**DCCLXVII.**

Vellum, about 8 ¼ in. by 5 ¼ , consisting of 102 leaves. Foll. 1, 2, and 7 are much stained and slightly torn. The quires, signed with letters, are 13 in number. Leaves are want­ing after foll. 17 and 88. There are from 22 to 26 lines in each page. This manuscript is written in a good, regular #Estrangela of the viith or viiith cent., and contains—

1. Two discourses of John the monk; viz.

*a*. On S. Matthew, ch. v. 4: $ܡܐܡܪܐ ܕܐܡܝܪ ܠܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܥܠ ܡܠܬܐ ܗܝ ܕܐܡܪ ܡܪܢ ܒܣܒܪܬܗ ܕܛܘܒܝܗܘܢ ܠܐ̈ܒܝܠܐ ܕܗܢܘܢ ܢܬܒܲܝܐܘܢ. Beginning, fol. 1 *b*: $ܒܪܢܫܐ ܗܟܝܠ ܕܒܥܘܗܕܢܐ ܕܡܘܟܟܗ ܕܡܪܢ: ܐܡܝܢ ܢܒ̇ܗ ܡܕܥܗ ܟܠܫܥ̣. ܫܒܝܚܐܝܬ ܩܘܝܡܐ ܕܕܘܒܪ̈ܘܗܝ: ܩܕܡ ܗ̇ܝ ܬܡܝܗܘܬ݂ ܪܒܘܬܐ ܕܐܠܗܐ ܡܠܝܐܝܬ ܗ̇ܘܐ. ܥܘܗܕܢܐ ܓܝܪ ܕܡܘܟܟܗ ܕܡܪܢ ܚܒ̈ܝܒܝ̣. ܡܢܛܪܢܐ ܗܘ ܕܡܕܥܐ ܒܫܒ̈ܝܚܬܐ. ܏ܘܫ . It is, therefore, quite different from the discourse with the same title in Add. 17,169, fol. 83 *b*. See above, p. 452.

*b*. A discourse, showing how the health of the soul may be established, so as not to be sickened by stumbling-blocks: $ܡܐܡܪܐ ܕܐܡܝܪ ܠܗ ܠܗܢܐ ܐܝܚܝܕܝܐ̣. ܕܐܝܟܢܐ ܢܬܩ̇ܝܡ ܚܘܠܡܢܐ ܕܢܦܫܐ̇. ܕܠܐ ܬܬܟܪܗ ܒܡܟܫ̈ܘܠܐ . Beginning, fol. 14 *a*: $ܚܘܫܚܐ ܕܡܠܬܢ ܕܐܬܡܠܝ ܩܕܡ ܚܘܒܟܘܢ ܡܬܝܚܐ ܗܘܬ ܚܒ̈ܝܒܝ̣. ܝܕܥܝܢ ܐܢܬܘܢ̣ ܕܒܬܚܘܝܬܐ ܕܫܪܪܗܘܢ ܕܥܝܪ̈ܐ ܫܩ̣ܠܬ̇ ܫܘܡܠܝܐ. ܝܘܡܢܐ ܕܝ̣ܢ ܫܘܦܪܐ ܦܐܝܐ ܕܚܘܠܡܢܗܘܢ ܕܟܐ̈ܢܐ ܪܓܝܓ ܐܢܐ ܕܐܨܘܪ ܩܕܡ ܚܘܒܟܘܢ. Imperfect.

2. Two discourses, here ascribed to John the monk, but in reality extracted, as is correctly stated by a later hand on the margin, from "the Book of Steps" or "the Ladder," $ܡܢ ܟܬܒܐ ܕܡܣ̈ܩܬܐ (see Add. 14,613, no. 1).

*a.* $ܥܠ ܕܐܝܟܢ ܝ̇ܪܒ ܐܢܫ ܡܢ ܦܘܩ̈ܕܢܐ ܪܘܪ̈ܒܐ . Fol. 29 *a*. See Add. 14,613, no. 1, *n*.

*b.* Here without title, but elsewhere en­titled $ܥܠ ܦܘܪܫܢܐ ܕܐܘܪܚܐ ܕܓܡܝܪܘܬܐ beginning $ܗܒ ܠܝ ܗܟܝܠ ܐ̈ܕܢܝ ܡܕܥܟ 37 *a*. See Add. 14,613, no. 1, *m*.

3. Writings of John the monk; viz.

*a.* The letter to Hesychius, $ܬܘܒ ܐܓܪܬܐ ܕܝܠܗ ܕܡܪܝ ܝܘܚܢܢ ܐܝܚܝܕܝܐ ܕܠܘܬ ܗܘܣܝܟܝܣ , beginning, fol. 59 *b* : $ܝܕܥ̇ ܐܢܬ ܚܐܝ̣ ܕܦܘܪܫܢܐ ܕܗܕܡܐ̣ ܚܫܐ ܫ̇ܒܩ ܠܫܪܟܐ ܕܗܕܡ̈ܐ

*b.* Heads of Doctrine, in 22 sections: $ܢܝܫ̈ܐ ܕܡܠܦܢܘܬܐ ܕܝܠܗ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ̣. ܕܐܡܝܪ̈ܝܢ ܠܗ ܒܦܣ̈ܝܩܬܐ ܠܟܠ ܪ̈ܥܝܢܝ̣ܢ. ܐܝܟܢܐ ܡܨ̣ܐ ܐܢܫ ܡܬܝܬܪ Fol. 71 *a*. See Asse­mani, Bibl. Or., t. i., p. 132, no. 8. The fol­lowing are the titles, as given in. this manu­script.

$ܐܝܬܝܗܘܢ ܕܝܢ ܢܝ̈ܫܐ ܕܗܢܐ ܡܐܡܪܐ̣ ܗܠܝܢ. ܀ .

ܐ ܕܐܠܗܐ ܒܠܚܘܕ ܐܝܬܘܗܝ ܓܡܝܪܐ܀

ܒ ܕܐܝܠܝܢ ܕܝܕܥܝܢ ܡܚܝܠܘܬܐ ܕܒ̈ܢܝ ܐܢܫܐ̣ ܠܐ ܪ̈ܓܙܝܢ. ܀

ܓ ܕܐܝܠܝܢ ܐ̈ܢܝܢ ܥ̈ܠܠܬܐ ܕܕܚܠܬܐ ܘܕܟܪܝܘܬܐ .. ܀ .

ܕ ܕܐܝܟܢܐ ܢܣܝܒܪ ܐܢܫ ܥܩ̈ܬܐ ܕܗ̈ܘܝܢ ܠܗ.܀

ܗ ܕܐܝܟܢܐ ܠܐ ܢܬܬܥܝܩ ܒܐܘ̈ܠܨܢܘܗܝ ܕܦܓܪܐ̣. ܘܒܐ̇ܝܕܐ ܘ̇ܠܐ ܠܗ ܠܐܢܫ ܕܢܬܬܥܝܩ.܀

ܘ ܕܐܝܢܐ ܗܘ ܓܙܐ ܕܡܫܟܚܐ ܕܢܬܩܢܐ ܘܠܐ ܢܬܚܠ̣ܨ. ܘܕܒܡܢܐ ܡܬܩܢܐ܀

ܙ ܕܐܝܢܘ ܕܘܒܪܐ ܕܡ̇ܪܥܐ ܠܐܠܗܐ܀

ܚ ܕܐ̇ܝܕܐ ܗܝ ܚܟܡܬܐ ܕܠܐ ܡܫܬܒܗܪܐ̇ ܘܡܨܝܐ ܕܬܬܝܬܪ ܒܛܒ̈ܬܐ܀

ܛ ܕܐܝܟܢܐ ܐܢܫ ܗ̣ܘ ܒܗ ܠܐܠܗܐ ܢ̇ܪܥܐ܀

ܝ ܕܐ̇ܝܕܐ ܥܠ̣ܬܐ ܗ̣ܘܬ ܕܢܒܥܐ ܠܗ ܐܠܗܐ ܨܒ̈ܘܬܐ ܐܪ̈ܥܢܝܬܐ. ܕܒܗܝܢ ܒ̈ܢܝ ܐܢܫܐ ܢܫܡܫܘܢܝܗܝ.܀.

ܟ ܕܐܝܕܥܬܐ ܡܘܬܪܐ ܠܒܢ̈ܝܢܫܐ̣. ܘܗ̣ܝ ܛ̇ܒܐ̣ ܡܢ ܟܠ ܡܕܡ ܕܡܬܚܙܐ.܀.

ܠ ܕܐܝܟܢܐ ܥܘܬܪܐ ܕܠܐ ܚܟܡܬܐ ܣܪܝܩ ܗܘ ܕܢܥܕܪ̣. ܘܕܐܝܟܢܐ ܚܟܡܬܐ ܕܠܐ ܥܘܬܪܐ ܡܢܝܚܐ ܠܩ̈ܢܝܝܗ̇.܀.

ܡ ܕܐ̇ܝܕܐ ܗܝ ܡܠܟܘܬܐ ܫܪܝܪܬܐ ܕܗ̇ܘܝܐ ܒܒܪ ܐܢܫܐ ܒܚ̈ܝܐ ܗܠܝܢ.܀.

ܢܢ ܕܐܝܢܐ ܢܝܫܐ ܢܗܘܐ ܠܗ ܠܗ̇ܘ ܕܨ̇ܒܐ ܕܢܐܠܦ ܚܟܡܬܐ܀

ܣ ܕܐܝܟܢܐ ܡܫܟܚܐ ܢܦܫܐ ܕܬܠܒܘܟ ܒܗ̇ ܡ̈ܠܐ ܚܝ̈ܬܐ.܀.

ܥ ܕܐܝܢܐ ܗܘ ܫܘܘܕܝܐ ܕܫܪܝܪ ܒܦܘܪܥܢܗ.܀

ܦ ܕܐܝܟܢܐ ܘ̇ܠܐ ܠܪܚ̇ܡܐ ܕܢܗܘܐ ܥܡ ܪܚ̇ܡܗ. ܘܕܒܡ̣ܢ ܡܬܒ̣ܚܪ ܐܢ ܫܪܝܪ.܀.

ܨ ܕܐ̇ܝܕܐ ܥܠ̣ܬܐ ܗ̇ܘܝܐ ܠܒܪ ܐܢܫܐ̇. ܕܢܒ̇ܣܐ ܒܡܠܬܐ ܕܝܘܬܪܢܐ.܀.

ܩ ܕܐ̇ܝܕܐ ܗܝ ܫܦܝܪܬܐ ܕܗ̇ܘܝܐ ܒܐܝܕܥܬܐ ܒܒܪ ܐܢܫܐ.܀.

ܪ ܕܐܝܢܘ ܚܘܒܐ ܕܝܐܐ ܠܐܠܗܐ.܀.

ܫ ܕܐܝܟܢܐ ܢܦܫܐ ܡܫܬܥܒܕܐ ܠܐܪ̈ܥܢܝܬܐ̇. ܘܡܬܕܠܚܐ ܫܦܝܘܬܗ̣̇. ܘܐܝܟܢܐ ܡܨܝܐ ܕܬܗܦܘܟ ܬܫ̇ܬܦܐ.܀.

ܬ ܕܡܢܐ ܐܢܘܢ ܡܟܘܪ̈ܐ ܕܢܦܫܐ ܨܝܕ ܡܫܝܚܐ: ܘܒܡܢܐ ܡܘܒܕܐ ܢܟܦܘܬܗ̣̇. ܘܕܐܝܟܢܐ ܡܨܝܐ ܕܠܐ ܬܬܢܟܪܐ ܡܢ ܡܫܝܚܐ.܀.

Part of chapter 18 is wanting, and the whole of chapter 19.

*c.* On the Sufferings of Virtue, $ܦܘܫܩܐ ܕܚ̈ܫܐ ܕܡܝܬܪܘܬܐ̣ ܕܡܪܝ ܝܘܚܢܢ ܐܝܚܝܕܝܐ. This is part of a commentary on the book of Job, ch. ii. 9—13 and ch. iii. It begins, fol. 91 *a* : $ܘܟܕ ܐܝܘܒ ܥܠ ܩܝܩܠܬܐ ܡܠܝܬ ܒܝ̈ܫܬܐ ܝܬ̇ܒ ܗܘܐ: ܘܒܚܘܫܒܐ ܡܬܩܢܐ ܓ̇ܪܕ ܗܘܐ ܪܗܠܗ ܘܬ̈ܘܠܥܐ ܕܡܢܗ: ܕܐܝܬܝܗܘܢ ܚܛܝܬܐ ܘܚ̈ܫܐ ܕܡܢ ܢܦܫܐ ܘܡܢ ܦܓܪܐ̣. ܐܡ̣ܪܬ ܠܘܬܗ ܐܢܬܬܗ ܕܐܝܬܝܗ̇ ܬܪܥܝܬܐ ܦܓܪܢܝܬܐ̇. ܕܠܩܘܒܠܐ ܩܝ̇ܡܐ ܕܨܒܝܢܐ ܓܢܒ̇ܪܐ̇. ܏ܘܫ.

4. Chapters of Marcus the monk, 19 in number: $ܫܪܒܐ ܕܩ̈ܦܠܐܐ ܕܡܪܝ ܡܪܩܘܣ ܝܚܝܕܝܐ̣. ܕܣܝܡ ܠܗ ܥܠ ܛܟ̈ܣܐ ܪ̈ܘܚܢܐ ܕܢܦܫܐ̣. ܘܕܒܐܝܢܐ ܛܟܣܐ ܩܐܡ ܒܪܢܫܐ̇. ܡܐ ܕܗ̣ܘܬ ܠܗ ܩܪܝܒܘܬܐ ܠܘܬ ܐܠܗܐ. Beginning, fol. 95 *a* : $ܩܕܡܝܐ̣ ܥܠ ܕܚܠܬܐ ܕܕܚܠܐ ܢܦܫܐ ܡܢ ܐܠܗܐ̇. ܡܐ ܕܐܝܬ ܒܗ̇ ܚܝܘܬܐ ܐܠܗܝܬܐ. ܕܚܠܬܐ ܕܐܠܗܐ ܒܢܦܫܐ ܐܝܬܝܗ̣̇. ܐܝܟ ܡܓܕܠܐ ܡܚܣܢܐ ܕܠܐ ܡܫܟܚܝܢ ܒ̈ܢܝ ܐܢܫܐ ܒܝ̣̈ܫܐ ܕܢܟܒܫܘܢܝܗܝ.

5. The history of the priest Dionysus (or Dionysius), who repented, and left his home, and became a solitary: $ܬܫܥܝܬܐ ܕܕܝܘܢܝܣܘܣ ܩܫܝܫܐ̣. ܕܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܢܦ̣ܠܬ ܒܗ ܬܘܬ ܢܦܫܐ ܘܐܪܦܝ ܕܘܟܬܗ ܘܐܙܠ̣ ܗܘ̣ܐ ܐܝܚܝܕܝܐ . Fol. 100 *a*.

On the margin of fol. 64 *b*, there are a few lines of writing, beginning $ܥܡܘܨ ܚܝܪܟ ܕܒܣܪܐ ܘܠܡܪܘܡܐ ܐܪܝܡ ܚܝܪܟ ܕܠܓܘ ܏ܘܫ. A reader has added that they are in the handwriting of Rabban Joseph, a monk of the convent of S. Mary Deipara. This note is dated A. Gr. 1450, A.D. 1139.

$ܗܠܝܢ ܬܠܬܐ ܣܘܪ̈ܛܐ ܟܪܬ ܐܝܕܗ ܕܪܒܢ ܝܘܣܦ ܕܐܬܓܡـ[ـܪ] ܒܕܝܪܐ ܗܕܐ ܘܐܫܟܚܢ ܗܪܟܐ ܣ̈ܒـ[ܐ] ܕܚܙܐܘܗܝ ܘܐܛܢܘ (?) ܠܢ ܥܠ ܓܡܝܪܘܬܗ. ܀ ܒܫܢܬ ܐ̇܏ܘܬ̇ ܘܚܡܫܝܢ ܕܝܘ̈ܢܝܐ ܒܙܒܢܐ ܕܝܠܢ ܐܚܪܝܐ.

[Add. 18,814, foll. 1—102.]

**DCCLXVIII.**

Vellum, about 9 ½ in. by 6 ½ , consisting of 88 leaves, a few of which are much stained and slightly torn, especially foll. 1, 59, and 88. The quires, originally at least 12 in number, are signed with letters. The first is wanting, with the exception of a single leaf; and there are also lacunae after foll. 36, 38, 85, and 87. The number of lines in each page varies from 25 to 36. This volume is written in a rather peculiar, current hand of the viith or viiith cent., and contains—

1. The letters of Abgar and our Lord, with an account of the mission of Addai or Thaddaeus to Edessa, translated from the Ecclesi­astical History of Eusebius, lib. i., cap. 13. Fol. 1 *a*. The text begins with the letter of Abgar $ܦܚܡܐ ܕܐܓܪܬܐ ܕܟܬܝܒܐ ܡܢ ܐܒܓܪ ܡܠܟܐ ܠܝܫܘܥ ܕܐܫܬܕܪܬ ܠܗ ܒܝܕ ܚܢܢܝܐ ܛܒܠܪܐ ܠܐܘܪܫܠܡ, and ends with the words $ܘܬܘܒ ܐܢ ܬܗܝܡܢ ܒܗ̣. ܢܗܘܝܢ ܠܟ ܫ̈ܐܠܬܗ ܕܠܒܟ. See the edition of Valesius, pp. 36—38; Heinichen (Leipzig, 1868), pp. 47—50.

2. Letter of consolation to a friend on the death of an only child; imperfect at the beginning. Fol. 2 *a*.

Three letters of Ignatius of Antioch, $ܐܓܪ̈ܬܐ ܬܠܬ ܕܐܝܓܢܛܝܘܣ ܐܦܣܝܩܘܦܐ ܘܣܗܕܐ.

*a.* To Polycarp. Fol. 6 *b.*

*b.* To the Ephesians. Fol. 8 *a*.

*c.* To the Romans. Fol. 9 *b*.

On these letters see Cureton's Corpus Ignatianum, where this manuscript is described in the introduction, p. xxx.

4. Letter of Gregory Nazianzen to Eva­grius, $ܐܓܪܐ ܕܡܪܝ ܓܪܝܓܪܝܣ ܡܡܠܠ ܐܠܗ̈ܝܬܐ ܠܘܬ ܐܘܓܪܝܣ, as follows, fol. 11 *a*. $ܐܢ ܗ̣ܘ ܕܠܘ ܡܕܡ ܥܣܝܩ ܡܣ̣ܒܪ ܗ̣ܘܝܬ: ܟܕ ܠܦܝܠܣܦܘܬܐ ܡܬܩ̇ܪܒ ܗ̣ܘܝܬ̣. ܕܠܐ ܦܝܠܣܦܘܬܐ ܗܘ ܫܘܘܕܝܟ̣. ܘܠܐܝܠܝܢ ܕܬܠܡܕܘܟ̣ ܥ̇ܕܠ ܐܢܐ. ܐܢ ܕܝܢ ܡܣܒ̣ܪ ܗ̣ܘ̇ܝܬ̇ ܠܐ ܡ̇ܢ ܦܓ̣ܥ̣. ܛܝܒܘ ܠܐܠܗܐ. ܐܢ ܕܝܢ ܦ̇ܓܥ̣. ܐܘ ܚ̇ܡܣܢ ܟܕ ܚܐ̇ܫ ܐܢܬ̣. ܐܘ ܕܥ̣ ܕܕܓܠ̣ܬ ܫܘܘܕܝܟ.

5. Metrical discourse of Jacob of Batnae, entitled $ܕܡܪܬܝܢܘܬܐ, paraenesis. Fol. 11 *b*. See Assemani, Bibl. Or., t. i., p. 316, no. 79, serm. i.

6. Metrical discourses of Isaac of Antiocb; viz.—

*a.* That man did not consider his own dignity, but consorted with the beasts and became like them : $ܡܐܡܪܐ ܕܡܪܝ ܐܝܣܚܩ ܡܠܦܢܐ: ܥܠ ܗ̇ܝ ܕܒܪܢܫܐ ܕܒܐܝܩܪܗ ܠܐ ܐܬܒܝܢ: ܐܠܐ ܐܫܬܠܡ ܠܒܥܝܪܐ ܘܐܬܕܡܝ ܠܗ. Beginning, fol. 18 *a*: $ܡܢ ܐ̈ܢܫܐ ܢܦ̣ܠ ܒܪܢܫܐ̣ ܘܒܚ̈ܝܘܬܗ ܐܬ̇ܕܡܝ. ܟܕ ܐܦ ܠܐ ܥܡ ܚ̈ܝܘܬܐ̇ ܣܠܩܐ ܒܦܚܡܐ ܐܢܫܘܬܢ. ܬܩ̣̈ܢܝܢ ܛܘ̈ܗܡܐ ܕܚ̈ܝܘܬܐ̣ ܘܛܘܗܡܐ ܕܐܢܫܐ ܐܬܚܒܠ. ܏ܘܫ.

*b.* Without title, beginning, fol. 20 *b*: $ܟܡܝܪ ܗܘܐ ܝܘܢܢ ܟܕ ܬܒ̣ܬ̇. ܢܝܢܘܐ ܘܣܡܬܗ ܕܓܠܐ. ܏ܘܫ.

*c.* Without title, beginning, fol. 21 *b* : $ܥܡ ܥܠܡܐ ܒ̇ܥܝܬ ܕܐܫܬ̇ܥܐ̣ ܘܐ̇ܠܦ ܗܪ̈ܓܘܗܝ ܡܢ ܐܢܘܢ̇ ܏ܘܫ.

*d.* Without title, beginning, fol. 21 *b* : $ܝܘܠܦܢܐ ܫܚ̣ܩܢܢ ܪܒܐ̣ ܘܠܐ ܐܬܚ̣ܟܡܬ ܥܛܠܘܬܢ̇ ܏ܘܫ.

*e.* $ܕܥܠ ܪܚܡܬ ܝܘܠܦܢܐ, on the love of learning. Fol. 23 *a*. See Assemani, Bibl. Or., t. i., p. 214, no. 1.

7. Sayings of the philosophers regarding the soul, $ܫܪ̈ܒܐ ܕܦܝ̈ܠܣܘܦܐ ܕܥܠ ܢܦܫܐ . Fol. 26 *b*. See Add. 14,614, fol. 119 *a.*  The names are here written: $ ܦܠܛܘܢ, ܬܐܦܪܣܛܣ , ܡܢܕܪܘܣ, ܩܪܝ̣ܛܣ , ܛܝܡܟܘܣ , ܬܐܩܪܝܕܣ , ܐܘܣܠܘܣ and ܐܠܟܣܢܕܪܘܣ ܡܠܟܐ . Com­pare Cowper, Syriac Miscellanies, p. 43; Sachau, in the Hermes for 1869, Bd. iv., p. 72, and his Inedita Syriaca, p. $ܥܘ.

8. Sayings of $ܦܢܕܪܘܣ, Pindarus (a mistake for $ܦܝܕܪܘܣ, Phaedrus ? or perhaps for $ܡܢܕܪܘܣ, Menander, which is written above $ܡܢܕܪܘܣ ?), Aristippus, $ܐܪܝܣܛܝܦܘܣ, and Kritus, $ܩܪܛܘܣ (Crates? Critias? Criton?). Fol. 27 *b*. See Cowper, p. 46; Sachau, Ined. Syr., p. $ܥܚ .

9. Advice of Plato to his disciple, $ܦܘܩܕܢܗ ܕܦܠܛܘܢ: ܕܠܘܬ ܬܠܡܝܕܗ . Fol. 28 *a*. See Add. 14,614, no. 6; Cowper, p. 47 ; Sachau, Ined. Syr., p.$ܣܙ .

10. Anonymous tract, entitled "Reproof or Advice of one of the Fathers, addressed to solitaries, who are commencing their course of life, and to the laity, who fear God and elect to lead a virtuous life," etc. $ܟܘܘܢܐ ܐܘ ܬܘܒ ܡܠ̣ܟܐ ܕܚܕ ܡܢ ܣܒ̈ܐ: ܠܘܬ ܝܚ̈ܝܕܝܐ ܕܡܫܪ̈ܝܢ ܒܕܘܒܪ̈ܐ: ܘܠܘܬ ܒ̈ܢܝ ܥܠܡܐ ܕܕܚܠܝܢ ܡܢ ܐܠܗܐ ܗܠܝܢ ܕܓܒ̇ܝܢ ܠܗܘܢ ܠܡܚܐ ܒܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ: ܘܥܠ ܡܚܡܣܢܢܘܬܐ ܕܒܥܢܘܝܘܬܐ ܘܡܥܒܕܢܘܬܐ ܟܝܢܝܬܐ ܕܠܫܢܐ ܘܕܡܫܡܥܬܐ. Beginning, fol. 28 *b* : $ܐܢ ܗܘ ܕܨܒ̇ܝܐ ܐܢܬܝ ܐܘ ܢܦܫܐ: ܕܐܝܟ ܢܡܘܣܐ ܐܠܗܝܐ ܕܕܘܒܪܐ ܕܕܝܪܝܘܬܐ ܠܡܫܪܝܟܝ ܗܢܐ ܙܒܢܢܝܐ ܕܒ̈ܡܫܟܢܝ ܩܕܪ: ܘܠܬܘܬܒܘܬܟܝ ܡܙܠܗܙܬܐ ܘܙܥܘܪܝܬ ܝܘܡ̈ܬܐ ܕܬܕܒ̇ܪܝܢ: ܘܒܚܝܠ ܡܫ̈ܝܢܐ ܘܒܗ̈ܝܠܐ ܘܪ̈ܚܡܝ ܠܚܬܢܟܝ ܫܡ̇ܝܢܐ ܬܬܒ̇ܣܡܝܢ: ܐܝܟܢܐ ܕܐܦ ܥܡ ܐܝܠܝܢ ܕܣܢ̇ܝܢ ܫ̇ܠܡܐ ܡܫܝ̇ܢܬܐ ܬܗܘܝܢ: ܐܘ ܟܕ ܒܡܥܡܪܟܝ ܝܚܝܕܐܝܬ ܐܝܬܝܟܝܵ ܐܘ ܬܘܒ ܟܕ ܥܡ ܐ̈ܚܐ ܒܥܘܡܪܐ ܕܓܘܐ ܬܫܬܟܚܝ̣ܢ. ܝܬܒܐ ܡܫܡܠܝܐܝܬ ܠܒܘܟܝ ܠܟܝ. ܘܡܠܬܐ ܟܠ ܟܠܗ̣ ܐܦܠܐ ܚܕܐ ܬܦ̇ܩ̣ܝܢ. ܡܛܠ ܨܒܘܬܐ ܐܘ ܣܘܥܪܢܐ ܕܠܐ ܙܕܩ̇ ܠܟܝ̇ ܐܘ ܪܗ̇ܛ ܒܬܪܟܝ ܒܚܕ ܡܢ ܢܝ̈ܫܝܢ. ܐܦܠܐ ܡܬܬܒܥܐ ܐܢܬܝ̇. ܕܦܬܓܡܐ ܕܚܠܦ ܫܬܩܟܝ ܬܬܠܝܢ ܠܐܠܗܐ ܡܠܬܐ ܕܝ̇ܢܐ ܕܟܠ.܀

11. Fifty-five hortatory sentences or maxims, entitled $ ܦܬܓ̈ܡܐ ܕܡܪܬܝܢܘܬܐ, beginning, fol.29 *b*: $܏ܐ ܚܘܒܐ ܕܒܪ ܐܢܫܐ ܕܠܘܬ ܐܠܗܐ̣. ܠܘ ܒܠܚܘܕ ܥܠ ܓܙܗ ܡܫ̇ܠܛ ܠܗ. ܐܠܐ ܐܦ ܠܗ ܠܐܠܗܐ ܡܪܐ ܟܠ: ܗ̇ܘ ܕܐܝܬܘܗܝ ܚܘܒܐ ܫܪܝܪܐ̣. ܠܘܬܗ ܡܪܟ̇ܢ ܒܥܠ ܫܡܗ܀

12. Homily of Basil, showing that it should not be imagined that there are three Gods,— a new translation: $ܡܐܡܪܐ ܕܛܘܒܢܐ ܒܣܝܠܝܣ ܥܠ ܗܝ ܕܠܐ ܙܕܩ ܕܬܠܬܐ ܐ̈ܠܗܐ ܢܣܬܒܪܘܢ܀ ܕܡܦܫܩ ܗܘܐ ܡܢ ܩܕܝܡ: ܗܫܐ ܕܝܢ ܐܬܦܫܩ ܬܩܢܐܝܬ. See Opera, t. ii., p. 867. Fol. 32 b.

13. Two treatises of Gregory Nyssen; viz.

*a.* To Ablabius, $ܠܘܬ ܐܒܠܒܝܣ ܕܡܛܠ ܡܢܐ ܟܕ ܚܕܐ ܐܠܗܘܬܐ ܡܘܕܝܢܢ ܥܠ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܦܣܩܝܢܢ ܕܠܐ ܢܐܡܪ ܬ̈ܠܬܐ ܐ̈ܠܗܐ. Fol. 35 *a*. See Opera, t. iii., p. 15. It is imperfect, the missing portions being: p. 18 D, Καὶ οὐ πολλῆς ἄυ τις δεηθείη πραγματείας— p. 20 D, πρὸς τὸ ζητούμενον βλέπειν τὴν κατασκευὴν τοῦ λόγου, and p. 24 A, τοῦ πατρὸς εἴναι μόνου,—p. 25 C, ὡς τοὺς δαρεικοὺς ἦ τοὺς στατῆρας.

*b.* To Eustathius, $ܠܘܬ ܐܘܣܛܬܝܣ ܡܐܡܪܐ ܡܛܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܣܓܝܕܬܐ. Fol. 40 *b*. See Opera, t. iii., p. 6.

14. A treatise of John the monk on the soul, and on the division of the human passions, in the form of four dialogues with Eutropius and Eusebius: $ܫܘܐ̈ܠܐ ܡܫ̈ܚܠܦܐ ܥܠ ܢܦܫܐ ܘܥܠ ܦܘܪܫ ܚ̈ܫܐ ܕܒܢܝ̈ܢܫܐ ܕܦܓܪ̈ܢܐ ܘܢܦܫ̈ܢܐ ܘܪ̈ܘܚܢܐ ܕܫܐܠܘ ܐܘܣܒܝܣܐ ܘܐܘܛܪܦܝܣ ܠܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ. See above, no. DLXXII., p. 452.

First dialogue. Fol. 46 *a*.

Second dialogue, $ܥܠ ܦܘܪܫ ܚ̈ܫܐ ܕܢܦܫܐ ܘܥܠ ܥܠܬܐ ܕܙܘ̈ܥܝܗܘܢ ܘܕܐܝܠܝܢ ܐܢܘܢ ܕܟܝܢܗ̇ ܘܕܠܒܪ ܡܢ ܟܝܢܗ̇ . Fol. 60 b.

Third dialogue. Fol. 72 *a*.

Fourth dialogue; imperfect. Fol. 84 *b*.

15. Part of Porphyry's Introduction to the Categories of Aristotle, commencing, fol. 88 *a*, with the words: . $ܠܒܪܢܫܐ ܗ̇ܘ ܕܓܘܐ̇. ܘܠܦܘܪܫܢܐ ܬܘܒ ܗ̇ܘ ܕܡܠܝܠܘܬܐ . See Add. 14,658, fol. 71 *a*, col. *a.* Subscription, fol. 88 *b* : $ܫܠܡ ܠܡܟܬܒ ܐܝܣܓܘܓܐ ܕܥܠ ܩܛܓܪܝܘܣ ܕܡܬܦܫܩ ܣܘܪܝܐܝܬ ܡܥܠܬܐ ܕܝܘ̈ܠܦܢܐ.

[Add. 14,618.]

**DCCLXIX.**

Vellum, about 9 5/8 in. by 6 5/8, consisting of 159 leaves, two of which (foll. 119 and 159) are much stained and torn. The quires, signed with letters, are 16 in number, viz. 7 in the first part of the volume (foll. 1—68), and 9 in the second part (foll. 69—159). Each page is divided into two columns, of from 26 to 34 lines. This manuscript is written in a good, clear #Estrangela, of the viith or viiith cent., and contains—

1. The Treatise of Cyril of Alexandria, " Quod Unus sit Christus" (Opera, ed. Aubert, t. v., pars i., pag. 714): $ ܡܐܡܪܐ ܕܐܝܬ ܠܗ ܢܝܫܐ ܕܫܘܐܠܐ ܘܕܦܘܢܝ ܦܬܓܡܐ ܕܛܘܒܢܐ ܡܪܝ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܪܝܐ ܥܠ ܗܝ ܕܚܕ ܗܘ ܡܫܝܚܐ. Fol. 1 *b*.

2. Homily of John Chrysostom, ,$ܡܪܝ ܝܘܗܢܝܣ , on the parable of the Prodigal Son (Opera, t. viii., p. 650), divided into three parts. Fol. 60 *a*.

3. Homily of Basil on Virginity and Holi­ness, $ܕܥܠ ܒܬܘܠܘܬܐ ܘܩܕܝܫܘܬܐ . Be­ginning, fol. 69 *a* : $ܒܒܬܘܠܘܬܐ̣ ܘܒܩܕܝܫܘܬܐ ܡܬܢܨ̇ܚܝܢ ܒ̈ܢܝ ܐܢܫܐ ܡ̈ܝܘܬܐ̇. ܘܡܢ ܙܘܘܓܐ ܡܫ̇ܬܐܠܝܢ̇. ܕܠܡܠܐ̈ܟܐ ܢܬܕܡ̇ܘܢ. ܏ܘܫ.

4. Homily of Erechtheus, bishop of Tarsus, on the Nativity : $ܕܩܕܝܫܐ ܐܪܟܬܝܘܣ ܐܦܣܩܦܐ ܕܛܪܣܘܣ̣ ܕܥܠ ܒܝܬ ܝܠܕܐ. In the subscription the name is written $ܐܪܟܬܐܘܣ. Beginning, fol. 77 *a*: $ܒܬܘܠܬܐ ܡܠܝܬ ܛܝܒܘܬܐ̣. ܠܐ ܡܬܘܡ ܐ̇ܫܠܐ ܕܐܡܗ ܕܝܠܗ ܕܐܠܗܐ ܐܩܪܝܟ. ܗܐ ܓܝܪ ܐܠܗܐ ܐܬܝܠܕ ܡܢܟܝ̣. ܦܪܘܩܐ̣ ܘܡܚܝܢܐ. ܏ܘܫ.

5. Homily of Athanasius on Faith, and that Christ is one (Opera, ed. 1698, t. ii., p. 49) : $ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ ܘܕܚܕ ܗܘ ܡܫܝܚܐ. Fol. 81 *b*.

6. Homily of John Chrysostom on Es. xli. (xlii.). Fol. 86 *b*. See Opera, t. v., p. 155.

7. Letter of Athanasius to Adelphius (Opera, t. i., pars 2, pag. 911): $ܐܓܪܬܐ ܕܐܬܢܣܝܘܣ ܕܠܘܬ ܐܕܠܦ ܐܦܣܩܦܐ ܘܡܘܕܝܢܐ. Fol. 102 *b*.

8. The Doctrine of the Apostles : $ܬܘܒ ܡܠܦܢܘܬܐ ܕܫ̈ܠܝܚܐ ܛܘ̈ܒܢܐ̣. ܕܐܡܬܝ ܐܣܬܠܩ ܡܫܝܚܐ ܠܘܬ ܐܒܘܗܝ ܠܫܡܝܐ. ܘܕܐܝܟܢܐ ܩ̇ܒܠܘ ܗܘܘ ܫܠܝܚ̈ܐ ܡܘܗܒܬܐ ܕܪܘܚܐ̇. ܘܛ̈ܟܣܐ ܘܢܡ̈ܘܣܐ ܕܥܕܬܐ. ܘܕܠܐܝܟܐ ܐܙ̣ܠ ܗܘܐ ܟܠ ܚܕ ܚܕ ܡܢܗܘܢ ܕܫ̈ܠܝܚܐ. ܘܕܡܢ ܐܝܟܐ ܩ̇ܒܠܘ ܡܢܗ ܐܝܕܐ ܕܟܗܢܘܬܐ ܟܠܗܘܢ ܐܬܪ̈ܘܬܐ ܕܒܝܬ ܪ̈ܗܘܡܝܐ. Fol. 109 *a*. See Cureton's Ancient Syriac Documents, p. $ܟܕ .

9. Letter of Severus of Antioch to the Nunneries: $ܕܩܕܝܫܐ ܣܐܘܪܐ ܦܛܪܝܪܟܐ̣ ܐܓܪܬܐ̣ ܠܘܬ ܥܘܡܪ̈ܐ ܩܕܝ̈ܫܐ ܕܒܬܘ̈ܠܬܐ ܕܡܫܝܚܐ Beginning, fol. 116 *b* :

$ܗ̣ܘ ܟܕ ܗ̣ܘ ܐܝܣܘܢ (%) $ܠܟܠ ܚܕ ܡܢܗܘܢ: ܕܥܕܬܐ ܬܘܕܝܬܐ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܐܝܬܝܗ̣̇. ܠܐ ܐܢܫ ܡܢ ܗܠܝܢ ܕܒܟܪ̈ܣܛܝܢܐ ܡܬܡܢܐ ܘܐܝܬ ܒܗ ܗܘܢܐ ܡܬܦܫܟ̇. ܏ܘܫ.

10. Letter of Jacob of Batnae on Re­pentance, $ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܕܥܠ ܬܘܬ ܢܦܫܐ; beginning, fol. 118 *a*: $ܐܠܘ ܦܓ̈ܥܘܗܝ ܕܥܠܡܐ ܗܢܐ ܠܐ ܡܕܘܕܝܢ ܠܝ̣. ܦܫܝܩ ܗܘܐ ܠܝ ܕܐܣܬܟܠ ܐܝܠܝܢ ܕܥܕܪ̈ܢ ܠܝ. ܏ܘܫ. It seems to be identical with the epistle mentioned by Assemani, Bibl. Or., t. i., p. 304, no. 7.

11. Letter addressed to Cyril of Alexan­dria by the Brethren who came from Pales­tine: $ ܐܓܪܬܐ ܕܠܘܬ ܛܘܒܬܢܐ ܩܘܪܝܠܘܣ ܪܫܐ ܕܐ̈ܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܡܢ ܐ̈ܚܐ ܕܐܬܘ ܡܢ ܦܠܣܛܝܢܐ

. Beginning, fol. 119 *a* : $ ܟܕ ܠܡܚـ[ـܣ]ܢ ܫܕܝܢ ܣܬܘܐ ܣܢܝܐ ܕܫܪܒܬܐ ܕܠܬܚܬ̣. ܘܚܘܪܬܐ ܡ̇ܝܬܝܢܢ ܘܝܘܡܐ ܕܫܝܢܐ̣. ܒܫܘܚܠܦܐ ܣܬܘܝܐ̇. ܟܕ ܒܗܝܠܘܬܐ ܕܐ̈ܦܝܟ ܚܙ̣ܝܢܢ. ܡܢ ܗܠܝܢ ܕܡܡܬܘܡ ܠܐ ܡ̇ܢ ܣ̇ܟܝܢ ܕܢܬ̣ܓܠܙ. ܏ܘܫ.

12. Questions addressed to Cyril of Alex­andria by the deacon Tiberius and eight

other monks: $ܫܘ̈ܐܠܐ ܕܕܪܫܐ ܠܘܬ ܛܒܝܒܐ ܩܘܪܝܠܣ ܪܫܐ ܕܐܦܣ̈ܩܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܡܢ ܛܒܪܝܘܣ ܡܫ̇ܡܫܢܐ̣ ܘܡܢ ܐ̈ܚܐ. ܚ܀ Beginning, fol. 121 *b*: $ܬܘܒ ܗ̈ܦܘܟܝܐ ܕܗܪ̈ܣܝܣ ܐܚܪ̈ܢܝܬܐ ܫܘܚܘ. ܬܘܒ ܚܕܬܘܬ ܡ̈ܠܐ ܕܝܘ̈ܠܦܢܐ ܡ̈ܦܬܠܐ̣ ܐܬܚ̣ܙܝܘ. ܬܘܒ ܐ̈ܢܫܝܢ ܠܐ ܝܕ̇ܥ ܐܢܐ ܡܢ ܐܝܟܐ̣ ܟܕ ܠܐܬܪܐ ܕܝܠܢ ܐܬܘ̣. ܒܚ̈ܛܐ ܕܟܝ̈ܬܐ ܕܝܠܢ ܕܕܚܠܬ ܐܠܗܐ̣. ܙܝܙ̈ܢܐ ܕܝܘ̈ܠܦܢܝܗܘܢ ܡ̇ܢܣܝܢ ܕܢܙܕܪ̣ܥܘܢ. ܏ܘܫ.

13. Letter of Cyril to Tiberius the deacon, containing replies to the above 15 questions: $ܦܚܡܐ ܕܐܓܪܬܐ ܕܩܘܪܝܠܘܣ ܪܫܐ ܕܐܦܣ̈ܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܕܐܬܟܬܒܬ ܠܘܬ ܛܒܪܝܘܣ ܡܫܡܫܢܐ ܘܠܐ̈ܚܐ ܕܫܪܟܐ.܀. :܏ܐ: ܠܘܬ ܐܝܠܝܢ ܕܐܡܪܝܢ ܕܕܡܘܬܐ ܕܐܢܫܐ ܐܝܬܝܗ̇ ܗ̇ܝ ܕܐܠܗܐ̣. ܘܡܛܠ ܬܒܥ̈ܬܐ ܟܬܝܒ̈ܝܬܐ܀ ܏ܫܪܝܐ ܟܕ ܟܬܒܐ ܐܠܗܝܐ ܫܡ̇ܥ ܐܢܐ ܕܐܡ̇ܪ܆ ܩܦ̣ܘ ܠܪ̈ܫܢܝܟܘܢ ܘܐܫܬ̇ܥܒܕܘ ܠܗܘܢ: ܏ܘܫ. Fol. 123 *b*.

•X.O

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ocraA .

14. Treatise of Athanasius against Apollinarius, on the Trinity and the Incarnation (see Opera, t. i., pars 2, p. 922): $ܡܐܡܪܐ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ̣. ܕܐܡܝܪ ܠܗ ܡܛܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܫܘܝܬ ܒܟܝܢܐ̣. ܘܡܛܠ ܡܬܒܪܢܫܢܘܬܗ ܕܡܠܬܐ ܐܠܗܐ̣. ܘܠܘܩܒܠ ܐܦܘܠܢܪܝܘܣ. Fol. 141 *a*.

Fol. 159 *a* contains an Index of the con­tents of the volume.

On fol. 159 *b* there stands a note in the handwriting of the scribe, the first half of which has been erased. What remains runs as follows, $ܟܠ ܡܢ ܕܫܐܠ ܠܗ̇ ܠܦܢܩܝܬܐ ܗܕܐ ܐܘ ܕܢܩܪܐ ܒܗ̇ ܐܘ ܢܟܬܘܒ ܡܢܗ̇. ܘܟܐ̇ܡ ܥܠܝܗ̇ ܘܠܐ ܡ̇ܦܢܐ ܠܗ̇ . . .

[apparently altered into $ܠܕܝܪܗ̇]

ܬܬܦܠܓ ܠܗ ܡܢܬܐ [ܥܡ] ܗ̇ܘ ܕܡܚܝܗܝ ܠܡـ[ـܪܢ] ܒܠܘܟܝܬܐ ܒܕܦܢܗ ܘܟܠ ܡ̇ܢ ܕܠܚܐ ܠܗ ܠܥܘܗܕܢܐ ܗܢܐ. ܘܥܠ ܡ̇ܢ ܕܣ̣ܪܛ ܢܗܘܘܢ ܪ̈ܚܡܐ ܒܝܘܡ ܕܝܢ̣ܐ. ܘܥܠ ܟܠ ܡ̇ܢ ܕܐܫܬܘܬܦ ܒܗ̇ ܐܡܝܢ ܘܐܡܝܢ. ܨܠܘ ܥܠܝ ܡܪܝ.

This anathema does not seem to have troubled the abbat Moses of Nisibis, for, after effacing a considerable portion of the above note, he has recorded there that the book was presented through him to the con­vent of S. Mary Deipara by the priest John, the son of George, the son of $ܩܪܝܛܘܝ , of Bagdad. The note also tells us that the abbat Moses went to Bagdad to obtain the remission of the poll-tax ($ܟܣܦ ܪܝܫܐ) demanded from the monks, in the year 1238, A.D. 927 (compare Cureton, The Festal Let­ters of Athanasius, Preface, p. xxiv., note). $ܫܟܢ ܦܢܩܝܬܐ ܗܕܐ ܠܕܝܪܐ ܏ܩܕ ܕܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܣ̈ܩܝܛܐ ܕܒܡܨܪܝܢ܆ ܩܫܝܫܐ ܢܟܦܐ ܡܪܝ ܝܘܚܢܢ ܒܪ ܓܘܪܓܝܣ ܒܪ ܩܪܝܛܘܝ ܐܓܥܠܗ ܕܝܢ ܒܐܝ̈ܕܝ ܡܘܫܐ ܕܡܬܕܠܠ ܢܨܝܒܢܝܐ ܪܝܫܕܝܪܐ ܗܕܐ ܕܐܬܐܡܪܬ. ܡܢ ܠܥܠ. ܒܒܓܕܕ ܡܕܝܢܬ ܡܠܟܘܬܐ ܕܐܬ̣ܐ ܠܗ̇ ܡܛܠ ܟܣܦ ܪܝܫܐ ܕܐܬܬܒܥ ܡܢ ܕܝܪ̈ܝܐ ܒܫܢܬ ܐܠܦ ܘ܏ܪܠܚ. ܘܐܪܝܡܘܗ̇ ܡܢܗܘܢ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܦܪܫ ܘܟܗܢ ܠܗ ܗܢܐ ܟܬܒܐ ܢܙܗܐ ܟܗܢܘܬܗ ܘܢܢܛܪܝܘܗܝ ܘܠܒ̈ܢܘܗ[ܝ] ܘܐܚ̈ܐ ܕܝܠܗ ܒܥܒ̈ܕܐ ܕܙܕܝܩܘܬܐ ܘܢܒܪܟ ܐܢܘܢ ܘܢܦܪ[ܘܥ] ܐܢܘܢ ܬܢܢ ܘܠܗܠ ܛ̈ܒܬܐ ܘܡܠܟܘܬܗ ܫܡܝܢܝܬܐ . . . ܠܗܘܢ ܘܠܥ̈ܢܝܕܝܗܘܢ ܘܠܟܠ ܕܐܫܬܘܬܦ ܒܨ̈܏ܠܘ . . .

The name of the donor is repeated at the foot of the page, the note being, however, much mutilated. A third note on the same page is so much torn that very few words are left uninjured.

On fol. 1 *a* there are short definitions of the terms $ ܐܘܣܝܐ, ܟܝܢܐ , ܝܬܐand $ ܩܢܘܡܐ , written in a current hand of not much later date than the rest of the volume. The writer calls himself Gabriel the Stylite of #Karman :$܀ ܐܢܐ ܓܒܪܐܝܠ ܕܥܠ ܐܣܛܘܢܐ ܕܩܪܡܢ ܩ̇ܐܡ ܟܬ̇ܒܬ݂ ܗܠܝܢ. ܨܠܘ ܥܠܝ ܒܗܝܡܢ܀

[Add. 14,531.]

**DCCLXX.**

Vellum, about 7 ¾ in. by 5 1/8 , consisting of 115 leaves, the first of which is slightly stained and torn. The quires are signed with letters, from $ܛ to $ܟܟ . Single leaves are wanting after foll. 40, 48, 58 and 66. The number of lines in each page varies from 26 to 32 This volume is written in a neat, regular hand of the viith or viiith cent., and contains—

1. Extracts from John Chrysostom; viz.

*a.* Imperfect at the beginning. Fol. 1 *a*.

*b.* From hom. xxvii. on the Epistle to the Hebrews, $ܦܣܘܩܐ ܡܢ ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ ܘܫܒ̈ܥܐ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܥܒܪ̈ܝܐ. Fol. 2 *a*. See Opera, t. xii., p. 358, line 2, οὔτω καὶ ὁ Χριστὸς οὐ δεόμενος εὐχῆς, κ.τ.λ.

2. Discourse of Basil on Deut. xv. 9. Fol. 4 *a*. See Opera, t. ii., p. 22.

3. Homilies of Gregory Nyssen on the Lord's Brayer; viz.— Hom. ii. Fol. 25 *a*. Hom, v.; imperfect at the end. Fol. 31 *b*. See Opera, t. i., pp. 723 and 751.

4. Letters of Basil; viz.—

*a.* To his brother Gregory, $ܕܠܘܬ ܓܪܝܓܪܝܘܣ ܐܚܘܗܝ imperfect at the be­ginning. Fol. 41 *a*. See Opera, t. iii., p. 99, ep. ii.

*b.* To those who are entering upon the monastic life, $ܠܘܬ ܐܝܠܝܢ ܕܡ̇ܫܪܝܢ ܒܕܘܒܪ̈ܐ ܕܕܝܪܝܘܬܐ. Fol. 44 *b.* See Opera, t. ii., p. 295.

5. Letters of Philoxenus; viz.—

*a.* To a novice, $ܐܓܪܬܐ ܕܐܫܬܕܪܬ݀ ܡܢ ܛܘܒܢܐ ܦܝܠܝܟܣܢܣ̣. ܠܘܬ ܐܢܫ ܕܚܕܬܐܝܬ ܐܬܬܠܡܕ, beginning, fol. 47*a*: $ܡܠܬܗ ܕܫܠܝܚܐ ܩܕܝܫܐ ܬ̇ܢܐ ܐܢܐ̣ ܥܡ ܬܫܒܘܚܬܐ ܕܐܠܗܐ. ܏ܘܫ. Imperfect. See Assemani, Bibl. Or., t. ii., p. 46, no. 20.

*b.* $ܡܛܠ ܡܛܟܣܘܬܐ ܘܫܠܝܐ ܕܒܥܘܡܪܐ, concerning the order and tranquillity that is in a convent; beginning, fol. 49 *b*: $ܦܐܝܐ ܢܟܦܘܬܐ ܠܢܟ̈ܦܐ̣ ܘܟܢܝܟܘܬܐ ܠܝܩܝܪ̈ܐ. ܘܡܛܟܣܘܬܐ ܠܬܠܡ̈ܝܕܘܗܝ ܕܡܫܝܚܐ. ܏ܘܫ.

6. Letter of John the Monk to one of the brethren, $ܐܓܪܬܐ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܕܠܘܬ ܚܕ ܡܢ ܐ̈ܚܐ, beginning, fol. 52 *b* : $ܐܝܠܝܢ ܒܪܝ ܕܒܪܚܡܬܗ ܕܐܠܗܐ ܐܝܬܝܗܘܢ̣. ܚܕ ܐܢܘܢ ܒܩܪܝܒܘܬܗܘܢ. ܐܝܟ ܕܠܐ ܦܠ̣ܝܓ ܒܗܘܢ ܚܘܒܗ ܕܐܠܗܐ̣. ܗܟܢܐ ܐܦ ܠܐ ܗܢ̣ܘܢ ܦܪ̈ܝܫܝܢ ܡܢ ܚ̈ܕܕܐ. ܏ܘܫ.. Imperfect.

7. Extract from Evagrius, $ܡܪܬܝܢܘܐ ܕܐܘܓܪܝܣ ܝܚܝܕܝܐ, beginning, fol. 59 *a* :$ ܐܢ ܨܒ̇ܐ ܐܢܬ ܗܟܝܠ ܚܒܝܒ: ܠܡܬܒ̇ܩܝܘ ܐܝܟ ܕܐܝܬܘܗܝ ܦܘܠܚܢܐ ܕܕܝܪܝܘܬܐ: ܘܠܡܪܗܛ ܥܠ ܙܟܘܬ ܫܠܝ̣ܐ ܠܡܩܢܐ̣. ܫܒܘܩ̣ ܟܘܠܗ̇ ܨܦܬܗ ܕܥܠܡܐ. ܘܫܘܠܛܢܗ̣ ܘܪܫܢܘܬܗ ܏ܘܫ.

8. Extracts from Isaiah of Scete; viz.—

*a.* Extract beginning, fol. 63 *a*: $ܬܠܬ ܡܝܬܪ̈ܬܐ ܐܝܬܝܗܝܢ ܕܝܨ̈ܝܦܢ ܕܗܘܢܐ̇ ܐܠܨܐܝܬ̣ ܘܣܢܝܩ ܥܠܝܗܝܢ. ܚܐܦܐ ܟܝܢܝܐ̇ ܘܓܢܒܪܘܬܐ̣ ܘܠܐ ܡܐܝܢܘܬܐ܀ ܏ܘܫ.

*b.* The sayings of the twelve wanderers, . $ ܬܪܥܣܪ̈ ܡܬܟܪ̈ܟܢܐ ܟܕ ܝܬ̈ܒܝ̣ܢ ܐܡ̣ܪ̈ܘ ܗܠܝܢ.Fol. 64 *b*. See Add. 14,575, no. 2.

*c.* An extract without title, beginning. fol. 66 *b* : $ܠܐܓܝܪ ܡܨܐ ܐܢܬ ܠܡܛܪ ܢܦܫܟ ܡܢ ܚܛܝܬܐ̇. ܐܠܐ ܠܘܩܕܡ ܢܛܪܬ ܢܦܫܟ ܡܢ ܐܝܠܝܢ ܕܡ̈ܘܠܕܢ ܠܗ̇. ܏ܘܫ . Imperfect.

9. Select passages from the writings of John the Monk, $ܦܣܘ̈ܩܐ ܡ̈ܓܒܝܐ ܡܢ ܕܝܘܚܢܢ ܐܝܚܝܕܝܐ . Fol. 68 *a*.

10. Select passages from the Lives of the Egyptian Fathers, $ܦܣܘ̈ܩܐ ܡ̈ܓܒܝܐ ܡܢ ܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ. Fol. 70 *b*.

11. Writings of Basil; viz.—

*a*. First letter to a fallen Virgin, $ܐܓܪܬܐ ܕܐܫܬܕܪܬ ܡܢ ܡܪܝ ܒܣܝܠܝܣ ܐܦܣܩܘܦܐ̣. ܠܒܬܘܠܬܐ ܕܡܢ ܩܝ̣ܡܗ̇ ܢܦ̣ܠܬ. Fol. 75 *a*. See Opera, t. iii., p. 191, epist. xlvi. Subscrip­tion, fol. 81 *a* : $ܫܠܡܬ ܐܓܪܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܣ ܐܦܣܩܘܦܐ̣. ܕܐܫܬܕܪܬ ܠܒܬܘܠܬܐ ܕܡܢ ܩ̣ܝܡܗ̇ ܢܦܠ̣ܬ ܘܗܘ̣ܬ ܒܙܘܘܓܐ. ܘܥܡܗ ܕܩܪܝܢܐ ܕܫܘܠܡܐ ܕܐܓܪܬܗ ܕܠܘܬܗ̣̇. ܠܬܘܬ ܢܦܫܐ ܐܬܢܓܕܬ. ܘܡܢ ܓܒܪܗ̣̇ ܫ̇ܢ̣ܝܬ. ܘܐܣܝܪܬܐ ܒܥܘܡܪܗ̣̇ ܗ̣ܘܬ. ܒܐܡܝܢܘܬܐ ܕܡܐܟܘܠܬܐ ܐܝܚܝܕܝܬܐ ܕܠܚܡܐ ܘܕܡ̈ܝܐ. ܘܡܢ ܨ̈ܠܘܬܗ̇ ܣܓ̈ܝܐܬܐ̣. ܕܡ̈ܥܝܗ̇ ܥܠ ܦܟ̈ܝܗ̣̇ ܫ̈ܦܥܢ ܗ̈ܘܝ. ܘܠܗܝܢ ܒܟܣܐ ܡܩ̇ܒܠܐ ܗܘܬ݂. ܘܠܥܕܢܐ ܕܛܥܘܡܗ̇ ܕܡ̈ܥܝܗ̇ ܒܚܘܠܛܢܐ ܕܡ̈ܝܐ ܫܬ̇ܝܐ ܗܘܬ݂. ܥܕܡܐ ܠܙܒܢܐ ܕܥܘܢܕܢܗ̇. ܡܢ ܒܬܪ ܕܝܢ ܕܫܡ̣ܥ ܥܠܝܗ̇ ܕܗܟܢܐ ܬܒ̣ܬ̣. ܗ̣ܦܟ ܟܬ݂ܒ ܠܗ̇ ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܠܒܘܝܐܗ̇ ܘܠܚܘܝܠܗ̇. ܒܗܢܐ ܕܝܢ ܐܣܟܡܐ ܕܐܬܝܒܘܬܐ ܡܢ ܥܠܡܐ ܢܦܩ̣ܬ.

*b*. Second letter to the same, $ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܠܗ̇ ܠܒܬܘܠܬܐ, beginning, fol. 81 *a* : $ܐܒ̈ܗܐ ܦܓܪ̈ܢܝܐ ܥܠ ܒ̈ܢܝܗܘܢ ܕܛ̈ܠ̣ܝ̣ܢ. ܐܡܬܝ ܕܡܢܗܘܢ ܢܐܒܕܘܢ̣. ܠܒܥܬܗܘܢ ܗܟܢܐ ܒܒܛܝܠܘܬܐ ܠܐ ܢܦܩܝܢ. ܘܒܚܫܐ ܡܪܝܪܐ̇ ܥܠܝܗܘܢ̣ ܠܐ ܝܬ̇ܒܝܢ. ܘ܏ܫ.

c. ܥܠ ܚܡܬܐ ܘܚ̈ܫܝܗ̣̇ ܘܥܠ ܪܘܓܙܐ ܘܣܘܥܪ̈ܢܘܗܝ , on Anger and Wrath. Fol. 95 *a*. See Opera, t. ii., p. 116.

12. Extract from the sermon of Athana­sius on the Cross and Passion of the Lord, $ܦܣܘܩܐ ܡܢ ܬܘܪܓܡܐ ܕܥܠ ܙܩܝܦܐ ܘܚܫܐ ܕܡܪܝܐ. ܕܣܝ̣ܡ ܠܩܕܝܫܐ ܐܬܢܣܝܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ. Fol. 108 *a*. See Opera, ed. 1698, t. ii., p. 107 B, ὁ μὲν γὰρ θεὸς ἄμπελον ἐξ Αὐγυπτου μετῆρε, κ.τ.λ. The subscription in­forms us that this discourse was translated into Syriac at Callinicus, fol. 111 *a* : $ܕܐܬܦܫܩ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ ܒܩܠܢܝܩܘܣ ܡܕܝܢܬܐ.

13. Extract from the tenth homily of John Chrysostom on the second Epistle to the Corinthians, $ܡܢ ܡܐܡܪܐ ܕܥܣܪ̈ܐ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܩܘܪ̈ܢܬܝܐ . Fol. 111 *b*. See Opera, t. x., p. 598, line 32, 'Ακούσωμεν τοίνυν τῆς Παύλου φωνῆς λεγούσης, κ.τ.λ.

A note on fol. 114 *b* shows that tbe name of the scribe was John: $ܟܠ ܡ̇ܢ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܢܨܠܐ ܥܠ ܝܘܚܢܢ ܚܛܝܐ ܕܟ̣ܬܒ ܕܢܬ̣ܚܢܢ ܒܝܘܡ ܕܝܢ̣ܐ ܐܝܟ ܓܝ̇ܣܐ ܒܙܩܝܦܐ. ܒܨܠܘܬܗ ܕܟܠ ܕܫܦ̣ܪ ܘܫܦܪ ܠܡܪܢ܀

Below this, a reader named Daniel has written: $ܟܠܡ̇ܢ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ. ܢܨܠܐ ܥܠ ܕܢܝܐܠ ܚܛܝܐ ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢ̣ܐ.

Still lower down, we read in #Karshuni the name of one George, son of the priest Joseph: $ܐܕܟ̇ܪ ܝܐ ܪܒ ܥܒܕܟ ܓܪܓܣ ܐܒܢ ܐܠܩܣ ܝܘܣܦ.

On the margins of foll. 35 *b*, 36 *a*, and 41 *a*—44 *a*, there are short extracts from the works of Nilus, in a later hand: $ܪ̈ܝܫܐ ܡܓ̈ܒܝܐ ܕܩܕܝܫܐ ܢܝܠܝܣ ܝܚܝܕܝܐ܀

[Add. 14,617.]

**DCCLXXI.**

Vellum, about 8f ¾ in. by 5 ¾ , consisting of 47 leaves, a few of which are slightly stained and soiled. The quires, five in number, are signed with letters, from $ܚ to $ܝܒ . A single leaf is wanting after fol. 30. There are from 24 to 31 lines in each page. This volume is written in a good, regular #Estran­gela of about the viiith cent., and contains—

1. Short extracts from the Fathers on various topics, $ܦܘ̈ܫܩܐ ܚܫ̈ܚܐ ܘܐ̈ܠܨܐ: ܕܡ̈ܟܢܫܝܢ ܡܢ ܐܒ̈ܬܐ ܩ̈ܕܝܫܐ; e.g. con­cerning the tree in the midst of Paradise, $ܦܘܿܫܩܐ ܡܛܠ ܐܝܠܢܐ ܗ̇ܘ ܕܒܡܨܥܬܗ ܕܦܪܕܝܣܐ; that it was a devil that spoke with the woman, in the shape of a serpent, $ܕܕܝܘܐ ܕܝܢ ܐܝܬܘܗܝ: ܗ̇ܘ ܕܒ̇ܚܙܬܐ ܕܚܘܝܐ: ܡܠܠ ܥܡ ܐܢܬܬܐ; why Satan is called the Slanderer (ὁ διάβολος), $ܕܡܛܠ ܡܢܐ ܐܬ݂ܩܪܝ ܣܛܢܐ ܐܟܠ ܩܪܨܐ; that darkness preceded light, $ܥܠ ܗ̇ܝ ܕܩܕܝܡ ܚܫܘܟܐ ܠܢܘܗܪܐ; that Jerusalem is the centre of the world, $ܕܒܡܨܥܬܗ ܕܐܪܥܐ ܣܝ̣ܡܐ ܐܘܪܫܠܡ ; and the like. Subscription, fol. 26 *b* : $ܫܠܡ ܬܚ̈ܘܝܬܐ ܕܟܠ ܓܢ̣ܣ ܕܡܢ ܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ. The authorities cited are—

Athanasius, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܨܠܝܒܐ, fol. 8 *a*.

Basil, $ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܐܡ̇ܦܝܠܟܝܘܣ ܕܡܛܠ ܪܘܚܐ ܩܕܝܫܐ, fol. 4 *b*, 21 *a*; $ܡܢ ܐܓܪܬܐ ܕܝܠܗ ܕܠܘܬ ܐܡ̇ܦܝܛܝܡܘܣ fol. 16 *a*; $ܡܢ ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ: ܡܛܠ ܗ̇ܝ ܕܠܐ ܢ̇ܙܢܐ ܒܒܬܘܠܬܗ ܕܡܫܝܚܐ: ܘܡܛܠ ܓ̣ܘܚܟܐ: ܘܡܛܠ ܙܘܿܡܪܐ: ܘܡܛܠ ܡ̇ܢܐ ܐܬܒ̣ܪܝܢܢ , fol. 22 *b*; $ܡܢ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܒܬܘܠܬܐ ܕܡܢ ܩܝܡܗ̇ ܢܦ̣ܠܬ̇, fol. 22 *b*; $ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܦܝܠܝܣܘܦܐ, fol. 25 *a*.

Chrysostom, fol. 4 *b*; on S. John's Gospel, fol. 8 *b*; on the Epistle to the Romans, fol. 25 *a*; on 2 Corinthians, fol. 5 *a*; on Ephesians,fol. 25 *a*; $ܡܢ ܐܓܪܬܐ ܕܟ̣ܬܒ ܠܘܬ ܐܢܫ ܕܫܡܗ ܬܐܕܪܘܣ: ܕܐܝܬܘܗܝ ܗܘ̣ܐ ܒܙܒܢ ܕܝܪܝܐ: ܘܢܦ̣ܠ ܡܢ ܩܝܡܗ, fol. 24 *a*.

Clement of Rome, the " Recognitiones," $ܡܢ ܡܐܡܪܐ ܕܬܠܬܐ: ܡܢ ܡܡܠܠܐ ܕܦܛܪܘܣ ܫܠܝܚܐ: ܕܠܘܬ ܪܫܝܥܐ ܣܝ̣ܡܘܢ ܚ̇ܪܫܐ .fol. 8 *b*.

Cyril, on S. Matthew's Gospel, fol. 5 *b*; on S. John's, fol. 5 *b* ; $ܡܢ ܡܐܡܪ̈ܐ ܕܠܘܩܒܠ ܝܘܿܠܝܢܘܣ ܚܢܦܐ , fol. 2 *a*; $ܡܢ ܫ̇ܪܝܐ ܕܡܛܠ ܙܐ̈ܛܡܐ ܕܕܘ̈ܓܡܛܐ: ܡܢ ܗܠܝܢ ܕܠܘܬ ܫܐ̇ܘܠܐ ܕܬܡ̈ܢܝܐ , fol. 4 *a*; $ ܡܢ ܬܫܡܫܬܐ ܕܪܘܚ, foll. 12 *b*, 20 *b*; $ܡܢ ܦܪܘܣܦܢܛܝܩܘܢ ܕܠܘܬ ܬܐܕܣܝܣ ܡ̇ܠܟܐ , fol. 15 *a*.

Dionysius the Areopagite, fol. 9 *a*; $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܡܦܝܠܝܟܘܣ, fol. 11 *b*.

Dionysius of Alexandria, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܢܣܝܘܣ ܘܐܣ̇ܛܦܢܘܣ: ܗ̇ܢܘܢ ܕܒܪܫܐ ܩܝܡ̈ܝܢ ܗܘܘ ܕܥܕܬܐ ܕܪܗܘܡܐ, fol. 14 *b*.

Ephraim: $ ܡܢ ܡܐܡܪܐ ܕܡܟܣܢܘܬܐ, fol. 6 *a*: $ ܡܢ ܡܐܡܪܐ ܕܚ̈ܡܫܐ ܕܥܠ ܗܝܡܢܘܬܐ, fol. 8 *a*.

Gregory Nazianzen, $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܒܝܬ ܝܠܕܐ, fol. 1 *a* ; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܚܕܒܫܒܐ ܚܕܬܐ, fol. 5 *a*; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܩܣܪܝܘܣ ܐܚܘܗܝ , fol. 6 *a*; $ ܡܢ ܡܐܡܪܐ ܩܕܡ̇ܝܐ ܕܥܠ ܝܘܠܝܢܘܣ ܚ̇ܢܦܐ, fol. 15 *b*.

Gregory Nyssen, on the Song of Songs, fol. 1 *a*; on the Beatitudes, fol. 22 *a* and *b*; $ ܡܢ ܡܐܡܪܐ ܕܫܒ̈ܥܐ ܕܠܘܩܒܠ ܐܘܢܡ̇ܝܘܣ, fol. 5 *a*; $ ܡܢ ܡܐܡܪܐ ܡܪܬܝܢܐ, foll. 14 *b*, 22 *a*.

Jacob of Batnae, $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܛܘܦܢܐ, fol. 14 *b*.

Severus, hom. epithron. xxii., fol. 6 *a*; xxxi., fol. 1 *a*; cvii., fol. 21 *b*; cxiii., fol. 15 *b*; $ܡܢ ܡܐܡܪܐ ܕܐܬ̣ܐܡܪ ܒܥܕܬܐ ܪܒܬܐ: ܥܠ ܗ̇ܝ ܕܡܠܬܐ ܒܣܪܐ ܗܘ̣ܐ ܘܐ̇ܓܢ ܒܢ , fol. 7 *a*.

2. The Lives of the Prophets, ascribed to Epiphanius: $ ܫܡ̈ܗܐ ܕܢܒ̈ܝܐ ܩ̈ܕܝܫܐ: ܘܕܡܢ ܐܝܟܐ ܐܝܬܝܗܘܢ ܗܘܘ: ܘܐ̇ܝܟܢܐ ܡ̣ܝܬܘ.܀. ܕܩܕܝܫܐ ܐܦܝܦܢܐ̇ܝܘܣ ܐܦܝܣܩܘܦܐ ܕܩܘܦܪܘܣ. Fol. 27 *a*. See Epiphanii Opera, ed. 1622, t. ii., p. 235; Migne, Patrol. Gr., t. xliii., col. 393. The names occur in the following order: Isaiah, Jeremiah, Ezekiel, Daniel (imperf.), Hosea (imperf.), Amos, Joel, Micah, Obadiah, J onah, N ahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Nathan, Ahijah, Joam, Azariah, Elijah, Elisha, Zacharias (the father of S. John the Baptist), Job. Here, fol. 35 *b*, we have the subscription $ܫܠܡ ܦܘܫ̇ܩܐ ܕܢ̈ܒܝܐ ܕܥ̣ܒܝܕ ܠܐܦܝܦܢܝܣ ܐܦܣܩܦܐ ܕܩܘܦܪܘܣ. Then follows a short section on the prophets whose prophecies were not written down, fol. 35 *b* ; and an extract from Severus on the deaths of Jeremiah and Daniel, fol. 36 *a*.

3. Explanation of the Hebrew words in the Old and New Testaments, $ ܦܘܫ̈ܩܐ ܕܫ̈ܡܗܐ ܥܒܪ̈ܝܐ ܐܝܠܝܢ ܕܐܠܨܐ ܥܠܝܗܘܢ, beginning, fol. 36 *a* : $ ܥܒܪܝܐ̣. ܪܚܝ̣ܡ ܠܐܠܗܐ. ܗܘܼܝܘ ܓܝܪ ܠܫܢܐ ܩܕܡܝܐ̇. ܐܝܟ ܕܐܡܪܝܢ ܐܒܗ̈ܬܐ. ܐܘܪܝܬܐ̣. ܣܦ̣ܪܐ ܕܫܡܝܐ̣. ܐܘ ܣܝܡ̣ܬܐ ܕܓ̈ܠܝܢܐ. ܥܕܢ. ܐܪܥܐ ܕܒ̈ܘܣܡܐ. ܓܝܚܘܢ. ܚ̇ܕܝܐ. ܦ̣ܝܫܘܢ. ܫܘܚܠܦ ܦܘ̈ܡܐ. ܕܩܠ̣ܬ. ܐܠܝܨ ܘܚ̇ܪܝܦ. ܏ܘܫ. The compiler has not, however, restricted himself to Hebrew words, but has also explained some from the Syriac and Greek; e.g. $ܕܘܦܢܐ (Gen. 1. 26), fol. 40 a; $ ܦܪܟܣܝܣ ܕܫ̈ܠܝܚܐ, fol. 45 *a*; $ܐܢܘܣܝܐ ܕܠܒܐ (2 Corinth, ii. 4), fol. 45 *b*; and the like. The arrangement is as follows: Genesis, Exodus, Samuel, Proverbs, Job, David (the Psalms), Kings, Isaiah, Jere­miah, Daniel, Susanna, the twelve minor Prophets, Chronicles, fol. 36 *a*; a section on the names of tbe heavenly powers (cherub, seraph, etc.), $ܕܡܢܐ ܡ̈ܘܕܥܝܢ ܫܡ̈ܗܐ ܕܚ̈ܝܠܘܬܐ ܩ̈ܕܝܫܐ ܕܫ̈ܡܝܢܐ, fol. 44 *a*; various proper names, fol. 44 *a*; the Acts of the Apostles, the Apostle (i.e. the epistles of S. Paul), and the Gospel, fol. 45 a. At the end there is an extract from Chrysostom's commentary on the Gospel of S. John, explanatory of the words

$ܐܦܣܩܦܐ , ܟܘܪܐܦܣܩܦܐ , ܥܕܬܐ , ܩܬܘܠܝܩܐ , ܡܛܪܦܘܠܝܛܝܣ , and $ܦܪܝܗܕܘܛܐ , fol. 47 *a*.

A note of two lines, at the foot of fol. 47 *a*, has been carefully erased.

[Add. 14,536.]

**DCCLXXII.**

Vellum, about 9 ¼ in. by 5 ¾ , consisting of 146 leaves, some of which are much stained and slightly torn, especially at the beginning and end. The quires, signed with letters, are 19 in number. There are from 24 to 29 lines in each page. The greater part of this volume is written in a rather inelegant #Estrangela of about the viiith cent., with the exception of fol. 59 *b*, which is in a more cursive character of the ixth cent., and foll. 1—6 and 137—140, which are later addi­tions of the ixth or xth cent. The contents are as follow.

1. A short chronological section, $ ܫܘܕܥܐ ܕܫ̈ܢܝܐ ܘܕܫܪ̈ܒܬܐ, giving the lengths of various periods from the creation down to the first year of the reign of Heraclius (A.D. 610). Fol. 1 *a*.

2. Two discourses of Marcus the Monk, $ܕܥܠ ܡܪܬܝܢܘܬܐ ܕܡܪܩܘܣ ܐܝܚܝܕܝܐ ; viz.—

*a.* On the Spiritual Law. Fol. 1 *b*.

*b.* On Justification by Works. Fol. 15 *b*. See Gallandii Bibl. Patr., t. viii., pp. 3—27.

3. The discourse of Evagrius, addressed to #Eulogius : $ܬܘܒ ܡܐܡܪܐ ܕܛܘܒܢܐ ܐܘܓܪܝܣ ܝܚܝܕܝܐ ܕܠܘܬ ܐܘܠܘܓܝܣ . Fol. 35 *b*. See Nili Opuse., ed. Suaresius, p. 408.

4. Writings of John the Monk; viz.—

*a*. Dialogue between a teacher and his disciple, $ܫ̈ܘܐܠܐ ܕܡܪܝ ܝܘܚܢܢ ܐܝܚܝܕܝܐ . Fol. 61 *b*.

*b*. Letter to Hesychius, $ ܐܓܪܬܐ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ. ܕܫܕܪ ܠܗܣܘܟܝܣ. ܡܢ ܒܬܪ ܕܐܙܠ ܡܢ ܠܘܬܗ. Fol. 85 *b*.

5. Extracts from the Lives of the Egyp­tian Fathers; viz.—

*a*. Sayings of #Abba Moses, $ܡܠܦܢܘܬܐ ܕܡ̈ܠܘܗܝ ܕܐܒܐ ܡܘܫܐ . Fol. 95 *a*. Com­pare Add. 12,175, fol. 199 *a*.

*b.* Sayings of #Abba Poemen, ,$ܬܘܒ ܡ̈ܠܘܗܝ ܕܐܒܐ ܦܘܡܝܢ . Fol. 96 *b*. Compare Add. 12,175, fol. 194 *b.*

*c.* Anecdotes of the Egyptian Fathers, $ܬܫ̈ܥܝܬܗܘܢ ܕܐ̈ܒܗܬܐ ܡܨܪ̈ܝܐ . Fol. 104 *a.*

The doxology, fol. 146 *b*, is followed by six lines of writing in the alphabet of Bardesanes, which have, however, been in great part effaced. So far as they can be deci­phered, they run as follows :—

ܣܫܗ ܨܪܕܠ ܣܪܨܒܛ ܚܫܢـ

ܘܛܥܢܛ ܒܨܛ ܘܛܢܐܥܚ ܣܐܥ . . .

ܘܒܐܢܨܗ ܢܚ ܣܫܨ ܛܙܫܛ . . .

. . .ܨܠ . . ܨܥ ܕܠܘܫ ܥܒܣܪ ܩܛـ . . .

ܘܠܣܥ ܕܥܛܨ ܕܓܫܠܨ ܓܫܠܛ ܘܪ . . .

. . ܦܩܚܛ ܢܗܛ ܘܣܣܘܦ ܚ . . .

*i.e.*$ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ. ܕܐܨܛܠܒ ܡܛܠ . . . ܕܚ̈ܛܗܝܢ. ܗܒ ܡܪܝ ܐܓܪܐ . . . [ܘܣـ]ܝܥ [ܘܚـ]ܝܠ ܘܥܕܪ ܠܚܡܫ ܬܐ[ܡ̈ܬܐ] ܕܥܡ̈ܠ ܘܠܐ̈ܝ ܘܙܪ̈ܥܝ ܙܪܥܐ ܕܫـ[ـܪܪܐ] [ܒـ]ـܟܬܒܐ ܗܢܐ ܕܡܡܕܟ ܒـ[ـܣܡ̈ܡܢܐ].

" Our Lord Jesus the Messiah, Son of the living God, who wast crucified for (the remission) of our sins; give, Lord, the reward . . . . , and help and strengthen and aid the five pairs (of fingers), which have toiled and laboured, and sown the seed of the truth in this book, which is mixed with (pigments)."

Over the first three of these lines are now written the words $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܐܬܘܢܘܣ ܚܛܝܐ ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠܘܗܝ, " this book belongs to the sinner Athanasius (*or* Theonas ?) ; let every one who reads, pray for him."

[Add. 14,606.]