First Round Proofing done by Sam Grimes. Completed 3/14/2011

**DCCLX.**

Vellum, about 9 1/4 in. by 5 7/8, consisting of 27 leaves (Add. 14,608, foll. 98—124), some of which are slightly stained and torn, espe­cially foll. 98,113,118, and 124. The quires are signed with letters, beginning with $ܝܕ. Leaves are wanting after foll. 115, 116, and 124. Foll. 98—110 *a* are written in a good, regular #Estrangela, with from 21 to 25 lines in each page; foll. 110 *b*—121 are in a more current hand, and are divided into two columns, of from 25 to 34 lines. This manuscript seems to be of the viith cent., and contains—

1. Metrical discourses of Jacob of Batnae; viz.—

a. A small fragment from the end of the discourse on the Epiphany or Baptism of our Lord, $ܡܐܡܪܐ ܕܥܠ ܒܝܬ ܕܢܚܗ ܕܡܪܢ Fol. 98 a.

b.$ܡܐܡܪܐ ܕܠܘܩܒܠ ܝܗܘ̈ܕܝܐ, against the Jews. Fol. 98 a. See Assemani, Bibl. Or., t. i., p. 320, no.127, serm. i.. At the end is written in cursive characters, $ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܕܟܬ̣ܒ ܕܢܬܚ̣ܢܢ ܐܝܟ ܓܝ̇ܣܐ ܐܡܝܢ.

2. $ܡܪܬܝܢܘܬܐ ܕܛܘܒܢܐ ܒܣܝܠܝܘܣ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ ܥܠ ܐܝܠܝܢ ܕܡܫܪܝܢ ܒܕܘܒܪ̈ܐ ܕܒܥܢܘܝܘܬܐ , exhortation of Basil of Caesarea, addressed to these who are be­ginning the ascetic life. Fol. 107 b. See Opera, t. ii., p. 295.

3. Discourse of John Chrisostom on Psalm li.: $ܡܐܡܪܐ ܥܠ ܗ̇ܝ ܕܪܚ̇ܡ ܥܠܝ ܐܠܗܐ ܐܝܟ ܛܝܒܘܬܟ. ܕܣܝܡ ܠܡܪܝ ܝܘܐܢܝܣ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. Fol. 110 b. Imperfect.

4. Commentary on Ecclesiastes, ch. xii. 1—7. Fol. 118 b. See Add. 14,597, no. 6.

5. Letters of Julius of Rome; viz.—

a. Against those who strive against the Divine Incarnation of the Word, with the pretext that He is not consubstantial: $ܠܘܩܒܠ ܐܝܠܝܢ ܕܡܬܟܬܫܝܢ ܥܠ ܦܓܪܢܘܬܗ ܐܠܗܝܬܐ̇. ܕܗ̇ܘ ܡܠܬܐ ܒܥܠ̣ܬܐ ܕܠܘ ܒܪ ܐܝܬܘܬܐ ܐܝܬܘܗܝ Fol. 121 b. See Mai, Scriptt. Vett. Nova Collectio, t. vii., p. 168; de Lagarde, Anal. Syr., p. 74; and his edition of the Greek text of Titns Bostrenus, etc. (Berlin, 1859), p. 122.

b. Concerning the Divine Incarnation, $ܕܥܠ ܦܓܪܢܘܬܐ ܐܠܗܝܬܐ, beginning, fob 122 b: $ܒܡܠܬܗ ܕܐܠܗܐ ܟܕ ܡܗܝܡܢܝܢ̣ܢ. ܙܕܩ̇ ܠ̣ܢ ܕܚܬܝܬܐܝܬ ܢܠܒܟܝܗ̇. ܘܠܐ ܒܝܕ ܗܪ̈ܣܝܘܛܐ ܢܫܬܓܢܐ. ܗ̇ܘ ܓܝܪ ܕܡܬܝܬܐ ܕܐܠܗܐ ܒܦܘܡܗ ܡܘܕܐ: ܕܒܪ ܐܢܫܐ ܗܘ ܕܝܢ ܐܟܘܗ ܕܗܘ̣ܐ ܡܢ ܐܢܬܬܗ ܒܪܥܝܢܗ ܠܐ ܡܣܬ̇ܟܠ: ܘܐ̇ܡܪ ܕܒܪܐ ܕܐܠܗܐ ܠܐ ܐܬܝܠܕ ܡܢ ܐܢܬܬܐ̣. ܠܘܩܒܠ ܡܗܝ̈ܡܢܐ ܐܝܬܘܗܝ̣. ܘܥܡ ܠܐ ܡܗܝ̈ܡܢܐ ܡܬܚ̣ܫܒ. ܏ܘܫ.

c. Beginning, fol. 123 b: $ܚ̈ܝܐ ܥܬ̇ܕ ܠܢ ܐܘܢܓܠܝܘܢ ܐܚ̈ܝ.. ܕܡܢܗ ܝܠܦܢܢ ܐܠܗܐ ܕܐܬ݂ܐ ܠܥܠܡܐ. ܘܨܒ̈ܘܬܐ ܐܢܫ̈ܝܬܐ̣. ܫܚܠܦ ܠܬܫܒܘܚܬܐ ܐܠܗܝܬܐ. ܘܠܡܪ̈ܘܡܐ ܫܡ̈ܝܢܐ. ܘܠܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܠܚ̈ܝܐ ܛܘܒ̈ܬܢܐ. ܘܠܬܘܩܢܐ ܕܒܪܝܬܐ ܚܕܬܐ. ܏ܘܫ. Imperfect at the end.

[Add. 14,608, foll. 98—124.]

**DCCLXI.**

Vellum, about 8 7/8 in. by 6, consisting of 117 leaves, the first four of which are much stained and torn. The quires, signed with letters, were originally 15 in number, but $ ܓ,ܕ and ܗ are lost, and $ܒ is imperfect, leaves being missing after foll. 10 and 18. At a later period the quires have been incorrectly numbered from $ܝܒ to $ܟܓ. Each page is divided into two columns, of from 24 to 34 lines. This volume is written in a good, regular hand of the viith cent., and contains—

1. Discourse of John Chrysostom against the Gentiles, the Jews, and False Doctrines; see Opera, t. i., p. 1008. The title has been almost entirely torn away, only the word $ܝܘܗܢܝܣ being legible, but the subscription, fol. 10 b, is: $ܫ̣ܠܡ ܡܐܡܪܐ ܕܠܘܩܒܠ ܚ̈ܢܦܐ ܘܝܗܘ̈ܕܝܐ ܘܝ̈ܘܠܦܢܐ ܕܐܡܝܪ ܠܛܘܒܢܐ ܡܪܝ ܝܘܚܢܢ ܕܩܘܣܛܢܛܝܢܦܠܣ.

2. Metrical discourse of Jacob of Batnae against the Blasphemer: $ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܕܥܠ ܡܓܕܦܢܐ. Imperfect. Fol. 10 *b*. See Assemani, Bibl. Or., t. i., p. 317, no. 90.

3. Discourse of John Chrysostom on the Cross and the Thief; see Opera, t. ii., p. 476. It is imperfect at the beginning, com­mencing, on fol. 19 *a*, at the words καθάπερ πρὸς τοὺς δώδεκα, ὄτι Καθίσεσθε ἐπὶ δώδεκα θρόνους, κ.τ.λ. (p. 479, 1. 10). Subscription, fol. 25 *b*: $ܫ̣ܠܡ ܕܥܣܪ̈ܝܢ ܘܬܠܬܐ ܕܐܡܝܪ ܠܗ ܟܕ ܗܘ̣ܐ ܩܫܝܫܐ ܒܐܢܛܝܟܝܐ ܪܒܬܐ.

4. The " Scholia de Incarnatione Uni- geniti" of Cyril of Alexandria, in 37 chap­ ters: $ܣܟܘ̈ܠܝܐ ܕܩܕܝܫܐ ܩܘܪܝܠܣ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܥܠ ܡܬܒܪܢܫܢܘܬܗ ܕܝܚܝܕܝܐ. Fol. 25 b. See Opera, ed. Aubert, t. v., pars 1, p. 779.

5. Chapters of Philoxenus of #Mabug against the Nestorians, to be used in the case of a person who is suspected of that heresy: $ܪ̈ܝܫܐ ܐܝ̈ܕܝܥܐ ܕܩܕܝܫܐ ܦܠܝܟܣܝܢܘܣ ܐܦܣܩܘܦܐ ܕܡܒܘܓ ܕܘܠ̇ܐ ܕܢܬܚܪܡ ܡܢ ܕܡܣܬܒܪ ܢܣܛܘܪܝܢܐ ܐܢ ܐܢܫ ܢܦܠ ܬܚܝܬ ܡܣܒܪܢܘܬܐ ܕܡܬܐܡܪܐ ܕܐܝܬܘܗܝ ܗܪܛܝܩܐ: ܗܢܘ ܕܝܢ ܢܣܛܪܝܢܘܣ ܗܠܝܢ ܪ̈ܫܐ ܙܕܩ̇ ܠܗ ܕܢܚܪܡ ܐܢ ܗܘ ܕܨ̇ܒܐ ܕܢܥܒܪ ܡܢܗ ܨܘܚܝܬܐ ܕܐܬܫܝܦܬ ܒܗ.. The first five of these chapters are contained on foll. 67 a—68 a, the sixth on foll. Ill b—113 a. On fol. 68 a, at the foot of the second column, we read the following remark of the priest Eustathius, relative to Ibas of Edessa:

$ܘܬܘܒ ܐܘܣܛܬ ܩܫܝܫܐ ܐܡܪ. ܫܡܥܬ ܠܗܝܒܐ ܕܐܡܪ ܕܡܢ ܐܘܬܢܛܝܩܐ (αὐθεντική) $ܕܐܓܪܬܐ ܕܝܠܝ ܐܝܬܘܗܝ ܦܚܡܐ ܕܐܬܚܘܝ ܘܐܬܩܪܝ ܩܕܡ ܕܝܢܐ ܒܒܪܝܛܣ.

6. Extract from the funeral sermon of Gregory Nazianzen on his brother Caesarius : $ܕܩܕܝܫܐ ܓܪܓܘܪܝܘܣ ܡܡܠܠ ܐܠܗ̈ܝܬܐ. ܡܢ ܡܐܡܪܐ ܕܥܠ ܩܒܘܪܬܐ ܕܩܣܪܝܣ ܐܚܘܗܝ. Fol. 68 b.

7. Metrical discourses of Jacob of Batnae; viz.

a. On Joseph and his brethren : $ܕܝܠܗ̣ ܕܡܪܝ ܝܥܩܘܒ: ܕܥܠ ܝܘܣܦ. ܕܟܣܐ ܘܕܐܚ̈ܘܗܝ Fol. 69 a. See Assemani, Bibl. Or., t. i., p. 323, no. 147, serm. ix.

b. On the End of the World, $ܕܝܠܗ ܥܠ ܚܪܬܐ Fol. 89 b. See Assemani, Bibl. Or., t. i., p. 314, no. 56, serm. ii.

8. Discourse of Philoxenus on the monas­tic life : $ܡܡܠܠܐ ܕܠܘܬ ܐܚ̈ܐ ܒܝܬܐܝܬ܆ ܡܛܘܠ ܫܠܝܐ ܕܐܚ̈ܐ ܕܒܬܫܡܫܬܐ ܘܡܛܟܣܘܬܐ ܕܥܘܡܪܐ Beginning, fol. 95 *b* : $ܦܐܝܐ ܢܟܦܘܬܐ ܠܢܟ̈ܦܐ̣. ܘܟܢܝܟܘܬܐ ܠܝܩܝܪ̈ܐ. ܘܡܛܟܣܘܬܐ ܠܬܠܡ̈ܝܕܘܗܝ ܕܡܫܝܚܐ. ܏ܘܫ.

9. Extract from the funeral sermon of Gregory Nazianzen on his sister Gorgonia: $ܕܝܠܗ̣ ܕܓܪܓܪܝܘܣ. ܡܢ ܡܐܡܪܐ ܕܥܠ ܓܘܪܓܘܢܝܐ ܚܬܗ Fol. 98 b.

10. The second epistle of Gregory Nazian­zen to Cledonius: $ܬܘܒ ܡܢܗ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܣ ܠܗ ܠܩܠܝܕܢܝܣ Fol. 99 *a*. See Opera, t. ii., p. 93, ep. cii.

11. Letter of Dionysius the Areopagite to Gaius : $ܐܓܪܬܐ ܕܩܕܝܫܐ ܕܝܘܢܘܣܝܣ ܗ̇ܘ ܕܡܢ ܐܪܝܘܣ ܦܓܘܣ ܐܦܣܩܘܦܐ ܕܐܬܢܘܣ ܡܕܝܢܬܐ ܕܠܘܬ ܓܐܝܘܣ ܒܪ ܩܝܡܐ Fol. 102 b. See Opera, ed. 1755, t. i., p. 593, ep. iv.

12. Two discourses of Julius of Rome; viz.—

a. On the Faith, or on the Incarnation of God the Word: $ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ ܐܘ ܟܝܬ ܥܠ ܡܬܓܫܡܢܘܬܗ̣ ܕܐܠܗܐ ܡܠܬܐ. ܕܩܕܝܫܐ ܝܘܠܝܣ ܐܦܣܩܦܐ ܕܪܗܘܡܐ Begin­ning, fol. 103b: $ܠܪ̈ܙܐ ܪܘܪ̈ܒܐ ܐܫܘܝ ܠܢ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐܝܚܝܕܐ ܒܪܐ ܕܐܠܗܐ ܪܘܪ̈ܒܐ ܕܠܐ ܐܢܫ ܝܕܥ ܕܢܫܬܥܐ ܕܐܝܟܢܐ ܐܝܬܝܗܘܢ ܐܪ̈ܙܐ ܕܒܠܚܘܕ ܗܝܡܢܘܬܐ ܗܘ ܡܫܟܚܐ ܕܬܐܚܘܕ ܐܢܘܢ ܪܘܪ̈ܒܐ ܘܕܐܝܟ ܗܠܝܢ. ܕܠܘ ܚܢܢ ܫܘܝܢ ܗܘܝܢ ܠܗܘܢ. ܐܠܐ ܕܠܗ ܠܡܬܠ ܦܐܝܐ ܗܘܬ. ܏ܘܫ.

b. On the Union that is in the Messiah, namely of the body with the Divinity of the Word: $ܕܝܠܗ̣ ܕܩܕܝܫܐ ܝܘܠܝܘܣ ܡܐܡܪܐ ܕܐܡܝܪ ܠܗ ܡܛܠ ܚܕܝܘܬܐ ܕܒܡܫܝܚܐ ܗܢܘ ܕܝܢ ܕܦܓܪܐ ܨܝܕ ܐܠܗܘܬܗ̣ ܕܡܠܬܐ Beginning, fol. 106 b : $ܝܠܕܐ ܩܕܝܫܐ ܡܢ ܫܘܪܝܐ ܛܒܐܝܬ ܡܬܬܘܕܐ̇. ܒܗ̇ܝ ܕܒܦܓܪܐ ܗ̣ܘ ܡܪܝܐ ܘܒܝܕ ܗܕܐ ܕܦܓܪܐ ܡܫܚܠܦ ܫܪܝܪܐܝܬ ܡܢ ܟܘܠ ܦܓܪ̈ܝܢ ܠܘܓܝܪ ܟܠ ܒܡܪܒܥܐ ܐܬܒܛܢ܇ ܣܛܪ ܡܢ ܐܠܗܘܬܐ. ܐܠܐ ܕܡܚܝܕ ܠܗ̇ ܠܗܕܐ ܐܝܟܢܐ ܕܐܡܪ ܡܠܐܟܐ. ܏ܘܫ It is a different version of the fifth letter from that printed by de Lagarde, Anal. Syr., p. 75. See Mai, Scriptt. Vett. Nova Collectio, t. vii., p. 165, and de Lagarde's Greek text of Titus Bostrenus (Berlin, 1859), p. 118.

13. Letter of Rabulas of Edessa to Andrew of Samosata: $ܐܓܪܬܐ ܕܩܕܝܫܐ ܪܒܘܠܐ ܐܦܣܩܘܦܐ ܕܐܘܪܗܝ ܠܘܬ ܐܢܕܪܐܘܣ ܕܫܡܝܫܛ ܕܒܗ ܡܟܣ ܠܗ. ܓܠܝܐܝܬ ܕܐܝܟ ܢܣܛܪܝܘܣ ܗܟܢܐ ܐܬܪܥܝ ܘܐܠܦ ܒܣܝܡܘܢܐ ܗ̇ܘ ܕܗܘܐ ܡܢܗ ܠܘܩܒܠ ܪ̈ܫܐ ܬܪܥܣܪ̈ ܕܡܢ ܩܕܝܫܐ ܩܘܪܝܠܘܣ ܡܠܦ ܕܝܢ ܐܟܚܕܐ ܕܗ̇ܝ ܕܢܦܠܓ ܠܟܝ̈ܢܐ ܡܢ ܒܬܪ ܚܕܝܘܬܐ ܬܪܝܢܘܬܐ ܕܒ̈ܢܝܐ ܡܥܠܐ Fol. 110 *b*. See Add. 12,156, fol. 68 *b*, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 222.

14. Extract from the funeral sermon of Gregory Nazianzen on his father Gregory: $ܬܘܒ ܕܝܠܗ̣ ܡܢ ܡܐܡܪܐ ܕܥܠ ܩܒܘܪܬܗ ܕܓܪܝܓܪܝܣ ܐܒܘܗܝ ܕܥܒܝܕ ܗܘܐ ܐܦ ܗ̣ܘ ܐܦܣܩܘܦܐ ܒܢܙܝܢܙܘ Fol. Ill a.

15. Seven chapters of Philoxenus of #Ma­bug against these who say, that what is bad in the doctrines of heretics should be anathe­matized, but not themselves and their whole doctrine: $ܪ̈ܝܫܐ ܐܚܪ̈ܢܐ ܐܝ̈ܕܝܥܐ ܕܐܡܝܪܝܢ ܠܦܝܠܟܣܢܘܣ ܠܘܩܒܠ ܐܝܠܝܢ ܕܐܡܪܝܢ ܕܡܢܬܐ ܒܝܫܬܐ ܡܢ ܝܘ̈ܠܦܢܐ ܕܗܪܛܝܩܘ ܘ̇ܠܐ ܕܬܬܚܪܡ ܘܠܘ ܗ̣ܢܘܢ ܥܡ ܟܘܠܗ ܝܘܠܦܢܗܘܢ ܢܣܬܠܘܢ. Fol. 113 a.

A note on fol. 115a, of later date than the manuscript, informs us that it belonged to a convent of which the name has been erased, but apparently that of #Mar Isaac. $ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ̣. ܕܥܘܡܪܐ ܩܕܝܫܐ [ܕܡܪܝ ܐܝܣܚܩ]. ܟܠ ܡ̇ܢ ܕܓܢ̇ܒ ܐܘ ܡܪܝܡ ܠܪܘܫܡܐ ܗܢܐ̣. ܢܐܪܬ ܓܪܒܗ ܕܓܚܙܝ ܘܡܚܢܘܩܝܬܗ ܕܝܗܘܕܐ ܣܟܪܝܘܛܐ܀

A still later note on the same page has been wholly effaced. Just below it stands the name of one Jeremiah, $ܐܪܡܝܐ ܚܛܝܐ

The original writing on foll. 115 b—117 b has been in great part washed off, but seems to have consisted of hymns. Over it there have been written, in a current hand, diffe­rent hymns, e.g. $ܬܟܫܦܬܐ ܕܩܕܡ ܩܕܝܫܬ ܐܠܗܐ and two canons, fol. 115 b; $ܡܘܪܒܐ ܢܦܫܝ or Magnificat, fol. 116 b; and the like. On fol. 116a there is an entry, by the same hand, of the death of Elisabeth, the daughter of Jacob, son of Emmanuel, and the wife of the priest #Saliba, in the year of the Hijra 221, A. Gr., 1148, A.D. 837.

$ܥܢܕܬ ܡܢ ܥܠܡܐ ܗܢܐ ܡܠܐ ܥܩ̈ܬܐ ܘܕܘ̈ܘܢܐ܇ ܘܚܫܐ ܘܟܡܝܪܘܬܐ ܘܐܒܠܐ ܘܬܐܢܚ̈ܬܐ܇ ܘܠܥܠܡܐ ܚܕܬܐ ܡܠܐ ܢܘܗܪܐ ܘܒܘ̈ܣܡܐ ܫܢܝܬ݂. ܐܠܝܫܒܥ ܒܪܬ ܡܪܝܥܩܘܒ ܒܪ ܥܡܢܘܐܝܠ. ܐܢܬܬ ܡܪܝܨܠܝܒܐ ܩܫܝܫܐ ܒܐܝܪܚ ܬܫܪܝ ܐܚܪܝ ܒܬܠܬܐ ܒܗ ܒܝܘܡ ܥܪܘܒܬܐ ܕܫܢܬܐ ܕܡܐܬܝܢ ܘܥܣܪܝܢ ܘܚܕܐ ܕܛܝ̈ܝܐ ܕܗܝ ܗܝ ܫܢܬ ܐܠܦܐ ܘܡܐ (sic) ܘܐܪܒܥܝܢ ܘܬܡܢܐ ܕܝܘ̈ܢܝܐ. ܕܐܠܗܐ ܗ̇ܘ ܕܕܒܪܗ̇ ܡܢ ܚ̈ܝܐ ܗܠܝܢ ܠܚ̈ܝܐ ܕܠܐ ܡܘܦܝ̣ܢ. ܗ̣ܘ ܢܡܢܥܝܗ ܠܒܝܬ ܘܥܕܐ ܕܟܠܗܝܢ ܪ̈ܘܚܬܐ ܕܩ̈ܕܝܫܐ ܏ܘܫ.

The writing on fol. 1 a, which is much stained and torn, seems to be a prayer or benediction.

[Add. 14,604.]

**DCCLXII.**

Vellum, about 9 in. by 5 1/2, consisting of 146 leaves, many of which are much stained and torn, especially foll. 1—7, 16—18, 25, and 136—146. The quires, signed with letters, are 18 in number. There are from 23 to 33 lines in each page. This manuscript is written in a good, clear hand (but evidently not that of a professional scribe), and seems to be of the viith cent. The contents are as follow.

1. The treatise of Evagrius addressed to Eulogius, $ܝܘܠܦܢܐ ܕܡܪܬܝܢܘܬܐ ܕܡܪܝ ܐܘܓܪܝܣ ܛܘܒܢܐ ܘܡܠܦܢܐ Fol. 1 b.

2. The letters of Macarius, with the title $ܡܠܦܢܘܬܐ ܕܛܘܒܢܐ ܡܪܝ ܡܩܪܝܣ They are six in number; viz.

a. The first, $ܐܓܪܬܐ ܩܕܡܝܬܐ , beginning, ܢܬܘܒ ܐ̈ܚܝ̈ ܚܒ̈ܝܒܐFol. 21 b.

b. The second, $ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ, beginning, $ܡܛܠ ܕܝܢ ܕܐܦ ܐܢܬܘܢ ܐܚ̈ܐ ܪ̈ܚܝ̣ܡܐ ܘܚܒ̈ܝܒܐ: ܘ܏ܫ. Fol. 21 b.

c. The third, $ܐܓܪܬܐ ܕܬܠܬ beginning, $ܠܒ̈ܢܝܐ ܪ̈ܚܝ̣ܡܐ. ܡܘܕܐ ܐܢܐ ܏ܘܫ. Fol. 33 b.

d. The fourth, $ܐܓܪܬܐ ܕܐܪ̈ܒܥ beginning, $ܠܐ ܐܢܫ ܡܫܟܚ ܠܬܪܝܢ ܡܪ̈ܘܢ ܠܡܦܠܚ. Fol. 31 b.

e. The fifth, $ܐܓܪܬܐ ܕܚܡܫ beginning, $ܐܒܐ ܡܩܪܝܣ ܟܬ݂ܒ ܠܟܠܗܘܢ ܒܢܘ̈ܗܝ ܚܒ̈ܝܒܐ̣. ܏ܘܫ Fol. 36 a.

f. The sixth, here with the title $ܥܠ ܕܘܒܪ̈ܐ (but margin, $ܐܓܪܬܐ ܕܫܬ), be­ginning, $ܙܕܩ̇ ܠܗ ܠܟܪܣܛܝܢܐ̣. ܕܢܬܢܟ̇ܪܐ ܡܢ ܚ̣ܛܝܬܐ ܕܕܝ̇ܠܐ ܒܟܠܗܘܢ ܗܕܡ̈ܘܗܝ Fol. 38 a.

Colophon, fol. 42 b : $ܫܠܡ ܠܡܟܬܒ ܡܡܠܠܐ ܕܡܪܬܝܢܘܬܐ ܘܕܡܠܦܢܘܬܐ ܕܛܘܒܢܐ ܐܘܓܪܝܣ܀ ܘܡܠܦܢܘܬܐ ܘܡܪܬܝܢܘܬܐ ܬܘܒ ܕܛܘܒܢܐ ܡܩܪܝܣ: ܕܗ̇ܘ̈ܝܢ ܒܡܢܝܢܐ ܫܬ܀ ܫܘܒܚܐ ܠܐܒܐ ܏ܘܫ܀ . ܀ . ܒ̣ܪܝܟ ܛܒܐ ܘܥܬܝܪܐ ܕܒܛܝܒܘܬܗ ܝܗ̣ܒ ܘܝܗ̇ܒ ܗܝܡܢܘܬܐ ܘܚܟܡܬܐ ܘܝܕܥ̣ܬܐ ܠܓܢܣܢ ܥܦܪܢܐ ܠܥܠܡܝܢ ܐܡܝܢ܀ ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܘܒ̣ܨܝܪܐ ܘܕܘ̇ܝܐ ܕܟ̣ܬܒ ܕܢܬܚܢܢ ܒܪ̈ܚܡܐ ܐܡܝܢ܀

3. Histories of the Egyptian Fathers, $ܕܘܒܪ̈ܐ ܕܐܒܗ̈ܬܐ ܩ̈ܕܝܫܐ , selected from the work of Palladius : such as John of Lycopolis, fol. 43 a; Posidonius, $ܦܘܣܝܕܢܝܘܢ fol. 46 b; Chronius, $ܟܪܢܝܘܣ fol. 47 b ; Jacob the lame, fol. 48 a; the priest Do- rotheus, $ܕܘܪܬܐܐ fol. 51 a; Diocles, $ܕܝܘܼܩ̇ܠܘܣ , fol. 51 b; Paul the simple, fol. 75 a; etc. See Add. 12,173, no. 2.

4. Extracts from the sayings of Xystus, $ ܕܛܘܒܢܐ ܡܪܝ ܟܣܘܣܛܘܣ beginning, fol.79 b : $ ܟܠܗܘܢ ܥ̈ܕܢܐ ܕܐܠܗܐ ܥܠ ܬܪܥܝܬܟ ܠܐ ܣܠ̣ܩ̣. ܠܐ ܗܘܐ ܐܒ̈ܝܕܐ ܒܠܚܘܕ ܢܬܚܫܒܘܢ ܠܟ݂. ܐܠܐ ܐܦ ܡܗܪ̈ܢܐ ܕܩܢܘܡܟ ܢܬܬܣ̣ܝܡܘܢ ܠܟ. ܏ܘܫ.

5. An extract from Philoxenus of #Mabug, $ܕܛܘܒܢܐ ܡܪܝ ܐܟܣܢܝܐ, beginning, fol. 80 a: $ ܦܐܝܐ ܢܟܦܘܬܐ ܠܢܟ̈ܦܐ̇ ܘܟܢ̣ܝܟܘܬܐ ܠܝܩܝܪ̈ܐ. ܘܡܛܟ̣ܣܘܬܐ ܠܬܠܡ̈ܝܕܘܗܝ ܕܡܫܝܚܐ. ܏ܘܫ.

6. Further extracts from the Lives of the Egyptian Eathers, without any title. Fol. 82 a. They include the Asceticon of Pachomius, $ܐܣܩܝܛܝܩܢ ܕܒܝܬ ܦܟܘܡ fol. 90 a; the life of Malchus, fol. 109 b; and a pas­sage relating to John of Lycopolis, fol. 115 a. See Add. 12,175, foll. 2 b—37 a.

7. The martyrdom of Peter of Alexandria, $ܣܗܕܘܬܐ ܕܩܕܝܫܐ ܦܛܪܘܣ ܪܝܫ ܐܦܣ̈ܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ beginning, fol. 117 a: $ܒܝܘ̈ܡܝ ܕܘܩܠܛܝܢܘܣ ܡܠܟܐ. ܗܘ̣ܐ ܟܕ ܐܬܠܒܟ ܛܘܒܢܐ ܦܛܪܘܣ ܡܢ ܛܪ̈ܝܒܘܢܐ ܐܝܠܝܢ ܕܐܫܬܕܪܘ ܒܗ̇ܘ ܙܒܢܐ ܡܢ ܡܠܟܐ ܏ܘܫ. See Add. 14,641, no. 4, b.

8. Extracts from Isaiah of Scete, $ܡܢ ܕܐܒܐ ܐܫܥܝܐ taken from the tract " on the Pas­sions which war against Ascetics." Fol.123 a. See Add. 14,575, no. 16.

9. Extracts from the Lives of the Egyptian Fathers, including the seven sayings sent by #Abba Moses to #Abba Poemen: $ܗܠܝܢ ܫܒܥ ܡ̈ܠܐ ܕܫܠ̣ܚ ܐܒܐ ܡܘܫܐ ܠܐܒܐ ܦܘܡܢ. ܕܡ̇ܢ ܕܢ̇ܛܪ ܠܗܝܢ܆ ܡܫܟܚ ܕܢܫܬܘ̇ܙܒ ܘܢܬܬܢ̣ܝܚ ܟܠ ܐܝܟܐ ܕܨܒ̇ܐ ܕܢܥܡܪ ܐܢ ܒܕܝܪܐ ܘܐܢ ܒܡܕܒܪܐ ܘܐܢ ܒܝܬ ܒ̈ܢܝܢܫܐ܀ Fol. 124 b.

10. Extracts from the sayings of Xystus, $ܕܛܘܒܢܐ ܡܪܝ ܟܣܘܣܛܘܣ; identical with no. 4. Fol. 125 a.

11. A short extract from the Lives of the Egyptian Fathers, entitled $ܡܡ̣ܠܠܐ ܕܣ̈ܒܐ. Fol. 126

12. Extracts from Philoxenus of #Mabug; viz.—

a.

$ܡܡܠܠܐ ܕܛܘܒܢܐ ܡܪ (sic) ܐܟܣܢܝܐ ܐܦܣܩܦܐ ܕܡܒܘܓ

; identical with no. 5. Fol. 126 a.

b. Against the passions of the soul, and how they should be healed: $ܠܘܩܒܠ ܚ̈ܫܐ ܕܢܦܫܐ ܘܕܐܝܟܢܐ ܙܕܩ̇ ܕܢܬܐܣܘܢ. Beginning, fol. 127 b: $ܟܠܡܕܡ ܗܟܝܠ ܒܕܠܩܘܼܒܠܐ ܡܬܐܣܐ. ܠܘܩܒܠ ܦܠܝܓ̣ܘܬܐ̣ ܗܝܡܢܘܬܐ. ܠܘܩܒܠ ܛܥܝܘܬܐ̣ ܫܪܪܐ. ܠܘܩܒܠ ܡܣܒ̣ܪܢܘܬܐ̣ ܚܬܝ̇ܬܘܬܐ. ܠܘܩܒܠ ܕܓܠܘܬܐ̣ ܬܪܝ̣ܨܘܬܐ. ܏ܘܫ.

13. The Beatitudes (S. Matthew, ch. v. 3—6), $ܡܢ ܐܘܢܓܠܝܘܢ Fol. 128 a.

14. Extracts from the homily of Basil of Caesarea on Anger and Wrath : $ܡܢ ܕܛܘܒܢܐ ܡܪܝ ܒܣܝܠܝܣ ܥܠ ܚܡܬܐ ܘܪܘܓܙܐ Begin­ning, fol. 128 a: $ܗܠܝܢ ܗܟܝܠ ܬܪܬܝܢ ܣܒ ܡܢ ܢܦܫܟ: ܕܠܐ ܬܚܫ̣ܘܒ ܢܦܫܟ ܪܒܐ ܘܡܝܩܪܐ. ܘܠܐ ܐܢܫ ܕܒ̣ܨܝܪ ܡܢܟ ܡܢ ܒܢܝ̈ܢܫܐ ܬܣ̣ܒܪ ܕܐܝܬ ܒܥܠܡܐ See Opera, t. ii., p. 122, line 33, Δύο δὴ ταῦτα περίελε σεαυτοῦ ------ ἀλλ' οἶόν τι κῦμα εἴσω τῶν αἰγιαλῶν κατακλασθὲν ἐστορἐσθη; and p. 125, line 44, Πῶς ἄν οὖν μὴ κινοῖτο πρὸς ἄ μὴ δεῖ τὸ πάθος; κ.τ.λ.

15. Additional extracts from the Lives of the Egyptian Fathers. Fol. 129 a.

16. Paraenetic hymns by Jacob of Batnae, $ܒ̈ܬܐ ܕܡܪܬܝܢܘܬܐ ܕܣܝ̣̈ܡܝܢ ܠܛܘܒܢܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܐܦܣܩܦܐ ܕܒܛܢܢ.

a. Alphabetical, beginning, fol. 140 a: $ܐܘ ܕܝ̇ܢܝ ܣܓܝ ܛܠܝܡ̣ܐ ܐܢܐ. ܡܦܝܣܐ ܠܟ ܢܦܫܗ ܕܬܝܒܐ. ܐܘ ܦܪܩ̇ ܛܠܝܡ̈ܐ ܚܙܝ ܥܘܠܒ̇ܢܝ ܏ܥܘܢܝܬܐ ܐܚܢܝ ܡܪܝ ܡܛܠ ܕܛܦܣ̇ܬ ܒܟ.

b. $ܒܪ ܩܠܗ, beginning, fol. 140 b: $ܒܥܠܕܪܐ ܨܢܝܥ̣ܐ ܡܢܬܦ ܠܝ. ܬܐ ܠܐܝ̇ܠܝ ܡܪܐ ܕܙ̈ܟܝܐ. ܚܒ̇ܬ ܠܝ ܥܕܪ ܠܚܝ̇ܒܘܬܝ ܏ܥܘܢܝܬܐ. ܫܘܒܚܐ ܠܟ ܪܚ̇ܡ ܒܢ̈ܝܢܫܐ.

c. $ܒܪ ܩܠܗ, beginning, fol. 141 a: $ܡ̇ܢ ܗܘ ܟܝ ܗܢܐ ܕܕܐ̇ܪ ܒܝ. ܕܢܣ̣ܥܘܪ ܒܝ ܣܘܓܐܐ ܕܨܒ̈ܝܢܘܗܝ. ܐܘ ܕܝ̇ܢܝ ܐܝܬܢܝ ܠܨܒܝܢܟ ܏ܥܘܢܝܬܐ. ܫܘܒܚܐ ܠܟ ܡܫܟܚ ܠܐܒ̈ܝܕܐ.

d. $ܒܪ ܩܠܗ, beginning, fol. 142 a: $ܥܘܗܕܢܐ ܢܒ̣ܗ ܒܝ ܕܒܥܘܬܐ. ܘܢܟ̇ܦ ܐܢܐ ܕܐܦܝܣ ܟܡܐ ܣܪܚܬ. ܛܝܒܘܬܟ ܬܚ̣ܘܢ ܠܚܝܒܘܬܝ: ܏ܥܘܢܝܬܐ ܛܝܒܘܬܟ ܬܚܘܢ ܠܚܝܒܘܬܝ.

e $ܒܪ ܩܠܗ, beginning, fol. 142 b: $ܕܘ̇ܝܬܐ ܗܝ ܢܦܫܗ ܕܚܛܝܐ. ܘܡܦ̣ܝܣܐ ܒܚܫܐ ܠܕܝ̇ܢܐ ܕܒܚ̇ܢܢܗ ܢܥܨܘܼܒ ܠܡ̈ܚܘܬܗ ܏ܥܘܢܝܬܐ ܚܣܐ ܠܝ ܚ̈ܛܗܝ ܒܛܝܒܘܬܟ.

f $ܒܪ ܩܠܗ , alphabetical, beginning, fol. 143 a: $ܐܘ ܢܦܫܐ ܨܘܪܬܐ ܕܡܠܟܘܬܐ. ܡܢ ܫܠܚ ܫܘܦܪܟܝ ܘܐܗ̣ܠ ܒܟܝ. ܘܗܐ ܣܢ̣ܝܬܝ ܒܣܘܓܐܐ ܕܒܝ̈ܫܬܟܝ ܏ܥܘܢܝܬܐ ܫܘܒܚܐ ܠܗ ܕܐܦܢܝܟܝ ܠܒܝܬ ܐܒܘܗܝ.

g $ܒܪ ܩܠܗ, beginning, fol. 144 a: $ܩܘܡܝ ܢܦܫܐ ܕܢܦ̣ܠܬ ܒܒ̣̈ܝܫܬܐ. ܙܘܼܥܝ ܘܕܚ̣ܠܝ ܘܐܥ̣ܝܪ ܬܝܒܘܬܐ. ܕܬܬܦܨܝܢ ܡܢܗ̇ ܕܓܘܙܠܬܐ ܏ܥܘܢܝܬܐ. ܐܚܢܝ ܡܪܝ ܡܛܠ ܕܛܦܣ̇ܬ ܒܟ. Subscription, fol. 144 b: $ܫܠܡ: ܫܘܒܚܐ ܠܟ ܥܘܬܪܐ ܕܚܒ̈ܝܒܘܗܝ.

17. A hymn, the author of which is not named, beginning, fol. 144 b: $ ܝܘ̈ܡܝ ܐܘܦܝܘ ܘܐܬܓܢܒܘ ܚܕ ܒܬܪ ܚܕ. ܒܣ̣ܪܝܩܘܬܐ. ܘܠܘܝ ܐܝܟ ܡܐ ܕܐܬܓܠܙܘܼ ܡܢ ܬܐܓܘܪܬܐ ܕܫܦܝܪ̈ܬܐ. ܗܟܢܐ ܬܘܒ ܐܣܬ̇ܪܩܘ ܗܘܘ ܡܢ ܒܝ̈ܫܬܐ. ܘܐܝܬ ܗܘܐ ܢܦܐܫܐ. ܡܪܢ ܠܐ ܬܥܒܕ. ܚܘܫܒܢܝ ܒܟܐܢܘܬܐ. ܕܗܐ ܠܝܬ ܠܝ ܡܕܡ ܕܐܙܟܐ ܒܗ.

18. An extract from the third discourse on the Priesthood by John Chrysostom: $ܡܢ ܡܐܡܪܐ ܕܬܠܬܐ ܕܥܠ ܟܗܢܘܬܐ ܕܡܪܝ ܝܘܐܢܝܣ ܠܘܬ ܡܪܝ ܒܣܝܠܝܣ Beginning, fol. 145 b $ܠܐܝܠܝܢ ܕܪ̈ܓܙܝܢ ܐ̇ܝܩܐ̣ ܢܩܪܐ ܕܓܗܢܐ ܐܬܠܚ̇ܡ. See Opera, t. i., p. 476, from line 40, τοῖς δὲ ἁπλῶς ὀργιζομένοις γέεννα κ.τ.λ., to the end of the paragraph.

19. Lament of Jacob of Batnae over the World; $ܐܘܠܝܬܐ ܕܣܝܡܐ ܠܡܪܝ ܝܥܩܘܒ ܐܦܣܩܘܦܐ ܥܠ ܥܠܡܐ beginning, fol. 146 a $ܐܘ ܥܠܡܐ ܥܡܐ ܡܪܝܪ ܐܢܬ ܚ̈ܕܘܬܟ ܠܐ ܡܩܘܝܢ. ܏ܥܘܢܝܬܐ ܠܝ ܘܝ ܠܝ ܕܩ̣ܪܒ ܡ̣ܛܐ ܕܝܢ̣ܐ.

The colophon on fol. 146 b is so much stained and effaced that hardly a single line of it is now completely legible. It does not appear, however, to have contained a date, and the name of the scribe seems to have been purposely erased.

On fol. 1 a there is an extract from some author in the same handwriting as the rest of the book; but it is also too much stained and effaced to be intelligible.

[Add. 17,173.]

**DCCLXIII.**

Vellum, about 10 in. by 6 1/8, consisting of 120 leaves. The quires, 12 in number, are signed with both letters and arithmetical figures, from

$ܝܓ to $ܟܕ. There are from 32 to 36 lines in each page. This volume is written in a good, regular Estrangela of the viith cent., and contains—

1. Two discourses of Gregory Nazianzen, in a different translation from that of the abbat Paul; viz.

a. On Baptism, $ܕܥܠ ܡܥܡܘܕܝܬܐ. Fol. 1 a. It is imperfect at the beginning, commencing with the words that correspond with ὄς ἐστιν ἐξ οὐρανοῦ πεμπόμενος ἄρτος, καὶ τῷ κάσμῳ τὸ ζῆν χαριζόμενος, Opera, t. i., p. 697 C.

b. Apology: $ܬܘܒ ܕܝܠܗ ܟܕ ܕܝܠܗ ܡܐܡܪܐ ܕܡܦܩ ܒܪܘܚܐ. ܘܡܛܠ ܟܗܢܘܬܐ ܟܕ ܦܢ̣ܐ ܡܢ ܦܘܢܛܘܣ. ܡܛܘܠ ܕܠܐ ܩܒܠܗ̇ ܠܩܫܝܫܢܘܬܐ. ܟܕ ܐܬܬ̣ܣܝܡܬ ܓܝܪ ܥܠܘܗܝ ܐܝܕܐ ܕܩܫܝܫܐ̣. ܫܢ̣ܝ ܡܢ ܕܚܠܬܐ ܠܘܬ ܦܘܢܛܘܣ̇ ܐܝܟܐ ܕܡܢ ܩܕܝܡ ܗܘ̣ܐ ܕܝܪܝܐ. ܒܬܪܟܢ ܟܕ ܦܢ̣ܐ̣ ܢܦ̣ܩ ܒܪܘܚܐ Fol. 23 b. See Opera, t. i., p. 11. On foll. 44 b and 58 b, there are notes ($ܢܘܗ̇ܪ̈ܐ) by the translator, written in the text, but with red ink.

2. A discourse of Athanasius, concerning the Trinity and the Incarnation, against the Apollinarists: $ܣܝܡܐ ܕܛܘܒܢܐ ܐܬܢܣܝܣ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ̣. ܡܛܘܠ ܬܠܝܬܝܘܬܐ ܐܠܗܝܬܐ ܘܫܘܝܬ ܒܟܝܢܐ̣. ܘܡܛܘܠ ܡܬܒܪܢܫܢܘܬܐ ܕܡܠܬܐ̣. ܘܠܘܩܒܠ ܐܦܘܠܢܪ̈ܝܣܛܐ Fol. 62 b. See Opera, t. i., p. 922, Contra Apollinarium liber primus.

3. A discourse of Julius of Rome, on the Faith or on the Incarnation of God the Word : $ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ ܐܘ ܟܝܬ ܥܠ ܡܬܓܫܡܢܘܬܗ ܕܐܠܗܐ ܡܠܬܐ̣. ܕܩܕܝܫܐ ܝܘܠܝܣ ܐܦܣܩܦܐ ܕܪܗܘܡܐ Fol. 79 a. See Add. 14,604, no. 12, a.

4. A discourse of Basil, against those who imagine that there are three Gods : $ܡܐܡܪܐ ܕܩܕܝܫܐ ܒܣܝܠܝܣ ܥܠ ܗ̇ܝ ܕܠܐ ܙܕܩ̇ ܕܬܠܬܐ ܐ̈ܠܗܐ ܢܣܬܒܪܘܢ Fol. 82 a. See Opera, t. ii., p. 867.

5. Extracts from the Ancoratus of Epiphanius: $ܕܩܕܝܫܐ ܐܦܝܦܢܝܘܣ ܐܦܣܩܘܦܐ ܕܩܘܦܪܘܣ ܡܢ ܟܬܒܐ ܐܢܩܘܪܛܝܣ . Fol. 86 a.

6. Demonstrations from the Scriptures and the writings of the Fathers regarding the state of the soul after death, and to show that the state of the souls of the righteous is different from that of the wicked: $ܬܚ̈ܘܝܬܐ ܡܢ ܟܬ̈ܒܐ ܩܕ̈ܝܫܐ ܘܐ̈ܒܗܬܐ ܚܣ̈ܝܐ̣. ܡܛܠ ܗܝ ܕܒܡܢܐ ܦܓ̇ܥܐ ܢܦܫܐ ܒܡܦܩܢܗ̇ ܕܡܢ ܦܓܪܐ. ܘܕܢܦ̈ܫܬܐ ܕܙܕ̈ܝܩܐ ܒܐܚܪ̈ܢܝܬܐ ܦܓܥܢ ܒܡܦܩܢܗܝܢ ܕܡܢ ܦܓܪܐ̣. ܘܕܚ̈ܛܝܐ ܒܐܚܪ̈ܢܝܬܐ Fol. 88 a. The patristic authorities cited are—

Athanasius, life of Antony, $ܡܢܗ̇ ܕܬܫܥܝܬܐ ܕܥܠ ܐܢܛܘܢܝܣ . Fol. 93 b

Basil, to Amphilochius, on the Holy Spirit, $ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܐܡܦܝܠܟܝܘܣ ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ Fol. 96 b.

Cyril of Alexandria, commentary on the Gospel of S. John, $ܡܢ ܟܬܒܐ ܕܥܣܪ̈ܐ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ Fol. 88 a.

Dionysius the Areopagite, epistle to Demophilus, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܐܡܘܦܝܠܣ ܒܪ ܩܝܡܐ ܕܡ̇ܪܬܐ ܒܗ̇ ܕܠܐ ܐܢ̣ܫ ܢܗܘܐ ܚܬܝܪܐ ܘܚ̇ܪܡܐ ܒܢܦܫܗ ܘܣ̇ܢܐ ܒ̈ܢܝ ܐܢܫܐ̇. ܘܕܕܚ̇ܩ ܠܗ̇ܢܘܢ ܕܨ̇ܒܝܢ ܕܢܬܓܘܣܘܢ ܒܬܝ̣ܒܘܬܐ ܘܢܚܘܢ Fol. 95 b.

Evagrius, from the fourth Century, $ܡܢ ܡܐܬܐ ܕܐܪ̈ܒܥ. ܩܦܠܐܘܢ ܕܬܠܬܝܢ ܘܬܠܬܐ. Fol. 95 b.

Gregory Nyssen, $ܡܢ ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ Fol. 88 a.

Isaiah of Scete, $ܡܢ ܪܝܫܐ ܗ̇ܘ ܕܪܫ̇ܝܡ ܥܠܘܗܝ̇ ܡܛܘܠ ܚܕܘܬܐ ܕܗ̇ܘܝܐ ܠܢܦܫܐ ܗܝ ܕܒܥܝܐ ܠܡܫܬܥܒܕܘ ܠܐܠܗܐ Fol. 95 a.

Jacob of Batnae, from the discourse on the rich man and Lazarus, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܥܬܝܪܐ ܘܠܥܙܪ Fol. 88 b.

John Chrysostom, from hom. xxviii. on the Gospel of S. Matthew : $ܡܢ ܡܐܡܪܐ ܕܥܣܪ̈ܝܢ ܘܬܡ̈ܢܝܐ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ̇. ܟܕ ܡܦܫܩ ܬܫܥܝܬܐ ܕܗ̇ܘ ܕܐܝܬ ܗܘܐ ܒܗ ܠܓܝܘܿܢ. ܘܐ̇ܡܪ ܠܘܩܒܠ ܗܠܝܢ ܕܐ̇ܡܪܝ̇ܢ. ܕܚܪ̈ܫܐ ܠܡ ܠܢܦܫ̈ܬܐ ܕܛ̈ܠܝܐ ܕܢܟܣ̇ܝܢ ܠܘܬܗܘܢ ܠܒ̇ܟܝܢ ܠܗܝ̇ܢ. ܘܒܗܝܢ ܗܘܝܢ ܡܙܟ̇ܪܝܢ. ܘܕܫ̈ܐܕܐ ܬܘܒ ܡܛܠ ܗܕܐ ܪܚܡܝܢ ܕܢܥܡܪܘܢ ܒܝܬ ܩܒܘܪ̈ܐ̣. ܥܠ ܕܢܪܡܘܢ ܠܒ̈ܢܝ ܐܢܫܐ ܒܛܥܝܘܬܐ ܘܢܐܡܪܘܢ ܕܢܦܫ̈ܬܐ ܕܒܢ̈ܝ ܐܢܫܐ ܗ̈ܘܝܢ ܕܝ̈ܘܐ. ܘܡܚܘܐ ܕܠܐ ܡܫܟܚܐ ܢܦܫܐ ܕܗܪܟܐ ܬܟܬܪ ܡܐ ܕܦܪܫܬ ܡܢ ܦܓܪܐ. ܘܕܒܐܚܪ̈ܢܝܬܐ ܕܡ̈ܫܚܠܦܢ ܦ̈ܓܥܢ ܢܦܫ̈ܬܐ ܕܙܕܝ̈ܩܐ ܘܕܚ̈ܛܝܐ Fol. 89

Severus of Antioch, from his epistle to Thomas, bishop of Germanicia, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܕܝܫܐ ܬܐܘܡܐ ܐܦܣܩܘܦܐ ܕܓܪܡܢܝܩܝܐ. ܟܕ ܐ̇ܡܪ ܡܛܠ ܗܝ̇ ܕܟܬܝܒܐ ܒܐܓܪܬܗ ܕܝܗܘܕܐ̇. ܕܕܐ̇ܢ ܗܘܐ ܐ̇ܟܠ ܩܪܨܐ ܡܛܠ ܦܓܪܗ ܕܡܘܫܐ ܒܥܕܢܐ ܕܡ̇ܘܬܗ. ܘܡܢ ܡܝܟܐܝܠ ܐܬܟܐ̣ܝ ܒܗ̣. ܕܥܠܝܗ̇ ܐܫܬܐܠ̣ ܥܡ ܐܚܪ̈ܢܝܬܐ ܡܢܗ ܕܩܕܝܫܐ ܬܐܘܡܐ fol. 90 a; hom. epithron. lxxvi., $ܡܢ ܡܐܡܪܐ ܕܫܒܥܝܢ ܘܫܬܐ ܕܐܦܝܬܪܢܝܘܢ. ܕܐܝܬܘܗܝ ܪܝܫܗ ܟܕ ܚܐ̇ܪ ܐܢܐ ܒܩܫܝܘܬܗ ܕܙܒܢܐ ܗܢܐ fol. 97 a; hom. epithron. lxxxvi., $ܡܢ ܡܐܡܪܐ ܕܬܡܢܐܝܢ ܘܐܫܬܐ ܕܐܦܝܬܪܢܝܘܢ. ܕܣܡܗ ܥܠ ܛܘܒܢܐ ܐܢܛܘܢܝܣ. ܕܫܩܠ ܐ̈ܢܝ̣ܢ. ܡܢ ܬܫܥ̈ܝܬܐ ܕܣܡ ܥܠܘܗܝ ܕܐܢܛܘܢܝܣ܇ ܩܕܝܫܐ ܐܬܢܣܝܣ. ܘܟܕ ܬܗܪܘ ܒܣܘܓܐܐ ܕܫܒ̈ܝܚܬܐ ܕܝܠܗ ܕܛܘܒܢܐ܆ ܘܕܟܡܐ ܒܛܝܠ ܗܘܐ ܠܗ ܥܠ ܡܝܬܪܘܬܐ ܕܢܦܫܐ ܐܡ̣ܪ̣ ܗܟܢܐ fol. 91 b.

Theophilus of Alexandria, $ܡܐܡܪܐ ܕܡܪܬܝܢܘܬܐ, beginning, fol. 97 a : $ܠܐ ܛ̇ܥܝܐ ܠܟܘܢ ܐ̈ܚܝ.

7. Two discourses ascribed to Basil; viz.

a. On 1 Thessalonians, ch. v. 16—18 : $ܡܐܡܪܐ ܕܛܘܒܢܐ ܒܣܝܠܝܣ ܐܦܣܩܘܦܐ ܥܠ ܬܠܬܐ ܦܬ̈ܓܡܝܢ ܕܡܢ ܫܠܝܚܐ Beginning, fol. 98 b : $ܕܡܢ ܪܚܡܬ ܐܠܗܐ ܢܬܩܪܒ ܐܢܫ ܠܝܘܠܦܢܐ ܕܟ̈ܬܒܐ ܩܕ̈ܝܫܐ̣. ܕܠܝܠܐܝܬ ܡܚܘܐ ܡܢ ܫܡܥܐ ܕܡܢܗܘܢ̇. ܥܒ̇ܕܐ ܫܪܝܪܐ ܒܢܦܫܗ. ܠܚܘܒܗ ܓܝܪ ܕܡܫܝܚܐ ܪ̈ܒܘ ܐ̈ܘܠܨܢܝ̣ܢ. ܕܢܗܘܘܢ ܡܥ̈ܘܟܢܐ ܒܡ̇ܢ ܕܩܢ̣ܐ ܠܗ̣ ܠܐ̇ ܡܫܟܚܐ. ܏ܘܫ.

b. Funeral sermon on a child of the imperial family : $ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܒܣܝܠܝܣ ܕܐܡܝܪ ܠܗ ܥܠ ܥ̇ܘܦܝܐ ܕܒܪ ܡ̇ܠܟܐ̣ ܥܠ ܫܠܝܚܐ ܦܘܠܘܣ Beginning, fol. 113 a: $ܥܠ ܫܒܪܐ ܒܪ ܡ̇ܠܟܐ ܕܫ̇ܢܝ ܝܘܡܢܐ ܡܢ ܚ̈ܝܐ ܗܠܝܢ ܡܙ̈ܠܗܙܐ ܘܡ̈ܠܝܝ ܥܩ̈ܬܐ: ܠܥܘܒܗ ܕܐܒܪܗܡ ܡܗܝܡܢܐ ܐܒܐ ܕܡܗ̈ܝܡܢܐ: ܐܝܢܐ ܕܡܩ̇ܒܠ ܒܗ ܠܗ̇ܢܘܢ ܕܡܡܪܝܢ ܒܗܝܡܢܘܬܐ: ܘܕܐܝܟܢܐ ܒܒܪܝܪܘܬܗܘܢ ܡܢ ܨ̈ܢܥܬܐ ܕܟܠ ܒ̈ܝܫܢ ܐܝܬܝܗܘܢ ܐܝܟ ܕܐܡ̣ܪ ܦܪܘܩܢ: ܬܡ̈ܝܡܝ ܠܒܝ̈ܫܬܐ ܘܨ̈ܢܝܥܝ ܠܛܒ̈ܬܐ̣. ܣܦܩܐ ܠܒܘܝܐܢ ܡܠܬܗ ܕܡܪܢ ܕܐܡ̣ܪ̣. ܕܫܒܘܩ ܠܛ̈ܠܝܐ ܐ̇ܬܝܢ ܠܘܬܝ ܏ܘܫ.

The original note on fol. 120 a has been carefully erased, and another substituted, stating that this volume belonged to the monk Samuel bar Moses, who had it by inheritance from his brothers. $[ܐܝܬ]ܘܗܝ ܟܬܒܐ ܗܢܐ ܕܡܐܡܪ̈ܐ ܡ̈ܓܒܝܐ [ܕܫـ]ـܡܘܐܝܠ ܕܝܪܝܐ ܒܪܗ ܕܡܘܫܐ. ܕܝܪܬܗ ܡܢ [ܐ]ܚܘ̈ܗܝ ܕܝܪ̈ܝܐ ܒ̈ܢܝ ܐܒܘܗܝ ܘܐܡܗ. ܕܐܠܗܐ ܗ̇ܘ ܕܫܩܠ ܢܦܫ̈ܬܗܘܢ ܘܪ̈ܘܚܬܗܘܢ. ܗܘ ܢܡܢܐ ܐܢܘܢ ܥܡ ܓܒܘ̈ܗܝ ܏ܘܫ. ܟܬܒ . . . ܐܟܣܢܝܐ ܐܘ ܟܝܬ . . . ܥܘܡܪܐ ܕܡܪܝ . . . ܥܡܢ ܐܡܝܢ. ܟܠ ܕܩܪܐ ܏ܘܫ. In an older hand:

$ܗܘ̈ܝܢ ܕܝܢ ܡܡܪ̈ܐ (sic) ܕܐܝܬ ܒܗ̣ ܒܗܢܐ ܟܬܒܐ ܬܡܬܥܣܪ̈ (sic)

[Add. 18,813.]

**DCCLXIV.**

Vellum, about 10 in. by 6 5/8, consisting of 348 leaves, some of which are much stained and torn, especially foll. 1—3, 284, 285, and 348. This volume is made up of parts of two manuscripts; viz.—

I. Consisting of 152 leaves, or 16 quires, the last of which is imperfect (foll. 1—152). The quires are signed with letters, and the leaves have been numbered with Coptic arith­metical figures from ⲁ (fol. 3) to ⲣⲛ (fol. 152). Each page is divided into two columns, of from 31 to 33 lines. This manuscript is written in a neat hand of the viith century.

II. Consisting originally of at least 24 quires (foll. 153—348), at first numbered from $ܝܕ to $ ܝܘ, and then from $ܐ to $ ܝܛ, but after­wards, consecutively, from $ܒ to $ ܟܓ. Leaves are wanting after foll. 246, 283, 284, 285, 347, and 348. Each page is divided into two columns, of from 28 to 31 lines. This manu­script is written in a good, current hand of the ixth century.

The contents are as follow.

1. The sermons of Philoxenus of #Mabug on Christian life and character: $ܫܪ̈ܒܐ ܕܥܠ ܡܪܬܝܢܘܬܐ ܕܕܘܒܪ̈ܐ ܕܐܡܝܪܝܢ ܠܡܪܝ ܦܝܠܟܣܢܘܣ ܐܦܣܩܘܦܐ ܕܡܒܘܓ. ܕܡܘܕܥ ܒܗܘܢ̣. ܥܠ ܟܠܗ ܛܟܣܐ ܕܬܘܠܡܕܐ̇. ܕܐܝܟܢܐ ܐܢܫ ܢܫ̇ܪܐ ܒܬܠܡܝܕܘܬܗ ܕܡܫܝܚܐ̇. ܘܒܐܝܠܝܢ ܢܡ̈ܘܣܐ ܘܕܘܒܪ̈ܐ ܢܪܕܐ̇. ܥܕܡܐ ܕܢܬܡܛܐ ܠܚܘܒܐ ܪܘܚܢܐ̇. ܕܡܢܗ ܡܬܝܠܕܐ ܓܡܝܪܘܬܐ̇. ܕܒܗ̇ ܗ̇ܘܝܢ ܐܢܚܢܢ ܒ̈ܢܝ ܕܡܘܬܗ ܕܡܫܝܚܐ̇. ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ ܫܠܝܚܐ.

a. Introductory. Fol. 3 b.

b. On Faith. Fol. 13 a.

c. On Faith. Fol. 24 a.

d. On Faith and Simplicity. Fol. 34 a.

e. On Simplicity. Fol. 54 a.

f. On the Fear of God. Fol. 71 a.

g. On the Fear of God. Fol. 85 ct.

h. On Poverty. Fol. 98 b.

i. On Poverty. Fol. 113 a.

j. On the Lusts of the Belly. Fol. 153 a.

k. On Asceticism and the Subduing of the Flesh. Fol. 183 a.

1. On Fornication. Fol. 215 b.

m. On Fornication. Fol. 239 a.

2. The Creed, or Revelation, of Gregory Thaumaturgus, $ܓܠܝܢܐ ܕܓܪܝܓܪܝܘܣ, beginning fol. 183 a:

$ܚܕ ܐܠܗܐ ܐܒܘܗܝ ܕܡܠܬܐ ܚܝܐ ܘܕܚܟܡܬܐ ܩܝܘܡܝܬܐ. ܘܕܚܝܠܗ ܘܕܨܠܡܗ. (sic) ܡܫܠܡܝܐ (sic) ܝܠܘܕܐ ܕܡܫܠܡܝܐ. (sic) ܐܒܐ̣ ܕܒܪܐ ܝܚܝܕܝܐ. ܏ܘܫ.

See Gregorii, Macarii et Basilii Opera, ed. Paris., 1622, p. 1.

3. Two discourses of Marcus the Monk on the Spiritual Law and on Spiritual Life, $ܕܩܕܝܫܐ ܡܪܩܘܣ ܝܚܝܕܝܐ ܕܥܠ ܢܡܘܣܐ ܪܘܚܢܝܐ ܘܥܠ ܕܘܒܪ̈ܐ ܪ̈ܘܚܢܝܐ.

a. $ܡܐܡܪܐ ܩܕܡܝܐ Fol. 273 a. See Gallandii Bibl. Patrum, t. viii., p. 3.

b. $ܡܐܡܪܐ ܕܬܪ̈ܝܢ Fol. 282 a. See Gallandii Bibl. Patr., t. viii., p. 13. Imper­fect.

4. Discourse of Isaac, abbat of Scete, ad­dressed to his disciple Peter, $ܨܝܕ ܦܛܪܐ ܬܠܡܝܕܗ Fol. 284 a. Imperfect at the beginning. See Gallandii Bibl. Patr., t. vii., p. 308, orat. xxv.

5. "Writings of Evagrius ; viz.'—

a. Discourse addressed to Eulogius, $ܕܩܕܝܫܐ ܐܘܓܪܝܣ ܕܠܘܬ ܐܘܠܘܓ Fol. 295 b. See Nill Opuscula, ed. Suaresius, p. 408 seqq.

b. $ܕܥܠ ܫܠܝܐ, on tranquillity, beginning: $ܐܝܠܝܢ ܕܒ̇ܥܝܢ ܕܒܕܘܒܪ̈ܐ ܫܦܝܪ̈ܐ ܢܐܚܘܢ ܒܥܘܕܪܢܗ ܕܡܫܝܚܐ̣. ܗܠܝܢ ܢܛܪܘܢ Fol. 315 a. See Add. 14,578, no. 13.

6. Metrical discourses of Jacob of Batnae; viz.— a. $ܡܐܡܪܐ ܥܠ ܨܠܘܬܐ ܕܐܠܦ ܡܪܢ ܠܬܠܡܝ̈ܕܘܗܝ on the Lord's Prayer. Fol. 316 a. See Assemani, Bibl. Or., t. i., p. 319, no. 103.

b. $ܡܐܡܪܐ ܕܥܠ ܝܚܝܕܝ̈ܐ ܐܝܠܝܢ ܕܫܒܩܝܢ ܥܠܡܐ ܘܐܬ̇ܝܢ ܠܘܬ ܕܘܒܪ̈ܐ ܫ̈ܡܝܢܐ ܘܐܠܗ̈ܝܐ on solitaries, who abandon the world, and seek after the heavenly and divine life, beginning, fol. 328 a: $ܒܡܠܦܢܘܬܗ ܕܒܪ ܐܠܗܐ ܢܗܪ̈ܝ ܒܪ̈ܝܬܐ. ܘܚ̣ܙܐ ܥܠܡܐ ܐܘܪܚܐ ܕܚ̈ܝܐ ܕܢܗܠܟ ܒܗ̇. Subscription, fol. 334 a: $ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܝܚ̈ܝܕܝܐ ܕܥܪܩܝܢ ܡܢ ܩܢܝܢܐ ܕܥܠܡܐ.

c. $ ܥܠ ܗ̇ܝ ܕܐܡ̣ܪ ܡܪܢ ܕܡܢܐ ܢܐܬܪ ܒܪܢܫܐ ܐܢ ܥܠܡܐ ܟܠܗ ܢܩܢܐ̇. ܘܢܦܫܗ ܢܚܣܪ

on S. Matthew, ch. xvi. 26. Fol. 334 b. See Assemani, Bibl. Or., t. i., p. 315, no. 77.

7. Letters of Ammonius the monk to his disciples, $ܐܓܪ̈ܬܐ ܕܐܡܘܢܝܘܣ ܝܚܝܕܝܐ ܕܠܘܬ ܬܠܡܝ̈ܕܘܗܝ here nine in number, the last being imperfect. Fol. 339 b. Compare Add. 12,175, fol. 225 a, seqq.

8. Fragment of a discourse on the ascetic life and prayer. Fol. 348 a. The fly-leaves at the beginning contain a small collection of moral maxims or sen­tences, written in an inelegant, current hand of about the xth cent., and ascribed to a "Greek philosopher," named $ܐܡܪܘܣ (Ομηρος? or Ιμέριος? hardly Ambrose, 'Αμβρόσιος, the friend of Origen). Subscription, fol. 3 a: $ܫ̣ܠܡ ܐܡܪܘ[ܣ] ܦܠܣܘܦܐ ܝܘܢܝܐ. See Sachau in the Hermes, Bd. iv., p. 74.

On fol. 239 b a monk named David, from the city of Mar'ash (%), records the fact of his having read this book : $ܩܪܝܬ ܒܟܬܒܐ ܕܘܝܕ ܚܛܝܐ ܕܡܢ ܬܠ̣ܐ ܪܒܐ ܕܡܪܥܫ ܡܕܝܢܬܐ. ܗ̇ܘ ܕܡܨܠܐ ܥܠܝ ܡܫܝܚܐ ܢܫܒܘܩ ܚ̈ܛܗܘܝ ܐܡܝܢ The same name appears on foll. 238 b and 253 a.

On fol. 321 ct there is a rude drawing of a human figure, coloured black and red.

[Add. 11,598.]

**DCCLXV.**

Eight vellum leaves, about 8 7/8 in. by 5 7/8, some of which are slightly stained and torn (Add. 14,666, foll. 57—64). There are from 24 to 26 lines in each page. The writing is a large, regular #Estrangela of the viith or viiith cent. They contain—

1. The Testament of Ephraim, $ܕܝܬܝܩܐ ܕܡܪܝ ܐܦܪܝܡ imperfect at the beginning. Fol. 57 a. See Assemani, Bibl. Or., t. i., p. 141, no. 8, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, pp. xvii. and 137.

2. A metrical discourse of Isaac of Antioch on the plague in the days of king David (2 Sam., ch. xxiv): $ܡܐܡܪܐ ܕܥܠ ܡܘܬܢܐ ܕܗܘܐ ܒܝ̈ܘܡܝ ܕܘܝܕ ܢܒܝܐ. ܕܣܝܡ ܠܛܘܒܢܐ ܡܪܝ ܐܝܣܚܩ ܐܦܝܣܩܘܦܐ ܘܡܠܦܢܐ. Beginning, fol. 61 b: $ܕܘܝܕ ܡܠܟܐ ܒܪ ܐܝܫܝ ܐܬܚ̇ܫܒ ܗܘܐ ܟܣܝܐܝܬ: ܘܪܗ̣ܛ ܫ̇ܡܫ ܓܠܝܐܝܬ. ܡܕܡ ܕܪܢ̣ܐ ܪܥܝܢܗ: ܏ܘܫ. Imper­fect at the end. For the rest of this dis­course see Add. 14,608 (no. DCCLXVI), to which manuscript these leaves belong.

[Add. 14,666, foll. 57—64.]

**DCCLXVI.**

Vellum, about 8 7/8 in. by 5 7/8, consisting of 97 leaves, some of which are much stained and torn, especially foll. 1, 12, 20, 23, 30, and 96. The quires, signed with letters, seem to have been originally about 19 in number, but of these the first six, the 8th, and the 15th, are lost, and several others are imperfect, leaves being missing after foll. 10, 28, 68, 96 and 97. There are from 23 to 29 lines in each page. This manu­script is written in a good, regular #Estran­gela of the viith or viiith cent., and contains—

1. Part of the metrical discourse of Isaac of Antioch on the plague in the days of king David, $ܡܐܡܪܐ ܕܥܠ ܡܘܬܢܐ ܕܗܘܐ ܒܝ̈ܘܡܝ ܕܘܝܕ ܢܒܝܐ ܘܡ̇ܠܟܐ Fol. 1 a. See Add. 14,666 (no. **DCCLXV**), fol. 61b.

2. Metrical discourses of Jacob of Batnae, chiefly funeral sermons: $ܦܢܩܝܬܐ ܕܡܐܡܪ̈ܐ ܡ̈ܓܒܝܐ ܕܥܠ ܥܢܝ̈ܕܐ. ܕܣ̇ܠܩܝܢ ܥܠ ܐܠܦ ܒܝܬ. ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ.

a. $ܒܘܝܐܐ ܕܥܢ̈ܝܕܐ, consolatory. Fol. 3b. See Assemani, Bibl. Or., t., i., p. 313, no. 44, serm. vi.

b. $ܕܥܠ ܡܘܬܐ on death. Fol. 5 a. See Assemani, no. 44, serm. viii.

c. $ܕܥܠ ܒܘܝܐܐ ܕܥܢܝ̈ܕܐ consolatorv. Fol. 7 b. See Assemani, no. 44, serm. ix. d. $ܕܥܠ ܒܘܝܐܐ ܕܥ̈ܢܝܕܐ consolatory, Fol. 9 b. See Assemani, no. 44, serm. iv. Imperfect.

e. $ܕܥܠ ܛ̈ܠܝܐ ܕܥܢ̇ܕܝܢ on the death of youths, in two parts ($ܦܣܘ̈ܩܐ); imperfect at the beginning. Fol. 11 a. Probably Assemani, no. 44, serm. xi.

f. $ܕܥܠ ܚ̈ܬܢܐ ܘܟܠܬ̈ܐ on bridegrooms and brides. Fol. 14 b. See Assemani, p. 314, no. 56, serm. vi.

g. $ܕܥܠ ܥܢܝ̈ܕܐ on the dead. Fol. 17 a. See Assemani, p. 313, no. 44, serm. vii.

h. $ܕܥܢ̈ܝܕܐ Fol. 18 b. See Assemani, no. 44, serm. v. i. $ܕܥܠ ܚܪܬܐ on the End of the World. Fol. 28 a. See Assemani, p. 314, no. 56, serm. x. Imperfect.

j. $ܕܥܠ ܒܪܗ̇ ܕܐܪܡܠܬܐ on the Son of the Widow. Fol. 31 b. See Assemani, p. 320, no. 118.

k. $ܡܐܡܪܐ ܕܥܠ ܒܪܬ ܩܝ̇ܡܐ ܢܟܦܬܐ ܒܬܘܠܬܐ ܕܢ̇ܦܩܐ ܡܢ ܥܠܡܐ ܗܢܐ on the decease of a chaste, virgin nun. Fol. 40 b. See Assemani, p. 313, no. 44, serm. x.

l. $ܡܐܡܪܐ̣. ܕܥܠ ܩܒܘܪܬܗ ܕܡܘܫܐ ܠܚܡ ܕܝܢ ܕܢܬܐܡ̣ܪ. ܥܠ ܟܗ̈ܢܐ ܕܥܢ̇ܕܝܢ, on the burial of Moses, adapted for the funeral of priests. Fol. 48 a. See Assemani, p. 331, no. 198, serm. x.

m. $ܡܐܡܪܐ̣. ܕܥܠ ܐܝܡܡܐ ܘܪܗܛܗ̣ ܘܥܠ ܠܠܝܐ ܘܢܝ̇ܚܗ on the Day and its Running, and the Night and its Rest; in two parts ($ܦܣܘ̈ܩܐ). Fol. 58 b. See Assemani, p. 333, no. 195.

n. $ܡܐܡܪܐ̣. ܕܥܠ ܟܗܢܐ ܟܕ ܡܐ̇ܬ on the death of a priest. Fol. 66 a. See Asse­mani, p. 313, no. 39, serm. i. Imperfect at the end.

3. Metrical discourse of Ephraim, $ܕܥܢܝ̈ܕܐ of the dead. Imperfect at the beginning. Fol. 69 a.

4. Metrical discourses of Isaac of An­tioch; yiz.—

a. $ܡܐܡܪܐ ܕܥܠ ܛ̈ܠܝܐ ܕܥ̇ܢܕܝܢ, on the death of youths. Fol. 72 b. See Assemani, Bibl. Or., t. i., p. 233, no. 96.

b. $ܕܥܠ ܡܪܬܝܢܘܬܐ hortatory (on Isaiah, ch. xl. 6). Fol. 74 b. See Assemani, p. 222, no. 19.

c. $ܕܥܠ ܥܠܡܐ ܘܥܠ ܒܝ̈ܫ̣ܬܗ on the World and its Evils. Beginning, fol. 81 a: $ܥܠܡܐ ܪܚ̇ܡܐ ܗܘ ܕܓܠܐ̣. ܕܡܠܚܗ ܒܥܦܪܐ ܫ̇ܕܐ ܠܗ̇. ܕܠܐ ܚܘܒܐ ܠܗ ܫܪܝܪܐ. ܘܠܐ ܩܝ̇ܡܐ ܥܡ ܚܒ̈ܝܒܘܗܝ.

d. $ܒܙܒܢܐ ܕܗ̇ܘܐ ܒܗ ܡܘܬܢܐ in time of pestilence. Beginning, fol. 89 b: $ܠܡܢܐ ܡܟܝܠ ܡܬܒܥܝܐ. ܬܫܥܝܬܐ ܕܪ̈ܚܝܩܬܐ. ܕܗܐ ܡܘܬܐ ܒܓܘ ܕܪ̈ܬܢ. ܕܪܥ̇ܐ ܘܐ̇ܟܠ ܟܠ ܫܪ̈ܒܢ.

e. $ܕܥܠ ܥܬܝܪ̈ܐ ܕܥܠܡܐ ܗܢܐ On the Rich of this world. Beginning, fol. 89 b: $ܠܓܒܐ ܪܡܐ ܕܥܬܝܪ̈ܐ. ܒܡܠܬܗ ܐܟܣ ܦܪܘܩܢ. ܘܒܦܠܐ̈ܬܐ ܒܣ̣ܪ ܐܢܘܢ. ܕܢܬܟܣܣܘܢ ܡܢ ܝܬܝܪܐ.

5. A leaf from a discourse of Jacob of Batnae, probably that entitled $ܥܠ ܚܝܬ ܡ̈ܝܬܐ on the Resurrection (see Assemani, Bibl. Or., t. i., p. 315, no. 66). Fol. 97.

[Add. 14,608, foll. 1—97.]