ̇ ܠܢ ܕܒܟܠ ܥܕܢ ܒܗܪܓܐ ܕܡܠܬ ܐܠܗܐ ܢܗܘܐ ܥܢܝܢܢ. ܝܬܝܪܐܝܬ ܕܝܢ ܡܐ ܕܩܠܝܠܝܢ ܠܒܘ̈ܬܢ ܡܢ ܝܘܩܪܐ ܕܡܟܘܠܬܐ ܕܟܝܢܐ. ܡܛܠ ܕܟܡܐ ܕܝܩܪ ܦܓܪܐ ܒܡܐܟܠܘܬܐ̣. ܥܡܗ ܝܩܪܐ ܘܐܦ ܩܠܝܠܘܬܗ ܕܪܥܝܢܐ. ܏ܘܫ..

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9. Familiar address to the brethren on the tranquillity that subsists in the service and order of the convent, $ܬܘܒ ܡܡܠܠܐ ܕܠܘܬ ܐ̈ܚܐ ܒܝܬܐܝܬ ܡܛܘܠ ܫܠܝܐ ܕܒܬܫܡܫܬܐ ܘܡܛܟܣܘܬܐ ܕܥܘܡܪܐ, be­ginning, fol. 24 *b*: $ܦܐܝܐ ܢܟܦܘܬܐ ܠܢܟ̈ܦܐ. ܘܟܢܝܟܘܬܐ ܠܝܩܝܪ̈ܐ. ܘܡܛܟܣܘܬܐ ܠܬܠܡ̈ܝܕܘܗܝ ܕܡܫܝܚܐ. This is by Philo­xenus of #Mabug; see Add. 17,173, no. 5.

10. Address of the abbat to the brethren, on a deceased priest or deacon, $ܡܡܠܠܐ ܕܪܝܫ ܕܝܪܐ ܠܘܬ ܐܚ̈ܐ ܕܥܠ ܩܫܝܫܐ ܐܘ ܡܫܡܫܢܐ ܡܐ ܕܥ̇ܢܕܝܢ, beginning, fol. 26 *a*: $ܟܠܡܕܡ ܕܐܝܬ ܒܥܠܡܐ̣. ܡܥܕܪܢܐ ܗܘܐ ܠܢ ܠܡܠܬܐ ܕܡܚܦܛܐ ܥܠ ܫܦܝܪ̈ܬܐ. ܘܡܢ ܟܠ ܐܝܟܐ ܕܢܬܒܩܐ ܥܠܬܐ ܕܚܝ̈ܝܢ ܢܣ̇ܒܝܢ ܚܢܢ ܐܢ ܢܨܒܐ. ܡܛܠ ܕܗܟܢܐ ܡܬܩܢ ܥܠܡܐ ܡܢ ܒܪܘܝܗ̣. ܕܢܗܘܐ ܡܠܦܢܐ ܕܫܦܝܪ̈ܬܐ ܠܒܢ̈ܝܢܫܐ. ܏ܘܫ..

11. Address of the abbat to brethren and lay persons, who come to the convent on the feast of the Nativity; to be spoken at the time of morning prayer, after they have rested from the vigils of the whole night: $ܡܡܠܠܐ ܕܡܢ ܪܝܫ ܕܝܪܐ ܠܘܬ ܐ̈ܚܐ ܘܥܠܡ̈ܝܐ ܕܐ̇ܬܝܢ ܠܕܝܪܐ ܒܥܐܕܐ ܕܒܝܬ ܝܠܕܐ. ܕܡܬܡܠܠ ܒܥܕܢܐ ܕܨܦܪܐ ܡܢ ܒܪ ܕܡܬܬ݁ܢܝܚܝܢ ܡܢ ܫܗܪܐ ܕܠܠܝܐ ܟܘܠܗ . Beginning, fol. 27 *a*: $ܪܘܪܒܢ ܘܠܐ ܡܬܡܠܠܢ ܛܒ̈ܬܗ ܕܐܠܗܐ ܕܠܘܬ ܓܢܣܐ ܕܡܝܘ̈ܬܐ. ܘܫܘܝܐ ܪܒܘܬܗܝܢ ܠܪܒܘܬܗ ܕܐܠܗܐ ܥܒܘܕܗܝܢ. ܏ܘܫ..

12. A similar address on the feast of the Epiphany, at morning prayer, after the con­clusion of the service: $ܬܘܒ ܗ̣ܘ ܟܕ ܗ̣ܘ ܢܝܫܐ ܕܡܡܠܠܐ ܕܡܬܡܠܠ ܒܥܐܕܐ ܕܕܢܚܐ ܒܨܦܪܐ ܡܢ ܒܬܪ ܫܘܠܡܐ ܕܬܫܡܫܬܐ. Beginning, fol. 27 *b*: $ܒܪܝܟ ܗܼܘ ܥܠܝܐ ܕܒܛܝܒܘܬܗ ܐܫܘܝ ܠܢ ܠܥܕܥ̈ܕܘܗܝ ܩܕܝ̈ܫܐ. ܕܒܬܫ̈ܒܚܬܢ ܘܙܘܡܪܢ ܕܒܥ̈ܕܘܗܝ ܢܗܘܐ ܚܒܪ̈ܐ ܕܥ̈ܠܝܐ. ܏ܘܫ..

13. A similar address on the feast of the Resurrection, in the morning: $ܬܘܒ ܡܡܠܠܐ ܐܚܪܢܐ ܕܡܬܡܠܠ ܡܢ ܪܝܫ ܕܝܪܐ ܠܘܬ ܐ̈ܚܐ ܘܠܘܬ ܥܠܡ̈ܝܐ ܕܡܣܬܩܒܠܝܢ ܒܥܐܕܐ ܕܩܝܡܬܗ ܕܡܪܢ ܒܥܕܢܐ ܕܨܦܪܐ. Beginning, fol. 28 *b*: $ܟܕ ܟܠܗܘܢ ܥܐ̈ܕܐ ܕܐܫܠܡ ܡܫܝܚܐ ܦܪܘܩܢ ܠܥܕܬܗ ܩܕܝܫܬܐ ܕܚܕܘܬܐ ܐܢܘܢ̣̇ ܝܬܝܪ ܡܢ ܟܠܗܘܢ̣. ܥܐܕܐ ܗܢܐ ܐܝܬܘܗܝ ܕܚܕܘܬܐ. ܏ܘܫ..

14. #Madrasha on Faith, $ܡܕܪܫܐ ܕܗܝܡܢܘܬܐ ܥܠ ܩܠܐ ܕܦܪܕܝܣܐ, beginning, fol. 29 *b*: $ܝܠܕܗ̇ ܕܥܩܪܬܐ ܐܣ̇ܗܕ ܒܓܘ ܟܪܣܐ. ܕܡܪܝܐ ܘܐܠܗܐ ܒܬܘܠܬܐ ܛܥܝܢܐ ܗܘܬ. ܒܕܓܘܢ ܡܕܝܨ ܗܘ̣ܐ ܒܓܘ ܡܪܒܥܐ ܕܐܡܗ. ܕܢ̇ܟܣ ܠܛܥ̈ܝܐ ܕܐܡܪܝܢ. ܕܠܐ ܫ̣ܪܐ ܒܓܘ ܟܪܣܐ ܚܝܠܗ ܕܥܠܝܐ. ܕܘܨܗ ܕܝܘܚܢܢ ܐܟܪܙ ܕܡܪܗ ܗ̣ܘ . ܘ ..

15. Stanzas to the tune of “Kallath #Malka”, $ܒ̈ܬܐ ܥܠ ܩܠܐ ܕܟܠܬ ܡܠܟܐ, beginning, fol. 31 *a*: $ܬܘ ܚܒܝ̈ܒܝ ܢܬܛܦܝܣ ܠܡܠܬ ܥܝܪܐ ܕܐܟܪܙ ܩܘܫܬܐ. ܬܘ ܬܠܡ̈ܝܕܐ ܢܠܦܢܝ ܗܘ ܪܘܚܢܐ ܕܬܢܐ ܫܪܪܐ. ܗ̣ܘ ܢܦܫܩ ܠܢ ܥܠ ܗ̇ܘ ܕܣܒܪ ܕܒܪ ܡ̇ܢ ܐܝܬܘܗܝ. ܕܡܪܝܐ ܗ̣ܘ ܕܟܠܐ̇. ܘܝܠܕܗ ܕܥܠܝܐ ܕܢܚܬ ܗܘܐ ܐܢܫܐ ܕܢܥܒܕ ܠܬܚ̈ܬܝܐ ܥ̈ܠܝܐ . ܘ . .

16. Five metrical discourses on Faith: $ܡܐܡܪ̈ܐ ܕܙܘܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ. They are in heptasyllabic metre, except the first, which is in dodecasyllabic metre or that of Jacob of Batnae.

*a*. Beginning, fol. 31 *a*: $ܡܒܘܥ ܫܝܢܐ ܕܙܪܥ ܫܝܢܐ ܒܝܬ ܚܪ̈ܝܢܐ. ܫܝܢ ܥܕܬܟ ܡܢ ܚܪ̈ܝܢܐ ܕܦܠܝܓܘܬܐ. ܏ܘܫ..

*b*. $ܕܬܪ̈ܝܢ ܕܙܘܡܪܐ, beginning, fol. 34 *b*: $ܟܘܪܐ ܕܒܘܚܪܢܐ ܗܘܐ ܠܗ ܗܢܐ ܙܒܢܐ ܠܐܢܫܘܬܐ. ܒܗ ܐܬܦܪܫܘ ܘܐܬܝܕܥܘ ܫܪܝܪ̈ܐ ܡܢ ܕܓ̈ܠܐ. ܟܘܪܐ ܐܬܬܣܝܡ ܒܡܨܥܬܐ. ܘܥܠ ܠܗ ܟܠܢܫ ܐܝܟ ܕܗܒܐ. ܏ܘܫ.. q[4 Q]q

*c*. $ܕܬܠܬܐ ܕܥܠ ܗܝܡܢܘܬܐ, beginning, fol. 36 *b*: $ܡܠܬܐ ܡܠܬܗ ܕܥܠܝܐ. ܗܒ ܠܝ ܡܠܬܐ ܕܝܘܠܦܢܟ. ܝܠܕܐ ܓܢܝܙܐ ܕܡܢ ܐܒܐ. ܦܩܘܕ ܐܡܠܠ ܥܠ ܝܠܕܟ. ܏ܘܫ..

*d*. $ܕܐܪ̈ܒܥܐ ܕܥܠ ܗܝܡܢܘܬܐ, beginning, fol. 39 *a*: $ܝܘܠܦܢܐ ܦܬܚ̣ ܠܝ ܬܪܥܟ. ܕܐܥܘܠ ܒܗ ܠܒܝܬ ܣܝܡ̈ܬܟ. ܘܐܣܒ ܘܐܦܩ ܡܢ ܓܙܟ. ܥܘܬܪܐ ܕܚ̈ܝܐ ܠܬܠܡܝ̈ܕܝܟ. ܏ܘܫ. .

*e*. $ܡܐܡܪܐ ܕܚܡܫܐ ܕܙܘܡܪܐ. ܒܩܠܐ ܦܫܝܛܐ, beginning, fol. 42 *a*: $ܡܕܥܐ ܕܝܕܥ̇ ܠܐܠܗܐ. ܒܫܬܩܐ ܣܓܕ ܠܐܠܗܐ. ܘܪܥܝܢܐ ܕܡܫܬܘܕܥ ܠܗ. ܒܫܠܝܐ ܩܘܕܫܐ ܝܗܒ ܠܗ. ܏ܘܫ..

17. $ܡܡܠܠܐ ܕܪܥܝܢܐ, beginning, fol. 12 *b*: $ܐܝܢܐ ܕܡܡܪܚ ܕܢܡܠܠܝܘܗܝ ܠܫܪܪܐ ܠܐ ܝܕܥ̇ ܠܗ ܠܫܪܪܐ. ܝܕܥ ܠܗ ܕܝܢ ܐܝܢܐ ܕܝܕܥ ܕܠܐ ܡܬܡܠܠ. ܡܡܠܠܗ ܓܝܪ ܕܫܪܪܐ ܫܬܩܐ ܗ̣ܘ. ܘܡܠܬܐ ܕܥܠ ܗܝܡܢܘܬܐ ܡܬܐܡܪܐ ܫܠܝܐ ܗ̣ܘ. ܏ܘܫ..

18. Eleven homilies for the feast of the Nativity, $ܡܐܡܪ̈ܐ ܕܬܘܪܓܡܐ ܕܥܠ ܒܝܬ ܝܠܕܗ ܕܡܪܢ..

*a*. Beginning, fol. 43 *a*: $ܥܠ ܝܠܕܐ ܕܕܘܡܪܐ ܫܩܠܬܢܝ ܬܪܥܝܬܝ ܕܐܡܠܠ܇ ܘܥܠ ܒܪܐ ܣܓܝܕܐ ܕܩܕܡ ܙܒ̈ܢܐ ܘܥ̈ܠܡܐ̇. ܥ̇ܨܐ ܠܝ ܚܘܒܐ ܕܐܬܪܓܡ. ܏ܘܫ..

*b*. $ܬܘܒ ܕܬܪ̈ܝܢ ܕܥܠ ܒܝܬ ܝܠܕܐ, marg. $ ܣܘܒܪܐ. Beginning, fol. 45 *b*: $ܬܫܒܘܚܬܐ ܚܕܬܐ ܡܬܒܥܝܐ ܠܢ ܕܢܫ̇ܒܚ ܝܘܡܢܐ̣. ܠܝܠܕܐ ܚܕܬܐ ܕܐܬܝܠܕ ܒܝܬ ܠܚܡ. ܘܩ̈ܠܐ ܪ̈ܘܚܢܐ ܙܕܩ ܠܢ ܕܢܙܡܪ ܠܪܘܚܢܐ ܕܗܘ̣ܐ ܦܓܪܢܐ̣. ܘܕܢܚ̣ ܡܢ ܒܬܘܠܬܐ. ܏ܘܫ.

*c*. $ܬܘܒ ܕܬܠܬܐ ܕܒܝܬ ܝܠܕܐ, beginning, fol. 49 *b*: $ܠܚܠܘܠܐ ܕܒܝܬ ܝܠܕܗ ܕܬܠܝܬܝܗ̇ ܕܐܝܬܘܬܐ ܒܡܐܡܪܐ ܬܘܒ ܕܬܠܬܐ ܡܬܛܝܒ ܐܢܐ ܠܡܥܠ. ܟܕ ܐܚܝܕ ܐܢܐ ܟܢܪܐ ܕܡ̈ܢܐ ܚܝ̈ܬܐ. ܘܡܣܟܐ ܐܢܐ ܠܨܒܥܐ ܕܛܝܒܘܬܐ ܕܬܩܘܫ ܒܗ. ܏ܘܫ..

*d*. $ܬܘܒ ܕܐܪ̈ܒܥܐ ܕܒܝܬ ܝܠܕܐ, marg. $ܣܘܒܪܗ ܕܙܟܪܝܐ. Beginning, fol. 55 *b*: $ܝܘܡܐ ܩܕܝܫܐ ܕܒܝܬ ܝܠܕܗ ܕܒܪܐ̣. ܡܙܡܢ ܠܝ ܠܡܠܬܐ ܕܬܫܒܘܚܬܗ. ܘܚܠܘܠܐ ܫܡܝܢܐ ܕܥܐܕܐ ܐܠܗܝܐ: ܩܪܐ̇ ܕܐܪܡܐ ܒܗ ܪܘܡܝܢܐ̣ ܩܘܠܣܐ ܕܬܫܥܝܬܗ. ܏ܘܫ..

*e*. $ܬܘܒ ܕܚܡܫܐ ܕܒܝܬ ܝܠܕܐ, marg. $ܡܘܠܕܐ ܕܝܘܚܢܢ. Beginning, fol. 58 *b*: $ܠܫܢܗ ܫܬܝܩܐ ܕܙܟܪܝܐ̣ ܗܘ̣ܐ ܟܪܘܙܐ. ܩܕܡܐܝܬ ܠܡܠܬܐ ܐܠܗܐ̇. ܕܐܬܓܠܝ ܒܒܣܪ ܒܥܠܡܐ. ܘܒܝܕ ܡܠܬܗ ܐܣܝܪܬܐ̣ ܠܡܠܬ ܪܡܐ ܕܡܬܚܘܐ ܠܒܢ̈ܝ ܐܢܫܐ̇. ܒ̣ܕܡܘܬܗܘܢ ܡ̇ܣܒܪ ܗܘܐ. ܏ܘܫ..

*f*. $ܬܘܒ ܕܫܬܐ ܕܒܝܬ ܝܠܕܐ, beginning, fol. 62 *b*: $ܡܢܘ ܣ̇ܦܩ ܕܢܫܒܚܝܘܗܝ ܠܗܢܐ ܡܘܠܕܐ̇. ܘܡܢܘ ܡܫܟܚ ܕܢܫܠܐ ܡܢ ܬܫܒܘܚܬܗ ܕܗܢܐ ܝܠܕܐ ܚܒܝܒܐ. ܏ܘܫ..

*g*. $ܬܘܒ ܕܫܒܥܐ ܕܒܝܬ ܝܠܕܐ, beginning, fol.66 *a*: $ܡܨܥܝܐ ܕܐܠܗܐ ܘܕܒ̈ܢܝ ܐܢܫܐ ܐܝܬܘܗܝ ܚܝܠܗ ܕܥܠܝܐ. ܗܢܐ ܕܝܘܡܢܐ ܡܢ ܒܬܘܠܬܐ ܐܬܝܠܕ ܦܪܘܩܐ ܠܒܪܝܬܐ. ܏ܘܫ..

*h*. $ܬܘܒ ܕܬܡܢܝܐ ܕܒܝܬ ܝܠܕܐ, marg. $ܕܣܘܒܪܐ. Beginning, fol. 69 *b*: $ܓܒܪܝܐܝܠ ܓܒܪܐ ܕܐܠܗܐ̣ ܐܫܬܠܚ ܡܢ ܐܠܗܐ̣. ܕܢܐܬܐ ܢܣܒܪܗ̇ ܠܒܬܘܠܬܐ̣ ܕܠܐܠܗܐ ܝܠܕܐ. ܘܪܘܚܢܐ ܡܢ ܒܝܢܬ ܟܢ̈ܫܐ ܕܪ̈ܘܚܢܐ ܐܬܦܪܫ ܘܐܫܬܕܪ̣. ܕܢܝܬܐ ܛܒܐ ܚܕܬܐ ܠܒܪܝܬܐ̇. ܥܠ ܥܬܝܩ ܥܠܡ̈ܐ̣ ܕܡܬܓܠܐ ܒܗ̇. ܏ܘܫ..

*i*. $ܬܘܒ ܕܬܫܥܐ ܕܒܝܬ ܝܠܕܐ, marg. $ܦܘܫܩܐ ܕܡܪܢ ܥܡܟܝ. Beginning, fol. 74 *a*: $ܡܢ ܡܠܬܗ ܕܡܠܐܟܐ ܙܕܩ̣ ܠܢ ܕܢܣܬܟܠܝܘܗܝ ܠܗܢܐ ܕܐܣܬܒܪ ܡܢܗ̣ ܕܒܪܐ ܗܘ ܫܪܝܪܐ ܕܡܢ ܥܠܡ ܘܝܠܕܐ ܡܬܘܡܝܐ ܗ̇ܝ ܐܝܬܘܬܐ ܣܓܝܕܬܐ̇. ܘܒܪ ܟܝܢܐ ܗܘ ܕܝܠܘܕܗ. ܘܡܢܗ ܒܩܕܡܐ ܐܬܝܠܕ ܕܠܐ ܫܘܪܝܐ̣. ܘܗܝܕܝܢ ܠܚܪܬܐ ܒܫܘܪܝܐ ܐܬܝܠܕ ܡܢ ܒܬܘܠܬܐ. ܏ܘܫ..

*j*. $ܬܘܒ ܕܥܣܪ̈ܐ ܕܒܝܬ ܝܠܕܐ, beginning, fol. 81 *b*: $ܒܪܝܟ ܡܠܟܐ ܡܫܒܚܐ ܕܝܘܡܢܐ ܐܬܝܠܕ ܒܐܦܪܬܐ ܘܐܦܪܝ ܒܦܘܡܐ ܕܥ̈ܠܝܐ ܬܫܒܘܚܬܐ ܚܕܬܐ ܒܡܘܠܕܗ ܬܗܝܪܐ. ܏ܘܫ..

*k*. $ܬܘܒ ܕܚܕܥܣܪ ܕܒܝܬ ܝܠܕܐ, marg. $ܦܘܫܩܐ ܕܢܒ̈ܝܐ. Beginning, fol. 87 *a*: $ܒܪܐ ܕܐܠܗܐ ܒܡܪܚܡܢܘܬܗ̣ ܢܦܫܗ ܣܪܩ ܘܕܡܘܬܐ ܕܥܒܕܐ ܢܣ̣ܒ. ܘܠܡܘܬܐ ܕܙܩܝܦܐ ܐܫܬܡܥ. ܘܒܕܡܐ ܕܢܦܫܗ̣ ܟܘܡܪܐ ܡܚܣܝܢܐ ܗܘ̣ܐ ܠܟܠܗ ܓܢܣܐ ܕܒ̈ܢܝ ܐܢܫܐ. ܏ܘܫ..

19. Two homilies for the feast of the Epiphany.

*a*. $ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܕܢܚܐ, be­ginning, fol. 89 *b*: $ܒܪܝܟ ܕܢܚܐ ܫܒܝܚܐ ܕܡܫܝܚܐ ܦܪܘܩ̣ܢ. ܕܒܨܡܚܗ ܐܠܗܝܐ ܐܢܗܪ ܒܪ̈ܝܬܐ̇. ܕܒܚܫܘܟܐ ܘܒ̈ܛܠܠܝ ܡܘܬܐ ܝܬܒܢ ܗ̈ܘܝ. ܘܬܪܨ ܪ̈ܓܠܐ ܬܩ̈ܝܠܬܐ̣ ܒܐܘܪܚܐ ܫܦܝܬܐ ܕܫܠܡܐ. ܏ܘܫ..

*b*. $ܬܘܒ ܕܬܪ̈ܝܢ ܕܥܠ ܕܢܚܐ, beginning, fol. 95 *a*: $ܡܢ ܥܐܕܐ ܠܥܐܕܐ ܡܪܐ ܕܥܐܕ̈ܐ̣ ܡܝܒܠ ܠܓܙܪ̈ܘܗܝ ܪ̈ܘܚܢܐ. ܕܒܘܣܡ̈ܐ ܫܡ̈ܝܢܐ̣ ܡܢ ܥܐܕ̈ܐ ܢܩܒܠܘܢ. ܡܢ ܥܐܕܐ ܩܕܡܝܐ ܕܒܝܬ ܝܠܕܐ̣. ܠܥܕܐ ܕܥܡܕܐ. ܏ܘܫ..

20. A homily on Hebrews, ch. v. 7: $ܡܡܠܠܐ ܥܠ ܗ̇ܝ ܕܐܡ̣ܪ ܦܘܠܘܣ. ܕܗ̇ܘ ܕܒܝܘܡ̈ܬܐ ܕܒܣܪܗ̣ ܒܥܘܬܐ ܘܬܟܫܦܬܐ ܒܓܥܬܐ ܚܝܠܬܢܝܬܐ ܘܒ̈ܕܡܥܐ ܩܪܒ ܗܘܐ. ܠܡ̇ܢ ܕܡܫܟܚ ܗܘܐ ܕܡܢ ܡܘܬܐ ܢܦܨܝܘܗܝ.. …………(the last few words are erased, both in the heading and in the sub­scription). Beginning, fol. 100 *a*: $ܐܠܘ ܡܫܬܒܩ ܗܘܝܬ ܡܢ ܥܝܛܐ ܕܓܘܕܦ̈ܝܗܘܢ ܕܗ̇ܢܘܢ ܕܐܡܝܢܝܢ ܢܨܝܢ ܥܡ ܡ̈ܠܐ ܕܪܘܚܐ ܕܐܠܗܐ̣. ܒܫܬܩܐ ܕܓܒܐ ܠܝ ܘܐܝܬܘܗܝ ܡܥܕܪܢܐ ܕܚܝ̈ܝ ܡܟܬܪ ܗܘܝܬ. ܐܠܐ ܡܛܠ ܕܙܕܩ ܠܢ ܕܠܐ ܢܗܘܐ ܫܬܝ̈ܩܐ. ܐܝܟܐ ܕܫܪܪܐ ܡܢ ܡܪ̈ܚܐ ܡܬܛܠܡ̣. ܡܬܬܙܝܥܝܢ ܐܢܚܢܢ ܕܢܦܢܐ ܦܬܓܡܐ ܟܐܢܐܝܬ ܠܘܩܒܠ ܒܥܠܕܒ̈ܒܘܗܝ. ܕܠܐ ܢܬܚܝܒ ܡܢܗ ܕܫܪܪܐ ܥܠ ܕܫܬܩܢܢ ܡܢ ܬܘܕܝܬܗ. ܏ܘܫ..

21. Three discourses on the Female Sinner (S. Luke, ch. vii. 36—50).

*a*. $ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܚܛܝܬܐ, begin­ning, fol. 115 *b*: $ܛܘܒܝܗܘܢ ܠܚ̈ܛܝܐ ܕܐ̣ܝܕܐ ܡܢܬܐ ܡܛܬ ܐܢܘܢ ܕܐܠܗܐ ܥܒܝܕ ܣܢܐܓܪܐ ܚܠܦܝܗܘܢ. ܛܘܒܝܗܘܢ ܠܐܒ̈ܝܕܐ ܕܠܐܝܕܐ ܡܘܗܒܬܐ ܐܫܬܘܝܘ ܕܪܥܝܐ ܕܫܪܪܐ ܢܦܝܩ ܒܒܥܬܗܘܢ̇ ܏ܘܫ..

*b*. $ܬܘܒ ܕܬܪ̈ܝܢ ܕܥܠ ܚܛܝܬܐ, beginning, fol. 120 *a*: $ܝܬܝܪ ܡܢ ܟܘܠ ܫܪ̈ܒܝܢ ܕܡܬܡܠܠܝܢ ܒܣܝܡܐ ܠܟܪܝܗܐ ܬܫܥܝܬܐ ܕܚܘܠܡܢܗ. ܘܟܕ ܟܠ ܡ̈ܠܝܢ ܠܙܬܐ ܚ̈ܫܝܒܢ ܠܗ. ܒܩܘܛܦ ܪܥܝܢܗ ܕܡܢ ܚܫܐ ܕܟܘܪܗܢܗ. ܫܪܒܐ ܕܐܣܝܘܬܗ ܒܣܝܡܐܝܬ ܒܢܓܝܪܘܬ ܪܘܚܐ ܫܡ̇ܥ ܠܗ. ܏ܘܫ..

*c*. $ܬܘܒ ܕܬܠܬܐ ܕܥܠ ܚܛܝܬܐ, beginning, fol. 126 *b*: $ܐܝܠܝܢ ܕܒܥܝܢܐ ܕܗܝܡܢܘܬܐ ܡܬܒܩܝܢ ܒܟܣܝ̈ܬܐ. ܗܢܘܢ ܡܨܝܢ ܗܘܝܢ ܚܙܝܝ̈ܗܝܢ ܫܪܝܪܐ. ܡܛܠ ܕܟܠ ܚܙܝܐ ܡܕܡ ܕܠܚܡ ܠܗ ܡܫܟܚ ܕܢܚܙܐ. ܐܝܠܝܢ ܓܝܪ ܕܡܚܝܢܢ ܠܦܓܪܐ ܒܚܙܬܐ ܕܥܝܢ̈ܝ ܦܓܪܐ ܡܬܚܙܝܢ. ܘܐܝܠܝܢ ܕܠܘܬ ܢܦܫܐ ܐܝܬ ܠܗܝܢ ܫܘܬܦܘܬܐ. ܒܥܝܢܐ ܚܠܝܡܬܐ ܕܗܝܡܢܘܬܗ ܕܢܦܫܐ ܡܬܚܙܝܢ. ܏ܘܫ..

The original colophon appears to have q[4Q 2]q been erased, and in its place we now find, fol. 136 *b*, a more modern note, which states that the book was repaired and bound by one Ephraim, at the expense of Moses and Aaron, priests and directors of the convent of S. Mary Deipara. $ܕܒܩ ܘܚܕܬ ܠܟܬܒܐ ܗܢܐ ܐܦܪܝܡ ܐܟܣܢܝܐ ܒܚܦܝܛܘܬܐ ܕܡܘܫܐ ܘܐܗܪܘܢ ܩܫ̈ܝܫܐ ܘܡܕܒܪ̈ܢܐ ܕܝܠܗ̇ ܕܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܣܘܪ̈ܝܝܐ ܘܠܐ ܐܢܫ ܫܠܝܛ ܒܡܠܬܐ ܙܝܥܬܐ ܘܕܚܝܠܬܐ ܕܢܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ ܏ܘܫ..

On the same page, between the columns, there is another anathema of later date.

$ܟܠ ܕܡܦܩ ܠܗ ܠܟܬܒܐ ܗܢܐ ܡܢ ܕܝܪܐ ܗܕܐ. ܐܘ ܦܣܩ ܡܢܗ ܡܕܡ. ܐܘ ܟܐܡ ܥܠܘܗܝ ܐܘ ܠܚܐ ܥܘܗܕܢܐ ܗܢܐ ܡܚܪܡܐ ܢܗܘܐ ܘܡܣܠܝܐ ܡܢ ܡܪܝܐ ܥܕܡܐ ܕܡܗܦܟ ܠܗ ܠܗܕܐ ܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ..

[Add. 17,181.]