First Round Proofing done by Michael McDowell. Completed August 1, 2011.

**DCCCCXXXY**.

Vellum, about 9 1/4 in. by 7 1/8, consisting of 50 leaves, most of which are more or less stained and torn, especially foll. 1—3, 5, 7, 9, 11—15, 22, 24, 27, 28, 31, 34, 43, 44, and 46—50. The quires were originally signed with arithmetical figures (see fol. 30 *a*), but a later hand has marked them with letters. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 4, 5, 11, 17, 24, 27, 31, 32, 33, 37, 41, and 44. Each page is divided into two columns, of from 27 to 32 lines. This volume is written in a fine, regular, Edessene hand of the vth or vith cent., and contains—

1. A collection of Martyrdoms; viz.—

*a*. The martyrdom of **#**'Akebshema (Acepsimas), $ܥܩܒܫܡܐ , Joseph, $ܝܘܣܦ , and **#**Aitilaha, $ܐܝܬܝܠܗܐ. Fol. 1 *a*. Very imperfect. See Assemani, Acta Martyrum, pars 1, p. 171.

*b*. The martyrdom of **#**Miles, **#**Abrusim, and **#**Sini: $ܣܗܕܘܬܐ ܕܡܝܠܣ ܐܦܣܩܘܦܐ ܘܕܐܒܪܘܣܝܡ ܩܫܝܫܐ ܘܕܣܝܢܝ ܡܫܡܫܢܐ ܒܫܘܪܝܗ ܕܪܕܘܦܝܢ . Fol. 3 *a*. See Asse­mani, Acta Martt., pars 1, p. 66.

*c*. The martyrdom of **#**Zebina, $ܙܒܝܢܐ , Lazarus, $ܠܥܙܪ , **#**Marutha, $ܡܪܘܬܐ , **#**Narsi, $ܢܪܣܝ, and others. Fol. 5 *b*. Imperfect. See Assemani, Acta Martt., pars 1, p. 215.

*d*. The martyrdom of **#**Shabur (Sapor), Isaac, **#**Ma'na, Abraham, and Simeon: $ܣܗܕܘܬܐ ܕܫܒܘܪ ܐܦܣܩܘܦܐ ܕܒܝܬ ܢܩܛܘܪ. ܘܕܐܝܣܚܩ ܐܦܣܩܘܦܐ ܕܟܪܟܐ ܕܒܝܬ ܣܠܘܟ. ܘܕܡܥܢܐ ܘܕܐܒܪܗܡ ܘܕܫܡܥܘܢ. ܕܐܣܗܕܘ ܒܝ̈ܘܡܝ ܫܒܘܪ ܡܠܟܐ ܦܪܣܝܐ ܬܡܢ ܏ܘܫ.. Fol. 8 *b*. Slightly imperfect. See Assemani, Acta Martt., pars 1, p. 226.

*e*. The martyrdom of **#**Badema: $ q[6 Y 2]q $ܣܗܕܘܬܐ ܕܒܕܡܐ ܪܝܫ ܕܝܪܐ. Fol. 10 *b*. Imperfect. See Assemani, Acta Martt., pars 1, p. 165.

*f.* The martyrdom of **#**Shahdost, $ܫܗܕܘܣܬ. Fol. 12 *a*. Imperfect. See Assemani, Acta Martt., pars 1, p. 88.

*g*. The martyrdom of **#**Bar-hab-be-shabba: $ܣܗܕܘܬܐ ܕܒܪܚܒܫܒܐ ܡܫܡܫܢܐ. Fol. 12 *b*. Slightly imperfect. See Assemani, Acta Martt., pars 1, p. 129.

*h*. The martyrdom of **#**Tharbu (Tarbula), her sister and her servant: $ܣܗܕܘܬܐ ܕܬܪܒܘ ܘܕܚܬܗ̇ ܘܕܒܪܬ ܒܝܬܗ̇. Fol. 13 *b*. Imper­fect. See Assemani, Acta Martt., pars 1, p. 54.

*i*. The martyrdom of 111 men and 9 women: $ܣܗܕܘܬܐ ܕܡܐܐ ܘܚܕܥܣܪ ܓܒܪ̈ܝܢ ܘܬܫܥ ܢܫ̈ܝܢ.. Fol. 15 *b*. See Assemani, Acta Martt., pars 1, p. 105.

*j*. The martyrdom of Eleutherius the bishop, his mother Anthia, and the prefect Corbor (Corribon), at Home, under Hadrian: $ܣܗܕܘܬܐ ܕܐܠܘܬܪܝܘܣ ܐܦܣܩܘܦܐ. ܘܕܐܡܗ ܐܢܬܝܐ. ܘܕܩܘܪܒܘܪ ܗܦܪܟܐ. ܕܐܣܗܕܘ ܒܪܗܘܡܐ ܩܕܡ ܗܕܪܝܢܘܣ ܡܠܟܐ. ܒܝܘܡ ܫܬܐ ܘܥܣܪܝܢ ܒܝܪܚ ܐܕܪ.. Fol. 17 *b*. Im­perfect. See the Acta Sanctt. for April, t. ii., p. 530.

*k*. The martyrdom of Lucius (Leucius), Thyrsus, and Callinus (Callinicus, Galenicus): $ܓܙܪ̈ܝ ܕܝܢܐ ܕܠܘܩܝܘܣ ܘܕܬܪܣܘܣ ܘܕܩܠܝܢܘܣ ܛܘܒܢܐ.. Fol. 22 *a*. Very im­perfect. See the Acta Sanctt. for January, t. ii., p. 817.

*l*. The martyrdom of $ܩܪܣܩܘܣ (Crescens, $ܩܪܣܩܝܣ ?). Fol. 25 *a*. Very imperfect.

*m*. The martyrdom of Alexander and Theodulus at Rome: $ܣܗܕܘܬܐ ܕܐܠܟܣܢܕܪܘܣ ܘܕܬܐܕܘܠܘܣ. ܕܐܣܗܕܘ ܘܐܬܟܠܠܘ ܒܪܗܘܡܐ ܡܕܝܢܬܐ. ܒܝܘ̈ܡܝ ܐܘܪܠܝܢܘܣ. Beginning, fol. 27 *b*: $ܐܘܪܠܝܢܘܣ ܡܠܟܐ ܐܡܪ. ܐܘ ܐܠܟܣܢܕܪܐ. ܩܕܡ ܕܒܡܣܡ ܒܪܫܐ ܬܡܘܬ. ܐܡܪ ܠܝ ܟܠܗ̇ ܚܬܝܬ[ܘܬܐ] ܕܟܪ̈ܣܛܝܢܐ ܡـ[ـܢـ]ـܐ ܗܝ. ܘܐܝܢܐ ܗܘ ܢܡܘܣܗܘܢ ܕܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܡܢ ܩܬܘܠܝܩܐ. ܘܕܦܪ̈ܘܓܝܐ ܘܕܗܪ̈ܣܝܘܛܐ. ܘܕܕܚܠܝ ܠܚܘܝܐ. ܘܕܝܗ̈ܘܕܝܐ ܘܕܫܪܟܐ ܕܐܚܪ̈ܢܐ. ܠܐ ܓܝܪ ܐܕܪܟܬ ܐܢ ܚܕ ܗܘ ܝܘܠܦܢܗܝܢ ܕܟܠܗܝܢ ܗܪ̈ܣܣ ܘܦܠܓ̇ܘܬܐ. ܫܪܝܪܐܝܬ ܐܡܪ ܠܝ.. Very imperfect. See the Acta Sanctt. for March, t. ii., p. 511, and for May, t. i., p. 367.

2. A fragment of the legend of Queen Protonice, $ܡܠܟܬܐ ܦܪܘܛܢܝܩܐ, the wife of Claudius **#**Caesar, who went to Jerusalem and discovered the Cross of the Saviour for the first time. Fol. 32. This leaf narrates how her daughter died suddenly, without any apparent cause; how, by the advice of her eldest son, the three crosses, which had been discovered in the tomb, were successively applied to the corpse; and how, when the Cross of our Lord touched her, the young woman was immediately restored to life. See Add. 12,174, fol. 291 *b*.

3. A fragment of the Doctrine of Addai, or **#**Thaddaeus, the apostle, $ܡܠܦܢܘܬܐ ܕܐܕܝ ܫܠܝܚܐ. Fol. 33. This has been printed by Cureton in his Ancient Syriac Docu­ments, pp. $ ܙ ـــ ܗ.

4. Selections from the prose writings of Ephraim; viz.—

*a*. A discourse on Simon the Pharisee and the woman that was a sinner (S. Luke, ch. vii. 36—50). Fol. 34 *a*. Imperfect. On fol. 38 *a*, at the top, there is written, in a later hand, $ܡܢ ܬܘܪܓܡܐ ܕܡܪܝ ܐܦܪܝܡ ܥܠ ܦܪܝܫܐ . . ., and the first four words are repeated in red ink.

*b*. A fragment of another discourse on S. Simeon the Aged and the Presentation of our Lord. Fol. 42 *a*.

*c*. Five discourses on the Fear of God, $ܕܥܠ ܕܚܠܬ ܐܠܗܐ (fol. 45 *b*); viz,—

%. Imperfect at the beginning. Fol. 45 *a*. See Add. 14,614, fol. 110 *b*, from the words $ܕܕܡܝܐ ܡܪܚܡܢܘܬܗ ܠܕܐܠܗܐ to the end.

%. See Add. 14,614, fol. 111 *b*, from the beginning to the words $ܣܓ̈ܝܐܐ ܐܢܘܢ ܕܩܝܡܝܢ ܠܒܪ ܡܢ ܬܪܥܐ. (fol. 112 *a*, at the top). Slightly imperfect. Fol. 45 *b*.

%. The remainder of the second dis­course in Add. 14,614, with much addi­tional matter. Fol. 46 *b*. Slightly imperfect.

These three discourses have been edited by Overbeck, S. Ephraemi Syri etc. Opera selecta, pp. 105, seqq.

%. Beginning: $ܐܦܪܝܡ ܐܡܪ ܡܢܐ ܐܬܚܙܝ ܠܟ ܒܢ ܐܘ ܚܒܝܒܢ. ܕܡܛܘܠܬܗ ܐܬܐܠܨܬ ܠܡܐܬܐ ܠܘܬܢ. ܓܒܪܐ ܕܕܠܐ ܗܝܡܢܘ ܠܟܠ ܬܒ̈ܥܢ ܥܐܠ ܐܢܬ. ܘܐܦ ܕܠܐ ܝܘܬܪܢ ܡܢ ܟܠܗܝܢ ܢܦܩ ܐܢܬ. ܏ܘܫ.. Fol. 47 *b*. Imperfect.

%. Beginning: $ܒܗܕܐ ܬܢܘܝ ܚܝܒܝܢ ܠܡܩܪܒ ܠܒܥܬܐ ܡܚ̈ܒܢܝܗ̇ ܕܫܪܝܪܬܐ. ܐܘ ܕܢܬܛܦܝܣܘܢ ܙܥܘܪ̈ܐ ܠܪܘܪ̈ܒܐ ܡܐ ܕܛܒܐܝܬ ܐܡܪܝܢ. ܐܘ ܕܢܬܛܦܝܣܘܢ ܕܩܕ̈ܩܐ ܡܢ ܪܘܪ̈ܒܐ ܐܡܬܝ ܕܛܒܐܝܬ ܡܬܐܡܪ ܠܗܘܢ̇ ܏ܘܫ.. Fol. 48 *b*. Very imperfect.

The words $ܕܝܠܗ ܕܐܦܪܝܡ and $ܕܝܠܗ ܕܡܪܝ ܐܦܪܝܡ are written in red ink, by a later hand, on foll. 46 *b* and 48 *b*.

*d*. Two mutilated leaves. Foll. 49 and 50.

[Add. 14,654.]

**DCCCCXXXVI.**

Vellum, about 9 3/8 in. by 6, consisting of 94 leaves, many of which are much stained and torn, especially foll. 1, 2, 7, 17, 35, 78, 79, and 90—94. The quires are 11 in num­ber, but only one or two are complete, leaves being wanting at the beginning, and after foll. 7, 15, 24, 43, 53, 60, 70, 78, and 86. There are from 27 to 35 lines in each page. This volume is written in a fine, regular, Edessene hand of the vth or vith cent., with the exception of foll. 44 and 45, which are comparatively modern and palimpsest (see below). The contents are—

1. The Doctrine, or Preaching, of Addai, or **#**Thaddaeus, the Apostle, at Edessa; im­perfect at the beginning and in the middle. Subscription, fol. 9 *b*: $ܫܠܡܬ. ܡܠܦܢܘܬܗ. ܕܐܕܝ. ܫܠܝܚܐ. ܕܐܟܪܙ. ܒܐܘܪܗܝ. ܡܕܝܢܬܐ. ܡܗܝܡܢܬܐ. ܕܐܒܓܪ. ܡܠܟܐ ܡܗܝܡܢܐ.. See Cureton's Ancient Syriac Documents, p. $ ܗ .

2. The Doctrine, or Teaching, of the Apostles : $ܡܠܦܢܘܬܐ ܕܫ̈ܠܝܚܐ. Fol. 10 *a*. See Add. 14,531, fol. 109 *a*. It has been edited by De Lagarde in his **#**Reliquiae Juris Ecclesiast. Antiquiss., p. $ܠܓ, and by Cureton in his Ancient Syriac Documents, p. $ܟܕ ; compare also Mai, Scriptt. Vett. Nova Collectio, t. x. The Apostolical Canons are numbered with arithmetical figures on the margins of foll. 11 and 12.

3. The Doctrine, or Teaching, of Simon Peter at Rome: $ܡܠܦܢܘܬܗ ܕܫܡܥܘܢ ܟܐܦܐ ܒܪܗܘܡܐ ܡܕܝܢܬܐ. Imperfect. Fol. 15 *b*. See Add. 14,609, fol. 16 *a*, and Cureton's Ancient Syriac Documents, p. $ܠܗ.

4. The Finding, or Invention, of the Cross for the second time, by the empress Helene: $ܬܫܥܝܬܐ ܕܐܝܟܢܐ ܐܫܬܟܚ ܩܝܣܐ ܕܨܠܝܒܐ ܕܬܪ̈ܬܝܢ ܙܒ̈ܢܝܢ. ܒܝܘ̈ܡܝ ܛܘܒܢܝܬܐ ܗܠܢܐ ܡܠܟܬܐ. ܐܡܗ ܕܢܨܝܚܐ ܘܪܚܡ ܐܠܗܐ ܩܘܣܛܢܛܝܢܘܣ ܡܠܟܐ ܟܪܣܛܝܢܐ. ܕܐܫܬܟܚ ܒܐܘܪܫܠܡ.. Beginning, fol. 18 *a* : $ ܒܫܢܬ ܬܠܬܡܐܐ ܘܚܡܫܝܢ ܘܚܕܐ ܒܡܠܟܘܬܗ ܕܪܚܡ ܐܠܗܐ ܩܘܣܛܢܛܝܢܘܣ ܛܝܒܘܬܐ ܩܕܝܫܬܐ ܘܡܚܝܢܝܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܐܫܘܝܬ ܠܡܗܝܡܢܬܐ ܗܠܢܐ ܐܡܗ ܕܝܠܗ ܕܩܘܣܛܢܛܝܢܣ ܠܡܘܗܒܬܐ ܪܒܬܐ ܘܡܝܬܪܬܐ. ܐܢܬܬܐ ܗܘܬ ܓܝܪ ܕܒܟܠܗܘܢ ܟ̈ܬܒܐ ܩܕܝ̈ܫܐ ܡܕܪܫܐ ܗܘܬ. ܘܚܘܒܐ ܕܠܘܬ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܫܟܝܚ ܗܘ̣ܐ ܠܘܬܗ̇. ܘܐܝܟ ܕܡܢ ܗܕܐ ܚܦܝܛܘܬܐ ܫܩܠ ܛܥܢܐ ܣܓܝܐܐ ܗܘ̣ܐ ܠܗ̇ ܠܡܥܩܒܗ ܘܠܡܫܟܚܘ ܙܩܝܦܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܏ܘܫ.. Subscription, fol. 23 *b*: $ܫܠܡܬ ܗܘܦܡܢܡܛܐ ܕܐܝܟܢܐ ܐܫܬܟܚ ܩܝܣܐ ܕܨܠܝܒܗ ܕܡܪܢ ܕܬܪ̈ܬܝܢ ܙܒ̈ܢܝܢ ܒܐܘܪܫܠܡ. ܒܡܚܦܛܢܘܬܐ ܕܗܠܢܐ ܡܗܝܡܢܬܐ. ܒܝܘ̈ܡܝ ܟܪܣܛܝܢܐ ܩܘܣܛܢܛܝܢܘܣ ܡܠܟܐ ܙܟܝܐ..

5. The martyrdom of Judas, a Jewish convert, who became bishop of Jerusalem under the name of Cyriacus : $ܗܘܦܡܢܡܛܐ ܕܛܘܒܢܐ ܝܗܘܕܐ. ܕܐܝܬܘܗܝ ܗܘ̣ܐ ܝܗܘܕܝܐ. ܘܗܘ̣ܐ ܟܪܣܛܝܢܐ. ܘܐܬܩܪܒ ܠܐܦܣܩܦܘܬܐ. ܘܐܫܬܡܝ ܩܘܪܝܩܘܣ. ܘܗܘ̣ܐ ܐܦ ܣܗܕܐ ܒܝܘ̈ܡܝ ܝܘܠܝܢܘܣ ܪܫܝܥܐ. ܟܕ ܐܝܬܘܗܝ ܗܘ̣ܐ ܒܐܘܪܫܠܡ . Fol. 23 *b*. Imperfect. See the Acta Sanctt. for May, t. i., p. 449.

6. The life of Abraham **#**Kidunaya: $ܢܨܚܢܗ ܕܡܪܝ ܐܒܪܗܡ ܩܝܕܘܢܝܐ. Fol. 28 *a*. Im­perfect at the end. See Add. 12,160, fol. 109 *a*.

7. The martyrdom of Jacob, who was cut in pieces. Fol. 44 *a*. Imperfect at the beginning. Subscription, fol. 52 *b* : $ܫܠܡܬ ܣܗܕܘܬܗ ܕܡܪܝ ܝܥܩܘܒ ܡܦܣܩܐ ܢܨܝܚܐ. ܕܐܝܬܘܗܝ ܗܘܐ ܡܢ ܒܝܬ ܠܦܛ ܡܕܝܢܬܐ ܕܒܝܬ ܗܘ̈ܙܝܐ. ܕܐܬܟܠܠ ܒܐܬܪܐ ܕܦܪܣ. ܒܥܣܪܝܢ ܘܫܒܥܐ ܒܐܝܪܚ ܬܫܪܝ ܐܚܪܝ ܒܕܝܘ̈ܢܝܐ.. See Assemani, Acta Martyrum, pars i., p. 242.

8. The life of Julian **#**Saba, or the Aged : $ܢܨܚܢܐ ܕܛܘܒܢܐ ܡܪܝ ܝܘܠܝܢܐ ܣܒܐ . Fol. 52 *b*. Imperfect. See Add. 12,160, fol. 117 *a*.

9. The martyrdom of Sophia, and her three daughters, Elpis, Pistis and Agape, at Rome: $ܣܗܕܘܬܐ ܕܣܘܦܝܐ. ܘܕܒ̈ܢܬܗ̇ ܬܠܬ. ܗܠܦܝܣ. ܦܝܣܛܝܣ. ܐܓܦܐ. ܒܪܗܘܡܐ ܡܕܝܢܬܐ.. Fol. 63 *b*. They belonged to the gens Sallustia, $ܒܝܬ ܣܠܘܣܛܝܣ, and suffered under Hadrian. Imperfect.

10. The martyrdom of **#**Sharbil, the high priest of Edessa, who became a Christian, and suffered under Trajan : $ܗܘܦܡ̈ܢܡܛܐ ܕܫܪܒܝܠ. ܕܐܝܬܘܗܝ ܗܘ̣ܐ ܟܘܡܪܐ ܕܦܬܟܪ̈ܐ. ܘܐܬܗܦܟ ܗܘ̣ܐ ܠܡܘܕܝܢܘܬܐ ܕܟܪܣܛܝܢܘܬܐ ܕܒܡܫܝܚܐ.. Fol. 72 *b*. Imperfect. See Cureton's Ancient Syriac Documents, p. $ܡܐ.

11. The history of Cosmas and Damian: $ܬܫܥܝܬܐ ܕܡܪܝ ܩܘܙܡܐ ܘܕܡܪܝ ܕܡܝܢܐ ܐܚ̈ܐ. ܒܝܘ̈ܡܝ ܩܘܪܝܢܘܣ ܡܠܟܐ.. Fol. 84 *b*. Imperfect. See Add. 12,174, fol. 397 *b*.

12. The history of the Man of God from the city of Rome (Alexius Romanus), in the time of **#**Rabulas, bishop of Edessa : $ ܬܫܥܝܬܐ ܕܥܠ ܓܒܪܐ ܕܐܠܗܐ ܕܡܢ ܪܗܘܡܐ.. Fol. 87 *b*. Compare the Acta Sanctt. for July, t. iv., p. 262.

Then follows an index to the contents of the volume, fol. 92 *b*: $ܐܣܬܝܟܘ ܕܝܢ ܒܦܢܩܝܬܐ ܗܕܐ ܬܫ̈ܥܝܬܐ ܘ̈ܣܗܕܘܬܐ ܡܓܒ̈ܝܬܐ. ܚܕܐ. ܕܐܒܓܪ ܡܠܟܐ ܘܡܠܦܢܘܬܗ ܕܐܕܝ ܫܠܝܚܐ. ܘܫܟܚܬܗ ܕܨܠܝܒܐ. ܘܫܟܚܬܗ ܕܨܠܝܒܐ ܕܬܪ̈ܬܝܢ ܙܒ̈ܢܝܢ. ܘܣܗܕܘܬܗ ܕܛܘܒܢܐ ܩܘܪܝܩܘܣ ܐܦܣܩܘܦܐ. ܘܡܠܦܢܘܬܗ ܕܫܡܥܘܢ ܟܐܦܐ. ܘܡܠܦܢܘܬܐ ܕܫܠܝ̈ܚܐ. ܘܬܫܥܝܬܗ ܕܡܪܝ ܐܒܪܗܡ ܩܝܕܘܢܝܐ. ܘܢܨܚܢܗ ܕܛܘܒܢܐ ܡܪܝ ܣܒܐ ܝܘܠܝܢܐ. ܘܣܗܕܘܬܐ ܕܣܘܦܝܐ ܘܕܒ̈ܢܬܗ̇ ܬܠܬ ܦܣܛܝܣ ܘܗܠܦܝܣ ܘܐܓܦܐ. ܘܣܗܕܘܬܗ ܕܝܥܩܘܒ ܡܦܣܩܐ. ܘܣܗܕܘܬܗ ܕܡܪܝ ܫܪܒܝܠ. ܘܗܘܦܡܢܡܛܐ ܕܡܪܝ ܩܘܙܡܐ ܘܕܡܪܝ ܕܡܝܢܐ ܐܚܘܗܝ ܐܣ̈ܘܬܐ ܫܪ̈ܝܪܐ. ܘܬܫܥܝܬܐ ܕܥܠ ܓܒܪܐ ܕܐܠܗܐ. ܕܗܘ̈ܝܢ ܒܡܢܝܢܐ ܐܪܒܥܣܪܐ..

On fol. 93 *a*, after the doxology, once stood a note, of which we can now read only the words: $ ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܟܬܘܒܐ. ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢܐ.. In its place has been substituted another, recording that this was one of the 250 volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

On fol. 94 *a*, which is much stained and torn, one **#**Serguna has written his name:

$ܐܢܐ ܐܢܐ ܚܛܝܐ ܘܡܚܝܠܐ ܘܒܨ[ܝܪܐ ܘܕ]ܘܝܐ ܕܟܠܗܘܢ ܒܢܝܢܫܐ ܣܪܓܘܝܢ (sic) $ܒܪ ܕܬܘܡܣܐ (sic) $ܒܪ ܓܕܝܢ (sic) $ܟܬܒܬ ܟܘܠ ܕܩܪܐ ܢܨܠܐ ܥܠܝ ܡܛܘܠ ܡܪܝܢ (sic) $ܐܝܢ ܐܡܢ ܘܐܡܢ (sic) $܀

The same page contains an ancient recipe for the manufacture of ink, in Arabic and **#**Karshuni, probably of the ixth cent. The Arabic text runs as follows:

%

or, adding the usual points and vowels :

%

" Take 2/3 oz. of gall-nut, pound it, and put it into a new pot. Pour on it a quart and a half of water, and boil it till one-third evaporates, then strain it through a coarse cloth, and put it again into the pot upon the fire. Take 1/3 oz. of gum-arabic, and pound it till it becomes like dust. Let the water cool; then take the gum-arabic and throw it into it by little and little. Take an ounce of copperas; pound it very fine and throw it in. Then put it (the pot) on (the fire) again, till it (the water)……….(?).

Then take it off, put it into a bottle, and let it stand for three days."

The **#**Karshuni text, which presents only a few trifling deviations from the above, runs thus :

$[ܨܦـ]ـܗ ܐܠܚܒܪ ܐܠܐܣܘܕ ܬܐ[ܟܕ] ܬܠܬܝܢ ܘܩܝܗ ܥܵܦܨ. ܬܡ ܬܕܩܗ. ܘܬܓܥܠܗ ܦܝ ܦܕܪ (sic)$ܓܕ[ܝܕܗ ܘܬܨܒ] ܥܠܝܗ ܩܣܛ ܘܢܨܦ ܡܐ. ܘܬܢܩܝܗ (ܘܬܒܩܝܗ) ܬܠܬ ܐܝܐܡ. ܬܡ ܬܨ[ܦܝܗ] ܒܪܩܥܗ ܣܦܝܩܗ. ܘܬܛܒـ[ܟـ]ـܗ ܚܬܐ ܝܕܗܒ ܬܠܬܗ. ܘܬܨܦܝܗ . . . ܘܬܥܝܕܗ ܥܠ ܐܠܢܐܪ. ܘܬܐܟܕ ܬܠܬ ܘܐܩ ܨܡܓ ܥܪܒܝ ܘܬܕܩܗ ܚܬ . . . ܚܬܐ ܐܕܐ ܒܪܕ ܕܐܟ ܐܠܡܐ. ܬܐܟܕ ܕܐܟ ܐܠܨܡܓ. ܘܬܕܪܗ ܥܠܝ ܕܐܟ ܐ . . . ܘܬܐܟܕ ܘܩܝܗ ܩܠܩܢܬ ܘܬܕܩܗܐ (sic) $ܢܥܡܐ ܘܬܠܩܝܗ ܥܠܝܗ. ܘܬܥܝܕܗ ܥܠܝ ܐܠܢܐ[ܪ]. . . ܐܢܙܠܗ ܘܐܓܥܠܗ ܦܝ ܦܐܪܘܪܗ (sic) $ ܘܘܩܦܗ ܬܠܬ ܐܝܐܡ,

As mentioned above, foll. 44 and 45 are palimpsest. The older Syriac text is partially legible on fol. 44 *b*, and appears to be of the ixth cent. At the foot of fol. 45 *b* stands the name of **#**Bar-sauma, $ܒܪܨܘܡܐ, probably the person who inserted these two leaves.

[Add. 14,644.]

**DCCCCXXXVII.**

Vellum, about 8 1/2 in. by 5 1/4, consisting of 133 leaves, some of which are slightly stained and torn, especially foll. 1—10, 28, and 99. The quires, now signed with letters, are 15 in number, but one at least is wanting at the end. There are from 20 to 28 lines in each page. This volume is written in a fine, regular **#**Estrangela of the vith cent., and contains—

1. The life of Antony by Athanasius: $ܟܬܒܐ ܕܐܢܛܘܢܝܣ ܢܨܝܚܐ. Fol. 1 *b*. See Add. 14,609, no. 5.

2. Copious extracts from the lives of the Egyptian Solitaries by Palladius: $ܬܫܥܝ̈ܬܐ ܕܐܝ̈ܚܝܕܝܐ ܕܒܡܨܪܝܢ. Fol. 80 *b*. Compare, in particular, Add. 14,609, no. 6. The prin­cipal rubrics are—

*a*. $ܕܥܠ ܝܘܚܢܢ ܛܘܒܢܐ, of John of Lycopolis. Subscription: $ܫܠܡܬ ܬܫܥܝܬܗ ܕܝܘܚܢܢ ܛܘܒܢܐ ܘܕܬܪ̈ܝܢ ܐܝܚ̈ܝܕܝܐ ܕܡܠܠ ܥܠܝܗܘܢ. . Fol. 83 *a*.

*b*. $ܬܫܥܝܬܐ ܕܢܨܝܚܐ ܗܘܪ ܡܫܡܠܝܐ., of Hor or Or. Fol. 99 *b*.

*c*. $ܬܫܥܝܬܐ ܕܐܒܐ ܐܡܘܢ ܛܘܒܢܐ ܫܪܝܪܐ., of Ammon. Fol. 102 b.

*d*. $ܕܥܠ ܐܒܐ ܒܝܢ ܢܨܝܚܐ ܘܫܪܝܪܐ, of Ben or Be. Fol. 103 *a*.

*e*. $ܕܥܠ ܕܝܪ̈ܬܐ ܕܛܘܒ̈ܢܐ ܕܬܡܢ, of the con­vents of monks there. Fol. 104 *a*.

*f*. $ܫܪܒܐ ܕܥܠ ܬܐܘܢ ܨܝܡܐ ܓܒܝܐ, of Theon, or Theonas, the faster. Fol. 105 *a*.

*g*. $ܕܥܠ ܐܦܠܘ ܙܗܝܐ ܒܕܘܒܪ̈ܘܗܝ, of Apollo, or Apollonius. Fol. 106 *a*.

*h*. $ܥܠ ܗܠܝܢ ܐܚ̈ܐ ܕܫܕܪ ܗܘ̣ܐ ܥܡܢ ܐܦܠܘ, of the brethren whom Apollo sent with us. Fol. 120 *b*.

*i*. $ܫܪܒܐ ܕܥܠ ܩܫܝܫܐ ܩܘܦܪܐ ܛܘܒܢܐ ܕܒܣܝܒܘܬܐ ܛܒܬܐ ܘܡܗܝܡܢܬܐ ܡܢ ܥܠܡܐ ܢܦ̣ܩ, of Copres. Fol. 123 *a*.

*j*. $ ܢܨܚܢܐ ܕܥܠ ܛܘ̈ܒܢܐ ܡܝ̈ܬܪܐ ܘܩܕܝ̈ܫܐ ܗܢܘ ܕܝܢ ܥܠ ܐܒܐ ܣܘܪ ܘܐܫܥܝܐ ܘܦܘܠܐ. ܕܡ̈ܠܝܢ ܗܘܘ ܛܝܒܘܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ., of **#**Sur, Isaiah and Paul. Fol. 130 *a*.

*k*. $ܥܠ ܐܒܐ ܗܠܢܝ ܨܝܡܐ ܘܢܨܝܚܐ, of Hellen the faster. Fol. 131 *a*.

*l*. $ܥܠ ܩܕܝܫܐ ܘܣܒܐ̣ ܕܒܢܨ̈ܚܢܐ ܪܘܪ̈ܒܐ ܕܟܠ ܐܣܟܡ ܡܝܬܪ ܗܘܐ. Nothing remains of this section but the words: $ܚܙܝܢܢ ܬܘܒ ܒܡܕܒܪܐ ܕܢܛܝܢܘ ܡܕܝܢܬܐ. ܡܛܪܦܘܠܝܣ ܕܬܒܐܝܣ. ܠܩܫܝܫܐ ܐܚܪܢܐ.. Fol. 133 *b*.

The note that originally stood on fol. 1 *a* has been almost completely effaced; and even of a later note, recording that the manuscript belonged to the convent of S. Mary Deipara, the greater part has been rubbed out.

[Add. 14,646, foll. 1—133.]

**DCCCCXXXVIII.**

Vellum, about 8 3/8 in. by 5 3/8, consisting of 30 leaves, some of which are much stained and torn, especially foll. 2, 14, 15, 23—26, and 28. The quires are signed with arith­metical figures (fol. 15 *a*, %). Leaves are wanting at the beginning, and after foll. 1, 7, 22, 26, 27, and 28. There are from 20 to 25 lines in each page. The greater part of this volume (foll. 1—22) is written in a fine, regular **#**Estrangela of the vith cent.; the re­mainder (foll. 23—30) is in a less elegant and somewhat later hand. It contains—

1. The martyrdom of Sergius and Bacchus: $ܣܗܕܘܬܐ ܕܣܪܓܝܣ ܘܒܟܘܣ. Fol. 1 *a*. Im­perfect. See Add. 12,174, no. 49.

2. The martyrdom of George. Fol. 23 *a*. Imperfect. See Add. 14,734, fol. 177 *a*. Sub­scription, fol. 30 *a* :

$ܫܠܡܬ ܣܗܕܘܬܐ ܕܢܨܝܚܐ ܓܐܘܪܓܝܣ ܘܕܥܡܗ. ܕܐܣܗܕܘ ܘܐܬܟܠܠܘ ܒܝ̈ܘܡܝ ܕܕܝܢܐ (sic) $ ܡܠܟܐ.

On fol. 30 *a*, at the foot of the page, a reader called Sergius has recorded his name: $ܐܠܗܐ ܚܣܐ ܠܥܒܕܟ ܣܪܓܝܣ ܒܨܠܘܬ ܡܪܝ ܓܘܪܓܝܣ ܐܡܝܢ..

On fol. 30 *b* there is a short extract from a metrical discourse of Jacob of Batnae on the raising of Lazarus; and beneath it, in Coptic, the name of one "Mercurius the sinner," %.

[Add. 17,205.]

**DCCCCXXXIX.**

Vellum, about 8 3/8 in. by 5 1/4, consisting of 61 leaves (Add, 14,646, foll. 134—194) a few of which are slightly stained and torn, espe­cially foll. 134—141, 174—177, and 194. The quires, six in number, were originally signed with arithmetical figures (e.g. fol. 163 *a*, %); but later hands have marked them with letters, from $ܐ to $ܘ and from $ܝܘ to $ܟܐ. There are from 24 to 30 lines in each page. This manuscript is written in a fine, regular **#**Estrangela of the vith cent., with the exception of foll. 183—194, which are in a current hand of about the xth cent., and palimpsest. The contents are—

1. The life of Serapion: $ܡܡܠܠܐ ܕܥܠ ܣܪܦܝܘܢ ܐܒܝܠܐ. Fol. 134 *b*. See Add. 14,582, fol. 190 *b*.

2. The history of Paul the bishop and John the priest: $ܢܨܚܢܐ ܕܕܘܒܪܐ ܕܡܝܬܪܘܬܐ ܕܡܪܝ ܦܘܠܐ ܐܦܣܩܦܐ ܘܡܪܝ ܝܘܚܢܢ ܩܫܝܫܐ.. Fol. 178 *b*. See Add. 12,160, fol. 134 *b*.

The ancient text of the palimpsest leaves, foll. 183 — 194, is part of the book of Isaiah, according to the **#**Peshitta version, written in a fine, regular **#**Estrangela of the vith cent.

[Add. 14,646, foll. 134—194.]

**DCCCCXL.**

Vellum, about 9 1/4 in. by 5 7/8, consisting of 25 leaves, several of which are much stained and slightly torn, especially foll. 8, 11, 16, 19, and 25. The quires are signed with letters, but not a single one is perfect, leaves being wanting at the beginning and end, as well as after foll. 7, 8, 9, 10, 11, and 17. Each page is divided into two columns, of from 25 to 30 lines. This volume is written in a good, regular **#**Estrangela of the vith cent., and contains—

1. Fragments of the history of Serapion: $ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܣܪܦܝܘܢ ܐܒܝܠܐ.. Fol. 1 *a*.

q[6 z]q

2. Fragments of the Histories of the Egyp­tian Solitaries by Palladius and Hieronymus. Fol. 10 *a*.

[Add. 11,626.]

**DCCCCXLI.**

Vellum, about 9 7/8 in. by 6 1/2, consisting of 187 leaves, many of which are much stained and torn, especially foll. 1, 12, 18, 98, 121, 123, 181, 186, and 187. The quires, signed with letters, are 23 in number. Leaves are wanting after foll. 9, 92, 93, 95, 96, 122,131, 137, 141, 145, 151, 153, 154, 155, 161, 164, 165, 166, 169, 171, 173 and 186. Each page is divided into two columns, of from 30 to 36 lines. This volume is written in a good, regular **#**Estrangela of the vith cent, (probably A.D. 587, see below), and contains—

1. The letter of John the monk to Hesychius : $ܐܓܪܬܐ ܕܠܘܬ ܡܪܝ ܗܘܣܝܟܝܣ ܕܐܝܟܢ ܘܠܐ ܠܗ ܕܢܗܘܐ ܒܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ.. Fol. 3 *b*.

2. The life of Jacob of Nisibis, $ܬܫܥܝܬܐ ܕܢܨܚ̈ܢܘܗܝ ܕܡܪܝ ܝܥܩܘܒ ܐܦܣܩܦܐ, from the Philotheus or Historia Religiosa of Theodoret, no. i. Fol. 10 *a*. Very imperfect.

3. The life of Abraham, bishop of **#**Harran, $ ܢܨܚ̈ܢܘܗܝ ܕܩܕܝܫܐ ܡܪܝ ܐܒܪܗܡ ܐܦܣܩܦܐ ܕܚܪܢ., from the Philotheus of Theodoret, no. xvii. Fol. 10 *b*.

4. The Doctrine of S. Peter at Rome: $ܡܠܦܢܘܬܐ ܕܦܛܪܘܣ ܫܠܝܚܐ ܕܒܪܗܘܡܐ ܡܕܝܢܬܐ. Fol. 16 *a*. Edited by Cureton in his Ancient Syriac Documents, p. $ܠܗ.

5. The life of Antony by Athanasius: $ܢܨܚܢ̈ܘܗܝ ܕܛܘܒܢܐ ܐܢܛܘܢܝܣ. ܕܐܡܝܪ̈ܝܢ ܠܐܬܢܣܝܣ ܐܦܣܩܦܐ ܕܠܐܟܣܢܕܪܝܐ ܪܒܬܐ.. Fol. 19 *a*. See Opera, ed. 1698, t. i., pars 2, p. 793.

6. Copious extracts from the Historia Lausiaca or Paradise of Palladius, $ ܬܫ̈ܥܝܬܐ ܕܥܠ ܐܚ̈ܐ ܝܚܝ̈ܕܝܐ ܕܒܡܨܪܝܢ. The follow­ing are the principal rubrics.

*a*. Preface (see Add. 12,173, no. 1, *b*, fol. 58 *b*). Fol. 44 *a*.

*b*. Of John of Lycopolis, $ ܥܠ ܝܘܚܢܢ ܛܘܒܢܐ [ܕܠܩܘ]. Fol. 46 *a*.

*c*. Of the solitary brethren, who were tempted by Satan, $ܕܥܠ ܐܚ̈ܐ ܝܚܝ̈ܕܝܐ ܕܐܬܢܣܝܘ ܡܢ ܣܛܢܐ. Fol. 51 *a*.

*d*. Of Be or Benus, $ܥܠ ܐܒܐ ܒܝܢ ܢܨܝܚܐ. Fol. 58 *a*.

*e*. Of the convents of Alexandria, $ܥܠ ܕܝܪ̈ܬܐ. Fol. 58 *b*.

*f*. Of Theonas the faster, $ ܥܠ ܬܐܘܢ ܨܝܡܐ ܓܒܝܐ. Fol. 59 *a*.

*g*. Of Apollo, $ܥܠ ܐܦܠܘ ܙܗܝܐ ܒܕܘܒܪ̈ܘܗܝ. Fol. 60 *a*.

*h*. Of the brethren who guided us on the road, $ܥܠ ܐܚ̈ܐ ܕܡܕܒܪܝܢ ܗܘܘ ܠܢ ܒܐܘܪܚܐ. Fol. 68 *a*.

*i*. Of Copres, $ ܥܠ ܩܕܝܫܐ ܩܘܦܪܐ ܣܒܐ ܒܪܝܟܐ. Fol. 69 *b*.

*j*. Of **#**Sur, Isaiah and Paul, $ܥܠ ܐܒܐ ܣܘܪ ܘܐܫܥܝܐ ܘܦܘܠܘܣ̇. ܕܡܠܝܢ ܗܘܘ ܪܘܚܐ ܕܩܘܕܫܐ ܘܗܝܡܢܘܬܐ. Fol. 74 *a*.

*k*. Of Hellen, $ ܥܠ ܐܒܐ ܗܠܢܝ. Fol. 75 *a*.

*l*. Of Elias, $ܥܠ ܐܠܝܐ ܩܫܝܫܐ. Fol. 77 *a*.

*m*. Of Pirion (Pityrion), $ ܥܠ ܦܝܪܝܘܢ. Fol. 77 *b*.

*n*. Of Eulogius, $ܥܠ ܐܒܐ ܐܘܠܘܓ ܩܫܝܫܐ. Fol. 78 *a*.

*o*. Of Hellen and John, $ܥܠ ܐܒܐ ܗܠܢܝ ܘܝܘܚܢܢ ܫܪܝܪܐ. Fol. 78 *b*.

*p*. Of Paphnutius, $ܥܠ ܦܦܢܘܛ ܬܓܪܐ ܪܘܚܢܐ. Fol. 80 *a*.

*q*. Of Sidorus (Isidorus), $ܥܠ ܣܝܕܘܪܘܣ ܩܫܝܫܐ. Fol. 82 *b*.

*r*. Of Serapion, $ܥܠ ܣܪܦܝܘܢ ܣܥܘܪܐ ܕܫܦܝܪ̈ܬܐ. Fol. 83 *a*.

*s*. Of Apollonius the martyr, $ܥܠ ܐܦܠܘܢܝܣ ܣܗܕܐ. Fol. 83 *a*.

*t*. Of Dioscurus, $ܥܠ ܐܒܐ ܕܝܣܩܪܘܣ. Fol. 84 *b*.

*u*. Of Ammonias, $ܥܠ ܐܡܘܢ ܡܫܡܫܢܐ. Fol. 85 *a*.

*v*. Of Didymus, $ܥܠ ܕܝܕܘܡܘܣ. Fol. 85 *b*.

*w*. Of Corendins $ܥܠ ܩܘܪܢܕܝܘܣ, of three brothers, and of Macarius. Fol. 85 *b*.

*x*. Of Ammon the virgin, $ܥܠ ܐܡܘܢ ܒܬܘܠܐ ܢܨܝܚܐ. Fol. 88 *a*.

*y*. Of Paul, $ܥܠ ܦܘܠܘܣ ܕܐܬܢܨܚ ܒܡܟܝܟܘܬܐ ܘܒܙܕܝܩܘܬܐ. Fol. 89 *b*.

*z*. Of Ammon, $ܥܠ ܐܡܘܢ ܩܫܝܫܐ ܘܡܗܝܡܢܐ ܓܡܝܪܐ. Fol. 90 *a*.

7. The history of Serapion, $ ܬܫܥܝܬܐ ܕܣܪܦܝܘܢ ܐܒܝܠܐ. Fol. 90 *b*. Imperfect. See Add. 14,582, fol. 190 *b*, and Add. 14,597, fol. 156 *a*.

8. The letters of Herod and Pilate; viz.—

*a*. $ܐܓܪܬܐ ܕܗܪܘܕܣ ܕܠܘܬ ܦܝܠܛܣ ܗܓܡܘܢܐ. Fol. 120 *a*.

*b*. $ܐܓܪܬܐ ܕܦܝܠܛܘܣ ܕܠܘܬ ܗܪܘܕܣ. Fol. 120 *b*.

These letters have been edited and trans­lated in Wright's "Contributions to the Apocryphal Literature of the New Testa­ment," pp. $ܝܛ and 12.

9. Letter of Cyril, bishop of Jerusalem, $ܐܓܪܬܐ ܕܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܘܪܫܠܡ, beginning, fol. 122 *a*: $ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܘܪܫܠܡ. ܠܐܚ̈ܝ ܘܚܒ̈ܝܒܝ ܐܦܣܩ̈ܦܐ ܘܩܫ̈ܝܫܐ ܘܡܫܡ̈ܫܢܐ ܕܥܕܬܗ ܕܡܪܢ ܕܒܟܠ ܦܢܝ̣̈ܢ. ܒܡܪܢ ܕܫܪܝܪ ܓ̣ܙܪ ܕܝܢ̣ܗ ܘܡܗܝܡܢܐ ܐܦܦܣܝܣ ܕܝܠܗ: ܕܥܠ ܡܕܝܢܬ ܙܩ̈ܘܦܐ ܝܗ̣ܒ ܘܒܥܝ̣̈ܢܝܢ ܚܙܬܐ ܩܒ̇ܠܬ ܝܬܝܪ ܡܢ ܣ̇ܓܝ̣ ܫܠ̣ܡ܀ ܐܚ̈ܝ̣. ܫܪܝܪܐܝܬ ܐܝܟܢܐ ܕܐܡ̣ܪ ܫܠܝܚܐ̣. ܕܠܝܬ ܕܪܒ ܡܢ ܚܘܒܐ. ܟܕ ܓܝܪ ܙܥܬ ܐܪܥܐ ܘܟܠܗ ܥܠܡܐ ܚܫ̣. ܠܐ ܐܗ̇ܡܝܬ ܕܐܟܬܘܒ ܠܟܘܢ ܥܠ ܟܠ ܡܕܡ ܕܓ̣ܕܫ. ܏ܘܫ.. Imperfect.

10. A small portion of the conclusion of the doctrine of S. Peter, fol. 123 *a*; written over an erasure, by the same hand that appears on foll. 18 *b*, 19 *a* and 119 *b*.

11. The Recognitiones of Clement of Rome, the disciple of S. Peter, $ܬܫܥܝܬܐ ܕܩܠܝܡܝܣ ܐܝܢܐ ܕܢܩܝܦ ܗܘܐ ܠܫܡܥܘܢ ܟܐܦܐ. Fol. 123 *a*. Imperfect. See Add. 12,150, fol. 1.

After the doxology, there is a small figure of the Cross, underneath which are the words $ܨܠܘܬܝ ܥܠ ܡ̇ܢ ܕܟܬܒ.

On fol. 187 *b* there is a note, in the hand­writing of the scribe, of which but little is now legible. The volume seems to have been written, with several others, for the convent of (the name $ܕܐܣܦܩܠܝܣ is a later alteration), in the year—98 (pro­bably A. Gr. 898, A.D. 587), when one **#**Mari was abbat.

$. . . ܫܬܪܝܢ ܩܕܡ . . .

ܘܬܫܥܝܢ ܘܬܡܢܐ ܗܢܕܩܛܝܘܢܐ . . .

ܟܬܒܐ ܗܢܐ ܥܡ ܚܒܪ̈ܘܗܝ . . .

ܠܥܘܡܪܐ ܩܕܝܫܐ [ܕܐܣܦܩܠܝܣ] ܒـ . . .

ܕܢܟܦܐ ܘܫܪܝܪ (؟) ܕܘܒܪ̈ܐ ܘܪܚܡ̇ܐ . . .

ܡܪܝ ܡܪܝ ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ . . .

. . . ܫܪܝܪܐ ܕܥܕܬܐ . . .

. . .

On fol. 2 *a* there is a note, informing us that the book was presented by the Tagritan monk Sergius bar **#**Yakira, of the convent of the Orientals at **#**Ras-'ain, and his cousin Isaac, abbat of the same convent, to Moses of Nisibis, for the convent of S. Mary Deipara.

$ܫܟܢ ܠܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝ̣ܛܐ ܢܟܦܐ ܣܪܓܝܣ ܛܘܒܢܐ ܒܪ ܝܩܝܪܐ ܏ܬܓܪ ܕܥܠ ܩܘܡܐ ܕܕܝܪܐ ܕܡ̈ܕܢܚܝܐ ܕܒܪܝܫܥܝܢܐ ܘܐܝܣܚܩ ܒܪ ܕܕܗ ܪܝܫܕܝܪܐ ܗܕܐ. ܫ̇ܟܢܘܗܝ ܕܝܢ ܠܡܘܫܐ ܪܝܫܕܝܪܐ ܕܡܕܒܪܐ ܟܕ ܥܒ̣ܪ ܥܠܝܗܘܢ. ܕܐܠܗܐ ܢܚܣܐ ܠܗܘܢ ܟܢܝܫܐܝܬ. ܏ܘܫ.

On the margin of fol. 64 *a* there is a short note, stating that it belonged to the convent of S. Mary Deipara; and on the upper mar­gin of fol. 119 *a* we read the words $ ܝܫܘܥ ܐܠܗܢ ܚܘܣ ܥܠ ܩܘܡܣ ܕܘܝܐ..

On fol. 1 *a* and *b*, a prayer is written in a rude, current hand.

[Add. 14,609.]

**DCCCCXLII.**

Vellum, about 10 1/8 in. by 6 3/4, consisting of 77 leaves (Add. 12,160, foll. 109—185). The quires were originally at least 15 in number; but $ܐ, $ܘ, $ܙ, $ܚ, $ܛ, $ܝ, and $ܝܗ are entirely lost, and $ܒ is imperfect, a leaf being wanting after fol, 109, and another after fol. 115. They are signed with both letters and arith­metical figures, but a later hand has renum­bered them with letters only. Each page is divided into two columns, of from 25 to 33 lines. The writing of the larger portion, foll. 109—152, is a fine, regular **#**Estrangela of the latter half of the vith cent.; the re­mainder, foll. 153—185, is neatly written in a more current hand of the viith cent. This manuscript contains—

I. Lives of Saints; viz.—

1. The life of Abraham **#**Kidunaya, $ܡܪܝ ܐܒܪܗܡ ܩܝܕܘܢܝܐ, ascribed to Ephraim (see Assemani, Bibl. Orient., t. i., pp. 38, 396; Ephraem Syri Opera, ed. Rom., t. ii., p. 1; Acta Sanctt. for March, t. ii., p. 436). Im­perfect. Fol. 109 *a*.

2. The life of Julian **#**Saba, or the Aged, $ܬܫܥܝܬܐ ܕܢܨ̈ܚܢܘܗܝ ܕܛܘܒܢܐ ܝܘܠܝܢܐ. Fol. 117 *a*. It is also ascribed to Ephraim (see Assemani, Bibl. Orient., t. i., pp. 33, 154, 397), but is in reality by Theodoret (see Opera, ed. Schulze, t. iii., p. 1119; Acta Sanctt. for October, t. viii., p. 353; and Add. 14,612, fol. 179 *a*, where this and the life of Jacob of Nisibis are expressly said to be taken from the Philotheus, $ܦܝܠܬܐܘܣ).

3. The history of the Man of God from the city of Rome (Alexius Romanus; see Asse­mani, Bibl. Orient., t. i., p. 401, t. ii., pp. 19, 285), who lived in the time of **#**Rabulas, bishop of Edessa: $ܬܫܥܝܬܐ ܕܥܠ ܓܒܪܐ ܕܐܠܗܐ ܕܡܢ ܪܗܘܡܐ ܡܕܝܢܬܐ̣. ܕܐܬܢܨܚ ܘܐܬܟܠܠ ܒܡܣܪܩܘܬܐ ܘܒܥܡܠܐ ܕܡܛܠ ܡܫܝܚܐ̇. ܒܝ̈ܘܡܝ ܩܕܝܫܐ ܡܪܝ ܪܒܘܠܐ ܐܦܣܩܦܐ ܕܐܘܪܗܝ.. Fol. 128 *b*.

4. The history of Paul the bishop and John the priest: $ܢܨܚ̈ܢܐ ܕܛܘܒ̈ܢܐ ܦܘܠܐ ܐܦܣܩܦܐ̣ ܘܕܝܘܚܢܢ ܩܫܝܫܐ. Imperfect. Fol. 134 *b*. Paul is said to have left his own city in Italy, $ܦܢܛܘܣ ܡܕܝܢܬܐ ܕܐܝܛܠܝܐ (fol. 135 *b*), and to have gone to Edessa, $ܐܘܪܗܝ ܕܦܪ̈ܬܘܝܐ, in the time of **#**Rabulas (fol. 136 *a*). Of this latter city John was an inhabitant.

5. The history of the Youths of Ephesus (the Seven Sleepers) : $ܡܘܕܝܢܘܬܐ ܕܛ̈ܠܝܐ ܕܒܐܦܣܘܣ. Fol. 147 *a*. The text com­mences with the passage corresponding to the Acta Sanctt. for July, t. vi., p. 394, paragraph 12. The youths are, however, said to be 8 in number (see Assemani, Bibl. Or., t. i., p. 335; Acta Sanctt., p. 376), fol. 151 *a*: $ܡܢ ܩܕܡ ܕܩܝܣ ܡ̇ܠܟܐ ܥܪܩܘ̣. ܡܟܣܡܠܝܢܐ ܒܪ ܗܘܦܪܟܐ. ܘܝܡܠܝܟܐ̣ ܘܡܪܛܠܘܣ. ܘܕܝܢܘܣܣ ܘܝܘܐܢܝܣ̣ ܘܣܪܦܝܘܢ. ܘܐܟܣܩܘܣܛܕܝܢܣ ܘܐܢܛܘܢܝܢܗ ܡܘ̈ܕܝܢܐ ܗܠܝܢ . \* @[\* This seems to be the first of the "two very ancient Syriac manuscripts" which Assemani saw in the convent of S. Mary Deipara, and which he describes in the Bibl. Or., t. iii., pars i., p. 19. It appears to have been in much the same state then, A.D. 1715, as it is now.]@

II. Discourses by different writers; viz.-

1. A discourse entitled: $ܡܐܡܪܐ ܕܫܬܬܥܣܪ̈ ܕܥܠ ܦܘܪܫܐ ܕܐܘܪܚܐ ܕܓܡܝܪܘܬܐ ܡܢ ܗ̇ܘ ܕܡ̈ܣܩܬܐ, beginning, fol. 153 *a*: $ܗܒ ܠܝ ܗܟܝܠ ܐܕܢ̈ܝ ܡܕܥܟ܇ ܐܘ ܡ̇ܢ ܕܨ̇ܒܐ ܕܢܗܘܐ ܝܚܝܕܝܐ̇. ܘܚܦܝܛ ܕܢܐܙܠ ܒܥܓܠ ܠܡܕܝܢܬܗܘܢ ܕܡܪܢ ܝܫܘܥ̣. ܘܐܢܐ ܡܚ̇ܘܐ ܐܢܐ ܠܟ̇. ܐܝܟܢ ܬܐܙܠ ܠܡܕܝܢܬܗ ܕܡܠܟܢ܇ ܐܢ ܐܝܬ ܒܟ ܚ̣ܝܠܐ ܕܬܪܕܐ ܐܝܟ ܕܡܚ̇ܘܐ ܐܢܐ ܠܟ. ܡܛܠ ܕܩ̣̈ܫܝܢ ܡܣ̈ܩܬܐ ܕܬ̇ܪܨ ܐܢܐ ܠܟ ܕܬܣܩ ܒܗܝܢ.. The running title, e.g. fol. 156 *b*, is: $ܥܠ ܦܘܿܪܫܐ ܕܐܘܪܚܐ ܕܓܡܝܪܘܬܐ. ܡܢ ܡܐܡܪܐ ܗ̇ܘ ܕܡܬ݂ܩܪܐ ܕܡ̈ܣܩܬܐ. From this %, or "Ladder," there are extracts in several other manu­scripts, in one of which it is ascribed to Eusebius the monk, viz., Add. 17,193, fol. 3 *a*, $ܕܐܘܣܒܝܣ ܝܚܝܕܝܐ ܡܢ ܟܬܒܐ ܕܥܒܝܕ ܠܗ ܕܡܣ̈ܩܬܐ..

2. The second discourse of Xystus, bishop of Rome: $ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܡܪܝ ܟܣܘܣܛܘܣ ܐܦܣܩܦܐ ܕܪܗܘܡܐ ܡܕܝܢܬܐ, imperfect at the end. Fol. 168 *b*. See de Lagarde's Anal. Syr., p. 10.

[Add. 12,160, foll. 109—185.]

**DCCCCXLIII.**

Vellum, about 10 1/8 in. by 6 3/4, consisting of 136 leaves. The quires, signed with letters, were originally 23 in number, but five of them, $ܝܐ ـــ ܙ, are lost. Each page is divided into two columns, of from 28 to 36 lines. This volume is written in a fine, regular **#**Estrangela of the vith cent., and contains—

1. Histories of the Egyptian Solitaries, $ ܦܢܩܝܬܐ ܕܬܫ̈ܥܝܬܐ ܕܝܚ̈ܝܕܝܐ ܡܨܪ̈ܝܐ, com­piled by Hieronymus, $ܐܝܪܘܢܡܝܣ. See Add. 12,173, no. 1. The work is divided into two parts, the first of which, fol. 1 *b*, is imperfect at the end, and the second, fol. 47 *a*, at the beginning. This defect is very ancient, for at the foot of fol. 46 *b* there is the following note, of not later date than the xiith cent. : $ܡܢ ܗܪܟܐ ܐܙܝܠܝܢ ܟܘܪ̈ܣܐ ܚܡܫܐ܀ ܘܣܒܪ ܐܢܐ ܕܗܠܝܢ ܬܫܥ̈ܝܬܐ ܪ̈ܘܪܒܬܐ. ܕܦܘܠܐ ܪܒܐ ܘܩܕܡܝܐ. ܘܕܗܠܝܢ ܕܒܬܐܒܐܝܣ܀.

2. A life of Gregory Thaumaturgus, bishop of **#**Neo-Caesarea (not that composed by Gre­gory Nyssen) : $ܬܫܥܝܬܐ ܥܠ ܢܨܚ̈ܢܘܗܝ ܕܛܘܒܢܐ ܓܪܝܓܪܝܘܣ ܐܦܣܩܦܐ ܕܢܐܩܣܪܝܐ.. Beginning, fol. 125 *a*: $ܐܚ̈ܝ ܢܬܠ ܬܫܒܘܚܬܐ ܠܐܠܗܐ̣. ܗ̇ܘ ܕܨ̇ܒܐ ܒܚ̈ܝܐ ܕܟܠܗܘܢ ܒܢ̈ܝ ܐܢܫܐ. ܕܢܐܬܘܢ ܠܝܕܥܬܐ ܕܫܪܪܐ ܘܢܚ̣ܘܢ. ܘܢܬܥܠܘܢ ܒܕܘܒܪ̈ܝܗܘܢ ܪܘܚܢܐܝܬ. ܠܪܘܡܐ ܓܐܝܐ ܕܫܡܝܐ. ܕܟܕ ܒܣܪܢܐܝܬ ܡܬܚܙܝܢ ܕܡܗܠܟܝܢ ܥܠ ܐܪܥܐ̣ ܒܛܘܦܣܐ ܕܡܠܐ̈ܟܐ ܡܕܝܪܝܢ ܩܕܡ ܪܒܘܬܗ ܕܐܠܗܐ. ܠܐ ܗܘܐ ܓܝܪ ܥܠ ܛܘܪ̈ܐ ܘܒܡܥܪ̈ܐ ܘܒܫܩ̈ܝܦܐ. ܘܒܦܥܪ̈ܝܗ̇ ܕܐܪܥܐ. ܣܟܝܘ ܐܢܫܐ ܠܦܘܪܩܢܗ ܕܐܠܗܐ ܒܠܚܘܕ ܐܠܐ ܐܦ ܒܓܘ ܫܝܢܐ ܕܥܕܬܐ ܐܫܬܟܚܘ ܓܢܒܪ̈ܝ ܚܝܠܐ̇. ܟܕ ܠܒܝܫܝܢ ܙܝܢܐ ܕܪܘܚܐ ܘܙܟܝܢ ܠܬܟܬܘܫܐ ܕܒܥܠܕܒܒܐ. ܒܚܝܠܗ ܕܙܩܝܦܐ ܐܝܟ ܕܥܠ ܛܘܒܢܐ ܓܪܝܓܪܝܘܣ. ܐܦܣܩܘܦܐ ܕܢܐܩܣܪܝܐ ܨܒܝܢܢ ܕܢܫܬܥܐ. ܗܢܐ ܕܝܢ ܡܢ ܩܕܝܡ ܐܝܬܗܘܝ ܗܘܐ ܡܕܒܪܝܐ ܘܡܬܦܪܦܥ ܒܚܘܪܒܐ ܕܛܘܪ̈ܐ ܕܢܫܟܚ ܬܡܢ ܠܫܝܢܗ̇ ܕܒܪܝܬܐ̣. ܏ܘܫ..

The original writing on fol. 1 *a* has been in great part effaced. Some lines at the foot of the page show that the manuscript was once the property of a convent ($ܠܕܝܪܐ ܕܐܡܝܪܐ). A more recent note states that it belonged by purchase to the brothers Matthew, Abraham, Joseph and Theodore, of **#**Tagrit. $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܡܬܝ ܘܐܒܪܗܡ ܘܝܘܣܦ ܘܬܐܕܘܪܣ ܐܚ̈ܐ ܒܓܢܣܐ ܕܝܢ ܬܓܪ̈ܝܬܢܝܐ. ܕܩ̈ܢܘܗܝ ܡܢ ܙܝܢܬܐ ܕܐܠܗܐ. ܘܕܘܥܬܐ ܕܐܦܝ̈ܗܘܢ. ܟܠ ܕܝܢ ܕܫ̇ܐܠ ܠܗ ܕܢܩܪܐ ܒܗ. ܏ܘܫ..

The original note on fol. 135 *b* has also been erased, and in its place is substituted one, which records the presentation of the volume, with others, to the convent of S. Mary Deipara by the above-mentioned Tagritans. $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܐ. ܣܡܘܗܝ ܕܝܢ ܠܟܬܒܐ ܗܢܐ ܒܗ̇ ܒܕܝܪܐ. ܡܬܝ ܘܐܒܪܗܡ ܘܝܘܣܦ ܘܬܐܕܘܪܣ ܐܚ̈ܐ ܬܓܪ̈ܝܬܢܝܐ. ܗ̇ܢܘܢ ܕܗ̣ܢܘܢ ܒܢ̣ܘ ܘܐܬܩ̣ܢܘ ܠܕܘܟܬܐ ܩܕܝܫܬܐ ܕܐܡܝܪܐ. ܟܠ ܕܝܢ ܕܠܚܐ ܥܘܗܕܢܗܘܢ ܡܢ ܗܢܐ ܟܬܒܐ ܐܘ ܡܢ ܚܕ ܡܢ ܗܠܝܢ ܟܬܒ̈ܐ ܕܝܠܗܘܢ. ܢܗܘܐ ܚܪܡ ܡܢ ܐܒܐ ܘܡܢ ܒܪܐ. ܘܡܢ ܪܘܚܐ ܚܝܐ ܘܩܕܝܫܐ. ܐܝܢ ܘܐܡܝܢ܀.

Fol. 136 was once covered on both sides with writing, which has been almost wholly effaced. The recto now contains nothing but a few ornamental devices. On the verso there is a note of comparatively modern date, stating that a person, whose name has been rubbed out, read this book. He says that he was a native of **#**Ras-'ain, from the con­vent of Mar Athanasius; that his father's name was Severus bar **#**Habib, and that his spiritual father was Anastasius, the librarian

%), of the said convent, $ܐܬܛܝܒ ܘܩܪܐ ܒܟܬܒܐ ܗܢܐ . . . ܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܕܡܪܝ ܐܬܢܘܣ ܘܐܬܪܐ ܕܝܠܗ ܪܝܫܥܝܢܐ ܡܕܝܢܬܐ ܐܒܐ ܪܘܚܢܝܐ ܕܝܠܗ ܐܢܣܛܣ ܟܬܒܝܐ ܕܝܠܗ ܕܥܘܡܪܐ ܘܦܓܪܢܝܐ ܣܘܪ ܒܪ ܚܒܝܒ ܫܟܦܐ ܐܚ̈ܝ ܡܛܠ ܡܪܢ ܚܣܘ ܠܢ ܟܢܝܫܐܝܬ ܡܛܠ ܡܪܢ ܐܠܗܐ ܢܚܣܐ ܠܗܘܢ ܐܡܝܢ..

Below there is written, in a different hand, the name Stephen, $ܐܣܛܦܢܐ (sic).

A marginal note on fol. 2 *a* shows that a life of "John the bishop" was once bound with this manuscript: $ܬܫܥ̈ܝܬܐ ܕܓܪܝܓܪܝܘܣ ܐܦܝܣܩܦܐ܀ ܘܕܡܪܝ ܝܘܚܢܢ ܐܦܝ̣ܣܩܦܐ܀

[Add. 14,648.]

**DCCCCXLIV.**

Vellum, about 12 in. by 8 7/8, consisting of 33 leaves (Add. 12,142, foll. 74—107), the last of which is much soiled and torn. The quires are numbered with both letters and arithmetical figures (e. g., foll. 81, $ܝܓ; 93, $ܝܗ); the later numeration with letters is in part erroneous. Twelve quires and some leaves are wanting at the begin­ning, and at least several leaves at the end. Each page is divided into two columns, of from 23 to 27 lines. The writing is a fine, regular **#**Estrangela of the vith cent. This manuscript contains—

Acts of Martyrs; viz.—

1. The martyrdom of Cyprianus, Justa and Theoctistus, at Nicomedia, during the reign of Diocletian; slightly imperfect at the com­mencement. Fol. 74 *a*. Subscription, fol. 86 *b* : $ܫܠܡܬ ܣܗܕܘܬܐ ܕܩܘܦܪܝܢܐ ܚܪܫܐ ܘܕܝܘܣܛܐ ܒܬܘܠܬܐ ܘܕܬܐܩܛܣܛܐ ܡܗܝܡܢܐ. See Add. 12,174, fol. 175 *a*. These acts agree substantially with the nar­rative in the Acta Sanctorum for September, tom, vii., pp. 217—219 and 244—246. The father of Justa is here called $ ܐܕܣܝܐ, in Add. 12,174, $ܐܘܕܘܣܝܐ; whilst his mother is named in the latter manuscript, $ܩܠܘܕܘܢܝܐ, and the deacon whom she heard preaching,

$ܐܦܪܠܝܐ. The name of Agladius is not mentioned here ; in 12,174 he is called $ܐܘܓܠܝܕܘܢ. The priest who receives Cyprian into the church is called in this manuscript $ܐܘܬܡܝܐ; in 12,174, $ܐܢܬܝܡܐ. The Comes Orientis who persecutes Cyprian and Justa is named in 12,142, $ܐܘܛܠܡܐܘܣ; in 12,174, $ܐܘܛܘܠܡܘܣ. Instead of %, both manuscripts have $ܒܘܠܒܘܣ ܕܝܢ ܣܘܢܩܬܕܪܗ ܕܡܠܟܐ. Lastly, the name of the Roman matron, who received the bodies of the martyrs from the sailors, is $ܪܘܦܝܢܐ, of the family of $ܩܠܘܕܝܢܐ (12,142) or $ܩܠܘܕܝܢܝܘܣ (12,174). The date of the mar­tyrdom is the 15th of **#**Haziran, $ܒܚܡܫܥܣܪ̈ܐ ܒܝܪܚܐ ܕܡܬܩܪܐ ܚܙܝܪܢ; but in 12,174 the words $ܝܘܢܝܘܣ ܕܐܝܬܘܗܝ ܕܡܬܩܪܐ are inserted after $ ܕܡܬܩܪܐ.

2. The martyrdom of Pantaleon, Hermolaus, Hermippus, Hermocrates, and others, at Nicomedia, during the reign of Maximian II. Title, fol. 87 *a*: $ܣܗܕܘܬܐ ܕܩܕܝܫܐ ܦܢܛܠܐܘܢ ܘܕܐܪܡܠܐܣ ܩܫܝܫܐ. ܥܡ ܐܚܪ̈ܢܐ ܣܓ̈ܝܐܐ ܒܢܝܩܘܡܕܝܐ ܡܕܝܢܬܐ. Subscription, fol. 104 *a*: $ܫܠܡܬ ܣܗܕܘܬܐ ܕܦܢܛܠܠܐ̇ܘܢ ܩܕܝܫܐ ܘܕܐܪܡܠܐܣ ܩܫܝܫܐ ܘܕܗܪܡܝܦܘܣ ܘܗܪܡܩܪܛܝܣ ܒ̈ܢܝ ܩܝܡܐ: ܥܡ ܣܓ̈ܝܐܐ ܩܕܝ̈ܫܐ ܐܚܪ̈ܢܐ ܕܐܬܟܠܠܘ ܐܟܚܕܐ ܒܢܝܩܘܡܕܝܐ ܡܕܝܢܬܐ. These acts also agree substantially with those given in the Acta Sanctorum for July, torn, vi., pp. 412—420. They were written, according to a statement at the end, by three of Pantaleon's disciples, Laurentius, Bassus, and Probianus; fol. 103 *b*, second col.:

$ܐܢܐ ܕܝܢ ܠܘܪܢܛܝܣ ܘܒܣܘܣ ܘܦܪܘܒܝܢܣ ܕܐܝܬܝܢ ܗܘܝܢ ܒ̈ܢܝ ܒܝܬܗ ܕܦܢܛܐܠܡܘܢ (**#**Panteleemon) ܩܕܝܫܐ. ܕܕܒܝܩܝܢ ܗܘܝܢ ܠܗ ܘܚܙܝܢ ܗܘܝܢ ܣܗܕܘܬܗ ܕܐܬܠܝܛܐ. ܘܟܠ ܡܕܡ ܕܚܙܝܢܢ. ܘܟܠ ܕܦܢܝ ܕܘܝܐ ܦܬܓܡܐ ܘܟܠܡܕܡ ܕܚܫ. ܘܥܠ ܩܠܐ ܕܡܢ ܫܡܝܐ ܕܫܡܥܢܢ. ܘܟܬܒܢܢ ܕܘܒܪ̈ܘܗܝ ܥܡ ܗܘܦܡ̈ܢܡܛܐ ܕܝܠܗ. ܘܒ̈ܢܝ ܐܣܟܘܠܐ ܕܝܠܗ ܐܝܬܝܢ ܗܘܝܢ. ܘܡܛܠ ܕܦܪܣܛܓܡܐ ܗܘ̣ܐ ܕܡܠܟܐ ܕܟܬܝܒ ܗܘ̣ܱܐ ܒܗ ܗܟܢܐ ܕܟܠ ܡ̇ܢ ܕܥܒ̇ܪ ܥܠ ܦܘܩܕܢܐ ܗܢܐ. ܘܡܡܪܚ ܕܗܘܦܡ̈ܢܡܛܐ ܢܣ̣ܒ̣. ܗܢܐ ܠܡܘܬܐ ܢܫܬܠܡ. ܐܢܚܢܢ ܕܝܢ̣ ܐܪܚܩܢ ܗܘܝܢ ܠܐܬܪ̈ܘܬܐ ܕܡܕܢܚܐ. ܡܛܘܠ ܕܐܬܐܟܠܘ ܩܪ̈ܨܝܢ ܩܕܡܘܗܝ ܕܡܠܟܐ. ܟܠܗܘܢ ܓܝܪ ܣܗ̈ܕܐ ܕܒܝܘ̈ܡܝ ܡܟܣܝܡܝܢܣ ܐܬܟ݁ܠܠܘܿ ܗܘܘ̣. ܫܘܟܠܠܐ ܕܟܠܗܘܢ ܦܢܛܠܐܡܘܢ ܐܝܬܘܗܝ ܗܘ̣ܐ. ܠܬܫܒܘܚܬܐ ܕܐܠܗܐ ܐܒܐ. ܘܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܕܠܗ ܫܘܒܚܐ ܘܐܝܩܪܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

3. The martyrdom of Candida, a Roman lady, who was taken captive and carried away into Persia, where she became the wife of the king Vartran, the grandfather of **#**Shabur (Sapor),\* @[ Vararanes or Bahram I. seems to be meant. He reigned A.D. 274—277, and was the great-great-grand­father of Sapor II. or the Great.]@ and suffered, along with other women, in the first persecution of the Christians. Title and commencement, fol. 104 *a*: $ ܣܗܕܘܬܐ ܕܩܢܕܝܕܐ ܛܘܒܢܝܬܐ. ܕܐܫܬܒܝܬ ܡܢ ܒܝܬ ܪ̈ܗܘܡܝܐ̣. ܘܐܙܠܬ ܠܒܝܬ ܦܪ̈ܣܐ ܘܗܘܬ ܐܢܬܬܐ ܠܡܠܟ ܡ̈ܠܟܐ ܘܪܬܪܢ ܥܡ ܫܪܟܐ ܕܢܫ̈ܐ ܚܒܪ̈ܬܗ̇.܀܀܀. ܒܪܕܘܦܝܐ ܩܕܡܝܐ ܕܗܘ̣ܐ ܒܐܬܪܐ ܕܦܪ̈ܣܝܐ. ܡܛܘܠ ܝܘܠܦܢܗ ܕܝܫܘܥ ܡܫܝܚܐ. ܒܝܘ̈ܡܝ ܘܪܬܪܢ ܐܒܐ ܕܐܒܘܗܝ ܕܫܒܘܪ ܡܠܟ ܡ̈ܠܟܐ ܕܦܪܣ. ܏ܘܫ.. These acts are imperfect at the end.

[Add. 12,142, foll. 74—107.]

**DCCCCXLV.**

Vellum, about 11 3/8 in. by 7 ¼, consisting of 171 leaves, some of which are much stained and torn, especially foll. 1, 2, 5, 82, 83, 90, 142, and 171. The quires, signed with letters, were originally 20 in number, but the tenth is lost, and several others are imperfect, leaves being wanting after foll. 2, 3, 5, 13, 82, 89, 121, and 123. Each page is divided into two columns, of from 36 to 44 lines. This manuscript is written in a good, regular **#**Estrangela, apparently by the same hand as Add. 14,640, and dated A. Gr. 999, A.D. 688. It contains—

I. A work entitled "Histories," or "Lives, of Eastern Saints," compiled by John, bishop of Asia or Ephesus: $ܟܬܒܐ ܕܬܫ̈ܥܝܬܐ ܕܥܠ ܕܘܒܪ̈ܐ ܕܛܘܒ̈ܢܐ ܡ̈ܕܢܚܝܐ̇. ܕܟ̇ܢܫ ܘܟܬ݂ܒ ܝܘܚܢܢ ܐܟܣܢܝܐ. ܘܒܙܒܢ ܝܚܝܕܝܐ ܕܕܝܪܐ ܕܒܝܬ [ܡܪܝ ܝܘܚܢܢ] ܕܐܡ̇ܕ ܒܪܬܚ̣ܐ ܕܛܢ̣ـ[ـܢܐ] [ܐܠـ]ـܗܝܐ. It has been edited by Land in the second volume of his Anecdota Syriaca.

A short preface, fol. 1 *b*, explains the object of the work, and from it we extract the following passage (Land, p. 2, last line). $ܡܛܠ ܗܠܝܢ ܗܟܝܠ̣. ܟܕ ܐܦ ܡܢ ܫܡ̣ܥܐ ܕܡܠܬܐ ܫܠܝܚܝܬܐ: ܕܒܓܙܪ ܕܝܢ̣ܐ ܕܚܛܝܬܐ ܡ̇ܚܝܒܐ ܠܐܝܢܐ ܕܝ̇ܕܥ ܛܒܬܐ ܘܠܐ ܥ̇ܒܕ ܠܗ̇ ܡܣܬ̇ܪܕ ܐܢܐ̣. ܐ̇ܬܚܫܒܬ݂ ܕܠܐ ܐ̇ܟܘܡ ܘܒܫܬܩܐ ܐ̇ܚܦܐ ܠܛܒ̈ܬܐ ܪܘ̈ܪ̈ܒܬܐ ܘܬܡ̈ܝܗܬܐ̇. ܗܠܝܢ ܕܒܐ̈ܢܫܐ ܓܢܒܪ̈ܐ ܘܐ̈ܠܗܝܐ ܚ̇ܙܝܬ݂ ܘܝܕܥ̇ܬ ܘܝ̇ܠܦܬ ܢܗܝܪܐܝܬ܇ ܘܬܟܝܠ ܐܢܐ ܠܡܣܗܕ ܫܪܝܪܐܝܬ ܕܠܐ ܩܢܛܐ ܘܕܠܐ ܦܘܿܠܓܐ. ܟܕ ܗܕܐ ܩܕܡ̇ܬ ܦܣܩ̇ܬ ܒܪܥܝܢܝ̣. ܕܟܕ ܛܒ ܩܕܡ ܝܘܡ̈ܬܐ ܩܠܝܠ ܘܐܦ ܗܫܐ ܒܐܬܪ̈ܘܬܐ ܕܒܚܕܪ̈ܝܢ: ܫܡ̇ܥ ܐܢܐ ܕܗ̣ܘܘ ܘܐܦ ܐܝܬ ܐܢܫܐ ܓܢܒܪ̈ܐ ܘܚ̈ܠܝܨܐ̣. ܕܐܢܐ ܣܟ ܠܒܪ ܡܢ ܐܝܠܝܢ ܕܚ̇ܙܝܗܘܢ ܗ̇ܘܝܬ ܒܚܕ ܚܕ ܡܢ ܣܘܥܪ̈ܢܝܗܘܢ ܒܙܒܢܐ ܣܓܝܐܐ̣. ܣܗ̇ܕܐ ܕܫܪܪܗܘܢ ܠܥܘܗܕܢܐ ܕܟ̇ܬܒ̣ܬ ܐܝܕܝ̣ ܠܐ ܐ̇ܬܠ. ܐܝܠܝܢ ܕܐܦ ܥܡܝ ܕܝܠܝ ܐܦ ܫܪܟܐ ܕܟܠܗܘܢ ܒ̈ܢܝ ܙܒ̇ܢ̣ܢ. ܣܗ̈ܕܐ ܐܝܬܝܗܘܢ ܕܫܪܪܗܘܿܢ. ܕܒܐ̈ܢܫܐ ܗ̇ܢܘܢ ܓܢܒܪ̈ܝ ܒܕܘܒܪ̈ܝܗܘܢ ܐܣܬܥ̣ܪ. ܐܝܠܝܢ ܕܒܥܢܝܢܐ ܕܚܕ ܚܕ ܡܢܗܘܢ̣. ܡܢ ܙܥܘܪܘܬܐ ܕܝܠܝ̣ ܥܕܡܐ ܠܫܘܿܠܡܐ ܕܝܠܗܘܢ ܗ̇ܘܝܬ. ܕܡܢܗܘܢ ܩܕܡ ܙܒܢܐ ܫܟ̣ܒܘܼ ܘܡܢܗܘܢ ܒܗܢܐ ܙܒܢܐ. ܘܡܢܗܘܢ ܥܕܟܝܠ ܒܦܓܪ ܢܨ̇ܚܝܢ܇ ܗܠܝܢ ܕܥܠ ܣܥܘܪܘܬܐ ܕܐ̈ܬܘܬܐ ܫ̈ܠܝܚܝܬܐ ܡ̇ܫܠܛܝܢ. ܏ܘܫ..

The number of histories or chapters is 57; viz.—

1. The history of **#**Habib : $ ܬܫܥܝܬܐ ܩܕܡܝܬܐ̣. ܕܣܒܐ ܪܒܐ̣ ܘܐܠܗܝܐ ܚܒܝܒ . . . . Imperfect. Fol. 2 *a.* See Land, p. 4.

2. The history of **#**Ze'ura or Zoaras: $ܬܫܥܝܬܐ ܕܓܒܪܐ ܐܠܗܝܐ ܛܘܒܢܐ ܙܥܘܪܐ. Fol. 6 *a*. Imperfect at the beginning. See Land, p. 12.

3. The history of John the Nazirite: $ܬܫܥܝܬܐ ܕܬܠܬ݂ ܕܛܘܒܢܐ ܝܘܚܢܢ ܢܙܝܪܐ ܓܡܝܪܐ. Fol. 10 *a*. Imperfect at the end. See Add. 14,650, fol. 161 *b,* and Land, pp. 22, 330.

4. The history of Abraham and Maron: $ܬܫܥܝܬܐ ܕܩ̈ܕܝܫܐ ܐܒܪܗܡ ܘܡܪܘܢ ܐ̈ܚܐ.. Fol. 14 *a.* Imperfect at the beginning. See Land, p. 31.

5. The history of Simeon the recluse, and of Sergius the recluse, his disciple: $ܬܫܥܝܬܐ ܕܚܡܫ̣. ܕܩ̈ܕܝܫܐ ܘܐ̈ܠܗܝܐ ܫܡܥܘܢ ܚܒܝܫܐ ܘܣܪܓܝܣ ܬܘܒ ܚܒܝܫܐ ܬܠܡܝܕܗ ܛ̇ܢܢܐ..

Fol. 20 *a*. See Land, p. 45.

6. The history of Paul the solitary: $ܬܫܥܝܬܐ ܕܫܬ ܕܪܒܐ ܕܐܠܗܐ ܦܘܠܘܣ ܐܒܝܠܐ ܡܟܝܟܐ. Fol. 26 *b*. See Land, p. 61.

7. The history of Abraham, the lay re­cluse: $ܬܫܥܝܬܐ ܕܫܒܥ ܕܣܒܐ ܐܒܪܗܡ ܥܠܡܝܐ ܚܒܝܫܐ. Fol. 28 *b*. See Land, p. 65.

8. The history of Addai the chorepiscopus: $ܬܫܥܝܬܐ ܕܬܡܢܐ̣. ܕܛܘܒܢܐ ܐܕܝ ܟܘܪܐܦܝܣܩܦܐ. Fol. 30 *a*. See Land, p. 68.

9. The history of **#**Mara, of the convent of the Iberians: $ܬܫܥܝܬܐ ܕܬܫܥ ܕܛܘܒܢܐ ܡܪܐ ܕܒܝܬ ܐܘܪ̈ܛܝܐ. Fol. 32 *b*. See Land, p. 75.

10. The history of the bishop Simeon, the Persian dialectician: $ܬܫܥܝܬܐ ܕܥܣܪ܆ ܕܩܪܒܬܢܐ ܚܠܝܨܐ ܕܚܠܦ ܗܝܡܢܘܬܐ ܫܪܝܪܬܐ̇. ܡܪܝ ܫܡܥܘܢ ܐܦܝܣܩܦܐ ܕܪܘܿܫܐ ܦܪܣܝܐ.. Fol. 33 *a*. See Land, p. 76.

11. The history of **#**Harpat the chorepis­copus, of Anazete: $ܬܫܥܝܐ ܕܚܕܥܣܪܐ ܕܚܪܦܛ ܟܘܪܐܦܝܣܩܘܦܐ ܕܡܢ ܐܬܪܐ ܕܗܢܙܝܛ. Fol. 38 *b*. See Land, p. 88.

12. The history of the two sisters Mary (Maryam) and Euphemia, the daughters of **#**Tabya, the one of whom lived at Amid, the other at Constantina : $ܬܫܥܝܬܐ ܕܬܪܬܥܣܪܐ̣. ܕܐܚ̈ܘܬܐ ܩ̈ܕܝܫܬܐ ܬܪ̈ܬܝܢ̇. ܕܡܬܩܪ̈ܝܢ ܗ̈ܘܝ ܒܢܬ ܛܒܝܐ. ܘܚܕܐ ܦܘܠܚܢܗ̇ ܒܐ̇ܡܕ ܐܝܬܘܗܝ ܗܘܐ̣. ܘܐܚܪܬܐ ܒܬܠ̣ܐ ܕܡܘܙܠܬ. Fol. 40 *a*. See Land, p. 92.

13. The history of Thomas, Stephen, and **#**Zota, the notaries and syncelli of **#**Mara, metropolitan of Amid: $ܬܫܥܝܬܐ ܕܬܠܬܥܣܪܐ̣. ܕܐܢܫܐ ܩ̈ܕܝܫܐ ܘܦ̈ܠܚ̣ܐ ܕܐܠܗܐ̇ ܬܐܘܡܐ ܘܣܛܦܢܐ ܘܙܘܛܐ ܢܘܛܪ̈ܐ ܘܣܘ̈ܢܩܠܐ̇. ܕܩܕܝܫܐ ܡܪܐ ܡܝܛܪܦܘܠܝܛܝܣ ܕܐܡ̇ܕ ܡܕܝܢܬܐ. Fol. 45 *a*. See Land, p. 104.

14. The history of **#**Abi the Nazirite : $ܬܫܥܝܬܐ ܕܐܪܒܥܣܪܐ̣. ܕܛܘܒܢܐ ܐܒ̇ܝ ܡܣܪܩܐ ܘܢܙܝܪܐ. Fol. 51 *a*. See Land, p. 119.

15. The history of two brothers, one of whom was named Jacob, from the same con­vent, viz. that of the Edessenes, near Amid : $ܬܫܥܝܬܐ ܕܚܡܫܥܣܪܐ ܕܐܚ̈ܐ ܬܪ̈ܝܢ ܡܢܗ ܕܝܠܗ ܕܟܢܘܫܝܐ̣. ܒܗ ܒܙܒܢܐ ܕܪܕܘܦܝܐ. Fol. 53 *a*. See Land, p. 122.

16. The history of Simeon, the mountain solitary: $ܬܫܥܝܬܐ ܕܫܬܬܥܣܪܐ ܕܛܘܒܢܐ ܫܡܥܘܢ ܛܘܪܝܐ ܐܒܝܠܐ. Fol. 55 *a*. See Land, p. 126.

17. The history of a man, who was not willing that his name should be mentioned: $ܬܫܥܝܬܐ ܕܫܒܥܣܪܐ ܕܐܝܬܝܗ̣ ܕܐܢܫ ܡܢ ܩ̈ܕܝܫܐ. ܗܢܐ ܕܥܠ ܫܡܗ ܕܢܘܕܥ ܠܐ ܐܬܛܦ̣ܝܣ̣. ܐܠܐ ܐܢ ܒܠܚܘܕ ܡܣܟܢܐ.. Fol. 59 *b*. See Land, p. 137.

18. The history of a monk, who quitted his convent without being free to do so, and betook himself to another: $ܬܫܥܝܬܐ ܕܬܡܢܥܣܪܐ̣. ܕܐܚܐ ܚܕ ܕܢܦ̣ܩ ܡܢ ܥܘܡܪܐ ܟܕ ܠܐ ܫܲܪܐ ܠܗ܇ ܘܩ̇ܒ̣ܠ ܢܦܫܗ ܒܐܚܪܢܐ.. Fol. 63 *a*. See Land, p. 144.

19. The history of Zachariah: $ܬܫܥܝܬܐ ܕܬܫܥܣܪܐ ܕܣܒܐ ܚܕ ܕܫܡ̣ܗ ܗܘܐ̣ ܙܟܪܝܐ.. Fol. 64 *b*. See Land, p. 147.

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20. The history of a monk from the same convent as the above mentioned Zachariah: $ܬܫܥܝܬܐ ܕܥܣܪܝ̣ܢ. ܕܐܚܐ ܚܕ ܡܢܗ ܕܥܘܡܪܐ ܐܝܢܐ ܕܣܒܐ ܗܢܐ ܩܕܝܫܐ ܙܟܪܝܐ ܒܗ ܥܡ̇ܪ ܗܘܐ̣. ܘܥܠ ܫܘܪܝܐ ܕܬ݁ܘܠܡܕܐ ܬܩ̣ܢܐ. Fol. 66 *a*. See Land, p. 151.

21. The history of Thomas of Armenia, his wife and children: $ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܚܕܐ̣. ܕܛܘܒܢܐ ܪܒܐ ܬܐܘܡܐ ܕܡ ܐܪܡܢܝܐ. ܗ̇ܘ ܕܡܢ ܥܘܬܪܐ ܣܓܝܐܐ ܐܬܬܠܡܕ ܠܡܣܟܢܘܬܐ ܕܪܘܚ ܕܡܛܠ ܐܠܗܐ̣. ܗ̣ܘ ܘܐܢܬܬܗ̣ ܘܒ̈ܢܘܗܝ.. Fol. 69 *a*. See Land, p. 157.

22. The history of the two brothers, Addai and Abraham: $ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܬܪ̈ܬܝـ̣ܢ. ܕܐ̈ܚܐ ܬܪ̈ܝܢ ܛܘܒ̈ܢܐ ܐܒ̈ܝܠܐ ܐܕܝ ܘܐܒܪܗܡ ܛ̈ܢܢܐ.. Fol. 73 *b*. See Land, p. 165.

23. The history of Simeon the solitary: $ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܬܠܬ݂ ܕܛܘܒܢܐ ܫܡܥܘܢ ܝܚܝܕܝܐ. Fol. 74 *a*. See Land, p. 166.

24. The history of John, bishop of **#**Tella or Constantina: $ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܐܪܒܥ̣ ܕܛܘܒܢܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܬܠܐ ܡܕܝܢܬܐ. Fol. 75 *a*. See Land, p. 169.

25. The history of John, bishop of **#**He­phaestus in Egypt: $ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܚ̈ܡܫ̣. ܕܛܘܒܢܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܐܦܣܛܘ ܡܕܝܢܬܐ ܕܒܐܝܓܝܦܛܣ܇ ܕܐܝܬܘܗܝ ܬܪܝܢܐ ܕܐܓ̈ܘܢܘܗܝ ܕܩܕܝܫܐ ܝܘܚܢܢ ܗ̇ܘ ܕܡܢ ܩܕܡܘܗܝ.. Fol. 78 *b*. See Land, p. 177.

26. The history of Thomas, "bishop of Damascus: $ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܫܬ݂. ܕܩܕܝܫܐ ܬܐܘܡܐ ܪܕܝܦܐ ܘܣܗܕܐ ܐܦܝܣܩܦܐ ܕܕܡܣܩܘܣ. Fol. 82 *b*. Very imperfect. See Land, p. 185.

Nos. 27, 28 and 29 are lost.

30. The history of Elias of **#**Dara: $ܬܫܥܝܬܐ ܕܓܒܪܐ ܕܐܠܗܐ̣ ܕܫܡܗ ܗܘܐ ܐܠܝܐ ܘܐܝܬܘܗܝ ܗܘܐ̣ ܒܕܪܐ ܡܕܝܢܬܐ. Fol. 83 *a*. Very imperfect. See Land, p. 185.

31. The history of two brothers, Elias and Theodore, who were merchants: $ܬܫܥܝܬܐ ܕܬܠܬܝܢ ܘܚܕܐ̣. ܕܐ̈ܚܐ ܬܪ̈ܝܢ ܬܓܪ̈ܐ̇. ܗܠܝܢ ܕܥܡ ܬܐܓܘܪܬܐ ܥܠܡܢܝܬܐ ܘܐܦ ܐܠܗܝܬܐ ܡܬܬܓܪܝܢ ܗܘ̣ܘ. ܕܐܝܬܝܗܘܢ ܫܡ̈ܗܝܗܘܢ̣. ܐܠܝܐ̣ ܘܬܐܘܕܘܪܐ. Fol. 83 *a*. See Land, p. 186.

32. The history of a monk, who was tempted to steal, and afterwards repented: $ܬܫܥܝܬܐ ܕܬܠܬܝܢ ܘܬܪ̈ܬܝـ̣ܢ. ܕܐܚܐ ܚܕ ܕܐܬܬܚܕ ܒܓܘܪܓܐ ܕܢܣܝܘܢܐ ܕܓܘ̈ܢܒܐ̇. ܘܒܬܪܟܢ ܐܬ݂ܐ ܠܬܝܒܘܬܐ. Fol. 86 *a*. See Land, p. 192.

33. The history of **#**Hala, of the convent of the Edessenes at Amid: $ܬܫܥܝܬܐ ܕܬܠܬܝܢ ܘܬܠܬ݂. ܕܛܘܒܢܐ ܕܫܡܗ ܗܘܐ ܚ̇ܠܐ ܛ̇ܢܢܐ ܡܢ ܕܝܪܐ ܕܡܬܩܪܐ ܕܐܘܪ̈ܗܝܐ.. Fol. 88 *a*. Im­perfect at the end; see Add. 14,735, fol. 157 *b*. See Land, pp. 195, 332.

34. The history of Simeon, a scribe of Amid: $ܬܫܥܝܬܐ ܕܫܡܥܘܢ ܣܒܐ ܟܬ݁ܘܒܐ ܐܡܕܝܐ. Fol. 90 *a*. Imperfect at the beginning. See Land, p. 199.

35. Account of the monasteries of Amid during the persecution of the year 832 (A.D. 521:) $ܬܫܥܝܬܐ ܕܬܠܬܝܢ ܘܚܡܫ̣. ܕܟܢܘܫܝܐ ܪܒܐ ܘܬܡܝܗܐ ܘܡܫܡ̇ܗܐ ܕܥܘܡܪ̈ܐ ܩ̈ܕܝܫܐ ܕܐܡ̈ܕܝܐ̇. ܗܠܝܢ ܕܒܐ̈ܓܘܢܐ ܪ̈ܘܪܒܐ ܕܪܕܝܦܘܬܐ ܐܬ݁ܢܨܚܘ܇ ܕܒܫܢܬ ܬܡܢܡܐܐ ܘܬܠܬܝܢ ܘܬܪ̈ܬܝܢ ܐܬ݂ܪܕܦܘ. Fol. 91 *b*. This article was written in the year 878, A.D. 567. See Land, p. 202.

36. The history of **#**Mara the solitary: $ܬܫܥܝܬܐ ܕܬܠܬܝܢ ܘܫܬ݂. ܕܐܒܐ ܡܪܐ ܝܚܝܕܝܐ̣. ܘܫܪܟܐ ܬܘܒ ܕܛܘ̈ܒܢܐ ܕܣܝܡܝܢ ܥܡܗ ܒܩܒܪܐ ܕܐ̈ܟܣܢܝܐ̇. ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܥ̣ܒܪܐ ܕܣܘܩܘܣ ܕܠܥܠ ܡܢ ܒܝܬ ܡܪܝ ܡܡܐ.. Fol. 96 *b*. See Land, p. 212.

37.\* @[Wrongly numbered 38 in the manuscript]@ The history of the priest Aaron:

$ܬܫܥܝܬܐ ܕܬܠܬܝܢ ܘܬܡܢܐ̣. (sic) $ ܕܛܘܒܢܐ ܡܝܬܪܐ ܐܗܪܘܢ ܩܫܝܫܐ̇. ܘܫܪܟܐ ܕܩܫܝ̈ܫܢܐ ܘܡ̈ܫܡܫܢܐ̇. ܕܡܢ ܒܬܪܟܢ ܐܬܬ݂ܣܝܡܘ ܒܒܝܬ ܩܒܘܪܐ ܕܡܢ ܛܘܒܢܐ ܡܪܐ ܐܬܒ̣ܢܝ. Fol. 101 *b.* See Land, p. 222.

38. The history of the priest Leontius: $ܬܫܥܝܬܐ ܕܬܠܬܝܢ ܘܬܫܥ̣. ܕܥܠ ܛܘܒܢܐ ܠܐܘܢܛܝ ܩܫܝܫܐ̇. ܕܐܦ ܗ̣ܘ ܡܝܬܪܐ ܘܪܒܐ ܕܐܠܗܐ. Fol. 102 *b*. See Land, p. 224.

39. The history of the priests Abraham and his son **#**Zota, and of the deacon Daniel his nephew: $ܬܫܥܝܬܐ ܕܐܪܒܥܝ̣ܢ. ܕܥܠ ܛܘܒܢܐ ܐܒܪܗܡ ܣܒܐ ܩܫܝܫܐ̣. ܘܙܘܛܐ ܬܘܒ ܩܫܝܫܐ ܒܪܗ ܦܓܪܢܝܐ̣. ܘܕܢܝܐܝܠ ܫܡܫܐ ܒܪ ܚܬܗ.. Fol. 103 *b*. See Land, p. 225.

40. The history of Bassianus the solitary, of Romanus the priest and periodeutes of the monastery of Teleda, and of the abbat Simeon: $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܚܕܐ̣. ܕܛܘܒܢܐ ܒܣܝܢܐ ܐܝܚܝܕܝܐ̣. ܘܪܘܡܢܐ ܩܫܝ̈ܫܢܐ̣. ܘܣܥܘܪܐ ܕܥܘܡܪܐ ܪܒܐ ܕܬܠܥܕܐ̣. ܘܕܫܡܥܘܢ ܪܝܫܕܝܪܐ. ܕܣܝܡܝܢ ܒܗ ܒܒܝܬ ܩܒܘܪܐ̣ ܥܡ ܣܒ̈ܐ ܗܠܝܢ ܩ̈ܕܝܫܐ.. Fol. 104 *b*. See Land, p. 227.

41. The history of the abbats **#**Mari, Ser­gius, and Daniel: $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܬܪ̈ܬܝـ̣ܢ. ܕܛܘ̈ܒܢܐ ܪ̈ܝܫܝ ܕܝܪ̈ܬܐ ܬܠܬܐ̇. ܡܐܪܝ ܘܣܪܓܝܣ ܘܕܢܝܐܝܠ܇ ܕܣܝ̣ܡܝܢ ܘܐܦ ܗܢ̣ܘܢ ܒܗ ܒܒܝܬܐ. Fol. 105 *b*. See Land, p. 229.

42. The history of the deacons Abraham, Cyriacus, **#**Bar-had-be-shabba, and Sergius: $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܬܠܬ݂. ܕܡܝܬܪ̈ܐ ܘܚ̈ܦܝܛܝ ܒܕܚܠܬ ܐܠܗܐ ܡܫ̈ܡܫܢܐ ܐܪܒܥܐ̇. ܐܒܪܗܡ ܘܩܘܪܝܩܐ ܘܒܪܚܕܒܫܒܐ ܘܣܪܓܝܣ. Fol. 106 *b*. See Land, p. 231.

43. The history of the Comes Tribunus: $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܐܪܒܥ̣. ܕܛܪܝܒܘܢܐ ܕܒܣܟܡܐ ܥܠܡܝܐ ܘܩܘܡܣ̇. ܒܥ̇ܒܕܐ ܕܝܢ ܕܡܝܬܪܘܬܐ ܬܩܢܐ ܘܓܡܝܪܐ.. Fol. 107 *b*. See Land, p. 232.

44. The history of Isaac: $ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܓܡܝܪܐ ܘܡܝܬܪܐ ܕܫܡܗ ܗܘܐ ܐܝܣܚܩ. Fol. 109 *b*. See Land, p. 237.

45. The history of Paul of Antioch: $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܫܬ݂. ܕܛܘܒܢܐ ܦܘܠܘܣ ܕܐܝܬܘܗܝ ܗܘܐ ܡܢ ܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ.. Fol. 110 *b*. See Land, p. 239.

46. Account of the monks from various quarters, who were assembled at Constanti­nople under the protection of the empress Theodora : $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܫܒܥ̣ ܕܥܠ ܟܢܘ̈ܫܝܐ ܩ̈ܕܝܫܐ ܕܟܢ̇ܫ̣ܬ ܬܐܕܘܪܐ ܡܠܟܬܐ ܒܩܘܣܛܢܛܝܢܐܦܘܠܝܣ. Fol. 112 *a*. See Land, p. 241.

47. The history of the five exiled patriarchs, Severus, Theodosius, Anthimus, Sergius, and Paul: $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܬܡܢܐ̣. ܕܛܘܒ̈ܢܐ ܦܛܪ̈ܝܪܟܐ ܚܡܫܐ̇. ܕܒܙܒܢܐ ܕܪܕܝܦܘܬܐ ܐܬ݁ܢܨܚܘ ܒܐܟܣܘܪܝܐ. Fol. 114 *a*. See Land, p. 246.

48. The history of Jacob (**#**Baradaeus), bishop (of Edessa): $ܬܫܥܝܬܐ ܕܐܪܒܥܝܢ ܘܬܫܥ̣ ܕܛܘܒܢܐ ܝܥܩܘܒ ܐܦܝܣܩܦܐ ܘܐܓܘܢܣܛܐ ܚܠܝܨܐ ܘܚܝܠܬܢܐ. Fol. 116 *a*. See Land, p. 249.

49. The history of the bishops Jacob (**#**Baradaeus, of Edessa) and Theodore (of **#**al-Hira): $ܬܫܥܝܬܐ ܕܚܡܫܝ̣ܢ. ܥܠܝܗܘܢ ܟܕ ܥܠܝܗܘܢ ܕܐ̈ܦܝܣܩܘܦܐ ܬܪ̈ܝܢ ܛܘܒ̈ܢܐ ܡܝܬܪ̈ܐ ܘܐ̈ܠܗܝܐ ܝܥܩܘܒ ܘܬܐܘܕܘܪܐ̇. ܕܐܟܚܕܐ ܒܙܒܢ ܪܕܘܦܝܐ ܒܡܕܝܢܬ ܡܠܟܘܬܐ ܗܘ̣ܘ̣. ܘܥܠ ܣܥܘܪܘܬܐ ܕܗܘ̣ܬ ܡܢܗܘܢ ܒܗ ܒܪܕܘܦܝܐ̇. ܒܝܨܝܦܘܬܗ̇ ܘܒܦܘܩܕܢܗ̇ ܕܡܗܝܡܢܬܐ ܬܐܘܕܘܪܐ ܡ̇ܠܟܬܐ. Fol. 118 *b*. See Land, p. 254.

50. The history of Kashish, bishop of Chios: $ܬܫܥܝܬܐ ܕܚܡܫܝܢ ܘܚܕܐ̣. ܕܛܘܒܢܐ ܩܫܝܫ ܐܦܝܣܩܘܦܐ ܕܟܝܘܣ ܓܙܪܬܐ. Fol. 120 *a*. See Land, p. 257.

Of no. 51 only the first few words of the title remain: $ ܬܫܥܝܬܐ ܕܚܡܫܝܢ ܘܬܪ̈ܬܝـ̣ܢ. ܕܐ̈ܢܫܐ ܪ̈ܘܪܒܐ ܘܩ̈ܕܝܫܐ ܒܢܝ ܪ̈ܝܫܢܐ. Fol. 121 *b*. See Land, pp. 260, 333.

52. The history of Priscus: $ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܐܠܗܝܐ ܦܪܝܣܩܘܣ. Fol. 122 *a*. Imperfect at the beginning. See Land, p. 260.

53. The history of the patrician lady **#**Caesaria (the correspondent of the patriarch Severus): $ܬܫܥܝܬܐ ܕܚܡܫܝܢ ܘܐܪܒܥ̣. ܕܛܘܒܢܝܬܐ ܩܣܪܝܐ ܦܛܪܝܩܝܐ̇. ܐ̇ܝܕܐ ܕܫ̣ܪܝܬ ܘܓܢܒܪܐܝܬ ܘܡܝܬܪܐܝܬ ܒܝܕ ܥܘܕܪܢܐ ܕܐܠܗܐ ܫܠܡ̣ܬ. Fol. 123 *b*. Imperfect. See Land, p. 264.

54. The history of John and Susiana: $ ܬܫܥܝܬܐ ܕܚܡܫܝܢ ܘܚܡܫ̣. ܕܐܢܬܬܐ ܡܝܬܪܬܐ̣ ܘܕܓܒܪܗ̇. ܕܐܝܬܝܗܘܢ ܗܘܘ ܩܒܘܩܠܪ̈ܐ ܕܝܠܗ ܕܡܫܒܚܐ ܦܛܪܝܩܝܘܣ. ܕܐܝܬܝܗܘܢ ܫܡ̈ܗܝܗܘܢ̣. ܝܘܚܢـ̣ܢ ܘܣܘܣܝܢܐ. ܕܚܝ̣ܘܼ ܚ̈ܝܐ ܕܡܝܬܪܘܬܐ. Fol. 125 *b*. See Land, p. 267.

55. The history of Peter the chancellor and Photius the chartularius: $ܬܫܥܝܬܐ ܕܚܡܫܝܢ ܘܫܬ݂. ܕܛܘܒܢܐ ܦܛܪܘܣ ܕܐܦ ܗ̣ܘ ܩܢܩܠܪܐ̣. ܘܦܘܛܝܣ ܟܪܛܘܠܪܐ ܥܡ ܫܪܟܐ ܕܥܡܗ̣. ܡܢܗ ܟܕ ܡܢܗ ܕܒܝܬܐ . Fol. 127 *a*. See Land, p. 270.

56. The history of Theodore, the imperial chamberlain and **#**quaestor: $ܬܫܥܝܬܐ ܕܚܡܫܝܢ ܘܫܒܥ̣. ܕܛܘܒܢܐ ܬܐܕܘܪܐ ܩܒܘܩܠܪܐ ܘܩܣܛܪܝܣ ܕܡ̇ܠܟܐ̇. ܗ̇ܘ ܕܟܕ ܒܦܓܪܐ ܐܝܬܘܗܝ ܗܘܐ̇. ܗܢܐ ܕܘܒܪ̈ܐ ܫܡ̈ܝܢܐ ܘܐ̈ܠܗܝܐ ܡܬ̇ܕܒܪ ܗܘܐ.. Fol. 127 *b*. See Land, p. 272.

57. Account of the monastery of S. John at Amid, and notices of its abbats, from its foundation in the year 700 (A.D. 389) down to the year 878 (A.D. 567): $ܬܫܥܝܬܐ ܕܚܡܫܝܢ ܘܬܡܢܐ̣. ܥܠ ܫܘܪܝ ܩܘܝ̇ܡܗ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܪܝ ܝܘܚܢܢ ܕܐ̇ܡܕ. ܘܕܐܝܠܝܢ ܪ̈ܝܫܐ ܘܡ̈ܩܝܡܢܐ ܗܘܘ ܠܗ ܡܢ ܒܪܫܝܬ. ܗ̇ܢܘ ܕܝـ̣ܢ ܡܢ ܫܢܬ ܫܒܥܡܐܐ ܕܐܠܟܣܢܕܪܣ̣. ܘܥܕܡܐ ܠܫܢܬ ܬܡܢܐܐ ܘܫܒܥܝܢ ܘܬܡܢܐ ܕܝܠܗ.. Fol. 129 *b*. See Land, p. 275.

II. Here, strictly speaking, ends “the Book of Histories;" but the scribe has added several chapters, probably taken from the Ecclesiastical History of John of Ephesus. See Land, Anecd. Syr., t. ii., p. 35 of the preface, and pp. 385—391.

1. Concerning Origen and the fifth **#**oecumenical Council (Constantinopolit. II.,

A.D. 553) : $ܫܪܒܐ ܕܡܛܠ ܐܘܪܓܢܝܣ ܘܡܛܘܠ ܣܘܢܗܕܘܣ ܕܚܡܫ. Fol. 136 *a*.

2. Of the various bodies of clergy and laity collected from every quarter at Constantinople by the empress Theodora (see above, no. 46) : $ܫܪܒܐ ܕܥܠ ܟܢܘ̈ܫܝܐ ܡ̈ܫܚܠܦܐ ܕܐ̈ܦܝܣܩܘܦܐ ܘܦܛܪ̈ܝܪܟܘܿ. ܘܕܝܪ̈ܝܐ ܘܐܝ̈ܚܝܕܝܐ ܘܥ̈ܠܡܝܐ ܕܡܢ ܟܠ ܦܢ̈ܝܢ̇. ܥܠ ܐ̈ܦܝ ܗܝܡܢܘܬܐ ܒܝܘܡ̈ܬܗ ܕܝܘܣܛܝܢܝܢܐ ܡ̇ܠܟܐ ܐܬ̇ܟܢܫܘ ܒܡܕܝܢܬ ܡܠܟܘܬܐ. Fol. 136 *b*.

3. How the patriarch Severus was sum­moned to Constantinople: $ܕܥܠ ܩ̇ܪܝܬܗ ܘܡ̇ܥܠܬܗ ܕܛܘܒܢܐ ܣܐܘܪܐ ܕܡܢ ܡܕܒܪܐ ܠܡܕܝܢܬ ܡܠܟܘܬܐ̇. ܥܠ ܣܒܪܐ ܛ̇ܒܐ ܕܚ̇ܕܝܘܬܐ ܕܡܛܠ ܥܕ̈ܬܐ. Fol. 136 *b*.

4. Of the great assembly of abbats and monks at Constantinople after the death of the empress Theodora: $ܕܥܠ ܟܢܘܫܝܐ ܪܒܐ ܕܪ̈ܝܫܝ ܕܝܪ̈ܬܐ ܘܫܪܟܐ ܕܕܝܪ̈ܝܐ ܡ̈ܕܢܚܝܐ ܕܥܡܗܘܢ̇. ܕܗܘ̣ܐ ܒܬܪ ܡܘܬܗ̇ ܕܢܝܚ̣ܬ ܢܦܫܐ ܡܠܟܬܐ ܒܡܕܝܢܬ ܡܠܟܘܬܐ. Fol. 137 *a*.

5. How the patriarch Anthimus rejected the Council of Chalcedon, abdicated, and was concealed by the empress Theodora in the palace: $ܫܪܒܐ ܕܡܛܠ ܟܦܘܪܝܗ ܕܩܕܝܫܐ ܐܢܬܝܡܘܣ ܦܛܪܝܪܟܐ ܕܩܘܣܛܢܛܝܢܐܦܘܠܝܣ ܒܣܘܢܗܘܕܘܣ ܕܟܠܩܕܘܢܐ ܘܡܫܬܐܠܢܘܬܐ ܕܡܢ ܟܘܪܣܝܗ̣. ܘܥܠ ܛ̇ܘܫܝܗ ܕܒܦܠܛܝܢ ܕܬܐܘܕܘܪܐ ܡ̇ܠܟܬܐ.. Fol. 137 *b*.

6. Of the reappearance of Anthimus after the death of Theodora: $ܫܪܒܐ ܕܥܠ ܡܬ̇ܓܠܝܢܘܬܗ ܕܛܘܒܢܐ ܐܢܬܝܡܘܣ ܘܕܥܡܗ܇ ܕܒܬܪ ܡܘܬܗ̇ ܕܬܐܘܕܘܪܐ ܡܠܟܬܐ. Fol. 138 *b*.

7. Of the assemblies of Egyptian monks: $ܕܥܠ ܟܢܘ̈ܫܝܐ ܕܕܝܪ̈ܝܐ ܐܓ̈ܘܦܛܝܐ. Fol. 139 *a*.

8. Of the Alexandrians who went to Con­stantinople to plead on behalf of the orthodox faith: $ܕܥܠ ܓܪ̈ܡܛܝܩܘ ܘܣܟܘ̈ܠܣܛܝܩܐ ܘܢܘܩܠܪ̈ܐ ܘܕܝܪ̈ܝܐ ܐܠܟܣܢܕܪ̈ܝܐ̇. ܕܪܬܚ̣ܘ ܒܛܢܢ̣ܐ ܕܕܚܠܬ ܐܠܗܐ̇. ܘܐܬܘ ܕܢܡܠܠܘܢ ܡܠܬܐ ܕܡܛܠ ܗܝܡܢܘܬܐ. Fol. 139 *a*.

III. Then follow three lives of Saints, which were certainly not written by John of Ephesus. See Land, Anecd. Syr., t. ii., p. 27 of the preface.

1. The history of Jacob the monk: $ܕܘܒܪ̈ܐ ܕܝܥܩܘܒ ܕܝܪܝܐ. Fol. 139 *b*. See Surius, **#**Vitae Sanctorum, t. i., January, p. 540.

2. The history of Martinianus : $ܬܫܥܝܬܐ ܕܕܘܒܪ̈ܐ ܕܚ̈ܝܐ ܕܐܒܐ ܡܪܛܝܢܝܢܐ. Fol. 148 *a*. See Add. 14,645, no. 15.

3. The martyrdom of Febronia at Nisibis, under Diocletian: $ܣܗܕܘܬܐ ܕܛܘܒܢܝܬܐ ܡܪܬܝ ܦܒܪܘܢܝܐ. Fol. 157 *b*. See the Acta Sanctorum for June, t. v., p. 17.

The colophon, fol. 171 *b*, is as follows: $ܫܠܡ ܬܫ̈ܥܝܬܐ ܘܣܗ̈ܕܘܬܐ ܕܐ̈ܢܫܐ ܛ̇ܢ̈ܢܐ ܘܓܡܝܪ̈ܐ ܕܗ̣ܘܘ ܒܙܒܢ ܙܒܢ. ܕܐܬܟܬܒ̣ ܡܢ ܝܘܚܢܢ ܕܝܪܝܐ..

After the doxology, fol. 171 *b*, stand the following notes, which mention the name of the scribe, **#**Serguna, and the date of the manuscript, A. Gr. 999, A.D. 688. $ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ̣ ܕܣܢܝܩ ܥܠ ܪ̈ܚ̣ܡܐ̇ ܣܪܓܘܢܐ̣. ܕܟܬܒ̣ ܐܝܟ ܚܝܠܗ ܕܢܬܚ̣ܢܢ ܐܝܟ ܓܝ̇ܣܐ ܕܡܢ ܝܡܝܢܐ. ܐܝܢ ܘܐܡܝ̣ܢ. ܘܐܡܝܢ܀

ܨܠܘܬܝ ܥܠ ܡ̇ܢ ܕܟܬ݂ܒ̣ ܐܡܝܢ.

ܐ̇ܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܐܝܪܚ ܐܕܪ ܕܫ̣ܢܬ ܬܫܥܡܐܐ ܘܬܫܥܝܢ ܘܬܫܥ̣. ܒܡܢܝܢܐ ܕܝ̈ܘܢܝܐ.

On fol. 1 *a* there is a note, written in a very rude hand, which informs us that the book was presented to a certain church by the priest **#**Bar-had-be-shabba, in the year 1167, A.D. 856.

ܒܫܢܬ ܐܠܦܐ ܘܡܐ (sic) $ܘܐܫܬܝܢ ܘܫܒܥ ܝܗܒ ܠܥܝܕܬܐ (sic) $ܗܢܐ (sic) $ܩܫܝܫܐ ܒܪܚܕܒܫܒܐ ܟܘܢܟܝܐ ܟܬܒܐ ܐܘܗܕܢܐ (sic) $ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠ ܟܠ ܡܢ ܕܗܘܐ ܠܗ ܫܘܛܦܘܬܐ (sic) $܏ܘܫ. ܐܢܐ ܚܛܝܐ ܬܘܡܐ ܕܦܠܚܝ ܘܙܒܢܝ (sic) $ܡܢ ܡܥܕܝܐ (?) $ܕܩܪܐ ܢܨܠܐ . . . ܘܥܠ ܟܬܘܒܐ ܕܟܬܒ ܢܗܘܢ (sic) ܪ̈ܚܡܐ ܠܥܠܡܝܢ ܐܡܝܢ.

The two words in red ink on this page are merely $ܢܘܣܝܐ ܕܩܢܢܒܐܪܝܣ, "trial of the cinnabar" or vermilion.

[Add. 14,647.]

**DCCCCXLVI.**

Vellum, about 9 5/8 in. by 6, consisting of 48 leaves. The quires, 5 in number, are now signed with letters. Each page has from 28 to 31 lines. The writing is a fine, regular **#**Estrangela of the viith or viiith cent., except on fol. 3 (originally one of the fly-leaves), which is of the xiith cent. It contains—

Lives and Anecdotes of Ascetics, taken chiefly from the works of Palladius and Hieronymus; viz.—

1. Life of Pachomius : $ܐܣܩܛܝܩܢ ܕܐܒܐ ܦܟܘܡ, beginning, fol. 2 *b* : $ܣܦܩܐܝܬ ܐܝܟ ܕܣ̇ܒܪ ܐܢܐ̇. ܡܨ̈ܝܢ ܠܡܥܕܪܘ ܐܝܠܝܢ ܕܐܟܬܒ. ܗ̇ܝ ܗܟܝܠ ܕܠܘܬܗܝܢ ܟܕ ܠܘܬܗܝܢ ܢܪܗܛ. ܙܗܝܪܐ ܛܒ ܡܥܒܕܐ ܠܗ ܠܫܡܘܥܐ̇. ܠܘܬ ܬܐܘܪܝܐ ܕܐܝܠܝܢ ܕܡܬܐܡܪ̈ܢ. ܗ̇ܝ ܕܝܢ ܕܡܛܠ ܡܐܝܢܘܬܐ ܢܫܬܐܠ ܕܢܟܬܘܒ ܗܠܝـ̣ܢ. ܩܝܢܕܘܢܘܣ ܡܝܬܐ ܥܠ ܗ̇ܘ ܕܡܫܬ̇ܐܠ. ܒܕܓܘܢ̣. ܟܕ ܡܢ ܕܪܫ ܪܗܛܝܢ ܚܢܢ ܒܡܠܬܐ̣. ܐܚܝ̈ܢܝܬܐ ܩܠܝܠ ܕܗܠܝܢ ܩܕܡ̈ܝܬܐ ܐܡܪܝܢ ܚܢܢ܀ ܥܝܕܐ ܐܝܬ ܗܘܐ ܠܐ̈ܚܐ̣. ܕܪܚ̇ܡ ܐܠܗܐ ܘܩܕܝܫܐ ܐܒܘܢ ܦܟܘܡ̣. ܒܟܘܠ ܪܡܫܐ ܒܕܘܟܬܐ ܡܬܚܡܬܐ̇. ܒܕܝܪܐ ܠܡܬܟܢܫܘܼ. ܡܛܠ ܕܢܫܡܥܘܢ ܡܠܦܢܘܬܗ. ܏ܘܫ..

2. Life of Malchus, the captive monk, by Hieronymus: $ܬܘܒ ܬܫܥܝܬܐ ܡܛܠ ܕܝܪܝܐ ܫܒܝܐ ܕܫܡܗ ܡܠܟܐ. Fol. 27 *b*. See Rosweyde, **#**Vitae Patrum, p. 93. Instead of "Nisibeni agelli colonus," at the beginning of cap. ii., the Syriac has: $ܐܢܐ ܐܬ̇ܝܠܕܬ ܒܩܪܝܬܐ ܕܡܬܩܪܐ ܚܣܝܒܢܐ..

3. A passage found in some copies of the Paradise, after the account of John of Lycos: $ܠܗܢܐ ܕܘܒܪܐ ܪܬܚ̇ܐ ܒܟܬܒܐ ܐܚܪܢܐ ܐܫ̇ܟܚܬܐ ܡܢ ܒܬܪ ܕܘܒܪܐ ܕܛܘܒܢܐ ܝܘܚܢܢ ܚܒܝܫܐ ܗ̇ܘ ܕܒܠܘܩܘܣ. Fol. 35 *a*. See Add. 12,173, fol. 180 *a*.

4. Life of Jacob the wandering monk, $ܕܘܒܪܐ ܕܝܥܩܘܒ ܕܝܪܝܐ. Fol. 37 *a*. After a short introduction, we read as follows, fol. 37 *b* : $ܗܘ̣ܐ ܐܢܫ ܡܫܢܝܢܐ ܒܩܘܪܝܬ ܡܕܝܢܐ Porphyreon. $ܕܡܬܩܪܝܐ ܗܘܬ ܦܪܦܘܪܐܘܢ ܕܫܡܗ ܗܘܐ ܝܥܩܘܒ. ܗܢܐ. in **#**Phoenicia $ܟܕ ܦܪܫ ܢܦܫܗ ܡܢ ܣܕܝܩܘܬܗ ܕܥܠܡܐ ܗܢܐ. ܥܡ̣ܪ ܒܡܥܪܬܐ ܚܕܐ ܚܡܫܥܣܪܐ ܫ̈ܢܝܢ. ܗܢܐ ܟܠܗ ܒܡܝܬܪܘܬܐ ܘܒܥܢܘܝܘܬܐ ܐܬܪܒܝ. ܐܝܟܢܐ ܕܡܝܩܪܐ ܘܡܝܬܪܐ ܢܬܚܘܐ ܠܐܠܗܐ. ܘܢܫܬܘܐ ܠܡܘܗܒܬܐ ܕܥܠ ܫܐ̈ܕܐ. ܘܕܐܣ̈ܘܬܐ ܐܚܪ̈ܢܝܬܐ ܣܓ̈ܝܐܬܐ. ܒܫܡܗ ܕܦܪܘܩܢ ܡܫܝܚܐ ܢܫܡܠܐ. ܟܠܢܫ ܗܟܝܠ ܟܕ ܡܬܕܡܪ ܗܘܐ ܒܕܘܒܪܗ ܕܓܒܪܐ ܠܘܬܗ ܪܗܛܝܢ ܗܘܘ. ܕܣܘܓܐܗܘܢ ܡܢ ܕܚܠܬܐ ܕܫܡܪ̈ܝܐ ܪ̈ܫܝܥܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܏ܘܫ..

On fol. 2 *a* there is a note (perhaps apply­ing to the whole volume, Add. 12,175), which states that the manuscript belonged to the convent of S. Mary Deipara, having been purchased for it by Matthew, Abraham, Theo­dore, and Joseph, of **#**Tagrit: $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܛܐ. ܕܩܢܘܗܝ ܡܢ ܡܕܡ ܕܙܢܬ ܐܢܘܢ ܛܝܒܘܬܐ ܕܐܠܗܐ. ܡܬܝ ܘܐܒܪܗܡ ܘܬܐܝܕܪܐ ܘܝܘܣܦ ܬܓܪ̈ܝܬܢܝܐ. ܟܠ ܕܩ̇ܪܐ ܒܗ ܢܨܠܐ ܥܠܝܗܘܢ ܡܛܠ ܡܪܢ. ܘܟܠܡܢ ܕܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ. ܢܬܠ̣ܚܐ ܫܡܗ ܡܢ ܣܦܪܐ ܕܚ̈ܝܐ. ܏ܘܫ..

These lines are written over a more ancient note, of which only the concluding words are left, $ܒܦܣܩܐ ܕܐܠܗܐ. ܘܐܢ ܡܡܪܚ ܒܗ ܒܦܣܩܐ ܐܝܬܘܗܝ. A few words lower down inform us that the book was repaired and bound by one Ephraim: $ܨܒܬ ܘܕܒܩ ܐܦܪܝܡ ܐܟܣܢܝܐ ܡܪܝܐ ܢܚܣܐ ܠܗ ܐܡܝܢ܀.

On fol. 1 *a* there is a later note, repeating the statement that the manuscript belonged to the convent of S. Mary Deipara; and under it are the letters G. PP.

[Add. 12,175, foll. 1—48.]

**DCCCCXLVII.**

A vellum leaf, 7 5/8 in. by 4 3/4, slightly mutilated. The writing is a neat, regular **#**Estrangela of the viith or viiith cent. It contains, on the one side, the conclusion of the history of a saint; and on the other, an anecdote of a sick woman, who was cured by a holy man.

[Add. 17,217, fol. 45.]