**DCCCLIV.**

Vellum, about 8 ¼ in. by 5 1/4, consisting of 58 leaves, many of which are much stained and torn, especially foll. 7, 11—18, 20, 21, 27—29, and 36. Leaves are wanting at the beginning, as well as after foll. 4, 8, 10, 18, 34, 35, 36, 40, 48, 49, and 50. There are from 20 to 32 lines in each page. This volume, which is palimpsest throughout, is written in an inelegant, current hand of the latter half of the xth cent. It con­tains—

1. Demonstrations from the Scriptures of the Old and New Testaments, as well as from the Apocrypha, on various points of religion, morals, and Christian duty; e. g. fol. 1 b, $ܪܝܫܐ ܕܦ̈ܬܓܡܐ ܕܚ̈ܫܚܝܢ ܠܓܘܐ ܒܪ̈ܢܝܐ ܡܫܚ̈ܠܦܐ; fol. 14 b, $ܪܝܫܐ ܕܥܣܪ̈ܝܢ ܘܬܫܥܐ ܕܐܝܟܢܐ ܙܕܩ ܕܢܗܘ̈ܘܢ ܐܝܠܝܢ ܕܡܬܓܒܝܢ ܠܣܝܡ ܐܝܕܐ ܕܟܗܢܘܬܐ ܘܚܘܦܛܐ ܕܠܘܬ ܡܕܒܪܢܐ ܕܐܝܟܢܐ ܢܬܚܫܚ.; fol. 26 a, $ ܪܝܫܐ ܕܬܠܬܝܢ ܘܐܪ̈ܒܥܐ ܕܟܡܐ ܒܝ̣ܫܐ ܕܓܠܘܬܐ̣. ܘܟܡܐ ܡܣ̇ܓܦܢܝܐ̣. ܠܐܝܠܝܢ ܕܒܗ̇ ܡܬܥܢܝܢ.; and so on. The Septuagint version is often cited ($ܕܫܒܥܝܢ); e.g. foll. 1 a, 17 a and b, 18 a and b, 19 b, 20 b, 21 a, 23 a, 27 a, 28 a, 31 b, and 38 a.

2. Prayers and discourses for several occa­sions, fol. 41 a; e.g. $ ܕܬܪܘܢܝܣܐ, for a bishop on his installation, fol. 43 a, and $ ܦܘܪܥܢܘܬܐ ܕܡܢܗ ܗܘܝܐ, fol. 44 a; $ ܕܥܠ ܣܘܢܬܪ̈ܢܝܣܐ, for the accompanying clergy, fol. 45 a, and $ ܡܠܬܐ ܕܦܘܪܥܢܐ, fol. 46 b; $ܬܘܪܓܡܐ ܕܥܠ ܥܘܦܝܐ ܕܐܦܝܣܩܘܦܐ ܕܥܢܕ., funeral sermon for a deceased bishop, fol. 50 b; etc.

Fol. 40 b contains part of a prayer in Greek, written in large slanting uncials by the same hand as the Syriac text. Foll. 57 and 58 also contain Greek texts in the same handwriting; viz. a prayer for the patri­archs of the Jacobite church of Alexandria 9to whose names is annexed that of Severus of Antioch), fol. 57 b and a; and a list of contractions, %: etc., foll. 57 a and 58 a. The last Alexan­drine patriarch mentioned in the prayer is Menas II., who sat from about A.D. 958 to 977; whence it seems to follow that this manuscript was written during his lifetime or that of his immediate successor. Fol. 58 b contains an extract in Syriac from the Acts of the Council of Ephesus regarding Nestorius.

As mentioned above, this volume is pa­limpsest throughout, and contains portions of the Old and New Testaments, according to the Pěshittā version, written in two columns, in a fine hand of the vith or viith century. The ancient text is most distinctly legible on foll. 49 b,50 a, and 56 a and b, which have been left blank by the later scribe. According to the running titles and colophons, which are still legible, we have here portions of the following books.

a. Numbers, $ܡܢܝܢܐ or $ܣܦܪܐ ܕܡܢܝܢܐ, foll. 13 a, 22 a, 31 b, 39 b, 40 b, 42 a, 51 b, 54 b, 56 b.

b. The twelve minor Prophets; viz. Zechariah, $ܙܟܪܝܐ, fol. 3 b; Micah, $ܡܝܟܐ, fol. 7 b; Zephaniah, $ܨܦܢܝܐ, foll. 10 b, 33 b; Habakkuk, $ܚܒܩܘܩ, foll. 33 b, 46 a; Hosea, $ܗܘܫܥ, fol. 34 a; Nahum, $ ܢܚܘܡ, fol. 45 b; Malachi, $ܡܠܐܟܝ, fol. 55 b.

c. The Epistle to the Hebrews, $ܕܥܒܪ̈ܝܐ, fol. 14 a.

[Add. 17,195.]

**DCCCLV.**

Vellum, about 10 1/8 in. by 6 3/4, consisting of 108 leaves, some of which are much stained and torn, especially foll. 1, 5, 13, 65, 72, 74, 79, 80, and 108. The quires, signed with letters, seem to have been 24 in number; but leaves are now wanting both at the be­ginning and end, and there are lacunae after foll. 3, 62, 63, 64, 65, 71, 79, 80, 81, 82, 102, and 107. Each page is divided into two columns, of from 32 to 39 lines. This manuscript is written in a neat Estrangělā of the viith cent., and contains—

A series of extracts from the Fathers on various Biblical passages and subjects. Running title (foll. 13 b, 23 b, etc.), $ܟܬܒܐ ܕܡܛܠ ܩ̈ܦܠܐܐ ܣܓ̈ܝܐܐ ܘܡܫ̈ܚܠܦܐ. What the original number of chapters was, it is now impossible to say. The index, fol. 1 which is imperfect, has only 96 ($ܨܘ); but the last number occurring in the book, fol. 102 b, is 129 ($ܩܟܛ). The chapters actually extant are: xvii.—liii. (impf.), Iv. (impf.) lvi., lvii. (impf.), a fragment (fol. 64), lxiv., lxv. (impf.), lxxxii. (impf.), lxxxiii. (impf.), fragments (foll. 80, 81, 82), cxx. (impf.)— cxxix. (impf.), and fragments (foll. 103— 108).

The authority most frequently cited in this volume is Severus of Antioch, from whose letters and homilies we find the fol­lowing quotations.

Letters: to the deaconess Anastasia, foll. 19 a, 55 a; to Antonine, bishop of Aleppo, fol. 36 b; to the reader ($ܩܪܘܝܐ) Archelaus, fol. 57 a; to the lady Caesaria, foll. 4 a, 59 b, 88 a; to Conon the silentiary, fol. 93 a; to Constantine, bishop of Laodicea, fol. 15 a; to John, Theodore and John, priests and abbats,

$ܕܐܬܟܬܒܬ ܠܘܩܒܠ ܩܘܕܝܠܝܩܝܐ (sic) $ ܕܐܠܟܣܢܕܪܝܐ

fol. 68 b; to Julian of Halicarnassus, fol. 90 b; to the chamberlains Phocas and Eupraxius, fol. 28 a; to the general ($ܣܛܪܛܠܛܝܣ) Probus, fol. 18 b; to Scholasticus, fol. 63 a; to Sergius, comes and archiater, foil. 53 a, 63 a; to Sergius, bishop of Cyrus, fol. 29 a; to Solon, bishop of Isauria, fol. 95 a; to the monks of the convent of Mār Isaac, fol. 30 a; $ܡܢ ܐܓܪܬܐ ܕܫܒܥ ܕܟܬܒܐ ܩܕܡܝܐ ܕܩܕܡ ܐܦܣܩܦܘܬܐ ܕܐܝܬ ܒܗ̇ ܣܝܡܐ ܕܐܟܘܬܗ ܡܬܓܒܝܢ ܕܢܥܒܕܘܢ ܗ̇ܢܘܢ ܕܒܕܡܘܬ ܒܪܢܫܐ ܐܡܪܝܢ ܕܐܝܬܘܗܝ ܐܠܗܐ., fol. 93 a; imperfect extract, fol. 83 a.

Homiliae Epithron.: xvi., fol. 71 b; xxv., fol. 34 a; xxxii., fol. 32 b; xiii., fol. 32 b; xiv., fol. 65 b; lxiii., fol. 43 b; lxxxi., fol. 33 a; lxxxvii., fol. 102 b; lxxxix., fol. 45 a; xcv., fol. 40 a; xcviii., fol. 48 a; ci., fol. 31 a; cvii., fol. 51 a; cviii., fol. 23 b; cxv., fol. 39 b; cxvii., fol. 51 b.

The other authorities quoted are:—

Basil: letter to Optimus ($ܐܘܦܛܝܡܘܣ ), fol. 9 b; in Hexaemeron, hom. i., fol. 72 a.

Chrysostom: comment, on S. Matthew, fol. 34 b; hom. vi., fol. 37 a; on S. John, hom. xxxv., fol. 52 a; hom. xxxvii., fol. 52 b; hom. lxxxv., fol. 15 a; on Romans, hom. xxxi., fol. 14 b; on 1 Corinth., hom. xxxviii., fol. 74 b; on Gideon, $ܕܥܠ ܓܕܥܘܢ, fol. 32 a; against the Jews, hom. iv., fol. 93 b; $ ܡܢ ܗܠܝܢ ܕܠܘܩܒܠ ܡܠܟܬܐ, fol. 99 a; on the Cross and the Thief, $ܕܥܠ ܨܠܝܒܐ ܘܓܝܣܐ, fol. 102 a.

Clement of Rome: second epistle to the Corinthians, fol. 76 b: $ ܕܩܕܝܫܐ ܩܠܝܡܝܣ ܪܫܐ ܕܐܦܣܩܦܐ ܕܪܗܘܡܐ ܘܣܗܕܐ̣. ܗ̇ܘ ܕܐܦ ܫܠܝܚܐ ܦܘܠܘܣ ܟܕ ܟܬ̇ܒ ܠܘܬ ܦܝܠܝܦܝ̈ܣܝܐ ܗܟܢܐ ܐ̇ܡܪ ܡܛܠܬܗ̣. ܥܡ ܩܠܝܡܝܣ ܘܫܪܟܐ̣ ܕܡܥܢܕܪ̈ܢܝ. ܗܠܝܢ ܕܫܡ̈ܗܝܗܘܢ ܒܟܬܒܐ ܕܚ̈ܝܐ. ܐܘܣܒܝܣ ܕܝܢ ܩܣܪܝܐ ܐ̇ܡܪ ܥܠܘܗܝ ܒܡܟܬܒܢܘܬܐ ܕܬܠܬ ܕܬܫܥܝܬܐ ܥܕܬܢܝܬܐ̣. ܕܗ̣ܘ ܗܘ̣ܐ ܐܦܣܩܦܐ ܡܢ ܒܬܪ ܦܛܪܘܣ ܪܝܫܐ ܕܫ̈ܠܝܚܐ ܗܘ̣ܐ ܐܦܣܩܘܦܐ ܕܪܗܘܡܐ. ܡܢ ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ. ܡܢ ܗ̇ܝ ܕܐܦ ܩܕܝܫܐ ܦܛܪܝܪܟܐ ܣܐܘܪܐ: ܒܣܓܝܐ̈ܬܐ ܕܡܟܬܒܢܘܬܗ ܡܝܬܐ ܬܚ̈ܘܝܬܐ. ܕܐܝܬܘܗܝ ܪܫܗ̇ ܐ̈ܚܝ ܗܟܢ ܙܕܩ ܠܢ ܕܢܬܪܥܐ ܡܛܠ ܝܫܘܥ ܡܫܝܚܐ̣. ܐܝܟ ܕܡܛܠ ܐܠܗܐ. ܐܝܟ ܕܡܛܠ ܕܝ̇ܢܐ ܕܚ̈ܝܐ ܘܕܡ̈ܝܬܐ..

Cyril of Alexandria: against Julian, hom vii., fol. 36 b; hom. xi., fol. 38 a; hom. xiv., fol. 65 a; letter to the monks of $ܦܘܐܐ in Egypt, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܪ̈ܝܐ ܕܐܝܬ ܒܦܘܐܐ ܩܪܝܬܐ ܕܒܡܨܪܝܢ. ܗܠܝܢ ܕܟܦܪܝܢ ܗܘܘ ܒܩܝܡܬܐ ܕܦܓܪ̈ܐ ܐܢ̈ܫܝܐ., foll. 73 b, 75 a; comment, on Isaiah, foll. 103 a, 105 b; on Zechariah, foll. 107 b, 108 a.

Cyril of Jerusalem: fifteenth catechesis, $ ܡܢ ܡܪܬܝܢܘܬܐ ܕܚܡܫܥܣܪܐ, fol. 68 a.

Dionysius of Alexandria: letter to Stephanus of Rome, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܣܛܦܢܐ ܪܝܫܐ ܕܐܦܣ̈ܩܘܦܐ ܕܪܗܘܡܐ. ܡܛܠ ܥܡܕܐ. ܗ̇ܝ ܕܐܝܬܘܗܝ ܫܘܪܝܗ̣. ܗܠܝܢ ܡ̇ܢ ܕܐܣܬܥܪ ܡܢ ܩܕܝܡ ܡܪܝ ܐܚܘܢ̣ ܐܘܕܥܬܟ., fol. 73 b.

Dionysius the Areopagite: letter to Timothy, $ܕܚܣܝܐ ܕܝܢܘܣܝܘܣ ܕܐܪܝܣ ܦܓܘܣ ܐܦܣܩܦܐ ܕܐܬܢܣ ܡܕܝܢܬܐ. ܗ̇ܘ ܕܥ̇ܒܕ ܥܘܗܕܢܗ ܟܬܒܐ ܐܠܗܝܐ ܕܦܪܟܣܝܣ ܕܫ̈ܠܝܚܐ. ܡܢ ܗܠܝܢ ܕܡܟܬܒܢ ܠܗ ܠܘܬ ܛܝܡܬܐܘܣ ܐܦܣܩܘܦܐ ܕܐܦܣܘܣ. ܗ̇ܘ ܕܐܝܬܘܗܝ ܗܘܐ ܬܠܡܝܕܐ ܕܦܘܠܘܣ ܫܠܝܚܐ. ܡܛܠ ܪܝܫܘܬ ܟܘܡܪܘܬܐ ܕܥܕܬܐ. ܡܢ ܕܘܟܬܐ ܗ̇ܝ ܕܒܗ̇ ܢܣ̇ܒ ܡܛܠ ܗܠܝܢ ܕܡܬܓܡܪܢ ܥܠ ܥܢ̈ܝܕܐ., fol. 75 b.

Ephraim: $ܡܢ ܬܫܒܘܚܬܐ ܕܥܣܪܝܢ ܘܐܪ̈ܒܥ, fol. 64 b; $ ܡܢ ܦܢܩܝܬܐ ܕܢܨ̈ܝܒܝܐ, fol. 80 a; $ ܡܢ ܡܐܡܪܐ ܕܚܡܫܐ ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ., fol. 105 b; other citations, foll. 34 b, 36 b, 37 a, 72 a, 93 b, 99 a, 102 b.

Epiphanius: letter to the emperor Theo­dosius, fol. 73 a; the Ancoratus, $ ܡܢ ܟܬܒܐ ܕܡܬܩܪܐ ܐܢܩܘܪܘܛܘܢ, fol. 73 a.

Gregory Nazianzen: in sanctum Baptisma, fol. 72 a.

Gregory Nyssen: comment, on the Song of Songs, hom. xv., fol. 47 b.

Hesychius of Jerusalem: comment, on the Psalms, $ܕܐܣܘܟܝܣ ܩܫܝܫܐ ܕܐܘܪܫܠܡ ܡܢ ܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ ܟܕ ܗܠܝܢ ܦܬܓܡ̈ܐ ܡܦܫܩ. ܕܟܠܗܘܢ ܐܝܟ ܡܐܢܐ ܢܥܬܩܘܢ. ܘܐܝܟ ܬܟܣܝܬܐ ܬܟܪܘܟ ܐܢܘܢ ܘܢܬܚܠܦܘܢ., fol. 72 a.

Hippolytus: discourse addressed to the empress Mamaea on the Resurrection, fol. 77 a, $ ܕܩܕܝܫܐ ܐܝܦܘܠܝܛܘܣ ܐܦܣܩܘܦܐ ܘܣܗܕܐ ܡܢ ܡܐܡܪܐ ܕܡܛܠ ܩܝܡܬܐ ܕܠܘܬ ܡܡܝܐ ܡܠܟܬܐ. ܒܗ̇ܘ ܕܡ̈ܠܐ ܗܠܝܢ ܕܒܬܪ̈ܬܝܗܝܢ ܐܓܪ̈ܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܡܛܠ ܨܒܘܬܐ ܗܕܐ ܕܣܝܡܐ ܡܒܚܢ. ܗܕܐ ܕܝܢ ܡܡܝܐ ܐܡܐ ܗܘܬ ܕܐܠܟܣܢܕܪܣ ܐܘܛܘܩܪܛܘܪ ܕܪ̈ܗܘܡܝܐ. ܗ̇ܘ ܕܡܢ ܒܬܪ ܐܢܛܘܢܝܢܘܣ ܩܒܠ ܡܠܟܘܬܐ̣. ܐܝܟ ܕܡܟܬܒ ܐܘܣܒܝܘܣ ܒܡܐܡܪܐ ܕܫܬܐ ܕܬܫܥܝܬܐ ܥܕܬܢܝܬܐ..

Ignatius: letter to the people of Tarsus, fol. 74 a, $ܡܢ ܐܓܪܬܐ ܗ̇ܝ ܕܠܘܬ ܗܠܝܢ ܕܒܛܪܣܘܣ. ܗ̇ܝ ܕܐܝܬܘܗܝ ܫܘܪܝܗ̇ ܡܢ ܒܬܪ ܫܠܡܐ̣. ܡܢ ܣ̣ܘܪܝܐ ܥܕܡܐ ܠܪܗܘܡܐ ܥܡ ܚܝ̈ܘܬܐ ܡܬܟܬܫ ܐܢܐ..

Irenaeus: contra Haereses, lib. v., fol. 67 b.

John Grammaticus (Philoponus): on Ari­stotle, disc, viii., chap. 2, $ ܕܝܘܚܢܢ ܓܪܡܛܝܩܘܣ ܪܘܫܡܐ ܕܩܦܠܐܘܢ ܕܬܪ̈ܝܢ ܕܡܐܡܪܐ ܕܬܡܢܝܐ ܕܠܘܩܒܠ ܐܪܣܛܛܠܝܣ, fol. 73 a; on the Hexaemeron, disc, i., chap. 16, $ ܕܝܠܗ ܟܕ ܕܝܠܗ ܡܢ ܩܦܠܐܘܢ ܕܫܬܬܥܣܪ ܕܡܐܡܪܐ ܩܕܡܝܐ ܕܟܬܒܐ ܕܐܫܬܬ ܝܘ̈ܡܐ, fol. 73 a; against Andreas $ܐܪܝܘܡܢܝܛܐ, disc, iv., chap. 11, $ ܕܝܠܗ ܡܢ ܩܦܠܐܘܢ ܕܚܕܥܣܪ ܕܡܐܡܪܐ ܕܐܪ̈ܒܥܐ ܕܠܘܩܒܠ ܐܢܕܕܐܘܣ ܐܪܝܘܡܢܝܛܐ, fol. 73

Julius of Rome: letter to Prosdocius ($ܦܪܘܣܕܘܩܝܘܣ), fol. 71 a.

Methodius: Aglaophon or "de Resurrectione," $ ܕܩܕܝܫܐ ܡܐܬܘܕܝܘܣ ܐܦܣܩܘܦܐ ܕܠܘܩܝܐ ܦܝܠܣܘܦܐ ܘܣܗܕܐ ܡܢ ܟܬܒܐ ܕܡܛܠ ܩܝܡܬܐ ܗ̇ܘ ܕܡܬܩܪܐ ܐܓܠܘܐܦܢܛܘܣ., fol. 66 a; $ ܕܩܕܝܫܐ ܡܬܘܕܝܘܣ ܦܝܠܣܘܦܐ ܐܦܣܩܘܦܐ ܕܠܘܩܝܐ ܘܣܗܕܐ. ܡܢ ܟܬܒܐ ܕܡܛܠ ܩܝܡܬܐ ܗ̇ܘ ܕܠܘܩܒܠ ܐܘܪܘܓܢܝܣ. ܗ̇ܘ ܕܡܬܩܪܐ ܐܓܠܘܦܘܛܘܣ, fol. 78 a. Oecumenius: comment, on the Revelation of S. John, fol. 72 b: $ܕܐܘܩܘܡܢܝܘܣ ܓܒܪܐ ܝܨܝܦܐ ܘܕܛܒ ܐܝܬܘܗܝ ܐܪܬܕܘܟܣܐ. ܐܝܟ ܡܐ ܕܐܓܪ̈ܬܐ ܕܦܛܪܝܪܟܐ ܡܪܝ ܣܐܘܪܐ ܕܟܬܝܒܢ ܠܘܬܗ ܡܫܘܕܥܢ. ܡܢ ܡܐܡܪܐ ܕܐܫܬܐ ܕܗܠܝܢ ܕܥܡܝܠܝܢ ܠܗ ܡܛܠ ܓܠܝܢܐ ܕܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ.

Peter of Alexandria: from the discourse περὶ τοῦ μηδὲ προυπάρχειν τὴν ψυχὴν, κ.τ.λ., $ܡܢ ܡܐܡܪܐ ܗ̇ܘ ܕܟܬܝܒ ܥܠܘܗܝ ܡܛܠ ܗ̇ܝ ܕܠܐ ܩܕܝܡܐ ܢܦܫܐ. ܘܐܦܠܐ ܩܕܡܬ ܚܛܬ , fol. 78 b; on the Resurrection, $ܡܢ ܡܐܡܪܐ ܕܡܛܠ ܩܝܡܬܐ. ܗ̇ܘ ܕܐܝܬܘܗܝ ܫܘܪܝܗ ܡܢ ܒܬܪ ܫܠܡܐ. ܟܕ ܐܡܪܝܢ ܬܘܩܢܐ ܟܝܬ ܘܦܪܓܡܛܝܐ ܕܡܛܠ ܒܪܢܫܐ ܥܦܪܢܐ ܗ̇ܘ ܕܡܢ ܐܪܥܐ., fol. 78 b.

Philoxenus of Mabūg: $ ܡܢ ܟܬܒܐ ܕܪ̈ܥܝܢܐ ܡܢ ܪܥܝܢܐ ܕܚܡܫܐ, fol. 88 a.

Theodore of Mopsuestia: $ܕܬܐܕܘܪܘܣ ܗܪܛܝܩܐ ܡܢ ܡܐܡܪܐ ܕܐܡܝܪ ܠܗ ܡܛܠ ܗ̇ܝ ܕܐܝܟ ܕܦܐܐ ܠܐܠܗܐ ܙܕܩ ܕܢܣܒ ܐܝܠܝܢ ܕܡܬܐܡܪܢ ܥܠܘܗܝ ܒܟ̈ܬܒܐ ܩܕܝ̈ܫܐ. ܘܐܦܢ ܡܣܬܒܪܢ ܕܡܕܡ ܐܢܫܝܐ ܡܫܘܕܥܢ., fol. 35 b. See Sachau, Theodori Mops. Fragg. Syr., p. $ܨܛ.

Theodoret: comment, on the twelve minor Prophets, fol. 35 a.

Theodotus of Ancyra: on the Nativity, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܝܠܕܗ ܕܒܒܣܪ ܕܐܠܗܐ ܡܠܬܐ, fol. 39 a.

[Add. 17,214.]

**DCCCLVI.**

Vellum, about 9 5/8 in. by 6 1/8, consisting of 72 leaves, a few of which are slightly stained and the last much torn. The quires, 8 in number, are signed with letters from $ܝܘ to $ ܟܓ. Leaves are wanting after foll. 71 and 72. Each page is divided into two columns, of from 29 to 35 lines. This volume is written in a good, regular Estrangělā of the viith or viiith cent., and contains—

1. The Synodicon of Damasus, bishop of Rome, against various heresies: $ܣܘܢܗܕܝܩܢ ܕܕܡܣܘܣ ܐܦܣܩܦܐ ܕܪܗܘܡܐ̣. ܠܘܩܒܠ ܗܪ̈ܣܝܣ ܡܫ̈ܚܠܦܬܐ. This is the "Confessio Fidei Catholicae," contained in the letter of Damasus to Paulinus, bishop of Antioch (see Gallandii Biblioth. Vett. Patrum, t. vi., p. 325 seqq., especially pp. 328—330). It begins, fol. 1 b: $ ܬܘܕܝܬܐ ܕܗܝܡܢܘܬܐ ܩܬܠܝܩܐ̇. ܗ̇ܝ ܕܫܕܪ ܕܡܣܘܣ ܐܦܣܩܦܐ̇. ܠܘܬ ܦܠܘܝܢܐ ܐܦܣܩܘܦܐ ܗ̇ܘ ܕܗܘ̣ܐ ܒܬܣܠܘܢܝܩܐ. ܡܛܠ ܕܡܢ ܒܬܪ ܣܘܢܗܕܘܣ ܕܐܬ݂ܟ݁ܢܫܬ ܒܢܝܩܝܐ̣. ܢܒܥ̣ܬ ܛܥܝܘܬܐ ܗܕܐ̇. ܐܝܟ ܕܢܡܪܚܘܢ ܐܢܫܝܢ ܒܦܘܡܐ ܦܩܪܐ ܠܡܐܡܪ̈. ܕܒܝܕ ܒܪܐ ܗܘ̣ܐ ܪܘܚܐ ܕܩܘܕܫܐ. ܏ܘܫ. . See Add. 14,533, fol. 125 a.

2. A section entitled $ ܟܪ̈ܣܝܣ ܡܢ ܣܘܢܗܕܘܣ ܕܐܦܣܘܣ, or "Judgments of the Council of Ephesus," viz. against Nestorius. Fol. 3 a. The contents coincide with Labbe, Sacrosancta Concilia, t. iv., coll. 1051—63, except that the testimonies of Atticus and Amphilochius (coll. 1062—63) are omitted, and a long extract from Cyril of Alexandria is substituted. The Fathers cited are—

Peter of Alexandria: $ ܡܢ ܟܬܒܐ ܕܥܠ ܐܠܗܘܬܐ, fol. 3 a.

Athanasius: $ ܡܢ ܟܬܒܐ ܕܠܘܩܒܠ ܐܪ̈ܝܢܘ܆ ܡܢ ܡܐܡܪܐ ܕܬܠܬܐ, fol. 3 b; $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܦܝܩܛܛܘܣ, fol, 4 a.

Julius of Rome: $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܦܪܘܣܕܝܩܣ, fol. 4 b.

Felix of Rome: $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܟܣܝܡܘܣ, fol. 4 b.

Theophilus of Alexandria: from the fifth and sixth festal letters, $ ܐܓܪ̈ܬܐ ܕܥܐܕܐ, fol. 5 a.

Cyprian: $ ܡܢ ܦܘܫܩܐ ܕܥܠ ܙܕܩܬܐ, fol. 5 b.

Ambrose of Milan: foll. 5 b, 6 a.

Gregory Nazianzen: fol. 6 a.

Basil: fol. 7 a.

Gregory Nyssen: fol. 7 a.

Cyril of Alexandria: $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܪ̈ܝܐ, foll. 7 b, seqq.

3. A section entitled $ ܟܪ̈ܣܝܣ ܡ̈ܓܒܝܬܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ ܠܘܩܒܠ ܗܪ̈ܣܝܣ ܕܝܘܠܝܢܐ ܕܐܠܝܩܪܢܣܘܣ., or "Select Judgments of the holy Fathers against the heresies of Julian of Halicarnassus." Fol. 10 a. The Fathers cited are—

Ephraim: $ ܡܢ ܡܐܡܪܐ ܕܒܪܫܝܬ. ܕܐܝܬܘܗܝ ܪܫܗ ܡܫܒܚ ܐܒܐ ܡܫܒܚܐ, fol. 10 a.

Isaac of Antioch: $ ܡܢ ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ. ܕܐܝܬܘܗܝ ܪܫܗ̣. ܒܗܝܡܢܘܬܐ ܩܐܡ ܐܢܐ ܕܐܨܘܪܗ̇ ܠܗܝܡܢܘܬܐ, $, fol. 11 a

; $ܡܢ ܡܐܡܪܐ ܕܠܘܩܒܠ ܐܪܝܘܣ, fol. 11 b; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܥܙܙܐܝܠ, fol. 11 b; $ ܡܢ ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ, fol.11 b; $ܡܢ ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ ܕܐܝܬܘܗܝ ܪܫܗ̣. ܒܪܐ ܕܒܡܘܬܗ ܐܚܝ ܡ̈ܝܬܐ ܘܙ̇ܕܩ ܚܝ̈ܐ. , fol. 12 a; $ ܡܢ ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ, fol, 12 a; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܗ̇ܝ ܕܐܢ ܡܝܘܬܐ ܘܠܐ ܡܝܘܬܐ ܐܬ݂ܒܪܝ ܐܕܡ, fol.12 b. ܡܢ ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ ,fol.13 a.

Philoxenus of Mabūg: $ ܡܢ ܡܡܠܠܐ ܕܘ̇ܠܐ ܕܢܬܬܣܝܡ ܩܕܡ ܦܘܫܩܐ ܕܪ̈ܫܐ. ܐܝܟ ܕܠܘܩܒܠ ܬܐܕܘܪܘܣ, fol. 13 a; $ܡܢ ܦܢܩܝܬܐ ܕܠܘܩܒܠ ܚܒܝܒ (see Assemani, Bibl. Or., t. ii., p. 45, no. 18), fol. 14 b; $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܪ̈ܝܐ ܕܬܠܥܕܐ, fol. 14 b; $ ܡܢ ܡܐܡܪܐ ܕܫܒܥܐ ܕܠܘܩܒܠ ܚܒܝܒ, fol. 15 a; $ ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܡܬܒܪܢܫܢܘܬܐ, fol. 15 b; $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܪܢ ܣܟܠܣܬܝܩܐ, fol. 16 a.

Severianus of Gabala: $ ܕܣܘܪܝܢܣ ܐܦܣܩܦܐ ܕܓܒܠܐ, fol. 17 a.

Theophilus of Alexandria: $ ܡܢ ܡܐܡܪܐ ܕܥܒ̣ܕ ܠܘܬ ܐܢܫ, fol. 17 b; $ ܡܢ ܐܓܪܬܐ ܕܥܣܪܝܢ ܘܬܪ̈ܬܝܢ ܕܥܐܕܐ., fol. 17 b.

Atticus of Constantinople: fol. 18 a.

Cyril of Alexandria: $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܩܩܝܣ, fol. 18 b; $ ܡܢ ܟܬܒܐ ܕܠܘܬ ܡ̈ܠܟܬܐ. ܕܐܠܗܐ ܗܘ ܡܫܝ̣ܚܐ, fol. 18 b; $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܡܬܒܪܢܫܘܬܐ, fol. 20 a; $ܕܚܕ ܗܘ ܡܫܝܚܐ, fol. 20 a; $ܡܢ ܡܐܡܪܐ ܕܚܡܫܐ ܥܠ ܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ, fol. 20 a; $ܡܢ ܐܓܪܬܐ ܕܐܬܟ̣ܬܒܬ ܠܘܬ ܢܣܛܪܝܣ (the twelve anathemas), fol. 20 b.

John of Jerusalem: $ ܡܢ ܣܝܡܐ ܕܥܠ ܗܝܡܢܘܬܐ, fol. 21 b.

Theodotus of Ancyra: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܝܠܕܗ ܕܡܫܝܚܐ, fol. 22 b.

Proclus of Constantinople: $ ܡܢ ܬܘܪܓܡܐ ܕܥܠ ܝܠܕܗ ܕܡܫܝܚܐ, fol. 24 a.

Dioscorus of Alexandria: $ܡܢ ܐܓܪܬܐ ܕܐܬܟ̣ܬܒܬ ܡܢ ܐܟܣܘܪܝܐ ܕܒܓܢܓܪܐ ܠܘܬ (ἐνατον) $ ܕܝܪ̈ܝܐ ܕܗܢܛܘܢ, fol. 25 a.

4. The eight chapters of Julian of Halicarnassus, with refutations: $ ܩ̈ܦܠܐܐ ܕܝܘܠܝܢܐ ܗܪܛܝܩܐ: ܗ̇ܢܘܢ ܕܘ̇ܠܐ ܕܢܗܘܐ ܥܠܝܗܘܢ ܦܝܣܐ ܕܬܪܥܝܬܐ, fol. 26 a.

The authorities cited are—

Athanasius: $ ܡܢ ܡܐܡܪܐ ܕܬܠܬܐ ܕܟܬܒܐ ܕܥܠ ܬܠܝܬܝܘܬܐ. ܕܠܘܩܒܠ ܐܪ̈ܝܢܘ ܕܠܐ ܐܠܗ, foll. 32 a, 37 b; $ ܡܢ ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ ܡܛܠ ܕܢܚܗ ܦܓܪܢܝܐ ܕܡܪܢ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ., fol. 32 b.

Chrysostom: on the Gospel of S. Matthew, fol. 38 a; of S. John, foll. 33 b, 34 a; on the Epistle to the Romans, fol. 28 a; to the Hebrews, fol. 34 b.

Cyril of Alexandria: $ ܡܢ ܐܝܠܝܢ ܕܠܘܬ ܕܝܕܘܪܘܣ, fol. 27 b; comment, on the Gospel of S. John, foll. 27 b, 28 b, 36 a and b; Thesaurus, foll. 30 b, 31 a, 32 a; $ ܡܢ ܫܪܝܐ ܕܦܣܩܐ ܕܨܝܕ ܫܘܐܠܐ ܕܐܢܫ ܛܝܒܪܝܘܣ ܡܫܡܫܢܐ ܘܕܐ̈ܚܐ ܕܥܡܗ, fol. 33 a; $ ܐܓܪܬܐ ܕܠܘܬ ܐܩܩ ܐܦܣܩܦܐ ܕܣܩܘܬܐܦܘܠܝܣ ܡܢ ܬܐܘܪ̈ܝܐ ܕܥܙܙܐܝܠ, fol. 37 a.

Epiphanius: $ ܕܩܕܝܫܐ ܐܦܝܦܢܝܣ ܐܦܣܩܦܐ ܕܣܠܡܝܢܐ ܡܢ ܟܬܒܐ ܐܢܩܪܛܢ, fol. 38 b.

Gregory Nyssen: $ ܡܢ ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ, fol. 30 a; $ ܡܢ ܡܐܡܪܐ ܕܬܠܬܐ ܡܢ ܐܝܠܝܢ ܕܠܘܩܒܠ ܐܘܢܡܝܣ, fol. 38 a.

Gregory Thaumaturgus: $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܡܬܒܣܪܢܘܬܐ ܘܗܝܡܢܘܬܐ ܒܦܘܫܩܐ ܕܚܪܡܐ ܕܬܪ̈ܝܢ, fol. 31 a; $ܒܦܘܫܩܐ ܗ̇ܘ ܕܚܪܡܐ ܩܕܡܝܐ, fol. 31 b; $ܡܢ ܣܝܡܐ ܕܗܝܡܝܘܬܐ ܕܒܡܢ̈ܘܬܐ, fol. 32 a.

Ignatius of Antioch: $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܦܣ̈ܝܐ., fol. 37 b.

John of Jerusalem: $ܕܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܦܐ ܕܐܪܫܠܡ: ܗ̇ܘ ܕܒ̈ܝܘܡܬܗ ܐܫܬܟܚ ܦܓܪܗ ܝܩܝܪܐ ܕܐܣܛܦܢܘܣ ܪܫܐ ܕܣ̈ܗܕܐ̇. ܐܝܠܝܢ ܕܣܡ ܒܡܟܬܒܢܘܬܗ ܕܥܠ ܪܫܝܥܬܐ ܣܘܢܗܕܘܣ ܕܟܠܩܕܘܢܐ. ܫ̇ܘܐ ܠܕܘܟܪܢܐ ܕܐܬܠܛܘܬܐ ܛܝܡܬܐܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ. , fol. 29 a.

Proclus of Constantinople: $ ܡܢ ܐܓܪܬܐ ܕܨܝܕ ܐܪ̈ܡܢܝܐ., fol. 29 a.

Severus of Antioch: fol. 26 a.

5. A collection of the Canons of the prin­cipal Councils of the Church; viz.—

a. Of Nicaea. Fol. 40 a.

b. Of Ancyra. Fol. 44 b.

c. Of Neo-Caesarea. Fol. 48 b.

d. Of Antioch. Fol. 50 a.

e. Of Laodicea. Fol. 56 a.

6. Writings of Philoxenus of Mabūg, viz.—

a. Letter to Abū Nafīr, στρατηλύτης, of al-Hīra, giving some account of Nestorius, Theodore of Mopsuestia, Eutyches, Dioscorus, and the Councils of Ephesus and Chalcedon: $ ܣܘܢܗܕܝܩܘܣ ܕܟܬ̣ܒ ܡܪܝ ܐܟܣܢܝܐ ܐܦܣܩܦܐ ܕܡܒܘܓ. ܠܐܒܘ ܢܝܦܝܪ ܣܛܪܛܠܛܣ ܕܚܝܪܬܐ ܕܒܝܬ ܢܥܡܢ. Fol. 61 a.

b. A short tract on various heresies (Manes, Marcion, Eutyches; Valentinus, Bardesanes; Apollinaris; Eunomius; Diodorus, Theodore of Mopsuestia, Theodoret, Nestorius, etc.; Arius; Paul of Samosata; the council of Chalcedon; the Jews), concluding with the orthodox profession of faith: $ ܥܠ ܦܘܪܫܐ ܕܗܪ̈ܣܝܣ ܗܠܝܢ ܕܒܛܥܝܘܬܐ ܐܚܝܕܝܢ. Fol. 65 b.

c. Seven chapters, anathematizing Nes­torius, Diodorus of Tarsus, Theodore of Mopsuestia, and the Diphysites, and accept­ing the Henoticon ($ܗܢܛܝܩܘܢ ܗܢܘ ܕܝܝܼܢ ܡܚܝܕܢܐ) and the twelve chapters of Cyril: $ ܬܘܒ ܪ̈ܫܐ ܝܕܝ̈ܥܐ ܕܣܝܡܝܢ ܠܚܣܝܐ ܘܩܕܝܫܐ ܦܝܠܟܣܝܢܣ ܐܦܣܩܦܐ ܕܡܒܘܓ. ܕܘ̇ܠܐ ܕܢܚܪܡ ܠܟܠ ܕܢܣܛܘܪܝܢܐ ܗܘ. ܘܨ̇ܒܐ ܕܢܥ̇ܒܪ ܡܢܗ ܣܘܓܐܐ ܕܨܘܚܝܐ.. Fol. 66 b.

d. Confession of Faith, in ten heads, directed against the council of Chalcedon: $ ܗܝܡܢܘܬܐ ܕܐܚ̣ܪܡܬ ܡܢ ܥܕܬܐ .. ܗܢܐ ܡܕܡ ܕܣܪܚ̣ܬ ܣܘܢܗܕܣ ܕܟܠܩܕܘܢܐ. It be­gins, fol. 68 a: $ ܏ܐ. ܡܚܪܡܝܢ ܚܢܢ ܠܣܘܢܗܕܘܣ ܕܟܠܩܕܘܢܐ. ܡܛܠ ܕܐܚ̣ܪܡܬ ܠܣܘܢܗܕܣ ܫܪܝܪܬܐ̇. ܕܐܒ̈ܗܝܢ ܩ̈ܕܝܫܐ̇. ܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ..

e. Three additional chapters against here­sies: $ܪ̈ܫܐ ܩ̈ܕܡܝܐ ܕܣܝܡܝܢ ܠܡܪܝ ܐܟܣܢܝܐ ܐܦܣܩܦܐ ܕܡܒܘܓ. ܠܘܩܒܠ ܗܪ̈ܣܝܣ ܕܡܩܪ̈ܒܢ ܥܡ ܥܕܬܐ. Fol. 69 a.

f. Reply to be made by any one, when questioned as to his belief: $ܦܘܢܝ ܦܬܓܡܐ ܡܐ ܕܡܫܬ̇ܐܠ ܐܢܫ ܕܐܝܟܢܐ ܡܗ̇ܝܡܢ ܐܢܬ.. It begins, fol. 69 b: $ ܗܝܡܢܘܬܝ̣ ܒܬܠܝܬܝܘܬܐ ܗܝ. ܘܬܠܝܬܝܘܬܐ̣ ܠܐ ܒܨܝܪܐ ܘܚܣܝܪܐ ܕܬܗܘܐ ܬܪܝܢܘܬܐ ܘܠܐ ܡܬܬܘܣܦ ܥܠܝܗ̇ ܕܬܪܒ̣ܐ ܒܐܪܒܝܥܝܘܬܐ. ܠܐ ܡܢ ܫܘܡܠܝܗ̇ ܚܣܝܪܐ̣. ܘܠܐ ܩܢܘܡܐ ܐܚܪܢܐ ܠܒܪ ܡܢܗ̇ ܡܩ̇ܒܠܐ. ܏ܘܫ..

7. Questions of Isaac of Antioch, in the form of a dialogue between pupil and teacher, fol, 71a: $ ܏ܫܘܐ̈ܠܐ ܏ܕܡܪܝ ܏ܐܝܣܚܩ ܏ܡܠܦܢܐ̣ ܘܬܠܡܝܕܗ ܏ܬܠܡܝܕܐ ܏ܐܡ̇ܪ ܘ̇ܠܐ ܕܢܨ̇ܠܐ ܐܚܐ ܩܕܡ ܟܗܢܐ܆ ܏ܡܠܦܢܐ ܏ܐܡ̇ܪ ܐܚܐ ܕܢܨ̇ܠܐ ܐܘ ܕܢܬܚܫܚ ܒܫܘܠܛܢܐ ܕܟܗܢܘܬܐ ܠܐ ܫܠܝܛ ܠܗ. ܐܢ ܓܝܪ ܠܡ̈ܐܬܝܢ ܘܚܡܫܝܢ ܓܒܪ̈ܝܢ ܠܘ̈ܝܐ: ܗ̇ܢܘܢ ܕܐܝܟ ܗܘ̈ܦܘܕܝܩܢܐ ܐܝܬܝܗܘܢ ܗܘܘ: ܥܠ ܕܐܡܪ̣ܚܘ ܘܣܡܘ ܒܣ̈ܡܐ ܒܫܘܠܛܢܐ ܕܟܗܢܘܬܐ ܢܦ̣ܩܬ ܢܘܪܐ ܡܢ ܦܘܡ̈ܝܗܘܢ ܘܐܘܩ̣ܕܬ ܐܢܘܢ܆ ܐܝܟܢܐ ܐܚܐ ܫܚܝܡܐ̇ ܫܠܝܛ ܠܗ ܕܢܬܚ̇ܫܚ ܒܫܘܠܛܢܐ ܕܟܗܢܘܬܐ.. Imperfect. These questions are written in a different hand from the rest of the manuscript, but of not much later date.

Fol. 1 a contains an account of some visions of Antony, $ ܛܘܒܢܐ ܐܢܛܘܢ, imperfect at the beginning, owing to the fly-leaf having been lost. The writing seems to be of the ixth cent. At the foot of the page is a note in the same hand, stating that the book was bound by the monk John of Kěphar-Yambū: $ ܕܒ̇ܩ̣ ܟܬܒܐ ܗܢܐ̣. ܝܘܚܢܢ ܛ̇ܘܒܢܐ ܕܟܦܪܝܢܒܘ ܨ̇ܠܘ ܥܠܘܗܝ..

[Add. 14, 529.]