**DCCXXVIII.**

A manuscript, about 7 3/8 in. by 4 3/4, consist­ing of 146 leaves, some of which are much stained and torn, especially foll. 80—82, 91—100, and 130—164. Foll. 63—80 are paper, the rest vellum. The quires, signed with letters, are 18 in number ($ ܝܚ, fol. 139 a); but the volume is imperfect at the end, and there are lacunae after foll. 52, 73, 80, 110, and 130. There are from 16 to 26 lines in each page. This manuscript is written in a rather peculiar, angular hand, apparently of the xith or xiith cent., and con­tains—

1. Extracts from the Lives of the Egyptian Fathers, $ ܬܫ̈ܥܝܬܐ ܕܐܝܚ̈ܝܕܝܐ ܩܕ̈ܝܫܐ ܕܒܡܨܪܝܢ. Fol. 1 b.

2. Short extracts from the writings of Isaiah, abbat of Scete, $ ܬܘܒ ܡܡܠܐ ܕܐܒܐ ܐܫܥܝܐ. Fol. 30 a.

3. Short extracts from the writings of Evagrius, $ܬܘܒ ܛܘܒܢܐ ܡܪܝ ܐܘܓܪܝܣ ܐܡ̣ܪ. Fol. 16 a. Imperfect at the end.

4. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 53 a.

5. Extracts from the Lives of the Egyptian Fathers, $ܬܫ̈ܥܝܬܐ ܕܐܝܚ̈ܝܕܝܐ ܩ̈ܕܝܫܐ ܕܒܡܨܪܝܢ. Fol. 63 a.

6. Sayings of the Sages and Philosophers, $ܡ̈ܠܐ ܕܚܟܝ̈ܡܐ ܘܕܦܝ̈ܠܣܘܦܐ, beginning, fol. 70 a: $ܨ̇ܒܐ ܐܢܬ ܕܬܬܝܕܥ ܠܐܠܗܐ̣ ܠܐ ܢܬܒ̣ܛܠ ܠܟ ܕܬܬܝܕܥ ܒܝܬ ܒ̈ܢܝܢܫܐ. ܒܡ̈ܠܐ ܙܥܘܪ̈ܝܬܐ̣ ܡܫܟܚ ܐܢܬ ܠܡܕܥ ܠܐܠܗܐ܀.

7. An extract from Evagrius, $ ܕܡܪܝ ܐܘܓܪܝܣ, beginning, fol. 70 b: $ܓܠܝܙܐ ܗܝ ܢܦܫܐ ܡܢ ܡܝܬܪܘܬܐ. ܐܝܕܐ ܕܩܪܒܐ ܠܝܬ ܥܡܗ̇. ܗ̣ܝ ܡܝܬܪܘܬܐ ܡܢܗ̇ ܕܗܕܐ ܐܫܬܡܗܬ..

8. An extract from John the monk, $ܕܝܘܚܢܢ ܐܝܚܝܕܝܐ., beginning, fol. 71 a: $ ܫܘܦܪܐ ܕܢܦܫܐ̣ ܪܢܝܐ ܗܘܼ ܕܐܠܗܐ.

9. An extract from Xystus, $ܕܡܪܝ ܟܣܘܣܛܘܣ, beginning, fol. 71 a: $ܘܠܐ ܚܕ ܡܢ ܩ̈ܢܝܢܐ ܙܕܩ̇ ܠܚܟܝܡܐ ܕܢܬܚܫܒ ܕܕܝܠܗ ܐܢܘܢ..

10. Another extract from John the monk, $ܕܝܘܚܢܢ ܐܝܚܝܕܝܐ, beginning, fol. 71 b:

$ܐܬܡܐܢ (sic) $ܒܩܪܝܢܐ ܕܢܒ̈ܝܐ ܕܡܢܗܘܢ ܬܐܠܦ ܪܒܘܬܗ ܕܐܠܗܐ܇ ܘܒܣܝܡܘܬܗ ܘܟ̇ܐܢܘܬܗ ܘܛܝܒܘܬܗ.

11. An extract from Philoxenus of Mabūg, ܕܡܪܝ ܐܟܣܢܝܐ, beginning, fol. 72 a: $ܠܐ ܢܗܘܐ ܥܢܝܢܟ ܥܡ ܐܚ̈ܐ ܪ̈ܦܝܐ̣. ܕܠܐ ܢܝܒܠܘܢ ܠܘܬܟ ܥܝ̈ܕܐ ܡ̈ܥܝܣܐ ܕܚ̈ܫܝܗܘܢ̇ ܒܦܪܨܘܦ ܚܠܝܛܘܬܐ. ܐܝܟܐ ܕܣܝܡܬܟ ܬܗܘܐ̣ ܗܟܢܐ ܓܒܝ ܠܟ ܒ̈ܢܝ ܢܩܦܐ:܀

12. A short extract from Isaac of Antioch, $ ܕܡܪܝ ܐܝܣܚܩ, beginning, fol. 72 b: $ܚܪܬܐ ܘܢܘܓܪܐ ܕܫ̈ܢܝܐ. ܒܕܪܢ ܕܝܠܢ ܐܫ̇ܬܠܡ..

13. Selections from the book called the Climax or Ladder (see in particular Add. 14,613, no. 1).

a. $ܡܐܡܪܐ ܕܥܠ ܦܘܪܫܢܐ ܕܐܘܪܚܐ ܓܡܝܪܬܐ܇ ܕܛܘܒܢܐ ܕܡ̈ܣܩܬܗ, beginning, fol. 72 b: $ܗܒ ܠܝ ܗܟܝܠ ܐܕܢ̈ܝ ܡܕܥܟ. Imperfect. See Add. 12,160, fol. 153 a.

b. $ܕܝܠܗ ܡܐܡܪܐ ܕܬܪ̈ܝܢ: ܥܠ ܐܝܠܝܢ ܕܨܒܝܢ ܕܢܬܓܡܪ̈ܘܢ, beginning, fol. 82 b: $ܢܦܪܘܫ ܡܟܝܠ ܦܘ̈ܩܕܢܐ ܪܘܪ̈ܒܐ ܕܒܗܘܢ ܡܬܓܡܪ ܐܢܫ..

c. $ܕܝܠܗ ܡܢ ܡܐܡܪܐ ܕܥܠ ܕܘܒܪ̈ܐ ܕܟܐܢܘܬܐ, beginning, fol. 86 b: $ ܚܘܒܐ ܕܝܢ ܕܓܡܝܪ̈ܐ. ܠܐ ܩ̇ܢܐ ܡܕܡ ܠܒܘ݅ܫܗ ܠܒܪ̈̇ ܡܢ ܘܣܝܒܪܬܗ ܕܝܘܡܐ..

d. $ܕܝܠܗ ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ, begin­ning, fol. 87 b: $ܡܛܠ ܕܪܗܛܢ ܠܢ ܟܠܢ. ܒܬܪܝ ܬܫܡܫܬܐ ܕܦܓܪܐ̣ ܘܠܐ ܒܬܪ ܕܪܘܚܐ. ܏ܘܫ. .

e. $ܕܝܠܗ ܡܐܡܪܐ ܕܥܠ ܟ̈ܐܢܐ ܘܥܠ ܓܡܝܪ̈ܐ ܕܛܘܒܢܐ ܕܡ̈ܣܩܬܗ, beginning, fol. 87 b: $ܟ̈ܐܢܐ ܠܐ ܓܝܪܝ̣ܢ ܘܠܐ ܡܬܚܝܒܝܢ. ܓܡܝܪ̈ܐ ܕܝܢ ܠܐ ܪܓܝܢ ܘܠܐ ܡܬܒܨܪ̈ܝܢ..

14. An extract from Macarius, $ ܕܐܒܐ ܡܩܪܝܣ, beginning, fol. 89 b: $ܡܦܝܣܝܢܢ ܕܝܢ ܠܚܘܒܟܘܢ ܕܒܡܪܢ̇ ܐܦ ܥܠ ܥ̈ܡܠܐ ܡ̈ܬܚܙܝܢܐ ܕܒܦܓܪܐ ܡܣܬܥܪ̈ܝܢ. ܕܨܘܡܐ ܘܩܘܡܐ ܘܢܙܝܪܘܬܐ ܥܡ ܫܪܟܐ..

15. Sayings of Philoxenus of Mabūg, of a sage ($ܚܟܝܡܐ), of Xystus, and of Evagrius. Fol. 90 a.

16. Selections from the writings of Isaiah of Scete; viz.—

a. $ܬܘܒ ܕܐܒܐ ܐܫܥܝܐ: ܡܛܠ ܚܕܘܬܐ ܕܗ̇ܘܝܐ ܠܢܦܫܐ ܗ̇ܝ ܕܒܥ̇ܝܐ ܠܡܫܬܥܒܕܘ ܠܐܠܗܐ. Fol. 90 b. See Add. 14,575, no. 15.

b. $ܡܛܠ ܬܐܪܬܐ ܕܗܠܝܢ ܕܝ̇ܬܒܝܢ ܒܩ̈ܠܝܬܐ. Fol. 103 b. See Add. 14,575, no. 11. Im­perfect at the end.

c. $ܡܛܠ ܦܘܩ̈ܕܢܐ ܡܗ̈ܝܡܢܐ: ܘܒܢܝܢܐ ܕܗ̇ܢܘܢ ܕܒܥ̇ܝܢ ܕܒܫܝܢܐ ܢܥܡܪܘܢ ܥܡ ܚܕ̈ܕܐ.. Fol. 111 a. Imperfect at the beginning. See Add. 14,575, no. 12.

d. $ܨܝܕ ܦܛܪܐ ܬܠܡܝܕܗ. Fol. 118 b. See Add. 14,575, no. 7.

e. $ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܐܒܐ ܐܫܥܝܐ܇ ܦܘܩ̈ܕܢܐ ܠܐܚ̈ܐ ܕܥܡܗ. Fol. 141 b. See Add. 14,575, no. 8.

f. $ܡܛܠ ܗܘܢܐ ܕܟܝܢܐ. Fol. 144 a. See Add. 14,575, no. 9.

g. $ܡܛܠ ܛܘܟܣܐ ܕܐܚ̈ܐ ܫܪ̈ܘܝܐ. Fol. 146 a. Imperfect at the end. See Add. 14,575, no. 10.

[Add. 17,178.]

**DCCCXXIX.**

Vellum, about 6 1/8 in. by 4 5/8, consisting of 53 leaves, many of which are much stained and torn, especially foll. 1—6, 25—30, 37, and 50—53. The quires, signed with letters, were at least twelve in number ($ ܝـ , fol. 31 a); but the volume is imperfect both at the beginning and end, and leaves are wanting after foll. 1, 3, 5, 6, 21, 25, 27, 28, 30, 37, and 49. There are from 16 to 21 lines in each page. The writing (apparently by two persons) is rather inelegant, and seems to be of the xith or xiith cent. The contents are—

1. Selections from the writings of John the monk, $ ܕܝܘܚܢܢ ܝܚܝܕܝܐ; viz.—

*a.* Imperfect extracts, without title. Fol. 1 a.

*b.* $ܕܝܠܗ ܕܐܝ̇ܢܘ ܕܡܣ̣ܢܐ ܢܦܫܗ. ܠܘܬ ܐܠܗܐ ܘܠܘܬ ܒܢ̈ܝܢܫܐ, beginning, fol. 2 a: $ܒܪܢܫܐ ܕܡܫܬܚܠܦܐ ܗܘ ܒܡ̈ܠܘܗܝ: ܏ܘܫ..

*c.* Extract from a dialogue, $ܕܝܠܗ ܝ̇ܠܘܦܐ ܐܡ̇ܪ. Fol. 2 b.

*d.* $ ܕܝܠܗ ܕܩܕܝܫܐ. Fol. 3 a.

*e.* $ܕܝܠܗ ܕܩܕܝܫܐ. Fol. 3 b.

*f.* Extracts from the discourses addressed to Eusebius and Eutropius, $ܥܠ ܢܦܫܐ ܘܥܠ ܦܘܿܪܫ ܚ̈ܫܐ ܕܒܢ̈ܝܢܫܐ̇. ܦܓܪ̈ܢܐ ܘܢܦܫ̈ܢܐ ܘܪ̈ܘܚܢܐ.. See Add. 17,172, no. 6, c.

α. From the first discourse; very im­perfect. Fol. 3 b.

β. From the second discourse. Fol. 7 a.

γ. From the fourth discourse. Fol. 9 a.

*g.* $ ܡܢ ܐܓܪܬܐ ܕܥܠ ܫܠܝܐ, "from the letter on tranquility," beginning, fol. 14 b: $ ܫܘܪܝܐ ܕܝܢ ܕܕܘܒܪ̈ܐ ܫܦܝܪ̈ܐ̣ ܗܢܘ. ܕܢܪܚܩ ܐܢܫ ܡܢ ܩܪ̈ܝܒܘܗܝ ܘܡܢ ܪ̈ܚܡ̣ܘܗܝ ܕܒܦܓܪ..

*h.* From his doctrine, $ܕܝܠܗ ܡܢ ܡܠܦܢܘܬܐ ܕܟܠ ܪ̈ܥܝܢܝܢ ܕܐܝܬܘܗܝ ܟܠܚܕ ܚܕ ܡܠܘܐܐ ܕܦܬܓ̈ܡܐ ܒܣܘܟܠܐ.. Fol. 18 b. See Add. 17,172, no. 6, f.

*i.* $ܢܝ̈ܫܐ ܐܚܪ̈ܢܐ, beginning, fol. 22 a: $ܗܟܢܐ ܡܥܕܪܐ ܠܒܪܢܫܐ: ܕܢܬܪܥܐ ܕܐܝܬܘܗܝ ܒܗܕܐ ܒ̣ܪܝܬܐ̣. ܐܝܟ ܥ̇ܪܨܐ ܕܪܕܐ ܒܐܘܪܚܐ.. Imperfect at the end.

2. Selections from another writer or other writers; very imperfect. Fol. 25 a. On fol. 30 a we find the rubric $ ܕܝܠܗ ܡܢ ܡܐܡܪܐ ܕܫܬܐ, "from the sixth discourse." This ex­tract begins: $ ܗ̇ܘ ܓܝܪ ܕܐܡܝܢ ܫ̇ܬܐ ܝܘܠܦܢܐ ܐܠܗܝܐ. ܦܐܪ̈ܐ ܐܠܗ̈ܝܐ ܝܗܒܐ ܒܟܠܥܕܢ ܢܨܒܬܐ ܕܩܢܘܼܡܗ. ܏ܘܫ..

3. Selections from the writings of Isaiah of Scete; viz.—

*a.* $ܡܛܠ ܐܝܠܝܢ ܕܐܬܟܬܫܘ ܘܫܡܠܝܘ; im­perfect at the beginning. Fol. 31 a. See Add. 14,575, no. 19.

*b.* $ܡܛܠ ܥܒ̇ܕܐ ܩܕܝܫܐ ܕܒܪܢܫܐ ܚ̣ܕܬܐ. Fol. 32 b. See Add. 14,575, no. 20.

c. $ܡܛܠ ܣ̈ܘܟܝܗ̇ ܕܒܝ̣ܫܘܬܐ. Fol. 34 b. Imperfect. See Add. 14,575, no. 22.

4. Selections from the two discourses of Marcus the monk on the Spiritual Law, $ ܕܥܠ ܢܡܘܣܐ ܪܘܚܢܝܐ.

q[5R]q

*a.* From the first discourse; imperfect at the beginning. Fol. 38 a.

*b.* From the second discourse. Fol. 40 a.

*c.* Short extracts, severally entitled $ܕܝܠܗ. Fol. 47 b.

5. Selections from Ephraim, $ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܡ̇ܠܦܢܐ; viz.—

*a.* $ܡܢ ܏ܡܐ ܕܥܠ ܫܠ̣ܝܐ, beginning, fol. 49 a: $ܐܚܒ ܫܠ̣ܝܐ ܬܠܡܝܕܐ. ܕܒܗ ܬܫ̣ܟܚ ܬܚܐ ܢܦܫܟ. This is also ascribed, to Isaac of Antioch; see Add. 14,582, no. 9.

*b.* $ܡܢ ܏ܡܐ ܕܥܠ ܡܟܣܢܘܬܐ. Of this extract there remain only the words $ܠܐ ܬܝܒܘܬܐ ܕܝܘܡ̈ܬܐ. ܐܠܐ ܕܝܪ̈ܚܐ ܘܫ̈ܢܝܐ. ܥܠ. Fol. 49 b.

6. Other selections, without name of author; imperfect at the beginning and end. The spaces for the rubrics have been left blank. Fol. 50 a.

In writing the rubrics of this manuscript, considerable use has been made of green paint.

[Add. 17,179.]

**DCCCXXX.**

Vellum, about 5 7/8 in. by 4 ½, consisting of 74 leaves. The quires, signed with letters, were probably nine in number, of which the first and last are wanting. Each page has from 19 to 25 lines. This volume, which is palimpsest throughout (see below), is written in a current hand of the xith or xiith cent., with a few Greek vowels (see, for instance, foll. 11 b and 14 b). The contents are—

1. Discourses of John Chrysostom; viz.—

*a.* On the Presentation of our Lord in the Temple and on S. Simeon the Aged; imper­fect at the beginning. Fol. 1 a.

*b.* $ܬܘܒ ܕܝܠܗ ܕܡܪܝ ܝܘܢܝܣ. ܕܥܠ ܥ̈ܣܪ ܒ̈ܬܘܠܬܐ, on the ten Virgins. Fol. 6 *b.* See Opera, t. viii., p. 666.

2. Metrical discourse of Jacob of Batnae on the Dead, $ܡܐܡܪܐ ܕܥ̈ܢܝܕܐ. Fol. 13 b. See Assemani, Bibl. Or., t. i., p. 313, no. 44, serm. iii.

3. An extract from the "Illustrations of the Paradise of Palladius," in the form of a dialogue, beginning, fol. 16 a: $܏ܬܘܒ ܏ܡܢ ܏ܦܘܫܩܐ ܏ܕܦܪܕܝܣܐ܀: ܏ܩܝܙ: ܏ܐܚ̈ܐ ܏ܐܡ̇ܪܝܢ܀ ܩܠܝܠ ܡ̈ܠܐ ܐܡܝܪܢ ܠܐܒܐ ܦܦܢܘܛ ܥܠ ܪܓܝ̈ܓܬܐ. ܘܣ̇ܓܝ ܥܲܡܘܛ ܠܢ ܣܘܟܠܗܝܢ ܡܛܠ ܙܢ̣ܐ ܠܐ ܪܕܝܐ ܕܪܘܟܒܗܝܢ. See Add. 17,263 and 17,264.

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

a. $ ܡܐܡܪܐ ܕܥܠ ܚܘܒܐ, on Love. Fol. 17 b. See Assemani, Bibl. Or., t. i., p. 316, no. 84.

b. $ ܡܐܡܪܐ ܕܥܠ ܥܬܝܪܐ ܘܠܥܙܪ, on the rich man and Lazarus. Fol. 27 b. See Asse­mani, p. 316, no. 89.

c. $ ܡܐܡܪܐ ܕܥܠ ܥܢ̈ܝܕܐ, on the Dead. Fol. 52 b. See Assemani, p. 313, no. 44, serm. v.

d. $ ܡܐܡܪܐ ܕܥܠ ܨܘܡܐ, on Lent. Fol. 63 a. See Assemani, p. 315, no. 69, serm. iii.

e. $ ܬܘܒ ܕܨܘܡܐ, on Lent; imperfect. Fol. 71 a. See Assemani, p. 315, no. 69, serm. ii.

As mentioned above, this volume is pa­limpsest throughout, and seems to contain portions of four manuscripts.

1. Fragments of a Lectionary from the Gospels, apparently of the ixth cent. Foll. 66—71. On fol. 69 a we find the rubric, $ ܩܪܝܢܐ ܕܦܠܓܗ ܕܝܘܡܐ ܕܥܪ܏ܘܒ. ܐܘܢܓܠܝܘܢ ܏ܩܕ. ܕܝܘܚܢܢ; and again on fol. 71 a the heading $ ܠܘܩܐ.

2. Fragments of a similar volume, of some­what later date, perhaps belonging to the same manuscript as Add. 14,451, fol. 88, and Add. 14,452, fol. 58. For example, on fol. 3 b we find S. Matthew, ch. xx, 32; on fol. 5 b,S. John, ch. xv. 1; on fol. 6 a, S. John, ch. xv. 5; on fol. 8 b, S. Matthew, ch. iii, 15; on fol. 15 a, S. Luke, ch. xxiii. 19; on fol. 15 b, S. Luke, ch. xxiii. 29; on foll. 30 b and 31 a, S. Matthew, ch. xxviii. 12; etc.

3. A few leaves from a manuscript of the viith or viiith cent., of which the contents cannot he stated with certainty. Fol. 35 b seems to contain the commence­ment of a letter: $ ܕܛܪܣܘܣ ܘܕܡܦܗܣܘܣܛܐ ܘܟܠܗ ܐܬܪܐ ܕܩ̈ܝܠܝܩܝܐ. ܡܦܝܣ ܐܢܐ ܠܟܠ ܡ̇ܢ ܕܦ̇ܓܥ ܒܗܢܐ . . . . , ".... of Tarsus and Mopsuestia, and the whole country of the Cilicians. I beseech every one who falls in with this……”.

4. Two leaves, foll. 2 and 9, from a manu­script of the Octôêchos of Severus, of about the ixth cent. On fol. 2 b we can distinctly discern the numbers $ܪܣܗ, $ܪܗܘ, and $ܪܣܙ.

[Add. 14,589.]

**DCCCXXXI.**

Vellum, about 5 5/8 in. by 3 7/8, consisting of 88 leaves, many of which are much stained and soiled, and a few of them torn, especially foll. 1, 87, and 88. The quires have no sig­natures, and the first is imperfect, a leaf being wanting at the beginning. The num­ber of lines in each page varies from 10 to 20. This manuscript, which is palimpsest throughout (see below), is written, perhaps by two hands, in an inelegant character of the xith or xiith cent., and contains—

1. An exposition of Ps. vi. by John Chry­sostom, imperfect at the beginning. Fol. 1 a. See Opera, t. v., p. 664.

2. Extracts from Ephraim; viz.—

a. $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܝܘܠܦܢܐ, beginning, fol. 19 a: $ܣܝܡ ܛܘܦܣܐ ܠܐܝܢܐ ܕܪܚܡܟ ܘܬܚܘܝܬܐ ܠܡܢ ܕܪܚܡܬܝ. ܕܠܐ ܐܢܬ ܬܚܒ ܣܟܠܐܝܬ. ܘܠܐ ܗ̇ܘ ܢܪܚܡ ܫܝܥܐܝܬ. ܏ܘܫ.

b. $ܡܢ ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ܇ ܡܛܠ ܩܢ̈ܘܡܐ ܕܬܠܝܬܝܘܬܐ, beginning, fol. 29 a: $ ܫܡܥܬ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ. ܒ̈ܫܡܗܐ ܩܢܝ ܠܩ̈ܢܘܡܐ. ܠܘ ܫ̈ܡܗܐ ܐܢܘܢ ܣ̈ܦܝܩܐ. ܒܫܪܪܐ ܬܠ̈ܬܐ ܡܙܝܓܝܢ. ܏ܘܫ..

3. An extract from Philoxenus of Mabūg, $ܕ܏ܩܕ ܦܝܠܠܟܣܐܢܘܣ ܕܡܒܘܓ ܕܥܠ ܗܝܡܢܘܬܐ.. Fol. 30 b.

4. Extracts from Jacob of Batnae; viz.—

*a.* $ܡܢ ܡܐܡܪܐ ܕܚܙܘܐ ܕܚܙܐ ܐܫܥܝܐ, beginning, fol. 33 a: $ܐܠܘ ܚܕ ܗܘܐ ܩܢܘܡܐ ܒܠܚܘܕ ܕܐܠܗܘܬܐ: ܚܕ ܗܘܐ ܩܘܕܫܐ ܠܐ ܗܘܐ ܬܠ̈ܬܐ ܐܝܟ ܕܐܬܡܠܠ. ܏ܘܫ..

*b.* $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ, begin­ning, fol. 34 b: $ܐܡܪ̈ܝܢ ܣܦ̇ܪ̈ܐ ܕܐܝܟܢܐ ܡܝܬ ܒܪ ܐܠܗܐ. ܕܐܒܘܗܝ ܠܐ ܡܝܬ ܐܦܠܐ ܡܐܬ ܐܦܠܐ ܚܐܫ. ܏ܘܫ..

On fol. 36 b the scribe has, with good reason, written the words: $ ܫܒܘܩ ܠܝ ܐܚܘܢ ܡܛܠ ܕܠܐ ܐܝܬܝ ܐܢܐ ܟܬܘܒܐ. ܐܠܐ ܐܝܟ ܚܝܠ ܠܐ ܬܥܕܘܠ ܐܠܐ ܒܒܥܘ ܡܢ ܡܢ ܕܩܪܐ ܢܨܠܐ ܥܠܝ ܡܛܠ ܡܪܢ ܐܠܗܐ ܢܚܣܐ ܠܗ ܐܡܝܢ..

5. An alphabetical hymn of Ephraim, entitled, $ ܕܥܠ ܝܘܠܦܢܐ, "of doctrine," be­ginning, fol. 37 a: $

ܐܠܗܐ ܗܒ ܝܘܠܦܢܐ ܠܐܝܢܐ ܕܪܚܡ ܝܘܠܦܢܐ: ܘܠܪܒܐ ܕܡܠܦ ܫܦܝܪ ܥܒܕܝܗܝ ܪܒܐ ܒܡܟܘܬܐ (sic) $.܀

Fol. 42 b contains a doxology; and at the top are the words

$ܡܪܢ ܐܬܪܚܡ ܥܠ ܝܝܘܢܢ (sic) $ ܠܚܛܝܬܝ

probably meaning $ ܝܘܢܢ,

Jonas, the name of the scribe or of a reader.

q[5R2]q

6. A discourse of Ephraim on the offering of Isaac, $ܒܥܘܕܪܢܐ ܕܐܠܗܐ ܟܬܒܝܢܢ ܡܐ܏ܡ ܕܩܕܝܫܐ ܘܠܒܝܫ ܠܐܠܗܐ ܡܪܝ ܐܦܪܝܡ ܥܠ ܕܒܚܗ ܕܐܝܣܚܩ. ܘܚܫܚ ܠܫܒܬܐ ܕܚܫܐ. ܘܛܒ ܫܦܝܪܐ. Beginning, fol. 44 a: $ܗܒ ܠܝ ܨܘܬܐ ܫ̈ܡܘܥܐ̣. ܠܗܕ ܬܫܥܝܬܐ ܫܦܝܪܬܐ..

7. A paraenetic discourse of Philoxenus of Mabūg, $ܡܪܬܝܢܘܬܐ ܏ܕܩܕ ܡܪܝ ܐܟܣܢܝܐ, beginning, fol. 54 a: $ܐܠܘ ܦܓ̈ܥܘܗܝ ܕܥܠܡܐ ܒܝܫܐ ܠܐ ܡܕܘܕܝܢ ܠܝ̣. ܦܫܝܩ ܗܘܐ ܠܝ ܐܣܬܟܠ ܐܝܠܝܢ ܕܥܕܪ̈ܢ ܠܝ. ܏ܘܫ.

8. A short extract in the metre of Ephraim, $ ܒܢܝܫܐ ܕ܏ܩܕ ܡܪܝ ܐܦܪܡ, beginning, fol. 59 a: $ܐܒܐ ܕܐܝܬ܏ܘ ܡܢ ܥܠܡ ܒܐܘܣܝܐ ܕܐܠܗܘܬܗ..

9. An extract from John Chrysostom, $ ܐܝܘܢܝܣ (sic) $ ܕܩܕܝܫܐ ܡܪܝܐ, beginning, fol. 59 b:

$ܐܘ ܗܕܝܘܛܐ. [ܠܐ] ܬܬܥܝܩ ܐܢܗܘ [ܕ]ܠܐ ܡܫܠܛ ܡܕܥܟ ܒܩܪܝܐ ܕܦܘܠܚܢܟ ܡܫܟܚ ܡܟܚܡ ܠܟ. ܏ܘܫ.

10. A discourse of John Chrysostom on Ps. xxxviii. (xxxix.) 11,

$ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܢܝܣ ܦܘܡܐ ܕܕܗܒܐ ܐܡܪܗ ܥܠ ܡܬܓܡܐ (sic) $ ܕܒܪܡ ܣܪܝܩܐܝܬ ܡܫܬܓܫ ܟܠ ܒܪܢܫ ܕܚܝ. Fol. 63 a. See Opera, t. v., p. 685.

11. A short extract, apparently from a metrical discourse of Jacob of Batnae. Fol. 86 b.

As mentioned above, this volume is palimpsest throughout, being written on portions of two more ancient manuscripts.

*a.* Foll. 1—42. A manuscript of the same dimensions, consisting of five quires, the first three of which are signed with letters, written in a small, neat hand of about the ixth cent. It contains canons for various festivals, etc.

*b.* Foll. 43—87. Fragments of a manu­script of large size, written in a fine Estrangela of about the viith cent. The con­tents cannot be stated with any degree of certainty, as the text is legible in only a few places.

[Add. 17,206.]

**DCCCXXXII.**

Paper, about 6 1/2 in. by 4 3/4, consisting of 115 leaves, the first 30 of which are much torn. The quires, signed with letters, were originally 20 in number, but of these the first eight are now entirely lost. Leaves are also wanting after foll. 29 and 44. There are from 18 to 25 lines in each page. This manuscript is written in a small, cur­rent hand, and dated A. Gr. 1183-4, A.D. 1172-3. It contains—

1. Selections from the writings of John Saba, of which the first four pages are almost completely torn away.

*a.* Imperfect discourse. Fol. 4 a.

*b.* On subjection, $ ܕܫܘܥܒܕܐ; mutilated at the beginning. Fol. 8 a.

*c.* A letter, $ܐܓܪܬܐ, mutilated at the beginning. Fol. 13 a. It is evidently ident­ical with ep. 40 in Assemani, Bibl. Or., t. i., p. 443.

d. A letter, beginning: $ܐܢܐ ܐܚܝ. ܟܠܝܘܡ ܥ̇ܒܕ ܐܢܐ ܫܘܪܝܐ ܕܦܘܠܚܢ ܚ̈ܝܐ. ܟܐܡܬ ܒܐܫܟܪܐ. Fol. 14 a. See Assemani, p. 443, ep. 41.

*e.* A letter, mutilated at the beginning, commencing with the words $ܠܝܬ ܒܣܝܼܡ. Fol. 14 b. See Assemani, p. 444, ep. 42.

*f.* A letter, mutilated at the beginning. Fol. 15 a. See Assemani, p. 444, ep. 43.

*g.* On the remembrance and contempla­tion of God, $ܥܠ ܥܘܗܕܢܐ ܘܪܢܝܐ ܕܐܠܗܐ, beginning, fol. 18 a: $ ܥܠ ܪܢܝܐ ܕܐܠܗܐ ܕܫܐܠ̣ܬ ܐܚܝ ܠܡܟܬܒ ܠܟ. ܠܐ ܝ̇ܕܥ ܐܢܐ ܙܢܐ ܕܒܥܬܟ. ܏ܘܫ.. See Assemani, p. 441, no. 29.

h. The letters of John Sābā, $ ܐܓܪ̈ܬܐ ܕܐܫܬܕܪܘ ܡܢܗ ܠܐܢܫ ܐܢܫ; viz.—

α. $ ܏ܩܕܡ ܠܘܬ ܣܒܐ ܪܒܐ ,"to a great Father," beginning, fol. 22 a: $ ܠܕܒܢܘܗܪܐ ܐܠܗܝܐ ܕܒܢܦܫܗ ܐܫ̣ܝܕ ܟܣ̈ܝܬܐ ܒ̇ܚܪ. See Assemani, p. 441, ep. 1.

β. $ܐܓܪܬܐ ܏ܕܒ ܕܠܘܬ ܣܒܐ ܐܚܪܢܐ, “to another Father," beginning, fol. 23 b: $ . . . ܠܡܬܕܡܪܘ ܒܫܘܦܪܗ ܕܚܘܒܟ. ܡܟܣܐ ܡܨܥܪ̈ܢܐ ܕܠܐ ܢ̣ܕܬ ܠܗ ܡܢ ܗ̇ܘ ܕܥܠ ܥܠܡܐ ܢܕܝܕܐ ܐܬ݂ܢܕܕ. ܏ܘܫ. See Assem., p. 441, ep. 2.

γ. $ ܏ܕܓ ܠܘܬ ܐܚܐ ܕܒܙܒܢ ܡܚܒܢܗ ܗܘܐ ܘܒܬܪܟܢ ܐܫܬܡܥ ܠܒܝܫܐ ܘܗܦܟ ܘܡܨܚܐ ܗܘܐ ܠܗ, "to a brother, who was once his friend," beginning, fol. 24 b: $ܛ̇ܒ ܚ̇ܕܐ ܐܢܐ ܒܓܘ̈ܢܝܐ. ܘܠܨܥܪ̈ܐ ܝܘܬܪܢܐ ܚܫܒ ܐܢܐ. See Assem., p. 441, ep. 3.

δ. Beginning: $ ܫܘܡܗܟ ܐܚܝ ܥ̇ܠ̣ܝ ܗܘ ܡܢ . . . ـܡܟ. ܐܦ ܕܘܒܪܟ ܢܗܘ̣ܐ ܡܣܒܗ ܠܕܗ̇ܢܘܢ . . . ܐܬܟܢ̣ܝܬ܇ ܏ܘܫ. Fol. 24 b. See Assem., p. 441, ep. 4.

ε. Beginning: ܠܕܫ̇ܡܥ ܘܡܫܬܡܥ ܫܠܡܗ ܕܡܩܕܫܢܐ ܢܗܘ̣ܐ ܥ܏ܠܘ ܐܘ ܒܪܢܫܐ ܕܐܠܗܐ. ܫܡܥ ܠܡ̈ܠܝ ܪܚ̇ܡܟ. ܘ܏ܫ.. Fol. 27 a. See Assem., p. 441, ep. 5.

ζ. Beginning:.ܗܒ̣ ܦܘܩܕܢܐ ܠܐܚ̈ܐ ܐܘ ܐܒܐ ܕܠܐ ܢܐܡ̈ܘܢ ܒܫܡ ܐܠـ[ـܗܐ ܣـ]ـܟܠܐܝܬ ܒܟܠ ܡܡܠܐ. ܏ܘܫ $. Fol. 28 a. See Assem., p. 441, ep. 6.

η. $ ܕܫܒܥ ܙܘܗܪ̈ܐ, beginning: $ ܐܙܕܗ̣ܪ ܐܚܝ. ܡܢ ܡܘ̈ܒܕܝ ܢܦܫܬܗ̈ܘܢ ܘܢ̈ܦܫܬܐ ܕܐܚ̈ܝܗܘܢ.. Eol. 29 a. See Assem., p. 442, ep. 7.

θ. Beginning: $ܠܝܬ ܠܢ ܕܦܪ̈[ܨܘܦܐ ܕܚ̈ܕ]ܕܐ ܢܚܙܐ ܒܠܥܕ ܡܨܥܝܘܬܗ ܕܢܘܗܪܐ ܒܪܝܐ.. Fol. 29 b. See Assem., p. 442, ep. 8.

ι. Beginning: $ . . . ܥܠ ܐܝܟܢܝܘܬܟܘܢ. ܘܫܒܚܬ ܠܡܪܢ ܥܠ ܚܘ[ܠܡܢـ]ܟܘܢ. ܏ܘܫ.. Fol. 29 b. Imperfect. See Assem., p. 442, ep. 9.

The tenth letter is wanting.

κ. The eleventh letter (see Assem., p. 442, ep. 11) is imperfect at the beginning. Fol. 30 a.

λ. Beginning: .$ ܫܡܥܝܢܝ ܐܚܝ ܘܐܡ̇ܪ ܠܟ ܫܪܪܐ ܕܝ̇ܠܦܬ ܡܢ ܐܠܗܝ. ܏ܘܫ. Fol. 32 a. See Assem., p. 442, ep. 12.

μ. Beginning: $ܠܕܐܡܝܢ ܥ̇ܡܕ ܥܡܕܐ ܪܐܙܢܝܐ ܕܡܢ ܟܠ. ܏ܘܫ.. Fol. 32 b. See Assem., p. 442, ep. 13.

ν. Beginning: r$ܫ̇ܐܠ ܐܢܐ ܫܠܡܐ ܕܢܟܦ̣ܘܬܟ. ܒܚܘܒܗ ܕܥ̇ܠܝܐ. ܏ܘܫ.. Fol. 33 a. See Assem., p. 442, ep. 14.

ξ. Beginning: i$ܫܡ̣ܥ ܐܚܝ ܡܕܡ ܕܐܡ̣ܪ ܩܕܡܝ ܐܢܫ ܫܪܝܪܐ. ܕܟܕ ܒܐܘܪܚܐ ܕܪ̈ܚ̣ܡܐ ܪܕ̇ܐ ܗܘܝܬ ܪܚܝ̣ܡܐ ܦܓܥ ܒܝ ܘܐܥܛܦܢܝ. ܏ܘܫ.. Fol. 36 a. See Assem., p. 442, ep. 15.

ο. Beginning: $ܐܡ̣ܪ ܗܦܘ ܕܥܠܘܗܝ ܒܥܘܬܟܘܢ. ܫ̣ܡܥ ܡܪܝܐ ܚܫܟܘܢ ܕܚܠܦܝ. ܘܛ̣ܪܕ ܡܢܝ ܠܓܝܘܢ ܛܐܡܬܐ. ܏ܘܫ. Fol. 36 b. See Assem., p. 442, ep. 16.

π. Beginning: $ܩܕܡ ܓܝܪ ܕܐܬܒܩܝܬ ܚܐܪܘܬܢ ܒܡܣܝܒܪܢܘܬܐ. ܢܝܚܐ ܠܢܦܫܢ ܒ̈ܥܝܢܢ. ܏ܘܫ. Fol. 37 b. See Assem., p. 442, ep. 17.

ρ. Beginning: $ ܨܝ̇ܕܐ ܕܨ̇ܐܕ ܨܝ̣ܕܐ. ܒܠܩܛܐ ܒ̇ܕܪ ܥܠ ܦܚܗ. ܘܗܟܢ ܡܫܟܚ ܨ̇ܐܕ ܠܗ. ܏ܘܫ.. Fol. 39 a. See Assem., p. 442, ep. 18.

ς . Beginning: $ ܠܐ ܬܚܫ ܡܛܠܬܝ ܢܘܗܪܐ ܕܥ̈ܝܢܝ.. Fol. 41 a. See Assem., p. 442, ep. 19.

τ. Beginning: $ ܡܢ ܒܬܪ ܡܬܝܬܝ ܕܡܢ ܠܘܬܟ. ܐܙܝܥ̣ ܥܠܝ ܐܪܟܘܢܐ ܣܝ̈ܥ̣ܬܗ ܟܠܗܝܢ ܕܥܘ̣ܠܐ. ܏ܘܫ.. Fol. 41 b. See Assem., p. 442, ep. 20.

υ. Beginning: $ܐܩܝܡ ܐܚܝ ܗܘܢܟ ܒܠܐ ܙܘܥܙܥ. ܘܬܗ̣ܪ ܒܚܘܒܗ ܕܐܠܗܐ ܕܠܘܬܢ. ܏ܘܫ.. Fol. 41 b. See Assem., p. 442, ep. 21.

φ. Beginning: r$ ܕܫ̇ܐܠ̣ܬܢܝ ܐܚܝ. ܐܝܟܢܐ ܐܝ܏ܬܘ ܐܠܗܐ ܟܠ ܟܠܗ ܒܟܠܕܘܟ. ܟܕ ܒܕܘܟ ܠܐ ܡܣܬܝܟ. ܏ܘܫ.. Fol. 42 a. See Assem., p. 442, ep. 22.

χ. Beginning: $ܕܫ̣ܐܠܬ ܡܢܝ ܕܐܘܕܥܟ ܗܠܝܢ ܕܝܠܟ. ܒܗܕܐ ܛܒ̇ ܚ̇ܕܐ ܐܢܐ. ܏ܘܫ.. Fol. 43 b. See Assem., p. 443, ep. 23.

ψ. Beginning: $ܐܢܐ ܕܝܢ ܠܐܒܐ ܒܡܫܝܚܗ ܝ̇ܕܥ ܐܢܐ. Fol. 44 a. See Assem., p. 443, ep. 24.

ω. Beginning: $ܡܢܐ ܐܝܬ ܠܝ ܕܐܟܬܘܒ ܠܟ. ܐܘ ܚܒܝܒ ܠܝ ܡܢ ܟܠ. ܏ܘܫ.. Fol. 44 a. See Assem., p. 443, ep. 25.

αα. Beginning: $ܨܠܡܐ ܕܐܠܗܐ ܐܘ ܒܪܢܫܐ ܐܝܬܝܟ. ܨ̇ܒܐ ܐܢܬ ܕܢܣܒ ܨܠܡܐ ܕܘܡܝܐ ܕܬ݀ܦܢܟܐ . Fol. 44 b.

ββ. Beginning: $ܩ̇ܪܝܬ ܟܬܝܒܬܟ ܘܐܬܡ̇ܠܝܬ ܚ̇ܫܐ ܠܐ ܡܣܬܝܒܪܢܐ. Fol. 44 b. See Assem., p. 443, ep. 26.

γγ. Letter 30 is imperfect at the beginning. Fol. 45 a.

δδ. Beginning: $ܥܠ ܪܚܡܬܐ ܕܐܠܗܐ ܡܢ ܕܨ̇ܒܐ ܕܢܐܡ̣ܪ. ܠܐ ܝـ[ܕܥـ]ـܬܗ ܡܟܪܙ ܥܕܠܐ ܐܪܓܫ ܒܠܐ ܡܬܡܨܝܢܘܬܐ ܕܠܓ̇ܡܪ. ܏ܘܫ.. Fol. 45 α. See Assem., p. 443, ep. 30.

εε. Beginning: $ ܕܟܬܒ̣ܬ ܠܝ ܐܚܝ ܕܠܡܐ ܢܓܕܫ ܠܟ ܚܙܘܩܝܐ ܘܐܫܟܚ ܐܘܠܨܢܐ. ܐܢܗܘܼ ܕܬܗܘܐ ܗܕܐ ܠܐ ܬܚ̣ܫ. ܏ܘܫ.. Fol. 45 b. See Assem., p. 443, ep. 31.

ζζ. Beginning: $ ܠܕܚ̇ܕܬ ܗܘܼ ܠܗ ܕܡ̣ܘܬܐ ܕܐܪܝܝܗ ܕܒܘܪܣܝܐ. ܏ܘܫ.. Fol. 46 a. See Assem., p. 443, ep. 32.

ηη. Beginning: $ܥܠ ܐܝܟܢܝܘܬܝ ܕܫܠ̣ܚܬ ܠܝ ܠܐ ܝ̇ܕܥ ܐܢ̣ܐ ܕܐܘܕܥܟ. ܏ܘܫ.. Fol. 47 b. See Assem,, p. 443, ep. 33.

θθ. Beginning: $. ܝ̇ܕܥ ܐܢܐ ܠܟ ܐܘ ܓܒܪܐ ܓܢܒܪ ܒܡܪܝܐ. ܕܠܣܝܡܬܟ ܡܛܫܐ ܐܢܬ. . Fol. 48 a. See Assem., p. 443, ep. 34.

ιι. Beginning: $ܐܝܠܝܢ ܕܬܒܥ̣ܢܝ ܚܘܒܟ ܐܚܝ. ܕܛܥ̈ܝܢܝ ܫܘ̈ܡܬܗ ܕܝܫܘܥ. ܒܗ̈ܕܡܘܗܝ ܙܩ̈ܝܦܐ ܐܝ̇ܬܝܗܘܢ. ܏ܘܫ. Fol. 49 a. See Assem., p. 443, no. 35. It concludes with two prayers.

κκ. Beginning: $ ܐܝܠܝܢ ܕܐܬܢ̇ܦܚܘ ܒܗܘܢܗܘܢ ܪܘܚ ܚ̈ܝܐ ܡܢ ܡܠܬܐ ܝܚܝܕܝܐ.. Fol. 52 a. See Assem., p. 443, ep. 36.

λλ. Beginning: $ܐܢܕܝܢ ܬܐܡ̣ܪ ܐܚܝ. ܕܥܠ ܡܢܐ ܠܐ ܬ݀ܢܐ ܐܢ̣ܐ ܡܢ ܗܠܝܢ ܪ̈ܐܙܐ ܓ̈ܢܝܙܐ ܩܕܡܝܟ ܠܒܘܝܐܝܟ ܟܕ ܬܐܬ݂ܐ ܠܘܬܝ ܏ܘܫ.. Fol. 55 b. See Assem., p. 443, ep. 37.

μμ. $ ܕܬܠܬ̈ܝܢ ܘܬܫ̈ܥ. ܠܘܬ ܐܚܐ ܕܐ̈ܠܨܝܢ ܗܘܘ ܠܗ ܡܪ̈ܝ ܚ̇ܘܼܒܐ ܕܐܒ̈ܗܘܗܝ ܦܓܪ̈ܢܝܐ., "to a brother whom his parents' creditors were pressing;” beginning, fol. 56 a: $ ܠܟܠ ܕܒܥ̇ܐ ܠܟ ܚܘܒܬܐ ܗܕܐ ܐܡ̣ܪ ܠܗ. ܐܢ ܐܒܐ ܥܠܡܝܐ ܐܝܬ ܠܝ ܐܦ ܝܪܬܘܬܗ ܩܢ̣ܐ ܐܢܐ. See Assem., p. 443, ep. 38.

νν. $ ܕܐܪ̈ܒܥܝܢ ܕܥܠ ܬܝ̇ܒܘܬܐ ܕܣܒܐ ܏ܩܕ, on repentance, beginning, fol. 56 a: $ܐܢܕܝܢ ܬܐܡ̣ܪ ܐܚܝ. ܕܐܝܟܢܐ ܬܝܒܘܬܐ ܡܫܟܚܐ ܡܚܕܬܐ ܠܒܪܢܫܐ ܕܐܬܐܡ̣ܣܝ ܘܐܬܚܲܒܠ ܒܚܛܝ̣ܬܐ. ܏ܘܫ..

ξξ. Beginning: $ ܣܥ̣ܘ ܛܝܒܘܬܐ ܘܨܠܘ ܥܠܝ. ܘܥܡ ܒ̈ܣܝܡܐ ܣܩ̣ܘ ܠܪܝܫ ܛܘܼܪܐ. Fol. 61 b. See Assem., p. 443, ep. 39.

οο. $ ܕܐܪ̈ܒܥܝܢ ܘܬܪ̈ܬܝܢ. ܥܠ ܡܥܒ̈ܕܢܘܬܐ ܕܛܝܒܘܬܐ. ܕܗ̈ܘܝܢ ܠܘܬ ܦ̈ܠܘܚܐ, on the effects of grace in those that labour; begin­ning, fol. 62 a: $ ܪܐܙܐ ܕܟܣ̣ܐ ܗܘܐ ܒܐܓܪܬܟ ܩ̇ܪܝܬ. ܐܘ ܦܠܘܚܐ ܟܫ̇ܝܪܐ. ܘܐܬܡ̇ܠ̣ܝܬܝ ܢܦܫܝ ܚܕܘܬܐ ܘܪܘ̇ܙܐ ܕܠܐ ܡܬܡܠܠ.. See Assem., p. 444, epp. 44—47.

ππ. $ ܕܐܪ̈ܒܥܝܢ ܘܬܠܬ̈ ܠܘܬ ܐܢܫ ܐܚܪܝܢ ܡܢ ܡ̈ܚܒܢܘܗܝ. ܥܠܝܗܝܢ ܟܕ ܥܠܝܗܝܢ ܕܡ̈ܫܘܚܬܐ ܕܡܢ ܛܝܒܘܬܐ, to a friend, on the same sub­ject, viz. of the degrees (of holiness) pro­duced by Divine Grace; beginning, fol. 64 b: $ ܒܪܝܟ ܗܘ ܐܠܗܐ ܐܒܘܗܝ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܓ̇ܠ̣ܐ ܪܐܙܐ ܕܚܘܒܗ ܒܢ̈ܦܫܬܢ.. See Assem., p. 444, ep. 48.

ρρ. $ ܐܓܪܬܐ ܕܣܒܐ ܕܡ̈ܘܫܚܬܐ ܏ܓ, on the degrees (of holiness), beginning, fol. 69 b: $ ܬܠܬܐ ܐܝܬܝܗܘܢ ܐܬܪ̈ܘܬܐ ܕܗܘܢܐ ܕܒܗܘܢ ܣܠ̇ܩ ܘܢ̇ܚܬ. ܗ̇ܢܘ ܕܝܢ ܒܩܕܡܝܐ ܡܬܝܠܕ. ܘܒܕܬܪ̈ܝܢ ܡܬܪܒܐ. ܒܗ̇ܘ ܕܝܢ ܕܬܠܬܐ ܡ̇ܫܬܡܠܐ. ܘܬܪ̈ܝܢ ܕܟܝܢܐ ܐܝܬܝܗܘܢ. ܬܠܝܬܝܐ ܕܝܢ ܠܥܠ ܡܢ ܟܝܢܐ ܐܝܬܘܗܝ. ܏ܘܫ..

i. Heads of knowledge, $ ܬܘܒ ܪ̈ܝܫܐ ܕܝ̈ܕܥܬܐ ܕܝܠܗ ܕ܏ܩܕ܏ ܡܪܝܘܚܢܢ ܣܒܐ..

α. $ ܡܐܡܪܐ ܩܕܡܝܐ, beginning, fol. 70 a: $ ܟܕ ܫܬܐܣܬܐ ܕܡܠܬܢ ܠܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܣܝ̇ܡܝܢܢ. ܠܚܝܠܗ ܠܐ ܡܙܕܟܝܢܐ ܡܬܟ̇ܫܦܝܢܢ ܕܗ̣ܘ ܒܚܢܢܗ ܢܥ̣ܒܕ ܫܘܪܝܐ ܘܫܘܠܡܐ ܠܡܐܡܪܢ ܐܝܟ ܕܫ̇ܦܪ ܠܨܒܝܢܐ ܕܪ̈ܚ܏ܡܘ.. See Assem., p. 441, no. 30, serm. i.

β. $ܕܝܠܗ , beginning, fol. 72 a: $ ܢܘܪܐ ܡܬܝܕܥܢܝܬܐ ܕܐܡܝܢܐܝܬ ܡܬܢܒܪܫܐ ܒܢܦܫܐ ܐܬ݀ܐ ܗܝ ܕܫܲܪܝ ܡܬܦܬܚ ܬܪܥܐ ܕܪ̈ܚܡܐ ܩܕܡܝܗ̇..

γ.ܕܝܠܗ, beginning, fol. 76 a: $ ܠܒܗ ܕܝܚܝܕܝܐ ܓܢܬ ܥܕܝܢ ܐܝܬ܏ܘ.

δ. $ܕܝܠܗ, beginning, fol. 79 a: $ ܙܩܝܦܐ ܡܬܪܓܫܢܐ ܐܝ܏ܬܘ ܡܕܥܐ ܕܙܩܝ̣ܦ ܠܘܩܒܠ ܚ̈ܘܫܒܐ ܕܠܒ̣ܪ ܡܢ ܟܝܢܐ..

ε. $ܕܗܘܢܐ, of the intellect, beginning, fol. 79 b: $ ܗܟܢܐ ܡ̇ܩܒܠ ܗܘܢܐ ܣܝܒܪܬܐ ܪܘܚܢܝܬܐ ܡܢ ܬܐܘܪܝܐ ܕܬܠܝܬܝܘܬܐ ܏ܩܕ. ܐܝܟ ܕܡ̈ܩܒܠܝܢ ܚ̈ܝܠܘܗܝ ܕܦܓܪܐ ܬܘܪܣܝܐ ܓܫܝܡܐ ܡܢ ܐܣܛܘܡܟܐ..

ζ. $ ܪ̈ܝܫܐ ܕܝܕܥܬܐ ܕܝܠܗ, beginning, fol. 80 b: $ܐܢܗ̣ܘ ܕܡܠܟܘܬܗ ܕܐܠܗܐ ܠܓܘ ܡܢܢ ܐܝܬܝܗ̇. ܏ܘܫ. See Assem., p. 441, no. 32, serm. 2.

η. $ܕܝܠܗ, beginning, fol. 86 b: $ ܢܘܗܪܐ ܕܠܐ ܙܒܢܐ ܠܨܡܚܐ ܙܒܢܝܐ ܚܕ ܥܒܕܗ ܥܡܗ. ܠܟܠܗܝܢ ܕܡܪܘܬܗ. ܘܒܗ̇ܘ ܕܠܐ ܙܒܢܐ ܚܕ ܒܠܚܘܕ. See Assem., p. 441, no. 30, serm. 3.

θ. $ ܬܘܒ ܕܝܠܗ, beginning, fol. 87 a: $ ܚܘܒܐ ܐܠܗܝܐ. ܡܐ ܕܒܝܕ ܥ̣̈ܡܠܐ ܢܓܝܪ̈ܐ ܘܨ̈ܠܘܬܐ ܘܕܡ̈ܥܐ ܘܡܝܬܘܬܐ ܕܡܢ ܟܠ ܡܬܛܒܥ ܒܠܒܐ ܕܟܝܐ. ܠܐ ܦܪܝܫ ܡܢ ܝܘܩܢܗ ܕܡ̇ܠܟܐ ܕܡܬܛܒ̣ܥ ܒܕܝܢܪܐ..

j. Apology, composed by the brother of John Sābā, and prefixed to his collected works: $ܡܦܩ ܒܪܘܚܐ ܕܥܒܝܕ ܠܐܚܐ ܕܝܠܗ ܕܩܕܝܫܐ ܐܚܐ ܦܓܪܢܝܐ ܡܛܠ ܗܢܐ ܟܬܒܐ ܕܡܘܕܥ ܕܐܝܟܢܐ ܗܘܐ. Beginning, fol. 88 a: $ ܡܦܝ̣ܣ ܐܢܐ ܠܟܠ ܕܦܓ̇ܥ ܒܫܪ̈ܒܐ ܗܠܝܢ. ܒܚܘܒܗ ܕܐܠܗܐ ܕܠܐ ܢܗܘܐ ܥ̇ܕܠ ܠܟܬܘܒܐ. ܕܓܠܝܐܝܬ ܡܡ̇ܠܠ ܪ̈ܐܙܝ ܪܘܚܐ ܒܦܪܪܝܣܝܐ. ܡܛܠ ܕܠܘܬܝ ܕܝܠܝ ܕܐܝ̇ܬܝ ܐܚܘܗܝ ܕܝܠܗ ܕܩܕܝܫܐ ܝܘܚܢܢ ܟܬ݂ܒ ܫܪ̈ܒܐ ܗܠܝܢ ܝܘܡ ܡܢ ܝܘܡ.

k. A letter of John Sābā to his brother: $ ܬܘܒ̣ ܐܓܪܬܐ ܕܝܠܗ ܕܟܬܘ̇ܒܐ. ܕܠܘܬ ܐܚܘܗܝ ܕܒܥܘܡܪܐ ܕܕܝܪܐ. Beginning, fol. 88 b: $ ܝ̇ܕܥ ܐܢܬ ܐܚܝ ܕܠܟ ܒܠܚܘܕܝܟ ܟܬܒ̇ܬ ܣܘܪ̈ܛܐ ܗܠܝܢ ܫܝ̣̈ܛܐ ܘܒܨܝ̣ܪ̈ܐ. ܒܙܒܢ ܙܒܢ ܡܢ ܩܕܡ ܫ̈ܢܝܐ ܣܓ̈ܝܬܐ ܘܥܕܡܐ ܠܝܘܡܢܐ ܠܡܒܝܐܝܘܬܟ ܡܢ ܚܫܐ ܕܥܠ ܡܫܘܚܕܘܬܐ ܕܝܠܝ. ܏ܘܫ.. See Assem., p. 435.

l. Another apology, $ ܬܘܒ ܡ̇ܦܩ ܒܪܘܚܐ ܐܚܪܢܐ. ܡܛܠ ܙܘܗܪ̈ܐ ܕܟܠܢܫ, beginning, fol. 89 a: $ܡܦ̣ܝܣ ܐܢܐ ܠܟܠ ܕܦܓ̇ܥ ܒܫܪ̈ܒܐ ܗܠܝܢ ܒܚܘܒܗ ܕܐܠܗܐ ܕܠܐ ܢܗܘ̣ܐ ܥ̇ܕܠ ܠܟܬܘܒܐ. ܒܗ̇ܝ ܕܒܦܪܕܝܣܝܐ ܘܒܚܘܝܚܘܬܐ ܐܡܝܪ̈ܝܢ ܠܗ ܥܠ ܩܢܘܡܗ ܘܥܠ ܚܒܪ̈ܘܗܝ. ܏ܘܫ..

2. a. A prayer of Isaac of Scete: $ܬܘܒ ܨܠܘܬܐ ܏ܕܩܕ ܡܪܝ ܐܝܣܚܩ ܕܐܣܩܛܝ̣ ܕܒܐܝܠܝܢ ܙܘ̈ܥܐ

ܡܬܬܥܝܪ ܗܘܢܐ (var. $ܪܥܝܢܐ) $ܠܡܚܪ ܒܐܠܗܐ ܒܥܕܢܐ ܕܨܠܘܬܐ.

Beginning, fol. 90 b: $ܐܡܬܝ ܕܡ̇ܨܠܐ ܐܢܬ. ܗܠܝܢ ܐܩ̣ܦ ܠܨܠܘܬܟ ܐܟܚܕ ܕܝܢ ܘܒܟܠܙܒܢ. ܐܠܗܐ ܐܫܘܢ ܕܐܪܓܫ ܒܗ̇ܘ ܣܒܪܐ ܕܢܛܝܪ ܠܙ̈ܕܝܩܐ ܒܡܬܝܬܟ. ܏ܘܫ..

b. Another prayer of the same: $ ܬܘܒ ܕܝܠܗ ܨܠܘܬܐ ܐܚܪܬܐ. ܥܠܘܗܝ ܥܠ ܢܝ̣ܫܐ ܗܢܐ ܕܐܡ̣ܝܪ. Beginning, fol. 93 a: $ ܡܫܝܚܐ ܕܐܙܠܓ ܢܘܗܪܗ ܒ̈ܠܒܘܬܐ ܕܩ̈ܕܝܫܐ. ܐܢܬ ܦܬ̣ܚ ܩܕܡܝ ܬܪܥܐ ܕܬܝܒܘܬܐ ܡܫܡ̣ܠܝܬܐ ܏ܘܫ..

3. Extracts from the writings of Isaac of Nineveh, $ ܬܘܒ ܕܡܪܝ ܐܝܣܚܩ ܕܢܝܢܘܐ; viz.—

***a.*** Beginning, fol. 102 a: $ ܡܢ ܥ̈ܡܠܐ ܕܥܨܝܢܐ. ܡܬܬܚܕ ܪܬܚܐ ܫܓܝܪܐ ܘܕܠܐ ܡܘܫܚܐ ܗ̇ܘ ܕܡܬܢܒܪܫ ܒܠܒܐ ܡܢ ܚ̈ܘܫܒܐ ܚ̈ܡܝܡܐ ܕܒ̈ܠܩܝܢ ܒܪܥܝܢܐ..

***b.*** $ܕܥܠ ܫܗܪܐ, on vigils, beginning, fol. 103 b:ܠܐ ܬܣܒܪ ܠܟ ܐܘ ܒܪܢܫܐ. ܕܐܝܬ ܒܟܠܗܘܢ ܥ̈ܡܠܐ ܕܝ̈ܚܝܕܝܐ. ܕܘܒܪܐ ܕܡ̇ܝܬܪ ܡܢ ܫܗܪܐ. ܏ܘܫ.

4. Letter from a solitary to a friend, who inquired of him which was the way leading unto God:

$ܬܘܒ ܐܓܪܬܐ ܕܐܫ̇ܬܕܪܬ ܡܢ ܐܢܫ ܡܢ ܝ̈ܚܝܕܝܐ. ܠܘ (sic) $ ܝܚܝܕܝܐ ܚܒܪܗ ܕܬܒ̣ܥ ܡܢܗ. ܕܐܝܕܐ ܐܘܪܚܐ ܕܡ̇ܩܪܒܐ ܘܡܫܘܫܛܐ ܠܘܬ ܐܠܗܐ.

. Fol. 106 b. See Add. 12,167, no. xv.

5. A short extract, beginning, fol. 113 b: $ ܐܢ ܨ̇ܒܐ ܐܢܬ ܕܠܐ ܢܥ̣ܒܪܘܢ ܒܟ ܚ̈ܘܫܒܐ ܒ̈ܝܫ̣ܐ ܫܝ̣ܛܘܬܐ ܕܢܦܫܐ ܩܢ̣ܝ܇ ܐܦ ܗ̇ܕܐ ܠܘ ܒܡܢܬܐ. ܐܠܐ ܒܟܠ ܐܬܪ ܘܒܟܠ ܕܘܟ ܘܒܟܠܙܒܢ ܘܒܟܠ ܥ̇ܒܕ.

6. Stanzas of the Passion, $ ܒ̈ܬܐ ܕܚܫܐ, beginning, fol. 113 b: ܐܚ̈ܝ ܢ̇ܘܕܐ ܠܒܪܐ ܒܘܟܪܐ. ܕܐܝ܏ܬܘ ܡܢ ܡܬܘܡ ܥܡ ܝܠ̇ܘܕܗ. ܘܡ̇ܟܟ ܢܦܫܗ. ܘܩ̇ܒܠ ܚܫܐ. ܘܒܙܚܐ ܪܒܐ ܡܛܠܬܢ. ܢܠܒܫ ܟܠܢ ܚܫܐ ܒܚܫܗ.

7. A prayer of Jacob of Batnae, beginning, fol. 114 b: $$ ܒܗ̇ܘ ܥܕܢܐ ܕܐܬ݂ܬ݀ ܡܪܝܡ ܨܝܕ ܓܓܘܠܬܐ. ܚܫ̣ܟ ܗܘܐ ܫܡܫܐ ܘܗܘ̣ܬ݀ ܐܪܥܐ ܒܙܘܥܐ ܪܒܐ...

On fol. 115 a there is a note, stating that the manuscript was written, A. Gr. 1483 or 1484 (A.D. 1172 or 1173), in the Egyptian desert, in the convent called $ ܕܝܪܐ ܕܩ̈ܠܝܡܐ, situated on the stream (wādī) called, $ ܒܗܪܝ. The scribe does not mention his name.

$ܐܫܬܡܠ̣ܝ ܟܬܒܐ ܗܢܐ ܕ܏ܩܕ ܝܘܚܢܢ ܝܚܝܕܝܐ ܕܡ̇ܫܬܡܗ ܣܒܐ. ܒܫܢܬ ܏ܐܘܬ ܘܬܡܢܝܢ ܘܬܠܬ (marg. $ܐܠܦ ܘ܏ܬܡܐܐ ܘܬܡܢܝܢ ܘܐܪ̈ܒܥ) $

ܕܝ̈ܘܢܝܐ ܒܐܝܪܚ ܬܫܪܝ ܏ܩܕ ܒܝܘܡ ܚܡܫܐ ܥܐܕܐ ܕܣܪܓܝܘܣ ܘܒ̇ܟܘܣ. ܒܐܝܕ̈ܝ ܐܢܫ ܡܚ̣ܝܠܐ ܘܚܛܝܐ ܘܣܢܝܩ ܥܠ ܪ̈ܚܡܐ ܕܐܠܗܐ ܘܨ̈ܠܘܬܐ ܕܟܠ ܩܪܘܝܐ ܡܗܝܪܐ. ܐܠܐ ܬܒ̇ܥ ܐܢܐ ܡܢ ܟܠ ܕܦܓ̇ܥ ܒܟܬܒܐ ܗܢܐ ܏ܘܫ. ܐܬܟܬܒ̣ ܕܝܢ ܗܢܐ ܟܬܒܐ ܒܡܕܒܪܐ ܕܡܨܪܝܢ ܠܓܘ ܡܢ ܕܝܪܐ ܕܡܫܬܡܗܐ ܕܩ̈ܠܝܡܐ. ܒܪܓܘܠܐ ܕܡܬܟܢܐ ܒܗܪܝ. ܐܚܝ ܫܒܘܩ ܠܝ ܡܛܠ ܕܠܝܬܝ ܟܬܘܒܐ. ܐܠܐ ܡܢ ܐܠܝܨܘܬܐ ܟܬܒܬܗ ܠܗܢܐ ܟܬܒܐ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܝܠܝ ܕܘܝܐ. ܘܕܟܠܡ̇ܢ ܕܩ̇ܪܐ ܘܡܬܗܓܐ ܒܗ. ܏ܘܫ..

[Add. 14,729, foll. 1—115.]

**DCCCXXXIII.**

Paper, about 8 5/8 in. by 5 2/3, consisting of 50 leaves, the last 18 of which are slightly mutilated. The quires are signed with let­ters from $ܝܐ to $ܝܕ. The number of lines in each page varies from 21 to 25. This manuscript is written in a good, regular hand, and belongs to the early part of the xiith cent, (see below). It contains—

1. Two metrical discourses of Ephraim; viz.—

*a.* On the female Sinner, $ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ: ܕܥܠ ܗ̇ܝ ܚܲܛܝܬܐ.. Beginning, fol. 1 b: $ ܫܡ̣ܥܘ ܘܐܬܠܒܒܘ ܚ̈ܒܝܒܝ̣ ܕܟܡܐ ܡ̇ܪܚܡ̣ܢ ܐܠܗܐ. ܠܚܲܛܝܬܐ ܫܒ̣ܩ ܠܗ̇ ܚܘ̈ܒܝܗ̇܆ ܐܦ ܣܡܟ̣ܗ̇ ܕܡܚܝ̣ܠܐ ܗܘܬ...

*b.* On Abraham and his types, $ ܥܠ ܐܒܪܗܡ ܘܛܘܦܣ̈ܘܗܝ. Beginning, fol. 9 a: $ܐܘ ܠܬܗܪܐ ܕܠܐ ܡ̇ܬܡܠܠ. ܕܐ̇ܚܙܝܬ ܐܚ̈ܝ ܘܐܬ݀ܕܡܪܬ. ܕܦܓ̣ܥ ܒܝ ܚܕ ܐܬܠܝܛܐ. ܕܒܢܣ̈ܝܘܢܐ ܐܬܢܨ̇ܚ. ܐܒܪܗܡ ܓܒܪܐ ܟܐܢܐ. ܕܬܗ̣ܪ ܒܗ ܪܘܡܐ ܘܥܘܡܩܐ. ܏ܘܫ..

2. The letters of Evagrius to Melania:

$ܐܓܪ̈ܬܐ ܕܐܫ̣ܬܕܪ̈ܝ ܡܢ ܛܘܒܢܐ ܐܘܓܪܝܣ ܠܐܡܬܗ ܕܐܠܗܐ ܡܠܟܐ $(ܡܠܢܝܐ (read

. Fol. 15 a. They are 60 in number, of which the last is imperfect.

On fol. 1 a there is an Arabic note, re­cording that this manuscript belonged to one Thomas, the son of Samuel, in the year of the Hijra 531, A.D. 1136—37. %

On the margin of fol. 45 b are the remains of a much later note, the greater part of which has been torn away, recording the presenta­tion of the manuscript to a person named George. $ ܒܫܡܐ ܕܐܠܗܐ ܚܝ̣̇ܐ ܫܟܢ ܟܬܒܐ ܗ[ܢܐ] . . . ܠܓܐܘܪܓܝܣ ܒܨܝܪܐ ܕܟܠ ܡܐ ܕܟܪܝܐ.

[Add. 17,266, foll. 1—50.]

**DCCCXXXIV.**

Paper, about 7 3/8 in. by 5 1/4, consisting of 111 leaves, some of which are much stained and torn, especially foll. 1, 57, 65, 82, 91, 92, 102, and 103. The quires are signed with letters from $ܐ to $ܝܚ, but several are missing and others are imperfect, there being lacunae after foll. 9, 15, *26,* 36, 46, 63, 73, 81, 82, 84, 92, and 111. Each page is divided into two columns, as far as fol. 26. The number of lines varies from 17 to 20. This manuscript is written in an inelegant, current hand of the xiith cent., and con­tains—

q[5S]q

1. Part of the Paradise of Palladius, in the same redaction as Add. 14,583, no. 1. Title, fol. a:

$ܥܠ [ܚܝܠܗ ܕܐܠܗܐ] ܐܒܐ ܘܥܘܕܪܢܐ ܕܝܚܝܕܝܐ ܒܪܐ: ܘܣܘܝ̇ܥܐ ܕܪܘܚܐ ܩܕܝܫܐ: ܡ̇ܫܪܝܢܢ ܘܟܬܒܝܢܢ ܡܟ̣ܬܒܢܘܬܐ ܕܦܠܪܝܣ (sic) $ ܥܠ ܡ̈ܠܟܐ ܡܘܬܪ̈ܢܐ ܕܣ̈ܒܐ ܩܕ̈ܝܫܐ: ܥ̇ܡ̈ܠܝ ܒܐܓܘܢܐ ܕܡܝܬܪ̈ܬܐ: ܘܫ̈ܘܐܠܐ ܘܦ̇ܘܢܝ ܦܬܓ̈ܡܐ [ܕܐܚ̈ܐ] ܢܟܦ̈ܐ: ܘܪ̈ܚܡܝ [ܡܝܬܪ]ܘܬܐ. The text breaks off with the words $ܘܟܕ ܚ̣ܙܐ ܣܒܐ ܚܘܫܒܗ ܕܨ̇ܒܐ ܕܢܟ̣ܪܘܟ: ܐܡ̇ܪ ܠܗ in chap. 5 (see Add. 14,583, fol. 23 a).

2. An extract from Isaiah of Scete on humility, $ ܕܝܠܗ ܕܐܒܐ ܐܫܥܝܐ ܡ̇ܛܠ ܡܟܝܟܘܬܐ. Fol. 27 a. See Add. 14,575, no. 4.

3. An extract from the sixth chapter of the Paradise of Palladius, in the same re­daction as no. 1 (see Add. 14,583, fol. 29 a). Fol. 27 b.

4. The remainder of the Paradise, in the same redaction as no. 1, from the middle of chap. 5 to the end. The text commences on fol. 28 a, with the words $ܐܫܬ̇ܥܝ ܐܢܫ ܡܢ ܣ̈ܒܐ ܥܠ ܓܢ̇ܢܐ ܚܕ ܕܦܠ̇ܚ̣ ܗܘܐ ܓܢܬܐ. (Add. 14,583, fol. 23 b).

5. Part of a discourse in the metre of Jacob of Batnae, on the Crucifixion of our Lord and the Dispersion of the Apostles to different countries. Fol. 83 a.

6. The sixth book of the History of the Death of the blessed Virgin Mary: $ ܒܫܡܗ ܕܐܠܗܐ ܟܐܬܒܝܢܢ ܚܕ ܣܦܪܐ ܡܢ ܬܫܥܝܬܐܗ̇ ܕܝܠܕܬ݀ ܐܠܗܐ. Fol. 84 *b.* Imperfect. See above, no. CLVII., Add. 14,484, fol. 18 *b.*

7. An extract from Ecclesiasticus, or the Wisdom of Jesus the son of Sirach, $ ܡܢ ܚܟܡܬܐ ܕܒܪ ܐܣܝܪܐ, chap. ii. 1—11. Fol. 87 b.

8. Extracts from the Lives of the Egyp­tian Fathers, $ ܡܢ ܐܒ̈ܗܬܐ. Fol. 88 a.

9. A discourse of Jacob of Batnae on the Kingdom of Heaven and on Hell, $ܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ ܡܐܡܪܐ ܥܠ ܡܠܟܘܬܐ ܘܓܗܢܐ.. Fol. 93 a. See Assemani, Bibl. Or., t. i., p. 315, no. 67.

10. The commencement of another discourse of Jacob of Batnae: $ ܏ܡܡܠܠܐ ܏ܕܡܪܝ ܏ܝܥܩܘܒ ܏ܡܠܦܢܐ: ܡܢ ܥܠܝ̈ܐ ܘܡܢ ܬܚ̈ܬܝܐ ܕܐܬܩ̣ܢ ܪܡܙܟ. ܟܠ ܡܐ ܕܗܘ̣ܐ ܘܐܬ݁ܐ ܕܢܗ̣ܘܐ. This is all that remains. Fol. 111 b.

[Add. 14,730, foll. 1—111.]