**DCCCCLXIII.**

Paper, about 19 1/2 in. by 13 5/8, consisting of 227 leaves, many of which are much stained and torn, especially foll. 1, 203—207, 209— 211, and 213—227. The quires, signed with letters, must have been originally upwards of 30 in number ($ܟܛ, fol. 215 *a*), but those from ܟܒonwards are very imperfect. Leaves are wanting at the beginning, and after foll. 59, 209, 211, 213, 214, 215, 221, 222, 223, and 226. Each page is divided into two columns, of from 30 to 47 lines. The writing is, for the most part, neat and regular, with numerous vowel points, and seems to be of the xiiith cent.; but on fol. 1 *a* and foll. 217 —227 it is somewhat more recent.

This volume originally contained 56 ($ܢܘ) Histories of holy Men and Women and of Martyrs, to which were subsequently added 14 others, making 70 ($ܥ) in all. Of these there now remain only 15 of the former, and about half a dozen of the latter, some of them in a very fragmentary condition. The title, fol. 2 *b*, is as follows: $ܥܠ ܚ̇ܝ̣ܠܐ ܘܣܘܝ̇ܳܥܳܐ ܘܥܘܕܪܢܐ ܗ̇ܘ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܫ̇ܘܼܝܬ݀ ܒܐܘܣܝܐ: ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ̣. ܡܫ̇ܪܝܢܢ ܕܢܟ̣ܬܘܒ̣ ܟܬܒܐ ܕܬܫ̈ܥܝܬܐ ܕܐܒܗ̈ܬܐ ܡ̣ܨܪ̈ܝܐ ܘܝܚܝ̣̈ܕܝܐ ܘܥ̇ܢܘ̈ܝܐ ܕܒܡ̇ܕܒܪ̈ܐ ܕܰܝܲܰܪܘ. ܘܕܫ̈ܠܝܚ̣ܐ ܛܘܒ̣̈ܬܢܐ̣. ܘܕܣܗ̈ܕܐ ܛܒܝ̣̈ܒܐ̣ ܘܕܢܫ̈ܐ ܩܕܝ̈ܫܬܐ..

1. The history of the Decease of the Virgin Mary, $ܬܫܥܝ̣ܬܐ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܡ̇ܪܝܡ, in six books. Fol. 2 *b*. See Add. 14,484, fol. 18 *b*. Subscription, fol. 16 *a*: $ܫܠ̣ܡܬ݀ ܬܫܥܝ̣ܬܗ̇ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܡ̇ܪܝܡ. ܕܗ̇ܘܝܐ̣ ܣܦܪ̈ܐ ܐܫ̈ܬܐ. ܕܡ̇ܟܬܒܝܢ̣ ܠܫ̈ܠܝ̣ܚܐ ܩܕ̈ܝܫܐ. ܨܠܘܬܗܘܢ. ܥܡܢ. . See the Journal of Sacred Literature for January and April 1865, and Wright's Contributions to the Apocryphal Literature of the N. T., p. 8.

2. The history of Paul of the Thebaid, the first eremite, written by Hieronymus :

$ܬܫܥܝ̣ܬܐ ܕܛܘܒ̣ܢܐ ܡܪܝ ܦܐܘܠܘܣ܆ ܩܕܡܝܐ ܘܒܘܟ݂ܪܐ ܕܟܠܗܘܢ ܐܒ̈ܝ̣ܠܐ ܘܥ̇ܢܘ̈ܝܐ̣ ܘܝܚ̣̈ܝܕܝܐ.. Fol. 16 *a*. Subscription, fol. 19 *a*. $ܫܠ̣ܡܬ݀ ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܦܐܘܠܘܣ̣ ܩܕܡܝܐ ܘܪ̈ܝܫ̣ܐ ܕܝܚ̈ܝܕܝܐ. ܕܡ̇ܟܬܒܐ̣ ܠܐܻܝܪܴܘܢܳܘܡܝܻܣ ܡ̇ܟ̣ܬܒܢܐ..

3. The history of Antony, written by Athanasius : $ܬܫܥܝ̣ܬܐ ܕܛܘܒ̣ܢܐ ܘܐܒ̇ܐ ܡܪܝ ܐܰܢܛܳܘܢܻܝܳܘܣ ܪܒܐ. Fol. 19 *a*. The subscription, fol. 52 *a*, wrongly ascribes the authorship to Hieronymus : $ܫܠ̣ܡܬ݀ ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܐܢܛܘܢܝܘܣ ܩܕܡܝܐ ܕܝܚ̣̈ܝܕܝܐ ܕܡ̇ܟ̣ܬܒܐ ܠܩܕܝܫܐ ܐܻܝܪܴܘܢܳܘܡܻܝܣ..

4. The history of Paul the Simple, the disciple of Antony: $ܬܫܥܝ̣ܬܐ ܕܦ݁ܰܘܼܠܷܐ ܦܫܝ̣ܛܐ ܬܠܡܝ̣ܕܐ ܕܝܠܗ ܕܡܪܝ ܐܢܛܘܢ.. Fol. 52 *a*. See Add. 12,174, no. 10.

5. The history of Macarius the Great, written by Serapion : $ܬܫܥܝ̣ܬܐ ܕܩܕܝܫܐ ܘܓܒ̣ܝܐ ܐܒ̇ܐ ܡ̇ܐ̣ܩܪܝܣ ܪܒܐ܇ ܬܠܡܝ̣ܕܗ ܕܐܒ̇ܐ ܡܪܝ ܐܢܛܘܢܝܘܣ. ܐܟܬ݂ܒܗ̇ ܕܝܢ̇ ܐܒ̇ܐ ܣܲܪܦܝܘܢ̣ ܪܝܫ̣ ܬܠܡ̈ܝ̣ܕܘܗܝ ܕܝܠܗ ܕܡܪܝ ܐܢܛܘܢܝܘܣ.. Fol. 54 *b*. Slightly imperfect.

6. The history of Maximus and Domitius, written by #Abba #Bishoi : $ܬܫܥܝ̣ܬܐ ܕܥܠ ܕܘܒ̣ܪ̈ܐ ܕܐܚ̈ܐ ܪ̈ܘܡ̣ܝܐ ܘܩܕ̈ܝܫܐ܇ ܡ̇ܰܐܟܣܻܝܡܳܘܣ̣ ܘܕܳܘܡܷܛܻܝܘܳܣ܇ ܕܐܬܬ݀ܠ̣ܡܕܘ ܗܘܘ: ܒܡ̇ܕܒܪܐ ܕܐܣ̣ܩܝܛܝ܇ ܒܝܘ̈ܡܝ ܐܒ̇ܐ ܡ̇ܩܪܝܣ ܪܒܐ ܘܡ̣ܨܪܝܐ: ܘܐܒ̇ܐ ܐܻܣܻܝܘܳܕܳܘܪܳܘܣ ܓܒܪܐ ܕܐܠܗܐ܀ ܡ̇ܟ̣ܬܒܐ ܕܝܢ܆ ܠܛܘܒ̣ܢܐ ܐܒ̇ܐ ܒܻܝܫܳܘܝ ܪܝܫ ܡܫ̈ܡܫܢܐ ܕܩܘܣܛܐܢܛܝܢܦܘܠܝܣ ܘܗ̣ܘ ܗܘ̣ܐ ܪܝܫ ܡܫܡܫ̈ܢܐ ܩܕܡܝܐ̣. ܒܡ̇ܕܒܪܐ ܕܐܣ̣ܩܝܛܝ.

Fol. 74 *b.* Subscription, fol. 90 *b* : $ܫܠ̣ܡܬ݀ ܬܫܥܝ̣ܬܐ ܕܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܘܛܒ̣ܝ̈ܒܐ̣. ܡ̇ܟ̣ܣܝܡܘܣ ܘܕܘܡ̣ܛܝܘܣ ܒ̈ܢܝ ܡ̈ܠ̣ܟܐ..

7. The history of John the Less, or the Younger, translated from the Arabic by Zachariah, bishop of #Sakha: $ܬܫܥܝ̣ܬܐ ܕܪܒܐ ܏ܘܩܕ ܘܡܥ̇ܠܝܐ ܒܐܒܗ̈ܬܐ܇ ܘܡܫ̇ܡܠܝܐ ܒܟܠܗܝܢ ܡܝ̇ܬܪ̈ܬܐ܇ ܐܒ̇ܐ ܝܘ̣ܚܢܢ ܙܥܘܪܐ܇ ܡܕܒܪܢܐ ܕܡ̇ܕܒܪܐ ܩܕܝܫܐ ܕܐܣ̣ܩܝܛܝ. ܦܲܫܩܗ̇ ܕܝܢ ܐ̇ܘܟܝ̣ܬ ܬܪܓܡܗ̇܆ ܐܒܘܢ ܡܪܝ ܙܟܪܝܐ ܐܦܝ̣܏ܣܩ ܕܣ̇ܟܐ ܡܕܝܢ̣ܬܐ. Fol. 90 *b.* See Add. 14,645, no. 41.

8. The history of #Abba #Bishoi (Pisoes), written by John the Less : $ܬܫܥܝ̣ܬܐ ܕܕܘܒܪ̈ܐ ܕܝܚ̣ܝܕܝܐ ܡܣ̇ܪܩܐ ܘܓܡܝ̣ܪܐ܇ ܐܒܘܢ ܩܕܝܫܐ ܐܒ̇ܐ ܒܻܝ̣ܫܳܘܝ ܕܡܢ ܡ̇ܕܒܪܐ ܕܐܣ̣ܩܝܛܝ. ܕܐܟ݁ܬ݂ܒܗ̇ ܡܢ ܒܬܪ ܥܘܢ̣ܕܢܗ܆ ܏ܩܫܝ ܢܟܦ̣ܐ ܏ܘܩܕ ܐܒ̇ܐ ܝܘܚܢܢ ܙܥܘܪܐ: ܗ̇ܘ ܕܗܘ̣ܐ ܠܗ ܐܚܐ ܒܡܐ̣ܬܝܬܗ ܕܠܐܣ̣ܩܝܛܝ. ܘܗܘ̣ܘ ܬܪ̈ܝܗܘܢ̣ ܬܠܡ̈ܝ̣ܕܐ ܠܩܕܝܫܐ ܐܒ̇ܐ ܒܷܐ̣ܡܾܘܝܻ܀ ܨܠܘܬܗܘܢ ܥܡܢ̣ ܐܡܝܢ.. Fol. 113 *a*.

9. The history of Macarius of Alexandria, written by Hieronymus: $ܢ̣ܨܚ̈ܢܘܗܝ ܕܩܕܝܫܐ ܐܒ̇ܐ ܡ̇ܩ̣ܪܝܣ ܐܠܟܣܢܕܪܝܐ. Fol. 129 *b*. Subscription, fol. 132 *b* : $ ܫܠ̣ܡܬ݀ ܬܫܥܝ̣ܬܐ ܕܩܕܝܫܐ ܐܒ̇ܐ ܡ̇ܩ̣ܪܝܣ ܐܠܟܣܢܕܪܝܐ̣. ܕܡ̇ܟܬܒܐ̣ ܠܢܨ̇ܝܚ̣ܐ ܐܻܝܪܴܘܢܳܡܻܝܣ..

10. The history of Serapion, written by Palladius: $ܬܫܥܝ̣ܬܐ ܕ܏ܩܕ ܐܒ̇ܐ ܣܰܪܰܦܻ݁ܝܳܘܢ ܐܒܝ̣ܠܐ. ܕܡ̇ܟܬܒܐ̣ ܠܩܕܝܫܐ ܦܷ݁ܠܰܐ̇ܕܺܝܣ ܡ̇ܟ̣ܬܒܢܐ.. Fol. 132 *b*. See Add. 14,582, no. 14.

11. The history of Marcus the monk, who dwelt on the hill of #Tharmaka : $ܬܫܥܝ̣ܬܐ ܕܩܕܝܫܐ ܐܒ̇ܐ ܡ̇ܪܩܘܣ ܐܒܝ̣ܠܐ̣ ܕܥ̇ܡܪ ܗܘܐ ܒܛܘܼܪܐ ܕܬܰܪܡܩܳܐ. Fol. 154 *a*. See Add. 14,624, no. 4.

12. The history of John the monk and seer, of Lycopolis in the Thebaid, written by Palladius: $ܬܫܥܝ̣ܬܐ ܕ܏ܩܕ ܐܒ̇ܐ ܝܘܚܢܢ ܝܚܝܕܝܐ ܘܚܲܰܙܳܝܳܐ ܕܰܒܬܷܐܒܰܐܝܻܣ. ܕܡ̇ܟܬܒܐ̣ ܠܦܷܠ̣ܰܐܕܻܝܣ. ܡ̇ܟܬܒܢܐ.. Fol. 157 *b*. Followed by another history of the same: $ܬܘܒ ܬܫܥܝ̣ܬܐ ܐܚܪܬܐ̣ ܥܠܘܗܝ ܕܛܘܒ̣ܢܐ ܐܒ̇ܐ ܝܘܚܢܢ ܚܲܙܝܐ. Fol. 159 *a*.

13. The history of Evagrius: $ܬܫܥܝ̣ܬܐ ܕܥܠ ܕܘܒܪ̈ܘܗܝ ܕܛܘܒ̣ܢܐ ܐܒ̇ܐ ܡܪܝ ܐܷܘܰܐܓܪܝܻܣ. Fol. 166 *a*.

14. The history of #Bar-sauma, written by his disciple Samuel: $ ܬܫܥܝ̣ܬܐ ܘܢ̣ܨܚ̈ܢܐ ܕܩܕܝܫܐ ܡܪܝ ܒܪܨܘܡܐ ܓܲܪܒܝܳܝܳܐ ܓܒ̣ܝܐ ܕܐܒ̈ܝ̣ܠܐ. ܘܡ̇ܘܡܐ ܐܢ̣ܐ ܠܟܘܢ ܒܐܠܗܐ ܚܲܝܐ܇ ܕܠܐ ܐܢܫ ܢ̇ܡܪܚ ܘܢܠ̣ܚܐ ܐܘܿ ܢܚ̇ܠ̣ܦ ܐܘ ܢܚܲܒܠ ܣܟ ܡ̈ܠ̣ܘܗܝ ܕܟܬܒܐ ܗܢܐ. ܘܐܢ ܐܢܫ ܟܬ݁ܒ ܠܗ̈ܝܢ ܒܟܬܒܐ ܐܚܪܢܐ̣. ܟܠܗܝܢ ܥܡ ܟܠܗܝܢ ܕܠܐ ܩܘܼܛܥ ܐܪܦ̣ܐ ܟ݁ܬܒ ܠܗ̈ܝܢ ܡܫ̇ܡܠܝܐܝܬ.. Fol. 168 *b*. Imperfect towards the end. See Add. 12,174, no. 1.

15. A fragment from the end of the his­tory of Simeon Stylites, $ܡܪܝ ܫܡܥܘܢ ܕܐܣ̣ܛܘܢܗ. Fol. 215 *a*. See Add. 14,484, fol. 115 *b*.

16. Fol. 216—221. Six mutilated leaves, the correct order of which is uncertain. They seem chiefly to contain fragments of the history of the Maccabees (Eleazar, #Shamuni, and her sons), fol. 217; and of the history of Dioscorus of Alexandria, foll. 218-221.

17. A fragment from the history of Abba #Shanudin or #Shanudi (Sanutius), $ܐܒ̇ܐ ܫܲܢܘܕܝܢ or ܐܒ̇ܐ ܫܲܢܘܕܝ . Fol. 222 *a*.

18. A small fragment from the martyrdom of S. Peter. Fol. 223 *a*. See Add. 12,172, fol. 13 *a*.

19. The martyrdom of S. Paul; imperfect at the beginning. Fol. 224 *a*. See Add. 12,172, fol. 17 *a*.

20. The martyrdom of S. Luke ; very im­perfect, Fol. 225 *b*. See Add. 12,172, fol. 21 *b*.

21. The history of Pachomius; very imperfect. Fol. 227 *a*. Subscription: $ܫܠ̣ܡܬ݀ ܬܫܥܝܬܐ ܕܐܒܐ ܩܕܝܫܐ ܛܘܼܒܢܐ ܦܟܘܡ. ܐܘܟܝܬ ܐܣܩܛܝܩܘܢ ܕܕܝܪ̈ܝܐ.. See Add.

12,175, fol. 2 *b*.

22. A fragment from the end of the his­tory of Jacob, the Egyptian recluse (see Add. 12,174, no. 71). Subscription, fol. 1 *a* : $ܫܠ̣ܡܬ݀ ܬܫܥܝܬܐ ܕܢܨܚ̈ܢܘܗܝ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܝܚܝܕܝܐ ܡܨܪܝܐ. ܕܐܬܩ̣ܪܝ ܚܒܝ̣ܫܐ..

Prefixed to the volume, fol. 1 *b,* is an Index of its contents when complete, $ܩܘܕܝܟܣ ܡܚ̇ܘܼܝܢܐ ܕܬܫ̈ܥܝܬܐ ܕܐܝܬ ܒܟܬܒܐ ܗܢܐ; viz.-

$܏܏ܩܕܡܐܝܬ ܬܫܥܝ̣ܬܐ ܕ܏ܩܕ ܝ̇ܠܕܬ݀ ܐܠܗܐ ܒܬܘܠܬܐ ܡܪܝܡ̣. ܏ܐ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܦ̣̈ܘܠܐ ܩܕܡܝܐ ܘܒܘܼܟܪܐ ܕܝܚ̈ܝ̣ܕܝܐ̣ ܏ܒ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܐܢܛܘܢܝܘܣ ܪܒܐ̣ ܏ܓ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܦ̣̈ܘܠܐ ܦܫܝ̣ܛܐ܆ ܏ܕ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܡ̇ܩܪܝܣ ܪܒܐ̣. ܏ܗ:

ܬܫܥܝ̣ܬܐ ܕܡ̇ܐܟ݁ܣܝܡܘܣ ܘܕ݂ܘܡܛܝܘܣ. ܏ܘ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܝܘܼܚܢܢ ܙܥܘܼܪܐ܆ ܏ܙܙ:

ܬܫܥܝ̣ܬܐ ܏ܕܩܕܝ ܐܒ̇ܐ ܒܝ̣ܫܘܝ̣ ܏ܚ:

ܬܫܥܝ̣ܬܐ ܕܡ̇ܩܪܝܣ ܐܠܟܣܢܕܪܝܐ. ܏ܛ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܣܲܐܪܦ݁ܝܘܢ ܐܒܝ̣ܠܐ ܏ܝ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܡ̇ܪܩܘܣ ܬܪܡܩܝܐ̣ ܏ܝܐ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܝܘܼܚܢܢ ܚܲܙܝܐ܆ ܏ܝܒ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܡܪܝ ܐܘܓܪܝܣ: ܏ܝܓ:

ܬܫܥܝ̣ܬܐ ܕ܏ܩܕܝ ܡܪܝ ܒܪܨܘܡܐ̣ ܏ܝܕ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܫܡ̣ܥܘܢ ܕܐܣ̣ܛܘܢܗ̣ ܏ܝܗ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܣܒܐ ܝܘܼܠܝܐܢܷܐ̣. ܏ܝܘ:

ܬܫܥܝ̣ܬܐ ܏ܕܩܕܝ ܡܪܝ ܪܘܒ̣ܝܠ܆ ܏ܝܙ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܕܝܡ̣ܛ ܐܣܝܐ̣. ܏ܝܚ:

ܬܫܥܝ̣ܬܐ ܕܢܝܩ̣ܠܐܘܣ ܕܗ̣ܘ ܙ̇ܟܐ ܏ܩܕ܆ ܏ܝܛ:

ܬܫܥܝ̣ܬܐ ܕܦܐܛܪܘܣ ܐܠܟܣ܏ܢܕܪ ܘܣ̇ܗܕܐ. ܏ܟـ:

܏ܟـ :

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܐܘܓܝܢ ܪܝ̣ܫ ܝܚ̣̈ܝܕܝܐ̣. ܏ܟܐ:

ܬܫܥܝ̣ܬܐ ܕܝܥܩܘܒ ܡܫ̇ܢܝܢܐ. ܏ܟܒ:

ܬܫܥܝ̣ܬܐ ܕܐܒ̇ܐ ܡܲܐܪܛܝܢܝܐܢܐ̣ ܏ܟܓ:

ܬܫܥܝ̣ܬܐ ܕܩܕܝܫܐ ܐܪܟܠܐܕܝܣ̣ ܏ܟܕ:

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$ܬܫܥܝ̣ܬܐ ܕܝܘܼܚܢܢ ܒܪܡ̈ܠܟܐ̣. ܏ܟܗ:

[ܬܫܥܝ̣ܬܐ ܕ܏ܩܕ ܓ]ـܒܪܐ ܕܐܠܗܐ. ܏ܟܘ:

ܬܫܥܝ̣ܬܐ ܕܛܘܒ̣ܢܐ ܫܡ̣ܥܘܢ ܣܲܐܠܘܣ̣ ܏ܟܙ:

ܬܫܥܝ̣ܬܐ ܕܦ݁ܘܼܠܐ ܐܦ܏ܝ̣ܣ ܘܕܝܘܼܚܢܢ. ܏ܟܚ:

ܬܫܥܝ̣ܬܐ ܕܛܘܒ̣̈ܢܐ ܒ̈ܢܝ ܝܘܼܢܕܒ̣. ܏ܟܛ:

܀ ܀ ܬܘܒ ܬܫ̈ܥܝ̣ܬܐ ܕܣܗ̈ܕܐ ܀ ܀

ܬܫܥܝ̣ܬܐ ܕܐܪ̈ܒܥܝܢ ܣܗ̈ܕܐ ܏ܩ̈ܕܝ. ܏ܠ:

ܬܫܥܝ̣ܬܐ ܕܛܠܝ̈ܐ ܕܐܦ̣ܣܘܣ܆ ܏ܠܐ:

ܬܫܥܝ̣ܬܐ ܕܛܠܝ̈ܐ ܕܫܡ̇ܝܫܛ܆ ܏ܠܒ:

ܬܫܥܝ̣ܬܐ ܕܚܡܝ̣ܪ̈ܝܐ ܘܢܝܓܪ̈ܐܢܝܐ̣ ܏ܠܓ:

ܕܦ݁ܪܘܒ̣ܘܣ̇ ܘܛܐܪܟ̣ܘܣ̣ ܘܐܢܕܪܘ܏ܢܝܩ. ܏ܠܕ:

ܬܫܥܝ̣ܬܐ ܕܣܪܓܝܣ ܘܒܲܟܘܣ܆ ܏ܠܗ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܓܐܘܪܓܝܣ ܣ̇ܗܕܐ. ܏ܠܘ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܩܘܪܝܐܩܘܣ ܘܐܡ̣ܗ. ܏ܠܙ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܪܘܡܐܢܘܣ܆ ܏ܠܚ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܠܐ̣ܘܢܛܝܘܣ܆ ܏ܠܛ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܬܐܘܕܘܪܘܣ܆ ܏ܡ:

ܬܫܥܝ̣ܬܐ ܕܝܥܩܘܒ ܡܦܲܣܩܐ̣ ܏ܡܐ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܦ̣̈ܐܢܛܠܐܝܘܢ܆ ܏ܡܒ:

ܬܫܥܝ̣ܬܐ ܕܟܪܝ̣ܣܛܐܦܘܪܘܣ܆ ܏ܡܓ:

ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܡܲܐܡܲܐ ܣ̇ܗܕܐ̣ ܏ܡܕ:

ܬܫܥܝ̣ܬܐ ܕܒܐܒܘܠܐ ܐܦ܏ܝ̣ܣܩ܆ ܏ܡܗ:

ܬܫܥܝܚܬܐ ܕܓܘܼܪܝܐ ܘܫܡܘܼܢܐ̣ ܏ܡܘ:

ܬܫܥܝ̣ܬܐ ܕܚ̇ܒ̣ܝܒ ܡ܏ܫܡ܆ ܏ܡܙ:

ܬܫܥܝ̣ܬܐ ܕܣ̇ܗܕܐ ܡܪܝ ܒ̣ܗܢܡ̣ ܏ܡܚ:

ܬܫܥܝ̣ܬܐ ܕܐܣܛܦܐܢܘܣ ܪܝܫܐ ܕܡ̇܏ܫܡ̣. ܏ܡܛ:

܀ ܀ ܬܫܥ̈ܝ̣ܬܐ ܕܢ̈ܫܐ ܀ ܀

ܬܫܥܝ̣ܬܐ ܕܐܣܛܪܘܛܘܢܝܩܝ ܘܡܟܝ̣ܪܗ̣̇ ܏ܢܢ:

ܬܫܥܝ̣ܬܐ ܕܡܐܪܝܐ ܐܝܓܝܦ̣ܛܝܬܐ̣. ܏ܢܐ:

ܬܫܥܝ̣ܬܐ ܕܐܝ̣ܠܐܪܝܐ ܒܪܬܗ ܕܙܝܢ̣ܘܢ. ܏ܢܒ:

ܬܫܥܝ̣ܬܐ ܕܐܘܢܝܣ̣ܝܡܐ ܒܪܬ݀ ܡ̈ܠܟܐ̣ ܏ܢܓ:

ܬܫܥܝ̣ܬܐ ܕܣ̇ܗܕܬܐ ܬܩ̣ܠܐ܆ ܏ܢܕ:

ܬܫܥܝ̣ܬܐ ܕܒܲܐܪܒܐܪܐ ܘܕܝܘܼܠܝܐܢܐ. ܏ܢܗ:

ܬܫܥܝ̣ܬܐ ܕܦ̣ܐ̣ܒ̣ܪܘܢܝܐ ܕܝܪܝܬܐ̣. ܏ܢܘ:

ܫܠܸܡ ܩܘܼܕܝܟܣ ܡܚ̇ܘܝܢܐ ܕܬܫ̈ܥܝܬܐ ܗܠܝܢ܆ ܨ̇ܠ̣ܘ ܥܠܝ܀

ܬܘܒ ܟܬܒܝܢܢ ܩܘܕܝܟܣ ܕܬܫ̈ܥܝܬܐ ܐܝܠܝܢ ܕܐܬܬܘ̈ܣ̣ܦܝ ܒܚܪܬܗ ܕܟܬܒܐ.

ܩܕܡܐܝܬ ܬܫܥܝܬܐ ܕܐܒܐ ܝܘܚܢܢ. ܕܡܬ݂ܩܪܐ ܟܲܡܗ܆ ܗ̇ܘ ܕܥܡ̣ܪ ܗܘܼ ܘܫܲܘܬܦܬܗ ܒܩܝܛܘܢܐ ܒܒܬܘܠܘܬܐ ܘܟ̣ܝܢ ܐܬ̣ܐ ܠܡܕܒܪܐ ܕܐܝܣܩܝܛܝ.

܏ܢܙܙ.

ܬܫܥܝܬܐ ܕܐܒܐ ܡܘܫܐ ܟܘܫܝܐ. ܏ܢܚ.

ܬܫܥܝܬܐ ܕܐܒܐ ܦܲܘܠܐ ܕܛܡ̣ܘܗ. (؟) ܏ܢܛ.

ܬܫܥܝܬܐ ܕܡܪܝ ܓܒܪܐܝܠ ܐܦܝܣ܏ܩܘ ܕܥܘܡܪܐ

ܕܩܐܪܬܡܝܢ ܘܡܬ݂ܝܕܥ ܩܘܣܛܐܢܝܐ̇ ܥܠ ܓܸܢܒ ܚܲܐܚ. ܏ܣ:

ܬܫܥܝܬܐ ܕܡܪܝ ܫܡܘܐܝܠ ܪܝܫ ܥܘܡܪܐ ܟ݁ܗܢܝܐ ܕܩ̇ܐ̣ܪܬܡܝܢ ܏ܣܐ:

ܬܫܥܝܬܐ ܕܡܪܝ ܫܡܥܘܢ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܩܐܪܬܡܝܢ.. ܏ܣܒ.

ܬܫܥܝܬܐ ܕܐܒܐ ܫܲܢܘܕܝܢ.. ܏ܣܓ:

ܣܗܕܘܬܗ ܕܦܐܛܪܘܣ ܪܝܫܐ ܕܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ܀

܏ܣܕ:

ܟܘܠܠܗ ܕܦܐܘܠܠܘܣ ܫܠܝܚ̣ܐ. ܏ܣܗ.

ܣܗܕܘܬܗ ܕܠܘܩܐ ܐܘܢܓܠܝܣܛܐ. ܏ܣܘ.

ܬܫܥܝܬܐ ܕܐܒܐ ܦܲܐܟܘܡ ܪܒܐ̣ ܪܝܫ ܥܘܡܪܐ ܕܛܲܐܒܢܐܣ̈ܝܘܛܐ .. ܏ܣܙܙ.

ܬܫܥܝܬܐ ܕܕܝܣܩܐܪܘܣ ܦܐܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܘܪܕܝܦܐ.. ܏ܣܚ.

ܬܫܥܝܬܐ ܕܡܪܝ ܝܥܩܘܒ ܚܒ̣ܝܫܝܐ ܕܡܬܝ̣ܕܥ ܕܨܠ̇ܚ .. ܏ܣܛ.

ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܕܰܝܠܰܡܳܝܳܐ. ܏ܥ.

ܫܠܸܡ ܩܘܕܝܟܣ. ܨܠܲܘ ܥܠ ܚܲܛܝܐ ܕܟܬܒ̣܀

With regard to nos. $ܣܚ and $ܣܛ there is the note: $ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܕܝܣܩܘܪܘܣ ܘܕܡܪܝ ܝܥܩܘܒ ܚܒܝܫܐ ܟܬܝ̣ܒܝܢ ܡܢ ܩܕܡ ܩܕܝܟܣ ܒܩܕܡܝܬܗ ܕܟܬܒܐ..

On fol. 227 *b* there is a mutilated note, written by one of the continuators of the volume, John of #Sigistan. He requests the prayers of the fraternity for his brother Peter, and for Rabban '#Aziz, at whose expense that part of the book which con­tains the history of Pachomius was copied. The date is unfortunately obliterated, but from a subsequent passage we learn that Rabban #Yeshua' was then abbat of the convent of S. Mary Deipara. The conclusion of the note mentions the difficulty that was experienced in procuring a copy of the history of Pachomius in Syriac, the above mentioned Rabban '#Aziz having at last obtained it from the library of the church of S. Peter at #Akka (Acre).

$ܨ̣̇ܠܘ ܚܒܝ̈ܒܝ̣. ܐܚ̈ܐ ܕܒܡܫܝܚܐ̇. ܥܠ ܕܘܝܐ ܘܚܛܝܐ ܝܘܚܢܢ ܣܝܓܣܬܢܝܐ ܘܐܚܐ ܕܝܠܝ ܝܘܣܦ. ܕܟܬܒܬ ܣܘܪ̈ܛܐ ܗܠܝܢ ܒܪܗܝܒܘܬܐ ܟܕ ܠܐ ܝ̇ܕܥ ܗ̇ܘܝܬ ܕܡܘܢ ܚ̇ܣܪ ܠܟܬܘܒܐ. ܘܐܢܬܘܢ ܒܚ̣ܘܒܐ ܣܥܪܘܢܝ. ܘܐܢ ܐܝܬ ܒܗ ܓܠܛܐ ܬܪܨܘܢܝ. ܒܠܐ ܥܕܠܝܘܬܐ. ܘܬܘܒ ܨܲܠܘ ܥܠ ܪܒܢ ܥܙܝܙ ܕܝܪܝܐ ܏ܩܕ ܘܟܗܢܐ ܫܪܝܪܐ. ܕܒܝܨܝܦܘܬܗ ܗܘ̣ܘ (sic) $ܗܢܐ ܟܘܪܣܐ ܕܐܒܐ ܏ܩܕ ܦܟܘܡ ܨܠܘܗ (sic) $ܥܡܢ. ܒܫܢ̣ܬ ܏ܐܘ .. .. ܕܝܘ̈ܢܝܐ ܒܬܠܬܐ ܘܥܣܪ̈ܝܢ ܒܬܫܪܝܢ ܩܕܡܝܐ ܝܘܡܐ ܕܥܪܘܒܬܐ ܥܐܕܐ ܕܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܡܪܢ (sic) $ܘܟܠܡܢ ܕܢܨ̇ܠܐ ܒܚ̣ܘܒܐ ܐܠܗܝܐ ܚܕ ܒܡܐܐ ܢܦ̣ܪܘܥ ܒܐܡܝܢ ܕܥ̈ܠܝܐ ܘܕܬܚ̈ܬܝܐ. . .

. . . ܡ̣ܦܠܚ ܐܪܥ ܢܦ̈ܫܬܐ ܡ̈ܠܝܠܬܐ ܠܡ̇ܐܟܪܘ ܦܐܪ̈ܐ ܪ̈ܘܚܢܝܐ. ܡܩ̈ܒܠܝ ܥܠ ܐܠܗܐ. ܚܘܬܪܐ ܕܚܟ̈ܝܡܐ̣. ܦܨ̈ܚܬܐ (؟) ܘܗܕܪܐ ܕܦܝ̈ܠܠܘܣܘܦܐ̣. ܫܘܒܗܪܐ ܕܐܝܚ̈ܝܕܝܐ ܩܕܝ̈ܫܐ ܪܒܢ ܝܫܘܥ ܣܒܐ ܝ̇ܩ̣ܝܪܐ ܩܫܝܫܐ ܙܗܝܐ ܘܪܝܫܕܝܪܐ ܡܫܲܒܚܐ. ܘܥܡ ܐܒܗ̈ܝ ܩ̈ܕܝܫܐ ܘܐܝܚ̈ܝܕܝܐ ܟܚܝ̈ܕܐ. ܘܥ̈ܢܘܝܐ ܫܪܝܪ̈ܐ. ܕܟܠܗ̇ ܐܚܘܬܐ ܕܒܡܕܒܪܐ ܗ̇ܘ ܫܲܗܝܐ ܢܛܝ̣ܪܝܬܘܢ ܒܥܠ̣ܬ݀ ܟܠ ܥ̈ܠܢ ܡܢ ܟܠܙܢܐ ܡܥܝ̣ܫܢܝܐ ܐܡܝܢ: ܘܒܨ̈ܠܘܬܗ̇ ܕܐܡܐ ܡܒܪܟܬܐ ܗ̇ܝ ܕܐܢܬܘܢ ܡܫܡܫܝܢ ܐܢܬܘܢ ܠܗ̇ ܘܠܢ ܒܨ̈ܠܘܬܟܘܢ ܢܬܥܲܕܪ ܫ܏ܩܕ ܘܨ̈ܠܘܬܐ ܠܒ̈ܢܝܬܐ ܏ܘܫ. . .

. . . ܡܢ ܛܘܪ ܥܒܕܝܢ . . . ܟܚܐ ܨܝܕܝܟܘܢ ܬܫܥܝܬܗ ܕܐܒܐ ܩܕܝܫܐ ܦܟܘܡ. ܒܟܬܝܒܬܐ ܕܣܘܪܝܝܬܐ̣. ܘܡܢ ܗܫܐ ܕܫܩ̣ܠ ܛܥܢܐ ܘܝ̇ܨܝܦܘܬܐ ܘܡܫܡ̇ܠܝܬܐ ܫܩܠ̣ܢܢ ܘܟܬܒܢܢ ܡܘܢ ܕ . . ܟ̇ܚܢܢ ܒܟܬܒܐ ܕܒܥܕܬܐ ܩܕܝܫܬܐ ܕܡܪܝ ܦܐܛܪܘܣ ܕܒܥܟ̣ܘ ܡܕܝܢܬܐ ܡܒܪܟܬܐ. ܘܫܕܪܢܢ ܥܡ ܪܒܢ ܥܙܝܙ ܗ̇ܘ ܕܠܥܠ̣ ܐܡܝܪ. ܘܥܠܗܕܐ ܬܒܲ[ܥܢ] ܕܒܕܘ̈ܟܝܬܐ ܐܚܪ̈ܢܝܬܐ ܕܕܠܡܐ ܡܫܟܚܝܢܢ ܬܫܥܝܬܗ ܏ܕܩܕ ܡܫܡܠܝܬܐ. ܒܥܲܪܒܝܬܐ ܐ̇ܘ ܒܐܓܘܦܛܝܬܐ̣. ܕܚܢܢ ܡܦܩܝܢܢ ܒܣܘܪܚܬܐ ܘܠܐ ܐܫ̇ܟܚܢܢ .. ܒܒܥ̣ܘ ܘܒܛܝܒ̣ܘ ܒ̇ܥܐ ܐܢ̣ܐ ܡܢ ܚܘܒܟܘܢ ܕܒܡܫܝܚܐ ܕܬܬܕܟܪܘ ܒܨ̈ܠܘܬܟܘܢ ܫܡ̈ܝܥܬܐ ܘܡ̈ܩܒܠܬܐ ܕܒܐܠܗܐ. ܠܕܘܝ̈ܐ ܘܚ̈ܛܝܐ ܝܘܚܢܢ ܘܝܘܣܦ ܐܚ̈ܐ ܐܟܣ̈ܢܝܐ ܣܝ̈ܓܣܬܢܝܐ ܒܨܝܪ̈ܐ ܒܕܝܪ̈ܝܐ ܟܕ ܠܐ ܫܘ̈ܝܢ. ܏ܘܫ.

On fol. 2 *a* there are two notes of more recent date. The one was written by the bishop Paul, the disciple of Philoxenus, bishop of #Hamat, Tripolis, and #Hardin, on Mount Lebanon, in the year 1821, A.D. 1510; the other by a monk named Matthew, from the village of #Ba-#Cudida near #Mosul, in the year 1896, A.D. 1585. $܀ ܦܓܥ̣ ܒܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܦܘܠܠܘܣ ܚܲܛܝܐ ܒܫ̣ܡ ܐܦܝܣ܏ܩܘ ܬܠܡܝܕܗ ܕܡܪܝ ܦܝܠܠܘܟܣܢܘܣ ܐܦܝܣ܏ܩܘ ܕܚܡ̣ܬ݀ ܘܕܛܪܝܦܘܠܝܣ ܘܕܚܪܕܝܢ ܒܛܘܪܐ ܕܠܒܢܢܢ. ܘܩܪܐ ܠܟܠܗܝܢ ܬܫ̈ܥܝܬܐ ܕܐܝܬ ܒܗ

q[7 G 2]q

ܘܝܬܪ ܡܢܗܘܢ. ܘܗ̈ܘܝ ܗܠܝܢ ܒܫܢܬ݂݀ ܏ܐܦܟܐ ܕܝܘ̈ܢܝܐ ܒܬܫܪܝܢ ܩܕܝܡ ܒܝܘܡ ܫܒܬܐ ܒܝ܏ܓ ܝܘ̈ܡܝܢ ܒܗ. ܘܗ̇ܘ ܕܦܓ̇ܥ ܢܨ̇ܠܐ ܐܝܟ ܚܝܠܗ ܘܨܠܘܬܐ ܠܦܓܠܐ $ (sic) $ܬܗܘ̣ܐ ܘܠܝܗ ܏ܫܘ ܐܡܝܢ.

ܦܓܥܬ ܐܢ̇ܐ ܚܛܝܐ ܡܬܝ ܡܢ ܡܘܨܠ ܡܢ ܩܪܝܬܐ ܒܟܕܝܕܐ ܘܢܣ̇ܟܬ ܡܢܗ ܩܠܝܠ ܬܫܥ̈ܝܬܐ ܒܒܥܘ ܨܠܘ ܥܠܝ ܚܛܝܐ ܕܝܬܪܬ ܡܢܗ ܡܢ ܗܢܐ ܟܬܒܐ ܨܠܘ ܥܠ ܐܒ̈ܗܝ ܘܐܚ̈ܝ ܦܓܪ̈ܢܝܐ ܘܪ̈ܘܚܢܝܐ ܘܟܠܢ ܢܬܢܚܢܢ ܡܢ ܡܪܢ ܒܨܠܘܬ ܐܡܗ ܫ܏ܢܬ ܏ܐܦܨܘ ܠܝܘܢ.

A reader called #Behnam has recorded his name on fol. 4 *a* : $ܡ̇ܢ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܪܒܢ ܒܗܢܡ ܣܘܪܝܝܐ ܚܲܛܝܐ ܘܙ̇ܢ݁ܝ̣ܐ ܘܚܠܝܛ ܒܥܠܡܐ ܛ̇ܥ̣ܫܐ..

[Add. 14,732, foll. 1—227.]

**DCCCCLXIV.**

Paper, about 10 1/2 in. by 6 3/4, consisting of 26 leaves (Add. 17,267, foll. 50—75), some of which are much torn, especially foll. 50—53, 55, and 56. There are from 25 to 35 lines in each page. The writing is of the xiiith cent. This manuscript con­tains—

1. The martyrdom of Leontius and Publius (or Popillius). Fol. 50 *a*. Imperfect. See Add. 12,174, no. 72.

2. The history of #’Abda or 'Abdu #‘I-Masih, by birth a Jew named Asher ben Levi. Fol. 53 *b*. Imperfect. See Add. 12,174, no. 54. Subscription, fol. 61 *a*: $ܫܠܡܬ ܬܫܥܝܬܐ ܕܡܪܝ ܥ̣ܒܕܐ ܣܗܕܐ ܢܨܝܚ̣ܐ ܨܠܘܬܗ ܥܡܢ ܐܡܝܢ..

3. The history of #Behnam: $ܬܘܒ ܬܫܥܝܬܐ ܕܢܨܝܚ̣ ܫ̈ܘܦܪܐ ܘܣܗܕܐ ܓܒܝܐ ܡܪܝ ܒ܏ܗܢܡ ܛܪܕ ܫܐܕ̈ܐ. Fol. 61 *a*. See Add. 12,174, no. 70. Subscription, fol. 75 *a*: $ܫܠܡܬ ܬܫܥܝܬܗ ܕܢܨܝܚ̣ܐ ܡܪܝ ܒܗܢܡ ܐܝܟ ܦܘܩܕܢܟܘܢ ܐܒܘܢ ܏ܩܕ ܒܨ̈ܠܘܬܗ ܕܡܪܝ ܒܗܢܡ ܢܬܚܢܢ ܗ̇ܘ ܕܣ̣ܪܛ ܘܐܢܬ ܬܬܩܝܡ ܐܢܘܢ ܘܟܘܪܣܝܟ ܬܥܫܢ ܐܡܝܢ܀

[Add. 17,267, foll. 50—75.]

**DCCCCLXV.**

Two paper leaves, about 6 5/8 in. by 5, from a manuscript of the xiiith cent. There are 13 or 14 lines in each page. They contain an enumeration of saints and holy men, who wrought various miracles.

[Add. 11,737, foll. 85, 86.]

**LIVES OF SAINTS, ETC.**

**SINGLE LIVES.**

**DCCCCLXVI**.

A vellum leaf, much mutilated, written in a rather inelegant hand of the ixth or xth cent. It contains part of the history of #Mar Abraham, #Mar Isaac, #Mar Moses, and the Persian convert Yazd-#buzid ($ܝܙܕܒܘܙܝܕ or $ܝܙܝܕܒܘܙܝܕ)

[Add. 17,216, fol. 45.]

**DCCCCLXVII.**

Paper, about 7 5/8 in. by 5 1/4, consisting of 176 leaves, the first eight of which are much torn. The quires, signed with letters, are 20 in number; but the first three are very imperfect, several leaves being wanting after foll. 6 and 7. Single leaves are also missing after foll. 105, 113, and 132. There are from 15 to 20 lines in each page. The writing is good and regular, and the manuscript is dated A. Gr. 1396, A.D. 1085. It con­tains—

The history of #Bar-#sauma: $[ܥܠ ܚܝܠܗ] ܘܣܒܪܗ ܕܡܪܢ ܝܫܘܥ [ܡܫܝܚܐ ܡ̇ܫܪܝܢـ]ـܢ ܕܢܟܬܘܒ ܬܫܥܝ̣ܬܐ ܕܢܨ̈܏ܚܢـ [ܕܩܕܝܫܐ ܡܪܝ] ܒܪܨܘܡܐ ܓܪܒܝܝܐ ܓܒ̣ܝܐ [ܕܐܒܝ̈ܠܐ.] [ܨܠܘܬ]ܗ ܥܡܢ ܐܡܝܢ.. Fol. 1 *b*. See Add. 12,174, no. 1, and Add. 14,732, no. 14. Sub­scription, fol. 173 *a* : $ܫܠ̣ܡܬ݀ ܬܫܥܝܬܐ ܕܒܪܨܘ݊ܡܐ ܢܨܝܚܐ ܪܝܫܐ ܕܐܒ̈ܝܠܐ ܕܒܛ̣ܘܪܐ ܕܓܪܒܝܐ ܕܒܩܠܝ̣ܡܐ ܕܣܘܪܝܐ. ܨܠܘܬܗ ܥܡܢ ܐܡܝܢ ܘܐܡܝܢ..

On foll. 173 *b* and 174 *a* there is a note, which informs us that the manuscript was written in the convent of S. Mary Deipara, in the year above mentioned, at the expense of the priest Theodore. $ ܐܬܟ̣ܬܒܬ݀ ܬܫܥܝܬܐ ܗܕܐ ܕܢܨܝܚܐ ܡܪܝ ܒܪܨܘ݊ܡܐ ܒ̈ܐܝܕܝ ܐܢܫ ܡܚܝܠܐ ܘܚܛܝܐ ܡܢ ܟܠܢܫ ܘܣܢܝ̣ܩ ܥܠ ܪ̈ܚܡܐ. ܐܠܐ ܬܒ̇ܥ ܐܢܐ ܡܢ ܟܠ ܡ̇ܢ ܕܦ̇ܓܥ ܒܗ̇ ܐܘ ܩ̇ܪܐ ܒܗ̇ ܕܐܢ ܡ̇ܢ ܘܡܫ̣ܬܟܚ ܦܘܕܐ ܐܘܿ ܓܠܛܐ ܕܡܕܡ. ܕܠܐ ܢܥܕܘܠ ܠܕܘܝܐ ܕܣ̣ܪܛ ܡܛܠ ܕܠܘ ܟܬܘܒܐ ܐܝܬܝ. ܐܠܐ ܡܛܠ ܕܠܐ ܐܗܘ̣ܐ ܠܐ ܡܫܬܡܥܢܐ ܠܐܒܐ ܕܝܠܝ ܣ̇ܪܛܬ ܗ̇ܘ ܡܘܢ ܕܐܬܡܲܨܝܬ ܚܝܠܐ. ܐܠܐ ܬܒ̇ܥ ܐܢܐ ܡܢ ܟܠ ܕܦ̇ܓܥ ܒܗܠܝܢ ܣܘܪ̈ܛܐ ܏ܘܫ. ܐܫ̣ܬܠܡܬ݀ ܬܫܥܝܬܐ ܗܕܐ ܒ̈ܐܝܕܝ ܐܢܫ ܡܚܝܠܐ ܘܚܛܝܐ ܘܣܢܝ̣ܩ ܥܠ ܪ̈ܚܡܐ. ܒܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܐܣܩܛܝ ܒܫܢܬ ܐܠܦ ܘܬܠ̈ܬܡܐܐ ܘܬܫ̈ܥܝܢ ܘܫ̈ܬ ܕܝ̈ܘܢܝܐ. ܒܝܘܡ ܫܒܬܐ ܕܐܝܬܘܗܝ ܪܝܫܗ ܕܐܕܪ ܝܪܚܐ ܒܪܝܟܐ ܘܥܠܠ ܨܘܡܐ. ܐܬܟ̣ܬܒܬ݀ ܕܝܢ ܒܝܨܝܦܘܬܐ ܕܐܒܐ ܡܪܝ ܬܐܝܕܪܘܣ ܩܫܝܫܐ ܘܣܒܐ ܙܗܝܐ ܕܡܫܝܚܐ ܐܠܗܐ ܗ̇ܘ ܕܡܛܠܬܗ ܝ̣ܨܦ ܘܣܡ̣ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܗ̣ܘ ܢܗܘܐ ܠܗ ܡܚܣܝܢܐ ܘܠܥܢ̈ܝܕܘܗܝ ܒܬܪ̈ܝܗܘܢ ܥ̈ܠܡܐ ܐܡܝܢ ܘܐܡܝܢ..

The fly-leaves, foll. 174 *b*—176 *a,* contain a #madrasha on Bar-#sauma, $ܡܕܪܫܐ ܕܥܠ ܢܨܝܚܐ ܡܪܝ ܒ݊ܪܨ݊ܘܡ݊ܐ, beginning: $܏ܩܘܡ ܏ܦܘܠܘܣ ܕܘܟܪܢܟ ܐܒܘܢ ܠܒܘܪ̈ܟܬܐ ܘܨܠܘܬܟ ܫܘܪܐ ܠܢ̈ܦܫܬܢ܀ ܒܪܨܘܡܐ ܕܣܝܒܪܗ ܠܢܣܝܘܢܐ ܫ̈ܢܝܢ ܚܡܫܝܢ ܐܨܛܠܒ ܩܕܡ ܡܪܗ. ܏ܘܫ..

On fol. 176 *b* there is part of another #madrasha, beginning: $ܐܒܘܢ ܫܪܓܐ ܢܗܝܪܐ ܀܀ ܐܝܟ ܐܠܝܐ ܒܓܘ ܕܒܪܐ. ܒܫܝܢܐ ܢܨܚܬ ܛܠܝܘܬܟ. ܏ܘܫ..

[Add. 14,734, foll. 1—176.]

**DCCCCLXVIII.**

Four paper leaves, about 6 5/8 in. by 5 1/8, all more or less stained and torn. The number of lines in each page varies from 22 to 25. The writing is good and regular, apparently of the xiith cent. They contain—

Part of a life of Basil of #Caesarea, perhaps that ascribed to his successor Helladius. The rubrics are—

1. $ܬܕܡܘܪܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܡܛܠ ܚܙܘܐ ܕܐܒܘܢ ܐܦܪܝܡ. ܠܐ ܟܬܝܒܐ ܒܕܘܟܬܗ̇; and

$ܬܫܥܝܬܐ ܕܐܢܬܬܐ ܕܐܫܬܒ̣ܩ ܠܗ̇ ܚ̈ܛܗܗ (sic) $ܒܝܕ ܨ̈ܠܘܬܗ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ2.

[Add. 17,272, foll. 64—67.]

**DCCCCLXIX.**

Paper, about 9 3/8 in. by 5 3/4, consisting of 21 leaves (Add. 14,735, foll. 51—71). The quires, two in number, are signed with letters (originally $ܐ and $ܒ, altered into $ܝ and $ܝܐ). There are from 26 to 31 lines in each page. This manuscript is written in a rather inelegant hand of the xiith or xiiith cent., and contains—

The history of the martyr #Behnam: $ܥܠ ܚ̇ܝ̣ܠܐ ܠܐ ܡܬܡܚ̇ܠ̣ܢܐ ܕܚܕ ܟܝܢܐ ܕܬܠܝܬܝܘܬܐ̇ ܩܕܝܫܬܐ ܘܫ̇ܘܝܬ ܒܐܘܣܝܐ ܡܫܪܝܢܢ ܕܢܟܬ݂ܘܒ ܬܫܥܝܬܐ ܡܠܝܬ݀ ܝܘܬܪ̈ܢܐ ܕܢܨܝܚ̣ ܫܘܦܪ̈ܐ ܘܣܗܕܐ ܓܒܝܐ ܡܪܝ ܒܗܢܡ. See Add. 14,733, no. 1. The colophon informs us that it was written in the convent of S. Mary Deipara, called $ܒܝܬ ܐܟܣ̈ܢܝܐ or "the house of strangers," near Edessa: $ܫܠ̣ܡܬ݀ ܬܫܥܝܬܐ ܗܕܐ ܏ܕܩܕ ܡܪܝ ܒܗܢܡ ܒܛܘܪܐ ܏ܩܕ ܕܐܘܪܗܝ. ܒܕܝܪܐ ܕܝ̇ܠܕܬ݀ ܐܠܗܐ ܕܡܬܩܪܝܐ ܒܝܬ ܐܟܣ̈ܢܝܐ. ܕܟܠ ܕܩ̇ܪܐ ܏ܘܫ.

A marginal note on the same page states that it belonged to the convent of S. Mary Deipara in the Egyptian desert : $ܐܝ̇ܬܝܗ̇ ܬܫܥ̣ܝܬܐ ܗܕܐ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܝ̇ܠܕܬ݁ ܐ̇ܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ܀.

[Add. 14,735, foll. 51—71.]

**DCCCCLXX.**

Two paper leaves, about 7 1/2 in. by 5, some­what stained and torn. There are from 19 to 22 lines in each page. The writing is good and regular, of the xiith or xiiith cent. They contain part of the martyrdom of Cy­prian and Justa.

[Add. 14,738, foll. 106, 107.]

**DCCCCLXXI**.

Paper, about 9 5/8 in. by 6 1/8, consisting of 27 leaves (Add. 14,735, foll. 24—50). The quires, three in number, are signed with letters (originally $ܐ, $ܒ, $ܓ, but altered into $ܙ, $ܚ, $ܛ). There are from 24 to 30 lines in each page. The manuscript is written in a rather inelegant hand of the xiiith cent., and contains—

The history of Abba #Bishoi, composed by John the Less: $ܬܫܥܝܬܐ ܕܕܘܒ̈ܪܐ ܕܝܚܝܕܝܐ ܡܣܲܪܩܐ. ܘܓܡ̣ܝܪܐ ܐܒܘܢ ܩܕܝܫܐ ܐܒܐ ܒܝܫܘܝ. ܕܡܢ ܡܕܒܪܐ ܕܐܣܩܝܛܝ. ܟ̣ܬܒܗ ܡܢ ܒܬܪ ܥܘܼܢܕܢܗ ܩܲܫܝܫܐ ܢܲܟܦܐ ܐܒܐ ܝܘܚܢܢ ܙܥ̣ܘܪܐ ܕܗܘ̣ܐ ܠܗ ܐܚܐ ܒܡ̣ܐܬܝܬܗ ܕܠܐܣܩܝܛܝ. ܕܗܘ̣ܘ ܬܪ̈ܝܗܘܢ ܬܠܡ̈ܝܕܐ ܡܫ̈ܥܒܕܢܐ ܠܩܕܝܫܐ ܐܒܐ ܒܡܘܐܝ. ܡܫܬ݀ܥܐ ܕܝܢ ܫܘܪܝ ܕܘܒܪ̈ܝܗܘܢ ܡܝܬܪ̈ܐ ܘܚܝ̈ܘܗܝ ܡ̈ܠܐܟܝܐ ܘܥܠ ܥܘܢܕܢܗ ܕܗܘ̣ܐ ܒܬܡܢܝܐ ܒܐܒܝܒ ܝܪܚܐ ܕܐܝ̈ܓܘܦܛܝܐ܇ ܕܐܝܬܘܗܝ ܒܬܪܝܢ ܒܬ̣݀ܡܘܙ ܝܪܚܐ ܕܣܘܪ̈ܝܐܐ. See Add. 14,732, no. 8.

[Add. 14,735, foll. 24—50.]

**DCCCCLXXII.**

Vellum, about 7 1/8 in. by 5 3/8, consisting of 16 leaves, some of which are much stained and torn, especially foll. 1, 9, 12, 15, and 16. The quires are signed with letters, but only $ܘ is complete. Many leaves are wanting both at the beginning and end, and there is a lacuna after fol. 10. There are from 21 to 25 lines in each page. This manuscript is written in a good, regular hand of the xth cent., and contains—

1. Part of a life of Dioscorus I., patriarch of Alexandria, the successor of Cyril (see Renaudot, Hist. Patr. Alexandrin. Jacobit., p. 114, and Le Quien, Oriens Christ., t. ii., col. 409), written by his disciple Theopistus, %, $ܬܐܘܒܝܣܛܘܣ (foll. 1 *b*, 12 *a*), in the Pentapolis or Cyrenaica, shortly after the death of Dioscorus. See fol. 13 *a* at the foot : $ܗܝܕܝܢ ܐܬ݀ܕܟܪܬ ܡ̈ܠܘܗܝ ܕܐܒܐ ܕܝܠܝ ܕܐܬܢܒܝ ܥܠܝ ܘܐܡ̣ܪ ܕܩܝܢܕܝܢܘܣ ܪܒܐ ܐܬ̇ܐ ܥܠܝܟ. ܘܒܪܫܥܬܗ ܫ̇ܢܝܬ ܠܝ̣ ܠܦܢܛܐܦܘܠܝܣ ܡܕܝܢܬܐ̣ ܘܐܬ̇ܛ̇ܫܝܬ ܒܗ̇. ܘܬܡܢ ܐܟ̇ܬܒܬ ܠܗܕܐ ܬܫܥܝܬܐ ܕܐܒܘܢ ܚܣܝܐ ܘܩܕܝܫܐ ܡܪܝ ܕܝܣܩܪܘܣ. ܘܡ̇ܘܕܐ ܐܢܐ ܩܕܡ ܐܠܗܐ ܕܫܪܪܐ ܐܟ݁ܬܒܬ. ܏ܘܫ.

2. Extract from a letter of Jacob of Edessa to the deacon #Bar-#had-#be-#shabba, against the adherents of the Council of Chalcedon: $ܕܡܪܝ ܝܥܩܘܒ ܕܐܘܪܗܝ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܫܡܫܐ ܒܪܚܕܒܫܒܐ. ܠܘܩܒܠ ܟܠܩܝ̈ܕܘܢܝܐ.. Fol. 14 *b*. Imperfect at the end.

[Add. 14,631, foll. 1—16.]

**DCCCCLXXIII.**

Four vellum leaves, about 9 1/8 in. by 5 3/4, written in a good, regular #Estrangela of the viith or viiith cent., with from 20 to 23 lines in each page. They contain the latter portion of a discourse on the physician and martyr Domitius, $ܕܘܡܛܝܣ ܣܗܕܐ̇. ܕܡܢ ܐܬܪܐ ܕܠܐ̈ܦܝ ܡܕܝܢܬܐ ܩܘܪܣ ܐܝܬܘܗܝ..

[Add. 17,201, foll. 22—25.]

**DCCCCLXXIV.**

Vellum, about 10 in. by 6 7/8, consisting of 25 leaves, some of which, are much stained and torn, especially foll. 14, 16, and 17. The volume originally consisted of at least five quires, the first two of which were lost at a comparatively early period. They are signed with letters. Leaves are wanting after foll. 11 and 19. Each page has from 31 to 36 lines. This manuscript is written in a good, regular hand of about the ixth cent., with the exception of foll. 1 and 25, which are later. It contains—

The life of Epiphanius, bishop of Cyprus, in two parts. See Add. 17,192, no. 11.

1. Part first, composed by his disciple John:

$ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܐܦܝܦܢܝܘܣ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܐ ܕܩܦܦܘܣ (sic) $܏ܓܙ. Fol. 1 *b*. Subscription, fol. 15 *a*:

ܫܠܡܬ ܬܫܥܝܬܐ ܕܐܟܬܒ ܝܘܚܢܢ ܩܫܝܫܐ ܥܠ ܕܘܒܪ̈ܘܗܝ ܕܩܕܝܫܐ ܐܦܝܦܢܝܣ ܕܩܘܦܪܘܣ.. Im­perfect. See Surius, #Vitae Patrum, t. ii., May, p. 151, capp. i.—xxxviii.; or Epiphanii Opera, ed. Petavius, t. ii., p. 318.

*b*. Part second, composed by Polybius, bishop of Rhinocorura: $ܬܫܥܝܬܐ ܕܐܟܬܒ ܦܠܘܒܝܣ ܥܠ ܕܘܒܪ̈ܘܗܝ ܕܛܘܒܬܢܐ ܐܒܘܢ ܐܦܝܦܢܝܣ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܐ ܕܗ̣ܝ ܗ̣ܝ ܣܠܡܢܐ ܡܕܝܢܬܐ ܕܩܘܦܪܘܣ ܓܙܪܬܐ.. Fol. 15 *a*. Imperfect. See Surius, loc. cit.,- capp. xxxix.—lxvii.; or Epiphanii Opera, t. ii., p. 353. To this are appended—

%. The letter of Polybius to Sabinus, bishop of Constantina :

$ܐܓܪܬܐ ܕܦܘܠܘܒܝܐ ܐܦܝܣܩܘܦܐ ܕܢܐܩܘܪܘܪܐ (sic) $ ܠܘܬ ܣܒܝܢܐ ܕܩܘܣܛܢܛܝܢܐ

. Fol. 25 *a*. See Surius, loc. cit., cap. lxviii.; or Epiphanii Opera, t. ii., p. 379.

%. The reply of Sabinus : $ܦܘܢܝ ܐܓܪܬܐ ܕܣܒܝܢܐ ܕܠܘܬ ܦܘܠܘܒܝܐ ܐ܏ܦܝܣܩ. Fol. 25 *a*. See Surius, loc. cit., capp. lxix.—lxxi.; or Epiphanii Opera, t. ii., p. 380.

[Add. 14,657.]

**DCCCCLXXV.**

Fifteen paper leaves, forming the first quire of a manuscript and part of the second. The greater portion of each leaf has been torn away. The writing is neat and regular, of about the xiiith cent. We seem to have here part of the history of Eugenius, $ܡܪܝ ܐܘܓܝܢ..

[Add. 14,738, foll. 90—104.]

**DCCCCLXXVI.**

A vellum leaf, 10 7/8 in. by 7 1/8, much soiled, signed $ܟܓ, and by a later hand $ܟܕ. The writing is good and regular, of the ixth cent. It contains the conclusion of the martyrdom of Febronia. Subscription, $ܫܠܡܬ ܬܫܥܝܬܐ ܕܦܒܪܘܢܝܐ ܣܗܕܬܐ ܢܨܝܚܬܐ..

[Add. 17,216, fol. 44.]

**DCCCCLXXVII.**

A vellum leaf, about 12 5/8 in. by 7 5/8, much torn. There are 30 lines in the one page, and 32 in the other. It is written in a current hand of the xth or xith cent., and contains part of a life of Isaiah of Scete, beginning: $ܛܘܒܢܐ ܗܟܝܠ ܐܒܐ ܐܫܥܝܐ̣. ܒܓܢܣܗ ܐܝܬܘܗܝ ܗܘܐ ܡܨܪܝܐ. ܏ܘܫ..

[Add. 17,213, fol. 19.]

**DCCCCLXXVIII.**

Vellum, about 9 7/8 in. by 6 3/8, consisting of 27 leaves, the last of which is much stained and torn. The quires are now numbered with letters from $ܝܛ to $ܟܒ; but what the original signatures were, does not appear. The volume is imperfect both at the begin­ning and end, and leaves are also wanting after foll. 21 and 25. Each page is divided into two columns, of from 23 to 27 lines. It is written in a good, regular hand of about the ixth cent., and contains—

The life of John, bishop of #Tella or Constantina (running title, fol. 10 *b*, $ܕܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ), written by his friend Elias. See Add. 12,174, no. 17.

[Add. 11,622.]

**DCCCCLXXIX**.

Paper, about 9 1/2 in. by 6 1/4, consisting of 23 leaves, several of which are much stained and torn, especially foll. 1, 14—18, 22 and 23. The quires, three in number, are signed with letters ($ܐ, $ܒ, $ܓ). Leaves are wanting after foll. 1 and 13. There are from 26 to 35 lines in each page. This manuscript is writ­ten in a rather inelegant hand of about the xiiith cent., and contains—

The history of Macarius the Great, com­posed by Serapion : $ܬܘܒ ܬܫܥܝܬܐ ܕܐܒܐ ܘܪܒܐ ܡܩܪܝ ܩܕܝܫܐ ܐܒܐ ܕܟܠܗܘܢ ܕܝܪ̈ܝܐ ܕܗܘ̣ܘ ܒܡܕܒܪܐ ܕܐܣܩܝܛܝܐ ܫ̇ܗܝܬ. ܐܟܬܒܗ̇ ܕܝܢ ܐܒܐ ܣܪܦܝܘܢ ܪܝܫ ܬܠܡܝ̈ܕܘܗܝ ܕܐܒܐ ܐܢܛܘܢܝܘܣ ܪܒܐ ܘܓܡܝ̣ܪܐ ܘܐܒܐ ܕܟܠܗܘܢ ܕܝܪ̈ܝܐ.. See Add. 14,732, no. 5.

[Add. 14,735, foll. 1—23.]

**DCCCCLXXX.**

Vellum, about 10 5/8 in. by 7, consisting of 16 leaves, several of which are much stained and torn, especially foll. 1, 4, 5, 7, 8, 9, 10, and 15. It is imperfect both at the begin­ning and end, and leaves are wanting after foll. 8, 11, and 14. Each page is divided into two columns, of from 30 to 34 lines. The writing is a good, regular #Estrangela of about the xith cent. This volume con­tains—

Fragments of a life of Severus, patriarch of Antioch, written by the author, whose name is not mentioned in the portions ex­tant, at the request of one Domitius. See fol. 7 *a*, first col. : $ܐܠܐ ܫ̇ܒܘܩܐ ܗ̣ܘܝ ܠܝ ܐܘ ܓܒܪܐ ܕܐܠܗܐ ܕܘܡܐܛ܇ ܕܐܦ ܗܪܟܐ ܩܠܝܠ ܡܢ ܫܪܒܐ ܢܦ̇ܩ ܐܢܐ̇. ܏ܘܫ; and again, fol. 16 *b*, second col.: $ܗܠܝܢ ܟܕ ܠܚܘܦ̇ܛܟ ܐ̇ܫܬܡܥܬ: ܘܥܠ ܨܠܘ̈ܬܟ ܐ̇ܬܬܟܠܬ ܐܘ ܒܪܢܫܐ ܕܐܠܗܐ ܕܘܡܐܛ̣. ܐܝܟ ܡܫܘܚܬܐ ܕܚܝܠܐ ܕܐܝܬ ܒܝ̣ ܥ̇ܡܠܬ. ܏ܘܫ..

On the margin of fol. 16 *a* one Aaron has recorded his name, $ ܐܗܪܘܢ ܚܛܝܐ..

[Add. 17,203.]

**DCCCCLXXXI.**

Two palimpsest leaves, much mutilated, from a Greek manuscript, written in slanting uncials of about the viiith cent. They are part of a Vocabulary or Glossary, letter O, but the order of the words is not strictly alphabetical. That portion, for example, of the first leaf, which is not rewritten, contains the words %, %, %, %, %, %, %, etc.

The Syriac text is written in a small, neat hand of about the xth cent. It is part of the martyrdom of Simeon bar #Sabba'e and his companions. See Assemani, Acta Martt., pars i., p. 25.

[Add. 14,665, foll. 8, 9.] q[7 h]q

**DCCCCLXXXII.**

Vellum, about 10 1/2 in. by 8 3/8, consisting of 86 leaves (Add. 14,484, foll. 48—133), a few of which are slightly, stained and torn. The quires, 11 in number, seem to have been originally signed with arithmetical figures (see foll. 72 *a*, 94 *a*, and 102 *a*), but are now numbered with letters from $ܝܕ (fol. 49 *a*) to $ܟܗ (fol. 127 *a*). Each page is divided into two columns, of from 22 to 28 lines. This manuscript is written in a fine #Estrangela of the vith cent., and con­tains—

1. The Acts of Simeon Stylites, $ܢܨܚܢܗ ܕܡܪܝ ܫܡܥܘܢ ܪܫܐ ܕܐ̈ܒܝܠܐ, compiled by his disciple Cosmas. Fol. 48 *b*. The text is substantially the same as that pub­lished by Assemani in the Acta SS. Mar­tyrum, t. ii., p. 268, but the verbal dif­ferences are very considerable. See Add. 12,174, no. 2.

2. $ܦܘ̈ܩܕܢܐ ܘܙܘܗܪ̈ܐ ܕܡܪܝ ܫܡܥܘܢ ܛܘܒܢܐ, " Precepts and Admonitions of the blessed #Mar Simeon," beginning, fol. 130 *b* :

$ܐ̈ܚܝ ܘܒ̈ܢܝ ܘܚ̈ܒܝܒܝ. ܟܬܝܒ ܒܟ̈ܬܒܐ ܩܕܝ̈ܫܐ. ܕܐܪܝܐ ܢܗܡ ܡܢ ܠܐ ܢܕܚܠ ܡܪ̈ܡܪ̈ܘܬܐ ܐܢ [ܡܪ̈ܐ ܡܪ̈ܘܬܐ corrected into] ܪܓܙ. ܐܝܕܐ ܗܝ ܒܪܝܬܐ ܕܪ̈ܘܚܢܐ ܐܘ ܕܦܓܪ̈ܢܐ ܕܬܣܝܒܪ. ܘܗܫܐ ܒ̈ܢܝ. ܐܢܐ ܫܡܥܘܢ ܒܨܝܪܐ ܡܠܟ ܐܢܐ ܠܟܘܢ ܕܬܩܪܒܘܢ ܬܝܒܘܬܐ ܠܘܬ ܐܠܗܐ ܡܪܚܡܢܐ. ܏ܘܫ.

After the doxology, fol. 133 *b*, we read in a smaller character the words : $ܕܟܝܪ̈ܝܢ ܐ̈ܚܐ ܟܠܗܘܢ ܕܒܡܫܝܚܐ: ܕܐܝܬ ܒܟܘܠ ܐܬܪ. ܘܨܠܘܬܗܘܢ ܬܗܘܐ ܥܠ ܚܛܝܐ ܘܒܨܝܪܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ..

[Add. 14,484, foll. 48—133.]

**DCCCCLXXXIII.**

Vellum, about 10 3/4 in. by 8 3/4, consisting of 19 leaves (Add. 14,484, foll. 134 — 152), most of which are much stained and torn. The quires seem originally to have been signed with arithmetical figures (see fol. 139 *a*). Leaves are wanting at the begin­ning, as well as after foll. 146, 150, and 151. Each page is divided into two columns, of from 25 to 28 lines. The writing is a fine, regular #Estrangela of the vith cent. This manuscript contains—

Portions of the Acts of Simeon Stylites, $ܢܨܚܢܗ ܕܡܪܝ ܫܡܥܘܢ..

Fol. 152 was perhaps originally the last leaf of the preceding number. It contains a note, some portions of which have been intentionally effaced, informing us that this copy of the Acts of Simeon Stylites was presented to the church of that saint at by the deacon Simeon of the said church.

$[ܐܝܬܘܗܝ] ܟܬܒܐ ܗܢܐ ܕܢܨܚܢܗ ܕܛܘܒܢܐ ܡܪܝ ܫܡܥܘܢ ܕܐܣܛܘܢܗ̣. ܠܗܝܟܠܐ ܩܕܝܫܐ ܕܝܠܗ ܕܛܘܒܢܐ ܡܪܝ ܫܡܥܘܢ̇. ܕܐܝܬ ܒܝܬ ܬܠܬ (؟) . . . ܐ. ܕܙܒܢܗ ܠܗ ܡܢ ܕܐܠܗܐ ܘܡܢ ܕܝܠܗ̣. ܫܡܫܐ ܡܪܝ ܫܡܥܘܢ . . . ܕܝܠܗ ܕܗܝܟܠܐ ܩܕܝܫܐ. ܏ܘܫ.

On the same page are several entries, in Arabic, of deaths, dating, as it would appear, from about the year 221 of the Hijra, A.D. 835—6. They are all in the same hand­writing.

%

These may he read and translated as follows:—

% (?) %

" In the name of the Father, and of the Son, and of the Holy Spirit. #Hosaib (?) ibn #Yahya, God have mercy on him, went to rest ($ܐܬܢܝܚ) when 24 nights were passed of the #Teshrin, in the year 214 \* @[Coptic figures: $ = 200, $ = 10, $ = 4.]@ accord­ing to the reckoning of the Arabs (A.D. 829 —30), on Sunday. God have mercy on him and reward him.

#Habbuba (?) went to rest, God have mercy on her, on Tuesday, when 15 nights were passed of #Shubat, in the year 221 (A.D. 835—6).

A blessing from God be upon #Yahya ibn Hosaib al - #Kirmani (?) and #Ibrahim ibn #Hosaib."

Below, there is another entry, in the same handwriting, but much torn and effaced:

% i.e. %, "George died on Thursday."

The Syriac and Arabic writing on the verso of this leaf is so much effaced that only a very few words are legible.

[Add. 14,484, foll. 134—152.]

**DCCCCLXXXIV.**

Three vellum leaves, all much stained and mutilated. They are written in a good, regular #Estrangela of the vith or viith cent., and contain fragments of the martyrdom of #Mar #Talya, $ܛܠܝܐ ܩܕܝܫܐ. Compare Add. 12,174, no. 73.

[Add. 14,670, foll. 23—25.]

**DCCCCLXXXV.**

A paper leaf, 9 7/8 in. by 6 7/8, written in an inelegant hand of about the xivth cent. It contains the conclusion of the history of the eight Youths of Ephesus.

[Add. 14,736, fol. 12.]

**DCCCCLXXXVI.**

A paper leaf, about 6 3/8 in. by 5, much soiled and torn, written in a Nestorian hand of the xiiith cent., with numerous vowel points. It contains part of the life of some holy man.

[Add. 14,738, fol. 105.]

q[7 H 2]q

**SCIENTIFIC LITERATURE.**

**LOGIC AND RHETORIC.**

**DCCCCLXXXVII.**

Vellum, about 11 1/8 in. by 7 1/2, consisting of 188 leaves, many of which, are much stained and some more or less torn, especially foll. 1, 22, 31, 46, 49, 52, 53, 56, and 188. The quires, signed with letters, were origin­ally at least 22 in number; but the first has been lost, and the next three are very imperfect. Leaves are now wanting at the beginning and end, as well as after foll. 1, 7, 16, 17, 18, 19, 42, 46, 52, and 149. Each page is divided into two columns, of from 36 to 40 lines. This volume is written in a good, regular #Estrangela of the viith cent. Greek vowels have been occasionally added by a later hand (%). Its contents are—

1. A treatise on Logic by the archiater Sergius of #Ras-'ain, probably identical with the $ ܦܘ̈ܫܩܐ ܕܡܠܝܠܘܬܐ, mentioned by #'Ebed- #Yeshua' in Assemani's Bibl. Or., t. iii., pars 1, p. 87. It is dedicated to the author's friend Theodore, bishop, of #Maru or Merv (see Assemani, Bibl. Or., t. iii., pars 1, p. 147), and is divided into seven books or discourses, to each of which, except the last, a synoptical table of contents is appended. See Renan in the Journal Asiatique for 1852, #4eme #Serie, t. xix., p. 320, and his treatise "de Philosophia Peripatetica apud Syros" (Paris, 1852), pp. 22, seqq.

Book i. is wanting.

Book ii. is imperfect. Fol. 1 *a*.

Book iii. is imperfect. Beginning, fol. 11 *b*: $ܒܡܐܡܪܐ ܕܩܕܡ ܗܢܐ ܕܐܝܬܘܗܝ ܕܬܪ̈ܝܢ: ܕܡܟܬܒܢܘܬܐ ܗܕܐ ܐܘ ܐܚܘܢ ܬܐܕܘܪܐ̣. ܢܣ̣ܒܬ ܡܠܬܐ ܫܘܪܝܐ̣. ܡܢ ܥܘܩܒܐ ܕܥܠ ܢܝܫܗ̇ ܕܟܠܗ̇ ܐܘܡܢܘܬܐ ܡܠܝܠܬܐ̣. ܘܫܪܟܬ ܠܘܬ ܗ̇ܢܝܢ ܒ̈ܢܬ ܩ̈ܠܐ ܕܐܡܝܪ̈ܢ ܠܗ ܠܐܪܝܣܛܘܛܠܝܣ̇. ܩܕܡ ܡܠܦܢܘܬܐ ܕܥܠ ܥܣܪ̈ܐ ܓܢܣ̈ܐ ܩ̈ܕܡܝܐ̇. ܗ̇ܢܘܢ ܕܫܡܗܘ ܐܢܘܢ ܩܛܝܓܘܪ̈ܝܘܣ. ܒܗܢܐ ܕܝܢ ܡܐܡܪܐ ܕܐܝܬܘܗܝ ܕܬܠܬܐ: ܕܝܠܗ̇ ܬܘܒ ܟܕ ܕܝܠܗ̇ ܕܡܟܬܒܢܘܬܐ ܐܡܪܝܢܢ ܗܫܐ̣. ܥܠ ܗ̇ܢܝܢ ܕܒܬܪܟܢ ܡܟܬܒܢ ܠܗ ܠܦܝܠܣܘܦܐ ܒܗ ܒܟܬܒܐ ܗ̇ܘ ܕܥܠ ܥܣܪ̈ܐ ܓܢ̈ܣܐ ܗܠܝܢ ܕܓܘܐ. ܏ܘܫ..

Book iv. is imperfect. Fol. 18 *a*.

Book v. is slightly imperfect. Beginning, fol. 40 *a*: $ܒܡܐܡܪܐ ܕܩܕܡ ܗܢܐ ܕܐܝܬܘܗܝ ܕܐܪ̈ܒܥܐ ܕܡܟܬܒܢܘܬܐ ܗܕܐ ܐܘ ܐܚܘܢ ܬܐܕܘܪܐ̣. ܢܦ̇ܩܢܢ ܟܠܗ ܫܪܒܐ ܕܥܠ ܟܡܝܘܬܐ̣. ܒ̈ܬܚܘܝܬܐ̣ ܘܒ̈ܦܘܠܓܐ ܕܙܕܩ̈ܝܢ ܠܗ. ܘܐܕܢܚܢܢ ܒܗ ܐܝܟ ܕܡܣܬܒܪܐ ܠܝ ܓܠܝܐܝܬ݂. ܟܠܗ ܪܥܝܢܗ ܕܥܠ ܟܡܝܘܬܐ ܕܐܪܣܛܛܠܝܣ. ܒܗܢܐ ܕܝܢ ܡܐܡܪܐ ܕܗܫܐ ܣܝܡ ܠܢ ܠܡܐܡܪ ܕܐܝܬܘܗܝ ܕܚܡܫܐ̣. ܒܗ̇ ܒܢܩܝܦܘܬܐ ܪܕܝܐ ܡܠܬܐ ܘܡܚܘܝܐ. ܥܠ ܗ̇ܘ ܡܐ ܕܐܝܬܘܗܝ ܕܫܪܟܐ. ܡܢ ܡܠܦܢܘܬܐ ܗܕܐ̣ ܐܝܟ ܚܝܠܐ ܕܣܝܡܐ ܕܡܠܬܗ ܕܦܝܠܣܘܦܐ. ܏ܘܫ..

Book vi. is imperfect. Beginning, fol. 46 *b*: $ܒܡܐܡܪܐ ܕܩܕܡ ܗܢܐ ܕܐܝܬܘܗܝ ܕܚܡ̈ܫܐ ܕܡܟܬܒܢܘܬܐ ܗܕܐ ܐܘ ܐܚܘܢ ܬܐܕܘܪܐ̣. ܥܠ ܡܠܦܢܘܬܐ ܕܓܢܣܐ ܗ̇ܘ ܕܠܘܬ [ܡܕܡ]ܡ ܥܒܕܢܢ ܥܘܩܒܐ [ܘܣ]ܡܢܢ ܠܗ ܫܘܠܡܐ ܠܫܪܒܐ ܥܡ ܬܚܘܡܐ ܕܒܥܬܐ ܕܙܕܩܐ ܗܘܬ ܠܗ ܠܓܢܣܐ ܗ̇ܘ. ܗܢܐ ܕܝܢ ܡܐܡܪܐ ܕܗܫܐ ܕܐܝܬܘܗܝ ܕܫܬܐ̣. ܡܢܗ ܟܕ ܡܢܗ ܕܕܘܪ[ܫܐ̣]. ܥܠ ܓܢܣܐ ܗ̇ܘ ܕܙܢܐ ܫܩܝܠ ܠܗ ܢܝܫܐ ܠܡܐܡـ[ـܪ.] ܏ܘܫ..

Book vii. is slightly imperfect. Beginning, fol. 53 *b* : $ܒܡܐܡܪܐ ܕܫܬܐ ܗ̇ܘ ܕܢܣ̣ܒ ܫܘܠܡܐ ܩܕܡ ܗܢܐ ܐܘ ܐܚܘܢ ܬܐܕܘܪܐ̣. ܗ̣ܘܐ ܣܟܐ ܕܡܠܦܢܘܬܐ ܗ̇ܝ ܕܥܠ ܙܢܐ ܘܥܠ ܗ̇ܢܘܢ ܫܬܐ ܓܢܣ̈ܐ ܐܚܪ̈ܢܐ. ܘܚ̇ܬܡܬ ܒܗ ܡܠܬܐ ܪܗܛܗ̇ ܕܒܟܘܠܗܝܢ ܬܪ̈ܥܝܬܐ̇. ܕܝ̈ܠܝܦܢ ܠܢ ܡܢ ܐܪܝܣܛܘܛܠܝܣ ܘܡܢ ܟܠܗܘܢ ܦܝ̈ܠܣܘܦܐ ܐܚܪ̈ܢܐ̇. ܥܠ ܝܘ̈ܠܦܢܐ ܕܥܣܪ̈ܐ ܓܢܣ̈ܐ ܗ̇ܢܘܢ ܩ̈ܕܡܝܐ̇. ܕܐܝܬܝܗܘܢ ܪܫܐ ܘܫܘܪܝܐ ܕܡܕܪܫܘܬܐ ܘܕܢܘܦܩܐ ܕܒܡܠܝܠܘܬܐ. ܐܠܐ ܡܛܠ ܕܐܝܟܢܐ ܕܐܡܝܪ ܠܢ ܒܫܪ̈ܒܐ ܗ̇ܢܘܢ ܩܕܡ̈ܝܐ: ܠܬܠܬ ܡ̈ܢܘܢ ܡܦܠܓ ܠܗ ܠܦܝܠܣܘܦܐ ܡܐܡܪܐ ܗ̇ܘ ܕܥܠ ܩܛܝܓܘܪ̈ܝܘܣ. ܗܢܘ ܕܝܢ ܠܚܕܐ ܩܕܡܝܬܐ: ܠܗ̇ܝ ܕܥܠ ܒ̈ܢܬ ܩ̈ܠܐ ܡܕܡ ܕܚܫ̈ܚܢ ܠܝܘ̈ܠܦܢܐ ܕܥܠܝܗܘܢ ܕܓܢܣ̈ܐ: ܘܠܐܚܪܬܐ ܕܬܪ̈ܬܝܢ: ܠܗ̇ܝ ܕܚ̇ܒܫܐ ܡܠܦܢܘܬܐ ܝܚܝܕܐܝܬ ܕܝܠܗܘܢ ܕܥܣܪ̈ܐ ܓܢܣ̈ܐ: ܘܠܗ̇ܝ ܬܘܒ ܕܬܠܬܐ: ܕܥܠ ܒ̈ܢܬ ܩ̈ܠܐ ܐܝܠܝܢ ܕܐܬܥܗܕ ܐ̈ܢܝܢ ܒܝܘܠܦܢܐ ܕܝܠܗܘܢ ܕܓܢ̈ܣܐ ܗܠܝܢ: ܘܫܒ̣ܩ ܐ̈ܢܝܢ ܕܠܐ ܬܘܚܡ̣. ܙܕܩ̇ ܠܟ ܕܬܕܥ ܕܥܠ ܡܢܬܗ ܕܡܐܡܪܐ ܗ̇ܝ ܩܕܡܝܬܐ. ܒܡܐܡܪܐ ܗ̇ܘ ܕܬܪ̈ܝܢ ܐܠܦܢܢ܇ ܐܢ ܗ̣ܘ ܕܥܗܝܕ ܐܢܬ ܐܝܠܝܢ ܕܐܬܐܡܪ ܡܢ ܠܥܠ. ܒܡܐܡܪܐ ܕܝܢ ܗ̇ܘ ܕܬܠܬܐ ܘܒܗ̇ܘ ܕܐܪ̈ܒܥܐ ܘܒܗ̇ܘ ܕܚ̈ܡܫܐ ܘܒܗ̇ܘ ܕܫܬܐ. ܥܠ ܡܢܬܗ ܗ̇ܝ ܕܬܪ̈ܬܝܢ ܕܡܐܡܪܐ ܕܐܪܝܣܛܛܠܝܣ ܥܒܕܢܢ ܡܠܬܐ. ܒܡܐܡܪܐ ܕܝܢ ܗܢܐ ܕܫܒܥܐ ܕܗܫܐ ܣܝܡ ܠܢ. ܥܠ ܡ̇ܢܬܐ ܗ̇ܝ ܬܠܝܬܝܬܐ ܕܡܐܡܪܐ ܕܥܠ ܩܛܝܓܘܪ̈ܝܘܣ̣. ܐܡܪܝܢ̣ܢ. ܐܝܟ ܡܐ ܕܙܕܩ̇. ܗܕܐ ܕܝܢ ܐܝܬܝܗ̇ ܐܝܟ ܕܐܦ ܡܢ ܠܥܠ ܐܡܝܪ ܠ̣ܢ ܥܠ ܒ̈ܢܬ ܩ̈ܠܐ ܡܕܡ ܐܝܠܝܢ ܕܐܬܥܗܕܢ ܐ̈ܢܝܢ ܒܡܠܦܢܘܬܐ ܗ̇ܝ ܕܥܠܝܗܘܢ ܕܓܢ̈ܣܐ: ܐܝܬܝܗܝܢ ܕܝـ̣ܢ. ܐܟܙܢܐ ܕܫܘܓܢܝܐ ܘܕܠܩܘܒܠܝܘܬܐ ܘܡܬܬܙܝܥܢܘܬܐ ܘܐܚܪ̈ܢܝܬܐ ܕܐܝܟ ܗܠܝܢ. ܣܝܡ ܠܢ ܗܟܝܠ ܗܫܐ ܠܡܐܡܪ ܥܠ ܗܠܝܢ. ܗܢܘ ܕܝܢ ܥܠ ܕܠܩܘܒܠܝܘܬܐ ܘܥܠ ܫܘܓܢܝܐ ܘܥܠ ܡܬܬܙܝܥܢܘܬܐ. ܘܥܠ ܗܠܝܢ ܕܕܡ̈ܝܢ ܠܗܝܢ. ܕܡܢܐ ܡܫܘܕܥܐ ܟܘܠ ܚܕܐ̣ ܡܢܗܝ̣ܢ. ܘܠܟܡܐ ܙܢ̈ܝܐ ܡܬܦܠܓܐ. ܐܡܪܝܢܢ ܡܕܝܢ ܥܠܝܗܝܢ ܒܦܣ̈ܝܩܬܐ̣. ܗ̇ܘ ܡܐ ܕܡܢ ܕܘ̈ܟܝܬܐ ܣܓ̈ܝܐܬܐ ܝܠܝܦ ܠܢ. ܘܥܗܕܝܢܢ ܠܗ. ܐܢ ܕܝܢ ܐܢܫ ܡ̣ܨܐ ܠܡܫܟܚܘ ܡܕܡ ܐܚܪܢܐ ܕܝܬܝܪ ܐܘ ܚܫܚ ܛܒ ܡܢ ܗ̇ܘ ܕܐܡܪܝܢ̣ܢ. ܠܗ̇ܘ ܙܕܩ̇ ܠܟ ܠܡܩܦ ܐܘ ܐܚܘܢ. ܝܬܝܪ ܡܢ ܕܠܢ. ܏ܘܫ..

2. The Isagoge, or Introduction, of Por­phyry, probably translated by Sergius of #Ras-'ain: $ܡܡܠܠܐ ܕܥܒܝܕ ܠܚܕ ܡܢ ܦܝ̈ܠܣܘܦܐ ܕܡܬܐܡܪ ܝܘܢܐܝܬ ܐܝܣܓܘܓܐ. ܕܡܬܦܫܩ ܣܘܪܝܐܝܬ݂ ܡܥܠܬܐ ܕܝܘܠܦܢܐ. Be­ginning, fol. 61 *a*: $ܛܒ ܐܠܨܐ ܐܘ ܟܪܘܣܘܪܝܐ̇. ܠܦܘܬ ܡܠܦܢܘܬܐ ܕܟܬܒܐ ܗ̇ܘ ܕܥܠ ܩܛܝܓܘܪ̈ܝܘܣ ܕܐܪܣܛܛܠܝܣ̇. ܥܠ ܗ̇ܝ ܕܢܕܥ ܡܢܐ ܐܝܬܘܗܝ ܓܢܣܐ̇. ܘܡܢܐ ܦܘܪܫܢܐ̇. ܘܡܢܐ ܬܘܒ ܐܕܫܐ̇. ܘܡܢܐ ܕܝܠܝܘܬܐ̇. ܘܡܢܐ ܓܕܫܐ. ܏ܘܫ.. See Renan, in the Journ. Asiat., p. 330.

3. A short section, entitled $ܦܘܠܓ ܐܘܣܝܐ ܕܓܘܐ, beginning, fol. 73 *a* : $ܐܘܣܝܐ ܡܬܦܠܓܐ̣. ܠܓܘܫܡܐ̣ ܘܠܠܐ ܓܘܡܫܐ. ܓܘܫܡܐ ܡܬܦܠܓ̣. ܠܡܢܦܫܐ ܘܠܠܐ ܡܢܦܫܐ. ܓܘܫܡܐ ܡܢܦܫܐ ܡܬܦܠܓ̣. ܠܚܝܘܬܐ ܘܠܚܝܘܬ ܢܨܒܬܐ̣ ܘܠܢܨܒܬܐ.. It is the so-called *Table* of Porphyry. See Renan, loc. cit., p. 330.

4. The Categories of Aristotle, $ܟܬܒܐ ܕܩܛܓܘܪ̈ܝܘܣ: ܕܐܪܝܣܛܘܛܠܝܣ ܦܝܠܣܘܦܐ, probably translated by Sergius of #Ras-'ain. Beginning, fol. 73 *a*:

$ܐܷܘܡܴ̈ܘܢܴܡܘ܆ ܗܢܘ ܕܝ̣ܢ ܫܘ̈ܝܝ ܫܡܐ ܡܬܐܡܪܝܢ ܗ̇ܢܘܢ ܕܫܡܐ ܕܓܘܐ ܗܘ. ܡܠܬܐ ܕܝܢ ܕܐܘܣܝܐ̣ ܐܚܪܬܐ ܗܝ. ܐܟܙܢܐ ܕܚܝܘܬܐ ܒܪܢܫܐ. ܐܦ ܗ̇ܘ ܕܨܝܪ. ܕܗܠܝܢ ܓܝܪ ܫܡܐ ܒܠܚܘܕ ܕܓܘܐ ܗܘ. ܡܠܬܐ ܕܝܢ ܕܐܘܣܝܐ ܐܚܪܬܐ ܗܝ. ܐܢ ܓܝܪ ܬܫ̇ܠܡ ܕܡ̣ܢܘ ܡܢ ܬܪ̈ܝܢ ܡܢ ܗܠ̣ܢ. (sic) $ ܡܫ̇ܠܡ ܐܢܬ ܚܝܘܬܐ ܐܝܬܘܗܝ܇ ܕܝܠܢܝܐ ܡܢ ܬܪ̈ܝܢ ܡܢ ܗܠܝܢ. ܏ܘܫ.

. See Renan, loc. cit., p. 330.

5. A treatise entitled $ܡܡܠܠܐ ܦܝܠܣܘܦܝܐ, " Philosophic Discourse," probably composed by Sergius of #Ras-'ain. It treats of the parts of speech, of gender, etc. Beginning, fol. 92 *a*: $ ܐܡܪܝܢ ܗܟܝܠ ܚ̈ܟܝܡܝܗܘܢ ܕܝ̈ܘܢܝܐ̣. ܕܡܠܬܐ ܕܡܬܐܡܪܢܘܬܐ ܐܝܬܝܗ̣̇. ܡ̇ܢܬܐ ܙܥܘܪܬܐ ܕܪܘܟܒܗ̇ ܕܡܠܬܐ. ܡܠܬܐ ܕܝܢ ܐܝܬܝܗ̣̇. ܪܗܛܐ ܕܪܘܟܒܗ̇ ܕܡܠܬܐ ܕܡܬܐܡܪܢܘܬܐ. ܕܡܘܕܥܐ ܪܥܝܢܐ ܡܫܠܡܢܐ.܀ ܡ̈ܢܘܬܗ̇ ܕܝܢ ܕܡܠܬܐ ܐܝܬܝܗܝ̣ܢ ܬܡܢܐ. ܗܢܘ ܕܝ̣ܢ. ܫܡܐ. ܡܐܡܪܐ ܕܫܘܬܦܘܬܐ. ܫܪܝܬܐ. ܚܠܦ ܫܡܐ. ܡܩܕܡܐ. ܣܝܡ̇ܐ. ܥܠ ܡܐܡܪܐ. ܐܣܪܐ. ܏ܘܫ.. See Renan, loc. cit., p. 330.

6. A tract on negation and affirmation, probably also written by Sergius. Beginning, fol. 94 *a*: $܏ܬܘܒ ܏ܫܪܒܐ ܏ܐܚܪܢܐ. ܬܠܬ ܐܢܝܢ ܕܗܦܟܢ܀ ܐܦܦܣܝܣ ܟܘܠܢܝܬܐ.܀ ܩܛܦܣܝܣ ܟܘܠܢܝܬܐ.܀ ܩܛܦܣܝܣ ܡܢܬܝܬܐ.܀ ܐܦܘܦܣܝܣ ܓܝܪ ܡܢܬܝܬܐ̣ ܠܐ ܗ̇ܦܟܐ. ܘܐܦܘܦܣܝܣ ܡ̇ܢ ܟܘܠܢܝܬܐ̣. ܨܝܕ ܢܦܫܗ̇ ܗ̇ܦܟܐ. ܕܐܝܟ ܐܝܟܢ. ܏ܘܫ.. This and the previous treatise, no. 5, go over substantially the same ground as the % of Aristotle. See Renan, loc. cit., p. 330.

7. A treatise by Sergius of #Ras-'ain, ad­dressed to Theodore, on the Causes of the Universe, according to the views of Aristotle, showing how it is a sphere : $ܬܘܒ ܡܐܡܪܐ ܕܥܠ ܥ̈ܠܠܬܗ ܕܗܢܐ ܟܠ. ܕܐܡܝܪ ܠܡܪܝ ܣܪܓܝܣ ܩܫܝܫܐ ܕܪܝܫ ܥܝܢܐ̣. ܐܝܟ ܬܪܥܝܬܗ ܕܐܪܝܣܛܘܛܠܝܣ ܦܝܠܣܘܦܐ. ܕܐܝܟܢܐ ܐܝܬܘܗܝ ܚܘܕܪܐ. Beginning, fol. 99 *b*: $ܡܛܠ ܕܡܦܣ ܐܢܐ ܕܒܡܟܣܢܘܬܐ ܕܡܢ ܐܘܝܘܬܐ ܗܘ̇ܝܐ ܒܥܬܟ. ܕܥܠ ܐܝܠܝܢ ܕܫܐܠܬ݂. ܠܡܫܒܩ ܠܟ ܒܟ̈ܬܝܒܬܐ. ܟܕ ܛܒ ܝ̇ܕܥ ܐܢܐ ܐܦ ܥܣܩܘܬܐ ܕܫ̈ܘܐܠܝܟ̣. ܠܐ ܐ̇ܡܐܢܬ ܕܐܝܟ ܕܡܨܐ ܐܢܐ ܐܪܫܘܡ ܠܟ܇ ܕܙܒ̈ܢܝܢ ܣ̈ܓܝܐܢ ܐܦܝܣܬܢܝ܇ ܥܠ ܥ̈ܠܠܬܗ ܩܕܡ̈ܝܬܐ ܕܗܢܐ ܟܠ܇ ܐܝܟ ܬܪܥܝܬܗ ܕܐܪܝܣܛܘܛܠܝܣ.. ܐܝܬܘܗܝ ܕܝܢ ܫܘܪܝܐ ܕܦܐܐ ܠܕܐܝܟ ܗܠܝ̣ܢ. ܐܝܟ ܕܡܣܬܒܪܐ ܠܝ̣ ܕܐܢܫ ܢܣܝܡ ܟܠܗܝܢ ܬܚ̈ܘܝܬܐ ܡ̈ܬܚܙܝܢܝܬܐ ܘܕܫܠܡܢ ܠܪܓܫܬܢ̇. ܘܠܐܝܠܝܢ ܕܢܦܠܢ ܬܚܝܬ ܚܙܬܢ. ܠܐ ܓܝܪ ܡܨܝܐ ܕܐܢܫ ܢܬܚܫܚ ܥܠܝܗܝܢ܇ ܒ̈ܬܚܘܝܬܐ ܕܡܡܠܠܐ. ܡܛܠ ܕܟܠܗܝܢ ܬܚ̈ܘܝܬܐ ܡ̈ܠܝܠܬܐ̣. ܡܢ ܥܠ̣ܬܐ ܘܫܘܪܝܐ ܕܩܕܡܝܗܝܢ ܡܬܪ̈ܟܒܢ. ܠܥܠ̣ܬܐ ܕܝܢ ܩܕܡܝܬܐ̣. ܠܐ ܐܝܬ ܡܕܡ ܕܩܕܝܡ.܀܀ ܐܝܬܝܗܘܢ ܗܟܝܠ ܫܘ̈ܐܠܝܟ̣. ܕܡܢܐ ܐܝܬܘܗܝ ܥܠ̣ܬܐ ܩܕܡܝܬܐ ܕܟܠ. ܘܡܢܐ ܗܝ ܡܥܒܕܢܘܬܗ. ܘܡܢܐ ܗܘ ܙܢܐ ܕܙܘܥܗ ܕܗܢܐ ܓܘܫܡܐ ܕܒܚܘܕܪܐ ܡܢܗ ܡܬܟܪܟ. ܘܥܠ ܡܢܐ ܟܪ̈ܘܟܝܐ ܣܓ̈ܝܐܐ ܐܝܬ ܒܙܘܥܗ ܕܗܢܐ ܓܘܫܡܐ ܕܒܚܘܕܪܐ ܡܬܬܙܝܥ. ܘܐܢ ܩ̣ܢܝܢ ܗܠܝܢ ܕܒܚܘܕܪܐ ܡܬܟܪܟܝܢ ܝܕܥܬܐ ܘܣܘܟܠܐ̇. ܕܟܠܗܝܢ ܐܝܠܝܢ ܕܒܐܬܪ̈ܘܬܐ ܕܠܬܚܬ ܡܢ ܣܗܪܐ ܗ̈ܘܝܢ. ܀ ܏ܘܫ. . Compare Renan, loc. cit., p. 320.

8. The treatise of Aristotle, %, translated for Theodore by Sergius of #Ras-'ain. Fol. 107 *b*. Title: $ܐܓܪܬܐ ܕܐܪܝܣܛܘܛܠܝܣ ܦܝܠܣܘܦܐ: ܕܡܦܫܩܐ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. ܠܡܝܬܪܐ ܡܪܝ ܣܪܓܝܣ ܩܫܝܫܐ ܕܪܝܫܥܝܢܐ ܡܕܝܢܬܐ. See De Lagarde, Analecta Syr., p. 134; Renan, loc. cit., p. 321.

9. A tract on the Soul, ascribed to Aris­totle: $ܡܐܡܪܐ ܕܐܪܝܣܛܛܠܝܣ ܕܥܠ ܢܦܫܐ. It is not the well-known treatise %, but a wholly different work, consisting of five short sections. Beginning, fol. 122 *a*: $ܟܠ ܡܐ ܕܐܝܬܘܗܝ ܐܘ ܒܪ̈ܓܫܐ ܡܬܝܕܥ. ܐܘ ܒܗܘܢܐ ܡܬܕܪܟ. ܗ̇ܘ ܕܝܢ ܡܐ ܕܠܪ̈ܓܫܐ ܢ̇ܦܠ̣. ܓܡܝܪܐܝܬ ܝ̇ܗܒ ܬܚܘܝܬܐ ܕܫܘܘܕܥܗ. ܟܠ ܨܒܘ ܓܝܪ ܕܡܚܝܢܐ ܠܪ̈ܓܫܝܢ: ܡܚܕܐ ܕܢ̇ܦܠܐ ܒܚܕ ܡܢ ܪ̈ܓܫܝܢ܆ ܡܘܕܥܐ ܚܙܬܐ ܕܫܟܝܚܘܬܗ̇. ܗ̇ܘ ܕܝܢ ܡܐ ܕܒܡܕܥܐ ܡܬܕܪܟ̣. ܠܘ ܒܝܬܗ ܝ̇ܗܒ ܐܝܕܐ ܕܢܕܥܗ. ܐܠܐ ܒܡܥܒܕܢܘܬܗ.܀ ܢܦܫܐ ܗܟܝܠ ܗܝ̇ ܕܟܣܝܐ ܒܟܝܢܗ̣̇. ܡܢ ܣܘܥܪܢܗ̇ ܗܘ ܡܬܝܕܥܐ. ܏ܐ.܀ ܏ܕܐܢ ܏ܐܝܬܝܗ̇ ܏ܢܦܫܐ. ܡܬܚܙܝܢܘܬܗ ܕܦܓܪܐ̣. ܐܘ ܡܢ ܠܒܪ ܗܘܝܐ̣ ܐܘ ܡܢ ܠܓܘ. ܏ܘܫ.. The remaining sections are as follow: $ܥܠ ܕܐܘܣܝܐ ܐܝܬܝܗ̇ ܢܦܫܐ. ܏ܒ.܀

ܕܐܢ ܗ̣ܘ ܕܠܐ ܓܫܘܡ ܐܝܬܝܗ̇ ܢܦܫܐ.܀܏ܓ܀

܏ܕ ܀ ܐܢ ܦܫܝܛܬܐ ܐܝܬܝܗ̇ ܢܦܫܐ.

܏ܗ ܀ ܕܐܢ ܡܬܚܫܒܢܝܬܐ ܐܝܬܝܗ̇ ܢܦܫܐ.܀. See Renan, loc. cit., p. 330.

10. A tract by Sergius of #Ras-'ain on genus, species and individuality: $ܡܐܡܪܐ ܕܥܒܝܕ ܠܡܪܝ ܣܪܓܝܣ ܩܫܝܫܐ ܘܐܪܟܝܛܪܐ: ܕܥܠ ܓܢܣܐ ܘܐܕ̈ܫܐ ܘܐܝܚܝܕܝܘܬܐ. Beginning, fol. 124 *b*: $ ܠܘܩܕܡ ܡܘܕܥܝܢ ܚܢܢ ܕܚܟ̈ܝܡܐ ܓܢܣܐ ܩܪܝܢ ܠܡܕܡ ܕܒܪܥܝܢܐ ܡܬܝܕܥ. ܕܠܘ ܩܢܘܡܐܝܬ ܐܝܬܘܗܝ. ܘܦܪܝܣ ܥܠ ܣܓ̈ܝܐܐ ܕܦܪ̈ܝܫܝܢ ܡܢ ܚܕ̈ܕܐ. ܒܐܕܫܐ ܘܠܘ ܒܡܢܝܢܐ. See Renan, loc. cit., p. 321.

11. A work entitled $ܟܬܒܐ ܕܢܡ̈ܘܣܐ ܕܐܬܪ̈ܘܬܐ, "the Book of the Laws of the Countries." Fol. 129 *a*. It is an extract from the celebrated dialogue *de* *Fato*, as­cribed to #Bar-daisan or Bardesanes, but written in reality by his disciple Philip (see Land, Anecdota Syr., t. i., p. 51, Excursus i.; and Merx, Bardesanes von Edessa, p. 10). The Syriac text has been edited, with an English translation, by Cureton, in his Spicilegium Syriacum; and Merx has given a German translation in the work just men­tioned. Compare also Renan, loc. cit., p. 295.

12. A treatise by Sergius of #Ras-'ain, addressed to Theodore, showing how we may know the action (or influence) of the moon, according to the views of the astronomers :

$ܡܐܡܪܐ ܕܥܒܝܕ ܠܣܪܓܝܣ ܐܪܟܐܛܪܘܣ.ܠܘܬ ܬܐܘܕܪܐ. ܥܠ ܗ̇ܝ ܕܐܝܟܢܐ ܐܢܫ ܝܕܥ (sic) $ ܥܒܕܗ ܕܣܗܪܐ ܐܝܟ ܬܪܥܝܬܐ ܕܐܣܛܪܢܡܘ.

Beginning, fol. 141 *a* : $ܡܢ ܒܬܪ ܕܦܫܩܢܢ ܡܐܡܪܐ ܗ̇ܘ ܕܬܠܬܐ: ܕܐܝܬܘܗܝ ܐܚܪܝܐ ܕܡܟܬܒܢܘܬܐ ܗ̇ܝ ܕܥܠ ܝܘܡ̈ܬܐ ܒܚܘܪ̈ܐ ܐܘ ܐܚܘܢ ܬܐܘܕܪܐ̣. ܡܛܠ ܕܚܙܝܬ݁ ܥܣܩܘܬܐ ܕܪܥܝܢܐ ܕܣܡ ܒܗ ܒܡܐܡܪܐ ܗ̣ܘ ܡܟܬܒܢܐ. ܐܦܝܣܬ ܠܢ ܠܡܪܫܡ ܠܟ ܥܠܝܗ̣̇. ܬܐܘܪܝܐ ܗ̇ܝ ܕܐܬܚܫܚ ܒܗ̇ ܓܠܢܘܣ ܐܝܟ ܕܡܨܝܢܢ ܒ̈ܦܣܝܩܬܐ. ܏ܘܫ.. Subscription, fol. 149 *a*: $ ܫܠܡ ܡܐܡܪܐ ܕܥܒܝܕ ܠܣܪܓܝܣ ܩܫܝܫܐ ܘܐܪܟܝܛܪܘܣ. ܥܠ ܗ̇ܝ ܕܐܝܟܢܐ ܢܕܥ ܐܢܫ ܡܢܐ ܡܬܪܥܝܢ ܐܣܛܪ̈ܘܠܓܘ ܒܝܕ ܙܘ̈ܥܐ ܕܟܘ̈ܟܒܐ..

This tract is explanatory and illustrative of the treatise of Galen %, "on critical days." See Sachau, Inedita Syr., p. 101; Renan, loc. cit., p. 321.

13. A short appendix to the previous treatise, no. 12, "on the motion of the Sun," $ܥܠܬܐ ܕܐܡܝܪܐ ܥܠ ܡܪܕܝܬܗ ܕܫܡܫܐ. Beginning, fol. 149 *b* : $ܬܚܘܝܬܐ ܡܛܠ ܡܬܬܙܝܥܢܘܬܗ ܕܫܡܫܐ. ܘܕܐܝܟܢܐ ܡܫܟܚ ܐܢܫ ܠܡܕܥ ܟܠ ܐܡܬܝ ܕܡܬܒܥܐ ܕܒܐܝܢܐ ܒܝܬܐ ܘܒܐܝܕܐ ܡܢ ܡ̈ܢܘܬܗ ܪܕܐ ܝܬܝܪ ܚܣܝܪ. ܏ܘܫ.. See Sachau, Ined. Syr., p. 125 ; Renan, loc. cit., p. 322.

14. The names of the Signs of the Zodiac, according to the school of #Bar-daisan: $ ܫܡ̈ܗܐ ܕܡ̈ܠܘܫܐ ܐܝܟ ܕܒܝܬ ܒܪ ܕܝܨܢ. Fol. 149 *b*. The original writing has been erased, with the exception of the first two words, but this was apparently done by the scribe himself. The list now reads : $ܐܡܪܐ̣ ܢܝܣܢ: ܬܘܪܐ. ܬܪ̈ܝܢ ܨ̈ܠܡ̇ܐ . ܣܪܛܢܐ. ܐܪܝܐ. ܫܒܠܬܐ. ܩܢܫܠܡܐ. ܥܩܪܒܐ. ܨܠܡܐ ܪܒܐ. ܓܕܝܐ. ܕܘܠܐ. ܢܘ̈ܢܐ.. See Cowper's Syriac Miscellanies, p. 55; Land, Anecd. Syr., t. i., prolegom., p. 32; Sachau, Ined. Syr., p. 126.

Here several leaves appear to be missing.

15. A Socratic dialogue, the title of which is simply $ܣܘܩܛܘܣ , " Socrates." From the name of the other interlocutor, it may be called " the Erostrophus," $ܐܪܣܛܪܦܘܣ, % (?). Beginning, fol. 150 *a* : $ܣܘܩܪܛܘܣ ܐܡ̇ܪ. ܐܘܢ ܐܪܘܣܛܪܦܐ. ܡܢܐ ܐܬܚܙܝܬ ܠܟ ܨܒܘܬܐ ܠܘܬܝ ܠܡܐܬܐ. ܏ܘܫ.. See De Lagarde, Anal. Syr., p. 158, and compare Renan, loc. cit., p. 299.

16. Isocrates, $ܐܝܣܘܩܪܛܘܣ, the discourse addressed to Demonicus. Fol. 155 *a*. See Add. 14,620, no. 3, and De Lagarde, Anal., Syr., p. 167 ; and compare Renan, loc. cit., p. 300.

17. The #Hypomnemata of Ambrose, an apology for the Christian religion. It is nearly identical with the %, usually attributed to Justin Martyr (see Opera, ed. 1742, p. 1). Title, fol. 161 *a*: $ܗܘܦܡܢܡܛܐ ܕܟܬܒ ܐܡܒܪܘܣ ܪܝܫܐ ܕܝܘܢ. ܕܗܘ̣ܐ ܟܪܣܛܝܢܐ̣. ܘܒܓܢܘ ܥܠܘܗܝ ܟܠܗܘܢ ܒܘ̈ܠܘܛܐ ܚܒܪ̈ܘܗܝ̣ ܘܥ̣ܪܩ ܡܢܗܘܢ. ܘܟܬ̣ܒ ܚܘܝ ܐܢܘܢ ܟܠܗ̇ ܫܢܝܘܬܗܘܢ̇ ܘܒܪܝܫ ܡ̈ܠܘܗܝ ܥܢ̣ܐ ܘܐܡ̣ܪ.. This discourse has been edited by Cureton in his Spicilegium Syr., pp. $ܠܚ, seqq. Compare Renan, loc. cit., p. 300.

18. A collection of Sayings, ascribed to Menander, $ܡܢܢܕܪܘܣ ܚܟܝܡܐ. Fol. 163 *b*. These have been edited by Land in his Anecdota Syr., t. i., pp. 64, seqq. Compare Renan, loc. cit., p. 302.

19. Several short articles treating of sub­stance, % (compare Renan, loc. cit., p. 332); viz.—

*a*. $ܡܛܠ ܦܘܠܓ ܐܘܣܝܐ, beginning, fol. 168 *a* : $ܐܘܣܝܐ ܡܬܦܠܓܐ̣. ܓܢܣܐ̇ ܐܕܫܐ̣ ܫܘܚܠܦܐ. ܓܕܫܐ̣ ܕܝܠܝܘܬܐ. ܐܘܣܝܐ ܕܓܘܐ ܗ̇ܝ ܐܚܘܕܬܐ ܕܟܠ܆ ܡܬܦܠܓܐ ܠܓܘܫܡܐ̣ ܘܠܠܐ ܓܘܫܡܐ. ܏ܘܫ..

*b*. $ܐܚܪܬܐ ܡܛܠ ܐܘܣܝܐ, beginning, fol. 169 *a* : $ܐܘܣܝܐ ܐܝܬܝܗ̣̇ ܓܢܣ ܓܢ̈ܣܝܢ. ܘܣ̈ܓܝܐܬܐ ܚܒܫܐ ܠܓܘ ܡܢܗ̇. ܘܡܬܦܠܓܐ̣ ܠܬܪ̈ܝܢ ܦܘܪ̈ܫܢܝܢ. ܠܒ̣ܪܝܐ̣ ܘܠܠܐ ܒ̣ܪܝܐ. ܏ܘܫ..

*c*. $ܦܘܠܓܐ ܐܚܪܢܐ, beginning, fol. 169 *b* : $ܐܝܬ ܝܚܝܕܝܘܬ ܫܡܐ ܓܢܣܢܝܐ̣. ܕܥܠ ܝܚܝܕܝܘܬ ܟܝܢܐ ܕܒܫܘܚܠܦ ܩ̈ܢܘܡܐ ܡܫܘܕܥܐ̣. ܐܝܟ ܫܡܐ ܕܐܠܗܐ ܘܕܒܪ ܐܢܫܐ ܘܕܒܥܝܪܐ. ܘܕܫܪܟܐ. ܘܐܝܬ ܝܚܝܕܝܘܬ ܫܡܐ ܐܕܫܢܝܐ ܕܥܠ ܝܚܝܕܝܘܬ ܩ̈ܢܘܡܐ ܕܒܫܘܚܠܦ ܟܝ̈ܢܐ ܡܫܘܕܥܐ. ܐܝܟ ܒܪܢܫܐ ܕܒܢܦܫܐ ܘܦܓܪܐ̇. ܘܡܫܝܚܐ ܒܐܠܗܘܬܐ ܘܐܢܫܘܬܐ܀ ܏ܘܫ..

*d*. $ܬܘܒ ܡܛܠ ܐܘܣܝܐ, beginning, fol. 170 *b* : $ܐܘܣܝܐ ܕܒܪ̈ܝܐ̣ ܓܢܣ ܓܢ̈ܣܝܢ. ܏ܘܫ.

*e*. $ܬܘܒ ܡܛܘܠ ܐܘܣܝܐ, beginning, fol. 170 *b*: $ܐܘܣܝܐ ܓܢܣ ܓܢܣ̈ܝܢ. ܓܘܫܡܐ ܐܕܫܐ̣ ܘܓܢܣܐ. ܓܘܫܡܐ ܢܦܫܢܐ̇ ܐܕܫܐ̣ ܘܓܢܣܐ. ܏ܘܫ..

20. A collection of ethical and moral sentences, ascribed to Pythagoras, $ܡܡܠܠܐ ܕܦܘܬܓܪܘܣ. Beginning, fol. 172 *a* : $ ܡ̈ܠܐ ܕܦܘܬܓܪܘܣ ܦܝܠܘܣܦܐ ܕܐܡܝܪ̈ܢ ܥܠ ܬܩܢܘܬܐ ܘܫܘܦܪܐ ܕܕܗܒܐ ܩܢ̈ܝܢ ܒܛܥܡܗܝܢ.. See De Lagarde, Anal. Syr., p. 195; and com­pare Renan, loc. cit., p. 303, but especially Gildemeister in the Hermes, 1869, Bd. iv., p. 81.

21. A discourse of Melito the philoso­pher, spoken before the emperor Antoninus: $ܡܐܡܪܐ ܕܡܝܠܝܛܘܢ ܦܝܠܣܘܦܐ. ܕܗ̣ܘܐ ܩܕܡ ܐܢܛܘܢܝܢܘܣ ܩܣܪ. ܘܐ̇ܡܪ. ܗܘܐ ܠܗ ܠܩܣܪ ܕܢܕܥ ܠܐܠܗܐ. ܘܚܘܝܗ ܐܘܪܚܐ ܕܫܪܪܐ. ܘܫܪܝ ܠܡܐܡܪ ܗܟܢܐ.. Fol. 176 *a*. This seems to be the treatise % "concerning Truth" (see Land, Anecdota Syr., t. i., p. 53, Excurs. ii.); though Cureton, who has edited it in his Spicileg. Syr., pp. $ ܟܒ, seqq., supposes it to be the Apology. Compare Renan, loc. cit., p. 305.

22. A letter of #Mara bar Serapion, $ܡܪܐ ܒܪ ܣܪܦܝܘܢ, to his son Serapion. Fol. 181 *b*. This document has also been edited by Cureton in his Spicileg. Syr., pp. $ܡܓ, seqq. See Renan, loc. cit., p. 328.

23. Sayings of Plato, $ܦܠܛܘܢ. Beginning, fol. 185 *b* : $ܦܠܛܘܢ̣ ܐܡ̇ܪ. ܡܢ̣ܘ ܐܠܗܐ. ܚܝܐ. ܠܐ ܡܝܘܬܐ. ܕܣܦ̇ܩ ܠܟܠ ܛܘ̈ܒܝܢ. ܘܐܝܬܘܗܝ ܟܝܢܗ ܡܢ ܥܠܡ̣. ܠܥܠܬܐ ܕܟܠ ܛܒ̈ܢ܀. See Add. 17,193, no. 32. These are derived from the "% or Definitions (Platonis Opera, ed. Bipont., 1787, vol. xi., p. 287). See Sachau, Ined. Syr., p. 66; Renan, loc. cit., p. 307.

24. Advice of Plato to his disciple: $ܦܘܩܕܢܗ ܕܦܠܛܘܢ ܠܘܬ ܬܠܡܝܕܗ. Fol. 185 *b*. See Add. 14,614, fol. 118 *a*; Sachau, Ined. Syr., p. 67; Renan, loc. cit., p. 307.

25. A section entitled $ܫܪܒܐ ܐܚܪܢܐ, containing Platonic definitions of faith, $ܗܝܡܢܘܬܐ; God, $ܐܠܗܐ; love, $ܚܘܒܐ;

justice, $ܙܕܝܩܘܬܐ; and righteousness, $ܟܐܢܘܬܐ. See Add. 17,193, fol. 14 *a*. Beginning:, fol. 186 *b* : $ܗܝܡܢܘܬܐ ܗܕܐ ܗܝ

q[7 I]q

$ ܕܬܫܪ ܠܡܕܡ ܕܐܝܬܘܗܝ ܟܕ ܫܡ̇ܥ ܐܢܬ ܥܠܘܗܝ. ܩܕܡ ܕܠܐ ܬܚܙܝܘܗܝ

. Subscription: $ܫܠܡ ܫܪܒܐ ܕܥܠ ܗܝܡܢܘܬܐ. See Sachau, Ined. Syr., p. 69; Renan, loc. cit., p. 332.

26. A collection of maxims, entitled "the Counsel of Theano (%), the female philosopher of the school of Pythagoras" :

$ܡܘܠܟܢܐ ܕܐܬܢܐܘ (sic) $ܦܝܠܘܣܦܬܐ ܕܒܝܬ ܦܬܘܓܪܘܣ.

Beginning, fol. 186 *b*: $ܣ̇ܓܝ ܠܡ ܘ̇ܠܐ ܠܗ ܠܗ̇ܘ ܕܡܨܠܐ ܠܐܠܗܐ ܕܢܗܘܐ ܚܟܝܡ. ܕܠܐ ܕܠܩܘܒܠܐ ܕܒܥܘܬܗ ܬܗܘܐ ܨܠܘܬܗ. ܏ܘܫ.. Imperfect at the end. See Sachau, Ined. Syr., p. 70; Renan, loc. cit., p. 308.

[Add. 14,658.]

**DCCCCLXXXVIII.**

Vellum, about 11 1/4 in. by 7 1/4, consisting of 81 leaves, the last of which is much soiled and torn. The quires, signed with letters, were originally 11 in number ($ܙ ـــ ܐ and $ܕ ـــ ܐ), but the first is lost, and several others are imperfect. Two leaves are wanting after fol. 14, no less than eight alter fol. 19, and a single leaf after fol. 61. There are from 28 to 36 lines in. each page. This volume is written in a good, regular hand of the ixth or xth cent., and contains—

1. The commentary of Probus (seo Asse­mani, Bibl. Or., t. iii., pars 1, p. 85; Hoffmann, de Hermeneutiois apud Syros Aristoteleis, p. 141) on the % of Aristotle; imperfect at the beginning and in the middle. It is divided into live sections ($ܦܣܘ̈ܩܐ). The text is distinguished from the commentary by the letters $ܐ and $ܦ in red ink. Subscription, fol. 46 *a*: $ܫ̣ܠܡ ܒܥܘܕܪܢ ܛܝܒܘܬܗ ܕܡܪܢ: ܦܘܫܩܐ ܗܢܐ: ܕܦܪܝܐܪܡܢܝܘܣ ܕܥܒܝܕ ܠܦܪܘܒܐ.܀. ܫܘܒܚܐ ܠܡܪܢ̇ ܕܚܝܠ̣ ܐܡܝܢ. Compare Renan, Journ. Asiat., 1852, #4eme #Serie, t. xix., p. 310, and " de Philosophia Peripatetica apud Syros," pp. 10, seqq. ; Hoffmann, de Hermeneuticis apud Syros Aristoteleis, p. 62.

2. A treatise by Severus Sabocht, bishop of #Kinnesrin, on the Syllogisms in the Analytica Priora of Aristotle : $ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫ̇ܪܝܢܢ ܠܡ̇ܟܬ݂ܒ ܡܐܡܪܐ ܕܒܙܥܘܪ̈ܝܬܐ ܡܚ̇ܘܐ ܐܘ ܟܝܬ ܪܫ̇ܡ ܡܛܠ ܓܝܪ ܣܘܠܘܓܝܣܡܘܣ ܕܒܐܢܘܠܝܛܩ̈ܐ ܩܕܡ̈ܝܐ ܕܐܪܝܣܛܘܛܠܝܣ: ܕܥܒܝܕ ܐܘ ܟܝܬ ܡܛܟܣ ܢܗܝܪܐܝܬ ܐܝܟ ܕܡܨܝܐ. ܠܡܪܝ ܐܒܘܣ ܣܐܘܪܐ ܐܦܝܣܩܘܦܐ ܕܩܢܫܪܝܢ. Beginning, fol. 47 *b* : $ܢܝܫܐ ܐܝܬ ܠܢ ܒܡܐܡܪܐ ܗܢܐ ܕܢܚ̇ܘܐ ܐܝܟ ܕܒܙܥܘܪ̈ܝܬܐ ܐܘ ܟܝܬ ܢܪܫܘܡ.. ܡܛܠ ܙܢ̈ܝܐ ܕܣܘܠܘܓܝܣܡܘ ܩܛܝܓܘܪ̈ܝܩܐ: ܗܠܝܠܢ ܕܒܟܬܒܐ ܕܐܢܘܠܘܛܝ̈ܩܐ ܩܕܡ̈ܝܐ ܕܐܪܝܣܛܘܛܠܝܣ ܦܝܠܣܘܦܐ. ܐܡ̇ܪ ܐܢܐ ܕܝܢ ܡܛܠ ܪܘܟܒܐ ܘܫܪܝܐ ܕܝܠܗܘܢ̣. ܐܟܚܕܐ ܕܝܢ ܘܕܟܡܐ ܘܐܝܠܝܢ ܐܝܬܝܗܘܢ̇ ܬܘܒ ܕܝܢ ܘܕܟܡܐ ܘܐܝܠܝܢ ܐܢܘܢ ܐܣܟܡ̈ܐ ܕܝܠܗܘܢ̇. ܐܝܟ ܐܘܡܢܘܬܐ ܡܠܝܠܬܐ ܘܣܘܢܘܠܓܝܣܛܝܩܝܬܐ ܕܗܘ. ܚܫܚܐ ܠܢ ܓܝܪ ܗܕܐ̣. ܘܣ̇ܓܝ ܡܘܬܪܐ ܠܘܬ ܝܕܥܬܐ ܡܫܡܠܝܬܐ ܕܬܐܘܪܝܐ ܡܠܝܠܬܐ ܘܡܚܘܢܝܬܐ ܕܗܠܝܢ ܕܒܟܬܒܐ ܕܐܦܘܕܝܩܛܝ̈ܩܐ ܐܡܝܪ̈ܢ̇. ܗ̇ܘ ܕܒܗ ܚܬܝܬܐܝܬ ܡܬܚܘܐ ܘܡܬ݀ܦܪܫ ܒܝܕ ܐܘܡܢܘܬܐ ܡܠܝܠܬܐ ܫܪܪܐ ܡܢ ܕܓܠܘܬܐ. ܐܢ ܗܟܝܠ ܗ̇ܝ ܕܢ̇ܕܥ ܫܪܪܐ ܘܢܪܚܩ ܡܢ ܕܓܠܘܬܐ ܡܘܬܪܢܝܬܐ ܐܝܬܝܗ̇: ܗܕܐ ܕܝܢ ܒܝܕ ܣܘܠܘܓܝܣܡܘܣ ܡܨܝܐ ܠܡܕܥ̣. ܘܡܘܬܪܢܝܬܐ ܐܪܐ̣. ܘܣ̇ܓܝ ܚܫܚܐ ܐܝܬܝܗ̇ ܠܢ ܝܕܥܬܐ ܕܗܠܝܢ ܕܒܡܐܡܪܐ ܗܢܐ ܡܬܐܡܪ̈ܢ. ܡܬ݀ܦ̣ܠܓ ܕܝܢ ܗ̣ܘ ܡܐܡܪܐ ܠܬܠܬܐ ܩ̈ܦܐܠܐܐ. . Subscription, fol. 54 *a*: $ܫܠ̣ܡ ܡܐܡܪܐ ܗܢܐ: ܕܒܙܥܘܪ̈ܝܬܐ ܡ̇ܚܘܐ ܡܛܠ ܣܘܠܘܓܝܣܡ̈ܘ ܕܒܐܢܐܠܘܛܝܩܐ ܕܐܪܝܣܛܘܛܠܝܣ: ܕܥܒܝܕ ܠܚܣܝܐ ܡܪܝ ܣܐܘܪܝܐ: ܐܦܣܝܩܘܦܐ ܕܩܢܫܪܝܢ.. See Add. 17,156, fol. 3 *a*; and compare Renan, loc. cit., p. 325, and " de Philosophia Peripatetica apud Syros," p. 29.

3. A letter of Severus Sabocht to the priest #Aitilaha on certain terms in the treatise % : $ܕܚܣܝܐ ܣܐܘܪܐ ܣܒܘܟܬ: ܐܓܪܬܐ ܡܛܠ ܒ̈ܢܬ ܩ̈ܠܐ ܡܕܡ: ܕܒܟܬܒܐ ܕܦܪܝܐܪܡܢܝܐܣ: ܠܘܬ ܩܫܝܫܐ ܐܝܬܝܠܗܐ. Beginning, fol. 54 *a* : $ܡܛܠ ܕܐܦܝ̤ܣܬ ܣܟܘܠܬܢܘܬܐ ܕܐܚܘܬܟ ܪܘܚܢܝܬܐ: ܕܐܥܒܕ ܠܗ̇ ܦܘܪܫܐ ܐܝܟ ܕܒܙܥܘܪ̈ܝܬܐ ܕܒ̈ܢܬ ܩ̈ܠܐ ܗܠܝܢ ܕܒܟܬܒܐ ܕܦܝܪܝܐܪܡܢܝܐܣ ܐܡܝܪ̈ܢ: ܗܢ̣ܘ ܕܝܢ ܕܩܐܛܐܦܐܣܝܣ ܦܫܝܛܬܐ: ܘܩܐܛܐܦܐܣܝܣ ܕܡܛܐܬܣܝܣ: ܘܕܩܐܛܐܦܐܣܝܣ ܓܠܝܙܬܐ: ܘܐܟܚܕܐ ܕܝܢ ܘܕܐܦܘܦܐܣܝܣ ܕܝܠܗܝܢ: ܬܘܒ ܕܝܢ ܘܕܒܐܝ̇ܕܐ ܡܠܬܐ ܡܫܬܪܝܐ ܡܠܬܐ ܕܗ̇ܢܘܢ ܕܐܡ̇ܪܝܢ ܕܠܝܬ ܗ̇ܝ ܕܡܨܝܐ: ܐܠܐ ܗ̇ܝ ܕܡܢ ܐܢܢܩܐ: ܟܕ ܛ̇ܒ ܠܐ ܛܥ̇ܐ ܠܐܝܕܥܬܟ ܕܗܠܝܢ ܕܐܝܟ ܗܟܢ. ܗܐ ܐܝܟ ܕܡܨܝܐ ܒܝܕ ܙܥܘܪ̈ܝܬܐ ܡܛܠ ܦܝܣܬܐ ܕܐܚܘܬܟ ܪܫ̇ܡ ܐܢܐ ܐܘ ܟܝܬ ܡ̇ܥܗܕ ܐܢ̇ܐ ܠܣܟܘܠܬܢܘܬܟ݁. ܗ̇ܝ ܕܣ̈ܓܝܐܬܐ ܡܢ ܙܥܘܪ̈ܝܬܐ ܡܕܪܟܐ. ܠܘ ܐܝܟ ܡ̇ܢ ܕܡܕܡ ܚ̣ܕܬܐ ܘܠܐ ܝܕܝܥ ܠܟ ܐܡ̇ܪ ܐܢܐ̣. ܐܠܐ ܕܠܐ ܐܣܬܒܪ ܟܕ ܫ̇ܬܩ ܐܢܐ܇ ܕܡܕܡ ܕܝܬܝܪ ܥܡܝܩ ܝ̇ܕܥ ܐܢܐ܇ ܐܘ ܕܥܠ ܦܝܣܬܐ ܐܘ ܟܝܬ ܦܘܩܕܢܐ ܕܚܘܒܟ ܡܒܣ̇ܐ ܐܢܐ.. Subscription, fol. 55 *b* : $ܫܠ̣ܡ ܣܟܘܠܝܘܢ ܗܢܐ: ܕܥܒܝܕ ܠܡܪܝ ܣܐܘܝܪܐ ܐܦܣܝܩܘܦܐ ܕܩܢܫܪܝܢ.. See Add. 17,156, fol. 11 *a*. Compare Renan, loc. cit. p. 326.

4. A discourse of Paul the Persian (see Assemani, Bibl. Or., t. iii., pars 1, p. 439) on the art of Logic, addressed to Khusrau #Nushirwan, king of Persia: $ܡܐܡܪܐ ܕܥܒܝܕ: ܠܦܘܠܘܣ ܦܪܣܝܐ: ܥܠ ܡܟܬܒܢܘܬܐ ܡܠܝܠܬܐ: ܕܐܪܝܣܛܘܛܠܝܣ ܦܝܠܣܘܦܐ: ܠܘܬ ܡ̇ܠܟܐ ܟܣܪܘ. Beginning, fol. 55 *b*: $ܠܓܕܢܐ ܟܣܪܘ ܡܠ̣ܟ ܡ̈ܠܟܐ ܛ̇ܒܐ ܕܓܒܪ̈ܐ: ܦܘܠܐ ܥܒ̣ܕܟ ܫܠܡ. ܘ܍ܘ ܦܝܠܣܘܦܘܬܐ ܕܐܝܬܝܗ̇ ܝܕܥܬܐ ܫܪܝܪܬܐ ܕܟܠ̣. ܒܟܘܢ ܐܝܬܝܗ̇. ܘܡܢܗ̇ ܕܦܝܠܣܘܦܘܬܐ ܕܒܟܘܢ̇. ܩܘܪ̈ܒܢܐ ܠܟܘܢ ܡܫ̇ܕܪ ܐܢܐ. ܘܠܐ ܗܘ̤ܬ ܕܬܕܡܘܬܐ. ܐܦ ܓܝܪ ܡܢ ܦܪܕܝܣܐ ܕܡܪܘܬܟܘܢ ܩܘܪ̈ܒܢܐ ܠܟܘܢ ܡܩܪܒܝܢ. ܡܢ ܒܪ̈ܝܬܗ ܕܐܠܗܐ̣ ܠܗ ܠܐܠܗܐ ܕܒ̈ܚܐ ܡܕܒܚܝܢ. ܩܘܪܒܢܐ ܕܝܢ ܕܐܢܐ ܡܫ̇ܕܪ ܐܢܐ̣. ܒܝܕ ܡܠܬܐ ܐܝܬܘܗܝ. ܦܝܠܣܘܦܘܬܐ ܓܝܪ ܒܝܕ ܡܠܬܐ ܡܬܓܠܝܐ. ܗ̇ܝ ܕܗ̣ܝ ܛܒܐ ܡܢ ܟܠܗܘܢ ܩܘܪ̈ܒܢܐ ܕܫܪܟܐ. ܏ܘܫ.. Subscription, fol. 67 *b*: $ܫܠ̣ܡ ܡܐܡܪܐ ܕܥܠ ܟܠܗ̇ ܐܘܡܢܘܬܐ ܡܠܝܠܬܐ ܕܐܪܝܣܛܘܛܠܝܣ: ܕܥܒܝܕ ܠܦܘܠܘܣ ܦܘܪܣܝܐ: ܕܡܢ ܕܝܪܫܪ ܡܕܝܢܬܐ: ܠܘܬ ܡ̇ܠܟܐ ܟܣܪܘ. ܘ܍ܘ. Slightly imperfect. Compare Renan, loc. cit., p. 311, and his treatise " de Philosophia Peripatetica apud Syros," p. 16.

5. An anonymous Isagoge, or Introduc­tion to the art of Logic, translated from the Greek by the monk Athanasius, of the convent of Malchus (see Assemani, Bibl. Or., t. i., p. 493, and t. ii., p. 335, no. 10): ܐܣܘܓܘܓܐ ܕܡܛܠ ܦܪܐܓܡܛܝܐ ܡܠܝܠܬܐ ܘܣܘܠܘܓܝܣܛܝܩܝܬܐ: ܕܐܪܝܣܛܘܛܠܝܣ ܦܝܠܣܘܦܐ: ܐܝܟ ܕܒܙܥܘܪ̈ܝܬܐ. Beginning, fol. 67 *b*: $ܡܛܠ ܕܦܪܐܓܡܛܝܐ ܡܠܝܠܬܐ ܥܣܩܬܐ ܐܝܬܝܗ̇ ܠܘܬ ܐܪܝܣܛܘܛܠܝܣ: ܡܛܠ ܠܐ ܡܢܣܝܘܬܗ ܥܣܩܬܐ ܕܓܒܪܐ̣. ܕܙܕܩܐ ܐܬܚܫ̇ܒܬ݂. ܕܒܦܣ̈ܝܩܬܐ ܘܦܫܝܛܬܐ ܠܬܫܥܝܬܐ ܕܝܕܥܬܐ ܣܘܠܘܓܝܣܛܝܩܝܬܐ ܒܝܕ ܟܪ̈ܝܬܐ

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$ܐܥܒܕ ܠܟ݂. ܐܝܟܢܐ ܕܒܝܕ ܦܘܪܣܐ ܕܝܬܝܪ ܦܫܝܩ ܘܝܬܝܪ ܓܠܸܐ ܬܪܕܐ. ܠܡܕܥ ܗܟܝܠ ܩܕܡܝܬ܇ ܕܗܠܝܢ ܕܐܝܬܝܗ̈ܝܢ܆ ܡܢܗܝܢ ܡ̇ܢ̣ ܐܘܣܝ̈ܣ ܐܝܬܝܗ̈ܝܢ. ܡܢܗܝܢ ܕܝܢ̣ ܓ̈ܕܫܐ. ܘܐܘܣܝ̈ܣ ܡ̇ܢ̣ ܗܠܝܢ ܕܡܢܗܝܢ ܘܠܗ̈ܝܢ ܡܩܝ̈ܡܢ. ܕܐܝܟ ܐܝܟܢ: ܒܪܢܫܐ ܟܐܦܐ: ܓܕܫ̈ܐ ܕܝܢ ܟܠܗܘܢ܆ ܗ̇ܢܘܢ ܕܒܐܚܪ̈ܢܐ ܐܝܬ ܠܗܘܢ ܗ̇ܝ ܕܢ̇ܗܘܘܢ ܐܝܬܝܗܘܢ. ܕܐܝܟ ܐܝܟܢ̇. ܓܪܡܛܝܩܘܬܐ̣ ܐܘ ܚܘܪܘܬܐ. ܏ܘܫ.. Subscription, fol. 79 *b* : $ ܫܠ̣ܡ ܐܝܣܐܓܘܓܐ ܕܒܙܥܘܪ̈ܝܬܐ: ܕܡܛܠ ܦܪܐܓܡܛܝܐ ܡܠܝܠܬܐ ܘܣܘܠܘܓܝܣܛܝܩܝܬܐ ܕܐܪܝܣܛܘܛܠܝܣ: ܕܡܦܩܐ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ: ܠܢܟܦܐ ܐܚܐ ܐܬܢܣ: ܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡ̇ܠܟܐ..

Compare Renan, loc. cit., p. 326, and " de Philosophia Peripatetica apnd Syros," p. 31.

6. A scholion of Sergius of #Ras-'ain on the term % : $ܣܟܘܠܐܝܢ ܕܥܒܝܕ ܠܣܪܓܝܣ ܪܝܫܥܝܢܝܐ: ܕܡ̇ܚܘܐ ܕܡ̇ܢܘ ܐܣܟܡܐ. Beginning, fol. 79 *b*: $ܐܣܟܡܐ ܐܝܬܘܗܝ̣. ܡܙܘܓܘܬܐ ܕܬܪ̈ܬܝܢ ܦܪ̈ܘܛܣܝܣ܇ ܕܒܚܕ ܡܢ ܐܘܪܘܣ ܡܫܘܬܦ̈ܢ܇ ܒܗܠܝܢ ܕܝܢ ܐܘ[ܪ̈ܘ] [ܡـ]ـܫ̈ܚܠܦܢ. ܏ܘܫ.. See Renan, Journ. Asiat., 1852, #4eme #Serie, t. xix., p. 323.

Colophon, fol. 81 *a*: $ܫܘܒܚܐ ܠܡܫܝܚܐ ܐܠܗܐ ܥܡ ܐܒܘܗܝ ܘܪܘܚܗ ܩܕܝܫܐ: ܕܥܠ ܣܒܪܗ ܫ̇ܪܝܢܢ: ܘܒܝܕ ܥܘܕܪܢܐ ܕܡܢ ܛܝܒܘܬܗ ܫ̇ܠ̣ܡܢܢ ܕܠܗ ܬܫܒ̈ܚܢ ܘܒܘܪ̈ܟܢ: ܠܥܠܡ. ܘܥܠܝܢ ܪ̈ܚܡ̣ܘܗܝ: ܘܚܢܢܗ: ܒܟܠ ܙܒܢ: ܘܒܟܠܥܕܢ ܠܥܠܡܝܢ ܐܡܝܢ.܀. ܡܛܠ ܡܪܢ ܨ̇ܠܘ ܥܠ ܡ̇ܢ ܕܟܬ̣ܒ ܍

On fol. 46 *a* the scribe has written the following note: $ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: ܡ̇ܠܟܐ ܕܡ̈ܠܟܐ ܘܡܪܐ ܕܡܪ̈ܘܢ: ܥ̇ܒ̣ܕ ܪ̈ܚܡ̣ܐ ܘܪܘܚܦܐ ܒܝܘܡ ܕܝܢ̣ܟ ܟܐܢܐ: ܥܠ ܟܠܡ̇ܢ ܕܐܫܬܘܬܦ ܒܟܬܒܐ ܗܢܐ ܐܢ ܒܡܠܬܐ ܘܐܢ ܒܥ̇ܒܕܐ. ܫܘܬܦ ܐܢܘܢ ܡܪܝ ܠܚ̈ܝܐ ܚ̣̈ܕܬܐ̣ ܘܠܡܠܟܘܬܐ ܗ̇ܝ ܕܠܐ ܣܟ ܦܛܪܐ: ܗܠܝܢ ܢܗ̈ܘܝܢ̣ ܒܝܕ ܨܠܘܬܐ ܕܟܠܗܘܢ ܡܢܝ̈ܚܢܐ ܕܝܠܟ݁ ܐܡܝܢ̣ ܘܐܡܝܢ.܀..

There is another note, to the same effect and by the same hand, on fol. 81 *a*.

[Add. 14,660.]