**DCCXXXIX.**

Vellum, about 9 5/8 in. by 6 3/8, consisting of 78 leaves, a few of which are slightly stained and torn, especially foll. 1, 2, 69—72, and 78. The quires, signed with letters by different hands, appear to have been ten in number, of which the second, eighth, and ninth, are imperfect, a couple of leaves being wanting after fol. 7, and several after fol. 63. There are from 36 to 41 lines in each page. This manuscript is written in an elegant Estrangělā, of the latter half of the vith cent., and contains—

I. Works of Cyril of Alexandria; viz.

1. The Epistle on the Nicene Creed, $ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܥܠ ܣܝܡܐ ܕܗܝܡܢܘܬܐ. Fol. 1 b. See Opera, ed. Aubert, t. v., pars 2, p. 174. The missing portion extends from p. 184 A, δότε τοἰνυν φησὶ τῷ Λευὶ, to p.185 E, Εἰ δὲ ἄνθρωπος ἦν, συναφείᾳ τῇ πρὸς τὸν θεὸν, ὠς θεὸς, τιμώμενος, κ.τ.λ.

2. The "Scholia de lncarnatione Unigeniti," $ܣܟܘ̈ܠܝܐ ܥܠ ܡܬܒܪܢܫܢܘܬܗ ܕܝܚܝܕܝܐ, in 37 sections. Fol. 11 b. See Opera, t. v., pars 1, p. 779. The commencement of this treatise has been erased, and re-written by a more modern hand.

3. The ninth Dialogue against Hermias, entitled "Quod unus sit Christus," $ܬܘܒ ܡܐܡܪܐ ܕܐܝܬ ܠܗ ܢܝܫܐ ܕܫܘܐܠܐ ܘܕܦܘܢܝ ܦܬܓܡܐ̣. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܛܘܒܢܐ ܩܘܪܝܠܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܥܠ ܗ̇ܝ ܕܚܕ ܗܘ ܡܫܝܚܐ. Fol. 39 a. See Opera, t. v., pars 1, p. 714. The missing portion extends from p. 752 E, ἀλλ᾿ οὐδὲν μὲν ἔφη τοιοῦτον, ἔνα δὲ καὶ τὸν αὐτὸν ὄντα γινώσκων, καὶ ἐκ Θεοῦ πατρὸς λόγον, to p. 777 E, Πάνυ μὲν οὖν, εἰ τὸν ἀπλανῆ της πίστεως ὀρθοτομοῦμεν λόγον, κ.τ.λ.

II. Two epistles of Severus of Antioch; viz.

1. To the People of Emessa, on the con­troversy regarding the two natures of our Lord: $ܕܩܕܝܫܐ ܣܐܘܪܐ ܐܓܪܬܐ ܕܐܬܟܬܒܬ ܡܢܗ ܠܘܬ ܚܡܨ̈ܝܐ. Fol. 64 a. In it he cites Cyril, Gregory Nazianzen, and Proclus of Constantinople, fol. 71 b.

2. To Joannes Scholasticus of Bostra: $ܕܝܠܗ ܟܕ ܕܝܠܗ ܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ ܣܟܠܣܛܝܩܐ ܒܘܨܪܐ. ܕܟܬܒܗ̣̇ ܟܕ ܐܝܬܘܗܝ ܒܐܪܕܘܦܝܐ. Fol. 72 b. See Add. 14,600, fol. 119 b; but this is a different translation.

On the blank portion of fol. 78 a, a later hand has written an extract, regarding the doctrine of the two natures, beginning: $ܐܠܘ ܓܝܪ ܬܪܝܢ ܟܝ̈ܢܐ ܡܚ̈ܝܕܐ ܘܠܐ ܡܦܪ̈ܫܐ ܐܡܪ ܗܘ̣ܐ ܡܠܦܢܐ̣. ܐܘ ܬܪܝܢ ܟܝ̈ܢܐ ܚܕ ܩܢܘܡܐ ܙܕܩ ܗܘ̣ܐ ܠܗ ܕܢܐܡܪ ܗܟܢܐ. ܏ܘܫ..

On fol. 78 b, there is an ancient note, part of which has been effaced, stating that the volume was sewed and bound by one Simeon. $ܢܥܒܕ ܡܪܝܐ ܐܠܗܐ ܪ̈ܚܡܐ ܒܝܘܡܐ ܕܕܝܢ̣ܐ ܥܠ ܫܡܥܘܢ ܚܛܝܐ ܕܝܨܦ ܘܚܛ ܘܕܒܩ ܟܬܒܐ ܗܢܐ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܕܫܡܫܐ . . . ܐܠܐ ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠܝ ܡܛܠ ܡܪܢ ܕܢܬܚܢܢ ܐܝܟ ܓܝ̇ܣܐ ܕܡܢ ܝܡܝܢܐ ܏ܘܫ..

On fol. 1 a we find, in the same hand­writing as the above note, part of a calendar or almanack, containing prognostications regarding the crops, etc., drawn from the day of the week on which falls the new-moon of the latter Kānūn, $ܢܘܡܢܝܐ ܕܟܢܘܢ ܐܚܪܝ..

On the margin of fol. 59 a there stands the following anathema, written apparently in the convent of S. Mary Deipara, during the xth or xith cent. $ܠܐ ܐܢܫ ܫܠܝܛ ܒܡܠܬܐ ܚܝܬܐ ܕܐܠܗܐ ܕܢܓܫܘܦ ܒܟܬܒܐ ܗܢܐ ܒܙܢܐ ܕܫܘܢܝܐ ܕܡܢ ܕܝܪܐ ܗܕܐ. ܐܘ ܕܦܘܠܗܕܐ ܕܣܕܝܪܘܬ ܟܘܪ̈ܣܘܗܝ ܘܐܢ ܢܫ ܢܡܪܚ ܗܘ ܝܕܥ̇ ܘܕܝܢܐ ܚ̇ܝܐ ܕܐܠܗܐ ܚܘܣ ܚܒܝܒ ܥܠ ܢܦܫܟ ܘܠܐ ܬܣܥܐ..

On fol. 41 b, one Ephraim, of the sect of the Sergians (see Assemani, Bibl. Or., t. ii., p. 329, note 2), from a place called $ܡܪܩ ܩܣܛܪܐ, @[Marak, %, between Nisibis and Mosul, according to Yākūt in the Mu’jam al-Buldā.]@ has recorded his name as follows: $ܚܕ ܬܡܢܐܝܢ. ܡܐܬܝܢ ܥܣܪܐ. ܐܪܒܥܝܢ ܣܪܓܝܣܢܝܐ ܡܢ ܡܪܩ ܩܣܛܪܐ ܕܥܪ̈ܒܝܐ ܡܛܠ ܚܘܒܐ ܨܠܐ ܥܠܝ ܐܚܘܢ..

[Add. 17,149.]

**DCCXL.**

Vellum, about 9 1/2 in. by 6 1/8, consisting of 151 leaves, a few of which are slightly stained and the first torn. The quires, signed with letters, are 19 in number. A leaf is wanting after fol. 21. Each page is divided into two columns, of from 25 to 31 lines. This volume is written in an elegant Estrangělā, apparently of the end of the vith cent. The contents are—

1. Metrical discourses of Isaac, $ܡܪܝ ܐܝܣܚܩ ܛܘܒܢܐ, of Antioch; viz.

a. $[ܕܥܠ] ܓܡܝܪܘܬܐ, on perfection, beginning, fol. 1 b: $ܐܝܢܐ ܕܣ̇ܘܚ ܕܢܨ̇ܠܐ: ܘܡܒ̇ܛܠ ܠܗ ܥܘܢܕܢܐ̣. ܠܐ ܒ̇ܛܠ ܐܦ ܠܐ ܒܫܝܘܠ܇ ܐܓܪܐ ܘܥ̣ܡܠܐ ܕܨܠܘܬܗ.. Subscription, fol. 9 a: $ܫܠ̣ܡ ܠܡܟܬܒ ܡܐܡܪܐ ܕܐܡܝܪ ܠܡܪܝ ܐܝܣܚܩ ܛܘܒܢܐ: ܥܠ ܢܝܫܐ ܕܓܡܝܪܘܬܐ̣. ܘܕܠܐ ܐܢܫ ܢܗܘܐ ܡܬܚܬܪ ܒܫܦܝܪ̈ܬܗ̣. ܘܕܢܙܕܗܪ ܕܠܐ ܢܫܬܥܒܕ ܠܪ̈ܓܝܓܬܐ ܐܝܠܝܢ ܕܕܦܓܪܐ ܐ̈ܢܝܢ..

b. Discourse beginning, fol. 9 b:

$ܡܩܢܛ ܠܝ ܩܠܗ ܕܡܪܢ̇. ܗ̇ܘ ܕܐܡ̣ܪ ܗܘܐ ܒܕܘܡܪܐ̇. ܕܢܐܬܐ ܒܪܗ ܕܐܢܫܐ ܘܢܫܟܚ܇ ܗܝܡܢܘܬܐ ܥܠ ܐܪܥܐ (S. Luke, xviii. 8) $ܡ̇ܢ ܒܥܝܐ ܗܕ ܡܥܢܝܬܐ̣. ܕܐܫܐܠܗ̇ ܠܐ ܨܒ̇ܐ ܐܢܐ. ܚܘܫ̈ܒܝ ܨܐܕܝ ܩ̇ܦܣܬ݂. ܕܠܓܘ ܡܢܗ̇ ܠܐ ܢܕܝܩܘܢ. ܏ܘܫ.

c. $ܕܬܝܒܘܬܐ, of repentance (see Asse­mani, Bibl. Or., t. i., p. 232, no. 86, serm. i.). Fol. 12 b.

d. $ܬܪܝ̣ܢ ܕܬܝܒܘܐ (see Assemani, no. 86, serm. ii.). Fol. 17 a.

e. $ܥܠ ܡܠܬܐ ܕܐܡ̣ܪ ܡܪܢ̇. ܕܐܠܐ ܬܬ݂ܗܦܟܘܢ ܘܬܗܘܘܢ ܐܝܟ ܗܠܝܢ ܛ̈ܠܝܐ, on S. Matthew, ch. xviii. 3 (see Assemani, no. 88, serm. i.). Imperfect. Fol. 21 b.

f. $ܕܬܪܝ̣ܢ ܥܠܘܗܝ ܕܫܪܒܐ (see Assemani, no. 88, serm. ii.). Fol. 25 a.

g. $ܕܬܠܬܐ̣ ܥܠܘܗܝ ܕܫܪܒܐ (see Assemani, no. 88, serm. iii.). Fol. 29 a.

h. $ܕܥܠ ܫܗܪܐ ܕܗܘ̣ܐ ܒܐܢܛܝܘܟܝ̣. ܘܥܠ ܛܒ ܠܡܘܕܝܘ ܠܡܪܝܐ, on the vigils that were kept at Antioch, and on the words, It is good to praise the Lord (see Assemani, p. 233, no. 91). Fol. 33 b.

i. $ܕܥܠ ܓܡܝܪܘܬܐ, on perfection (see Assemani, p. 233, no. 92). Fol. 36 b.

j. $ܠܘܩܒܠ ܐܝܠܝܢ ܕܐܙܠܝܢ ܠܘܬ ܩܨܘ̈ܡܐ, against those who resort to soothsayers, beginning, fol. 40 a:

$ܐܝܢܐ ܕܡܫ̇ܬܥܐ ܟܐܒܗ܆ ܘܚܫܗ ܠܐܣܝܐ ܕܐܝܟܢܐ ܗܘܼ. ܠܐ ܐܝܬ ܠܗ ܗܦܬܐ (sic) $ܒܟܐܒܗ܇ ܕܡܟܝܢܐܝܬ ܢܫ̇ܬܥܝܘܗܝ. ܠܐ ܒܫܘܦܪܐ ܕܡܠܬܐ ܠܐ̇ܝܐ̣. ܘܠܐ ܕܢܟܝܢܗ̇ ܡܬܦܪܣ. ܫܪܪܐ ܡܡܠܠ ܠܫܢܗ̣. ܘܠܬܨܒܝܬܐ ܠܐ ܡ̇ܩܝܦ.

k. $ܕܬܪܝ̣ܢ ܥܠܘܗܝ ܕܫܪܒܐ, second discourse on the same subject, beginning, fol. 44 b: $ܡ̇ܢ ܕܡܪܒܐ ܠܒܪ ܡ̇ܠܟܐ: ܐܢ ܚ̇ܙܐ ܠܗ ܕܡܬܥ̇ܣܩ̣. ܠܘܬ ܐܒܘܗܝ ܗܘ ܡܪܗܛ ܠܗ̣. ܕܐܢ ܡܐܬ ܢܙܟܐ ܒܕܝܢ̣ܐ..

l. $ܕܥܠ ܡܕܝܢܬ ܡܠܟܘܬܐ, on the de­liverance of the Capital from the Huns ($ܗ̈ܘܢܝܐ), beginning, fol. 48 a: $ܬܘܒ ܐܣܩܝ ܠܗ ܬܫܒܘܚܬܐ̇. ܠܚܝܠܐ ܕܦܨܝܟܝ ܡܢ ܚܪܒܐ. ܬܘܒ ܐܘܕܝ ܠܗ ܠܨܠܝܒܐ̣. ܕܬܘܒ ܢܣܘܓ ܠܟܝ ܬܘܪ̈ܥܬܟܝ..

m. $ܕܥܠ ܨܠܝܒܘܬܐ, on the Crucifixion. This discourse consists of three parts; viz.

α. In heptasyllabic metre, beginning, fol. 54 a: $ܡܠܠ ܐܡܪܐ ܕܫܪܪܐ̣. ܥܡ ܐܟܘ̈ܠܘܗܝ ܒܚܕܘܬܐ. ܘܓܠ̣ܐ ܒܘܟܪܐ ܠܬܠܡ̈ܝܕܘܗܝ̣. ܥܠ ܦܨܚܐ ܕܒܥܠܝܬܐ..

β. In pentasyllabic metre, beginning, fol. 55 b: $ܟܕ ܡܫܘܝܐ ܘܡܬ݂ܩܢܐ̣. ܠܥܠܝܬܐ ܐܫܟܚܗ̇. ܠܗ ܓܝܪ ܡܣܟܝܐ ܗܘܬ݂. ܒܕܓܘܢ ܡܛܝܒܐ ܗܘܬ. On the margin a reader has written the words $ܩܠܐ ܐܚܪܢܐ, "another tune"; and another hand has prefixed, in red ink, the words $ܕܡܪܝ ܒܠܝ, "(in the metre) of Mār Balaeus."

γ. In dodecasyllabic metre, beginning, fol. 57 a: $ܢܦܩ ܗܘܐ ܝܗܘܕܐ ܒܥܕܢ ܪܡܫܐ ܡܢ ܥܠܝܬܐ̣. ܘܦܫܘ ܬܠܡ̈ܝܕܐ ܒܫܝܢܐ ܪܒܐ ܕܟܡܝܪܝܢ ܗܘܘ.. Another hand has prefixed, in red ink, the words $ܕܡܪܝ ܝܥܩܘܒ, " (in the metre) of Mār Jacob."

η. $ܣܘܓܝܬܐ ܕܝܠܗ ܕܡܐܡܪܐ, canticle appended to the above discourse, beginning, fol. 59 a: $ܠܬܪܥܣܪܬܗ ܡܪܢ ܕܒ̣ܪ̣. ܘܐܬ݂ܐ ܠܒܝܬܐ ܕܢܫ̣ܝܓ ܠܗܘܢ̇ ܐܣܡܟ ܐܢܘܢ ܐܝܟ ܝܪܬܐ̣. ܘܩܡ ܗ̣ܘ ܫܡܫ ܐܝܟ ܪܚ̇ܡܐ..

2. $ܡܐܡܪܐ ܕܥܠ ܦܨܚܐ ܕܡܪܢ, a metrical discourse on the Lord's Supper, ascribed to a writer named $ ܡܪܝ ܩܘܪܠܘܟܐ or $ ܩܘܪܝܠܘܟܐ (fol. 72 a), @[The name seems distinctly written, but it may possibly be a mistake for $ܩܘܪܝܠܘܢܐ, a Syriac diminutive from Cyrillus, as $ܣܪܓܘܢܐ and $ܐܘܣܒܘܢܐ from Sergius and Eusebius. See Dr. Bickell in the Literarischer Handweiser for 1869, no. 78, col. 150.]@ beginning, fol. 62 a: $ܟܕ ܩ̇ܪܐ ܐܢܐ ܒܚ̇ܕܬܐ̣. ܚ̈ܕܬܬܐ ܢܒ̈ܥܝ ܠܝ ܡܢܗ̇. ܟܕ ܗܓܢܐ ܒܣܒܪܬܐ̣. ܣܒܪܬܐ ܕܚ̈ܝܐ ܦܓܥ̣ܬ ܒܝ. ܟܪܘܙܘܬܗ ܕܝܘܚܢ̣ܢ. ܦܓ̣ܥܬ ܒܝ ܘܛܒ ܐܬܗܪܬܢ̇ ܝܘܚܢܢ ܘܟܢ̈ܘܬܗ̣. ܡ̈ܒܘܥܐ̣ ܗ̣ܘܘ ܕܒܪܝܬܐ.. It is composed in several different metres, the parts being distinguished by rubrics or marginal notes, such as: fol. 62 b, $ܩܠܐ̣ ܐܚܪܢܐ, marg. $ܕܚ̇ܐܢ ܠܚ̈ܛܝܐ; fol. 63 a, $ܬܘܒ ܒܩܠܐ ܕܣܕܪܐ; fol. 64 b, marg. $ܩܠܐ̣ ܕܡܘ̈ܫܚܬܐ; fol. 66 a, marg. $ܩܠܐ̣ ܐܚܪܢܐ..

3. $ܡܐܡܪܐ ܕܡܪܝ ܐܝܣܚܩ̣. ܕܥܠ ܒܝܬ ܝܠܕܗ ܕܡܪܢ, a metrical discourse of Isaac on the Nativity of our Lord, beginning, fol. 67 a: $ܒܟܡܐ ܕܡ̈ܘܢ ܐܫܬܥܝܟ݂. ܒܟܡܐ ܓܝܪ ܐܫ̇ܬܥܝܟ. ܐܘ ܡܢܐ ܓܝܪ ܐ̇ܫܬܥܝܬ܇ ܡܢ ܪܒܘܬܐ ܕܐܝܬܘܬܟ..

4. $ܡܐܡܪܐ ܕܥܠ ܨܠܝܒܘܬܐ̣. ܕܡܪܝ ܦܛܪܐ ܩܠܝܢܝܩܝܐ, a metrical discourse of Peter of Callinicus, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 69 and 332), on the Crucifixion, beginning, fol. 69 b: $ܝܘܡܢ ܬܪ̈ܥܐ ܡܬܦܬܚܝ̣ܢ. ܝܘܡܢ ܥܝܪ̈ܐ ܡܬܬܚܬܝܢ. ܝܘܡܢ ܩ̈ܠܐ ܡܫܬܡܥܝ̣ܢ. ܝܘܡܢ ܪ̈ܗܛܢ ܣܒܪ̈ܬܐ..

5. Metrical writings of the above men­tioned $ܡܪܝ ܩܘܪܝܠܘܟܐ; viz

a. $ܡܕܪ̈ܫܐ ܕܥܠ ܩܡܨܐ ܘܥܠ ܡܪܕܘܬܐ̣. ܘܥܠ ܩܪܒܐ ܕܗܘ̈ܢܝܐ̣ ܕܩܘܪܝܠܘܟܐ, madrāshē on the locusts, and on (divine) chastisement, and on the invasion of the Huns; beginning, fol. 72 a: $ܐܩܪܐ ܠܚܒܝ̈ܒܝܟ ܕܗ̣ܢܘܢ ܢܦܝܣܘܢܟ݂ ܕܙܒܢܐ ܗܘ ܕܢܣܝܘܢܐ̣ ܢܐܬܘܢ ܢܪܥܘܢܟ. ܐܣܕܘܪ ܐܢܐ ܟܐ̈ܒܝ̣ ܘܗ̣ܢܘܢ ܨ̈ܠܘܬܐ. ܐܓܠܐ ܐܢܐ ܚܫ̈ܝ̣ ܘܗ̣ܢܘܢ ܫܪܪ̈ܝܗܘܢ. ܘܩܘܕܡܬ ܓܘ̈ܕܝܗܘܢ ܕܪ̈ܚܡ̇ܝܟ: ܐܦܝܣ ܠܪܒܘܬܟ ܕܬܟܠܐ ܠܟܐܢܘܬܟ݂. ܘܬܛܪ ܒܝܡܝܢܟ ܦܐܪ̈ܝ ܠܩܘܪܒܢܟ܀.

b.$ܣܘܓܝܬܐ ܕܝܠܗ ܕܡܐܡܪܐ, canticle for the above discourse, beginning, fol. 77 b: $ܙܝܢ ܚܪܡܐ ܚܪܒܗ ܥܠܝ̣ܢ. ܘܣܝܦܗ ܡܚܘܐ ܕܢܕܚܠܢ. ܘܒܓܘ ܓܘܫ̈ܡܐ ܕܠܐ ܐܫ̣ܬܪܥܘܼ. ܐܝܟ ܩܪܘܬܐ ܦ̇ܫܪ ܒܗܘܢ܀.

c.$ܡܐܡܪܐ ܕܥܠ ܚܛܗܐ, on the grain of wheat, beginning, fol. 79 a: $ܚܛܬܐ ܢܦܠܐ ܒܚܛܘܛܐ̣. ܪܚܫܐ ܘܢܒܥܐ ܫܠܝܐܝܬ. ܕܠܐ ܡܠܦܢܐ ܘܐܘܡܢܐ̣. ܫܬܠܐ ܗ̣ܝ ܠܗ̇ ܥܠ ܥܦܪܐ..

d. $ܡܐܡܪܐ ܕܥܠ ܨܠܝܒܘܬܐ, on the Crucifixion, beginning, fol. 83 a: $ܝܠ̣ܕܬ ܡܪܝܡ ܒܪܬ ܓܢܣܢ. ܒܪ ܐܠܗܐ ܕܟܠ ܐܚܝ. ܗܠ̣ܟ ܒܐܪܥܐ ܘܐ݂ܬܒܪܟܬ݂. ܘܐܬܐܣܝܘ ܟܐ̈ܒܐ ܥܣܩ̈ܐ. ܪܕ݂ܐ ܘܗܠ̣ܟ ܒܝܢܬ ܐܢܫ̈ܐ̣. ܘܐܚܝ ܠܐܢܫܐ ܒ̈ܢܝ ܓܢܣܢ܀.

e. $ܡܐܡܪܐ ܕܥܠ ܓܡܝܪܘܬܐ, on perfec­tion, beginning, fol. 87 b: $ܡܘ̈ܕܝܢܐ ܒܛܥܡܐ ܨܬܘܗ̇܇ ܠܗ̇ܝ ܡܠܬܐ ܕܐܡ̣ܪ ܡܪܢ. ܕܗܐ ܡܠܟܘܬܐ ܕܐܠܗܐ̣. ܠܓܘ ܡܢܟܘܢ ܐܝܟ ܡܐ ܕܟܬܝܒ. ܚܘܪܘ ܒܗ̇ ܒܛܘܦܣܐ ܕܥ̣ܘܠܐ̇ ܒܡܠܟܘܬܐ ܗ̇ܝ ܕܫܡܝܐ..

6. Hymns of Isaac; viz.

α. Vesper hymns, $ܬܫ̈ܒܚܬܐ ܕܪܡܫܐ

a. ܬܫܒܘܚܬܐ ܕܪܡܫܐ, beginning, fol. 94 a: $ܗܐ ܪܡܫܐ ܡܢܥ ܐܚ̈ܝ̣. ܢܛܦ̣ܐ ܟܠ ܐܢܫ ܪܥܝܢܗ. ܫܡܫܐ ܩ̇ܦܣ ܙܠܝܩ̈ܘܗܝ̣. ܢܟ݁ܢܫ ܗܘܢܐ ܚܘܫ̈ܒܘܗܝ..

β. $ܕܬܪܬܝܢ ܕܪܡܫܐ, beginning, fol. 95 b: $ܗܐ ܠܠܝܐ ܣܟܪܗ̇ ܠܐܪܥܐ̣. ܐܝܟ ܕܢܒ̇ܛܠ ܬܓܪ̈ܐ. ܣܚܘܦ ܒܨܠܝܒܐ ܠܣܝܓܗ̣. ܘܪܕܝ ܒܐܘܪܚܐ ܕܬܓܘܪܬܟ..

γ. $ܕܬܠܬ ܕܪܡܫܐ, beginning, fol. 96 b: $ܐܥ̇ܝܕܬ ܕܐܡܠܠ̣. ܠܟ ܕܝܢ ܡܡܠܠܝ ܝܘܬܪܢܐ ܗܘ. ܐܘ ܕܐܙܕܡܢ ܠܡܫܝܚܐ̣ ܣܥܘܪ ܠܡܦܝܕܟ ܠܚܠܘܠܗ..

b*.* Nocturnal hymn, $ܬܫܒܘܚܬܐ̣ ܕܠܠܝܐ, beginning, fol. 98 a: $ܒܦܠܓܗ ܕܠܠܝܐ ܠܡ ܐܬ̇ܐ̣. ܚܬܢܐ ܥܠ ܡ̇ܢ ܐܬ̣ܐܡܪܬ܇ ܐܠܐ ܕܟܠ ܐܢܫ ܢܬ݂ܩܢ ܠܗ܇ ܠܡܦܕܐ ܕܒܗ ܐܪܥ ܠܗ..

*c.* Hymns to be sung before meals, $ܬܫ̈ܒܚܬܐ ܕܠܚܡ̣ܐ; viz.

α. $ܬܫܒܘܚܬܐ̣ ܕܠܚܡ̣ܐ, beginning, fol. 99 b: $ܠܘ ܒܐ̈ܦܐ ܢܣ̣ܒ ܐܠܗܐ̇. ܕܪܚܡܗ ܠܒܝܬܐ ܕܐܒܪܗܡ. ܕܚܘܒܐ ܬܡܢ ܡܩ̇ܢ ܗܘܐ̣. ܚܣܡܐ ܒܪܘܚܩܐ ܩܐܡ ܗܘܐ.

β. $ܕܬܪܬܝ̣ܢ ܕܠܚܡ̣ܐ, beginning, fol. 101 a: $ܗܐ ܦܬܘܪܢ ܐܝܟ ܕܒܪܐ̣. ܘܡܟܘܠܬܐ ܒܗ ܐܝܟ ܡܢܢܐ. ܐܣܛܘܡܟܐ ܒܕܡܘܬ ܟܝܠܐ̣. ܘܡܪܬ ܢܦܫܗ̇ ܚܐܪܘܬܐ..

γ. $ܕܬ̈ܠܬ݂ ܕܠܚܡ̣ܐ, beginning, fol. 103 a: $ܚܘܪ ܥܬܝܪܐ ܒܐܒܪܗܡ̣. ܘܠܝܬ ܠܟ ܚܘܪܐ ܐܟܘܬܗ. ܢܗܘܐ ܠܟ ܓܫܪܐ ܫܪܒܗ̣. ܕܡܢ ܦܚܬܐ ܠܪܘܡܐ ܬܫܘܪ..

d. Sixteen madrāshē, entitled $ܡܕܪ̈ܫܐ ܚ̈ܕܬܐ ܥܠ ܩܠܐ ܕܟܠܬ ܡ̇ܠܟܐ̣. ܠܘܬ ܐܝܠܝܢ ܕܠܐ ܢܣܒܝܢ ܩܘܪܒܢܐ̇. ܐܠܐ ܠܙܒܢܐ ܣܓܝܐܐ. ܕܐܡܝܪܝ̣ܢ ܠܡܪܝ ܐܝܣܚܩ ܛܘܒܢܐ, "new madrāshē, to the tune of $ܟܠܬ ܡܠܟܐ (the bride of the King), against those who do not receive the holy Eucharist except at long intervals."

α. Beginning: $ܒܚܕ ܡܙܡܘܪܐ ܐܟ݂ܪܙܬ̇܇ ܪܘܚܐ ܒܕܘܝܕ ܥܠ ܒܪ ܕܘܝܕ. Fol. 105 a.

β. Beginning: $ܐܝܟ ܬܠܡܝܕܐ ܕܣ̇ܦܪ̈ܐ ܘܕܚܟܝܡ̈ܐ̣. ܗܘܝ ܡܣ̇ܬܟܠ ܡܢܐ ܫܦܝܪ̣ ܘܠܗ ܪܚ̣ܡ. Fol. 106 b.

γ. Beginning: $ܐܘ ܡܠܘܟܐ ܕܒܝܫ̣ܬܐ ܟܕ ܓܒ̇ܒ ܠܢ ܒܟܠ ܐܣܟܡ̈ܝܢ. Fol. 108 b.

δ. Beginning: $ܗܪܘܕܝܐ̣ ܫܐܠܬܐ ܕܡܘܬܐ ܫܐ̣ܠܬ̇ ܥܠ ܦܬܘܪܐ ܠܗ̇ܘ ܗܪܘܕܣ܇ ܕܐܠ̣ܙܬ ܙܒ̈ܢܐ ܣܘܓܐܐ ܘܟܠ̣ܐ ܡܢܗ̇. Fol. 110 a.

ε. Beginning: $ܬܩܠܢ ܛ̇ܒܐ̣. ܕܠܝܬ ܠܢ ܙܒܢܐ ܕܢܫ̣ܘܐ ܘܢܫܩܘܠ ܦܓܪܗ. Fol. 111 b.

ς. Beginning: $ܐܘ ܒ̈ܢܝ ܐܢܫܐ ܕܐܬ̣ܩܪܝܘ ܠܚܠܘܠ ܪܡܐ ܐܝܟ ܚܒܝ̈ܒܐ: ܥܡܝܪܐ ܘܥܘܪܐ ܕܐܫܬܘܝ ܠܗܕ ܡܘܗܒܬܐ ܕܡܢ ܟܠ ܪܒܐ̣. ܬܘ ܬܘܫܘ ܘܐܟܘܠܘ ܫܠܗܒܝܬܐ̣. ܘܗ̣ܝ ܬܥܒܕܟܘܢ ܡܠܐ̈ܟܐ ܕܢܘܪܐ. Fol. 113 b.

ζ. Beginning: $ܪܫܘܡ ܚ̈ܝܐ ܐܫ̣ܬܠܚ ܕܡ̇ܠܟܐ ܒܘܟܪܐ̣ ܕܢܛܒܘܥ ܚܝܠܐ. Fol. 115 b.

η. Beginning: $ܫܐܘܠ ܡ̇ܠܟܐ ܐܣܡܟܗ ܠܕܘܝܕ ܛܠܝܐ̣ ܥܠ ܦܬܘܪܗ. ܘܚܕ ܝܘܡ ܕܗܘ̣ܐ ܘܐܬ̣ܟܠܝ ܦܩܕܗ̣ ܘܒܥܝܗܝ. Fol. 117 b.

θ. Beginning: $ܥܣܪ ܙܒܢ̈ܬܐ ܕܢܬܥ̣ܨܒ ܐܝܢܐ ܕܟܪܝܗ̣ ܠܐ ܡܐܢܐ ܠܗ. Fol. 120 a.

ι. Beginning: $ ܚܛ̇ܝܬܐ ܬܘܒ ܕܐܚ̣ܨܦܬ ܘܠܒܝܬ ܫܡܥܘܢ ܦܪܝܫܐ ܥ̣ܠܬ݂. ܐܠܘ ܚ̣ܪܬ ܡܚܝܠܬܐ ܒܚܛ̇ܝܘܬܗ̣̇ ܠܐ ܐܬܚ̣ܣܝܬ. Fol. 121 b.

ια. Beginning: $ܟܕ ܒܟܝܐ ܗܘܬ ܘܓܥܝܐ̣. ܣܒ̣ܪܘ ܫ̈ܬܝܐ̣ ܕܡܫܬܐ ܫܬ̣ܝܐ. Fol. 123 a.

ιβ. Beginning: $ܐܩܝܡ ܪ̈ܓܠܝ ܒܗ̇ܘ ܫܡܐ ܕܗܝܡܢܘܬܟ ܕܪܚ̇ܡ ܐܢܐ ܠܗ. Fol. 125 b.

ιγ. Beginning: $ܣ̇ܓܝ ܡܚܝܠܐ ܫܐܠܬܟ݂ ܛܠܝܐ ܫܒܪܐ. ܕܗܒܐ ܒܥ̇ܐ ܐܢܬ̣. ܡ̇ܢܘ ܚܝܠܗ ܬܐ ܬܲܢܝ̣ ܘܡ̇ܢ ܒܗ ܫܦ̣ܪ ܠܟ. Fol. 127 b.

ιδ. Beginning: $ܢܘܢܐ ܕܣ̇ܠܩ ܡܢ ܬܗܘܡ ܠܐܪܥܐ ܡܐܬ݂. ܕܢܦܫܗ̣ ܡ̈ܝܐ ܗܝ. Fol. 129 b.

ιε. Beginning: $ܕܠܡܐ ܥܒ̣̈ܕܐ ܫܢܬܐ ܡܝܬܝܢ ܡܚ̇ܝܠܝܢ ܥܠ ܡܪ̈ܝܗܘܢ. Fol. 131 a.

ις. Beginning: $ܙܥܘܪ ܗܘ ܩܠܦܐ ܕܐܟܬܒܗ ܠܟܠܗ ܚܫܐ ܕܥܘܬܪܐ ܡܩܢܐ̣. ܘܠܐ ܡܣܬܝܟ ܒܛܘܡܣܐ ܕܪܒܘ ܐܡ̈ܝܢ ܘܝܐ ܕܡ̇ܠ̣ܐ. Fol. 133 a.

e. Three madrāshē, entitled $ܡܕܪ̈ܫܐ ܕܥܠ ܡܬܝܬܗ ܕܡܪܢ ܥܠ ܩܠܐ ܕܟܢܫܐ ܥܠܝܐ̣. ܕܐܡܝܪܝ̣ܢ ܠܛܘܒܢܐ ܡܪܝ ܐܝܣܚܩ, "madrāshē on the Coming of our Lord, to the tune of $ܟܢܫܐ ܥܠܝܐ (the supernal assembly)."

α. Beginning: $ܡܝܟܐܝܠ ܕܒܪܗ̇ ܟܢܘܫܬܗ ܘܩ̇ܪܒ ܠܟ݂. ܕܟܢܪ̈ܝ ܫܘܒܚܐ ܢܙܡܪܘܢ ܠܡܠܟܘܬܟ. ܘܓܒܪܝܐܝܠ̣ ܐܒܪܟ ܩܕܡܝܟ ܡܫܪܝܬܗ. Fol. 134 a.

β. Beginning: $ܬܘ ܢܫ̣ܘܐ ܘܢܣܩ ܟܠܝܠܐ ܕܬܫܒܘܚܬܐ̇. ܕܡ̇ܓ̣ܕܠ ܟܠܗ ܒܩ̈ܠܐ ܘܩܝܢܬܐ.. Fol. 135 b.

γ. Beginning: $ܒܪ ܡܪܐ ܥܢܐ ܐܫܬ̣ܠܚ ܠܘܬ ܥܢܐ. ܪ̈ܥܘܬܐ ܘܟ̈ܠܒܐ ܕܡܝ̇ܘܗܝ̣ ܠܢܘܟܪܝܐ. Fol. 137 a.

7. Hymns of Balaeus, $ܡܪܝ ܒܠܝ; viz.

*a.* Madrāshē, entitled $ܡܕܪ̈ܫܐ ܕܡܪܝ ܒܠܝ ܟܘܪ ܐܦܣܩܘܦܐ̣. ܥܠ ܚܘܕܬܐ ܕܥܕܬܐ ܕܐܬ݂ܒܢܝܬ ܚܕܬܝܬ ܒܩܢܫܪܝܢ ܡܕܝܢܬܐ, "madrāshē of Mār Balaeus the chorepiscopus, on the dedication of the church that was newly built in the city of Kenneshrīn (Kinnesrīn)." Fol. 139 a. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 251.

*b.* Five Madrāshē, entitled $ܡܕܪ̈ܫܐ ܕܡܪܝ ܒܠܝ ܕܐܡܝܪܝܢ ܠܗ̣. ܥܠ ܡܪܝ ܐܩܩ ܛܘܒܢܐ ܐܦܣܩܘܦܐ. ܥܠ ܩܠܐ̣ ܕܐܘ ܡܪܝ ܒܓܢܝ̈ܟ, "madrāshē of Mār Balaeus, composed by him on the blessed bishop Acacius, to the tune of $ܐܘ ܡܪܝ ܒܓܢܝ̈ܟ (0 Lord, to Thee we appeal)." Fol. 143 b. See Overbeck, p. 259.

Two notes, the one in black, the other in red ink, foll. 150 b and 151 a, inform us that this manuscript was written at the expense of the priest Bassus, the son of Mārā, from the village of Kafr-sandal ($ܟܦܪܨܢܕܠ), for the great convent of Teleda ($ܬܠܥܕܐ), when Eusebius was its abbat.

$ܥܒ̣ܕ ܕܝܢ ܦܢܩܝܬܐ ܗܕܐ ܕܡܐܡܪ̈ܐ ܡ̈ܓܒܝܐ ܕܡܪܝ ܐܝܣܚܩ ܛܘܒܢܐ. ܡܪܝ ܩܫܝܫܐ ܒܣ ܒܪܗ ܕܡܪܐ ܕܡܢ ܟܦܪܨܢܕܠ ܩܪܝܬܐ. ܠܕܝܪܐ ܪܒܬܐ ܕܬܠܥܕܐ ܕܪ̈ܒܢܘܗܝ ܠܥܘܗܕܢܐ ܘܠܕܘܟܪܢܐ ܕܢܦܫܗ. ܕܒܝܬ ܐ̈ܚܘܗܝ ܦ̣ܪܫ ܘܥܒܕ ܠܗ ܕܘܟܪܢܐ ܗܢܐ ܫܦܝܪܐ ܒܝܬ ܩܕܝܫ̈ܘܗ (sic) $ܕܐܠܗܐ ܢܬܠ ܠܗ ܕܒܫܡܐ ܫܦܝܪܐ ܘܒܥ̈ܒܕܐ ܕܙܕܝܩܘܬܐ ܢܦܫܪ ܠܡܪܗ ܏ܘܫ.

ܐܫܬܕܪܬ ܕܝܢ ܦܢܩܝܬܐ ܗܕܐ ܠܥܘܡܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܕܝܪܐ ܪܒܬܐ. ܒܝܘ̈ܡܝ ܟܗܢܘܬܗ ܘܡܕܒܪܢܘܬܗ ܕܡܪܝ ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ ܐܘܣܒ ܕܝܠܗ̇ ܕܕܝܪܐ ܪܫܐ ܕܓ̈ܘܕܐ ܕܡ̈ܗܝܡܢܐ ܘܙܗ̈ܝܐ ܘܪܒܐ ܕܣܕܪ̈ܐ ܕܩ̈ܕܝܫܐ. ܕܒܨ̈ܠܘܬܗ ܘܕܟܠܗܘܢ ܩܕܝ̈ܫܐ ܕܥܘܡܪܗ ܒܪܝܟܐ. ܕܫܟܝ̈ܒܝܢ ܘܕܚ̈ܝܝܢ. ܢܥܒܕ ܐܠܗܐ ܪ̈ܚܡܐ ܥܠ ܟܘܠܗ̇ ܒܪܝܬܐ. ܘܢܣܓܐ ܫܝܢܗ ܘܢܡܠܟ ܫܠܡܗ ܒܥܕ̈ܬܗ ܩܕܝ̈ܫܬܐ ܘܒܟܠܗܘܢ ܥܘܡܪ̈ܐ ܕܝܬܝܒܝܢ ܥܠ ܣܒܪܗ. ܘܬܬܩܝܡ ܗܝܡܢܘܬܐ ܫܪܝܪܬܐ ܕܡܪ̈ܝܢ ܘܐܒ̈ܗܝܢ ܩܕܝ̈ܫܐ ܫ̈ܠܝܚܐ ܡܣܒܪ̈ܢܐ ܘܢܒ̈ܝܐ ܡܒܕ̈ܩܢܘܗܝ ܕܫܪܪܐ ܘܣ̈ܗܕܐ ܛܘܒ̈ܢܐ ܕܐܫܬܦܥ ܕܡܗܘܢ ܥܠ ܐ̈ܦܝ ܐܘܪܬܘܕܘܟܣܝܐ ܫܪܝܪܬܐ ܥܕܡܐ ܠܚܪܬܐ. ܐܝܢ ܘܐܡܝܢ.

ܘܬܫܒܘܚܬܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ ܢܣܩ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܐܪܙܐ ܬܠܝܬܝܐ ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ..

On fol. 151 a, at the foot of the page, there are some ornamental devices; and on fol. 151 b there is an illuminated cross, with nimbus and border, drawn by a person named Alexander, not improbably the same who wrote the manuscript:

$ܐܢܐ ܚܛܝܐ ܐܟܣܢܕܪܐ ܨܪܝܬ (sic) $ܗܕܐ ܨܘܪܬܐ ܒܟܬܒܐ ܗܢܐ. ܕܟܝܪܝܢ ܐܚ̈ܐ ܕܒܡܫܝܚܐ ܐܝܢ ܘܐܡܝܢ.

On fol. 1 a stands the following note, referring to no. 6, d. $ܐܝܢܐ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܕ . . . ܘܨ̇ܒܐ ܕܢܫ̣ܟܚ ܪ̈ܚ̣ܡܐ̣. ܢܫܟܚ ܡܐܡܪܐ ܕܥܠ ܗ̇ܢܘܢ ܕܠܐ ܢܣ̇ܒܝܢ ܩܘܪܒܢܐ ܟܠܝܘܡ̣. ܘܢܩܪܝܘܗܝ ܢܗܝܪܐ(ܝܬ) ܘܢܬܬ̣ܦܝܣ ܠܡܠܦܢܐ ܘܢܫܬܘܬܦ ܟܠ ܝܘܡ̇. ܘܢܫ̣ܟܚ ܪ̈ܚܡܐ ܕܠܐ ܦܘܠܓ. ܐܚܘܢ ܒܚܘܼܒܐ ܨ̇ܠܝ ܥܠܝ ܚܲܛܝܐ..

[Add. 14,591.]

**DCCXLI.**

Vellum, about 8 3/4 in. by 5 3/8, consisting of 40 leaves (Add. 12,169, foll. 179— 218), many of which are much stained and some slightly torn. The quires, 5 in number, of which the second and fourth are imperfect, are signed with letters ($ܝܓ to $ܝܙ), and also, though incorrectly, with Coptic arithmetical figures (e.g. %, 23, foll. 180 a and 194 b; %, 22, fol. 204 b). Each page is divided into two columns, of from 40 to 45 lines. This manuscript is written in a fine regular hand of the vith cent., and contains—

1. Select Sayings of Xystus, bishop of Rome: $ܡ̈ܠܐ ܡܓܒ̈ܝܬܐ ܕܡܪܝ ܟܣܣܛܘܣ ܐܦܣܩܦܐ ܕܪܗܘܡܐ, fol. 179 a. The second discourse is imperfect, as three leaves are wanting after fol. 189. The third discourse commences with the words $ܐܝܩܪܗ ܓܝܪ ܪܒܐ ܕܐܠܗܐ ܗܢܘ (see de Lagarde, Anal. Syr., p. 31, line 1).

2. Select writings of Marcianus the monk, $ܡܠܦܢܘܬܗ ܕܡܪܩܝܢܣ..

*a.* On repentance, $ܕܥܠ ܬܝܒܘܬܐ ܘܕܐܝܟܢܐ ܙܕܩ ܕܢܬܘܒܘܢ, beginning, fol. 190 b: $ܠܡܫܒܚܘ ܘܠܡܒܪܟܘ ܘܠܡܘܪܒܘ ܙܕܩ ܠܐܠܗܐ ܕܫܡܝܐ ܘܡܪܐ ܕܟܠܗ̇ ܐܪܥܐ. Im­perfect, a leaf being wanting after fol. 191.

*b.* On perfect discipline, that touches the soul, etc., $ܥܠ ܬܘܠܡܕܐ ܡܫܡܠܢܐ ܕܥܕܡܐ ܠܢܦܫܐ ܘܕܐܝܟܢܐ ܣܛܢܐ ܡܪܕ ܥܠ ܐܢܫܐ ܘܥܠ ܡܐܬܝܬܗ ܕܡܪܢ ܕܠܒܝܬ ܒ̈ܢܝ ܐܢܫܐ ܘܥܠ ܪܚܡܬ ܟܣܦܐ ܘܥܘܗܕܢܐ ܕܕܝܢܐ ܘܦܘܪܥܢܐ ܕܥܒ̈ܕܐ. Beginning, fol. 192 a: $ܗܕܐ ܕܪ̈ܚܡܝ ܐܠܗܐ ܐܝܬܝܗ̇. ܕܠܐ ܒܡܠܬܐ ܒܠܚܘܕ ܒܫܪܪܐ ܢܘܕܘܢ̣. ܐܠܐ ܐܦ ܒܥܒܕܐ ܢܫܒܚܘܢ.

c. On baptism,

$ܡܠܦܢܘܬܐ ܕܥܠ ܡܥܡܘܕܝܬܐ ܘܬܫܥܝܬܐ ܥܠ ܛܒ̈ܬܐ ܕܗ̈ܘܝ ܡܢܗ̇ ܘܙܘܗܪܐ ܠܐܝܠܝܢ ܕܥܡܕܘ ܘܠܐܝܠܝܢ ܕܢܦܠܘ ܣܒܪܐ (sic) $ܕܬܝܒܘܬܐ.

Beginning, fol. 197 a: $ܐܪܙܐ ܗ̣ܘ ܕܠܐ ܡܬܡܠܠ. ܘܬܗܪܐ ܫܪܝܪܐܝܬ ܘܕܘܡܪܐ. ܥܠ ܡܘܗܒܬܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ̣. ܕܠܐ ܡܬܡܠܠܐ..

d. Hortatory discourse on the Faith of the Church, $ܡܐܡܪܐ ܕܦܝܣܐ ܥܠ ܗܝܡܢܘܬܐ ܕܥܕܬܐ. Beginning, fol. 199 b: $ܥܠ ܗܝܡܢܘܬܐ ܕܝܢ ܕܝܚܝܕܝܐ ܒܪܐ ܕܐܠܗܐ̣. ܠܝܬ ܠܢ ܦܠܝܓܘܬܐ..

3. Selections from the History of the Egyptian Fathers by Palladius and Hieronymus; yiz.

*a.* $ܫ̈ܘܐܠܐ ܕܡܢ ܐܒ̈ܗܬܐ. Fol. 202 a.

*b.* $ܫܘܐܠܐ ܘܦܘܫܩܐ ܕܡܪܬܝܢܘܬܐ ܕܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ ܡܨܪ̈ܝܐ. Fol. 203 a. No less, it would appear, than eight leaves are lost after fol. 205.

*c.* $ܡܪܬܝܢܘܬܐ ܕܣ̈ܒܐ ܡܨܪ̈ܝܐ, beginning, fol. 208 a: $ܫܠܝܐ ܕܡܠܬܐ ܐܬܦܪܣ ܠܡܩܢܐ̣ ܗܟܢܐ. ܐܦ ܒܓܘܚܟܐ ܘܒܗܠܟܐ. ܡܢ ܩܫܝܘܬ ܬܪܥܝܬܐ ܕܝ̣ܢ ܥܪܘܩ.

*d.* $ܬܘܒ ܫܘܐܠܐ ܘܦܘܢܝ ܦܬܓܡܐ ܐܚܪ̈ܢܐ ܕܝܠܗܘܢ ܕܣ̈ܒܐ ܡܨܪ̈ܝܐ. Fol. 208 b.

*e.* Sayings which Abbā Moses sent to Abbā Poemen, $ܗܠܝܢ ܦܬܓ̈ܡܐ ܕܫܕܪ ܐܒܐ ܡܘܫܐ ܠܐܒܐ ܦܘܡܢ, with other excerpts. Beginning, fol. 208 b: $ܦܬܓܡܐ ܩܕܡܝܐ ܗܢܐ ܐܝܬܘܗܝ. ܕܐܬܐܡܪ ܡܢܗ ܕܣܒܐ. ܕܫܦܝܪ ܗ̣ܘ ܠܒܪ ܐܢܫܐ̇. ܕܢܡܝܬ ܢܦܫܗ ܡܢ ܩܪܝܒܗ. ܘܒܡܕܡ̣ ܠܐ ܢܚܝܒܝܘܗܝ..

[Add. 12,169, foil. 179—218.]

**DCCXLII.**

Vellum, about 10 3/4 in. by 8 1/2, consisting of 154 leaves, some of which are slightly stained and torn, especially foll. 1, 2, 8, 10, and 154. The quires, 16 in number, were originally signed with both arithmetical figures and letters (see in particular foll. 20 a, 60 a, and 136 a). Four leaves are wanting after fol. 123, and one after fol. 154. Each page is divided into two columns, of from 31 to 38 lines. The writing is a good, regular Es­trangēla of the vith cent. This manuscript contains—

1. The metrical homilies of Ephraim on Faith, $ܡܐܡܪ̈ܐ ܕܗܝܡܢܘܬܐ. They are here six in number, though Assemani reckons only three (see Biblioth. Or., t. i., p. 147, no. 22, and Ephraemi Opera, t. iii., p. 164 seqq.); viz.

*a.* Corresponding to Assemani's sermo i., which however includes the two following. Fol. 1 b.

*b.* Beginning: $ܡܫܠܡܢ ܐܒܐ ܒܐܝܬܘܬܗ. ܐܦ ܒܘܟܪܐ ܒܐܝܠܝܕܘܬܗ (Opera, t. iii., p. 170 B). Fol. 3 b.

c. Beginning: $ܐܘ ܡܪܚܘܬܗ ܕܐܕܡ. ܐܝܟܢ ܒܒ̈ܢܘܗܝ ܐܙܕܪܥܬ (Opera, t. iii., p. 183 A). Fol. 9 a.

*d.* Corresponding to Assemani's sermo ii. (Opera, t. iii., p. 191). Fol. 12 a.

*e.* Corresponding to Assemani's sermo iii. (Opera, t. iii., p. 195), which however in­cludes the following. Fol. 13 b.

*f.* Beginning: $ܐ̈ܚܝ ܢܥܝܪ ܕܡܟܘܬܢ. ܕܢܚܕܘܢ ܥܝܪ̈ܐ ܒܥܝܪܘܬܢ (Opera, t. iii., p. 199 E). Fol. 15 a.

2. Select Sayings of Xystus, bishop of Rome, $ܡ̈ܠܐ ܡܓܒ̈ܝܬܐ ܕܡܪܝ ܟܣܣܛܣ ܐܦܣܩܘܦܐ ܕܪܗܘܡܐ. Fol. 19 a. See de Lagarde, Analecta Syriaca, pp. 1—31. Of the third discourse, as edited by de Lagarde, a large portion is wanting, namely from p. 30, line 10, to p. 31, line 1, for this manuscript begins with the words $ܐܝܩܪܗ ܓܝܪ ܪܒܐ ܕܐܠܗܐ ܗܢܘ..

3. Sermons of Basil of Caesarea.

*a.* Three sermons on Lent, $ܥܠ ܨܘܡܐ, being a free translation or adaptation of the two homilies περὶ νηστεἰας. The first, fol. 33 a, corresponds in the main to the second Greek homily (Opera, t. ii., p. 14); the second, fol. 39 b, and the third, fol. 18 b, to the first homily of the original (Opera, t. ii., p. 1).

*b.* Discourse showing that God is not the Author of evils: $ܥܠ ܕܐܠܗܐ ܠܐ ܐܝܬܘܗܝ ܥܠܬܐ ܕܒܝ̈ܫܬܐ (Opera, t. ii., p. 101). Fol. 55 a.

*c.* Against Usury, $ܡܐܡܪܐ ܕܥܠ ܪ̈ܒܝܬܐ (Opera, t. i., p. 151). Fol. 66 b.

*d.* On Deuteronomy, ch. xv. 9: $ܥܠ ܦܬܓܡܐ ܕܡܢ ܬܢܝܢ ܢܡܘܣܐ ܕܐܡܝܪ ܕܐܙܕܗܪ ܕܠܡܐ ܢܗܘܐ ܦܬܓܡܐ ܕܥܘܠܐ ܒܠܒܟ ܠܡܚܙܐ ܢܦܫܟ ܘܠܡܬܒܩܝܘ ܒܩܢܘܡܟ (Opera, t. ii., p. 22). Fol. 76 b.

*e.* Letter of Basil to Gregory Nazianzen, $ܐܓܪܬܐ ܕܡܪܝ ܒܣܝܠܝܣ ܠܘܬ ܓܪܓܪܝܣ (Opera, t. iii., p. 99). Fol. 86 a.

4. Metrical discourses of Isaac of Antioch.

*a.* On Monks or Anchorets, $ܥܠ ܐܝܚ̈ܝܕܝܐ. Fol. 89 a. See Assemani, Bibl. Or., t. i., p. 222, no. 15.

*b.* Paraenetic discourse, $ܡܐܡܪܐ ܕܥܠ ܡܟܣܢܘܬܐ ܕܐ̈ܚܐ. Fol. 95 a. See Assemani, p. 216, no. 4.

*c.* On Oppression, $ܡܐܡܪܐ ܕܥܠ ܛܠܘܡܝܐ. Fol. 98 a. See Assemani, p. 230, no. 63, serm. i.

*d.* On Isaiah, chap. xl. 6, $ܡܐܡܪܐ ܥܠ ܗ̇ܝ ܕܐܡܪ ܐܫܥܝܐ ܕܟܠ ܒܣܪ ܥܡܝܪܐ. Fol. 99 b. See Assemani, p. 222, no. 19.

5. Metrical discourses of Balai or Balaeus (see Assemani, Bibl. Or., t. i., p. 166), in heptasyllabic metre.

*a.* The first discourse on Joseph, $ܡܐܡܪܐ ܩܕܡܝܐ ܥܠ ܝܘܣܦ ܕܐܡܝܪ ܠܡܪܝ ܒܠܝ ܛܘܒܢܐ. Fol. 103 a. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 270.

*b.* The eighth discourse on Joseph, $ܡܐܡܪܐ ܕܬܡܢܝܐ ܟܕ ܦܢܘ ܐ̈ܚܘܗܝ ܠܘܬܗ. Fol. 111 b. See Overbeck, p. 294.

6. Metrical discourses of Jacob of Batnae.

*a.* On Ezekiel, ch. xxxvii. 1 — 10, $ܡܐܡܪܐ ܕܚܙܩܝܐܝܠ ܕܥܠ ܚܝܬ ܡ̈ܝܬܐ.. Fol. 124 a. Imperfect at the beginning. It ends with the words: $ܡܩܝܡ ܠܩܒܝܪ̈ܐ ܘܬܗܪܝܢ ܥܠܡ̣̈ܐ ܒܓܢܒܪܘܬܗ. ܒܪܝܟ ܕܡܢܚܡ ܝܠܕܘ̈ܗܝ ܕܐܕܡ ܕܒܠܝܘ ܒܫܝܘܠ..

*b.* On S. John the Baptist, $ܡܐܡܪܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ. Fol. 127 a. See Asse­mani, Bibl. Or., t. i., p. 312, no. 35.

*c.* On the Rich Man and Lazarus, $ܡܐܡܪܐ ܕܥܠ ܥܬܝܪܐ ܘܠܥܙܪ. Fol. 132 a. See As­semani, p. 316, no. 89.

*d.* On the Poor Man, $ܡܐܡܪܐ ܕܥܠ ܡܣܟܢܐ. Fol. 147 b. See Assemani, p. 320, no. 116.

*e.* On S. Simeon the aged, $ܡܐܡܪܐ ܕܥܠ ܫܡܥܘܢ ܣܒܐ. Fol. 150 a. See Assemani, p. 312, no. 37.

On fol. 154 b there is the following table of contents:

$ܐܣܬܝܟ ܒܦܢܩܝܬܐ ܗܕܐ ܡܐܡܪ̈ܐ ܚܡܫܐ (sic) $ܕܗܝܡܢܘܬܐ ܕܡܪܝ ܐܦܪܝܡ. ܘܬܘܒ ܬܠܬܐ̣ ܕܡܪܝ ܟܣܣܛܘܣ. ܘܬܘܒ ܕܡܪܝ ܒܣܝܠܝܣ ܐܫܬܐ. ܘܐܓܪܬܐ ܕܠܘܬ ܓܪܓܪܝܣ. ܘܬܘܒ ܕܡܪܝ ܐܝܣܚܩ ܐܪ̈ܒܥܐ. ܘܬܘܒ ܕܡܪܝ ܒܠܝ ܕܝܘܣܦ ܬܠܬܐ. ܘܬܘܒ ܕܡܪܝ ܝܥܩܘܒ ܚܡܫܐ. ܕܗܘܝܢ ܟܠܗܘܢ ܡܐܡܪ̈ܐ ܥܣܪ̈ܝܢ ܘܫܒܥܐ..

The note that originally followed the doxology has been erased, but enough remains to show that this volume was written at the expense of certain monks. $ܟܠ ܡ̇ܢ ܕܩ̇ܪܐ ܒܗ ܢܨܠܐ ܥܠܝܗܘܢ ܡܛܠ ܡܪܢ܀ ܐܝܬܝܗܘܢ ܕܝܢ ܐܚ̈ܐ ܗܠܝܢ.

Over the first part of it is now written in a more modern hand:

$ܐܝܬܝܗ ܕܝܢ ܦܢܩܝܬܐ ܗܕܐ ܕܡ̈܏ܐܡ ܕܕܝܪ (sic) $ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܐܐ ܕܒܡܕܒܪܐ ܕܐܣܩܝܛܝܢ ܗܘ ܕܩܪܐ.

[Add. 12,166, foll. 1—154.]