First Round Proofing done by Cameron Wood. Completed 4/22/11.

**DCCCCLIX.**

Paper, about 7 3/8 in. by 5 3/8, consisting of 53 leaves (Add. 14,730, foll. 112—164), some of which are much stained and torn, especially foll. 150 — 152, 157, 158, and 164. The quires are signed with letters, the remaining signatures being $ܝܚ ــ ܝܗ. Leaves are wanting at the beginning, as well as after foll. 119, 149, 151, 157, and 163. There are from 16 to 18 lines in each page. This manuscript, which is written in a rather in­elegant hand of the xiith cent, contains—

1. The history of Theophilus and Maria. Fol. 112 *a*. After a short introduction, which is imperfect at the beginning, the narrative commences as follows: $ܟܕ ܗܟܝܠ ܒܐܡܕ ܡܕܝܢܬܐ ܩܕܡ ܫ̈ܢܝܐ ܬܫܥ ܐܝ̇ܬܝ ܗ̇ܘܝܬ: ܘܥ̇ܢܐ ܗܘ̇ܝܬ ܘܐܡܝܢ ܗܘ̇ܝܬ: ܒܬ܏ܫܡܫ ܘܒܫܗܪܐ ܕܥܕܬܐ ܩܕܝܫܐ: ܚ̇ܙܐ ܗܘ̇ܝܬ ܐܝܟ ܒܐܣܟܝܡܐ ܕܡܝ̈ܡܣܐ ܥܠܝܡܐ ܚܕ ܫܦܝܪ ܚܙܘܐ: ܘܥܡܗ ܬܘܒ ܛܠܝܬܐ ܥܠܝܡܬܐ. ܕܠܐ ܡܬܨܝܪ ܫܘܦܪܗ̇: ܘܚܙܘܗ̇ ܦ̤ܐܐ ܘܬܡܝܗ: ܐܝܟ ܐܣܟܡܐ ܕܦܘܪܢܐ. ܕܒܝܩܐ ܗܘܬ ܠܗ: ܘܡܬܗ̇ܦܟܝܢ ܗܘܘ ܒܡܕܝܢܬܐ ܒܐܣܟܡܐ ܗ̇ܘ ܫܐܝܠܐ ܐܝܟ ܕܢܛܥܘܢ ܠܚܙ̈ܝܐ: ܕܕܠܡܐ ܐܢܫ ܢܪܓܫ ܘܢܕܥ ܕܡܢܐ ܐܝܬܝܗܘܢ: ܘܦܓܢܝܕܝܐ ܘܐܫܬܥܢܝܐ ܥ̇ܒܕܝܢ ܗܘܘ ... (%). The names occur on fol. 117 *a*:

$ܘܟܕ ܐܩ̇ܝܡܬ ܠܗܘܢ ܐܝܟ ܕܬܒܥܘܢ ܐܡܪܘܢ ܠܝ: ܕܥ ܗܟܝܠ ܠܘܩܕܡ: ܕܫܡ̈ܗܝܗܘܢ (ܕܫܡ̈ܗܰܝܢread )ܐܝܬܝܗܘܢ ܬܐܘܦܝܠܘܣ̣ ܘܡܐܪܝܐ: ܐܝܬܝܢ ܕܝܢ ܒܓܢܣܢ ܡܢ ܐܢܛܝܘܟܝܐ ܪܒܬܐ. ܒ̈ܢܝ ܪܝܫܢܝܗ̇ ܕܡܕܝܢܬܐ: ܘܬܪ̈ܝܢ ܝܚ̈ܝܕܝܐ ܗܘ̣ܝܢ ܠܐܒܗ̈ܝܢ: ܏ܘܫ.

2. An excerpt from the history of Susanna by John of Asia: $ܡܢ ܬܫܥܝܬܐ ܕܫܘܫܢ ܡܢܗ ܕܟܬܒܐ ܕܝܘܚܢܢ ܕܐܣܝܐ. Fol. 121 *b*. See

Add. 14,650, no. 18, *h*, and Land, Anecd. Syr., t. ii., p. 29 of the introduction.

3. An excerpt from the history of #Harpat by John of Asia: $ܡܢ ܬܫܥܝܬܐ ܕܚܪܦܛ. Fol. 125 *a*. See Add. 14,650, no. 18, *k*, and Land, loc. cit.

4. The history of Paul the solitary, of the Thebaid: $ܬܘܒ ܬܫܥܝܐ ܕܐܒ̇ܐ ܦܘܠܐ ܝܚܝܕܝܐ: ܗ̇ܘ ܕܐܙ̣ܠ ܐܒ̇ܐ ܐܢܛܘܢ ܠܘܬܗ.. Fol. 129 *b*. See Add. 14,653, no. 5.

5. The history of John of Rome: $ܬܫܥܝܬܐ ܕܥܠ ܢܨܝܚܐ ܘܝܚܝܕܝܐ ܝܘܚܢܢ: ܕܐܝܬܘܗܝ ܡܢ ܪܘܡܝ ܡܕܝܢܬܐ.. Fol. 137 *a*. See Add. 14,649, no. 23.

6. Short sayings, $ܡܢ ܡܡ̈ܠܐ ܕܣ̈ܒܐ. Fol. 152 *b*.

7. A grace before meat, $ܨܠܘܬܐ ܕܥܠ ܒܘܪܟܬܐ. Fol. 153 *a*.

8. Sentences from the Proverbs of Solo­mon, $ ܡܢ ܡ̈ܬܠܐ, against different evil thoughts; and a saying of #Abba Pambo, $ܗ̣ܘ ܐܒܐ ܬܐܝܕܘܪܐ ܫܐܠ ܠܐܒܐ ܦܡܒܘ ܏ܘܫ.. Fol. 154 *a*.

9. A prayer to be used at the commence­ment of any service: $ܨܠܘܬܐ ܕܫܘܪܝ ܬܫܡܫܬܐ ܕܟܠܥܕܢ.. Fol. 155 *a*.

10. A prayer at the commencement of Compline: $ܫܘܪܝ ܬܫܡܫܬܐ ܕܣܘܬܪܐ. Fol. 155 *a*.

11. A concluding prayer: $ܨܠܘܬܐ ܕܚܘܬܡܐ. Fol. 155 *b*.

12. The history of Marcus, who dwelt on the hill of #Tharmaka: $ܬܘܒ ܬܫܥܝܬܐ ܕܐܒܐ ܡܪܩܘܣ ܕܒܛܘܪܐ ܕܬܪܡܩܐ ܥܡܪ ܒܩܕܝܫܘܬܐ . Fol. 155 *b*. Imperfect. See Add. 14,624, no. 4.

[Add. 14,730, foll. 112—164.]

**DCCCCLX.**

Vellum, about 19 in. by 12 1/2, consisting of 452 leaves, of which some are much stained and torn, especially foll. 1—4, 9, 10, 120, 443, and 448. Originally it had 50 quires, but the whole of $ܐ is now wanting, as also the whole of $ܓ, except the first leaf (fol. 10). Leaves are likewise missing after foll. 9, 47, 443, 444, 446, 447, 448, and 451. The quires are signed with letters. Each page is divided into two columns, with the exception of foll. 251, 254 *b*, 255 *a*, and 321—330, which have three. The number of lines in each column varies from 38 to 50. Foll. 137 *b* and 138 *a*, as well as portions of foll. 54 *b* and 340 *b*, have been intentionally left blank. This manuscript is written in a good, regular hand, and dated A. Gr. 1508, A.D. 1197. It contains—

Lives of Saints and Fathers of the Church; viz.—

1. Life of #Bar-sauma, the founder of the sect of the Jacobites (see Assemani, Bibl. Or., t, ii., p. 1), written by his disciple Samuel (see Assemani, Bibl. Or., t. ii., p. 296), fol. 18 *a*: $ܗܠܝܢ ܕܝܢ ܣܘܥܪ̈ܢܐ ܕܢ̣ܨ̈ܚܢܘܗܝ ܕܐܬܠܝܛܐ ܒܪܨܘܡܐ̣ ܟܬ̣ܒ ܐܢܘܢ ܫܡܘܐܝܠ ܩܫܝܫܐ. ܗ̇ܘ ܕܐܝܬܘܗܝ ܗܘܐ ܚܕ ܡܢ ܬܠܡ̈ܝܕܘܗܝ ܩܕܡ̈ܝܐ ܏ܕܩܕ ܒܪܨܘܡܐ. ܐܦ ܚܢܢ ܕܝܢ ܟܠܢ̇ ܝ̇ܕܥܝܢܢ. ܕܗܠܝܢ ܟܠܗܝܢ ܒܫܪܪܐ ܟ̈ܬܝܒܢ. ܟܬ̣ܒ ܬܘܒ ܗ̣ܘ ܗܢܐ ܫܡܘܐܝܠ ܩܫܝܫܐ̣. ܡܕܪ̈ܫܐ ܘܡܐܡܪ̈ܐ ܐܚܪ̈ܢܐ ܡܛܠܬܗ ܏ܕܩܕ ܒܪܨܘܡܐ. ܘܟܬ̣ܒ ܬܘܒ ܡܐܡܪ̈ܐ ܘܡܕܪ̈ܫܐ ܬܘܪ̈ܓܡܐ ܣ̈ܓܝܐܐ̣ ܥܠ ܗܝܡܢܘܬܐ̣ ܘܥܠ ܟܠ ܫܪ̈ܒܝܢ. ܘܠܘܩܒܠ ܟܠܗܝܢ ܕܚ̈ܠ̣ܬܐ. ܘܥܠ ܦܘܫ̈ܩܐ ܫܦܝܪ̈ܐ ܕܟ̈ܬܒܐ. ܘܚܢܢ ܕܝܢ ܥܒ̣̈ܕܘܗܝ ܕܡܫܝܚܐ: ܕܚ̇ܬ݂ܡܢܢ ܟܬܒܐ ܗܢܐ̣. ܡ̇ܘܡܝܢܢ ܠܟܘܢ ܐܚ̈ܝܢ ܒܐܠܗܐ ܐܚܝ̣ܕ ܟܠ܆ ܕܠܐ ܐܢܫ ܢ̇ܡ̣ܪܚ ܘܢܚ̇ܒ̣ܠ܇ ܐܦܢ ܚܕܐ ܡܢ ܡ̈ܠܘܗܝ ܬܩ̈ܢܬܐ. ܘܟܠ ܡ̇ܢ ܕܟ݁ܬܒ ܡܢ ܨܚܚܐ ܗܢܐ̣. ܢܗܘܐ ܟ݁ܬܒ ܠܗܠܝܢ ܟܠܗܝܢ ܥܕܡܐ ܠܗܪܟܐ.. It is very imperfect, commencing on fol. 1 *a* with the 28th miracle, out of 99 that are described in full; but there are other copies in Add. 14,732 and 14,734.

2. Life of Simeon Stylites: $ܬܘܒ ܬܫܥܝܬܐ ܕܒܪ ܕܪܗ ܘܒܪ ܬܫܡܫܬܗ ܕܡܪܝ ܒܪܨܘܡܐ. ܩܕܝܫܐ ܘܠܒܝ̣ܫ ܠܐܠܗܐ ܡܪܝ ܫܡܥܘܢ. ܕܐܣܛܘܢܗ ܨܠܘܬܗ ܥܡܢ ܒܪܟܡܪܝ.. Fol. 18 *b*. Compare Assemani, Bibl. Or., t. i., pp. 239, seqq., and 254, and Acta Sanctt. Martyrum, t. ii., p. 268. It was written "by his disciple Cosmas, $ܩܘܙܡܐ; see Assemani, Bibl. Or., t. i., p. 235. This copy is slightly imperfect, two leaves being lost near the end, after fol. 47; but the deficiency can be supplied from Add. 14,484.

3. Life of Peter the Iberian (Petrus Iberus), bishop of Gaza and #Maiuma: $ܬܘܒ ܬܫܥܝܬܐ ܕܕܘܒܪ̈ܘܗܝ ܏ܕܩܕ ܦܛܪܘܣ ܐܝܒܪܝܐ. ܐܦܝܣܩܘܦܐ ܘܡܘܕܝܢܐ ܒܚ̣ܝܪܐ ܘܥ̇ܢܘܝܐ ܕܡܪܢ.. Fol. 48 *a*. It was composed by one of his disciples, whose name is not, how­ever, mentioned.

4. Life of #Mar Asius (#Asya), or the Phy­sician: $ܬܘܒ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܘܝܚܝܕܝܐ ܓܡܝܪܐ. ܘܥܢܘܝܐ. ܠܒܝܫ ܠܐܠܗܐ ܡܪܝ ܐܣܝܐ. ܨܠܘܬܗ ܥܡܢ ܒܪܟܡܪܝ.. Fol. 78 *b*. This name was given him at his birth for the following reason, fol. 79 *b*, first col.: $ܘܟܕ ܗ̣ܘ ܩܕܝܫܐ ܡܪܩܘܣ ܡܬܚ̇ܫܒ ܗܘܐ ܕܡܢܐ ܫܡܐ ܠܗ ܢܫ̇ܡܗ܆ ܐܡ̣ܪ ܠܗ ܐܠܗܐ ܒܒܪܬ ܩܠܐ ܪܡܬܐ ܘܥܫܝܢܬܐ. ܕܐܣܝܐ ܢܬܩܪܐ ܛܠܝܐ. ܡܛܠ ܕܡܐܢܐ ܗܘ ܠܝ ܛ̇ܒܐ. ܘܐܣܝܘܬܐ ܣܓܝܐܬܐ ܥܬܝܕ ܐܢ̣ܐ ܕܐ̇ܬܠ ܒܝܬ ܐܝ̈ܕܘܗܝ܇ ܘܢܦܘܩ ܫܡܗ ܒܟܠܗ̇ ܐܪܥܐ.

5. Life of John, abbat of the convent of #Aphtunaya, called in the subscription John bar #Aphtunaya, $ܝܘܚܢܢ ܒܪ ܐܦܬܘܢܝܐ, written by one of his disciples: $ܬܘܒ ܬܫܥܝܬܐ ܕܪܒܐ ܝܘܚܢܢ ܪܝܫܕܝܪܐ ܕܥܘܡܪܐ ܩܕܝܫܐ̣ ܕܐܦܬܘܢܝܐ. ܕܐܬܟ̣ܬܒܬ̇ ܡܢ ܐܢܫ ܬܠܡܝܕܐ ܕܝܠܗ. Fol. 84 *a*. See Assemani, Bibl. Or., t. ii., p. 54; and compare the Dissert. de Monophysitis in the same volume, art. ix., Kennesrin.

6. Anecdotes of Macarius of Alexandria, $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܡܩܪܝܣ ܐܠܟܣܢܕܪܝܐ ܦܨܝܚܐ., collected from the work of Pal­ladius (compare the Acta Sanctorum for January, tom. i., pp. 85—89). Beginning, fol. 87 *b*: $ܠܗܢܐ ܕܝܢ ܡܩܪܝܣ ܐܠܟܣܢܕܪܝܐ̣ ܐ̇ܢܐ ܚ̇ܙܝܬܗ. ܘܐܝܬܘܗܝ ܗܘܐ ܩܫܝܫܐ. ܒܕܘܟܬܐ ܚܕܐ ܕܡܬܩܪܝܐ ܗܘܐ ܩ̈ܠܝܬܐ. ܘܒܗ̈ܝܢ ܒܩ̈ܠܝܬܐ ܐ̇ܢܐ ܥ̇ܡܪܬ݂ ܬܫ̈ܥ ܫ̈ܢܝܢ. ܘܬ̈ܠܬ ܫ̈ܢܝܢ ܚ̣ܝܐ ܡܢ ܒܬܪ ܕܥ̇ܠܬ ܠܬܡܢ.

7. Life of Aaron, written by his disciple Paul: $ܬܘܒ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܘܥ̇ܢܘܝܐ ܓܡܝܪܐ. ܡܪܝ ܐܗܪܘܢ ܢܨܝܚܐ. ܡ̇ܟܬܒܐ ܕܝܢ ܠܦܘܠܘܣ ܬܠܡܝܕܗ ܨܠܘܬܗ ܥܡܢ.. Fol. 90 *a*. He was the son of John ($ܝ̇ܐ̣ܢܝ) and Anastasia, wealthy citizens of #Serug, and lived to the age of 118 years, dying A. Gr. 648, A.D. 337.

8. Life of #Abhai, bishop of Nicaea, who lived in the reigns of Arcadius, Honorius

and Theodosius: $ܬܘܒ ܬܫܥܝܬܐ ܕܕܘܒܪ̈ܘܗܝ ܩܕܝ̈ܫܐ. ܕܢܨ̇ܢܚܐ ܡܪܝ ܐܒܚܝ ܐܦܝ܏ܣܩܘ ܕܢܩܝܐ. ܕܗܘ̣ܐ ܒܝ̈ܘܡܬܐ ܕܡ̇ܠ̣ܟܘܬܗܘܢ ܕܐܪܩܕܝܘܣ ܘܐܢܘܪܝܘܣ ܘܐܦ ܬܐܘܕܘܣܝܘܣ ܡ̈ܠܟܐ ܟܪ̈ܝܣܛܝܢܐ. ܨܠܘܬܗ ܥܡـ̣ܢ ܐܡܝܢ.. Fol. 98 *b*. He was a native of the village of $ܪܩܡ̇ܢ near #Maridin, and was learned in both the Aramaic and Greek languages. Owing to the disordered state of most copies of this life, it was revised by Michael the Great, patriarch of Antioch (see Assemani, Bibl. Or. t. ii., p. 363), A. Gr. 1496, A.D. 1185, only a few years before this manuscript was written, fol. 110 *a*: $ܗܕܐ ܬܫܥܝܬܐ ܕܥܠ ܛܘܒܢܐ ܡܪܝ ܐܒܚܝ܆ ܣܝ̣ܡܐ ܗ̣ܘܬ ܒܨ̈ܚܚܐ ܥܬܝ̈ܩܐ̇ ܗܕܝܘܛܐܝܬ ܘܒܠܝ̣ܠܐܝܬ. ܘܡܛܠܗܕܐ ܡܣܬ̇ܒܪܐ ܗܘܬ ܠܡܥܩ̈ܒܢܐ ܚܪ̈ܝܝܐ̣ ܕܠܐ ܠܡ ܚܬܝܬܐ. ܐܠܐ ܚܣ ܕܐܝܬ ܗܘܐ ܒܗ̇ ܦܘܕܐ ܡܕܡ̣. ܐ̇ܘ ܠܐ ܚܠܝܡ̣ܘܬܐ. ܒܠܚܘܕ ܕܝܢ̣ ܡܛܠ ܠܐ ܡܛܟܣܘܬܐ ܘܠܐ ܣܕܝܪܘܬܐ ܕܡܠܬܐ̣. ܣ̈ܓܝܐܐ ܙܒ̈ܢܝܢ ܣ̈ܓܝܐܢ ܒܥ̣ܘ ܡܢـ̣ܢ ܕܢܛ̇ܟܣܝܗ̇. ܘܒܙܩܘܪܐ ܕܡܠܬܐ̣. ܠ̇ܚܡܝܬܐ ܢܣ̣ܝܡܝܗ̇. ܒܕܓܘܢ̣ ܟܕ ܥܠ ܨ̈ܠܘܬܗ ܕܝܠܗ ܕܓܒܝܐ ܕܐܠܗܐ ܐܬܬܟ̣ܠܢܢ: ܛܲܟܣܢܢ ܐܝܟ ܕܡـ̣ܨܝܐ. ܟܕ ܠܐ ܣܟ ܐܘܣ̣ܦܢܢ: ܐ̇ܘ ܒܲܨܪܢܢ. ܘܠܐ ܡܢ ܕܘܒܪ̈ܐ ܘܥܡ̈ܠܐ ܕܝܠܗ ܕܩܕܝܫܐ̣. ܘܐܦܠܐ ܡܢ ܬܕܡܪ̈ܬܐ ܘܐܣ̈ܘܬܐ ܘܚ̈ܝܠܐ ܕܥ̣ܒܕ ܐܠܗܐ ܒܐܝ̈ܕܘܗܝ܆ ܘܒܙ̇ܒ̣ܢܐ ܕܝܘ̈ܡܬܗ. ܘܡܛܠܗܕܐ ܟܠ ܕܟ݁ܬܒ ܡܢ ܗܢܐ ܨܚܚܐ̣. ܡܫ̇ܡܠܝܐܝܬ ܢܟ̣ܬܘܒ. ܡܛܠ ܕܠܝܬ ܫܘܠܛܢܐ ܡܢ ܐܠܗܐ ܕܢ̇ܘܣܦ ܐܢܫ ܡܕܡ܆ ܐ̇ܘ ܕܢܒܲܨܪ: ܡܢ ܐܝܠܝܢ ܕܪ̈ܫܝܡܢ ܘܚܬܝܬܐܝܬ ܡܛܟܣ̈ܢ. ܟܕ ܡܒ̈ܚܢܢ܆ ܒܟܠ ܙܢ̈ܝܐ ܕܡܬܒ̈ܥܝܢ. ܘܒܝܕ ܣ̈ܓܝܐܐ̣ ܘܒܣ̈ܓܝܐܬܐ. ܝܘܒ̇ܠܐ ܓܝܪ ܕܡܟܬܒܢܘܬܐ̣. ܡܢܗ ܕܙ̇ܒ̣ܢܐ ܕܟܘܠܠܗ ܕܐܬܠܝܛܐ ܟܬܝ̣ܒ ܗܘܐ. ܛܘܟ݁ܣܐ ܕܝܢ ܕܡܠܬܐ̣. ܒܫܢܬ ܐܠܦ ܏ܘܬܨܘ. ܗܘ̣ܐ ܒܐܝ̈ܕܝܐ ܕܝܠܝ ܡܚ̣̈ܝܠܬܐ̣. ܐܢ̇ܐ ܡܝܟܐܝܠ ܥܒ̣ܕܐ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪܚ̈ܡܐ ܕܐܠܗܐ ܦܐܛܪܝܪܟܝܣ ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܗ̇ܘ ܕܐܢܛܝܘܟܝܐ. ܡܚ̇ܦ̣ܛܝܢܢ ܠܟܠ ܕܟ݁ܬܒ ܠܗ̇ ܠܬܫܥܝܬܐ̣. ܕܐܦ ܠܥܘܗܕܢܐ ܗܢܐ ܢܟ̣ܬܘܒ. ܏ܘܫ.

9. Life of Simeon Salus and of John his (spiritual) brother, written by Leontius, bishop of Neapolis in Cyprus: $ܬܘܒ ܬܫܥܝܬܐ ܕܕܘܒ̇ܪ ܚ̇ܝܘܗܝ ܕܩܕܝܫܐ ܡܪܝ ܫܡܥܘܢ ܛܘܒܢܐ̣. ܗ̇ܘ ܕܐܬܟܲܢܝ ܣܐܠܘܣ܇ ܘܕܝܘܚܢܢ ܐܚܘܗܝ. ܨܠܘܬܗܘܢ ܥܡܢ܀ ܕܐܬܟ̣ܬܒܬ̇ ܡܢ ܠܐܘܢܛܝܘܣ ܐܦ܏ܝܣ ܕܢܐܘܦܘܠܝܣ. Fol. 110 *a*. See the Acta Sanctorum for July, t. i., p. 136.

10. Life of Paul, surnamed the Simple ($ܦܫܝܛܐ), the disciple of Antony, taken from the work of Palladius: $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܛܘܒܢܐ ܦܘܠܐ. ܬܠܡܝܕܗ ܕܐܒ̇ܐ ܐܢܛܘܢܝܘܣ.. Fol. 124 *a*. Compare Rosweyde, Vitae Pa­trum, pp. 730—31.

11. Life of Basil, bishop of Caesarea in Cappadocia, written by Amphilochius, bishop of Iconium:

$ܬܘܒ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܒܐܣܝܠܠܝܘܣ ܐܦܝܣܩܘܦܐ ܏ܩܕ ܕܩܣܪܝܐ. ܕܩܦܕܘܩܝܐ. ܕܥܒܝܕܐ ܠ܏ܩܕ ܐܡܦܝܠܟܝܘܣ ܐܦܝܣܩܘܦܐ ܕܐܝܩܘܠܝܘܢ( (sic

Fol. 125 *a*. It is not the same as the life given in the Acta Sanctorum for June, t. ii., p. 938, for it commences: $ܟܢܫ̈ܐ ܕܡܕܝ̈ܢܬܐ̣. ܠܐ ܛ̇ܠܡܝܢ ܡܕܒܪܢܘܬܐ ܕܙ̇ܒ̣ܢܐ ܙܥܘܪܐ ܕܫ̈ܠܝܛܢܐ ܕܙܐܦܐ̣. ܡܢ ܕܢ̣ܨܘܪܘܢ ܐܢܘܢ ܒܐܝܩܪܐ. ܘܟ̈ܐܢܐ ܘܬܪ̈ܝܨܐ ܡܫܡܗܝܢ ܠܗܘܢ̇. ܒܨܘܪ̈ܬܐ ܕܢܝ̈ܫܐ ܕܡܢ ܣܡܠܐ ܘܡܢ ܝܡܝܢܐ ܕܝܘܩ̈ܢܝܗܘܢ ܡܩ̣ܝܡܝܢ ܠܗܘܢ. ܘܠܗܘܢ ܡ̇ܰܫܐܠܝܢ ܫܡ̈ܗܐ ܪܘܪ̈ܒܐ. ܠܡ̣ܫܦܪܘ ܛܟ ܒܥܲܘܠܐ. ܟܕ ܒ̇ܣܪܝܢ ܠܡܕܒܪܢܘܬܗܘܢ ܕܪܘܫܥܐ. ܡܛܠ ܕܬܦ̣ܘܫ ܨܘܪܬܗܘܢ ܠܥܘܗܕܢܐ ܚܠܦ ܫܘܠܛܢܗܘܢ.. ܕܐܫ̣ܬܪܝܘ ܡܢ ܐܬܪܐ ܕܫ̇ܡ̣ܫܘ ܒܗ ܙ̇ܒ̣ܢܐ ܙܥܘܪܐ. ܏ܘܫ.

12. Life of Gregory Nazianzen, written by Gregory of Caesarea in Cappadocia: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܕܘܒ̇ܪ ܚ̈ܝܐ. ܕܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ. ܐܦܝܣܩܘܦܐ ܕܢ̇ܐܙܝܢܙܘ. ܕܐܡ̣ܝܪܐ ܠܓܪܝܓܘܪܝܘܣ ܩܐܣܪܳܝܐ܇ ܕܡܢ ܩܐܦܐܕܘܩܝܐ.. Fol. 130 *a*. See Gregorii Naz. Opera, t. i., p. cxxv. It ends abruptly, on fol. 137 *a*, with the words $ܕܝܠܢ ܓܝܪ ܐܝܬܝܗ̇ ܬܒ̣ܥܬܐ. ܐ̇ܢܐ ܐ̇ܦܪܘܥ ܐܡ̇ܪ ܡܪܝܐ (p. cl., at the foot), and the scribe has added on the lower margin: $ܥܕܡܐ ܠܗܪܟܐ ܐܫܟ̣ܚܢܢ ܒܢܘܣܟܐ ܗܕܐ ܬܫܥܝܬܐ. ܠܐ ܬܥ̣ܕܠܘܢ ܠܟ̇ܬܘܒܐ ܫܝ̣ܛܐ. Foll. 137 *b* and 138 *a* have consequently been left blank, in the hope of procuring another copy from which to complete the transcript.

13. Anecdotes of Nicolaus, bishop of Myra, in Lycia: $ܬܘܒ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܢܝܩܘܠܐܘܣ ܐ܏ܦܝܣ ܕܡܘܪܐ ܡܕܝܢܬܐ. ܟܕ ܦܲܨܝ ܡܢ ܡ̇ܘ̣ܬܐ ܠܗܠܝܢ ܐܫ̈ܬܐ ܓܒܪ̈ܝܢ. ܘܡܛܠ ܗܠܝܢ ܚ̈ܛܐ ܕܫ̣ܩܠ. It begins thus, fol. 138 *b*: $ܒܝ̈ܘܡܝ ܡ̇ܠ̣ܟܘܬܗ ܕܩܘܣܛܢܛܝܢܘܣ ܡܗܝܡܢܐ ܘܡܠܟܐ ܙ̇ܟ̣ܝܐ. ܡܪܕܘ ܗܘܘ ܐ̈ܢܫܝܢ ܡܢ ܐܬܪܐ ܕܦܪܘܓܝܐ. ܘܥ̣ܒܕܘ ܫܓܘܫܝܐ ܣܓܝܐܐ. ܘܟܕ ܝ̣ܕܥ ܡ̇ܠ̣ܟܐ ܒܗܕܐ̇. ܫܕܪ ܠܘܗܬܗܘܢ ܬ̈ܠܬܐ ܪ̈ܒܝ ܚ̈ܝܠܘܬܐ̣ ܥܡ ܥܡܐ ܣܓܝܐܐ. ܕܡܬ̣ܩܪܝܢ ܗܘܘ ܗ̇ܢܘܢ ܪ̈ܒܝ ܚ̈ܝܠܘܬܐ. ܦܘܛܝܢܘܣ ܘܐܪܣܘܢ ܘܐܕܦܠܕܘܢ. ܐܢܫ̈ܐ ܚܟܝ̈ܡܐ ܘܪ̈ܕܝܐ̣. ܏ܘܫ.. Compare Surius, De Probatis Sanctorum Vitis, ed. 1618, t. iv., Decemb., p. 185, near the foot.

14. Narrative of the death of Theodosius, bishop of Jerusalem (see Le Quien, Or. Christ., t. iii., col. 164), and the monk Romanus: $ܬܘܒ ܥܘܗܕܢܐ̣. ܕܐܝܟܢܐ ܫ̇ܢ̣ܝ ܠܘܬ ܡܪܢ̇ ܛܘܒܢܐ ܬܐܘܕܘܣܝܘܣ ܐܦܝܣܩܘܦܐ ܕܐܘܪܝܫܠܡ.. Fol. 141 *a*. This is probably an extract from the Ecclesiastical History of Zacharias Rhetor (see no. 15). See the text in Land, Anecdota Syriaca, t. iii., p. 341; and compare Assemani, Bibl. Or., t. ii., p. 55, and Mai, Scriptorum Vett. Nova Collectio, t. x., p. 333.

15. Life of Isaiah, abbat of Scete, with some account of his disciple Peter and of the monk Theodore, written by Zacharias Rhetor, fol. 142 *b*: $ܬܘܒ ܬܫܥܝܬܐ ܕܕܘܒܪ̈ܘܗܝ ܕܗ̇ܘ ܕܒܝܬ ܩܕܝ̈ܫܐ ܐܒ̇ܐ ܐܫܥܝܐ ܥ̇ܢܘܝܐ. ܬܠܝܬܝܐ ܢܣ̇ܒܬ ܠܬܫܥ̈ܝܬܐ ܕܩ̈ܕܡܝ ܐܬܐ̣ܡܪ̈ܝܢ. ܐܫܥܝܐ ܢܒܝܐ ܬܪܝܢܐ ܕܗܢܐ ܕܪܐ ܕܝܠܢ: ܗ̇ܘ ܕܒܗܝܡܢܘܬܐ ܘܒ܏ܫܘ ܬܪܝܨܐ ܘܒܕܘܒܪܐ. ܡܫ̇ܘܬܦܐ ܒܟܠܡܕܡ ܗܘ̣ܐ ܠܦܛܪܘܣ ܘܠܬܐܘܕܘܐܪܐ ܗܠܝܢ ܛܒܝ̈ܒܐ ܘܪ̈ܝܫܝ ܟܗ̈ܢܐ. ܏ܘܫ. ܟܬܒܗ̇ ܕܝܢ ܘܠܗܕܐ ܬܫܥܝܬܐ̣. ܙܟܪܝܐ ܣܟܘܠܣܛܝܩܐ ܗ̇ܘ ܕܐܟܬ݂ܒ ܐܩܠܣܝܣܛܝܩܐ. It is dedicated to Michael (or Misael), one of the imperial chamber­lains, fol. 145 *b*: $ܐܝܬ ܠܟ ܕܝܢ ܬܫܥ̈ܝܬܐ ܕܟ̈ܬܝܒܢ܆ ܕܗܠܝܢ ܬ̈ܠܬܐ ܢܗܝܪ̈ܐ ܕܗܘ̣ܘ ܒܗܢܐ ܕܪܐ ܕܝܠܢ. ܗܠܝܢ ܕܠܬܫܒܘܚܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܫ̇ܘ̣ܝܬ̇ ܒܐܘܣܝܐ ܐܟܬܒ̣ܢܢ. ܬܗܘܐ ܠܟ ܗܟܝܠ ܒܨ̈ܠܘܬܗܘܢ ܘܒܬܟܫ̈ܦܬܗܘܢ̇ ܐܘ ܡܝܫܐܝܠ ܪܚ̇ܡ ܠܡܫܝܚܐ̇. ܘܒܟܠܡܕܡ ܦ̤ܐܐ ܒܪܒܘܬܐ̣. ܕܥܡ ܩ̇ܝܘܡܘܬܐ ܕܩܝ̈ܛܘܢܐ ܡ̈ܠܟܝܐ܆ ܚܝ̈ܝܟ ܫܦܝܪ ܢܬܦܪܢܣܢܘܢ. ܏ܘܫ.. This life has been edited by Land in his Anecdota Syriaca, t. iii., p. 346.

16. Life of #Hannina, written by Jacob of Batnae for one Philotheus: $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܏ܩܕ ܡܪܝ ܚܢܻܝܢܴܐ. ܕܟܬ̣ܒ ܫܕܪ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ. ܠܦܝܠܘܐܬܐܘܣ̣ ܕܡܬܦܲܫܩ ܪܚ̇ܡ ܫܪܪܐ. ܩܒ̇ܠܬ ܦܝ̇ܣܐ ܕܦ̇ܪܘܫܘܬܟ܆ ܐܘ ܢܨ̇ܝܚ ܒܡܗ̈ܝܡܢܐ̇. ܪܒܐ ܕܐܠܗܐ ܦܝܠܘܬܐܘܣ. ܏ܘܫ.. Fol. 145 *b*. Instead of $ܚܢܻܝܢܴܐ, the manuscript had originally $ܚܢܢܝܐ, but the corrector has written just over the word: $ܗܕܐ ܬܫܥܝܬܐ ܕ܏ܩܕ ܚܢܻܝܢܐ ܐܝܬܝܗ̇ ܘܠܘ ܕܚ̣ܰܢܢܝܐ.. He died A. Gr. 811, A.D. 500.

17. Life of John, bishop of #Tella (see Assemani, Bibl. Or., t. ii., p. 53), written by his constant companion Elias, at the request of Sergius and Paul: $ܬܘܒ ܬܫܥܝܬܐ̣. ܕܚܣܝܐ ܘܡ̤ܠܐ ܛ̇ܘ̈ܒܐ̇. ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܬܠܐ ܡܕܝܢܬܐ. ܕܗܝ ܗܕܐ ܐ̈ܢܫܝܢ ܦ̇ܪ̈ܘܫܐ ܐܦܝ̣ܣܘ̣. ܒܚܦ̣ܝܛܘܬܐ ܣܓܝܐܬܐ. ܠܐܝܢܐ ܕܥܡܗ ܕܩܕܝܫܐ ܙ̇ܒ̣ܢܐ ܝܕܝܥ̣ܐ ܥܡܪ. ܕܬܬܟ̣ܬܒ ܠܥܘܕܪܢܐ ܕܣ̈ܓܝܐܐ̣ ܡ̇ܚ̈ܒܢܘܗܝ ܕܫܪܪܐ. ܠܐ̈ܚܐ ܪ̈ܘܚܢܐ ܘܪܚ̈ܡܝ ܒܟܠܡܕܡ ܠܡܫܝܚܐ: ܡܪܝ ܣܪܓܝܣ ܘܡܪܝ ܦܘܠܐ̣ ܒ̈ܢܝ ܚܐܪ̈ܐ ܒܫܪܪܐ. ܐܠܝܐ ܣ̇ܓܘܕܟܘܢ. ܒܡܪܢ ܫܠ̇ܡ. ܏ܘܫ.. Fol. 152 *a*. John was a native of Callinicus, and died the death of a martyr at the hands of Ephraim of Amid, the Comes Orientis, A. Gr. 849, A.D. 538, at the age of 55.

18. Life of Eusebius of Samosata, who suffered during the persecution of Valens: $ ܬܘܒ ܬܫܥܝܬܐ ܕܕܘܒ̇ܪ ܚ̈ܝܘܗܝ܆ ܕܚܣܝܐ ܕܐܠܗܐ̇. ܩܕܝܫܐ ܡܪܝ ܐܣܘܒܝܘܣ ܐܦܝܣܩܘܦܐ ܓܒܝܐ̣. ܘܡܝܛܪܘܦܘܠܝܛܝܣ ܕܫܡܝܫܛ ܡܕܝܢܬܐ.. Fol. 165 *b*.

19. Martyrdom of Cyprian, bishop of Antioch, and of the virgin Justa, in the reign of Diocletian, at Nicomedia: $ܬܘܒ ܬܫܥܝܬܐ̇ ܐܘܟܝܬ ܣܗܕܘܬܐ ܕܩܘܦܪܝܢܐ ܐܦܝܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ. ܘܕܢܨ̇ܝܚܬܐ ܝܘܣܛܐ ܒܬܘܠܬܐ. ܕܐܣ̣ܗܕܘ܆ ܒܝ̈ܘܡܝ ܕܘܩܠܝܛܝܢܘܣ ܡ̇ܠ̣ܟܐ ܥܲܘܿܠܐ. Fol. 175 *a*. See Add. 12,142, fol. 74.

20. History of Andronicus and his wife Athanasia: $ܬܘܒ ܬܫܥܝܬܐ ܕܐܢܕܪܘܢܝܩܘܣ ܛ܏ܘܒ. ܘܕܐܬܢܣܝܐ ܐܢܬܬܗ. ܒܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ.. Fol. 179 *b*. See Add. 12,172, fol. 48 *b*.

21. Story of a merchant of the village of #Paddana, $ܦܕܢܐ, near #Harran, who went annually on business to Constantinople, and of what passed between him and the wife of a patricius: $ ܬܫܥܝܬܐ ܕܥܠ ܬܓܪܐ ܚܕ. ܕܗܘ̣ܬ ܒܡܕܝܢܬ̇ ܡ̇ܠ̣ܟܘܬܐ ܩܘܣܛܢܛܝܢܘܦܘܠܝܣ.. Fol. 182 *a*.

22. Anecdotes of Daniel, abbat of Scete: $ ܬܘܒ ܬܫܥܝܬܐ ܘܕܘܒܪ̈ܐ. ܕܚܣܝܐ ܘܫ̇ܘܐ ܠܕܘܟܪܢܐ ܛ̇ܒܐ̇. ܐܒ̇ܐ ܕܢܝܐܝܠ ܪܝܫܐ ܕܐܣܩܝܛܝܣ.. Fol. 183 *b*.

23. Storv of Eulogius, who tended a leper for fifteen years: $ ܢ̣ܨܚܢܗ ܕܛܘܒܢܐ ܐܘܠܓ ܗ̇ܘ ܕܫ̇ܡܫ ܠܗ̇ܘ ܐܪܝܢܐ ܕܡܣܲܪܚ ܗܘܐ ܟܠܗ ܦܓܪܗ܆ ܡܛܠ ܡܫܝܚܐ. Fol. 184 *a*. Compare Rosweyde, Vitae Patrum, pp. 673, seqq., 728, and 950.

24. Life of Malchus the solitary, written by Hieronymus: $ܬܘܒ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܡ̇ܠ̣ܟܘܣ ܝܚܝܕܝܐ.. Fol. 185 *b*. See Rosweyde, Vitae Patrum, p. 93.

25. Anecdotes of Martinianus the soli­tary: $ ܬܘܒ ܬܫܥܝܬܐ ܕܢܨ̇ܝܚܐ ܡܪܛܝܢܝܢܐ ܝܚܝܕܝܐ.. Fol. 188 *b*. Compare Surius, Vitae Sanctorum, ed. 1617, t. i., Febr., pp. 131 and 133.

26. Anecdote of Eugenius the Egyptian and his wife: $ܬܫܥܝܬܐ ܕܥܠ ܐܘܓܢܝܣ ܡܨܪܝܐ.. Fol. 190 *a*.

27. Story of a man in prison, his wife, and a thief: $ ܬܫܥܝܬܐ ܕܥܠ ܓܒܪܐ ܚܕ ܕܒܝܬ ܐܣܝܪ̈ܐ.. Fol. 190 *b*.

28. Anecdotes of Apollo and #Amun, from the work of Palladius: $ ܬܘܒ ܢ̣ܨ̈ܚܢܘܗܝ ܕܐܒ̇ܐ ܐܦܠܘ ܘܕܐܡܘܢ.. Fol. 190 *b*. See Rosweyde, Vitae Patrum, pp. 460—66 and pp. 747—52.

29. Anecdotes of Paphnutius, from the work of Palladius: $ ܬܘܒ ܢܨ̈ܚܢ̣ܘܗܝ ܕܐܒ̇ܐ ܦܦܢܘܛ. ܬܐܓܪܐ ܪܘܚܢܐ.. Fol. 195 *b*. Compare Rosweyde, Vitae Patrum, pp. 473, seqq.

30. Story of Copres and Patermutius,

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from the work of Palladius: $ܬܘܒ ܢ̣ܨ̈ܚܢܘܗܝ ܕܐܒ̇ܐ ܩܝܦܪܘܣ. ܘܕܛܘܒܢܐ ܦܛܪܦܡܘܛܝܣ.. Fol. 197 *a*. Compare Rosweyde, Vitae Patrum, pp. 466, seqq.

31. Story of Apollo (or Apollonius) the younger, from the work of Palladius: $ ܬܘܒ ܢܨ̈ܚܢܘܗܝ ܕܐܦܠܘ ܙܥܘܪܐ. ܘܩ̇ܪܘܝܐ̣ ܘܣܗܕܐ..

Fol. 200 *a*. See Rosweyde, Vitae Patrum, p. 476.

32. History of the emperor Constantine, showing how he was baptized by Sylvester, bishop of Rome: $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܡ̇ܠ̣ܟܐ ܪܒܐ ܩܘܣܛܢܛܝܢܘܣ. ܡܗܝܡܢܐ ܘܙ̇ܟ̣ܝܐ. ܕܐܝܟܢ ܐܫ̣ܬܘܝ ܠܡܥܡ܏ܘܕ ܩܕܝܫܬܐ ܡܢ ܣܝܠܝܒܝܣܛܪܘܣ ܦܐܛܪܝܪܟܐ ܕܪܘܡܝ ܪܒܬܐ. ܘܕܗ̣ܘܐ ܡܲܠܟܐ. ܘܫܲܪܝ ܠܡܒ̣ܢܐ ܠܥܕ̈ܬܐ ܩ̈ܕ܏ܝܫ ܒܟܠܕܘܟ.. Fol. 200 *b*. Compare Add. 17,202, fol. 25 *b*.

33. Story of a merchant named Mark, who died in a strange land, entrusting all his wealth to a heathen named Gaspar (? $ܓܣܦܪ or $ܓܘܣܦܪ ܦܪܣܝܐ) for distribution among the churches and the poor; and how Gaspar was converted to the Christian faith by Paul the % ($ܦܪܡܘܢܪܐ), of Antioch, who is said to have committed the story in the first instance to writing: $ ܬܫܥܝܬܐ ܕܥܠ ܬܓܪܐ ܡ܏ܗܝܡ. ܕܡܝ̣ܬ ܒܐܟܣ̣ܢܝܐ. ܘܐܓܥܠ ܬܐܓܘܪܬܗ ܐܘܟܝܬ ܦܘܩ̇ܕܗ ܠܓܒܪܐ ܚܕ ܚܢܦܐ̣ ܕܫܡܗ ܓܣܦܪ.. Fol. 205 *a*. The actual narrator, whose name does not appear to be mentioned, says he had it from his brother Meletius, fol. 209 *b*: $ܘܗ̈ܢ̣ܝܢ ܗܠܝܢ ܟܠܗܝܢ: ܐܝܟܢܐ ܕܐܡ̇ܪܬ݂ ܡܢ ܡܝܠܝܛܘܣ ܐܚܝ̣ ܫܡ̇ܥܬ ܐ̈ܢܝܢ. ܘܗ̣ܘ ܬܢ̣ܐ ܐ̈ܢܝܢ ܩܕܡܝ. ܡܢ ܩܕܡܘܗܝ ܓܝܪ ܗ̣ܘܬ ܗܕܐ̣ ܕܗ̇ܘ ܚܢܦܐ. ܘܠܘܬܗ ܟܬܝܒܐ ܗܘܬ ܘܣܝ̣ܡܐ ܒܒܝܬ ܓܐܙܐ.

34. Some account of the Rechabites, men­tioned by Jeremiah the prophet (ch. xxxv.), translated from Hebrew into Greek, and from Greek into Syriac, by Jacob of Edessa: $ ܬܘܒ ܬܫܥܝܬܐ ܕܛܘܒ̈ܢܐ ܒ̈ܢܝ ܪܟܒܝܡ. ܕܡ̇ܝ̣ܬܐ ܥܘܗܕܢܗܘܢ ܐܪܡܝܐ ܢܒܝܐ̣. ܟܕ ܐܡ̇ܪ. ܕܐܝܬܝܗܘܢ ܒ̈ܢܘܗܝ ܕܝܘܢܕܒ ܒܪ ܪܟܒ. ܡܢ ܒܢܝ̈ ܐܘܪܫܠܡ ܡܕܝܢܬܐ. ܐܬܦ̣ܫܩܬ̇ ܕܝܢ̣ ܡܢ ܠܫܢܐ ܥܒܪܝܐ ܠܝܘܢܝܐ̣. ܘܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. ܒܐ̈ܝܕܝ ܚܣܝܐ ܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝܐ. . Beginning, fol. 209 *b*: $ܐܝܬ ܗܘܐ ܐܒ̇ܐ ܚܕ ܓܒܪܐ ܬܡ̣ܝܗܐ ܘܡܥ̇ܠܝܐ̇. ܘܥ̇ܡܪ ܗܘܐ ܒܡܕܒܪܐ̣ ܫ̈ܢܝܢ ܐܪ̈ܒܥܝܢ. ܟܕ ܠܐ ܠܚܡܐ ܐ̇ܟܠ ܗܘܐ̣ ܘܠܐ ܚܡܪܐ ܫ̇ܬܐ ܗܘܐ. ܕܫܡܗ ܙܘܣܝܡܘܣ. ܘܡܬܟ݁ܫܦ ܗܘܐ ܠܐܠܗܐ̣ ܒܐܝܡܡܐ ܘܒܠܠܝܐ̇. ܕܢܚ̇ܘܐ ܠܗ ܐܠܗܐ̣. ܕܐܝܟܐ ܫ̇ܢܝ ܐܢܘܢ ܠܗ̇ܢܘܢ ܛܘ̈ܒܢܐ ܒܢ̈ܝ ܪܟܒܝܡ̇. ܕܐܫ̣ܬܩܠܘ ܡܢ ܥܡܐ ܕܐܝܣܪܐܝܠ: ܒܝܘ̈ܡܝ ܐܪܡܝܐ ܢܒܝܐ̣. ܘܝܘܫܝܐ ܡ̇ܠ̣ܟܐ ܕܐܘܪܫܠܡ. ܘܒܐ̇ܝܕܐ ܕܘܟܬܐ ܐܫ̣ܪܝ ܐܢܘܢ. ܏ܘܫ.. The whole story is merely a vision of the said Zosimus.

35. Account of an image of our Saviour, set up by the Jews at Tiberias, in the reign of the emperor Zeno, in order that they might mock at it:

$ܬܘܒ ܬܫܥܝܬܐ ܡܥ̇ܠܝܬܐ ܕܥܠ ܨܠܡܗ ܕܡܫܝܚܐ. ܗ̇ܘ ܕܥܒ̣ܕ ܝܘܕ̈ܝܐ ܒܛܝܒܪܝܘܣ ܡܕܝܢܬܐ. ܐܝܟ ܡ̇ܢ ܕܢܒ̇ܙܚܘܢ ܒܗ̇. ܒܝܘ̈ܡܝ ܙܝܢܘܢ ܡܠܟܐ ܡܲܠܟܐ (sic) $ ܡܗܝܡܢܐ ܘܪܚ̇ܡ ܐܠܗܐ.

Fol. 214 *a*. The narrative is contained in a letter from a deacon named Philotheus, beginning: $ܡܢ ܦܝܠܐܬܘܣ ܡ܏ܫܡ ܕܐܬܪܐ ܕܡܕܢܚܐ: ܠܐܒܗ̈ܝܢ ܪ̈ܘܚܢܐ ܕܒܟܠ ܐܬܪ ܘܒܟܠ ܡܕܝܢܐ̣ ܒܝܫܘܥ ܡܪܢ ܘܐܠܗܢ܆ ܣ̇ܓܝ ܫܠ̇ܡ.

36. Life of Abraham, surnamed "of the lofty mountain," the teacher of #Bar-sauma, with some of his miracles: $ ܬܘܒ ܬܫܥܝܬܐ ܕܢܨ̇ܝܚܐ ܡܪܝ ܐܒܪܗܡ ܕܐܬܟ̇ܢܝ ܕܛܘܪܐ ܕܪܡ. ܕܐܝܬܘܗܝ ܪܒܗ ܕܩܕܝܫܐ ܡܪܝ ܒܪܨܘܡܐ ܪܝܫܐ ܕܐܒ̈ܝܠܐ.. Fol. 227 *a*. See above, no. 1, and also Assemani, Bibl. Or., t. ii., p. 1. He was a native of Constantinople. His two most attached disciples were Ste­phen and Leontius, $ ܐܣܛܦܢܘܣ ܘܠܐܘܢܛܝ, the former of whom wrote this memoir, fol. 235 *a*. ܟܬܒ ܕܝܢ ܡܢ ܒܬܪ ܥܘܢܕܢܗ ܕܢܨ̇ܝܚܐ ܐܒܪܗܡ ܐܘ̈ܦܘܡܢܝܡܛܐ ܗܠܝܢ܆ ܐܣܛܦܢܘܣ ܬܠܡܝܕܗ. ܕܐܦ ܗ̣ܘ ܐܫ̣ܬܘܝ ܠܥ̈ܡܠܐ ܪܘܪ̈ܒܐ̣ ܘܕܘܒܪ̈ܐ ܡ̈ܥܠܝܐ. ܘܐܦ ܠܕܪܓܐ ܕܐܦܝܣܩܘܦܘܬܐ ܐܫ̣ܬܘܝ.

37. Life of Eulogius the Egyptian ascetic, to whom a lion attached itself all his life: $ܬܘܒ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܐܘܠܓ ܐܒܝ̣ܠܐ ܐܝܓܘܦܛܝܐ. ܗ̇ܘ ܕܐܬܬ̇ܠܡܕ ܠܗ ܐܪܝܐ̣ ܟܠܗܘܢ ܝܘܡ̈ܝ ܚ̈ܝܘܗܝ.. Beginning, fol. 235 *a*: $ܬܘܒ ܕܝܢ ܛܘܒܢܐ ܐܝܣܝܕܘܪܐ ܐܫܬ̇ܥܝ ܠܢ. ܕܚܙ̣ܝܗܝ ܠܡ ܠܛܠܝܐ ܡܪܝ ܐܘܠܓ̣ ܘܐܡ̣ܪ ܠܗ. ܕܐܢܗ̣ܘ ܕܣܝ̣ܡܐ ܠܟ ܕܬܗܘܐ ܕܝܪܝܐ ܐ̇ܘ ܠܐ. ܏ܘܫ.

38. Story of Gerasimus and his lion: $ ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܐܒ̇ܐ ܓܪܘܣܝܡܘܣ ܝܚܝܕܝܐ̣ ܘܥܠ ܐܪܝܐ ܗ̇ܘ ܕܐܫܬ̇ܥܒܕ ܠܗ.. Beginning, fol. 244 *b*: $ ܗܢܐ ܡܝܬܪܐ ܐܒܘܢ ܩܕܝܫܐ ܐܒ̇ܐ ܓܪܘܣܝܡܘܣ̣. ܐܝܬܘܗܝ ܗܘܐ ܡܢ ܐܪܥܐ ܕܠܝܩܢܐ. ܘܐܬܩ̇ܪܒ ܠܐܠܗܐ̣ ܡܢ ܙܥܘܪܘܬܗ. ܘܡܢ ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܛܠܝܐ̣. ܒܩܘܢܘܒܝܢ̣ ܐܬܪܒܝ. ܏ܘܫ.. Compare Rosweyde, Vitae Patrum, p. 887.

39. Life of Isaiah of Haleb, or Aleppo, the last of the 72 followers of Eugenius: $ܬܘܒ ܬܫܥܝܬܐ ܕܡܪܝ ܐܫܥܝܐ ܚ̇ܠ̣ܒܝܐ̇. ܝܚܝܕܝܐ܆ ܕܡܢ ܣܝ̣ܥܬܐ ܕܫܒ̈ܥܝܢ ܘܬܪ̈ܝܢ ܕܡܪܝ ܐܘܓܝܢ ܏ܩܕ. ܕܠܥܠ ܡܢ ܢܗܪ ܡܫܟ. ܣܝ̣ܡܐ ܕܝܢ ܫܟ̣ܝܢܬܗ ܒܓܘ ܗܝܟܠܐ ܕܕܝܪܐ ܏ܩܕ ܕܝܠܗ.. Beginning, fol. 246 *b*: $ܒܣܡ̇ܟܐ ܗ̇ܘ ܐܠܗܝܐ ܕܒܝܬ ܡܪܝ ܐܘܓܝܢ̇. ܓܒܪܐ ܕܬܕܡܘܪܬܐ ܚ̇ܙܝܢܢ܆ ܕܐܝܬܘܗܝ ܩܕܝܫܐ ܡܪܝ ܐܫܥܝܐ. ܕܐܝܬܘܗܝ ܓܢܣܗ ܡܢ ܚܠܒ ܡܕܝܢܬܐ. ܘܫܡܗ ܕܐܒܘܗܝ ܣܘܡܟܘܣ. ܘܐܝܬܘܗܝ ܗܘܐ ܓܒܪܐ ܥܬܝܪܐ. ܘܡܛܠ ܣܓܝܐܘܬ ܥܘܬܪܗ̣ ܡ̇ܠ̣ܟܐ ܡܟ݁ܢܝܢ ܗܘܘ ܠܗ̣ ܕܡܕܝܢܬܐ ܚܠܒ. ܘܬܚ̣ܝܬ ܦܘܩܕܢܗ ܐܝܬܝܗ̇ ܗܘܬ ܡܕܝܢܬܐ. ܗܢܐ ܕܝܢ ܡܢ ܦܐܪܐ ܟܝܢܝܐ̣ ܓܠ̣ܝܙ ܗܘܐ. ܘܐܣܝ̣ܪ ܗܘܐ ܐܦ ܡܪܒܥܐ ܕܡܪܝܡ ܫܘܬܦܬܗ. ܏ܘܫ.

40. Life of #Yareth of Alexandria, who was born about A. Gr. 503, A.D. 192: $ܬܘܒ ܬܫܥܝܬܐ ܕܢ̣ܨ̈ܚܢܘܗܝ ܕܡܪܝ ܝ̇ܪܬ ܐܠܟܣܢܕܪܝܐ. ܕܒܗ̇ ܡ̇ܘܕܥ ܐܬܪܗ ܘܡܘܠܕܗ ܘܬܪܒܝܬܗ.. Beginning, fol. 253 *b*: $ܒܫܢܬ̇ ܚܡܫܡ̈ܐܐ ܘܬ̈ܠܬ ܕܐܠܟܣܢܕܪܘܣ ܡ̇ܠ̣ܟܐ ܕܝ̈ܘܢܝܐ. ܓܒܪܐ ܚܕ ܐܝܬ ܗܘܐ ܒܐܠܟܣܢܕܪܝܐ̣. ܘܫܡܗ ܗܘܐ ܝܘܣܛܘܣ. ܘܛ̇ܒ ܙܕܝܩ ܗܘܐ ܓܒܪܐ ܗܢܐ ܩܕܡ ܡܪܝܐ. ܘܐܦ ܒܢܡ̈ܘܣܘܗܝ ܘܒܦܘ̈ܩܕܢܘܗܝ ܡܗ̇ܠܟ ܗܘܐ. ܘܫܡܗ̇ ܕܐܢܬܬܗ ܦܪܝܣܩܝܠܐ. ܘܐܦ ܗ̣ܝ ܐܢܬܬܗ ܝܬܝܪ ܝ̇ـ̣ܨܝܦܐ ܗܘܬ ܕܡܪܚܡܢܘܬܐ ܕܥܠ ܡܣ̈ܟܢܐ ܘܐܟ̈ܣܢܝܐ ܕܨ̇ܝܒܝܢ ܗܘܘ. ܏ܘܫ.

41. Life of Eugenius the Egyptian, the first who introduced the ascetic life among the Persian Christians, written by his dis­ciple Michael: $ ܬܘܒ ܬܫܥܝܬܐ ܕܢ̣ܨ̈ܚܢܘܗܝ ܕ܏ܩܕ ܡܪܝ ܐܘܓܝܢ. ܕܡܢ ܐܝܓܝܦܛܘܣ. ܘܐܝܬܘܗܝ ܪܝܫܐ ܕܝܚܝ̈ܕܝܐ ܕܒܝܬ ܦ̇ܪ̈ܣܝܐ. ܕܐܟܬ̣ܒܗ̇ ܡܪܝ ܡܝܟܐܝܠ ܬܠܡܝܕܗ. ܨܠܘܬܗܘܢ ܥܡܢ ܐܡܝܢ.. Fol. 259 *a*. Eugenius was a native of Clysma, $ܩܠܘܙܡܐ.

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$ܓܙܪܬܐ ܕܝܡܐ. He left Egypt with 70 disciples, and went to Nisibis, where he settled on the river Mascas, $ܢܗ̣ܪ ܡܫܟ, to the south of the city, fol. 261 *a*. He assisted at the consecration of Jacob as bishop of Nisibis, and was there when the city was unsuccessfully besieged by the Persians. A letter of the emperor Constantine, quoted on fol. 267 *b*, speaks of him, Antony, and a third ascetic named $ ܐܝܠܘܢ, in the following terms: $ ܬ̈ܠܬܐ ܩܢܘ̈ܡܐ ܐܝܬ ܗܘ ܒܗ̇ ܒܒܪܝܬܐ̇. ܘܐܝܟ ܥܲܡܘ̈ܕܐ ܐܩ̣ܝܡ ܐܢܘܢ ܡܪܢ ܒܐܪ̈ܒܥ ܦܢܝ̈ܬܐ̇. ܟܕ ܢ̇ܗܪܝܢ ܡܢ ܙܠܝܩ̈ܐ ܫܡ̈ܝܢܐ ܕܕܢܚ̣ܘ ܒܐܢܫܘܬܢ̇. ܘܡ̇ܢܗܪܝܢ ܠܪ̈ܥܝܢܐ ܚܫܘ̈ܟܐ̇. ܏ܘܫ. ܒܗܠܝܢ ܬ̈ܠܬܐ ܐ̈ܓܘܢܝܣܛܐ̣ ܡܢ ܙ̇ܒ̣ܢܐ ܡܦ݁ܣܐ̣ ܒܗܘܢ ܡ̇ܠ̣ܟܘܬܢ܀ ܐܢܛܘܢܝܘܣ̣ ܒܐܬܪܐ ܕܡܨܪܝܢ܀ ܘܐܝܠܘܢ̣ ܒܣܦܪ ܝ̇ܡ̣ܐ܀ ܘܡܪܝ ܐܘܓܝܢ ܕܫ̇ܢܝ ܡܢ ܡܨܪܝܢ ܘܐܬ݂ܐ ܥܡ̣ܪ ܒܦܢ̣ܝܬܟܘܢ̣ ܘܐܢ̣ܗܪܗ̇܀ ܏ܘܫ.. He lived through the reign of Julian the Apostate, fol. 273 *a*, and had an inter­view with Jovinian or Jovian, fol. 273 *b*. When Nisibis was surrendered to the Per­sians, A.D. 363, he and his disciples were kindly treated by Sapor, fol. 274 *a*, who bestowed on them by deed a village called $ ܗ̣ܢܕܓܝܢ, with the mill ($ܪܚܝ̣ܐ) that was near it, fol. 275 *a*. Eugenius appears to have died soon after, though the precise date of his death is not recorded. Compare Assemani, Bibl. Or., t. iii., pars i., pp. 94, 147, 284, 300, 302-3, 540 ; pars ii., pp. dccclxii., seqq.; and Acta Sanctt. Martyrum, t. i., p. 92. The concluding words of the biography are, fol. 276 *a*: $ܐ̇ܢܐ ܕܝܢ ܡܝܟܐܝܠ ܕܐܬܡ̇ܢܥܬ ܠܠܡܐܢܐ ܕܬܫܥܝܬܗ ܕܩܕܝܫܐ ܡܪܝ ܐܘܓܝܢ: ܘܐ̇ܫܬܘܝܬ ܒܨ̈ܠܘܬܗ ܕܐ̇ܣܝܡ ܩܕܡ ܫ̇ܡ̈ܘܥܐ ܫܡܘܢܐ ܕܡܠܬܝ ܡܣܟܢܬܐ: ܒ̇ܥܐ ܐܢ̣ܐ ܡܢ ܐܝܠܝܢ ܕܦ̇ܓܥܝܢ ܒܬܫܥܝܬܐ ܗܕܐ̣. ܕܢܦ̣ܪܥܘܢ ܐܦ ܠܝ ܨ̈ܠܘܬܗܘܢ ܫܡ̈ܝܥܬܐ̇. ܕܐ̇ܫܬܘܐ ܠܪ̈ܚܡ̣ܐ ܒܝܘܡ ܕܝܢ̣ܐ̣ ܐܡܝܢ. ܀ ܕܒܨ̈ܠܘܬܗ ܕ܏ܩܕ ܡܪܝ ܐܘܓܝܢ: ܘܕܢ̇ܨܝܚܐ ܡܪܝ ܝܥܩܘܒ ܕܢܨܝܒܝܢ: ܘܕܡܪܝ ܡܝܠܘܣ ܐܦ܏ܝܣ ܘܣܗܕܐ ܕܥ̇ܗܕܬ ܒܬܫܥܝܬܐ ܗܕܐ: ܘܕܟܠܗܘܢ ܐܝܠܝܢ ܕܟܬ̣ܒܢܢ ܫܡܗ̈ܝܗܘܢ ܡܢ ܠܥܠ: ܐܝܟܢܐ ܕܨ̈ܠܘܬܗܘܢ ܢܗܘܘܢ ܥܠ ܟܠܗܘܢ ܟܪ̈ܝܣܛܝܢܐ̣. ܏ܘܫ.

42. Life of John the Nazirite, who was in his youth a monk of the convent of #Zukenin ($ ܙܘܩܢܝܢ, see Assemani, Bibl. Or., t. ii., p. 98), written by John, bishop of Ephesus or Asia.

$ܬܘܒ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܝܘܚܢܢ ܘܢܙܝܪܐ (sic) $ܓܡܝܪܐ̣. ܡܢ ܗܠܝܢ ܬܫ̈ܥܝܬܐ ܕܝܘܚܢܢ ܕܐܣܝܐ.

Fol. 276 *a*. See Add. 14,647, fol. 10 *a*; and Land, Anecdota Syr., t. ii., p. 22.

43. The death of S. John the Evangelist: $ ܬܘܒ ܫܪܒܐ ܕܥܠ ܥܘܢܕܢܗ ܕܩܕܝܫܐ ܝܘܚܢܢ ܫܠܝܚܐ̣ ܘܐܘܢܓܠܝܣܛܐ.. Fol. 279 *a*. See Tischendorf, Acta Apostol. Apocrypha, p. 272, from chap. 15 to the end.

44. Life of Clement, the disciple of S. Peter: $ܬܘܒ ܡܢ ܛܟ̣ܣܐ ܕܥܠ ܐܦܝ̈ܣܩܘ܏ܦ̣. ܘܡܠܦ̈ܢܐ ܬܪ̈ܝܨܝ ܫܘܼܒܚܐ. ܡܕܡ ܕܦ̣ܫ ܘܠܐ ܐܫܬ̇ܡ̣ܠܝ ܒܣ̣ܕܪܐ: ܡܢ ܥܠ̣ܬ̇ ܢܘܣܟܐ. ܏ܩܕ. ܕܥܠ ܩܠܝܡܝܣ ܬܠܡܝܕܗ ܕܫܡܥܘܢ ܟܐܦܐ. ܘܥܠ ܐܒ̈ܗܘܗܝ ܘܐܚ̈ܘܗܝ܇ ܕܐܝܟܢ ܐܦ ܗ̣ܢܘܢ ܐܬܬ̇ܠܡܕܘ. Beginning, fol. 280 *a*: $ܓܒܪܐ ܚܕ ܥܬܝܪܐ ܗܘܐ ܒܪܘܡܝ ܡܕܝܢܬܐ̣ ܘܫܡܗ ܦܽܘܣܛܻܝܢܝܐܰܢܳܘܣ. ܘܫܡܐ ܕܐܢܬܬܗ̣ ܡܺܝܛܪܳܘܕܳܘܪܱܐ. ܘܠܦܬܟܪ̈ܐ ܣ̇ܓܕܝܢ ܗܘܘ ܓܠܝܐܝܬ. ܘܟܕ ܠܐ ܝ̇ܕܥܝܢ ܗܘܘ ܠܐܠܗܐ̣. ܫܪܝܪܐܝܬ ܘܟܐܢܐܝܬ݂ ܠܗ ܦ̇ܠܚܝܢ ܗܘܘ. ܏ܘܫ.

45. Life of Jacob, bishop of Nisibis, from the Philotheus of Theodoret (ed. Schulze, t. iii., p. 1108): $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܢܨܝܒܝܢ ܡܕܝܢܬܐ̣. ܕܒܝܬ ܬܚ̈ܘܡܐ.. Fol. 283 *a*.

46. Life of Jacob, bishop of Batnae: $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܏ܩܕ ܘܓܒܝܐ ܘܠܒ̣ܝܫ ܠܐܠܗܐ̇. ܡܪܝ ܝܥܩܘܒ ܡ̇ܠܦܢܐ ܐܠܗܝܐ̇. ܘܐܦܝܣܩܘܦܐ ܕܒܛܢܢ ܕܣܪܘܓ.. Fol. 285 *a*. See Abbeloos, De Vita et Scriptis S. Jacobi (1867), pp. 89, 102, and 311, and the Acta Sanctorum for October, t. xii., pp. 824, seqq.; and compare Assemani, Bibl. Or., t. i., p. 286.

47. *a*. Life of Jacob Baradaeus, bishop of Edessa, from whom the sect of the Jacobites took its name (see Assemani, Bibl. Or., t. ii., p. 62), written by John, bishop of Asia:

$ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ. ܡܐܠܠܘܢ ܕܝܢ̣ ܕܟܠܗܘܢ ܬܪ̈ܝܨܝ ܏ܫܘ: ܗ̇ܘ ܕܡܬܝ̣ܕܥ ܒܘܪܕܥܢܐ̣. (sic) $ܘܐܦ ܡܛܠܬܗ ܐܬܟ݁ܢ̣ܝܢܢ ܝܥܩܘܒ̈ܝܐ. ܡ̇ܟܬܒܐ ܕܝܢ̣ ܠܩܕܝܫܐ ܝܘܚܢܢ ܕܐܣܝܐ̇ ܡܬ̇ܠܡܕ ܚ̈ܢܦܐ̣. ܘܡ̇ܟܬܒ ܬܫܥ̈ܝܬܐ ܕܥܕܬܐ.

Fol. 285 *b*. See Land, Anecd. Syr., t. ii., p. 35 of the intro­duction, and p. 364.

%. A short account of the translation of the remains of Jacob Baradaeus from the convent of Cassianus (?), $ ܩܣܝܢ, on the confines of Egypt, to that of #Pesilta, near #Tella #de-Mauzelath or Constantina, A. Gr. 933, A.D. 622, written by Cyriacus, bishop

of #Maridin: $ܡ̇ܟܬܒܢܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܩܘܪܝܩܐ ܐܦܣܝܩܘܦܐ ܕܡ̇ܪܕܐ. ܕܐܝܟܢ ܐܬ݂ܘ ܓܪ̈ܡܘܗܝ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܢ ܕܝܪܐ ܕܩܣܝـ̣ܢ. ܠܕܝܪܗ.. Fol. 291 *a*.

48. *a*. Account of the Invention of the holy Cross, for the first time, by Protonice, the wife of Claudius Caesar, when S. James (Jacob), the brother of our Lord, was bishop of Jerusalem;

$ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܨܠܝܒܐ ܣܓܝ̣ܕܐ ܕܐܝܟܢܐ ܐܬܓ̣ܠܝ ܘܐܬܒܲܕܩ ܠܒܢ̈ܝܢܫܐ̇ ܒܙܒܢܬܐ ܩܕܡܝܬܐ̣ ܡܪܢ ܚ̇ܝ̣ܠ ܠܡܚ̣ܝܠܘܬܝ. ܐܚܝ̈ ܘܚܒ̈ܝܒܝ. ܦܛܪܘܢܝܩܝ (sic) $ܐܢܬܬܗ ܕܩܠܘܕܝܘܣ ܩܣܪ: ܗ̇ܘ ܕܥܒ̣ܕܗ ܛܝܒܪܝܘܣ ܬܪܝܢܐ ܕܡ̇ܠ̣ܟܘܬܗ. ܗܕܐ ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܫܡܥܘܢ ܟܐܦܐ ܒܪܘܡܝ܆ ܘܚ̣ܙܬ ܒܗ ܚܝ̈ܠܐ ܘܬܕܡܪ̈ܬܐ ܕܥܒ̣ܕ ܒܫ̣ܡ ܝܫܘܥ ܡܫܝܚܐ̣. ܟܦ̣ܪܬ̇ ܒܦܬܟܪ̈ܐ ܕܐܒ̈ܗܝܗ̇܆ ܘܒܨ̈ܠܡܐ ܕܣ̇ܓܕܝܢ ܗܘܘ ܠܗܘܢ̇. ܘܗ̇ܝ̣ܡܢܬ̇ ܒܡܫܝܚܐ ܡܪܢ ܏ܘܫ.

Fol. 291 *b*. See Add. 14,654, fol. 32. In the time of Trajan it was again concealed by the Jews, and remained so till the days of Jude ($ܝܗܘܕܐ), the fifteenth bishop of Jerusalem.

%. Account of the Invention of the holy Cross, for the second time, by the empress Helena, the mother of Constantine: $ܬܘܒ ܕܝܢ̣ ܕܐܝܟܢܐ ܐܫܟ̣ܚܬܗ ܗܠܢܝ ܡ̇ܠ̣ܟܬܐ̇. ܐܡܗ ܕܩܘܣܛܢܛܝܢܘܣ ܡܲܠܟܐ ܙ̇ܟ̣ܝܐ. Beginning, fol. 292 *b*: $ܒܫ̇ܢܬܐ ܫܒܝܥܝܬܐ ܕܡ̇ܠ̣ܟܘܬܗ ܕܩܘܣܛܢܛܝܢܘܣ: ܒܐܝܪܚ ܟܢܘܢ ܐܚܪܝܐ̣. ܐܬܟ݁ܢܫܘ ܚܝ̈ܠܘܬܐ ܕܒܪܒܪ̈ܝܐ ܥܠ ܓܒ ܢܗܪܐ ܚܕ ܕܡܬܩ̤ܪܐ ܕܽܘܢܰܒܝܺܣ܇ ܕܢܥ̣ܒܪܘܢ ܘܢ̇ܚܪܒܘܢ ܟܠܗ ܐܘܚܕܢܐ ܕܡ̇ܠ̣ܟܘܬܐ ܕܪ̈ܘܡܝܐ. ܏ܘܫ.

49. Martyrdom of Sergius and Bacchus, in the reign of Maximian: $ܬܘܒ ܒܣܘܿܝܥܐ ܘܥܘܕܪܢܐ ܕܪܘܚܐ ܩܕܝܫܐ܆ ܟ݁ܬܒܝܢܢ ܛܟ̣ܣܐ ܕܬܫ̈ܥܝܬܐ̣ ܕܥܠ ܣܗ̈ܕܐ ܩܕܝܫ̈ܐ ܘܥ̈ܛܝ̣ܦܝ ܙܟܘܬܐ̇. ܕܐܣܗ̣ܕܘ ܩܕܡ ܡ̈ܠ̣ܟܐ ܥ̇ܘ̈ܠܐ̣ ܡܛܠ ܡܫܝܚܐ. ܩܕܡܝܐܝܬ ܣܗܕܘܬܐ ܕܩ̈ܕܝܫܐ܆ ܣܪܓܝܣ ܘܒܟܘܣ ܣܗ̈ܕܐ ܢܨ̇ܝ̈ܚܐ ܘܠܒ̈ܝ̣ܒܐ. Fol. 294 *b*. See Surius, Vitae Sanctorum, t. iv., Oct. 7, p. 99.

50. Martyrdom of Romanus and another youth, under Diocletian and Maximian: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܪܘܡܢܘܣ ܢܨܝܚܐ. ܘܕܫܪܒܐ ܗ̇ܘ ܕܥܡܗ ܐܣ̣ܗܕ. Beginning, fol. 299 *b*: $ ܐܘܦܘܡܢܝܡܛܐ ܕܪܘܡܢܘܣ ܣܗܕܐ. ܒܝܘ̈ܡܝ ܕܘܩܠܝܛܝܢܘܣ ܡܲܠܟܐ: ܘܚܬܢܗ ܡܟܣܝܡܝܐܢܘܣ̣. ܐܘܦܪܟܐ ܕܝܢ ܐܝܬܘܗܝ ܗܘܐ ܐܣܩܠܝܦܝܕܝܣ: ܘܨ̇ܒܐ ܗܘܐ ܐܘܦܪܟܐ ܠܡܥܠ ܠܥܕܬܐ̣ ܘܠܡ̣ܪܕܦ ܠܟܪ̈ܝܣܛܝܢܐ.. Date of the martyrdom, the 18th of the second #Teshrin. Compare the Martyrologium Romanum, ed. 1845, p. 224, Nov. 18.

51. Martyrdom of Mamas, his father Theodotus, and his mother Rufina: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܡܐܡܐ. ܘܐܒܘܗܝ ܬܐܘܕܘܛܘܣ. ܘܐܢܬܬܗ ܪܘܦܝܢܐ.. Fol. 303 *a*. Compare Surius, Vitae Sanctorum, t. iii., Aug. 17, p. 173.

52. Martyrdom of Christopher and others, in the third year of the reign of Decius: $ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ ܏ܕܩܕ ܡܪܝ ܟܪܝܣܛܘܦܘܪܘܣ ܒܪܒܪܝܐ. ܘܕܣܗ̈ܕܐ ܩ̈ܕܝܫܐ ܕܥܡܗ.. Fol. 306 *a*. His name was originally $ܕܦܪܒܘܣ (read $ܪܦܪܒܘܣ), and he was of barbarian origin, fol. 306 *a*: $ܒܩܪ̈ܒܐ ܕܝܢ ܕܒܗ̇ܘ ܙ̇ܒ̣ܢܐ ܩܘܡܘܣ ܚܕ ܐܝܬ ܗܘܐ̣. ܕܗ̣ܘ ܗܢܐ ܠܕܦܪܒܘܣ ܛܘܒܢܐ ܐܚ̣ܝܕ ܗܘܐ. ܘܐܦܠ̣ܚܗ ܒܥܘܡܪܢ ܕܡܬܐ̣ܡܪ ܕܡܪܡܪܢܛܐ. ܓܒܪܐ ܗܢܐ̣ ܛ̇ܒ ܚ̇ܟ̣ܝܡ ܗܘܐ. ܫܪܒܬܗ ܕܝܢ ܐܝܬܝܗ̇ ܗܘܬ݂. ܕܒܪܒܪ̈ܝܐ ܐ̈ܟܠܝ ܒܢ̈ܝܢܫܐ. ܘܚܙܬܐ ܡܫܟܪܬܐ ܐܝܬ ܗܘܐ ܠܗ܆ ܒܗ̇ܝ ܕܪܝܫܗ ܕܟܠܒܐ ܗܘܐ. ܡܬܐ̣ܡܪ ܕܝܢ ܝܘܢܐܝܬ݂ ܩܘܢܐܩܠܦܘܣ (read $ܩܘܢܐܩܦܠܘܣ). He took the name of Christopher, i.e. $ܠܒ̣ܝܫ ܠܡܫܝܚܐ, at the time of his baptism, fol. 307 *b*. The total number of those who suffered with him is thus stated, fol. 311 *a*: $ܐܣܗ̣ܕܘ ܕܝܢ ܒܥ̣ܠܬܗ ܕܩ܏ܕ ܟܪܝܣܛܘܦܘܪܘܣ ܢ̈ܫ̣ܐ ܬܪ̈ܬܝܢ. ܕܐܝܬܝܗܘܢ ܫܡ̈ܗܝܗܝܢ ܐܡ̣ܢܝܐ̣ ܘܐܡܢܝܕܐ. ܘܪ̈ܘܡܝܐ ܒܡ̣ܢܝܢܐ̣ ܡ̈ܐܬܝܢ ܘ̈ܬܠܬܐ̣. ܥܡ ܐܪ̈ܒܥ ܪ̈ܒܘ̣ܢ. ܟܠܗܘܢ ܕܝܢ ܗ̇ܘܝܢ ܒܡ̣ܢܝܢܐ̣. ܪ̈ܒ̣ܘܬܐ ܐܪ̈ܒܥ ܘܡ̈ܐܬܝܢ ܘܬܠܬܐ̣. ܥܡ ܐܣܦܘܩܠܛܪܐ ( ) ܚܕ ܗܠܝܢ ܕܝܢ ܐܣ̣ܗܕܘ̣ ܒܝܪܚ ܢܝܣܢ܇ ܒܬܫܥ̈ܐ ܒܗ̣ ܒܝܘܡ ܚܕܒܫܒܐ. ܗ̣ܘ ܕܝܢ ܩܕܝܫܐ ܠܒܝ̣ܫ ܠܡܫܝܚܐ ܥܡ ܐܣܦܘܩܠܛܪܐ ܗ̇ܘܼ. ܐܫܬ̇ܡܠܝܘ ܒܝܪܚ ܢܝܣܢ܇ ܒܥܣܪ̈ܝܢ ܘܫܒ̈ܥܐ ܒܗ. . Compare the Acta Sanctorum for July, t. yi., pp. 125, seqq., especially pp. 139, 140.

53. Martyrdom of Placidas, with his wife and children, in the reign of Adrian: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ ܕܛܘܒܢܐ ܦܠܩܝܕܐ̇. ܗ̇ܘ ܕܐܬܟ݁ܢܝ ܐܘܣܛܬܐܝܘܣ. ܘܕܐܢܬܬܗ̣ ܘܕܒ̈܏ܢܘ. ܨܠܘܬܗܘܢ ܥܡܢ ܐܡܝܢ.. Fol. 311 *b*. He was baptized by the name of Eustathius, his wife being at the same time named Basilissa, $ܒܣܠܘܣ, and his children Agape, $ ܐܓܐܦܝ, and Theophytus, $ܬܐܘܦܝܛܘܣ. See the Acta Sanctorum for September, t. vi., p. 123.

54. Martyrdom of 'Abdu #'l-Masih, formerly a Jew named Asher ben Levi, of Singar, about the year 701, A.D. 390. Fol. 316 *a*. Beginning: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ̣. ܕܓܒܪܐ ܕܐܠܗܐ ܥ̣ܒܕܠܡܝܣܝܚ. ܕܗ̣ܘܐ ܥܒ̣ܕܐ ܕܡܫܝܚܐ. ܕܐܝ܏ܬܘ ܗܘܐ ܫܡܗ܆ ܐܫܝܪ ܒܪ ܠܘܝ ܝܘܕܝܐ̣. ܕܡܢ ܫܝܓܪ ܡܕܝܢܬܐ܀ ܒܫܢܬ̇ ܫܒܥܡܐܐ ܘܚܕܐ ܐܝܟ ܡܢ̣ܝܢܐ ܕܝܘ̈ܢܝܐ. ܟܕ ܥܕܟܝܠ ܡܓܘܫܘܬܐ ܢܨ̇ܚܐ ܗܘܬ ܒܐܬܪܐ ܕܦܪ̈ܣܝܐ: ܘܓ̈ܠ̣ܝܢ ܗ̈ܘܝ ܐܦܝ̈ܗ̇ ܕܝܘܕܝܘܬܐ ܐܦ ܒܐܬܪܐ ܕܫܝܓܪ̈ܝܐ̣. ܓܒܪܐ ܕܝܢ ܝܘܕܝܐ ܐܝܬ ܗܘܐ ܡܢ ܫܝܓܪ ܡܕܝܢܬܐ̇. ܘܐܝܬ ܗܘܐ ܠܗ ܩܢ̈ܝܢܐ̣ ܘܥ̇ܒܕܬܐ ܣܓܝܐܬܐ. ܘܡܫ̇ܪܬܚ ܗܘܐ ܒܥܘܬܪܐ ܪܒܐ. ܘܫܡܗ ܗܘܐ̣ ܠܘܝ. ܘܪܝܫܐ ܗܘܐ ܕܝܘ̈ܕܝܐ. ܘܐܝܬ ܗܘܐ ܠܗ ܒ̈ܢܝܐ. ܘܠܟܠܚܕ ܡܢܗܘܢ̣ ܪܥ̇ܝܘܬܐ ܡܢ ܩܢܝܢܗ ܐܓܥ̣ܠ. ܘܗ̇ܘ ܙܥܘܪܐ ܡܢܗܘܢ ܐܝܟ ܒܪ ܚܕܥܣܪ̈ܐ ܫ̈ܢܝܢ ܝܬܝܪ ܚܣܝܪܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܫܡܗ ܗܘܐ̣ ܐܫܝܪ. ܏ܘܫ.. Fol. 316 *a*.

55. Martyrdom of Theodore: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ ܕܢܨ̇ܝܚܐ ܡܪܝ ܬܐܘܕܘܪܘܣ. ܕܐܣ̣ܗܕ ܒܐܦܟܝܐܝܛܐ ܡܕܝܢܬܐ. Fol. 322 *a*. He was of an Isaurian family, but born at Byzantium. During the reign of Constans, $ܩܘܣܛܘܣ, he destroyed the temple and slew the dragon at Euchaita ($ܐܦܟܝܐܝܛܐ, but fol. 324 *a*, $ܐܶܘܟܰܝܐܻܝܛܰܐ), fol. 326 *b*: $ ܥܠ ܟܠ ܕܝܢ ܚ̇ܢܘܬܐ ܕܐܦܟܐܝܛܐ ܗܟܢ ܣܠ̣ܩ ܠܗ ܝܘܩܢܐ ܠ܏ܩܕ ܬܐܘܕܪܘܣ̣. ܐܝܟ ܕܩ̇ܛ̣ܠܗ ܠܬܢܝܢܐ. ܘܥܕܡܐ ܠܝܘܡܢܐ̣ ܗܟܢܐ ܡܬܬ̣ܨܝܪ.܀ ܒܒܘܙܢܛܝܐ ܕܝܢ ܡܬ̣ܬܨܝܪ܆ ܟܕ ܕܰܪܝܟ ܥܠ ܝ̇ܥ̣ܢܘܬܐ̣ ܘܙܟ̇ܐ ܠܗ ܠܕܗܒܐ. ܘܒܦܟܝܛܐ̣ ܟܕ ܕܰܪܝܟ ܥܠ ܬܢܝܢܐ. ܘܨܘܪܬܗ ܒܫܡܝܐ̣ ܟܕ ܕܰܪܝܟ ܥܠ ܣܛܢܐ ܒܥܩܒܗ̣ ܘܣܝ̣ܡ ܠܗ ܟܠܝܠܐ ܕܙܟܘܬܐ.. In that city he suffered martyr­dom in the reign of Julian. Compare Acta Sanctorum for Febr., t. ii., p. 28.

56. Martyrdom of Stratonice, the daughter of Apollonius, and of Seleucus her betrothed, at Cyzicus, in the time of Numerianus: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ ܕܐܣܛܪܛܘܢܝܩܝ: ܘܕܣܠܐܘܩܘܣ ܡܟ̣ܝܪܗ̇. ܒܩܘܙܝܩܘܣ ܡܕܝܢܬܐ. ܒܙ̇ܒ̣ܢܗ ܕܢܘܡܪܝܘܣ̣ ܡ̇ܠ̣ܟܐ ܥ̇ܘܠܐ.. Fol. 328 *a*. See Assemani, Acta Martyrum, pars 2, p. 68.

57. Martyrdom of Babylas, bishop of An­tioch, and of three youths, in the time of

Numerianus and Carus: $ܬܘܒ ܬܫܥܝܬܐ ܐܘܟܝܬ ܣܗܕܘܬܐ̣ ܕܒܒܘܠܐ ܘܕܬܠܬܐ ܝ̈ܠܘܕܝܢ ܕܥܡܗ. ܒܝ̈ܘܡܝ ܢܘܡܪܝܢܘܣ ܘܩܪܘܣ ܡ̈ܠܟܐ.. Fol. 341 *b*. See Acta Sanctorum for January, t. ii., p. 571.

58. Martyrdom of Onesimus, the disciple of S. Paul: $ܬܘܒ ܣܗܕܘܬܐ ܕܐܘܢܝܣܝܡܘܣ̣ ܬܠܡܝܕܗ ܕܦܐܘܠܘܣ ܫܠܝܚܐ. ܒܚܡܫܬܥܣܪ̈ ܒܐܝܪܚ ܫܒܛ.. Fol. 344 *b*. See Surius, Vitae Sanctorum, t. i., Febr., p. 160.

59. History of the martyrs of #Tur-Berain ($ܛܘܪܒܪܐܝܢ or $ܛܘܪܒܪܐܢ), who suffered in the ninth year of the reign of Sapor, king of Persia; written by Gabriel of $ܣܢܪܙܘ (Gabriel, surnamed #Tauretha, $ܬܰܘܪܬܳܐ, of $ܣܝܪܙܘܪ, as he is called by Assemani, Bibl. Or., t. iii., pars i., p. 456):

$ܬܘܒ ܒܝܕ ܣܘܝ̇ܥܐ ܘܥܘܕܪܢܐ ܕܝܠܗ̇ ܕܒܛܝ̣ܠܘܬܐ ܐܠܗܝܬܐ̣. ܘܡܥ̇ܕܪܢܐ ܕܚ̈ܛܝܐ̣. ܟ݁ܬܒܝܢܢ ܬܫ̈ܥܝܬܐ ܫ̈ܦܝܪܬܐ̣ ܕܣܗ̈ܕܐ ܩ̈ܕܝܫܐ̣ ܕܐܣܗܕܘ ܒܛܘܪ ܒܪܐܝܢ܆ ܒܝ̈ܘܡܝ ܫܒܘܪ ܡ̇ܠ̣ܟܐ. ܕܫܡ̈ܗܝܗܘܢ ܗܠܝܢ. ܐܕܘܪܦܪܘܐ. ܘܡܝܗܪܟܪܣܐ )ܘܡܝܗܪܢܪܣܐ (read . ܘܡܗܕܘܟܬܝ ܚܬܗܘܢ. ܕܥܒ̣ܝܕܐ ܠܡܪܝ ܓܒܪܐܝܠ̣ ܡܢ ܐܬܪܐ ܕܣܢܪܙܘ.

. Fol. 347 *b*.

60. Martyrdom of Simeon bar #Sabba'e, archbishop and catholicus of the Eastern Church, and of other bishops, priests, deacons, religious and lay persons (see Assemani, Bibl. Or., t. i., pp. 1 and 185):

$ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܛܘܒܢܐ ܫܡܥܘܢ̇ ܪܝܫܐ ܕܐܦܝ̈ܣܩܘܦܐ ܕܥܕܬܐ ܕܡܕܢܚܐ. ܘܕܐ̈ܦܝ܏ܣܩܘ ܘܩ̈ܫܝܫܐ. ܘܡܫ̈ܡܫܢܐ. ܘܒ̈ܢܝ ܩܝ̇ܡܐ. ܘܡܗ̈ܝܡܢܐ̣. ܕܐܣ̣ܗܕܘ ܒܗ ܒܪܕܘܦ̣ܝܐ ܕܡܬܝ̣ܕܥ ܫܡܥܘܢ ܒܪ ܨ̈ܒܥܐ. ܒܪܟܡܪܝ܀ ܐܬ̇ܝܢܢ ܠܢ ܡܟܝܠ ܠܘܬ ܬܫܥܝܬܐ ܚܢ̣ܝܓܬܐ ܕܩܛ̣ܠܗ ܕܣܗܕܐ ܩܕܝܫܐ ܕܐܠܗܐ̣. ܡܪܝ ܫܡܥܘܢ ܪܝܫ ܐܦܝ̈ܣܩܘܦܐ ܘܩܐܬܘܠܝܩܐ ܕܥܕܬܐ ܕܡܕܢܚܐ. ܕܗ̣ܘ ܩܕܡܝܐ ܐܬܢ̇ܨܚ ܒܐܪܥܐ ܕܡ̇ܕܢܚܐ̣. ܒܣܗܕܘܬܐ ܛ̇ܒܬܐ ܕܐܠܗܐ. ܕܒܗ ܟܕ ܒܗ ܒܡܐܡܪܢ ܗܢܐ ܢܬܥ̣ܗܕ܆ ܘܐܦ ܠܣܗܕܘܬܐ ܕܓܕܝܗܒ ܘܕܣܘܒܝܢܐ ܐ̈ܦ܏ܝܣ ܕܒܝܬ ܠܦܛ. ܘܕܝܘܚܢܢ ܐܦ܏ܝܣ ܕܗܘܪܡܝܙܐ ܐܪܙܫܝܪ (sic) $ܘܒܘܠܝܕܥ ܐܦܝܣܩܘܦܐ ܕܦܪܬ ܕܡܝܫܢ. ܘܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܟܪܟܐ ܕܡܝܫܢ. ܘܬܫ̈ܥܝܢ ܘܫܒ̈ܥܐ ܏ܩ̈ܫܝ ܘܡܫ̈ܡܫܢܐ. ܘܓܘܫܬܐܙܕ ܪܝܫ ܡܗ̈ܝܡܢܐ̣. ܕܐܝܬܘܗܝ ܗܘܐ ܕܪܓܗ ܐܪܙܒܕ. ܘܕܦܳܘܣܻܝ. ܩܰܪܓܒܷܕ (sic) $ܕܐܝܬܘܗܝ ܕܪܓܗ ܪܝܫ ܐܘܡ̈ܢܐ. ܘܕܒܪܬܗ ܒܪܬ ܩܝ̇ܡܐ ܕܥܡܗ ܕܛܘܒܢܐ ܫܡܥܘܢ ܐܬܟ݁ܠܠܘ ܒܣܗܕܘܬܐ ܛ̇ܒܬܐ ܕܐܠܗܐ.

Fol. 356 *a*. Compare Assemani, Acta Martyrum, pars 1, p. 10.

61. Martyrdom of #Posi, Pusices or Pusicius (see Assemani, Bibl. Or., t. i., p. 185), whose father was a Grecian captive: $ܬܘܒ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܦܘܣܝ ܕܐܬܟ̇ܠܠ ܒܝܘ̈ܡܝ ܫ̇ܒܘܪ ܡܲܠܟܐ.. Fol. 372 *a*. Compare Asse­mani, Acta Martyrum, pars 1, p. 35.

62. Martyrdom of Martha, the daughter of #Posi: $ ܬܘܒ ܣܗܕܘܬܐ ܕܡܪܬܐ̣ ܒܪܬܐ ܕܝܠܗ ܕܦܘܣܝ.. Fol. 378 *a*. Compare Assemani, Acta Martyrum, pars 1, p. 36.

63. Martyrdom of #Shahdost the Catholicus, the successor of Simeon bar #Sabba'e (see As­semani, Bibl. Or., t. i., p. 188), and others: $ܬܘܒ ܣܗܕܘܬܐ ܕܩܕܝܫܐ ܡܪܝ ܫܗܕܘܣܬ܆ ܩܐܬܘܠܝܩܐ̣. ܘܕܗ̇ܢܘܢ ܕܥܡܗ.. Fol. 380 *a*. See Assemani, Acta Martyrum, pars 1, p. 88, and Acta Sanctorum for Febr., t. iii., p. 176.

64. Martyrdom of #Tarbu, or Tarbula, the sister of Simeon bar #Sabba'e, her sister, and her maidservant (see Assemani, Bibl. Or., t. i., p. 187): $ܬܘܒ ܣܗܕܘܬܐ ܕܬܪܒܘ ܘܕܚܬܗ̇. ܕܐܝ̈ܬܝܗܝܢ ܐܚ̈ܘܬܗ ܕܫܡܥܘܢ ܒܪ ܨܒ̈ܥܐ. ܘܕܐܡܬܗ̇ ܕܪܕ̇ܝܐ ܗܘܬ ܠܗ̇ ܒܝܘܠܦܢܐ ܛ̇ܒܐ ܕܡܫܝܚܐ ܡܪܢ.. Fol. 381 *a*. See

Assemani, Acta Martyrum, pars 1, p. 54, and Acta Sanctorum for April, t. iii., p. 21.

65. Martyrdom of 120 martyrs: $ܬܘܒ ܣܗܕܘܬܐ ܕܡ̈ܐܐ ܘܥܣܪ̈ܝܢ ܣܗ̈ܕܐ ܩܕܝ̈ܫܐ.. Fol. 382 *a*. See Assemani, Bibl. Or., t. i., p. 190, and Acta Martyrum, pars 1, p. 105.

66. Martyrdom of Phetion, in the ninth year of the reign of Yezdegerd: $ ܬܘܒ ܬܫܥܝܬܐ ܕܡܪܝ ܦܬܝܘܢ ܏ܩܕ ܝܚܝܕܝܐ ܘܣܗܕܐ.. Fol. 383 *a*. On fol. 388 *a* we find the following short sketch of his career: $ܫܲܪܝ ܗܘܐ ܕܝܢ ܩܕܝܫܐ ܡܪܝ ܦܬܝܘܢ ܒܬܘܠܡܕܐ܆ ܡܢ ܐܬܪܐ ܕܒܠܫܦܪ. ܘܢܚ̣ܬ ܡܢ ܬ̇ܡܢ ܠܒܝܬ ܕܝܪ̈ܝܐ ܘܟܘ̈ܣܝܐ ܘܡ̈ܝܫܢ. ܘܪܕܐ ܗܘܐ ܟܕ ܡ̇ܠܦ ܘܡܬ̇ܠܡܕ ܗܘܐ̣. ܥܕܡܐ ܠܡܝܗܩܢܕܓ. ܘܐܣ̣ܬܝ ܬܡܢ ܟܠܗ ܣܬܘܐ̣. ܘܥܡ̈ܡܐ ܣܓ̈ܝܐܐ ܩܲܪܒܘ ܠܣܒܪܬܗ ܕܡܫܝܚܐ. ܘܒ̣ܢܐ ܬܡܢ ܥ̈ܕܬܐ ܪܘܪ̈ܒܬܐ̣ ܐܪ̈ܒܥ. ܘܥܛ̣ܦ ܡܢ ܬ̇ܡܢ ܟܕ ܡܬܟ̣ܪܟ ܒܟܠܗ ܐܬܪܐ ܕܡܣܒܕܢ. ܘܬ݁ܠܡܕ ܬܡـ̣ܢ ܩܘܪ̈ܝܐ ܣ̈ܓܝܐܬܐ. ܘܡܢ ܬ݁ܡܢ ܦܢ̣ܐ ܠܟܘܪܚܐ ܗ̇ܘ ܕܐܝܬ ܗܘܐ ܠܗ ܒܪܘܣܬܩܐ ܕܕܘܢ܆ ܕܩ̇ܪܝܢ ܠܗ ܕܝܢܗܘܪ. ܗ̇ܢܘ ܕܝܢ ܦܩܥܬܐ ܕܕܘܢ ܐܝܟܐ ܕܥ̇ܡܪ ܗܘܐ. ܘܡܢ ܒܬܪ ܟܢ ܐܙܠ̣ ܗܘܐ ܠܐܬܪܐ ܕܡܕܝ܆ ܘܠܣ̈ܓܝܐܐ ܩܲܪܒ ܬܡܢ ܠܥܡ̇ܕܐ ܏ܩܕ. ܘܟܠ ܫܢ̣ܐ ܒܫ̣ܢܐ ܡܬܟ̣ܪܟ ܗܘܐ ܘܣ̇ܥܪ ܠܟܠܗܘܢ ܐܬܪ̈ܘܬܐ ܕܙܪܥ̣ ܒܗܘܢ ܝܘܠܦܢܐ ܕܕܚܠ̣ܬ̇ ܐܠܗܐ. ܟܕ ܡܲܪܬܐ ܘܡܫ̇ܪܪ ܠܗܘܢ ܒܗ܏ܝܡܢܘ ܕܡܫܝܚܐ. ܏ܘܫ.

67. Life of #Ma'in of Singar, one of the generals of Sapor, king of Persia, who was converted by seeing the steadfastness of the Christian martyrs (in particular of $ܕܘܕܐ, whom Sapor had flayed alive), and became a disciple of Benjamin of #Dura ($ܕܘܪܐ, fol.

389 *a*): $ܬܘܒ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܡܥܝܢ. ܕܐܝܬܘܗܝ ܡܢ ܫܝܓܪ ܡܕܝܢܬܐ ܕܒܝܬ ܦܪ̈ܣܝܐ.. Fol. 388 *b*. On fol. 395 *a* we read:

$ܡ̣ܝܬ ܕܝܢ ܛܘܒܢܐ ܐܝܟ ܒܪ ܡܐܐ ܘܐܪܒܬܥܣܪ̈ܐ ܫ̈ܢܝܢ. ܥ̣ܠ ܕܝܢ ܠܬܘܠܡܕܐ ܕܡܫܝܚܐ ܘܐܬܩ̇ܪܒ ܠܣܗܕܘܬܐ̣ ܐܝܟ ܒܪ ܫ̈ܬܝܢ ܫ̈ܢܝܐ̣. ܝܬܝܪ ܚܣܝܪ. ܒܫ̇ܢܬܐ ܩܕܡܝܬܐ ܕܐܡ̣ܠܟ ܩܘܣܛܢܛܝܢܘܣ ܡ̇ܠ̣ܟܐ. ܘܗܘ̣ܐ ܚܒ̣ܝܫ ܬ̈ܠܬ ܫ̈ܢܝܢ ܡܢ ܒܬܪ ܕܐܬܬ̇ܠܡܕ. ܡܛܠ ܩܪܒܐ ܕܝܠܗ ܕܩܘܣܛܢܛܝܢܘܣ̣. ܟܕ ܡ̣ܚܐ ܗܘܐ ܥܡ ܫܒܘܪ ܡ̇ܠ̣ܟܐ. ܘܙܟ̣ܝܗܝ ܘܫ̇ܥܒܕܗ ܒܙܟܘܬܐ ܕܝܗ̣ܒ ܠܗ ܐܠܗܐ. ܘܒܫ̇ܢܬܐ ܬܠܝܬܝܬܐ ܟܕ ܒܛ̣ܠ ܡܢ ܩܪܒܐ܆ ܕܢܗ ܠܩܕܝܫܐ. ܘܚ̣ܙܝܗܝ ܡܗܝܡܢܐ ܗ̇ܘ ܕܢܚܬ ܗܘܐ ܕܢܣ̣ܒ ܡܢܗ ܡܕܬܐ ܘܢܬ̣ܠ ܠܗ ܫܝܢܐ. ܘܣܠ̣ܩ ܘܐܡ̣ܪ ܠܡ̇ܠܟܐ̣ ܘܢܚ̣ܬ ܘܦܪܩܗ. ܘܥܡ̣ܪ ܬ̈ܠܬܝܢ ܘܫ̈ܒܥ ܫ̈ܢܝܢ ܒܛ̣ܘܪܐ ܕܫܝܓܪ̣. ܟܕ ܒ̇ܢܐ ܕܝܪ̈ܬܐ. ܘܫ̈ܒܥ ܫ̈ܢܝܢ ܒܟܘܪܚܐ ܕܥܢܬ̣̇. (%) ܥܠ ܓܒ ܦܪܬ. ܘܫܬ ܫ̈ܢܝܢ ܒܛ̣ܘܪܐ ܒܫܕܒܘ ܩ̣ܪܝܬܐ. ܘܫ̇ܠ̣ܡ ܝܘܡ̈ܬܗ ܒܫܡܐ ܫܦܝܪܐ.

68. Martyrdom of the Praepositus Romulus ($ܪܘܡܝܠܘܣ ܐܦܪܘܦܣܛܝܣ or $ܦܪܐܦܝܣܛܝܣ ܪܘܡܠܘܣ) under Trajan; and of the Comes Eudoxius, surnamed Marianus ($ܐܒܕܘܟܣܝܘܣ ܗ̇ܘ ܕܡܬܟ݁ܢܐ ܡܪܝܐܢܣ), and his son Macarius, under Diocletian. Fol. 395 *a*. Compare the Acta Sanctorum for Sept., t. ii., pp. 507, 508, especially § 6.

69. Some account of the physicians Cosmas and Damian; their marvellous cures; their accusation before the emperor Carinus ($ܩܘܪܝܢܝܘܣ), who is converted to Christianity by the miracle wrought upon himself; and their death, which is stated to have been in

the ordinary course of nature: $ܬܘܒ ܬܫܥܝܬܐ ܕܡܪܝ ܩܘܙܡܐ ܘܕܘܡܝܢܐ. ܐ̈ܣܘܬܐ ܢܨ̈ܝܚܐ.. Fol. 397 *b*. Compare the Acta Sanctorum for Sept., t. vii., p. 434, §§ 36—38.

70. Martyrdom of #Behnam: $ܬܘܒ ܬܫܥܝܬܐ ܕܢܨܝܚ ܫܘܦܪ̈ܐ ܘܣܗܕܐ ܓܒ̣ܝܐ ܡܪܝ ܒܗܢܡ̣. ܛ̇ܪܕ ܫܐ̈ܕܐ.. Fol. 400. He was the son of Sennacherib, king of Assyria ($ܣܢܚܝܪܝܒ ܡ̇ܠܟܐ ܪܒܐ ܕܐܬܘܪ), and was converted to Christianity, with his sister Sarah ($ܣܪܐ), by Matthew ($ܡܐܬܝ), who had taken refuge on a mountain near Nineveh from the persecution of Julian the Apostate. The brother and sister were put to death by the king their father, who afterwards himself became a Christian, and bestowed many favours on Matthew, for whom he built the great monastery on the mountain afterwards called #Tur Elpheph, from the thousands of monks who resorted to it, fol. 408 *a*: $ܘܡܢ ܐܬܪ̈ܘܬܐ ܡܒ̈ܥܕܐ ܡܬܟ݁ܢܫܝܢ ܗܘܘ ܘܐ̇ܬܝܢ ܕܝܪ̈ܝܐ ܘܥ̇ܡܪܝܢ ܗܘܘ ܒܗ ܒܛ̣ܘܪܐ ܗ̇ܘ܆ ܥܕܡܐ ܕܣܓ̣ܝܘ ܠܗܘܢ ܥܡܘܪ̈ܘܗܝ ܕܛ̣ܘܪܐ. ܘܣܠ̣ܩܘ ܡܢܝܢܗܘܢ ܕܕܝܪ̈ܝܐ̇܆ ܥܕܡܐ ܠܫܒ̈ܥܐ ܐ̈ܠܦܝܐ ܓܒܪ̈ܐ. ܟܕ ܡܢܗܘܢ ܒܫܩ̈ܝܦܐ ܥ̇ܡܪܝܢ ܗܘܘ. ܐܚܪ̈ܢܐ ܕܝܢ ܒܡܥܪ̈ܐ. ܐܚܪ̈ܢܐ ܒ̇ܢܝܢ ܗܘܘ ܕܪܘ̈ܣܝܬܐ ܐܘܟܝܬ ܛܝܪ̈ܐ ܘܝ̇ܬܒܝܢ ܗܘܘ ܒܗ̈ܝܢ. ܘܡܢ ܥܠ̣ܬܐ ܗܕܐ ܐܬܩ̣ܪܝ ܛ̣ܘܪܐ ܗܢܐ ܕܐܠܦ̣ܦ ܐܘܟܝܬ ܕܐ̈ܠܦܝܐ ܥܕܡܐ ܠܝܘܡܢܐ.. Matthew was succeeded by Zacchaeus ($ܙ̇ܟ̣ܝ), fol. 408 *b*, during whose time, under the direction of his % ($ܬܪܝܢܐ) Abraham, the mother of #Behnam erected the monastery afterwards called the monastery of Abraham, or of $ܟܘ̈ܟܝܬܐ, from the name of the spot where it stood, fol. 409 *a*, and also the monastery of #Beth-Gubba ($ܕܝܪܐ ܕܒܝܬ ܓܘܒܐ), where the relics of #Behnam and Sarah were depo­sited, fol. 410 *b*.

71. Life of Jacob the Egyptian recluse: $ ܬܘܒ ܬܫܥܝܬܐ ܕܢܨ̈ܚܢܘܗܝ ܕ܏ܩܕ ܡܪܝ ܝܥܩܘܒ ܝܚܝܕܝܐ ܡܕܒܪܝܐ ܘܡܨܪܝܐ ܘܚܒܝܫܝܐ.. He was one of five monks, who, in the time of Julian the Apostate, occupied a small con­vent at one of the gates of Alexandria, fol. 411 *b*: $ܐܝܬ ܗܘܐ ܕܝܢ ܥܠ ܬܪܥܐ ܕܐܠܟܣܢܕܪܝܐ ܪܒܬܐ ܕܝܪܐ ܚܕܐ ܙܥܘܪܬܐ. ܘܐܝܬ ܗܘܐ ܒܗ̇ ܚܡ̈ܫܐ ܕܝܪ̈ܝܐ ܝܚܝ̈ܕܝܐ. ܩܕܡܝܗܘܢ ܗܢܐ

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$ܝܥܩܘܒ ܛܘܒܢܐ. ܘܡܪܩܘܣ ܘܐܠܝܫܥ ܘܝܘܣܦ ܘܐܫܥܝܐ.. They took refuge in a town in the desert, built by a recluse named Gabriel, and called $ܒܘܪܓܐ ܕܚܒ̈ܝܫܐ, fol. 412 *a*. Here Jacob left the others, and was led by the spirit to Tarsus, fol. 416 *a*. Hence he wandered, with a youth Antonius, to Amid ($ܐܡܝܕ), fol. 416 *a*, where he cured the son of the governor Anthimus ($ܐܢܬܝܡܘܣ), a relative of the emperor Theodosius. Here he made the acquaintance of an abbat of #Tur-'Abdin named #Bar-shabba ($ܒܪܫ̇ܒ̣ܐ), fol. 417 *a*, who persuaded him to go with him to #Hisn #Kifa ($ܚܣܢܐ ܕܟܐܦܐ), where Rufus ($ܪܘܦܘܣ), the brother of Anthimus, was governor. Having received the blessing of Sergius, the metropolitan, they departed, and travelled as far as a village called $ܩ̣ܢ ܥܘܪܒܐ, fol. 417 *b*, where they were joined by a youth named #Hala ($ܚܳܠܐܳ), and where Antonius died suddenly. At another village they were hospitably received by a man named #Habib ($ܚܒܝܒ), whose son Daniel was cured by Jacob. Accompanied by this boy, they reached #Hisn #Kifa, where Benjamin was bishop. After residing here two months, they were captured by Shamir ($ܫܡܝܪ), the Persian general, and #Bar-shabba suffered martyrdom, with ten of his disciples, fol. 419 *a*. Immediately afterwards the Persian army was dispersed and destroyed by a hail­storm and earthquake, and the Persians never ventured to invade that district again. Jacob built here a small convent, which he called $ܕܝܪܐ ܕܚܒܝܫܐ, or the Convent of the Recluse, fol. 420 *a*, and in it he continued to reside, attended by his disciple Daniel (for #Hala resided in a convent of his own, fol. 422 *b*), till he died, on the 20th of #Ilul, A. Gr. 732, A.D. 421. Regarding Amid, #Tur- 'Abdin, and the adjacent districts, we read on fol. 417 *a*: $ܐܡܝܕ ܕܝܢ ܡܛܠ ܕܟܕ ܒܢܗ̇ ܩܘܣܛܢܛܝܢܘܣ ܡ̇ܠ̣ܟܐ: ܒܪܗ ܕܩܘܣܛܢܛܝܢܘܣ ܪܒܐ̣. ܐܚ̣ܒܗ̇ ܝܬܝܪ ܡܢ ܟܠܗܝܢ ܡ̈ܕܝܢܬܐ ܕܐܘܚܕܢܗ. ܘܫ̇ܥ̣ܒܕ ܠܗ ܐܬܪ̈ܘܬܐ ܣ̈ܓܝܐܐ܆ ܡܢ ܪܝܫܥܝܢܐ̣ ܥܕܡܐ ܠܢܨܝܒܝܢ. ܘܐܦ ܐܬܪܐ ܕܡܝܦܪܩܛ ܘܕܐܪܙܢ̇ ܘܥܕܡܐ ܠܬܚܘܡܐ ܕܩܪܕܘ. ܡܛܠ ܕܗܠܝܢ ܐܬܪ̈ܘܬܐ̣. ܥܠ ܬܚܘܡܐ ܕܦܪ̈ܣܝܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܘܐܡܝܢܐܝܬ ܣ̇ܠܩܝܢ ܗܘܘ ܓܝ̣ܣ̈ܐ ܕܦܪ̈ܣܝܐ ܥܠ ܐܬܪ̈ܘܬܐ ܗܠܝ̣ܢ. ܘܫ̇ܒܝܢ ܗܘܘ ܠܗܘܢ̇ ܛܘܪܥܒܕܝܢ ܕܝܢ ܐܬܪܐ̣ ܐܝܬܘܗܝ ܗܘܐ ܒܡܨܥܬܐ ܕܗܠܝܢ ܐܬܪ̈ܘܬܐ. ܘܥܒ̣ܕ ܒܗ ܬܪ̈ܝܢ ܚܣ̣̈ܢܐ ܪܘܪ̈ܒܐ ܕܢܗܘܘܢ ܐܝܟ ܕܠܫܘܘܙܒܐ ܕܗܠܝܢ ܐܬܪ̈ܘܬܐ̣ ܡܢ ܓܝ̣ܣ̈ܐ ܕܦܪ̈ܣܝܐ. ܚܕ ܡܢܗܘܢ ܒܢ̣ܐ ܥܠ ܬܚܘܡܐ ܕܒܝܬ ܥܪ̈ܒܝܐ ܒܓܒܝܢܗ ܕܛ̣ܘܪܐ. ܘܒܢ̣ܐ ܐܚܪܢܐ ܥܠ ܕܩܠܬ ܢܗܪܐ̣. ܘܫܡܗܗ ܚܣܢܐ ܕܟܐܦܐ. ܘܥܒ̣ܕܗ ܪܝܫ ܩܠܝܡܐ ܕܐܬܪܐ ܕܐܪܙܢ̇ ܐܝܬ ܗܘܐ ܕܝܢ ܡܢܗ ܕܐܪܙܢ ܒܗ̇ ܒܐܡܝܕ݂ ܪܝܫܕܝܪܐ ܚܕ ܕܡܬܩ̣ܪܐ ܗܘܐ ܒܪܫ̇ܒ̣ܐ. ܐܝܬ ܗܘܐ ܠܗ ܕܝܪܐ ܕܡܬܩܪܝܐ ܗܘܬ ܫܘܪܓܝܢ. ܘܐܝܬ ܗܘܐ ܠܗ ܒܗ̇܆ ܥܣܪ̈ܐ ܬܠܡ̈ܝܕܐ. ܏ܘܫ.

72. Martyrdom of Leontius the soldier the soldier ($ܦ̇ܠܚܐ), from the place called $ܐܰܠܕܐ (%?), and of Publius, or Popillius ($ܦܘܦܠܝܘܣ), the monk, in the time of Diocletian and Maximian: $ܬܘܒ ܟ݁ܬܒܝܢܢ ܢ̣ܨܚܢܐ ܕܣܗ̈ܕܐ ܩ̈ܕܝܫܐ. ܠܐܘܢܛܝܘܣ̣ ܘܢܨܝܚܐ ܦܘܦܠܝܘܣ̣ ܨܠܘܬܗܘܢ ܥܡܢ. Fol. 424 *a*.

73. Martyrdom of #Talya: $ܬܘܒ ܬܫܥܝܬܐ ܕܢܨ̇ܝܚ ܫܘܦܪ̈ܐ ܩܕܝܫܐ ܡܪܝ ܛܠܝܐ. ܨܠܘܬܗ ܥܡܢ.. Fol. 426 *a*. He was the son of two citizens of Cyrus ($ܩܘܪܘܣ), named Sabellius ($ܣܒܠܝܐ), and Sapphira ($ܫܦܝܪܐ), and was born about A. Gr. 732, A.D. 421. A voice from heaven announced that at the age of two years he would confute the heathen kings and destroy their idols, fol. 426 *b*: $ܫܒܪܐ ܕܡܬܝ̣ܠܕ ܠܟܘܢ ܟܕ ܢܗܘܐ ܒܪ ܬܪ̈ܬܝܢ ܫ̈ܢܝܢ܆ ܢ݁ܰܟ̣ܣ ܠܡ̈ܠܟܐ ܥܲܘ̈ܠܐ ܘܢܣ̣ܚܘܦ ܠܦܬܟܪ̈ܝܗܘܢ̣ ܘܢܬܩ̣ܪܐ ܫܡܗ ܛܠܝܐ.. This rumour spreading abroad, the child was brought before Alexander, the governor of Byblos or Jubail ($ܓܷܒܠܷܝܗ̇ ܡܕܝܢܬܐ ܕܥܠ ܣܦ̇ܪ ܝ̇ܰܡ̣ܐ), who put both him and his parents to death.

74. Martyrdom of Probus, Tarachus, and Andronicus: $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܣܗ̈ܕܐ ܢܨ̈ܝܚܐ̣. ܦܪܘܒܘܣ ܘܛܐܪܐܟܘܣ ܘܐܢܕܪܘܢܝܩܘܣ̣ ܨܠܘܬܗܘܢ ܥܡܢ. Fol. 430 *a*. See the Acta Sanctorum for October, t. v., p. 566.

75. Discourse, ascribed to Josephus, on Eleazar, #Shamuni, and her seven sons, gene­rally known as "the fourth book of the Maccabees:" $ܡܐܡܪܐ ܕܝܘܣܝܦܘܣ ܚܟܝܡܐ. ܕܡܟ̣ܬܒ ܠܗ ܥܠ ܐܠܝܥܙܪ݂. ܘܫܡܘܢܝ ܘܒ̈ܢܝܗ̇.. Fol. 438 *a*. Two portions of the text are missing, viz. ch. x. 1—ch. xii. 11, and ch. xiv. 15—ch. xviii. 11.

76. History of Thecla, the betrothed of Thamyris, and the disciple of S. Paul: $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܬܩܠܐ܇ ܗ̇ܝ ܕܗ̣ܘܬ ܡܟܝܪܬܗ ܕܬܡܘܪܝܣ ܒܪܗ ܕܡ̇ܠ̣ܟܐ ܘܠܐܚܪܝܬܐ ܬܠܡܝܕܬܗ ܕܦܐܘܠܘܣ ܫܠܝܚܐ. Fol. 445 *a*. It is imperfect, leaves being missing after foll. 446 and 447; but see Add. 14,652, fol. 61 *b*. See Tischendorf Acta Apostol. Apo­crypha, p. 40; Surius, Vitae Sanctorum, t. iii., September, p. 263; and the Acta Sanctorum for Sept., t. vi., p. 546, especially § 3. This history is wrongly numbered $ܥܗ in the manuscript.

77. Story of a virgin of Caesarea in Pales­tine, who fell, and falsely accused the lector or cantor ($ܩ̇ܪܘܝܐ or $ܦܣܠܛܝܣ) Eustathius of being the father of her child. Fol. 448 *b*. The leaf is much mutilated.

78. Part of an apocryphal work, entitled "the history of the decease of the blessed Mother of God," $ܬܫܥܝܬܐ ܕܥܠ ܫܘܢ̇ܝܗ̇ ܕܝ̇ܠܕܬ̇ ܐܠܗܐ̣ ܐܡܐ ܡܒܪܟܬܐ. Fol. 449 *a*. It is imperfect at the beginning and towards the end. See Wright's Contributions to the Apocryphal Literature of the N. T., pp. 10 and $ܠܓ.

On fol. 452 *b* there are two notes, both in the handwriting of the scribe. The first is an attestation by Michael the Great, patri­arch of Antioch (A. Gr. 1478—1511), that this book was written at the expense of the deacon #Saliba, of the monastery of #Bar-sauma at Melitene (see Assemani, Bibl. Or., t. ii., Dissert. de Monophys., art. ix., monast. Barsumae), to be deposited in the library of that convent, in the year of the Greeks, 1508, A.D. 1197. $ܡܛܠ ܕܝܢ ܕܟܠ ܕܫ̇ܐܠ ܢ̇ܣܒ܆ ܘܟܠ ܕܒ̇ܥܐ ܡܫܟܚ܇ ܐܝܟ ܦܣܩܐ ܫܪܝܪܐ ܕܡܠܬܐ ܡܪܢܝܬܐ. ܒܕܓܘܢ ܟܕ ܒܪܓܬܐ ܝܡܝܢܝܬܐ: ܐܨܛܠܒ̣ ܕܢܥܒ̣ܕ ܠܗ ܥܘܗܕܢܐ ܛ̇ܒܐ: ܨܠܝܒܐ ܕܝܪܝܐ ܪܚ̇ܡ ܐܠܗܐ ܘܡܫܡܫܢܐ ܢܟܦܐ: ܗܢܐ ܕܡܢ ܛܠܝܘܬܗ ܒܗ ܒܥܘܡܪܐ ܩܕܝܫܐ ܕܡܪܝ ܒܪܨܘܡܐ ܪܝܫܐ ܕܐܒ̈ܝܠܐ ܘܫܘܒܗܪܐ ܕܝܢ ܕܟܠܗ̇ ܥܕܬܐ ܬܪܝܨܬ̇ ܏ܫܘ ܐܬܪܒܝ: ܘܒܗ̣ ܐܬܬܠܡܕ. ܗܢܝܐܝܬ ܘܚܕܝܐܝܬ ܡܢ ܡܐ ܕܙ̇ܢܬ̇ ܠܗ ܛܝܒܘܬܐ. ܠܟܬܒܐ ܗܢܐ ܬ̇ܩ̣ܢ. ܡܛܠ ܕܕܐܝܟ ܗܢܐ ܒܠܚܘܕ ܚܣܝܪ ܗܘܐ ܒܒܝܒܠܘܬܝܩܝ ܕܝܠܗ ܕܥܘܡܪܐ. ܘܟܕ ܒܗ̇ ܒܛܝܒܘܬܐ ܕܐܠܗܐ ܘܒܨܠܘܬܗ ܕܩܕܝܫܐ ܐܫܬܡܠܝ ܒܬܫܪܝܢ ܩܕܝܡ ܕܫܢܬ̇ ܏ܐܢ̇ܚ: ܘܫ̇ܟ̣ܢܗ ܚܘܝܚܐܝܬ ܠܗ ܠܗܝܟܠܐ. ܡܙܕܩܝܢܢ ܘܡܫܪܪܝܢܢ ܒܫܘܠܛܢܐ ܫܠܝܚܝܐ̣. ܕܢܬ̣ܢܛܪ ܥܘܗܕܢܐ ܕܝܠܗ ܕܨܠܝܒܐ ܕܐܡܝܪ ܡܢ ܠܥܠ ܘܡܬܬܘܕܥ ܕܡܰܒܪܺܝܩ̣ܰܢ (؟) ܒܗ ܒܗܝܟܠܐ ܟܗܢܝܐ̣. ܟܡܐ ܕܗ̣ܘ ܥܘܡܪܐ ܢܛܝܪ ܒܥܡ̇ܘܪ̈ܐ ܬܪ̈ܝܨܝ ܏ܫ̣ܘ. ܐܝܟܢܐ ܕܬܗ̣ܘܐ ܠܗ ܘܠܐܒܗ̈ܘܗܝ ܫܘܬܦܘܬܐ ܒܩܘܪܒ ܩܘܪ̈ܒܢܐ ܘܒܬܫܡ̈ܫܬܐ ܕܠܝܠܝ ܐܝܡܡ. ܟܬ̇ܒܬ ܗܠܝܢ ܘܫ̇ܪܪܬ ܒܐܝ̣̈ܕܝܐ

q[7 F 2]q

$ܕܝܠܝ ܒܝܬܝ̈ܬܐ. ܐ̇ܢܐ ܡܝܟܐܝܠ ܣܒܐ ܡܚܝܠܐ̣. ܘܕܒܪܚ̈ܡ̣ܐ ܕܐܠܗܐ ܦܐܛܪܝܪܟܝܣ܇ ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܗ̇ܘ ܕܐܢܛܝܘܟܝܐ ܘܣܘܪܝܐ. ܐܝܟܢܐ ܕܒܟܠ ܕܪ ܘܕܪ. ܟܠܗܘܢ ܐܝܠܝܢ ܕܢ̇ܛܪܝܢ ܘܡܫܡܫܝܢ: ܘܡܨܠܝܢ ܥܠ ܟܠ ܕܐܫܬܘܬܦ܆ ܘܐܦ ܗ̣ܢܘܢ ܢܬܚܣܘܢ. ܡܬܚܡܝܢܢ ܕܝܢ ܒܦܣܩܐ. ܕܠܐ ܐܢܫ ܢܦܩܝܘܗܝ ܡܢܗ ܕܥܘܡܪܐ̣. ܒܙܢܐ ܡܕܡ. ܐܠܐ ܡ̇ܢ ܕܨ̇ܒܐ ܕܢܨ̇ܚ ܡܢܗ ܩܠܝܠ ܐܘ ܣ̇ܓܝ̣. ܒܗ ܒܥܘܡܪܐ ܫܠܝܛ ܒܠܚܘܕ. ܟܠ ܕܝܢ ܕܦ̇ܓܥ ܘܡܨ̇ܠܐ ܢܡܘܣܐܝܬ̣. ܐܝܟ ܨܠܘܬܗ ܢܩܒܠ ܥܦܝܦܐܝܬ.

The second note states that the book was written by a monk named Joseph, a cousin of the above mentioned #Saliba, resident at the time in the convent of #Abu #Ghalib ($ܐܒܘܓܠܒ), whence he was summoned for the purpose. $ܟܕ ܕܝܢ ܨܒ̣ܐ ܘܪܬ̣ܚ ܒܪܘܚܐ ܩܕܝܫܐ ܘܐܦ ܒܗܝܡܢܘܬܐ ܫܪܝܪܬܐ: ܗ̣ܘ ܐܚܘܢ ܪܘܚܢܝܐ ܒܡܫܝܚܐ ܘܒܪ ܥܡܬܐ ܕܝܠܝ ܪܒܢ ܨܠܝܒܐ ܕܝܪܝܐ ܪܚ̇ܡ ܐܠܗܐ ܘ܏ܡܫܡـ ܢܟܦܐ ܘܟܚ̣ܝܕܐ. ܘܐܒܝ ܪܘܚܢܝܐ ܕܠܐ ܚܛܝ̣ܬܐ: ܘܒܪܝܟܗ ܕܡܪܝܐ̣ ܢܛܝ̣ܪ ܒܐܠܗܐ. ܫܕܪ ܐܝ̣ܬܝ ܠܝ ܠܗܢܐ ܕܘܿܝܐ ܘܗ̣ܕܝܘܛܐ ܘܙܥܘܪܐ ܕܟܪ̈ܝܣܛܝܢܐ ܘܥܒ̣ܕܐ ܒܨܝܪܐ ܕܡܗ̈ܝܡܢܐ̣. ܝܘܣܦ ܚܛܝܐ ܘܐܟܣܢܝܐ ܘܫܚ̣ܠܐ ܕܕܝܪ̈ܝܐ̣ ܘܕܒܫܡܐ ܏ܩܫܝ. ܕܙܒܢܐܝܬ ܒܕܝܪܐ ܕܐܒܘܓܠܒ ܡܬܬܘܬܒ ܗ̇ܘܝܬ: ܘܒܟܬܝܒܬܐ ܗܕܐ ܡܚܝ̣ܠܬܐ̣ ܗܕܝܘܛܐܝܬ ܡܣ̇ܪܛ ܗ̇ܘܝܬ. ܘܐܬ݀ܝܬ ܠܗܢܐ ܥܘܡܪܐ ܏ܩܕ. ܕܪܒܐ ܒܥ̇ܢܘ̈ܝܐ ܡܪܢ ܡܪܝ ܒܪܨܘܡܐ. ܘܥܠ ܥܘܕܪܢܐ ܕܨ̈ܠܘܬܗ̣ ܣܒܪܐ ܕܚ̈ܝܝ ܫ̇ܕܝܬ: ܘܒܟܬܒܐ ܗܢܐ ܫܲܪܝܬ ܒܗܝܡܢܘܬܐ ܫܪܝܪܬܐ. ܘܒܥ̣ܕܪܐ ܕܨ̈ܠܘܬܗ ܕܩܕܝܫܐ: ܘܕܐܒܘܢ ܛܘܒܬܢܐ ܘܩܕܝܫ ܒܟܠ ܡܪܝ ܡܟܐܝܠ ܦܐܛܪܝܪܟܐ ܩܕܝܫܐ ܕܗ̣ܘ ܫ̇ܪܝ ܘܗ̣ܘ ܫܠܡ: ܘܒܣ̈ܓܝܐܬܐ ܚܲܝܠܢܝ ܘܐܠܦ̣ܢܝ ܒܟܬܝܒܬܐ ܐܝܟ ܕܠܒܪܐ̣. ܘܐܦܢ ܠܐ ܫ̇ܘܐ ܗ̇ܘܝܬ: ܫ̇ܡ̣ܠܝܬ ܠܗ ܠܟܬܒܐ ܐܝܟ ܚܲܝܠܝ ܬܚܘܒܐ̣ ܗܟܘܬ ܒܗ ܒܥܘܡܪܐ ܗܢܐ ܩܕܝܫܐ ܕܐܡܝ̣ܪ. ܒ̇ܥܐ ܕܝܢ ܘܡܬܟܫܦ ܐܢ̣ܐ ܠܟܠܗܘܢ ܐܒ̈ܗܝ ܘܐܚ̈ܝ ܪ̈ܘܚܢܝܐ ܘܩ̇ܪ̈ܘܝܐ ܡܗܝܪ̈ܐ ܕܦܓܥܝܢ ܒܟܬܒܐ ܗܢܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ̣. ܕܠܐ ܢܥ̣ܕܠܘܢ ܠܝ ܠܕܘܝܐ ܘܡܣܟܢܐ ܘܡܠܸܐ ܚܒܪ̈ܬܐ ܘܣ̈ܢܝܬܐ. ܥܠ ܠܐ ܡܛܟܣܘܬܐ ܕܟܬܝܒܬܐ̣. ܡܛܠ ܕܝܬܝܪ ܡܢ ܟܠ ܒ̣ܪ̈ܝܐ ܕܡ̈ܠܝܠܐ ܚܣܝܪ ܐܢܐ. ܒܢܦܫܐ ܒܦܓܪܐ ܒܗܘܢܐ ܘܒܟܠܗܝܢ ܝܡ̈ܝܢܝܬܐ ܘܕܠܡܪܝܐ ܫܦܪ̈ܢ. ܘܗܫܐ ܡܦܝ̣ܣ ܐܢ̣ܐ ܘܡܬܚ̇ܢܓ ܐܢܐ ܒܚܫܐ. ܕܠܦܘ̈ܕܐ ܩܪ̈ܝܚܐ ܘܕܓܠܸܝܢ ܠܓܘܐ ܬ݀ܬܪܨܘܢ. ܘܠܚܣܝܪ̈ܘܬܐ ܕܩܢܘܡܝ ܠܐ ܬܥ̣ܕܠܘܢ. ܐܠܐ ܨ̇ܠܘ ܥܠܝ ܒܚܘܼܒܐ ܘܒܦܪܘܫܘܬܐ. ܘܐܝܟ ܨܠܘܬܟܘܢ ܬܩܲܒܠܘܢ ܥܦ̣ܝܦܐܝܬ. ܗ̈ܘ̣ܝ ܕܝܢ ܗܠܝܢ ܘܐܫܬܡ̈ܠܝܝܢ ܒܡܥܕܪܢܘܬ ܒܛܝܠ̣ܘܬܐ ܐܠܗܝܬܐ. ܒܫܢܬ ܐ̈ܠܦ ܘܚܡܫ̈ܡܐܐ ܘܬܡ̈ܢܐ ܕܝܘ̈ܢܝܐ. ܒܝܘ̈ܡܝ ܪ̈ܥܘܬܐ ܒܚܝܪ̈ܐ ܕܥܕܬܐ ܩܕܝܫܬܐ. ܡܪܝ ܡܝܟܐܝܠ ܦܐܛܪܝܪܟܐ ܩܕܝܫܐ. ܘܣܒܐ ܐܠܗܝܐ. ܘܥܲܡܘܕܐ ܕܥܕܬܐ ܩܕܝܫܬܐ ܘܫܘܒܗܪܐ ܕܟܪ̈ܝܣܛܝܢܐ ܫܪܝܪܝܐ. ܘܡܪܝ ܐܝܘܢܢܝܣ ܕܡܨܪܝܢ.

@[\* John VI. See Renaudot, Hist. Patr. Alexandr. Jacobit., p. 554, and Le Quien, Oriens Christ., t. ii., col. 488.]@

$ܢܩ̣ܝܡ ܐܢܘܢ ܐܠܗܐ ܒܥܕܬܐ ܩܕܝܫܬܐ ܐܡܝܢ. ܘܒܕܪܐ ܬܘܒ ܕܕܝܪ̈ܝܐ ܪ̈ܚ̇ܡܝ ܐܠܗܐ ܘܡܕܒܪ̈ܢܐ ܕܥܘܡܪܐ ܗܢܐ ܏ܩܕ ܕܢ̇ܨ[ܝܚ ܫܘ]ܦܪ̈ܐ ܡܪܝ ܒܪܨܘܡܐ. ܒܪܝܫܐ ܡ̇ܢ ܘܩܕܡܝܐ ܪܒܢ ܒܐܣܝܠ ܣܒܐ ܘܡܠܦܢܐ ܏ܩܕ. ܘܪܒܢ ܨܠܝܒܐ ܪܝܫܕܝܪܐ ܘܣܒܐ ܒܪܝܟܐ. ܘܪܒܢ ܠܥܙܪ ܪܝܫܕܝܪܐ. ܘܪܒܢ ܨܠܝܒܐ ܪܝܫܕܝܪܐ ܕܝܠܗ̇ ܕܫ̇ܢܬܐ ܕܗܘܼ ܒܪ ܩܪܚܐ ܘܡܒ̇ܢܝܢܐ ܕܥܘܡܪܐ. ܘܪܒܢ ܝܫܘܥ ܪܝܫܕܝܪܐ. ܘܪܒܢ ܙܟ̇ܐ ܪܝܫܕܝܪܐ ܘܪܒܢ ܒܐܣܝܠ ܙܥܘܪܐ ܘܡܠܦܢܐ ܏ܩܕ. ܘܪܒܢ ܒܪܨܘܡܐ ܪܝܫܕܝܪܐ. ܘܪܒܢ ܒܐܣܝܠ ܪܝܫܕܝܪܐ ܘܪܒܢ ܡܘܒܪܟ ܪܝܫܕܝܪܐ. ܥܡ ܫܪܟܐ ܕܕܝܪ̈ܝܐ ܩܕܝ̈ܫܐ ܘ܏ܩ̈ܫܝ ܙܗ̈ܝܐ ܘܕܚ̈ܠܝ ܐܠܗܐ ܪܒܢ ܡܝܟܐܝܠ ܨ̇ܝܕܐ. ܘܪܒܢ ܡܝܟܝܠ. ܘܪܒܢ ܒܪܨܘܡܐ ܨ̇ܝ̣ܪܐ. ܘܪܒܢ ܐܒܘܠܦܪܓ. ܘܪܒܢ ܨܠܝܒܐ ܩܘܢܝܐ. ܘܪܒܢ ܣܗܕܐ. ܘܪܒܢ ܬܐܘܕܘܪܘܣ ܕܣܝܠܐ. ܘܪܒܢ ܡܝܟܝܠ. ܘܪܒܢ ܕܢܚ̣ܐ. ܘܪܒܢ ܠܥܙܪ ܕܡܦܪܝܢܐ. ܘܪܒܢ ܐܒܪܗܡ. ܘܪܒܢ ܠܥܙܪ. ܥܡ ܫܪܟܐ ܕܕܝܪ̈ܝܐ ܩܕ̈ܝܫܐ ܘܣ̈ܒܐ ܒܪ̈ܝܟܐ. ܘܩ̇ܝ̈ܘܡܐ ܕܥܘܡܪܐ ܗܢܐ ܘܒܝܬܐ ܕܟܪ̈ܝܣܛܝܢܐ ܘܒܝܬ ܓܲܘܣܐ ܕܡܗ̈ܝܡܢܐ. ܏ܘܫ.

Between these two notes is inserted, in the same handwriting, a prayer for the monk who bound the volume: $ܢܥ̣ܒܕ ܕܝܢ ܡܪܢ ܪ̈ܚܡ̣ܐ ܘܚ̣ܢܢܐ. ܥܠ ܐܚܘܢ ܪܘܚܢܝܐ ܪܒܢ ܩܘܦܪ ܕܝܪܝܐ ܢܟܦܐ. ܘܚܟܝܡ ܒܕܚ̣ܠܬ݀ ܐܠܗܐ. ܕܕܒܩܗ ܠܟܬܒܐ.

On the margin of fol. 175 *a* the scribe has written the words $ܢܘܣܝܐ ܕܪܩ ܘܕܟܬܝܒܬܐ, "trial of the vellum and the writing;" and again on the margin of fol. 424 *b* the words $ ܪܩ ܒܝܫܐ, "bad vellum."

On the margin of fol. 259 *a* there is re­corded the name of a reader called John, $ܝܘܚܢܢ ܚܛܝܐ.

[Add. 12,174.]

**DCCCCLXI.**

Paper, about 8 1/8 in. by 5 1/2, consisting of 94 leaves, some of which are much stained and torn, especially foll. 71 and 79—94. The quires, signed with letters, are 11 in number. Leaves are wanting after foll. 79, 81, 90, and at the end of the volume. There are from 17 to 24 lines in each page. This manuscript is written in a good, regular hand, and dated A. Gr. 1510, A.D. 1199. It contains—

Histories of Saints and Martyrs; viz.—

1. The history of #Behnam the martyr: $ܥܠ ܣܒܪܐ ܕܐܠܗܐ ܚ̇ܝ̣ܐ ܡܫ̇ܪܝܢܢ ܕܢܟ̣ܬܘܒ ܬܫܥ܏ܝܬ ܡ̇ܠ̣ܝܬ݀ ܝܘܬܪ̈ܢܐ ܕܣܗܕܐ ܓܒܝܐ ܘܢܨ̇ܝܚ ܫܘܦܪ̈ܐ ܡܪܝ ܒܗ݊ܢܡ ܒܪܗ ܕܣܢܚܝܪܒ ܡ̇ܠ̣ܟܐ ܕܢܝ̈ܢܘܐ. Fol. 1 *b*. See Add. 12,174, no. 70.

2. The history of Daniel, the disciple of Eugenius: $ ܬܫܥܝܬܐ ܕܢ̣ܨ̈ܚܢܘܗܝ ܕܩܕܝܫܐ ܡܪܝ ܕܢܝܐܝܠ ܬܠܡܝܕܗ ܕ܏ܩܕ ܪܒܐ ܡܪܝ ܐܸܘܓܝܹܢ ܏ܨ ܥܡܢ.. Fol. 33 *a*.

3. The history of Benjamin of #Beth- Nuhadra, the disciple of Eugenius: $ܬܫܥܝܬܐ ܕܢܨܝܚܐ ܡܪܝ ܒܢܝ̣ܡܝܢ ܢܘܗܕܪܝܐ ܕܐܝܬܘܗܝ ܗܘܐ ܡܫܡ̇ܗܐ ܒܓ̣ܢܣܐ ܕܚܐܪ̈ܐ ܒܪܐ ܕܚܕ ܡܢ ܪ̈ܝܫܢܐ ܕܡܓܘ̈ܫܐ ܬܠܡܝܕܗ ܕܓܒܝܐ ܡܪܝ ܐܸܘܓܝܹܢ.. Fol. 52 *b*. It is in the form of a letter to one Dioscorus: $ ܡܛ̣ܬ݀ ܐܓܪܬܟ ܡܠܝ̣ܬ݀ ܚܘܒ̣ܐ ܐܘ ܚܒܝܒܗ̇ ܕܢܦܫܝ ܕܝܣܩܘܿܪܐ: ܏ܘܫ.

4. The history of the martyr Phineas, who was also a disciple of Eugenius: $ܬܫܥܝܬܐ ܕܡܪܝ ܦܝ̣ܢܚܣ ܣܗܕܐ ܢܨ̇ܝܚܐ.. Fol. 62 *b*.

5. A letter of Jacob of Batnae to Lazarus, abbat of the convent of Bassus:

$ܬܘܒ ܦܝ̇ܣܐ ܕܡܪܝ ܝܥܩ̇݅ܘܒ ܠܛܘܒ̈ܢܐ ܕܒܝܬ ܡܪܝ ܐܒ̇ܣ (sic)

. Beginning, fol. 68 *a*: $ܠܪܒܐ ܘܡܠܸܐ ܛܘܒ̈ܐ. ܚܣܝܐ ܘܪܚ̇ܡ ܐܠܗܐ ܡܪܝ ܠܥܙܪ ܩܫ܏ܝܫ ܘܪܝܫܕܝܪܐ. ܝܥܩܘܒ ܒ̣ܨܝܪܐ ܐܚܘܟ ܒܝܫܘܥ ܢܘܗ̣̈ܪܐ ܘܚ̈ܝܐ ܕܟܠ ܘܣܒܪܐ ܘܫܘܡܠܝܐ ܕܟܠ ܫܠ̣ܡ܀ ܐܚܐ ܢܟܦܐ ܡܢ ܥܘܡܪܐ ܩ܏ܕܝ ܕܐܒܗ̈ܘܬܟܘܢ. ܩܪܸܒܘ ܠܘܬܝ ܟܕ ܡܢ̇ܣܝܢ ܠܝ ܘܐܡܪܝܢ. ܕܨ̇ܒܝܢܢ ܡܪܝ ܕܬܘܼܕܥ ܠܢ ܒܝܕ ܟܬܝ̈ܒܬܟ. ܐܢ ܡܚܪܡ ܐܢܬ ܡܪܝ ܠܕܝܘܕܘܪܐ ܘܠܬܐܕܘܪܐ̇. ܗܠܝܢ ܗܘ̣ܘ ܥܠܬ݂݀ ܟܫ̣ܠܐ. ܠܝܘܠܦܢܐ ܫܪܝܪܐ ܕܗܝܡܢܘܬܐ. ܏ܘܫ.

6. The history of #Habib the Egyptian, the disciple of Eugenius: $ ܬܫܥܝܬܐ ܕ܏ܩܕ ܡܪܝ ܚܲܒܝܒ ܕܡܢ ܐܪܥܐ ܕܡܨܪܝܢ ܬܠܡܝܕܗ ܕܡܪܝ ܐܶܘܓܺܝܢ ܪܒܐ ܒܓܡ̣ܝܪ̈ܐ.. Fol. 70 *b*. Imperfect.

7. The history of Malchus of Clysma, and of his uncle Eugenius: $ܬܫܥܝܬܐ ܕ܏ܩܕܝ ܡܵܪܝ ܡܲܠܟܸ݁ܐ ܩܠܵܘܙܡܵܝܵܐ ܘܕܚܵܠܵܐ ܕܝܠܗ ܐܸܘܓܝܸܢ ܨܠܘܬܗܘܢ ܥܡܢ ܐܡܝܢ.. Fol. 83 *b*. Imperfect.

On fol. 32 *b* there is a note, stating that the manuscript was written in the convent of S. Mary Deipara, in the desert of Scete, A. Gr. 1510 (A.D. 1199), by a monk from the convent of #Mar Matthew, named #Zakhe, a native of a place called $ܟܪ̈ܡܐ ܩܸܣܛܪܐ, near #Tagrit. $ܫܠܡܸܬ݀ ܬܫܥܝܬܗ ܕ܏ܩܕ ܢܨ̇ܝܚܐ ܡܪܝ ܒܗܸܢܵܡܝܹܘܵܣ ܕܗ̣ܘ ܡܪܝ ܒܸܗܢܵܡ ܣܗܕܐ ܚܠܝ̣ܨܐ ܘܐܣܝܐ ܕܟܪ̈ܝܗܐ ܒܛܘܪܐ ܩܕܝܫܐ ܕܐܒ̇ܐ ܡܪܝ ܡܩܪܝܣ ܗܘܼܝܘ ܡܕܒܪܐ ܕܐ̈ܣܩܝܛܝܣ ܐܘܟܝܬ ܕܥ̈ܢܘܝܐ. ܒܝܘܡ ܚܡܫܐ ܒܫܒܐ ܒܥܣܪ̈ܝܢ ܘܐܪ̈ܒܥܐ ܝܘܡ̈ܬܐ ܒܐܝܠܘܠ ܝܪܚܐ ܒܥܐܕܐ ܕܡܪܝ ܕܝܡ̣ܝܛ ܣܗܕܐ: ܒܫܢ̣ܬ݀ ܐ̇ܠܦ ܘܚܡܫ̈ܡܐܐ ܘܥܣܪ̈ ܕܐܠܟܣܢܕܪܘܣ. ܒܕܝܪܐ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܕܒܡܕܒܪܐ ܗ̇ܘ ܕܡܬ݂ܝܕܥ ܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܒܩܪܝܒܘܬܗ ܕܕܝܪܐ ܕܐܒ̇ܐ ܡܪܝ ܒܝܸܫܵܘܝ܀ ܒܝܕ ܐܢܫ ܚܲܛܝܐ ܪܒܐ ܕܫܡܗ ܫܒ̈ܥܐ ܘܥܣܪ̈ܝܢ ܘܚܕܐ ܡܢ ܥܘܡܪܐ ܏ܩܕ ܕܡܪܝ ܡ̇ܬܝ ܐܒ̇ܐ ܕܝܠܝ ܪܘܚܢܝܐ ܪܒܗ ܘܡܠܦܢܗ ܕܣܗܕܐ ܗܢܐ ܢܨ̇ܝܚܐ ܡܪܝ ܒܗ̇݅ܢܡ ܒܓܢ̣ܣܐ ܕܝܢ ܡܢ ܟܪ̈ܡܐ ܩܸܣܛܪܐ ܕܥܠ ܓܢܸܒ ܬܓܪܝܬ ܡܕܝܢܬܐ. ܐܠܐ ܒܥ̇ܐ ܐܢܐ ܡܢ ܟܠ ܐܚ̣ܐ ܦܪܘܫܐ ܕܢܨ̇ܠܐ ܥܠܝ ܡܛܠ ܡܪܢ ܒܪܟܡܪ̈ܝ.

Similarly we read on fol. 52 *a*: $ܫܠܡܸܬ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܕܢܝܐܝܠ ܏ܨ ܥܡܢ ܐܡܝܢ. ܒܝܘܡ ܬܪ̈ܝܢ ܏ܒܫ ܒܐܝܠܘܠ ܝܪܚܐ. ܫܢܬ݀ ܐܠܦ ܘܚ̈ܡܫܡܐܐ ܘܥܣܪ̈ ܕܝܘ̈ܢܝܐ. ܒܕܝܪܐ ܏ܩܕܝܫ ܕܒܝܬ ܝܠܕܬ݀ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܝܛܝܣ. ܒܐܝ̈ܕܝ ܐܢܫ ܚܛܝܐ ܕܫܡܗ ܫܒܥܐ ܘܥܣܪܝܢ ܘܚܕܐ. ܐܠܐ ܡܛܠ ܡܪܢ ܏ܘܫ.

[Add. 14,733.]

**DCCCCLXII.**

Paper, about 6 7/8 in. by 4 7/8, consisting of 105 leaves, some of which are slightly torn, especially foll. 2, 32—51, 69, 70, and 95— 105. The quires, signed with letters, are numbered from $ܐ to $ܚ, and from $ܚ to $ܝܐ. The last quire is imperfect, and leaves are wanting after foll. 32, 51, 67, 70, 71, 88, and 90. There are from 13 to 19 lines in each page. This manuscript is neatly written by two hands (foll. 2—71 and 72— 105), and probably belongs to the xiiith cent. It con­tains—

The Lives of #Mar Samuel, #Mar Simeon, and #Mar Gabriel, of the convcnt of #Kartamin ($ܩܪܬܡܝܢ, see Assemani, Bibl. Orient., t. ii., Dissert, de Monophys., art. Cartamina).

1. #Mar Samuel: $ܬܫܥܝܬܐ ܕܡܪܝ ܫܡܘܐܝܠ ܘܡܪܝ ܫܡܥܘܢ ܘܡܪܝ ܓܒܪܐܝܠ ܕܒܥܘܡܪܐ ܟܗܢܝܐ ܕܩܪܬܡܝܢ ܨܠܘܬܗܘܢ ܥܡܢ ܏ܩܕܡ ܥܠ ܕܘܒܪ̈ܘܗܝ ܕܡܪܝ ܫܡܘܐܝܠ ܢܨ̇ܝܚ ܫܘܦܪ̈ܐ ܘܦ̇ܠܚܐ ܓ̇ܒܝܐ.. Imperfect. Fol. 2 *b*.

2. #Mar Simeon: $ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܕܘܒܪ ܚܝ̈ܘܗܝ ܕܡܪܝ ܫܡܥܘܢ.. Fol. 39 *b*. Imperfect. Subscription, fol. 74 *a*: $ܫܠ̣ܡܬ݀ ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܫܡܥܘܢ ܕܩܪܬܡܝܢ. ܨܠܘܬܗ ܥܡܢ ܐܡܝܢ܀

3. #Mar Gabriel: $ܬܘܒ ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܓܒܪܐܝܠ ܐܦܝܣܩܘܦܐ ܕܥܘܡܪܐ ܟܗܢܝܐ ܕܒܝܬ ܡܪܝ ܫܡܥܘܢ ܕܩܪܬܡܝܢ. ܕܡܬܐܡܪ ܩܘܣܛܢܝܐ ܥܠ ܫܡ ܩܪܝ̣ܬܗ܀. Imperfect. Fol. 74 *a*.

In the latter half of the volume (foll. 72 —105) some proper names and other words are expressed on the margins in Arabic, more rarely in Greek; e.g. % $(ܐܪ̈ܝܘܬܐ) % (ܐܕܝܐ) (ܐܳܠܻܝܢ) (ܣܻܝܓܘܾܢ)

Fol. 1 is part of a leaf from a neatly written Arabic manuscript of the xiiith cent., containing a portion of a commentary on the parable of the Prodigal Son.

[Add. 17,265.]