**DCCLV.**

Vellum, about 7 1/4 in. by 5 1/2, consisting of 140 leaves, some of which are much stained and torn, especially foll. 1—8, 70, 71, 76, 77, 79, and 140. Leaves are wanting after foll. 8, 78, and 86. The quires, signed with let­ters, are 15 in number. There are from 20 to 24 lines in each page. This volume is written in a good, regular Estrangělā, and dated A.Gr. 964, A.D. 653. Its contents are as follow.

1.Two discourses of John Chrysostom; viz.—

a. On the Ascension of our Lord, $ܕܥܠ ܣܘܠܩܗ ܕܡܪܢ, beginning, fol. 1 b: $ܒܟܠܙܒܢ ܟܝܢܐ ܐܠܗܝܐ̣ ܢܫܬܒܚ ܡܢ ܐܢܫܐ. ܦܐܐ ܓܝܪ ܠܥܒܘܕܐ ܕܢܫܬܒܚ ܡܢ ܥܒ̣̈ܕܘܗܝ. ܢܗܘܐ ܕܝܢ ܡܕܡ ܝܬܝܪ ܠܬܫܒܘܚܬܐ ܕܒܙܒܢܐ ܗܢܐ̣. ܡܢ ܣܥܘܪܘܬ ܛܒ̈ܬܗ ܪܘܪ̈ܒܬܐ ܕܠܘܬܢ̇ ܏ܘܫ..

b. On Virginity and Repentance, $ܡܐܡܪܐ ܥܠ ܒܬܘܠܘܬܐ ܘܬܝܒܘܬܐ ܘܡܪܬܝܢܘܬܐ, beginning, fol. 5 b, $ܛܘܒܢܐ ܦܘܠܘܣ ܗ̇ܘ ܕܗܘܐ ܫܠܝܚܐ ܠܥܡ̈ܡܐ: ܏ܘܫ.. See Add. 12,163, fol. 128 b.

2. Paraenetic discourse of Ephraim, $ܕܥܠ ܡܪܬܝܢܘܬܐ, beginning, fol. 41 a: $ܒܥܝܢܐ ܕܪܘܚܐ ܐܫܥܝܐ̣. ܚܙܝܗܝ ܗܘܐ ܠܥܠܡܐ ܕܥܒ̇ܪ ܠܗ. ܏ܘܫ..

3. Metrical discourses of Jacob of Batnae; viz.—

a. On the Prodigal Son, $ܕܥܠ ܗ̇ܘ ܒܪܐ ܕܦܪܚ ܢܟܣܘ̈ܗܝ. Fol. 49 b. See Assemani, Bibl. Or., t. i., p. 317, no. 97, serm. i.

b. Against the Blasphemer, $ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ ܕܥܠ ܡܓܕܦܢܐ. Fol. 67 a. See Assemani, p. 317, no. 90.

c. Against leaving the church during the celebration of the holy Eucharist, $ܡܐܡܪܐ ܕܡܚܘܐ̣. ܕܠܐ ܘ̇ܠܐ ܠܗ ܠܐܢܫ ܕܢܪܦܐ ܘܢܦܘܩ ܒܥܕܢܐ ܕܩܘܕܫܐ ܡܢ ܥܕܬܐ. Fol. 85 a. See Assemani, p. 326, no. 178, serm. ii.

d. On the Lord's Prayer, $ܕܐܒܘܢ ܕܒܫܡܝܐ. Fol. 94 a. See Assemani, p. 319, no. 103.

4. Discourse of John Chrysostom on Ps. li.; see Opera, t. v., p. 708. Title, fol. 114 a: $ܡܐܡܪܐ ܕܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܥܠ ܪܚܡ ܥܠܝ ܐܠܗܐ ܐܝܟ ܛܝܒܘܬܟ. Subscription: $ܫܠܡ ܡܐܡܪܐ ܕܬܠܬܥܣܪ̈ ܕܥܠ ܡܙܡܘܪܐ ܕܚܡܫܝܢ ܘܚܕ: ܕܣܝܡ ܠܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. .

5. Three short extracts from the Lives of the Egyptian Fathers. Fol. 138 b.

On fol. 139 a the scribe has recorded, in a more cursive character, that the book was purchased in the year 964 (A.D. 653) by the convent of The name of the con­vent of Pěsīltā has been substituted by a person who calls himself the deacon David. $ܙܒܝܢ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܫܢܬ ܬܫܥܡܐܐ ܘܫܬܝܢ ܘܐܪ̈ܒܥ ܒܡܢܝܢܐ ܕܐܠܟܣܢܕܪܘܣ ܒܪ ܦܝܠܝܦܘܣ ܡܩܕܘܢܝܐ. ܡܢ ܥܘܡܪܐ ܩܕܝܫܐ [ܕܕܝܪܐ ܕܦܣܝܠܬܐ]. ܐܠܐ ܡܛܠ ܚܘܒܐ ܟܠ ܡܢ̣ܘ ܕܩ̇ܪܐ ܒܗ [ܐܘ] ܝ̇ܠܦ ܡܢܗ ܐܘ ܟܬ̇ܒ [ܢܨܠܐ ܥܠ ܫܡܫܐ ܕܘܝܕ] ܕܙܒ̣ܢ ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢ̣ܐ ܐܡܝܢ܀ ܘܟܠ ܡ̇ܢ ܕܫܩܠ ܠܗ ܘܟܐܡ ܥܠܘܗܝ ܥܡ ܐܠܗܐ ܐܝܬ ܠܗ܀

On fol. 139 b there is an index of the con­tents, $ܓܢܘܣܝܣ ܕܡܐܡܪ̈ܐ ܕܐܝܬ ܒܟܬܒܐ; after which we find another note, in the same hand as the previous one, stating that the book was purchased by one Constantine and his brother George, from the village of $ܦܚܡܝܐ, near Emesa, who dwelt in the convent of $ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ.ــــ ܩܕܡ ܐܠܗܐ ܐܒܐ ܡܪܐ ܟܠ: ܘܒܪܗ ܝܚܝܕܝܐ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܕܒ̇ܪ ܟܠ: ܘܪܘܚܗ ܚܝܐ ܘܩܕܝܫܐ ܡܩ̇ܕܫ ܟܠ̣. ܠܡܪܝ ܩܘܣܛܢܛܝܢܐ ܘܠܡܪܝ ܓܝܘܪܓܝ ܐܚܘܗܝ ܕܡܢ ܦܚܡܝܐ ܩܪܝܬܐ ܟܘܪܐ ܕܚܡܨ. ܕܥܡ̇ܪܝܢ ܒܥܘܡܪܐ ܩܕܝܫܐ ܕܛܘܒܢܐ . . . ܕܗܘܐ ܠܗܘܢ ܨܒܝܢܐ ܛܒܐ ܘܙܒܢܘ ܠܗܘܢ ܟܬܒܐ ܗܢܐ ܐܝܟ ܕܠܒܘܝܐܗܘܢ ܘܠܐܚܘܗܘܢ ܣܪܓܝܣ ܘܠܐܡܗܘܢ ܕܘܒܢܐ (؟) ܢܢܛܪ ܒܛܝܒܘܬܗ ܘܒܪ̈ܚܡ̣ܘܗܝ. ܘܢܥܒܕ ܡܪܝܐ ܢܝܚܐ ܛܒܐ ܘܥܘܗܕܢܐ ܫܦܝܪܐ ܠܟܠܗܘܢ ܫܟܝ̈ܒܝܗܘܢ. ܘܠܐܝܠܝܢ ܕܚ̈ܝܝܢ ܢܗܘܐ ܢܛܘܪܐ ܡܢ ܟܠܗܘܢ ܦܚ̈ܘܗܝ ܕܒܥܠܕܒܒܐ̇. ܘܠܗ ܠܡܪܝ ܩܘܣܛܢܛܝܢܐ ܘܠܡܪܝ ܓܝܘܓܪܝ ܢܬܠ ܠܗܘܢ ܕܢܫܠܡܘܢ ܐܝܓܘܢܗܘܢ ܐܝܟ ܢܝܚܗ ܕܡܪܢ ܘܐܝܟ ܨܒܝܢܗ̣. ܏ܘܫ.

On fol. 1 a there is a note, written in Estrangělā, of nearly the same age as the manuscript, which informs us that it was purchased by a stylite monk, whose name and place of residence have been ob­literated. ܢܗܘܐ ܕܘܟܪܢܐ ܛ̇ܒܐ ܩܕܡ ܐܠܗܐ ܡܪܐ ܟܠ܇ ܠܚܣܝܐ ܘ . . . ܘܐܣܝܪܐ ܕܒܡܫܝܚܐ̇. ܕܩܐܡ ܥܠ ܐܣܛܘܢܐ ܒـ . . . ܩܪܝܬܐ ܒܟܘܪܐ . . . ܐ: ܕܗ̣ܘܐ ܠܗ ܨܒܝܢܐ ܘܙܒܢ ܟܬܒܐ ܗܢܐ: ܡܢ ܕܐܠܗܐ ܘܡܢ ܕܝܠܗ܆ ܠܒܘܝܐܐܗ̣ ܘܕܐܝܠܝܢ ܕܦܓ̇ܥܝܢ ܒܗ. ܕܐܠܗܐ ܕܡܛܠ ܫܡܗ ܩ̣ܢܐ ܣܝܡܬܐ ܗܕܐ ܡܝܬܪܬܐ. ܏ܘܫ.

Over this stand the letters **ΜΡΡ**.

On fol. 140 b there is written the name of the priest David, …..%.

[Add. 14,605.]

**DCCLVI.**

Vellum, about 9 3/4 in. by 6 5/8, consisting of 78 leaves, the last of which is much torn and otherwise injured. The quires, signed with letters, were originally 21 in number, but only the last eight ($ܟܐ ـــ ܝܕ) now remain. Each page is divided into two columns, of from 32 to 39 lines. This manu­script is written in a fine, regular Estrangělā, and dates from about the middle of the viith cent, (see below); with the exception of foll. 71 and 72, which are two or three centuries later. It contains—

1. A treatise of Theodotus, bishop of Ancyra, against Nestorius, written in the form of a dialogue between Nestorius ($ܢܣܛܘܪܝܘܣ) and one of the orthodox ($ܐܪܬܕܘܟܣܐ), in three parts. It is divided into 25 chapters, of which the first discourse contained seven, the second has likewise seven, and the third eleven. The whole of the first discourse is wanting.

a. The second discourse, slightly imper­fect at the beginning. Fol. 1 a.

b. The third discourse. Fol. 26 a. Title: $ܡܐܡܪܐ ܕܬܠܬܐ ܕܣܩܘܒܠܝܘܬ ܡܠܬܐ ܠܘܬ ܢܣܛܘܪܝܘܣ. Subscription, fol. 44 b: $ܫܠܡ̣ܘ ܡܐܡܪ̈ܐ ܬ̈ܠܬܐ ܕܩܕܝܫܐ ܬܐܘܕܘܛܐ ܐܦܝܣܩܦܐ ܕܐܢܩܘܪܐ̇. ܠܘܩܒܠ ܗܠܝܢ ܕܒܝܫܐܝܬ ܡܢ ܢܣܛܘܪܝܘܣ ܐܬܐܡܪ̈. ܡܛܠ ܡܕܒܪܢܘܬܗ ܕܦܪܘܩܢ. .

2. The treatise of Epiphanius of Cyprus on "Weights and Measures, $ܡܐܡܪܐ ܕܩܕܝܫܐ ܐܦܝܦܢܝܘܣ̣. ܕܡܛܠ ܟܝ̈ܠܐ ܘܡ̈ܬܩܠܐ. Fol. 45 a. The text agrees substantially with that of Add. 14,620, no. 6; and the margins contain many notes, and numerous Greek words, not inelegantly written. On fol. 60 b we find the Hebrew alphabet given as follows—

%

Subscription, fol. 78 a:

$ܫܠ̣ܡ ܡܐܡܪܐ ܕܩܕܝܫܐ ܐܦܝܦܢܝܘܣ ܐܦܝܣܩܦܐ ܕܩܘܣܛܢܛܝܐ ܕܩܘܦܪܘܣ̇. ܡܛܠ ܡܬ̈ܩܠܐ ܘܟܝ̈ܠܐ ܘܡ̈ܢܝܢܐ̇. ܘܦܘܫܩܐ ܡܕܡ ܐܚܪ̈ܢܐ̇. ܕܫܟܝ̣ܚܝܢ ܒܟܬ̈ܒܐ ܐ̈ܠܗܝܐ . ~. ܫܘܒܚܐ ܠܐܒܐ ܏ܘܫ.

After the doxology, there is a shorter note, in a more cursive character, giving the name of the scribe, John. $ܘܡܢ ܝܘܚܢܢ ܚܛܝܐ ܕܟܬܒ̣ ܩܘܒܠ ܛܝܒܘܬܐ ܠܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ̣ ܠܥܠܡܝܢ܀.

Of the note in the second column of fol. 78 a, part has been torn away, and much of the remainder erased. Enough, however, re­mains to show that the manuscript was written in the year of the Greeks 96 —, A.D 65 —, for the monks of a convent called $ܚܝܢܐ, of which one Leontius was abbat. $ܐܫܬܠܡ ܕܝܢ ܟܬ[ܒܐ ܗܢܐ] ܒܥܣܪ̈ܝܢ ܘܬܫܥܐ . . . [ܒܫܢܬ] ܬܫܥܡܐܐ ܘܫܬܝܢ . . . ܕܐܠܟܣܢܕܪܘܣ. ܒܝܘ̈[ܡܝ ܪ̈ܚܡܝ] ܐܠܗܐ ܘܡܨܒ̈ܬܝ ܒܕ[ܘܒܪ̈ܐ ܫܦܝܪ̈]ܐ ܪܝܫܕܝܪܐ ܡܪܝ ܠܐܘܢܛـ[ـܝ] . . . ܐ̣. ܘܦܪܢܣܐ ܘܣܥܘܪܐ ܡـ[ܪܝ] . . . ܣܝܢܝܐ̣. ܒܗ ܒܥܘܡܪܐ [ܩܕܝܫܐ] ܕܝܠܢ ܟܢܘܫܝܐ ܕܚܝܢܐ . . . ܐ ܡܪܝ ܦܝܠܝܦܐ ܚܦܬ . . . ܕܩ̈ܫܝܫܢܐ: ܡܪܝ ܩܘܢـ[ܣܛܢܛܝܢܐ] ܘܡܪܝ ܬܐ . . . ܦܘܠܐ ܬܝ . . .

[Add. 17,148.]

**DCCLVII.**

Vellum, about 9 3/8 in. by 5 5/8, consisting of 118 leaves, the first two of which are slightly stained and soiled. The quires, signed with both letters and arithmetical figures, are now 12 in number, but two at least have been lost at the end of the volume. There are from 32 to 36 lines in each page. This manuscript is written in a good, regular Estrangělā of the viith cent., and contains—

Select Discourses of several Fathers, $ܦܢܩܝܬܐ ܕܡܐܡܪ̈ܐ ܡܓܒ̈ܝܐ ܕܥܠ ܓܢܣ; viz.—

1. Discourse of Basil on Deuteron. xv. 9, fol. 1 b: $ܡܐܡܪܐ ܩܕܡܝܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܐܦܣܩܦܐ̣. ܥܠ ܦܬܓܡܐ ܕܡܢ ܬܢܝܢ ܢܡܘܣܐ̇. ܕܐܙܕܗܪܘ ܕܠܡܐ ܢܗܘܐ ܦܬܓܡܐ ܕܥܘܼܠܐ ܒܠܒܟ̇. ܠܡܚܙܐ ܢܦܫܟ ܘܠܡܬܒܩܝܘ ܒܩܢܘܡܟ.. Running title (e.g. fol. 8 b), $ܥܠ ܗ̇ܝ ܕܐܬܒܩܐ ܒܩܢܘܡܟ. See Opera, t. ii., p. 22.

2. Five discourses of John Chrysostom; viz.—

a. On the holy Apostles, $ܡܐܡܪܐ ܕܥܠ ܫ̈ܠܝܚܐ ܩܕܝ̈ܫܐ ܕܡܪܝ ܝܘܚܢܝܣ ܐܦܣܩܦܐ.. Fol. 21 a. See Opera, t. iii., p. 952.

b. On Wealth and Poverty, $ܡܐܡܪܐ ܕܥܠ ܥܘܬܪܐ ܘܡܣܟܢܘܬܐ , beginning fol. 26 a: $ܐܝܟܢܐ ܕܒܡܪ̈ܓܐ ܐܝܬ ܒܗܘܢ ܦܩ̈ܚܐ ܘܗ̈ܒܒܐ ܡܫܚ̈ܠܦܐ ܕܟܠ ܓܢܣ: ܕܡܢܗܘܢ ܠܚ̣ܙܬܐ ܕܥ̈ܝܢܐ ܡܦܪ̈ܓܝܢ: ܘܡܢܗܘܢ ܒܪ̈ܝܚܝܗܘܢ ܒܣܝ̈ܡܐ ܠܣܘܩܐ ܡܒܣ̇ܡܝܢ: ܘܡܢܗܘܢ ܠܥܘܕܪܢܐ ܕܦܓܪܐ ܡܬܒܪ̈ܝܢ: ܘܟܠܗܘܢ ܠܚܘܫܚܐ ܕܒ̈ܢܝܢܫܐ ܥܗܢܝ̣ܢ. ܗܟܢܐ ܒܥܕܬܐ ܐܝܬ ܩܪ̈ܝܢܝܗܘܢ ܕܟ̈ܬܒܐ ܩ̈ܕܝܫܐ̇. ܐܘܢܓܠܝܘܢ ܘܫ̈ܠܝܚܐ ܘܢܒ̈ܝܐ. ܏ܘܫ..

c. On the Nativity, $ܡܐܡܪܐ ܕܥܠ ܒܝܬ ܝܠܕܐ ܕܡܪܝ ܝܘܗܐܢܝܣ ܐܦܣܩܦܐ. Fol. 31 b. See Opera, t. vi., p. 459.

d. On Ps. 1. (Ii.) 1, $ ܡܐܡܪܐ ܥܠ ܗ̇ܝ ܕܪܚ̣ܡ ܥܠܝ ܐܠܗܐ ܐܝܟ ܛܝܒܘܬܟ. ܕܣܝܡ ܠܡܪܝ ܝܘܗܐܢܝܣ ܐܦܣܩܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. Fol. 40 a. See Opera, t. v., p. 708.

e. On Virginity and Repentance, $ܡܐܡܪܐ ܕܡܪܝ ܝܘܗܢܝܣ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ ܕܐܡܝܪ ܠܗ ܥܠ ܒܬܘܠܘܬܐ ܘܬܝܒܘܬܐ̣ ܘܡܪܬܝܢܘܬܐ.. Fol. 55 b. See Add. 12,163, fol. 128 b.

3. Five discourses of Gregory Nazianzen, $ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܐܦܣܩܦܐ ܕܐܢܙܝܐܢܙܘ; viz.—

a. On Pentecost and the Holy Spirit, $ܥܠ ܦܢܛܩܘܣܛܐ ܘܥܠ ܪܘܚܐ ܩܕܝܫܐ. Fol. 77 b. See Opera, t. i., p. 731.

b. On S. Matthew, ch. xix. 1, $ܕܝܠܗ ܟܕ ܕܝܠܗ ܥܠ ܡܠܬܐ ܕܐܘܢܓܠܝܘܢ. Fol. 87 a. See Opera, t. i., p. 645.

c. $ܥܠ ܡܐܡܪܐ ܘܥܠ ܝܘܠܝܢܐ ܐܘܟܣܣܘܛܘܣ, on his own discourses, and on Julian the ἐξισώτης. Fol. 97 b. See Opera, t. i., p. 364.

d. On the Epiphany,

$ܡܐܡܪܐ ܕܥܠ ܒܝܬ ܕܢܚܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܡܡܠܠ ܐܠܗ̈ܝܬܐ ܐܦܣܩܦܐ ܕܢܐܙܝܢܙܢܘ (sic) $.

Fol. 105 b. See Opera, t. i., p. 677.

e. On Baptism, $ܕܥܠ ܡܥܡܘܕܝܬܐ. Fol. 114 b. See Opera, t. i., p. 691. Imperfect; ending at p. 697 C.

A note on fol. 1 a, now nearly effaced, in­forms us that the volume belonged to the convent of S. Mary Deipara, and concludes with an anathema against any person who should keep it in his possession for more than six months.

[Add. 14,546.]

**DCCLVIII.**

Vellum, about 10 3/8 in. by 6 3/4, consisting of 169 leaves, the first of which, being blank, is not numbered. The quires, 17 in number, are signed with letters. Each page is divided into two columns, of from 32 to 42 lines. This volume is written in a good, regular Estrangělā of the viith cent., and contains—

1. Various writings of Cyril of Alexandria, and letters addressed to him; viz.—

a. Letter of Cvril on the Nicene Creed, $ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ̣ ܥܠ ܣܝܡܐ ܕܗܝܡܢܘܬܐ.. Fol. 1 b. See Opera, t. v., pars ii., p. 174.

b. The " Explanatio duodecim Capitum," $ܦܘܫܩܐ ܕܪ̈ܫܐ ܬܪ̈ܥܣܪ ܕܪܝܫܐ ܕܐܦܣ̈ܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣ ܩܘܪܝܠܘܣ. Fol. 14 a. See Opera, t. vi., p. 145.

c. The "Scholia de Incarnatione Unigeniti," in 37 sections, $ܣܟܘ̈ܠܝܐ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ̣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܥܠ ܡܬܒܪܢܫܢܘܬܗ ܕܐܝܚܝܕܝܐ. Fol. 21 a.

See Opera, t. v., pars i., p. 779.

d. The ninth dialogue against Hermias, entitled "quod unus sit Christus," $ܡܐܡܪܐ ܕܐܝܬ ܠܗ ܢܝܫܐ ܕܫܘܐܠܐ̣ ܘܕܦܘܿܢܝ ܦܬܓܡܐ. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܥܠ ܗ̇ܝ ܕܚܕ ܗ̣ܘܼ ܡܫܝܚܐ.

Fol. 50 b. See Opera, t. v., pars i., p. 714.

e. Letter of Cvril to Rabūlas of Edessa, $ܐܓܪܬܐ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܕܠܘܬ ܡܪܝ ܪܒܘܠܐ, beginning, fol. 95 b, $ܠܡܪܝ ܩܕܝܫܐ ܘܐܚܘܢ ܘܒܪ ܬܫܡܫܬܢ: ܪܒܘܠܐ ܐܦܣܩܦܐ̣. ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܒܡܪܢ̣ ܫܠܡ. ܒܚܝܠܐ ܕܠܐ ܡ̣ܙܕܟܐ ܘܒܠܒܝܒܘܬܐ ܕܠܐ ܚ̣ܝܒܐ̇. ܠܢ̈ܦܫܬܢ ܡ̇ܙܝܢ ܛܘܒܢܐ ܦܘܠܘܣ. ܟܕ ܟܬ̇ܒ̣ ܗܟܢܐ. ܡܢ̣ܘ ܢܦ̣ܪܫܢܝ ܡܢ ܚܘܒܗ ܕܡܫܝܚܐ. ܏ܘܫ..

f. The treatise "de Recta Fide," addressed to the emperor Theodosius, translated from Greek into Aramaic (Syriac) by Rabūlas of Edessa: $ܡܐܡܪܐ ܕܥܠ ܐܢܫܘܬܗ ܕܡܪܢ ܕܟܬܒ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܠܘܬ ܡܠܟܐ ܡܗܝܡܢܐ ܬܐܕܣܝܣ ܘܫܕܪ ܦܚܡܗ ܠܩܕܝܫܐ ܪܒܘܠܐ ܐܦܣܩܦܐ ܕܐܘܪܗܝ ܘܦܫܩܗ ܗܘܼ ܡܢ ܝܘܢܝܐ ܠܐܪܡܝܐ. Fol. 97 a. See Opera, t. v., pars ii. Subscrip­tion, fol. 126 a: $ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܦܓܪܢܘܬܗ ܕܡܪܢ̣. ܕܐܟܬܒ ܛܘܒܢܐ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܠܘܩܒܠ ܡܪܩܠܘܣ̣ ܘܦܘܛܝܢܘܣ. ܘܐܦܠܘܢܪܝܣ̣ ܘܦܘܠܐ. ܘܬܐܕܘܪܘܣ̣ ܘܢܣܛܪܝܣ̣. ܚܠܦ ܫܪܪܗ̇ ܕܥܕܬܐ ܩܬܘܠܝܩܐ..

g. The first letter of Cyril to the monks on the Faith of the Church: $ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܫܕܪ ܩܕܝܫܐ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ̣. ܠܘܬ ܐܚ̈ܐ ܝܚ̈ܝܕܝܐ̣ ܥܠ ܗܝܡܢܘܬܐ ܕܥܕܬܐ. . Beginning, fol. 126 a: $ܠܐܒ̈ܗܝܢ ܘܐ̈ܚܝܢ ܒܢ̈ܝ ܬܫܡܫܬܢ: ܘܐܚܝ̈ܕܝ ܗܝܡܢܘܬܐ ܕܫ̈ܠܝܚܐ: ܝܚ̈ܝܕܝܐ ܙܗ̈ܝܐ ܘܛܘ̈ܒܢܐ̣. ܩܘܪܝܠܘܣ ܒܡܪܢ̣ ܫܠܡ. ܡܦܣ ܐܢܐ ܕܪܥܝܢܐ ܫܪܝܪܐ ܕܓܡܝܪܘܬܟܘܢ̣. ܡܫܬ̣ܐܠ ܡܢ ܕܢ̣ܨܛܠܐ ܠܘܬ ܫܘ̈ܚܠܦܐ ܡܫ̈ܓܢܝܐ. ܏ܘܫ..

h. The first letter of Cyril to Acacius of Melitene, $ܐܓܪܬܐ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܠܘܬ ܐܩܩ ܐܦܣܩܦܐ ܕܡܠܝܛܝܢܐ. Fol. 127 a. See Opera, t. y., pars ii., p. 109.

i. The first letter of Cyril to Succensus of Diocaesarea: $ܐܓܪܬܐ ܕܩܘܪܝܠܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܕܠܘܬ ܣܘܩܢܣܘܣ ܐܦܣܩܦܐ ܕܕܝܘܩܣܪܝܐ ܕܐܝܣܘܪܝܐ. Fol. 134 a. See

Opera, t. v., pars ii., p. 135.

j. The second letter to Succensus, $ܡܛܠ ܫܘܐܠܐ ܕܥܠ ܬܪ̈ܝܢ ܟܝ̈ܢܝܢ. Fol. 137 b. See Opera, t. v., pars ii., p. 141.

k. Letter of Cyril to Valerian of Iconium, $ܐܓܪܬܐ ܕܫܕܪ ܡܪܝ ܩܘܪܝܠܘܣ. ܠܛܘܒܢܐ ܘܠܪܝܢܐ ܐܦܣܩܦܐ ܕܐܝܩܘܢܝܘܢ. Fol. 140 b. See Opera, t. y., pars ii., p. 158.

l. Libellus of Paul of Emesa, addressed to Cyril, and forwarded by John of Antioch, $ܠܝܒ̇ܠܣ ܕܐܬܝܗܒ ܠܪܫܐ ܕܐܦܣ̈ܩܦܐ ܩܘܪܝܠܘܣ ܡܢ ܦܘܠܐ ܐܦܣܩܦܐ ܕܚܡܨ. ܕܐܫܬܕܪ ܡܢ ܝܘܚܢܢ. Fol. 147 b. See Opera, t. y., pars ii., p. 100.

m. Letter of John of Antioch to Cyril, accompanying the preceding libellus. Fol. 148 b. See Opera, t. v., pars ii., p. 102.

n. Letter of Cyril to John of Antioch, $ܐܓܪܬܐ ܕܛܘܒܢܐ ܩܘܪܝܠܘܣ ܠܘܬܗ ܕܝܘܚܢܢ ܕܐܢܛܝܘܟܝܐ. Fol. 149 b. See Opera, t. y., pars ii., p. 104.

o. Letter of Cyril to Eulogius: $ܐܓܪܬܐ ܕܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܠܘܬ ܐܘܠܓܝܣ ܩܫܝܫܐ ܕܐܝܬܘܗܝ ܗܘ̣ܐ ܒܩܘܣܛܢܛܝܢܦܘܠܝܣ.. Fol. 152 b.

2. The epistle of Athanasius to Epictetus, bishop of Corinth: $ܦܚܡܐ ܕܐܓܪܬܐ ܕܐܬܟܬܒܬ ܠܛܘܒܢܐ ܐܦܝܩܛܛܘܣ ܐܦܣܩܦܐ. ܕܩܘܪܢܬܘܣ̣. ܡܢ ܩܕܝܫܐ ܐܬܢܣܝܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܗ̇ܘ ܕܡܢ ܐܪ̈ܝܢܘ ܥܠ ܐ̈ܦܝ ܗܝܡܢܘܬܐ ܫܪܝܪܬܐ̣. ܪܕܘܦܝܐ ܣܝܒܪ̣ ܘܐܬܢܨܚ ܒܡܘܕܝܢܘܬܐ. Fol. 154 a. See Opera, ed. 1698, t. i., p. 901.

3. Libellus sent by the bishops of Armenia to Proclus of Constantinople, concerning the writings of Theodore of Mopsuestia:

$ܦܚܡܐ ܕܠܝܒܠܘܢ ܕܐܬܝܗܒ ܡܢ ܐܦܣܩ̈ܦܐ ܘܩܫ̈ܝܫܐ ܕܐܝܬ ܒܐܪܡܢܝܐ ܪܒܬܐ ܠܦܪܘܩܠܘܣ ܐܦܣܩܦܐ ܡܗܝܡܢܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. ܡܛܠ ܟܬܒܘ̈ܗܝ ܕܬܐܕܘܪܘܣ ܕܡܦܣܝܣܣܛܐ (sic)

. Beginning, fol. 161 a: $ܠܩܕܝܫܐ ܘܪܚ̇ܡ ܐܠܗܐ ܐܦܣܩܦܐ ܕܥܕܬܐ ܩܬܘܠܝܩܐ ܘܕܫ̈ܠܝܚܐ ܦܪܘܩܠܘܣ̣. ܡܢ ܠܐܢܛܝܘܣ ܘܗܒܝܠ ܩܫ̈ܝܫܐ ܕܐܪܡܢܝܐ ܪܒܬܐ̣. ܘܡܢ ܐܚ̈ܐ ܕܥܡܢ. ܚܢܢ ܐܘ ܚܣܝܐ̣. ܐܝܟ ܡܫܠܡ̣ܢܘܬܐ ܕܐܒ̈ܗܝܢ ܐܦܣܩ̈ܦܐ: ܗ̇ܢܘܢ ܕܒܢܝܩܝܐ ܡܕܝܢܬܐ̣. ܡܗܝܡܢܝܢ ܚܢܢ ܘܡܘܕܝܢ ܚܢܢ ܬܘܕܝܬܐ ܫܪܝܪܬܐ̣ ܘܬܪܝܨܬܐ. ܏ܘܫ..

4. Letter of Proclus to the Armenian bishops, replying to the preceding libellus: $ܕܝܠܗ ܕܛܘܒܢܐ ܡܪܝ ܦܪܩܠܣ ܐܦܣܩܦܐ ܠܘܬܗܘܢ ܕܐܦܣ̈ܩܦܐ ܕܐܪܡܢܝܐ. Fol. 161 b. See Gallandii Biblioth., t. ix., p. 684.

5. A short extract from Felix, bishop of Rome, on the Incarnation: $ܦܝܠܟܣ ܐܦܣܩܘܦܐ ܕܪܗܘܡܐ ܡܛܠ ܦܓܪܢܘܬܗ ܕܐܠܗܐ ܡܠܬܐ ܘܗܝܡܢܘܬܗ. Fol. 168 b. See Gallandii Bibliotli., t. iii., p. 542.

Subscription, fol. 168 b: $ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܐܓܪ̈ܬܐ ܘܣܝܡܐ ܕܗܝܡܢܘܬܐ ܕܡܪܝ ܩܘܪܝܠܘܣ. ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ.. This is followed by the doxology, and by an index of the contents.

According to a note on fol. 1 a the volume once belonged to the convent of Beth-Rěkūm: $ܗܕܐ ܦܢܩܝܬܐ ܐܝܬܝܗ̣̇. ܕܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܪܩܘܡ. ܟܠ ܡ̇ܢ ܕܫ̇ܩܠ ܠܗ̇ ܒܚܕ ܡܢ ܦܘܪ̈ܣܝܢ ܘܟܐܡ ܥܠܝܗ̇: ܏ܘܫ..

Another note on the same page informs us that it was brought to the convent of S. Alary Deipara by the abbat Moses of Nisibis, A.D. 932.

$ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܐܓܪ̈ܬܐ ܘܫܪ̈ܒܐ ܐܚܪ̈ܢܐ ܕܟܢܝܫܝܢ ܒܗ̣ ܕܐܝܬܝܗܘܢ ܚ̈ܝܐ ܘܒܘܣܡܐ ܠܟܠ ܡ̇ܢ ܕܦܓ̇ܥ ܒܗܘܢ܆ ܕܩܕܝܫܐ ܘܢܨܝܚ ܒܙܟ̈ܘܬܗ ܘܡܬܟܬܫܢܐ ܚܝܠܬܢܐ ܡܪܝ ܩܘܿ݅ܪܝ݊ܠܘܿ݅ܣ ܦܛܪܝܪ ܕܐܠܣܢܕܪܝܐ. (sic) $ܐܬܚܦܛ ܕܝܢ ܘܩܢܝܗܝ ܡܘܫܐ ܐܘܟܝܬ ܙܒܢܗ ܥܡ ܟ̈ܬܒܐ ܐܚܪ̈ܢܐ ܣܓ̈ܝܐܐ ܟܕ ܐܙܠ̣ ܗ̣ܘ ܛܘܒܢܐ ܡܪܝ ܡܘܫܐ ܪܝܫܕܝܪܐ ܠܒܓܕܕ ܥܠ ܐܦܝ̈ ܡܕܒܪܐ ܗܢܐ ܩܕܝܫܐ ܘܕܝܪ̈ܝܐ ܕܥܡܪܝܢ ܒܗ. ܘܗܦܟ ܒܙܟܘܬܐ ܘܒܘܝܐܐ. ܫܟܢ ܕܝܢ ܠܟܬܒܐ ܗܢܐ ܘܠܗܠܝܢ ܐܚܪ̈ܢܐ ܕܐܡܪܢܢ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܣܩܝܛܝܣ ܕܡܫܬܡܗܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ. ܘܠܐ ܫܠܝܛ ܠܐܢܫ ܕܢܫܢܝܘܗܝ ܡܢ ܕܘܟܬܐ ܗܕܐ ܏ܩܕܝܫ ܕܐܡܝܪܐ ܒܚܕ ܡܢ ܙܢ̈ܝܢ: ܏ܘܫ. ܘܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܡܪܝ ܡܘܫܐ ܕܝܫܖܝܪܐ (sic) $ܘܥܠ ܚܛܝܐ ܕܣܪܛ ܡܢ ܦܘܡܗ ܕܡܪܝ ܡܘܫܐ ܘܒܦܘܩܕܢܗ.

[Add. 14,557.]

**DCCLIX.**

Vellum, about 10 in. by 6 1/2, consisting of 230 leaves, some of which are much stained | (e.g. foll. 186 and 187) and not a few more or less torn (e.g. foll. 10, 19, 36, 56, 57, 65—68, 126, 141, 171, 185—188, and 227 —230). The quires, signed with letters, are 26 in number, but nearly the whole of and $ܛ has been lost, and several of the others are imperfect. Leaves are wanting after foll. 26, 27, 57, 61, 64, 70, 72, 73, 184, and 185. Each page is divided into two columns, containing, in the older part of the manu­script, from 31 to 36 lines, in the later, from 31 to 44. The greater part of the volume, from fol. 2 b to fol. 216 a (with the exception of foll. 214 and 215), is written in a small, regular Estrangělā of the viith cent.; the remainder, viz. foll. 214, 215, and 216 a —230 b, in a current hand of the ixth cent.

I. The older portion of the manuscript, foll. 1—216, contains metrical homilies of Jacob of Batnae, $ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ; viz.

1. $ܕܥܠ ܬܘܩܢܐ ܕܒܪ̈ܝܬܐ, on the Creation of the Universe, or $ܕܫܬܬ ܝܘ̈ܡܐ, on the Six Days. See Assemani, Bibl. Or., t. i., p. 339, no. 224. It is divided into seven parts; viz.

a. $ܡܐܡܪܐ ܕܝܘܡܐ ܩܕܡܝܐ. Fol. 2 b.

b. $ܡܐܡܪܐ ܕܝܘܡܐ ܕܬܪ̈ܝܢ. Fol. 9 a.

c. $ܕܝܘܡܐ ܕܬ̈ܠܬܐ. Fol. 13 b.

d. $ܡܐܡܪܐ ܕܝܘܡܐ ܕܐܪ̈ܒܥܐ. Fol. 18 a.

e. $ܡܐܡܪܐ ܕܝܘܡܐ ܕܚܡ̈ܫܐ. Fol. 22 b. Imperfect at the end.

f. $ܡܐܡܪܐ ܕܝܘܡܐ ܕܫ̈ܬܐ. Fol. 27 a. Imperfect at the beginning.

g. $ܡܐܡܪܐ ܕܝܘܡܐ ܕܫܒ̈ܥܐ. Fol. 32 b.

2. $ܕܥܠ ܝܘܢܢ, on Jonah (see Assem., p. 312, no. 36), divided into probably not less than seven or eight parts.

a. $ܡܐܡܪܐ ܩܕܡܝܐ. Fol. 40 b.

b. $ܡܐܡܪܐ ܕܬܪ̈ܝܢ. Fol. 43 b.

c. $ܡܐܡܪܐ ܕܬܠܬܐ. Fol. 48 a.

d. $ܡܐܡܪܐ ܕܐܪ̈ܒܥܐ. Fol. 51 a.

e. $ܡܐܡܪܐ ܕܚܡ̈ܫܐ. Fol. 55 a.

The rest of the discourse being very im­perfect, we cannot say how much farther the division was carried. On fol. 60 b a more modern hand has marked a division by four large dots % and the word $ܫܠܡ on the margin.

3. $ܕܥܠ ܐܢܛܝܟܪܝܣܛܣ, on the Antichrist (see Assem., p. 314, no. 56, serm. iv.). Fol. 71 a. Imperfect.

4. $ܕܥܠ ܙܩܝܦܘܬܗ ܕܡܪܢ, on the Cruci­fixion of our Lord (see Assem., p. 324, no. 163). It is divided into six parts, of which the first ($ܩܘܡܐ ܕܠܠܝܐ ܕܬܪ̈ܝܢ ܒܫܒܐ) is wanting, and the second is imperfect at the beginning. There is another division by a more recent hand.

a. $ܩܘܡܐ ܕܠܠܝܐ ܕܬ̈ܠܬܐ ܒܫܒܐ. Fol. 74 a. Imperfect.

b. $ܒܫܒܐ (sic) $ܩܘܡܐ ܕܠܠܝܐ ܕܪܒܥܐ. Foll. 79 a, 80 b.

c. $ܩܘܡܐ ܕܚܡܫܐ. Foll. 86 a, 89 a.

d. $ܩܘܡܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ. Foll. 93 b, 96 b.

e. $ܩܘܡܐ ܕܫܒܬܐ. Foll. 105 a, 107 a.

5. $ܡܐܡܪܐ ܕܥܠ ܡܪܟܒܬܐ ܕܚ̣ܙܐ ܚܙܩܝܐܝܠ, on the Chariot which Ezekiel saw (see Assem., p. 305, no. 1). Fol. 113 a.

6. $ܡܐܡܪܐ ܕܥܠ ܡܪܢ ܘܡܘܫܐ ܘܐܠܝܐ ܟܕ ܡܡܠܠܝܢ ܥܡܗ̣ ܒܥܢܢܐ, on our Lord, and Moses and Elias conversing with him in the cloud (see Assem., p. 328, no. 187). Fol. 132 b.

7. $ܡܐܡܪܐ ܕܥܠ ܥܬܝܪܐ ܘܠܥܙܪ, on the rich man and Lazarus (see Assem., p. 316, no. 89). Fol. 141 b.

8. $ܡܐܡܪܐ ܕܥܠ ܐܝܘܒ ܙܕܝܩܐ, on Job the just (see Assem., p. 339, no. 225), divided into two parts.

a. In heptasyllabic metre, beginning, fol. 160 a: $ܩܪܒܐ ܥܒ̇ܕ ܙܟܘܬܐ. ܘܕܪܐ ܗܘ ܥܠܬܗ ܕܟܠܝܠܐ. ܘܡܢ ܐܓܘܢܐ ܡܬܝܕܥܢܐ ܐܬܠܝܛܘܬܐ ܕܚ̈ܠܝܨܐ The subscription is, $ ܫܠܡ ܩܠܐ ܦܫܝܛܐ.

b. In dodecasyllabic metre, beginning, fol. 168 a: $ ܡܠܟܐ ܕܥܘܼܠܐ ܫܕܪ ܟܢܫ̣ ܚܝ̈ܠܘܬܗ. ܕܥܡ ܙܕܝܩܐ ܩܪܒܐ ܢ̇ܥܒܕ ܚܣܝܢܐܝܬ.

. Imperfect.

9. $ܡܐܡܪܐ ܕܥܠ ܛܘܦܢܐ, on the Deluge (see Assem., p. 339, no. 231), beginning, fol. 194 b: $ܟܐܢܐ ܕܩܦܚ ܒܓܙܪ ܕܝܢ̣ܗ ܠܕܪܐ ܕܒܝܬ ܢܘܚ. ܦܬ̣ܚ ܠܗ̇ ܠܡܠܬܝ ܬܪ̈ܥܐ ܪ̈ܘܝܚܐ ܕܬܦܩ ܫܪ̈ܒܝܟ.

10. $ ܡܐܡܪܐ ܕܥܠ ܚܕ ܒܫܒܐ ܕܐܘ̈ܫܥܢܐ, on Palm-Sunday (see Assem., p. 322, no. 135). Fol. 212 b.

Subscription, fol. 216 a: $ܫܠܡ ܠܡܟܬܒ ܒܦܢܩܝܬܐ ܗܕܐ ܡܐܡܪ̈ܐ ܡ̈ܓܒܝܐ ܕܣܝܡܝܢ ܠܡܠܦܢܐ ܡܪܝ ܝܥܩܘܒ ܕܐܝܬܝܗܘܢ ܗܠܝܢ ܚܕ ܕܥܠ ܐܫܬܬ ܝܘ̈ܡܐ. ܏ܘܫ. ܕܗ̈ܘܝܢ ܟܠܗܘܢ ܒܡܢܝܢܐ ܥܣܪ̈ܐ.

II. The more modern portion of the manu­script, foll. 216 a—230 b, contains discourses by several authors.

1. Metrical homilies of Jacob of Batnae; viz.—

a. $ܡܐܡܪܐ ܕܥܠ ܚܘܒܐ, on the Love of God (see Assem., p. 316, no. 84). Fol. 216 a.

b. $ܡܐܡܪܐ ܕܥܠ ܚܝܬ ܡ̈ܝܬܐ. ܘܥܠ ܗ̇ܝ ܐܢܬܬܐ ܕܫܒܥܐ ܓܒܪ̈ܝܗ, on the Resurrection of the Dead, and the Woman who had seven husbands (see Assem., p. 315, no. 66). Fol. 220 a.

c. $ܡܐܡܪܐ ܕܥܠ ܪܘܟ̇ܒܗ ܕܐܕܡ, on the Creation of Adam (see Assem., p. 339, no. 228). Fol. 223 a.

d. $ܡܐܡܪܐ ܕܥܠ ܥܢܝ̈ܕܐ, on the Dead (see Assem., p. 313, no. 44, serm. ii.). Fol. 227 a.

2. Panegyric on the Virgin Alary by Epiphanius (see Opera, ed. Pctavius, t. ii., p. 291): $ܡܐܡܪܐ ܕܩܕܝܫܐ ܐܦܝܦܢܝܣ ܐܦܝܣܩܘܦܐ ܕܩܦܪܣ ܕܥܠ ܩܘܠܣܗ̇ ܕܒܬܘܠܬܐ ܝܠܕܬ ܐܠܗܐ ܡ݊ܪܝ݊ܡ݊. Fol. 227 b.

3. An account of the miracles of Basil, bishop of Caesarea, by his successor Helladius: $ܬܫܥܝܬܐ ܕܥܒ̣ܝܕܐ ܠܚܣܝܐ ܗܠܕܝܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܪܝܐ ܩܦܕܘܩܝܐ. ܥܠ ܬܕܡܪ̈ܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܗ̇ܘ ܕܗ̣ܘܐ ܪܝܫ ܐܦܝ̈ܣܩܘܦܐ ܕܝܠܗ̇ ܕܡܕܝܢܬܐ. Fol. 230 a. Imperfect, and very much soiled and torn.

A note on fol. 2 a, now much effaced, in a current hand of about the ixth cent., states that the volume was presented by certain persons unnamed, $ܗ̇ܢܘܢ ܕܗ̣ܘ ܡܫܝܚܐ ܐܠܗܐ ܕܝܠܢ. ܝܕܥ ܠܫܡ̈ܗܐ ܕܝܠܗܘܢ, to the convent of S. Mary Deipara, $ܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ. ܕܣܘܪ̈ܝܝܐ. ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܐ ܕܒܡܨܪܝܢ; and another note of not much later date, on fol. 1 a, records the fact of its belonging to the convent. It must, however, have been purloined soon after, since we learn from a second note on fol. 1 a that it was restored by one Melchizedek, who had got it as a present from the monk Jacob of Samosata:

$ܐܬܚܦܛ ܘܩܢܐ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܡܠܟܝܙܕܩ ܐܟܣܢܝܐ. ܐܫܬܟܢ ܠܗ ܒܘܪܟܬܐ ܡܢ ܝܥܩܘܒ ܕܝܪܝܐ ܕܡܢ ܫܡܝܫܛ ܡܕܝܢܬܐ ܘܫܟܢܗ ܠܕܝܪܐ ܗܕܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ. ܐܠܐ ܟܠܗ (sic) $ܕܦܓܥ ܒܗ ܢܨܠܐ ܥܠܝܗܘܢ ܕܢܚܘܢ ܐܢܘܢ ܐܠܗܐ ܘܢܚܣܐ ܚܘܒ̈ܝܗܘܢ ܐܡܝܢ ܐܝܢ ܐܡܝܢ.

Lastly, there is a note on fol. 216 a, seem­ingly of the same date as that immediately preceding, which states that the book belonged to the convent of S. Mary Deipara:

$ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܝܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܡܕܒܪܐ ܕܐܣܩ̈ܝܛܐ. ܟܠ ܕܐܟܐܡ (sic) $ܥܠ ܟܬܒܐ ܗܢܐ ܐܘ ܡܫܢܐ ܠܗ ܡܢ ܕܝܪܐ ܗܕܐ. ܐܘ ܠܚܐ ܥܘܗܕܢܐ ܗܢܐ ܡܚܪܡܐ ܢܗܘܐ. ܘܢܘܟܪܝܐ ܡܢ ܥܕܬܐ ܩܕܝܫܬܐ ܕܐܠܗܐ ܐܡܝܢ.

[Add. 12,162.]