**DCCXCIX.**

Vellum, about 7 1/4 in. by 5, consisting of 31 leaves (Add. 17,168, foll. 154—184). The quires, three in number, are now signed with letters from $ܝܙ to $ܝܛ. There are from 20 to 26 lines in each page. This manuscript is written in a neat, regular hand of the ixth cent., and contains—

1. Letter of Jacob of Edessa to the priest Simeon the stylite. The rubric, which is almost wholly effaced, seems to run as fol­lows: $ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝܐ ܕܠܘܬ ܩܫܝܫܐ ܫܡܥܘܢ ܐܣܛܘܢܪܐ ܕ . . . . Beginning, fol. 154 a: $ܠܢܟܦܐ ܩܫܝܫܐ ܫܡܥܘܢ: ܐܝܢܐ ܕܩܐ̇ܡ ܥܠ ܟܐܦܐ̣. ܝܥܩܘܒ ܕܘܝܐ ܘܡܣܟܢܐ. ܚܕܝ ܒܡܪܝܐ ܘܩܪܝ ܒܗܠܝܢ܀ ܕܠܐ ܣܢܝܩ ܐܢܬ ܥܠ ܒܪܢܫܐ: ܕܢ̇ܠܦܟ ܐܝܟܢ ܬܬ̇ܕܒܪ. ܥܡ̣ܠܐ ܐܝܢܐ ܕܠܒ̣ܝܟ ܐܢܬ܇ ܒܠܚܘܕ ܣܦ̇ܩ ܕܢܚ̇ܘܐ. ܗ̣ܘ ܓܝܪ ܐܡܢܐ ܕܕܘܒܪ̈ܝܟ: ܕܡ̈ܥܠܝ ܡܢ ܕܐܪ̈ܥܢܐ̣. ܣ̇ܗܕ ܗ̇ܘ ܐܦ ܟܕ ܫܬ̣ܝܩ. ܕܠܐ ܣܢܝܩ ܐܢܬ ܕܬܐ̣ܠܦ ܡܢ ܐܢܫ.

2. Letter of John the monk to Eusebius and Eutropius: $ܬܘܒ ܐܝܓܪܬܐ ܐܚܪܬܐ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܕܡܛܠ ܟܠܗܘܢ ܚ̈ܫܐ ܕܡܩܪܒܝܢ ܥܡ ܕܝܪܝܐ. Fol. 162 a. See Add. 17,169, no. 2.

On foll. 181 b and 182, there are several extracts, in a more recent handwriting; viz.—

a. On the descent of our Lord from the tribes of Judah and Levi; beginning, fol. 181 b: $ܠܐܠܝܥܙܪ ܬܪܝܢ ܒ̈ܢܝܢ ܗܘܘ ܠܗ. ܚܕ ܡܬܢ̣ ܘܐܚܪܝܢܐ ܝܘܬܡ. ܘܝܘܣܦ ܡܬܝܒܠ ܡܢ ܡܬܢ̣ ܘܡܪܝܡ ܡܢ ܝܘܬܡ. ܡܬܢ ܒܪ ܐܠܝܥܙܪ ܐܘܠܕ ܠܝܥܩܘܒ. ܘܝܥܩܘܒ̣ ܐܘܠܕ ܠܝܘܣܦ. ܘܝܘܬܡ ܒܪ ܐܠܝܥܙܪ ܐܘܠܕ ܠܙܕܘܩ. ܘܙܕܘܩ ܐܘܠܕ ܠܡܪܝܡ̇. ܡܢ ܕܝܢܐ ܐܢܬܬܗ̇ ܕܐܝܬܝܗ̇ ܚܬܗ̇ ܕܐܠܝܫܒܥ ܐܢܬܬܗ ܕܙܟܪܝܐ. ܏ܘܫ..

The heading is:

$ ܬܚܘܝܬܐ ܡܛܠ ܦܛܪܘܣ(sic) ܛܘܒܢܐ.

*b.* On the genealogies of our Lord, $ܥܠ ܫܘܚܠܦܐ ܕܡܢܝܢܐ ܕܫܪ̈ܒܬܐ ܕܡܫܝܚܐ; begin­ning, fol. 182 a: $ܛܘܒܢܐ ܡܬܝ̣. ܒܫܪ̈ܒܬܐ ܕܟܝܢܐ ܐܫܬܥܝ ܠܗܝܢ ܠܬܘ̈ܠܕܬܐ. ܡܫܒܚܐ ܕܝܢ ܠܘܩܐ̣. ܒܕܟܝܢܐ ܘܒܢ̈ܡܘܣܝܬܐ. ܏ܘܫ..

*c.* On the four Maries; beginning, fol. 182 a: $ܐܠܨܐ ܕܝܢ ܠܡܕܥ ܩܕܡܐܝܬ ܠܗܠܝܢ ܕܒܛܝܠ ܠܗܘܢ ܥܠ ܫܪܝܪܬܐ̣. ܕܐܪܒܥ ܡܪܝܡ ܡܟܬܒܝܢ ܠܢ ܐܘ̈ܢܓܠܣܛܐ. ܏ܘܫ..

*d.* An extract, beginning, fol. 182 b: $ܗܕܐ ܒܪܬ ܩܠܐ ܕܐܪܒܥ ܗܝ ܙܒ̈ܢܝܢ ܕܩ̣ܪܐ ܐܠܗܐ ܚܝܠܬܢܐ. ܘܕܡܝܐ ܡܠܬܐ ܕܠܘ ܕܠܐ ܚܝܠܐ ܗܝ ܠܐܪܒܥ ܓܝܪ ܙܒ̈ܢܝܢ ܡܬܦܠܓܝܢ ܙܒ̈ܢܐ ܕܩܕܡ ܓܠܝܢܗ ܕܡܪܢ ܘܐܦ ܦܥ̈ܠܐ ܓܝܪ ܗܠܝܢ ܕܐܓܪ ܠܟܪܡܐ̣. ܥܕܡܐ ܚܘܬ ܐܪܒܥ ܙܒ̈ܢܝܢ ܐܬܓܪܘ. ܡܐ ܕܝܢ ܕܐܬ݂ܐ ܐܬܚܙܝ ܙܒܢܐ ܕܚܡܫܐ. ܏ܘܫ..

Foll. 183 and 181 are paper leaves, both slightly stained and torn, containing part of the first epistle of S. John, according to the Pěshīttā version, viz. ch. iv. 13—v. 12, writ­ten in an elegant hand of the xivth cent.

[Add. 17,168, foll. 154—184.]

**DCCC.**

Vellum, about 9 3/4 in. by 7 1/8, consisting of 30 leaves, the first of which is much mutilated. The quires, signed with letters, must have been originally at least 14 in number; but of these there now remain only the last leaf of $ ܝـ, the last eight leaves of $ ܝܐ, the whole of $ ܝܒ, the first eight leaves of $ ܝܓ, and three leaves of $ ܝܕ. Each page is divided into two columns, of from 38 to 44 lines. This volume is written in a neat, regular hand of the ixth cent., and contains—

1. A list of Greek writers, @[ On this and some of the following pieces see Dr. Sachau's article in the Hermes for 1869, Ueber die Reste der syrischen Uebersetzungen etc., p. 71.]@ chiefly philo­sophers, imperfect at the beginning, fol. 1 a: $ . . . ܩܠܝܠ ܡܢ ܣܓܝ܀ ܣܘܩܪܛܝܣ ܘ ܦܠܛܘܢ ܘ ܐܪܣܛܛܠܝܣ ܘ ܗܘܣܝܕܘܣ ܘ ܐܘܡܪܘܣ ܘ ܩܦܠܝܢܘܣ ܘ ܣܘܠܘܢ ܘ ܬܐܘܓܢܝܣ ܘ ܗܪܩܠܝܣ ܘ ܦܗܪܩܠܝܣ ܘ ܐܘܩܠܝܕܣ ܘ ܣܘܦܪܢܝܩܘܣ ܘ ܦܝܬܘܓܘܪܘܣ ܘ ܕܩܠܝܢܘܣ ܘ ܏ܘܫ..

2. $ ܐܬܐ ܕܬܐܡ̈ܐ, of the sign of the twins, Minos and Rhadamanthus. Fol. 1 a.

3. Some account of Secundus ($ ܣܩܘܢܕܘܣ, Σεκοῦνδος), "the silent philosopher," and his interview with the emperor Hadrian. Fol. 1 a. Very imperfect. Subscription, fol. 2 a: $ ܫܠܡ ܣܩܘܢܕܘܣ: ܦܝܠܣܘܦܐ ܫܬܝܩܐ. See Opuscula Graecorum veterum sententiosa et moralia, ed. J. C. Orelli, t. i., p. 208, and Sachau's Inedita Syriaca, p. $ ܦܕ.

4. Isocrates, $ܐܣܘܩܪܛܝܣ ܪܗܛܪܐ ܚܟܝܡܐ: ܡܠܦ ܝܕܥܬܐ ܥܠܡܢܝܬܐ, the dis­course addressed to Demonicus, beginning, fol. 2 a: $ܒܨ̈ܒܘܢ ܣܓ̈ܝܐܢ ܐܘ ܕܘܡܢܝܩܐ܇ ܡܫܟܚܝܢܢ ܕܦܪ̈ܝܫܢ ܬܐܪ̈ܬܗܘܢ ܕܒܢ̈ܝܢܫܐ ܛܒ̈ܐ ܡܢ ܕܐܢ̈ܫܐ ܒܝ̣ܫ̈ܐ. ܘܣܓܝ ܦܪܝܫܘܬܐ ܐܝܬ ܠܗܘܢ̣̇ ܒܥܝܕܐ ܕܚܕ ܠܘܬ ܚܕ. See Add. 14,658, fol. 155 a.

5. A short account of the various Greek translations of the Old Testament, and of the labours of Origen: $ܫܘܕܥܐ ܕܣܓܝ ܚ̇ܫܚ: ܡܛܠ ܡܫܠܡܢܘܬܐ: ܕܟܬܒ̈ܐ ܩܕܝ̈ܫܐ ܘܐܠܗ̈ܝܐ: ܘܕܐܝܟܢܐ ܐܬܦܫܩܘ: ܡܢ ܠܫܢܐ ܥܒ̣ܪܝܐ ܠܝܘܢܝܐ. Fol. 4 b. See Add. 11,601, no. 14. Several Greek words are written on the margins.

6. Extracts from the sixth book of the Ecclesiastical History of Eusebius; viz.—

*a.* Chap. 16, concerning Origen: $ ܫܘܕܥܐ ܐܚܪܢܐ: ܡܛܠ ܡܫܠܡ̈ܢܘܬܐ ܡܫܚ̈ܠܦܬܐ ܕܟܬܒ̈ܐ ܐܠܗ̈ܝܐ̣. ܡܢ ܕܐܘܣܒܝܣ ܩܣܪܝܐ. ܡܢ ܩܦܠܐܘܢ ܕ܏ܝܘ ܕ܏ܡ ܏ܕܘ ܕܐܩܠܝܣܝܣܛܝܩܐ̣. ܕܐܝܟܢܐ ܡܬܚ̇ܦܛ ܗܘ̣ܐ ܗ̣ܘ̣ ܐܘܪܓܢܝܣ ܥܠ ܟܬܒ̈ܐ ܩܕܝܫ̈ܐ. Fol. 5 a.

*b.* Chap. 17, concerning Symmachus: $ܡܢ ܕ܏ܝܙ ܥܠ ܣܘܡܟܘܣ ܗ̇ܘ ܕܬܪܓܡ ܟܬܒ̈ܐ܀. Fol. 5 a.

*c.* Chap. 25, concerning the Scriptural Canon of Origen: $ܡܢ ܗ̇ܘ ܕ܏ܟܗ ܕܐܝܟܢܐ ܡܬܕܟܪ ܐܘܪܓܢܝܣ ܠܟܬܒ̈ܐ ܕܡܬܩܒܠܝܢ ܒܥܕܬܐ.. Fol. 5 b.

7. The treatise of Epiphanius of Cyprus on Weights and Measures: $ܕܩܕܝܫܐ ܐܦܦܢܝܘܣ: ܐܦܝܣܩܘܦܐ ܕܡܕܝܢܬܐ ܩܘܣܛܢܛܝܐ ܕܩܘܦܪܘܣ̣. ܡܛܠ ܟܝ̈ܠܐ ܘܡ̈ܬܩܠܐ ܘܡܢ̈ܝܢܐ܇ ܘܥ̣̈ܠܠܬܐ ܐܚܪ̈ܢܝܬܐ܇ ܗܠܝܢ ܕܐܝܬ ܒܟܬܒ̈ܐ ܐܠܗ̈ܝܐ. It is preceded by a short section, explaining the occasion of the com­position of the work, fol. 6 a, $ܬܘܒ ܘ̇ܠܐ ܕܢܕܥ ܕܐܝܕܐ ܥ̣ܠܬܐ ܩ̤ܪܬ ܘܥ̣ܒܕ ܩܕܝܫܐ ܐܦܝܦܢܝܘܣ܇ ܡܐܡܪܐ ܗܢܐ: ܕܡܛܠ ܟܝ̈ܠܐ ܘܡ̈ܬܩܠܐ ܕܒܟܬܒ̈ܐ ܐܠܗ̈ܝܐ; and by a brief summary of the contents of those portions which more especially relate to weights ($ܩ̈ܦܠܐܐ ܐܝܟ ܕܒܟܘܢܫܐ ܕܗܠܝܢ ܕܫ̈ܟܝܚܢ ܒܗ ܒܡܐܡܪܐ ܕܡܛܠ ܡܬܩ̈ܠܐ, fol. 6 a) and measures ($ܡܛܠ ܡܘܫܚ̈ܬܐ ܕܐܪܥܐ, fol. 6 b). The treatise itself commences on fol. 7 a, after the rubric $ܫܠܡ̤ܘ ܩ̈ܦܠܐܐ, but the text differs in many respects, even in arrangement, from the Greek original. We find here, fol. 9 a, the same list of the names of the seventy-two translators as in Add. 14,601, no. 15, a. After mentioning the Hebrew alphabet of 22 let­ters (compare Opera, ed. Petavius, t. ii., p. 180 A), there is interpolated, fol. 13 b, a curious table of alphabets, regarding which see Land in the Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Bd. xxii., p. 549. At the end of the treatise, there are sections on the names of places in Scripture, $ܡܛܠ ܫܡ̈ܗܐ ܕܘܟ̈ܬܢܝܐ̣ ܒܡܢܬܐ, fol. 20 a, and on the names of the quarters of the heavens and of the stars, $ܡܛܠ ܦܢ̈ܝܬܐ ܘܟܘܟ̈ܒܐ ܕܒܟ̈ܬܒܐ ܐܠܗ̈ܝܐ, fol. 21 a. The margins of this part of the manuscript are crowded with Greek words. Subscription, fol. 22 a: $ܫܠܡ ܡܐܡܪܐ: ܕܩܕܝܫܐ: ܐܦܝܦܢܝܘܣ: ܐܦܝܣܩܘܦܐ: ܕܩܘܣܛܢܛܝܐ: ܕܩܘܦܪܘܣ: ܡܛܠ ܡܬܩ̈ܠܐ: ܘܟ̈ܝܠܐ: ܘܡ̈ܢܝܢܐ: ܘܦܘܫ̈ܩܐ ܡܕܡ ܐܚܪ̈ܢܐ܇ ܕܫܟܝܚܝܢ ܒܟ̈ܬܒܐ ܐܠܗ̈ܝܐ..

8. Admonition of Basil, addressed to those who are entering upon the ascetic life: $ܡܪܬܝܢܘܬܐ: ܕܛܘܒܢܐ ܒܣܝܠܝܘܣ: ܕܠܘܬ ܐܢ̈ܫܝܢ ܕܡܫܪܝܢ ܒܕܘܒܪ̈ܐ ܕܒܥܢܘܝܘܬܐ. Fol. 22 a. See Opera, t. ii., p. 295.

9. A grammatical treatise, on the parts of speech: $ܡܐܡܪܐ ܕܓܪܡܛܝ̈ܩܐ ܕܥܠ ܡ̈ܢܘܬܗ̇ ܕܡܠܬܐ. Beginning, fol. 23 a: $ ܐܡܪܝܢ ܗܟܝܠ ܚܟ̈ܝܡܝܗܘܢ ܕܝ̈ܘܢܝܐ̣. ܕܡܬܐܡܪܢܘܬܐ ܐܝܬܝܗ̇ ܡܢܬܐ ܙܥܘܪܬܐ ܕܪܘܟܒܗ̇ ܕܡܠܬܐ܀܀ ܡܠܬܐ ܕܝܢ ܐܝܬܝܗ̣̇. ܪܗܛܐ ܕܪܘܟܒܐ ܕܡܬܐܡܪܢܘܬܐ ܕܡܘܕܥܐ ܪܥܝܢܐ ܡܫ̇ܠܡܢܐ܀ ܡ̈ܢܘܬܗ ܕܝܢ ܕܡܠܬܐ ܐܝܬܝ̈ܗ̈ܝܢ ܬܡܢܐ܀ . %.

10. Explanations of a few Greek words: $ܙܐܘܢ̣ ܚܝܘܬܐ. ܠܝܓܝܩܘܢ̣ ܡܠܝܠܐ. ܘ܏ܫ.. Fol. 25 b.

11. A treatise by Achudemes of Tagrīt, entitled "on the Composition of Man," viz., as consisting of soul and body: $ܡܐܡܪܐ ܕܥܠ ܪܘܟܒܗ ܕܒܪܢܫܐ܀ ܕܥܒܝܕ ܠܐܚܘܕܡܝܗ܀. Beginning, fol. 26 a: $ܠܡܬܕܪܟܢܘܬܗ ܚܬܝܬܬܐ ܕܬܕܡܘܪܬܐ ܕܪܘܟܒܗ ܕܒܪܢܫܐ̣. ܕܪܥܝܢܐ ܐܝܬܝܗ̇ ܐܝܢܐ ܕܡܢ ܛܝܒܘܬܐ ܐܠܗܝܬܐ ܐܬܚܟܡ̇. ܕܢܕܪܟ ܚܬܝܬܐܝܬ ܟܣܝܘܬܐ ܕܥ̇ܒܕ̈ܘܗܝ ܕܐܠܗܐ. ܡܛܠ ܓܝܪ ܕܗ̣ܘ ܒܪܢܫܐ ܠܬܪܝܢ ܡ̈ܢܘܢ ܡܦܠܓ ܕܢܦܫܐ ܘܕܦܓܪܐ: ܥܣܩܘܬܐ ܗܝ̣ ܪܒܬܐ ܕܢܩܘܡ ܥܠ ܒܨܬܐ ܚܬܝܬܬܐ ܕܥܘܩܒܗ ܕܗܢܐ ܡܐܢܐ ܕܬܕܡܘܪܬܐ. ܠܘ ܓܝܪ ܒܦܘܪܫܢܐ ܕܡ̈ܢܘܬܗ ܥܣ̣ܩ ܘܠܐ ܕܠܝܠ ܠܒܨܬܗ. ܐܠܐ ܐܦ ܒܩܢܘܡܬܢܘܬܗ ܗ̇ܝ ܕܐܝܬܝܗ̇ ܝܚܝܕܝܬܐ ܘܠܚܘܕܝܬܐ܇ ܒܥ̇ܒܕܐ ܘܒܣܘܥܪܢܐ ܘܒܡ̈ܠܐ. ܕܐܝܟܢ ܕܝܢ ܗ̣ܘ ܗܢܐ ܒܪܢܫܐ: ܟܠ ܚܕܐ ܚܕܐ ܡܢ ܗܠܝܢ ܡ̈ܢܘܬܗ ܒܗܢܐ ܩܢܘܡܐ ܝܚܝܕܝܐ ܡܬܦܪ̈ܫܢ܇ ܘܡ̈ܬܦܠܓܢ ܒܕ̈ܝܠܝܬܐ ܘܡܥܒܕܢܘܬܗܝܢ ܟܠ ܚܕܐ ܡܢܗܝܢ ܒܕܝܠܗ̇. ܕܐܝܟܢ ܬܘܒ ܒܚܕܐ ܫܘܝܘܬܐ ܘܐܘܝܘܬܐ ܒܚܕܝܘܬܐ ܠܚܘܕܝܬܐ܇ ܐܬܝ̇ܢ ܠܚܕ ܣܘܥܪܢܐ ܠܚܘܕܝܬܐ ܕܥ̇ܒ̈ܕܐ ܟܠܗܘܢ ܘܕܣܘܥܪ̈ܢܐ ܘܕܡ̈ܠܐ̣. ܛܒ ܥܣܩܐ ܠܡ̣ܕܥ. ܏ܘܫ. . This is probably the work described by 'Ebēd-Yeshūa' as $ܡܐܡܪܐ ܕܥܠ ܪܘܟܒ ܩܢܘ̈ܡܐ; see Assemani, Bibl. Or., t. iii., p. 193. It is imperfect.

12. A geographical treatise, imperfect at the beginning and in the middle. Fol. 28 a. In Add. 17,202, fol. 187 b, we find an older copy of the same work, entitled $ܣܩܪܝܦܣ ܕܬܒܝܠ (σκάριφος τῆς οἰκουμένης), “delineation of the habitable world," said to have been com­posed for Ptolemy Philometor. Subscrip­tion, fol. 29 b: $ܫܠܡ ܫܪܒܐ: ܕܥܠ ܦܢ̈ܝܬܐ ܕܡܘܕܥ̣. ܕܐܝܟܢܐ ܐܝܬܝܗ ܦܢܝܬܐ: ܘܡ̇ܢܐ ܐܝܬ ܒܗ̇܀ ܐܬܟܬܒ ܒܫܩܠ ܛܥܢܐ ܣܓܝܐܐ܀. It has been edited by Dr. Land, in his Anecdota Syriaca, t. iii., pp. 327—40; see also the preface, p. xxiii.

13. A treatise on the tenth chapter of Genesis, by David of Beth-rabban (see Asse­mani, Bibl. Or., t. iii., p. 254): $ܡܛܠ ܫܪ̈ܒܬܐ܇ ܕܒ̈ܢܝ ܢܘܚ: ܕܡܬܪ̈ܨܢ ܘܡܢܗܪ̈ܢ̣. ܠܕܘܝܕ ܕܒܝܬ ܪܒܢ. Beginning, fol. 29 b: $ܣܓ̈ܝܐܐ ܓܝܪ ܡܢ ܩܕܡܝܢ̇. ܟܬ݂ܒܘ ܠܫܪ̈ܒܬܐ ܕܒ̈ܢܝ ܢܘܚ. ܘܐܦ ܚ̈ܕܚܕܢܐ ܦܫܩܘ ܐܢܘܢ. ܐܘܣܒܝܣ ܕܝܢ ܩܣܪܝܐ̣. ܦܘܪܫܢܐ ܕܬܘ̈ܠܕܬܐ ܚܘܝ. ܘܐܚܪ̈ܢܐ ܐܚܪ̈ܢܝܬܐ. ܡܠܬܐ ܓܝܪ ܢܗܝܪܬܐ ܕܥܠܝܗܘܢ ܚܦܝܘ܀ ܐܝܬܐ ܗܟܝܠ ܢܟܢܫ ܠܡܒܕܪܘܬܗܘܢ ܕܥܡ̈ܡܐ. ܘܢܚܘܐ ܕܡ̇ܢܘܼ ܘܡ̇ܢܐ ܐܘܠܕ. ܘܐܝܢܘ̣ ܘܐܝܟܐ ܥ̇ܡܪ܀ ܏ܘܫ. It is imperfect at the end, breaking off in the middle of a section on the names of the wives of the patriarchs, $ܫ̈ܡܗܐ ܕܢܫ̈ܐ ܕܐܒܗ̈ܬܐ.

[Add. 14,620.]

**DCCCI.**

Vellum, about 8 in. by 5 1/2, consisting of 154 leaves, a few of which are slightly stained and torn, especially foll. 1, 136, and 154. The quires are 16 in number, of which the first two and the last two are without signatures. The remainder are signed with letters from $ܐ (fol. 28 b) to $ܝܒ (fol. 127 a), but arithmetical figures have been subse­quently added on foll. 29 a ($) and 39 a ($). The volume is imperfect at the be­ginning, and leaves are wanting after foll. 8 and 136. The number of lines in each page varies from 20 to 32. The first portion of this volume (foll. 1—19 a) is written in a good hand of the ixth cent.; and the remainder in a neat, cursive character, of about the same date; with the exception of foll. 137—154, which are palimpsest of the xiith cent, (see below). The contents are—

1. Selections from the writings of Eva­grius; viz.—

*a.* First discourse, $ܡܐܡܪܐ ܩܕܡܝܐ; imperfect at the beginning. Fol. 1 a. See Add. 14,578, no. 41.

*b.* Second discourse, $ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܝܠܗ ܕܐܒܐ ܐܘܓܪܝܣ, beginning: $ܝܕܥ̇ ܐܢܬ ܐ̃ܘ ܐܚܝ. Fol. 2 a. See Add. 14,578, no. 42.

*c.* Third discourse, $ܡܐܡܪܐ ܕܬܠܬܐ, beginning, fol. 5 a: $ܒܟܠ ܥܕܢ̣ ܗܘ̣ܝܬ̇ ܥܗܝܕ ܠܫܘ̈ܘܕܝܟ̇. ܕܠܐ ܬܡܐܢ..

*d.* Heads of counsel and admonition, $ܪ̈ܝܫܐ ܕܡ̣̈ܠܟܐ ܘܕܡܪ̈ܬܝܢܘܬܐ ܕܡܪܝ ܐܘܓܪܝܣ ܕܚܫܚܝܢ ܠܟܠ ܡ̈ܘܫܚ̣ܢ ܘܠܟܠ ܪ̈ܥܝܢܝܢ. Beginning, fol. 6 a: $ܡ̇ܢ ܕܡܫܪܐ ܒܬܩܢܘܬܐ̣. ܐܘܪܚܐ ܗܝ ܩܫܝܬܐ ܘܥܣܩܬ ܠܗ̈ܠܟܬܐ̇. ܘܡܠܝܬ ܥܡ̈ܠܐ ܘܕܘ̈ܥܬܐ̇. ܘܣܒܝܣܬ ܒܐܘ̈ܠܨܢܐ ܣܓ̈ܝܐܐ. ܘܠܐ ܗܘܐ ܬܘܒ ܕܟܠܢܫ ܗܝ ܕܥܪܕܐ ܒܗ̇܇ ܡܛܠ ܡܙܩܦܘܬܐ ܕܥܣܩܘܬܗ̇. ܘܠܐ ܠܗ̇ܘ ܬܘܒ ܕܥ̣ܠ ܠܗ̇܇ ܕܠܝܠ ܠܗ ܕܠܪܝܫܗ̇ ܢܡ̣ܛܐ. ܏ܘܫ.. Imperfect.

*e.* $ܡܐܡܪܐ ܕܥܠ ܕܝܪܝܘܬܐ ܘܥܠ ܫܠܝܐ ܕܒܗ̇ ܘܕܐܝܟܢ ܡܬܩܢܝܐ. Fol. 12 b. See Add. 14,578, no. 10.

f. Another extract, beginning, fol. 18 a: $ܠܬܠܬ ܦܢ̈ܝܢ ܡܬܥܠܐ ܐܘ ܡܬܬܚܬܐ ܥܘܗܕܢܐ ܕܢܦܫܐ ܡܠܝܠܬܐ. See Add. 14,578, no. 18.

g. A short extract, beginning, fol. 19 a: $ܐܢ ܕܝܢ ܪܓܝܓܐ ܠܟ ܨܠܘܬܐ ܕܟܝܬܐ̣: ܛܪ ܢܦܫܟ ܡܢ ܚܡܬܐ..

Subscription, fol. 19 a: $ܫܠܡ ܡܡܠܠܐ ܕܩܕܝܫܐ ܘܠܒܝ̣ܫ ܠܡܫܝܚܐ. ܐܒܐ ܐܓܘܪܝܣ: ܐܝܚܝܕܝܐ. ܨܠܘܬܗ ܥܠܝܢ ܒܟܠܙܒܢ ܐܡܝܢ ܘܐܡܝܢ:܀..

On fol. 19 b we have the new title: $ܥܠ ܚܝܠܗ ܕܡܪܢ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܟܘ̈ܢܫܐ ܕܟܠܓܢܣ..

h. $ܠܘܬ ܝܚܝ̈ܕܝܐ ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ. Fol. 19 b. This is the discourse addressed to Eulogius. See Add. 14,578, no. 3.

i. $ ܡܪܬܝܢܘܬܐ ܕܡܪܝ ܐܘܓܪܝܣ. ܠܘܬ ܝܚ̈ܝܕܝܐ ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ ܥܡܪܝܢ, com­prising $ܥܠ ܗܠܝܢ ܬܡ̈ܢܝܐ ܚ̈ܘܫܒܝܢ and $ܕܥܠ ܚ̈ܫܐ. Fol. 35 b. See Add. 14,578, no. 2.

j. $ܡܪܬܝܢܘܬܐ ܕܡܪܝ ܐܘܓܪܝܣ. ܕܠܘܬ ܐܚ̈ܐ ܕܐܟܚܕܐ ܒܕܝܪܐ ܥܡܪܝܢ. Fol. 39 b. See Add. 14,578, no. 9. Subscription, fol. 43 b: $ܫܠܡ ܡܐܐ ܘܚ̈ܡܫܝܢ ܪܝܫ̈ܝܢ ܕܡܪܝ ܐܘܓܪܝܣ ܛܘܒܢܐ..

k. $ܕܝܠܗ ܡ̣̈ܠܟܐ ܕܡܪܬܝܢܘܬܐ, beginning, fol. 43 b: $ܠܘ ܒܟܠܙܒܢ ܡܫܟܚܝܢ ܚܢܢ ܕܢܫ̇ܠܡ ܬܫܡܫܬܐ ܕܥܝܕܢ.

l. On the things that happen in dreams, $ ܥܠ ܗܠܝܢ ܐܝܠܝܢ ܕܒܚ̈ܠܡܐ ܓܕܫ̈ܢ; beginning, fol. 45 a: $ ܐܡܪܝ ܕܒܫܪ̈ܓܪܓܝܬܐ ܕܫܢ̣ܬܐ ܒܡ̇ܢܬܐ ܕܪܓܬܐ ܡܩܪ̈ܒܝܢ ܥܡ ܕܝ̈ܘܐ. ܐܡܬܝ ܕܗ̣ܢܘܢ ܡܚܘܝ̣ܢ. ܚܢܢ ܕܝܢ ܪܗ̣ܛܝܢܢ ܒܬܪܗܘܢ. ܘ܏ܫ..

m. $ܡܪܬܝܢܘܬܐ ܕܥܠ ܢܝ̈ܫܐ ܕܫܠܝܘܬܐ. Fol. 53 a. See Add. 14,578, no. 13.

n. $ܓܢܡܘܣ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܐܘܓܪܝܣ. Fol. 54 a. See Add. 14,578, no. 25.

o. $ܕܝܠܗ ܕܥܠ ܡܪܬܝܢܘܬܐ. Fol. 55 b. See Add. 14,578, no. 16.

p. $ܡܠܦܢܘܬܐ ܘܡܪܬܝܢܘܬܐ ܕܥܠ ܗ̈ܠܝܢ ܬܡ̈ܢܝܐ ܚܫ̈ܝܢ. 4ol. 57 b. See Add. 14,578, no. 5.

2. The first discourse of Xystus, bishop of Rome: $ ܡܡܠܠܐ ܕܛܘܒܢܐ ܡܪܝ ܟܣܘܣܛܘܣ ܐ܏ܦܝܣ ܕܪܗܘܡܐ. Fol. 64 a.

3. Extracts from several Fathers; viz.—

*a.* Philoxenus of Mabūg, on humility, $ܕܡܪܝ ܐܟܣܢܝܐ ܕܥܠ ܡܟܝܟܘܬܐ; and on repentance, $ܥܠ ܬܝܒܘܬܐ. Fol. 70 a.

*b.* John Chrysostom, from the treatise on the priesthood, $ܕܩܕܝܫܐ ܡܪܝ ܝܗܘܢܝܣ ܡܢ ܡܐܡܪܐ ܕܥܠ ܟܗܢܘܬܐ. Fol. 71 a.

c. Isaiah of Scete, $ܕܐܒܐ ܐܫܥܝܐ. Fol. 71 a.

*d.* Cyril of Alexandria, $ܕܩܕܝܫܐ ܩܘܪܝܠܣ. Fol. 71 a.

*e.* Philoxenus of Mabūg, on prayer, $ܕܡܪܝ ܐܟܣܢܝܐ ܕܥܠ ܨܠܘܬܐ, beginning, fol. 71 b: $ܐܝܢܐ ܕܩܐ̇ܡ ܒܨܠܘܬܐ ܢܗܘܐ ܡ̇ܨܠܐ ܠܒܗ ܥܡ ܦܘܡܗ. ܘܪܥܝܢܗ ܥܡ ܣ̈ܦܘܬܗ..

f. Jacob of Batnae, from the discourse on Joshua: $ ܕܡܪܝ ܝܥܩܘܒ: ܕܥܠ ܝܫܘܥ ܒܪܢܘܢ ܟܕ ܡ̇ܦܫܩ ܠܗ̇ܝ ܕܐܡܪ ܕܘܝܕ: ܕܒܩܝܬܪܐ ܥܣܪ̈ ܡ̈ܢܝܢ ܐܙܡ̇ܪ ܠܟ. Fol. 72 a.

4. Writings of John the monk; viz. —

a. An extract entitled $ܡܪܬܝܢܘܬܐ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܡܘܬܪܢܝܬܐ, beginning, fol. 72 a: $ܒܟܠܗ ܓܝܪ ܕܘܒܪܐ ܕܐܘܢܓܠܝܘܢ ܐܢ ܢܗܠܟ̣. ܠܐ ܝܐܐ ܕܢܣ̣ܒܪ ܕܐܝܬ ܠܢ ܡܕܡ ܕܡܛܠܬܗ ܢܬܚ̣ܢܢ. ܐܠܐ ܐܢ ܒܪ̈ܚܡܘܗܝ ܕܐܠܗܐ. ܐܝܟ ܕܠܐ ܓܝܪ ܐܝܬ ܠܢ ܥ̣ܠܬܐ ܐܚܪܬܐ ܕܢܐܡܪ ܕܡܛܠܬܗ̇ ܒܪܢ ܐܠܗܐ: ܐܠܐ ܐܢ ܒܠܚܘܕ ܡܛܠ ܛܝܒܘܬܗ̣. ܗܟܢܐ ܐܦܠܐ ܥܠܬܐ ܐܚܪܬܐ ܐܝܬ ܠܢ̇. ܢܬܚ̇ܫܒ ܕܡܛܠܬܗ̇ ܢܚܐ̇. ܐܠܐ ܐܢ ܒܠܚܘܕ ܡܛܠ ܛܝܒܘܬܗ ܕܗ̣ܝ ܫܪܝ̣ܬ݀ ܒܟܪܝܘܬܢ. ܏ܘܫ..

b. The first dialogue with Eutropius and Eusebius: $ܕܝܠܗ ܢܝ̈ܫܐ ܐܚܪ̈ܢܐ ܥܠ ܢܦܫܐ ܘܥܠ ܦܘܪܫ ܚ̈ܫܐ ܕܒ̈ܢܝܢܫܐ: ܦܓܪ̈ܢܐ ܘܢ̈ܦܢܫܐ ܘܪ̈ܘܚܢܐ. Fol. 81 a. See Add. 17,169, no. 3, a.

*c.* The third dialogue with the same, $ܡܐܡܪ ܕܝܠܗ ܕܩܕܝܫܐ ܝܘܚܢܢ ܝܚܝܕܝܐ. Fol. 93 a. See Add. 17,169, no. 3, c. Here it is unfinished.

*d.* On tranquillity, $ܐܓܪܬܐ ܕܝܠܗ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܕܥܠ ܫܠ̣ܝܐ, beginning, fol. 101 a: $ܓܡܝܪܘܬܐ ܕܫܪܪܐ ܐܝ̇ܕܐ ܕܒܝܕܥܬܐ ܕܐܠܗܘܬܐ ܡܫܬܡܠܝܐ. See Add. 14l,580, no. 2, h.

*e.* On prayer, $ܕܥܠ ܨܠܘܬܐ ܐܝ̇ܕܐ ܕܒܪܘܚ ܘܒܫܪܪܐ. Beginning, fol. 104 a: $ܐܘ ܐܚܘܢ ܠܐ ܬܣ̣ܒܪ ܕܨܠܘܬܐ ܡ̈ܠܐ ܒܠܚܘܕ ܐܝܬܝܗ̇: ܘܠܐ ܬܣ̣ܒܪ ܕܒ̈ܡܠܐ ܡܬܝܠܦܐ. ܫܡ̣ܥ ܕܝܢ ܡܢܝ ܗ̇ܝ ܕܫܪܝܪܐ. ܨܠܘܬܐ ܪܘܚܢܝܬܐ ܡܢ ܝܘܠܦܢܐ ܘܬܢ̣ܝܐ ܕܡ̈ܠܐ ܠܐ ܡܬܓܡܪܐ. .

f. Letter to Hesychius, $ܐܓܪܬܐ ܕܠܘܬ ܗܘܣܝܟܣ ܛܘܒܢܐ̇. ܕܐܝܟܢ ܘ̇ܠܐ ܠܗ ܕܢܗܘܐ ܒܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ: ܡܢ ܒܬܪ ܕܝܢ ܕܐܙܠ̣ ܡܢ ܠܘܬܗ ܟ̣ܬܒ ܠܗ ܟܕ ܐܡ̇ܪ ܗܟܢܐ. Fol. 105 b.

5. Extract from a letter of Basil to an ascetic, $ܡܪܬܝܢܘܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܣ܆ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ ܡܢ ܐܓܪܬܐ ܗ̇ܝ ܕܠܘܬ ܐܢܫ ܥܢܘܝܐ. Beginning, fol. 109 b: $ܕܐܢܫ ܓܝܪ ܕܡܢ ܝܘܩܪܐ ܕܫܢ̣ܬܐ ܢܬܛ̇ܒܥ ܒܫ̣ܢܬܐ. ܘܢܫܬܪ̈ܘܢ ܗܕܡ̈ܘܗܝ܆ ܐܝܟ ܕܢܬܠ ܐܬܪܐ ܥܠܘܗܝ ܠܚܠܡ̈ܐ ܡܫܟܪ̈ܐ̣. ܠܡܘܬܐ ܕܟܠܝܘܡ ܡ̇ܫܬܥܒܕ. ܏ܘܫ..

6. Two discourses of Jacob of Batnae; viz.—

*a.* On Solitaries, $ܕܥܠ ܝܚ̈ܝܕܝܐ ܕܒ̣ܚܘܪܒܐ ܥܡܪ̈ܝܢ, beginning, fol. 112 a: $ܪܡܐ ܡܫܘܚܬܐ ܕܝܚ̈ܝܕܝܐ ܡܢ ܟܠ ܬܓܡ̈ܝܢ. See Add. 17,262, no. 31, a.

*b.* On the Resurrection of the Dead, $ܕܥܠ ܩ̣ܝܡܬܐ ܕܡ̈ܝܬܐ, beginning, fol. 120 a: $ܐܥܝܪ ܒܝ ܡܪܝ ܩ̈ܠܐ ܦܫܝ̈ܛܐ ܕܡܠܦܢܘܬܐ..

7. Two discourses, here ascribed to Ephraim, but in reality by Isaac of Antioch; viz.—

*a.* On Solitaries, $ܕܥܠ ܝܚܝ̈ܕܝܐ, beginning, fol. 122 b: $ܐܠܗܐ ܕܬܩ̣ܠ ܛܘܼܪ̈ܐ. See Add. 12,166, fol. 89 a.

*b.* On the perfection of brethren, $ܕܥܠ ܓܡܝܪܘܬܐ ܕܐܚ̈ܐ, beginning, fol. 128 a: $ܒܩܪܒܐ ܟ̈ܐܢܐ ܪܡ̇ܝܢ ܐܢܬܘܢ. See Add. 17,164, fol. 82 a.

8. A discourse of Ephraim on those who keep vigils, $ܡܐܡܪܐ ܕܥܠ ܫܗ̇ܪ̈ܐ, be­ginning, fol. 130 b: $ܒܦܚ̈ܐ ܢܫܪ̈ܐ ܡܬܬܨܝܕܝܢ. ܘܒܓܘ ܫܢ̣ܬܐ ܫܗܪ̈ܐ. ܏ܘܫ..

9. A discourse of Jacob of Batnae on the Prodigal Son, $ܕܥܠ ܗ̇ܘ ܒܪܐ ܐܣܘܛܐ: ܕܦ̇ܪܚ ܢܟ̈ܣܘܗܝ; beginning, fol. 133 b: $ܦܬ̣ܚ ܡ݅ܪܢ ܠܝ݅ ܬܪܥܐ ܪܒܐ ܕܬܝܒܘܬܐ. It is imperfect at the end.

10. A doctrine of John the monk,

$ܕܝܘܚܢܢ ܝܚܝܕܝܐ. (sic) $ܡ̇ܠܦܢܘܬܐ ܕܟܠ ܪ̈ܥܝܢܝܢ. ܕܐܡ̣ܝܪܐ ܠܗ ܒܢ̈ܝ̣ܫܐ ܣܓ̈ܝܐܐ. ܕܐܝܬܘܗܝ ܟܠܚܕ ܚܕ ܡܢܗܘܢ̣. ܡܠܘܐܐ ܕܦܬܓ̈ܡܐ ܒܣܘܟܠܐ..

Beginning: $ܫܟܚܬܐ ܕܪܚܡ̣ܬ. ܐܠܗܐ̣. ܩܢܝ̣ܢܐ ܗܝ ܕܡ̇ܠܟ̣ܘܬܗ. Fol. 137 a.

11. The first discourse of Marcus the monk on the Spiritual Law, $ܕܡܪܩܘܣ ܝܚܝܕܝܐ ܥܠ ܡܝܬܪܘܬܐ̣ ܘܥܠ ܢܡܘܣܐ ܪܘܚܢܝܐ. Fol. 143 a.

12. A letter of Philoxenus of Mabūg to a disciple, $ܕܩܕܝܫܐ ܡܪܝ ܐܟܣܢܝܐ. ܐܓܪܬܐ ܕܠܘܬ ܐܢܫ ܬܠܡܝܕܐ ܕܝܠܗ. Beginning, fol. 147 a: $ܡܠܬܗ ܕܫܠ̣ܝܚܐ ܩܕܝܫܐ ܬܢ̇ܐ ܐܢ̣ܐ ܥܡ ܬܫܒܘܚܬܐ ܕܐܠܗܐ̣. ܕܚ̇ܕܐ ܐܢܐ ܕܫܡ̇ܥ ܐܢܐ ܡܛܟܣܘܬܐ ܕܕܘܒܪ̈ܝܟ̇. ܏ܘܫ..

13. Extracts from "the Lives of the Egyptian Fathers," $ܡܡܠܐ ܕܣܒ̈ܐ, be­ginning, fol. 151 a: $ܩܪܝ ܒܟܬܒܐ ܗܢܐ̣ ܥܕܡܐ ܠܘܬ ܗ̇ܝ ܕܢܬ݀ܟܢܫ ܗܘܢܟ ܡܢ ܦܗܝܐ. ܘܒܬܪ ܗܠܝܢ ܩܘܡ ܘܐܬܦܢܝ ܠܨܠܘܬܐ̣. ܘܗ̇ܝܕܝܢ ܐܬܦܢܝ ܠܥܒ̇ܕܐ ܕܐܝ̈ܕܝܟ̣. ܘܠܗܘܓܝܐ ܕܡ̈ܠܐ ܕܡܢ ܐܒܗ̈ܬܐ ܐܬܬܣ̣̈ܝܡܢ ܒܟ. ܏ܘܫ..

As mentioned above, the last two quires, foll. 137—154, are palimpsest. The under­lying text is most plainly legible on foll. 138 a, 143 b, and 149 a. They seem originally to have formed part of the first portion of this manuscript, which is now imperfect at the beginning.

[Add. 18,817.]

**DCCCII.**

Fourteen vellum leaves, about 9 1/8 in. by 6 1/4, the first of which is slightly stained and torn (Add. 17,218, foll. 70—83). The quires are signed with letters (fol. 70, $ܝܘ; fol. 72, $ܝܙ). Several leaves are wanting after fol. 70. Each page is divided into two columns, of from 26 to 31 lines. The writing is good and regular, of the ixth cent. The contents are—

1. Two discourses of Xystus of Rome; viz.—

*a.* The first discourse; very imperfect. Fol. 70 a.

*b.* The second discourse: $ܬܘܒ ܫܪܒܐ ܕܬܪ̈ܝܢ. ܕܝܠܗ ܕܩܕܝܫܐ ܟܣܘܣܛܘܣ. Imper­fect. Fol. 70 a.

2. Two discourses of John the monk; viz.—

*a.* On purity of Soul, $ܕܩܕܝܫܐ ܝܘܚܢܢ ܝܚܝܕܝܐ̣ ܕܥܠ ܕܟܝܘܬܐ ܕܢܦܫܐ. Beginning, fol. 79 a: $ܕܚ̣ܠܬ ܐܠܗܐ ܒܢܦܫܐ ܐܝܬܝܗ̣̇. ܡܓܕܠܐ ܡܚܣܢܐ܇ ܕܠܐ ܡܫܟܚܝܢ ܒܥ̈ܠܕܒܒܐ ܕܢܟܒ̣ܫܘܢܝܗܝ. ܏ܘܫ..

*b.* On the New World, $ܕܝܠܗ ܡܢ ܡܐܡܪܐ ܕܥܠ ܥܠܡܐ ܚܕܬܐ. Beginning, fol. 83 a: $ܐܣܬܟܠܘ ܪܚܡ̣ܬܐ ܕܐܠܗܐ ܕܠܘܬܟܘܢ ܐܘ ܒܢܝ̈ܢܫܐ.. ܚܙܘ ܪܒܘܬܐ ܕܣܒܪܐ ܕܝܗܒ̣ ܠܟܘܢ ܒܝܕ ܒܪܗ ܚܒܝܒܐ. ܏ܘܫ . Imperfect.

[Add. 17,218, foll. 70—83.]

**DCCCIII.**

Vellum, about 10 in. by 6 7/8, consisting of 150 leaves, some of which are much stained and torn, especially foll. 41, 101, 119, 120, 131, 136, 138, 143, and 150. The quires, signed with letters, were at least 20 in num­ber, but of these the first is lost, and most of those after $ܝܒ are very imperfect. Leaves are wanting after foll. 119, 120, 130, 137, 140,142, and 144. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a good, regular hand of the ixth or xth cent., and contains—

I. A metrical discourse of Ephraim, $ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ ܕܣܝܡ ܠܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܡ̇ܠܦܢܐ, beginning, fol. 26 b: $ܠܘ ܕܩܛܝܪܐ ܗܘ ܝܘܠܦܢܐ̣. ܕܨܒܝܢܐ ܗܝ ܡܠ̣ܬ ܚ̈ܝܐ..

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

1. $ܡܐܡܪܐ ܕܥܠ̣ ܩ̈ܘܠܣܝܗ̇ ܕܩܕܝܫܬܐ ܘܝ̇ܠܕܬ̇ ܐܠܗܐ ܡܪܝܡ, encomium on the blessed Virgin Mary. Fol. 1 a. Imperfect at the beginning. See Assemani, Bibl. Or., t. i., p. 310, no. 21, serm. i.; and Abbeloos, de Vita et Scriptis S. Jacobi Sarugensis, p. 202.

2. $ܡܐܡܪܐ̣. ܕܥܠ ܒܝܬ ܕܢܚܗ ܕܦܪܘܩܢ ܘܐܠܗܢ ܕܒܒܣܪ, or, as it is called in the subscription, $ܡܐܡܪܐ̣. ܕܥܠ̣ ܕܢܚ̣ܗ ܕܡܪܢ ܘܥܠ̣ ܥܡܕܗ ܕܡܢ ܝܘܚܢܢ, on tbe Epiphany and the Baptism of our Lord by S. John. Fol.12 a. See Assemani, p. 312, no. 28.

3. $ܡܐܡܪܐ ܕܥܠ̣ ܩܘ̈ܠܣܘܗܝ ܕܝܘܚܢܢ ܡܥܡܕܢܐ., encomium on S. John the Bap­tist. Fol. 37 b. See Assemani, p. 312, no. 35.

4. $ܡܐܡܪܐ ܕܥܠ̣ ܫܡܥܘܢ ܣܒܐ ܘܥܠ ܝܠܕܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ, on S. Simeon the Aged and the Birth of our Lord. Fol. 49 a. See Assemani, p. 312, no. 37.

5. $ܡܐܡܪܐ̣. ܕܥܠ̣ ܨܘܡܐ ܩܕܝܫܐ ܕܐܪ̈ܒܥܝܢ, on Lent. Fol. 59 a. See Assemani, p. 315, no. 69, serm. i.

6. $ܡܐܡܪܐ̣ ܕܥܠ̣ ܝܘܣܦ ܟܕ ܐܬܓܠ̣ܝ ܠܐ̈ܚܘܗܝ., on Joseph revealing himself to his brethren, beginning, fol. 68 b: $ܢܦܩ̣ܘ ܡܢ ܝܗܘܕ ܒ̈ܢܝ ܐܝܣܪܐܝܠ ܕܢܐܙܠܘܢ ܠܡܨܪܝܢ. ܘܢܦ̣ܩܘ ܝܥܩܘܒ ܥܡܗܘܢ ܒܐܘܪܚܐ ܘܡ̇ܥܒܪ ܠܗܘܢ..

7. $ܡܐܡܪܐ ܕܥܠ̣ ܗ̇ܝ ܟܢܥܢܝܬܐ, On the Canaanite Woman. Fol. 80 b. See Asse­mani, p. 317, no. 93.

8. $ܡܐܡܪܐ̣. ܕܥܠ̣ ܗ̇ܝ ܕܐܡ̣ܪ ܡܪܢ ܕܠܐ ܬܐܡܘܢ ܣܟ., on the words of our Lord, Swear not at all. Fol. 90 b. See Assemani, p. 315, no. 74.

9. $ܡܐܡܪܐ̣. ܕܥܠ̣ ܚܘܪܒܐ ܕܐ̇ܡܕ ܡܕܝܢܬܐ, on the desolation of the city of Amid (see Assemani, p. 334, no. 196, at the end), be­ginning, fol. 100 *a:* $ܛܒ̣̈ܐ ܕܚ̈ܝ̣ܠܐ ܘܫܡܘ̈ܥܬܐ ܡܪ̈ܝܪܬܐ. ܕܠܚܝܗܝ ܠܪܥܝܢܝ ܐܢܬ ܡܪܝ ܫ̇ܦܝܗܝ ܒܙܡܝܪ̈ܬܟ. Subscription, fol. 108 a: $ܫܠ̣ܡ ܡܐܡܪܐ ܕܥܠ̣ ܫܒ̣ܝܐ ܕܐܡܕ.

10. $ܡܐܡܪܐ̣. ܕܥܠ̣ ܟܘܠܗܘܢ ܣܗ̈ܕܐ ܩ̈ܕܝܫܐ, on all holy Martyrs. Fol. 108 a. See Assemani, p. 339, no. 222.

11. $ܡܐܡܪܐ ܕܥܠ̣ ܚܕܒܫܒܐ ܩܕܝܫܐ ܕܐܘ̈ܫܥܢܐ, on Palm Sunday. Fol. 114 a. See Assemani, p. 322, no. 135. Imperfect at the end.

12. $ܡܐܡܪܐ ܕܥܠ̣ ܩܘܣܛܢܛܝܢܘܣ ܡ̇ܠܟܐ ܓܪܒܝܐ, on Constantine the leprous king (see Assemani, p. 328, no. 189). Fol. 120 a, Imperfect at the beginning and elsewhere.

13. $ܡܐܡܪܐ̣. ܕܥܠ̣ ܒܪܗ̇ ܕܐܪܡܠܬܐ, on the "Widow's Son. Fol. 137 a. See Assemani, p. 320, no. 118. Imperfect.

14. $ܡܐܡܪܐ ܕܥܠ ܗ̇ܝ ܚ̇ܛܝܬܐ, on the female Sinner. Fol. 141 a. See Assemani, p. 324, no. 161. Imperfect both at the be­ginning and end.

15. $ܡܐܡܪܐ ܕܥܠ ܝܫܘܥ ܒܪܢܘܢ, on Joshua. Fol. 143 a. See Assemani, p. 335, no. 211. Imperfect both at the beginning and end.

16. $ܡܐܡܪܐ ܕܥܠ ܡܣܟܢܐ, on the Poor Man. Fol. 145 a. See Assemani, p. 320, no. 116. Imperfect both at the beginning and end.

[Add. 14,588.]

**DCCCIV.**

Vellum, about 6 5/8 in. by 4 3/4, consisting of 93 leaves, some of which are slightly stained and torn, especially the first and last. The quires, signed with letters, were originally 13 in number, but of these the first, tenth, and eleventh are entirely lost, and four leaves are missing after fol. 54. There are from 17 to 29 lines in each page. This volume is written in a regular, Nestorian hand, of the ixth or xth cent., and. contains—

1. The life of Eugenius; imperfect at the beginning. See Add. 12,174, no. 41. Sub­scription, fol. 48 a: $ܫܠܡܸܬ ܬܫܥܝܬܐ ܕܪܒܘܬ ܢܨܚ̈ܢܘܗܝ ܕܩܕܝܫܐ ܡܪܝ ܐܘܓܝܢ ܪܝܫܐ ܕܝܚ̈ܝܕܝܐ ܕܟܠܗ̇ ܡܕܢܚܐ: ܕܘܟܪܢܗ ܠܒܘܪܟܬܐ ܕܗܢܐ ܥܡܘܕܐ ܕܢܘܗܪܐ ܘܐܣܦܝܪܐ ܢܗܝܪܐ ܕܐܢܗܪܗ̇ ܠܟܠܗ̇ ܦܢܝܬܐ ܕܡܕܢܚܐ ܒܙ̈ܠܝܩܐ ܫܒ̈ܝܚܐ ܕܕܘܒܪ̈ܘܗܝ: ܘܗܓ̣ܡ ܘܣܚ̣ܦ ܠܚܢܦܘܬܐ ܘܠܝܗܘܕܝܘܬܐ ܘܠܟܠܕܝܘܬܐ ܘܒܢ̣ܐ ܘܫܟܠܠ ܥܘܡܪ̈ܐ ܘܕܝܪ̈ܬܐ ܒܟܠܗ̇ ܡܕܢܚܐ ܕܒܨ̈ܠܘܬܗ ܬܢܛܪ ܥܕܬܐ ܘܝ̈ܠܕܝܗ̇ ܡܢ ܟܠܗܘܢ ܣܩܘ̈ܒܠܐ ܐܡܝܢ ܘܐܡܝܢ.

2. A discourse on Eugenius, written in the metre of Jacob of Batnae: ܡܐܡܪܐ ܕܥܠ ܢܨܚ̈ܢܐ ܕܩܕܝܫܐ ܡܪܝ ܐܘܓܝܢ. ܕܥܒܝܕ ܒܢܝܫܐ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ܀ $@[These last four words are a later alteration.]@ . Beginning, fol. 48 b: $ܓܙܐ ܕܚܘܒܗ ܦܬܚ ܒܪܘܝܐ ܠܒ̈ܢܝ ܒܝܬܗ: ܘܥܬܪܘ ܟܐ̈ܢܐ ܘܐܥܬܪܘ ܟܠܐ ܡܢ ܡܘܗܒܬܗ Imperfect.

3 A discourse on the parable of the Prodigal Son, written in the metre of Jacob of Batnae: @[A note on the margin wrongly ascribes it to that writer himself: ]@

ܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܕܥܠ ܗ̇ܘ ܒܪܐ ܐܣܘܛܐ ܕܦܲܪܚ ܢܟ̈ܣܘܗܝ $. Beginning, fol. 55 a: $ܠܪܒܢܘܬܐ ܕܣ̣ܦܪ̈ܝ ܪܘܚܐ ܒܥ̇ܝܬ ܕܐܬܬܠܡܕ݂. ܘܫܪܝܬ ܕܐܗܓܐ ܒܚܘܩܐ ܕܟܬܝܒ ܓܒܪܐ ܘܒܢ̈ܘܗܝ..

4. A prayer at the consecration of a bishop: $ܬܘܒ ܣܝܡ ܐܝܕܐ ܕܥܠ ܐܦܣܩܘܦܐ. Fol. 65 a. The last two lines have been erased.

5. The history of Paul of the Thebaid, written by Jerome: $ܬܫܥܝܬܐ ܕܕܘܒܪܘܗܝ ܕܩܕܝܫܐ ܦܘܠܘܣ ܬܐܒܝܐ̣. ܗ̇ܘ ܕܗ̣ܘ ܥܡܪ ܝܚܝܕܐܝܬ ܒܡܕܒܪܐ ܩܕܡܝܐ. Fol. 65 b. See the Acta Sanctorum for January, t. i., p. 604.

6. A short extract from Evagrius, $ܡܢ ܕܡܪܝ ܐܘܓܪܝܣ. See Add. 14,578, no. 23. Left unfinished by the scribe. Fol. 75 a.

7. Forms of letters, to be used in address­ing various persons.

*a.* Imperfect, only a few lines of the con­clusion being left. Fol. 77 a.

*b.* To men of rank, $ܕܠܘܬ ܪ̈ܝܫܢܐ ܕܥܠܡܐ. Fol. 77 a.

*c.* To an honoured and wise man, $ܕܠܘܬ ܐܢܫ ܡܝܩܪܐ ܘܚܟܝܡܐ. Fol. 78 a.

d. Reply to a bishop and doctor, $ܦܬܓܡܐ ܕܠܘܬ ܐܦܣܩܘܦܐ ܘܡܠܦܢܐ. Fol. 78 b.

e. Reply to an honoured person of the same congregation, $ܦܘܢܝ ܦܬܓܡܐ ܕܠܘܬ ܐܢܫ ܡܝܩܪܐ ܡܢܗ ܕܟܢܘܫܝܐ. Fol. 79 b.

f. Letter of thanks to one who has been the means of restoring peace, $ܩܘܒܠܛܝܒܘܬܐ ܠܐܝܢܐ ܕܗ̇ܘܐ ܥܠܬܐ ܘܡܨܥܝܐ ܕܫܝܢܐ ܠܓܘܐ.. Fol. 80 b.

g. Letter of thanks to those who have bestowed alms on the needy, $ܩܘܒܠܛܝܒܘܬܐ ܕܐܝܠܝܢ ܕܡܫܦܥܝܢ ܙܕܩܬܗܘܢ ܥܠ ܣܢܝ̈ܩܐ.. Fol. 81 a.

8. A discourse on the Resurrection by the doctor Bar-saumā the Hūzite: $ܬܘܒ ܫܪܒܐ ܕܥܠ ܩܝܡܬܐ ܘܚܘܕܬܐ ܕܓܘܐ ܕܐܡܝܪ ܠܒܪܘܨܘܡܐ ܗܘܙܝܐ ܡܠܦܢܐ (this rubric is written with green paint). Beginning, fol. 82 a: $ܢܐܡܪ ܕܝܢ ܩܕܡܝܟܘܢ ܫܪ̈ܒܐ ܐܝܠܝܢ ܕܣܢܝܩܐ ܡܫܡܥܬܟܘܢ ܥܠܝܗܘܢ. ܗܠܝܢ ܕܠܘ ܕܟܠܢܫ ܗ̣ܝ ܝܕܥܬܗܘܢ. ܗܠܝܢ ܕܐܦ ܒܥܬܐ ܕܥܠܝܗܘܢ ܡܬܬܙܝܥܐ ܗܝ ܒܙܒܢ ܙܒܢ ܒܝܬ ܡܗܝ̈ܡܢܐ. ܘܦܘܢܝ ܦܬܓ̈ܡܐ ܕܥܠܝܗܘܢ̣. ܐܚܪܢܝܐܝܬ ܘܐܚܪܢܝܐܝܬ ܗ̇ܘܝܢ ܐܝܟ ܝܕܥܬܐ ܕܡ̈ܡܠܠܢܐ̣ ܘܐܝܟ ܪܓܬܗܘܢ. ܢܐܡܪ ܐܢܘܢ ܕܝܢ ܠܫܪ̈ܒܐ. ܕܬܕܥܘܢ ܐܢܘܢ ܠܪ̈ܫܐ ܕܒܗܘܢ ܡܣܝܟܝܢ. ܘܗܝܕܝܢ ܠܫܪܝܐ ܕܒܥܬܐ ܕܥܠܝܗܘܢ. ܒܥܬܐ ܓܝܪ ܐܝܬܝܗ̣̇ ܥܠ ܥܠܡܐ ܕܥܬܝܕ. ܘܥܠ ܩܘܝܡܐ ܕܦܓܪܢ ܕܗܝܕܝܟ. ܗ̇ܢܘ ܕܝ̣ܢ ܕܐܢ ܗܢܘ ܥܠܡܐ ܕܡܬܚܕܬ. ܘܐܢ ܟܠܗܘܢ ܟܝ̈ܢܐ ܕܒܗ ܡܩܘܝܢ ܒܐܝܬܘܬܐ̇. ܘܢ̇ܣܒܝܢ ܚܘܕܬܐ. ܘܐܢ ܡܢܗܘܢ ܐܝܢ̇ ܘܡܢܗܘܢ ܠܐ. ܏ܘܫ..

9. A consolatory discourse for the Dead, $ܒܘܝܐܐ ܕܥܢܝ̈ܕܐ, beginning, fol. 90 a: $ܚܟܝܡܐ ܗܟܝܠ ܐܠܗܝܐ: ܗ̇ܘ ܕܐ̣ܬܗܲܕܝ ܘܐܬܝܠܦ ܒܗܓܓܘܬܐ ܪܘܚܢܝܬܐ ܕܚܟܡܬܐ ܫܒܝܚܬܐ ܕܕܚܠܬܗ ܕܡܪܝܐ: ܘܒܚܠܡܐ ܘܒܚܙܘܐ ܕܬܡܝܗܘܬ ܪܒܘܬܗ ܕܡܪܐ ܕܟܠ: ܐܙܠܓ ܥܠܘܗܝ ܢܘܗܪܐ ܕܚܟܡܬܐ ܘܐܬܡܠܝ ܘܥܬܪܘ ܐܘܨܪ̈ܝ ܢܦܫܗ ܘܒܣܸܡ ܠܒܗ ܒܝܘܠܦܢܐ ܕܝܕܥܬܐ: ܘܒܣܘܟܠܐ ܕܕܚܠܬ ܐܠܗܐ: ܘܚܪ ܒܠܐ ܡܟܬܪܢܘܬܗ ܕܥܠܡܐ ܗܢܐ: ܘܒܠܐ ܡܩܘܢܘܬܗܝܢ ܕܨܒ̈ܘܬܐ ܗܠܝܢ ܡ̈ܬܚܙܝܢܝܬܐ̣. ܗܟܢܐ ܐܡ̣ܪ. ܏ܘܫ..

10. The prayer of the martyr Thauma- sius (?), $ܨܠܘܬܐ ܕܡܪܝ ܬܡܣܝܣ ܣܗܕܐ, used for healing the sick. Beginning, fol. 92 b: $ܒܫܡܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܢܬܚܠܡ ܦܠܢ ܒܨܠܘܬܗ ܕܡܪܝ ܬܡܣܝܣ ܣܗܕܐ ܙܗܝܐ ܘܩܕܝܫܐ̇. ܕܗܘܸܐ ܒܦܩܥܐ ܕܐܪܥܐ ܫܒܥܝܢ ܫ̈ܢܝܢ. ܘܒܗ̇ܘ ܝܘܡܐ ܕܨܒ̣ܐ ܡܪܗ ܕܢܣܒ ܢܦܫܗ ܡܢ ܦܓܪܗ̣. ܒܥ̣ܐ ܡܢܗ ܨܠܘܬܐ ܗܕܐ̣ ܘܐܡ̣ܪ. ܒܥ̇ܢܐ ܡܢܟ ܡܪܝ ܕܟܠ ܒܪܢܫܐ ܕܟܪܣܛܝܢܐ ܐܝܬܗܘܝ: ܘܟܐܒ ܠܗ ܟܐܒܐ ܐܝܢܐ ܕܗ̣ܘ: ܘܒܫܡܗ ܕܡܪܝ ܬܡܣܝܣ ܣܗܕܐ ܙܗܝܐ ܘܩܕܝܫܐ ܟܬ̇ܒ ܘܬܠܐ ܥܠܘܗܝ̣. ܐܣܝܪܝܢ ܟܐܒ̈ܐ ܗܠܝܢ ܡܢܗ ܡܢ ܦܣܬ ܪܓܠܗ ܘܥܕܡܐ ܠ ܘܚܗ ܏ܘܫ..

The colophon on fol. 93 a gives the name of the scribe, Sālībā.

$ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܘܓܝܢ (sic) $ܥܡ ܠܘܩ̈ܛܐ ܐܚܪ̈ܢܐ ܕܐܝܬ ܒܗ. ܫܘܒܚܐ ܠܗ̇ܘ ܕܥܠ ܚܝܠܗ ܫܪܝܢܢ ܘܒܥܘܕܪܢܗ ܫܠܡܢܢ ܐܡܝܢ. ܟܬܒ ܕܝܢ ܐܢܫ ܚܛܝܐ ܘܕܡܢ ܟܠ ܒܨܝܪ ܨܠܝܒܐ ܐܢܫ ܚܠܫܐ ܘܕܘܝܐ ܫܒܘܩ ܠܝ ܨܠܘ ܥܠܘܗܝ ܕܢܬܚܢܢ ܡܢ ܡܪܢ ܐܝܟ ܓܝܣܐ ܒܙܩܦܝܐ. ܕܟܝܪܝܢ ܟܠܗܘܢ ܐ̈ܚܐ ܐܟ̈ܣܢܝܐ ܕܬܢܢ ܘܕܒܟܠ ܐܬܪ ܘܚܢܢ ܢܬܥܕܪ ܒܨ̈ܠܘܬܗܘܢ. ܐܝܢ ܘܐܡܝܢ.

A note on fol. 76 b records the name of one Yeshūa': $ܐܢ ܝܫܘܥ ܚܛܝܐ ܘܕܘܝܐ ܘܐܟܣܢܝܐ ܘܣܢܝܩ ܥܠ ܪܚܡ̈ܐ ܕܐܠܗܐ; and another note, on the same page, mentions that the book belonged to the convent of S. Mary Deipara: $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܏ܩܕܝܫ ܕܒܝܬ ܝ̇ܠܕܬ̇ ܐܠܗܐ ܡܪܬܝ ܡܪܝܡ ܕܒܡܕܒܪܐ ܕܐܝܣܩ̈ܝܛܝܣ ܕܥܢܘ̈ܝܐ. ܠܐ ܫܠܝܛ ܠܐܢܫ ܕܢܟܘܡ ܥܠܘܗܝ ܣܟ..

A note of later date on fol. 76 a records the names of Daniel, Domitius of Māridīn, and Yeshūa'.

$ܚܘܣ ܥܠܝ ܦܪܘܩ ܘܐܬܪܚܡ ܥܠܝ ܐܠܗܐ ܥܕܪܝܢܝ ܐܢܐ ܕܘܝܐ ܘܟܣܢܝܐ (sic) $ܕܢܐܝܠ ܣܢܝܩ ܥܠ ܪܚܡܐ ܐܢܐ ܥܒܕܐ ܚܛܝܐ ܕܠܐ ܫ̇ܘܐ ܕܢܬܩܪܐ ܒܲܫܡܐ ܕܝܡܛ ܡܢ ܐܬܪܐ ܡܪܕܝܢ ܟܠ ܡܢ ܕܩܪܐ ܢܨܠܐ ܥܠܘܗܝ ܘܥܠ ܐܒܘܗܝ ܘܟܠ ܚܕ ܐܝܟ ܨܠܘܬܗ ܢܬܦܪܥ ܡܢ ܐܠܗܐ ܐܢܐ ܝܫܘܥ ܚܛܝܐ ܨܠܘ ܥܠܝ ܬܠܡܝܕܗ ܕܪܝܫ ܕܝܪܐ.

[Add. 14,653.]

**DCCCV.**

Thirteen vellum leaves, about 7 7/8 in. by 5 1/2, nearly all more or less stained and torn (Add. 17,215, foll. 9—21), belonging to a neatly written, apparently Nestorian, manu­script of the ixth or xth cent. There are from 30 to 36 lines in each page. The contents are—

1. Philosophical and theological disqui­sitions, partly in the form of a dialogue, the interlocutors being distinguished as $ܐ ($ܐܖ, fol. 9 b, line 5; $ܐܪ, fol. 11 a, line 4) and $ܗ. Some of the rubrics are effaced, but others are still legible; e.g. $ܕܐܢ ܐܬܓܫܡ ܐܠܗܐ, whether God became incarnate, fol. 9 b; effaced heading, fol. 11 a; $ܕܥܠ ܢܦܫܐ, on the soul, fol. 13 b (see Add. 14,535, no. 8, b); $ܬܘܒ ܕܝܠܗ ܒܙܢܐ ܐܚܪܢܐ ܕܥܠ ܢܦـ[ـܫܐ], fol. 14 a; $ܥܠ ܚܕܝܘܬܗ̇ ܥܡ ܦܓܪܐ, on the union of the soul with the body, fol. 15 a (see Add. 14,535, no. 8, d); $ܕܥܒܝܕܬܐ ܐܝܬܝܗ̇ ܢܦܫܐ, that the soul is made, or created, fol. 16 a; imperfect rubric, ending with the word $ܢܦܫܐ, fol. 16 a, at the foot; $ܥܠ [ܕܡܚܝܕ]ܬܐ ܐܝܬܝܗ̇ ܢܦܫܐ, fol. 16 b (see Add. 14,535, no. 8, c).

2. Extracts from Cyril of Alexandria, fol. 17 a; Theophilus the Persian, $ܕܬܐܘܦܝܠܐ ܦܪܣܝܐ (see Assemani, Bibl. Or., t. iii., pars 1, p. 42), fol. 17 a; and Ephraim, $ܠܘܩܒܠ ܝܘ̈ܠܦܢܐ, fol. 17 b.

3. Four leaves, without rubrics, treating of the terms $ ܟܝܢܐ , ܓܢܣܐ , ܐܕܫܐ , and especially $ܩܢܘܡܐ. Foll. 18—21.

[Add. 17,215, foll. 9—21.]