DCCXLIX.

Fifteen vellum leaves, about 9 ¼ in. by 5 7/8, some of which are slightly soiled and injured. Each page is divided into two columns, of from 27 to 31 lines. There are lacunae after foll. 6 and 9. The writing is a neat, regular Estrangela of the vith or viith cent. The contents are—

1. Part of the chapters of Didymus of Alexandria against the Arians, from the 16th to the 26th. Subscription, fol. 2 b:

$ܫܠܡܘ ܩ̈ܦܠܐܐ ܕܐܡܪܝܢ (sic) $ܠܕܝܕܡܘܣ ܐܠܟܣܢܕܪܝܐ ܠܘܩܒܠ ܐܪ̈ܝܢܘ.

2. The twelve chapters of Cyril of Alexan­dria against the Nestorians, fol. 2 b:

$ܪ̈ܫܐ ܬܪ̈ܥܣܪ ܕܗܝܡܝܘܬܐ ܕܐܡܪܝܢ (sic) $ܠܘܩܒܠ ܗܪ̈ܣܝܘܛܐ ܕܒܝܬ ܢܣܛܘܪܝܣ. ܠܩܕܝܫܐ ܩܘܪܝܠܘܣ ܪܫܐ ܕܐܦܣ̈ܩܦܐ ܕܐܠܟܣܢܕܪܝܐ.

3. The confession of faith of Cyril of Alexandria: $ܬ̣ܘܒ ܗܝܡܢܘܬܐ ܕܡܪܝ ܩܘܪܝܠܘܣ ܪܫܐ ܕܐ̇ܦܣ̈ܩܦܐ ܕܐܠܟܣܢܕܪܝܐ.. Beginning, fol. 4 b: $܏ܩܘܪܝܠܘܣ ܏ܐܡ̇ܪ. ܡܗܝ̇ܡܢ ܐܢܐ ܒܐܒܐ ܘܒܒܪܐ̣ ܘܒܪܘܚܐ ܕܩܘܕܫܐ. ܒܐܠܗܐ ܗ̇ܘ ܕܐܫܬܕܪ ܡܢ ܐܠܗܐ. ܒܨܒܝܢܐ ܕܐܒܘܗܝ ܘܒܨܒܝܢܐ ܕܝܠܗ̣. ܘܒܨܒܝܢܐ ܕܪܘܚܐ ܕܩܘܕܫܐ. ܏ܘܫ..

4. The confession of faith of Philoxenus of Mabūg: $ܬܘܒ ܗܝܡܢܘܬܐ ܕܡܪܝ ܐܟܣܢܝܐ. Beginning, fol. 6 a: $ܡܗܝܡܢܝܢ ܚܢܢ ܒܬܠܝܬܝܘܬܐ̣ ܕܚܕ ܟܝܢܐ ܡܬܘܡܝܐ. ܕܐܒܐ ܘܕܒܪܐ̣ ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܗ̇ܘ ܕܠܝܬ ܒܗ ܩܢܘܡܐ ܕܛܠ̣ܐ ܘܕܩܫܝܫ. ܘܠܐ ܨܒܝܢܐ ܦܠܝܓܐ. ܏ܘܫ.. Imperfect at the end.

5. Part of a theologico-philosophical trea­tise. Fol. 7 a. On fol. 7 b we find the commencement of a section, $ܦܘܠܓ ܐܘܣܝܐ ܕܓܘܐ, beginning:

ܐܘܣܝܐ ܡܬܦܠܓܐ̣. ܠܓܘܫܡܐ̣ ܘܠܠܐ ܓܘܫܡܐ. ܓܘܫܡܐ ܡܢܦܫܐ̣. ( sic) ܠܡ̇ܢܦܫܐ̣ ܘܠܠܐ ܡ̇ܢܦܫܐ܀ ܓܘܫܡܐ ܡܢ̇ܦܫܐ ܡܬ݀ܦܠܓ̣. ܠܚܝ̈ܘܬܐ̇ ܘܠܚܝܘܬ ܢܨ̈ܒܬܐ̣ ܘܠܢܨ̈ܒܬܐ.܀

On fol. 8 b another section, with the heading $ܐܚܪ̈ܢܐ, begins thus: ܐܘܣܝܐ ܕܒ̣ܪܝܐ ܓܢܣ ܓܢ̈ܣܝܢ. ܐܕܫܗ ܕܝܢ ܕܗܢܐ ܓܘܫܡܐ̣. ܕܐܝܬܘܗܝ̣ ܓܢܣܐ ܕܐܕ̈ܫܐ. ܕܓܘ̈ܫܡܐ ܡܢ̈ܦܫܐ̣ ܐܘ ܠܐ ܡܢ̈ܦܫܐ. ܀ . ܏ܘܫ.

And on the same page, a third section, entitled $ܐܚܪ̈ܢܝܬܐ, begins thus: $ܡܢܗܝܢ ܕܝܢ ܕܐܘܣ̈ܝܘܣ ܐܝܬܝܗܝܢ ܡܪ̈ܟܒܬܐ̣ ܘܡܢܗܝܢ ܦܫܝ̈ܛܬܐ. ܏ܘܫ.. Subscription, fol. 14 a: $ܫܠܡ ܡܡܠܠܐ ܕܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ ܕܥܠ ܗܝܡܢܘܬܐ..

6. Part of the twelve chapters of Philoxenus of Mabūg, $ܪ̈ܫܐ ܬܪ̈ܥܣܪ ܕܩܕܝܫܐ ܡܪܝ ܐܟܣܢܝܐ, viz. from the first to the third, which is imperfect. Beginning, fol. 14 a: $ܬܪ̈ܬܝܢ ܫܟ̈ܝܚܢ ܒܡܫܝܚܐ. ܕܒܬܪ̈ܝܢ ܓܒ̈ܝܢ̣. ܟܠ ܚܕܐ ܡܢܗܝ̣ܢ ܓܡܝܪܬܐ. ܘܗ̣ܘ ܒܟܠ ܚܕܐ ܡܢܗܝ̣ܢ ܡܫ̇ܠܡܢܐ..

[Add. 17,201, foll. 1—15.]

DCCL.

Four vellum leaves, about 8 1/4 in. by 5 1/4, all of which are much soiled and more or less torn (Add. 14,670, foll. 19—22). There are from 30 to 32 lines in each page. The writing is a fine, regular Estrangela of the vith or viith cent. The contents are as fol­low—

1. Part of a letter, containing a confession of faith, addressed to Philoxenus of Mabūg, probably by John II of Alexandria (see Renaudot, Hist. Patr. Alexandr. Jacob., p. 126). Fol. 19 a.

2. The reply of Philoxenus, $ܦܘܢܝ ܦܬܓܡܐ ܕܡܪܝ ܐܦܣܩܘܦܐ ܐܟܣܢܝܐ ܕܡܒܘܓ. Fol. 21 a.

3. A short extract from Philoxenus on the Union of the two Natures, $ܬܘܒ ܕܝܠܗ ܕܡܪܝ ܐܟܣܢܝܐ. Fol. 22 a.

4. The commencement of a discourse on the true faith, addressed to the people by John II of Alexandria: $ܬܘܪܓܡܐ ܕܡܦܩ ܒܪܘܚܐ ܕܥܒܕ ܩܕܝܫܐ ܘܪܚܡ ܐܠܗܐ. ܝܘܚܢܢ (ܪ)ܫܐ ܕܐܦܣܩ̈ܘܦܐ ܕܐܠܟܣܢܕܪܝܐ (ܪ)ܒܬܐ. ܠܘܬ ܥܡܐ ܡܗܝܡܢܐ ܡܛܠ ܫܪܪܐ ܕܗܝܡܢܘܬܐ. Beginning, fol. 22 b: $ܚܝ̈ܝ ܕܝܠܝ̣ ܐܘ ܐܚ̈ܝ̣ ܡܫܝܚܐ ܗܘ. ܚܕܘܬܐ ܓܝܪ ܕܚܝ̈ܝ ܐܢܬܘܢ ܐܝܬܝܟܘܢ̣. ܐܝܟ ܕܟܬܝܒ. ܡܢܘ ܓܝܪ ܣܒܪܢ ܘܚܕܘܬܢ̇ ܐܘ ܟܠܝܠܐ ܕܫܘܒܗܪܢ. ܐܠܐ ܐܢ ܐܢܬܘܢ ܩܕܡ ܐܠܗܐ ܐܒܘܢ . . .

[Add. 14,670, foll. 19—22.]

DCCLI.

Vellum, about 10 1/4 in. by 6 3/4, consisting of 23 leaves, some of which are much stained and torn, especially foil. 1, 4—6, 12—15, 17—21, and 23. The quires are signed with letters, and were originally at least 22 in number (fol 7 a, ܛ; fol. 21 a, ܟܒ); but not a single one is now perfect. As at pre­sent bound, there are lacunae after foll. 4, 5, 6, 7, 8, 10, 12, 13, 14, 15, 16, 18, and 22. Each page is divided into two columns, of from 34 to 38 lines. This volume is written in a good, current hand of the vith or viith cent. Its contents are as follow—

1. The "Explanatio duodecim capitum" of Cyril of Alexandria, from the seventh anathema (Opera, t. vi., p. 153 A) to the end. Fol. 1 a.

2. A letter written by the orthodox bishops (Sergius, Marion, ܡܪܝܘܢ, Nonnus, ܢܘܢܐ, Thomas, and John) to the monks of Amid: ܐܓܪܬܐ ܕܐܬܟ̣ܬܒܬ ܡܢ ܚ̈ܣܝܐ ܐ̈ܦܣܩܘܦܐ ܕܐܪ̈ܬܕܘܟܣܐ܆ ܠܕܝܪ̈ܝܐ ܕܒܟܢܘܫܝܐ ܕܐܡܕ̈ܝܐ ܘܕܟܠܗ ܫܘܠܛܢܗܘܢ.. Fol. 2 b. After the opening formula, it proceeds thus, fol. 3 a: ܐܠܗܐ ܪܒܐ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ܆ ܒܡܠܦܢܘܬܗ ܐܠܗܝܬܐ ܘܝܗܒܬ ܠܚܝ̈ܐ ܕܠܐ ܡܬ̇ܚܒܠܢܘܬܐܠܟܢ̈ܫܐ ܡ̇ܠܦ ܗܘܐ ܟܕ ܐܡ̇ܪ܆ ܕܟܠ ܡ̇ܢ ܕܫܡ̇ܝ ܡ̈ܠܝ ܗܠܝܢ ܘܥܒ̇ܕ ܠܗܝܢ܆ ܢܬܕܡ̇ܐ̣ ܠܓܒܪܐ ܚܟܝܡܐ. ܗ̇ܘ ܕܒܢ̣ܐ ܒܝܬܗ ܥܠ ܫܘܥܐ. ܏ܘܫ . The portion extant is directed against the heresy of Julian of Halicarnassus, the phantasiast, and supports the opinion of Severus of Antioch.

3. The following leaves, foll. 5—14, being nearly all disconnected, it is difficult to say whether they are rightly arranged, or not. They not improbably belong to several trea­tises on the same subject.

a. Against the Diphysites and the council of Chalcedon; a small fragment. Fol. 5.

b. Directions regarding the reception of those who have been in communion with heretics (such as the Diphysites and others). Fol. 6 a.

c. The creed of Felix, bishop of Rome: ܬܚܘܝܬܐ ܕܗܝܡܢܘܬܐ ܕܩܕܝܫܐ ܦܝܠܟܣ ܪܝܫܐ ܕ[ܐ̈ܦܝܣܩܦܐ ܕܪܗܘܡܐ].. Fol. 6 b. The commencement coincides with the fragment given in Gallandii Bibl. Patr., t. iii., p. 542.

d. Chapters drawn up by the monks of the western convents: ܩ̈ܦܠܐܐ ܕܐܫܬܕܪܘ ܡܢ ܥܘܡܪ̈ܐ. Fol. 6 b. Beginning: ܐܢܚܢܢ ܥܘܡܪ̈ܐ ܕܡܥܪܒܐ ܕܒܝܬ ܡܪܝ ܐܝܣܚܩ ܘܕܒܝܬ ܡܪܝ ܒܣ. ܘܕܕܝܪܐ ܪܒܬܐ ܕܬܠܥܕܐ ܘܕܕܝܪܐ ܕܢܦܫ̈ܬܐ: ܘܕܒܝܬ ܡܪܝ ܚܢܝܢܐ ܘܕܒܝܬ ܡܪܝ ܥܩܝܒܐ: ܘܕܠܓܝ̈ܢܐ ܘܕܒܝܬ ܡܪܝ ܩܘܪܩܐ ܕܬܘܪܥܝ ܘܕܒܝܬ ܡܪܝ ܝܘܣܦ ܕܟܦܪܐ ܕܒܪܬܐ: ܥܡ ܫܪܟܐ ܕܟܠܗܘܢ ܥܘܡܪ̈ܐ ܕܡܥܪ̈ܒܝ ܢܗܪܐ܆ ܫܠܡ̇ܝܢܢ ܗܟܢܐ. ܏ܘܫ. Very imperfect.

e. Against Nestorius, comparing his over­throw with that of the older heretics, Simon Magus, ܣܝܡܘܢ ܗ̇ܘ ܚ̇ܪܫܐ, Ebion, ܐܒܝܘܢ, Bar-shūmā the magus, ܒܪܫܘܡܐ ܚ̇ܪܫܐ, Arius, Paul of Samosata, Marcion, Valentinus, Sabellius, Eustathius, Photinus, Porphyrius, and Eunomius. Fol. 7.

f. Against the Council of Chalcedon, ܣܘܢܗܕܣ ܕܣܛܢܐ, and again, ܗܟܢܐ ܝܕܝܥܐ ܘܓܠܝܐ ܥܠ ܗܝ ܕܒܟܠܩܕܘܢܐ܆ ܕܟܕ ܡܠܠܬܗ ܠܗ̇ܘ ܪܘܫܥܐ܆ ܣܛܢܐ ܒܗ̇ ܒܗ̇ܝ ܡܕܝܢܬܐ ܐܬܚܙܝ ܒܕܡܘܬ ܓܒܪܐ ܡܘܣܪܝܐ܆ ܟܕ ܡ̇ܪܩܕ ܒܫ̈ܘܩܐ ܓܠܝܐܝܬ݂ ܟܕ ܟܠ ܐܢܫ ܚ̇ܙܐ ܠܗ. ܏ܘܫ. Fol. 8.

g. Extracts from discourses of Philoxenus of Mabūg, regarding the Incarnation and Passion of our Lord, α) Imperfect at the beginning, fol. 9 a. β) ܡܢ ܡܐܡܪܐ ܕܐܪ̈ܒܥܐ, fol. 9 a. γ) ܡܢ ܡܐܡܪܐ ܕܬܪ̈ܢ, fol. 9 a. δ) ܡܢ ܡܐܡܪܐ ܬܘܒ ܕܐܪ̈ܒܥܐ, fol. 9 b. ε) ܡܢ ܡܐܡܪܐ ܕܬܫܥܐ, fol. 10 a. ζ) From a discourse addressed to the monks of Teleda (see Assemani, Bibl. Or., t. ii., p. 37, no. 13), fol. 10 b: ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܪܝ ܐܟܣܢܝܐ܆ ܡܢ ܡܐܡܪܐ ܕܟ݂ܬܒ ܠܕܝܪܐ ܕܬܠܥܕܐ.

h. Against the Council of Chalcedon, es­pecially regarding the restoration of Theo­doret and Ibas, from whose writings some passages are quoted. Fol. 11 a.

i. Against the Council of Chalcedon. Fol. 13.

j. Against Nestorius. Fol. 14.

4. Fragments of several homilies of John Chrysostom; viz.—

a. From the homily "Daemones non gubernare mundum," Opera, t. ii., p. 290. Fol. 15.

b. From the homily on the impotent man, S. John, ch. v., Opera, t. i., p. 669. Fol. 16.

c. From the homily on S. John, ch. v. 17, Opera, t. xii., p. 527. Fol. 17 a.

d. Part of the homily "de prophetiarum obscuritate," Opera, t. vi., p. 193. Fol. 18 a.

e. Part of the homily on Gen. i. 1, and on Lent. Opera, t. iv., p. 717. Fol. 21 a.

Whether the fly-leaf, fol. 23, which is much stained and torn, really belongs to this manuscript, is doubtful. It contains, on the verso, two short extracts from the writings of Severus of Antioch. On the recto, there are three entries of deaths, all of which have been purposely effaced. The first is that of a bishop. In the third, the words ܘܡܬܝܢ ܕܛܝܝ̈ܐ are still legible, show­ing that these entries belong to the third cent, of the Hijra, A.D. 815—912.

[Add. 14,663.]

DCCLII.

Vellum, about 8 in. by 5 1/4, consisting of 261 leaves, many of which are stained and defaced, and several much torn, especially foll. 1—8, 13, 29, 54, 160, 184, 186, 188, 189 and 252. The quires, which are signed with letters, were 29 in number, but the first is missing, and the second and third | are imperfect. Leaves are wanting after foll. 3, 5, 14 and 252. The greater part of the manuscript is written in a good, regular character, and dated A. Gr. 1127, A.D. 816; but foll. 190—252 are much older, being written in a fine large Estrangela of the vith or viith cent. In the former portion, the number of lines in each page varies from 18 to 25; in the latter, from 23 to 28. The contents are as follow—

1. Extracts from the Epistles of S. Paul; very imperfect. Subscription, fol. 2 b: $ܫܠܡ ܠܡܟܬܒ ܬܚ̈ܘܝܬܐ ܡ̈ܥܕܪܢܝܬܐ ܠܟܠ: ܕܨ̇ܒܐ ܒܫܪܪܐ: ܡܢ ܐܓ̈ܪܬܐ ܕܦܘܠܘܣ ܫܠܝܚܐ: ܕܡ̈ܓܒܝܢ: ܐܝܟ ܕܒ̈ܦܝܣܩܬܐ.

2. Lives and anecdotes of the Egyptian Fathers, $ܬܫܥ̈ܝܬܐ ܕܐܒ̈ܗܬܐ, being copious extracts from the first part of the work of Palladius and Hieronymus (see Add. 12,173, 1, a). Fol. 2 b. They are preceded by this prayer: $ܓܠܝ ܘܚ̇ܘܐ ܠܢ: ܐܠܗܐ ܦܪܘܩܢ ܐܘܪ̈ܚܬܐ ܕܡܩܪ̈ܒܢ ܠܘܬܟ: ܕܠܐ ܛܥܝܘܬܐ: ܘܚܝܠ ܠܢ: ܕܒܟܐܢܘܬܐ ܘܒܙܕܝܩܘܬܐ: ܢܫܬܘܫܛ ܒ̈ܗܝܢ ܨܝܕ ܛܝܒܘܬܟ: ܘܢܫܬܘܐ ܠܥܘܕܪ̈ܢܝܟ ܐܡ̈ܝܢܐ ܠܥܠܡܝܢ ܐܡܝܢ.. Here we also find a long extract from Isaiah of Scete, $ܡܡܠܠܐ ܕܐܒܐ ܐܫܥܝܐ ܝܚܝܕܝܐ ܣܘܪܝܝܐ, beginning, fol. 39 a: $ܐܡܬܝ ܕܡܬܢܣܐ ܐܢܬ ܒܦܢܛܣܝܐ ܕܙܘܘܓܐ ܒܠܠܝܐ̣. ܛܪ ܠܒܟ ܕܠܐ ܬܬܚܫ̇ܒ ܒܐܝܡܡܐ. ܏ܘܫ; a dialogue between a teacher and a pupil, $ܫܘ̈ܠܐ: ܘܦܘܢܝ ܦ̈ܬܓܡܐ: ܕܡܠܦܢܐ ܘܬܠܡܝܕܗ, beginning, fol. 42 b: $ܐܚܐ ܐܡ̇ܪ. ܐܝܟܢܐ ܡܬܩܢܐ ܚܘܒܐ ܡܢ ܦܪ̈ܘܫܐ; and select sayings of one of the Fathers of Scete, $ܡܪ̈ܓܢܝܬܐ ܡ̈ܓܒܝܬܐ ܕܣܝ̈ܡܢ ܠܚܕ ܡܢ ܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ ܕܒܡܕܒܪܐ ܕܝ̈ܣܩܛܐ, begin­ning, fol. 69 a: $ܩܕܝܫܐ ܐܝܬܘܗܝ ܡܕܒܚܐ. ܕܨܠܘܬܐ ܢܓܕ ܕܝܢ ܠܘܬܢ̣. ܠܩܕܝܫܐ ܕܩ̈ܕܝܫܐ..

3. The Testament of Ephraim, $ܕܝܬܝܩܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ, in an abridged form. Fol. 74 b. See Assemani, Bibl. Orient., t. i., p. 141, no. 8; Ephraemi Opera, Gr. Lat., t. ii., p. 396; and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. xvi. Not only are the stories of Moses and the enchanters, and of the maiden Lamprotate, omitted, but also the passages, p. 403 D, $ܐܪ̈ܝܢܘ ܘܡܢܝ̈ܢܝܐ—p. 404 B, $ܕܢ̣ܪܡܘܢ ܦܘܠܓ̈ܐ, and p. 404 D, $ܠܣܐܢ̈ܝܟ ܓܝܪ ܡܪܝܐ ܣ̇ܢܝܬ—p. 405 E, $ܕܠܘ ܓܠܐ ܗܘ..

4. Selections from the writings of Isaiah of Scete, $ܕܩܕܝܫܐ ܐܒܐ ܐܫܥܝܐ; viz.

a. $ܡܛܠ ܡܟܝܟܘܬܐ. Fol. 81 a. See Add 14,575, no. 4.

b. $ܦܘ̈ܩܕܢܐ ܠܘܬ ܗ̇ܢܘܢ: ܕܡܬܪܚܩܝܢ ܡܢ ܥܠܡܐ. Fol. 81 b. See Add. 14,575, no. 5.

c. $ܡܛܠ ܣܘܥܪܢܐ ܕܐܒܠܐ. Fol. 83 a. See Add. 14,575, no. 24.

d. $ܡܛܠ ܠܐ ܚܫܘܫܘܬܐ. Fol. 85 b. See Add. 14,575, no. 24.

e. Various excerpts, with no title but $ܬܘܒ ܕܝܠܗ. Fol. 88 a. They are chiefly taken from Add. 14,575, nos. 13 and 25.

5. Seven letters of Macarius the Great. viz.

a. $ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܛܘܒܢܐ ܐܒܐ ܡܩܪܝܣ ܕܚܫܚܐ ܠܐܝܠܝܢ ܕܪܕܝܢ ܒܐܘܪܚܗ ܕܡܪܢ ܘܡܚܒܝܢ ܕܘܒܪ̈ܐ ܓܡܝܪ̈ܐ, beginning, fol. 90 b, $ܢܬܘܒ ܐܚ̈ܝ ܚܒ̈ܝܒܐ. See Add. 12,167, fol. 77 b.

b. $ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ, beginning, fol. 94 b. $ܠܒ̈ܢܝܐ ܕܝܠܝ ܪ̈ܚܝܡܐ ܘܚ̈ܒܝܒܐ ܫܠܡ. See Add. 12,175, fol. 222 a.

c. $ܐܓܪܬܐ ܕܬܠܬ, beginning, fol. 96 b. $ܠܐ ܐܢܫ ܡܫܟܚ ܕܠܬܪ̈ܝܢ ܡܪ̈ܘܢ ܢܦܠܚ. See Add. 12,175, fol. 222 b.

d. $ܐܓܪܬܐ ܕܐܪ̈ܒܥ ܥܠ ܕܘܒܪܐ ܫܦܝܪܐ ܕܟܪ̈ܣܛܝܢܐ ܕܐܝܟܢ ܢܗܘܐ, beginning, fol. 98 b, $ܙܕܩ ܠܗ ܠܟܪܣܛܝܢܐ ܕܢܬܢܟܪܐ ܡܢ ܚܛܝ̣ܬܐ ܕܕܝܠܐ ܒܗܕܡ̈ܘܗܝ. See Add. 12,167, fol. 80 a.

e. $ܐܓܪܬܐ ܕܚܡܫ, beginning, fol. 106 a. $ܐܒܐ ܕܝܢ ܡܩܪܝܣ ܟܬܒ ܠܟܠܗܘܢ ܒ̈ܢܘܗܝ ܚ̈ܒܝܒܐ. See Add. 12,167, fol. 64 a, and Add. 12,175, fol. 221 a.

f. $ܐܓܪܬܐ ܕܫܬ, beginning, fol. 109 b. $ܐܚ̈ܝ ܐܬܬܥܝܪܘ ܘܐܙܕܗܪܘ ܕܠܐ ܝܕܥܝܬܘܢ ܐܡܬܝ ܐܬ̇ܐ ܓܢܒܐ. ܏ܘܫ..

g. $ܐܓܪܬܐ ܕܫܒܥ: ܠܘܬ ܐܝܠܝܢ ܕܡܬܪܚܩܝܢ ܡܢ ܥܠܡܐ: ܘܐܬܝܢ ܠܬܘܠܡܕܐ: ܕܗܘܘ ܙܗܝܪܝܢ ܒܒܪܢܫܗܘܢ ܓܘܝܐ: ܕܗܘܝܘ ܗܝܟܠܗ ܕܐܠܗܐ, beginning, fol. 112 a, $ܡܛܠ ܕܐܦ ܐܢܬܘܢ ܐܚ̈ܐ ܪ̈ܚܝܡܐ ܘܚ̈ܒܝܒܐ. See Add. 12,167, fol. 66 a. Subscription, fol. 125 a: $ܫܠܡ ܐܓܪ̈ܬܐ ܕܛܘܒܢܐ ܐܒܐ ܡܩܪܝܣ: ܕܗܘܝܢ ܒܡܢܝܢܐ ܫ̈ܒܥ..

6. Selections from the writings of Eva­grius; viz.

a. The Doctrine of Evagrius, fol. 125 a: $ܡܠܦܢܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܐܘܓܪܝܣ ܝܚܝܕܝܐ: ܡܐܡܪܐ ܩܕܡܝܐ ܠܘܬ ܐܚ̈ܐ ܝܚ̈ܝܕܝܐ ܕܒܡܕܒܪܐ. See Add. 14,578, no. 2.

b. $ܥܠ ܗܠܝܢ ܬܡ̈ܢܝܐ ܚܘ̈ܫܒܝܢ . Fol. 146 b. See Add. 14,578, no. 5.

c. $ܡܪܬܝܢܘܬܐ ܕܥܠ ܚ̈ܫܐ. Fol. 153 b. See Add. 14,578, no. 13.

d. $ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ. Fol. 154 b. See Add. 14,578, no. 41.

e. $ܥܠ ܡܪܬܝܢܘܬܐ. Fol. 159 a. See Add. 14,578, no. 42.

7. Selections from the writings of John the monk, $ܕܝܘܚܢܢ ܝܚܝܕܝܐ; viz.

a. That we should show our love for the Messiah by actions, and not by words, $ܕܥܠ ܕܙܕܩ ܕܒܕܘܒܪ̈ܐ ܢܚܒ ܠܡܫܝܚܐ̣. ܘܠܘ ܒ̈ܡܠܐ, beginning, fol. 163 b: $ܦܐܝܢ ܐܘ̈ܠܨܢܐ ܕܡܛܠ ܡܫܝܚܐ̇ ܠܐܝܠܝܢ ܕܐܚܒܘ ܠܡܫܝܚܐ. See Add. 14,580, no. 2, i.

b. $ܕܝܠܗ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܚܙܝܐ ܕܬܒܐܝܣ ܐܓܪܬܐ ܕܥܠ ܙܝܢܗ ܕܫܠܝܐ, beginning, fol. 166 b, $ܓܡܝܪܘܬܐ ܕܫܪܪܐ. See Add. 14,580, no. 2, h. Subscription, fol. 173 a: $ܫܠܡ ܕܝܘܚܢܢ ܝܚܝܕܝܐ: ܚܙܝܐ ܕܬܒܐܝܣ..

8. Theophilus of Alexandria, discourse on the separation of the soul from the body, $ܡܐܡܪܐ: ܕܩܕܝܫܐ ܡܪܝ ܬܐܘܦܝܠܐ: ܕܥܠ ܦܘܪܫܢܐ ܕܢܦܫܐ ܡܢ ܦܓܪܐ, beginning, fol. 173 a, $ܠܐ ܛܥܝܐ ܠܟܘܢ ܐܚ̈ܝ: ܏ܘܫ

9. Metrical discourse of Isaac of Antioch, beginning, fol. 175 a: $ܐܚܒ ܫܠܝܐ ܐܘ ܬܠܡܝܕܐ. ܕܒܗ ܬܫܟܚ ܬܚܐ ܢܦܫܟ. ܗܘܝ ܚܙܝܐ ܕܩܢܘܡܟ. ܘܠܒܪ ܡܢܟ ܠܐ ܬܚܘܪ.. This is also ascribed to Ephraim; see Add. 17,179, no. 5, a.

10. Extracts from the writings of Philo­xenus of Mabūg, $ܕܡܪܝ ܐܟܣܢܝܐ; viz.

a. On humility, $ܕܥܠ ܡܟܝܟܘܬܐ, begin­ning, fol. 179 a: $ܐܝܢܐ ܕܚܫܝܒ ܡܟܝܟܐ ܢܨܒܬܝܗ̇ ܠܡܟܝܟܘܬܗ ܒܟܠ ܫܘܦܪ̈ܝܢ. ܕܠܐ ܬܗܘܐ ܡܟܝܟܘܬܗ ܕܫܡܐ. ܐܠܐ ܕܥܒ̈ܕܐ ܕܥܠܒ̈ܝܢ ܠܫܡܐ..

b. On repentance, $ܕܥܠ ܬܝܒܘܬܐ, begin­ning, fol. 179 b: $ܐܝܢܐ ܕܐܝܬܘܗܝ ܬܝܒܐ ܢܗܘܐ ܚܐ̇ܪ ܒܟܠܙܒܢ ܒܕܡ̈ܥܘܗܝ ܕܗ̇ܘ ܡܟܣܐ..

c. Extract from his twelfth discourse on the Christian character, $ܡܢ ܡܐܡܪܐ ܕܬܠܬܥܣ̈ܪ, beginning, fol. 181 a: $ܐܝܬ ܓܘܪܐ ܕܕܦܓܪܐ ܗܘ. ܘܐܝܬ ܓܘܪܐ ܕܕܢܦܫܐ ܗܘ.

d. On prayer, $ܥܠ ܨܠܘܬܐ, beginning, fol. 181 a: $ܐܝܢܐ ܕܩܐܡ ܒܨܠܘܬܐ. ܢܗܘܐ ܡܨܠܐ ܠܒܗ ܥܡ ܦܘܡܗ: ܘܪܥܝܢܗ ܥܡ ܣܦܘ̈ܬܗ..

e. Another extract, beginning, fol. 182 a: $ܠܐ ܢܫܡܥ ܩܠܢ ܒܒܝܬܐ ܒܬܫܡܫܬܐ ܒܗܝܟܠܐ ܕܒܝܬ ܨܠܘܬܢ̣ ܒܥܕܢܐ ܕܒܥܘܬܢ..

11. Funeral discourse by Ephraim, $ܕܥܠ ܥܢܝ̈ܕܐ, beginning, fol. 182 b: $ܫܡܥܬ ܕܗܘܐ ܢܘܚܡܐ̣. ܘܚܕܝܬ ܕܒܫܝܘܠ ܠܐ ܡܩܘܐ ܐܢܐ.. See Assemani, Bibl. Orient., t. i., p. 137, no. 4, and Opera, t. iii., p. 242.

12. The Creed of Severus of Antioch, $ܗܝܡܢܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܣ݅ܐܘܪܐ, beginning, fol. 187 a: $ܡܗܝܡܢܝܢܢ ܒܬܘܕܝܬܐ ܕܚܕ ܐܠܗܐ ܫܪܝܪܐ. ܕܐܝܬܘܗܝ ܐܝܬܝܐ ܡܬܘܡܝܐ. ܕܗ̣ܘ ܡܢܗ ܐܝܬܘܗܝ. ܕܗ̣ܘ ܠܗ ܝܕܥ. ܘܗ̣ܘ ܠܗ ܣܦܩ. ܘܗܘܝܘ ܒܪܘܝܐ ܕܟܠ ܕܡܬܚܙܐ ܘܕܠܐ ܡܬܚܙܐ. ܐܝܬܘܗܝ ܓܝܪ ܕܠܐ ܫܘܪܝܐ. ܘܡܩܘܐ ܕܠܐ ܫܘܠܡܐ..

13. Extract from Gregory the monk, $ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ, beginning, fol. 189 a, $ܠܐ ܗܟܝܠ ܡܬܟܚܕ ܐܝܬ ܐܘ ܒܪܢܫܐ ܐܪܥܢܝܐ: ܏ܘܫ. See Add. 14,587, fol. 136 a.

14. $ܟܬܒܐ ܕܣܪܦܝܘܢ ܐܒܝܠܐ, the life of Serapion, the wonders that lie wrought in Egypt, as well as at Rome and Athens, and his death at the convent of Pachomius in the desert; written by Palladius (see Add. 14,732, fol. 132 b). His memory is celebrated on the 29th of the first Kānūn. The life ends with a letter of Theophilus of Alexan­dria to the monks of the convent of Pacho­mius, fol. 254 b: $܏ܐܓܪܬܐ ܏ܕܫܕܪ ܏ܬܐܘ݊ܦܝܠܐ: ܏ܠܕܝܪܐ ܏ܕܒܝܬ ܏ܦܟܘܡ: ܘܟܕ ܫܡܥ ܬܐܘ݊ܦܝܠܐ ܪܝܫ ܐܦܝܣܩ̈ܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܥܠ ܥܘܢܕܢܗ ܕܣܪܦܝܘܢ. ܟܬܒ ܫܠܚ ܐܓܪܬܐ ܕܒܘܝܐܐ ܠܕܝܪܐ ܕܒܝܬ ܦܟܘܡ ܗܟܢܐ. ܐܚ̈ܝ̣. ܓܒܪܐ ܪܒܐ ܐܘܒܕ ܥܠܡܐ. ܘܣܒܐ ܪܒܐ ܐܫܟܚ ܫܡ̈ܝܢܐ. ܙܕܝܩܐ ܪܓܝܓܐ ܕܡܟ ܥܠ ܐܪܥܐ. ܘܒܪܢܫܐ ܪܘܚܢܐ ܐܬܚܠܛ ܒܬܓ̈ܡܝܗܘܢ ܕܡ̈ܠܐܟܐ. Subscription, fol. 255 a: $ܫܠܡ ܢܨܚܢܐ ܕܕܘܒܪ̈ܘܗܝ ܕܣܪܦܝܘܢ ܣܪܦܐ ܕܒܣܪܐ: ܨܠܘܬܗ ܬܥܕܪ ܠܟܬܘܒܐ ܘܠܩܪܘܝܐ ܠܥܠܡܝܢ ܐܡܝܢ..

15. A metrical discourse of Jacob of Batnae on the Dead, $ܡܐܡܪܐ ܕܥܠ ܥܢܝ̈ܕܐ ܕܡܪܝ (corrected on the marg. into $ܝܥܩܘܒ) $ܐܦܪܝܡ, beginning, fol. 255 b: $ܗܐ ܣܕܝܪܝܢ ܒܗ̇ ܒܐܘܪܚܗ ܕܥܠܡܐ ܕܐܪ̈ܐ ܘܐܬܝܢ. See Assemani, Bibl. Or., t.i., p. 313, no. 44, serm. ii.

16. Extract from John Chrysostom on the receiving of the holy Eucharist, $ܕܩܕܝܫܐ ܡܪܝ ܝܘܐܢܝܣ. ܥܠ ܗ̇ܝ ܕܠܐ ܢܬܩܪܒ ܠܪ̈ܐܙܐ ܒܣܝܐܝܬ, beginning, fol. 258 a: $ܢܬܒܝܢ ܗܟܝܠ ܐܚ̈ܝ ܒܪܒܘܬܐ ܕܡܘܗܒܬܐ. ܘܢܬܠܐ ܢܦܫܢ ܩܠܝܠ ܡܢ ܐܪܥܐ. ܘܢܓܗܐ ܡܢ ܬܥܫܗ̇..

17. Extract from Dioscorus the monk, an admonition previous to the reception of the holy Eucharist, fol. 260 a: $ܕܩܕܝܫܐ ܕܝܣܩܘܪܐ ܝܚܝܕܝܐ ܟܕ ܡܙܗܪ ܗܘܐ: ܘܡܪܬܐ: ܠܐܚ̈ܐ: ܐܡܬܝ ܕܥܬܝܕܝܢ ܗܘܘ: ܠܡܬܩܪܒܘ ܠܫܘܬܦܘܬܐ ܕܪ̈ܐܙܐ ܩ̈ܕܝܫܐ: ܏ܘܐܡ̇ܪ ܏ܗܘܐ: ܚܙܘ ܕܠܡܐ ܐܢܫ ܡܢܟܘܢ ܒܡܛܥܝܢܘܬܐ ܕܠܠܝܐ ܚܠܡܐ ܫܟܝܪܐ ܚܠ̣ܡ: ܘܡܡܪܚ ܬܘܒ ܠܡܬܩܪܒܘ ܠܫܘܬܦܘܬܐ ܕܪ̈ܐܙܐ ܕܚ̈ܝܠܐ ܘܐܠܗ̈ܝܐ. ܏ܘܫ..

18. Extract from Cyril of Alexandria, $ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ, beginning, fol. 260 b: $ܫܡܥܐ ܓܝܪ ܕܠܐ ܥ̇ܒ̈ܕܐ ܡܕܡ ܠܐ ܡܗܢܐ. ܟܒܪ ܕܝܢ ܘܡܣܓܦ. ܒܗ̇ܝ ܕܡܥܒܕ ܠܗ̇ ܠܢܦܫܐ ܕܢܗ̈ܘܝܢ ܠܗ̇ ܡ̈ܠܐ ܘܠܐ ܥܒ̈ܕܐ. ܘܥܒܕ ܠܗ̇ ܥܩܪܬܐ ܕܠܐ ܦܐܪ̈ܐ ܕܙܕܝܩܘܬܐ..

19. Extract from the commentary of Basil on the Psalms, $ܕܩܕܝܫܐ ܡܪܝ ܒܣܝܠܝܘܣ: ܡܢ ܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ; too much effaced to be legible. Fol. 261 a.

Colophon, fol. 261 a: $ܫܠܡ ܠܡܟܬܒ ܟܬܒܐ ܕܟ̈ܘܢܫܐ ܕܐܒܗ̈ܬܐ ܩ̈ܕܝܫܐ: ܨܠܘܬܗܘܢ ܥܠ ܟܬܘܒܐ ܘܥܠ ܩܪܘܝܐ܇ ܐܡܝܢ ܘܐܡܝܢ..

A note on fol. 261 b informs us that the volume was written at the expense of Matthew and Abraham, two monks of Tagrit, A.Gr. 1127, A.D. 816, in the convent of S. Michael, in the desert of Mareia, when Cyriacus was patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 116 and 311; Le Quien, Or. Christ., t. ii., col. 1370), and Mark of Alexandria (see Renaudot, Hist. Patr. Alexand. Jacoh., p. 246; Le Quien, Or. Christ., t. ii., col. 463) $ܐܬܚܦܛܘ ܘܣܡܘ ܠܗܘܢ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܚ̈ܝܝܗܘܢ. ܘܐܝܠܝܢ ܕܦܓܥܝܢ ܒܗ̇. ܡܬܝ ܘܐܒܪܗܡ ܐܚ̈ܐ ܦܓܪ̈ܢܝܐ ܘܪ̈ܘܚܢܝܐ ܒܕܝܪܝܘܬܐ. ܡܢ ܬܓܪܝܬ ܡܕܝܢܬܐ. ܐܠܐ ܠܐ ܫܠܝܛ ܠܗ ܠܐܢܫ ܕܢܛܫܝܘܗܝ ܘܢܟܡܢ ܥܠܘܗܝ. ܐܢ ܥܠ ܚܪܡܐ ܕܚܝܠܐ ܕܐܠܗܐ ܠܐ̇ ܥܒܪ. ܏ܘܫ. ܐܫܬܠܡ ܕܝܢ ܒܫܢܬ ܐܠܦܐ ܘܡܐܐ ܘܥܣܪܝܢ ܘܫܒܥ ܕܝܘ̈ܢܝܐ. ܒܬܡܢܝܐ ܒܫܒܛ ܒܡܕܒܪܐ. ܕܡܪܝܣ. ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܡܪܝ ܡܐܝܟܝܠ. ܒܩܝܘܡܘܬܐ ܕܪ̈ܝܫܝ ܥ̈ܕܬܐ ܩܕܝ̈ܫܬܐ. ܡܪܝ ܩ݊ܘܪܝܩܘܣ ܦܛܪܝܪܟܐ. ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܕܐܢܛܘܟـ[ܝܐ] ܕܣܘܪܝܐ܀ ܘܕܡ݊ܪܩܘܣ ܕܐܠܟܣܢܕܪܝܐ ܪ[ܒܬܐ].

[Add. 14,582.]

DCCLIII.

Vellum, about 10 3/8 in. by 6 3/4, consisting of 255 leaves, some of which are much stained and torn, especially foll. 1, 3, 94, 95, 100, 140, 147, 160, 163, 175—182, 191, 203, and 255. The quires, signed with letters, were originally 28 in number, but $ܝܐ is lost, and several others are imperfect, leaves being wanting after foll. 5, 95, 99, 119, 162, 182, and 255. Each page is divided into two columns, of from 35 to 41 lines. This volume is written in a regular Estrangela of the vith or viith cent., and contains—

1. Homilies of John Chrysostom, $ܦܢܩܝܬܐ ܕܬܘܪ̈ܓܡܐ ܕܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܝܘܗܢܝܣ ܐܦܣܝܩܦܐ ܕܩܘܣܛܢܛܝܢܐܦܘܠܝܣ; viz.

a. On 1 Timothy, ch. v. 23. Fol. 1 b. See Opera, t. ii., p. i. Imperfect in the middle.

b. On 1 Timothy, ch. v. 9. Fol. 14 b. See Opera, t. iii., p. 371.

c. $ܥܠ ܡ̇ܢ ܕܗ̣ܘ ܠܢܦܫܗ ܠܐ ܡ̇ܟܐ̣. ܐܢܫ̣ ܠܐ ܡܫܟܚ ܕܢܟܝ̇ܘܗܝ, that no man can injure him, who does not injure himself. Fol. 28 b. See Opera, t. iii., p. 530.

d. On Psal. xli. (xlii.). Fol. 43 a. See Opera, t. v., p. 155.

e. The first discourse on the Priesthood, $ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܟܗܢܘܬܐ. ܕܒܗ ܢܦܩ ܪܘܚܐ ܠܗ̇ܘ ܡ̇ܢ ܕܪܫܝܗܝ. ܥܠ ܕܐܫ̣ܬܐܠ ܡܢ ܟܗܢܘܬܐ. Fol. 53 b. See Opera, t. i., p. 442.

f. Hom. xxii. on the Gospel of S. John, $ܕܥܠ ܛܘܒܢܐ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ. ܕܥܣܪ̈ܝ̣ܢ ܘܬܪ̈ܝܢ. Fol. 59 b. See Opera, t. viii., p. 144.

g. Hom. xxiii. on the Gospel of S. John, $ܕܥܣܪ̈ܝܢ ܘܬܠܬܐ. Fol. 64 a. See Opera, t. viii., p. 151.

h. Extracts from his discourse on the Epiphany. Fol. 68 b. See Opera, t. ii.,p. 433.

i. Extracts from hom. v. on the second epistle to the Corinthians. Fol. 70 b. See Opera, t. x., p. 543.

j. Extracts from hom. i. on the second epistle to the Corinthians. Fol. 72 b. See Opera, t. x., p. 485.

k. Extracts from the third discourse on the Priesthood, $ܡܢ ܡܐܡܪܐ ܕܬ̈ܠܬܐ ܕܥܠ ܟܗܢܘܬܐ. Fol. 73 b. See Opera, t. i., p. 465.

l. Extract from the discourse on the be­heading of S. John the Baptist, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܢܫ̈ܐ ܒܝ̈ܫ̣ܬܐ̣. ܘܒܗ ܡܕܟܪ̣ ܐܦ ܛ̈ܒܬܐ. Fol. 75 b. See Opera, t. viii., p. 609.

m. Extract from the discourse on the first epistle to the Thessalonians, ch. iv., 12 (13). Fol. 76 b. See Opera, t. i., p. 934.

n. Extract from hom. lxxxv. on the Gospel of S. John. Fol. 78 a. See Opera, t. viii., p. 581, line 15, παῦσαι τῆς πρὸς τὴν κηδείαν μανίας, κ.τ.λ.

o. Extract from hom. xxxix. on the first epistle to the Corinthians. Fol. 80 a. See Opera, t. x., p. 421.

p. Extract from hom. xii. on the first epistle to the Corinthians. Fol. 81 a. See Opera, t. x., p. 449.

2. Short extracts from the treatise of Cyril on Worship in Spirit and in Truth, $ܡܢ ܬܫܡܫܬܐ ܕܒܪܘܚ ܘܒܫܪܪܐ̣ ܡܢ ܡܐܡܪܐ ܕܥܠ ܟܗܢܘܬܐ. Fol. 81 b.

3. Extracts from Xystus of Rome, $ܬܘܒ ܡܢ ܡܠܦܢܘܬܐ ܕܡܪܝ ܟܣܘܣܛܘܣ ܐܦܣܩܦܐ ܕܪܗܘܡܐ, beginning, fol. 82 a: $ܒܪܝ ܐܢ ܡܫܟܚ ܐܢܬ ܕܬܙܕܕܩ̣. ܘܐܠܐ ܡܚܛܐ̣ ܠܐ ܬܚ̣ܛܐ. ܐܢ ܡܫܟܚ ܐܢܬ ܕܬܬܠ ܠܣܢܝ̈ܩܐ̣. ܘܐܠܐ ܡܒܙ̣ ܠܐ ܬܒܘܙ. ܏ܘܫ.

4. Extracts from Ephraim; viz.

a. $ܡܛܠ ܩܘܪ̈ܒܢܐ ܘܙܕ̈ܩܬܐ ܕܗ̈ܘܝܢ ܚܠܦ ܥ̈ܢܝܕܐ, concerning offerings and alms on behalf of the Dead; beginning, fol. 83 a: $ܓܙܐ ܕܪ̈ܚ̣ܡܐ ܝܗ̣ܒ ܟܠ ܦܘܼܪ̈ܣܝܢ. ܕܐܦ ܥܠܠܬ̈ܐ ܪܟ̇ܒ ܘܐܣܓܝ. ܕܡܝ̣ܬܐ ܒܚ̈ܝܐ ܡ̣ܨܐ ܡܙܕܕܩ. ܏ܘܫ.

b. $ ܕܥܠ ܥܢܝ̈ܕܐ, on the same subject, beginning, fol. 83 b: $ܚܘܒܐ ܙܩܬܢܝ ܕܐ̇ܡܪ ܗܫܐ ܥܠ ܥܢܝ̈ܕܐ̇. ܐܢ ܗ̣ܘ ܕܝܬܪܝܢ ܡܢ ܩܘܪܒܢܐ ܕܥܒܕܝܢ ܚ̈ܝܐ. ܏ܘܫ.. But this extract appears, judging by the metre, to be taken from a discourse of Jacob of Batnae.

c. On the same subject, beginning, fol. 83 b: $ܡܪܢ ܒܥܠܝܬܐ ܦܩܕ ܠܬܠܡ̈ܝܕܘܗܝ̣. ܕܗ̣ܘܘ ܡܬܕܟܪܝܢ ܘܥܒ̇ܕܝܢ ܕܘܟܪܢܗ̣. ܥܕܡܐ ܠܡܐܬܝܬܗ ܕܬܪ̈ܬܝܢ ܕܐܬ̇ܐ ܒܗ̇. ܏ܘܫ.

d. Extracts from the fourth discourse against False Doctrines, $ܡܢ ܡܐܡܪܐ ܕܐܪ̈ܒܥܐ ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ; beginning, fol. 84 a: $ܐܠܐ ܟܒܪ ܡܫܬܒܗܪܝܢ ܒܗܕܐ̣ ܕܗܐ ܐܫ̇ܦܝܢ ܠܚܘܝܐ̣. ܘܠܚ̇ܫܝܢ ܠܥܩܪܒܐ. ܘܡܙܕܟܝܐ ܠܡ ܥܪܝܡܘܬܗ ܕܚܘܝܐ ܡܢ ܠܘܚܫܬܐ. ܘܡܬܐܫܦܐ ܘܡܙܕܟܝܐ ܥܡܗ̣ ܐܦ ܡܪܬܗ̇ ܕܥܩܪܒܐ. ܏ܘܫ..

5. Extract from a letter of Jacob of Batnae, $ܡܢ ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ. Fol. 84 b. See below, no. 11.

6. Metrical discourse of Isaac of Antioch on repentance, $ܡܐܡܪܐ ܕܬܝܒܘܬܐ ܕܡܪܝ ܐܝܣܚܩ ܡܠܦܢܐ; beginning, fol. 84 b: $ܗܒ ܠܝ ܗܘܢܟ ܚܛܝܐ̣. ܘܐܢܬ ܪܥܝܢܟ ܬ̇ܝܒܐ. ܗܒ ܠܝ ܐܕܢܟ ܙ̇ܢܝܐ̣. ܘܐܢܬ ܡܫܡܥܬܟ ܙܠܝܠܐ. ܏ܘܫ..

7. A metrical discourse, entitled $ܡܛܠ ܐܝܠܝܢ ܕܐ̇ܬܝܢ ܠܬܘܠܡܕܐ, "on those who come for instruction," ascribed on the margin to Ephraim, but attributed elsewhere to Isaac (see Assemani, Bibl. Or., t. i., p. 139). It begins, fol. 86 a: $ܗܒ ܠܝ ܒܪ ܛܒܐ ܫܐ̈ܠܬܝ ܚܘ̈ܫܒܝ. ܘܐܘܣܦ ܡܢ ܕܝܠܟ ܪܓܬ ܨܒܝܢܐ. ܗܒ ܠܝ ܨܒܝܢܐ ܕܐܥܒܕ ܛܒ̈ܬܐ̣. ܟܕ ܠܐ ܣܛ̇ܐ ܐܢܐ ܡܢܗ ܕܨܒܝܢܟ.܀.

8. Admonitory discourse of Ephraim, $ܕܥܠ ܡܟܣܢܘܬܐ, beginning, fol. 86 b: $ܨܝܡܐ ܕܣ̇ܢܐ ܠܐܚܘܗܝ̣. ܐܣܘܛܐ ܚܫܝܒ ܠܐܠܗܐ. ܩܕܝܫܐ ܕܒܝ̣ܫ ܠܟܢܬܗ̣. ܠܡܫܝܚܐ̣ ܐܝܟ ܙ̇ܢܝܐ ܗܘ.

9. Short extracts from the Lives of the Egyptian Fathers, $ܡܢ ܐܒܗ̈ܬܐ. Fol. 86 b.

10. Two extracts from Ephraim; viz.—

a. Beginning, fol. 87 a: $ܡܢܗ ܕܦܓܪܐ ܐܝܠܦ ܢܘܚܡܗ. ܕܐܝܟܢ ܕܗ̣ܘܘ ܓܪ̈ܡܘܗܝ ܥܦܪܐ̣ ܗ̇ܘܝܢ ܓܪ̈ܡܐ ܡܢ ܕܚܝܚܗ܀.

b. Beginning, fol. 87 b: $ܙܪܝܩܝܢ ܐܢܘܢ ܚܝ̈ܐ ܗܟܝܠ ܟܠܗܘܢ ܒܟܠܗ̇ ܐܢܫܘܬܐ̣. ܕܢܗܘܐ ܥܒ̇ܕ ܒܪܢܫܐ̇. ܐܓܘܢܐ ܒܓܘ ܪܥܝܢܗ..

11. Extract from a letter of Jacob of Batnae, beginning, fol. 87 b: $ܩ̈ܝܡܢ ܠܢ ܕܝܢ ܠܡܐܡܪ̣ ܠܘܩܒܠ ܚܘ̈ܫܒܐ ܫܚ̈ܝܩܐ ܘܫܘܐ̈ܠܐ ܥܝܘܩ̈ܬܢܐ̇. ܕܗܠܝܢ ܕܡܥܪܙܠܝܢ ܒܚ̈ܛܗܐ ܕܙ̈ܢܝܢ ܙ̈ܢܝܢ ܘܒܥܒܪ ܦܘܩܕܢܐ̇. ܘܕܚ̈ܝܠܝܢ ܘܪܬܝܬܝܢ ܘܡܫܐ̇ܠܝܢ ܕܡܢܐ ܢܥ̣ܒܕܘܢ. ܏ܘܫ.

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12. Extract from the seventh discourse of Philoxenus of Mabūg on the Christian cha­racter, fol. 91 a: $ܕܡܪܝ ܐܟܣܢܝܐ. ܡܢ ܡܐܡܪܐ ܕܫܒܥܐ. ܕܡܘܕܥ ܒܗ ܕܐܦ ܟܠܗܘܢ ܟܐ̈ܢܐ ܩܕܡ̈ܝܐ̣. ܒܕܚܠܬܐ ܕܡܢ ܐܠܗܐ ܢܛܪܘ ܦܘܩ̈ܕܢܘܗܝ ܕܐܠܗܐ. The name of the author has been wrongly altered by a later hand into that of Severus, $ܣܐܘܪܐ.

13. Extract from Isaiah of Scete, $ܕܥܠ ܐܒܠܐ. Fol. 92 a. See Add. 14,575, no. 21.

14. Discourse of Basil on Deuteronomy, ch. xv. 9. Very imperfect. Fol. 93 a. See Opera, t. ii., p. 22.

15. Extracts from the commentary of John Chrysostom on the Gospel of S. Matthew; viz.—

a. From hom. iii.; imperfect at the be­ginning. Fol. 96 a. See Opera, t. vii., p. 48, line 28, 'Αν γὰρ μὴ τοῦτο παρῇ, οὐδὲ ἐκεῖνα φανεῖται μεγάλα, κ.τ.λ.

b. From hom. xii. Fol. 97 a. See Opera, t. vii., p. 190, Ταῦτ´ οὖν ἐννοήσας ἄπαντα, κ.τ.λ.

16. Funeral discourse of Theophilus of Alexandria, $ܡܐܡܪܐ ܕܬܐܦܝܠܐ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ, beginning, fol. 98 b: $ܠܐ ܛ̇ܥܝܐ ܠܟܘܢ ܐܚ̈ܝ܇ ܏ܘܫ..

17. Letter of Severus of Antioch, beginning, fol. 99 a: $ܠܘܬ ܫܘܐܠܐ ܗ̇ܘ ܕܫ̇ܐܠܬܢܝ ܒܟܬܝ̈ܒܬܐ ܕܪܒܘܬ ܡܫܒܚܘܬܟܝ̣. ܦܘܢܝ ܦܬܓܡܐ ܕܠܝܠܐ ܡ̇ܦܢܐ ܐܢܐ. ܏ܘܫ. Im­perfect.

18. Writings of Basil; viz.—

a. On Psal. i.; imperfect. Fol. 100 a. See Opera, t. i., p. 137, line 3, οί δὲ ἐν ταῖς πόλεσι δῆμοι ζηλοῦσι τοὺς ἐν δυνάμει, κ.τ.λ.

b. On Faith, $ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ. Fol. 100 a. See Opera, t. ii., p. 867.

c. That God is not the cause of evils, $ܥܠ ܕܐܠܗܐ̣. ܠܐ ܐܝܬܘܗܝ. ܥܠܬܐ ܕܒ̣̈ܝܫܬܐ.. Fol. 105 a. See Opera, t. ii., p. 101.

d. On Anger and Wrath, $ܥܠ ܚܡܬܐ ܘܪܘܓܙܐ. Fol. 118 a. Imperfect. See Opera, t. ii., p. 166.

e. On Envy, $ܕܥܠ ܚܣܡܐ. Fol. 124 b. See Opera, t. ii., p. 127.

f. Letter to the recluses in the desert, $ܐܓܪܬܐ ܕܐܫܬ̣ܕܪܬ ܡܢ ܡܪܝ ܒܣܝܠܝܣ ܐܣܦܣܩܦܐ̣ ܠܐܚ̈ܐ ܚܒ̈ܝܫܐ ܕܒܕܒܪܐ (ܕܒܡܕܒܪܐ). Beginning, fol. 132 a: $ܛܒܬ̈ܟܘܢ ܕܐܝܬܝ ܠܢ ܛܒ̣ܐ ܕܬܫܒܘܚܬܐ ܕܐܠܗܐ ܕܒܟܘܢ ܟܗ̈ܝܢ̣ܢ. ܗ̣ܢܝܢ ܐܟܦܢܢ ܕܐܣܘܚ ܠܫܠܡܟܘܢ ܒܪܘܫܡܐ ܕܡܠܬܝ܇ ܘܐܚܙܝܟܘܢ ܒܗ̇ܘ ܕܣܓܕܝܢ ܐܢܬܘܢ ܠܗ ܒܪܘܚܐ ܘܒܫܪܪܐ̇. ܘܐܬܢ̇ܩܦ ܠܟܘܢ ܒܨܒܝܢܝ ܛܒܐ ܕܪܓܝܓ ܠܕܘܒܪ̈ܝܟܘܢ. ܏ܘܫ..

19. Life of Evagrius, $ܕܐܘܓܪܝܣ ܛܘܒܢܐ ܕܬܕܡܘܪܬܐ, beginning, fol. 137 b: $ܫܪܒ̣ܗ ܕܐܘܓܪܝܣ ܛܘܒܢܐ ܓܒܪܐ ܕܐܬܕܒ̇ܪ ܐܝܟ ܫܠܝ̈ܚܐ ܛܘ̈ܒܢܐ̣. ܠܐ ܙܕܩ ܕܒܫܠܝܐ ܢܚ̇ܦܝܘܗܝ. ܏ܘܫ..

20. The twentieth discourse from the work entitled the Book of Steps or the Ladder (κλῖμαξ): $ܬܘܒ ܕܥܣܪ̈ܝ̣ܢ. ܕܥܠ ܡܣ̈ܩܬܐ ܩ̈ܫܝܬܐ ܕܐܝܬ ܒܐܘܪܚܐ ܕܡܕܝܢܬܗ ܕܡܪܢ. . Beginning, fol. 139 a: $ܬܠܬ ܡܣܩ̈ܬܐ ܕܩ̈ܫܝܢ ܣܓ̇ܝ ܐܝܬ ܒܗܕܐ ܐܘܪܚܐ ܕܡܘܒܠܐ ܠܡܕܝܢܬܗ ܕܡܪܢ ܝܫܘܥ. ܚܕܐ̣ ܗܕܐ. ܕܐܢ ܗ̇ܘܝܢ ܠܗ ܠܐܢܫ ܒܥܠܕܒ̈ܒܐ ܟܕ ܗ̣ܘ ܠܐ ܢܣ̣ܟܠ ܒܐܢܫ: ܘܠܐ ܢܥܝܩ ܠܐܢܫ̣. ܢܐܙܠ ܠܐ̈ܦܝܗܘܢ ܕܗܠܝܢ ܒܥܠܕܒܒ̈ܘܗܝ ܘܣܢܐ̈ܘܗܝ ܕܡܓ̣ܢ ܘܢ̇ܪܥܐ ܐܢܘܢ. ܕܬܪ̈ܬܝ̣ܢ ܗܕܐ. ܕܠܐ ܐܢܫ ܢܦܠܘܚ ܡܛܠ ܬܪܣܝܬܐ ܕܢܦܫܗ ܐܘ ܡܛܠ ܠܒܘܫܐ ܕܦܓܪܗ̣. ܘܕܢܬ̇ܦܪܩ ܡܢ ܟܠ ܕܐܝܬ ܠܗ. ܘܕܬܠܬ݂ ܗܕܐ. ܕܝܐܐ ܠܓܒܪ̈ܐ ܕܢܪܝܡܘܢ ܐܝܕܝ̈ܗܘܢ ܕܟܝܐܝܬ ܩܕܡ ܡܪܝܐ̣. ܕܠܐ ܪܘܓܙܐ ܘܕܠܐ ܡܚܫ̈ܒܬܐ ܒܝ̣ܫ̈ܬܐ. ܏ܘܫ..

21. Letter of John the monk to Hesychius: $ܐܓܪܬܐ ܕܠܘܬ ܗܘܣܟܝܣ ܛܘܒܢܐ̣. ܕܐܝܟܢ ܘ̇ܠܐ ܠܗ ܕܢܗܘܐܐ ܒܕܘ̈ܒܪܐ ܕܡܝܬܪܘܬܐ.. Fol. 146 a.

22. Extracts from several homilies of John Chrysostom on the Gospel of S. Matthew; viz.—

a. From hom. v. Fol. 151 a. See Opera, t. vii., p. 91, line 11, ταῦτα δὲ οὐχ ἴνὰ ἀκούσητε μόνον λέγομεν, κ.τ.λ.

b. From hom. vi. Fol. 153 b. See Opera, t. vii., p. 109, line 5, ἄπερ ἀμφότερα δεῖ μετὰ ἀκριβείας ἐξορίζειν, κ.τ.λ.

c. From hom. ix. Fol. 157 a. See Opera, t. vii., p. 157, line 39, Τί γὰρ ἐπὶ πατρίδι μέγα φρονεῖς, κ.τ.λ.

d. From hom. ii. Fol. 159 b. See Opera, t. vii., p. 31, line 19, Οὐδὲ γαρ γῆς τὰ πρότερα διαφθειρούσης σπέρματα, κ.τ.λ.

e. From hom. iii. Fol. 161 b. See Opera, t. vii., p. 45, line 18, Μηδείς τοίνυν ἐπί τούτοις μέγα φρονείτω, κ.τ.λ. Imperfect.

23. Imperfect extract, containing a cita­tion from the "Rebuke brevius tractatae " of Basil (interrog. cclxvii., Opera, t. ii., p. 723). Fol. 163 a.

24. On the consciousness of the soul after its separation from the body, $ܥܠ ܐܝܕܥܬܐ ܕܢܦܫܐ ܒܬܪ ܦܘܪܫܢܐ ܕܡܢ ܦܓܪܐ. This section consists of the following extracts:—

a. From the funeral sermons of Gregory Nazianzen on his brother Caesarius, his sister Gorgonia, and his father Gregory. Fol. 164 a.

b. From the discourse of Gregory Nyssen $ܕܥܠ ܒ̈ܬܘܠܬܐ, on virgins. Fol. 164 b.

c. From the doctrine of Addai, $ܡܢ ܡܠܦܢܘܬܐ ܕܐܕܝ ܫܠܝܚܐ. ܕܐܬܐܡܪܬ݂ ܒܐܘܪܗܝ ܡܕܝܢܬܐ. Fol. 165 a. See Cureton's Ancient Syriac Documents, p. $ܩܛ, no. $ܒ, and p. 108.

d. From Chrysostom on the epistle to the Romans, hom. iv. Fol. 165 a.

25. That the soul does not precede, or exist before, the body, $ ܕܠܐ ܩܕܝ̈ܡܢ ܢܦܫ̈ܬܐ ܠܦܓܪ̈ܐ. Extracts from —

a. Irenaeus, $ܕܐܪܢܐܘܣ ܐܦܣܩܘܦܐ ܕܠܓܘܕܘܢ. Fol. 165 a.

b. Gregory Nazianzen, $ܒܡܐܡܪܐ ܗ̇ܘ ܕܡܦܩ ܒܪܘܚܐ ܕܐܦ ܗ̣ܘ ܕܠܐ ܫܘܠܡܐ ܐܡ̇ܪ ܕܐܝܬܘܗܝ ܕܝܢ̣ܐ ܕܥܬܝܕ. Fol. 165 a.

c. John Chrysostom, homm. lxvi..lxxix., and lxxxii. on the Gospel of S. Matthew; and a passage from his commentary on the epistle to the Ephesians. Fol. 165 b.

26. Extract from Epiphanius,

$ܕܩܕܝܫܐ ܐܦܝܦܝܣ (sic) $ܐܦܣܩܦܐ ܕܩܘܦܪܘܣ

on the dead who arose at the Crucifixion, $ܡܛܠ ܡܝ̈ܬܐ ܗ̇ܢܘܢ ܕܩܡ̈ܘ ܒܙܩܝܦܐ. Fol. 165 b.

27. Extracts from Severus of Antioch, and John Chrysostom, hom. lxii. on the Gospel of S. John, on the state of the soul after death, $ܕܒܐܝܠܝܢ ܦܓܥܐ ܢܦܫܐ. Fol. 166 a.

28. On offerings for the Dead, $ܡܛܠ ܩ̈ܘܪܒܢܐ ܕܗ̈ܘܝܢ ܠܥܢ̈ܝܕܐ. Extracts from Palladius, $ܦܠܕ ܐܦܣܩܦܐ ܕܝܪܐܦܘܠܝܣ̣ ܡܢ ܬܫܥܝܬܐ ܕܟܬܒܐ ܕܐܝ̈ܚܝܕܝܐ, and John Chrysostom, hom. xii. on the first epistle to the Corinthians. Fol. 167 b.

29. Letters of Macarius, five in number; viz.

a. $ܡܠܦܢܘܬܐ ܕܡܪܝ ܡܩܪܝܣ ܛܘܒܢܐ. ܕܡܦܩܐ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. ܘܚܫܚܐ̣ ܠܐܝ̈ܠܝܢ ܕܪܕ̈ܝܢ ܒܐܘܪܚܗ ܕܡܪܢ ܘܡܚܒܝܢ ܕܘܒ̈ܪܐ ܓܡ̈ܝܪܐ ܘܫ̈ܦܝܪܐ. Beginning, fol. 168 a: $ܢ̇ܬܘܒ ܐܚ̈ܝ ܚܒܝ̈ܒܐ. ܏ܘܫ.

b. $ܠܘܬ ܐܝ̈ܠܝܢ ܕܡܪܚܩܝܢ ܡܢ ܥܠܡܐ ܘܐܬܝܢ ܠܘܬ ܬܘܠܡܕܐ ܕܢܗܘܘܢ ܙܗܝܪܝܢ ܒܒܪ ܐܢܫܗܘܢ ܓܘܝܐ ܕܗܘܝܘ ܗܝܟܠܗ ܩܕܝܫܐ ܕܐܠܗܐ. Beginning, fol. 170 a: $ܡܛܠ ܕܝܢ ܕܐܦ ܐܢܬܘܢ ܐܚ̈ܐ ܐܪ̈ܚܝܡܐ ܘܚܒ̈ܝܒܐ: ܏ܘܫ.

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c. Beginning, fol. 175 b: $ܠܒܢ̈ܝܐ ܐܪ̈ܚܝܡܐ. ܡܘܕܐ ܐܢܐ ܬܘܒ ܠܐܠܗܐ̣. ܏ܘܫ..

d. Beginning, fol. 176 b: $ܠܐ ܐܢܫ ܡܫܟܚ ܕܠܬܪ̈ܝܢ ܡܪ̈ܘܢ ܢܦܠܚ. ܏ܘܫ..

e. Beginning, fol. 177 b: $ܐܒܐ ܡܩܪܝܣ̣. ܟܬ݂ܒ ܠܟܠܗܘܢ ܒܢܘ̈ܗܝ ܚܒܝ̈ܒܐ ܟܕ ܡܦܝܣ ܠܗܘܢ̣. ܏ܘܫ..

30. Part of the "Philotheus" or "Religiosa Historia" of Theodoret, $ܡܟܬܒܢܘܬܐ ܕܬܫ̈ܥܝܬܐ ܕܕܘܒܪ̈ܝܗܘܢ ܕܐ̈ܢܫܐ ܩܕܡ̈ܝܐ ܕܪܚܡ̣ܘܗܝ ܠܐܠܗܐ ܒܕܪ̈ܝܢ ܕܪ̈ܝܢ܇ ܘܐܬܓܡܪܘ ܒܡܝܬܪܘܬܗܘܢ. ܕܡܬܩܪܝܐ ܝܘܢܐܝܬ ܦܝܠܬܐܘܣ..

a. The Preface. Fol. 179

b. The life of Jacob of Nisibis: $ܩܕܡܝܐ̣ ܕܥܠ ܕܘܒܪ̈ܘܗܝ ܕܛܘܒܢܐ ܝܥܩܘܒ ܐܦܣܩܘܦܐ ܕܢܨܝܒܝܢ. Imperfect. Fol. 182 b.

c. The life of Julian Sābā, or the Aged: $ܬܫܥܝܬܐ ܕܕܘܒܪ̈ܘܗܝ ܕܛܘܒܢܐ ܡܪܝ ܣܒܐ ܝܘܠܝܢܐ. Fol. 186 a.

31. Discourses of John Chrysostom; viz.—

a. On 1 Thessal., cli. iv. 12 (13). Fol. 193 b. See Opera, t. i., p. 934.

b. Three homilies on king Uzziah; viz.—

α. On Isaiah, ch. vi. 1. Fol. 201 a. See Opera, t. vi., p. 122.

β. On 2 Chron. xxvi. 16. Fol. 201 a. See Opera, t. vi., p. 129.

γ. On Isaiah, ch. vi. 1. Fol. 209 b. See Opera, t. vi., p. 151.

c. Consolatory epistle, $ܐܓܪܬܐ ܕܒܘܝܐܐ. Fol. 213 b. See Opera, t. iii., p. 664.

d. Hom. lx. on the Gospel of S. Matthew. Fol. 227 a. See Opera, t. vii., p. 682.

e. On S. John, ch. v. 17. Fol. 230 b. See Opera, t. xii., p. 527.

f. On the Seraphim, $ܡܐܡܪܐ ܕܥܠ ܣܪ̈ܦܐ. Fol. 235 b. See Opera, t. vi., p. 158.

g. Discourse delivered on his return from Asia, $ܟܕ ܗ̣ܦܟ ܘܐܬ݂ܐ̣ ܡܢ ܐܣܝܐ. Fol. 240 a. See Opera, t. iii., p. 489, and compare t. ii., p. 947.

h. On his ordination as priest: $ܥܠ ܕܫܪܘܬܝܢ ܫܪܝ ܕܢܬܪܓܡ. ܘܥܠ ܟܢܫܐ ܣܓܝܐܐ ܕܟܢܫ̣. ܘܥܠ ܐܦܣܩܘ̈ܦܐ. Fol. 242 b. See Opera, t. i., p. 534.

i. Discourse commending those (citizens of Antioch) who had not again gone up to Daphne, and blaming those who had; etc.

$ܬܘܒ ܡܐܡܪܐ ܐܚܪܢܐ̣ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܝܘܗܢܝܣ. ܕܐܝܬ ܒܗ ܩܘ̈ܠܣܐ̣. ܕܐܝܠܝܢ ܕܠܐ ܥܛܦܘ ܣܠܩ̣ܘ ܠܕܦܢܐ. ܘܟܘܐܪܐ ܕܐܝܠܝܢ ܥܛܦܘ ܣܠܩ̣ܘ ܠܕܦܢܐ. ܘܟܘܐܪܐ ܕܐܝܠܝܢ ܕܣܠܩܘ. ܘܐܝܬ ܒܗ ܬܚܘܝܬܐ܆ ܕܡܛܠ ܐܝܕܐ ܩܕܝ̈ܫܐ ܕܒܥܬܝܩܬܐ ܥܪܩ̇ܘ ܡܢ ܐܘ̈ܠܨܢܐ ܕܥ̈ܕܨܘ (sic) $ܥܠܝܗܘܢ̇. ܒܚܪܬܐ ܕܝܢ ܬܘܒ܇ ܒܒܝ̈ܫܬܐ ܐܢ̈ܫܐ ܪܘܪ̈ܒܐ ܩܘܝܘ.

Beginning, fol. 247 a: $ܠܐ ܗܘܐ ܣܪܝܩܐܝܬ ܐܝܟ ܕܡܬܚܙܝܐ̇. ܐܬܡܠܝ ܡ̈ܠܐ ܗܠܝܢ ܣܓ̈ܝܐܬܐ ܘܐܪ̈ܝܟܬܐ ܡܠܠܢܢ܇ ܟܕ ܡ̇ܠܟܝܢ ܗܘܝܢ ܕܢܒ̣ܣܘܢ ܥܠ ܡܣܩܬܐ ܕܠܕܦܢܐ. ܏ܘܫ..

32. The second epistle of Gregory Nazian­zen to Cledonius, against Apollinarius: $ܐܓܪܬܐ ܕܐܬܟܬܒܬ ܡܢ ܡܪܝ ܓܪܝܓܪܝܣ ܐܦܣܩܘܦܐ̣ ܠܘܩܒܠ ܐܦܘܠܢܪܝܘܣ ܘܝܘܠܦܢܗ.. Fol. 253 a. See Opera, t. ii., p. 93, epist. cii.

After the doxology, we read the name of the scribe, Theoctistus: $ܘܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܒܨܝܪܐ ܘܚܛܝܐ ܣܢܝܩ ܥܠ ܪܚ̈ܡܐ ܬܐܩܛܣܛܐ ܕܣܪܛ. ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢ̣ܐ̣ ܐܡܝܢ ܘܐܡܝܢ..

On fol. 255 b there stands part of an Index of the contents of the volume, extend­ing as far as no. 28.

On the margin of fol. 54 a, in reference to the words of Chrysostom, $ܫܘܕ̈ܠܝܗ̇ ܕܝܢ ܕܐܡܝ̣ ܟ̇ܠܝܢ ܗܘܘ ܠܝ, we read the note, $ܩܘ[ܪܝܠܘܣ] ܐܟܣܢܝܐ ܟܬܒܬ ܠܐܡܐ ܕܝܠܗ ܐܢܬܘܣܐ ܫܡܗ̇, I, Cyril the stranger, have written: his mother's name was Anthusa" ('Ανθουσα). That the name of the annotator was really Cyril, appears from another note on fol. 146 a: $ܩܘܪܝܠܘܣ ܟܬ݂ܒ ܕܐܘܓܪܝܘܣ ܐܝܬܝܗ̇ ܗܕܐ, "Cyril has written: this is by Evagrius" (which is, however, a mistake).

The later writing on fol. 1 a is too much defaced and mutilated to be intelligible.

[Add. 14,612.]