**`DCCCXIII.**

Vellum, about 11 3/8 in. by 7 3/8, consisting of 96 leaves, a few of which are much stained and soiled, especially foll. 1, 2, 34, and 96. The quires, signed with letters, were origi­nally at least 12 in number, but the last is now lost, and the first and tenth are imper­fect, one leaf being missing at the begin­ning, and another after fol. 81. Each page is divided into two columns, of from 40 to 50 lines. This volume is written, perhaps by two scribes (foll. 1—39 and 40—96), in a good, regular character of about the xth cent. It contains—

Selections from the writings of several Fathers. Title, fol. 1 b: $ܥܠ ܚܝܠܐ ܐܠܗܝܐ ܡ̇ܫܪܝܢܢ ܕܢܟܬܘܒ ܟܬܒܐ ܕܟܘ̈ܢܫܐ ܕܡ̈ܠܦܢܐ ܬܪ̈ܝܨܝ ܫܘܒܚܐ. .

1. Various short extracts; viz.—

*a.* From Isaac of Antioch, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܓܡܝܪܘܬܐ. Fol. 1 b.

*b.* Two short extracts entitled $ܕܩܕܝܫܐ (sic) $ܩܝܘܝܠܘܣ. Fol. 1 b. The first begins: $ ܫܡ̈ܥܐ ܓܝܪ ܕܠܐ ܥܒ̈ܕܐ ܡܕܡ ܠܐ ܡܗ̇ܢܐ. ܟܒܪ ܕܝܢ ܘܡܣܓܦ̣ ܒܗ̇ܝ ܕܡܥܒܕ ܠܗ̇ ܠܢܦܫܐ ܕܢܗ̈ܘܝܢ ܠܗ̇ ܡ̈ܠܐ ܘܠܐ ܥܒ̈ܕܐ. ܏ܘܫ.. The second: $ ܐܢܗܘ ܗܟܝܠ ܕܪܒܐ ܘܩܫܝܐ ܚܛܝܬܟ. ܗܟܢܐ ܡܬܒܥܐ ܠܟ. ܕܬܐܪܒ ܬܝܒܘܬܟ ܘܬܣܓܐ ܒܕܡ̈ܥܐ ܡܪ̈ܝܪܬܐ. ܘܒܫܗܪܐ ܐܡܝܢܐ. ܏ܘܫ..

*c.* Two extracts from Philoxenus of Mabūg on prayer, $ ܕܡܪܝ ܐܟܣܢܝܐ ܕܥܠ ܨܠܘܬܐ. Fol. 1 b.

*d.* Two extracts from John Chrysostom, $ ܡܢ ܦܘܫܩܐ ܕܫܠܝܚܐ. Fol. 2 a.

*e.* From Macarius, $ ܕܐܒܐ ܡܩܪܝܣ, be­ginning, fol. 2 b: $ ܚ̈ܟܝܡܐ ܕܝܢ ܠܐ ܗܘܐ ܒܥܕܢ ܨ̈ܠܘܬܐ ܡܨܠܝܢ ܒܠܚܘܕ. ܐܠܐ ܒܟܠܙܒܢ ܝܨܦܝܢ ܕܨܠܘܬܐ. ܏ܘܫ..

*f.* From Basil on Psalm i., $ ܡܢ ܦܘܫܩܐ ܕܡܙ̈ܡܘ. ܕܐ. Fol. 2 b.

*g.* From Isaac of Antioch, beginning, fol. 3 a: $ ܠܘ ܒܨܠܘܬܐ ܡܬܝ̈ܗܒܝܢ ܦܘܪ̈ܢܣܝ ܦܓܪܐ ܠܐܢܫܐ. ܏ܘܫ. .

2. Extracts from the writings of Evagrius; viz.—

*a.* $ܬܘܒ ܕܝܠܗ ܕܓܣܛܝܩܘܣ (sic) ܡܪܬܝܢܘܬܐ ܕܥܠ ܚܫ̈ܐ

. Fol. 3 a. See Add. 14,578, no. 13.

*b.* $ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ . Fol. 3 b. See Add. 14,578, no. 41.

*c.* $ܡܪܬܝܢܘܬܐ, beginning, fol. 5 a: $ܐܙܕܝ̇ܢܘ ܗܟܝܠ ܬܠܡ̈ܝܕܘܗܝ ܕܡܫܝܚܐ. ܒܟܠܥܕܢ̣ ܒܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ. ܘܐܬܚܝܠ ܒܣܒܪܐ ܕܥܬܝܕ. ܏ܘܫ..

*d.* On the subduing of the flesh, $ܕܥܠ ܟܘܒܫ ܦܓܪܐ, beginning, fol. 9 a: $ܦܓܪܝ ܗܘܼ ܠܡ ܟܒ̇ܫ ܐܢܐ̇. ܘܡ̇ܫܥܒܕ ܐܢܐ ܐܡ̇ܪ ܦܘܠܘܣ. ܕܕܠܡܐ ܐܢܐ ܕܠܐܚܪ̈ܢܐ ܐܟܪܙܬ. ܐܢܐ ܩܢܘܡܝ ܐܣܬܠܝ ܠܝ. ܏ܘܫ..

3. Extract from a discourse of John the monk on S. Matthew, ch. v. 4, $ ܬܘܒ ܕܝܠܗ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܡܛܠ ܕܐܡ̣ܪ ܡܪܢ. ܛ̇ܘܒܝܗܘܢ ܠܐܒ̈ܝܠܐ ܕܗ̣ܢܘܢ ܢܬܒܐܝܘܢ.. Fol. 13 b.

4. The fifth epistle of Macarius, $ ܐܓܪܬܐ ܕܐܒ̇ܐ ܡܩܪܝܣ ܕܚܡܫ, beginning, fol. 14 a: $ ܐܒܐ ܕܝܢ ܡܩܪܝܣ ܟܬܒ ܠܟܠܗܘܢ ܒ̈ܢܘܗܝ ܚ̈ܒܝܒܐ ܟܕ ܡܦ̣ܝܣ ܠܗܘܢ ܘܫ̇ܐܠ ܒܫܠܡܗܘܢ̇. ܩܕܡ ܟܠ ܡܕܡ ܐܢܗܘ ܕܢ̣ܨܒܐ ܐܢܫ. ܕܢܕܥ ܢܦܫܗ. ܘܢܒܥܐ ܠܐܠܗܐ ܘܢܬܘܒ ܡܢ ܗܠܝܢ ܕܣ̣ܥܪ ܒܙܒܢܐ ܕܡܗܡܝܢܘܬܗ..

5. Discourse of John Chrysostom on Vir­ginity and Repentance, $ܕܥܠ ܒܬܘܠܘܬܐ ܘܬܝܒܘܬܐ ܘܡܪܬܝܢܘܬܐ. Fol. 15 a.

6. Discourses of Evagrius; viz.—

*a.* To Eulogius,

ܟܬܒܐ ܕܩܠܝܣܛܝܟܣܘܣ(sic) $ܕܐܒܐ ܝܘܓܪܝܣ (sic). $ܡܐܡܪܐ ܕܠܘܬ ܐܘܠܘܓ.

Fol. 25 a. See Add. 14,578, no. 3.

*b.* $ܕܝܠܗ ܕܟܠܝܛܝܩܘܣ ܕܥܠ ܡܝܬܪܘܬܐ ܘܡܪܬܝܢܘܬܐ. Fol. 35 a. See Add. 14,578, no. 42.

7. Discourse of John the monk on S. Matthew, ch. v. 3, $ܥܠ ܗ̇ܝ ܕܐܡ̣ܪ ܡܪܢ ܛܘܒܝܗܘܢ ܠܡ̈ܣܟܢܐ ܒܪܘܚ. Fol. 36 b.

8. Extract from John Chrysostom on the Epistle to the Ephesians, ch. vi. 10, 11, beginning, fol. 43 a: $ܙܝܢܐ ܕܐܠܗܐ ܩ̇ܪܐ ܠܩܕܝܫܘܬܐ. ܠܕܟܝܘܬܐ. ܠܒܣܝ̇ܡܘܬܐ. ܠܛܒܘܬܐ. ܠܚܠܝܨܘܬܐ. ܠܓܢܒܪܘܬܐ. ܠܓܡܝܪܘܬܐ. ܠܫܘܬܦܘܬܐ. ܠܫܘܝܘܬܐ. ܠܐܘܝܘܬܐ. ܠܩܠܝܠܘܬܐ. ܠܢܝ̇ܚܘܬܐ. ܗܠܝܢ ܐܝܬܝ̇ܗܝܢ ܙܝܢܐ ܕܐܠܗܐ܇ ܕܒܗܝܢ ܡ̇ܬܟܬܫ ܐܢܫ ܠܘܩ̇ܒܠ ܡ̈ܢܘܬܐ ܣ̈ܓܝܐܬܐ ܕܒܥܠܕܒܒܐ. ܏ܘܫ..

9. Writings of John the monk; viz.—

a. $ܕܟܠ ܪ̈ܥܝܢܝܢ, beginning, fol. 44 b: $ܫܟܚܬܐ ܕܪܚܡܬܗ ܕܐܠܗܐ̣ ܩܢܝܢܐ ܗ̣ܝ ܕܡ̇ܠܟܘܬܗ. ܏ܘܫ..

b. $ܪ̈ܝܫܐ ܐܚܪ̈ܢܐ, beginning, fol. 47 a: $ܡܠܦܢܘܬܐ ܡܥܕܪܢܝܬܐ ܕܟܠܗ ܓܘܐ. ܕܥܠ ܕܘܒܪ̈ܐ ܡܝܬܪ̈ܐ. ܕܢܫܡ̣ܥܟܘܢ ܨ̇ܒܝܢܢ. ܠܐ ܗܘ̣ܐ ܕܗ̈ܘܦܟܐ ܕܒܢ̈ܝܢܫܐ ܒܣܘܥܪ̈ܢܝܗܘܢ. ܒܡܐܡܪܐ ܕܡܟܣܢܘܬܐ ܕܢܬ̣ܢܐ ܐܟܝܦܝܢܢ. ܐܠܐ ܕܡܬܪܚܩܢܘܬܗܘܢ ܡܢ ܥ̈ܠܠܬܐ ܕܩ̇ܪܝܢ ܠܐܒܕܢ ܢܦܫܐ̇. ܒܙܥܘܪ̈ܝܬܐ ܩܠܝܠ ܢܝܫܐ ܕܫܪܪܗܝܢ ܩܕܡܝܟܘܢ ܕܢܣ̣ܝܡ ܨ̇ܒܝܢܢ. ܏ܘܫ. .

c. $ܪ̈ܝܫܐ ܕܡܪܬܝܢܘܬܐ ܕܟܠܓܢܣ, beginning, fol. 51 a: $ܘܠܐ ܡܕܡ ܐܝܬ ܕܡ̇ܥܟܪ ܠܗ̇ ܠܢܦܫܐ ܒܫܒܝܠܐ ܕܫܦܝܪ̈ܬܐ̣. ܐܝܟ ܓܠܝܙܘܬ ܚܘܒܐ ܕܛܒ̈ܬܐ. ܏ܘܫ..

d. On patience, $ܕܥܠ ܡܣܝܒܪܢܘܬܐ, beginning, fol. 52 a: $ܦ̈ܐܝܢ ܐܘ̈ܠܨܢܐ ܕܡܛܠ ܡܫܝܚܐ. ܠܐܝܠܝܢ ܕܐܚܒ ܠܡܫܝܚܐ. ܏ܘܫ..

*e.* On those who have perfect charity, $ܥܠ ܐܝ̇ܢܐ ܕܐܝܬ ܠܗ ܓܡܝܪܘܬܐ ܕܚܘܒܐ, beginning, fol. 53 a: $ܒܪܢܫܐ ܕܒܐܘܠܨܢܗ ܪܘܚܬܐ ܕܐܚܪ̈ܢܐ ܒ̇ܥܐ̣. ܠܗ̇ܝ ܓܡܝܪܘܬܐ ܕܚ̇ܘܝ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܢܦܫܗ ܡܫܬܘܬܦ. ܏ܘܫ..

*f.* That the poor should not be distressed, and to what they should look for comfort, $ܕܐܝܟܢܐ ܠܐ ܬܐܥܘܠ ܟܪܝܘܬܐ ܥܠ ܡ̈ܣܟܢܐ ܘܠܘܬ ܐܝ̇ܢܐ ܚܫܐ ܢܚ̇ܘܪܘܢ ܠܒܘܝܐܝܗܘܢ.. Beginning, fol. 53 b: $ܐܝܠܝܢ ܕܣܘܟܠܐ ܕܥܠܡܐ ܥ̇ܒܘܪܐ ܩܢ̣ܘ܆ ܡ̈ܒܝܐܢܐ ܐܝܬܝܗܘܢ ܕܢܦܫ̈ܬܗܘܢ. ܏ܘܫ..

*g.* How one should acquire longsuffering in affliction, and not be wearied, $ܕܐܝܟܢܐ ܢܩ̣ܢܐ ܐܢܫ ܡܓܪܬ ܪܘܚܐ ܒܐܘܠܨܢܗ ܘܠܐ ܬܬܩ̇ܛܥ ܠܗ. Beginning, fol. 54 a: $ܢܘܕܐ ܘܢܫܒ̇ܚ ܠܗ̇ܘ ܐܒܐ ܕܟܠ. ܕܠܝܘܬܪܢܐ ܕܒ̈ܢܝܐ ܩܪܢ ܘܩܪܒܢ. ܏ܘܫ..

*h.* On longsuffering, $ܕܥܠ ܡܓܪܬ ܪܘܚܐ, beginning, fol. 54 b: $ܫܘܒܚܐ ܠܟ ܡܪܐ ܕܟܠ ܒܟܠ ܐܣܟ̈ܝܡܝܢ. ܠܗܘܢ ܠܒܢ̈ܝܢܫܐ ܡ̇ܚܐ ܐܢܬ. ܐܣܐ ܡܪܝ ܠܟܐܒ̈ܝ ܠܒܐ. ܘܒܐܝܐ ܠܥܝ̈ܝܩܝ ܪܘܚܐ. ܏ܘܫ..

*i.* How perfect tranquility is produced in a man, $ܕܒ̇ܐܝܕܐ ܡܫ̇ܬܡܫ ܢܝ̇ܚܐ ܡܫ̇ܡܠܝܐ ܒܒܪܢܫܐ. Fol. 55 a.

j. On admonition, $ܕܥܠ ܚܫܐ ܕܙܘܗܪܐ, beginning, fol. 55 a, $ܐܝܢܐ ܕܒܚܫܐ ܥܡܝܠܐ ܠܐ ܢܗܘܐ ܠܗ ܬܘܟܠܢܐ ܥܠ ܢܦܫܗ̣. ܘܠܐ ܢܣܒ̣ܪ ܠܗ. ܕܪܗ̣ܛܐ ܕܐܠܦܐ ܕܢܦܫܗ ܒܠܡܝܢܐ ܢܝ̣ܚܐ ܒܫܠܝܐ. ܏ܘܫ..

k. $ܪ̈ܝܫܐ ܐܚܪ̈ܢܐ ܕܐܡܝܪ̈ܝܢ ܒܦܣ̈ܝܩܬܐ. Fol. 55 b.

l. Letter to Hesychius,

$ܐܝܓܪܬܐ ܕܝܠܗ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܕܠܘܬ ܐܘܣܟܝܣ (sic) $ܕܡܪܬܝܢܘܬܐ.

Fol. 61 b.

m. Definitions ($ܦܘܪ̈ܫܢܐ ܕܫܡ̈ܗܐ) of the terms $ ܡܣܟܝܢܘܬܐ, ܐܒܝܠܘܬܐ , ܟܪܝܘܬܐ , ܫܝܢܐ , ܫܠܡܐ , ܡܪܚܡܢܘܬܐ , ܡܣܪܩܘܬܐ ܕܒ̈ܚܐ , ܬܫܡܫܬܐ , ܨܘܡܐ , ܕܟܝܘܬܐ , ܬܫܡܫܬܐ ܕܟܗܢܘܬܐ , ܡܕܒܚܐ , ܘܩܘܪ̈ܒܢܐ , ܚܘܒܐ , and $ܣܓܕܬܐ. Fol. 65 b.

n. Another extract beginning, fol. 67 a: $ܪܗܛܐ ܡܘܬܪܢܐ ܚܒ̈ܝܒܝ̣. ܒܥ̣̇ܬܐ ܗ̣ܝ ܕܚܟܡܬܐ. ܏ܘܫ..

o. The first few lines of a letter, begin­ning, fol. 67 a: $ܟܕ ܝܘܩܢܐ ܦܐܝܐ ܕܟܬܝ̈ܒܬܐ ܕܡܝܬܪܘܬܟ ܩ̇ܒܠܬ: ܏ܘܫ.. Left unfinished.

10. Extracts from Evagrius; viz.—

*a.* Beginning, fol. 67 a: $ܝܕܥܬܐ ܕܡܢ ܠܒܪ ܓ̣ܕܫܐ ܒ̣ܢ. ܒܝܕ ܡ̈ܠܐ ܡ̇ܚܘܝܐ ܠܢ ܡܠܐܘܗ̇. ܏ܘܫ.

*b.* Three short extracts. Fol. 67 b.

11. Canticle of Ephraim, $ܣܘܓܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܥܠ ܩܠܐ ܕܦܪܕܝܣܐ , beginning, fol. 67 b: $ܛܘܒܘܗܝ ܠܡܢ ܕܛܥ̣ܢ ܩ̈ܠܝܕܘܗܝ ܥܠ ܟܬܦܗ ܥܡܠܐ ܕܕܘܒܪ̈ܘܗܝ. ܘܪܗܛܐ ܕܦܘܠܚܢܗ. ܘܣ̣ܡܟ ܕܥܠ ܩܢܛܐ ܠܬܪ̈ܥܘܗܝ ܕܦܪܕܝܣܐ. ܏ܘܫ..

12. Discourse of Philoxenus of Mabūg, being the eighth of those on Christian cha­racter: $ ܡܐܡܪܐ ܕܬܡܢܝܐ ܕܡܪܝ ܐܟܣܢܝܐ ܐܦܝܣܩܘܦܐ ܕܡܒܘܓ ܕܡ̇ܠܦ ܒܗ ܕܠܐ ܐܢܫ ܡܫܟܚ ܕܢܗܘܐ ܬܠܡܝܕܐ ܓܡܝܪܐ ܠܡܫܝܚܐ ܐܠܐ ܐܢ ܐܣ̇ܬܪܩ. ܒܩܕܡܐ ܡܢ ܟܠܗ ܩܢܝܢܐ ܐܢܫܝܐ ܘܢܦ̣ܩ ܡܢ ܥܠܡܐ ܓܠܝܐܝܬ. ܒܟܣܝܘܬܗ ܘܒܓ̣ܠܝܘܬܗ.. Fol. 68 a.

13. Funeral sermons of Jacob of Batnae; viz.—

*a.* $ܕܥܠ ܥ̈ܠܝܡܐ. Fol. 76 b. See Assemani, Bibl. Or., t. i., p. 313, no. 44, serm. ii.

*b.* $ܕܥܠ ܥܢܝ̈ܕܐ ܚ̈ܢܝܓܐ. Fol. 77 b. See Assemani, no. 44, serm. viii.

*c.* $ܕܥܠ ܟܗ̈ܢܐ. Fol. 78 b. See Assemani, no. 39, serm. i.

*\d.* $ܕܥܠ ܢܦܫܐ ܘܦܓܪܐ, on the soul and the body, beginning, fol. 80 b: $ܐܘ ܟܡܐ ܡܪܝܪ ܟܣܐ ܕܡܘܬܐ ܕܫܒ̣ܩ ܐܕܡ. ܠܟܠܗܘܢ ܝܠܕܘ̈ܗܝ ܡܛܠ ܕܥܒ̣ܪ ܦܘܩܕܢ ܡܪܗ.. Imper­fect at the end.

14. Discourse of John Chrysostom on Psalm li.; imperfect at the beginning. Fol. 82 a.

15. Metrical discourse of Ephraim, en­titled $ܥܠ ܬܪ̈ܝܢ ܥܘܗ̈ܕܢܝܢ, on the two memories. Fol. 90 b. See Opera, t. ii., p. 350.

16. Prose homily of Jacob of Batnae, showing that we should not neglect or despise our sins: $ ܬܘܒ ܬܘܪܓܡܐ ܕܣܝܡ ܠܩܕܝܫܐ ܘܠܒܝܫ ܠܐܠܗܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܥܠ ܗ̇ܝ ܕܠܐ ܙܕܩ ܠܢ ܕܢܗܡܐ ܘܢܒ̣ܣܐ ܒܚ̈ܛܗܝܢ. Beginning, fol. 94 b: $ ܙܕܩ ܗ̣ܘ ܓܝܪ ܕܢܚܫ̇ ܕܝܘܡܐ ܡܢ ܝܘܡܐ̣. ܢܘܠܐ ܕܚܝ̈ܝܢ ܙܥ̣ܪ ܠܡܬܓܕܕܘ

. Imperfect at the end.

On fol. 1 a there are written, apparently in the hand of the first scribe (see above), the following extracts.—

1. Imperfect at the beginning.

2. From John Chrysostom's treatise on the Priesthood, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܟܗܢܘܐ

3. From Isaiah of Scete.

4. From Severus of Antioch, beginning:

$ ܩܕܡܝܐ ܕܟܠܗܝܢ ܛܒ̈ܬܐ ܥܒ݅ܕܐ ܛܒ̈ܐ (sic) ܡܟܝܟܘܬܐ. ܩܕܡܝܐ ܕܝܢ ܕܟܠܗܝܢ ܒܝ̈ܫܬܐ ܪܡܘܬܐ.

On the margin of fol. 1 a there is recorded the name of one Simeon, $ܫܡܥܘܢ ܚܛܝܐ ܨܠܘ [ܥܠܘܗܝ]..

There are very rude drawings of men and animals on foll. 59 b (a shepherd and a lamb, ⲁⲙⲛⲟⲩⲥ), 63 b, 68 b, and 72 b (a peacock); and some Coptic writing on fol. 76 b.

[Add. 14,611.]

**DCCCXIV.**

Paper, about 12 1/4 in. by 6 7/8, consisting of 95 leaves, some of which are much stained and torn, especially foll. 1—28 and 95. The quires, composed of from 14 to 18 leaves, are 6 in number, and signed with letters. Each page is divided into two columns, of from 33 to 46 lines. This manuscript is written, apparently by two persons, in a good, cursive character of the xth cent. It contains—

1. A collection of Festal Homilies by several authors; viz.—

*a.* On the Annunciation of Zacharias, by John Chrysostom. Title mutilated. Be­ginning, fol. 2b: $ܣܓ̈ܝܐܝܢ ܟܘ̈ܟܒܐ ܒܪܩܝܥܐ̇. ܘܚܕ ܗܘ ܥܒܝܕ ܟܪܘܙܐ ܠܕܢܚܗ ܕܐܝܡܡܐ.. See Add. 14,515, no. 1.

*b.* On the Annunciation of the Virgin, by Gregory Thaumaturgus: $ܡܐܡܪܐ ܕܥܠ ܣܘܒܪܐ ܕܝܠܕܬ ܐܠܗܐ ܡܐܪܝܡ. ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܥܒ̇ܕ ܬܕ̈ܡܪܬܐ. Fol. 4 b. See Gregorii, Macarii et Basilii Opera, ed. Par. 1622, p. 9, in Annunc. sanctiss. Dei genitr. virg. Mariae sermo i.

*c.* On the Nativity of our Lord, by Severus of Antioch. Title and commencement mutilated. Fol. 7 a.

*d.* A homily on the Nativity, without title, mutilated at the beginning. Fol. 9 a. $ . . ܬܝܠܕ ܫܒܚܘ . . . ܡܢ ܫܡܝܐ. ܐܪ̈ܘܥܘ . . . ܥܠ ܐܪܥܐ ܐܬܪܡܪܡܘ . . . ܠܡܪܝܐ̣ ܟܠܗ̇ ܐܪܥܐ . . . ܕܬܪ̈ܬܝܗܝܢ ܟܢܝܫܐܝܬ . . . ܢܚܕܘܢ ܫܡܝܐ ܘܬܕܘܨ ܐܪܥܐ: ܡܛܠ ܗ̇ܘ ܫ̇ܡܝܢܐ̇. ܘܒܬܪܟܢ ܐܪܥܢܝܐ. ܡܫܝܚܐ ܒܒܣܪ̣. ܒܪܥܠܐ ܘܒܚܕܘܬܐ ܕܘܨܘ. ܏ܘܫ.

*e.* On the Nativity, by John Chrysostom. Fol. 14 a. Title mutilated. See Opera, t. vi., p. 459.

*f.* On the Nativity, and for the Commemo­ration of S. Stephen, by Severus, being hom. epithron. vii. Title and beginning mutilated. Fol. 17 b.

*g.* On the Nativity, by Severus, being hom. epithron. xxxvi. Beginning, fol. 20 a: $ܟܕ ܠܘܬ ܬܕܡܘܪܬܐ ܪܒܬܐ ܕܥܐܕܐ ܗܢܐ ܕܩܪܝܒ ܬܡܝܗ ܐܢܐ̣. ܡ̇ܬܦܠܓ ܐܢܐ ܒܬܪܥܝܬܐ. ܏ܘܫ..

*h.* On the Nativity, by Erechtheus, bishop of Antioch in Pisidia: $ܕܩܕܝܫܐ ܐܪܟܐܬܘܣ ܐܦ܏ܝܣ ܕܐܢܛܘܟܝܐ ܕܦܝܣܝܕܝܐ ܡܐܡܪܐ ܕܥܠ ܒܝܬ ܝܠܕܗ ܕܦܪܘܩܢ. Beginning, fol. 23 b: $ܒܬܘܠܬܐ ܡܠܝܬ ܛܝܒܘܬܐ̣. ܠܐ ܡܬܘܡ ܐܫܠܐ ܕܐܡܐ ܕܝܠܗ ܕܐܠܗܐ ܐܩܪܝܟ. ܏ܘܫ.

*i.* On the Parable of the Vineyard, by Jacob of Batnae: $ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡ̇ܠܦܢܐ: ܡܐܡܪܐ̣. ܕܥܠ ܟܪܡܗ ܕܚܒܝܒ.. Fol. 25 a. See Assemani, Bibl. Or., t. i., p. 322, no. 137.

j. On the red heifer (Num. xix. 2), by Jacob of Batnae: $ ܕܝܠܗ̣ ܕܥܠ ܬܘܪܬܐ ܣ̣ܘܡܩܬܐ. Fol. 29 a. See Assemani, Bibl. Or., t. i., p. 323, no. 157.

k. On the blessed Virgin Mary, by Severus: $ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܥܠ ܩܕܝܫܬܐ ܝ̇ܠܕܬ ܐܠܗܐ ܘܒܬܘܠܬܐ ܒܟܠܙܒܢ ܡܐܪܝܡ. Beginning, fol. 31 b: $ܟܕ ܨ̇ܒܐ ܐܢܐ ܕܠܘܬ ܝ̇ܠܕܬ ܐܠܗܐ ܒܬܘܠܬܐ ܐܚܘܪ: ܘܠܣܘ̈ܟܠܐ ܕܡܛܠܬܗ̇ ܒܪܝܫ ܗ̈ܠܟܬܝ ܒܠܚܘܕ ܐܓܫܘܦ̣. ܣܒ̇ܪ ܐܢܐ̇ ܕܩܠܐ ܐܝܟ ܕܡܢ ܐܠܗܐ ܐܬܐ ܠܝ ܕܐܡ̇ܪ: ܘܕܗܢܐ ܣܓ̇ܝ ܡܙܥܩ ܒܐܕ̈ܢܝ̣. ܠܐ ܬܬܩ̇ܪܒ ܠܗܪܟܐ. ܏ܘܫ.

l. On the Rich Man and Lazarus, by Cyril of Alexandria, being hom. cxi. on the Gospel of S. Luke: $ܕܩܕܝܫܐ ܩܘܪܝܠܠܘܣ ܡܐܡܪܐ̣. ܕܥܠ ܠܥܙܪ ܘܥܬܝܪܐ. ܡܢ ܦܘܫܩܐ ܕܠܘܩܐ. Fol. 34 b.

m. On the Ascension, by John Chrysostom: $ܕܩܕܝܫܐ ܐܝܘܐܢܝܣ. ܕܥܠ ܣܘܠܩܗ ܕܡܪܢ.. Beginning, fol. 37 a: $ܚܒܝ̈ܒܝ̣. ܢܣܩ ܝܘܡܢܐ ܠܐܠܗܐ ܐܟܚܕܐ ܬܫܒܘܚܬܐ ܕܟܝܬܐ̇. ܫ̇ܘܝ̣ܬ ܠܛܝܒܘܬܗ ܕܠܘܬܢ. ܏ܘܫ.

n. On Pentecost, by Severus: $ܡܐܡܪܐ ܕ܏ܩܕ ܡܪܝ ܣܐܘܪܐ. ܕܣܝ̣ܡ ܠܗ ܥܠ ܦܢܛܝܩܘܣܛܐ . Beginning, fol. 38 a:

$ܟܠ ܚܕ ܡܢ ܚ̈ܓܐ ܕܐܠܗܐ̣. ܥܘܗܕܢܐ ܕܦܘܪܩܢܐ ܕܝܠܢ ܐܝܬ ܠܗ܆(ܒܗ (marg. $ܘܫܪܝܐ ܕܚܕܐ ܡܢ ܐܦܘܦܣܝܣ ܗܠܝܢ ܕܥܠ ܓܢܣܐ ܐܢܫܝܐ. ܕܐܝܟ ܐܝܟܢ. ܐܬܝܠ̣ܕ ܡܫܝܚܐ. ܘ܏ܫ.

o. On Love of the Poor, by Gregory Nazianzen, $ ܕܩܕܝܫܐ ܬܐܘܠܘܓܘܣ ܐܦܝܣܩܘܦܐ. ܡܐܡܪܐ ܕܥܠ ܪܚܡܬ ܡ̈ܣܟܢܐ. Fol. 41 a. See Opera, t. i., p. 257.

p. On the Baptism of our Lord, by Gregory Nazianzen: $ܕܝܠܗ ܏܏ܕܩ ܬܐܘܠܘܓܘܣ ܥܠ ܡܥ܏ܡܘܕ. Fol. 53 a. See Opera, t. i., p. 697.

2. Services for Passion Week: $ܥܠ ܚܝܠܐ ܕܬܠܝܬܝܘܬܐ ܟ̇ܬܒܝܢܢ ܚܫܐ ܦܪܘܩܝܐ ܕܐܠܗܐ ܕܝܠܢ ܝܫܘܥ ܡܫܝܚܐ..

Monday. Fol. 69 a.

Tuesday. Fol. 75 a.

Wednesday. Fol. 81 a.

Thursday. Fol. 88 a. The Order of Washing, ܛܟܣܐ ܕܫܝܓܬܐ ܒܬܪ ܬܫܡܫܬܐ ܕܬܫܥ, imperfect, fol. 95 b.

A note on fol. 1 a, now much mutilated, states that the book belonged to the convent of S. Mary Deipara.

[Add. 14,725, foll. 1—95.]

**DCCCXV.**

Paper, about 12 in. by 7, consisting of 86 leaves, the first nine of which are more or less torn, but especially fol. 1. The quires, signed with letters, are 8 in number. There are from 31 to 44 lines in each page. This manuscript is written in a fine, regular, current hand of the xth cent., and contains—

1. A letter, imperfect at the beginning, fol. 1 b, in which Christianity ($ܟܪܣܛܝܢܘܬܐ) is defined to be "likeness to the Divine nature," $ܕܡܘܬܐ ܕܟܝܢܐ ܐܠܗܝܐ (fol. 2 b).

2. A letter of Jacob of Batnae to the Christians in the city of Najrān (% in Southern Arabia): $ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ̣. ܐܓܪܬܐ̣. ܠܘܬ ܡܘܕ̈ܝܢܐ ܕܒܢܓܪܢ ܡܕܝܢܐ ܕܚ̈ܡܝܪܝܐ. Fol. 4 a. See Add. 14,587, no. 15.

3. A letter of Jacob of Batnae to Mār Sīmai: $ܕܝܠܗ ܟܕ ܕܝܠܗ܆ ܐܓܪܬܐ ܕܠܘܬ ܡܪܝ ܣܝܡܝ ܕܒܘܝܐܐ܀ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ.. Fol. 7 b. See Add. 14,587, no. 31.

4. A letter of Gregory Nazianzen to Nectarius: $ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ܆ ܠܘܬ ܢܩܛܘܪܝܘܣ ܐܦܝܣܩܘܦܐ܀ ܐܓܪܬܐ ܕܫܐ̣ܠ̣ܬ ܫܠܡܐ. Fol. 9 a. See Opera, t. ii., p. 166, ep. ccii.

5. A letter of Philoxenus of Mabūg to a convert from Judaism: $ܕܩܕܝܫܐ ܦܝܠܟܣܢܘܣ ܕܡܒܘܓ܆ ܐܓܪܬܐ ܕܡܪܬܝܢܘܬܐ. ܕܐܫܬܕܪܬ̣. ܠܘܬ ܐܢܫ ܕܐܬܬܠܡܕ ܡܢ ܝܗܘܕܝܘܬܐ̣. ܘܐܬ݂ܐ ܠܥܘܡܪܐ ܕܓܡܝܪܘܬܐ. Beginning, fol. 10 a: $ܡܣܟܐ ܗܘ̇ܝܬ ܥܕܡܐ ܠܗܫܐ̣. ܕܡܢ ܚܘܒܟ ܒܩܕܡܐ ܢܬܟ̈ܬܒܢ ܠܝ܇ ܡܛܠ ܕܡܢ ܗ̇ܢܘܢ ܕܩܝ̇ܡܝܢ ܒܪܘܡܐ܇ ܙܕܩ ܕܢܚ̣̈ܬܢ ܛܒ̈ܬܐ ܠܐܝܠܝܢ ܕܒܥܘܡ̣ܩܐ ܐܝܬܝܗܘܢ. ܏ܘܫ..

6. A letter of Philoxenus to the monks: $ ܕܝܠܗ ܕܩܕܝܫܐ ܦܝܠܟܣܝܢܘܣ܆ ܠܘܬ ܕܝܪ̈ܝܐ. ܡܛܠ ܬܫܡܫܬܐ̣. ܘܡܛܠ ܕܘܒ̈ܪܐ ܕܡܝܬܪܘܬܐ.. Beginning, fol. 11 b: $ ܦܐܝܐ ܢܟܦܘܬܐ ܠܢܟ̈ܦܐ̣. ܘܟܢܝܟܘܬܐ ܠܝܩܝܪ̈ܐ. ܏ܘܫ..

7. A letter of Jacob of Batnae to Mār Samuel, abbat of the convent of Mār Isaac of Gabula: $ܕܩܕܝܫܐ ܡܪܝܥܩܘܒ ܕܣܓܪܘܓ̣ ܐܓܪܬܐ ܕܠܘܬ ܕܝܪܐ ܕܡܪܝ ܐܝܣܚܩ̇. ܕܓܒܘܠܐ̣. ܡܛܠ ܗܝܡܢܘܬܐ. Beginning, fol. 13 a: $ ܠܚܣܝܐ ܘܩܕܝܫܐ ܘܪܒܐ ܘܓܒܝ̣ܐ ܕܐܠܗܐ: ܡܪܝ ܫܡܘܐܝܠ ܪܝܫܐ ܕܝܚܝ̈ܕܝܐ ܕܥܘܡܪܐ ܩܕܝܫܐ: ܕܛܘܒܢܐ ܡܪܝ ܐܝ̣ܣܚܩ ܕܓܒ̇ܘܠܐ̣. ܝܥܩܘܒ ܒܨܝܪܐ ܥܒ̣ܕܐ ܕܩܕܝܫܘܬܟ: ܒܝܫܘܥ ܓܡ̇ܪ ܟܠ ܒܚ̈ܫܐ ܕܙܩܝܦܗ܆ ܫܠܡ.܀ ܗܠܝܢ ܥ̈ܠ̣ܬܐ ܕܒܙܒܢ ܙܒ̣ܢ ܡܥܝܪ̈ܢ ܗ̣ܪܬܐ: ܥܠ ܬܓܡ̣ܐ ܫܲܦܝܐ ܕܬܪ̈ܝܨܝ ܫܘܒܚܐ̣. ܣܛܢܐ ܗܘ ܒܥܠܕܒܒܗ̇ ܕܐܢܫܘܬܐ ܡܙܝܥ ܠܗܝ̈ܢ ܕܢܬܬܥܝܪ̈ܢ. ܏ܘܫ..

8. A letter of Philoxenus of Mabūg to Maron the lector, of Anazarba: $ܬܘܒ ܐܓܪܬܐ̣. ܕܩܕܝܫܐ ܦܝܠܟܣܢܘܣ ܕܡܒܘܓ܆ ܕܠܘܬ ܡ̇ܪܘܢ ܩܪܘܝܐ܇ ܕܡܢ ܐܢܙܪܒܐ. ܕܟܬܒ ܫܲܐܠܗ. Beginning, fol. 19 b: $ ܐܓܪܬܐ ܐܝ̇ܕܐ ܕܡܛܠܬܗ̇ ܗܫܐ ܟܬܒ̣ܬ ܠܢ ܢܟܦܘܬܟ܆ ܐܫܬܕܪܬ ܠܢ̣ ܩܕܡ ܩܠܝܠ ܝܘܡ̈ܬܐ. ܡܢ ܐܢܫ ܡܢ ܐܪܬܕܘ̈ܟܣܘ܇ ܕܐܝܬ ܒܐܢܛܝܘܟܝܐ. ܘܫܡܟ ܣܝ̣ܡ ܗܘܐ̣. ܐܝܟ ܕܒܥܝ̇ܕܐ ܒܪܘܫܡܐ ܕܠܥܠ ܡܢ ܐܓܪܬܐ. ܏ܘܫ.. It contains replies to the seven following questions: $ܣܝܡ̣ܝܢ ܗܘܘ ܓܝܪ ܒܐܓܪܬܐ ܢܝ̈ܫܐ. ܫܒܥܐ܀ ܩܕܡܝܐ̣ ܗܢܐ܀ ܕܐܡ̇ܪܝܢ ܠܡ ܗܠܝܢ ܕܕܠܩܘܒܠܐ̣. ܬܪ̈ܝܢ ܟܝ̈ܢܝܢ. ܟܕ ܡܘܣܦܝܢ̣ ܗ̇ܝ ܕܠܐ ܡܦܪܫܝܢ܀ ܕܬܪ̈ܝܢ ܕܝܢ܆ ܕܠܚܕ ܟܝܢܐ ܕܡܓܫܡ̣. ܒܬܪ̈ܝܢ ܡܦܫܩܝܢ. ܚܕ ܠܡ ܕܡܠܬܐ̣. ܘܕܬܪ̈ܝܢ ܗ̇ܘ ܕܐܢܫܘܬܗ ܐܝܟ ܡܐ ܕܐܡ̇ܝܪ ܠܩܘܪܝܠܘܣ ܒܐܓܪܬܗ ܕܠܘܩܒܠ ܣܘܼܩܸܢܣܘܣ܀ ܕܬܠܬܐ܀ ܕܐܡ̇ܪܝܢ ܥܠܝܢ ܕܐܢ ܡܘܕܝܢܢ ܠܡܫܝܚܐ ܒܪ ܟܝܢܐ ܕܐܒܐ ܒܐܠܗܘܬܗ: ܘܒܪ ܟܝܢܐ ܕܝܠܢ ܒܐܢܫܘܬܗ܆ ܡܢܟܠܦܪܘܣ̣. ܐܦ ܬܪ̈ܝܢ ܟܝܢ̈ܝܢ ܙܕܩ ܕܢܘܕܐ܀ ܢܝ̣ܫܐ ܕܐܪܒܥܐ܀ ܕܥܠ ܕܠܘ ܠܡ ܒܪܢܫܐ ܫܩ̣ܠ ܡܠܬܐ ܟܕ ܐܬܓܫܡ̣. ܠܐ ܪܢܝ̣ܢܢ ܥܠܘܗܝ ܬܪ̈ܢ ܩܢܘ̈ܡܝܢ܀ ܘܬܘܒ ܕܚܡܫܐ̣.܀ ܕܠܛܘܡܣܐ ܠܡ ܕܠܐܘܢ ܘܠܐܝܠܝܢ ܕܒܣܘܢܐܕܘܣ ܕܟܠܩܝܕܘܿܢ̣ܐ ܐܣ̣̈ܬܥܪܝ ܘܐܬܡ̈ܠܠܝ: ܠܐ ܒܬܚܘܡܐ ܠܡ ܕܗܝܡܢܘܬܐ ܡܩܒܠܝܢܢ܆ ܘܠܐ ܒܣ̇ܝܡܐ̣ ܘܠܐ ܒܡܠܦܢܘܬܐ̣. ܘܠܐ ܒܦܘܫܩܐ. ܐܠܐ ܒܠܚܘܕ ܒܚܪ̈ܡܐ ܘܒܩܬܪܣܝܣ ܕܢܣܛܘܪܝܘܣ ܘܕܐܘܼܛܟܐ܀ ܕܫ̣ܬܐ ܠܡ̣. ܕܠܐ ܙܕܩ ܕܢܬ̣ܬܚ̇ܪܡܘܢ ܐܡ̇ܪܝܢ ܐܢܫܝܢ̇. ܗܠܝܢ ܕܒܝܬ ܕܝܪܘܪܘܣ ܘܬܐܕܘܪܘܣ ܕܡܝ̣ܬܘ ܟܕ ܐܝܬܝܗܘܢ ܐܦܝܣܩ̈ܘܦܐ܇ ܘܡܟܗ̇ܢܝܢ ܪܐܙ̈ܐ ܩܕܝ̈ܫܐ܇ ܘܐܚ̇ܝܕܝܢ ܟܘܪ̈ܣܘܬܐ ܘܡܦܪܢܣܝܢ ܥ̈ܕܬܐ܀ ܕܫܒܥܐ̣܀ ܕܣܢܝܐ ܠܡ ܕܢܬܬܚ̇ܪܡܘܢ ܓܪ̈ܡܐ ܘܕܚܝܚܐ ܕܠܐ ܡ̣ܨܝܢ ܡܟܝܠ ܕܢܒ̇ܐܫܘܢ ܒܡ̇ܚܦܛܢܘܬܗܘܢ ܠܫܡܘ̈ܥܝܗܘܢ܀ .

9. Writings of Gregory Nyssen; viz.—

a. The treatise addressed to Ablabius, "quod non sint tres Dii:" $ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܕܢܘܣܐ̣. ܠܘܬ ܐܒܠܒܘܣ. ܡܐܡܪܐ̣. ܕܡܛܠ ܡܢܐ ܟܕ ܚܕܐ ܐܠܗܘܬܐ ܡ̇ܘܕܝܢܢ܇ ܥܠ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ܇ ܦܣ̇ܩܝܢܢ ܕܢܐܡܪ ܬܠܬܐ ܐ̈ܠܗܐ. Fol. 24 b. See Opera, t. iii., p. 15.

b. On Virginity, $ ܕܝܠܗ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܕܢܘܣܐ̣. ܡܐܡܪܐ̣. ܕܥܠ ܒܬܘܠܘܬܐ , consisting of an introduction, $ ܡܡܠܠܐ ܕܩܕܡ ܡܐܡܪܐ, and 23 chapters ($ܕܐܝܬ ܒܗ ܩ̈ܦܠܐܐ̣. ܥܣܪܝܢ ܘܬܠܬܐ). Fol. 30 a. See Opera, t. iii., p. 111.

10. Short extracts from Athanasius, Gre­gory Nazianzen, Cyril, and Ephraim, regard­ing the Incarnation of God the Word, fol. 58 b: $ܬܘܒ ܫܘܘܕ̈ܥܐ ܕܡܒܕܩܝܢ܆ ܕܡܛܠܬܗܘܢ ܐܬܒܣܪ ܡܠܬܐ ܐܠܗܐ ܘܗܘ̣ܐ ܒܪܢܫܐ̣. ܡܛܠ ܦܘܪܩܢܐ ܕܒܢ̈ܝܢܫܐ. Subscription, fol. 59 a: $ ܗܠܝܢ ܡ̈ܠܐ ܐܝܬܝܗܝܢ܆ ܕܐܬܢܐܣܝܘܣ ܘܕܓܪܝܓܘܪܝܘܣ ܘܕܩܘܪܝܠܘܣ ܘܕܡܪܝ ܐܦܪܝܡ..

11. A treatise of Elias the Harrānite, of Salamya (%), @[See Assemani, Bibl. Or., t. ii., p. 159.]@ on the holy Eucharist, addressed to Dionysius the Edessene, of the convent of Kinnesrīn: $ܬܘܒ ܐܓܪܬܐ ܕܐܠܝܐ ܚܪܢܝܐ̣. ܕܣܠܡܝܐ̣. ܕܡܛܠ ܐܘܟܪܝܣܛܝܐ܆ ܠܘܬ ܢܟܦܐ ܕܝܢܘܣܝܘܣ ܐܘܪܗܝܐ܇ ܗ̇ܘ ܕܡܢ ܕܝܪܐ ܕܩܝܢܫܪܐ. fol. 59 b. It is divided into four chapters, as follows: $ܩܐܦܐܠܘܢ ܩܕܡܝܐ̣. ܕܒܟܡܐ ܙܢ̈ܝܐ ܡܬܐܡܪ ܫܡ ܕܒܚܬܐ. ܘܕܐܘܟܪܝܣܛܝܐ ܒܝܕ ܚܕܝܘܬܐ ܫܪܝܪܬܐ ܘܠܐ ܒܠܝܠܬܐ܇ ܐܡ̇ܪܝܢܢ ܕܗ̇ܘܝܐ ܦܓܪܗ ܕܡܫܝܚܐ ܘܕܒܚܬܐ܇ ܘܠܚܡܐ ܫܡܝܢܐ. ܘܕܠܘ ܐܚܪܢܐ ܦܓܪܐ ܘܕܡܐ܇ ܗ̇ܘܝܢ ܪܐܙ̈ܐ ܩܕܝ̈ܫܐ ܒܟܘܗܢܐ̣. ܐܠܐ ܐܢ ܗ̇ܘ ܕܢܣ̣ܒ ܡܠܬܐ ܐܠܗܐ܇ ܡܢ ܩܕܝܫܬܐ @[$ܝ̇ܠܕܬ ܐܠܗܐ is added between the lines by a different hand.]@ $ܡܪܝܡ. ܘܒܕܓܘܢ ܠܗ ܠܗ̇ܘ ܦܓܪܐ ܘܠܗ ܠܗ̇ܘ ܕܡܐ ܕܗ̇ܘ ܦܓܪܐ܇ ܐܟ̇ܠܝܢܢ ܘܫ̇ܬܝܢܢ. ܡܐܠܠܘܢ ܕܝܢ ܠܡܠܬܐ ܐܠܗܐ ܕܡܒܣܪ܇ ܟܕ ܒܪܐܙ̈ܐ ܩܕܝ̈ܫܐ ܡܫܬܘܬܦܝܢܢ܀ ܏ܩܦܠܐܘܢ ܕܬܪ̈ܝܢ܆ ܕܠܘ ܕܒܝܚܘܬܐ ܐܘܟܝܬ ܡܘܬܐ ܕܡܫܝܚܐ܇ ܡܫܬܡܠܐ ܪܐܙܢܐܝܬ ܒܐܘܟܪܝܣܛܝܐ܇ ܐܝܟܢܐ ܕܐܢܫ̈ܝܢ ܡܣܒܪܝܢ. ܗܕܐ ܓܝܪ ܡܫܝܚܐ ܥܒ̣ܕ ܚܕܐ ܙܒܢ ܒܠܚܘܕ܆ ܟܕ ܕܒܚ ܗ̣ܘ ܠܗ ܒܨܠܝܒܐ̇. ܘܡܝܬ ܫܪܝܪܐܝܬ ܒܒܣܪ. ܚܢܢ ܕܝܢ ܥܘܗܕܢܐ ܥ̇ܒܕܝܢܢ ܕܡܘܬܗ ܘܕܩܝܡܬܗ܆ ܐܝܟܢܐ ܕܩ̇ܕܡ ܗ̣ܘ ܥܒ̣ܕ ܒܪܡܫܐ ܗ̇ܘ ܕܪܐܙ̈ܐ: ܘܐܫ̇ܠܡ ܠܢ ܒܝܕ ܫ̈ܠܝܚܐ ܠܡܥܒܕ݁. ܠܩܨܝܐ ܕܝܢ ܥ̇ܒܕܝܢܢ ܆ ܡܛܠ ܗ̇ܝ ܕܢܣܦ̣ܩ ܠܚܡܐ ܗ̇ܘ ܕܡܬܟܗܢ̇. ܠܫܘܬܦܘܬܐ ܕܗ̇ܢܘܢ ܕܡܛܝܒܝܢ܀ ܏ܩܦܠܐܘܢ ܕܬܠܬܐ̣. ܫܪܝܐ ܕܒܥܬܐ ܕܗܠܝܢ ܕܐܡ̇ܪܝܢ ܠܢ̇. ܕܡܛܠ ܕܠܐ ܡܩܒܠܝܢ ܐܢܬܘܢ ܠܡܐܡܪ܇ ܕܕܒܝܚܘܬܐ ܗܘ̇ܝܐ ܒܩܨܝܐ̣. ܐܡ̣ܪܘ ܠܢ ܐܝ̇ܟܐ ܗ̇ܘܝܐ ܕܒܚܬܐ ܕܐܘܟܪܝܣܛܝܐ܇ ܐܢ ܕܝܢ ܘܝ̇ܕܥܝܢ ܐܢܬܘܢ ܠܗ̇ ܫܪܝܪܐܝܬ ܕܒܚܬܐ. ܘܡܛܠ ܡܢܐ ܪܫ̇ܡ ܟܗܢܐ ܥܠ ܪܐܙ̈ܐ ܬܠܬܐ ܨ̈ܠܝܒܐ̇. ܟܕ ܩ̇ܪܒ ܠܡܩ̣ܨܐ. ܘܡܢܐ ܗܝ ܚܫܚܬܐ ܕܗܠܝܢ ܨ̈ܠܝܒܐ܇ ܐܢܗ̣ܘ ܕܠܘ ܒܫܡ̈ܗܐ ܕܬܠܝܬܝܘܬܐ܇ ܡܫܬܡܠܝܐ ܗܝܕܝܢ ܕܒܚܬܐ ܪܐܙܢܐܝܬ܀ ܏ܩܦܠܐܘܢ ܕܐܪܒܥܐ̣. ܕܡܛܠ ܡܢܐ ܟܕ ܐܝܬ ܗܘܐ ܠܗ ܠܡܠܬܐ ܐܠܗܐ ܦܓܪܐ: ܗ̇ܘ ܕܡܢ ܩܕܝܫܬܐ ܡܪܝܡ ܢܣ̣ܒ܇ ܘܒܗ ܡ̇ܠܝ ܠܟܠܗ̇ ܡܕܒܪܢܘܬܐ ܗ̇ܝ ܕܡܛܠ ܦܘܪܩܢܢ܇ ܒܠܠܝܐ ܗ̇ܘ ܐܚܪܝܐ ܕܒܗ ܡܫܬܠ̣ܡ ܗܘܐ܇ ܥܒ̣ܕ ܐܢܘܢ ܠܪܐܙ̈ܐ ܗܠܝܢ ܕܟܗܢ̇. ܗ̣̇ܘ ܗ̇ܘ ܦܓܪܐ ܕܩܢܘܡܗ܇ ܘܗ̣ܘ ܗ̇ܘ ܕܡܐ ܕܝܠܗ ܕܗ̇ܘ ܦܓܪܐ܇ ܘܫܘܬܦ ܐܢܘܢ ܒܗܘܢ ܐܦ ܠܫܠܝ̈ܚܐ ܕܝܠܗ ܩܕܝ̈ܫܐ܇ ܘܦܩ̇ܕ ܐܢܘܢ ܕܗܟܢܐ ܢܗܘܘܢ ܥܒ̇ܕܝܢ. The principal authorities cited are: John Chrysostom, foll. 62 a and b, 65 b, 67 a, 71 a; Cyril of Alexandria, dial. iv. ad Hermiam, fol. 60 b; Jacob of Batnae, fol. 66 a; and Severus of Antioch, against Grammaticus, fol. 61 a, hom. epithron. xxii., fol. 61 b, $ܒܒ̈ܬܐ ܡܢ ܗܠܝܢ ܕܥܒ̣ܕ ܥܠ ܩܘܪܒܢܐ, fol. 62 *b* seqq., disc. vii. against Felicissimus, fol. 66 b, and letter to Apion the patrician ($ܐܦܝܘܢ ܦܛܪܝܩܝܘܣ), fol. 67 a.

12. A treatise on the Holy Chrism by Antonius (Rhetor) the Tagritan, of the family of Beth-Gūrgīn or Gūrgān (?): $ܣܝ̇ܡܐ ܕܒܪܚܡܬ݂ ܥܡܠܐ ܡ̇ܟܢܫ܆ ܡܢ ܡ̇ܦܘܚܝܬ݂ܐ ܕܟܬܒ̈ܐ ܐܠܗ̈ܝܐ܇ ܕܥܠ ܡܝ̣ܘܪܘܢ ܩܕܝܫܐ.. Beginning, fol. 72 a: $ܪܐܙܐ ܡܥܠܝܐ ܘܐܠܗܝܐ܇ ܘܕܝܬܝܪ ܡܪܝܼ̇ܡ ܘܟܗܢܝ ܡܢ ܟܠܗܘܢ ܪܐܙ̈ܐ܇ ܡܫܡܠܝܐ ܥܕܬܐ ܩܕܝܫܬܐ ܝܘܡܢܐ ܚܒ̈ܝܒܝ. ܗ̇ܘ ܟܝܬ ܕܐܝܬܘܗܝ܆ ܪܝܫܐ ܕܟܠܗ̇ ܓܡܝܪܘܬܐ. ܘܐܡܐ ܐܘܟܝܬ ܥܠܬܐ̣. ܕܟܠܗ̇ ܐܩܘܠܘܬܝܐ ܪܘܚܢܝܬܐ. ܏ܘܫ.. The principal authorities referred to are: Abbā, $ܡܪܝ ܐܒܐ, the disciple of Ephraim, foll. 75 a, 81 a; Athanasius, foll. 77 a, 78 a; Cyril, foll. 72 b, 73 b, 74 b, 77 b, 78 a, 81 a and b; Daniel of Salach, $ܨ̇ܠܚܝܐ, foll. 77 b, 78 a; Dionysius the Areopagite, fol. 83 a; Ephraim, foll. 74 a, 76 b, 81 a and b; Epiphanius, fol. 82 b; Gregory Nazianzen, foll. 73 b, 77 a; Gregory Nyssen, fol. 78 b; Hippolytus, $ܐܝܦܘܠܝܛܘܣ, fol. 78 b; and Josephus, $ܐܝܘܣܝܦܘܣ ܥܒܪܝܐ, fol. 82 b. Subscription, fol. 85 a: $ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܪܐܙܐ ܩܕܝܫ ܒܟܠ܇ ܕܡܘܪܘܢ. ܕܡܟܢܫ ܒܫܩܠܛܥܢܐ ܘܪܚܡܬ̇ ܥܡܠܐ̣. ܡܢ ܡ̇ܦܘܚܝ̣ܬܐ ܐܠܗܝܬܐ܇ ܕܟܬܒ̈ܐ ܕܥܬܝܩܬܐ ܘܕܚܕܬܐ܇ ܘܡ̈ܠܦܢܐ ܩܕܝ̈ܫܐ. ܠܐܢܫ ܕܬܒ̇ܥ ܨ̈ܠܘܬܐ ܘܚܢܢ̣ܐ̣. ܕܫܡܗ ܐܢܛܘܢܝܘܣ ܕܒܝܬ ܓܘܪܓܝܢ ܬܓܪܝܬܢܝܐ܀ ܒܕܝ̈ܪܝܐ ܡܛ݀ܦܣ ܘܡܢ̤ܐ.

13. A discourse of John Chrysostom, de­livered in the Σέκρετον, in reply to the ques­tion of Heraclitus, whether, in calling each Person of the Trinity God, we do not speak of three Gods: $ܕܩܕܝܫܐ ܡܪܝܘܗ݊ܢܝܣ ܐܦ܏ܝܣ ܕܩ܏ܘܢܣ. ܡ̇ܠܦܢܘܬܐ ܐܘܟܝܬ ܡܦܩ ܒܪܘܚܐ̣. ܕܐܡܝܪ ܒܣܩܪܛܝܢ. ܥܠ ܗ̇ܘ ܫܘܐܠܐ ܕܫܐܠ ܗܘܪܩܠܝܛܘܣ܇ ܕܐܝܟܢ ܠܘ ܬܠܬܐ ܐܡ̇ܪܝܢܢ̇: ܟܕ ܠܟܠܚܕ ܡܢ ܩܢܘ̈ܡܐ ܗ̇ܢܘܢ ܕܬܠܝܬܝܘܬܐ܇ ܐܠܗܐ ܩ̇ܪܝܢܢ. Beginning, fol. 85 *b*: $ܐܝܬ ܡܢܗܘܢ ܕܫܡ̈ܗܐ̣. ܕܡܫܘܕܥ̈ܢܐ ܐܝܬܝܗܘܢ ܕܟܝܢܐ܇ ܐܟܙܢܐ ܕܒܪܢܫܐ ܘܢܘܪܐ ܘܡ̈ܝܐ: ܘܕܐܝܟ ܗܠܝܢ. ܏ܘܫ.

[Add. 14,726, foll. 1—86.]

**DCCCXVI.**

Nine vellum leaves, about 8 in. by 6, forming a single quire, signed $ܠ (Add. 14,522, foll. 37—45). The writing is good and regular, of the xth cent., with from 21 to 25 lines in each page. They contain—

Demonstrations from the Holy Fathers, $ܬܚ̈ܘܝܬܐ ܡܢ ܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ..

1. Extracts from Philoxenus of Mabūg; viz.—

*a.* On humility, $ܕܥܠ ܡܟܝܟܘܬܐ. Fol. 37 a.

*b.* On repentance, $ܕܥܠ ܬܝܒܘܬܐ. Fol. 37 a.

*c.* From the 13th discourse on the Christian character, $ܡܢ ܡܐܡܪܐ ܕ܏ܝܓ. Fol. 38 b.

*d.* Extract beginning: $ܐܢ ܣܝܡܐ ܠܟ ܕܬܗܘܐ ܬܠܡܝܕܐ ܏ܘܫ.. Fol. 38 b.

2. Extract from Severus of Antioch, be­ginning: $ܩܕܡܝܐ ܕܟܠܗܘܢ ܥ̇ܒ̈ܕܐ ܛ̈ܒܐ̣ ܡܟܝܟܘܬܐ. Fol. 38 b.

3. Two extracts from Philoxenus, on prayer, $ܕܥܠ ܨܠܘܬܐ. Fol. 39 a.

4. Letters of Macarius; viz.—

*a.* Beginning: $ܢܬܘܒ ܐܚ̈ܝ ܚ̈ܒܝܒܐ. Fol. 40 a.

*b.* Beginning: $ܠܒ̈ܢܝܐ ܕܝܠܝ ܪ̈ܚܝܡܐ ܘܚ̈ܒܝܒܐ ܫܠܡ܀ ܡܘܕܐ ܐܢܐ ܕܝܢ ܠܐܠܗܐ ܒܟܠܙܒ̣ܢ ܏ܘܫ.. Fol. 43 a.

*c.* Beginning: $ܠܐ ܐܢܫ ܡܫܟܚ ܕܠܬܪܝܢ ܡܪ̈ܘܢ ܢܦܠܚ. ܏ܘܫ.. Fol. 44 b. Imperfect.

[Add. 14,522, foll. 37—45.]

**DCCCXVII.**

Vellum, about 6 7/8 in. by 5, consisting of 79 leaves, many of which are much stained and torn, especially foll. 1—19, 50, 78, and 79. The quires, signed with letters, were originally at least ten in number, of which the first and last are wanting, and the second has lost its first leaf. There are from 22 to 30 lines in each page. This manuscript is written by two hands (foll. 1—49 and 50—79), in a good regular character of the xth cent., and contains—

1. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 1 a.

2. Numerous selections and extracts from the works of Isaiah of Scete. Fol. 8 a.

3. Discourses of Abraham Nephtarenus, $ܕܡܪܝ ܐܒܪܗܡ ܢܦܬܪܝܐ; viz.—

a. $ܡܐܡܪܐ ܩܕܡܝܐ; beginning, fol. 31 b: $ܡܛܠ ܕܚܙܝܬܟ ܕܨܒ̇ܐ ܐܢܬ ܠܡܐܙܠ ܠܚ̈ܝܐ: ܏ܘܫ.. See Assemani, Bibl. Or., t. i., p. 464, no. 1.

b. $ܡܐܡܪ ܕܬܪ̈ܝܢ, beginning, fol. 34 a: $ܝܕܥ ܐܢܬ ܐܘ ܐܚܝ: ܕܐܝܢܐ ܕܒܥܐ ܠܡܪܕܐ ܒܐܘܪܚܐ ܢܓܝܪܬܐ: ܘ܏ܫ.. See Assemani, no. 2.

c. $ ܡܐܡܪܐ ܕܬܠܬܐ, beginning fol. 37 a: $ ܒܟܠܥܕܢ ܗܘ̣ܝܬ ܥܗܝܕ ܠܫܘܘܕܝܟ ܕܠܐ ܬܐܡܢ. ܏ܘܫ.. See Assemani, no. 3.

4. Discourses of John the monk, $ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ; viz.—

a. On the End of the World, and how the mind should suffer in repentance and should despise the world: $ܥܠ ܫܘܠܡܗ ܕܥܠܡܐ. ܘܕܐܝܟܢ ܢܚ̣ܫ ܪܥܝܢܐ ܒܬܘܬ ܢܦܫܐ. ܘܢܒܣܐ ܥܠ ܥܠܡܐ. Beginning, fol. 38 a: $ܢܣܝܡ ܢܝܫܐ ܕܣܒܪܐ ܕܐܠܗܐ ܩܕܡ ܥܝ̈ܢܝ̣ܢ ܒܣܘܟܝܐ ܕܡܬܝܬܗ ܕܡܚܝܢܢ. ܏ܘܫ. .

b. $ܡܐܡܪܐ ܕܬܪܝܢ, beginning, fol. 44 b: $ܬܡܝܗܐ ܗܝ ܘܡܫܒܚܐ ܚܟܡܬܟ ܐܒܐ ܕܟܘܿܠ. ܕܐܪܐܙܢܝܬ ܐܬܚܙܝܬ ܘܡܠܠܬ ܘܚܘܝܬ܇ ܐܝܟ ܐܬܪܐ ܗܢܐ ܡܚܝܠܐ̣. ܘܐܝܟ ܥܠܡܐ ܗܢܐ ܒܨܝܪܐ܀.

5. Prose homily of Jacob of Batnae on the Nativity, $ܕܥܠ ܒܝܬ ܝܠܕܗ ܕܡܪܢ. Fol. 47 b. See Assemani, Bibl. Or., t. i., p. 304, no. 8, and Zingerle, Sechs Homilien des heiligen Jacob von Sarug, p. 1.

6. Discourse of John Chrysostom on Virginity and Repentance, $ ܥܠ ܒܬܘܠܘܬܐ ܘܬܝܒܘܬܐ ܘܡܪܬܝܢܘܬܐ, beginning, fol. 50 b: $ܛܘܒܢܐ ܦܘܠܘܣ ܗ̇ܘ ܕܗܘ̣ܐ ܫܠܝܚܐ ܠܥܡ̈ܡܐ. ܏ܘܫ..

7. Discourse of Theophilus of Alexandria on the separation of the soul from the body, $ܡܐܡܪܐ ܕܩܕܝܫܐ ܬܐܘ݊ܦܝܠܐ ܕܥܠ ܦܘܪܫܢܐ ܕܢܦܫܐ ܕܡܢ ܦܓܪܐ, beginning, fol. 68 a: $ܠܐ ܛ̇ܥܝܐ ܠܟܘܢ ܐܚ̈ܝ܇ ܏ܘܫ..

8. Extracts with the title $ܬܚ̈ܘܝܬܐ ܡܢ ܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ, "demonstrations from the holy Fathers "; viz.—

*a.* Philoxenus of Mabūg on humility, $ܕܡܪܝ ܐܟܣܢܝܐ. ܕܥܠ ܡܟܝܟܘܬܐ. Fol. 69 a.

*b.* Philoxenus on repentance, $ܕܥܠ ܬܝܒܘܬܐ. Fol. 69 a.

*c.* From the thirteenth discourse of Philo­xenus, $ܡܢ ܡܐܡܪܐ ܕ܏ܝܓ. Fol. 70 a.

*d.* Another extract from Philoxenus, be­ginning, fol. 70 a: $ܐܢ ܣܝܡ̣ܐ ܠܟ ܕܬܗ̇ܘܐ ܬܠܡܝܕܐ ܐܝܟ ܕܬܒ̇ܥ ܨܒܝܢܗ ܕܪܒܟ̣. ܘܐܢܕܝܢ ܠܐ̣. ܦܘܿܫ ܠܟ ܒܓܘ ܥܠܡܐ. ܏ܘܫ..

e. Extract from Severus of Antioch, be­ginning, fol. 70 a: $ ܩܕܡܝܐ ܕܟܠܗܘܢ ܥ̇ܒ̈ܕܐ ܛ̇ܒ̈ܐ. ܡܟܝܟܘܬܐ. ܘܩܕܡܝܐ ܕܝܢ ܕܟܠܗܝܢ ܒܝ̣ܫ̈ܬܐ̣. ܪܡ̣ܘܬܐ. ܏ܘܫ..

f. Two extracts from Philoxenus on prayer, $ܕܥܠ ܨܠܘܬܐ. Fol. 70 b.

9. Three letters of Macarius, $ܕܛܘܒܢܐ ܐܒܐ ܡܩܐܪܝܣ; viz.—

*a.* Beginning: $ܢܬܘܒ ܐܚ̈ܝ ܚܒ̈ܝܒܐ. Fol. 71 a.

*b.* Beginning: $

ܠܒ̈ܢܝܐ ܕܝܠܝ ܪ̈ܚܝܡܐ ܘܚ̈ܒܝܒܐ ܫܠܡ. ܡ̇ܘܕܐ ܕܝܢ (sic) $ܠܐܠܗܐ ܒܥܠܡܐ̣. ܕܐܫ̇ܟܚܬ ܦܫܝܩܘܬܐ̇. ܘ܏ܫ. Fol. 73 a.

*c.* Beginning: $ܠܐ ܐܢܫ ܡܫ̇ܟܚ ܕܠܬܪܝܢ ܡܪ̈ܘܢ ܢܦ̣ܠܚ. ܏ܘܫ.. Fol. 74 a.

See above, no. DCCCXVI.

10. Extract from a discourse of Ephraim, on the warfare with Satan, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܩܪܒܗ ܕܣܛܢܐ, beginning, fol. 75 b: $ܚ̇ܘܣ ܡܪܢ ܥܠ ܐܢܫܘܬܢ: ܕܣ̇ܓܝ ܦܫܝܩܐ ܡܦܘܠܬܗ̇. ܕܠܐ ܢܬܟ̇ܫܠܘܢ ܦܪ̈ܘܫܐ: ܡܐ ܕܩ̇ܪܝܢ ܒܚܘܒܐ ܡ̈ܠܝ. ܏ܘܫ.. Imperfect at the end.

[Add. 14,614, foll. 1—79.]

**DCCCXVIII.**

Vellum, about l0 3/8 in. by 7 1/4, consisting of 23 leaves, most of which are more or less stained and torn. Foll. 1, 18, 21, and 22, are mutilated, one half of each being lost.

These leaves are all that remain of a Greek Evangelistarium, belonging apparently to the viith or viiith cent. It is written in uncial characters, of the Egyptian type, with large initial letters. Of the rubrics some traces are still visible, e.g. foll. 1 b, 7 b, 11 a, 12 a, and 19 a and b. A few of the initials have also been coloured red, e.g. foll. 15 b and 17 b. The text is most dis­tinctly legible on the upper half of foll. 19 and 20, which served as fly-leaves to the manuscript in its later form.

About the end of the xth cent., these leaves were destroyed by a Syrian monk, who folded them so as to form a volume, at present consisting of 42 leaves, or five quires, signed partly with letters and partly with arithmetical figures, of which the first is now incomplete. The contents are—

1. An ascetic discourse, imperfect both at the beginning and end. Fol. 1 a.

2. Extracts from the Lives of the Egyptian fathers; imperfect at the beginning. Fol. 6 a. On fol. 10 a there is the rubric $ܕܥܠ ܚܘܒܐ, "of love;” and on fol. 11 a, $ܕܥܠ ܚ̈ܙܝܝ ܚܙܘ̈ܢܐ, "of the seers of visions."

3. Selections from the writings of Macarius the Great; viz.—

a. A letter, $ܐܝܓܪܬܐ ܕܡܪܝ ܡܩܪܝܣ ܝ܏ܚܕ, beginning, fol. 21 b: $ܗܫܐ ܬܠܬ ܐܢ̈ܝܢ ܕܡܟܬܪ̈ܢ. ܗܝܡܢܘܬܐ ܘܣܒܪܐ ܘܚܘܒܐ. ܪܒܐ ܗܝ ܓܝܪ ܫܪܝܪܐܝܬ ܘܣܓܝ ܝܩܝܪܐ ܨܒܘܬܗ ܕܚܘܒܐ. ܏ܘܫ..

*b.* A letter, $ܐܚܪܝܬܐ ܕܡܪܝ ܡܩܪܝܣ, be­ginning, fol. 22 b: $ܢܬܘܒ ܐܚ̈ܝ ܚܒ̈ܝܒܐ.

*c.* A letter, $ܕܡܪܝ ܡܩܪܝܣ ܝܚܝܕܝܐ, be­ginning, fol. 24 b: $ܐܚ̈ܝ ܐܬܬܥܝܪ̈ܘ ܘܐܙܕܗܪ̈ܘ.

*d.* Extract beginning, fol. 24 b: $ܬܘܒ ܐܫܬܐܠ ܐܒܐ ܡܩܪܝܣ ܕܐܢܗ̣ܘ ܕܣܛܢܐ ܡܫܬܕܪ ܕܢܩܪܒ ܥܡ ܒܢܝ̈ܢܫܐ. ܚܐܦܗ ܕܝܢ ܕܒܝ̣ܫܐ̣ ܠܘ ܠܘܩܒܠ ܟܪ̈ܣܛܝܢܐ ܚ̇ܐܪ ܒܠܚܘܕ܆ ܐܠܐ ܐܦ ܠܘܩܒܠ ܐܝܠܝܢ ܕܒܝܕ ܦܬܟܪ̈ܐ ܠܗ ܣܓܕܝܢ. ܏ܘܫ..

*e.* On prayer, $ ܕܥܠ ܨܠܘܬܐ ܕܡܪܝ ܡܩܪܝܣ, beginning, fol. 25 a: $ܐܢܗ̣ܘ ܓܝܪ ܕܟܕ ܩ̇ܐܡ ܐܢܬ ܐܘ ܓܗܝܢ ܐܢܬ: ܐܘ ܣ̇ܐܡ ܐܢܬ ܒܘܪܟܐ ܒܨܠܘܬܐ: ܏ܘܫ..

4. An extract entitled $ܝܘܠܦܢܐ ܕܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ, "Doctrine of the holy Fathers," beginning, fol. 25 b: $ܪܚܡܬܗ ܕܥܠܡܐ ܗܢܐ ܡܪܓܙܐ ܠܐܠܗܐ. ܕܡܦܗܐ ܠܗܘܢܐ. ܘܡܫܪܓܠ ܠܚܙܬܐ..

5. An extract from Basil, entitled $ ܡܠܦܢܘܬܐ ܕܥܠ ܙܗܝܘܬܐ ܘܩܕܝܫܘܬܐ ܕܡܪܝ ܒܣܝܠܝܣ ܐܦܝܣܩܘܦܐ, beginning, fol. 27 a: $ܝܕܥܝܬܘܢ ܗܘ ܐܚ̈ܝ܆ ܕܗ̇ܘܐ ܕܝܢ̣ܐ ܒܡܕܥܐ ܥܠ ܙܗܝܘܬܐ ܘܥܠ ܙܢܝܘܬܐ..

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

a. $ ܕܥܠ ܕܝـ[ـܪܝܘܬܐ] ܘܫܠܝܘܬܐ ܕܒܗ̇. ܘܕܐܝܟܢ ܡܬܩ̇ܢܝܐ. Fol. 28 a. See Add. 14,578, no. 10.

b. $ܕܥܠ ܡܪܬܝܢܘܬܐ. Fol. 32 b. See Add. 14,578, no. 13.

*c.* $ܕܥܠ ܡܪܬܝܢܘܬܐ. Fol. 33 a. See Add. 14,578, no. 15.

*d.* An extract beginning, fol. 33 b: $ܠܘ ܒܟܠܙܒܢ ܡܫܟܚܝܢܢ ܕܢܫ̇ܠܡ ܬܫ̈ܡܫܬܐ ܕܥܝܕܢ. ܘ̇ܠܐ ܠܢ ܕܢܐܚܘܪ ܒܗ ܒܙܒܢܐ. ܘܦܘܩ̈ܕܢܐ ܐܝܠܝܢ ܕܡܫܟܚܝܢ ܕܢܗܘܘܢ̣ ܐܝܟ ܕܡܫܟܚܐ ܕܢܥܒܕ ܐܢܘܢ ܢܬܚ̇ܦܛ..

*e.* $ܕܥܠ ܡܪܬܝܢܘܬܐ. Fol. 34 b. See Add. 14,578, no. 18.

f. $ܕܥܠ ܡܪܬܝܢܘܬܐ. Fol. 35 b. Sec Add. 14,578, no. 17.

g. $ܕܥܠ ܡܪܬܝܢܘܬܐ. Fol. 36 a. See Add. 14,578, no. 16.

7. A letter of Jacob of Batnae, $ܐܝܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܐܦܣ܏ܩܘ ܕܒܛܢܢ, beginning, fol. 37 b: $ܡܐ ܕܐܚܝܕܐ ܢܦܫܐ ܒܦܓܥ̈ܘܗܝ ܡ̈ܟܝܢܐ̇ ܕܥܠܡܐ. ܗܢ̣ܘܢ ܦܓ̈ܥܐ ܗܘܝܢ ܠܗ̇ ܫܦܝܐ. ܏ܘܫ.. Imperfect. See Assemani, Bibl. Or., t. i., p. 304, no. 6.

On foll. 40 b and 41, a later hand has written a Sedrā for the Dead, $ܣܕܪܐ ܕܥ̈ܢܝܕܐ, beginning: $ܐܠܗܐ ܗܘ ܕܡܢ ܥܠܡ ܐܢܬ ܘܡܛܠ ܫܦܝܪܘܬ ܪܚ̈ܡܐ ܕܝܠܟ ܡܢ ܐܪܥܐ ܠܒܪܢܫܐ ܓܒܠܬ ܏ܘܫ.

[Add. 14,637.]