First Round Proofing done by Cameron Wood. Completed 4-7-11.

**DCCCCXX**

Vellum, about 11 1/8 in. by 7 1/2, consisting of 159 leaves, a few of which are slightly stained and torn, especially foll. 1, 3, 23, 83, and 109. The quires, signed with letters, were originally about 20 in number, but the volume now ends with the eighteenth. The tenth quire is also lost, and the first and twelfth are imperfect, leaves being wanting at the beginning, and after foll. 2, 83, and 96. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a good, regular Estrangela of the viith cent., perhaps by the same scribe as Add. 14,647. It contains—

The third part of the Ecclesiastical History of John, bishop of Asia or Ephesus (see Asse­mani, Bibl. Or., t. ii., pp. 83, seqq., and Land, " Joannes Bischof von Ephesos, der erste syrische Kirchenhistoriker," Leyden, 1856): $ܦ̇ܠܓܘܬܐ ܕܬܠܬ ܕܐܩ̣ܠܝܣܝܣܛܝܩܐ̣. ܕܥܠ ܬܫ̈ܥ̣ܝܬܐ ܕܥܕܬܐ̣ ܘܫܪܟܐ. (See foll. 57 *b*,

117 *a*, 128 *b*). The running title, e. g. foll. 3 *b* and 4 *a*, is, $ܐܩܠܝܣܝܣܛܝܩܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ. ܐܦܝܣܩܘܦܐ ܕܐܦܣܘܣ ܡܕܝܢܬܐ.. It is divided into six books, each book being preceded by an index of contents.

Book i., 42 chapters. Fol. 1 *a*. Of these there are lost, chh. 1 and 2, the beginning of ch. 3, the end of ch. 4, chh. 6—8, and the beginning of ch. 9.

Book ii., 52 chapters. Fol. 24 *b*.

Book iii., 56 chapters. Fol. 56 *b*. Of these chh. 44—56 are lost, and ch. 43 is imperfect at the end.

Book iv., 61 chapters. Fol. 84 *a*. Of these there are lost, chh. 1—4, the greater part of ch. 5, the end of ch. 22, chh. 23—29, and the greater part of ch. 30.

Book v., 23 chapters. Fol. 116 *a*.

Book vi., 49 chapters. Fol. 127 *b*. Chh. 38—49 are entirely lost, and of ch. 37 only a small portion remains.

This valuable work has been edited by Dr. Cureton, " the Third Part of the Ecclesiastical History of John, bishop of Ephesus," Oxford, 1853; and translated into English by the Rev. R. Payne Smith, Oxford, I860. There is also a German translation by Dr. J. M. #Schonfelder, "Die Kirchengeschichte des Jo­hannes von Ephesus," #Munchen, 1862.

[Add. 14,640.]

**DCCCCXXI**

Paper, about 12 in. by 7, consisting of 23 leaves, all of which are more or less stained and torn. There are from 36 to 40 lines in each page. This volume is written in a good, regular hand of the xth or xith cent., and contains—

Fragments of a Chronicle, in continuation of the Chronicle of Eusebius of Caesarea, composed, as it would seem, by Jacob of Edessa: $ܡܟܬܒܘܬ ܙܒ̈ܢܐ ܕܒܬܪ ܗ̇ܝ ܕܐܘܣܒܝܣ ܩܐܣܪܝܐ̣. ܕܥܒܝܕܐ ܠܝܥܩܘܒ ܪܚ̇ܡ ܥܡܠܐ..

The introduction begins with the following outline of the plan and contents of the work.\* Fol. 1 *b*. $ܟܕ ܐܘܣܒܝܣ ܗ̇ܘ ܕܦܐܡܦܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܩܐܣܐܪܝܐ ܗ̇ܝ ܕܣܛܪܐܛܘܢ ܕܒܦܐܠܣܛܝܢܝ̣. ܥܒ̣ܕ ܡܟܬܒܘܬ ܙܒ̈ܢܐ ܗ̇ܝ ܪܒܬܐ ܘܟܘܠܢܝܬܐ ܘܛܒܝܒܬܐ ܥܡ ܟܠܗ̇ ܝܨܝܦܘܬܐ ܘܚܦܝܛܘܬܐ: ܘܥܡ ܟܠܗ̇ ܚܬܝܬܘܬܐ ܐܝܟ ܕܡ̇ܨܝܐ ܠܒܢ̈ܝܢܫܐ ܠܡܚ̣ܢܐ ܘܠܡܕܪܟܘ ܠ̈ܙܒܢܐ ܕܡܢ ܪܘܚܩܐ܇ ܘܣܡ ܒܗ̇ ܡܛܟܣܐܝܬ ܠܡܢܝܢܐ ܕܫ̈ܢܝܐ ܘܠ̈ܙܒܢܐ ܘܠܬܫ̈ܥܝܬܐ ܕܒܗܘܢ: ܡܢ ܐܕܡ ܪܝܫ ܛܘܗܡܢ ܥܕܡܐ ܠܫܢܬܐ ܩܕܡܝܬܐ ܕܚ̈ܝܝ ܐܒܪܗܡ ܗ̇ܘ ܐܒܐ ܩܕܡܝܐ ܕܥ̈ܒܪܝܐ: ܘܥܕܡܐ ܠܢܝܢܘܣ ܡ̇ܠܟܐ ܕܬܪܝܢ ܕܐܬܘܪ̈ܝܐ ܗ̇ܘ ܕܒܢ̣ܐ ܠܢܝܢܘܝ: ܘܥܕܡܐ ܠܐܘܪܘܦܣ ܡ̇ܠܟܐ ܕܬܪܝܢ ܕܣܝܩܘܐܘܢ ܗ̇ܝ ܕܒܐܠܕܐ ܐܬܪܐ ܗ̇ܘ ܕܝܘ̈ܢܝܐ: ܡܢ ܟܬܒ̈ܐ ܟܝܬ ܟ̈ܗܢܝܐ ܕܡܘܫܐ ܗ̇ܠܝܢ ܕܠܘܬ ܥ̈ܒܪܝܐ܇ ܘܡܢ ܟ̈ܬܒܐ ܕܬܫ̈ܥܝܬܐ ܟ̈ܠܕܝܬܐ ܘܐܬܘܪ̈ܝܬܐ ܘܐܓܘ̈ܦܛܝܬܐ: ܘܐܠܘܬ ܠܗ̇ ܬܘܒ ܐܚܪܬܐ ܝܬܝܪ ܦܬܝܬܐ ܘܪܘܝܚܬܐ ܕܡܢ ܙܒܢܐ ܗܢܐ ܕܐܬܐܡܪ: ܕܐܒܪܗܡ ܪܝܫ ܐܒ̈ܗܬܐ ܘܕܢܝܢܘܣ ܒܪ ܒܝܠܘܣ ܘܕܐܘܪܘܦܣ ܡ̇ܠܟܐ ܕܣܝܩ̈ܘܐܘܢܝܐ: ܥܕܡܐ ܠܫܢܬܐ ܗ̇ܝ ܕܥܣܪܝܢ ܕܩܘܢܣܛܐܢܛܝܢܘܣ ܙܟ݁ܝܐ ܡ̇ܠܟܐ ܕܪܘܡ̈ܝܐ: ܟܕ ܟܝܬ ܡ̈ܠܟܘܬܐ ܣ̈ܓܝܐܬܐ ܐܬܥܗܕ: ܟ̈ܠܗܝܢ ܗ̈ܠܝܢ ܕܒܐܘܪܘܦܝ ܘܒܠܝܒܘܐܝ ܘܒܐܣܝܐ ܪܒܬܐ ܐܫ̈ܬܠܛܝܢ: ܕܟ̈ܠܕܝܐ ܐܡ̇ܪ ܐܢܐ ܘܕܐܬܘ̈ܪܝܐ ܘܕܣܝܩ̈ܘܐܘܢܝܐ. ܘܕܐܪܓ̈ܝܐ. ܘܕܐܬܝ̈ܢܝܐ܇ ܕܥ̈ܒܪܝܐ ܟܝܬ ܘܕܐܓ̈ܘܦܛܝܐ: ܘܕܠ̈ܛܝܢܝܐ ܗ̇ܢܘܢ ܕܒܬܪܟܢ ܪܘܡ̈ܝܐ: ܕܡ̈ܕܝܐ ܘܕܒ̈ܒܠܝܐ ܘܕܠ̈ܘܕܝܐ ܘܕܦܪ̈ܣܝܐ: ܘܗ̈ܠܝܢ ܟ̈ܠܗܝܢ ܐܚ̈ܪܢܝܬܐ .

@[\* The marginal notes are omitted, because they are mostly much mutilated.]@

$ܕܒܬܪ ܗܠܝܢ ܒܝܬ ܝ̈ܘܢܝܐ ܐܚ̣̈ܕܝܢ: ܕܡ̈ܩܕܘܢܝܐ ܐܡ̇ܪ ܐܢܐ ܘܕܩܘܪ̈ܝܢܬܝܐ ܘܕܠܐܩܐܕܐܡ̈ܘܢܝܐ: ܘܗܠܝܢ ܬܘ[ܒ ܕܒܬܪ] ܡܘܬܗ ܕܐܠܐܟܣܐܢܕܪܘܣ ܒ̇ܝܫܐ ܐܫ̈ܬܠܛܝـ[ـܢ] . . . ܘܣܘܪܝܐ ܘܐܣܝܐ: ܬܘܒ ܕܝܢ ܐܦ ܠܡܠܟܘܬܐ ܗܕܐ . . . ܕܡܢ ܝܘܠܝܘܣ ܩܐܣܪ ܘܐܓܘܣܛܘܣ ܣܐܒܐܣـ[ـܛܘܣ] . . . ܠܗ ܠܩܘܢܣܛܐܢܛܝܢܘܣ ܙܟ݁ܝܐ: ܟܕ ܦ̇ܪܫ ܟܝܬ . . . ܕܝܠܗܝܢ ܒ̈ܠܚܘܕܝܘܬܐ ܕܫ̈ܢܝܐ: ܘܚܘܝ ܠܙܒـ[ـܢܐ] . . . ܘܫܘܪܝܐ ܘܠܫܪܝܐ ܘܒܘܿܛܠܐ ܕܟܠܚܕܐ ܡܢܗܝـ[ـܢ] . . . ܥ̈ܘܗܕܢܐ ܡܦܪܫܐܝܬ ܕܣ̈ܥܘܪܘܬܐ ܕܚ̈ܕ . . . ܘܕܪ̈ܒܝ ܚ̈ܝܠܘܬܐ: ܘܕܒܐܝܢܐ ܙܒܢܐ ܐܬܝܕܥܘ ܟܠ . . . ܘܡܟܬܒ̈ܢܐ ܗ̈ܠܝܢ ܕܒܟܠܚܕ ܥܡܐ ܐܫܬ . . . ܘܦ̈ܘܐܝܛܐ ܗܠܝܢ ܕܠܘܬ ܝܘ̈ܢܝܐ: ܬܘܒ ܕܝܢ . . . ܘܬܡ̈ܝܗܬܐ ܗܠܝܢ ܕܡܬܛ̈ܒܒܢ ܠܘܬ . . . ܕܓ̈ܒܪܐ ܗܢܘܢ ܕܡܬܬܐܝܬܝܢ ܒ̈ܡܟܬ . . . ܘܡ̈ܟܬܒܢܐ ܕܠܘܬܗܘܢ܆ ܘܒ̈ܢܝܢܐ ܕܡ̈ܕܝܢܬܐ ܘܡܬܓ̈ܠܝܢܘܬܐ ܕܥ̈ܡܡܐ: ܥܡ ܐܚ̈ܪܢܝܬܐ ܣ̈ܓܝܐܬܐ ܗ̈ܠܝܢ ܕܐܣܬ̣ܥ̈ܪܝܢ ܒܙܒܢܐ ܟܠܗ ܗ̇ܘ ܕܐܬܚܒܫ ܒܡܟܬܒܘܬ ܙܒ̈ܢܐ ܗ̇ܝ ܕܡܢܗ: ܘܫܠܡܗ̇ ܟܝܬ ܠܗܕܐ . . . ܕܩ̇ܕܝܡܐ ܝܕܝܥܐ ܡܢ ܟܕܘ ܒܫܢܬܐ ܗ̇ܝ ܕ܏ܟـ ܕܩܘܢܣܛܐܢܛܝܢܘܣ: ܘܡܢ ܗܝܕܝܢ ܘܥܕܡܐ ܠܗܫܐ: ܠܐ ܐܢܫ ܝ̣ܨܦ ܣܟ ܠܡܘܣܦܘ ܥܠ ܩܢܘܢܐ ܗ̇ܘ ܕܡܢܗ: ܠ̈ܙܒܢܐ ܗ̈ܠܝܢ ܕܒܬܪܟܢ ܘܠ̈ܥܘܗܕܢܐ ܗ̇ܢܘܢ ܕܒܗܘܢ̣. ܕܘܿܠܝܐ ܐܟܚܕܐ. ܐܬܚ̇ܫܒܬ ܕܐܝܬܝܗ̇ ܘܐܠܨܝܬܐ̣. ܕܠܐ ܐܫܒܘܩ ܕܠܐ ܪܘܫܡܐ ܠ̈ܣܘܥܪܢܐ ܗܠܝܢ ܕܡܢ ܗܝܕܝܢ ܘܥܕܡܐ ܠܗܫܐ: ܟܡܐ ܟܝܬ ܕܐܠܗܐ ܡܥܕܪ ܘܚܝܠܐ ܣ̇ܦܩ. ܐܠܐ ܐܟܡܐ ܕܗ̣ܘ ܪܫ̣ܡ ܩܢܘܢܐ ܕܣ̇ܝܡܐ ܕܙܒ̈ܢܐ: ܘܚܒ̣ܫ ܒܗ ܒ̈ܦܣܝܩܬܐ ܣ̈ܘܥܪܢܐ ܕܗܝܕܝܢ: ܘܣܡ ܒܗ ܠܫ̈ܢܝܐ ܕܡ̈ܠܟܘܬܐ ܚܕܐ ܠܘܩܒܠ ܚܕܐ ܩܪܝܒܐܝܬ: ܐܝܟܢܐ ܕܢܗܘܐ ܦܫܝܩ ܠܡܐܠܦ ܠܗ̇ܢܘܢ ܕܦ̇ܓܥܝܢ: ܕܐܝܠܝܢ ܒܙܒܢ ܐܝܠܝܢ ܐܝܬܝܗܘܢ̣. ܐܢ ܡ̈ܠܟܐ ܟܝܬ ܐܝܬܝܗܘܢ ܐܘ ܪ̈ܝܫܝ ܚ̈ܝܠܐ: ܘܐܢ ܐܢ̈ܫܝܢ ܚ̈ܟܝܡܐ ܐܘ ܡ̈ܟܬ . . . ܐܘ ܡܢ ܗ̇ܢܘܢ ܕܐܝܟܢ ܕܗ̣ܘ ܒܡܕܡ ܡܬܢܨ̇ܚܝ̣ܢ ܗܟܢܐ ܐܟܙܢܐ ܒܗ̇ ܒܕܡܘܬܐ ܐܣ̇ܝܡ ܩܢܘܢܐ ܚܕܬܐ ܡܢ ܫܢܬܐ ܗ̇ܝ ܕ܏ܟـ ܕܩܘܢܣܛܢܛܝܢܘܣ܇ ܕܚ̇ܒܫ ܠܙܒ̈ܢܐ ܗ̈ܠܝܢ ܕܒܬܪܟܢ̇. ܘܐܣ̇ܕܘܪ ܒܗ ܩܪܝܒܐܝܬ ܚܕܐ ܠܘܩܒܠ ܚܕܐ: ܠ̈ܫܢܝܐ ܕܡ̈ܠܟܘܬܐ ܗ̈ܠܝܢ ܕܒܗ ܡ̈ܬܬܐܝܬܝܢ܇ ܗ̇ܢܝܢ ܟܝܬ ܕܡܬܝܕܥܝܢ ܠܢ ܝܘܒ̈ܠܐ ܕܙܒ̈ܢܐ ܕܩܝܘܡܘܬܗܝܢ܇ ܘܠ̈ܣܘܥܪܢܐ ܕܐܣܬܥ̣ܪܘ ܒ̈ܙܒܢܐ ܕܟܠܚܕ܇ ܘܠܐܝܠܝܢ ܕܥܡ ܟܠܚܕ ܡܬܛ̇ܒܒܝܢ ܗܘܘ ܒܐܝ̇ܕܐ ܕܗ̣ܝ ܐܘ ܡܝܬܪܘܬܐ ܐܘ ܢܨܝܚܘܬܐ܀ ܡܛܠ ܕܝܢ ܕܐܠܨ̇ܐ ܕܗ̈ܠܝܢ ܕܩܕܡ ܗܢܐ ܚ̈ܫܚܢ ܢܩܕܘܡ ܢܣܝܡ ܘܢܛ̇ܝܒ: ܐܝܬܐ ܕܗܢ̣ܝܢ ܗܠܝܢ ܢܐܡܪ ܘܢܚܘܐ ܩܕܡܐܝܬ. ܐܝܬܝܗܝܢ ܕܝܢ ܐܝܠܝܢ ܕܡܬܒ̈ܥܝܢ ܘܚ̈ܫܚܢ ܩܕܡܘܗܝ ܕܩܢܘܢܐ̣ ܗܠܝܢ܀ ܩܕܡܐܝܬ ܡ̇ܢ ܡܛܠ ܫܘܠܡܐ ܕܩܢܘܐܢ ܗ̇ܘ ܕܐܘܣܒܝܘܣ: ܘܡܛܠ ܟܡܝܘܬܐ ܕܫ̈ܢܝܐ ܕܙܒܢܐ ܗ̇ܘ ܕܒܗ̣. ܘܕܐܝܟܢܐ ܙܕܩ ܕܢܬܡ̣ܢܐ ܗܢܐ ܚܕܬܐ ܕܝܠܢ ܘܢܬܬ݀ܠܘܬ ܠܗ̇ܘ܀ ܒܬܪܟܢ ܕܝܢ܆ ܕܢܚ̇ܘܐ ܕܐܝܠܝܢ ܡ̈ܠܟܘܬܐ ܐܝܬ ܗܘ̣ܐ ܒܙܒܢܐ ܗ̇ܘ ܩܕܡ ܙܒܢܐ ܕܫܘܠܡܗ ܕܩܢܘܢܐ ܥܡ ܡܠܟܘܬܐ ܕܪܘܡ̈ܝܐ܇ ܘܠܐ ܐܬܥܗܕ ܐܢ̈ܝܢ ܡܫܡܠܝܐܝܬ ܗ̣ܘ ܐܘܣܒܝܣ܀ ܒܬܪ ܗܕܐ ܕܝܢ ܬܘܒ: ܘܕܐܝܠܝܢ ܐܝܬܝܗܝܢ ܡ̈ܠܟܘܬܐ܇ ܗܠܝܢ ܕܚܢܢ ܥܬܝܕܝܢܢ ܠܡܣܡ ܒܗ ܒܩܢܘܢܐ܇ ܥܡܗܘܢ ܘܠܘܩܒܠܗܘܢ ܕܡ̈ܠܟܐ ܕܪܘܡ̈ܝܐ ܐܟܚܕܐ ܩܪܝܒܐܝܬ ܚܕ ܠܘܩܒܠ [ܚܕ]܀ ܒܬܪܟܢ ܕܝܢ ܬܘܒ܆ ܡܚܘܝܢܘܬܐ ܝܕܝܥܬܐ ܕܝܘܒܠܐ ܕܙܒ̈ܢܐ [ܕܟـ]ـܠܚܕܐ ܡܠܟܘܬܐ ܡܢܗ̇ ܘܠܗ̇. ܘܗܟܢܐ ܟܕ ܗ̈ܠܝܢ ܟ̈ܠܗܝܢ [ܡܬܐ]ܡܪ̈ܢ ܘܡܬܛ̈ܝܒܢ܆ ܦܫܝܩܐ ܢܗܘܸܐ ܠܢ܆ ܐܦ ܬܘܩܢܗ . . . ܕܩܢܘܢܐ܀

q[6 u]q

The introduction was, therefore, divided into four sections.

Section I. treated of the Canon of Eusebius and the error of three years in his calcula­tion. It commences on fol. 2 *a* with the rubric, : $ܡܛܠ ܩܢܘܢܐ ܗ̇ܘ ܕܥܒ̣ܕ ܐܘܣܒܝܘܣ: ܘܡܛܠ ܗܠܝܢ ܏ܓ ܫ̈ܢܝܐ ܕܡ̇ܕܓܠ ܒܫܘܠܡܗ..

Section II. treated of the Dynasties which were contemporary with the Roman Empire, but were omitted by Eusebius. It begins on fol. 7 *a* with the rubric: $ܕܐܝܠܝܢ ܡ̈ܠܟܘܬܐ ܐܝܬ ܗܘ̣ܐ ܒܙܒܢܐ ܗ̇ܘ ܩܕܡ ܫܘܠܡܗ ܕܝܠܗ ܕܩܢܘܢܐ ܗ̇ܘ ܕܐܘܣܒܝܘܣ: ܥܡ ܡܠܟܘܬܐ ܗ̇ܝ ܕܪܘܡ̈ܝܐ: ܘܠܐ ܐܬܥ̣ܗܕ ܐܢ̇ܝܢ ܗ̣ܘ ܐܘܣܒܝܘܣ ܒܗ ܒܩܢܘܢܐ ܡܫܡܠܝܐܝܬ݂ ܘܐܝܠܝܢ ܟܕ ܐܫܬ݀ܠܡ ܗ̣ܘ ܩܢܘܢܐ..

Section III. explained what Dynasties were co-ordinated by Jacob with the Roman Em­pire. The small fragment fol. 9 seems to belong to this section.

Section IV. contained separate Chronolo­gies of each of these Dynasties.

Then followed the Chronological Canon, commencing, on fol. 10 *a*, with Olympiad CCLXXVI, $ܐܘܠܘܡܦܝܐܣ ܏ܪܥܘ, and ending in this mutilated manuscript with Olympiad CCCLII., $ܐܘܠܘܡܦܝܐܣ ܏ܫܢܒ. The last monarchs mentioned are Heraclius I. of Con­stantinople, $ ܗܪܐܩܠܝܘܣ; #Ardeshir III. of Persia, $ܐܪܕܫܝܪ ܒܪܗ ܕܫܝܪܘܝ; and #Abu Bakr, $ܐܒܘܒܐܟܪ, the successor of Muhammad.

[Add. 14,685.]

**DCCCCXXII**

Paper, about 8 7/8in. by 6 1/8, consisting of 362 leaves. The quires, signed with letters, are 36 in number. Each page is divided into two columns, of 28 lines. This manu­script is written in a good Nestorian hand, with numerous vowel-points, etc., and is dated A. Gr. 2020—21, AD. 1709-10. It contains—

1. The work entitled $ܡܥܲܪܲܬ݂ ܓܲܙ̈ܐ, or "the Cave of Treasures," a compendious history of the world from the Creation to the Advent of our Lord, falsely ascribed to

Ephraim. Title, fol. 3 *b*: $ܥܲܠ ܚܲܝܠܹܗ ܕܡܵܪܢ ܝ̣ܫܘܿܥ ܡܫܝ̣ܚܵܐ ܡܫܲܪܹܝܢܢ ܠܡܸܟ݂ܬܲܒ݂ ܟܬ݂ܵܒ݂ܐ ܕܥܲܠ ܝܘܼܒܵܠ ܫܲܪ̈ܒ݂ܵܬ݂ܐ. ܐܘܵ ܟܹ݁ܝܬ݂ ܕܲܡܥܲܪܬ݂ ܓܲܙ̈ܐ܀ ܕܲܥܒ݂ܝܼܕ ܠܩܲܕܝ̣ܫܐ ܡܪܝ ܐܲܦܪܹܝܡ. See Asscmani, Bibl. Or., t. ii., p. 498, no. xvii., and t. iii., pars 1, p. 281, no. 2; and compare Dillmann, Das christliche Adambuch des Morgenlandes,p. 9.

2. A tract on the holy Eucharist and Baptism, entitled "the Question of #Mar Simeon Cephas" (Simon Peter), fol. 50 *b*; $ܫܘܼܐܵܠܐ ܕܡܵܪܝ ܫܸܡܥܘܿܢ ܟܹܐܦܵܐ. ܕܥܠ ܚܡܝܪܐ ܡܩܕܫܐ. ܘܥܠ ܩܪܢܐ ܕܡܥܡܘܕܝܬܐ ܩܕܝܫܬܐ ܕܡ̣ܢ ܐܝܟܐ ܗܘ̤ܘ܀ ܐܟܡܐ ܕܟܬܒ ܡܪܝ ܬܐܘܕܘܪܘܣ ܡܦܫܩܢܐ ܕܟܬܒ̈ܐ ܐܠܗ̈ܝܐ ܘܡܘܕܥ ܠܢ ܥܠ ܗܠܝܢ. ܒܟܬܒܐ ܗ̇ܘ ܕܡܬܩܪܐ ܕܥܘܡܩ̈ܐ. ܘܣܗ̇ܕ ܠܢ ܡܪܝ ܐܦܪܝܡ ܒܟܬܒܐ ܕܡܥܪܬ ܓܙ̈ܐ܀ ܘܡܪܝ ܝܘܚܢܢ ܦܘܡܐ ܕܕܗܒܐ. ܗ̇ܘ ܕܒܛܠ ܟܠ ܙܢ̈ܝܢ ܕܓܘܕܦܐ ܘܦܘ̈ܠܓܐ ܕܐܲܒ݁ܥ ܐܟܠܩܪܨܐ ܥܠ ܡܕܒܪܢܘܬܗ ܣܓܝܕܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܒܥܐ ܡ̣ܢ ܡܪܢ ܘܢܚܡܗ̇ ܠܛܘܒܢܝܬܐ ܡܪܬܝ ܡܪܝܡ. ܘܠܛܘܒܢܐ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܘܫܪܪ ܠܦܠܝ̈ܓܝ ܠܒܐ ܘܪܥܝܢܐ. ܘܐܝܟ ܕܣܗ̇ܕ ܠܢ ܛܘܒܢܐ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܒܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܕܗܘ̤ ܝܘܚܢܢ ܗܘ̤ܐ ܫܬܐܣ݈ܬܐ ܕܗܠܝܢ ܐܪ̈ܙܐ ܐܠܗ̈ܝܐ ܕܚܡܝܪܐ ܡܩܕܫܐ ܘܕܡܥܡܘܕܝܬܐ ܩܕܝܫܬܐ. ܒܐܝܕܘ̈ܗܝ ܕܛܘܒܢܐ ܝܘܚܢܢ ܐܫܬܲܟ݁ܢܘ ܠܢ ܘܐܫܬܟܚܘ ܗܠܝܢ ܐܪ̈ܙܐ ܡܚܝ̈ܢܐ ܕܦܓܪܗ ܘܕܡܗ ܕܡܫܝܚܐ. ܘܕܥܡܕܗ ܡܚܣܝܢܐ ܕܚܛܝ̈ܐ܀ ܡܛܠ ܕܗܘ̤ܬ ܕܝܢ ܒܥܬܐ ܪܒܬܐ ܒܝܢܬ ܐܚ̈ܐ ܒ̈ܢܝ ܥܕܬܐ. ܥܠ ܗܠܝܢ ܐܪ̈ܙܐ ܕܚܝ̈ܠܐ. ܡܛܠ ܕܒܥܬܝܩܬܐ ܨܝܪ ܗ݇ܘ̣ܐ ܐ݇ܪܙܗ̇ ܘܛܘܦܣܗ̇ ܕܡܥܡܘܕܝܬܐ ܥܠ ܟܠ ܙܢ̈ܝܢ. ܐܝܟ ܥܝܢܐ ܕܫܝܠܘܚܐ. ܐܝܟ ܕܐܡ̣ܪ ܗܘ̤ ܐܘܢܓܠܣܛܐ ܝܘܚܢܢ. ܕܡܠܐܟܐ ܠܡ ܒܙܒܢ ܙܒܢ ܢܚ̇ܬ ܗ݇ܘܐ ܘܡܙܝܥ ܗ݇ܘ̣ܐ ܠܗ̇ ܠܡܥܡܘܕܝܬܐ. ܘܫܪܟܐ ܕܟܬܝܒ̈ܢ ܒܐܘܢܓܠܝܘܢ܀ ܐܠܐ ܝܕܝܥܐ ܕܒܡܫܝܚܐ ܩܢ̣ܘ ܠܗܘܢ ܟܠܗܘܢ ܕܒܥܬܝܩܬܐ ܫܘܡܠܝܐ ܐܝܟ ܣܗܕܘܬܐ ܕܢܒ̈ܝܐ ܫܪܝܪ̈ܐ. ܐܠܐ ܚܢܢ ܡܪܝ ܒܥ̇ܝܢܢ ܢܘܗܪܗ ܕܫܘܐܠܐ ܗܢܐ. ܡܛܠ ܕܐܝܬ ܐ݇ܢܫܝ̈ܢ ܡ̣ܢ ܒ̈ܢܝ ܥܕܬܐ ܕܐܡ̇ܪܝܢ. ܕܡ̣ܢ ܓܙܘܪܬܗ ܕܡܪܢ ܗܘ̤ܬ ܠܗ̇ ܡܥܡܘܕܝܬܐ. ܘܐܝܬ ܕܐܡ̇ܪܝܢ ܕܡܢ ܚܘܢܛܬܐ ܗܘ̤ܬ ܠܗ̇. ܘܐܝܬ ܕܐܡ̇ܪܝܢ ܕܡ̣ܢ ܥܙܪܘܪ̈ܘܗܝ ܕܡܪܢ. ܘܐܝܬ ܕܐܡ̇ܪܝܢ ܡ̣ܢ ܡ̈ܝܐ ܕܫܩ̣ܠܘ ܫܠܝܚ̈ܐ ܒܝܘܡ ܥܡܕܗ ܕܡܪܢ. ܘܐܝܬ ܕܐܡ̇ܪܝܢ ܕܗ̣ܢܘܢ ܫܠܝ̈ܚܐ ܛܘܒ̈ܢܐ ܩܕܫܘ ܡܫܚܐ. ܘܝܗܒܘ ܠܕܪ̈ܐ ܕܒܬܪܗܘܢ. ܘܟܠܚܕ ܚܕ ܐܡ̣ܪ ܡܕܡ ܡܕܡ. ܘܠܐ ܝܕܥܝܢܢ ܠܐܝܢܐ ܡܢ ܗܠܝܢ ܢܸܫܠܲܡ. ܏ܘܫ.

See Assemani, Bibl. Or., t. ii., p. 498, no. xvii.; t. iii., pars 1, p. 281, no. 2, and p. 309, note 1.

3. A tract entitled "the Question of Ezra the Scribe, when he was in the desert with his disciple Carpus;" or "the Vision of Ezra the Scribe regarding the Kingdom of the Ishmaelites" (the Arabs). Title: $ܫܸܐܠ݈ܬ݂ܐ ܕܲܫܐܸܠ ܥܵܙܪܵܐ ܣܵܦܪܵܐ ܟܲܕ ܗܘ̤ ܒܡܲܕܒ݁ܪܐ ܘܬܲܠܡܝ̣ܕܹܗ ܥܲܡܹܗ ܕܲܫܡܹܗ ܩܲܪܦܘܿܣ Beginning, fol. 54 *b*: $ܫܐܹܠ ܡ̣ܢ ܐܠܗܐ ܕܢܓܠܐ ܠܗ ܥܠ ܥܬܝ̈ܕܬܐ ܕܒܲܐܚܪܵܝܬ݂ ܙܒ̈ܢܐ. ܘܐܡ̣ܪ ܠܩܪܦܘܣ ܬܠܡܝܕܗ. ܫܡ̣ܥ ܒܪܝ ܩܪܦܘܣ ܘܐܹܡܲܪ ܠܟ ܥܠ ܙܒ̈ܢܐ ܐ݇ܚܪ̈ܝܐ܀ ܡ̣ܢ ܫܠܝܐ ܗܘ̤ܐ ܒܕܡܘܬܐ ܕܚܙܵܬܐ ܕܚܝܠܬܐ ܘܫܹܐܠܹ̇ܬ݂ ܡ̣ܢ ܐܠܗܐ ܕܲܢܒܲܕܹܩ ܠܝ ܥܠ ܐ݇ܚܪܵܝܲܬ݂ ܙܒ̈ܢܐ ܕܐܝܫܡ̈ܥܠܝܐ. ܘܚ̇ܙܝܬ ܥܠܲܝܡܐ ܚܕ ܕܡܡܬܘܡ ܠܐ ܚ̇ܙܝܬ ܐܲܟܘܵܬܗ. ܟܕ ܡܥܲܛܲܦ ܠܒܘܫܐ ܚܸܘܵܪܐ. ܏ܘܫ.. Subscription, fol. 57 *b*: $ ܫܠܸܡ ܒܥܘܕܪܢ ܡܪܢ ܚܹܙܘܵܐ ܕܚܙ̣ܐ ܥܙܪܐ ܣܦܪܐ ܥܠ ܡܠܟܘܬܐ ܕܐܝܫܡܲܥܠܵܝܹ̈ܐ.. See Assemani, Bibl. Or., t. ii., p. 498, no. xvii.; and t, iii., pars 1, p. 282, no. 3.

q[6 u 2]q

4. The Testament of Adam: $ܕܝ̣ܵܬܹܩܹܐ ܕܐܲܒ݂ܘܼܢ ܐܵܕܵܡ Beginning, fol. 57 *b*: $ܕܫܸܡ̇ܥܹܬ ܒܪܝ ܫܹܝܬ݂ ܕܡܫܝܚܐ ܐܵܬܹܐ ܡ̣ܢ ܫܡܝܐ ܘܡܸܬ݈ܝ̣ܠܸܕ ܡ̣ܢ ܒܬܘܠܬܐ. ܘܗܵܘܹ̇ܐ ܥܡܝ ܘܥܡ ܒ̈ܢܝ. ܘܥܵܒܹܕ ܚܝ̈ܠܐ ܘܣܵܥܲܪ ܐܬܘ̈ܬܐ ܘܬܕܡܪ̈ܬܐ ܪܘܪ̈ܒܬܐ. ܘܡܗܲܠܸܟ ܥܠ ܓ̈ܠܠܐ ܕܝܡܐ. ܐܝܟ ܕܥܠ ܕܲܦܵܐ ܕܩܲܝܣܐ. ܏ܘܫ.. See Assemani, Bibl. Or.,

t. ii., p. 498, no. xvii.; t. iii., pars 1, p. 282, no. 4; and Add. 14,624, no. 2.

5. Revelations and Visions of the Just of old and of the true Prophets, regarding the Dispensation of the Messiah: $ܬܘܒ ܢܸܥܒܸ݁ܕ ܫܘܼܪܵܝܐ ܕܡܝܬܪܘܬܐ ܥܠ ܡܕܒܪܢܘܬܗ ܕܡܫܝܚܐ ܡܪܢ ܘܥܠ ܓܸܠܝ̈ܢܐ. ܘܥܠ ܚܹܙܘܵܢ̈ܐ ܐܝܠܝܢ ܕܗܘ̤ܘ ܠܘܬ ܙܕܝ̈ܩܐ ܩܕܡ̈ܝܐ. ܘܢܒ̈ܝܐ ܫܪܝܪ̈ܐ ܗܐ ܡܹܟ݁ܐ ܓܝܪ ܢܸܥܒܸ݁ܕ ܠܢ ܫܘܼܪܵܝܐ ܕܡܠܬܐ. Beginning, fol. 58 *b*: $ ܫܡܥ ܐܘ ܡܪܝ ܩܵܪܘܝܐ ܘܐܣܬܲܟ݁ܠ ܠܟ ܒܟܠ ܐܪ̈ܙܐ ܘܦܸܠܐܬ݂̈ܐ ܕܗܘ̤ܘ ܠܗܘܢ ܒܟܠ ܕܪ̈ܝܢ ܥܕܡܐ ܕܐܬܐ ܡܪܢ ܘܫܡܠܝ ܒܦܓܪܐ ܕܐ݇ܢܵܫܘܼܬܹܗ. ܘܒܚܝܠܐ ܕܐܠܗܘܬܗ ܘܕܐ݇ܢܫܘܬܗ ܣܓܝܕܬܐ܀ ܏ܘܫ.. See Assemani, Bibl. Or., t. ii., p. 498, no. xvii.; and t. iii., pars 1, p. 282, no. 5.

6. The Names of the Nations that arose after the Confusion of Tongues: $ܬܘܒ ܒܝܕ ܡܪܢ ܟܬܒܐ ܐ݇ܢܐ ܕܐܝܠܝܢ ܥܡ̈ܡܐ ܗ݇ܘ̤ܘ ܡ̣ܢ ܒܬܪ ܒܘܠܒܠܐ ܕܠܫܢ̈ܐ ܕܒܒܒܠ.. Beginning, fol. 77 *b*: $ܫܹܝܡ ܘܚܵܡ ܘܝܲܦܬ݁܀ ܡ̣ܢ ܙܪܥܗ ܕܫܝܡ ܥܣܪܝܢ ܘܬܪܝܢ ܥܡܡ̈ܐ ܘܐܸܡ̈ܘܬܐ ܘܠܫܢ̈ܐ. ܘܐܝܬ ܒܗܘܢ ܕܝܕܥܝܢ ܣܹܦܪܐ. ܚܡܫܐ ܠܫܢ̈ܐ. ܣܘܼܪ̈ܝܵܝܹܐ. ܘܥܹܒ̣ܪ̈ܝܐ. ܘܒ̣ܵܒ̣̈ܠܵܝܐ. ܘܦܵܪ̈ܣܵܝܹܐ. ܘܥܝ̣ܠܵܡܵܝܹ̈ܐ. ܘܠܒܝܟܝܢ ܐܪܥܐ ܡ̣ܢ ܡܲܕܢ݈ܚܵܐ. ܘܥܕܡܐ ܠܝܡܐ ܪܒܐ ܗܹܕܪܝ̣ܢܘܿܣ ܡ̣ܢ ܡܲܥܪ݈ܒ̣ܵܐ. ܘܕܝܠܗܘܢ ܡܨܥܬܗ̇ ܕܐܪܥܐ.

In the subscription this tract is ascribed to Andronicus, fol. 79 *b*: $ܫܠܸܡ ܕܦܸܢ̈ܝܵܬ݂ܐ ܕܐܲܢܕܪܘܿܢܝ̣ܩܘܿܣ ܚܲܟ݁ܝ̣ܡܐ..

7. An extract regarding Nebuchadnezzar from a discourse of John Chrysostom on the Fast of Daniel and his Companions, fol. 79 *b*: $ܬܘܒ ܫܪܒܐ ܕܢܒܘܟܕܢܨܪ. ܕܝܘܚܢܢ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. ܕܐܝܟܢܐ ܐܹܬ݂ܚܲܠܲܦܘ ܥܠܘܗܝ ܫܒܥ ܥܕܢ̈ܝܢ. ܡ̣ܢ ܡܐܡܪܐ ܕܥܠ ܨܘܡܐ ܕܒܝܬ ܕܢܝܐܝܠ. ܫܒܩ ܢܒܘܟܕܢܨܪ ܠܫܝܢܐ ܘܢܦܩ̣ ܠܚܘܪܒܐ. ܫܒܩ̣ ܗܝܟܠܗ ܪܘܝܚܐ ܘܢܦܩ̣ ܠܕܒܪܐ ܣܦܝܩܐ. ܫܪܐ ܬܵܓ݂ܵܐ ܘܐܵܘܥܝ̣ ܩܲܪ̈ܢܵܬ݂ܐ. ܏ܘܫ..

The subscription, fol. 81 *a*, states that the book was written by the priest Homo bar Daniel of #Alkosh (near #Mosul), A. Gr. 2020, A.D. 1709: $ܫܠܸܡ̈ܝ ܢܒ݂̈ܝ̣ܵܘܵܬ݂ܐ ܕܥܠ ܡܪܢ ܒܐܝ̣̈ܕܝ ܡܚܝܠܐ ܘܕܘܝܐ ܩܫܝܫܐ ܗܘ݈ܿܡܘܿ. ܒܪ ܩܫܝܫܐ ܕܢܝܐܝܠ ܐܲܠܩܘܿܫܝܐ ܫܢܬ ܐܐܟ ܠܝܘ̈ܢܝܐ: ܘܠܐܠܗܐ ܏ܫܘܼ..

8. The work called “the Bee," compiled by Solomon, metropolitan of #Perath #Maishan or al-Basra, fol. 81 *b*: $ܟܬܒܐ ܕܠܘܼܩܵܛ̈ܐ ܕܡܬܩܪܐ ܕܸܒ݁ܘܿܪܝ̣ܬ݂ܐ: ܕܥܒܝܕ ܠܚܣܝܐ ܕܐܠܗܐ ܡܪܝ ܫܠܹܝܡܘܿܢ ܡܝܛܪܦܘܠܝܛܐ ܕܲܦܪܲܬ ܕܡܲܝܫܵܢ ܕܗܝ̤ ܗ݇ܝ̣ ܒܲܨܪܵܗ܀. See Assemani, Bibl. Or., t. i., p. 576, no. xvii.; and t. iii., pars 1, p. 309. A Latin translation of this work has been published by Dr. #Schonfelder, Bamberg, 1866.

The subscription, fol. 157 *b*, states that the book was written by the same scribe as no. 7, at the expense of the priest Joseph bar Hormizd, of #Hordaphne in the district of #Amedia, for the church of the blessed Virgin Mary in that place. $ܫܠܸܡ ܫܢܬ ܐܐܟ ܠܝܘ̈ܢܝܐ܀ ܒܝܪܚܐ ܒܪܝܟܐ ܬܡܘܙ܀ ܟܒ܀ ܒܗ܀ ܒܝܘܡ ܥܪܘܒܬܐ܀ ܒܐܝ̈ܕܝ ܕܘܝܐ ܘܚܛܝܐ ܩܫܝܫܐ ܗܘܿܡܘܿ. ܐܲܠܩܘܿܫܵܝܐ܀ ܒܒܥܘ ܨܠܘ ܥܠܘܗܝ ܏ܘܫ. ܪܢܐ ܕܝܢ ܘܝ̣ܨܸܦ ܘܐܲܟ̣ܦܲܬ݀ ܠܗ ܒܡܟܬܒܢܘܬ ܟܬܒܐ ܗܢܐ. ܟܗܢܐ ܙܗܝܐ. ܘܦܲܪܡܘܼܢܵܪܐ ܕܟܝܐ. ܩܫܝܫܐ ܝܘܣܦ. ܒܪ ܡܢܚܐ ܡܫܡܫܢܐ ܗܘܿܪܡܹܝܙܕ ܚܘܿܪܕܲܦܢܵܝܐ. ܡܫܝܚܐ ܢܥܒܕ ܡܢܵܬܗ ܒܡܠܟܘܬ ܫܡܝܐ ܐܡܝܢ܀ ܘܐܟܬܒܗ ܐܝܟ ܕܠܥܕܬܐ ܩܕܝܫܬܐ ܕܥܠ ܫܡ ܡܪܬܝ ܡܪܝܡ ܐܡܐ ܒܬܘܠܬܐ ܘܕܟܝܬܐ. ܕܒܩܪܝܬܐ ܒܪܝܟܬܐ ܘܡܒܪܟܬܐ ܚܘܿܪܕܲܦܢܹܐ. ܕܒܐܬܪܐ ܕܥܲܡܹܕܝ̣ܵܐ܀ ܡܸܟ݁ܐ ܕܝܢ ܘܲܠܗܵܠ ܦܵܫ ܟܬܒܐ ܗܢܐ ܡܕܡ ܕܝܠܗ̇ ܕܗܕܐ ܥܕܬܐ ܥܗܝܕܬܐ ܘܠܝܬ ܠܐَܢܫ ܒܪܢܫ ܫܘܠܛܢܐ ܥܠܘܗܝ. ܏ܘܫ..

9. The Chronicle of Simeon #Shankelawi; a treatise on the Calendar, draw up in the form of questions and answers, for the use of his disciple John (the son) of #Zo’bi\*: $ܟܪܝܢܝ̣ܩܝܘܿܢ ܕܡܟܲܢܲܫ ܘܡܠܲܚܲܡ ܢܗܝܪܐܝܬ ܠܓܒܝܐ ܕܐܠܗܐ ܪܒܢ ܫܡܥܘܢ ܫܲܢܩܠܵܘܝ ܕܥܒܕܗ ܠܘܬ ܬܠܡܝܕܗ ܝܘܚܢܢ ܕܙܘܿܥܒ݁ܝ̣..

From the letter of John to Simeon we extract the following passage, fol. 159 *a*: $ܕܘܝܐ ܘܚܠܫܐ ܙܥܘܪ ܬܠܡܝ̈ܕܝܟ. ܘܒܨܝܪܐ ܕܒ̈ܢܝܟ ܡܘܕܝܢܐ ܕܒܣܘܓܐܐ ܕܛܝܒܘ̈ܬܟ. ܫ̇ܐܠ ܫܠܡ ܩܕܝܫܘܬܟ ܣܓܝ ܘܠܥܠ ܡܢ ܣܓܝ. ܘܬܒܥ ܨܠܘ̈ܬܟ ܫܡܝ̈ܥܬܐ ܠܐܝ̣ܵܠ ܡܚܝܠܘܬܗ ܘܐܡܪ ܗܟܢܐ. ܕܥܡ ܣܓܝ̈ܐܬܐ ܕܢܲܗܲܪܬܢܝ ܘܒܲܝܸܢܬܵܢܝ ܒܗܝܢ. ܐܘ ܪܒܐ ܕܐܠܗܐ ܒܥ̇ܐ ܐ݇ܢܐ ܡ̣ܢ ܐܒܗܘܬܟ. ܕܐܦ ܒܫܪܒܐ ܕܚܘܫ̈ܒܢܝ ܟܪܝ̣ܢܝ̣ܩܘܿܢ: ܗܝ̤ ܟܕ ܗܝ̤ ܬܣܥܘܪ ܛܝܒܘܬܟ ܨܝܕ ܡܚܝܠܘܬܝ. ܐܠܐܝ̣ܬܵܗ̇ ܓܝܪ ܠܝܩܝܪܘܬ ܣܝܒܘܬܟ ܒܗ ܣܓܝܐܝܬ. ܘܠܡܲܚܣܹܢ ܐܬܩܒܥܘ ܣܘܟܵܠܘ̈ܗܝ ܒܡܲܕܲܥܝ ܥܛܸܠ ܠܟܠ ܣܘܟܵܠ. ܘܗܫܐ ܐܵܒ̣ܝ ܕܥܕܟܝܠ ܢܛܝܪܬ ܒܗܠܝܢ ܚܝ̈ܐ. ܘܫܟܝܚ ܒܗ ܒܓܘܫܡܟ ܐܦ ܚܘܠܡܢܐ ܟܝܵܢܝܐ. ܒܥ̇ܢܐ ܡܢ ܩܕܝܫܘܬܟ ܕܬܩܒܥܝ܏ܘ ܠܝ ܐܦ ܒܪ̈ܘܫܡܐ ܕܟܬ̈ܝܒܬܐ. ܐܦܢ ܓܝܪ.

@[\* See Assemani, Bibl. Or., t. iii., pars 1, p. 307.]@

$ ܡܲܠܐ݈ܝܵܐ ܠܗ̇ ܠܣܝܒܘܬܟ ܗܕܐ ܐܠܐ ܡܛܠ ܕܝܘܬܪܢܐ ܗ݇ܝ̣ ܕܝܠܝ ܘܕܣ̈ܓܝܐܐ ܡܚ̈ܝܠܐ ܕܐܟܘܬܝ ܠܲܐܝܘܼܬܟ ܕܒܗ ܒܥ̇ܐ ܐ݇ܢܐ ܡ̣ܢ ܚܘܝܚܘܬ ܚܘܒܟ ܕܠܐ ܬܡܐܢ ܠܟ ܒܗܕܐ. ܘܝܬܝܪܐܝܬ ܕܡܦܵܣ ܐܢܬ ܕܠܐ ܫܟܝܚ ܠܘܬܢ ܟܬܒܗ ܕܪܒܐ ܐܹܘܣܹܒ̣ܝ̣ܣ ܕܥܠ ܟܪܝ̣ܢܝ̣ܩܘܿܢ. ܘܐܢ ܐܝܬ ܐ݇ܢܫ ܐ݇ܢܫ ܡܢ ܡܠܦ̈ܢܐ ܕܥܕܬܐ ܕܡܠܠ ܥܠܘܗܝ. ܐܠܐ ܐܢܐ ܘܡܚܝ̈ܠܐ ܕܐܟܘܬܝ. ܠܐ ܡܣܬܟܝܠܝܢܢ ܥܲܛܠܘܬ ܡܠܝ̈ܗܘܢ ܘܥܲܡܝܩܘܬ ܣܘܟܵܠܐ. ܘܝܬܝܪ ܒܝܬܝܪ ܥܠ ܠܐ ܫܲܠܡܘܬܗܘܢ ܕܡܸܢܝܵܢ ܫ̈ܢܝܐ ܕܙܒܢܐ. ܕܡ̣ܢ ܟܠܗܝܢ ܗܠܝܢ ܐܬܟܲܢܫܲܬ݀ ܕܘܵܠܝ̣ܬܐ ܗ݇ܝ̣ ܠܟ ܐܘܿ ܐܒܘܢ. ܕܬܥܡܠ ܒܗܕܐ ܬܐܓܘܪܬܐ ܡܲܠܝܲܬ݀ ܝܘܬܪ̈ܢܐ..

The colophon, fol. 232 *a*, states that the work was written by the same scribe as the previous ones, in the year 2020, A.D. 1709, when Elias was Catholic Patriarch of the East. $ܐܹܫܬ݁ܲܠܲܡ ܟܬܒܐ ܗܢܐ ܒܝܪܚܐ ܒܪܝܟܐ ܐܝܠܘܠ܀ ܟܚ܀ ܒܗ܀ ܒܝܘܡ ܐܪܒܥܒܫܒܐ܀ ܒܫܢܬ ܐܐܟ ܠܝܘ̈ܢܝܐ ܒܪ̈ܝܟܐ܀ ܫܘܒܚܐ ܠܡܲܥܒ݁ܪܢܐ ܕܙܒ̈ܢܐ ܘܥܕ̈ܢܐ ܘܗܘ̤ ܠܐ ܥܒܪ ܠܥܠܡܝܢ ܐܡܝܢ. ܒܝܘ̈ܡܝ ܐܒ̣ܐ ܕܐܒ̣ܗ̈ܬܐ. ܘܪܒܐ ܕܪ̈ܥܘܬܐ. ܥܬܝܪ ܒܪ̈ܘܚܢܝܬܐ ܘܡܥܲܠܲܝ ܒܫܡܲܝܵܢ̈ܝܵܬܐ. ܘܡܪܲܡܪܲܡ ܒܐܒܗ̈ܬ݂ܐ. ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܝܣ ܕܡܲܕܢ݈ܚܵܐ. ܢܬܩܲܝܲܡ ܟܘܪܣܝܗ ܠܣܘܦ ܝܘ̈ܡܬܐ. ܒܨܠܘܬ ܫܠܝܚ̈ܐ ܘܐܒܗ̈ܬܐ ܐܡܝܢ. ܟܬܒ ܕܝܢ ܘܚܲܒܸ݁ܠ ܘܛܪܛܫ ܠܟܬܒܐ ܗܢܐ ܐܢܫ ܕܘܝܐ ܘܚܛܝܐ. ܘܫܝܛܐ ܘܒܣܝܐ. ܕܠܐ ܠܫܡܐ ܫ̇ܘܐ ܘܠܐ ܠܟܘܢܵܝܐ. ܐܠܐ ܕܢܩܛܘܦ ܡ̣ܢ ܦܘܡ ܩܵܪ̈ܘܝܐ ܨܠܘܬ ܚܘܣܝܐ. ܡܘܕܥ ܫܡ ܕܘܝܘܬܗ. ܕܐܝܬܘܗܝ ܒܫܡܐ ܡ̇ܢ ܩܫܝܫܐ ܗܘ݈ܿܡܘܿ. ܒܪ ܩܫܝܫܐ ܕܢܝܐܝܠ. ܒܪ ܩܫܝܫܐ ܐܠܝܐ. ܕܡ̣ܢ ܩܪܝܬܐ ܒܪܝܟܬܐ ܘܡܒܪܟܬܐ ܐܲܠܩܘܿܫ ܩܪܝܬܗ ܕܢܵܚܘܿܡ ܢܒܝܐ. ܡܲܥܡܲܪ ܠܗ̇ ܡܪܢ ܒܝܡܝܢܗ ܚܲܝܠܬܵܢܝ̣ܬܵܐ. ܏ܘܫ. .

10. The history of #Shalita, the disciple of Eugenius, $ܬܫܥܝ̣ܬܐ ܕܡܪܝ ܫܲܠܝ̣ܛܵܐ. Fol. 232 *b*.

11. The martyrdom of Mamas at Caesarea in Cappadocia, $ܣܗܕܘܬܐ ܕܡܪܝ ܡܵܡܵܐ ܣܗܕܐ ܒܩܹܣܲܪܝܐ ܡܕܝܢܬܐ ܕܩܵܦܵܕ݂ܘܿܩܝ̣ܵܐ.. Fol. 253 *a*. See Add. 14,645, no. 38.

12. The history of Alexander the Great: $ܬܫܥܝܬܐ ܕܐܵܠܟ݂ܣܲܢܕܪܘܿܣ ܒܪ ܦܝܠܝܦܘܣ ܡܠܟܐ ܕܡܵܩܹ̈ܕܘܿܢܵܝܐ܀ ܗ̇ܢܘ ܕܝܢ ܪ̈ܗܘܿܡܵܝܐ. Beginning, fol. 258 *b*: $ܐܝܬ ܗ݇ܘ̣ܘ ܚܟܝܡ̈ܐ ܗܟܝܠ ܡܨܪ̈ܝܐ ܕܡܢ ܛܘܗܡ̈ܐ ܐܢܘܢ ܕܐܠܗ̈ܐ. ܡܫ̣ܚܘ ܐܪܥܐ ܘܩܡ̣ܘ ܥܠܝܗ̇. ܘ̈ܓܠܠܐ ܕܝܡܐ ܐܙܝܥܘ. ܘܢܝܠܘܣ ܪܒܐ ܒܡܫܘܚܬܗ ܠܒܟܘ. ܣܕܝܪܘܬܐ ܕܟܘ̈ܟܒܐ ܕܫܡܝܐ ܚܫ̣ܒܘ. ܗܠܝܢ ܟܠܗܝܢ ܠܥܡܪܬܐ ܒܓܢܒܪܘܬܐ ܕܡ̈ܠܐ ܕܡܙܕܟܝܢܘܬܐ ܐܫܠܡܘ. ܘܒܚ̈ܝܠܐ ܕܚܪܫܘܬܐ܀ ܐܡ̇ܪܝܢ ܗܟܝܠ ܥܠ ܢܲܩܛܝ̣ܒ݁ܘܿܣ. ܗ̇ܘ ܕܡܠܟܐ ܐܚܪܹܢܐ ܕܡܨܪܝܢ ܐܝܬܘܗܝ ܗ݇ܘ̣ܐ. ܘܡܬܦܲܪܣܹܐ ܗ݇ܘ̣ܐ ܫܟ̣ܵܚ̈ܵܬܐ ܪܘܪ̈ܒܬܐ. ܏ܘܫ..

The colophon, fol. 361 *a*, is similar to the previous ones. $ܫܠܡܬ ܬܫܥܝܬܐ ܕܢܨܚܢܘ̈ܗܝ ܘܕܩܪ̈ܒܘܗܝ ܕܐܠܟܣܢ܏ܕ. ܡܠܟܐ ܕܝܘ̈ܢܝܐ ܒܪ ܦܝܠܝܦܘܣ. ܒܐܝ̈ܕܝ ܕܘܝܐ ܩܫܝܫܐ ܝܲܠܕܵܐ ܘܩܫܝܫܐ ܗܘ݈ܿܡܘܿ ܐܚ̈ܐ. ܒܢ̈ܝ ܩܫܝܫܐ ܕܢܝܐܝܠ ܐܲܠܩܘܿܫܵܝܐ. ܒܫܢܬ ܐܐܟ̈ܐ ܠܝܘ̈ܢܝܐ ܒܪ̈ܝܟܐ܀ ܒܝܪܚ ܬܫܪܝ ܩܕܝ̣ܡ܀ ܓ܀ ܒܗ܀ ܒܝܘܡ ܚܡܫܒܫܒܐ܀ ܘܠܡܲܥܒ݁ܪܵܢܐ ܕܙܒ̈ܢܐ ܘܥܕܢ̈ܐ ܫܘܒܚܐ ܐܡܝܢܐ. ܏ܘܫ..

On fol. 2 *b* stands the following note: $ܕܥ ܐܘܿ ܐܚܘܢ ܕܟܠ ܩܲܪܛܲܝܣܵܐ ܕܟܬܝܒܐ ܒܗ ܏ܐܠܦ ܣܘܼܡܵܩܬ݁ܐ ܏ܟܬܒܐ ܏ܕܡܥܪܬ ܏ܓܙ̈ܐ ܐܝܬܘܗܝ܀ ܘܟܠ ܕܟܬܝܒܐ ܒܗ ܏ܒܝܬ ܣܘ܏ܡܩ: ܏ܟܬܒܐ ܏ܕܕܒܘܪܝܬܐ ܐܝܬܘܗܝ܀ ܘܟܠ ܕܟܬܝܒܐ ܒܗ ܓ܏ܡܠ ܣܘܡܩܬܐ ܏ܟܬܒܐ ܕܟܪ܏ܝܢܝܩܘܢ ܐܝܬܘܗܝ܀ ܘܟܠ ܐܝܟܐ ܕܠܐ ܟܬܝܒ. ܏ܟܬܒܐ ܏ܕܬܠܬ ܏ܬܫ̈ܥܝܬܐ ܐܝܬܘܗܝ܀.

The Hebrew Alphabet is written on foll. 1 *a*, 3 *a*, and 361 *b*.

On fol. 362 *b* we read in Hebrew letters: %; and below, in Syriac:

$ܫܲܝܢܵܐ ܘܲܫܠܡܵܐ ܡ̣ܢ ܦܘܿܡ ܓܒ̣ܪ̣ܝ̣ܵܠ ܠܲܘܬ݁ܟ ܩܲܫܝ̣ܫܵܐ ܓܝ̣ܘܼܪܓܣ ܘܲ . . . . ܫ ܡ̣ܢ (sic).

On fol. 253 *a* we find part of Ps. xxii., writ­ten in Hebrew characters, viz. vv. 17—21: %.

[Add. 25,875.]

LIVES OF SAINTS, ETC.

COLLECTED LIVES.

DCCCCXXIII

Vellum, about 11 5/8 in. by 8 7/8, consisting of 181 leaves, a few of which are slightly stained and torn, especially foll. 1, 2, 10, 118—120, 180, and 181. The quires, 19 in number, were originally signed with both letters and arithmetical figures (e.g. foll. 30, $ܕ; 70, $ܚ; and 90, $ܝ); but they have been renumbered with letters only, in one or two places incorrectly. Each page is divided into two columns, of from 32 to 37 lines. This volume is written in a fine, regular Estrangela of the vith or viith cent., with the exception of fol. 2, which is a paper leaf of the xiith or xiiith cent. It contains—-

1. Foll. 2—117. Histories of the Solitary Brethren of the Egyptian Desert, composed, according to the Syriac title, by Palladius, the disciple of Evagrius, for the chamberlain Lausus: $ܬܫ̈ܥܝܬܐ ܕܥܠ ܐܚ̈ܐ ܐܝܚܝ̈ܕܝܐ ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ. ܕܟܬܒ̣ ܐܢܝܢ ܦܠ[ܕܝܣ] ܬܠܡܝܕܗ ܕܡܪܝ ܐܘܓܪܝܣ ܠܠܘܣܐ ܪܝܫܢܐ.. The work is divided into two parts.

*a*. Part first, fol. 2 *b*, $ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܡܨܪ̈ܝܐ ܐܝܚܝܕ̈ܝܐ, beginning: $ܬܪܝܢ ܡܢ ܐܒܗ̈ܬܐ ܐܦܝܣ̣ܘ ܠܐܠܗܐ̣. ܕܢ̇ܘܕܥ ܐܢܘܢ ܕܠܐܝ̇ܕܐ ܡܫܘܚܬܐ ܡ̇ܛܝ̣ܘ. ܘܐܬ݂ܐ ܠܗܘܢ ܩܠܐ ܕܐܡ̇ܪ. ܕܒܩܪܝܬܐ ܦܠܢܝܬ ܕܒܡܨܪܝܢ܆ ܐܝܬ ܓܒܪܐ ܥܠܡܝܐ ܕܡܬܩ̣ܪܐ ܐܘܟܪܝܣܛܘܣ̣ ܘܐܢܬܬܗ ܡܲܐܪܝܐ. ܠܐ ܥܕܟܝܠ ܡܛܝ̣ܬܘܢ ܠܡܫܘܼܚܬܗ ܕܗܢܐ. ܏ܘܫ.. Compare Rosweyde, Vitae Patrum, ed. 1615, p. 652, § 3.

*b*. Part second, fol. 58 *b*, $ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܡܨܪ̈ܝܐ ܐܝܚܝ̈ܕܝܐ., beginning: $ ܡܒܪܟ ܗܘ ܐܠܗܐ ܗ̇ܘ ܕܨ̇ܒܐ ܒܥܘܕܪܢܐ ܕܟܠܗܘܢ ܒ̈ܢܝ ܐܢܫܐ̇. ܕܢܐܬܘܢ ܠܝܕܥܬܐ ܕܫܪܪܐ. ܗ̇ܘ ܕܐܦ ܠܢ ܫܒܠ ܕܢܥܘܠ ܠܡܨܪܝܢ̇. ܘܚܘܝܢ ܪ̈ܘܪܒܬܐ ܘܬܡܝ̈ܗܬܐ ܕܫܘ̈ܝܢ ܠܥܘܕܪܢܐ ܒܟܠ ܙܒܢ̇ ܘܕܢܬܪ̈ܫܡܢ ܒܟܬܒܐ. ܏ܘܫ. Com­pare Rosweyde, Vitae Patrum, ed. 1615, p. 448, or Cotelerius, Ecclesiae Graecae Monumenta, t. iii., p. 171.

Although this work is ascribed in the title to Palladius, yet the name of Hieronymus is mentioned at the end of each part as being the author. Fol. 58 *b*: $ܘܐܢܐ ܐܝܪܘܢܡܝܣ ܚܛ̇ܝܐ ܒ̇ܥܐ ܐܢܐ ܡܢ ܟܠܗܘܢ ܕܩ̇ܪܝܢ ܒܟܬܒܐ ܗܢܐ ܕܬܨܠܘܢ ܥܠܝ; and again, fol. 117 *b*: $ܬܘܒ ܐܢܐ ܐܝܪܘܢܡܝܣ ܚܛܝܐ ܕܐܬܚ̇ܦܛ ܘܟܬ݂ܒ ܬܫ̈ܥܝܬܐ ܕܗܠܝܢ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ̣. ܒ̇ܥܐ ܐܢܐ ܡܢ ܟܠܗܘܢ ܕܩܪܝܢ ܒܟܬܒܐ ܗܢܐ̣ ܕܢܨ̇ܠܘܢ ܥܠܝ..

Subscription, fol. 117 *b*: $ܫܠܡ ܠܡܟܬܒ ܒܦܢܩܝܬܐ ܗܕܐ ܬܫ̈ܥܝܬܐ ܕܡܨܪ̈ܝܐ ܐܝܚ̈ܝܕܝܐ ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ..

2. Foll. 118—181. Histories of the Egyp­tian Fathers, composed by Palladius, bishop of Helenopolis, the disciple of Evagrius, at the request of Lausus the chamberlain (%) of the emperor Theo­dosius : $ܦܢܩܝܬܐ ܕܐܒܗ̈ܬܐ ܡܨܪ̈ܝܐ ܕܦܠܕ ܐܦܣܩܘܦܐ ܕܗܠܢܦܘܠܝܣ. ܬܠܡܝܕܗ ܕܛܘܒܢܐ ܐܘܓܪܝܣ. ܕܟܬ݂ܒ̣ ܠܠܣܘ ܦܪܦܣܝܛܐ ܕܐܦܝܣܗ ܕܢܘܕܥܗ ܥܠ ܕܘܒܪ̈ܐ ܕܐܒܗ̈ܬܐ ܩ̈ܕܝܫܐ.. It begins with the epistle of Heraclides of Cappadocia to Lausus: $ܝܗ̇ܒ ܐܢܐ ܛܘܒܐ̣ ܠܨܒܝܢܟ ܫܦܝܪܐ. ܗ̇ܝ ܓܝܪ ܕܡܢ ܛܘܒܐ ܢܫ̇ܪܐ ܒܐܓܪܬܐ: ܏ܘܫ. (compare Rosweyde, Vitae Patrum, ed. 1615, p. 705); after which we find a second title, fol. 118 *b*: $ܬܫ̈ܥܝܬܐ ܕܥܠ ܕܘܒܪ̈ܐ ܕܐܒܗ̈ܬܐ ܕܢ̈ܦܝܩܢ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ̣. ܡܢ ܡܟܬܒܢܘܬܐ ܕܦܠܕ. ܕܥܒܕܗ̇ ܡ̇ـ̣ܢ ܠܘܬ ܠܘܣܘ ܦܪܦܣܝܛܐ. Subscription, fol. 180 *a*: $ܫܠܡ ܠܡܟܬܒ ܦܢܩܝܬܐ ܕܕܘܒܪ̈ܐ ܕܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܡܨܪ̈ܝܐ. ܕܡܦܩܐ ܡܢ ܠܫܢܐ ܝܘܢܝܐ ܠܣܘܪܝܝܐ. ܠܦܠܕ ܐܦܣܩܦܐ ܕܗܠܢܐܦܘܠܝܣ ܡܕܝܢܬܐ: ܠܘܬ ܠܘܣܘ ܦܪܦܣܝܛܐ̇. ܕܢܨܝܚܐ ܘܙܟܝܐ ܬܐܕܣܝܣ ܡܠܟܐ. ܕܫܕܪ ܒܥܐ ܡܢܗ ܟܕ ܡܦܝܣ ܠܗ̣. ܕܗ̣ܝ ܗܕܐ ܒܚܦܝܛܘܬܐ ܢܣܥܘܪ..

As an appendix, fol. 180 *a*, the translator gives a passage which he found, in a copy of the original, after the account of John of Lycos (above, fol. 118 *b*): $ܠܗܢܐ ܕܘܒܪܐ ܪܬܝܚܐ̣. ܒܟܬܒܐ ܐܚܪܢܐ ܐܫܟܚܬ݂. ܡܢ ܒܬܪ ܕܘܒܪܐ ܕܛܘܒܢܐ ܝܘܚܢܢ ܚܒܝܫܐ ܗ̇ܘ ܕܒܠܘܩܣ, beginning: $ܡܫܢܝܢܐ ܕܝܢ ܚܕ ܐܝܬ ܗܘܐ ܪܫܝܐ̣. ܕܒܢܟܦܘܬܐ ܪܒܐ ܗܘܐ ܒܛܘܪܐ̇. ܐܝܟ ܕܫܡ̣ܥܢܢ ܡܢ ܕܝܪ̈ܝܐ ܐܝ̈ܕܝܥܐ̇. ܥܠ ܓܢܒ ܐܬܪܐ ܕܐܢܛܝܢܘ. ܏ܘܫ..

Some portions of this work have been edited by pupils of the late Professor Tullberg of Upsala, under the title of "Libri qui inscribitur Paradisus Patrum partes selectae," Upsala, 1851; viz.—

1. John of Lycos. See fol. 118 *b*.

2. Ephraim, deacon of Edessa. See fol. 124 *b*.

3. Chronius of Phoenicia. See fol. 121 *b*.

4. Jacob the lame ($ܚܓܝܪܐ). See fol. 121 *b*.

5. Paul, the disciple of Antony, and

6. Pachomius; both apparently wanting in this manuscript.

7. On holy women. See fol. 126 *b*.

8. The virgin $ܛܡܝܪܘܢ (or #Taor). See fol. 127 *b*.

9. The virgin #Colluthus (%). See fol. 127 *b*.

10. A virgin who fell and repented. See fol. 135 *a*.

11. #Abba Elias. See fol. 136 *a*.

From the above, and from the table of con­tents given by Assemani in the Bibl. Orient., t. i., p. 608, we perceive that the Syriac copies of this work differ as much from one another as the Greek.

On fol. 1 *a* there is a note statins' that the manuscript belonged to one Simeon bar #Had- be-shabba, from Salamya ($ܣܠܡܝܐ, %): $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܠܫܡܥܘܢ ܒܪ ܚܕܒܫܒܐ ܕܡܢ ܣܠܡܝܐ ܡܕܝܢܬܐ ܕܣܡܗ ܠܡܩܪܐ ܒܗ. ܐܠܐ ܟܠ ܡܢ ܕܫ̇ܩܠ ܠܗ ܏ܘܫ..

q[6 X]q

A note on fol. 181 *b* mentions that it was bequeathed by him to the convent of S. Mary Deipara: $ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ. ܫܟܢܗ ܕܝܢ ܠܗ̇ ܠܕܝܪܐ ܒܪ ܚܕܒܫܒܐ ܡܢܚܐ ܕܐܠܗܐ ܢܚܣܐ ܠܗ. ܘܠܐ ܫܠܝܛ ܠܐܢܫ ܕܢܦܩܗ ܡܢ ܕܝܪܐ ܏ܘܫ..

There is another note on the same page, apparently of older date than either of the above, but mutilated, which states that the book belonged to one David the son of ⎯: $ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܕܘܝܕ ܒܪ . . . ܐܠܐ ܟܠ ܡܢ ܕܫܩܠ ܠܗ ܕܢܩܪܐ ܒܗ ܏ܘܫ. . The words $ܕܕܘܝܕ ܒܪ are, however, clearly a later alteration.

On fol. 59 *a* there is written in a hand of the xiith or xiiith cent.: $ܒܫܡܐ ܕܐܠܗܐ ܚ̇ܢ̣ܢܐ. ܐܢܐ ܐܢܫ ܚܛܝܐ ܘܕܘܝܐ ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܕܐܝܬ ܥܠ ܐܪܥܐ. ܕܩ̇ܪܝܬ ܒܟܬܒܐ ܗܢܐ ܩܠܝܠ ܘܝ̇ܬܪܬ ܡܢܗ. ܘܡܛܠܗܕܐ ܟܬܒ̇ܬ ܥܘܗܕܢܐ ܗܢܐ. ܘܡܦܝܣ ܐܢ̣ܐ ܘܡܬܟܫܦ ܐܢܐ ܘܡܬܓܪܓܚ ܐܢܐ ܩܕܡ ܟܠ ܡ̇ܢ ܕܩ̇ܪܐ ܗܠܝܢ ܣܘܪ̈ܛܐ ܒ̈ܠܝ̣ܠܐ ܘܒ̈ܠܝܓܐ ܕܢܨ̇ܠܐ ܥܠ ܚܛܝܘܬܝ ܘܕܘܝܘܬܝ ܏ܘܫ..

On fol. 178 *a* there is a note informing us that the bishop Abraham came with certain monks from the convent of #Natpha to that of S. Mary Deipara, on Saturday, the 5th of #Iyar, A. Gr. 1630, A.D. 1319.

$ܡܛܝܢ ܠܡܕܒܪܐ ܐܘܟܝܬ ܠܕܝܪܐ ܕܝܠܢ ܣܘܪ̈ܝܝܐ ܐ̇ܢܐ ܐܒܪܗܡ ܒܫܡ ܚܣܝܐ ܘܐܚ̈ܐ ܕܡܢ ܢ̇ܛܦܐ ܪܒܢ ܝܘܚܢܢ ܘܪܒܢ ܐܝܘܢܝܣ ܐܚ̈ܐ ܕܡ̈ܢܝܐ ܘܩ̈ܫܝܫ (sic) $ܙܗ̈ܝܐ ܘܪܒܢ ܝܘܣܦ ܘܪܒܢ ܝܘܚܢܢ ܝܘܡ ܫܒܬܐ ܏ܗ ܒܐܝܪ ܫܢܬ ܐ܏ܘܣܘܠ ܒܕܝܘ̈ܢܝܐ.

[Add. 12,173.]

**DCCCCXXIV**

Vellum, about 9 3/8 in. by 5 7/8, consisting of 98 leaves, a few of which are slightly soiled and torn, especially the first two and the last two. The quires, signed with both letters and arithmetical figures (fol. 40, $:ܥ : ܗ : ) are ten in number. Each page is divided into two columns, of from 29 to 34 lines. This volume is written in a fine Estrangela, and dated in the year 427 of the era of Bostra (which began A.D. 106), or A.D. 532. It contains—

The Histories of the Egyptian Solitaries by Palladius, in two parts.

Part first, fol. 2 *b*, $ܬܘܒ ܬܫܥ̈ܝܬܐ ܕܐܒ̈ܝܠܐ ܕܗܘܘ ܒܡܨܪܝܢ, beginning: $ܡܒܪܟ ܗܘ ܐܠܗܐ ܗ̇ܘ ܕܨ̇ܒܐ ܒܥܘܕܪܢܐ ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ̇. ܏ܘܫ.. Subscription, fol. 57 *b*: $ܫܠ̣ܡ ܠܡܟܬܒ ܦܢܩܝܬܐ ܩܕܡܝܬܐ ܕܬܫ̈ܥܝܬܐ ܕܡܨܪ̈ܝܐ܀ ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܐ ܐܡܝܢ.. Compare Add. 12,173, no. 1, *b*.

Part second, fol. 58 *a*, $ܦܢܩܝܬܐ ܕܬܪܬܝܢ ܕܝܠܗܘܢ ܟܕ ܕܝܠܗܘܢ ܕܐ̈ܚܐ ܐܝܚ̈ܝܕܝܐ ܕܒܡܨܪܝܢ, beginning: $ܬܪܝܢ ܡܢ ܐܒܗ̈ܬܐ ܐܦܝܣܘ ܠܐܠܗܐ̣. ܕܢܘܕܥ ܐܢܘܢ ܠܐܝܕܐ ܡܫܘܚܬܐ ܡܛܝܘ. ܏ܘܫ.. Subscription, fol. 97 *b*: $ܫܠܡ ܬܫ̈ܥܝܬܐ ܕܛܘܒ̈ܢܐ ܐܝܚ̈ܝܕܝܐ ܕܒܡܨܪܝܢ.. Compare Add. 12,173, no 1, *a*.

After the doxology, on fol. 97 *b*, we find a note, informing us that the manuscript was written by one Elias, in the year 427 of the era of Bostra (see above), for the convent of ⎯, in the time of its abbat and founder #Mar ⎯. $ܫܢܬ ܐܪܒܥ ܡܐܐ ܘܥܣܪܝܢ ܘܫܒܥ ܕܗܦܪܟܝܐ ܕܒܘܨܪ݂. ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܒܝܪܚ ܚܙܝܪܢ̣. ܒܐܪܒܥܣܪܐ ܒܗ ܒܝܪܚܐ. ܒܕܝܪܐ ܩܕܝܫܬܐ . . . ܒܝܘ̈ܡܝ ܡܝܬܪܐ ܘܕܚ̇ܠ ܠܐܠܗܐ ܡܪܝ . . . ܪܝܫܕܝܪܐ ܘܣܝܘܡܗ ܕܥܘܡܪܐ. ܕܟܠ ܡ̇ܢ ܕܩ̇ܪܐ ܒܗ ܢܨܠܐ ܥܠ ܐܠܝܐ ܚܛܝܐ ܕܟܬܒ ܕܢܬܢܚܢܢ ܒܝܘܡ ܕܝܢܐ ܐܝܢ ܘܐܡܝܢ. ܐܠܗܐ ܫܝܢ ܥܕܬܐ ܕܒܟܠ ܐܬܪ ܐܝܢ ܘܐܡܝܢ.

Another, but still ancient, hand has added the words $ܘܐܡܝܢ ܘܐܡܝܢ ܛܡܐܟܗܛ, the last of which, read by the alphabet of #Bardesanes, gives the name $ܐܣܛܦܢܐ or Stephen.

A more recent note, on fol. 1 *a*, states that the book was presented to the convent of S. Mary Deipara by one #Yeshua' bar Moses, from a place called $ܬܠܐ ܕܟܢܡ.

$ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܝܣ̈ܩܝܛܝ. ܫܟܢܗ ܕܝܢ ܘܝܗܒܗ ܠܕܝܪܐ ܗܕܐ ܡܪܝ ܝܫܘܥ ܒܪ ܡܘܫܐ ܕܡܢ ܬܠܐ ܕܟܢܡ. ܟܠ ܕܝܢ ܕܫ̇ܩܠ ܠܗ ܏ܘܫ..

On fol. 2 *a* there is a short index of lessons from the Gospels for the Sundays in Lent, written in a hand of about the xth cent.; and on foll. 97 *b* and 98 *a* we find the pas­sage 1 Samuel, ch. xvi. 1—11, inelegantly written, but of about the same date.

The writing on fol. 98 *b* is too much effaced to admit of decipherment.

[Add. 17,176.]

**DCCCCXXV**

Vellum, about 10 3/4 in. by 8 5/8, consisting of 134 leaves, many of which are much stained by water, especially foll. 1—29 and 106— 118. Foll. 1, 3, 47, 130, 131, and 134, are also more or less torn. The number of quires is uncertain, but there are old sig­natures running as high as $ܝܗ (fol. 112 *a*). Leaves are wanting at the beginning and end, and also after foll. 3, 11, 19, 29, 37, 47, 55,118,127, and 132. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a fine Estrangela of the vith cent., and contains—

1. The Histories of the Egyptian Solitaries by Palladius. Imperfect. Running title, e. g. fol. 1 *b*, $ܬܫܥ̈ܝܬܐ ܕܝܚܝ̈ܕܝܐ. Sub­scription, fol. 61 *a*, $ܫܠܡܘ ܫܘܐ̈ܠܐ ܘܦܘ̈ܫܩܐ ܕܡܪܬܝܢܘܬܐ ܕܐ̈ܒܗܬܐ ܩ̈ܕܝܫܐ ܡܨܪ̈ܝܐ, to which an oriental monk, named #Zakhe, has added: $ܕܟܢܫ ܐܢܘܢ ܦܠܕܝܣ ܬܠܡܝܕܐ ܕܡܪܝ ܐܘܓܪܝܣ ܗ̇ܘ ܕܒܬܪܟܢ ܗܘܐ ܚܣܝܐ. ܗܢܐ ܟܪܟ ܥܠ ܟܠܗܘܢ ܐܒ̈ܗܬܐ ܡܨܪ̈ܝܐ ܘܣܛܪ ܘܟܬܒ ܕܘܒܪ̈ܝܗܘܢ. ܘ̇ܝ ܠܟ ܙܟܐ ܡܕܢܚܝܐ ܪܦܝܐ ܘܚܒܢܢܐ. ܨ̇ܠܘ ܥܠܝ ܐܚ̈ܝ ܡܛܠ ܡܪܢ ܝܫܘܥ.

2. Another work of Palladius, or rather of Hieronymus, entitled: $ܬܫܥ̈ܝܬܐ ܕܕܘܒܪ̈ܐ ܕܐ̈ܒܗܬܐ ܕܗܘܘ ܒܡܨܪܝܢ ܘܒܐܠܟܣܢܕܪܝܐ ܪܒܬܐ ܘܒܡܕܒܪܐ. Begin­ning, fol. 61 *a*: $ܐܫܪܐ ܡܟܝܠ ܒܬܫܥܝܬܐ ܕܟܠܗܘܢ̇ ܟܕ ܠܐ ܡܪܦܐ ܐܢܐ ܠܐ ܠܐܝܠܝܢ ܕܥܡܪܘ ܒܡ̈ܕܝܢܬܐ̣. ܘܠܐ ܕܒܩܘܪ̈ܝܐ̣ ܘܠܐ ܕܒܡܕܒܪܐ. ܐܝܟ ܕܬܬܝܕܥ ܠܟ ܚܝܠܗ̇ ܕܡܠܬܐ. ܠܘ ܓܝܪ ܕܘܟ̈ܝܬܐ ܡܬܒܥܝܢ ܐܝܠܝܢ ܕܥܡܪܘ ܒܗܝܢ ܛܘܒ̈ܢܐ ܗܠܝܢ. ܐܠܐ ܓܡܝܪܘܬܗ ܕܨܒܝܢܐ. ܩܕܡܐܝܬ ܓܝܪ ܥܠܬ ܠܐܠܟܣܢܕܪܝܐ ܡܕܝܢܬܐ̣. ܒܗܘܦܛܝܐ ܕܬܪ̈ܬܝܢ ܕܬܐܕܣܝܣ ܪܒܐ. ܗ̇ܘ ܕܝܘܡܢܐ ܐܝܬܘܗܝ ܥܡ ܡܠܐ̈ܟܐ ܕܒܫܡܝܐ. ܡܛܘܠ ܗܝܡܢܘܬܗ ܡܫܡܠܝܬܐ ܕܒܡܫܝܚܐ. ܦܓܥܬ ܕܝܢ ܩܕܡܐܝܬ݂. ܒܓܒܪܐ ܕܬܕܡܘܪܬܐ ܕܡܨܒܬ݂ ܡܢ ܟܠܗܘܢ ܓܒ̈ܘܗܝ. ܒܕܘܒܪ̈ܐ̣ ܘܒܝܕܥܬܐ. ܒܐܣܝܕܘܪܐ ܩܫܝܫܐ. ܕܐܝܬܘܗܝ ܗܘ̣ܐ̣ ܟܣܢܕܘܟܪܐ ܕܥܕܬܐ ܕܐܠܟܣܢܕܪܝܐ. ܏ܘܫ.. It is divided into 18 histories of holy men and women, of various lengths; but is slightly imperfect at the end, concluding with the words, fol. 118 *b*, $ܬܘܒ ܐܢܐ ܐܝܪܢܡܘܣ ܚܛܝܐ ܕܐܬܚܦܛ..

q[6x2]q

3. The first part of the history of the Man of God (Alexius) from Rome, in the time of #Rabulas, bishop of Edessa. Fol. 119 *a*. Imperfect at the beginning. See Add. 14,649, no. 3. Subscription, fol. 125 *a*: $ܫܠܡܬ ܬܫܥܝܬܐ ܕܥܠ ܓܒܪܐ ܕܐܠܗܐ..

4. The martyrdom of Paphnutius, $ܗܘܦܡܢܡܛܐ ܕܦܦܢܘܛܣ. Fol. 125 *b*. Imperfect. See Add. 14,645, no. 23.

On the lower margin of fol. 53 *b* an Arab reader, called #Yahya, has recorded his name, in a good hand, seemingly of the ixth cent.: %.

[Add. 17,177.]

**DCCCCXXVI**

Paper, consisting of 44 leaves, a great part of every one of which has been torn away. It is imperfect both at the beginning and end. The writing is a good, cursive charac­ter of the xiiith cent., but the last six leaves arc in a different hand from the rest. This manuscript appears to have contained—

The work of Palladius on the Lives of the Egyptian Fathers.

[Add. 14,676, foll. 43—86.]

**DCCCCXXVII**

Two vellum leaves, much stained and mutilated, written in a neat, current hand of the viiith cent. They contain—

1. Answers of the Egyptian Fathers, $ܦܘܢܝ ܦܬܓܡܐ ܕܐܒ̈ܗܬܐ ܡܨܪ̈ܝܐ, in the form of a dialogue between $ܣ (i. e. $ܣܒܐ) and $ܐ (i. e. $ܐܚܐ). Imperfect at the beginning.

2. Doctrine of the Egyptian Fathers re­garding the fear of God, $ܝܘܠܦܢܐ ܕܝܠܗܘܢ [ܕܐܒ̈ܗܬܐ] ܕܥܠ ܕܚܠܬܗ ܕܐܠܗܐ.. Very imperfect.

[Add. 17,215, foll. 46, 47.]

**DCCCCXXVIII**

Vellum, about 8 1/4 in. by 6 1/4, consisting of 184 leaves, some of which are much stained and slightly torn, especially foll. 1, 40—43, 48, 57, and 184. The quires, signed with letters, arc 19 in number. Leaves are wanting after foll. 1 and 8. There are from 23 to 30 lines in each page. This volume is written in a good, regular hand, and dated A. Gr. 1240, A.D. 929. It contains—

1. The Lives of the Egyptian Fathers by Palladius, or, as it is here called, "the work of Palladius on the profitable counsels of the holy Fathers," in a redaction different from that contained in Add. 12,173 (see Add. 17,264, fol. 65 *b*, and Add. 17,263). From the description given by Thomas Maragensis in Assemani's Bibl. Or., t. iii., pars 1, pp. 145, 146, it would appear to be the work of the monk #Anan-Yeshua'. Title, fol. 1 *b*:

$ܥܠ ܚܝܠܗ ܕܐܠܗܐ ܐܒܐ: ܘܥܘܕܪܢܐ ܕܝܚܕܝܐ (sic) $ܒܪܐ܇ ܘܣܘܿܝܥܐ ܕܪܘܚܐ ܩܕܝܫܐ܇ ܡ̇ܫܪܝܢܢ ܘܟܬܒܝܢܢ ܡ̣ܟܬܒܢܘܬܐ ܕܦܠܕܝܣ: ܥܠ ܡ̈ܠ̣ܟܐ ܡܘܬܪ̈ܢܐ ܕܣ̈ܒܐ ܩ̈ܕܝܫܐ܇ ܥ̇ܡ̈ܠܝ ܒܐܓܘܢܐ ܕܡܝܬܪܘܬܐ܇ ܘܫ̈ܘܐܠܐ̣ ܘܦܘܿܢܝ ܦܬܓܡ̈ܐ ܕܐܚ̈ܐ ܢܟ̈ܦܐ܇ ܘܪ̈ܚܡ̇ܝ ܡܝܬܪܘܬܐ܀

*a*. Part I., in eleven chapters, with an in­troduction, which is imperfect.

Chap. 1.

$ܩܦܐܘܢ (sic) ܩܕܡܝܐ̣ ܥܠ ܥܪܘܩܝܐ ܕܡܢ ܒܢ̈ܝܢܫܐ̣. ܘܫ̣ܠܝܐ̇ ܘܨܘܡܐ̣ ܘܐܡܝܢܘܬܐ ܕܒܩܠܝܬܐ.

on abandoning the world, on re­tirement, fasting, and constant dwelling in the cell. Fol. 1 *b*. Imperfect.

Chap. 2. $ܩܦܠܐܘܢ ܕܬܪ̈ܝܢ: ܥܠ ܨܘܡܐ ܘܢܙܝܪܘܬܐ ܘܫܪܟܐ ܕܥ̈ܡܠ̣ܐ, on fasting, abstinence, and other severities. Fol. 10 *a*.

Chap. 3. $ܩܦܠܐܘܢ ܕܬܠܬܐ: ܥܠ ܩܪܝܢܐ ܕܟܬܒ̈ܐ: ܘܫܗܪܐ ܕܒ̈ܠܝܠܘܬܐ: ܘܬܫܡܫܬܐ ܕܡܙܡܘܪ̈ܐ: ܘܨ̈ܠܘܬܐ ܐܡ̈ܝܢܬܐ, on the reading of the Scriptures, and watching by night, and singing of psalms at the services, and constant prayers. Fol. 14 *a*.

Chap. 4. $ܩܦܠܐܘܢ ܕܐܪ̈ܒܥܐ: ܥܠ ܗ̇ܝ ܕܐܝܟܢܐ ܙܕܩ̇ ܠܢ ܕܢܒ̣ܟܐ ܥܠ ܚ̣̈ܛܗܝܢ: ܘܢܬܐܒܠ ܟܠܫܥ., that we should weep for our sins, and mourn at all hours. Fol. 17 *a*.

Chap. 5. $ܩܦܠܐܘܢ ܕܚܡܫܐ: ܕܥܠ ܡܣܪܩܘܬܐ, on poverty. Fol. 19 *b*.

Chap. 6. $ܩܦܠܐܘܢ ܕܫܬܐ: ܕܥܠ ܡܣܝ̇ܒܪܢܘܬܐ on endurance. Fol. 22 *a*.

Chap. 7.

$ ܩܦܠܐܘܢ ܕܫܒܐ (sic) ܕܥܠ ܡܫ̇ܬܡܥܢܘܬܐ ܕܠܘܬ ܐܠܗܐ ܘܠܘܬ ܐܒܗ̈ܝܢ ܘܐܚ̈ܝܢ., on obedience to God, and to our fathers and brethren. Fol. 29 *a*.

Chap. 8. $ܩܦܠܐܘܢ ܕܬܡ̈ܢܝܐ: ܥܠ ܙܗܝܪܘܬܐ ܚܬܝܬܬܐ ܕܚܘ̈ܫܒܝܢ ܘܡ̣̈ܠܝܢ ܘܥ̇ܒ̣̈ܕܝܢ, on proper circumspection in our thoughts, words and actions. Fol. 31 *a*.

Chap. 9. $ܩܦܠܐܘܢ ܕܬܫܥܐ: ܕܥܠ ܚܘܒܐ ܘܡܪܚܡܢܘܬܐ ܘܩܘܿܒܠܐ ܕܐܟܣ̈ܢܝܐ , on love and compassion, and the receiving of stran­gers (or guests). Fol. 50 *b*.

Chap. 10. $ܩܦܠܐܘܢ [ܕܥܣܪܐ: ܕܥܠ ܡܟـ]ـܝܟܘܬܐ܆ ܘܕܢܫ̣ܘܛ ܐܢܫ ܠܩܢܘܡܗ: [ܘܕܡܬܚܬܝ ܡܢ ܟܠ] ܐܢܫ ܢܚܫܘܼܒ ܗ̣ܘ ܠܗ, on humility, and that a man should despise himself, and deem himself inferior to all men. Fol. 60 *b*.

Chap. 11. $ܩܦܠܐܘܢ ܕܚܕܥܣܪ: ܕܥܠ ܙܢܝܘܬܐ, on fornication. Fol. 75 *a*.

Subscription, fol. 80 *b*: $ܫܠ̣ܡܘ ܫܘ̈ܐܠܐ ܕܥܠ ܚܘ̈ܫܒܐ ܕܙܢܝܘܬܐ: ܘܦܘܿܢܝ ܦܬܓ̈ܡܐ ܕܠܘܩܒܠܗܘܢ. ܢܨ̇ܠܐ ܗܟܝܠ ܕܡܫܝܚܐ ܢ̣ܩܪܒ ܚܠܦܝܢ: ܘܢܬ̣ܠ ܠܥܒ̣̈ܕܘܗܝ ܙܟܘܬܐ ܒܨܠܝܒܗ܀

b. Part II., in 10 chapters.

Chap. 1. $ܬܘܒ ܕܝܢ ܥܠ ܗ̇ܝ ܕܡܬܩ̇ܒܠܐ ܬܝܒܘܬܐ̣. ܘܕܐܝ̇ܟܢܐ ܙܕܩ̇ ܠܢ ܕܢܬܘܒ ܒܫܪܪܐ., that repentance is acceptable, and how we should repent in truth. Fol. 80 *b*.

Chap. 2. $ܐܚܪܢܐ ܥܠ ܣ̇ܥܪ̈ܝ ܬܕܡܪ̈ܬܐ, on the workers of miracles. Fol. 83 *b*.

Chap. 3. $ܥܠ ܪܒܘܬܗ ܕܕܘܒܪܐ ܕܝܚܝܕܝܘܬܐ, on the grandeur of the solitary life. Fol. 86 *a*.

Chap. 4. $ܫ̈ܘܐܠܐ ܘܦܘܢܝ ܦܬܓ̈ܡܐ ܘܕܘܒܪ̈ܐ ܕܩܕܝ̈ܫܐ. ܘܕܡ̣̈ܠܟܐ ܡܘܬܪܢܐܝܬ ܘܚܒܘܫܐܝܬ ܥܠ ܟܠ ܙܢ̈ܝܢ ܕܡܝܬܪܘܼܬܐ, conversations and actions of the saints, and profitable and concise counsels concerning every sort of virtuous deed. Fol. 91 *a*. See Add. 12,173, no. 1.

Chap. 5. An encomium on the monks of Egypt, from the commentary of John Chrysostom on the Gospel of S. Matthew, hom. viii. (see Opera, t. vii., p. 140, line 26, %): $ܩܘܠܣܐ ܕܕܝܪ̈ܝܐ ܕܡܨܪܝܢ ܡܢ ܡܐܡܪܐ ܕܬܡ̈ܢܝܐ ܕܦܘܫܩܐ ܕܡܬܝ ܐܘܢܓܠܝܣܛܐ: ܕܥܒܝ̣ܕ ܠܡܪܝ ܝܘܐܢܝ݊ܣ ܐܦܝܣ݊ܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. Fol. 166 *a*. This chapter has been omitted in Add. 14,583; but see Assemani, Bibl. Or., t. iii., pars 1, pp. 145, 146.

Chap. 6. $ܫܪܒܐ ܐܚܪܢܐ ܕܐܒ̈ܗܬܐ ܕܐܫܟ̣ܚܬܗ ܒܟܬܒܐ ܐܚܪܢܐ. Fol. 170 *a*. Marg. $ܕܐܒܪܗܡ ܢܦ̣ܬܪܝܐ ܐܝܬܘܗܝ, "this is by Abraham Nephtarenus." See Assemani, Bibl. Or., t. i., p. 464, no. 7.

Chap. 7. $ܫܪܒܐ ܐܚܪܢܐ ܕܡܪܬܝܢܘܬܐ ܕܐܒ̈ܗܬܐ, another chapter of exhortation of the Fathers. Fol. 174 *b*. It begins:

$ܬܒܝ ܒܡܕܒܪܐ ܢܦܫܐ ܕܘܿܝܬܐ .. ܦܠܘܚܝ ܠܐܠܗܐ ܒܨܘܡܐ̣ ܘܒܨܠܘܬܐ, and contains demonstrations against those who are sub­ject to the different evil passions; e. g. $ܬܚ̈ܘܝܬܐ ܕܠܚ̈ܡܢ ܠܪ̈ܦܝܐ ܘܠܚܒ̈ܢܢܐ ܘܠܐܝܠܝܢ ܕܠܐ ܝܨ̇ܦܝܢ ܕܢܦܫܗܘܢ..

Chap. 8. A dialogue between a pupil and a teacher: $ܬܘܒ ܫ̈ܘܐܠܐ ܘܦܘܢܝ ܦܬܓܡܐ ܕܝ̇ܠܘܦܐ ܘܡܠܦܢܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ, begin­ning:

$ܐܚܐ ܐܡ̇ܪ. ܐܝ̇ܟܢܐ ܡܬ̣ܩܢܐ ܚܘܒܐ (sic) $ܡܢ ܦܘܪ̈ܫܢܐ

. Fol. 175 *b*. See Add. 14,582, fol. 42 *b*.

Chap. 9. Another dialogue, on mental vision, $ܬܘܒ ܡܪܬܝܢܘܬܐ ܘܫ̈ܘܐܠܐ ܘܦܘܿܢܝ ܦܬܓܡܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ ܥܠ ܚ̣ܙܬܐ ܕܪܥܝܢܐ, beginning: $ܐܚܐ ܫ̇ܐܠ ܠܣܒܐ. ܘܐܡ̣ܪ ܠܗ. ܐܝ̇ܟܢܐ ܙܕܩ̇ ܠܗ ܠܐܢܫ ܝܚܝܕܝܐ ܕܢܬ̣ܒ ܒܩܠܝܬܗ. Fol. 180 *a*.

Chap. 10. $ܡ̣̈ܠܟܐ ܕܡܪܬܝܢܘܬܐ, hortatory counsels, beginning: $ܗܠܝܢ ܗܟܝܠ ܒܟܠ ܫܘܚ̈ܠܦܝܢ ܟܬܒ̇ܬ ܠܟ܆ ܕܠܐ ܬܬ݀ܪܦܐ ܢܦܫܟ܇ ܘܬ̣ܗܘܐ ܥܠ̣ܬܐ ܠܐܝܠܝܢ ܕܨ̇ܒܝܢ ܕܢܬܕܡ̇ܘܢ ܒܟ. ܏ܘܫ.. Fol. 183 *a*.

Colophon, fol. 184 *a*:

$ܫܠܡܘ ܡ̈ܠ̣ܟܐ ܡ̇ܘܬܪ̈ܢܐ ܘܫ̈ܘܐܠܐ ܘܦܘܢܝ ܦܬܓ̈ܡܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ ܘܝ̈ܚܝܕܝܐ܀ ܫܘܒܚܐ ܠܐܒܐ: ܏ܘܫ. ܟܠ ܕܝܢ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠ ܟܠ ܕܠܐ̣ܝ ܘܝ̣ܨܦ ܘܟ݁ܢ̣ܫ ܘܣ̣ܡ ܣܝ̣ܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܐܝܟ ܚܝܠܗ ܕܢܬܚ̣ܢܢ ܒܪܚܡ̣ܬ̇ ܐܢܫܘܬܗ ܕܝܫܘܥ ܖܐܠܗܐ (sic) $ܕܝ̇ܢܐ ܕܚ̈ܝܐ ܘܕܡ̈ܝ̣ܬܐ ܐܝܢ ܘܐܡܝܢ.

On fol. 184 *b* there stood a note, the greater portion of which has been almost completely effaced. Fortunately, the last six lines are still legible, giving the date 1240 (A.D. 929), when Cosmas III.\* was patriarch of Alexandria, and Basil. I.+ of Antioch: $ܫܢܬ ܐܠܦ ܘܡܐܬܝܢ ܘܐܪ̈ܒܥܝܢ ܒܐܝܪܚ ܬܡܘܙ ܏ܟܗ [ܒܗ ܒܝܘܡ] ܫܒܬܐ ܒܦܠܓܗ ܕܝܘܡܐ ܒܝܘ̈ܡܝ ܛܘܒ̈ܬܢܐ ܘܚ̈ܣܝܐ ܘܪ̈ܝܫܝ ܟܗ̈ܢܐ ܦܐܛܪܝܪ̈ܟܐ ܡܪܝ ܩܘܣ݊ܡܣ ܕܐܠܟܣܢܕܪܝܐ ܕܡܨܪܝܢ ܘܡܪܝ ܒ݊ܣܝܠܝܘ݊ܣ . . . . Some words in a previous line show that the scribe was a native of Melitene, $ܡܢ ܐܬܪܐ ܕܡܝܠܝܛܝܢܐ.

A more recent note on fol. 184 *a* has like­wise been almost wholly erased. It contained the name of a priest: $ . . ܐ ܚ̇ܛܝܐ ܐܟܣܢܝܐ ܒܫܡܐ ܏ܩܫܝ ܡܢ . . . .

The note on fol. 1 *a*, which is also much mutilated, seems to have contained one of the usual forms of anathema. The words $ܕܝܪܐ ܗܕܐ. (the convent of S. Mary Deipara) are legible in the fourth line from the end.

The monk David of Mar'ash has recorded his name on the margin of fol. 166 *b*:

$ ܩ̣ܪܝܬ ܒ̇ܟ̣ܬܒ̇ܐ ܗ̇ܢܐ ܕ݁ܘܝ̣ܕ ܐ̇ܟ̣ܣܢ̣ܝ̇ܐ ܡ̣ܢ ܡܲܪܥ̇ܫ ܐ̇ܬܪܐ ܐܘ ܩ̇ܪܘܼܝܐ ܨ̇ܠܐ

ܚ̇ܛܝܘܼܬܝ̣ (sic) ܐܝ̇ܟ ܗ̇ܝܡ̣̇ܢܘܼܬ݂ܝ ܕܒܨ̇ܠܘܼܬܟ. ܘܪ̈ܚܡ̣ܘܿܗܝ ܕܡܪܢ ܢܗ̣ܘ̈ܘܢ ܥܠ ܟܠ̣ ܕܩ̇ܪܐ ܘܡ̇ܨܠܐ.

[Add. 17,174.]

**DCCCCXXIX**

A volume about 7 in. by 6 1/8, consisting of 179 leaves. Of these foll. 1—24 and 104—

@[\* See Le Quien, Or. Christ., t. ii., col. 476 ; Renaudot, Hist. Patr. Alexandr. Jacob., p. 336.

+ See Assemani, Bibl. Or., t. ii., p. 349, no. 26; Le Quien, Or. Christ., t. ii., col. 1376.]@

179 are vellum, but the rest are a coarse, brownish paper. Many of the latter are much stained and torn, especially foll. 29, 30, 34—37, 59, 60, 64, and 68—103. The quires, signed with letters, are 16 in number, mostly of 12 leaves. One leaf is missing after fol. 24, and another after fol. 179. The number of lines in each page varies from 20 to 28. This manuscript is written in a clear, regular hand of about the xith cent. It con­tains—

1. The Lives of the Egyptian Fathers by Palladius, in the same redaction as Add. 17,174, from which manuscript this seems to have been copied. Title:

$ܥܠ ܚܝܠܗ ܕܐܠܗܐ ܐܒܐ: ܘܥܘܕܪܢܐ ܕܝܚܝܕܝܐ ܒܪܐ ܘܣܘܝܥܐ ܕܪܘܚܐ ܩܕܝܫܐ: ܡ̇ܫܪܝܢܢ ܘܟ݁ܬܒܝܢܢ ܡܟ̣ܬܒܢܘܬܐ ܕܦܠܪܝܣ: (sic) $ܥܠ ܡ̈ܠܟ̣ܐ ܡܘܬܪ̈ܢܐ: ܕܣ̈ܒܐ ܩ̈ܕܝܫܐ: ܥ̇ܡ̈ܠܝ ܒܐܓܘܢܐ ܕܡܝܬܪ̈ܬܐ: ܘܫ̈ܘܐܠܐ̣ ܘܦ̇ܘܢܝ ܦܬܓܡ̈ܐ ܕܐܚ̈ܐ ܢ̈ܟܦܐ: ܘܪ̈ܚܡ̇ܝ ܡܝܬܪܘܬܐ.

*a*. Part I., in eleven chapters, preceded by a short introduction, showing how the reader should make use of the book.

Chap. 1.

$ܩܦܐܘܢ (sic) $ܩܕܡܝܐ̣ ܥܠ ܥܪܘܩܝܐ̣ ܕܡܢ ܒܢܝ̈ܢܫܐ ܏ܘܫ.

Fol. 1 *b*. The introduction commences thus:

$ܣܟܠܝܘܢ ܕܡܛܠ ܩܪܝܢܐ̣. ܘܕܝܟܢܐ (sic) $ܙܕܩ̇ ܠܗ ܠܩܪܘܝܐ ܕܢܩ̣ܪܐ ܒܡ̈ܠܐ ܡܘܬܪ̈ܢܝܬܐ: ܘܕܡ̈ܗܕܝܢ ܠܐܘܪܚܐ ܗ̇ܝ ܕܡ̇ܘܒܠܐ ܠܫܡܝܐ. ܡܛܠ ܕܝܢ ܕܟܬܒܐ ܕܦܪ̈ܕܝܣܐ ܐܫܬܡܗ ܟܬܒܐ ܐܘܟܝܬ ܡܡܠܠܐ ܗܢܐ ܕܣ̈ܒܐ ܩ̈ܕܝܫܐ̣. ܠܐ ܢܐܡ̣ܢ ܐܘܟܝܬ ܢܣ̣ܒܥ ܡܢ ܗ̇ܝ ܕܐܡܝܢܐܝܬ ܢܥ̣ܘܠ ܠܦܪܕܝܣܐ: ܘܢܐ̣ܟܘܠ ܡܢ ܐܒ̈ܢ̣ܘܗܝ ܛܥܡ̈ܬܐ ܡܘܬܪ̈ܢܝܬܐ: ܘܕܠܢܦܫܐ ܡܒ̈ܣܡܢ. ܢܥܘܠ ܕܝܢ ܠܦܪܕܝܣܐ̣. ܏ܘܫ.

Chap. 2. $ܩܦܠܐܘܢ ܕܬܪ̈ܝܢ: ܥܠ ܨܘܡܐ. ܘ܏ܫ.. Fol. 12 *a*.

Chap. 3. $ܩܦܠܐܘܢ ܕܬܠܬܐ܇ ܥܠ ܩܪܝܢܐ ܕܟܬܒ̈ܐ: ܏ܘܫ.. Fol. 16 *b*.

Chap. 4.

$ܩܦܠܐܘܢ ܕܐܪ̈ܒܐܥܐ: (sic) $ܥܠܗ̇ܝ ܕܐܝ̇ܟܢܐ ܙܕܩ̇ ܠܢ ܏ܘܫ.

. Fol. 19 *b*.

Chap. 5. $ܩܦܠܐܘܢ ܕܚܡܫܐ܇ ܕܥܠ ܡܣܪܩܘܬܐ. Fol. 22 *a*.

Chap. 6. $ܩܦܠܐܘܢ ܕܫܬܐ: ܕܥܠ ܡܣ̇ܝܒܪܢܘܬܐ. Fol. 24 *b*. Imperfect.

Chap 7. $ܩܦܠܐܘܢ ܕܫ̈ܒܥܐ: ܕܥܠ ܡܫ̇ܬܡܥܢܘܬܐ ܕܠܘܬ ܐܠܗܐ: ܏ܘܫ.. Fol. 31 *a*.

Chap. 8. $ܩܦܠܐܘܢ ܕܬܡ̈ܢܝܐ: ܥܠ ܙܗܝܪܘܬܐ ܏ܘܫ.. Fol. 33 *b*.

Chap. 9. $ܩܦܠܐܘܢ ܕܬܫܥܐ: ܕܥܠ ܚܘܒܐ ܘܡܪܚܡܢܘܬܐ ܏ܘܫ.. Fol. 53 *a*.

Chap. 10. $ܩܦܠܐܘܢ ܕܥܣܪܐ: ܕܥܠ ܡܟܝܟܘܬܐ: ܏ܘܫ.. Fol. 61 *b*.

Chap. 11

$ܩܦܠܐܘܢ ܕܚܪܥܣܪ (sic) $ܕܥܠ ܙܢܝܘܬܐ.

Fol. 73 *b*.

*b*. Part II., in nine chapters, the fifth chapter of Add. 17,174 being omitted.

Chap. 1. $ܬܘܒ ܕܝܢ ܥܠ ܗ̇ܝ ܕܡܬܩ̇ܒܠܐ ܬܝܒܘܬܐ: ܏ܘܫ.. Fol. 78 *b*.

Chap. 2. $ܥܠ ܣ̇ܥܪ̈ܝ ܬܕܡܪ̈ܬܐ. Fol. 81 *a*.

Chap. 3. $ܥܠ ܪܒܘܬܗ ܕܕܘܒܪܐ ܕܝܚܝܕܝܘܬܐ. Fol. 83 *b*.

Chap. 4.

$ܫܘ̈ܘܠܐ ܘܦܢܝ (sic) $ܦܬܓ̈ܡܐ ܘܕܘܒܪ̈ܐ ܕܩ̈ܕܝܫܐ ܏ܘܫ.

Fol. 88 *b*.

Chap. 5. $ܫܪܒܐ ܐܚܪܢܐ ܕܐܒܗ̈ܬܐ ܕܐܫܟܚܬܗ ܒܟܬܒܐ ܐܚܪܢܐ. Fol. 138 *a*.

Chap. 6.

$ܫܪܒܐ ܐܚܪܢܐ ܕܡܪܬܝܢܘܬܐ (sic) $ܕܒ̈ܗܬܐ.

Fol. 142 *a*.

Chap. 7. $ܫ̈ܘܐܠܐ ܘܦܘܢܝ ܦܬܓܡܐ ܕܝ̇ܠܘܦܐ ܘܡܠܦܢܐ. ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ.. Fol. 143 *b*.

Chap. 8. $ܬܘܒ ܡܪܬܝܢܘܬܐ ܘܫ̈ܘܐܠܐ ܘܦܘܿܢܝ ܦܬܓܡܐ ܕܐܒܗ̈ܬܐ ܩ̈ܕܝܫܐ ܥܠ ܚ̣ܙܬܐ ܕܪܥܝܢܐ. Fol. 148 *a*.

Chap. 9. $ ܡܠ̣ܟܐ ܕܡܪܬܝܢܘܬܐ. Fol. 150 *b*. Subscription, fol. 151 *b*: $ܫܠܡ̣ܘ ܡ̈ܠ̣ܟܐ ܡ̇ܘܬܪ̈ܢܐ: ܘܫ̈ܘܐܠܐ ܘܦܘܢܝ ܦܬܓ̈ܡܐ: ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ ܘܝܚ̈ܝܕܝܐ..

2. An epistle of Basil to those who are entering on the monastic life, $ܐܓܪܬܐ ܕܩܕܝܫܐ ܡܪܝ ܒܣܝܠܝܘܣ: ܠܘܬ ܐܝܠܝܢ ܕܡܫܪܝܢ ܒܕܘܒܪ̈ܐ ܛ̇ܒ̈ܐ., beginning, fol. 151 *b*: $ܙܕܩ̇ ܠܗ ܠܕܝܪܝܐ̣. ܕܢܗܘܐ ܐܝܬ ܠܗ ܗܠܝܢ ܕܘܒܪ̈ܐ ܡܣܪ̈ܩܐ. ܏ܘܫ.. See Opera, t. ii., p. 295, %.

3. *a*. The Sayings of Xystus, bishop of Rome: $ܡ̈ܠܐ ܡ̈ܓܒܝܬܐ ܕܩܕܝܫܐ ܟܣܘܣܛܘܣ ܐܦܝܣܩܘܦܐ ܕܪܗܘܡܐ.. Fol. 153 *a*.

*b*. Extracts from another discourse of Xystus, $ܬܘܒ ܕܝܠܗ ܡܢ ܡܡܠܠܐ ܕܝܠܗ (%) $ܕܓܢܘܡܘܣ, beginning, fol. 177 *b*:

$ܠܟܪܝܣܛܝܢܐ ܕܫܪܪܐ̣ ܟܠܝܘܡ ܩܪܒܐ ܐܝܬ ܠܗ ܥܡ ܢܦܫܗ. ܘܙܟܠܝܘܡ (sic) $ܟܠ ܕܐܬܟ݁ܬܫ ܕܝܢ ܥܡ ܢܦܫܗ ܘܙܟ݂ܗ̇܆ ܩܪܒܐ ܥܡ ܒܪܢܫܐ ܐܚܪܢܐ ܠܝܬ ܠܗ܀ ܏ܘܫ.

4. A prayer of Philoxenus of #Mabug: $ ܨܠܘܬܐ ܕܩܕܝܫܐ ܦܠܟܣܝܢܘܣ, beginning, fol. 178 *a*: $ ܠܟ ܕܐܝܬܝܟ ܐܠܗܐ ܫܪܝܪܐ ܘܡܪܐ ܕܚܝ̈ܠܘܬܐ ܩ̈ܕܝܫܐ. ܠܟ ܗܟܝܠ ܕܐܝܬܝܟ ܥܬܝܪܐ ܘܛ̇ܒܐ. ܫܦܝܐ ܘܝܗܘܒܐ. ܚܝܘܣܬܢܐ ܘܫܒܘܩܐ. ܡܪܚܡܢܐ ܘܡ̇ܠ̣ܐ ܚܘܒܐ. ܥܬܝܪܐ ܘܡܥܬܪܢܐ. ܛ̇ܒܐ ܘܡ̇ܛܒܢܐ. ܏ܘܫ..

Colophon, fol. 179 *b*, but imperfect: $ܫܘܒܚܐ ܠܐܒܐ ܏ܘܫ. ܟܠ ܕܝܢ ܕܩ̇ܪܐ: ܢܨ̇ܠܐ ܥܠ ܟܠ ܕܠܐ̣ܝ ܘܝܨ̇ܦ ܘܟ̇ܢ̣ܫ ܘܣ̣ܡ ܣܝ̣ܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܐܝܟ ܚܝܠܗ: ܕܢܬܚ̣ܢܢ ܒܪܚ̣ܡܬ ܐܢܫܘܬܗ ܕܝܫܘܥ. ܕܐܠܗܐ . . . .

[Add. 14,583.]

**DCCCCXXX**

Paper, about 8 1/2 in. by 5 5/8, consisting of 142 leaves, many of which are much stained and torn, especially foll. 1, 2, 115, 116, and 122—142. The quires, signed with letters, were at least 17 in number; but the first two are lost, and $ܓ and $ܝܙ are imperfect. Four leaves are also missing after fol. 39. There are from 18 to 25 lines in each page. This manuscript is written in a good hand of the xiiith cent., with numerous Greek vowels and other points, and contains—

A work entitled " Illustrations of the Book of the Paradise," $ܢܘܗܪ̈ܐ ܕܟܬܒܐ ܕܦܪܕܝܣܐ in four parts. It seems to have been also composed by the monk #'Anan-Yeshua' (see Thomas Maragensis, cited in Assemani's Bibl. Or., t. iii., pars 1, pp. 144, 145), and is written in the form of a dialogue between a teacher ($ܣܒܐ or ܡ̇ܠܦܢܐ) and his disciples ($ܐܚ̈ܐ).

Part first, sections $ܠܓ ـــ ܐ; imperfect at the beginning. Fol. 1 *a*. Subscription, fol. 12 *b*: $ܫܠ̣ܡܘ ܢܘܼܗܳܪ̈ܐ ܕܢܨܚ̈ܢܐ ܕܦܠܓܘܼܬܐ ܩܕܡܝܬܐ ܕܦܪܕܝܣܐ..

Part second, sections $ܣܗ ـــ ܠܕ. Title, fol. 12 *b*: $ܬܘܒ ܢܘܗܳܪ̈ܐ ܕܢܨ̈ܚܢܐ ܕܦܠܓܘܼܬܐ ܕܬܪ̈ܬܝܢ. Subscription, fol. 38 *b*: $ܫܠܡ̣ܘ ܢܘܗܳܪ̈ܐ ܕܦܠܓܘܼܬܐ ܕܬܪ̈ܬܝܢ ܕܦܠܕܝܣ..

Part third, sections $ ܩܚ ـــ ܣܘ; slightly im­perfect. Title, fol. 38 *b*: $ܬܘܒ ܢܘܗܪ̈ܐ ܕܢܨ̈ܚܢܐ ܕܐܒ̈ܗܬܐ ܕܟܬܝ̣ܒܝܢ ܠܐܝܪܴܢܴܘܡܻܝܣ.. Subscription, fol. 65 *a*: $ܫܠܡ ܢܘܗܳܪ̈ܐ ܕܢܨ̈ܚܢܐ ܕܐܒܗ̈ܬܐ ܕܟܬܝ̣ܒܝܢ ܒܟ̣ܬܒܐ ܕܦܪܕܝܣܐ: ܒܬܠ̈ܬ ܦܠ̈ܓܘܢ ܬܪ̈ܬܝܢ ܕܦܠܕܝܣ: ܘܚܕܐ ܕܐܝܪܢܘܡܝܣ ܕܥܒ̣ܝܕ ܒܫ̈ܘܐܠܐ ܘܦܘܼܢܝ ܦܬܓ̈ܡܐ ܠܛܘܒ̣ܢܐ ܡܪܝ ܩܛܪܝܐ ܕܡܢ ܥܘܼܡܪܐ ܕܒܨ̈ܠܘܬܗ ܘܒܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܩܕ̈ܝܫ܏ܘ ܕܡܪܢ ܢܬ݂ܢܛܪ ܟܢܘܫ̣ܝܐ ܟܠܗ ܕܥܕܬܐ ܏ܩܕ ܡܢ ܟܠ ܢܟܝ̈ܢܝܢ. ܘܩܪܒܗ ܕܣܛܢܐ. ܘܐܡ̣ܝܢ..

"Here end the Illustrations of the noble deeds of the Fathers, which were written in the hook of the Paradise in three parts, two by Palladius and one by Hieronymus,—com­posed in the form of questions and answers by the blessed #Mar ⎯ the Bactrian, from the convent of ⎯ , through whose prayers and those of all the Saints of our Lord," etc. With reference to the blanks we read on the margin: $ܗܢܘܢ ܫܡ̈ܗܐ ܠܚܝܢ ܗܘܘ ܒܚ̈ܝܝܟ ܐܘ ܩܪܘܝܐ. ܐܢ ܢ̇ܦܠ ܠܟ ܢܘܣܟܐ ܬ݀ܪܨ ܐܢܘܢ ܕܬܬܚܣܐ.. “These names were rubbed out. By thy life, 0 reader, if a copy falls into thy hands, supply them, that thou mayest be forgiven." We should probably supply the names of #'Anan- Yeshua', $ܥܢܢܝܫܘܥ, and of the convent of #Beth-'Abe, $ܒܶܝܬ ܥܳܒܷ̈ܐ.

Part fourth, sections $ܦܗ ـــ ܐ; imperfect at the end (see Add. 17,263). Title, fol. 65 *b*:

$ܥܠ ܚ̇ܝ̣ܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: ܡܫܪܝܢܢ ܠܡܟܬ݂ܒ ܢܘܗܵܪܐ ܕܫ̈ܘܠܐ ܕܦܠܓܘܬܐ ܐܚܪܳܝܬܐ ܕܟܬܒܐ ܕܦܪܕܝܣܐ܇ [ܕܥܒ̣ܝܕܐ ܠܦܠܕܝܘܣ.] ܕܐܝܬܝܗ̇ ܫܘܐܠܐ ܕܐܚ̈ܐ: ܘܝܘܠܦܢܐ ܕܣ̈ܒܐ܀.

[Add. 17,264.]

**DCCCCXXXI**

Paper, about 10 1/4 in. by 6 5/8, consisting of 230 leaves, some of which are much torn, especially foll. 1, 20, 77, 80, 82, 83, 92, 100, 105, 112, and 228—230. The quires, signed with letters, were at least 26 in number; but the first is now lost, and leaves are missing after foll. 9 (one), 19 (nine), 30 (one), 101 (one), 222 (one), and at the end. There are from 20 to 25 lines in each page. This manuscript is written in a neat, regular hand of the xiiith cent., with occasional Greek and Syriac vowels, and contains—

The greater portion of the fourth part of the "Illustrations of the book of the Para­dise," viz. from the middle of section $ܗ (Add. 17,264, fol. 71 *b*) to $ܪܦܙ. The principal rubrics are—

Fol. 20 *b*: $ܕܥܠ ܨܘܡܐ ܘܢܙܝܪܘܬܐ. ܘܫܪܟܐ ܕܥ̈ܡܠܐ. ܘܥܢܘܝܘܬܐ.

Fol. 32 *b*: $ܕܥܠ ܩܪܝܢܐ ܕܟ̈ܬܒܐ ܘܫܗܪܐ ܘܨܠܘܬܐ.

Fol. 37 *b*: $ܥܠ ܗ̇ܝ ܕܐܝܟܢܐ ܙܕ݁ܩ ܠܢ ܕܢܚ̣ܫ ܘܢܟܪܐ ܥܠ ܚ̈ܛܗܝܢ.

Fol. 42 *a*: $ܥܠ ܡܣܲܪܩܘܬܐ

Fol. 51 *a*: $ܥܠ ܡܫܬ̇ܡ̣ܥܢܘܬܐ ܕܠܘܬ ܐܠܗܐ. ܘܕܠܘܬ ܐܒܗ̈ܝܢ.

Fol. 56 *a*: $ܥܠ ܙܗܝ̣ܪܘܬܐ ܚܲܬܝܬܬܐ ܕܒܚܘ̈ܫ̣ܒܝܢ ܘܡ̈ܠܝܢ ܘܥ̇ܒ̈ܕܝܢ

Fol. 103 *b*: $ܕܥܠ ܚܘܒ̣ܐ ܘܡܪܚܡܢܘܬܐ. ܘܩܘܒ̇ܠܐ ܕܐܠܟܣ̈ܢܝܐ.

Fol. 117 *b*: $ܕܥܠ ܡܟܝܟܘܬܐ

Fol. 143 *a*: $ܕܥܠ ܩܪܒܐ ܕܙܢܝܘܬܐ

Fol. 157 *a*: $ܕܥܠ ܬܝܒܘܬܐ

Fol. 164 *b*: $ܕܥܠ ܣܥܪ̈ܝ ܬܕܡܪ̈ܬܐ

Fol. 168 *b*: $ܕܥܠ ܚܙ̈ܝܝ ܚܙ̈ܘܢܐ

Fol. 178 *b*: $ܡ̇ܡ̣ܠܠܐ ܓܘܢܝܐ ܕܐܒ̈ܗܬܐ ܕܥܠ ܟܠ ܙܢ̈ܝܢ ܕܡܝܬܪܘܬܐ.

The contents are, therefore, in great part identical with those of Add. 17,174 and 14,583.

On the margin of foll. 65 *a* and 148 *a* there are notes, from which it appears that the

q[6 Y]q

manuscript was brought from the East, from the convent of #Mar Matthew, #Mar Zacchaeus, #Mar #Behnam, and his sister Sara, by a monk named John of Beth-#Cudidia (or #Cudida), to a convent, the name of which is not specified.

Fol. 65 *a*:

$ܟܠ ܕܩܪܐ ܒܟܬܒܐ ܗܢܐ ܢܨܠܐ ܥܠ ܝܘܚܢܢ ܟܘܕܝܕܐܝܐ ܕܐܝܨܦ ܘܐܝܬܝܗ ܘܗܘ ܟܬܒܗ ܘܐܝܬܘܗ (sic) $ܟܬܒܐ ܫܦܝܪܐ ܕܠܐ ܐܝܬ ܐܟܘܬܗ ܒܟܠܗ ܥܕܬܐ ܩܕܝܫܬܐ ܘܠܐܝܬ (sic) $ܫܘܠܛܢܐ ܠܐܢܫ ܡܢ ܐܠܗܐ ܕܢܦܩܝܘܗܝ ܡܢ ܕܝܪܐ ܗܕܐ ܠܥܠܡ ܥܠܡܝܢ.

Fol. 148 *a*: $ܟܠ ܕܩܪܐ ܒܟܬܒܐ ܗܢܐ ܢܨܠܐ ܥܠ ܝܘܚܢܢ ܚܛܝܐ ܕܐܝܨܦ ܘܐܝܬܝܗ ܠܟܬܒܐ ܗܢܐ ܡܢ ܡܕܢܚܐ ܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܕܡܪܡܬܝ ܘܡܪܙܟܝ ܘܡܪܒܗܢܡ ܣܗܕܐ ܘܣܪܐ ܚܬܐ ܕܝܠܗ ܡܦܩ ܕܝ̈ܘܐ ܡܢ ܒܢܝ̈ܢܫܐ ܘܫܝ̈ܕܐ ܛܪܕ ܘܐܝܬܘܗܝ ܒܪ ܡܠܟܐ ܣܢܚܪܝܒ..

On fol. 148 *a* another hand has recorded that it was presented to a certain convent (the name seems to begin with the letters %) by the brothers John and #Zakhe. $ܨ̇ܠܘ ܥܠ ܐܚ̈ܐ ܕܫܟܢܘܗܝ [ܠܕܝܪ]ܐ ܗܕܐ ܥܠ ܝܘܚܢܢ ܘܙܟ݁ܐ܀ ܘܟܠܢ ܕܡܦܩ [ܠܗ ܡܢ] ܕܝܪܐ ܗܕ ܕܖܢـ . . . ܢܗܘ̣ܐ ܡܚܪܡ ܡܢ ܐܠܗܐ ܏ܘܫ.

On the margin of fol. 132 *b* there stands the following note, barbarously written and scarcely intelligible:

$ܨܠܘ ܠ ܪܒܢ ܥܒܕܐ ܟܛܝܘ ܪܒܢ ܣܘܪܝܣ ܐܝܬ ܡܢ ܕܝܪܐ ܕܡܪܒܗ ܨܪܐ ܟܬܗ ܐܝܬ ܠܒܪܝܬ (or $ܠܒܪܝܝܐ) $ܕܐܣܩܝܛܝ

which may perhaps mean:

$ܨܠܘ ܥܠ ܪܒܢ ܥܒܕܐ ܚܛܝܐ [ܒܪ] ܪܒܢ ܣܘܪܝܣ ܕܐܬܐ ܡܢ ܕܝܪܐ ܕܡܪܝ ܒܗ[ܢܡ ܘ]ܣܪܐ ܚܬܗ ܠܒܪܝܬ (%) ܕܐܣܩܝܛܝ.

[Add. 17,263.]

**DCCCCXXXII**

Vellum, about 8 1/8 in. by 5 3/4, consisting of 66 leaves, some of which are much stained and others slightly torn, especially foll. 1— 7, 18, 19, 52, 57, 59, and 60. The quires, signed with letters, are now only 7 in num­ber. Leaves are wanting at the beginning and end, and also after fol. 63. There are from 21 to 27 lines in each page. This manuscript is written in a good, regular hand of the xth cent., with the exception of foll. 41 and 48, which are more recent and apparently palimpsest. It contains—

Part of an Abridgment of the "Illustra­tions of the Book of the Paradise," $ܢܘܗܪ̈ܐ ܕܟܬܒܐ ܕܦܪܕܝܣܐ (see Add. 17,264 and 17,263). It preserves the form of a dia­logue between certain brethren ($ܐܚ̈ܐ) and their teacher ($ܣܒܐ), but there is no divi­sion into books and chapters.

[Add. 17,175.]

**DCCCCXXXIII**

Vellum, about 7 1/4 in. by 5 1/4, consisting of 28 leaves (Add. 14,631, foll. 17—44), some of which are much stained and torn, espe­cially foll. 25, 33, 35, and 44. The quires, now only three in number, are signed with letters. One leaf is missing at the begin­ning, and another after fol. 24; how much is wanting at the end, cannot be determined. There are from 25 to 33 lines in each page. This manuscript is written in a small, neat hand of the ixth or xth cent., and contains—

Anecdotes of holy men and women, chiefly Egyptian, from the earliest times down to the end of the vth cent. They are num­bered with red letters on the margin, as far as $ܦܕ . Only the first anecdote is altogether wanting, but $ܒ , ܟܐ, ܟܒ, and ܦܕ, are more or less imperfect.

[Add. 14,631, foll. 17—44.]

**DCCCCXXXIY**

Vellum, about 9 1/2 in. by 7 1/2, consisting of 33 leaves, several of which are much stained and torn, especially foll. 1—4, 9, 11, 13, 25, and 33. The quires are signed with letters (fol. 16 *a*, originally $ܗ, afterwards $ܝܛ). Leaves are wanting at the beginning and end, as well as after foll. 2, 3, 4, 7, 9, 10, 14, and 25. Each page is divided into two columns, of from 19 to 24 lines. This manuscript is written in a large, bold Es­trangela of the vth cent., and contains—

Acts of Martyrs; viz.—

1. The martyrdom of Paphnutius, $ܣܗܕܘܬܐ ܕܦܦܢܘܛ; imperfect at the be­ginning. Fol. 1 *a*. See Add. 14,645, no. 23.

2. The martyrdom of Apollonius, Phile­mon, Arrianus, and the four Protectores:

$ܣܗܕܘܬܐ ܕܐܦܠܘܢ. ܘܕܦܠܝܡܘܢ ܘܕܪܝܢܘܣ (sic) $ܘܕܗܠܝܢ ܐܪܒܥܐ ܦܪ̈ܛܩܛܘܪܐ ܣܗ̈ܕܐ ܫܪܝܪ̈ܐ.

Fol. 2 *b*. Imperfect. See Surius, "De Probatis Sanctorum Vitis," t. iv., Dec., pp. 260, seqq.

3. The martyrdom of #Miles and #Abrusim: $ܣܗܕܘܬܐ ܕܡܪܝ ܡܠܝܣ ܘܕܐܒܪܘܣܝܡ. Fol. 8 *a*. Imperfect. See Add. 14,654, no. 1, *b*.

4. The martyrdom of Maria, $ܣܗܕܘܬܐ ܕܡܪܝܐ. Fol. 15 *a*. Imperfect. Compare Surius, "De Probatis Sanctorum Vitis," t. iv., Nov., p. 6.

5. The martyrdom of Sophia and her three daughters, Pistis, Elpis and Agape: $ܗܘܦ̈ܡܢܡܛܐ ܕܢܨ̈ܝܚܬܐ ܕܐܬܟܠܠ ܒܣܗ̈ܕܘܬܗܝܢ ܕܒܡܪܢ. ܕܦܣܛܝܣ. ܘܕܗܠܦܝܣ. ܘܕܐܓܦܐ. ܘܕܐܡ̈ܗܝܢ ܣܘܦܝܐ. ܒܪܘܡܐ ܡܕܝܢܬܐ.

Fol. 22 *b*. Imperfect. See Add. 14,644, no. 9.

[Add. 17,204.]