**DCCCXIX.**

Vellum, about 9 3/4 in. by 6 1/2, consisting of 178 leaves (Add. 12,163, foll. 127—304), or 18 quires, signed with letters. In reality, however, it is made up of two distinct manu­scripts, the one comprising foll. 127—224, the other foll. 225—304. The former seems to have been transcribed by at least two per­sons (foll. 128 b—197 and foll. 198—224). Both are written in current hands of the xth or xith cent. The contents are—

1. Discourse of John Chrysostom on vir­ginity and repentance, $ ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܐܢܝܣ: ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܐܦܘܠܝܣ: ܕܐܡܝܪ ܠܗ ܥܠ ܒܬܘܠܘܬܐ ܘܬܝܒܘܬܐ ܘܡܪܬܝܢܘܬܐ.. Fol. 128 b. See Opera, ed. Savil., t. vii., p. 641. The real author is John the Cappadocian, surnamed ὁ Νηστευτής or "the Faster."

2. Works of Marcus the monk, $ ܡܪܩܘܣ ܐܝܚܝܕܝܐ; viz.—

a. On the spiritual law (here without title). Fol. 151 b. See Gallandii Bibl. Vett. Patrum, t. viii., p. 3.

b. $ܡܛܠ ܐܝܠܝܢ ܕܣܒܪܝܢ ܕܡܢ ܥ̈ܒܕܐ ܕܢܙܕܕܩܘܢ. Fol. 163 b. See Gallandii Bibl., t. viii., p. 13. Subscription, fol. 175 a: $ܫܠܡ ܡܐܡܪ̈ܐ ܕܥܠ ܢܡܘܣܐ ܪܘܚܢܝܐ ܕܡܪܩܣ ܝܚܝܕܝܐ..

c. $ܥܠ ܡܘܠܟܢܐ ܕܗܘܢܐ ܠܘܬ ܢܦܫܐ. Fol. 175 a. See Gallandii Bibl., t. viii., p. 87.

d. Paraenetic discourse, $ܕܡܪܬܝܢܘܬܐ. Fol. 177 b. This is generally ascribed to Maearius the Egyptian; see Gallandii Bibl., t. vii., p. 22, hom. v.

e. $ܕܥܠ ܡܥܡܘܕܝܬܐ. Fol. 187 a. See Gallandii Bibl., t. viii., p. 36.

f. $ܕܥܠ ܬܝܒܘܬܐ. Fol. 206 b. See Gal­landii Bibl., t. viii., p. 28.

g. $ܫ̈ܘܐܠܐ ܕܐܣܟܘܠܣܬܝܩܐ. ܒܙܒܢܐ ܕܕܪܫܐ ܕܥܡ ܡܪܩܘܣ ܝܚܝܕܝܐ ܒܚܝܪܐ.

. Fol. 215 b. See Gallandii Bibl., t. viii., p. 73.

3. The third discourse of John the monk, in the form of a dialogue with Eusebius and Eutropius. Fol. 225 a. See Add. 17,169, fol. 62 a. Here it is entitled merely $ܡܢ ܡܡܠܐ ܕܝܘܚܢܢ ܐܝܚܝܕܝܐ.

4. Two short extracts from the works of Macarius, the one entitled $ܕܐܢ ܣܛܢܐ ܡܫܬܡܪ ܒܬܟܬܘܫܐ ܠܘܩܒܠ ܒܢܝ̈ܢܫܐ, beginning, fol. 234 b: $ ܚܐܦܗ ܕܒܝܫ̣ܐ ܠܐ ܗܘ̣ܐ ܠܘܩܒܠ ܟܪܣܛ̈ܝܢܐ ܚܐܪ ܒܠܚܘܕ݂ ܐܠܐ ܐܦ ܠܐܝܠܝܢ ܕܒܝܕ ܦܬܟܪ̈ܐ ܠܗ ܣ̇ܓܕܝܢ. ܏ܘܫ.; the other entitled $ ܫܘܐܠܐ ܕܥܠ ܨܠܘܬܐ, begin­ning, fol. 235 a: $ܐܢ ܟܕ ܩ̇ܐܡ ܐܢܬ ܐܘ ܓܗܝܢ: ܐܘ ܣܐܡ ܐܢܬ ܒܘܪܟܐ ܒܨܠܘܬܐ܆ ܨܒܝ ܠܡܫܪܪܘ ܗܘܢܟ ܠܘܬ ܐܠܗܐ̣. ܐܝܟ ܕܬܡܢܥ ܠܗ̇ܝ ܡܕܝܢܬܟ ܕܫܪܪܐ. ܏ܘܫ..

5. The fourth discourse of John the monk, in the form of a dialogue with Eusebius and Eutropius. Fol. 235 b. See Add. 17,169, fol. 76 a.

6. Selections from the writings of Gregory the monk (see Add. 17,201, foll. 26—32, above, p. 465, no. DLXXXI.), $ ܫ̈ܪܒܐ ܡܘܬܪ̈ܢܐ: ܡܢ ܟܬܒܐ ܕܓܪܝܓܪܝܘܣ ܝܚܝܕܝܐ; viz.—

a. $ܩܦܠܐܘܢ ܩܕܡܝܐ̣. ܕܐܝܟܢ ܙܕܩ̇ ܠܢ ܕܢܕܥ ܠܐܠܗܐ, beginning, fol. 240 b: $ܐܢ ܗܘ ܕܝܢ ܕܐܝܟ ܡܠܬܗ ܕܡܪܢ ܚ̈ܝܐ ܫܪ̈ܝܪܐ ܘܕܠܥܠܡ ܕܢܦܫܐ: ܝܕܥܬܐ ܐܠܗܝܬܐ ܐܝܬܝܗܘܢ: ܏ܘܫ..

b. $ܕܠܘܬ ܐܚ̈ܐ (κατάστασις) $ܩܛܣܛܣܝܣ, beginning, fol. 240 b: $ ܓܘܢܐܝܬ ܩܢ̣ܝܢ ܠܗ̇ ܕܝܪ̈ܝܐ ܠܗܕܐ: ܕܢܗܘܘܢ ܡܝܩܪܝܢ ܠܐܣܟܝܡܐ ܕܛܥܝܢܝܢ. ܏ܘܫ..

c. $ܥܠ ܫܐܕܐ ܕܩܘܛܥܐ, beginning, fol. 241 a: $ܐܝܠܝܢ ܕܓܪܝ ܒܗܘܢ ܫܐܕܐ ܕܝܘܩܪܐ ܕܫܢܬܐ ܣܓܝܬܐ̣. ܏ܘܫ..

d. $ܕܐܝܠܝܢ ܐܢ̈ܝܢ ܕܣܩܘܒܠܝܢ ܠܝܕܥܬܐ ܪܘܚܢܝܬܐ ܘܠܕܟܝܘܬܐ ܘܠܡܠܝܠܘܬܐ, begin­ning, fol. 241 b: $ܐܝܢܐ ܕܝܢ ܕܚܦܝܛ ܒܚܘܒܐ ܩܕܝܫܐ ܕܢܩ̣ܢܐ ܝܕܥܬܐ ܪܘܚܢܝܬܐ̣. ܏ܘܫ..

e. $ܥܠ ܓܘ̈ܢܐ ܕܫܐܕ̈ܐ, beginning, fol. 241 b: $ܡܢܗܘܢ ܕܫ̈ܐܕܐ ܓܘ̈ܢܐ ܨܡܘܚ̈ܬܢܐ ܩܢ̣ܝܢ ܐܝܟ ܕܐܡܪܝܢ. ܏ܘܫ..

f. $ܫܘ̈ܠܐ ܕܐܫܬܐܠ ܡܢ ܚܕ ܡܢ ܐ̈ܚܐ: ܥܠ ܕܡ̈ܘܬܐ. ܐܝܠܝܢ ܕܒܦܢܛܣܝܐ: ܡܢ ܫ̈ܐܕܐ: ܡܬܪܟܒܢ: ܘܥܠ ܥ̈ܠܬܐ ܐܚܪ̈ܢܝܬܐ: ܐܝܠܝܢ ܕܬܪܒܝܬܐ ܕܢܦܫܐ ܐܝܬܝ̈ܗܝܢ., beginning, fol. 247 b: $ ܩܪܒ ܚܕ ܡܢ ܐܚ̈ܐ ܛܘܒ̈ܢܐ ܓܒܪܐ ܦܠܘܚܐ ܠܘܬ ܓܪܝܓܪܝܘܣ ܝܚܝܕܝܐ̣ ܘܐܡ̣ܪ ܠܗ ܕܡܛܠ ܡܢܐ ܗܟܝܠ ܐܘ ܡܪܝ̇. ܟܕ ܩܪܒ ܐܢܐ ܒܝܕ ܬܪܒܝܬܝ ܠܐܬܪܐ ܕܕܡ̈ܘܬܐ: ܡܫܟܚ ܐܢܐ ܠܗܝܢ ܕܡܫ̈ܓܢܝܢ ܩܕܡ ܚܙܬܝ ܠܙܢ̈ܝܐ ܣ̈ܓܝܐܐ..

g. $ܡܐܡܪܐ ܕܠܘܬ ܐܚ̈ܐ ܐܟܣ̈ܢܝܐ ܕܒܩ̈ܠܝܬܐ. Fol. 254 a. See Assemani, Bibl. Or., t. i., p. 173, no. 8.

h. $ܕܥܠ ܬܐܘܪܝܐ ܩܕܝܫܬܐ ܕܡܬܦܫܩܐ ܣܘܪܝܐܝܬ ܚ̇ܙܬܐ ܐܠܗܝܬܐ. Fol. 262 a. See Assemani, p. 173, no. 7.

i. $ܕܥܠ ܦܘܠܚܢܐ ܕܡܝܬܪ̈ܬܐ ܒܫܘܠܐ ܘܦܘܢܝ ܦܬܓܡܐ ܕܠܘܬ ܬܐܘܕܘܪܘܣ ܘܠܘܬ ܐܒܐ ܐܦܝܦܢܝܘܣ ܪ̈ܚܡܘܗܝ ܕܫܐܠܘ ܡܢܗ.. Fol. 280 b. See Assemani, p. 173, no. 9.

7. An extract from John the monk, $ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ (sic) $ܬܚܘܝܬ, beginning, fol. 303 b: $ܕܚܠܬ ܐܠܗܐ ܐܝܬܝܗ̇ ܐܝܟ ܡܓܕܠܐ ܡܚܣܢܐ. ܕܠܐ ܡ̇ܫܟܚܝܢ ܒܥ̈ܠܕܒܒܐ ܕܢܟܒܫܘܢܝܗܝ. Imperfect. See Add. 12,167, fol. 203 a.

On the fly-leaf and the first page of the manuscript, foll. 127 b and 128 a, are written by later hands—

α. An extract from Isaiah of Scete, $ܐܒܐ ܐܫܥܝܐ, beginning: $ܙܕܩ ܠܗ ܠܗܘ ܕܐܝܬܘܗܝ ܒܫܠܐ ܠܡܒܨܐ ܠܩܢܘܡܗ ܒܟܠܫܥܐ: ܏܏ܘܫ..

β. $ ܡ̈ܠܐ ܡܓܒ̈ܝܬܐ ܡܢ ܡ̈ܠܦܢܐ ܩܕܝܫ̈ܐ, short extracts from Xystus, Basil, Ephraim, Jacob of Batnae, Cyril of Alexandria, Chry­sostom, the book of Ecclesiasticus, the New Testament, and Severus of Antioch.

On fol. 110 a, at the foot, a reader named Bar-saumā has written: $ܐܠܗܐ ܚܘܢܝܢܝ ܠܝ ܠܚܛܝܐ ܒܪܨܘܡܐ ܒܪ̈ܚܡܝܟ ܣܓܝܐ..

On fol. 204 a the scribe of the second portion of the volume, foll. 198—224, has written: $ܐܠܗܐ ܚܣ̣ܐ ܘܠܚܝ̣ ܘܫܒ̣ܘܩ ܠܚܛܝܐ ܕܣܪܛ ܚ̈ܛܗܐ ܕܣ̣ܥܝܪܝܢ ܠܗ..

The writer of the third part, foll. 225— 304, has recorded his name, Sergius of Amid, on fol. 235 a:

$ܐܬܟܬܒ ܗܢܐ: ܒܡܕܒܪܐ ܕܣܩܝܛܣ: ܡ̇ܢ ܝܕܥ ܠܝܟ ܡܛܐ (sic) $ܐܝܬܘܗܝ ܕܣܪܓܝܣ: ܡܢ ܐܬܪܐ ܕܐܡܕ: ܘܥܘܡܪܗ ܐܝܟ ܫܡܗ ܐܝ̈ܓܠܝܐ (?) $

. And again on fol. 217 b, (sic) $ܣܓܪܝܣ ܐܡ̣ܕܐ.

On fol. 127 a we read that the book belonged to the priest Hakim, who gave it in a present to the convent of S. Mary Deipara. $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܚܟܝܡ ܩܫܝܫܐ. ܫ̇ܟܢܗ ܕܝܢ ܠܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ. ܟܠ ܕܡܫܓܢܐ ܠܗ ܡܢܗ̇ ܥܠ ܦܣܩܐ ܕܐܠܗܐ ܥ̇ܒܪ.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܚܟܝܡ ܐܟܣܢܝܐ ܕܩܢܝܗܝ ܡܢ ܥܡܠܐ ܕܝܠܗ ܐܝܟ ܕܠܦܘܪܩܢܐ ܕܚ̈ܝܐ ܕܝܠܗ. ܏ܘܫ..

Below this, in the same handwriting, there is a note of the contents of the volume: $ ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܡܪܩܣ ܝܚܝܕܝܐ. ܘܕܓܪܓܪܝܣ ܝܚܝܕ[ܝܐ]. ܘܕܦܠܕ ܬܠܡܝܕܗ ܕܐܘܓܪܝܣ. ܘܐܝܬ ܒܗ ܡܢ ܝܘܚܢܢ ܝܚܝܕܝܐ. ܘܡܐܡܪܐ ܕܡܪܝ ܝܘܐܢܝܣ; whence it appears that there must have been at the end some extracts from Palladius' Lives of the Egyptian Fathers, which are now lost.

At the foot of the page, in a different hand, is the following passage: $ܠܗܘ ܡܕܡ ܕܪܐܓ̇ ܗܘܢܐ̣ ܠܗ ܚ̇ܙܐ. ܗܟܘܬ ܘܗ̇ܝ ܕܒܗܦܟܐ. ܕܠܗ̇ܘ ܡܕܡ ܕܚ̇ܙܐ ܠܗ ܐܦ ܪܐܓ̇܀ ܦܘܫܩܐ. ܕܟܕ ܥܠ ܣ̈ܓܝܐܬܐ ܛ̇ܐܪ܆ ܒܗ̇ܘ ܡܕܡ ܕܗܢ̣ܝ ܠܗ ܡܩ̣ܬ ܚܝܪܗ: ܐܘܟܝܬ ܥܝܢܐ ܗ̇ܝ ܕܦܠܚܐ ܣܘܠܝܓܝܣܡܘ..

[Add. 12,163, foll. 127—304]

**DCCCXX.**

Vellum, about 7 1/8 in. by 5, consisting of 17 leaves (Add. 14,466, foll. 43—59), some of which are much stained and torn. The quires are signed with letters ($ܟܒ and $ܟܓ). Each page has from 19 to 23 lines. This manuscript is written in a tolerably regular hand of the xth or xith cent., and contains—

1. Extracts from the Apostolic Epistles, fol. 43 a; viz., from Titus (ch. iii. 2), Hebrews, James, 1 Peter and 1 John. Im­perfect, leaves being wanting at the beginning and after foll. 43 and 44.

2. Selections from the writings of several Fathers, $ܬܘܒ ܡܪܬܝܢ܏ܘ ܕܐܒܗ̈ܬܐ ܩ̈ܕܝܫܐ.

a. Evagrius, $ ܕܐܒܐ ܐܘܓܪܣ.

α. The tract entitled in some manu­scripts $ܕܥܠ ܚ̈ܫܐ, "of the passions," begin­ning, fol. 46 a: $ܐܝܠܝܢ ܕܒܕܘ̈ܒܪܐ ܫܦܝܪ̈ܐ ܕܢܐܚܘܢ ܒܥܘܕܪܢܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܨ̇ܒܝ̣ܢ. ܗܠܝܢ ܢܛ̣ܪܘܢ̇ ܏ܘܫ..

β. On the eight evil thoughts, begin­ning, fol. 47 b: $ܬܡ̈ܢܝܐ ܓܢ̈ܣܐ ܕܚܘ̈ܫܒܐ ܐܝܬܝܗܘܢ̇. ܕܒܗܘܢ ܡܬܚܫܒ ܟܠ ܚܘܫܒܐ ܕܚ̈ܫܐ. ܏ܘܫ..

γ. Other short extracts, including several from the tract commencing $ܐܝܟ ܦܪܚܬܐ ܕܒ̇ܙܥܐ ܐܐܪ. Fol. 48 b.

b. Isaiah of Scete, $ܕܩܕܝܫܐ ܐܒܐ ܐܫܥܝܐ.

α. Extracts from the discourse begin­ning $ܠܘܩܕܡ ܠܡܗܝܡܢܘ ܙܕܩ ܡܫܪܪܐܝܬ ܒܡܪܝܐ. Fol. 49 b.

β. The short passage on humility, be­ginning $ܡܢܐ ܐܝܬܝܗ̇ ܡܟܝܟܘܬܐ. Fol. 50 b.

γ. The tract entitled $ܦܘܩ̈ܕܢܐ ܠܗ̇ܢܘܢ ܕܡܬܪܚܩܝܢ ܡܢ ܥܠܡܐ. Fol. 51 a.

δ. Other short extracts. Fol. 52 b.

c. Marcus the monk, $ܕܡܪܩܘܣ ܝܚܝܕܝܐ.

α. Extracts from the first discourse on the spiritual law, $ܡܢ ܡܐܡܪܐ ܏ܩܕ. Fol. 55 a.

β. Extracts from the second discourse, $ܡܢ ܡܐܡܪܐ ܏ܕܒ. Fol. 57 b.

d. Extracts from Palladius' Lives of the Egyptian Fathers, $ܕܐܒ̈ܘܬܐ ܡܨܪ̈ܝܐ. Fol. 58 b.

Subscription, fol. 59 b: $ܫܠܡ. ܒܥܘܕܪܢ ܡܪܢ ܏ܫܘ ܠܐܒܐ ܘܠܒܪܐ ܏ܘܫ..

[Add. 14,466, foll. 43—59.]

**DCCCXXI.**

Eleven vellum leaves, all more or less stained and torn, but apparently belonging to the same Coptic manuscript (Add. 14,665, foll. 10—20). Foll. 17—19 are the best pre­served, and measure about 11 in. by 8 3/4. The text is written in two columns, of from 33 to 39 lines, in a fine, regular character, pro­bably of the vith or viith cent. The dialect is the Sahidic or that of Upper Egypt (%).

Fol. 19 contains Genesis, ch. xxiv. 52—ch. xxv. 6; fol. 17, Numbers, ch. xviii. 17—ch. xix. 1; and fol. 18, Numbers, ch. xxii. 18— 36. Foll. 10—16 are so mutilated, and the ancient writing is so much obliterated, that it is difficult to say, without employing chemical reagents, what portions of Scripture they comprise. Fol. 20 is made up of eight disconnected fragments, merely put together in order to preserve them.

These leaves were folded so as to form a volume measuring about 8 3/4 in. by 5 1/2, the Syriac text of which is written in a good, regular hand of the xth or xith cent. The contents are—

1. The martyrdom of Peter of Alexandria: $ܣܗܕܘܬܐ ܕܩܕܝܫܐ ܦܛܪܘܣ܆ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܒ̈ܝܘܡܝ ܕܘܩܠܛܝܢܘܣ ܡ̇ܠܟܐ.. Foll. 18, upper half, a and b, 10 b and a. See Add, 14,641, fol. 140 b.

2. A discourse of Jacob of Batnae on the End of the World and the Coming of the Antichrist, $[ܕܡܪܝ ܝܥܩܘܒ ܕܥܠ] ܚܪܬܐ ܘܡܐܬܝܬܗ ܕܐ[ܢܛܝܟܪܝܣܛܘܣ]. Foll. 14, 15, 17, and 16. See Assemani, Bibl. Or., t. i., p. 314, no. 56, serm. iv. The fragments foll. 11 and 12 are also from a discourse of Jacob of Batnae.

3. A small portion of a discourse of Eusebius of Emesa on Lent: $ ܕܐܘܣܒܝܣ ܐܦܝܣܩܘܦܐ ܕܚܡܨ܀ ܡܛܠ ܨܘܡܐ. Fol. 16 b.

4. An extract from Isaiah of Scete. Foll. 18, lower half, and 19. See Add. 14,575, no. 13.

5. A fragment containing prooemia, $ܕܚܘܣܝܐ , ܕܡܥܠܬܐ ܦܪܡܝܘܢ , ܕܚܘܣܝܐ, ܐܚܪܢܐ , and prayers, $ܨܠܘܬܐ ܕܫܘܠܡ ܬܫܡܫܬܐ. Fol. 13.

[Add. 14,665, foll. 10—20.]

**DCCCXXII.**

Vellum, about 8 7/8 in. by 5 7/8, consisting of 92 leaves, some of which are slightly stained and soiled. The quires, signed with letters, are 9 in number; and there are from 30 to 42 lines in each page. This manuscript is written in a good, current hand of the xth or xith cent., and contains—

1. Copious extracts from Philoxenus of Mabūg; viz.—

a. Prom the discourses on Christian life and character.

α. The ninth discourse, fol. 1 b:

$ܒܫܡܗ ܕܡܪܢ ܘܐܠܗܢ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ: ܡ̇ܫܪܝܢܢ ܕܢܟܬܘܒ ܟܬܒܐ ܕܟܢܘ̈ܫܐ (sic) $ܕܡܪܬܝܢܘܬܐ: ܩܕܡܝܐ ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܟܣܢܝܐ: ܕܥܠ ܡܣܪܩܘܬܐ: ܕܡܢ ܣܗ̈ܕܘܬܐ ܕܟܬܒ̈ܐ ܩܕܝ̈ܫܐ: ܘܡܢ ܚܘܪܐ ܕܬܠܡ̈ܝܕܐ ܩܕܡ̈ܝܐ. ܕܡ̇ܠܦ ܒܗ ܕܐܠܐ ܐܢܫ ܫ̇ܠܚ ܠܗ ܠܥܠܡܐ ܡܠܝܐܝܬ݂ ܠܐ ܡܫ̇ܟܚ ܕܢܗܘܐ ܬܠܡܝܕܐ ܓܡܝܪܐ ܠܡܫܝܚܐ: ܘܢܫܬܘܬܦ ܠܐܪ̈ܙܐ ܕܝܕܥܬܐ ܐܠܗܝܬܐ.

β. The eleventh discourse, fol. 14 b: $ܡܐܡܪܐ ܕܚܕܥܣܪ ܕܡܪܝ ܦܝܠܟܣܢܘܣ. ܕܥܠ ܥܢܘܝܘܬܐ̣ ܘܟܘܿܒܫܐ ܕܦܓܪܐ. ܕܡܘܕ݁ܥ ܒܗ܆ ܕܒܐܘܠܨܢܐ ܡܫ̣ܟܚ ܐܢܫ ܥܐ̇ܠ ܠܐܬܪܐ ܪܘܚܢܐ܇ ܕܒܘܿܣܡܐ ܕܝܕܥܬܗ ܕܡܫܝܚܐ..

γ. The thirteenth discourse, fol. 25 a: $ ܕܝܠܗ ܟܕ ܕܝܠܗ̣ ܕܩܕܝܫܐ ܦܝܠܟܣܝܢܘܣ. ܡܐܡܪܐ ܕܬܠܬܥܣܪ̣. ܕܥܠ ܢܟܦܘܬܐ ܘܥܠܘܗܝ ܥܠ ܚܫܐ ܗܢܐ ܕܪܓܬ ܦܓܪܐ: ܟܕ ܡ̇ܘܕܥ ܒܗ܆ ܕܟܡܐ ܐܬܠܝܛܘܬܐ ܡܬ݀ܒܥܝܐ܇ ܠܐܝܠܝܢ ܕܒܗܢܐ ܩ̇ܪܒܐ ܡܬܟ̈ܬܫܝܢ: ܕܐܝ̇ܟܢ ܢ̇ܬܦܪ̈ܣܘܢ ܘܢ̇ܥܩܪܘܢܗ̇ ܠܘܩܕܡ ܡܢ ܙܘ̈ܥܐ ܟܣ̈ܝܐ̣. ܕܗܟܢ ܢܬܚܪܪܘܢ̇ ܐܦ ܡܢ ܚܫ̈ܝܗ ܓ̈ܠܝܐ܇ ܥܕܡܐ ܕܢܓܗ̇ܘܢ ܒܟܠ ܦܘܪ̈ܣܝܢ ܡܢܗ̇ ܘܡܢ ܚܫ̈ܝܗ̇܇ ܒܟܣ̈ܝܬܗܘܢ ܘܒܓ̈ܠܝܬܗܘܢ..

b. From the letter to Patricius the monk: $ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܦܝܠܦܣܘܢܣ. ܐܝܓܪܬܐ ܕܠܘܬ ܦܛܪܝܩ ܕܝܪܝܐ.. Fol. 33 a.

2. Writings of Basil; viz.—

a. Letter to his brother Gregory: $ܐܓܪܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܕܠܘܬ ܓܪܝܓܘܪܝܘܣ ܐܚܘܗܝ. Fol. 44 b. See Opera, t. iii., p. 99, epist. ii.

b. Admonitions, $ܙܘܗܪ̈ܐ ܕܡܪܬܝܢܘܬܐ, be­ginning, fol. 48: $ܙܕܩ ܠܗ ܠܕܝܪܝܐ ܕܢܗܘܐ ܐܝܬ ܠܗ ܕܘܒܪܐ ܡܣܪܩܐ. See Opera, t. ii., p. 295, "sermo de ascetica disciplina."

3. Extracts from John the monk; viz.—

a. Extracts from the three discourses on the Beatitudes (see Add. 17,170, no. 4); viz.—

α. $ܡܡܠܐ ܕܝܘܚܢܢ ܝܚܝܕܝܐ̣. ܡܢ ܦܘܫ̇ܩܐ: ܕܛܘ̈ܒܝܗܘܢ ܠܡ̈ܣܟܢܐ. Fol. 49 b.

β. $ܡܢ ܡܐܡܪܐ ܕܥܠ ܛܘ̈ܒܝܗܘܢ ܠܥܒ̈ܕܝ ܫܠܡܐ. Fol. 51 b.

γ. $ܡܢ ܡܐܡܪܐ ܕܥܠ ܛܘܒ̈ܝܗܘܢ ܠܐܝ̈ܠܝܢ ܕܕܟ̈ܝܢ ܒܠܒܗܘܢ ܕܗ̇ܢܘܢ ܢܚ̈ܙܘܢ ܠܐܠܗܐ.. Fol. 52 b.

b. On incitement to virtue, $ܫܪܒܐ ܡܘܬܪܢܐ ܕܥܠ ܓܘܪܓܐ ܕܡܝܬܪܘܬܐ, begin­ning, fol. 53 b: $ܘܠܐ ܡܕܡ ܐܝܬ ܕܡ̇ܥܟܪ ܠܢܦܫܐ. ܒܫܒ̈ܝܠܐ ܕܫܦܝܪ̈ܬܐ̣. ܐܝܟ ܓܠܝܙܘܬ ܚܘܒܐ ܕܛܒ̈ܬܐ. ܏ܘܫ.. See Add. 17,170, no. 9.

c. A few lines from the commencement of the letter to Hesychius, $ܐܝܓܪܬܐ ܕܠܘܬ ܗܘܣܝܟܝܘܣ, as far as the words $ܘܡܢ ܓܘ ܠܒܐ ܓܙܐ ܕܒܘܝ̈ܢܐ. Fol. 54 b.

4. Extracts from madrāshē of Ephraim, $ܬܘܒ ܡܕܪ̈ܫܐ ܕܡܪܝ ܐܦܪܝܡ. Fol. 54 b.

5. The letter of John the monk to He­sychius, $ܐܝܓܪܬܐ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܕܠܘܬ ܗܣܝܟܘܣ ܬܠܡܝܕܗ. Fol. 55 a.

6. A letter of Jacob of Batnae, $ܐܝܓܪܬܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܒܢܛܢ (sic) $ܕܡ̇ܘܕܥܐ ܥܠ ܕܘܒܪ̈ܐ ܡܝܬܪ̈ܐ ܕܟܬܝ̇ܒܐ ܠܚܕ ܡܣ̇ܟܢܐ ܡܛܠ ܦܘܪܩܢܐ ܕܚ̈ܝܘܗܝ.. Beginning, fol. 58 b: $ܐܝ̈ܠܝܢ ܕܒܕܘܒܪ̈ܐ ܡ̈ܥܠܝܐ ܘܪ̈ܘܚܢܐ ܕܬܠܡܝܕܘܬܗ ܕܡܫܝܚܐ ܢܦܫܗܘܢ ܦܪܫܘ ܠܡܪܕܐ̣. ܠܐ ܙܕܩ̇ ܠܗܘܢ ܕܡܗܡܝܢܘܬܐ ܢܩ̇ܢܘܢ̇. ܒܫܘ̈ܘܕܝܐ ܕܗ̈ܘܘ ܠܗܘܢ̇ ܠܘ̣ܬ ܐܠܗܐ. ܐܠܐ ܢܝܫܐ ܢܣ̇ܝ̣ܡܘܢ ܠܗܘܢ̇. ܕܢܚܙܘܢ ܠܗ ܠܗ̇ܘ ܕܠܗ ܫܦܪܘܿ. ܕܐܝܬܘܗܝ ܢܛܘܪܘܬܐ ܕܦܘ̈ܩܕܢܐ. ܒܚ̈ܝܠܘܬܐ ܕܡ̈ܠܐܟܐ܇ ܒܝܕ ܠܐ ܚܫܘܫܘܬܐ ܕܡܚܘܿܝܢܢ ܐܝܟ ܕܡܨ̇ܝܐ ܒܗ̈ܕܡܝܢ܇ ܟܕ ܫ̇ܝܛܝܢܢ ܟܠܗܘܢ ܟܐܒ̈ܘܗܝ ܕܒܣܪܐ̇. ܘܕܝܫ̇ܝܢܢ ܠܪܓܝܓܬܐ ܐܪ̈ܥܢܝܬܐ̇. ܗ̈ܠܝܢ ܕܡ̈ܥܕܢ ܕܠܫܘܦܪ̈ܝܗ̇ ܕܢܦܫܐ ܢܚ̈ܒܠܢ. ܏ܘܫ. It ends on fol. 62 a.

7. Extracts from madrāshē of Ephraim, $ܡܕܪ̈ܫܐ ܕܡܪܝ ܐܦܪܝܡ. Foll. 60 a and 61 a. As these pieces interrupt the text of no. 6, the scribe has written at the foot of fol. 59 b the words, $ܐܥܒܪ ܐܚܘܢ ܦܣܬܐ ܘܩܪܝ ܒܗ̇ ܒܐܝܓܪܬܐ; and again at the foot of fol. 60 b, $ܬܘܒ ܐܥܒܪ ܦܣܬܐ ܐܚܪܬܐ ܘܡܫܟܚܬ ܠܫܪܒܐ ܫܒܘܩ ܠܝ ܐܘ ܐܚܘܢ; thus directing the reader's attention to the fact that he must in each case pass over one page.

8. Extract from a metrical discourse of Ephraim, $ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܡܢ ܡܐܡܪܐ ܕܥܠ ܒ̈ܥܘܬܐ, beginning, fol. 62 b: $ܠܐ ܬܫܬܝܠ ܘܬܫܝܠ ܠܐܝܢܐ ܕܡ̇ܠ̣ܐ ܫܘܒܗܪܐ ܏ܘܫ.

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

a. On the Divine Love, $ܡܐܡܪܐ ܕܥܠ ܚܘܒܐ. Fol. 63 a. See Assemani, Bibl. Or., t. i., p. 316, no. 84.

b. On the Prodigal Son, $ܡܐܡܪܐ ܕܥܠ ܒܪܐ ܐܣܘܛܐ. Fol. 66 b. See Assemani, p. 317, no. 97, serm. ii.

10. Madrāshē of Ephraim, $ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ: ܡܕܪ̈ܫܐ ܕܟܠܓܢܣ. Fol. 71 b.

11. Selections from Isaiah of Scete. See Add. 14,575, nos. 7—11.

a. $ܕܠܘܬ ܦܛܪܘܣ (sic) $ܕܒܐܫܥܝܐ, to his disciple Peter. Fol. 73 a.

b. $ܕܥܡܗ (sic) $ܠܗܢܘܢ ܠܐܚܐ (sic) $ܦܘܩܕܢܐ. Fol. 83 b.

c. $ܡܛܠ ܗܘܢܐ ܕܒܟܝܢܐ. Fol. 84 a.

d. $ܡܛܠ ܛܘܟܣܐ ܕܫܪ̈ܘܝܐ. Fol. 84 b.

e. $ܡܛܠ ܬܐܪܬܐ ܕܗ̇ܢܘܢ ܕܝܬܒܝܢ ܒܩܠܝܬܐ. Fol. 86 b.

12. Metrical discourses of Ephraim; viz.—

a. In time of pestilence, $ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܕܡܬܐܡܪ ܒܙܒܢܐ ܕܡܘܬܢܐ, beginning, fol. 89 a: $ܥܐܕܐ ܪܒܐ ܥܒܕ ܒܢ ܡܘܬܐ. ܘܙܡܢ ܘܩ̣ܪܐ ܠܟܠ ܥܡ̈ܝܢ. ܘܐܡ̈ܘܬܐ ܘܠܫ̈ܢܐ. ܏ܘܫ..

b. For a deceased priest,

$ܕܡܪܝ ܐܦܪܝܡ ܕܥܠ ܟܗ̈ܢܐ (sic)ܢܟܦܐ ܕܥܢܕ

beginning, fol. 90 a: $ܚܙ̇ܝܬ ܐܚ̈ܝ ܕܫܠܡ̣ܘ ܝܘܡ̈ܝ. ܘܦܪܚܘ ܙܒܢܐ ܕܥ̈ܕܢܝ. ܘܣܪܗܒܘ ܐܬܘ ܕܒܘܪ̈ܝ. ܐܝܟ ܨ̈ܝܕܐ ܟܫܝܪ̈ܐ. ܏ܘܫ..

13. A funeral sermon of Jacob of Batnae on Strangers,

$ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ. ܐܟܣܢܝܐ (sic) $

Fol. 91 a. See Assemani, Bibl. Or., t. i., p. 313, no. 44, serm. vii.

14. A metrical discourse of Ephraim, on the city of Nicomedia, and on the Resurrec­tion and Free-will: $ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܡ: ܕܣܝܡ ܠܗ ܥܠ ܢܝܩܘܡܕܝܐ. ܘܥܠ ܢܘܚܡܐ ܘܚܐܪܘܬܐ. Beginning, fol. 91 b: $ܠܐ ܬܬܟܠܘܢ ܥܠ ܗܕܐ. ܕܦܣܝܩ ܩܨܐ ܠܒܪܢܫܐ. ܡܢ ܗܕܐ ܓܝܪ ܡܪܢܝܬܐ. ܪܦܝܘܬܐ ܡܬܝܠܕ ܠܢ. ܏ܘܫ..

15. On fol. 1 a there are written eight hortatory sentences, arranged alphabetically from $ܐ to $ܚ, beginning: $ܐܘ ܒ̈ܢܝ ܢܘܗܪܐ ܐܙܕܗܪ ܒ̈ܓܙܝܟܘܢ. ܡܢ ܓܢܒܐ ܥܠܡܐ ܡܠܐ ܬܘ̈ܟܐ. ܕܟܡ̈ܝܢܘܗܝ ܩܛܝܢܝܢ ܐܢܘܢ. ܘܐܘܪ̈ܚܬܗ ܬܘܩ̈ܠܬܐ ܡܠܝܢ. ܛܘܒ ܠܐܝܢܐ ܕܒܢܘܗܪܐ ܥ̇ܒܪ ܠܗ ܬܪܝܨܐܝܬ..

On the upper margin of fol. 61 a there is the note $ܢܘܣܝܐ ܕܚܨܪܐ ܕܓܠܦܢܐ, "trial of the quill-pen;" and on the outer margin of fol. 71 a, $ܢܘܣܝܐ ܕܩܠܦܐ ܐܢ ܟܫܪ ܐܘ ܠܐ, "trial of the parchment, whether it be good or not."

[Add. 17,185.]

**DCCCXXIII.**

Nine vellum leaves, about 7 1/8 in. by 6, one of which is slightly torn (Add. 17,215, foll. 35—43). The writing is inelegant, of the xth or xith cent., with from 22 to 25 lines in each page. There are lacunae after foll. 35, 41, and 42. The contents are—

1. Discourses of Jacob of Batnae; viz.—

a. On the End of the World and the Last Judgment, $ܡܐܡܪܐ ܕܥܠ ܚܪܬܐ ܘܕܝܢ̣ܐ ܕܣܝܡ ܠܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ. Fol. 36 a. Imperfect at the beginning.

b. On Strangers, $ܕܥܠ ܐܟܣ̈ܢܝܐ, be­ginning, fol. 40 b: $ ܒܚܕ ܡܢ ܝܘ̈ܡܝܢ ܟܕ ܥ̇ܒܪ ܐܢܐ ܒܫܘ̈ܩܝ ܥܠܡܐ̣. ܏ܘܫ.. Imperfect. See Add. 14,656, fol. 4 a.

2. An extract from Philoxenus of Mabūg on Virginity, $ܕܩܕܝܫܐ ܡܪܝ ܐܟܣܢܝܐ ܕܥܠ ܒܬ̈ܘܠܐ, beginning, fol. 43 a: $ܐܝܢܐ ܕܐܝܬ ܒܢ ܒܬܘܠܐ܆ ܢܙܕܗܪ ܒܠܡܦܐܕ ܒܬܘܠܘܬܗ̣. ܕܠܡܐ ܒܚܕܐ ܡܢ ܪ̈ܘܚܐ ܕܪ̈ܓܝܓܬܐ̇. ܢ̇ܕܥܟ ܫܪܓܗ ܢܗܝܪܐ. ܏ܘܫ..

Fol. 35 was a fly-leaf, and contains on the verso a note beginning: $ܟܠ ܕܝܢ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܢܥܒ̣ܕ ܚܘܒܐ ܒܦܪܘܫܘܬܐ. ܘܢܨ̇ܠܐ ܥܠ ܚܛܝܐ ܘܕܘܿܝܐ ܕܣ̣ܪܛ ܣܘܪ̈ܓܕܐ ܗܠܝܢ ܐܝܟ ܕܠܥܘܗܕܢܐ. ܏ܘܫ.

[Add. 17,215, foll. 35—43.]

**DCCCXXIV.**

Vellum, about 7 1/4 in. by 51/8, consisting of 89 leaves, some of which are slightly stained and soiled. The quires, signed with letters, are nine in number, but the second and last are imperfect, leaves being wanting after foll. 19, 81, and 89. There are from 20 to 26 lines in each page. This volume, which is palimpsest throughout (see below), is written in an elegant hand of the xth or xith cent., and contains—

1. Five discourses of Ephraim; viz. —

a. $ܕܥܠ ܫܠܝܐ ܘܫܬܩܐ, “on tranquillity and silence," beginning, fol. 2 b: $ܐܚܒ ܫܠ̣ܝܐ ܬܠܡܝܕܐ. ܕܒܗ ܬܫܟܚ ܬ̇ܚܐ ܢܦܫܟ..

b. $ܕܥܠ ܓܡܝܪܘܬܐ ܕܐܚ̈ܐ, "on the perfec­tion of the brethren," beginning, fol. 4 b: $ܒܩܪܒܐ ܟ̈ܐܢܐ ܪܡܝܢ ܐܢܬܘܢ܆ ܚܒ̈ܝܒܝ ܠܐ ܬܬܪܦܘܢ..

c. On the words of Isaiah, "The sinner shall be taken away, that he may not see the glory of the Lord," $ ܥܠ ܗ̇ܝ ܕܐܡܪ ܐܫܥܝܐ. ܕܢܬܬܪܝܡ ܚܛܝܐ ܕܫܘܒܚܗ ܕܡܪܝܐ ܠܐ ܢܚܙܐ, beginning, fol. 8a: $ܐܝܠܝܢ ܕܩܪܝܢ ܒܟ̈ܬܒܐ: ܘܫܡܥܝܢ ܨܝܬܝܢ ܡ̈ܠܝܗܘܢ. ܒܥܝܢܐ ܫܦܝܬܐ ܕܪܥܝܢܐ: ܐܣܬܟܠ ܦ̈ܬܓܡܝܗܘܢ..

d. $ܕܥܠ ܣܗ̈ܕܐ, "on the martyrs," beginning, fol. 10 a: $ܗܐ ܚ̈ܝܐ ܒܓܪ̈ܡܐ ܕܣ̈ܗܕܐ̣ ܘܡܢܘ ܕܢܫܪ ܕܠܐ ܚ̈ܝܝܢ. ܗܐ ܣܝ̈ܡܬܐ ܚ̈ܝܬܐ̣ ܘܡ̇ܢ ܢܬܦܠܓ ܥܠ ܗܕܐ..

e. $ܕܥܠ ܚܪ̈ܫܐ ܘܠܚ̈ܘܫܐ ܘܩ̈ܨܘܡܐ̣. ܘܥܠ ܚܪܬܐ ܘܫܘܠܡܐ, "on wizards, soothsayers, and diviners, and on the end of the world," beginning, fol. 12 b: $ ܡܢ ܩܪܝܢܐ ܕܟ̈ܬܒܐ ܘܡܢ ܦܘܫܩܐ ܕܡ̈ܠܝܗܘܢ: ܘܡܢ ܙܒ̈ܢܐ ܘܫܘ̈ܚܠܦܝܗܘܢ܆ ܚܪܬܗ ܕܙܒܢܐ ܡܛܝܬ ܠܗ̇. ܘܒ̈ܢܝܢܫܐ ܒܛܝܠܝܢ.. Imperfect at the end.

2. A letter, regarding the Unity of the Divine Nature in the three Persons of the Godhead; imperfect at the beginning. Fol. 20 a.

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

a. The six Centuries, $ܪܝܫ̈ܐ ܕܝܕܥܬܐ ܐܝܟ ܕܠܕܘܪܫܐ ܘܠܬܪܒܝܬܐ ܕܝܚ̈ܝܕܝܐ. Fol. 23 a.

b. Selections from the letters to Melania, $ܡܢ ܐܓܪ̈ܬܐ ܕܠܘܬ ܡܠܢܝܐܐ. Fol. 60 a.

c. $ܡܪܬܝܢܘܬܐ, beginning, fol. 64 b: $ܝܕܥ ܐܢܬ ܐܚܝ ܕܐܝܢܐ ܕܒ̇ܥܐ ܠܡܪܕܐ ܒܐܘܪܚܐ ܢܓܝܪܬܐ̣. ܠܘܩܕܡ ܢܦܫܗ ܒ̇ܩܐ. ܘܗܝܕܝܢ ܡܬܢܩܦ ܠܐܝܠܝܢ ܕܡ̣ܨܐ ܥܡܗܘܢ ܠܡܪܕܐ ܫܘܝܐܝܬ. ܕܕܠܡܐ ܢܦܘܫ ܡܢ ܒ̈ܢܝ ܠܘܝܬܗ ܒܐܘܪܚܐ ܘܢܚܣܪ. ܏ܘܫ.

d. Another extract, beginning, fol. 68 a: $ ܒܟܠܥܕܢ ܗܘ̣ܝܬ ܥܗܝܕ ܠܫܘܕܝܟ݂ ܕܠܡܐ ܬܐܡܢ. ܚܘܪ ܒܢܝܫܟ ܕܠܐ ܬܚܢܐ ܠܬܘܫܐ. ܏ܘܫ..

The extracts c and d are in reality the second and third discourses of Abraham Nephtarenus. See Add. 14,614, foll. 34 a, 37 a.

4. A letter or treatise of Basil, entitled $ ܕܥܠ ܡܝܬܪܘܬܐ, on virtue, beginning, fol. 69 b: $ܐܝܟ ܙܢܐ ܓܝܪ ܕܪܚܫܐ ܕܥܓܘܕ ܡܢ ܩܘܪܫܐ: ܦܫܝܩ ܠܡܬܚܣܢܘܼ. ܗܟܢܐ ܐܦ ܪ̈ܓܝܓܬܐ ܘܚ̈ܫܐ ܕܢܦܫܐ܇ ܒܝܕ ܫܠܝܐ ܡܬܪܝܚܝܢ. ܘܒܗ̇ܝ ܕܠܝܬ ܥ̈ܠܬܐ ܕܡܓܪ̈ܓܢ ܠܗܘܢ܆ ܗ̇ܘܝܢ ܦܫܝܩܝܢ ܠܡܬܟܒܫܘ. ܏ܘܫ..

5. An extract entitled "on prayer, from doctrine of the solitaries,” $ ܥܠ ܨܠܘܬܐ ܡܢ ܝܘܠܦܢܐ ܕܝܚ̈ܝܕܝܐ, beginning, fol. 74 b: $ܨܠܘܬܐ ܐܝܬܝܗ̇ ܣܒܠܬܐ ܕܡܣܩܐ ܠܘܬ ܐܠܗܐ. ܠܝܬ ܓܝܪ ܡܕܡ ܕܚܝܠܬܢ ܐܝܟ ܨܠܘܬܐ. ܠܝܬ ܚܛܗܐ ܕܠܘ ܒܨܠܘܬܐ ܡܫܬܒܩ. ܘܠܐ ܓܙܪ ܕܝܢܐ ܕܡܣܡ ܒܪܝܫܐ ܕܠܘ ܗ̣ܝ ܫ̇ܪܝܐ ܠܗ..

6. Select sayings of the teachers and holy Fathers, $ ܡ̈ܠܐ ܡ̈ܓܒܝܬܐ ܡܢ ܡ̈ܠܦܢܐ ܘܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ.. Fol. 77 a. These are short extracts, chiefly from discourses of Gregory Nazianzen, foll. 77 a and b, 79 a.

7. Extracts from the letters of Ammonius, $ ܕܐܒܐ ܐܡܘܢܝܣ; imperfect at the end. Fol. 80 b.

8. Selections and extracts from the writings of Isaiah, abbat of Scete. Fol. 82 a.

9. Letter of Elias, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 95 and 337), to the people of the village of Rūhīn, @[According to Yākūt in the Mu’jam al-buldān, %, is a village on Mount Lebanon, near Aleppo, %.]@ $ܐܓܪܬܐ ܕܛܘܒܬܢܐ ܘܩܕܝܫܐ ܡܪܝ ܐܠܝܐ ܦܛܪܝܪܟܐ. ܕܟܬܒܗ̇ ܠܘܬ ܒ̈ܢܝ ܪܘܚܝܢ ܩܪܝܬܐ ܕܒܟܘܪܐ ܕܐܢܛܝܟ ܡܕܝܢܬܐ. Beginning, fol. 89 b: $ ܠܗ̇ܢܘܢ ܕܒܟܠܡܕܡ ܪ̈ܚܡܝ ܐܠܗܐ ܘܕܚ̈ܠܝ ܐܠܗܐ: ܘܢܛܝܪ̈ܝ ܒܪ̈ܚܡܘܗܝ ܕܐܠܗܐ: ܒ̈ܢܝܐ ܪ̈ܘܚܢܐ ܘܐܚ̈ܐ ܚ̈ܒܝܒܐ ܘܐܠܗ̈ܝܐ: ܟܗ̈ܢܐ ܘܡ̈ܫܡܫܢܐ ܘܥܡܐ ܟܠܗ ܡܗܝܡܢܐ ܘܟܪܣܛܝܢܝܐ: ܕܒܪܘܚܝܢ ܩܪܩܐ܇ ܥܡܘܪܝܐ ܙܒܢܝܐ ܐܝܬ ܠܟܘܢ. ܐܠܝܐ ܒܨܝܪܐ ܘܐܒܘܟܘܢ ܒܪܘܚ: ܥܡܢ ܐܦ ܐܒܘܣ ܡܪܝ ܓܘܪܓܝ: ܒܐܠܗܐ ܕܡܕܒܪ ܠܟܘܢ ܠܦܘܪܩܢܐ ܕܚܝ̈ܝܟܘܢ̣ ܠܡܚܕܐ܀ ܕܐܝܬܝܟܘܢ ܠܢ ܒܠܒܢ: ܘܪܢܝܢܢ ܒܟܘܢ ܒܐܝܡܡܐ ܘܒܠܠܝܐ: ܐܝܟ ܕܡܪܢ ܦ̇ܩܕ: ܘܫܠܝܚܐ ܐܠܗܝܐ ܡܠܦ ܠ̣ܢ. ܗ̣ܘ ܡܪܢ ܢܣܗܕ ܠܗܕܐ. ܏ܘܫ.. Imperfect.

This volume is palimpsest throughout. The more ancient text is that of a Syriac Sacerdotal, written in a good Estrangělā of the viiith cent. It commences with the Ana­phora of S. James, $ ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ̣. ܐܦܝܣܩܘܦܐ ܕܐܘܪܫܠܡ, fol. 1 b. The titles of several sedras and prayers are also legible, e.g. on foll. 23 b, 64 a, 66 b, and 69 b.

Foll. 1 and 2 a are covered with rude drawings of beasts, birds and fish; and on fol. 1 b there is also a very coarsely drawn figure of a saint.

[Add. 14,615.]