**DCCXCV.**

Vellum, about 12 7/8 in. by 9 3/8, consisting of 182 leaves, some of which are much stained and torn, especially foll. 1—6, 133, and 182. The quires, signed with letters, were origi­nally 22 in number, but $ܐ and $ܓ are lost, and several of the others are imperfect, leaves being wanting after foll. 1, 5, 6, 57, 114, and 181. Each page is divided into two columns, of from 36 to 52 lines. This volume is written in a good, regular hand of the ixth cent., and contains—

1. Mutilated fragment of a homily or epistle. Fol. 1.

2. Letter of Dionysius the Areopagite to Demophilus, $ ܐܝܓܪܬܐ ܕܩܕܝܫܐ ܕܝܢܣܝܘܣ ܕܠܘܬ ܕܡܐܦܝܠܘܣ. Fol. 2 a. See Opera, ed. 1755, t. i., p. 601. It is imperfect at the beginning, the text commencing with the words that correspond to the Greek 'Αρα γὰρ οὐκ ἔστιν ἀφάτου καὶ ὑπὲρ νόησιν ἀγαθότητος, κ.τ.λ. (p. 602 B).

3. Part of the treatise of Athanasius on Virginity, $ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ ܕܥܠ ܒܬܘܠܬܐ ܠܘܬ ܒܬܘ̈ܠܬܐ: ܡܫ̣ܬܩܠ ܕܝܢ̣ ܘܥܠ ܢܦܫ̈ܬܐ. Beginning, fol. 5 a: $ܕܚܠܬܐ ܗܝ ܪܒܬܐ ܠܡܦ̣ܠ ܒܐ̈ܝܕܘܗܝ ܕܐܠܗܐ ܚܝܐ. ܏ܘܫ.. See Add. 14,649, fol. 48 b, and Add. 14,650, fol. 220 a. Imperfect.

4. Part of a letter of Philoxenus of Mabūg to the Recluses,

$ܐܝܓܪܬܐ ܕܠܘܬ ܐܚ̈ܐ ܚܒ̈ܝܫܐ: ܕܩܕܝܫܐ ܡܢ (sic) $ ܐܟܣܢܝܐ

. Im­perfect at the beginning. Fol. 6 a.

5. Writings of Basil; viz.—

a. Part of the Prooemium to the “Regulae fusius tractatae": $ܡܡܠܠܐ ܕܡܪܬܝܢܘܬܐ ܕܥܒܝܕ ܠܩܕܝܫܐ ܒܣܝܠܝܘܣ. ܠܘܬ ܐܝܠܝܢ ܕܒܥܢܘܝܘܬܐ ܨ̇ܒܝܢ ܠܡ̇ܕܪܫܘ ܢܦܫܗܘܢ ܒܟܢܘܫܝܐ ܕܕܝܪ̈ܝܐ ܐܘ ܒܥܘܡܪܐ ܕܐܚ̈ܘܬܐ.. Imperfect. Fol. 6 a. See Opera, t. ii., p. 457.

*b.* Discourse on Deut. xv. 9. See Opera, t. ii., p. 22. It is imperfect at the begin­ning, commencing, fol. 7 a, with the passage which corresponds to the Greek 'Η μὲν γὰρ δορκὰς ἀναλωτός ἐστι τοῖς βρόχοις δι' ὀξύτητα τῆς ὁράσεως κ.τ.λ. (p. 25 B). Subscription, fol. 13 a: $ ܫܠ̣ܡ ܡܐܡܪܐ ܕܥܠ ܗ̇ܝ ܕܐ̇ܬܒܩܐ ܒܩܢܘܡܟ܀ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ܀.

*c.* Discourse showing that God is not the Cause of evils, $ ܥܠ ܗ̇ܝ ܕܐܠܗܐ ܠܐ ܐܝܬܘܗܝ ܥܠ̣ܬܐ ܕܒܝ̈ܫ̣ܬܐ. Fol. 13 a. See Opera, t. ii., p. 101.

*d.* First sermon on Lent, $ ܡܐܡܪܐ ܕܥܠ ܨܘܡܐ ܩܕܝܫܐ. Fol. 20 a.

*e.* Second sermon on Lent, $ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܥܠ ܨܘܡܐ ܕܐܪ̈ܒܥܝܢ. Fol. 23 b.

*f.* Homily on Psal. i., $ܥܠ ܗܠܝܢ ܬܠܬܐ ܦܬܓܡ̈ܝܢ ܩ̈ܕܡܝܐ ܕܛ̇ܘܒܘܗܝ ܠܓܒܪܐ ܕܒܐܘܪܚܐ ܕܥ̇ܘ̈ܠܐ ܠܐ ܗ̇ܠܟ ܘܕܫܪܟܐ.. Fol. 28 b. See Opera, t. i., p. 127.

*g.* Third sermon on Lent, $ܕܥܠ ܨܘܡܐ ܩܕܝܫܐ ܕܐܪ̈ܒܥܝܢ. Fol. 33 b. On this and the two previous homilies on Lent, see above, p. 675, no. DCCXLII, 3, a.

6. Discourses of Gregory Nazianzen; viz.—

*a.* $ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܦܨܚܐ̣ ܘܥܠ ܬܘܚܪܬܐ. ܐܘܟܝܬ ܥܠ ܐܒܘܗܝ ܐܦܝܣܩܘܦܐ ܕܢܐܙܝܢܙܘ̇. ܒܗ̇ܝ ܕܐܦ ܟܝܪܘܛܘܢܝܣܐ ܥܒ̣ܕܗ ܩܫܝܫܐ. Fol. 37 a. See Opera, t. i., p. 3.

*b.* $ܥܠ ܡܚܘܬܐ ܕܒܪܕܐ ܘܠܘܬ ܐܒܘܗܝ ܕܡܛܠ ܗܕܐ ܫܬ̇ܝܩ ܗܘܐ. Fol. 38 a. See Opera, t. i., p. 299.

c. $ܥܠ ܓܪܝܓܪܝܘܣ ܐܦܝܣܩܦܐ ܕܢܘܣܐ ܐܚܘܗܝ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܕܐܬ݂ܐ ܒܬܪ ܚܕ ܝܘܡܐ ܕܣܝܡ ܐܝܕܐ. ܘܥܠ ܣܗ̈ܕܐ. Fol. 42 b. See Opera, t. i., p. 241.

*d.* $ܥܠ ܚܕܒܫܒܐ ܚܕܬܐ ܘܥܠ ܬܕܐܐ ܘܥܠ ܣܗܕܐ ܡܡܐ ܒܚܕܒܫܒܐ ܓܝܪ ܚܕܬܐ ܡܫܬ̇ܡܠܐ ܕܘܟܪܢܗ ܒܩܣܪܝܐ. Fol. 44 a. See Opera, t. i., p. 835.

*e.* $ ܕܥܠ ܦܢܛܩܘܣܛܐ ܘܥܠ ܪܘܚܐ ܩܕܝܫܐ. Fol. 46 a. See Opera, t. i., p. 731.

f. $ܕܡܛܘܠ ܪܘܚܐ ܩܕܝܫܐ. Fol. 50 a. See Opera, t. i., p. 556.

*g.* $ ܡܐܡܪܐ ܩܕܡܝܐ ܕܡܛܠ ܒܪܐ. Fol. 56 a. See Opera, t. i., p. 522. Imperfect.

*h.* $ ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܡܛܠ ܒܪܐ. Fol. 60 a. See Opera, t. i., p. 540.

7. Discourse of Theodotus of Ancyra on the Nativity of our Lord, $ܡܐܡܪܐ ܕܩܕܝܫܐ ܬܐܘܕܛܘܣ ܐܦܝܣܩܘܦܐ ܕܐܢܩܘܪܐ ܕܓܠܛܝܐ ܕܥܠ ܒܝܬ ܝܠܕܗ ܕܡܪܢ ܕܒܒܣܪ. Beginning, fol. 65 a: $ ܫܒܝܚܐ̣ ܘܡܠ̣ܝܐ ܬܗܪܐ ܥܠ̣ܬܗ ܕܥܐܕܐ ܕܝܘܡܢܐ. ܫܒܝܚܐ ܕܝ̣ܢ ܡܛܠ ܕܦܘܪܩܢܐ ܕܓܘܐ ܕܒ̈ܢܝ ܐܢܫܐ ܐܝܬ݂ܝܬ݁. ܡܠ̣ܝܐ ܕܝܢ ܬܗܪܐ̣. ܡܛܘܠ ܕܟܝܢܐ ܕܓܘܐ ܙܟ̣ܬ݁. ܏ܘܫ.. See Gallandii Biblioth. Vett. Patrum, t. ix., p. 440.

8. An epistle of Epiphanius of Cyprus on the Nativity of our Lord, $ ܐܝܓܪܬܐ ܕܩܕܝܫܐ ܐܦܝܦܢܝܘܣ ܐܦܝܣܩܘܦܐ ܕܩܘܦܪܘܣ ܓܙܪܬܐ̣. ܕܥܠ ܝܠܝܕܘܬܗ ܕܡ̣ܪܢ ܕܒܒܣܪ. Fol. 68 a.

This is an extract from the Panarium or Treatise against Heresies; see Opera, ed. Petavius, t. i., p. 47 B, "de Incarnatione Christi Domini," as far as p. 51 B, ὁμοίως διαγορεύσω.

9. Discourses of John Chrysostom; viz.—

a. On the Epiphany, $ܕܥܠ ܝܘܡ ܕܢܚܗ ܕܦܪܘܩܢ: ܡ̇ܘܣܦ ܕܝܢ ܘܐܚܪ̈ܢܝܬܐ ܒܫܘܠܡܗ ܕܡܐܡܪܐ ܟܕ ܪܫ̇ܐ ܘܥ̇ܕܠ ܠܗ̇ܢܘܢ ܕܠܐ ܡ̇ܟܬܪܝܢ ܐܝܟܐ ܕܡ̇ܬܩܪܒ ܩܘܪܒܢܐ ܥܕܡܐ ܠܫܘܠܡܗ̇ ܕܨܠܘܬܐ ܗ̇ܝ ܐܚܪܝܬܐ Fol. 69 b. See Opera, t. ii., p. 433.

*b.* On Lent, $ܕܥܠ ܨܘܡܐ ܕܐܪ̈ܒܥܝܢ ܘܥܠ ܗ̇ܝ ܕܠܐ ܣܦܩ̇ ܠܢ ܨܘܡܐ ܕܐܪ̈ܒܥܝܢ̇. ܐܝܟ ܕܢܬܡ̣ܨܐ ܠܡܫ̇ܬܘܬܦܘ ܒܪ̈ܐܙܐ ܩܕ̈ܝܫܐ ܕܦܪܘܩܢ܇ ܒܝܘܡܐ ܪܒܐ ܕܩܝܡܬܗ.܏ ܏ܘܫ.. Fol. 72 b. See Opera, t. ii., p. 234.

*c.* On the Cross and the Thief, $ܥܠ ܨܠܝܒܐ ܘܥܠ ܓܝ̇ܣܐ̣. ܘܥܠ ܗ̇ܝ ܕܬܟܝܒܐܝܬ ܢܨ̇ܠܐ ܥܠ ܒܥܠܕܒ̈ܒܝܢ. ܐܡܝܪ ܕܝ̣ܢ ܒܥܪܘܒܬܐ ܕܫܒܬܐ ܪܒܬܐ. Fol. 79 b. See Opera, t. ii., p. 476.

d. On Virginity and Repentance, $ܥܠ ܒܬܘܠܘܬܐ ܘܬܝܒܘܬܐ ܘܡܪܬܝܢܘܬܐ. Fol. 83 a. See Add. 12,163, fol. 128 b.

*e.* Hom. viii. on the first Epistle to the Thessalonians. Fol. 92 a. See Opera, t. xi., p. 553.

10. An ascetic discourse of Nilus, $ܡܐܡܪܐ ܕܐܡܝܪ ܠܩܕܝܫܐ ܡܪܝ ܢܝܠܘܣ ܝܚܝܕܝܐ ܡܨܪܝܐ̣. ܥܠ ܕܘܒܪ̈ܐ ܕܕܝܪܝܘܬܐ. Beginning, fol. 95 b: $ܡܛܘܠ ܦܘܠܚܢܐ ܕܝܚܝܕܝܘܬܐ ܐܘ ܐܚܘܢ: ܘܕܐܝܟܢܐ ܙܕܩ̇ ܠܗܘܢ ܠܐܝܠܝܢ ܕܐܬ݁ܝܢ ܠܫܘܥܒܕܐ ܕܢܬܕܒܪܘܢ: ܘܕܐܝܟ ܐܝܢܐ ܘܐܝܟܢܐ ܘܠ̇ܐ ܠܗ ܠܡܕܒܪܢܐ ܠܡܗܘܐ ܒܥܘܡܪܐ ܕܐ̈ܚܐ̣. ܐܦܝܣܬܢܝ ܠܡ̣ܟܬܒ ܠܟ.. On the margin we read the following note, in which Nilus is strangely identified with Xenaias or Philoxenus of Mabūg:

$ܗܢܐ ܢܝܠܘܣ ܝܚܝܕܐ (sic) $ܗܘ ܐܝܬܘܗܝ ܦܝܠܟܣܢܘܣ ܕܡܒܘܓ ܕܡܫܬܡܗ ܒ̈ܬܠܬܐ ܫܡ̈ܗܐ.. ܢܝܠܘܣ ܝܚܝܕܝܐ ܡܨܪܝܐ. ܘܡܪܝ ܐܟܣܢܝܐ. ܘܦܝܠܟܣܢܘܣ.

11. A discourse of Philoxenus of Mabūg against Fornication, being the twelfth of the discourses on the Christian character. Fol. 105 b. See Add. 14,598, fol. 215 b. It is slightly imperfect.

12. Letters and discourses of Severus of Antioch.

*a.* Letters; viz.—

α. Letter to the deaconess Anastasia, $ܕܠܘܬ ܐܢܣܛܣܝܐ ܡܫܡܫܢܝܬܐ, beginning, fol. 115 b: $ܡܛܠ ܕܟܕ ܐܘܪܚܐ ܕܙܕܝܩܘܬܐ ܡܗܠܟܐ ܐܢܬܝ: ܐܡ̇ܪ ܐܢܐ ܕܝܢ ܗ̇ܝ ܕܥܢܘܝܘܬܐ: ܘܚ̈ܝܐ ܕܝܪ̈ܝܐ ܒ̈ܣܘܟܠܐ ܡܥ̈ܠܝܐ ܕܟ̈ܬܒܐ ܢ̣̈ܦܝܚܝ ܡܢ ܐܠܗܐ ܡ̇ܬܗܓܝܐ ܐܢܬܝ: ܏ܘܫ. See Land, Anecd. Syr., t. i., pp. 34, 35; t. ii., p. 7.

β. First letter to the Comes (Ecumenius, $ܐܝܓܪܬܐ ܕܠܘܬ ܐܝܩܘܡܘܢܝܘܣ ܩܘܡܝܣ̣. ܡܛܘܠ ܕܝܠܝ̈ܬܐ ܘܡ̈ܥܒܕܢܘܬܐ ܕܐܝܬܝܗ̣̇ ܡܢ ܗܠܝܢ ܕܩܕܡ ܐܦܝܣܩܘܦܘܬܐ. Beginning, fol. 119 a: $ܐܝܬ ܐܦ ܠܢ ܡܢ ܟܬܒܐ ܢܦܝܚ ܡܢ ܐܠܗܐ ܙܘ̈ܕܐ ܕܡܟܝܟܘܬ ܬܪܥܝܬܐ̣. ܘܡ̈ܠܐ ܕܡ̈ܬܚܬܝܢ ܘܠܘܬ ܫܬܩܐ ܡܥܕܪ̈ܢ̣ ܠܐ ܚܣܝܪ̈ܢ ܠܢ. ܏ܘܫ..

γ. Second letter to the same, $ܐܝܓܪܬܐ ܕܬܪ̈ܬܝܢ ܠܘܬܗ ܕܐܝܩܘܡܘܢܝܘܣ ܩܘܡܝܣ̣. ܡܛܠܬܗ ܕܝܠܗ ܕܫܪܒܐ. ܐܝܬܝܗ̇ ܕܝܢ ܡܢ ܗܠܝܢ ܕܒܐܦܝܣܩܘܦܘܬܐ. Beginning, fol. 121 a: $ܡ̇ܬܕܡܪ ܐܢܐ ܐܝܟܢܐ ܬܘܒ ܡܢ ܫܘܪܝܐ ܠܩ̣ܛܬ݁ ܪܒܘܬ ܦܐܝܘܬܟ ܪܚܡܬ ܠܐܠܗܐ̇. ܣܩܘܒܠܝܘܬ ܡܠܬܐ ܕܐܫ̣ܬܬܩܬ̇. ܏ܘܫ.

*b.* Discourses, all of which, except the first, are from the collection entitled Λόγοι ἐπιθρόνιοι or " Homiliae Cathedrales."

α. Against those who require, that persons abjuring the doctrines of the Council of Chalcedon should be anointed (baptized): $ܡܐܡܪܐ ܕܐܡܝܪ ܠܗ̣. ܠܘܩܒܠ ܗ̇ܢܘܢ ܕܐܡ̇ܪܝܢ. ܕܘ̇ܠܐ ܕܢܗܘܘܢ ܡ̇ܬܡܫܚܝܢ ܗ̇ܢܘܢ ܕܐܫܬܘ̇ܬܦܘ ܠܣܘܢܕܘܣ ܕܟܠܩܝܕܘܢܐ ܘܬ̇ܝܒܝܢ̇. ܘܡ̇ܚܪܡܝܢ ܠܗ̇ܢܘܢ ܕܐܡ̇ܪܝܢ ܬܪ̈ܝܢ ܟܝ̈ܢܝܢ ܒܚܕ ܝܫܘܥ ܡܫܝܚܐ̇. ܒܬܪ ܚܕܝܘܬܐ ܠܐ ܡܬܡ̇ܠܠܢܝܬܐ ܘܠܐ ܡ̇ܬܕܪܟܢܝܬܐ̇. ܘܠܘܬ ܗܝܡܢܘܬܐ ܘܫܪܪܐ ܪܗ̇ܛܝܢ. Beginning, fol. 122 b: $ܐܢܐ̣ ܘܠܐ ܡܕܡ ܥܠ ܢܦܫܝ ܚܫܝ̣ܫ ܐܢܐ. ܘܐ̇ܝܟܢܐ ܐܢܬ ܣܗ̣ܕܬ ܟܕ ܐܡ̣ܪܬ݀. ܕܒܟܠܗ̇ ܐܪܥܐ ܢܦ̣ܩܬ̇ ܣܒܪܬܐ ܕܒܨܝܪܘܬܢ̇. ܘܐܝܟ ܕܣ̇ܦܩܝܢܢ ܠܡ̇ܠܦܘ ܘܠܡܐܣܝܘ ܚܫܐ ܕܢܦܫܐ. ܡܕܥ ܕܝܢ ܝܕܥ̇ ܐܢܐ ܓܠܝܐܝܬ݂. ܕܡܕܡ ܕܡܡܠܠ ܐܢܐ ܕܐܝܬܘܗܝ ܒܪ ܝܡܝܢܐ ܘܡܫܟܚ ܠܡܘܬܪܘܼ. ܡܢ ܡ̈ܟܬܒܢܘܬܐ ܘܥܡ̈ܠܐ ܕܗ̇ܢܘܢ ܠܒܝ̈ܫܝ ܠܐܠܗܐ ܘܡܕܒܪ̈ܝ ܠܪ̈ܐܙܐ ܥܕ̈ܬܢܝܐ ܡ̇ܡܠܠ ܐܢܐ. ܏ܘܫ.

β. The thirtieth of the "Homiliae Cathedrales," on Simeon Stylites, $ ܡܐܡܪܐ ܕܬܠܬܝܢ ܕܟܬܒܐ ܕܐܦܝܬܪܘܢܝܘܢ ܕܐܡܝܪ ܠܗ ܥܠ ܩܕܝܫܐ ܡܪܝ ܫܡܥܘܢ ܕܐܣܛܘܢܐ. Fol. 127 b.

γ. The eighty-sixth, on Antony of Egypt, $ܡܛܘܠ ܩܕܝܫܐ ܐܢܛܘܢܝܘܣ̇. ܗ̇ܘ ܕܒܡܨܪܝܢ ܫ̇ܪܝ ܩܕܡܝܐ ܕܢܗܘܐ ܪܝܫܐ ܕܚ̈ܝܐ ܕܕܝܪܝܘܬܐ ܘܕܒܡܕܒܪܐ. Fol. 132 b.

δ. The ninety-ninth, on the anniversary of his being consecrated bishop, $ܡܛܠ ܝܘܡܐ ܕܫܢܬܐ̇. ܕܒܗ ܒܛܝܒܘܬܐ ܕܐܠܗܐ ܩܒ̇ܠ ܣ̇ܝܡ ܐܝܕܐ ܘܐܬ̇ܩܪܒ ܠܐܦܝܣܩܦܘܬܐ. Fol. 137 b.

ε. The twentieth, on Palm Sunday, $ܡܛܠ ܐܘܪܥܐ ܕܠܘܩܒܠ ܦܪܘܩܢ ܕܐܝܬܘܗܝ ܥܐܕܐ ܕܣܘ̈ܟܐ ܘܕܕܩ̈ܠܐ̣. ܘܕܗ̇ܘ ܕܒܪܝܟ ܗ̣ܘ. Fol. 141 a.

ζ. The twenty-fourth, on the Ascension of our Lord, $ܡܛܠ ܣܘܠܩܗ ܕܡܫܝܚܐ̣. ܘܡܛܠ ܢܚܬܐ ܕܐܪܓܘܢܐ̇. ܗ̇ܘ ܕܐܬܝܗ̣ܒ ܡܢ ܡ̇ܠܟܢ ܕܚ̇ܠ ܠܐܠܗܐ ܐܢܣܛܘܣ. Fol. 143 a.

η. The twenty-fifth, on Pentecost, $ܡܛܠ ܦܢܛܩܘܣܛܐ. Fol. 145 a.

13. Discourse of Basil on avarice, $ܥܠ ܪܚܡܬ ܟܣܦܐ. Fol. 148 a. See Opera, t. ii., p. 60.

14. A short account of the various Greek translations of the Old Testament, viz. the LXX., Aquila, Symmachus, Theodotion, the Quinta, and the Sexta; and also of the labours of Origen: $ܫܘܘܕܥܐ ܕܣ̇ܓܝ ܚܫ̇ܚ ܡܛܠ ܡ̣̈ܫܠܡܢܘܬܐ ܡ̈ܫܚܠܦܬܐ ܕܟ̈ܬܒܐ ܐ̈ܠܗܝܐ. ܕܐܝܟܢܐ ܐܬ̇ܦܫܩܘ ܡܢ ܠܫܢܐ ܥܒܪܝܐ ܠܝܘܢܝܐ. Fol. 158 b. It seems to be abridged from the treatise of Epi­phanius " de Mensuris et Ponderibus," Opera, ed. Petav., t. ii., p. 166, but is not identical with the section entitled Ποῖαι καὶ πόσαι παραδόσεις εἰσὶ τῆς θείας γραφῆς, κ.τ.λ., ap­pended to the "Synopsis Scripturae Sacrae" of Athanasius (Migne, Patrol. Gr., t. xxviii., col. 433), which is said, in some Greek manuscripts, to be taken from tbe Hypomnesticon of Josephus Christianus.

15. Extracts from the treatise of Epi­phanius of Cyprus on Weights and Measures. See Opera, t. ii., p. 158.

*a.* On the various critical marks, the asterisk, obelus, lemniscus and hypolemniscus: $ܡܛܠ ܐܣܛܪ̈ܝܣܩܘ ܘܐܘܒ̈ܘܠܘܣ ܘܠܝܡ̈ܢܝܣܩܣ ܘܐܦܘܠܝܡ̈ܢܝܣܩܘܣ ܗܢܘ ܕܝܢ ܐܬܘ̈ܬܐ ܗܠܝܢ ܕܒܟ̈ܬܒܐ ܐܠܗ̈ܝܐ. ܡܢ ܡܐܡܪܐ ܕܥܠ ܟܝ̈ܠܐ ܘܡ̈ܬܩܠܐ. Fol. 159 a. This extract extends from p. 159 A to p. 166 A. Towards the end, fol. 162 a, we find a list of the names of the 72 translators.

*b.* On the translators Aquila, Symmachus, and Theodotion. Fol. 162 a. These extracts comprise pp. 169 D—171 D, and pp. 172 B —173 D.

16. A section showing where and how each of the Apostles suffered death, $ܢܨܚܢܐ ܘܟܘܿܠܠܐ ܕܫ̈ܠܝܚܐ ܩܕܝܫ̈ܐ. Fol. 163 b.

17. A similar section on the seventy-two Disciples, and the false apostles in their time, $ ܡܛܠ ܗܠܝܢ ܫܒܥܝܢ ܘܬܪ̈ܝܢ ܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ̣. ܘܡܛܠ ܫ̈ܠܝܚܐ ܕܓ̈ܠܐ ܕܗܘ̣ܘ ܒܙܒܢܗܘܢ. Fol. 164 a.

18. The first letter of John the monk to Theodulus, $ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܬܐܘܕܠܘܣ. Fol. 164 b. See Add. 17,169, fol. 1 b.

19. Two homilies of Gregory Nyssen on the Lord's Prayer; viz.—

*a.* Hom. i.; see Opera, t. i., p. 712. Fol. 173 a.

*b.* Hom. v.; see Opera, t. i., p. 751. Fol. 177 b.

20. Letter of Basil to a fallen virgin, $ܐܓܪܬܐ ܕܐܫ̣ܬܕܪܬ̇ ܡܢ ܩܕܝܫܐ ܒܣܝܠܝܘܣ̣ ܠܒܬܘܠܬܐ ܕܡܢ ܩܝܡܗ̇ ܢܦ̣ܠܬ̇. Fol. 181 b. See Opera, t. iii., p. 191, ep. xlvi. Very imperfect.

At the end of the volume there was an Index of the contents, of which only the last page remains, fol. 182 a. The titles of the several articles, with the appropriate quire and page, are written within coloured circles, thus: $ i.e. "no. 38, $ܫܘܘܕܥܐ ܏ܘܫ, in the nineteenth quire, at the sixth opening" (between the sixth and seventh leaves of the quire, or on the twelfth or thirteenth page).

On fol. 182 b there is a long note, with an ornament at the top and a coloured border, informing us that the manuscript was writ­ten at the expense of a lady, whose name seems to have been Theophano, and of her sister. Unfortunately this page is very much stained and torn. $ܠܐܝܩܪܐ ܘܠܬܫܒܘܚܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ [ܐܬܚ̇ـ]ـܦܛܬ ܘܥܒ̇ܕܬ ܦܢܩܝܬܐ [ܗܕܐ ܡܢ] ܙܝܢܬܐ ܕܐܠܗܐ . . . ـܗ̇܆ ܬܝܘܦܢܘ . . . ܕܩـ . . . ܐ . . . ܕܚܒ̈ܝܫܬܐ ܕ . . . ܡܕܝܢܬܐ ܡܒܪܟܬܐ ܚܬܐ ܕܝܠܗ̇. ܏ܘܫ.

In the sixth line from the end is men­tioned $[ܩܫܝـ]ـܫܐ ܡܢܨܘܪ ܐܒܐ ܕܝܠܗܝܢ, "the priest Mansūr their father."

Greek words are written on the margins of foll. 52 b, 124 b, 161 b, 162 b, and 163 a. A later hand has added a few Armenian notes on fol. 128 b.

At the end of many of the pieces contained in this volume, there are coloured figures of birds and other ornaments. See in particular foll. 28 b, 33 b, 37 a, 38 a, 42 b, 46 a, 55 a, 61 a, 68 a, 69 b, 72 b, 105 b, 115 b, 122 b, 127 b, 132 b, and 137 b.

On fol. 10 *a* a reader has recorded his name, David; but this note has been sub­sequently erased.

On fol. 128 a there is a longer note, also carefully erased, but not so as to be wholly illegible, which states that the priest Rabban Yūhannān, or John, the periodeutes of Hisn Mansūr, presented this volume to a certain convent. $ ܡܪܚܡ ܐܠܗܐ ܥܠ ܢܦܫܗ ܕܪܒܢ ܝܘܚܢܢ ܏܏ܩܫ ܙܗܝܐ ܘܣܥܘܪܐ ܕܚܨܢܐ ܕܡܢܨܘܪ ܘܥܠ ܢܦܫ̈ܬܐ ܕܐܒ̈ܗܘܗܝ܆ ܘܥܠ ܢܦ̈ܫܬܐ ܕܥ̈ܢܝܕܘܗܝ. ܕܗ̣ܘ ܫܟܢ ܠܟܬܒܐ ܗܢܐ ܡܠ̣ܐ ܚܝ̈ܐ ܠܕܝܪܐ ܕܩـ . . . ܠ . . . ܨܘܡܝ ܪܚܝܐ ܚܠܦ ܢܦܫܗ ܘܕܐܒܗ̈ܘܗܝ ܡ̈ܢܚܐ. ܕܡܪܝܐ ܐܠܗܐ ܕܡܛܠܬܗ ܏ܘܫ. .

On fol. 153 a is written the name of $ܡܪܝ ܡܥܝܢ..

[Add. 14,601.]

**DCCXCVI.**

A vellum leaf, 9 1/4 in. by 5 3/4, containing the following extracts, written in a good, regular hand of the ixth cent.

1. On the Chariot of Ezekiel, $ܡܛܠ ܡܢܐ ܡܪܟܒܬܐ ܒܪܢܫܐ ܘܐܪܝܐ܇ ܘܬܘܪܐ ܘܢܫܪܐ܇ ܟܕܝܢܝܢ ܗܘܘ..

2. On the Paschal Lamb, $ ܡܛܠ ܗ̇ܘ ܐܡܪܐ ܕܦܣܚܐ ܕܐܡܝܪ ܒܢܡܘܣܐ ܕܡܘܫܐ ܕܐܡ̣ܪ ܕܬܘܬܒܐ ܘܐܓܝܪܐ̣ ܠܐ ܢܐܟܘܠ ܡܢܗ.. See Exodus, ch. xii. 45.

3. On Isaiah, xh. 17—19: $ ܬܘܒ ܕܡܢܐ ܗܝ ܗ̇ܝ ܕܐܡ̣ܪ ܐܫܥܝܐ ܕܡ̈ܣܟܢܐ ܘܒ̈ܝܫܐ ܒ̇ܥܝܢ ܡ̈ܝܐ ܘܠܝܬ. ܘܠܫܢܗܘܢ ܒܨܗܝܐ ܝܒ̣ܫ. ܏ܘܫ.

4. From Severus of Antioch, on the sym­bolism of the linen cloth that covers the Elements and of the celebrating priest: $ ܕܩܕܝܫܐ ܣܐܘܪܐ. ܕܡܘܢ ܨ̇ܝܪܐ ܟ̣ܠܬܐ ܗ̇ܝ ܕܡܬ̇ܦܪܣܐ ܥܠ ܡܕܒܚܐ ܠܥܠ ܡܢ ܪ̈ܐܙܐ ܩ̈ܕܝܫܐ. ܘܕܡܘܢ ܨ̇ܝܪ ܟܗܢܐ ܗ̇ܘ ܕܡ̇ܩܪܒ. Very imperfect.

[Add. 17,217, fol. 43.]

**DCCXCVII.**

Vellum, about 8 1/8 in. by 5 3/8, consisting of 160 leaves (Add. 18,814, foll. 103—262). The quires, signed with letters, were origi­nally 27 in number, but the first ten have been entirely lost, and of the eleventh only the last leaf remains. There are from 27 to 32 lines in each page. This manuscript is written in a regular Estrangělā of the ixth cent., and contains—

*1.* A letter of John the monk, $ܬܘܒ ܐܓܪܬܐ ܕܝܘܚܢܢ ܬܐܒܝܐ. Fol. 103 a. See Add. 14,580, no. 2, h.

*2.* A discourse of Nilus, $ܡܐܡܪܐ ܕܢܝܠܘܣ ܝܚܝܕܝܐ ܘܦܝܠܘܣܘܦܐ. Fol. 106 b. See Add. 14,623, no. 14.

3. Letters of Jacob of Batnae, $ܐܓܪ̈ܬܐ ܕܡܪܝ ܝܥܩܘܒ ܐܦܣܩܘܦܐ ܕܒܛܢܢ; viz.—

*a.* Beginning: $ܡܐ ܕܐܚܝܕܐ ܢܦܫܐ ܒ̈ܦܓܥܘܗܝ ܡܟ̈ܝܢܐ ܕܥܠܡܐ̣. ܏ܘܫ. Fol. 128 b. See Assemani, Bibl. Or., t. i., p. 304, no. 6.

*b.* Beginning: $ܗܫܐ ܡܟܝܠ ܩܝܡ ܠܢ ܠܡܐܡܪ̣. ܠܘܩܒܠ ܚ̈ܘܫܒܐ ܫ̈ܚܝܩܐ ܘܫ̈ܘܐܠܐ ܥܝܘ̈ܩܬܢܐ̇. ܕܗ̇ܢܘܢ ܕܡܥܪܙܠܝܢ ܒܚ̈ܛܗܐ ܕܙ̈ܢܝܢ ܙܢ̈ܝܢ ܘܒܥܒܪ ܦܘ̈ܩܕܢܐ̇. ܘܕܚܝܠܝܢ ܘܪܬܝܬܝܢ ܘܡܫܐܠܝܢ ܕܡܢܐ ܢܥܒܕܘܢ̇ ܏ܘܫ. Fol. 135 a.

*c.* Beginning: $ܐܝܢܐ ܕܝܢ ܕܠܐ ܫ̇ܠܚ ܠܟܠ̣. ܕܢܠܒܫ ܠܚܕ݂ ܠܐ ܡܫܟܚ. ܏ܘܫ.. Fol. 140 b.

4. Doctrine of Abraham Nephtarenus, $ܡܠܦܢܘܬܐ ܕܡܪܝ ܐܒܪܗܡ ܢܦܬܪܝܐ, begin­ning, fol. 141 b: $ܐܢ ܨ̇ܒܐ ܐܢܬ ܕܬܙܟܐ ܒܐܓܘܢܐ ܕܩܕܝܫܘܬܐ: ܘܬܬܟܠܠ ܒܟܠܝܠܐ ܕܒܬܘܠܘܬܐ̣. ܟܠܗ ܩܪܒܟ̣ ܥܡ ܢܦܫܟ ܢܗܘܐ. ܘܟܠܗ ܬܟܬܘܫܟ ܥܡ ܪܓܬܐ ܕܦܓܪܟ. ܘ܏ܫ.. So according to a later corrector, on the margin of fol. 141 b. In the text, this piece forms part of the third letter of Jacob of Batnae.

5. Writings of Ammonius; viz.—

a. A letter, $ ܐܓܪܬܐ ܕܡܪܝ ܐܡܘܢܝܣ, beginning, fol. 144 a: $ ܝܚܝܕܝܐ ܒܚܝܪܐ ܢܗܘܐ ܗܟܝܠ ܐܓܘܢܣܛܐ ܒܛ̣ܝܠ ܠܗ ܥܠ ܚ̈ܝܘܗܝ. ܘܢܗܘܐ ܥܝܪ ܒܪܥܝܢܗ. ܏ܘܫ..

b. A discourse, beginning, fol. 148 a: $ܡܣܝܒܪܢܐ̣ ܠܘ ܗ̇ܘ ܗ̣ܘ ܕܒܝܕ ܣܘܥܪ̈ܢܐ ܡܨܠܚ. ܘܠܘ ܗ̇ܘ ܗܘ ܕܡܪܚܩ ܡܢ ܐܝܠܝܢ ܕܣܩ̈ܘܒܠܝܢ ܠܬܫܒܘܚܬܐ. ܡܣܝܒܪܢܘܬܐ ܓܝܪ ܡܬܩܝܡܐ̣ ܒܣܘܓܐܐ ܕܡ̈ܚܫܒܬܐ. ܏ܘܫ..

6. A doctrine of the Fathers, $ܝܘܠܦܢܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ, beginning, fol. 155 a: $ܪܚܡܬܗ ܕܥܠܡܐ ܗܢܐ̣ ܡܪܓܙܐ ܠܐܠܗܐ. ܕܡ̇ܦܗܐ ܠܗܘܢܐ ܘܡܫܪܓܠ ܠܚܙܬܐ. ܏ܘܫ..

7. Writings of Basil; viz.—

*a.* $ܡܠܦܢܘܬܐ ܕܥܠ ܙܗܝܘܬܐ ܘܩܕܝܫܘܬܐ, beginning, fol. 157 a: $ܝ̇ܕܥܝܢ ܐܢܬܘܢ ܗܘ ܕܝܢ ܐܚ̈ܝ ܕܗ̇ܘܐ ܕܝܢ̣ܐ ܒܡܕܥܐ ܥܠ ܙܗܝܘܬܐ̣ ܘܥܠ ܙܢܝܘܬܐ. ܏ܘܫ..

*b.* Letter to Gregory Nyssen,

$ܬܘܒ ܐܓܪܬܐ ܕܡܪܝ ܒܣܝܠܝܘܣ ܐܦܣܝܩܘܦܐ. ܕܐܫܬܕܪܬ ܠܘܬ ܓܪܝܓܪܝܘܣ ܐܦܝܣܩܘܦܐ (sic) $ܕܢܘܣܐ

. Fol. 158 b. See Opera, t. iii., p. 99, ep. ii.

c. Letter to the monks of a convent, $ ܠܐܚ̈ܐ ܚ̈ܒܝܫܝܐ ܕܒܕܝܪܐ, beginning, fol. 167 a: $ܛܒ̈ܬܟܘܢ ܕܐܝ̈ܬܝܝܢ ܠܢ ܛܒ̣ܐ ܕܬܫܒܘܚܬܐ ܕܐܠܗܐ ܕܒܟܘܢ ܟܗ̈ܝܢܢ ܗܢܝܢ ܐܟܦܢܢܝ ܕܐܣ̣ܘܚ ܠܫܠܡܟܘܢ ܒܪܘܫܡܐ ܕܡܠܬܝ. ܏ܘܫ..

8. Writings of Macarius; viz.—

a. A discourse on the inward passions of the soul: $ܡܐܡܪܐ ܕܡܪܝ ܡܩܪܝܣ. ܥܠ ܚ̈ܫܐ ܓܘ̈ܝܐ ܕܢܦܫܐ ܕܬܓܥܘܪ ܒܚ̈ܘܫܒܝܗ̇ ܡ̇ܫܟܪ̈ܐ ܕܬܫܦܪ ܠܐܠܗܐ ܡܐ ܕܐܨܛܠܠܬ.. Fol. 175 b. See Add. 12,175, fol. 215 a.

*b.* A discourse to those who draw near to the path of truth: $ ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܡܪܝ ܡܩܪܝܣ. ܠܘܬ ܐܝܠܝܢ ܕܡܬܩܪܒܝܢ ܠܐܘܪܚܐ ܕܫܪܪܐ ܕܐܢ ܗ̣ܘ ܕܒܚܠܝܨܘܬܐ ܘܒܬܟܬܘܫܐ ܠܐ ܡܩܪܒܝܢ ܥܡ ܕܝܘ̈ܐ ܠܐ ܝܗܒܝܢ ܠܗܘܢ ܠܗ ܠܐܘܪܚܐ. Fol. 181 a. See Add. 12,175, fol. 217 b.

*c.* Twelve letters. See Add. 12,175, fol. 221 a, seqq.; viz.—

α. Beginning: $ ܐܒܐ ܡܩܪܝܣ ܟܬ݂ܒ̣ ܠܟܠ ܒܢܘ̈ܗܝ ܚ̈ܒܝܒܐ. ܟܕ ܡܦܝܣ ܠܗܘܢ̣ ܘܫ̇ܐܠ ܒܫܠܡܗܘܢ̇ ܏ܘܫ. Fol. 187 a.

β. Beginning: $ܠܒܢ̈ܝܐ ܪ̈ܚܝܡܐ ܡ̇ܘܕܐ ܐܢܐ ܬܘܒ ܠܐܠܗܐ̣. ܕܐܫܟܚܬ ܦܫܝܛܘܬܐ ܕܐܝܟ ܗܕܐ̇. ܏ܘܫ.. Fol. 189 b.

γ. Beginning: $ܠܐ ܐܢܫ ܡܫܟܚ ܕܠܬܪ̈ܝܢ ܡܪ̈ܘܢ ܢܦܠܘܚ. ܏ܘܫ. Fol. 191 a.

δ. Beginning: $ܒܥܘ ܡܢ ܡܪܝܐ̣ ܕܐܝܟܐ ܢܬܬܪܨܘܢ ܥܝ̈ܕܝܟܘܢ. ܏ܘܫ.. Fol. 192 a.

ε. Beginning: $ܠܝܬ ܕܪܡܐ ܡܢ ܕܚܠܬ ܐܠܗܐ. ܕܚܠܬ ܡܪܢ ܥܒܪܬ ܠܟܠ. ܏ܘܫ.. Fol. 193 a.

ς. Beginning: $ ܡܛܠ ܕܝܢ ܕܫ̇ܐܠܬܘܢ ܕܬܐܠܦܘܢ ܡܛܠ ܡܟܝܟܘܬܐ: ܏ܘܫ.Fol. 194 a.

ζ . Beginning: $ܪܒܐ ܗܝ ܛܝܒܘܬܗ ܕܐܠܗܐ ܒܚܫܝܫܘܬܐ ܕܥܠ ܚ̈ܛܗܐ. ܏ܘܫ. Fol. 195 b.

η. Beginning: $ܗܫܐ̣ ܬܠܬ ܐܢ̈ܝܢ ܕܡܟܬܪ̈ܢ̣. ܗܝܡܢܘܬܐ ܘܣ̇ܒܪܐ̣ ܘܚܘܒܐ. ܏ܘܫ.. Fol. 197 a.

θ. Beginning: $ܢܬܘܒ ܐܚ̈ܝ ܚ̈ܒܝܒܐ ܏ܘܫ. Fol. 198 a.

ι. Beginning: $ܐܚ̈ܝ. ܐܬܬܥܝܪܘܼ ܘܐܙܕܗܪܘ... Fol. 201 b.

ια. $ܐܓܪܬܐ ܕܚܕܥܣܪܐܕܡܪܝ ܡܩܪܝܣ ܕܡܪܬܝܢܘܬܐ. ܠܘܬ ܐܝܠܝܢ ܕܡܪܚܩܝܢ ܡܢ ܥܠܡܐ ܘܐܬܝܢ ܠܬܘܠܡܕܐ. ܕܢܗܘܘܢ ܙܗܝܪܝܢ ܒܒܪܢܫܗܘܢ ܓܘܝܐ. ܕܗ̣ܘܝܘ ܗܝܟܠܗ ܕܐܠܗܐ. Beginning, fol. 202 a: $ܡܛܠ ܕܝܢ ܕܐܦ ܐܢܬܘܢ ܐܚ̈ܐ ܪ̈ܚܝܡܐ ܘܚ̈ܒܝܒܐ ܙܒ̈ܢܬܐ ܣ̈ܓܝܐܬܐ. ܏ܘܫ.. See Add. 12,175, fol. 211 a.

ιβ. Beginning: $ܙܕܩ̇ ܠܗ ܠܟܪܣܛܝܢܐ̣ ܕܢܬܢܟܪܐ ܡܢ ܚܛܝ̣ܬܐ ܕܕܝܠܐ ܒܟܠܗܘܢ ܗܕܡ̈ܘܗܝ. ܘܕܢܬܡܙܓ ܒܟܠ ܗܕܡ̈ܐ ܕܙܕܝܩܘܬܐ. ܏ܘܫ.. Fol. 214 a.

d. On the warfare of Satan with man: $ܬܘܒ ܕܐܫܬ̇ܐܠ ܡܪܝ ܡܩܪܝܣ. ܕܐܢ ܗ̣ܘ ܕܣܛܢܐ ܡܫܬܡܪ ܕܢ̇ܩܪܒ ܥܡ ܒ̈ܢܝܢܫܐ. Beginning, fol. 218 a: $ܚܐܦܗ ܕܝܢ ܕܒܝ̣ܫܐ ܠܘ ܠܘܩܒܠ ܟܪ̈ܣܛܝܢܐ ܚ̇ܐܪ ܒܠܚܘܕ݂. ܐܠܐ ܐܦ ܠܘܩܒܠ ܐܝܠܝܢ ܕܒܝܕ ܦܬܟ̈ܪܐ ܠܗ ܣ̇ܓܕܝܢ. ܘܠܘܩܒܠ ܟܠܗ ܥܠܡܐ. ܏ܘܫ..

e. On prayer, $ܕܥܠ ܨܠܘܬܐ. Beginning, fol. 219 a: $ܐܢ ܗ̣ܘ ܓܝܪ ܕܟܕ ܩ̇ܐܡ ܐܢܬ ܐܘܓܗܝܢ ܐܢܬ: ܐܘ ܟܕ ܣ̇ܐܡ ܐܢܬ ܒܘܪܟܐ ܒܨܠܘܬܐ: ܨܒܝ ܠܡܫܕܪܘ ܗܘܢܟ ܠܘܬ ܐܠܗܐ̣. ܐܝܟ ܕܬܬܡܢܥ ܠܗ̇ܝ ܡܕܝܢܬܟ ܕܒܫܪܪܐ. ܏ܘܫ..

9. Writings of John the monk; viz.—

*a.* The letter to Eusebius and Eutropius: $ܐܓܪܬܐ ܕܫ̣ܕܪ ܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܠܐܘܛܪܦܝܣ ܘܐܘܣܒܝܣ: ܐܢܫܐ ܝܚ̈ܝܕܝܐ. ܕܒܥܘ ܡܢܗ ܕܢܟܬܘܒ ܠܗܘܢ ܕܒ̇ܐܝܠܝܢ ܡܫܬܘܝܢ ܕܢܗܘܘܢ ܒܕܘܒܪ̈ܐ ܪ̈ܘܚܢܝܐ.. Fol. 219 b. See Add. 17,169, no. 2.

*b.* Doctrine, in the form of a dialogue be­tween a teacher and his disciple: $ ܡܠܦܢܘܬܐ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܐܝܟ ܕܒܫܘܐܠܐ ܘܦܘܢܝ ܦܬܓܡܐ. Fol. 241 b.

10. The history of Malchus the ascetic, written by John of Asia: $ܬܫܥܝܬܐ ܕܡܪܝ ܡ̇ܠܟܐ ܡܣܪܩܐ ܘܐܟܣܢܝܐ ܕܡܟܬܒܐ ܠܡܪܝ ܝܘܚܢܢ ܕܐܣܝܐ. Foll. 255 b. See Land, Anecd. Syr., t. ii., p. 356.

11. Sayings of John the monk, $ܡ̈ܠܐ ܕܡܪܬܝܢܘܬܐ ܕܩܕܝܫܐ ܝܘܚܢܢ ܝܚܝܕܝܐ. Be­ginning, fol. 261 b: $ܐܪ̈ܒܥ ܐ̈ܢܝܢ ܡܝܬܪ̈ܬܐ ܕܡܫܟܚܢ ܢܛܪ̈ܢ ܠܢܦܫܐ.܀ ܪܚܡܬ ܫܠܝܐ. ܘܢܛܘܪܬܐ ܕܦܘܩ̈ܕܢܐ܀ ܘܡܟܝܟܘܬ ܪܘܚܐ܀ ܘܡܣܝܒܪܢܘܬܐ. ܏ܘܫ..

Fol. 262 b seems to contain an index of the contents of the volume, but the writing is very much effaced.

On fol. 103 there is a note, written over an erasure, stating that this book belonged to the convent of S. Mary Deipara.

$ܗܢܐ ܟܬܒܐ ܠܕܝܪܐ ܕܣܘܝܝܐ (sic) $ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܝܣ ܐܘܟܝܬ ܕܥ̈ܢܘܝܐ. ܟܕܠܐ ܫܠܝܛ ܠܐܢܫ ܕܢܓܠܙܝܘܗܝ ܡܢܗ̇ ܕܕܝܪܐ ܕܐܡܝܪܐ ܐܢ ܕܝܢ ܐܢܫ ܣܥ̇ܐ ܥܠ ܗܢܐ ܢܐ̈ܬܝܢ ܥܠܘܗܝ ܟܠܗܝܢ ܠܘ̈ܛܬܐ ܕܒܢܡܘܣܐ ܐܡܝܢ.

[Add. 18,814, foll. 103—262.]

**DCCXCVIII.**

Vellum, about 8 5/8 in. by 5, consisting of 115 leaves, some of which are slightly stained and torn, especially the first two. The quires, signed with letters, were originally at least 20 in number (fol. 106 a,ܝܛ (but the first seven and the last are lost, whilst $ ܚ, ܝܗ, and $ܝܘ are imperfect, leaves being wanting after foll. 7, 76 and 85. The remaining quires have been renumbered by a later band from $ܐ to $ ܝܒ. There are from 26 to 35 lines in each page. This volume is written in a good, regular hand, of the earlier part of the ixth cent., and contains—

1. A treatise against the Nestorians, com­piled by a Monophysite, of which the first five chapters are either lost or imperfect. The titles of the rest are—

Chap, vi., fol. 12 b: $ܩܦܠܐܘܢ ܕܡܚܘܐ ܒܝܕ ܣܗ̈ܕܘܬܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ̣. ܕܝܠܕܬ ܐܠܗܐ ܗ̣ܝ ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܡܪܝܡ܀.

Chap, vii., fol. 15 a: $ܩܦܠܐܘܢ ܕܡ̇ܚܘܐ ܒܝܕ ܣܗ̈ܕܘܬܐ ܕܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ̣. ܕܐܠܗܐ ܐܨܛܠܒ ܚܠܦܝܢ ܒܒܣܪ܀.

Chap, viii., fol. 16 b: $ ܬܘܒ ܡܢ ܕܪܫܐ ܕܥܒ̣ܕ ܝܘܣܛܝܢܝܢܐ ܡܠܟܐ̣. ܥܡ ܦܘܠܐ ܐܦܝܣܩܘܦܐ ܕܢܨܝܒܝܢ. ܕܗܘ̣ܐ ܢܣܛܘܪܝܢܐ...

Chap, ix., fol. 18 b: $ܕܪܫܐ ܡܛܠ ܗ̇ܝ ܕܐܢ ܗ̇ܘܝܐ ܬܠܝܬܝܘܬܐ ܪܒܝܥܝܘܬܐ ܟܕ ܬܪ̈ܝܢ ܩ̈ܢܘܡܝܢ ܡܬܐܡܪ ܡܫܝܚܐ..

Subscription, fol. 20 a: $ܕܠܘܩܒܠ ܢܣܛܘܪ̈ܝܢܐ..

The authorities cited are—

Addai, or Thaddseus: $ܡܢ ܡܠܦܢܘܬܐ ܕܥܒ̣ܕ ܒܐܘܪܗܝ ܩܕܡ ܐܒܓܪ ܡܠܟܐ ܘܟܢܫܐ ܕܡܕܝܢܬܐ. Fol. 1 a. See Cureton's Ancient Syr. Doc., pp. $ ܩܚ, 108, and 192.

Alexander of Alexandria: $ܡܢ ܬܘܪܓܡܐ ܥܕܬܢܝܐ ܕܚ̈ܡܫܐ, and $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܠܟܣܢܕܪܘܣ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. Fol. 13 a.

Ambrose of Milan: $ܡܢ̣ ܡܐܡܪܐ ܕܠܘܬ ܓܪܛܝܢܘܣ ܕܥܠ ܗܝܡܢܘܬܐ, fol. 1 b; $ܡܢ ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܠܘܩܒܠ ܐܪ̈ܝܢܘ, fol. 2 a; $ܡܢ ܡܐܡܪܐ ܕܠܘܩܒܠ ܗܪ̈ܛܝܩܘ, fol. 14 a.

Amphilochius of Iconium: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܗ̇ܝ ܕܠܐ ܡ̣ܨܐ ܒܪܐ ܕܢܥܒܕ ܡܕܡ ܡܢ ܨܒܘܬ ܢܦܫܗ. Fol. 1 a.

Anastasius of Antioch: $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܪܝܢܐ ܩܫܝܫܐ ܘܓܪܡܛܝܩܐ ܕܐܦܡܝܐ. Foll. 4 a, 9 b.

Athanasius: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܕܢܚܐ ܦܪܘܩܝܐ, fol. 1 a; $ܡܢ ܡܐܡܪ̈ܐ ܕܠܘܩܒܠ ܐܪ̈ܝܢܘ, foll. 1 a, 7 a, 8 a, 14 a; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܡܬܒܣܪܢܘܬܐ ܘܥܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ, foll. 6 a, 13 a; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܨܠܝܒܐ, fol. 6 b; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܦܝܩܛܝܛܘܣ, fol. 15 a.

Basil: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ. Foll. 8 b, 16 a.

Chrysostom: comment, on S. Matthew, Fol. 7 b; on S. John, foll. 1 b, 8 b; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܗ̇ܝ ܕܐܒܝ ܐܢ ܡܫܟܚܐ ܢܥܒܪܢܝ ܟܣܐ ܗܢܐ, fol. 1 b; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܬܘܠܡܕܐ, fol. 14 a; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܫܒܬܐ ܕܣܒܪܬܐ, fol. 15 b; $ܒܗ̇ܘ ܕܐܘܫ̈ܥܢܐ, fol. 15 b.

Cyril of Alexandria: comment, on 1 Corinthians, fol. 3 a; $ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܬܐܘܕܘܣܝܣ ܡ̇ܠܟܐ, fol. 2 b; $ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܪܝܫܐ ܕܐܪܒܥܐ ܕܠܘܬ ܬܐܘܕܘܪܝܛܐ, fol. 2 b; $ܡܢ ܗܠܝܢ ܕܠܘܩܒܠ ܬܐܘܕܘܪܘܣ, fol. 8 a; $ܡܢ ܬܘܪܓܡܐ ܕܬܪܓܡ ܒܣܘܢܗܘܕܘܣ ܕܐܦܣܘܣ, fol. 14 a; $ ܡܢ ܗܠܝܢ ܕܠܘܩܒܠ ܢܣܛܘܪܝܣ ܒܗ̇ ܒܣܘܢܗܘܕܘܣ, fol. 14 b.

Cyril of Jerusalem:

ܡܢ ܚܪܡܐ ܕܫܝܬܐ (sic) $ܘܕܫܒܥܐ ܘ܏ܕܡܙ. Fol. 2 a.

Dionysius the Areopagite: $ܒܪܝܫܐ ܕܬܪ̈ܝܢ ܕܥܠ ܡܡܠܠܐ ܐܠܗܝܐ. Fol. 12 b.

Dionysius of Alexandria: $ ܡܢ ܫܪܝܐ ܕܥܣܪ̈ܐ ܕܠܘܩܒܠ ܦܘܠܐ ܫܡܝܫܛܝܐ , and $ ܡܢ ܐܓܪܬܐ ܕܠܘܬܗ ܕܦܘܠܐ ܫܡܝܫܛܝܐ.. Fol. 13 b.

Ephraim: $ ܡܢ ܡܕܪ̈ܫܐ, fol. 16 a; $ܡܢ ܡܕܪ̈ܫܐ ܕܥܠ ܥܕܬܐ, fol. 4 a; $ܡܢ ܡܕܪ̈ܫܐ ܕܒܝܬ ܝܠܕܐ, fol. 14 b.

Epiphanius: Panarium. Fol. 3 b.

Eustathius of Antioch: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܢܣܝܘܢܐ. Fol. 13 a.

Felix of Rome: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܦܓܪܢܘܬܗ ܕܡܪܢ ܕܠܘܬ ܡܟܣܝܡܘܣ.. Fol. 13 b.

Gelasius of Caesarea: $ܕܩܕܝܫܐ ܓܠܣܝܣ ܐܦܝܣܩܘܦܐ ܕܩܣܪܝܐ ܕܦܠܣܛܝܢܐ̣. ܡܢ ܡܐܡܪܐ ܕ܏ܟܙ ܕܬܘܠܡܕܐ. Fol. 8 a.

George the monk: $ܕܚܣܝܐ ܣܒܐ ܓܝܘܪܓܝ ܕܝܪܝܐ. ܡܢ ܡܐܡܪܐ ܕܚ̈ܡܫܐ ܕܠܘܩܒܠ ܣܐܘܪܐ ܘܝܘܠܝܢܐ, fol. 5 a; $ ܡܢ ܟܬܒܐ ܕܠܘܬ ܐܒܪܗܡ ܐܦܝܣܩܘܦܐ ܕܪܨܦܐ, fol. 5 b; $ܥܠ ܫܪܒܐ ܕܡ̈ܥܒܕܢܘܬܐ, fol. 10 a.

Gregory Nazianzen: $ܡܢ ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܥܠ ܒܪܐ, fol. 3 a; $ܡܢ ܡܐܡܪܐ ܕܦܨܚܐ, fol. 16 a; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ, fol. 14 a.

Gregory Nyssen: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܩܒܘܪܬܐ ܕܬܠܝܬܝܘܬ ܝܘ̈ܡܐ, fol. 8 b; $ܡܢ ܡܐܡܪܐ ܕܐܪ̈ܒܥܐ ܕܠܘܩܒܠ ܐܘܢܘܡܝܣ, fol. 8 b; $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܒܬܘܠܘܬܐ, fol. 11 a.

Helenus of Tarsus: $ܕܩܕܝܫܐ ܗܠܢܘܣ ܐܦܝܣܩܘܦܐ ܕܛܪܣܘܣ̣. ܡܢ ܡܐܡܪܐ ܕܥܒܝܕ ܠܗ ܠܘܩܒܠ ܐܝܠܝܢ ܕܛ̈ܠܡܝܢ ܦܓܪܢܘܬܗ ܕܡܪܢ, fol. 8 a; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܦܓܪܢܘܬܐ, fol. 15 b.

Heraclius the emperor: $ܡܢ ܣܝܡܐ ܕܗܝܡܢܘܬܐ ܕܐܘܪܬܘܕܘܟܣܐ ܕܗܘܐ ܡܢ ܡܫܪܪ ܡܢ ܐܠܗܐ ܡ̇ܠܟܐ ܙܟ̇ܝܐ ܗܪܩܠܐ ܡܛܠ ܚܪܝܝܘܬܐ ܕܝ̇ܥ̣ܬ ܗܫܐ ܡܢ ܐܢܫ̈ܝܢ.. ܡܛܠ ܒܘܚܢܐ ܕܡܥܒ̈ܕܢܘܬܐ. Fol. 9 b.

Ignatius: epistle to the Ephesians, fol. 6 b; to the Romans, fol. 15 a. See Cureton's Corpus Ignatianum, pp. 219, 359.

Isaac of Antioch: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܒ̈ܥܘܬܐ ܘܥܠ ܨ̈ܠܘܬܐ ܕܟ̈ܐܢܐ ܘܕܙܕܝ̈ܩܐ , fol. 5 a; $ܡܢ ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ ܕܥܣܪ̈ܐ, fol. 14 b; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܚܫܐ, fol. 16 a.

Jacoh of Batnae: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܗ̇ܝ ܕܚܕ ܗ̣ܘ ܣܐ̇ܡ ܢܡܘܣܐ ܕܥܬܝܩܬܐ ܘܕܚܕܬܐ, fol. 4 b; $ܡܢ ܡܐܡܪܐ ܪܒܐ ܕܥܠ ܙܩܝܦܐ, fol. 4 b; $ܡܢ ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ, fol. 14 b; without title, foll. 7 b, 16 b.

Julius of Rome: $ܡܢ ܐܓܪܬܐ ܕܡܛܠ ܡܬܒܣܪܢܘܬܐ. Fol. 8 a.

Justinian the emperor: $ܕܝܘܣܛܝܢܝܢܐ ܡ̇ܠܟܐ ܗ̇ܘ ܪܒܐ ܘܡܩܠܣ ܒܟܠ. ܡܢ ܐܝܕܝܩܛܘܢ ܕܥܒܝܕ ܠܗ ܠܘܩܒܠ ܐܓܢ̈ܘܐܝܛܐ, fol. 3 a; $ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܪ̈ܝܫܝ ܕܝܪ̈ܬܐ ܕܒܐܢܛܘܢ̣. ܡܢ ܚܪܡܐ ܕܚܡܫܐ, fol. 15 a; $ܡܢ ܕܪܫܐ ܕܥܒ̣ܕ ܝܘܣܛܝܢܝܢܐ ܡܠܟܐ̣. ܥܡ ܦܘܠܐ ܐܦܝܣܩܘܦܐ ܕܢܨܝܒܝܢ. ܕܗܘ̣ܐ ܢܣܛܘܪܝܢܐ, fol. 16 b.

Mennas of Constantinople: $ܕܩܕܝܫܐ ܡܐܢܐ ܦܛܪܝܪܟܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ̣. ܡܢ ܠܝܒܠܘܢ ܕܐܘܫܛ ܠܒܝܓܝܠܝܣ ܦܦܐ ܕܪܗܘܡܐ ܒܦܠܛܝ̇ܢ. ܩܕܡ ܝܘܣܛܝܢܝܢܐ ܡ̇ܠܟܐ. Foll. 3 b, 9 b.

Simeon Stylites junior, or Thaumastorites: $ܕܩܕܝܫܐ ܡܪܝ ܫܡܥܘܢ ܕܩܐܡ̇ ܥܠ ܐܣܛܘܢܐ ܒܬܡܣܛܘܢ ܐܘܪܘܣ̣. ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܒܪܠܗܐ ܐܣܛܪܛܠܛܐ. ܕܪܝܫܗ ܐܝܬܘܗܝ ܐܢܬܘܢ ܕܝܢ ܚܝ̈ܠܬܢܐ ܕܒܚܝܠܐ. Fol. 9 a.

Vigilius of Rome: $ܕܩܕܝܫܐ ܒܓܝܠܝܣ ܦܛܪܝܪܟܐ ܕܪܗܘܡܐ̣. ܡܢ ܠܝܒܠܘܢ ܕܠܘܬ ܡܠܟܐ ܝܘܣܛܝܢܝܢܐ. Fol. 9 b.

2. Hortatory discourse on Christian cha­racter and duties, $ܬܘܪܓܡܐ ܕܡܪܬܝܢܘܬܐ, in 18 chapters, preceded by a prayer, $ܨܠܘܬܐ ܕܩܕܡ ܬܘܪܓܡܐ, fol. 20 a. The several chapters are: $ܕܥܠ ܨܠܘܬܐ, fol. 22 a; $ܕܥܠ ܚܘܒܐ, fol. 24 a; $ܕܥܠ ܪܓܘܙܝܐ, fol. 26 a; $ܕܥܠ ܚܣܡܐ, fol. 28 a; $ܕܥܠ ܪܡܘܬܐ, fol. 29 b; $ܕܥܠ ܡܐܟܠܩܪܨܐ, fol. 31 a; $ܕܥܠ ܡܘܝܩܐ, fol. 31 b; $ܕܥܠ ܕܓܠܘܬܐ, fol. 31 b; $ܕܥܠ ܡܓܕ̈ܦܢܐ, fol. 32 b; $ܕܥܠ ܓܢܒ̈ܐ, fol. 34 a; $ܕܥܠ ܪܚܡܬ ܟܣܦܐ ܘܥܠܘܒܘܬܐ, fol. 34 b; $ܡܛܠ ܡܪܚܡܢܘܬܐ ܕܥܠ ܡܣ̈ܟܢܐ, fol. 35 a; $ܕܥܠ ܓܝܪ̈ܐ ܘܙܢ̈ܝܐ, fol. 36 b; $ܕܥܠ ܚܪ̈ܫܐ ܘܩܨ̈ܘܡܐ, fol. 38 *a*; $ܕܥܠ ܣܗ̈ܕܐ, fol. 39 *b*; $ܥܠ ܗ̇ܝ ܕܙ̇ܕܩ ܕܢ̇ܥܒܕ ܩܘܪ̈ܒܢܐ ܘܢܝ̈ܚܬܐ ܠܥ̈ܢܝܕܐ, fol. 41 *a*; $ܥܠ ܗ̇ܝ ܕܙ̇ܕܩ ܕܢܝ̇ܩܪ ܠܟ̈ܗܢܐ, fol. 42 *a;* $ܥܠ ܕܠܐ ܢܬܚܠܛܘܢ ܒ̈ܢܝ ܥܕܬܐ ܥܡ ܗܪ̈ܛܝܩܘ, fol. 44 *a.* Subscrip­tion, fol. 45 *a:* $ܫܠܡ ܬܘܪܓܡܐ ܕ̈ܩܦܠܐܐ. The authors cited are, Basil, Chrysostom, Ephraim, Gregory Nazianzen, Gregory Nyssen, Ignatius (fol. *42 a;* see Cureton's Corpus Ignatianum, pp. 219, 359), Isaac of Antioch, and Jacob of Batnae.

3. Story of a Woman of Jerusalem, $ܬܫܥܝܬܐ ܕܥܠ ܐܢܬܬܐ ܚܕܐ ܕܡܢ ܐܘܪܫܠܡ, beginning, fol. 45 b: $ܐܝܬ ܗܘܐ ܕܝܢ ܒܐܘܪܫܠܡ ܐܢܬܬܐ ܚܕܐ ܐܪܡܠܬܐ ܡܢ ܓܢܣܐ ܐܝܕܝܥܐ. ܘܒܥܘܬܪܐ ܘܩܢܝܢܐ ܕܥܠܡܐ̣ ܟܗܝܢܐ ܗܘܬ. ܘܐܝܬ ܗܘܐ ܠܗ̇ ܒ̈ܢܝܐ ܚܡܫܐ. ܘܪܒ̇ܝܬ ܐܢܘܢ ܒܡܪܕܘܬܐ ܘܒܝܘܠܦܢܐ ܕܚܟܡܬܐ̣. ܘܒܟܠܗ̇ ܬܩܢܘܬܐ ܗ̇ܝ ܕܦܐܝܐ ܠܐܢܫܐ ܒ̈ܢܝ ܚܐܪ̈ܐ. ܏ܘܫ..

4. Story of Andronicus and his wife Athanasia: $ܬܫܥܝܬܐ ܕܐܢܕܪܘܢܝܩܘܣ ܘܕܐܬܢܣܝܐ ܐܢܬܬܗ, Fol. 47 a. See Add. 12,172, fol. 48 b. It is here left unfinished, the subscrip­tion being: $ܡܢ ܬܫܥܝܬܐ ܗܕܐ ܡܢܬܐ ܩܠܝܠ ܐܝܬ ܗܪܟܐ ܒܠܚܘܕ..

5. A sermon on the holy Cross, $ ܬܘܪܓܡܐ ܕܥܠ ܨܠܝܒܐ ܩܕܝܫܐ, beginning, fol. 48 a: $ܫܘܒܚ ܠܗ ܠܗ̇ܘ ܡܪܐ ܡܪܚܡܢܐ܇ ܠܗ̇ܘ ܐܝܬܝܐ ܓܢܝܙܐ ܘܡܥܠܝܐ܇ ܠܗ̇ܘ ܛ̇ܒܐ ܘܒܣܝܡܐ܇ ܠܗ̇ܘ ܪܡܐ ܘܡܫܩܠܐ܇ ܠܗ̇ܘ ܥܙܝܙܐ ܘܡܣܬܪܐ܇ ܠܗ̇ܘ ܥܒܘܕܗ ܕܥܠܡܐ܇ ܠܗ̇ܘ ܒܪܘܝܐ ܕܒܪ̈ܝܬܐ܇ ܠܗ̇ܘ ܚܟܝܡ ܒܬܘܩܢܗ ܕܐܕܡ ܨܠܡܐ ܕܬܕܡܘܪܬܐ܇ ܕܗ̣ܘ ܒܒܛܝܠܘܬܐ ܕܚܢܢܗ̣. ܙܡܢܗ ܠܟܢܘܫܝܐ ܗܢܐ ܩܕܝܫܐ܇ ܠܒܝܬ ܘܥܕܐ ܕܚ̈ܝܐ ܘܦܘܪܩܢܐ ܕܢܦ̈ܫܬܐ܇ ܠܐܬܪܐ ܗܢܐ ܩܕܝܫܐ܇ ܕܡܢܗ ܡܘ̈ܗܒܬܐ ܘܫܘ̈ܟܢܐ ܕܐܣܝܘܬܐ ܡܬܝܗܒܝܢ̇. ܠܐܝܠܝܢ ܕܒܕܟܝܘܬܗ ܕܪܥܝܢܐ ܡܢ ܥܒܘܕܗܘܢ ܫ̈ܐܠܝܢ. ܏ܘܫ..

6. Five hortatory discourses of John Chry­sostom ; viz.—

*a.* $ܬܘܪܓܡܐ ܕܡܪܬܝܢܘܬܐ ܕܩܕܡ ܥܡܐ, beginning, fol. 57 b: $ܛܘܒܢܐ ܕܘܝܕ: ܗ̇ܘ: ܢܒܝܐ ܐܠܗܝܐ: ܗ̇ܘ ܡ̇ܠܟܐ ܟܐܢܐ: ܗ̇ܘ ܕܝ̇ܢܐ ܬܪܝܨܐ: ܗ̇ܘ ܩܝܬܪܘܕܐ ܪܘܚܢܝܐ: ܗ̇ܘ ܕܠܒܗ ܕܐܠܗܐ ܐܬܟܢܝ: ܗ̇ܘ ܕܣܡܗ ܠܡܪܝܐ ܠܘܩܒܠ ܐܦܘ̈ܗܝ ܒܟܠܙܒܢ: ܘܗܘ̣ܐ ܡܢ ܝܡܝܢܗ ܕܠܐ ܢܙܘܥ: ܗ̇ܘ ܕܫܘܒܚܐ ܦܪܘܩܝܐ ܕܬܐܘܠܘܓܝܐ ܡ̇ܙܥܩ ܗܘܐ ܟܕ ܐܡ̇ܪ: ܕܪܚܡ ܥܠܝ ܡܪܝܐ܇ ܡܛܠ ܕܠܘܬܟ ܐܩ̇ܪܐ ܒܟܠ ܝܘܡ. ܏ܘܫ..

*b.* $ܡܡܠܠܐ ܕܡܪܬܝܢܘܬܐ, beginning, fol. 67 a: $ܡܪܢ ܘܐܠܗܢ ܘܦܪܘܩܢ ܡܫܝܚܐ: ܟܕ ܡ̇ܠܦ ܘܡ̇ܪܬܐ ܠܐܝܠܝܢ ܕܐܬܝܢ ܗܘܘ ܠܘܬܗ ܐܡ̇ܪ ܗܘܐ̣. ܕܟܠ ܡ̇ܢ ܕܨܗܐ̣. ܢܐܬܐ ܠܘܬܝ ܘܢܫܬܐ. ܏ܘܫ..

c. $ܡܪܬܝܢܘܬܐ ܚܪܬܐ ܕܝܠܗ ܕܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܕܥܠ ܡܥܡܘܕܝܬܐ ܘܥܠ ܡܪܚܡܢܘܬܐ, beginning, fol. 74 a: $ܐܠܗܐ ܡܪܐ ܟܠ ܒܕܐܝܬܘܗܝ ܡܪܚܡܢܐ ܘܥ̇ܒܕ ܫܦܝܪ̈ܬܐ ܐܘ ܚܒܝܒܢ: ܟܠܡܕܡ ܣ̇ܥܪ ܘܡܬܦܪܣ̣. ܕܒܡܝܬܪܘܬܐ ܢܗܘܐ ܡܦܪܓܝܢܢ. ܏ܘܫ. Imperfect.

d. $ܬܘܒ ܡܪܬܝܢܘܬܐ ܐܚܪܬܐ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܝܘܚܢܢ, beginning, fol. 78 b: $ܐܠܗܐ ܡܪܐ ܘܥܒܘܕܐ ܕܟܠ: ܡܛܠ ܕܒܠܚܘܕܘܗܝ ܟܝܢܐܝܬ ܐܝܬܘܗܝ ܛ̇ܒܐ: ܠܥܒ̣̈ܝܕܐ ܕܡܢܗ ܐܬܒܪ̈ܝܘ̣. ܒܫܦܝܥܘܬ ܡܘ̈ܗܒܬܐ ܡܫ̈ܚܠܦܬܐ ܐܩܝܡ ܘܨ̇ܒܬ. ܏ܘܫ..

e. $ܬܘܒ ܡܢ ܡܐܡܪܐ ܕܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܕܥܠ ܬܝܒܘܬܐ, beginning, fol. 85 a: $ܢܬܬܥܝܪ ܗܟܝܠ ܒܢܦܫܢ ܐܘ ܚܒ̈ܝܒܝ̣ ܘܨܒܝܢܗ ܕܡܪܢ ܢܫܡܥ. ܡܛܠ ܗ̣ܢܐ ܓܝܪ ܒܪܢ ܘܠܗܘܝܐ ܐܝܬܝܢ܆ ܕܠܛܒ̈ܬܐ ܗܠܝܢ ܕܠܐ ܥܒܪ̈ܢ ܢܥܒܕܢ ܝܪ̈ܬܐ. ܏ܘܫ. Imperfect.

7. Select sayings of Xystus, bishop of Rome, $ܡ̈ܠܐ ܡܓܒ̈ܝܬܐ ܕܛܘܒܢܐ ܟܣܘܣܛܘܣ ܐܦܝܣܩܘܦܐ ܕܪܗܘܡܐ. Fol. 92 b. See de Lagarde's Anal. Syr., pp. 1—10.

8. Extracts from a metaphysico-theological work, treating of the affinity of created natures for one another, of the soul, and of its union with the body.

*a.* $ܫܪܒܐ ܕܡܚ̇ܘܐ̣. ܥܠ ܐܚܝܢܘܬܐ ܘܐܣܝܪܘܬܐ ܕܩ̈ܢ̣ܝܢ ܟܝ̈ܢܐ ܥܒ̈ܝܕܐ ܠܘܬ ܚ̈ܕܕܐ.. Fol. 96 a.

*b.* $ܫܪܒܐ ܕܥܠ ܢܦܫܐ. Fol. 101 b.

c. $ܥܠ ܕܡܚܝܕܬܐ ܐܝܬܝܗ̇ ܗ̣ܝ ܢܦܫܐ. Fol. 101 b.

d. $ܥܠ ܚܕܝܘܬܗ̇ ܕܢܦܫܐ ܕܥܡ ܦܓܪܐ. Fol. 102 a.

9. Two discourses of Isaac of Antioch: viz.—

*a.* On the differences in the image of Adam, $ ܡܐܡܪܐ ܕܥܠ ܦܘܪ̈ܫܢܐ ܕܒܨܠܡ ܐܕܡ. Fol. 103 a. See Assemani, Bibl. Or., t. i., p. 222, no. 18.

*b.* On repentance, $ܡܐܡܪܐ ܕܥܠ ܬܘܬ ܢܦܫܐ, beginning, fol. 106 a: $ܐܣܓܐ ܠܝ ܡܪܝ ܫܘܒܩܢܐ̣. ܕܝܬܝܪ ܡܢ ܚܝܠܝ ܐܪܓܙܬܟ. ܏ܘܫ..

10. Three dialogues of John the monk with Thaumasius, $ܫܪ̈ܒܐ ܕܡܠܠ ܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܥܡ ܬܐܘܡܣܝܘܣ ܛܘܒܢܐ̣. ܥܠ ܣܒܪܐ ܕܥܬܝܕ. See Add. 12,170, fol. 193.

*a.* First dialogue. Fol. 107 a.

*b.* Second dialogue. Fol. 111 b.

*c.* Third dialogue; imperfect. Fol. 114 b.

[Add. 14,535.]