First Round Proofing done by Nathan Godwin. Completed 2/25/11. (Syriac: 227)

**DCCCXLI.**

Paper, about 10 in. by 6 7/8, consisting of 232 leaves, some of which are much stained and torn, especially foll. 1, 121, 122, 151, 155, 178, 202, 203, and 232; whilst others have been retouched and repaired by more modern hands. The quires, signed with letters, are 23 in number, but the last is im­perfect. There are from 21 to 35 lines in each page. This manuscript, which seems to be written by three hands, is dated A. Gr. 1553, A.D. 1242. It contains—

1. The Festal Homilies of Moses bar #Kipha, or #Mar Severus, with some other discourses by the same writer. Title: $ ܥܠ ܣܒܪܐ ܠܐ ܡܒܗܬܢܐ ܕܬܠܝܬܝܘܬܐ ܏ܩܕ ܟܬܒ̇ܝܢܢ ܟܬܒܐ ܕܬܘܪ̈ܓܡܐ ܕܥܒܝܕܝܢ ܠܡܘܫܐ ܒܪܟܐܦܐ. A short history of the author is inserted at fol. 54 a, with the title: $ܩܦܠܐܘܢ ܕܡܚܲܘܐ ܫܪܒܗ ܘܬܫܥܝܬܗ ܕܡܘܫܐ ܒܪ ܟܐܦܐ ܕܡܢ ܐܝܟܐ ܐܝܬܘܗܝ ܗܘܐ.. It has been printed by Assemani in the Bibl. Or., t. ii., p. 218, note.

*a.* On the Annunciation of Zacharias, $ܕܥܠ ܣܘܒܪܗ ܕܙܟܪܝܐ. Fol. 1 b.

*b.* On the Annunciation of the Virgin, $ܥ̈ܠܠܬܐ̣ ܕܣܘܒܪܗ̇ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܡܪܝܡ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ. Fol. 7 a.

*c.* On the Visit of Mary to Elisabeth, $ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܦܘܫ̇ܩ ܡ̣̈ܠܐ ܕܠܘܩܐ ܕܡ̣ܐܙܠܬܐ ܕܡܪܝܡ ܕܠܘܬ ܐܠܝ̣ܫܒܥ܀ ܩ̇ܡ̣ܬ݀ ܕܝܢ ܡܪܝܡ ܒܗܘܢ ܒܝ̈ܘܡܬܐ ܗ̇ܢܘܢ܇ ܘܐܙܠ̣ܬ݀ ܒܛܝ̣ܠܐܝܬ ܠܛܘܪܐ̇ ܏ܘܫ.. Fol. 9 a.

*d.* On the Nativity of S. John the Baptist, $ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܥ̈ܠ̣ܬܐ ܕܥܠ ܡ̇ܘܠܕܗ ܕܝܘܚܢܢ. Fol. 10 a.

*e.* On the Nativity of our Lord, $ ܕܝܠܗ ܕܚܲܣܝܐ ܡܪܝ ܣܐܘܝܪܐ ܕܡܬܕܠܠ ܡܘܫܐ ܒܪܟܐܦܐ. ܬܘܪܓܡܐ ܕܥܐܕܐ ܩܕܝܫܐ ܕܝܠܕܗ ܕܡܪܢ ܒܒܣܪ. Fol. 14 a.

f. Eighteen chapters on the Nativity, $ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܬܡܢ̣ܬܥܣܪ̈ ܩܦ̈ܐܠܐ ܕܥܐܕܐ ܏ܩܕ ܕܒܝܬ ܝܠ̣ܕܗ ܕܡܪܢ ܕܒܒܣܪ.. Fol 18 b.

g. On the Visit of the Magi, $ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܥ̈ܠ̣ܬܐ ܡܛܠ ܫܪܒܐ ܕܡ̣ܐܬܝܬܐ ܕܡܓ̈ܘܫܐ. Fol. 24 a.

h. On the Star, $ ܬܘܒ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܥ̈ܠ̣ܬܐ ܕܥܠ ܫܪܒܐ ܕܟܘܟܒܐ.. Fol. 26 b.

i. On the Massacre of the Innocents, $ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܥ̈ܠ̣ܬܐ ܕܩ̣ܛܠܐ ܕܝ̈ܠ̣ܘܕܐ. Fol. 30 a.

In the subscription to this discourse, fol. 33 a, the scribe gives his name, #Zaina: $ܐܠܗܐ ܚܘܢܝܗܝ ܠܙܝܢܐ ܚܲܛܝܐ ܕܟܬ݂ܒ ܐܝܟ ܓܝܣܐ ܕܡܢ ܝܡܝܢܐ̇. ܢܬܚܲܣܐ ܟ̇ܬܘܒܟ:

j. On the Epiphany, $ܕܝܠܗ ܕܚܲܣܝܐ ܡܪܝ ܣܐܘܝܪܐ ܕܡܬܕܠܠ ܡܘܫܐ ܒܪܟܐܦܐ ܐܦܝ̣܏ܣ ܕܒܝܬ ܪ̈ܐܡ̇ܢ ܘܒܝܬ ܟܝ̣ܘܢܐ̣. ܩ̈ܦܠܐܐ ܕܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܢܘܗܪ̈ܐ ܐܘܟܝܬ ܒܝܬ ܕܢܚ̣ܐ.. Fol. 33 a.

k. On the Circumcision of our Lord, $ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܕܥܠ ܓܙܘܪܬܗ ܕܡܪܢ.. Fol. 42 b.

l. On S. Simeon and the Presentation of our Lord in the Temple, $ ܥܠ̣ܬܐ ܡܬܒܥܝܢܝܬܐ ܬܘܒ ܡܛܠ ܫܡܥܘܢ ܣܒܐ. ܗ̇ܘ ܕܩ̇ܒ̣ܠܗ ܠܡܪܢ ܥܠ ܕܪ̈ܥܘܗܝ ܒܗܝܟܠܐ. Fol. 48 b.

m. On the Fast of Nineveh, $ ܬܘܒ ܬܐܘܪܝܐ ܡܛܠ ܡܫܝܚܐ. ܘܝܘܢܢ. ܕܚ̇ܫܚܐ ܠܒܥܘܬܐ ܕܢܝܢܘܐ.. Fol. 49 b.

n. On Sunday, $ܬܘܒ ܡܠ̣ܬܐ ܡܛܠ ܝܘܡܐ ܕܚܕܒܫܲܒܐ.. Fol. 50 a.

o. On the Temptation, $ܬܘܒ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܕܥܠ ܢܣܝܘܢܗ ܕܡܪܢ ܕܡܢ ܣܛܢܐ.. Fol. 51 a.

Here follows an extract in a more modern hand "on the wood of which the holy Cross was made," $ ܡܬܒܲܥܝܐ ܕܢܥܲܩܒ ܡܛܠ ܩܝܣܐ ܕܙܩܝܦܘܬܐ. ܕ . . . ܐܝܬ܏ܘ ܗܘܐ ܘܡܢ ܐܝܟܐ ܐܝܬܘܗܝ ܗܘܐ.. Fol. 53 b.

p. On Lent, $ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ. ܡܐܡܪܐ ܕܥܠ ܨܘܡܐ ܏ܩܕ ܒܪ̈ܝܫܐ ܡܦܪ̈ܫܐ ܕܚܣܝܐ ܡܪܝ ܣܐܘܝܪܐ ܕܒܝܬ ܪܐܡܵܢ. Fol. 54 b.

q. On the Leper, $ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܕܥܠ ܓܒܪܐ ܓܪܒܐ. Fol. 61 a.

Here follows an extract, fol. 62 b, in the same handwriting as that on fol. 53 b, on Melchizedek, $ ܡܠܟܝ̣ܙܕܩ ܟܘܡܪܐ.

r. On the Woman that had an issue of blood, $ ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܫܪܒܐ ܕܗ̇ܝ ܐܢܬܬܐ ܡܡ̇ܚܝܬܐ. Fol. 63 a.

s. On S. Matthew, ch. viii. 22, $ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܦܘܫܩܐ ܕܡܠ̣ܬܐ ܕܐܡ̣ܪ ܡܬܝ ܐܘܢܓܠܝܣܛܐ ܘܫܠܝ̣ܚܐ: ܏ܨܚ̇ܚܐ ܫܒܘܩ ܡ̈ܝ̣ܬܐ ܩ̇ܒܪܝܢ ܡܝ̣̈ܬܝܗܘܢ. Fol. 63 a.

t. On the Raising of Lazarus, $ܕܝܠܗ ܕܚܲܣܝܐ ܡܪܝ ܣܐܘܝܪܐ ܕܡܬܕܠܠ ܡܘܫܐ ܒܪܟܐܦܐ ܡܐܡܪܐ ܒܪ̈ܝܫܐ ܡܦܪ̈ܫܐ ܕܥܠ ܫܪܒܐ ܕܠ̇ܥܙܪ ܪܚ̇ܡܗ ܕܡܪܢ Fol. 65 a.

u. On Palm Sunday, $ܕܝܠܗ ܕܚܲܣܝܐ ܡܪܝ ܣܐܘܝܪܐ ܕܡܬܕܠ̣̇ܠ ܡܘܫܐ ܒܪܟܐܦܐ ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܏ܩܕ ܕܐܘܫ̈ܥܢܐ.. Fol. 67 b.

v. On the Resurrection of our Lord, $ ܡܐ̣ܡܪܐ ܕܥܠ ܥܐܕܐ ܕܩܝܡܬܐ ܕܣܝ̣ܡ ܠܗ ܠܚܲܣܝܐ ܡܪܝ ܡܘܼܫܐ. Fol. 77 a.

w. On the Friday of the Confessors, $ ܬܘܒ ܕܝܠܗ ܕܡܪܝ ܡܘܼܫܐ ܒܪ ܟܐܦ̣ܐ ܩ̈ܦܠܐܐ ܕܥܠ ܥܪܘܒܬܐ ܕܡܘܕܝ̈ܢܐ ܕܩܡ̣ܘ ܒܥܪܘܒܬܐ.. Fol. 88 a.

x. On the New Sunday, $ ܡܐܡܪܐ ܕܥܠ̣ ܚܕܒܫܒܐ ܚܕܬܐ ܕܝܠܗ ܕܚ̇ܣ̣ܝܐ ܡܪܝ ܡܘܼܫܐ ܒܪܟܐܦ̣ܐ. Fol. 91 b.

y. On the Ascension of our Lord, $ ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܕܣܘܠ̣ܩܐ ܕܣܝ̣ܡ ܠܚ̇ܣ̣ܝܐ ܡܪܝ ܡܘܼܫܐ ܒܪܟܐܦ̣ܐ.. Fol. 96 a.

z. On Pentecost, $ ܕܝܠܗ ܕܚܣܝܐ ܡܪܝ ܡܘܼܫܐ ܬܘܪܓܡܐ ܕܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܦܐܢܛܝ̣ܩܘܼܣܛܝ ܘܥܠ ܫܒܘ̈ܥܐ. Fol. 100 a.

aa. Exposition of Acts, ch. ii. 1—21: $ ܬܘܒ ܕܝܠܗ ܕܚ̇ܣ̣ܝܐ ܡܪܝ ܡܘܫܐ ܒܪܟܐܦ̣ܐ ܦܘܫܩܐ ܕܩܪܝܢܐ ܕܦܪܟܣܝ̣ܣ ܥܠܘܗܝ ܟܕ ܥܠܘܗܝ ܕܥܐܕܐ ܕܦܢ̣ܛܝܩܘܣܛܝ.. Fol. 106 b.

bb. On the Transfiguration of our Lord, $ ܕܝܠܗ ܕܚܣܝܐ ܡܪܝ ܣܐܘܝܪܐ ܕܗ̣ܘ ܒܪܟܐܦܐ ܥ̈ܠ̣ܬܐ ܕܥܐܕܐ ܕܡܬܓܠܝܢܘܬܗ ܕܡܪܢ ܕܥܠ ܛܘܼܪܐ ܕܬ݀ܒܘܪ Fol. 112 b.

cc. On the Decease of the blessed Virgin: $ܬܘܒ ܡܠܬܐ ܡܛܠ ܥܘܢܕܢܗ̇ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ.. Fol. 116 a.

dd. On the Invention of the Cross, $

ܬܘܒ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܚܲܣܝܐ ܡܪܝ ܡܘܫܐ ܒܪ ܟܐܦܐ܇ ܬܘܪܓܡܐ ܕܥܠ ܥܐܕܐ ܕܚܘܼܕܬܗ̣ ܕܨܠܝ̣ܒܐ ܩܕܝܫܐ.. Fol. 118 a.

Subscription, in which the scribe mentions his name, Abu 'l-Khair, fol. 132 a. $ ܫܠ̤ܡ ܒܥܘܕܪܢ ܡܪܢ ܟܬܒܐ ܕܥ̈ܠ̣ܬܐ ܕܥܐܕ̈ܐ ܡ̇ܪ̈ܢܝܐ ܕܣ̣ܡ ܚܣ̣ܝܐ ܡܪ ܣܐܘ̣ܝܪ݁ܐ ܕܗ̣ܘ ܡܘܼܫܐ ܒܪܟܐܦ̣ܐ ܨܠܘܼܬܗ ܥܠ ܟ̇ܬܘܼܒܐ ܘܥܠ ܩ̇ܪܘܝܐ ܐܡܝ̣ܢ: ܒܒܥ̣ܘ ܡܢ ܟܠ ܦ̇ܓܘܼܥܐ ܕܒܗܠܝܢ ܣܪ̈ܛܐ̣. ܕܢܫܲܡܪ ܘܢܫܲܘܓܪ ܠܚܲܠܫܐ ܘܕܘܝܐ ܐܒܘ ܐܠܟܝܪ ܕܒܫܡ ܕܝܪܝܐ ܘ܏ܩܫ ܨܠܘܼܬܐ ܘܐܢ ܢܫ̣ܟܚ ܦܘܕܐ ܢ̇ܬܪܨ ܘܢܨ̇ܠܐ ܘܠܐ ܢܨ̇ܥܪ ܘܢܠܘܼܛ ܨܠܘܬܐ ܠܦܠܓܐ.

On fol. 132 b we find an extract from a discourse of John bar #Gannavai of #Tagrit, on the brazen thurible: $ ܦܘܫܩܐ ܡܛܠ ܦܝܪܡܐ ܕܢܚܳܫܐ. ܘܐܡ̇ܪܝܢܢ. ܕܝܘܚܢܢ ܒܪ ܓܰܢܳܘܰܝ ܕܝܪܝܐ. ܬܓܪܝܬܢܝܐ ܐܡ̣ܪ ܒܡܐܡܪܐ ܕܥܒ̣ܕ ܥܠ ܦܝܪܡܐ. ܕܡܛܠܡܢܐ ܡܬܥܒܕ ܕܢܚܵܫܐ. ܡܛܠ ܕܫܡܐ ܕܢܚܫܐ ܠܫܡܐ ܕܡܫܝܚܐ ܨ̇ܐܪ. ܒܡܢܝܢܐ ܗܟܢܐ. ܏ܘܫ..

. Also a short extract from Gregory Nazianzen, $ܕܬܐܘܠܘܓܘܣ. These are in the same hand­writing as fol. 62 b.

ee. On the Dedication of the Church, $ ܥܠ̣ܬܐ ܕܥܐܕܐ ܕܩܘܕܫ ܥܕܬܐ. Fol. 133 a.

ff. On the Mysteries of Baptism, $ܕܝܠܗ ܕܡܘܼܫܐ ܒܪܟܐܦ̣ܐ ܢܘܼܗܪܐ ܕܪ̈ܐܙܐ ܕܥܠ ܡܥܡܘܕܝܬܐ. Fol. 134 b.

gg. Admonitory discourse to the Children of the holy orthodox Church, $ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܡܘܼܫܐ ܒܪ ܟܐܦ̣ܐ ܡܐܡܪܐ ܐܘܟ̣ܝܬ ܡܙܲܗܪܢܘܬܐ ܠܒܢ̈ܝܐ ܕܥܕܬܐ ܩܕܝܫܐ ܘܬܪܝ̣ܨܬ݀ ܫܘܒ̣ܚܐ.. Fol. 141 a.

hh. On the Celebration of the holy Eucha­rist, $ ܬܘܒ ܦܘܫܩܐ ܕܡܘܼܫܐ ܒܪ ܟܐܦ̣ܐ ܐܘܟ̣ܝܬ ܢܘܗܪܐ ܕܪ̈ܐܙܐ ܕܩܘܪܒ ܩܘܪ̈ܒܢܐ ܟܕ ܡܚܲܘܐ ܕܒܟܡܐ ܫܡ̈ܗܐ ܡܬܩ̤ܪܐ ܣܘܥܪܢܐ ܗܢܐ. Beginning, fol. 146 b: $ܘܐܡ̇ܪܝܢܢ ܕܫ̈ܬܐ ܫܡ̈ܗܐ ܐܝܬ ܠܗ܀ ܡܬܩ̤ܪܐ ܟܢܘܫܝܐ܀ ܫܘܬܦܘܬܐ܀ ܩܘܪܒܐ܀ ܩܘܪܒܢܐ܀ ܪ̈ܐܙܐ܀ ܓܡܝ̣ܪܘܬ ܓܡܝܪ̈ܘܬܐ.. This is a commentary on the entire Eucharistic Service, and includes a brief exposition of the Lord's Prayer, fol. 170 a.

ii. On the Ordination of Bishops, Priests, and Deacons, $ ܕܝܠܗ ܕܡܘܫܐ ܒܪ ܟܐܦܐ ܪ̈ܐܙܢܝܬܐ ܕܟܝܪ̈ܘܛܘܢܝܐܣ. ܥܠ ܐܦܝ̣ܣ̈ܩܘܦܐ ܘܩܫ̈ܝܫܐ ܘܡܫ̈ܡܫܢܐ.. Fol. 178 a.

In the subscription, fol. 184 a, the scribe gives his name, George: $ܫܠ̣ܡ ܦܘܫܩܐ ܕܟܝܪ̈ܘܛܘܢܝܐܣ. ܕܡܘܫܐ ܒܪܟܐܦܐ ܕܩ̇ܪܐ ܢ̣ܨ̇ܠܐ ܥܠ ܓܘܪܓܝܣ ܕܟܬ̣ܒ ܐܝܟ ܚܲܝܠܗ.

jj. On the Consecration of the Chrism, $ܕܝܠܗ ܕܡܘܫܐ ܒܪܟܐܦܐ ܬܘܪܓܡܐ ܕܥܠ ܩܘܕܫ ܡܘܪܘܢ ܩܕܝܫܐ.. Fol. 184 a.

In the subscription, fol. 197 a, the scribe again mentions his name, George, and the date, A. Gr. 1553, A.D. 1242. $ ܫܠܡ ܡܐܡܪܐ ܕܡܣܲܝܲܟ ܒܚܡܫܝܢ ܩܦ̈ܠܐܐ. ܕܥܠ ܩܘܕܫܐ ܡܘܪܘܢ ܘܪ̈ܐܙܢܝܬܐ ܕܒܗ. ܕܥܒܝ̣ܕ ܠܚܣܝܐ ܩܕܝܫܐ ܡܪܝ ܣܐܘ̣ܝܪܐ. ܕܗ̣ܘ ܡܘܫܐ ܒܪ ܟܐܦܐ. ܕܩ̇ܪܐ ܢ̣ܨ̇ܠܐ ܒܚܘܒܐ ܥܠ ܓܘܪܓܝܣ ܚܲܛܝܐ̣ ܘܐܟܣܢܝܐ ܘܒܫܡ ܕܝܪܝܐ. ܘܠܐ ܢܥܕܘܠ ܠܝ ܡܛܠ ܕܠܐ ܡܦܣ ܐܢ̣ܐ ܒܚܲܝܠܐ ܕܟ̈ܬܘܒܐ. ܒܪܟܡܪܝ. ܨ̇ܠܘ ܥܠܝ. ܟܬܝܒ ܫܢܬ ܏ܐܘܢܢܓ ܏ܚ ܠܐܝܪ..

kk. On the Tonsure of Monks, $ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܚܣܝܐ ܡܪܝ ܡܘܼܫܐ ܒܪ ܟܐܦ̣ܐ ܦܘܼܫܩܐ ܕܣܘ̣ܦ̇ܪܐ ܕܕܝܪ̈ܝܐ. It is addressed to one #Mar Ignatius, and begins, fol. 199 a:

$ܐܝܟ ܦܝ̇ܣܬܐ ܘܫܐ̣ܠܬܐ ܕܝܠܟ ܐ܏ܘ ܚܣܝܐ ܩܕܝܫܐ ܡܪ (sic) $ܐܝܓܢܐܛܝܘܣ. ܘܡܟܝܠ ܒܡܠܬܐ ܢܗܝܪܬܐ ܘܩܦܝ̣ܣܬܐ ܘܕܠܐ ܬܚܦܝܬܐ ܬܟܝܠܝ̣ܢܢ ܥܠ ܚ̇ܝ̣ܠܐ ܪܘܚܢܝܐ ܕܚ̇ܝ̣ܠ ܠܐܒܗ̈ܬܐ ܡܨܪ̈ܝܐ̣. ܕܐܦ ܠܒܨܝܪܘܬܢ ܢܚܲܝܠ ܥܠ ܗܕܐ. ܕܡܲܘܕܥܝܢܢ ܥܠ ܥܣܪ̈ܐ ܩܦ̈ܠܐܐ ܐܘܟܝܬ ܪ̈ܝܫܐ ܕܐܝܬܝܗܘܢ ܗ̇ܠܝܢ. ܕܥܠ ܣܘܦܪܐ ܕܕܝܪ̈ܝܐ. ܏ܩܦܠܐܘܢ ܏ܩܕܡܝܐ ܏ܕܡܘܕܥ ܏ܡܛܠ ܏ܫܡܐ ܏ܕܕܝܪ̈ܝܐ ܏ܘܕܝ̈ܚܝܕܝܐ. ܏ܗ. ܫܡܐ ܕܕܝܪ̈ܝܐ ܡ̇ܢ ܫܩܝ̣ܠ܆ ܡܢ ܗ̇ܝ ܕܥܡ ܐܠܗܐ ܡܕܝܪܝܢ. ܏ܘܫ.

It is, therefore, different from the discourse mentioned by Assemani, Bibl. Or., t. ii., p. 131, no. 8.

2. A discourse by Rabban Daniel on the distinction between the holy Chrism and the holy Eucharist, fol. 197 b: $ܕܒܐܝܢܐ ܙܢܐ ܦܪܝ̣ܫ ܡܘܪܘܢ ܡܢ ܩܘܪܒܢܐ. ܘܡ̇ܢ̣̇ܘ ܙܢܐ ܕܦܘܪܫܢܗܘܢ. ܘܕܐܢ ܐܝܬ ܒܗܘܢ ܐܚܪܢܐ ܕܡܢ ܐܚܪܢܐ ܡܝܩܪ ܕܥܒܝ̣ܕ ܠܪܒܢ ܕܢܝܐܝܠ..

The subscription, fol. 199 a, informs us that the manuscript was written in the church of S. Thomas the Apostle at #Mosul, for the monk Abu 'l-Khair, a priest of that church: $ ܫܠ̣ܡ ܘܐܦ ܗ̇ܢܐ ܒܥܕܬܐ ܕܡܪܝ ܬܐܘܡܐ ܫܠܝ̣ܚܐ. ܕܒܡܘܨܠ ܡܚܣܢܬܐ. ܐܝܟ ܬܒ̇ܥ̣ܬܐ ܕܪܒܢ ܐܲܒܘ ܐܠܟܝܪ ܕܝܪܝܐ ܢܟܦܐ. ܘܩܫܝܫܐ ܙܗܝܐ. ܕܝܠܗ̇ ܕܥܕܬܐ ܕܐܡܝ̣ܪܐ:.

3. An anonymous discourse on the Conse­cration of the holy Chrism, fol. 202 a: $ܬܘܒ ܬܘܪܓܡܐ ܕܩـ[ـܘܕ]ܫ ܡܘܪܘܢ܀ ܡ̇ܘܕܥܝܢܢ ܠܟܘܢ ܚܒ̈ܝܒܝ. ܪ̈ܚܡܝ ܐܠܗܐ. ܕܡܫ̣ܚܐ ܗܢܐ [ܩܕܝـ]ـܫܐ ܕܐܬܩܕܫ܆ ܡܘܪܘܢ ܐܬܩ̣ܪܝ ܘܐܫܬܡܗ ܡܢ ܡ̈ܠܦܢܐ̣ ܘܐܒܗ̈ܬܐ ܬܪ̈ܝܨܝ ܫـ[ـܘܒܚܐ.] ܏ܘܫ..

4. An anonymous discourse on the Thurs­day in Passion Week, fol. 205 a: $ܬܘܒ ܡܠܬܐ ܕܥܠ ܚܡܫܐ ܕܪ̈ܐܙܐ ܏ܩܕܡܐܝܬ ܥܠ ܫܲܠܡܘܬܐ ܕܐܘܢܓ̈ܠܝܣܛܐ܀ ܩ̣ܦܠܐܘܢ ܩܕܡܝܐ ܕܐܝܟܢܐ ܐܡ̣ܪ ܡܬܝ ܕܒܬܪ ܬܪܝܢ ܝܘܡܝܢ .. ܝܘܚܢܢ܆ ܡܢ ܩܕܡ ܫܬܐ ܝܘ̈ܡܝܢ ܕܦܨܚܐ. ܏ܘܫ..

5. An anonymous discourse on the Wash­ing of Feet, fol. 213 b: $ܬܘܒ ܡܠܬܐ ܕܥܠ ܫܝ̇ܓܬܐ ܪܐܙܢܝܬܐ ܕܒܚܲܡܫܐ ܒܫܲܒܐ ܐܫܬܡܠܝ̣ܬ݀ ܡܢ ܡܪܢ ܒܥܠ̣ܝܬܐ ܒܬܪ ܕܐܟܠ̣ܘ ܠܐܡܪܐ ܢܡܘܣܝܐ. ܏ܩܕ. ܡܠܬܐ ܐܝܟ ܕܒܙܥܘܪ̈ܝܬܐ ܥܠ ܡܟܝܟܘܬܐ ـــ ܡܟܝܟܘܬܐ ܐܝܬܝܗ̇ ܐܘܪܚܐ ܛܪܩܬܐ ܕܪܘܡܪܡܐ. ܏ܘܫ..

6. A discourse by #Yeshua', or Joshua, bar Abraham bar Elias of Melitene, on the Friday of the Crucifixion, fol. 217 b: $ܬܘܒ ܡܠܬܐ ܕܥܠ ܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ ܕܣܝ̣ܡܐ ܠܝܫܘܥ ܒܪ ܐܒܪܗܡ ܒܪ ܐܠܝܐ ܡܝ̣ܠܝܛܢܝܐ ܏ܩܕܡ ܩܦܠܐܘܢ ܩܕܡܝܐ ܥܠ ܗ̇ܝ ܕܡܢ ܥܠ̣ܝܬܐ ܢܦ̣ܩ ܘܐܬ̣ܐ ܠܥ̣ܒܪܐ ܕܪܓܠܬܐ ܕܩܕܪܘܢ.. Imper­fect at the end.

There are many marginal notes in this volume, containing the names of readers or owners; e.g.—

Fol. 5 b. A modern note, in great part purposely effaced:

$ܐܨܪ (sic) $ܒܟܬܒܐ ܗܢܐ ܏ܩܫܝ . . . ـܝܐ ܒܪ ܏ܩܫܝ ܝܥܩܘܒ ܒܪ ܏ܩܫܝ ܓܪ . . .

Fol. 39 a. The date A. Gr. 2003, A.D. 1692: $ܐܬܟܬܒ ܗܠܝܢ ܒܫܢܬ ܬܪܝܢ ܐܠܦܝܐ ܘܬܠܬ ܕܝܘ̈ܢܝܐ ܢܟܝ̈ܠܐ..

Fol. 53 a. The name of a reader called Jacob, $ ܝܥܩܘܒ.

Fol. 53 b. A note, now much effaced: $

ܦܓܥ ܒܟܬܒܐ ܚܛܝܐ ܡـ . . . ܒܪ ܘܐܢܣ ܒܪ ܐܝܫܘܥ ܒܪ ܓܝܓܐ (?) $ܡܢ ܓܢܣܐ.

Fol. 54 b. The name of #Yeshua' the Arabian, with an unfinished date: $ܦܓܥ ܒܟܬܒܐ ܩܫܝܫܐ ܝܫܘܥ ܐܪܒܝܐ ܫܢܬ ܐܠܦܐ.

Fol. 55 a. The name of the priest #Matlub of #Jazirat #Kardu, A. Gr. 1979, A.D. 1668. $ܦܓܥ ܒܟܬܒܐ ܗܢܐ ܏ܩܫ ܡܛܠܘܒ ܡܢ ܓܵܙܪܬܐ ܕܩܪܕܘ ܫܢܬ݀ ܐܨܥܛ.

Fol. 59 a. A note, referring, as it ap­pears, to a Kurdish expedition against the Christians, in the year 2011, A.D. 1700, now much effaced.

$ܒܫܢܬ ܬܪ̈ܝܢ ܐܠܦܝܐ ܝܐ ܕܝܘ̈ܢܝܐ ܐܬܐ ܒܓܠܝܻ (?) $ܡܚܡܕ ܒܲܫܲܐ ܘܥܕܪ ܠܐܨܠܢ ܐܓܲܐ ܘܥܡܗ . . . ܘܐܪܒܥܐ ܒܘܪܝܩ (?) $ܘܐܬܐ ܠܛܘܪ ܥܒܕܝܢ ܘܒܳܬ ܒܡܕܝܕ ܒܝܘܡ ܥܐܕܐ ܕܫܠܝ̈ܚܐ ܘܫܩܠ ܡܢ ܪ̈ܝܫܢܐ ܕܝܠܗܘܢ ܚܡܫܐ ܟܝ̈ܣܐ ܘܐܙܠ ܠܒܝܬ ܢܥܡ ܩܪܝܬܐ ܘܫܒܐ ܡܢܗܘܢ ܓܒܪ̈ܐ ܘܢ̈ܫܐ ܘܛܠܝ̈ܐ ܘܛܠܝ̈ܬܐ ܘܐܘܒܠ ܐܢܘܢ ܠܟܦܪ ܓܘܙܐ ܘܐܙܠ ܐܡܝܪ ܐܚܡܕ ܕܡܚܠܡܝܐ ܘܙܒܢ ܐܢܘܢ ܡܢܗ ܘܥܕܪ ܐܢܘܢ ܠܐܬܪܗܘܢ ܘܩܛܠ ܡܢ ܟܘܪ̈ܕܝܐ ܬܠܬܡܐ ܓ̈ܒܪܐ ܘܐܢܫܝܢ ܐܡܪܝܢ ܕܫܒܥܡܐ ܐܬܩܛܠ ܘܐܝܬ ܗܘܐ ܥܡܗ ܚܕ ܘܥܣܪܝܢ ܐܠܦܝܐ ܓܒܪ̈ܐ. ܘܟܬܒ ܗܠܝܢ ܡܫܡܫܢܐ ܣܗܕܐ ܚܛܝـ(ـܐ) ܡܕܝܕ(ܝܐ) ܡܢ ܓܢܣـ(ـܐ) ܕܡܬܕܠܠ ܒܝܬ ܨܰܘܡܷܐ. ܐܝܬ ܗܘܐ ܥܡ ܗܢܐ ܐܨܠܢ ܐܓܲـ(ܐ) ܚܕ ܘܥܣܪܝܢ ܐ̈ܠܦܝܐ ܝܬܝܪ ܩܠܝܠ.

Fol. 62 a. The name of the deacon #Kadisha: $ ܦܓܰܥ ܒܟܬܳܒܳܐ ܗܳܢܐ ܩܰܕܝܻܫܳܐ ܡܫܡܫܢܐ..

Fol. 64 b. The name of the priest #Denha bar Jacob of Beth-#Severina: $ܐܕܝܩ ܘܚܵܪ ܘܦܓܥ̣ ܒܟܬܒܐ ܗ̇ܢܐ ܡܠܹܐ ܚܝ̈ܐ ܪ̈ܘܚ̇ܢܝܐ ܏ܩܫܝ ܕܢܚܐ ܒܪ ܏ܩܫܝ ܝܥܩܘܒ ܣܒܝܪܝܢܝܐ ܐܠܗܐ ܢܚܣܐ ܠܗ ܒܨܠܘܬ ܦ̈ܓܘܥܐ ܡܗܝܪ̈ܐ..

There are other notes by the same person, on fol. 75 a, dated A. Gr. 1977, A.D. 1666: $ ܐܬܒܰܩܝ ܒܟܬܒܐ ܗ̇ܢܐ ܏ܩܫܝ ܕܢܚܐ ܒܪ ܏ܩܫܝ ܝܥܩܘܒ ܒܪ ܏ܩܫܝ ܓܪܝܒ ܡܢ ܓܢܣܐ ܡܒܪܟܐ ܕܒܝܬ ܛܰܐܢܷܐ ܐܠܗܐ ܢܗܘܐ ܠܗ ܡܚܣܝܢܐ ܒܨܠܘܬܗ ܕܡܘܫܐ ܒܪ ܟܐܦܐ ܐܡܝܢ܀ ܫܢ̣ܬ݀ ܐܨܥܙ ܕܝ̈ܘܢܝܐ ܠܝ̈ܛܐ; on fol. 76 a: $ ܡܪܝܐ ܗ̣ܒ ܚܘܣܝܐ ܠܕܢܚܐ ܡܚܝܠܐ ܘܚܛܝܐ.. ܒܚܘܒܟ ܗ̇ܘ ܐܟܣܝܹܣܝܐ. ܐܫܘ̈ܝܗܝ ܠܦܪܕܝܣܐ ܥܕܝܷܢܳܝܐ; on fol. 152 a: $ ܢܛܪ ܦܝ ܗܕܐ ܐܠܟܬܒ ܩܣܝܣ ܕܢܚܐ ܐܒܢ ܩܣܝܣ ܝܥܩܘܒ ܐܒܢ ܩܣܝܣ ܓܪܝܒ ܡܢ ܩܪܝܗ̈ ܒܣܒܪܝܢܐ ܐܠܡܒܪܟܗ ܐܠܗ ܝܪܚܡܘܐ ܘܝܪܚܡ ܐܡܘܐܬܗ ܐܡܝܢ ܦܝ ܨܠܬ ܣܬܢܐ ܐܠܣܝܕܐ ܐܠܛܗܪܐ ܡܪܝܡ ܐܡܝܢ ܘܐܠܕܗ̈ ܐܠܗ. ; and to the same effect on fol. 155 a.

Fol. 64 b. A note, stating that the manu­script belonged to the deacon Abraham bar ––––, A. Gr. 1659, A.D. 1348. $ ܩܢܐ ܠܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܡܢ ܡܐ ܕܙܢ̇ܬ ܠܗ ܛܝܒܘܬܐ ܐܠܗܝܬܐ ܙܒܢܐ ܘܙܘܒܢܐ ܫܪܝܪܐ ܏ܡܫܡ ܢ̇ܟܦܐ ܘܡܗܝܪܐ ܒܝܕܥܬܐ ܐܒܪܗܡ ܒܪ ܡ܏ܗܝܡ ܫܪܝܪܐ ܘܣܒܐ ܝܩܝܪܐ . . . ܡ̈ܢܚܐ ܫܘܟܢܐ ܫܪܝܪܐ ܫܢܬ ܐܠܦ ܘܫܬܡ̈ܐܐ ܘܚܡ̈ܫܝܢ ܘܬܫ̈ܥ ܕܝ̈ܘܢܝܐ ܡܒܪ̈ܟܐ ܟܠ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠ ܡܪܗ ܘܥܠ ܡܫܲܟܢܢܗ ܘܠܐܠܗܐ ܏ܫܘ.

On the same page there are two notes in Arabic and Syriac, dated in the year 1731, A.D. 1420; the one written by the priest Isaiah of #Ba-#Sabarina (Beth-#Severina), the other by the monk #Yeshua' of Dair al- 'Amr, in Armenia. % $ܕܩ̣ ܘܚ̣ܪ ܘܦܓܥ̣ ܘܐܨܕ ܒܟܬܒܐ ܗܢܐ ܡܠܸܐ ܚ̈ܝܐ ܪ̈ܘܚܢܝܐ ܐܫܥܝܐ ܠܐ ܚ̇ܫܚܐ ܕܒܫܡ ܩܫܝܫܐ ܡܢ ܒܝܬ ܣܒܝܪܝܢܐ. ܟܠ ܕܩ̇ܪܐ ܢ̇ܣܪܚ ܨܠܘܬܐ̇ ܠܟܬܘܒܐ ܩܕܡܝܐ. ܘܥܠ ܕܘܝܐ ܕܐܡܝ̣ܪ ܗ̈ܘܝ ܗܠܝܢ ܫܢܬ ܐ܏ܥܠܐ ܕܝܘ̈ܢܝܐ.

ܟܕ ܐܝܟ ܥܝ̇ܕܐ ܐܬܒ̇ܩ̣ܝ ܒܟܬܒܐ ܗܢܐ ܡܠܸܐ ܚ̈ܝܐ ܕܡܘܫܐ ܒܪܟܐܦܐ. ܝܫܘܥ ܐܟܣܢܝܐ ܘܨܠܘܬܐ ܐܣܪܚ ܠܕܡܨܠܐ ܥܠ ܟܬܘܒܗ ܕܟܬܒܐ ܗܢܐ. ܏ܘܫ..

Fol. 95 a. The name of a reader called Sergius: $ ܒܗܝܡܢ ܨܲܠܘ ܐܚ̈ܝ ܥܠ ܣܪܓܝܣ ܕܢܬܚܢܢ ܐܡܝܢ..

Fol. 132 a. A note, partially erased, dated A. Gr. 20 .., A.D. 17 .. .

$ܢܛܪ ܦܝ ܐܠܟܬܐܒ . . . ܐܠܚܩܝܪ ܐܠܡܕܢܘܒ (sic) $ܐܠܟܐܛܝ ܒܐܠܐ (sic) $ ܩܣܝܣ ܘܒܐܠܦܥܠ ܒܥܝܕ. ܗܘ ܦܝ ܣܢܗ ܒ ܘ . . . ܝܘܢܐܢܝܗ ܡܘܡܢ.

Fol. 132 b. A note by Abraham bar q[5 U]q #Yuhannan bar #Yalda, of the village of $ܫܠܡܬ near #Shush, A. Gr. 1583, A.D. 1272. $ܟܕ ܐ̇ܨܕܬ ܒܟܬܒܐ ܗܢ̣ܐ ܕܥ̈ܠܠܬܐ ܡܠܸܐ ܚ̈ܝܐ ܘܐܬܒܝ̇ܢܬ ܒܟܠܗ̇ ܙܡܝܪܘܬ ܡܐ ܕܪܫܝ̣ܡ ܒܗ ܡ̣ܢ ܡܡܠܠܐ ܕܢܘܗܪ̈ܘܗܝ ܐܟܡܐ ܕܠܥܙܬ݂݀ ܪܘܚܐ ܩܕܝܫܐ ܒܦܘ̈ܡܝܗܘܢ ܕܡܦܫ̈ܩܢܐ ܏ܘܫ. ܟܬܒ ܕܝܢ ܘܛܪܛܫ ܕܘܝܐ ܘܡܚܝܠܐ ܘܚܠܫܐ ܘܬܚܘܒܐ ܐܒܪܗܡ ܒܪ ܝܘܚܢܢ ܒܪ ܝܠܕܐ ܡܢ ܩܪܝܬܐ ܫܠܡܬ ܕܒܦܢܝܬܐ ܕܫܘܫ ܘܩܕܝܡܐܝܬ ܡܬܝܕܥ ܒܛܘܗܡܐ ܘܒܫ̇ܪܒܬܐ ܡ̣ܢ ܒܝܬ ܣܚܪ̈ܝܐ ܩܪܝܬܐ ܡܚܣܢܬܐ ܒܫܢܬ ܐܠܦ ܘܚܡܫܡܐܐ ܘܬܡܐܢܝܢ ܘܬܠܬ ܒܕܝܘ̈ܢܝܐ ܘܠܐܠܗܐ ܏ܘܫܘ..

Fol. 134 a. A note, partially effaced, written by a monk of #Adarbaijan, named Gregory. $ܟܬ݂ܒ ܘܒ̇ܠܒ̣ܠ ܠܐ̈ܠܝܠܬܐ ܗܠܝܢ ܓܪܝܓܘܪܝܘܣ ܚ̇ܠ̣ܫܐ ܕܥܘܡ̣ܪܐ ܘܕܐܕܘܪܒܝܓܢ (sic) $ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠܘܗܝ. ܘܐܢ ܢܫ̣ܟܚ ܦܘܕܐ ܢܬ̇ܪܨ ܕܠܐ ܪܛܢܐ. ܘܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ . . . ـܘ̈ܗܝ ܕܐܚ̈ܘܗܝ ܕܚܣܝܐ ܕܐܡܝܪ. ܘܠܐܠܗܐ ܏ܫܘ.

Fol. 202 a. A note by one #Salman ibn Safar. %

[Add. 21,210.]

**DCCCXLII.**

Paper, about 6 7/8 in. by 5, consisting of 75 leaves, some of which are much soiled and torn, especially foll. 1—7 and 75. The quires, signed with letters, are 7 in number. Leaves are wanting at the beginning, and after foll. 1, 4, 5, and 71. Each page has from 16 to 26 lines. This manuscript is written, appa­rently by two persons, in a current hand of the xiiith cent., and contains—

1. Extracts from the writings of Evagrius; imperfect. Fol. 1 a.

2. Discourse of John the monk on S. Mat­thew, ch. v. 3: $ ܬܘܒ ܦܘܫܩܐ ܕܡܪܝ ܝܘܚܢܢ ܝܚܝܕܝܐ ܕܛܘܒܝܗܘܢ ܠܡ̈ܣܟܢܐ ܒܪܘܚ ܕܕܝܠܗܘܢ ܗܝ ܡܠܟܘܬܐ ܕܫܡܝܐ. Fol. 5 b. Imperfect. See Add. 17,170, fol. 14 a.

3. Letters of Macarius, $ ܬܘܒ ܟܬܒܝܢܢ ܡܢ ܐܓܪ̈ܬܐ ܕܡܪܝ ܡܩܪܝܣ; viz.—

*a.* The second letter, $ ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ, be­ginning, fol. 25 b: $ܠܒܢ̈ܝܐ ܪ̈ܚܝܡܐ. ܡ̇ܘܕܐ ܐܢܐ ܬܘܒ ܠܐܠܗܐ: ܕܐܫܟܚܬ ܦܫܝܩܘܬܐ ܕܒܝܕ ܟܬܝ̈ܒܬܐ ܐܥ̇ܗܕܟܘܢ ܏ܘܫ..

*b.* The third letter, $ ܐܓܪܬܐ ܕܬܠܬ̈ ܕܡܪܝ ܡܩܪܝܣ, beginning, fol. 27 b: $ ܠܐ ܐܢܫ ܡܫܟܚ ܠܬܪ̈ܝܢ ܡܪ̈ܘܢ ܕܢܦܠܘܚ. ܏ܘܫ..

4. A discourse extracted from the Climax or Ladder: $ ܬܘܒ ܡܡܠܐ ܡܘܬܪܢܐ ܕܢܦܫܐ ܡܢ ܟܬܒܐ ܕܡܣ̈ܩܬܐ. Beginning, fol. 28 b: $ ܡܟܝܠ ܢܦܪܘܫ ܦܘ̈ܩܕܢܐ ܪ̈ܘܪܒܐ ܕܒܗܘܢ ܡܬܓܡܪ ܐܢܫ܆ ܘܢܦܩ ܐܢܘܢ ܡܢ ܝܪܩܐ ܘܚ̇ܠ̣ܒܐ: ܗܠܝܢ ܕܡܪܢ ܘܫܠܝܚ̈ܘܗܝ ܝ̣ܗܒ ܐܢܘܢ ܠܓܡܝܪ̈ܐ.

5. The history of Marcus the solitary, who dwelt on the hill of #Tharmaka: $ ܬܫܥܝܬܐ ܕܪܒܐ ܘܓܒ̣ܝܐ ܐܒܐ ܡܪܩܘܣ ܝܚܝܕܝܐ. ܗ̇ܘ ܕܥ̇ܡܪ ܗܘ̣ܐ ܒܛܘܼܪܐ ܕܬܪܡܩܐ. ܘܥܠ ܐܒܐ ܣܪܦܝܘܢ. ܐܝܟܢܐ ܐܙܠ̣ ܨܝܕܘܗܝ.. Fol. 34 a. See Add. 14,624, no. 4.

6. A prayer of Ephraim, to be used by a monk when retiring to rest: $ ܨܠܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܕܐܡ̇ܪ ܠܗ̇ ܕܝܪܝܐ ܟܕ ܒ̇ܥܐ ܕܢܕܡܟ. Beginning, fol. 42 a: $ ܗܒ ܠܝ ܡܪܝ ܕܐܢ ܫ̇ܗܪ ܐܢܐ. ܕܥܝܪܐܝܬ ܐܩ̣ܘܡ ܩܘܕܡܝܟ. ܘܐܢܗ̣ܘ ܬܘܒ ܕܕܡ̇ܟ ܐܢ̣ܐ ܠܝ. ܕܠܐ ܚܛܝܬܐ ܬܗܘ̣ܐ ܫ̣ܢܬܝ.

7. Extracts from the history of John the less, or the younger, $ ܡܢ ܬܫܥܝܬܐ ܕܐܒܐ ܝܘܚܢܢ ܙܥܘܪܐ. Fol. 42 b.

8. Extracts from the history of #Abba #Bishoi (Pisoes), $ ܡܢ ܡܡܠܐ ܕܐܒܐ ܒܝܫܘܝ ܨܠܘܬܗ ܥܡܢ ܐܡܝܢ.. Fol. 49 a.

9. Extracts from the history of Macarius, $ ܬܘܒ ܡܡܠܐ ܡܢ ܬܫܥܝܬܗ ܕܐܒܐ ܡܐܩܪܝ ܨܠܘܬܗ ܥܡܢ.. Fol. 53 b.

10. History of the Man of God from the city of Rome, in the time of Rabulas of Edessa. See Add. 14,649, no. 3.

a. Part first:

$ܬܘܒ ܟܬܒܝܢܢ ܬܫܥܝܬܐ ܕܓܒܪܐ ܕܐܠܗܐ ܥܠ ܡܦܩܗ ܕܡܢ ܥܠܡܐ ܘܕܐܝܟܢܐ ܗܘܐ. ܘܕܐܝ܏ܬܘ ܡܢ ܪܗܡܝ (sic) $ ܡܕܝܢܬܐ. ܨܠܘܬܗ ܥܡܢ ܐܡܝܢ.. Fol. 55 b

b. Part second: $ܬܘܒ ܬܫܥܝܬܐ ܕܬܪ̈ܬܝܢ ܕܓܒܪܐ ܕܐܠܗܐ ܕܡܢ ܒܬܪ ܥܘܢܕܢܗ ܕܒܐܘܪܗܝ.. Fol. 63 a.

11. Extract from Evagrius, entitled $ ܕܥܠ ܒܬܘ̈ܠܬܐ, " on virgins." Fol. 71 b. Imper­fect. See Add. 14,578, no. 43.

12. Extracts from the history of Macarius, imperfect at the beginning. Fol. 72 a.

[Add. 14,728, foll. 1—75.]

**DCCCXLIII.**

Paper, about 6 5/8 in. by 5, consisting of 70 leaves (Add. 14,728, foll. 138—207). The quires, signed with letters, are 7 in number. There are from 15 to 20 lines in each page. This manuscript is written in a fair hand of the xiiith cent. The writing on the fly-leaves, foll. 138 and 205 b—207, is different, but not much later. The contents are—

1. An extract from the Lives of the Egyp­tian Fathers, $ ܬܘܒ ܡܢ ܡܡܠܐ ܕܐܒ̈ܗܬܐ, beginning, fol. 138 a:

$ܛܘܒܘܗܝ ܠܡ̇ܢ ܕܐܩܦ ܥܨܝܢܐ ܠܢܦܗ (sic) $ ܒܟܠܗܘܢ ܚܝ̈ܘܗܝ. ܕܡܢ ܩܝܡܬܐ ܕܡܣܟܢܘܬܐ ܒܓܢܣܐ ܪܒܐ ܕܡܠܘܬܐ ܡܬܝ̇ܩܪ.

2. Extracts from the Scriptures, fol. 139 a:

$ܥܠ ܣܒܪܐ ܕܐܠܗܐ ܡܪܐ ܟܠ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܟܬܒܐ ܗܢܐ ܡ̈ܠܐ ܕܒܗ̈ܬܐ (sic) $܏ܩ̈ܕ.

a. Psalm i.,

$ܩܕܡܐܝܬ܀ ܦܬܓܡ̈ܘܗܝ (sic) $ ܕܕܒܐ ܕܘܝܕ ܡ̇ܠܟܐ, Fol. 139 a.

b. 1 Corinthians, ch. iii. 16—21. Fol. 139 a.

c. The Beatitudes, S. Matthew, ch. v. 3—12. Fol. 139 b.

d. S. Matthew, ch. vii. 3—5. Fol. 140 b.

3. Extracts from Isaiah of Scete, $ ܕܐܒܐ ܐܫܥܝܐ; viz.—

a. On humility, ܡܛܠ ܡܟܝܟܘܬܐ . Fol. 140 b. See Add. 14,575, no. 4.

b. Beginning: $$ ܗܠܝܢ ܛܪ ܥܕܡܐ ܠܡܘܬܐ ܘܠܐ ܬܒ̇ܣܪ ܥܠܝܗܘܢ. ܗ̇ܝ ܕܠܐ ܬܠܥܣ ܥܡ ܐܢܬܬܐ. ܘܕܠܐ ܬܗ̇ܘܐ ܠܟ ܪܚܡܘܬܐ ܥܡ ܛܠܝ̈ܐ. Fol. 141 a.

c. Beginning: $ܗ̇ܝ ܕܢܚ̣ܒ ܠܡܥܩܒܘ ܠܟܬܒ̇ܐ̣. ܝ̇ܠܕܐ ܒܥܠܕܒܒܘܬܐ ܘܦܠܓܘܬܐ. Fol. 143 a. Imperfect. See Add. 14,575, no. 13.

4. Extracts from the Lives of the Egyp­tian Fathers, fol. 146 a, containing sayings of Isaiah of Scete, $ ܡܡܠܠܐ ܕܐܒܐ ܐܫܥܝܐ ܝܚܝܕܝܐ ܣܘܪܝܝܐ, fol. 163 b, and of Epiphanius, $ ܐܦܝܦܢܝܘܣ ܐܦܣܩܘܦܐ, fol. 164 b; a dialogue between a teacher and his pupil, $ ܫ̈ܘܐܠܐ ܘܦܘܢܝ ܦ̈ܬܓܡܐ: ܕܡܠܦܢܐ ܘܬܠܡܝܕܐ, fol. 166 a; and select sayings of one of the Fathers, $ ܡܪ̈ܓܢܝܬܐ ܡ̈ܓܒܝܬܐ ܕܣܝ̈ܡܢ ܠܚܕ ܡܢ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܕܒܡܕܒܪܐ, fol. 173 b.

5. Discourse of Theophilus of Alexandria q[5 U 2]q on the separation of the soul from the body: $ ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܬܐܘܦܝܠܐ ܕܥܠ ܦܘܪܫܢܐ ܕܢܦܫܐ ܡܢ ܦܓܪܐ . Beginning, fol. 177 a : $ ܠܐ ܛܥܝܐ ܠܟܘܢ ܐܚ̈ܝ̣. ܏ܘܫ.

6. Metrical discourse of Isaac of Antioch, $ ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܣܚܩ, beginning, fol. 179 b : $ ܐܚܒ ܫܠܝܐ ܐܘ ܬܠܡܝܕܐ. ܕܒܗ ܬܫܟܚ ܬܚܐ ܢܦܫܟ..

7. Extracts from the writings of Philoxenus of #Mabug, $ ܕܡܪܝ ܐܟܣܢܝܐ; viz.—

a. On humility, $ ܕܥܠ ܡܟܝܟܘܬܐ. Fol. 185 a.

b. On repentance, $ ܕܥܠ ܬܝܒܘܬܐ. Fol. 185 a.

c. From the thirteenth discourse, $ܡܢ ܡܐܡܪܐ ܕܬܠܬܥܣܪ. Fol. 186 b.

d. On prayer, $ ܕܥܠ ܨܠܘܬܐ. Fol. 187 a.

e. Another extract on prayer. Fol. 187 b.

8. The Creed of Severus, $ ܗܝܡܢܘܬܐ ܕܡܪܝ ܣܐܘܪܝܐ, beginning, fol. 188 b : $ ܡܗܝܡܢܝܢܢ ܒܬܘܕܝܬܐ ܕܚܕ ܐܠܗܐ ܫܪܝܪܝܐ. ܕܐܝܬܘܗܝ ܐܝܬܝܐ ܡܬܘܡܝܐ. ܕܗ̣ܘ ܡܢܗ ܐܝܬܘܗܝ. ܘܗ̣ܘ ܠܗ ܝܕܥ. ܘܗ̣ܘ ܠܗ ܣܦܩ. ܏ܘܫ.

9. An extract from John Chrysostom on silence, beginning, fol. 191 a: $ ܕܡܪܝ ܝܘܐܢܢܝܣ܀ ܫܬܩܐ ܢ̇ܛܪ ܗܝܡܢܘܬܐ: ܫܬܩܐ ܣ̈ܓܝܐܬܐ ܡܣܝܒܪ. ܏ܘܫ..

10. The history of John of Rome, $ ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܝܚܝܕܝܐ ܘܣܗܕܐ ܏ܩܕ.. Fol. 192 a. See Add. 14,649, no. 23.

11. Three hymns, entitled $ ܣ̈ܘܓܝܬܐ ܕܬܝܒܘܬܐ ܘܬܘܬ ܢܦܫܐ, " hymns of repent­ance and penitence."

*a.* Beginning: $ ܐܠܗܐ ܕܩܪܢܝ ܒܛܝܒܘܬܗ. ܕܢܬܩ̇ܪܒ ܠܘܬܗ ܕܠܐ ܢܐܒܕ. ܏ܘܫ.. Fol. 205 b.

*b.* Beginning: $ ܐܝܠܝܢ ܩ̈ܠܐ ܡ̈ܠܝܝ ܚܫܐ. ܐܒ̇ܟܐ ܥܠ ܣܘܓܐ ܕܣܘܪ̈ܚܢܝ. ܏ܘܫ.. Fol. 206 b.

c. Beginning : $ ܐܚܠܡ̣ ܠܝ ܫܘ̈ܚܢܝ ܡܪܝ ܕܣ̇ܓܝܐܝܢ. ܕܥܬܝܪ ܒܝܬ ܓܙܟ ܒܝܕ ܚܘ̈ܠܡܢܐ. ܏ܘܫ.. Fol. 207 b.

[Add. 14,728, foll. 138—207.]

**DCCCXLIV.**

Four leaves from a paper manuscript (Add. 17,267, foll. 9—12), about 10 1/2 in. by 6 3/4, with from 32 to 36 lines in each page. The writing is of the xiiith cent. They contain—

Fragments of at least two discourses on the offering of the sacrifice of the holy Eucharist and of prayers on behalf of the dead. On the verso of the second leaf, we find the rubricated title ܒܕܘܟܪܢܐ ܕܟ̈ܐܢܐ(sic) $ ܕܟܘܪܝܠܠܘܣ, "on the Commemoration of the Righteous, by Cyril (of Alexandria)." This discourse begins : $ [ܗܢـ]ـܘܢ ܡ̇ܢ ܕܥܝܢܐ ܕܬܪܥܝܬܗܘܢ ܬܪܨܝܢ ܠܘܬ ܗ̇ܝ ܕܝܬܝܪ . . . ـܒ̈ܬܐ ܟܗܢ̈ܝܬܐ: ܘܡܢ ܣܘܟ̈ܠܐ ܡܦ̈ܬܠܐ ܡ̇ܪܚܩܝܢ ܠܗ̇܆ ܝ̇ܕܥܝܢ ܡܢ ܟܠܦܪܘܣ ܘܐܘܪܚܐ ܕܣܥܘܪܘܬܐ ܕܡܛܠ . . .

The subscription mentions the name of the scribe, Basil: $ ܐܒܘܢ ܘܡܪܐ ܕܝܠܝ ܒܬܪ ܐܠܗܐ ܡܪܝ ܡܝܟܐܝܠ ܡܬܩ̇ܝܡ ܒܐܠܗܗ. ܨܠܐ ܥܠ ܥܒ̣ܕܟ ܒܨܝܪܐ ܒܐܣܝܠ ܕܣ̣ܪܛ ܐܝܟ ܚܝܠܗ.

[Add. 17,267, foll. 9—12.]

**DCCCXLV.**

Ten leaves from a paper manuscript (Add. 17,267, foll. 13—22), about 10 1/2 in. by 6 3/4, with from 38 to 41 lines in each page. The writing is of the xiiith cent. They contain—

Extracts from several writers; viz.—

1. From the homilies of John Chrysostom on the Gospel of S. Matthew.

*a.* From hom. lxiv. See Opera, t. vii., p. 721, l. 41, πάλιν τὸ μὴ λοιδοπεῖν μέρος αὐτῆς 'εστιν ἐλάχιστον, κ.τ.λ. Imperfect at the beginning. Fol. 13 a.

*b.* From hom. lxvi. See Opera, t. vii., p. 740, l. 29, Οὔτω καὶ ἡμεῖς ποιῶμεν, καὶ ὑμνω-μεν, κ.τ.λ. Fol. 14 a.

*c.* From hom. lxxiii. See Opera, t. vii., p. 801, l. 19, Τοιοῦτοι καὶ νῦν εἰσι πολλοὶ, καλλωποζόμενοι μὲν ἔξωθεν, κ.τ.λ. Fol. 15 b.

2. On the Consecration of the Water on the night of the Epiphany, by #Marutha of #Tagrit, $ܬܘܒ ܥܠ̣ܬܐ ܕܒܘܪܟ ܡ̈ܝܐ ܕܠܠܝܐ ܕܒܝܬ ܕܢܚ̣ܐ ܕܩܕܝܫܐ ܡܪܝ ܡܪܘܬܐ. Beginning, fol. 17 b: $ ܟܕ ܓܝܪ ܨܒܐ ܐܠܗܐ ܕܥܠ ܓܢ̣ܒ ܗܝܡܢܘܬܐ ܕܡܥܡܘܕܝܬܐ ܢܝܬܐ ܠܢ: ܟܠܗܝܢ ܐܝܠܝܢ ܕܥ̈ܬܝܕܢ ܗܘܝ ܕܢܗ̈ܘܝܢ ܒܚܪܬܐ ܕܙܒ̈ܢܐ̣. ܐܝܟ ܕܒܝܘܩܢܐ̣ ܩ̣ܕܡ ܛܘܦܣܐ ܐܬܬܨܝܪ. ܕܠܐ ܡܐ ܕܐܬ݂ܐ ܕܠܐ ܕܘܪܫܐ܇ ܗ̇ܘ ܡܕܡ ܕܣ̇ܓܝ ܚ̣ܕܬ ܗ̇ܘܐ ܢܟܝܢܐ ܒܣ̈ܓܝܐܐ ܠܚܝܠܐ ܕܗܝܡܢܘܬܐ. ܏ܘܫ..

3. A section from the Commentary of Philoxenus of #Mabug on the Gospel of S. Luke: $ܡܢ ܦܘܫܩܐ ܕܪ̈ܝܫܐ ܕܐܘܢܓܠܝܘܢ ܕܠܘܩܐ. ܕܒܗܘܢ ܡܬܬܩܠܝܢ ܢܣܛܘܪ̈ܝܢܘ. ܕܥܒܝܕ ܠܦܝܠܠܘܟܣܢܘܣ ܐܦܝ܏ܣ ܕܒܡܘܓ. ܠ̇ܚܡ ܕܝܢ ܕܢܬܩܪܐ ܒܥܐܕܐ ܕܐܦܢܛܐܣܝܣ ܐܘ̇ ܟܝܬ ܕܡܥܠܬܐ . Fol. 20 a. See Add. 14,727, fol. 120 a.

[Add. 17,267, foll. 13—22.]

**DCCCXLVI.**

Eleven leaves from a paper manuscript (Add. 17,267, foll. 23—33), about 10 1/2 in. by 6 3/4, with from 28 to 31 lines in each page. The writing is of the xiiith cent. They con­tain—

1. An extract from John Chrysostom, hom. xxv. on the Epistle to the Romans: $ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܢܢܝܣ܆ ܡܢ ܏ܡܐ ܕܟ܏ܗ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܪ̈ܘܡܝܐ. ܡܛܠ ܡܣܡܒܪ̈ܝܫܐ ܕܐܬ݂ܘ ܒܕܪ̈ܝܢ ܕܪ̈ܝܢ: ܘܠܘܩܒܠ ܗ̇ܢܘܢ ܕܐܡ̇ܪܝܢ ܕܠܝܬ ܓܝܗ̣ܢܐ. Fol. 23 b. See Opera, t. ix., p. 775, l. 23, Οὐδέ γὰρ ὀικείων κακῶν ὑφέξομεν λόγον μόνον, κ.τ.λ.

2. A discourse on the Consecration of the Chrism by John, patriarch of Antioch: $ ܡܐܡܪܐ ܕܥܠ ܩܘܕܫ ܡܘܪܘܢ̇ ܕܣܝ̣ܡ ܠ܏ܩܕ ܝܘܚܢܢ ܦܐܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ. Beginning fol. 28 a: $ ܡܛܠ ܥܐܕܐ ܗܢܐ ܕܗܫܐ ܩ̇ܐܡ ܐܚܝ̣̈܆ ܕܙܥܘܪ̈ܝܬܐ ܦܝܠܠܘܣܘܦܝ̈ܣܐ ܢܥܒ̣ܕ ܠܘܬ ܚܘܒ̣ܟܘܢ܆ ܘܗ̣ܘ ܢܡܘܣܐ ܥܕܬܢܝܐ ܬܒܥ̇: ܘܡܫܝܚܐ ܣܝ̇ܘܡܗ ܕܢܡܘܣܐ. ܏ܘܫ..

[Add. 17,267, foll. 23—33.]

**DCCCXLVII.**

Paper, about 10 1/2 in. by 6 3/4, consisting of 16 leaves (Add. 17,267, foll. 34—49), the last of which is much mutilated. There are from 28 to as many as 54 lines in each page. The writing is of the xiiith cent. These leaves contain—

Various Festal Homilies.

1. An imperfect fragment. Fol. 34 a.

2. A discourse of Gregory Thaumaturgus on the Annunciation of the Virgin, $ ܡܐܡܪܐ ܕ܏ܩܕ ܓܪܝܓܘܪܝܘܣ ܥ̇ܒܕ ܬܕܡܪ̈ܬܐ: ܕܥܠ ܣܘܒܪܗ̇ ܕܝ̇ܠܕܬ ܐܠܗܐ. Fol. 34 b. See Add. 14,725, fol. 4 b.

3. A discourse of Antipater of Bostra on the Nativity of S. John the Baptist and the Annunciation of the Virgin, $ܕܩܕܝܫܐ ܐܢܛܝܦ̇ܐܛܪܘܣ ܐܦܝ܏ܣ ܕܒܘܨܪܐ. ܡ܏ܐ ܕܥܠ ܝܠܝܕܘܬܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ. ܘܥܠ ܣܘܒ̇ܪܐ ܕܝ̇ܠܕܬ ܐܠܗܐ. Beginning, fol. 37 b: $ ܕܠܝܬ ܕܪܒ ܡܢ ܝܘܚܢܢ ܒܝܠܝ̣ܕ̈ܝ ܢܫ̣̈ܐ܆ ܡܠܬ݂ܐ ܐܠܗܝܬܐ ܦܣܩ̣ܬ݀. ܡܕܝܢ ܐܝܟܢܐ ܟܠܝܠ̣ܐ ܕܡܢ ܡ̣̈ܠܐ ܐܩ̇ܪܒ܇ ܠܗ̇ܘ ܕܕܐܝܟ ܗܢܐ ܩܘܠܣܐ ܡܢ ܡܪܝܐ ܩ̇ܒ̣ܠ. ܏ܘܫ.

4. A discourse for the $ ܘܥܕܗ ܕܠܡܐܢܐ, or night of the Monday preceding Palm Sunday, $ ܥܠ ܣܒܪܐ ܕܐܠܗܐ ܟ̇ܬܒܝܢܢ ܡܐܡܪܐ ܕܥܠ ܠܠܝܐ ܕܢܓܗ ܬܪ̈ܝܢ ܒܫܒܐ ܕܘܥܕܗ ܕܠܡܐܢܐ.. Beginning, fol. 42 b: $ܟܠܚܕ ܚܕ ܡܢ ܝܘ̈ܡܬܐ ܚܒܝ̈ܒܝ: ܕܡܛܟܣ ܥܠܘܗܝ ܡܢ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܬܫܡܫܬܐ ܩܕܝܫܬܐ: ܐܟܙܢܐ ܕܥܠ ܗܢܐ ܠܠܝܐ ܒܪܝܟܐ ܣܝܡܐ ܬܫܡܫܬܐ ܗܕܐ ܩܕܝܫܬܐ ܕܡܬܩܪܝܐ ܘܥܕܗ ܕܠܡܐܢܐ. ܠܘܬ ܪ̈ܐܙܐ ܩܕܝ̈ܫܐ ܘܐ̈ܠܗܝܐ ܕܡܕܒܪܢܘܬܗ ܦܐ̣ܝܬ ܠܐܠܗܐ ܕܡܫܝܚܐ ܡܪܢ ܢܓ̇ܕܐ ܠܗܝܢ ܠܬܪ̈ܥܝܬܐ ܘܠܗܪ̈ܓܐ ܕܝܠܢ. ܏ܘܫ. Left unfinished by the scribe.

5. Another discourse for the same occa­sion, beginning, fol. 43 b : $ܒܟܠܚܕ ܡܢ ܝܘ̈ܡܬܐ ܚ̈ܒܝܒܝ: ܕܡܫܡܠܝܐ ܒܗ ܥܕܬܐ ܩܕܝܫܬܐ ܕܐܠܗܐ: ܬܫܡܫܬܐ ܦܪܝܫܬܐ ܘܕܝܠܢܝܬܐ܇ ܐܟܙܢܐ ܕܒܠܠܝܐ ܗܢܐ ܟܗܢܝܐ: ܕܐ܏ܝܬܘ ܡ̇ܥܠܬܐ ܕܠܘܬ ܥܘܗܕܢܐ ܕܚܫܐ ܦܪܘܩܝܐ: ܗܘܝܐ ܒܗ ܬܫܡܫܬܐ ܗܕܐ ܩܕܝܫܬܐ ܕܡܬܩܪܝܐ ܘܥܕܗ ܕܠܡܐܢܐ̣. ܪ̈ܐܙܐ ܩܕ̈ܝܫܐ ܘܐ̈ܠܗܝܐ ܟܣܸܝܢ ܒܟܠܚܕ ܡܢܗܘܢ̇ ܏ܘܫ.

6. For the Transfiguration of our Lord, $ ܏ܡܐ ܕܥܠ ܥܐܕܐ ܡܝܩ̇ܪܐ ܕܡ̈ܛܠܠܐ.. Beginning, fol. 45 b : $ ܢܘܗܪܐ ܪܒܐ ܘܩܕܡܝܐ: ܗ̇ܘ ܕܒܠܚܘܕܘܗܝ ܡܬܘܡܝܐ ܒܗ̇ܝ ܕܠܐ ܫܲܪܝ ܘܠܐ ܡܫ̇ܠ̣ܡ. ܡ̇ܢܗܪ ܕܝܢ ܠܟܠ. ܏ܘܫ.

7. For the festival of the holy Cross, $ ܬܘܪܓܡܐ ܕܥܠ ܥܐܕܐ ܡܝܩܪܐ ܕܨܠܝܒܐ ܣܓܝܕܐ. Beginning, fol. 47 a : $ ܥܐܕܐ ܡ̇ܢ ܓܝܪ ܗܢܐ ܕܨܠܝܒܐ ܣܓܝܕܐ ܘܦܪܘܩܝܐ̣. ܫܘܦܪ̈ܐ ܗܕܝܪ̈ܐ ܘܩܕܝ̈ܫܐ܇ ܘܙ̈ܠܝܩܐ ܢܨ̇ܝ̈ܚܐ ܘܛܒ ܢܗܝܪ̈ܐ: ܗܠܝܢ ܕܛܥܝ̣ܢܝܢ ܚܝ̈ܐ ܫܪܝܪ̈ܐ ܠܢ̈ܦܫܬܐ܇ ܕܢܚ̇ܝܢ ܡܢܗ ܠܟܠ ܐܝܢܐ ܕܡܥܕܥܕ ܠܗ ܪܘܚܢܐܝܬ.

8. For Rogations, $ ܏ܡܐ ܐܘܟܝܬ ܬܘܪܓܡܐ ܕܡܬܩܪܐ ܒܝ̈ܘܡܬܐ ܕܡܫܬܡ̈ܠܝܢ ܒܗܘܢ ܬܫܡ̈ܫܬܐ ܕܒܥ̈ܘܬܐ. Beginning, fol. 48 b : $ ܟܢܘ[ܫܝܐ ܗܢـ]ـܐ ܕܠܗ ܐܨܛܝܒܢܢ ܘܐܬ݂ܝܢܢ: ܐܘܟܝܬ ܬܫܡܫܬܐ ܗܕܐ ܕܒܗ̇ ܩ̇ܝܡܝܢܢ ܚܒ̈ܝܒܝ܆ ܡܢܗ ܕܫܡܐ ܘܡܢܗ ܕܟܘܢܝܐ̇. ܢ̇ܣܒܐ ܡܠܬܢ ܬܚܘܒܬܐ ܥܠܬܐ ܕܥܠܘܗܝ ܬܡ̇ܠܠ. ܏ܘܫ.. Imperfect at the end.

On the upper margin of fol. 42 b we read the words $ ܡܝܟܐܝܠ ܟܬ݀ܒ̣ ܘܛܟ̇ܣ, " Michael wrote and arranged."

On the lower margin of fol. 34 a there is the following note, in the handwriting of John of Beth-#Cudida (see Add. 17,263, foll. 65 a and 148 a):

$ܡܢܝ ܫܬܥܣܪ ܘܪ̈ܩܐ ܘܡܫܟܚ ܐܢܬ ܡܢ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܒܗܢܡ ܣܗܕܐ ܛ̇ܪܕ ܫ̈ܝܕܐ (ܫ̈ܐܕܐ. (altered into $

This remark does not apply to the manuscript in its present condition.

[Add. 17,267, foll. 34—49.]

**DCCCXLVIII.**

Paper, about 10 1/2 in. by 6 3/4, consisting of 177 leaves. The quires, signed with letters, are 18 in number, of which the last is im­perfect. A leaf is also wanting after fol. 20. There are from 18 to 25 lines in each page. This volume is written in a good, regular hand of the xiiith cent., and contains—

A collection of Sermons by several writers (numbered from $ܝܕ to $ܠܙ); viz.—

1. Cyril of Alexandria.

*a.* Hom. xxxv. on the Gospel of S. Luke. Fol. 21 a. The title and the first few words are wanting. See Dr. Payne Smith's edition, p. 13.

*b.* Hom. xii. on the Gospel of S. Luke: $ܬܘܪܓܡܐ ܕܬܪ̈ܥܣܪ ܡܢ ܦܘܫܩܐ ܗ̇ܘ ܕܐܘܢܓܠܝܘܢ ܕܠܘܩܐ. ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ ܕܥܠ ܕܢܚܗ ܕܡܪܢ ܕܒܒܣܪ (altered into $ܕܥܠ ܨܘܡܗ ܕܡܪܢ). Fol. 174 b. See Dr. Payne Smith's edition, p. \*19.

2. Philoxenus of #Mabug.

a. On the Annunciation of the blessed Virgin : $ܕܩܕܝܫܐ ܦܝ݊ܠܠܘܟܣ݊ܐܢܘ݊ܣ ܕܡܒܘܓ. ܡܐܡܪܐ ܕܥܠ ܣܘܒܪܗ̇ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܡܪܝܡ (margin: $ܕܗ̇ܘܐ ܒ܏ܟܕ ܒܐܕܪ). Beginning, fol. 26a: $ ܚܒ̈ܝܒܝ̣. ܟܕ ܕܝܢ ܐܫ̣ܬܲܕܪ ܓܒܪܐܝܠ ܕܢܣ̇ܒܪܝܗ̇ ܠܒܬܘܠܬܐ ܡܪܝܡ ܥܠ ܒܛܢܗ ܕܐܠܗܐ ܡܠ̣ܬܐ. ܡܢܫܝܠ ܐܫ̣ܬܟܚ ܥܡܗ̇ ܒܩܝܛܘܢܐ̣. ܘܐܬܚ̣ܙܝ ܠܗ̇ ܘܡ̇ܠ̣ܠ ܥܡܗ̇ ܕܪ̈ܘܪܒܢ ܘܢܗܝ̣ܪ̈ܢ. ܏ܘܫ..

b. From his Commentary on the Gospel of S. Luke : $ܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܠܘܩܐ̇. ܕܥܒ̣ܝܕ ܠܦܝܠܟܣܝܢܘܣ ܕܡܒܘܓ. ܠܚ̇ܡ ܕܢܬ̣ܩܪܐ ܒܥܐܕܐ ܕܐܦܢܛܣܝܣ (ὑπάντησις). Beginning, fol. 120 a: $ܟܠܗܘܢ ܗܟܝܠ ܩܘܪ̈ܒܢܐ ܕܚ̈ܝܘܬܐ ܕܒܢܡܘܣܐ ܡܬܩܪܒܝܢ ܗܘܘ̣ ܪܐܙܐ ܘܕܒ̣ܚܐ ܪܒܐ ܕܡܫܝܚܐ ܡܚܲܘܐ ܗܘܐ ܩܘܪܒܢܗܘܢ. ܏ܘܫ..

3. Athanasius, on Baptism: $ܕܩܕܝܫܐ ܐܬܐܢ݊ܐܣ݊ܝܘܣ ܪܝܫܐ ܕܐܦܝ̈ܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ. ܡܐܡܪܐ ܕܥܠ ܡܥ̣ܡܘܕܝܬܐ ܘܠܘܬ ܗ̇ܢܘܢ ܕܥ̇ܡܕܝܢ (margin: $ܕܠܠܝܐ ܕܬܫܡܫܬܐ ܕܬܠܬ ܕܣܒ̣ܪܬܐ). Beginning, fol. 55 a: $ܣܚ̇ܬܐ ܡ̇ܢ ܘܕܘܟ̈ܝܐ: ܕܒܪ ܝܘܡܗ: ܡܕܟܝܢ ܗܘܘ ܡܢ ܛܘܠܫܐ ܕܦܓܪܐ: ܘܒܡ̈ܝܐ ܡܥ̈ܝܢܝܐ ܘܢ̇ܗܪ̈ܝܐ ܡܫܬܡܠܝܢ ܗܘܘ̣. ܢܡܘܣܐ ܡ̇ܢ ܕܝܘ̈ܕܝܐ ܝ̇ܕܥ. ܏ܘܫ..

4. Jacob of Batnae, a homily in prose, beginning, fol. 105 a : $ܙܕܩ ܗܘܐ ܕܢܚܫ ܝܘܡܢܐ ܚ̈ܒܝܒܝ܇ ܕܝܘܡܐ ܡܢ ܝܘܡܐ̇. ܢܘܠܐ ܕܚܝ̈ܝܢ ܙܥ̇ܪ ܠܡܬܓܕܕܘ܇ ܏ܘܫ. (see Add. 14,621, no. 7). The rubric wrongly ascribes it to John Chrysostom, $ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܐܢܢܝܘܣ ܡܛܠ ܪܚ̣ܡܬ݀ ܟܣܦܐ ܘܡܪܬܝܢܘܬܐ; but on the margin we read: $ܬܘܪܓܡܐ ܕܡܪܝ ܝܥܩܘܒ ܡܲܠܦܢܐ ܐܝ܏ܬܘ..

5. Cyriacus, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 116-7), on the parable of the Vineyard : $ܕܩܕܝܫܐ ܡܪܝ ܩܘܪܝܩܘܣ ܦܐܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ: ܡܐܡܪܐ ܕܥܠ ܗ̇ܘ ܡܬܠܐ ܕܟܪܡܗ ܕܚܒܝܒ.. Beginning, fol. 110 a: $ܟܕ ܒܡ̈ܬܠܐ ܘܒ̈ܦܠܐܬܐ ܡܡܠܠ ܗܘܐ ܦܪܘܩܢ: ܠܘܬ ܗ̇ܢܘܢ ܕܡܢ ܕܡ̇ܐ ܕܐܝܣܪܐܝܠ: ܘܥܠ ܡܪܚܘܬܗܘܢ ܡܡܬܠ ܗܘܐ ܠܗܘܢ ܒܡ̈ܬܠܘܗܝ: ܘܥܠ ܡܣܬܠܝܢܘܬܗܘܢ ܪܡ̇ܙ ܗܘܐ ܠܗܘܢ ܒܦ̈ܠܐܬܗ: ܘܡܛܠ ܫܦܝܪܘܬ ܡܬܬܦܝܣܢܘܬܐ ܕܥܡ̈ܡܐ: ܘܒܝܬܝܘܬܐ ܐܝ̇ܕܐ ܕܥܬܝܕܐ ܗܘܬ ܕܬܗܘܐ ܠܗܘܢ ܠܘܬ ܐܠܗܐ: ܐܡ̇ܪ ܗܘ̣ܐ. ܕܓܒܪܐ ܚܕ ܐܝܬ ܗܘܐ̣ ܡܪܐ ܒܝܬܐ. ܏ܘܫ.

6. #Marutha of #Tagrit, on the New Sunday, $ܬܘܪܓܡܐ ܕܩܕܝܫܐ ܡܪܝ ܡܪܘܬܐ ܥܠ ܚܕܒܫܒܐ ܚ̣ܕܬܐ. Beginning, fol. 140 a: $ܠܝܘܡܐ ܚ̣ܕܬܐ ܡܥܕܥܕܝܢܢ ܐܘ ܐܚ̈ܝ̣. ܠܥܠܝܬܐ ܕܪ̈ܐܙܐ ܡܬܕܟܪܝܢܢ܇ ܕܒܗ̇ ܬܠܡ̈ܝܕܐ ܟܢܝ̣ܫܝܢ ܗܘܘ. ܏ܘܫ. .

7. Proclus of Constantinople, on the Ascension:

$ܡܐܡܐܪܐ (sic) $ ܕܥܠ ܣܘܠܩܗ ܕܡܪܢ ܘܐܠܗܢ. ܕܩܕܝܫܐ ܦܪܘܩܠܘܣ ܐܦ܏ܝܣ ܕܩܘܣܛܢ܏ܛܝܢܝ.

Beginning, fol. 146 b: $ܟܕ ܥܕܟܝܠ ܒܢܦܫܝ ܡ̇ܢܐ ܗܘܝܬ: ܝܘܬܪ̈ܢܐ ܕܡܢ ܨܠܝܒܐ ܗܘ̣ܘ ܠܓܢܣܐ ܕܝܠܢ: ܘܠܝܘܬܪ̈ܢܐ ܕܡܢ ܩܝܡ̣ܬܐ ܒܡܐܣܬܐ ܕܪܥܝܢܝ ܬ̇ܩܠ ܗܘܝܬ݂. ܥܘܬܪܐ ܕܠܐ ܡܬ̣ܕܠܐ ܕܣܘܿܠܩܐ ܐܠܗܝܐ ܐܡ̣ܛܪ ܥܠܝ. ܏ܘܫ..

8. John Chrysostom.

a. Hortatory discourse, on the good and evil things of this world:

$ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܐܢܝܣ ܕܥܠ ܡܪܬܝܢܘܬܐ ܘܥܠ ܥܠܡܐ $ܘܥܠ ܛܒ̈ܬܗ ܘܒܝ̈ܫܬܗ(ܕܠܠܝܐ margin: ܕܥܪܘܒܬܐ ܕܫܒܬܐ ܕܬܪ̈ܬܝܢ ܕܨܘܡܐ).

Beginning, fol. 1 b: $ܚܒܝ̈ܒܝ. ܝܬܝܪܬܐ ܡܟܝܠ ܡܬܚܙܝܐ ܠܝ ܕܐܝܬܝܗ̇܇ ܕܬܘܒ ܐܦ̇ܩܕܟܘܢ ܕܒܒܛܝ̣ܠܘܬܐ ܠܗܠܝܢ ܕܡܬܡ̈ܠܠܢ ܬܫܡ̣ܥܘܢ. ܏ܘܫ..

b. On repentance,

($ܡܐܡܪܐ ܕܬܝܒܘܬܐ ܕܠܠܝܐ ܕܫܒܬܐ: ܕܬܪ̈ܬܝܢ ܕܨܘܡܐ (margin: $

. Beginning, fol. 8 a: $ܐܝ̈ܠܢܐ ܕܡܬܦܲܠܚܝܢ ܒܫܩ̣ܠܛܥܢܐ̣. ܘܪܕܐ ܠܗܘܢ ܫܩܝ̣ܐ ܒܒܛܝܠܘܬܐ. ܦܐܪ̈ܐ ܝܬܝܪ̈ܐ ܬܒ̇ܥܝܢ ܠܗܘܢ ܦ̇ܠܚܐ ܘܦܪ̈ܕܝܣܦܢܐ. ܏ܘܫ..

c. Hortatory discourse, showing that we should remain in the church till the celebra­tion of the holy Eucharist is ended: $ܡܐܡܪܐ ܕܥܠ ܡܪܬܝܢܘܬܐ ܘܕܘ̇ܠܐ ܕܢܩܘܐ ܒܥܕܬܐ ܥܕܡܐ ܕܡܫܬ̇ܠܡܝܢ ܪ̈ܐܙܐ ܩ̈ܕܝܫܐ ܕܡܪܝ ܐܝܘܐܢܢܝܘܣ

(margin: $ܕܬܠܬܐ ܒܫܒܐ ܕܫܒܬܐ ܡܨܥܝܬܐ ܕܨܘܡܐ). Beginning, fol. 11 a : $ ܚܒ̈ܝܒܝ. ܒܚܕܒܫܒܐ ܕܥܒ̣ܪ̣. ܒܚܦܝܛܘܬܐ ܣ̇ܓܝܐܬܐ ܡ̇ܠܠܢܲܢ ܠܚܘܒܟܘܢ̇. ܕܗܘ̣ܝܬܘܢ ܐܡܝܢ̣ܝܢ ܒܬܫܡܫܬܐ ܕܡܪܟܘܢ. ܘܚܲܘܝܢܢ ܕܠܝܠܘܬܐ ܕܨܒ̈ܘܬܐ. ܘܝܘܬܪܢܐ ܪܒܐ ܕܐܝܬ ܒܗܝܢ. ܏ܘܫ.

d. On S. Matthew, ch. x. 34: $ܡܐܡܪܐ ܥܠܗ̇ܝ ܕܐܡ̣ܪ ܡܪܢ. ܕܠܐ ܐܬܝ̇ܬ

ܕܐܪܡ̇ܐ ܫܝܢܐ ܐܠ̣ܐ ܚܲܪܒܐ. ܘܬܘܒ ܕܢܘܪܐ ܐܬܝ̇ܬ ܕܐܪܡ̇ܐ ܒܐܪܥܐ. (margin: $ܕܒܠܠܝܐ ܕܚܕܒܫܒܐ ܕ܏ܗ ܕܨܘܡܐ). Beginning, fol. 15 a: $ܐܡ̈ܗܬܐ ܕܫܒܪ̈ܐ ܐܝܠܝܢ ܕܪܚ̇ܡܢ ܒܢܝ̈ܗܝܢ܆ ܥܕܡܐ ܕܢܫܬ̇ܘܫ̇ܛܘܢ ܝ̈ܠܘܕܝܗܝܢ ܠܘܬ ܩܘܡܬܐ ܕܝܬܝܪ ܚܲܝܠܬܢܝܬܐ: ܘܡܲܨܝܐ ܠܡܩܲܒܠܘ ܣܝܒܪܬܐ̣. ܠܡܒ̈ܘܥܐ ܕܚܠܒܐ ܡܪ̈ܕܝܢ ܠܗܘܢ ܡܢ ܬܕܝ̈ܗܝܢ ܠܬ̇ܪܣܝ̣ܬܐ ܕܬܪܒܝܬܗܘܢ..

e. For Palm Sunday : $ܡܐܡܪܐ ܕܩܕܝܫܐ ܐܝܘܐܢܢܝܘܣ ܕܩܘܕܛܢܛܝܢܘܦܠܝܣ ܕܐܘ̈ܫܥܢܐ (margin : $ܕܠܠܝܐ ܕܬܠܬܐ ܒܫܒܐ ܕܐܘܫ̈ܥܢܐ). Fol. 30 b. It is part of hom. xlvi. on the Gospel of S. Matthew, as far as the words Καὶ τὰ μὲν ὁ Δαυίδ, τὰ δὲ ὁ Ζαχαρίας προανεφώνησεν. See Opera, t. vii., p. 740.

f. On charity and alms, and that priests should not administer the holy Eucharist to those whom they know to be unworthy : $ܡܪܬܝܢܘܬܐ ܕܡܪܝ ܐܝܘܐܢܢܝܘܣ ܡܛܠ ܡܪܚܡܢܘܬܐ ܘܙܕ̈ܩ̣ܬܐ ܕܡ̈ܣܟܢܐ ܘܕܠܐ ܢܬ̣ܠܘܢ ܟܗ̈ܢܐ ܪ̈ܐܙܐ ܠܐܢܫ ܕܝ̇ܕܥܝܢ ܕܠܐ ܫ̇ܘܐ (margin: $ ܒܬܫ̈ܥ ܫܥܝܢ ܕܚ̈ܡܫܐ). Beginning, fol. 36 a: $ ܒܕܓܘܢ ܡܦܝ̣ܣ ܐܢ̣ܐ: ܕܠܐ ܟܕ ܟܠܡܕܡ ܥܠ ܐܠܗܐ ܫ̇ܕܝܢܢ ܢܕܡܟ ܚܢܢ. ܐܦܠܐ ܟܕ ܝ̇ܨܦܝܢܢ ܒܥܡ̈ܠܐ ܒܝ̈ܬܝܐ ܢܣ̇ܒܪ ܕܡܬ̇ܪܨܝܢܢ ܟܠܡܕܡ. ܏ܘܫ..

g. Hom, lxxxiii. on the Gospel of S. John : $ܡܐܡܪܐ ܕܬܡ̈ܢܝܢ ܘܬܠܬ̈ܐ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ (margin : $ ܕܬܫܡܫܬܐ ܩܕܡܝܬܐ ܕܠܠܝܐ). Fol. 40 a.

h. Hom, lxxxv. on the Gospel of S. John, from the words 'Ορᾷς πόσην ποιεῖται σπουδὴν ὤστε πιστευθῆναι κ.τ.λ. (Opera, t. yiii., p. 578) to the end : $ܡܐܡܪܐ ܕܬܡ̈ܢܝܢ ܘܚ̈ܡ̣ܫܐ ܕܦܘܫܩܐ ܕܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ (margin: $ܕܬܫܡܫܬܐ ܕܬܪ̈ܬܝܢ ܕܠܠܝܐ ܕܫܒܬܐ ܕܣܒܪܬܐ). Fol. 48 b.

i. The second discourse on our Lord's contest with Satan: $ܡܐܡܪܐ ܕܥܠ ܬܟܬܘܫܗ ܕܡܪܢ ܥܡ ܣܛܢܐ.. Beginning, fol. 58 b: $ܒܚܕܒܫܒܐ ܕܥܒ̣ܪ. ܟܠܝܠܐ ܩܕܡܝܐ ܕܙܟܘܬܗ ܕܡܪܢ ܫܩ̣ܠܢܢ.

j. The third discourse on our Lord's contest with Satan: $ܡܐܡܪܐ ܕܬܠܬܐ ܥܠ ܬܟܬܘܫܗ ܕܡܪܢ ܕܥܡ ܣܛܢܐ. Beginning, fol. 65 a: $ܟܠܝܠܐ ܕܬܠܬܐ ܕܙܟܘܬܗ ܕܡܪܢ ܐܝܬ ܠܢ ܕܢܣ̇ܒ ܝܘܡܢ ܡܢ ܒܝܬ ܐܓܘ̈ܢܘܗܝ ܚܒ̈ܝܒܝ..

k. On the Canaanite woman: $ܕܥܠ ܗ̇ܝ ܟܢܥܢܝܬܐ ܕܐܦܩ̣ ܡܪܢ ܫܐܕܐ ܡܢ ܒܪܬܗ̇.. Fol. 69 b. See Opera, t. iii., p. 516.

l. On the man who had a hundred sheep, and on repentance : $ ܕܥܠ ܗ̇ܘ ܓܒܪܐ ܕܡܐܐ ܥܪ̈ܒܘܗܝ ܕܐܝܬ ܒܐܘܢܓܠܝܘܢ: ܘܥܠ ܬܝܒܘܬܐ ܘܡܪܬܝܢܘܬܐ.. Fol. 76 b.

m. On those who present themselves for Baptism, and against swearing: $ܥܠ ܐܝܠܝܢ ܕܡ̇ܩܒܠܝܢ ܪܘܫܡܐ ܕܡܥܡܘܕܝܬܐ̣. ܘܕܥܠ ܡܢܐ ܡܥ܏ܡܘ ܡܘܠܕܐ ܕܡܢܕܪܝܫ ܡܬܩܪܝܐ̇. ܘܠܐ ܗܘܐ ܡܥܡܘܕܝܬܐ ܕܫܘܒܩܢܐ. ܘܕܚܛܗܐ ܗܘ ܠܐ ܗܘܐ ܕܢܐܡܐ ܐܢܫ ܘܢ̣ܕܓܠ. ܒܠܚܘܕ ܐܠܐ ܐܦ ܗ̣ܝ ܡܘܡܬܐ ܒܠܚܘܕܝܗ̇ ܚܛܗܐ ܗܘ. ܐܦܢ ܐܢܫ ܢܡ̇ܠܐ ܡܘܡܬܗ.. Fol. 85 b. See Opera, t. ii. p. 265.

n. Against swearing, and on our Lord's rising in three days: $ܡܐܡܪܐ ܥܠܝܗ̇ ܟܕ ܥܠܝܗ̇ ܕܥܠ̣ܬܐ ܟܕ ܡܚ̇ܘܐ ܕܠܐ ܗܘܐ ܕܓܠܘܬܐ ܒܠܚܘܕ ܐܝܬܝܗ̇ ܚܛܗܐ̇. ܐܠܐ ܐܦ ܟܕ ܢܡ̇ܠܐ ܐܢܫ ܡܘܡܬܐ. ܡܛܠ ܕܝܡ̇ܐ ܡܬܬ̣ܣܝܡ ܒܪܝܫܗ ܘܕܦܩܚܐܝܬ ܡܫܝܚܐ ܠܬܠܬܐ ܝܘܡ̈ܝܢ ܩ̣ܡ. Beginning, fol. 96 a: $ܐܪܐ ܟܝ ܪܕܦܬܘܢ ܡܢ ܦܘܡܟܘܢ ܥܝܕܐ ܒܝ̣ܫܐ ܕܡܘܡܬܐ̣. ܠܐ ܓܝܪ ܥܒܝܪ̈ܢ ܡܢ ܒܠܝ ܡ̈ܠܐ ܕܐܢܐ ܥܡܟܘܢ ܡ̇ܠܠܬ. ܘܠܐ ܗ̇ܢܝܢ ܕܐܢܬܘܢ ܠܝ ܐܫܬܘܕܝܬܘܢ.. On the margin of fol. 102 a we read: $ܡܢ ܗܪܟܐ ܠܚ̇ܡ ܕܢܬܩ̣ܪܐ ܒܦܣܩ ܪܝܫܗ ܕܝܘܚܢܢ ܡܥܡܕܢܐ.

o. On the Consecration of the Church: $ܡܐܡܪܐ ܕܥܠ ܩܘܕܫ ܥܕܬܐ. Beginning, fol. 114 b:

$ܫܘܼܦܢܝܬܐ (sic) $ܪܚܡ̣ܬ݀ ܚܘܪܒܐ ܐܡܬܝ ܕܒ̈ܥܒܐ ܡܲܩܢܐ̣ ܠܒܪ ܙܘܓܗ̇ ܩ̇ܪܝܐ. ܘܒܩ̈ܘܿܢܩܢܐ ܚ̈ܠܝܐ ܕܒܝܬ ܢܚ̇ܠܐ̣ ܩ̈ܠ̣ܝܗ̇ ܡ̣ܫܡܥܐ. ܏ܘܫ.

p. Part of hom. lxx. on the Gospel of S. Matthew, from the words 'Επεὶ οὖν τοιαύτη ἡ ἀνάστασις κ.τ.λ.. (see Opera, t. vii., p. 779): $ ܡܪܬܝܢܘܬܐ ܕܡܢ ܦܘܫܩܐ ܕܡܬܝ ܕܠܚ̇ܡ ܕܢܬܩܪܐ ܒܕܘܟܪܢܐ ܕܐܚ̈ܐ. Fol. 126 a.

q. On the Resurrection of our Lord: $ܡܐܡܪܐ ܕܚܕܒܫܒܐ ܕܩܝܡ̣ܬܐ (margin: $ܕܠܠܝܐ ܕܬܠܬܐ). Beginning, fol. 130 a: $ܝܘܡܢܐ ܚܒ̈ܝܒܝ̣. ܢܗܝܪܐ ܘܦܨܝ̣ܚܐ ܘܚ̇ܕܝܐ̣ ܟܠܗ̇ ܒܪܝܬܐ. ܕܒ̇ܪܘܝܐ ܕܟܠܗ̇ ܒܪܝܬܐ̣. ܩ̣ܡ ܡܢ ܩܒܪܐ ܒܬܫ̣ܒܘܚܬܐ. ܏ܘܫ..

r. Margin: $ܕܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ, for the Friday of the Crucifixion. Beginning, fol. 133 b: $ܡܐ ܕܥܬ̣ܝܕܝܢ ܕܝܢ ܣܚ̈ܝܐ ܠܡܚܬ ܘܠܡܒ̣ܨܐ ܥܘ̈ܒܝ ܝ̇ܡ̣ܐ. ܡܬܚ̇ܦܛܝܢ ܕܩܠܝܠܘܬܗܘܢ ܠܐ ܬܬܥܲܘܟ ܡܢ ܝܘܩܪܐ̣. ܘ܏ܫ..

s. On the Resurrection of our Lord: $ܡܐܡܪܐ ܕܥܠ ܩܝܡ̣ܬܗ ܕܦܪܘܩܢ (margin : $ܕܠܠܝܐ ܕܥܪܘܒܬܐ, but altered into $ܕܚܘܪ̈ܐ). Beginning, fol. 137 b: $ܚܒ̈ܝܒܝ̣. ܙܕܩ̇ ܕܟܠܢ ܢܩ̣ܥܐ ܘܢ̣ܐܡܪ. ܗ̇ܘ ܦܬܓܡܐ ܕܢܒܝܐ ܕܘܝܕ܇ ܟܕ ܡܫ̇ܒܚܝܢܢ ܠܡܪܝܐ ܐܠܗܢ ܘܡܙܥܩܝܢܢ܇ ܕܡܲܢܘ ܢܫ̇ܬܥܐ ܬܕܡܪ̈ܬܗ ܕܡܪܝܐ̇. ܏ܘܫ.. q[5 X]q

t. Hom. vi. on the Gospel of S. Matthew : $ܡܐܡܪܐ ܕܐܫܬܐ ܡܢ ܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ. Fol. 150 b.

u. Hom. ix. on the Gospel of S. Matthew: $ܡܐܡܪ ܕܬܫܥܐ ܡܢ ܦܘܫܩܐ ܕܡܬܝ. Fol. 164 a.

On the margin of fol. 36 a there is the following note in the handwriting of the scribe:

$ ܒܗܢܐ ܝܘܡܐ ܢܦ̣ܩ ܦܝܠܖܪܘܣ (sic) ܕܢܐܙܠ ܠܐܬܪܐ ܕܦܪ̈ܣܝܐ ܒܝܘܡ ܫܒܬܐ ܏ܗ ܒܐܝܠܘܠ.

“On this day, Saturday, the fifth of #Ilul, Philodorus (?) set out to go to the country of the Persians."

[Add. 14,727.]