A CATALOGUE
OF THE
SYRIAC MANUSCRIPTS
PRESERVED IN THE LIBRARY
OF THE
UNIVERSITY OF CAMBRIDGE

BY THE LATE
WILLIAM WRIGHT, LL.D.,
FORMERLY SIR THOMAS ADAMS PROFESSOR OF ARABIC.

WITH AN INTRODUCTION AND APPENDIX
BY
STANLEY ARTHUR COOK, M.A.,
PELLOW OF SUGVILE AND CAINS COLLEGE.

IN TWO VOLUMES
VOL. II

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1901
ADD. 2016

549

Add. 2016

Paper, about 7 3/4 in. by 5 3/4; 258 leaves, some of which are mutilated, especially ff. 49, 107, 108, 120, 123, 124, 126, 127, 130, 227, 229, and 230. The quires, signed with letters, are 29 in number, of 10 leaves. Eight leaves are wanting at the beginning, and two at the end, and there are lacunae after ff. 1, 9, 69, 77, 127, 135, 143, 151, 161, 169, 177, 217, 223, 233, 241, 248, and 251. There are from 26 to 34 lines in a page. The writing is a good, regular, Jacobite script of the xiiiith cent. The contents are as follows.

1. History of John the less or the younger, f. 1 a,

   Imperfect.

2. History of Abbā Bishāî, written by John the less, f. 20 a,

3. History of the senator Xenophon, his wife Maria, and
   their sons John and Arcadius, who all entered convents, f. 36 b,

4. History of Macarius the great, the Egyptian, f. 44 a,

5. History of Abbā Shanûdīn or Sanutius, f. 66 a,

Slightly imperfect.
6. History of Maximus and Domitius, f. 77 a,

Slightly imperfect.

7. History of Antony, f. 94 b,

Imperfect.

8. History of Evagrius, f. 123 a,

9. History of John of the Well, f. 125 b,

10. History of an ascete, a man of rank, who dwelt in a tree, f. 131 b,

11. History of a virgin of Alexandria, f. 131 b,

12. History of the revelation of certain saints, f. 134 a,
13. History of John, the son of Euphemianus, of Rome, f. 136 b,

 Imperfect.

14. History of Simeon Salus (ὁ σάλος) and John, f. 141 a,

 Imperfect.

15. History of Mark of mount Tharmağā, f. 163 b,

16. History of the emperor Maurice, f. 168 a,

17. Small fragment from the end of the history of some saint, who lived 25 years in a cave, beside which was built a convent with 30 monks. F. 170 a.

18. History of Reuben (Rābil) and his companions, f. 170 a,
19. History of Serapion, f. 177 a,

Slightly imperfect.

Part of f. 179 b has been intentionally left blank.

On f. 209 b we have the subscription

Then follows the heading

20. Extracts from Isaiah of Scete,

a. Precepts to those who renounce the world, f. 209 b,

b. Sayings of twelve wandering monks, f. 210 b,

c. Questions on the evil passions, f. 212 b, beginning:

21. Extracts from John Sābhā,

a. On the training of novices, f. 218 a,
b. On guarding ourselves against evil passions, f. 214 b, beginning:

\[ \text{Imperfect. B.O. i. 486, no. 1.} \]

b. On the three grades, f. 219 a, beginning:

\[ \text{imperfect} \]

b. On the middle grade, f. 220 a, beginning:

\[ \text{imperfect at the end.} \]

22. Extracts from Philoxenus of Mabbogh (on the Christian Life and Character), f. 221 a,

\[ \text{imperfect at the end.} \]

23. Discourse of Jacob of Sërugh on Julian Sâbhâ, f. 224 a, beginning:

\[ \text{imperfect at the beginning.} \]

24. Discourse of Ephraim on Repentance, f. 233 b, beginning:

\[ \text{imperfect at the beginning.} \]
25. Discourse of Jacob of Sērūgh on solitaries, f. 238a, beginning:

Imperfect.

26. A second discourse of his on solitaries, f. 243b, beginning:

Imperfect.

27. Excerpts from the sayings of the Egyptian Fathers, f. 247b, beginning:

Imperfect.

28. Extracts from Abraham Nēthpērayā, f. 256a, beginning:

b. F. 257a, beginning:

Imperfect.

c. F. 258b, beginning:

Imperfect.

Some owners and readers of this volume have recorded their names in it; viz. (1) ḫnēm, ff. 12b,
115 b; (2) Bohnām, ff. 55 a, 93 a; (3) Rabī' of Tekrit, انشأ هذا الكتاب ربيع التكريتي, ff. 209 b, 233 b.

Add. 2017

Paper, about 8 in. by 6; 128 leaves; 13 quires of 10 leaves, except the first, which has now only eight. The signatures are letters. There are from 15 to 17 lines in each page. The writing is a good, regular, Nestorian sertā, fully pointed. This volume is dated A. Gr. 2017 = A.D. 1706. It contains:—

1. Selected Questions of Isho’ bar Nôn the catholicus on the text of all the Scriptures, f. 1 b:

See B.O. iii. 1, p. 166.

The Pentateuch, f. 1 b:

The Bēth Mautēbēhē, f. 26 b.

The Prophets, f. 35 b.

The Psalms, f. 46 a.

The Gospels, f. 68 a.

The Acts, f. 93 b.
The Epistles of S. Paul, f. 96 a.

Subscription, f. 109 a,

2. Questions from the Books of the Solitary Fathers, f. 109 a:

Subscription, f. 112 b:

3. The Marvels of the Six Days of Creation, f. 113 a:

Margin, f. 126 a:
The general colophon, f. 126 b, states that this MS. was finished on Saturday, 29th Adar, A. Gr. 2017 = A.D. 1706, when Mar Elias was catholic patriarch of the East, in the village of Tel-Kephê, for the catholicius and his brothers, the priest Hadhibeshabbâ and the priest Hormizd, by the priest George of Alqôsh:

...
On f.127b begins a note by the scribe, imperfect at the end, giving an account of an outbreak at Trukeltry (Amalgyir) under a so-called Muhadhi in the year 1706.
ود حنينه كله خليفة الله. فدفنه في دفنه
وابحدها. فلا يعطاه من يرميه.
ما في ملكه كملكه. فالذين ضعفوا وتبجرت.
وأطلعوه فذهباً.
فده ففالله لجوده. منجله ضعم فده.
فلك يجده ضاعف. فكاهه ضغب. لا بجد.
ولا حبب تمهد صداقته ونجله من ملكه.
تبيسيمه كمه كله له. فده تده. فده يعف
لده. فماله. يبقيه. يبقيه.
فهنئه له. فهد له. له له له.
(128 b) فهنئه له. له له.
سح حن د كله. وهو د حكمو دل دينان حكمنه.
فده هو ضعف هده. فده هو ضعف هده.
سجد د كله. فده هو ضعف هده.
سجد د كله. فده هو ضعف هده.
فده هو ضعف هده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فده.
كاهه ضعم فده. ثم يلمعه ضعم فذه.
In the original binding.

Add. 2018

Paper, about 8½ in. by 5½; 183 leaves; the quires, signed with letters, are 21 in number, of 10 leaves. The leaves have been numbered at the foot by a reader. Three leaves are wanting at the beginning, two of which were blank; leaves are also missing after ff. 5, 49, 114, 151, 153, 155, 157, 170, 177, and 183. There are 18 lines in a full page. The writing is a good, regular, Nestorian serf. The ms. is dated A. Gr. 1888 = A.D. 1677. Its contents are as follows:

I. The work entitled  가운데 мн. (see f. 55 a), also called Pulchritudo Morum or Pulchritudo Pulchritudinem. In the Catalogue of 'Abd-īnāb, B.O. iii. 1, p. 266, it is ascribed to John bar Khaldūn, who also composed a large book of theological discussions 가운데 мн. and a third volume entitled 가운데 мн. or Mercatura Monachatus. It has been edited at Rome in 1888 by Elias Joannes Millos, archbishop of 'Akrā, 가운데 мн., under the title of 가운데 мн. He ascribes it, as in the ms., to John of Mosul, 가운데 мн. (see ff. 54 b, 124 b), a monk of the convent
of Mar Michael, on the Tigris above that city, and places its com-
position in A.D. 1245. Gabriel Cardahi,
التنسج نهري القزويني, in his Liber Thesauri de Arte Poetica
النبياني الجليل المازوني Syrorum, p. 118, places his death in A.D. 1270.
فكتاب النثر النجني في تجارة بعر السريان وترجمه
وناظر، ينكره السير في، ونذكر من وصاياه وسبعين للسياج.

The preface, which Millos has omitted, is imperfect in this
ms. It is in the form of a dialogue between a layman, 
ملك، and a monk, 
ملك، to wit the author. It concludes thus,

The precise title of the book therefore is 
ملك، and it is written in seven-syllable metre in stanzas of
four lines, with rime. It commences on f. 2a:

B. C.
1. Warnings and injunctions, f. 2 b: "(Scene)

2. Of the guarding of the senses, f. 3 a:

3. On faith, hope and love, f. 3 b:

4. On learning and the reading of the Scriptures, f. 4 a:

5. On knowledge without purity, which is in truth blindness, wanting, except the first three words of the title, f. 5 b (Millos, p. 4).


7. On prayer, "Scene", imperfect at the beginning, f. 6 a (Millos, p. 13).

8. Exposition of the Lord's Prayer, f. 6 b,

9. On the different sorts of weeping at the time of prayer, f. 9 b,

10. On compassion, f. 10 a,
11. On hospitality, f. 12 a,

12. Admonitions to the clergy, f. 12 b,

13. On the observance of Sunday and the Dominical festivals, f. 13 b,

14. On usury, f. 14 a,

15. On moderation and temperance, f. 14 b,

16. On dreams, f. 15 b,

17. That a father must instruct his children in the doctrines of the Church, f. 16 a,

18. Of astrology and magic, f. 19 a,

19. On greed, f. 22 b,

20. On envy and the evil eye, f. 23 a,
21. On pride and arrogance in their different forms, f. 24 b, 

22. F. 25 a, 

23. F. 25 b, 

24. F. 26 a, 

25. On humility, f. 26 a, 

26. On fornication, f. 28 b, 

27. On the senses as giving occasion thereto, f. 29 a, 

28. Of chastity, f. 31 a, 

29. Of endurance and resistance, f. 31 b, 

30. Of keeping secrets, f. 32 b, 

31. On falsehood and lying and truth, f. 34 a, 

(sic)
32. On the seven times of prayer, f. 35 a,

\[ ... \]

Evening prayer, f. 35 a, compline, f. 35 b, of the use of vigils, f. 35 b, midnight or lands, f. 36 b, morning prayer, f. 37 b, at the third hour, f. 37 b, at the sixth hour, f. 38 a, at the ninth hour, f. 38 b.

33. Praise of Death and Blame of Life, f. 39 a,

\[ ... \]

34. Against weeping for the dead, f. 42 b,

\[ ... \]

35. The cause of grief and sorrow, f. 43 a,

\[ ... \]

36. The cause of love and attachment, f. 46 a,

\[ ... \]

37. Of rank and power, f. 49 b,

Imperfect (see Millos, p. 59).

38. That one should bear all evils willingly, and not hurt, though able to do so, which is voluntary humility, not compulsory, f. 50 a,
Imperfect at the beginning (see Millos, p. 154, line 1).

39. Of drinking wine and drunkenness, f. 51 b,

On f. 54 b is the passage which Millos has placed as a footnote on p. 145, but it is inserted here after the verse 145.

40. Of the training of novices, f. 55 b,

The contents of this chapter are taken in part from a treatise by John of Dāliyah, the Bālib, perhaps the same as ‘Abhd-ishō’s Masmāʾi de institutione monastica (see B.O. iii. 1, 104).

41. A story of a holy man, f. 62 b, lāb laṭṭāb, in prose. This is omitted by Millos.

Another similar story, f. 68 a, lāb laṭṭāb. Also omitted by Millos.

Subscription, f. 70 b,
42. A metrical discourse on these two stories, f. 70 b,
which Millos, p. 70, has entitled
of strife.

43. Exposition of the Eucharist, f. 71 b,

44. Selections from the Proverbs of Solomon, f. 80 b,

45. Selections from Ecclesiasticus or Jesus the son of
Sirach, f. 92 a,

46. Selections from Ecclesiastes, f. 114 a,

47. Commands and warnings, f. 118 a,

48. Exposition of the hours of Prayer, f. 122 b,

Subscription, f. 124 b,
II. A discourse by John bar Pinkāyē (see B.O. iii. 1, p. 189),

It is in seven-syllable metre. See Millos, p. 191. The rest of Millos' book has been compiled by himself from different sources.

According to the colophon, f. 133 b, this ms. was finished on Saturday, 16th Ḥīṣārān, A. Gr. 1988 = A.D. 1677, when Elias was catholic patriarch. It was written at Alqosh, beside the convent of Mār Hūmizd the Persian, by the priest George bar Israel bar Hūmizd bar Israel, for Mār ——, son of the priest 'Askar bar Kujkuj, from Arbel (Irbil). The name of the owner has been blotted out, both here and at f. 165 a.
III. Works of 'Abhd-isha' bar Bërikhā, metropolitan of Šūbhā (Nisibis) and Armenia.

1. The Book of the Pearl, a theological work in five discourses, treating of God, the Creation, the Christian Dispensation, the Sacraments of the Church, and the things that prefigure the world to come, f. 135 b:

Imperfect. There is a careful analysis of its contents in B.O. iii. 1, 352—360. It has been edited, with a Latin translation, in Mai, Scriptorum veterum nova Collectio, t. x, and done into English by Dr Badger, The Nestorians, vol. ii. 389 sq.
2. The Catalogue of Books, f. 165 b,

Imperfect. See B.O. t. iii. There is an older edition of it by Abraham Ecchellensis, Rome, 1658, and it has been translated into English by Dr Badger, *The Nestorians*, vol. ii. 361 sq.

Add. 2019

Paper, about 6½ in. by 5½; 212 leaves, of which f. 118 is mutilated; 21 quires, signed with letters, of 10 leaves, except the first, which has only 9 (f. 1 being modern), and the twenty-first, which has only 6. The last six leaves are a somewhat later addition. There are 20 lines in a page. The writing is a good, regular, Jacobite serfā, of the year 1763 = A.D. 1452. This volume contains:

1. Selections from the third part of the Paradise of Palladius with questions and answers of the Egyptian fathers, f. 2 a:

2. On fleeing from mankind and constant seclusion in the cell, f. 2 a:

3. [Incomplete text]
b. On fasting, asceticism, etc., f. 15 a:

On fasting, asceticism, etc., f. 15 a:

On the reading of the Scriptures, and nightly vigils, and the service of the psalms and constant prayers, f. 19 b:

On poverty, f. 24 a:

On repentance and weeping for our sins and mourning continually, f. 23 a:

On poverty, f. 24 a:
f. On endurance, f. 25 b:

قَدْ أَكَثَرْتُ بَنَى مَكَّةَ مَكَابَعًا: أَلَّا تَصِبْ صَدْقَكَنَا

كُلَّ نَفْسًا إِنَّ بَيْنِهِنَّ إِنَّ كُلَّ نَفْسٍ.

g. On carefully taking heed unto our thoughts and words and deeds, f. 28 a:

قَدْ بَلَغَنَا: أَلَّا أُؤْمِنُوا بِنُشَاةٍ: بَصَمَّحَ

مَكْتُوبٍ مَقْتُوبًا: أَلَّا أُؤْمِنُوا بِنُشَاةٍ. لَكَأِنَّا سَتَّالَا أَنَّا كُنَّا

كَحَلَالًا. أَلَّا أُؤْمِنُوا بِنُشَاةٍ مَكْتُوبًا.

h. On love and compassion and the receiving of strangers, f. 34 b:

قَدْ بَلَغَنَا سَمَتَ. مُتَسَمَّدُنا: مَتَسَمَّدُنا بِالْمُتَسَمَّدِ

أَلَّا صَبِيَ الطُّرَّ قَرَبُ. نَمَ، مَنْبِهِبُ بِجُمَالٍ لَا إِنَّا

نَمَ، مَنْبِهِبُ. قَدْ.

i. On humility, and that a man should despise himself and count himself beneath all men, f. 36 b:

لَأَصِلَ مَمَّا، بَنَى مَكَابَعًا. جَعَلْتُمُ وَفْقًا

لَعْبَتَنَا: لَعْبَتَنَا فِي صَدْقَكَنَا بَسُحَطَكُنَا

يَمِينَا نَفْسًا: أَلَّا يَمِينًا. أَلَّا أُؤْمِنُوا بِنُشَاةٍ.

كَثِيرًا نَفْسًا. أَلَّا أُؤْمِنُوا بِنُشَاةٍ. مَكْتُوبٍ مَكْتُوبًا.

j. On fornication, f. 42 a:

لَأَصِلَ مَمَّا. صَبِيَ الطُّرَّ نَمَ، مَنْبِهِبُ.

* Chap. 7 is not mentioned, unless the mutilated marginal note on f. 28 a refers to it, viz.....
k. That repentance is accepted, and how we should repent for our sins in truth, f. 44 b:

лат мнн тнм снмра: молмлвм снмра: сытвм бпм тнмр
блмвм чтвм. калвсм бпм снмра. мрлм бпм мг
слвасм. тмвм снмра: молмлвм снмра: слвасм бпм рмра. тм.

l. On the working of wonders, f. 45 a (lower margin, mutilated):

тмм бпм. мъ лъвм... лъвм. лъвм бпм лъвм. мрлм бпм лъвм.
мрлм бпм лъвм. мрлм бпм лъвм. мрлм бпм лъвм.

м. Questions and answers, and the lives of the holy men who teach publicly and in seclusion concerning all kinds of virtue, f. 46 b:

млм бпм. млм бпм лъвм. млм бпм лъвм.
млмвм: лъвм бпм мг. млмвм: лъвм бпм мг.
млмвм: лъвм бпм мг. млмвм: лъвм бпм мг.

н. The sayings that Abbā Moses sent to Abbā Poemen, f. 54 b:

ллм бпм: ллм бпм: ллм бпм: ллм бпм: ллм бпм: ллм бпм:

* Chap. 14, пп бпм, is not mentioned.
These are followed by other extracts, f. 56 b:

o. Comparisons adapted to the slothful and idle, and to those who care not for their souls, f. 74 b:

p. Against the lovers of vain glory and those who boast of their own deeds, f. 74 b:

q. Questions and answers of pupil and master, f. 76 a:

r. Other questions and answers of the holy Fathers on mental vision, f. 82 a:
s. Extracts from the Egyptian Fathers found in another book, f. 86 a:

لا بد أن نستمتع بالله، وأنا أعلم أن الله هو الذي يمكن.

t. Questions of the Fathers on unclean thoughts, f. 90 b:

فإنما هو بالله، ونستمتع به.

u. Questions found in another book, f. 92 b:

لا بد أن نستمتع بالله، وأنا أعلم أن الله هو الذي يمكن.

v. Teaching of the Fathers on the fear of God, f. 93 a:

لا بد أن نستمتع بالله، وأنا أعلم أن الله هو الذي يمكن.

w. Admonition concerning good things, f. 94 a:

لا بد أن نستمتع بالله، وأنا أعلم أن الله هو الذي يمكن.
Add. 2019

στιγματα. Μνημεια κατ' θυρημα Παπαγαία στηματα.

a. Admonitory counsels:

2. Letters of Abbā Nilus the monk.

3. Profitable sayings of one of the holy Fathers, f. 105 b:

[marg.]

4. Discourses of Abraham Naphterayā (Nethpērēyā), f. 109 a:

a. First discourse, f. 109 a:

μιατα [ίμιατα] στηματα. Μνημεια κατ' θυρημα Παπαγαία στηματα.
b. Second discourse, f. 112 a:

جِنَّةُ بِهِـدَّةٍ مَّلَؤُهَا بِلَبِـقٍ مِمَّـا كَذَّبَ اٌمُـهَا أَمِّهَا ٌمَّـهَا. كَذَّبَهَا بَعْـدُ ٍمَّـهَا. 

c. Third discourse, f. 116 a:

بِكَـلَّمَةٍ عَلِيَـمَةٍ لِـأَهْـلِهِمَّ. كَحْـيِّتْهِمُ الَّذِـي حَـدَّـسَ إِلَى ٌمَّـهَا مَـعْـمِرُ.

d. Fourth discourse, f. 117 a:

بِكَـلَّمَةٍ عَلِيَـمَةٍ لِـأَهْـلِهِمَّ. كَحْـيِّتْهِمُ الَّذِـي حَـدَّـسَ إِلَى ٌمَّـهَا مَـعْـمِرُ.

e. Fifth discourse, f. 119 b:

بِكَـلَّمَةٍ عَلِيَـمَةٍ لِـأَهْـلِهِمَّ. كَحْـيِّتْهِمُ الَّذِـي حَـدَّـسَ إِلَى ٌمَّـهَا مَـعْـمِرُ.

f. Sixth discourse, f. 121 a:

بِكَـلَّمَةٍ عَلِيَـمَةٍ لِـأَهْـلِهِمَّ. كَحْـيِّتْهِمُ الَّذِـي حَـدَّـسَ إِلَى ٌمَّـهَا مَـعْـمِرُ.

Subscription, f. 123 a:

مَّـيِـمِـلَّهُمُ الَّذِـي حَـدَّـسَ إِلَى ٌمَّـهَا مَـعْـمِرُ.

5. Discourse of Yēshūʿa' or Joshua, the scholar of Ḥāl (in Tūr-Abbdin), the son of Sēlibhā dhi-Khairūn*, in twelve-syllable metre, f. 123 a:

لاَجِنَّةٌ بِهِـدَّةٍ مَّلَؤُهَا بِلَبِـقٍ مِمَّـا كَذَّبَ اٌمُـهَا أَمِّهَا ٌمَّـهَا.

(ric) بِكَـلَّمَةٍ عَلِيَـمَةٍ لِـأَهْـلِهِمَّ. كَحْـيِّتْهِمُ الَّذِـي حَـدَّـسَ إِلَى ٌمَّـهَا مَـعْـمِرُ.

* Probably meaning "the son of Khaırūn."

B. C.
6. Letter of the monk Simeon, f. 136 b:

7. Letter of the monk Sergius, f. 138 a:

8. Letter of the blessed Thomas:

9. Works of Abbā Macarius, f. 144 a:

a. Admonition to postulants, f. 144 a:
b. On the inward passions of the soul, that it should rebuke its impure thoughts so as to be pleasing to God when it is purified, f. 156 b:

لا دعاء بالله إلا دعاء بضمن الله. بل بضمن صدق صدق نعمته
من بحمد الله والبحمد علماً بأعينه. دل على بحضاً في
غصان فشك لما كمنعدم للهدى. لا أرى فيه بطابع
كلام بصفة. ولا أرى منصف صدق. متنعلب
ذهب صندب ندعم. قيل.

c. On those who draw nigh to the path of truth, showing that unless they war with diligence against the demons, they will not suffer them to enter therein, f. 163 a:

لا ماهما بل تكؤل. لذا أسلم بمضطروب اللدناء جدلاً.
بأيات بظهورها صكاتها فلا تضطرب قد بلنت: ل
نحبك لئن بذل لي ألوانك فأنا إلى لي لثواب
لالم في أيديه مزجها كلا. تذب ممضروب مبتكب كلا كلا
للكلب فأدغ صدا صدادة. سر صدادة بكمال. مضمنا كلا
بتكب سكتراء مسحوب على كل صدادة ندعم. قيل.

10. A letter of Gregory the monk, f. 170 b:

لا دعاء بالله إلا دعاء بضمن الله. بل بضمن صدق صدق نعمته
37-2
11. Extracts from John of Mount Sinai (John Climacus), f. 176 a:

12. Discourse of Mar Ephraim on tranquility, f. 179 a:

13. Questions addressed by the brethren to the holy Fathers, with their answers, from 'the Paradise,' f. 182 a:

14. Extract from Isaac of Nineveh, f. 204 b:
The colophon, f. 205b, states that this book was finished in the month of Ḥyar, in the year 1763 = A.D. 1452, when the writer was in the convent of Mār Abraham and Mār Abel near Midyād in Tur-ʿAbbidin:

Then follow, in a rather later hand, sundry prayers, viz.:

15. Of Philoxenus of Mabbogh, f. 206a:

16. An alphabetical prayer in twelve-syllable metre, f. 209b:
17. Of Dionysius, f. 210 b:

18. Of John the dwarf, f. 210 b:

On f. 211 a is a stanza entitled "nacht, nacht, nacht, nacht," as follows:

Then comes a note stating that this ms. belonged by purchase to Rabban Thomas bar Behnam of Beth Khudaidah, a man of Taghrtn family:

There is a similar note on f. 1 a.
On f. 211 b is a metrical extract referring to events in the years 1723 (A.D. 1412) and 1863 (A.D. 1552), beginning:

عَلِيَّةٌ، إِنَّهُ فَالْبُلْدَان.* قُلْتُمْ مُسْتَفْنَتًا، مُسْتَفْنَتًا مُسْتَفْنَتًا، مُسْتَفْنَتًا، مُسْتَفْنَتًا مُسْتَفْنَتًا، مُسْتَفْنَتًا. مُسْتَفْنَتًا مُسْتَفْنَتًا، مُسْتَفْنَتًا. مُسْتَفْنَتًا مُسْتَفْنَتًا، مُسْتَفْنَتًا، مُسْتَفْنَتًا، مُسْتَفْنَتًا، مُسْتَفْنَتًا، مُسْتَفْنَتًا، مُسْتَفْنَتًا.

On f. 212 a is another extract of eight lines, relating to the disputes about Easter, beginning:

صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَة. صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَة. صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ بَيْنَ يَدَيَّ مَعَهُ نَخَوَهُ صُلُبُ صُلُبُ مُرْقَدٌ فَقَدْ B

Add. 2020

Paper, about 12 in. by 8; 190 leaves, of which several are soiled and mutilated, especially f. 158. F. 190 is blank. The quires were originally 20 in number, but the first and second, and one leaf of the third, have been lost, and their place is taken by the modern supply ff. 1—5. The remaining quires have 10 leaves, except 8 (8), 22 (22), and 30 (5). There is a lacuna after f. 184. The writing (27 to 30 lines in a page) is a good, Nestorian serif of the year 2009 = A.D. 1697. This volume contains.

Histories of Saints and other matters chiefly theological.
1. The history of Mār Hormizd the Persian anchoret, written by Mār Simeon, the disciple of Mār Ŷozādāk, f. 1 b:

He died at the age of 87, having spent 20 years as a layman, 39 in the convent of Mār Barīdtā, 7 in that of Mār Abraham of Rēshā, and 21 in his own convent near Alkōsh, f. 41 b at the foot.

2. On the Resurrection of the Dead and the Events of the Last Day, f. 42 b:

3. The history of John bar Malkē, or John of Rome, f. 52 b:


4. The Martyrdom of Mīlēs the bishop, Abōrūm the priest, and Šināi the deacon, f. 61 a:

See Assemani, Acta S. Mart., t. i. p. 66 sq.
5. The Proverbs or History of Abîkâr the wise, the scribe of Sanhârîb, king of Assyria and Nineveh, f. 66 a:

Beginning:

6. A short extract from the Maxims of Solomon, f. 78 a,

See Ecclesiasticus, ch. xviii. 30, 31, xix. 10, and xv. 16.

7. Fables of the wise Josephus (Aesopus), f. 78 a,

8. The History of Mâr Yârêth of Alexandria, f. 82 a:


9. The martyrdom of George and Antonine and the queen Alexandra, in the days of the wicked king Dadian, f. 97 a:

See.
10. Other fables of Josephus (Aesopus), f. 105 b,

11. The history of John of Dailam (see B.O. iii. 1. 182 sq.), in twelve-syllable metre, f. 109 a:

He died in the year 1049 (a.d. 738), f. 118 b, at the age of 122 years, f. 119 a.

12. The history of the eight youths of Ephesus, f. 121 a,

See Guidi, Testi orientali inediti sopra i sette Dormienti di Efeso. The present text begins:

586 ADD. 2020
13. The history of Christopher, f. 131a:


14. The history of Mār Daniel, the disciple of Mār Eugenius, of Mār Milēs and of Ḥash-Malkā, f. 141 b,

beginning:

Subscription, f. 153 b:

15. The history of the blessed Virgin Mary, f. 153 b:

The upper half of f. 158 seems to have been purposely cut away, and a leaf is also wanting after f. 184.

The colophon, ff. 188 b and 189 a, states that this manuscript was finished on Tuesday, 18th of the first Teshri, A. Gr. 2009 = A.D. 1697, at Alḵōsh, when Elias was patriarch and Ishō-yahb metropolitan bishop, at the cost of the priest Yaldā and a woman of Alḵōsh named Zizē, for the church of Mār Milēs at Tel-ḥash, by the priest Ḥermizd bar Ḥadh-bē-shabbā bar Israel of Alḵōsh.
كلامٌ عنيفٌ صادمٌ، ضحى، أُلْدُ، دَخَلَGL
عَٰمَيْنَاهُ، نَفَعَهُ أَمَّنَّهُ نَجْحَ، خَوَّٰصَ كَأَمَّنَّهُ. GL
بدأ عَلَى قَمَاء مُؤُنَافٍ عَلَى قَمَاء ضَحَّى، جَبَّ، عَلَى قَمَاء CGL
عَٰمَيْنَاهُ، نَفَعَهُ أَمَّنَّهُ نَجْحَ، خَوَّٰصَ كَأَمَّنَّهُ. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
فَوَاء عَرَبى، عَرَبى، فَوَاء عَرَبى، عَرَبى. GL
Add. 2020, 2021

Paper, about 8 3/8 in. by 6 3/4; 100 leaves; quires, signed with Arabic words and letters, mostly of 10 leaves; 18 to 20 lines in a page. The manuscript originally consisted of ff. 22—71, to which the owner subsequently added ff. 1—21 and 72—100. There is a lacuna after f. 96. The writing, which is by different hands, is Nestorian serifa, of or about the years 2086—87 = A.D. 1775—76.

A Chaldean priest’s manual of Repentance or Penitence, entitled مکف عیسی or ‘the Medicine of Sinners’ (ff. 93 b, 97 a).

1. Canon regarding repentance from the Synod of the Apostles, f. 1 b,
a. Of the number of sins, f. 2 a,

d. For whom and what we should pray at the daily hours, f. 4 a,
That the unclean should not be mentioned for the sake of transitory gains, and their names presented on the altar when they are unworthy, f. 4 a,

That he must not willingly remit the sins of any man except in accordance with the canon, or impiously offer on his behalf, f. 7 b,

Canons and orders concerning various sins, f. 9 a,

Fifty-seven canons in all, from 1 to 52.

On Confession, showing how the penitent should confess and the priest receive him, and on those who turn from any heresy, f. 18 a,
Canons numbered from 18 to 24.

2. General order of confession, f. 21 a,

a. Instructions for confession in each particular case, f. 22 b,

Recitation of the decalogue, f. 23 b.

b. The seven deadly sins, f. 37 b,

These are

The seven bodily works of mercy, f. 40 b.

d. The seven spiritual works of mercy, f. 41 b.
These are [text not visible].

3. The five senses, f. 42 b, viz.

j. The three divine virtues, f. 43 b,

k. Prayers of the penitent after confession, f. 44 a,

l. Prayer of absolution by the priest, f. 47 a,

Subscription, f. 47 b,

3. Manual of Christian doctrine by question and answer, f. 48 a,
The Apostles' Creed, f. 49 b; the Lord's Prayer, f. 53 a; the Decalogue, f. 56 b; orders and useful counsels of the Church, f. 59 a, 8; of the seven sacraments, f. 59 b, 3; the virtues, f. 61 b, divided into, viz. faith, charity, and hope, and, viz. of the seven gifts of the Holy Spirit, f. 62 b, viz. of the seven works of mercy, f. 63 a, viz. of sins, f. 63, of the four last things, f. 65 a, viz. death, the Day of Judgement, Hell, and the Kingdom of Heaven; and of the Garland of Roses; ibid.
4. The Athanasian Creed, f. 66 a,

5. Of the canons of Marriage, f. 68 b,

6. Service for Penitents, f. 72 a. Prayers for various classes of penitents, f. 78 a; prayers to be used by the penitent, f. 81 a; prayers by the priest, f. 84 a.

7. Prayer for the consecration of new vessels for the altar, f. 85 a,
8. Prayer for the consecration of an altar, f. 85b,

This same prayer is written by another hand on f. 1a, with the omission of the final words.

9. Prayer recited over an excommunicated priest by the Bishop or Metropolitan, f. 86b,

10. Prayer over one who is excommunicated by the bishop and repents, f. 87a,

11. Prayer for the consecration of new vessels for the altar, f. 87b,

12. The Consecration of the holy chrism, in Arabic, f. 88a,

13. The same in Syriac, f. 91a,

Subscription, f. 93b,
14. The consecration of the Chalice and Paten, f. 94 a,

15. Prayers when the priest puts on the eucharistic vestments, etc., f. 96 a,
16. The Consecration of the Oil for anointing the Sick, f. 97 b,

\[\text{add.} \ 2021, \ 2022\]

Add. 2022

Paper, about 8 1/2 in. by 6; 186 leaves; 19 quires, signed with letters, of 10 leaves (1 has 9, and \(\sqrt{7}\) 7); 20 lines in a page. A leaf is wanting after f. 180, and ff. 10, 123 and 126 are recent supplements. Written in a good, regular, Nestorian sertā of the xviith cent.

The Nomocanon of ‘Abbd-ıshô bar Bêrikhâ, whose name however is not mentioned in this manuscript. The work has been fully analysed by Assemani in the B.O. iii. 1, 332—351, and edited, with a Latin translation, by A. Mai, Scriptorum Veterum Nova Collectio, t. x.

The colophon states that the manuscript was written in the days of the catholicus Mar Elias, but ends abruptly on f. 180 b,

\[\text{add.} \ 2022\]

To it are appended the following pieces.

1. Against fasting on Sundays, imperfect at the beginning, f. 181 a. Here are cited canon lx of the Apostles, canon xviii of Gangra, and a letter of Már Timothy I. the catholicus.
2. Extracts from the Questions of Isho' bar Non, f. 182a.

3. Canon of the œcuménical Fathers, f. 182b:

This is followed by "Question 46," with its answer, f. 183a:

4. Canon of George, bishop of Æthor, f. 183b:

This is followed by "Question 4," with its answer:

(sic)
5. Specimens of the introductory formulae of letters to catholics, metropolitans, bishops, priests, deacons, teachers, monks, laymen, and one's own brother, כפ serif.

On f. 186a is a note of purchase by the deacon Khaushabba, son of Thomas, of the village of Pryoz (see Badger, *The Nestorians*, i. 174).

Add. 2023

Paper, about 9\(\frac{3}{4}\) in. by 6\(\frac{1}{2}\); 317 leaves, some of which, especially towards the end, are stained by water and injured; f. 218 has been purposely mutilated. The quires, signed with letters, were 37 in number, of 10 leaves (except 50, 14, and 60, 12), but four quires are now wanting at the beginning, and one after f. 168. Single leaves are missing after fl. 47, 129, and 217; five leaves after fl. 204; and probably several at the end. The number of lines varies from 18 to 25. Written in a good, clear, Jacobite script, apparently by two hands of the xiii cent.

A large Collection of Ecclesiastical Canons and extracts from various writers relating to Ecclesiastical Law.

1. The Canons and Laws of the Emperors, as promulgated by the Emperor Leo about the year 517 of the era of Antioch, i.e. about A.D. 468, f. 1a. As this recension appears to be different from those edited by Bruns and Sachau (Syrisch-Römisches Rechtsbuch, 1880), the loss of the first four quires of the ms. is greatly to be regretted. The text was here divided into 95 sections, of which § 92 corresponds with § 121 of the London ms. (*Syr.-Röm. Rechtsb., Zweiter Theil*, p. 36), § 93 with § 141 of the Armenian text. (*ibid.,* p. 148), and §§ 94, 95 with §§ 78, 79 of the Paris ms. (*ibid.,* p. 72). Subscription, f. 2 b.
2. Divisions of Inheritances according to the canons of the Church, as collected and arranged by Mar John the patriarch, f. 2 b:

This tract is divided into 121 sections, of which 107 treat of inheritances. Special rubries are:

§ 32, f. 7 b, مثلاً صحباً مبتدأه محلة محلة.

§ 33, f. 8 a, مثلاً صحباً مبتدأه محلة بندر.

§ 36, f. 8 b, مثلاً صحباً مبتدأه محلة محلة.

§ 108, f. 16 b, مثلاً بدلاً صحباً.

§ 111, f. 17 a, مثلاً صحباً.

§ 112, f. 17 b, مثلاً صحباً.

§ 116, f. 18 a, مثلاً بدلاً صحباً.
§ 119, f. 19 a, مثلا، يلائم، يلائم، ويلائم، ويلائم.
§ 120, f. 19 b, مثلا، يلائم، يلائم، ويلائم، ويلائم، ويلائم، يلائم، يلائم، يلائم، يلائم، يلائم.
§ 121, f. 20 b, مثلا، يلائم، يلائم، يلائم، يلائم، يلائم، يلائم، يلائم، يلائم، يلائم، يلائم، يلائم، يلائم.

Quotation from Ephraim, f. 21 b, "On Worship in Spirit and in Truth,

"أرسلنا صدعكم صدعكم صلى مكاهبا بابنا جمعًا جمعًا جمعًا جمعًا جمعًا جمعًا.

F. 22 a,

"أرسلنا صدعكم صدعكم صلى مكاهبا بابنا جمعًا جمعًا جمعًا جمعًا جمعًا جمعًا.

and

حشدا إنشاءنا لا حشدا بنحب صدعنا لا

ف. 22 b,

"أرسلنا صدعكم صلى مكاهبا بابنا جمعًا جمعًا جمعًا جمعًا جمعًا جمعًا.

Finally, f. 22 b,
3. Canons, Laws and Rules of the Christians, f. 23 a:

.gca

3. Canons of S. Paul on marriage, twenty in number, f. 23 a:

b. On the kinds of divorces, f. 24 a:

The four ways are then specified.

c. On the reasons of divorce, four in number, f. 24 b:
d. Canons and questions of the holy Fathers and orthodox Teachers, f. 25 b:

The subscription tells us that these are taken from the "judgements" of Mār Timothy the patriarch of the East*, f. 34 b:


a. From the Wisdom of Solomon, f. 47 a: ch. vi. 6 (.inspectia (inspectia) — 11, 16—21; vii. 6; viii. 19—21 (inspectia (inspectia)); ix. 1—3, 6, 16; xi. 24; xii. 11 (to 120)

* Timothy L., Nestorian Catholicus: B.O. ii. 433, iii. 1, 158 sqq., especially 162.
† B.O. ii. 434, no. 48; iii. 1, 165—6.
b. Of the Philosophers, f. 47 b:

....... Imperfect, a leaf being wanting.

c. The last words of an extract, f. 48 a:

.....

d. Of the bird that came from India to Athens, f. 48 a:

s (sic).......

e. Story of a deacon of Edessa, f. 48 a:

.

f. From S. Paul’s epistle to the Romans, f. 48 b:

Ch. i. 19—21, 24, 25, 28—32.
g. Jacob of Edessa, f. 48 b:


h. John Chrysostom, f. 49 a:


i. Constantine (of Laodicea?), f. 49 a:


j. Chrysostom on Romans, hom. iii, f. 49 b:


k. Extract beginning, f. 49 b:


l. Chrysostom on S. Luke xii. 6, f. 50 a:


m. Mar Ephraim, f. 50 a:

n. Moses bar Kephä, f. 50 a:

o. Chrysostom on 2 Corinth. iv. 4, f. 53 b:

p. Question of the brethren to Basil, f. 53 b:

q. Philoxenus of Mabogh, f. 54 a:

r. Mar Ephraim, f. 54 b:
s. Extracts from Genesis, f. 55a: ch. iii. 14, 17—19; iv. 9, 11, 12; ix. 24, 25.

t. From Deuteronomy, f. 55b: ch. xxvii. 16, 17, 19, 25.

u. From Proverbs (the rubric is left blank), f. 55b: ch. x. 18, xi. 25, xxvi. 2.

v. Cyril on S. Luke, hom. xi, f. 55b:

w. From the "Book of the Fathers," f. 55b:

x. Cyril, f. 55b:

y. Extracts from the Old Testament, ff. 55b—56b, partly according to the Peshitta, partly according to the Hexaplar version.

Micah (?), f. 55b:
Job ix. 18, LXX., f. 56 a.

2 Chron. xix. 1, 2, LXX., f. 56 a:

Jeremiah xxiii. 14, LXX.; Lament. ii. 14, Pesh.; f. 56 a.

Isaiah v. 20 (LXX.), 21 (Pesh.), with the addition of the words f. 56 a.

Ezekiel xii. 24, LXX.; xiii. 10, 16, Pesh.; f. 56 a.

Proverbs xxiv. 24, 25, LXX.; xvii. 15, xxiv. 23, 24, Pesh.; f. 56 a.

Chrysostom on S. Matthew, hom. lxix.,

and hom. l., f. 56 b.

Other extracts from the Old Testament, f. 57 a, viz. Ezekiel xxv. 3—7, LXX., and Prov. xxiv. 17, 18, Pesh.

Exposition of Ps. xv., f. 57 a:

Verses from Proverbs, f. 57 b, according to the LXX.,

ch. xvi. 31, 32; x. 19; xvii. 28; xix. 5, 8.
S. John, ch. viii. 2—11, f. 57 b:

See B.O. ii. 52, 53.

5. a. Where and how each of the Apostles died, f. 58 b:

Fifteen are named, including Timothy,

b. Where each of the Evangelists wrote, f. 59 a:

The number of stichoi in the Gospels is 9963.
c. Where S. Paul's Epistles were written, f. 59 a:

Number of stichoi, 6473.

d. The number of stichoi, "אֲלֹהֵי עָבְדָּם," in each of the Biblical books, f. 59 b. The total of the New Testament is given as 20,583, and of the whole Bible 90,000.

e. The Names of God with their translation into Syriac, f. 60 a, margin:

f. 60 a:

6. From a discourse of Simeon "of Taibutha," f. 60 a:

7. From the Recognitions of S. Clement, f. 60 b.

The first two extracts correspond with Lagarde's ed., p. 1, 26–28, and p. 34, 21–25.

8. From the Epistle of Barnabas, f. 61 b:

* B.O. iii. 1. 181.
9. From the book of Dionysius the Areopagite, f. 62 a:

10. Extracts from the writings of Basil of Caesarea, f. 63 b:

a. From the letter to his brother Gregory, f. 63 b:

b. From the treatise de ascetica disciplina, to those who are entering on the monastic life, f. 65 b:
c. Questions and answers, f. 68 a:

11. From the epistles of Ignatius, f. 77 a:

12. From Gregory Nazianzen, f. 78 a:
13. Severus of Antioch, from hom. c., f. 79 b:

14. Jacob of Sĕrugh, from the discourse on Joshua the son of Nun, f. 83 a:

15. Discourse ascribed to S. John the Evangelist delivered at Constantinople, f. 83 a:
A leaf is wanting after f. 129. The discourse ends on f. 157 a, and is followed by a prayer:

Subscription, f. 159 a:

16. A treatise on the holy Chrism by a Jacobite writer (probably Dionysius bar Šalibī*), beginning, f. 159 a:

* See B. O. ii. 171, nos. 6, 7, and pp. 210, 211, "de Cruce, de Fide, alisque sacramentis."
It ends abruptly in the middle of ch. 10, a quire having been lost after f. 168.

17. Extracts from the Didascalia Apostolorum or Teaching of the Twelve Apostles, f. 169 a:

Part of f. 170 b and the whole of f. 171 a have been left blank by the scribe. The last extract from ch. 21 is imperfect, five leaves being cut out after f. 204:

See Lagarde's edition, p. 86.

18. From "the books of Clement," imperfect at the beginning, f. 205 a:

19. Canons extracted from the τίτλοι, f. 218 b. They are imperfect at the beginning, about two-thirds of f. 218 having been cut away:

νόμον. ὅτε δὲ παρέθεμεν τὸν κανόνα νόμον εὐθέως, τὸν τοῦτον εὐθείας τοῦτον

μεταλλήθη. ἀσέντες τοῖς ἁγίοις δικαίοις, συμβουλής τοῦτον διήγηται

[τῦμα, ἀκούσα] κἀ' ἅπαν ἀκούσα συμβουλῆς καθαρσόν

μεταλλήθη. ὁ τῶν ἱερών αὐτοῦ δικαίωμα, τὸ ἄνωθεν συμβουλητικόν.

Banner Stile. Ὀρχήστρα τοῦ ναοῦ ἑορτασόν.

Prefix is an index, f. 214 b:

ἡς δὲ συμμετέχει μετὰ συμμετεχέται τῷ συμμετεχόντας

καθιστάται. ἄναλητος μετεμετακτὰς συμμετέχεις μετακτὸς συμμετέχει

λαμβάνοντας ἅμα μὲ τὸ ἅμα μετακτὸς συμμετέχεις μετακτὸς συμμετέχεις,

ἔφεστας συμμετέχει. ἀναληθείς μετεμετακτὰς συμμετέχεις μετακτὸς συμμετέχεις,

ἐν τω μετακτῶν συμμετέχεις καθαρσόν αὐτὰ ἁγιάσας ἁγιασμὸν...

At the end we read, f. 228 b:

τοὺς μὲν ἀπὸ τὸν ἁγιασμὸν τούτος ἑστηκέναι τοῖς

tονοῦσας στὴν τὸν ἁγιασμὸν τοῖς

στὸν συμμετέχεις στὴν τὸν ἁγιασμὸν στὴν.
Canons of the Apostles and of the Synods of the Fathers, which are scattered in various places and not contained in the τόπλοι, f. 228 b:

א. Canons of the Apostles, 68 and 69, f. 228 b.

b. Canons from a letter written from Italy to the bishops of the East, which were sent by the bishops assembled at Antioch, f. 229 a:

At the end of canon 15 we read, f. 231 b:

סאו בְּמַלְתָּנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתָּלְאָא-אֶלֶף לִפְשׂה-גְּלָדִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְקָרָא-בָּנָה וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתָּלְאָא-אֶלֶף לִפְשׂה-גְּלָדִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְקָרָא-בָּנָה וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְתוֹנִים, וְת
21. Extracts from letters of Basil.

a. From the letter to Amphilochius of Iconium, f. 231b:

b. From another letter to the same, f. 233b:

22. From another letter, f. 236b:
22. a. Extract from the letter of Philoxenus of Mabbôgh to the monks of Amid, f. 237 b:

See B.O. ii. 37, no. 12.

b. Another extract, apparently from the same letter, f. 238 a:

To this is appended a very short extract from Gregory Nazianzen,

23. Council of Neocaesarea, canon 12, f. 238 a:
24. a. Canons of Rabbula, bishop of Edessa, to the monks, f. 238 b:

See Overbeck, S. Ephraemi Syri etc. opera selecta, pp. 212—214, line 2.

b. Other canons of Rabbula, f. 239 a:

See Overbeck, op. cit., p. 216, line 6.

25. Questions written from the East to the holy Fathers, with their answers, f. 240 a:

Compare Wright's Catal., p. 950, no. 19. Followed by:

a. Canons in the form of questions and answers, given in the time of persecution by the holy father Constantine and his companions, f. 243 a:

Compare Wright's Catal., p. 950, no. 20.

b. Extract from a letter written by the holy Fathers to the priests and abbots Paul and Paul, f. 243 b:

See Wright's Catal., p. 950, no. 21.
c. Four canons concerning excommunicated clergy, by the bishop Sergius, f. 243 b:

\[\text{(sic)}\]

See Wright's Catal., p. 993, no. 47.

d. Six other canons on the same subject, f. 244 a:

\[\text{(sic)}\]

26. a. Admonitions and orders to the clergy by John bar Cursus*, bishop of Tellâ dhe-Mauzêlath, f. 245 a:

\[\text{(sic)}\]

They are 22 in number. Then follow:

b. Extracts from a letter of the same, addressed to deacons, containing directions for the celebration of the holy Eucharist, f. 250 b:

\[\text{(sic)}\]

27. From a letter of the bishop Severus, the synkellus of Mâr John the patriarch, to a friend, containing answers to eight questions, f. 252 b:

\[\text{(sic)}\]

* See E.O. ii. 53.
28. Letter of the bishop Jonah to the periodiotes Theodore on the question of monogamy, f. 254b:

29. a. Questions put by the priest Addai to Jacob of Edessa, with his replies, f. 259a:

See Lamy, Dissert. de Syrorum Fide et Disciplina in re Eucharistica, p. 98 sqq.; Lagarde, Relig. juris ecc. antiquiss., p. 82 sqq.; Kayser, Die Canones Jacobi von Edessa übersetzt.
The text of the mutilated passage, Lamy, p. 168, is as follows, f. 274 b:

The passage missing at the end in Lamy, p. 170, runs thus, f. 275 b:

b. Other canons of Jacob of Edessa, f. 275 b:

See Wright's Catal., p. 223, 15 b.

c. Other questions put by the priest Addai to Jacob of Edessa, with the replies of the latter, f. 277 b:
d. Questions put by the priest Thomas to Jacob of Edessa, with his replies, f. 281 a:

---

e. Questions put by John the stylite to Jacob of Edessa, with his replies, f. 285 a:

---
30. Orders, canons and ordinances of the Church, f. 291 a:

31. Question put by the brethren to Basil, with his answer, f. 293 a:

32. Basil and Gregory, question and answer, f. 294 a:

33. Of priests who swear and break their oath, f. 294 a:
34. Extracts from a letter of Severus to the priest Philip, f. 294b:

35. Copious extracts from the discourse of Philozenus of Mabbogh against the passions of the Soul and Body, and on Purity and how to acquire it, etc., in reply to the monk Patri- cius of Edessa, f. 296b:

Imperfect at the end. See Wright's Catal., p. 533, no. DOLXXXIII. 1.

The name of the scribe, Constantine, appears in the sub- script of no. 1 as given above.

On f. 171a is written in Arabic a note of the sale of this volume in the year 1902 = A.D. 1591, by the priest Jacob, son of Isaac, son of Mark, of the village of Bā-Khudaidā, to the priest Matthew of Mosul, son of 'Abd al-Aḥad, for the sum of 120 'othmānās:
On the margin of f. 316a is the following entry of debts in Arabic:

أحسنت وهم مخدعون

Continent: "(sic)"

Add. 2810

Vellum, about 9½ in. by 6½; 175 leaves; the quires (number uncertain), of 10 leaves, are signed with letters (ما, f. 168 b).

Some of the leaves are much soiled and torn, especially ff. 32 and 130; 2 leaves are wanting at the beginning (one of which was blank), eleven after f. 18, four after f. 26, one after f. 33, two after f. 71, one after f. 90, one after f. 148, two after f. 168, and several quires after f. 174; only one leaf from the last quire has been preserved, f. 175. The number of lines in a page varies from about 28 to 33. The writing is a good, regular, Nestorian Estrangéli of the xith or xiith century.

This volume once comprised the whole New Testament, fully pointed with vowels and marks of interpunction.
ADD. 2810

The margins contain many brief notes of the usual kind, referring to the pronunciation of words in the text and similar matters. The larger sections are indicated throughout by a double series of letters, one for the whole volume, and the other for each book.

I. The Gospels, viz.
   1. S. Matthew, f. 1 a. Missing portions, ch. i. 1—17, xxi. 28 to the end.
   4. S. John, f. 71 a. Missing portions, ch. i. 38 (two words)—iii. 29, xviii. 22 (two words)—xix. 13.

II. The Acts of the Apostles, f. 94 a; followed by the epistle of S. James, f. 131 a, the first epistle of S. Peter, f. 133 b, and the first epistle of S. John, f. 137 a.

III. The Pauline Epistles, viz.
   Romans, f. 140 b. Missing portion, ch. x. 14—xi. 23.
   1 Corinthians, f. 153 a.
   2 Corinthians, f. 166 b. Missing portions, ch. iii. 18—vi. 16, xiii. 6 to the end.

The remainder of the volume has perished, with the exception of a single leaf, containing Hebrews, ch. xi. 6—31 (first word).

With this volume are bound up seven leaves, ff. 176—182, mostly much soiled and torn, which formed parts of two quires belonging to a similar manuscript, but written in a more cursive character and less fully pointed. The contents are—

Romans, ch. viii. 16—xi. 19, xv. 18—xvi. 13, with some small imperfections. Ff. 176—179.

1 Corinthians, ch. i. 19—iv. 10, vi. 4—vii. 14 (two words). Ff. 180—182.
Add. 2811

Paper, about 12½ in. by 8½; 112 leaves, of which the first two and the last two are blank; 11 quires, signed with letters, of 10 leaves, except L, which has 9; 28 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1883.

I. Metrical discourses of Mar Isaac of Antioch, of which a list, مونوس، is given on the extra leaf. f. 3 b.

1. On love of learning, f. 4 b,

See Zingerle, Monum. Syr. i. p. 13.

2. On humility in the brethren, and admonitory, f. 8 b,

See Bickell's edit., vol. ii. p. 142.

3. Admonitory, f. 13 a,

4. On covetousness, as disturbing the brethren in general and monks in particular, f. 17 a,
5. On the dead, f. 20 a,

6. On solitaries and anchorites, f. 21 b,

7. On the end of the world, f. 29 b,

8. On repentance, f. 31 a,

9. On solitaries and monks, f. 33 a,

10. Admonitory, and regarding himself, f. 42 a,

11. On the Rich Man and Lazarus, f. 43 b,
12. On repentance, f. 49 a,

13. On poverty, which is the true freedom, f. 52 a,

14. Admonitory, f. 55 a,

15. On those who accuse one another at the time of prayer and the Eucharist, f. 58 a,

16. On Lent, f. 59 b,

See Bickell, vol. i., p. 250.

17. On Lent, f. 64 a,

See Bickell, vol. i., p. 274.
18. Admonitory, f. 67 b,

19. Admonitory, f. 79 b,

20. Physiological, f. 88 b,

21. On repentance, f. 93 a,

22. On repentance, f. 95 b,

23. Rogationary, f. 99 b,
24. Rogationary, f. 104 a,

subscription, f. 108 a,

The statement "bishop of Nineveh" is incorrect.

All the above discourses are enumerated in Bickell's Index, S. Isaacii Antiocheni, doctoris Syrorum, opera omnia, pars 1, pp. iv—vi.

To these homilies is appended

II. A short discourse in prose, without name of author, entitled ᾲσαίου ἐκπομπή ἔκτιτις, admonitions appended to the letter, f. 108 a,

The colophon, f. 110 a, states that this manuscript was finished on the 16th Nisan, A.D. 1883, at Alqosh, by the deacon Ḥasā, son of Isaiah, son of the deacon Cyriacus, from the village of Ekro in the district of Sindie.
Add. 2811, 2812

Paper, about 8½ in. by 6½; 133 leaves; 14 quires, signed with letters, of 10 leaves, except the first, which has 8, and the last, which has only 5; 20 lines in a page. Written in a good, current, Nestorian hand, at the beginning of the sixth cent. (see below).

The contents of this volume are all illustrative of the Aristotelian logic, or connected with the study of that branch of science.

I. Extracts from the Book of Scholia of Theodore bar Khūnī or Khōnī (see below, and compare B.O. iii. 1. 198), f. 1b,
II. Differences in meaning between synonymous words, f. 20 a,

III. The Grammar of Isho' bar Nôn the catholicus, evidently only some short excerpts, f. 25 a,
IV. Distinctions between words that are similarly spelled, f. 26 a,

V. Similar distinctions by Elias of Nisibis, f. 27 b,

(sic) ὅροι ἠλυκτοὶ Ἰωάκην. ὅροι: τὸ Ἰωάκην.

VI. Discourse explanatory of philosophical and theological terms and definitions, by Mär Michael (see Hoffmann, Opusc. Nestor., pref., p. xxi), f. 29 a,

Διηκονίζω τό δικαίωμα, τῷ δικαιοδότω, δικαιοδοτέ. ὅροι: τὸ Ἰωάκην.
VII. On the Ten Categories by Mār Îshā'ī-bōkht, metropolitan of Rēv-Ardashīr (see B.O. iii. 1. 194), f. 69 b,
The following extracts may be from this same work, viz.

a. F. 72 a,

b. On the word ٍاء, f. 73 a,

On the word ٍاء, f. 73 b,

On the word ٍاء, f. 73 b,

The Greek numerals, f. 73 b,

VIII. The work of Gregory Barhebraeus entitled ٌٜٓ٘ىٜٛ٠ىٜٛ, f. 74 a,

At the end are the following verses, f. 106 a,
IX. a. On the Categories, Syriac and Arabic, f. 106 a,

\[
\text{(sic)} \quad \text{(Syriac)}
\]

b. On the semblies, Syriac and Arabic, f. 106 b,

\[
\text{(sic)} \quad \text{Syriac}
\]

c. On the first scientific discoveries and discoverers, f. 107 a,
d. On the bird called or 

i.e. the parrot, f. 107a,

(sic)

e. A universal canon, embracing all, with illustrations, f. 107b,

X. The letter of Severus Sūbokht to the periodeutes Jonah, afterwards bishop of Tellā, on certain terms in the De Interpretatione and Analytica Priora, f. 109a,
XI. The first book of the Analytics of Aristotle, translated into Syriac, f. 116 a,

This version comprises only the first seven chapters of the Greek; see Zotenberg’s Catal., no. 248, 7.

XII. Exposition of the second section of the De Interpretatione by Probus, f. 130 a,

See Hoffmann, De Hermeneuticis apud Syros Aristotelis, pp. 88, 89.

The volume concludes with a short section on the distinction between 闸 and 闸, f. 132 b,

On f. 1 a is the following title and list of contents:

(sic)
Add. 2812, 2813

The colophon, f. 132 a, states that this book was finished on the 26th of the first Teshri, in the year 2118 = A.D. 1806, when Mār John was metropolitan, at Alghesh, by the deacon Hormizd, son of Hannā, from the village of Pīyōz.

Add. 2813

Paper, about 9/4 in. by 6 3/4; 103 leaves, of which the first and last are blank; quires unsigned, of 8 leaves, except the last, which has now only 5, three leaves having been torn out
after f. 101; 19 lines in a full page. Written in a good regular, Nestorian hand of the sixth cnet.

Hymns for the Fast of the Ninevites, by Khāmīs bar Kardāḥē, Wardā, and other writers, f. 3 b,

I. Nineteen hymns by Khāmīs, viz.
1. Beginning, f. 3 b,

Alphabetical.

2. Beginning, f. 12 a,

Alphabetical.

3. Beginning, f. 18 a,

Alphabetical.

4. Beginning, f. 23 b,
5. Beginning, f. 25 b,

6. Beginning, f. 28 b,

7. Beginning, f. 31 a,

8. Beginning, f. 33 b,

9. Beginning, f. 36 b,
10. Beginning, f. 38 a,

(ṣīc) ḫaḏrān.-ḏaššuḏ. ḫaḏrān.-ḏaššuḏ.

Alphabetical.

11. Beginning, f. 39 b,

ṣuṣuḏh. ḫaḏrān.-ḏaššuḏ. ḫaḏrān.-ḏaššuḏ-

ṣuṣuḏh. ḫaḏrān.-ḏaššuḏ. ḫaḏrān.-ḏaššuḏ.

Alphabetical.

12. Beginning, f. 41 a,

ḏaššuḏh. ḫaḏrān.-ḏaššuḏh. ḫaḏrān.-ḏaššuḏh.

Alphabetical.

13. Beginning, f. 42 b,

ḏaššuḏh. ḫaḏrān.-ḏaššuḏh. ḫaḏrān.-ḏaššuḏh.

Alphabetical.

14. Beginning, f. 44 a,

Alphabetical.
15. Beginning, f. 46 a,  

Alphabetical.

16. Beginning, f. 47 b,  

Alphabetical.

17. Beginning, f. 49 a,  

Alphabetical.

18. Beginning, f. 50 b,  

Alphabetical.

19. Beginning, f. 52 a,  

Alphabetical.

II. By the priest Šeḥibḥā, beginning, f. 54 a,  

Alphabetical.
Alphabetical, ٢ ٣ ٤ ٥ ٦ ٧ etc.

III. By the priest Askō (Išāk) Shēbahdhnāyā, ١٣٢٤

Alphabetical, ١ ٢ ٣ ٤ ٥ ٦ etc.

IV. By the priest Israel, beginning, f. 61 b,

Alphabetical, ٦ ٧ ٨ ٩ ١ ٢ ٣ ٤ ٥ etc.; two alphabeta.

V. By the priest George, grandson of the above-mentioned Israel Alqoshāyā, beginning, f. 67 a,

It ends with the acrostich ١٣٢٥, f. 71 a.

VI. By George Wardā or Ḥakkim of Bāth Kāshā, ١٣٢٦

beginning, f. 71 b,
VI. Seven hymns by George Wardā, viz.

1. Beginning, f. 78 a,

देवेऽ देवेऽ देवेऽ. साधिते देवेऽ देवेऽ. 

2. Beginning, f. 81 b,

देवेऽ देवेऽ देवेऽ. साधिते देवेऽ देवेऽ।

3. Beginning, f. 83 b,

देवेऽ देवेऽ देवेऽ. साधिते देवेऽ देवेऽ।

4. Beginning, f. 86 a,

देवेऽ देवेऽ देवेऽ. साधिते देवेऽ देवेऽ।

5. Beginning, f. 89 a,

देवेऽ देवेऽ देवेऽ. साधिते देवेऽ देवेऽ।

Alphabetical.
6. Beginning, f. 90 b,

7. Beginning, f. 92 a,

Acrostich, alphabetical, very artificially constructed.

VIII. By the archdeacon Mārī bar Mōshihāyā, beginning, f. 94 a,

Alphabetical, very artificially constructed.
IX. Two hymns by George Wardā, viz.

1. Beginning, f. 96 a,

2. Beginning, f. 99 b,

Colophon, f. 101 b,

To which a recent hand has added the words

After f. 101 three leaves are wanting, which probably contained, in addition to the remainder of the colophon, some historical notes, for on f. 102 a we read:

Verse: and finally, the closing sentence, added by a later hand.
The scribe was Joseph 'Azariah, as appears from ff. 28 b and 54 a, "אַשְׁרֶה בְּנֵי יְשֵׁרָה".

Add. 2814

Paper, about 9½ in. by 6½; 99 leaves, of which ff. 1, 2, and 97–99, are blank; 12 quires, unsigned, of 8 leaves (ff. 2–96), except the last but one, which has only 7, owing to the first leaf having been cut out; 20 or 21 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1879.

1. The Memra Zauqaniya, or Memra dh'Zauq of Bar-hebraeus (so called because it is written in rimed couples of twelve syllables), on the study of divine things (theology) and the perfection attainable thereby. It was composed at Bagh-dad, A. Gr. 1588 = A.D. 1277; see Payne Smith's Catal., col. 371, no. 4; and Assemani, B.O., iii. 1. 604. To this are joined supplementary stanzas by four later writers, viz.

1. Khāmis bar Ḍardāh, a junior contemporary of the author.

2. Ḥishḥ-yabb bar Mekaddem, metropolitan of Arbél, A. Gr. 1763 = A.D. 1452.


4. The priest Šaumô or Šomô (Ṣūmô, Bar-šaumâ), from the village of Piyûs*, near Mosul.

* See Badger, The Nestorians, i. 174.
ADD. 2814

The stanzas are arranged in the inverse order of the age of
the writers, viz. Sōmō, Joseph, Ishō-yabb, Khāmis, and Bar-
hebraeus. This order is indicated on ff. 5 b and 6 a, first by
writing the names in full, and then by using the initials or other letters of
the names, viz. ِِ, ِِ, ِِ, ِِ, ِِ, and ِِ, accompanied by an
Arabic transcription, خمس، يوسف، صبيها، and ِِ. Four lines are wanting on ff. 60 a and b.

Title, f. 3 b,

Then follows an introduction, written by Mār Joseph II.,
f. 3 b,

Next comes a brief account of the poem and the gradual
accretions to it, f. 4 b.
لا يُسَهِّلُ لهُ القُدْسُ، وَهُوَ مَعْصِمٌ مُّدْجَمٌ قَدْ وَجَدَاهُ مَجْهُودٌ

لِقُلْتُمْ بِهِ مَا مَهَّبَ الْهَيْثَمُ، وَلَأَحْذَرْهُ مِنْ طَائِرَةٍ قَلَبًا

سَيَعْقُبُ بِهِ مُجَدَّدًا. دَمَّرْهُ بِهِ جَمِيلًا، وَأَتَىُهُ حَقَّهُمَا كَهْدَاءٍ

فَهُوَ عَلَيْهِ كَلَّامُهَا لَغَدُهَا إِذْ حَدَّهُمَا مَسَاءٍ، فَوَنْعِمْهُ مَعْدُودٌ

فَهُوَ فِي حَيْثُ مِثْلُهُ مَدَّهُ، وَأَتَىُهُ عَرْضُهُ رَكْمًا، وَأَتَىُهُ حَيْثُ مِثْلُهُ مَدَّهُ.
The poem itself begins as follows, f. 5 b.

At the end, f. 51 a, are verses by Mar Joseph II. and the priest Šaumô, the former on the margin thus:
The latter are as follows:

The colophon, f. 81 b, states that this manuscript was finished on the 25th of Tammūz, a.d. 1879, in Tel-Kêphê, near Mosul, by the scribe Joseph Azariah. The missing leaf (after f. 81) contained an account of disturbances at Tel-Kêphê in 1879, of which we have the beginning on f. 81 b.

On the margin of ff. 81 b and 82 a are some verses, of which the following may serve as a specimen:

II. A poem by Mār Joseph II., in twelve-syllable metre with rime, on a solitary life and against living among friends (see Assamani, B.O. iii. 1. 694), composed A.D. 1698.

Title, f. 82 b,
The colophon, f. 96 a, states that this copy was ended on the 9th of Ab, A.D. 1879, at Tel-Kêphê, near Mosul and the convent of S. George* of Ba‘bêrê, by the scribe (Joseph) Azarîah.

Add. 2815

Paper, about 9 in. by 6\(\frac{1}{2}\); 91 leaves, of which the first and the last two are blank; 9 quires, signed with letters, of 10 leaves, except the first of 12 and the last of 8; 19 lines in a page. Written in a good Nestorian hand and dated A.D. 1887.

The Book of Collectanea called ‘the Bee,’ compiled by Shêlêmân, or Solomon, metropolitan of Pêrath-Maîshân, or

* See Badger, The Nestorians, i. 103.
al-Baṣrah, f. 2 b. 

It has been edited, with an English translation and notes, by Mr E. A. Wallis Budge, of Christ's College, Cambridge, in the Anecdota Osioiensiá, Semitic Series, Vol. i., Part ii.

In this copy ch. 59 ends with the words (see Budge's ed., p. 662, last line); after which follow some sentences from ch. 60 (compare Budge's ed., p. 662, lines 7—11):

The colophon, f. 89 b, states that this copy was finished on the 10th of Tammūz, 1887, by the deacon Francis, son of George, of the family called*، from the village of Tel-Kephē near Mosul.

* ["Of the family called": elsewhere (p. 662) rendered "from." A. A. B.]
Add. 2816

Paper, about 9½ in. by 7½; 139 leaves; 14 quires, unsigned, of 10 leaves, except the last, which has 9; 20 or 21 lines in a full page. Written in a rather inelegant Nestorian hand of the sixteenth cent.

A treatise on Astronomy, entitled Sullâkâ Hausânâyâ or ‘the Intellectual Ascent,’ by Gregory Barhebraeus.

Title, f. 3 b,

\[
\text{sic)
\]

Ff. 27, 28, 55 b, 56 a, 132 and 133 a, are blank, marking lacunae in the manuscript from which this transcript was made.

The contents of this work have been described in detail by Payne Smith, Catal., no. 177 (Bodl. Hunt. 540), and Zonenburg, Catal., no. 244 (Bibl. nation., anciens fonds 162). There appear to be no other MSS. of this work in Europe.

Add. 2817

Paper, about 8 in. by 5½; 194 leaves, the first of which is an unnumbered flyleaf (ff. 1, 192 and 193 are blank); 21 quires, signed with letters, mostly of 10 leaves (I has 12, 8, 6, 8, and 7); 16 lines in a full page. Written in a good, clear, Nestorian hand, and dated A.D. 1883.

The History of Joseph in ten metrical discourses, ascribed by the Nestorians to Mâr Ephraim, but in reality by Balai or
Balæus (see Assemani, B.O., i. 166), as appears from Brit. Mus. Add. 12,166, a manuscript of the fifth or sixth cent., in which homm. i. and viii. are given under his name (see Wright's Catal., p. 675, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 270 sqq.). The whole work has been recently published at Paris (Maisonneuve, 1887), printed with the types of Drugulin of Leipzig.

Title, f. 2 b,

(sic) ךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךך�

1st discourse, f. 2 b,

ךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךך�

Subscription, f. 25 a,

ךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךך�

2nd discourse, f. 25 a,

ךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךך�

3rd discourse, f. 39 b,

ךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךך�

4th discourse, f. 47 a,

ךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךךך�

5th discourse, f. 55 b,
6th discourse, f. 77 a,

7th discourse, f. 91 a,

8th discourse, f. 121 a,

9th discourse, f. 161 b,

Subscription, f. 174 b,

10th discourse, f. 174 b,

The last leaf was evidently wanting in the manuscript from which this copy was made, for the text ends abruptly at p. 261, line 6, of the printed edition.

The colophon, f. 191 a, states that the manuscript was copied at Tel-Kêphé (near Mosul), by a deacon named Francis, from* Beth Mêrê, in 1883.

Add. 2818

Paper, about 9 in. by 6½ ; 140 leaves; 15 quires, signed with letters, the first of which has 8 leaves, the last only 2, the rest 10; leaves are wanting after f. 138; 20 lines in a page. Written in a regular, Nestorian hand of the xviiith cent. The contents are—

* ["From": elsewhere (p. 659) rendered "of the family called." A. A. B.]
I. Turgāmē, or hymns to be chanted before the Gospel on Festivals*, by Mār ‘Abhd-ishô metropolitan of Nisibis, f. 1 b:

At the end are a few turgāmē ḥadīlam for daily use, and a ḥadīlam ḥudūs, to be chanted before the Epistle. All these hymns are alphabetical, except one on f. 38.

II. An exposition of the Office of the holy Eucharist according to the Nestorian use, f. 41 b:

* See Badger, The Nestorians, ii. p. 19.
Then follows a short address to the reader, f. 42 a,

The discourse itself is in twelve-syllable metre, and begins, f. 43 a,
III. Two tracts of John bar Zu‘bi*.

1. Exposition of the holy Eucharist, in twelve-syllable metre, f. 78b,

2. On Baptism, and on the mystery of the holy Leaven, in seven-syllable metre, f. 113b,

IV. A discourse on the life of the Catholicus Isho‘-yabh bar Bosto‘magh by the Catholicus Henân-isho‘ (I), one of his disciples, in twelve-syllable metre, beginning, f. 119a,

* See Assemani, E.O. iii. 1. 309, note 1.
It is used, *mutatis mutandis*, for the commemoration of any saint, according to the marginal note 

The *dmb* at the end is imperfect in this copy, f. 138b,

V. Two *turgāmē* by Mār 'Abhd-ianā.

1. Beginning, f. 139a,

2. For Lent, alphabetical, f. 139b. See above, f. 13a.
Add. 2819

Paper, about 7½ in. by 5½; 331 leaves, some of which are a little soiled and torn; three leaves are wanting at the beginning, two after f. 118, two after f. 326, and two after f. 329; the quires, signed with letters and in part with Arabic words, were originally 34 in number, of 10 leaves, except the last which had only 4; the folios are numbered on the verso at the top with Syriac letters, but incorrectly, ܡNeo and ܡNeo having been repeated; ff. 1 and 331 are blank. Written in a good, clear, Nestorian hand of the earlier part of the xviiiith cent. The supplies, ff. 2, 327, 328 and 330, are quite recent, being dated A.D. 1884.


1. The Syriac Grammar of Elias of Nisibis, entitled ܐܒܥܕܐ ܐܒܥܕܐ ܐܒܥܕܐ ܐܒܥܕܐ or ‘Orthoepy of the Syriac Language,’ f. 2 b. It has been edited, with an English translation and notes, by Dr R. J. H. Gottheil, A Treatise on Syriac Grammar by Mār(i) Elīs of S̄ūb̄a, 1887. See Wright’s Catal., p. 1175, no. 1.

2. The Syriac Grammar of John bar Zūbī, f. 42 b, dedicated to his friend George, f. 186 b. See Wright’s Catal., loc. cit., no. 2.

   a. Of the Parts of Speech, f. 42 b.
   b. Of the Noun, f. 42 b. Here are cited Elias of Nisibis, f. 64 b; Severus Sēbōkht, letter to the periōdeutes Jonah, f. 68 a; a commentary on the Analytics of Aristotle by Denbā, the disciple of the Catholicus Ishoʿ bar Nōn, f. 68 b; and John the Stylite, f. 75 b.
c. Of the Verb, f. 98 a. Here is cited Mār Aḥūḏ-demmēḥ, f. 118 b. This chapter is imperfect.

d. Of the Pronoun, f. 120 b.

e. Of the Verbal Noun (Participle and Agent or Verbal Adjective), f. 138 a.

f. Of the Adverb, f. 147 a.

g. Of the Preposition, f. 150 b.

h. Of the Conjunction, f. 154 b.

i. Of the Parts of Speech according to the Arab grammarians, f. 168 b.

j. Of the various "motions," َلَمْكَمْنَأ, f. 169 a.

a. Of the marks of Interpunction, َلَسْكَمْنَأ

ب. Of the smaller points, َلَسْكَمْنَأ, f. 166 b. (1) Of rukkākh and kushshāi, f. 186 b. (2) Of the vowel-points, f. 198 b, as applied to the verb, f. 251 b, and the noun, f. 263 a.

3. The metrical Grammar of John bar Zūʾbi, f. 278 b. See Wright's Catal., loc. cit., no. 3.


5. A metrical enumeration of the Conjunctions, f. 294. See Wright's Catal., loc. cit., no. 5.

6. A metrical tract on the distinction between ِمَهْيَ and
and between ٌبٍن ٌبٍن and ٌبٍن, f. 294 a. See Wright's Catal., loc. cit., no. 6.

7. A metrical tract on the noun and verb, under the form of an enigma, ٌبٍن ٌبٍن, with its exposition, f. 296 b. See Wright's Catal., loc. cit., no. 7.

8. A metrical treatise on the marks of interpunction by Joseph bishop of Merdâ (Mâridâ), f. 302 b. See Wright's Catal., loc. cit., no. 8. In the subscription, f. 317 b, he is called Joseph bar Malkân, and said to have been afterwards metropolitan of Sûbhâ (Nisibis).

The colophon, f. 317 b, states that the above treatises were put together by John bar Zûbî.

9. A ٌبٍن ٌبٍن or paradigm of the verb ٌبٍن, f. 317 b.

10. The metrical discourse on the Soul, by the patriarch John bar Ma'dânî, entitled Fârahâthâ or 'the Bird,' beginning, f. 324 b,
See Assemani, B.O. ii. 243; Payne Smith's Catal., col. 641, no. 4. An Arabic note on f. 330 b, written by the person who supplied the missing leaves, gives the date 1884, at Mosul.

قد تبت هذا كان ناقضًا لاجل ربما ما يتلقى نسخة مثل هذه في غير وقت ومكان والجديد لله اولًا واحرا سنة في الوصول.

Add. 2820

Paper, about 8 in. by 5¼; 158 leaves, of which the first and last are blank; 20 quires, signed with letters, of 8 leaves, except μ, which has only 6; 15 lines in a full page. Written in a small Nestorian hand, and dated A.D. 1882.

Hymns and other poems by several authors.

I. Hymns for the Dominical Festivals of the whole year and other occasions, f. 2 b.

1. The first Sunday of the Annunciation, f. 2 b,

2. The second Sunday, f. 3 b,
Alphabetical.

3. The third Sunday, f. 6 a,

Alphabetical. The r stanza has been omitted by the scribe, f. 7 b, and the end of the hymn thrown into confusion thereby.

Another, f. 7 b,

4. The fourth Sunday, f. 9 a,

5. The Nativity, by Wardā, f. 10 a,

Another, f. 11 a,
6. The Commemoration of the Virgin Mary, f. 16 b,

7. The second Sunday after the Nativity, f. 18 a,

8. The Epiphany, f. 19 b,

Alphabetical.

Another, f. 21 b,

Another, by the priest 'Aţāyā bar 'Ātēlī, f. 22 a,
9. The Commemoration of S. John the Baptist, f. 26 a,

(sic) [omitted]

10. The Commemoration of S. Peter and S. Paul, f. 27 a,

(sic) [omitted]
11. The Commemoration of the Evangelists, f. 29 a,

This is a passage from the text in Arabic, discussing the Commemoration of the Evangelists.

12. Palm Sunday, f. 30 a,

Another, f. 32 a,

Another, f. 33 b,

Another, by Khāmis, f. 34 b,
Another, f. 35a,

حَلَفَ, قَبَلَتُهُ لَعَلَّهُ أَنْ يَحْفَظَ. مَعْلُوْسٌ مُّصَلِّبٌ.

لَعَلَّهُ أَنْ يُخْفَى. لَعَلَّهُ أَنْ يَجْعَلَهُ. كُفُّوتَهُ. لَعَلَّهُ أَنْ يَفْسَدَهُ. حَلَفَ,

دَفْنَتْ تَفْصِيلًا. رَفَضَتْهُ. حَلَفَ, دَفْنَتْ تَفْصِيلًا. قَبَلَتُهُ لَعَلَّهُ أَنْ يَحْفَظَ.

مَعْلُوْسٌ مُّصَلِّبٌ. قَبَلَتُهُ لَعَلَّهُ أَنْ يَحْفَظَ.

Another, f. 36a, alphabetical,

١. لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ L

Another, f. 38a,

٣٠. حَلَفَةً حَلَفَةً ثَلَاثَةِ حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَةً حَلَفَه
Another, f. 45 a, alphabetical,

Another, f. 49 a,

Another, f. 50 a,

Another, f. 51 a, alphabetical,

Another, f. 52 b, alphabetical,
Dialogue between the Angel and the Thief, f. 54 b, alphabetical,

14. New Sunday, f. 58 b,

15. The Commemoration of S. George, by 'Aṭṭāyē bar Ātelī, f. 59 b,

Alphabetical, א, ב, ג, ד, ה, ו, etc.
16. The Ascension, f. 61b,

Another, by 'Atţāyā bar Ātâlī, alphabetical, f. 64b,

17. Pentecost, f. 62b,

Another, f. 66b.

18. The second Sunday of the Apostles, f. 68b, alphabetical,
19. Nūsardēl, f. 70b, 

20. The Sunday of Ḥūṣūn, f. 71a, 

21. The Sunday of Ǧumā, f. 72a, 

22. The Commemoration of S. Thomas the Apostle, f. 72a, 

23. The Invention of the holy Cross, by ʿAṭṭāyār bar Āṭēlī, f. 73a, 

24. The Sundays of Moses, f. 75a. 

a. On the Temptation of Joseph, f. 75a, 

b. Another, alphabetical, f. 75 b,


c. Joseph and his Brethren, alphabetical, f. 77 b,


d. Another, f. 79 a,


e. Another, f. 81 a,
f. Another, f. 81 b,

25. The Sundays of the Consecration of the Church, f. 82 b.

a. Alphabetical, f. 82 b,

b. Another, f. 85 a,

c. Another, alphabetical, f. 85 b,

Double stanzas from 1 to 10, and a single stanza with 2.

d. Another, f. 86 b,
e. Another, f. 87 a,

طلَحُ لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ (sic) لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ...

f. Another, alphabetical, f. 88 a,

الله لا يهذب له لا يهذب له لا يهذب له لا يهذب له لا يهذب له...

g. Stanzas for each of the above Sundays, f. 90 a,

١. لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ لَبُ بَلَحْ...

II. Poems by Khāmis and others, f. 90 b,
1. On the maiden Māmū (the college of Nisibis), f. 91 a,

2. On the death of his son, f. 92 b,

3. By Shīhāb of Mosul, f. 93 b,

4. A tale, f. 94 b,
5. The Contest between Gold and Wheat, f. 96b,

6. The Year and its months, f. 98a,

7. Verses by Khāmis, f. 99b,

Eight verses.

III. Poems by Khāmis, of wine and pleasure, f. 100a,

A few poems by other writers are interspersed.

1. Beginning, f. 100a,
To this are added verses by Rabban Cyriacus, f. 102 a,

The last stanza runs thus:

4. Beginning, f. 103 a,

The page contains a list of verses and a translation into English. The text is written in Arabic and Arabic script.
The last stanza runs, f. 104a,

5. Alphabetical, beginning, f. 104a,

6. Alphabetical, beginning, f. 106a,

7. Beginning, f. 107b,

8. Beginning, f. 108a,
9. Beginning, f. 109 a,

10. Stanzas on love, the rose, and other subjects, of which the first is as follows, f. 110 a,

Other specimens, f. 111 b,

And again, f. 112 b,
11. On the wax candle, beginning, f. 114 a,

12. On the fan, beginning, f. 115 a,

13. On the winecup, beginning, f. 115 b,

14. Invitation to a friend, beginning, f. 116 a,

B. C.
15. At a feast, on the drinking of water, beginning, f. 116 b,

16. In praise of silence, beginning, f. 117 a,

17. On the Cross, f. 118 b,

18. Stanzas by John, metropolitan of Arbel, surnamed Yak, f. 119 a,
19. To all men, beginning, f. 119 a,

19. To all men, beginning, f. 119 a,

20. On love, beginning, f. 119 b,

21. On love and friendly intercourse, by the scribe (Joseph) Azariah, beginning, f. 120 a,

22. Alphabetical, beginning, f. 120 b,
23. Beginning, f. 122 b,

نسبته دبلو فخوء جدٌّ حدٌّ. لا سببه دبلو
هناك حكذاً. كأنت فيه لمدفعه سوء. سب لمدفعه
قله. خوفه.

24. Beginning, f. 123 a,

بكل دبلو دبلو. لا ذمة دبلو يغفو. يشك
خذ في حبل دبلو. كأنت جمسنداً حا يغمف. لمجد
فيكنا ذلف دبٌ.

25. Alphabetical, beginning, f. 123 b,

(sic) نسبته جمسنداً حا يغمف. لا ذمة دبلو جمسنداً
دبلو. كأنت فيها لمدفعه جمسنداً حا يغمف. لمجد
بخية دبلو. لا ذمة دبلو. لمجد دبلو. لمجد دبلو
يغمف. لمجد دبلو. لمجد دبلو.

26. Beginning, f. 125 b,

نسبته دبلو دبلو. لا ذمة دبلو في جمسنداً
CharCode دبلو. كأنت فيه لمدفعه دبلو. لا ذمة دبلو.
27. Beginning, f. 126 a,

سُفِّحَكَ فِي فَتَحَتَّهَا وَأَحْيَىَ دَرْرٍ لَكَ لَمْ يَكْفَكُكَ أَبْلُبَّا
بَجَدَّهَا لِلْخَلَّةِ. قَمْتُ مِنْ كَثْرِهَا اللَّذِي كَفَّرَ مَنِىَ لِي
بَجَدَّهَا. سَمِعْتُ حَمْشَهَا دِكْرِيْهَا. فَفَنَّى دُلْعَهَا مَسْطُحُ.
إِنَّهُ بِفِي هَذَا سِلْبُكَ بَصْحَةٌ يَعُوَّدَهَا مُنَذَّرَ. مَرَأَ

28. Beginning, f. 128 a,

سُفِّحَكَ فِي فَتَحَتَّهَا وَأَحْيَىَ دَرْرٍ لَكَ لَمْ يَكْفَكُكَ أَبْلُبَّا
بَجَدَّهَا لِلْخَلَّةِ. قَمْتُ مِنْ كَثْرِهَا اللَّذِي كَفَّرَ مَنِىَ لِي
بَجَدَّهَا. سَمِعْتُ حَمْشَهَا دِكْرِيْهَا. فَفَنَّى دُلْعَهَا مَسْطُحُ.
إِنَّهُ بِفِي هَذَا سِلْبُكَ بَصْحَةٌ يَعُوَّدَهَا مُنَذَّرَ. مَرَأَ

29. Stanzas for the Dominical Festivals in Syriac and Mogul (Tatar), beginning, f. 129 a,

سُفِّحَكَ فِي فَتَحَتَّهَا وَأَحْيَىَ دَرْرٍ لَكَ لَمْ يَكْفَكُكَ أَبْلُبَّا
بَجَدَّهَا لِلْخَلَّةِ. قَمْتُ مِنْ كَثْرِهَا اللَّذِي كَفَّرَ مَنِىَ لِي
بَجَدَّهَا. سَمِعْتُ حَمْشَهَا دِكْرِيْهَا. فَفَنَّى دُلْعَهَا مَسْطُحُ.
إِنَّهُ بِفِي هَذَا سِلْبُكَ بَصْحَةٌ يَعُوَّدَهَا مُنَذَّرَ. مَرَأَ
IV. The history of John the son of Opimianus (Euphemianus), also called John bar Malkē, in seven-syllable verse, ascribed to Mar Ephraim, f. 132b.

Subscription, f. 148b.

V. Lamentation of our father Adam, alphabetical, beginning, f. 148b,
VI. Stanzas of Khāmis on love, beginning, f. 151 a,

VII. Lamentation of Uriah when he was slain, beginning, f. 152 a,

VIII. On the Sinful Woman buying the ointment, beginning, f. 152 a,
IX. A poem by the scribe Joseph Azariah on love, f. 153 a,

The letters at the end of each stanza give the name (sic) סִתְרַנְתָּה יְתֵרְתָּה; and those at the beginning of each line, (sic) סִתְרַנְתָּה יְתֵרְתָּה סִתְרַנְתָּה סִתְרַנְתָּה סִתְרַנְתָּה i.e. A.D. 1887. At the end are added these lines, f. 154 b,

X. a. On the Prodigal Son, beginning, f. 154 b,
b. The Prodigal's Reply, beginning, f. 155b,

The colophon, f. 156b, states that this copy was made for one Mansur, and finished on the 22nd of Ihol (A.D. 882).

The scribe has mentioned his name in several places, e.g. f. 19b,

There are some attempts at ornament on ff. 2b, 43b, 73b, 82b, 90b, 132a, and 157a, chiefly paintings of birds and flowers.
Add. 2821

Paper, about 6½ in. by 4½; 94 leaves; 10 quires, signed with letters, the first and last of 7 leaves, the rest of 10; 15 lines in a page. Written in a good, regular, Nestorian hand of the xviiiith cent.

An exposition of the Aristotelian Logic, in twelve-syllable metre, entitled "Isagoge, De Interpretatione, and Analytica." Title, f. 4 b,

1. Isagoge, f. 4 b,

The last six verses exhibit the acrostich Damianus, f. 24 a,
2. De Interpretatione, f. 24a,

At the end is the acrostich Simeon Lois or Simon Louis, f. 52b,

3. Analytica, f. 53a,
The names at the end of each book are probably those of the compilers of this commentary, not of scribes, for the manuscript is written by one hand from beginning to end.
These Acts have been edited by Wright from Mus. Brit. Add. 14,645, which is dated A. Gr. 1247 = A.D. 936 (see his Catal., p. 1111, and his Apocryphal Acts of the Apostles, vol. i., pp. 1-4). The rubrics in the present manuscript are as follows.

1. a. Of the Bridegroom whom he converted there, ܕܐܡܢܐ ܕܝܠܐܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐܠܗܐ ܐܠܟܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐלܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐלܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐלܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐلܐ ܐלܐ ܐلܐ ܐلܐ ܐلܐ ܐלܐ ܐלܐ ܐلܐ ܐلܐ ܐلܐ ܐלܐ ܐלܐ ܐلܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐلܐ ܐلܐ ܐלܐ ܐלܐ ܐلܐ ܐלܐ ܐלܐ ܐلܐ ܐلܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐلܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐلܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐلܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ ܐלܐ _ASCII

2. Of the palace that S. Thomas built in Heaven, f. 15 b,


3. Of the youth who was killed by a snake and whom S. Thomas restored to life, f. 26 b,

See Wright's ed., p. 550.

4. Of the ass that spoke, f. 38 a,

See Wright's ed., p. 11.

5. Of the demon whom he drove out of the woman, f. 41 b,
See Wright's ed., p. 326. There is a lacuna here, f. 43 b, extending from p. 325, line 2, to p. 326, line 2, of Wright's ed.

6. Of the young man who had killed a girl, f. 49 a,

See Wright's ed., p. 326. Here there is a lacuna marked at f. 55 b, but in reality nothing is wanting (see Wright's ed., p. 327, line 16).

7. How he healed the wife and daughter of king Mazdai, f. 61 a,

See Wright's ed., p. 327.

8. Of Mygdonia, the wife of Kōresh (or Kēresh), f. 74 b,

See Wright's ed., p. 328.

9. How Kōresh told Mazdai about S. Thomas, f. 83 b,

See Wright's ed., p. 328, line 18. The famous Gnostic hymn (Wright's ed., p. 328) is omitted, and the following song (Wright's ed., p. 329) is much abbreviated; see f. 90 a, line 9.
10. How Mygdonia went to prison, f. 91a,

See Wright's ed., p. 134, line 1.

11. How Yarkhāna (Narkia) believed and lived, f. 98a,

See Wright's ed., p. 135, line 3.

12. How S. Thomas baptized them, f. 105b,

See Wright's ed., p. 141, line 5.

13. Of the prison, f. 113a,

See Wright's ed., p. 149, line 12.

14. Of the healing of Menēshar, f. 117b,

See Wright's ed., p. 157, line 10.

15. How S. Thomas departed this life, f. 123a,

See Wright's ed., p. 171, line 11.

The colophon, f. 128b, states that this copy was finished on the 9th of Ḥejirān, A.D. 1883, at Tel-Kēphē, in the district of Mosul, the village of Mār Cyriacus the youthful martyr, near the convent of S. George. It has been left unfinished, as is
shown by the catchword and the ornamental border of f. 129 a.

Add. 2879

Paper, about 6¼ in. by 4½; 152 leaves, of which the first and last are blank; 20 quires, signed with letters, of 8 leaves (except the 11th and 18th, which have 6); three leaves are wanting after f. 4, and one leaf after f. 99; 16 lines in a page. The writing is a good, regular, Nestorian cursive; the volume is dated A.D. 1840.

The Service-book of a Kaldānī priest for the ferial days of the week, viz. the Da-kēthām wa-dhē-bhāthar, with various additions. Title, f. 4 b,

_prefixed is a ḫaθām, f. 2 a.
1. The Ferial days. The titles and subscriptions are usually in Arabic, e.g. f. 10 a, f. 35 a, f. 42 b. Subscription, f. 50 a,

2. The Ferial days, f. 50 b,

3. Hymns chanted after the mautab (maut̂bha), for each day of the week, f. 69 a,

4. The order of blessing the months, f. 75 b,

Subscription, f. 82 b,

A short colophon in Arabic informs us that this book was written in 1840, at Baghdad, in the church of the Kaldan.

R. C.
5. Psalms for Morning Prayer, f. 84 a,

6. The additions made to Morning Prayer on Sundays and Feasts, f. 93 a,

7. Prefatory Hymns used at Evening Prayer on Sundays, f. 97 b,

For seven Sundays, but imperfect.

8. Anthems for Evening Prayer on Sundays, f. 101 b,

9. Anthems for certain weeks, f. 103 a, 

Annunciation to Epiphany, f. 103 a; the week of Epiphany, f. 103 b; the week of the Apostles, f. 104 a; the week of Summer to the festival of the Cross, f. 104 b; the festival of the Cross to the Consecration of the Church, f. 105 a, ending with the Sunday of the Consecration of the Church, f. 105 a,
Subscription, f. 105 b,

10. Twelve hymns for the martyrs, for evening and morning prayer of the ferial days, f. 106 b,

Add. 2880 (Two Volumes).

Vol. I.

Paper, about 10½ in. by 7; 143 leaves; 23 quires, signed with letters and at the upper left-hand corner of the first page with Arabic words (see ff. 21 a, 69 a, 105 a), of 8 leaves, except the 4th (5 leaves), fifth (6), fifteenth (4), twentieth (6), and twenty-third (1 leaf); three quires and two leaves are wanting at the beginning, 2 leaves after f. 5, 1 leaf after f. 12, 4 leaves after f. 84, 2 after f. 123, and 1 leaf at the end; 18 lines in a page. Written in a good, regular, Malkite hand, and dated A.M. 7002 = A.D. 1494.

The Mēnazon for the month of Êyār (May). In this defective manuscript it begins with—

1. 6th, the commemoration of Job the just, imperfect, f. 1 a.

2. 7th, the Apparition of the holy Cross and the commemoration of Acacius, imperfect, f. 6 a.

3. 8th, the commemoration of S. John the Evangelist and of Arsenius, imperfect, f. 12 a.

4. 9th, the commemoration of the prophet Isaiah and of S. Christopher the martyr, f. 23 b.
5. 10th, the commemoration of S. Simon Zelotes, one of the Twelve, f. 33 b,

العاشر ذكر سمعان الخيور من الأثنا عشر

6. 11th, the commemoration of the martyr Mucius, f. 37 b,

الحادي عشر ذكر الشاهد موسى

7. 12th, the commemoration of Epiphanius, metropolitan of Cyprus, and of Germanus, patriarch of Constantinople, f. 41 b,

الثاني عشر ذكر أبابا القديسين إيباغنيوس مطران قبرص، وجيرمانوس بطريرك القسطنطينية

8. 13th, the commemoration of Glyceria, f. 50 a,

الثالث عشر ذكر القديسة غليوريا

9. 14th, the commemoration of the martyr Isidore, f. 54 b,

الرابع عشر ذكر الشاهد إسيدوروس

10. 15th, the commemoration of the blessed Virgin of the ears of corn, and of Pachomius, f. 58 a,

الخامس عشر زهدياً صرعاءاً سمحة كلأة تظلاء وظاهر

الأب الكبير صحيحوس؛ يصبر له ترتيب الأبرار الكبار مثل الطليوس و غيره

11. 16th, the commemoration of George, bishop of Mitylene, f. 68 a,

السادس عشر ذكر البار القديس جاورجيوس أسقف ميتيلبني

12. 17th, the commemoration of Andronicus, one of the Seventy, f. 72 a,

السبع عشر الروسول الذورنقوس الواحد من السبعين
13. 18th, the commemoration of S. Peter and S. Paul, S. Andrew, Paulinus, and their companions, f. 76 a,

الثامن عشر ذكر الشهداء القدسيين بطرس وبولس وبرونيوس وولينوس ورفقته.

14. 19th, the commemoration of the martyrs Patricius, Acacius, Menander and Polyaenus, imperfect, f. 80 a,

التاسع عشر ذكر القديسين بطركيوس وأناطاكيس، مندروس (sic) قليبيوس (sic).

15. 20th, the commemoration of Thalalaus, imperfect, f. 85 a.

16. 21st, the commemoration of the Emperor Constantine and his mother Helena, f. 86 a,

الحادي والعشرين ذكر الملك قسطيتيوس وامه هليانى ان كان احد نسائه اثنا عشر للقيام اسمه والجناوين اسمه وان كان غير الاعد فاسم اسمه.

17. 22nd, the commemoration of the martyr Basiliscus, f. 96 a,

الثاني والعشرين ذكر الشهاد بليبيس.

18. 23rd, the commemoration of the martyrs Meletius, Stephen, John, and their companions, f. 100 a,

الثالث والعشرين ذكر القديسين ملاتيوس وستفانوس ويوان ورفقيه.

19. 24th, the commemoration of Simeon Stylites, f. 105 b,

الرابع والعشرين هندي دميانا ايما بنت صبغا مهندس.
20. 25th, the Invention for the third time* of the head of S. John the Baptist, f. 114 b.

21. 26th, the commemoration of the apostle Carpus, f. 121 a.

22. 27th, the commemoration of Therapontus, imperfect, f. 124 a.

23. 28th, the commemoration of the martyr Helladius, f. 127 b.

24. 29th, the commemoration of the martyr Theodosia, f. 131 b.

25. 30th, the commemoration of the martyr Eutychius, f. 135 b.

26. 31st, the commemoration of the martyr Hermias, f. 140 a.

The Arabic colophon, f. 143 b, states that this Μησαεον for Ḥiyār was finished on Tuesday, 22nd Nīsan, A. Adami 7002 = A.D. 1494, by the priest John, son of Ibrāhim, son of ——, son of the deacon Rasid (sic).

* See Payne Smith’s Cata., col. 348, note.
On the margin of f. 1a a former possessor has written, "ابن الامام جليل الدين، وهو يسًال كل من تأتي بيد مازق حسبه باللسان، يمكن له نظير ذلك من الوضوح الصادق في مواعيده"، والسبيل لله وابنها.

On the margins of ff. 52b and 53a is a copy of part of a letter in Arabic, of no importance whatever.

On a slip of paper, part of a letter from the Rev. Dr W. Wright, formerly missionary at Damascus, now secretary to the British and Foreign Bible Society in London, we read: "P.S. The Syriac mss. were brought from the Deir on the mountains east of Nebk in the north of Syria. I bought them in Yabroud from Ibrahim Katahy."

VOL. II.

Paper, about 10½ in. by 7½; 160 leaves, some of which are injured by damp; the quires of 8 leaves were originally at least 25 in number; they are signed with Arabic words at the top of the first page (see ff. 14 a, 22 a, 30 a, etc.) and Syriac letters at the foot of the last; 3 quires and one leaf are now wanting at the beginning, single leaves after ff. 7 and 13, two leaves after ff. 70 and 72, single leaves after ff. 98 and 102, and at least 7 leaves at the end*; 18 lines in a page. Written in a good, regular, Mkhite hand, probably in A.D. 1494.

The Ménason for the month of Tammuz (July). In this defective manuscript it begins with

1. 4th, the Commemoration of Andrew, archbishop (of Crete), f. 1 a.

* Seven leaves are required to complete quire 510, which was probably followed by two or three more.
2. 5th, the commemoration of Martha, the mother of Simeon Stylites, and of Basil (of Caesarea); imperfect, f. 6a.

3. 6th, the commemoration of Sisois, Ἰσόσ, f. 16a.

4. 7th, the commemoration of the martyr Cyriace, Κυριακης, f. 21a.

5. 8th, the commemoration of the megalomartyr Procopius, f. 26a.

6. 9th, the commemoration of Pancratius, Πανκρατιος, f. 34a.

7. 10th, the commemoration of the 45 martyrs who suffered at Constantinople, f. 39b.

8. 11th, the commemoration of the martyr Euphemia of Chalcedonia, f. 45a.

9. 12th, the commemoration of Hilarion and Proclus, f. 51a.

10. 13th, the festival of the archangel Gabriel (see the 26th of Ādār), and the commemoration of the Apostle Aquilas, f. 56a.

11. 14th, the commemoration of Stephen, from the convent of S. Sābā, من سبع مار سبا, f. 61a.

12. 15th, the commemoration of the martyrs Cyriacus and his mother Julitta, and of Mār Āsyā, سعده, imperfect, f. 66a.

13. 16th, the commemoration of the 630 Fathers who were present at the Council of Chalcedon, imperfect, f. 73a.

14. 17th, the commemoration of the martyr Marina, f. 78b.

15. 18th, the commemoration of Aemilian, f. 85a.

16. 19th, the commemoration of Dius and Baralām (Barlaam), and of Macrina, the sister of Basil the Great, imperfect, f. 90b.
ADD. 2880, 2881

17. 20th, the Ascension of the Prophet Elias, imperfect, f. 101 b.
18. 21st, the commemoration of John and Simeon Salus, صلوات، f. 115 a.
19. 22nd, the commemoration of S. Mary Magdalene, f. 121 b.
20. 23rd, the commemoration of the Prophet Ezekiel, f. 128 a.
21. 24th, the commemoration of the martyr Christina, f. 131 b.
22. 25th, the Decease of S. Anna, the mother of the Virgin Mary, رقد القدوة حنه، f. 138 a.
23. 26th, the commemoration of the martyrs Hermolaus, Hermias and Hermocrates, ذكر الشيدا  فدحلا متير ومركتر، f. 144 a.
(sic) (sic)
24. 27th, the commemoration of the megalomartyr Panteleēmon, imperfect, f. 149 a.

On the margin of f. 1 a is written (in the same hand that has made a similar entry in Vol. 1.)

الخير القديسين خطه سرنافي

Add. 2881

Paper, about 7\(\frac{1}{4}\) in. by 5\(\frac{1}{4}\); 435 leaves, some of which are much soiled and mutilated, especially ff. 1—5 and 434—5; 45 quires, signed with letters as far as f. 230, of 10 leaves (except the 28th, which seems to have only two, ff. 267—8); single leaves are wanting after ff. 10, 238, 277, 407 and 415; a whole quire seems to be missing after f. 266, and there is a lacuna after f. 305; number of lines in a page from 14 to 16, and occasionally as many as 20. The writing is usually an unsightly cursive *Karshūnī*, but some pages are written in a
better Egyptian Arabic hand (e.g. ff. 175 b, 176 a, 245 a, 247 b
—249 a, 258 b, 281 b, 282 a, 290 b, 291 a, 299 a—301 a). The
manuscript is dated A. Gr. 1795 = A.D. 1484.

The book may be divided into four parts, viz. ff. 1—238,
239—266, 267—305, and 306—435.

I. 1. History of Behnām and his sister Sārā, f. 2 b,

2. Acts of St. Thomas, f. 53 b,

† Le., according to the cryptographer, Калоно. Other specimens of
this cry may be found on f. 136 b.
3. The Testament of our Lord Jesus Christ to his Disciples on the Mount of Olives, f. 103b,

4. History of the silver—which Judas received from the Jews as the price of our Lord Jesus Christ, f. 136b,

5. Anecdotc beginning, f. 139a,

6. Anecdote beginning, f. 139b,

7. Story of the youth whom his parents wished to kill for the sake of the heathen king, f. 140b,
8. Discourse on the Leper whom our Lord healed, with some account of Naaman and Gehazi, by Severus of Antioch, for the second Sunday of Lent, f. 148 a,

There follows, f. 159 a,

10. The Relation of Pontius Pilate regarding the dealings of the Jews with our Lord, written in the year 18 of the reign of the Emperor Tiberius, f. 160 a,
11. Story of the death of the blessed Anba Kiros (Cyrus), written by Anba Kiros (sic)* of Scete, f. 168 a,

12. Story of Sališ ibn 'Abd al-Kuddūs and a Chinese ascetic, f. 176 b,

13. Homily of John Chrysostom for Lent, f. 185 a,

14. Homily of John Chrysostom on repentance, f. 191 b,

15. The second Epistle that came down from Heaven in the city of Rome in the days of the patriarch Athanasius, f. 196 b,

* Elsewhere written نبأ، نبأ، and نبأ.
16. On the Warfare which the Devil wages with Believers, f. 208 b,

17. Homily of the patriarch Matthew on purity, f. 216 b,

18. History of the Decease of the Virgin Mary, f. 223 a,

The subscription, f. 238 a, states that the book belonged to the deacon David, son of Maḏdiā Maša bar Kūṭaib (?) of Damascus, in the year 1795 (A.D. 1484).

II. A theological treatise in the form of Questions of a Disciple with the Answers of his Teacher, f. 240 a,
It ends on f. 266 b, near the beginning of the eighth question; consequently a whole quire must have been lost here.

III. 1. Questions of Basil and Gregory, f. 288 a,
2. The unlucky days in each month, f. 299a.

The unlucky days in each month, f. 299a.

3. A Calendar for several years, from 1794 (A.D. 1483) to 1821 (A.D. 1510), f. 300a.

* There must be an error in this date or in that on p. 721 line 3, probably in the former (see f. 238a).
ADD. 2881

721

On f. 306 b is a list of the days on which Easter falls, from A. Gr. 1881 (A.D. 1670) to 1999 (A.D. 1688), with a continuation from 2001 (A.D. 1690) to 2010 (A.D. 1699).

On f. 307 a is a similar list for the Fast of the Ninevites, from 1981 to 2000 (A.D. 1689). The column for the commencement of Lent on the same page has not been filled up.

IV. The History of the Monks in the Desert of Scete,

f. 308 a,

أبيا مالكًا كلاً ملك صيحة للعمين.

It consists of a series of stories, originally forty in number, as appears from f. 367 b,

1. Address of the pilgrim Stephen at his death to his brethren the monks in the desert of al-Faiyum, f. 308 a,

2. Second story, f. 316 a.
3. Third story, f. 322 a.
5. Fifth story, f. 341 a.

b. c.
7. Seventh story, narrated by Victor, f. 357 a.
8. Eighth story, by the bishop Macarius, f. 365 a.
10. Tenth story, f. 380 b.
11. Eleventh story, narrated by the patriarch Anbā Benjamin, f. 393 b. Imperfect at the end.
12. Twelfth story, imperfect at the beginning, f. 403 a, and near the end, f. 415 b.
15. Fifteenth story, narrated by Victor, f. 431 a, imperfect at the end.

The remainder of the forty stories are wanting.

On f. 239 a is recorded the death of Khalīl ibn Ḫisā ibn Yōḥannā, on Tuesday, 16th Tammūz, A. Gr. 1804 = A. H. 897 = A. D. 1492.

On the same page a reader has entered his name, Mūṣā ibn Zurāḵ, A. Gr. 1830 = A. D. 1519.

On f. 239 b is recorded the death of the deacon Thomas, son of Ḫiḥram, Ḫāṣṣadā, the (sic), A. Gr.: 2079 = A. D. 1768, when there was a great famine.

وقد صار في تلك الرمان مد الفِقَمٍ (sic) بغش صاع وقد صار جوع هجم حتى بئث

From the year 1830 = A. D. 1519 dates also a note on f. 267, beginning.

لها شأن بتاريخ سنة أبداً مطاعمًا حد ما: إن
On f. 307 b, at the top, a reader has recorded his name, the deacon 'Abdallāh aš-Šadādī, 722
chosen to record his name, the deacon Muḥammad,
who was the first to write his name at the top of the page.
His name has been scored out at its first appearance by some other reader.

The deacon Elīs ibn Dā'ūd has also entered his name here, 723
and likewise Ibn Ibrāhīm, son of the priest David, son of the priest Ibn Ibrāhīm, 724
which is also scored out.

In the year 1983 = A.D. 1672 the book was in the hands of 725
Yūsuf ibn ʾAbī Ṭālib, 726

At the end of this volume is a modern index of its contents 727
from I. 1 to IV. 10, ff. 433—443.
Add. 2882

Paper, about 7½ in. by 5½; 194 pages, some of which are soiled and others mutilated, especially ff. 19—21, which have been almost completely torn out; 25 quires, of 8 leaves, signed with Arabic words at the top of the first leaf (e.g. ff. 16, 24, 32, etc.), and having catch words at the foot of the last; single leaves are wanting after ff. 8 and 148, and two after ff. 190 and 194*; 13 to 23 lines in a page. Written in a good, clear hand, Mālikite and Arabic, of the xvth century.

The first part of a selection from the Mēnacē, being the festivals celebrated in the Church of the Virgin Mary in the town of Kārā,f. 1a.

نبدي بعون الله وحسن توفيقه تكتب الإعياد الذي (sin)
السيدة في مدينة قارا اليمور

In these services the lessons are in Arabic.

1. The Nativity of the Virgin Mary, 8th of Ḫul, f. 1a.
2. The Festival of the archangel Michael, 8th of the 2nd Tishrin, f. 30b.
3. The Entrance of the Virgin Mary into the Holy of Holies, دخول والدة الإلهنا إلى قدس الإقطاعس 21st of the 2nd Tishrin, f. 47b.
4. The Conception of S. Anna, the mother of the Virgin Mary, حبل حننة بالدة الإلهنا 9th of the 1st Kānūn, f. 73b.
5. The Commemoration of S. Ignatius, 20th of the 1st Kānūn, f. 82b.
6. The Festival of the Virgin Mary, عيد جامع لوالدة الإلهنا, 26th of the 1st Kānūn, f. 104b.
7. The Presentation of our Lord, 2nd of Shēbāt, f. 127a.

* Probably at least one quire is wanting at the end.
† See Wright's Catal., pp. 199, 325.

9. The fifth Saturday of Lent, the Praises of the Virgin Mary, السبت الخامس من الصوم مذاه السيدة, f. 180 a.

There are some slight attempts at ornament in this volume, and green as well as red paint has been used in writing the headings.

On f. 1 a is written, in the same hand as in Add. 2880,

كتاب لإحياء تكية الروم سردبالي وعربي

Add. 2884

Paper, about 7½ in. by 5½; 39 leaves, several of which are much stained by water. The quires, of 8 leaves, were signed with Arabic on the first leaf (see f. 1 a) and Syriac letters on the last (see f. 6 b), but not a single one is now complete; 5 quires are wanting at the beginning and several at the end, besides lacunae of greater or less extent after ff. 2, 4, 6, 12, 14, 16, 18, 20, 24, 30, 34, 35, 36 and 37. There are from 25 to 27 lines in a page. The Syriac portions of this Ms., which seems to be of the xvth cent., are written in a small Malkite character, the Arabic portions in a good Naskhi.

The Mēnācem for the months of the first Teshrin (October) and second Teshrin (November).

1. First Teshrin (October).

   a. 11th, commemoration of the Seven Synods or Oecumenical Councils, imperfect at the beginning, f. 1 a. In the Arabic are mentioned S. Philip the deacon, Nestorius and other patriarchs of Constantinople, the brothers Theophanes and Theodosius, and Zenais, نياح البارزة زينابى.

   b. 12th, commemoration of Probus, Tarachus, and Andronicus, f. 2 a. Imperfect. In the Arabic, f. 3 a, are also
mentioned Anastasia, Domnina, Dionysius and Andromachus.

c. 13th, commemoration of Eustathius of Kinnerin and
his companions, Carpus, Papylius, Agathonice and Agathodorus,
f. 3 b. Imperfect.

d. 14th, commemoration of Nazarius, Protasius, Gerbasius
and Blasius, f. 6 b. Imperfect. In the Arabic, f. 8 a,
Blasius is called Gelasius or جلاسيوئس, which comes
nearer the Greek Κέλασιος.

e. 15th, commemoration of Lucian, f. 8 a. In the Arabic
text, f. 10 a, last line, is also named the bishop Sphinios,
Σάφνιος (Sabinus).

f. 16th, commemoration of the centurion Longinus,
f. 10 b. Imperfect at the end.

g. 19th. Only a few lines of the Arabic text remain,
f. 13 a, in which are mentioned سموت صاموت (Sadost or Shah-
dost) and a hundred others who perished in Persia under Sapor,
Mnasić bishop of Cyprus, and Maxistus bishop of Jerusalem.

h. 20th, commemoration of the megalomartyr Artemius,
f. 13 a. Imperfect.

i. 22nd, commemoration of Abercius and of the Seven
Youths of Ephesus, f. 15 a. Imperfect at the beginning and
end.

j. 24th, commemoration of Aretas, الحارث, and
his companions, in number 1250, f. 17 a. Imperfect at
the beginning and end.

k. 25th. Only the Arabic text remains, f. 19 a, com-
memoration of Marcianus and Martyrius, of Nestor,
نستور وارس the friend of the martyr Demetrius, of Varus
and his companions, and of Valerian (Valerius), حورصافيوس (وقع) (Chrys-
aphus) and Tabitha.

l. 26th, commemoration of Demetrius the megalomartyr,
f. 19 b. Imperfect at the end.
m. 27th, commemoration of Nestor, f. 21 a; imperfect at the beginning. In the Arabic text, f. 22 a, are mentioned أومنديه or οὐμονδίη or οὐμοντίδην, Petoline and Εροτείς.

n. 28th, commemoration of Terentius, his wife Nilaea ليندأ (Neonilla), and their children Nitas, Sarbelius, (Sarbilius), Photas (Photius) and Hierax, f. 22 b. In the Arabic, f. 24 b, are also mentioned Terentius the African, تاريسوس بالوربيوس (sic), Maximus, Pompeius (sic), and 36 others; Domninus صومونيوس (sic), and John; Stephen; the soldier سباعا (Sabbas); Paul, a monk of Paneas; and the martyrs Menas and Menæus, ميني ومينيوس (f).

o. 29th, commemoration of Anastasia, f. 24 b. Imperfect.

2. Second Tashrin (November).

a. 1st, commemoration of Cosmas and Damian, f. 25 a; imperfect at the beginning. In the Arabic, f. 26 a, are also mentioned the bishop John and the priest Jacob, who suffered under Sapor.

b. 2nd, commemoration of Acindynus and his companions under Sapor, f. 26 b. In the Arabic, f. 29 a, are also named Eudoxius, Agapius, Marinus, Phocius and Stratus.

c. 3rd, commemoration of the bishop Acepsimas, the priest Joseph, and the deacon Aitalas (Aïthalas), who suffered under Sapor, and of the restoration of the church of S. George at Lydda, f. 29 b. In the Arabic is mentioned another Acepsimas, who lived in the time of Theodosius the Great, f. 31 a.

d. 4th, commemoration of Nicander and his companions, f. 31 b. In the Arabic, f. 33 a, are mentioned Joannicius the thaumaturg, يأنيكسوس (sic) Porphyrius; the bishop Nicander, the priest Hermæus, and Theodore bishops of Ancyra; the martyrs Hedæus, Severus, Theodotus and others.
c. 5th, commemoration of Galaction (Galation) and his wife Episteme, f. 34 a. Imperfect at the end.

d. 9th, commemoration of Isaiah the prophet and of S. Christopher, a mere fragment at the end, f. 35 a. In the Arabic are mentioned Matrona, Eustolia, أطوية, and Alexander.

e. 10th, commemoration of Olympas and Rhodion, كاتبهم زبيب, Terentius (Tertius), Sosipater (?), Ariston (Erastus), and others, f. 35 b. Imperfect. In the Arabic fragment, f. 36 a, is also named the martyr Antony.

f. 11th, commemoration of Menas, Victor, and their companions, f. 36 a. Imperfect.

g. 17th, commemoration of Gregory Thaumaturgus, f. 37 a. Imperfect.

h. 19th, commemoration of the prophet Obadiah, f. 38 a. In the Arabic, f. 39 a, are named Ghāzi (่องญ), the thaumaturg, غازى المجاني, and [Anthimus]*, Thalalaeus, Paul, Christopher and Stephen.

i. 20th, Vigil of the Presentation of the Virgin, and commemoration of Proclus of Constantinople and Gregory of Panaes, f. 39 b. Imperfect.

On the margin of f. 1 a is written
سراسلي وعبري للكنيسة السريان,

Add. 2885

Paper, about 8½ in. by 6½; 177 leaves; 19 quires, signed with Arabic words, of 10 leaves, except the first, which has only 2, and the last, which has 7; one leaf is wanting at the beginning, 4 leaves after f. 2, one after f. 12, and one after f. 34; 17 lines in a page. Written in a good, regular, Jacobite Karšūnî, and dated A. Gr. 2083 = A.D. 1771.

* Effaced by a waterstain.
A Collection of Lives of Saints, mainly identical with those contained in Add. 2881.

1. History of Behnām and his sister Sārā, imperfect, f. 1 a.
   Running title, خُرْجُة (sic) مَعَحَبَات.*

2. History of Mār Mūsā al-Ḥabashi, son of the King of Abyssinia, p. 20 b,
   فحْدِية كَلَمَتاهَا فَكَتَبَهَا كَلَمَتَهُ كَلَمَتَهُ كَلَمَتَهَا كَلَمَتَهُ كَلَمَتَهُ كَلَمَتَهُ كَلَمَتَهُ كَلَمَتَهُ كَلَمَتَهُ كَلَمَتَهُ.

Imperfect at the end, f. 34 b.


4. Story of the Monk and the Sage, f. 66 b, خُمْرَة حَلَجَاء (see Add. 2881, f. 139 a).

5. Another anecdote, f. 66 b, at the foot (see Add. 2881, f. 139 b).

6. Story of the Youth whom his parents wished to kill for the sake of the heathen king, f. 67 b,
   فحْدِية كَلَمَتِهَا كَلَمَتَهَا كَلَمَتَهَا كَلَمَتَهَا كَلَمَتَهَا كَلَمَتَهَا كَلَمَتَهَا كَلَمَتَهَا كَلَمَتَهَا.

7. The Letters of Abgar, king of Edessa, and of our Lord, f. 72 b.
   Subscription, f. 73 b,
   سُطر في سنة الفين وثلاثة وثمانين يونانية احدى عشر يوم
   من شهر ناون الأول والسجد لله وابيّا.

8. The Relation of Pontius Pilate regarding the dealings of the Jews with our Lord, f. 74 a,
9. Story of the Death of the blessed Anbā Kirōs (Cyrus), f. 79 a.


Subscription, f. 90 b.

تبت على يد احترع عبد الله واردلن بالآسر شباس مخايل
ولد يوسف ابن عطا الله ابن ابراهيم ابن قسن داروو من قريت
النبد والبرجوا كل ناضرا (sic) لبيه الإحرف يدكر له بالرحيم

11. History of the Monks in the Desert of Scete, f. 91 a, consisting of stories, originally 40 in number, f. 132 a.

First story, f. 91 a; second, f. 96 b; third, f. 100 b; fourth, f. 104 a; fifth, f. 113 b; sixth, f. 122 b; seventh, f. 124 b; eighth, f. 130 a; ninth, f. 132 a.

كحصم كم مل إصداء

كحصم كم مل هذه سنة (الнстبة): ملسم (إصداء)

tenth, f. 142 a; eleventh, f. 150 a; twelfth, f. 159 a; thirteenth, f. 164 b; fourteenth, f. 171 b; fifteenth, f. 173 a.

The colophon, f. 177 a, states that this volume was written in the year 2083 (A.D. 1771) by the deacon Michael, son of Joseph, son of 'Aṭā Allāh, son of Ibrāhim, son of the priest Dā‘ūd, from the town of an-Nabk.

* The scribe did not understand the Coptic arithmetical figures. See Add. 2881, f. 160 a.
This last clause, and the word *مَعَ* above, are subsequent additions.

On f. 177 b is written a short eucharistic hymn, beginning,

سُبْحَانَ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ

(الإفخار). ١٠١. نِّعُمُ أَعَمَّدَنَا ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ

سَمَّاَ: دَوَى الْإِذْرَاءِ صَفَفَْمَهُ عََةُهُ عََةُهُ.

On this page are recorded the names of an owner, Joseph, son of the priest Michael, and of a reader, Ibrahim, son of Jirjis Razzuk, of the family of Khamis, (sic) فِي هَالَّهُ (sic) نَضَرِ. (sic) ابن جرجه رزوق من بيت خميس.

On the margin of f. 1 a is written ضَرْفُوْنِي أَنْحَابَ قَدَسِينَ for the scribe (the last two letters are on f. 2 a, owing to f. 1 having been slightly torn).
Add. 2886

Paper, about 8½ in. by 6½; 202 leaves; 22 quires, signed with Arabic words or Syriac letters, of 10 leaves, except for which has 8, and the last, which has now only 4; a leaf is wanting at the beginning, two after ff. 8 and 22, one after ff. 76, 122 and 182, and two after ff. 190, 198 and 200; 21 lines in a page. Written in a good, regular, Jacobite Karshunî, of the latter part of the xviiith cent.

A Collection of Lives of Saints in Arabic.

I. The volume commences with an imperfect index, f. 1 a, which relates to a treatise on the sacraments of the Church.

[Text in Arabic script]
2. Miracles of the Virgin Mary, translated from the Greek by Macarius, patriarch of Antioch, ten in number, f. 1 b.
Decease and obsequies of the holy Virgin, f. 2 a.

b. Second miracle, f. 3 b.

c. Third miracle, f. 7 a.
d. Fourth miracle, imperfect at the beginning, f. 9 a.

e. Fifth miracle, f. 10 b,
(see) 內部 triumphantly and imperiously.

f. Sixth miracle, f. 12 a,

gh. Seventh miracle, f. 13 a,

h. Eighth miracle, f. 14 b,

i. Ninth miracle, f. 15 b,

j. Tenth miracle, f. 19 b,

3. History of Mar Dimeq, or Domitian, the physician, f. 24 b,
4. History of Joseph and his Brethren, as drawn up by Basil the Great, f. 29 b,

صورة سمعت تسمى كسم المسمى. اص بسمة مسمى. لا يسم

いま سمها ضرما تسمى كسم. اص بسمة. فلذت التأ

تاء مسمى سمعت كسم. اص بسمة مسمى. مصا مهم.

Imperfect.

5. Story of the King's daughter and the female intendant and interpreter, and how the King's son answered all their questions, etc., f. 72 b,

جس كسم التمتع سمنا سمنا التمتع. كسم التمتع. سمنا

كلما كسم التمتع سمنا سمنا التمتع. كسم التمتع. سمنا

عاف ادا سمنا (Sic).

Imperfect.

6. Story of the sage Hikār, the vizir of Sanhērib, king of Assyria, and of his nephew Nādān, f. 81 a,

جس سمنا كسم سمنا سمنا (Sic).

7. History and martyrdom of S. George, f. 106 a,

صورة كسم سمنا (Sic).

Imperfect.

8. History of John, the possessor of the Golden Gospel, from the city of Rome, f. 135 a,

صورة كسم سمنا (Sic).

9. History of Susanna and the Elders, f. 153 b,
10. History of Job the just, f. 162 b,

صِيَانُ مَصْدِعُ كَلَفُ، مَصْدِعُ كَلَفُ، مَصْدِعُ كَلَفُ.

Imperfect, breaking off abruptly at the foot of f. 175 b.

11. History of the Captivity of the Children of Israel, how they were carried away to Babylon by Nebuchadnezzar in the days of Jeremiah the prophet, f. 176 a,

صِيَانُ مَصْدِعُ صَدْبِ أَهْبَابُ، كَلَفُ، مَصْدِعُ كَلَفُ.

Imperfect.

The imperfect colophon, f. 200 b, states that this volume was written by rabban ʿAbdallāḥ (see also f. 200 a, last line) of Ṣadād, son of the deacon Nāmūsī, son of Tilljān (?), of the family of ʿAbū Thābit, a monk of the convent of Mār Mūsā al-Ḥabsahī on the hill of Kūmā, to the east of the town of an-Nabk, in the time of Mār Ignatius George patriarch of Antioch, the maphriān Shukr-ālāh (margin, Mār Basil George the maphriān), Mār Gregory George metropolitan of Jerusalem, Mār Gregory John metropolitan of Damascus, and Mār Dioscorus Ẓārūkhān bishop of the convent of Mār Mūsā.
A note on f. 202b gives the date A. Gr. 2094, which is = A.D. 1783. The writer has added "in the year 1194," which must be intended for the Muhammadan year, but A.D. 1783 = A.H. 1197.

وجه تحمر الحروف هو انه حين تاريخه طان قد توفى ابنا
البرحمان مار اغناطيوس البتريرك ائ باتيرك دير الزغبان وكان
قد راح البضروب ميخو الحاجى يقول حتى يعجل باتيرك على
السربان فقام كاتب الى باب الاغلا حتى يجو (sic) خط شريف
فيا طلع في يده طلعة البرما الى ابنا البتريرك منى وحق روح
الحروف (sic) العتيقه وهو في سنة 1194 مـ سنة
On the margin of f. 1α is written

كرتونى أحبار القديسين.

Ff. 203—205 are a modern index to the contents of the volume in Arabic.

Add. 2887

Paper, about 13 ½ in. by 9 ½; 188 leaves, of which the first two and the last five are blank; 19 quires, unsigned, 18 of ten leaves and one of eight; 26 lines in a page. Written in a good, regular, Jacobite hand, with many vowels, in A.D. 1843.

Thirty-eight Anaphories or Liturgies of the Jacobite Church in Syria.

1. Introductory service, f. 4 b,


2. The shorter liturgy of S. James, the brother of our Lord, arranged by Gregory Barhebraeus, maphriān of the East, among the mountains of Armenia, when he was very ill, f. 11 α,

[In']نئض وأذنن بَقَبَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ بَقَ Bb
3. The liturgy of S. Peter, f. 19 a,

See Renaudot, ii. 145.

4. The liturgy of the Twelve Apostles, arranged by S. Luke, f. 21 a,

See Renaudot, ii. 170.

5. The liturgy of Matthew the Shepherd, who is Hermas, one of the Seventy, f. 23 b,

6. The liturgy of John bishop of Harrān, f. 25 b,

See Renaudot, ii. 256.

7. The liturgy of Philoxenus of Baghdād, Lazarus bar Sābbāthā, f. 27 a,

See Renaudot, ii. 399.

8. The liturgy of Jacob of Edessa, f. 31 a,
9. The liturgy of Eustathius, president of the Council of the 318 Fathers (Nicaea), f. 35a,

See Renaudot, ii. 371.

10. The liturgy of Xystus, bishop of Rome, f. 40b,

See Renaudot, ii. 134.

11. The liturgy of S. John the Evangelist, f. 42a,

See Renaudot, ii. 163.
12. The liturgy of S. Mark, f. 44 b,


13. The liturgy of Dionysius the Areopagite, f. 47 b,


14. The liturgy of Basil, maphrān of the East, 'Abd al-Ghani, son of Stephen, from the town of al-Maṣūrīya, f. 53 a,
15. The liturgy of Gregory Theologus, f. 70 b,

See Renaudot, ii. 548.

16. The liturgy of Basil of Caesarea, f. 76 a,

See Renaudot, ii. 421.
ADD. 2887

18. The liturgy of Abraham the hunter, or warrior, f. 89 a,

See Renaudot, ii. 275.

19. The liturgy of Cyril of Alexandria, f. 90 b,

See Renaudot, ii. 286.

20. The liturgy of Dioscorus of Alexandria, f. 95 b,

See Renaudot, ii. 438. It is arranged alphabetically.
22. The liturgy of Eustathius, patriarch of Antioch, f. 104 a,

See Renaudot, ii. 235.

23. The liturgy of Dioscorus, bishop of Jazirat Ibn 'Omar, f. 106 b,

See Renaudot, ii. 492. It is preceded by a proemium and sedrā.

24. The liturgy of John, patriarch of Antioch, Isho' the scribe Bar-Shūshan, f. 115 b,
25. The liturgy of Severus, patriarch of Antioch, f. 117 b,

See Renaudot, ii. 321.

26. The liturgy of Ignatius the maphriān, f. 121 b,

See Renaudot, ii. 449.
28. The liturgy of Jacob Baradaeus, f. 126 a,

لهم أَنْ تَأْتِي... أنَّكَ أَتْبَعُ عَلَيْهِم... فَمَا ضَرِّبَ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل.

See Renaudot, ii. 333.

29. The liturgy of John bar Ma'dani, patriarch of Antioch, f. 130 a,

لهم أَنْ تَأْتِي... أَتْبَعُ عَلَيْهِم... فَمَا ضَرِّبَ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل.

See Renaudot, ii. 512.

30. The liturgy of S. Ignatius, f. 136 b,

لهم أَنْ تَأْتِي... أَتْبَعُ عَلَيْهِم... فَمَا ضَرِّبَ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل.

See Renaudot, ii. 215.

31. The liturgy of Ignatius bar Wahib, Bedar Zakhæ, patriarch of Mardin, f. 141 b,

لهم أَنْ تَأْتِي... أَتْبَعُ عَلَيْهِم... فَمَا ضَرِّبَ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل. (sic) فَأَتْبَعُهُ فِي صَحْل. فَأَتْبَعُهُ فِي صَحْل.

See Renaudot, ii. 142 b. (f. 142 b).
32. The liturgy of Mārūthā, bishop of Taghrith (Tekrit), f. 149 b,

See Renaudot, ii. 261.

33. The liturgy of Cyril, bishop of Ḥah (in Tūr-Abhdin), f. 153 b,

See Renaudot, ii. 186.
35. The liturgy of Cyriacus of Taghrit, patriarch of Antioch, f. 165 b.


36. The liturgy of John Chrysostom, f. 169 b.

See Renaudot, ii. 242.

37. The liturgy of Gregory John, bishop of the convent of Mar Mattai and of Adhörbäğän, f. 175 a.

This is not the liturgy of Gregory Barhebraeus given by Renaudot, ii. 456.

38. The liturgy of Philoxenus of Mabbagh (Manbij), f. 177 a,

See Renaudot, ii. 301.

39. The liturgy of Celestinus, bishop of Rome, f. 179 b,

See Journal of Sacred Literature, 5th Series, vol. i. 332.

On f. 3 b is an index to the contents of the volume.


From Dr Badger's Collection.
Add. 2888

Paper, about 6 in. by 4; 70 leaves, of which the first two and the last three are blank; 9 quires, unsigned, of 10 and 6 leaves alternately, the last having 6; 16 lines in a page. Written in a good Nestorian hand of the sixth cent.

The contents are chiefly Glosses on words and phrases in the Scriptures of the Old Testament.

1. The Prophets, f. 3 b, אֵלָהֶם בְּעֵלֶ֑ד הַמַּקְרָ֖א פֶּרֶהֶ֑מֶנָּה; viz. Isaiah, f. 3 b; Amos, f. 6 b; Nahum, f. 7 a; Habakkuk, f. 8 b; Zechariah, i b; Jeremiah, f. 9 b; Ezekiel, f. 11 b; Daniel, f. 15 a. These end on f. 16 b; and are followed by

2. Glosses on the difficult words in some unnamed book, f. 16 b.

3. Similar Glosses on Khāmīs, קֵחַמִּיס, f. 18 a.
   a. A hymn of which the beginning is not given, f. 18 a.
   b. The hymns beginning אֱלֹהֵי חַקִּמָּא, f. 19 b.
   c. " " " אָלֹהֶם בְּעֵלֶ֑ד הַמַּקְרָ֖א פֶּרֶהֶ֑מֶנָּה, f. 20 a.
   d. " " " אִישָּׁבֵיהֶ֑נָּה, f. 22 b.
   e. " " " אִישָּׁבֵיהֶ֑נָּה, f. 24 a.
   f. " " " קֵחַמִּיס, f. 24 b.
   g. " " " קֵחַמִּיס, f. 27 b.
   h. " " " קֵחַמִּיס, f. 28 a.

   a. The Pentateuch, f. 32 b.
   b. Proverbs, f. 41 b.
ADD. 2888

753

c. The Song of Songs, f. 45 b.
d. The Pentateuch, f. 47 a.
e. The Bēth Mārückû, f. 48 a.
f. Proverbs, f. 50 a.
g. Koheleth, f. 51 b.
h. Wisdom, f. 53 a.
i. Job, f. 53 b.
j. The Prophets; viz. Isaiah, f. 55 a; Hosea, f. 57 a; Joel, f. 57 b; Amos, Jonah, Micah, f. 58 a; Habakkuk, Nahum, f. 58 b; Zephaniah, f. 59 a; Zechariah, f. 59 b; Jeremiah, Ezekiel, f. 60 a; Daniel, f. 62 a.
l. Job, f. 62 a.
m. Samuel, f. 63 a.

5. Chronological sections, frequently synchronisms, f. 63 a.
a. Of Peleg, Reu, Nahor and Terah, f. 63 a;

b. Of the times of the Judges, f. 64 a. The Moabites, f. 64 a; Tola the son of Puah, and Elon the Zebulonite, f. 64 b.
c. Of Manasseh, f. 65 a.
d. Jewish Chronology from the burning of the Temple by Nebuchadnezzar to the destruction of Jerusalem by Vespasian, f. 65 a.,
Here are named: Xerxes, Ἀρτέμιδος, Ἰστράτιος, f. 65 b; Artabanus, Ἀρτέμιδος, Ἰστράτιος, f. 66 a; Artaxerxes Longimanus, Ἀρτέμιδος, Ἰστράτιος, f. 66 b; Artaxerxes Ochus, Ἀρτέμιδος, Ἰστράτιος, f. 66 b; Alexander the Great, Ἰστράτιος, f. 66 b; Ptolemy Dionysus, Ἀρτέμιδος, Ἰστράτιος, f. 67 a; Augustus Caesar, Ἀρτέμιδος, Ἰστράτιος, f. 67 a; Gaius (Caligula), Ἀρτέμιδος, Ἰστράτιος, f. 67 a; Vespasian, Ἀρτέμιδος, Ἰστράτιος, f. 67 a.

From Dr Badger's collection.

Add. 2889

Paper, about 12 1/4 in. by 7 1/4; 367 leaves, of which ff. 56 and 57 are a modern supply; 39 quires, signed with Syriac letters, of 10 leaves, except v, w, x, y (the lettering should be on ff. 183 a and 190 b), which have 8 leaves, z, which has 6, and ζ, which has 7; there are other signatures with Arabic arithmetical figures in the middle of each quire; 25 lines in a full page. Written in a neat, regular, Nestorian hand, fully pointed, and dated A. Gr. 2041 = A.D. 1730.

A historical work in Arabic, commonly called "The Book of Dates," but more correctly "the Books of Secrets," compiled by the priest Ṣelibhā ibn Yōḥannā, of Mosul, in the year 1643 = A.D. 1332*.

* Assemani ascribes the whole work to 'Amr ibn Mattā, and speaks of his manuscript as containing only the second part of the Kitāb al-Majdāl; see
Title and preface, f. 1 b.

B.O. iii. 1, 566 sqq.; Mai, Scriptorum vett. nova Collectio, t. iv. p. 224, no. ex. It is however wholly different from the Kitāb al-Majdal of 'Amr ibn Mattā‘ at-Tirhānī, judging at least by our copy of the second volume of that work described below. Compare Assemani, B.O. iii. 1, 582 sqq.; G. E. Khayyuth, Syri Orien-
tales etc., p. 106; Hoffmann, Auszüge, p. 6; Sachau, Kursze Verzeichnisse d. Sachauschen Sammlung, no. 13. Consequently there remains nothing to Mai ibn Sulaimān but the history of the Nestorian Patriarchs incorporated in the Kitāb al-Majdal; see Assemani, B.O. iii. 1, 554—5.

48—2
Then follows an index to the whole work, disfigured however by some lacunae, showing where the manuscript that lay before the scribe was damaged. See ff. 2 a and 3 a.

I. The first book consists of five introductory sections.

1. The letter referred to in the preface, f. 3 b,
2. The second section, on the origin of the name ‘Nestorians,’ f. 7b,

3. The third section, f. 12a,

4. The fourth section, against the Jews and other opponents of Christianity, f. 15a,
5. The fifth section, on the terms 'union' and 'sonship,' f. 17 a,

II. The second book in nine sections.

1. The superiority of the East over all other regions, f. 19 a,

2. F. 20 b,

3. F. 21 a,

The nations sprung from Shem, Ham and Japheth are enumerated thus, f. 22 a,
لا يوجد نص قابل للقراءة من الصورة المقدمة.
Here are cited a work entitled
[read read, f. 23 b; the epistle of Alexander to Aristotle, f. 23 b; the reply of Aristotle, f. 24 b; and another extract from the same, f. 25 a sqq.

Here is cited the Testament of Adam, f. 30 a;  

f. 32 a.
The prophecy of Zoroaster, f. 35 a, the Three Kings and their attendant Kings, f. 36 a,
The distribution is thus recorded, f. 37 a,
Then follow ten original Canons of the Apostles, f. 37 b,

\[
\text{which were afterwards expanded into 81 canons, f. 38 b,}
\]

S. Peter at Rome and in Spain and the regions and islands of the West; afterwards, accompanied by Mark and Silvanus, in the East, f. 38 b.
9. F. 39 b, the Creed of the Easterns,

III. The third book in seven sections.

1. F. 41 a,

2. Of the patriarchs or popes of Rome down to the Council of Nicaea, f. 41 b,

3. Of the patriarchs of Alexandria down to the Council of Nicaea, f. 42 a,

4. Of the patriarchs of Antioch down to the Council of Nicaea, f. 43 a,
ADD. 2889

765

5. Of the bishops of Jerusalem down to the Council of Nicaea, f. 44 a,

6. Of the heathen emperors of Rome down to Constantine, f. 45 a,

7. Of the Council of Nicaea, f. 48 a,
With the passage quoted by Assemani B.O. iii. 1, 587, col. 2, compare f. 50 a,

8. Appendix, of the Patriarchs and Christian Emperors of Constantinople, f. 51 a,
The first Invention of the Cross, f. 51 b; the second Invention, f. 52 a; the empress Helena, f. 55 a; how the pretended Jewish converts were found out by compelling them to eat hog's flesh, f. 55 b. The history is brought down to the reign of Theophilus the son of Michael, f. 84 b,

IV. The fourth book in seven sections, f. 88 a,

1. Of the Jews, f. 88 a,

2. Of the Samaritans, f. 94 b,

3. Of the heathen Philosophers before Christianity, f. 95 a,
4. Of the Christian heresies, f. 99 b,

The list begins with Simon Magus, and ends with Māron, of whom it is written, f. 113 b,
5. Extract from Anbā Eutychius Saʿīd ibn Baṭriḵ the Malaḵite, patriarch of Alexandria, on the church of S. Michael in that city, which was formerly a temple of Saturn ({Name: u'}), f. 113b,

لکلخیلک یکلایجیمی یک لامکه یکلاید. یک یکخ یکمه
سخان یکخ یکمیشیئم یکلایجیمی یک یکلاید.
لکلخیلک یکلیمی یک یکلاید.

6. Of the fourteen Councils of the Church, f. 114a,

لکلخیلک یکلایجیمی یک لامکه یکلاید. یک یکخ
لکلخیلک یکلیمی یکلاید.

These are: Ankyra, Neocaesarea, Nicaea, Gangra, Antioch, Laodicea, Sardice, Constantinople I., Ephesus I., Ephesus II., Chalcedon, Constantinople II., III. and IV.

7. Showing why the Easterns had had no occasion for a council since they received the faith, f. 116b,

لکلخیلک یکلایجیمی یک لامکه یکلاید. یک یکخ
لکلخیلک یکلایجیمی یکلاید.

Besides the canons of the Apostles, they have the following collections of canons, f. 117b,

بیلخ لکلخیلک یکلایجیمی یکلاید. یک یکخ
بیلخ لکلخیلک یکلایجیمی یکلاید. یک یکخ

B. C. 49
V. The fifth book in seven sections, f. 118b.

A. The first section, f. 118b.

1. Preface, f. 118b.

2. History of our Lord, f. 119a.

3. S. Peter, f. 120a.
4. S. Andrew, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 121 a.

5. S. James, the son of Zebedee, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 121 b.

6. S. John the Evangelist, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 121 b.

7. S. Philip, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 123 a.

8. Nathanael or Bartholomew, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 123 a.


11. S. James the son of Alphaeus, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 125 b.

12. S. Jude the son of James, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 125 b.


15. S. Matthias, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 126 a.


17. S. Mark the Evangelist, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 127 b.


19. Addai, ُنِسْمَةُ نَجْمِ يَحْضُرُ، يَدُوُّنُ، f. 128 b.

20. Māri, ُنِسْمَةُ نَجْمِ يَحْضُرُ، and our Lord, f. 129 a; the letters of king Abgar, ُنِسْمَةُ نَجْمِ يَحْضُرُ, and our Lord, f. 129 a; extract from the chronicle of Yahyā ibn Saʿīd, A. Gr. 1343 = A.D. 1032, f. 129 b.

49—2
B. The second section, f. 130 b.

1. The Catholic Patriarchs of the East, f. 130 b,

(1) Mārī, 𐭨𐭠𐭩, f. 130 b.
(2) Abris, 𐭦𐭩𐭠𐭩, f. 131 a.
(3) Abraham I, 𐭮𐭠𐭩𐭩, f. 131 b.
(4) Jacob I, 𐭬𐭠𐭩, f. 132 b.
(5) Aḥā dh'Abūḥi, 𐭧𐭪𐭥𐭠𐭩, f. 133 a;

(6) Shaftūphā, 𐭮𐭠𐭩, f. 137 a.
(7) Pāpā, 𐭥𐭪𐭠𐭬, f. 137 b.
(8) Simeon bar Šabbā'ē, 𐭮𐭠𐭩, f. 138 b.
(9) Shāhdoṣat, 𐭬𐭠𐭩, f. 141 a.
(10) Barba'āhmīn, 𐭥𐭪𐭠𐭥, f. 141 a.
(11) Tūmarāš, 𐭮𐭠𐭫𐭩, f. 141 b.
(12) Kāyōmā, 𐭬𐭠𐭫𐭩, f. 142 b.
(13) Isaac, 𐭮𐭠𐭩, f. 143 a.
(14) Aḥī, 𐭮𐭪, f. 144 b.
(15) Yabh-alāhā I, 𐭮𐭪𐭫𐭩, f. 145 a.
ADD. 2889


(17)  Karābakht,  كَرَابِكْح، f. 145 b. Margin, مَهَدِّ.

(18)  Dadh-ıshō',  شَهِدَ، f. 146 a.

(19)  Bābōi,  بَبُوْی، f. 146 b.

(20)  Acacius,  آکَیأع، f. 149 b.

(21)  Bābāi,  بَبُأ، f. 150 a.

(22)  Shilā,  شِلْأ، f. 151 a.

(23)  Narsai,  نَرْسِع، f. 151 b. Margin, مَهَدِّ.


(25)  Paul,  پَوْلِ، f. 152 a.

(26)  Mār(i) Abhā,  مَأَر(َ) أَبْحَا، f. 152 a.


(28)  Ezekiel,  سُوْطَیْلَز، f. 154 a.

(29)  Ishō-yab I., of Arzan,  نَذِرُ، f. 155 a.

(30)  Sabhr-ıshō' I.,  ضَجْحُ، f. 158 a.

(31)  Gregory,  مُحَمَّد، f. 159 a.

(32)  Ishō-yab II., of Judhāl,  نَذِرُ، f. 159 b.

(33)  Mār(i)-emmeh,  مَأَر(َ) أَمْمُه، f. 161 b.

(34)  Ishō-yab III., of Hāzza,  نَذِرُ، f. 161 b.

(35)  George I.,  مُحَمَّد، f. 162 a.

(36)  John I., the son of Mārtā,  مُسَمَّى مَأَرْتُا، f. 162 b.
(37) Ḥēnān-īshā'ī, f. 163 a.

(38) John II., the Leper, f. 164 a. Margin.

(39) Sūlkhā-ṣekhā, f. 164 a.

(40) Pethius, f. 164 b.

(41) Mār-Abbā ibn Bērīkh-šēbhyānā (sic), f. 165 a.

(42) Sūrin, f. 165 b. Margin.

(43) Jacob II., f. 165 b.

(44) Ḥēnān-īshā'ī II., f. 166 a.

(45) Timothy I., f. 166 a.

(46) Ḥīshā' bar Nūn, f. 167 b.

(47) George II., f. 168 b.

(48) Sabhr-īshā'ī II., f. 169 a.

(49) Abraham II., f. 169 b.

(50) Theodosius, f. 170 b.

(51) Sergius, f. 171 a.

(52) Ānēsh, f. 171 b.

(53) John III., the son of Narsai, f. 172 a.

(54) John IV., f. 175 b.

(55) John V., the son of al-'Arāj, f. 175 b.

(56) Abraham III., Ibrāzā, f. 177 a.
(57) Emmanuel, مِتَّمُّسَى، f. 178 a.
(58) Bar-Badmeh, مَنَحَبَتَ، f. 178 a.
(59) Israel, هَمَتَنُّ، f. 181 b.
(60) 'Abhd-ishô I., نَحَبَتُ، f. 182 b.
(61) Mâri ibn ûbû Tûbî, مُحَدِّثٌ مُتَّمَّ، f. 183 a.
(62) John VI., مَلاَمَهَ، f. 183 b.
(63) John VII., ibn Nâzûk, مَلَاخْمَ، f. 184 a.
(64) Ishô-yâbî IV., ibn Ezekiel, رَجُلُ يَثْري، f. 184 b.

(65) Elias I., مَلَائِكَةُ يَثْري، f. 185 a.
(66) John VIII., مَلَائِكَةُ، f. 186 a.
(67) Sabhr-lishô III., مَلَائِكَةُ، f. 186 b.
(68) 'Abhd-lishô II., نَحَبَتُ، f. 187 a.
(69) Makkikhâ I., مُحَدِّثٌ، f. 187 b.
(70) Elias II., مَلَائِكَةُ يَثْري، f. 188 a.
(71) Bar-Šauma, مَنَحَبَتَ، f. 188 b.
(72) 'Abhd-lishô III., نَحَبَتُ، f. 189 a.
(73) Ishô-yâbî V., رَجُلُ يَثْري، f. 189 b.
(74) Elias III., Abû Ḥalîm, مَلَائِكَةُ يَثْري، f. 192 a.
(75) Yâbî-alâhâ II., مَلَائِكَةُ مَلَائِكَةٍ، f. 194 b.
(76) Sabhr-lishô IV., نَحَبَتُ، f. 195 a.
(77) Sabhr-ishō’ V., ibn al-Masihī, f. 195b.

(78) Makkikhā II., f. 197a.

(79) Denbā, f. 198a.

(80) Yabh-alāhā III., f. 199a, who died A. Gr. 1629 = a.d. 1317. After his decease the see remained vacant for 3 months and 8 days. In all 72 (read 73) patriarchs, besides 7 who were deposed. The successor of Yabh-alāhā III. was Timothy II., f. 200b, margin.

List of the metropolitans under the patriarch of the East (compare Assemani, B.O. ii. 458), f. 200b.
The seven metropolitans who elect and consecrate the patriarch, f. 200 b,

2. The preface to the treatise of Mar Elias I. on the fundamental doctrines of the Faith*, f. 201 a,

3. From the same work, on the Incarnation, f. 206 a,

* See B.O. iii. 1. 265, note 6.
4. From the same, proofs of the Human Nature of our Lord, f. 207 a,

5. From the same, proofs of the Divine Nature of our Lord, f. 207 b,

6. Extracts from the first section of a work by Mār Elias, metropolitan of Nisibis, entitled Kitāb al-Burhān fi Tāqīdī al-Imān*, f. 209 a,
7. Extract from a treatise by Mār George, metropolitan of Mosul, on the Faith of the Eastern Christians*, f. 211 a,

8. A treatise by Mār Makkīkhā the patriarch on the Fatherhood and the Sonship†, f. 213 b,

9. The Confession of Faith of Mār Michael, bishop of Ḫamid and Mālišārīḵīn, translated from Syriac into Arabic by Shībḥāh,‡, f. 216 a,

* See B.O. iii. 1. 540.
† See B.O. iii. 1. 553, oratio de Incarnatione.
‡ See B.O. iii. 1. 558.

---

* See S.O. iii. 1. 360, col. 2 of the notes.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
13. The Confession of Faith of Mār Ishū'-yāh ibn Malikūn*, f. 227 b,

الفصل الثلاث عشر في النقول المجنبي. فب جذع عفيضت
بديعونا ملوكاً دملاءً بسنسناء. ملوكاً نفية في إحدى
لأن مد ملوكاً بسنسناء ضاحياء نفية نفية نفية
فنجوس لا نفية الله.

14. Letter of Mār Makkīkhā the patriarch, written when he was metropolitan of Mosul and Arbel, to a Christian noble in Ispahān, on the Faith†, f. 228 b,

الفصل (sic) الرابع عشر في النقول المجنبي. فجذع عفيضت
نابو النجوم مثل صبحة الملوك في منديل صبحة
بضعة عافياء نفية. فغثير نفية حضارة صبحة
الفصل مذيداً. فذكر في جذع النجوم نفية جصيدة
دفاعة مكحسته. فذكر في جذع النجوم نفية جصيدة
صعوبيته ضعفة مكحسته. فذكر في جذع النجوم
للفصل مذيداً. فذكر في جذع النجوم نفية

* See B.O. iii. 1. 296, note 2.
† See B.O. iii. 1. 552.
C. The third section, f. 236 b.

1. Introductory, f. 236 b,

2. Of the object of the Incarnation, f. 237 b,

3. Of the points wherein the Christian sects, Nestorians, Malakites and Jacobites, agree regarding the Union (of the two Natures in our Lord), f. 248 a,

4. Of the points wherein they differ in regard to the Union, f. 248 b,

The doctrines of the three sects are thus stated, f. 249 b;
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
5. Proofs and arguments in favour of the Nestorian doctrine, f. 250 b,

The first question begins on f. 256 a.

6. Canon regarding the Union, f. 260 a,

7. Reply to the objection that the Nestorians add a fourth Person to the Trinity, f. 262 a,

8. Reply to the objection that they believe in two Sons, f. 263 b,
9. Of the doctrines of the Jacobites, with refutations, f. 267 a,

... (translation)

a. Extracts from the dissertation of Severus ibn al-Muqaffa', Jacobite bishop of Ashmúnaín in Egypt, f. 267 a,

... (translation)

b. Extract from the epistle of Jacob, the Jacobite bishop of Edessa, to the Malakites of Harrân, showing that he believed the human nature of our Lord to have descended from Heaven, f. 272 b,

... (translation)
c. Another extract from the same epistle to the Malakites of Harran, in which Jacob of Edessa admits the mortality of God, f. 273 a.

νῦν οὖν ἐκ τῶν μαθητῶν τοῦ Ιησοῦ Χριστοῦ υἱὸς τοῦ θεοῦ τοῦ πατρὸς ἔφυκεν θάνατος ἐκ των υἱῶν τοῦ θεοῦ τοῦ πατρὸς τοῦ πατρὸς.

d. The Confession of Faith of the Jacobite patriarch Ignatius (II.), after the European monk Fra Andrea (?) had visited him, f. 273 b.

ἔστε ἐν δύναμις καταγγελίας τὴς οἰκουμένης, ἐστε ῥάβδος ἐκ νεανίσκων τῆς ἡμερῶν.

εἰσέρχεσθε ἐν τῷ οἴκῳ τοῦ θεοῦ, ὑπήκουτε σεβαστοί εἰς τὸ εὐαγγέλιον τῆς Θεοδότης.

εἰσέρχεσθε καὶ ἐν τῷ οἴκῳ τοῦ θεοῦ, ὑπήκουτε σεβαστοί εἰς τὸ εὐαγγέλιον τῆς Θεοδότης.

e. The Confession of Faith of the Jacobite patriarch John bar Ma'dani, when visited by the same monk, f. 274 b.

εἰσέρχεσθε καὶ ἐν τῷ οἴκῳ τοῦ θεοῦ, ὑπήκουτε σεβαστοί εἰς τὸ εὐαγγέλιον τῆς Θεοδότης.

εἰσέρχεσθε καὶ ἐν τῷ οἴκῳ τοῦ θεοῦ, ὑπήκουτε σεβαστοί εἰς τὸ εὐαγγέλιον τῆς Θεοδότης.

D. The fourth section, f. 276 a.

1. Disputation between the priest Sabhr-Isch'o' ibn Paulus of Mosul and a Jewish rabbi*, f. 276 a.

* See B.O. iii. 1, 541 sqq.
2. To prove that Mary gave birth to the Christ, with refutation of Severus ibn al-Muqaffa' the Jacobite, f. 278 b,

3. Extract from a treatise by Ishô-yabb [bar Malkôn], metropolitan of Nisbis, in refutation of the same*, f. 279 b,

4. Refutation of the chief argument of the Jacobites, f. 282 b,

---

* See B.O. iii. 1, 295.
Six questions addressed by the author to the Jacobites, f. 283 a; a story narrated by him, f. 286 b,

E. The fifth section, f. 288 a.

1. Against those who say that God suffered and was crucified and died, especially against Severus ibn al-Mukaffa', f. 288 a,

2. Against those who hold that our Lord’s sufferings and death pertained only to His human nature*, f. 288 b,

* [The Arabic text quoted seems to indicate that Professor Wright has here made some slip of the pen. A. A. B.]
Evidences from the Fathers, f. 293 a; questions, f. 294 a.

3. How the Jacobites distort and alter the text of the Scriptures, f. 295 b,

الفصل الثالث في تكريمه لل gammاتا. في جزء منه

بسمة الله المتین الحمد لله وسلامه على النبي وآله ومَنَـ ﷺ

لا يبتعد عنها المحسنين.

4. How they falsely cite Mar Ephraim, f. 297 a,

المفتي الديوب في تكريمه لل gammاتا. في جزء منه

مَعَ الله يوم يكلم الله إياهما. مَعَ الله يوم يكلم الله إياهما

لكلمة في بيئة تجد دفعاً.

F. The sixth section, against the Malakites, f. 299 b,

لكم في تكريمه لل gammاتا. بعدم

يضيع غيدي. بلخله نكلوا. في جزء منه يتقدم لهما

منقوله من (sic) بيكده ليتان لخلق لانبلن

للالحذف في تكريمه لل gammاتا في تلاصتنا للجيل البيت.
1. Extracts from a work of John of Damascus, f. 299 b,

2. Extracts from Sa'id ibn Batrîk the Malakite against the Nestorians and Jacobites, f. 302 b,

G. The seventh section, f. 315 b.

1. Introduction, f. 315 b.

2. Refutation of Ibn al-Batrîk, f. 316 b, in four sections, but the beginnings of the other three are not clearly indicated.

3. Conclusion, on the Union (of the two Natures), against Severus ibn al-Muḵaffa' and Ibn al-Batrîk, f. 345 a,

The colophon, f. 366 a, states that this book, known as “the Book of Dates,” was finished on the 27th of the second Kanûn.
A. Gr. 2041 = A.D. 1730, when Mār Elias was patriarch, at Mosul, by the deacon Johannān, son of the deacon Ḥormīzd, son of the deacon Gabriel, of Alqōsh.

[Text in Syriac script]

Add. 2903

[See Appendix.]
Add. 2917

Paper, about 8½ in. by 5½; 126 leaves; made up of two manuscripts.

I. Ff. 9—86, of which the first is mutilated, and others slightly waterstained; 7 quires, signed with Arabic words at the upper left-hand corner of the first leaf of each (e.g. f. 38a, خرَاسَة رابع), of 10 leaves, except the first, which has only 8; leaves are wanting after ff. 17, 58 and 68, the two latter lacunae being supplied by a modern hand; 17 lines in the first quire, 14 in the rest. Written on thick, coarse paper, in a large, regular, Jacobite hand of the xvith cent., with many vowels of both kinds.

A collection of Anaphoras or Liturgies of the Jacobite Church in Syria, f. 9b,

المجذوب المذكور من براهيم صامته مالك

1. The Epistle, Gospel, proemium and sedra, f. 9b,


a. Without any special heading, f. 9b,

(1 Corinth. xi. 23 sqq.)

b. F. 12b,

(1 Corinth. xv. 20 sqq.)
c. F. 15 b,

(Hebr. ii. 14 sqq.)

The sedrā is imperfect at the end, f. 17 b.

2. The liturgy of S. James, the brother of our Lord, as arranged by Jacob of Edessa, f. 18 a,

This is a different redaction from that in Add. 2887, no. 2. Compare Renaudot, t. ii. p. 371, and Assemani, B.O. i. 476, 2. The margins contain Arabic versions, in Karshūnī, of many of the prayers.

3. The liturgy of S. Basil of Caesarea, f. 33 a,

See Add. 2887, no. 16.

4. The liturgy of Moses bar Kêphâ, f. 51 b,
ADD. 2917

See Renaudot, t. ii. p. 391; Assemani, B.O. ii. 130.

5. The liturgy of Xystus of Rome, f. 61 a,

See Add. 2887, no. 10.

6. The liturgy of S. Peter, f. 66 a,

See Add. 2887, no. 3.

7. The liturgy of Michael the great or the elder, f. 72 a,

See Add. 2887, no. 21.

8. The liturgy of S. John the Evangelist, f. 83 a,

See Add. 2887, no. 11. Imperfect, breaking off at f. 86 b. Here again there are Arabic translations of the prayers, in Karshūn, on the margins.

II. Ff. 1—8 and 87—126. A modern supplement to part I, of the sixth cent., written in an inelegant Jacobite hand.
1. Common order of the liturgy, beginning, f. 1 b,

(sic) مِنْهَا بِنْتَ ِمُصْطَلِبَةَ مَلَكَت كَلاخَ وَكَتَت
مَكْسِنَ عَلَّمَتِهَا مُكْسِنَتِهَا طَعِبَةَ مَكْسِنَتِهَا
مَكْسِنَتِهَا طَعِبَةَ فِي خَلَقِهَا مَكْسِنَتِهَا
بَنَانَ سَبْعَة

Compare Renaudot, t. ii. pp. 16—18. This ends on f. 3 a, and f. 3 b contains only two pieces of verse of four lines each.

(α) بَنَانَ سَبْعَة
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا

(β) مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا
مَعْيَهُ يُبَيِّنُهَا

2. Services supplementary to I. 1, viz.

a. F. 4 a,

(1) اَلْحَمْدُ لِلَّهِ صَلَّى اَلْمَلَائِكَةَ وَالَّذِينَا
(2) مِنْهَا فَعَلَى (Romans xii. 9 sqq.)

b. F. 5 b,

(1) اَلْحَمْدُ لِلَّهِ صَلَّى اَلْمَلَائِكَةَ وَالَّذِينَا
(2) صَلَّى اَلْمَلَائِكَةَ وَالَّذِينَا (1 Corinthians xiii. 4 sqq.)

b. F. 6 b,

(1) اَلْحَمْدُ لِلَّهِ صَلَّى اَلْمَلَائِكَةَ وَالَّذِينَا
(2) (Hebrews ii. 14 sqq.)
d. F. 8 a,

\begin{align*}
\text{συζητοῦντες μὲν καὶ βιβλεῖσθαι. (sic)}
\end{align*}

\hspace{1cm}

(1 Corinthians xii. 28 sqq.)

The sedrā ends on f. 9 a, at the foot of which is written in Arabic, وصَمَّالَةً بَاقِيِّي الجِمْهَرِ فِي أَخْرِهَا الْكِتَابُ يُومُ الجِمْهَرِ وَيُومُ السَّبْتُ, by which we are referred to f. 123 a.

3. Supplement to the collection of Anaphoras; viz.

a. Continuation of the liturgy of S. John the Evangelist, f. 87 a.

b. The liturgy of the Twelve Apostles, arranged by S. Luke, f. 91 b,

\begin{align*}
\text{τὸν ἄρθρον ἐπὶ πάντων μὲν καὶ ἐπὶ τῶν δύο ἴδιων. (sic)}
\end{align*}

See Add. 2387, no. 4.

c. The liturgy of Mārūtha of Taghrith (Tekrit), f. 96 b,

\begin{align*}
\text{τὸν ἄρθρον ἐπὶ πάντων μὲν καὶ ἐπὶ τῶν δύο ἴδιων. (sic)}
\end{align*}

See Add. 2387, no. 32.

d. The liturgy of S. James, the brother of our Lord, as arranged by Barhebraeus, f. 105 a,

\begin{align*}
\text{συζητοῦντες μὲν καὶ βιβλεῖσθαι. (sic)}
\end{align*}

See Add. 2387, no. 5.

e. The liturgy of Matthew the Shepherd, f. 112 a,

\begin{align*}
\text{συζητοῦντες μὲν καὶ βιβλεῖσθαι. (sic)}
\end{align*}

See Add. 2387, no. 5.
f. or dimissory hymns, in the metre of Jacob of Batnæ, viz.

(1) F. 116 α,

(2) F. 117 β,

(3) F. 118 β, alphabetical,


g. The liturgy of Dionysius or Jacob bar Ṣalibi, f. 120 α,

See Add. 2887, no. 27.

4. Continuation of no. 2 above, from f. 9 a, and this church

a. F. 123 α,

(Hebrews xi. 32 sqq.)
b. F. 124 b,

(2 Cor. v. 1 sqq.)

5. Another Psalmodiam or dimissory hymn, beginning, f. 126 a,

The scribe's name was Ibrāhīmshā, f. 126 b,

On f. 1 a are extracts in Arabic from the Ethics of Barhebraeus, viz.

On the inside of the right-hand cover is an index to the anaphorae contained in this volume.

Add. 2918

Paper, about 10½ in. by 6½; 278 leaves, of which ff. 1—6 and 274—278 are European, of the xviith or xviiith cent.; ff. 7—20 and 235—273 are more or less stained with water; 27 quires, signed with letters, of 10 leaves, except 3, which has 8 (ff. 7—14), and 10, which has 9 (a leaf having been cut out after f. 273); 17 to 21 lines. Written in a good, regular, Jacobite hand, and dated A. Gr. 1529 = A.D. 1218.

The Homilies or Dissertations of Moses bar Kephä on the Principal Festivals of the Church, with some other discourses by the same writer*.

1. On the Annunciation of Zacharias, 3
f. 7 b. Subscription, f. 16 a.

2. On the Nativity of the Virgin Mary, in five chapters,

3. On the Visit of Mary to Elisabeth, f. 19 b.

4. On the Birth of S. John the Baptist, f. 21 b, 11

5. On the Nativity of our Lord, f. 27 a,

6. Eighteen chapters on the Feast of the Nativity, f. 34 a,

7. On the Visit of the Magi, in twelve chapters, f. 42 a,

Their names, f. 48 a,

8. On the Star, in eight chapters, f. 47 b,

9. On the Feast of the Nativity, f. 53 a, a stupid repetition of no. 6. Marginal note,

10. On the Massacre of the Innocents, in ten chapters, f. 62 b,
11. On the Epiphany, in seventeen chapters, f. 67 b,

\[\text{قصَالَ أَفْخَذَ قَصَةُ بَنَصِيبِ كَثُرَّهُمَا سَوِّيًَا بِكَلْرَّا.}
\[\text{مَا ذَلِكَ قَصَةُ بَنَصِيبِ كَثُرَّهُمَا سَوِّيًَا بِكَلْرَّا.}

12. On the Circumcision of our Lord, in fourteen chapters, f. 80 a,

\[\text{قصَالَ بَنَّى قَصَةٍ بَنَصِيبٍ.}

13. On the Temptation of our Lord, in ten chapters, f. 88 a,

\[\text{قصَالَ بَنَّى قَصَةٍ بَنَصِيبٍ.}

14. On Lent, in twenty chapters, f. 92 a,

\[\text{مَا ذَلِكَ بَنَّى قَصَةٍ بَنَصِيبٍ مَّلْعَظُهُمَا سَوِّيًَا بَنَصِيبٍ بَنَصِيبٍ إِنَّهُمَا قَصَةٌ بَنَصِيبٍ مَّلْعَظُهُمَا سَوِّيًَا بَنَصِيبٍ بَنَصِيبٍ.}

It concludes with a short exhortation suitable for the end of any discourse, f. 101 b,

\[\text{بَنَصِيبٍ بَنَصِيبٍ كَثُرَّهُمَا مَّلْعَظُهُمَا أَنَّهُمَا مُطَّاعُ.}

15. On the Leper, in six chapters, f. 102 a,

\[\text{بَنَصِيبٍ بَنَصِيبٍ بَنَصِيبٍ.}

16. On the Woman that had the issue of blood, f. 104 b,

\[\text{فَبُدِكُّا مَّلْعَظًا اَنْتَ مَّلْعَظًا مُطَّاعًا.}

17. On the Words of our Lord in S. Matthew viii. 22,

\[\text{مَّلْعَظُ بَنَصِيبٌ بَنَصِيبٌ مَّلْعَظُ مُطَّاعًا.}

\[\text{مُطَّاعًا.}
18. On the Widow's Son, f. 107 a,

At the end is a spiritual exposition of the passage, f. 108 b.

19. Exposition of the parable of the Good Samaritan, f. 108 b,

20. On the story of Lazarus, in seven sections, f. 115 a,

21. On Palm Sunday, f. 120 a,

There is a concluding admonition, f. 134 a.

Subscription, f. 134 b,

22. On the Consecration of the Chrism, in fifty chapters, f. 135 a,
23. On the Feast of the Resurrection, in thirty chapters f. 162a,

24. On the Confessors who rose on the Friday of the Crucifixion, in six chapters, f. 178a,

25. On Easter Sunday, consisting of an introduction and seven chapters, f. 183a,

26. On the words of our Lord, S. John xx. 17, in eight chapters, f. 190a,

27. On the Feast of the Ascension, in twenty chapters, f. 196a,

28. On Pentecost, in nineteen chapters, f. 202b,

29. On the Feast of the holy Cross, in twenty-two chapters, f. 213b,
Of chapter 19 only the title is given, f. 228 a,

The first Invention of the Cross, f. 228 b,

The second Invention, f. 231 a,

30. On the Commemoration of Sergius and Bacchus, in eight chapters, f. 235 a,

31. On the Commemoration of S. George, f. 238 a,

32. On the Coming of the Antichrist in twelve chapters,

33. From the book of Clement, on the End of the World, f. 248 a, and the Son of Perdition, f. 251 a. The former begins:
and the latter, f. 251 a,

34. On the Tonsure of Monks, in ten chapters, f. 252 a,

35. Exposition of the Mysteries of the Consecration of bishops, priests and deacons, in ten sections, f. 256 a,

36. Of the Mysteries in the Consecration of bishops, in eight chapters, f. 258 b,

37. Of the qualities that were in man at the first, and those that are in him now, f. 265 b,

38. On the Fall of Satan and his Envy of Man, f. 266 a,

It is followed by an extract from Dionysius (bar Šalibi),

806  ADD. 2918
f. 268 a, and notes by Rabban David bar Paul *, f. 268 b.

39. Of certain unwritten Mysteries in the Church, f. 269 a,

40. Other Mysteries of the same kind, f. 269 a,

41. Of certain marvellous Births, f. 269 b,

42. Of the various kinds of Death, f. 270 a,

43. Of those who say that there is no Resurrection of the Body, f. 271 a,

44. How many Seas there are, f. 271 a,

45. A life of Moses bar Képhâ, f. 272 b,

It is similar to the life published by Assemani in the B.O. ii. 218, note 1, but rather shorter.

* See B.O. ii. 243.
The colophon, f. 273a, states that this manuscript was finished on the 15th of Tammūz in the year 1529 – A.D. 1218, when Mār John, otherwise called Yēshū' the scribe, was patriarch*, and Ignatius II. maphriān†. The scribe’s name was 'Īsā bar Mas'ūd, who wrote it for Rabbān Thomas bar Sulaimān bar Mār Daniel.

The name of the scribe is also given in several of the subscriptions, viz. ff. 62a, 189b, and 234b.

On f. 119a is a wakīf, the third line of which is mutilated at the beginning and hard to decipher

واكف هذا الكتاب البضاف الغض
ابراهيم بن محترف علي كنيسة الند

On f. 141a is recorded the name of an owner, the deacon Abraham, son of the priest Mūsā, etc.

On f. 183b, at the foot, is noted in Arabic the decease of Maryam, the daughter of the priest —— , on the 30th of the 1st Kānūn, A. Gr. 1675 = A.D. 1364; and on f. 184a that of her brother Jirjis on the 13th of the 2nd Kānūn, A. Gr. 1676 = A.D. 1365.

* See B.O. ii. 370, no. 49.
† See B.O. ii. 454, no. xxxvi.
ADD. 2918

809

لعا طان بتأرخ نبار السيد طيال ثلاثين نبار مضت من
شر طانون الأول سنة خمسة وسبعين (sic) ألف وستة ماية
وخمسة وسبعين توفت (sic) مرمر بنت الفس نواسو (لا) إلى رحمة
الله تعالى رحمه الله من قرأ في هذا التذكار وقال رحمبا الله
يكون اجرب على الله وتبر Elohim امين، وكذلك أخوه جرجس
طانت وفقه نبار السبئ ثلاثة عشر نبار مضت من طانون الآخر
سنة ألف وستة ماية وستة وسبعين رحمهم الله تعالى الله.

On f. 234 b is a mutilated note with the date A. Gr. 1574
= A.D. 1263, written in the convent of Mar Bar-sauma.

أنس صيدل صيدل [أحيد ص ع交流合作] صد
ا نع صيدل صيدل [أحيد ص ع交流合作]

F. 273 b is partly covered with an unpointed scrawl in Syriac,
beginning:
نوعٌ إلى في كل عامٍ اذهب كل عامٍ في كل عامٍ ولا
تجمعُ كتبت بعدَ أن تجمعَ في طربت فبمسد
بكرَ دقَوَّنَت كتبْ فبمسد في كل عامٍ ولا
تجميع كتبْ في طربت فبمسد.

F. 6 a contains an index to the contents of the volume,
كَتَابْ في طربت, in a modern hand. On the same page is
the impression of a seal, and above it a note in three lines, two
of which have been blotted out, dated A.D. 1730.

. . . . . . . .
[الف]
[الثامن]
وبسعاية وثلاثين

On f. 7 a is pasted a leaf from an Arabic manuscript of the
Diacritical points are sparingly added. It contains Acts vii. 2 (end)—14.


Add. 2919—3269

[See Appendix.]

Add. 3275

Paper, about 8½ in. by 6½; 123 leaves; quires (unsigned) of 8 and 12 leaves alternately; 2 leaves are wanting after f. 6; 20 or 21 lines in each page. This volume, which is written in a fair Jacobite script and dated A. Gr. 2062=A.D. 1751 (watermark, 3 crescents), contains

The Кhāṭbāh dhī-Zalgh of Gregory Barhebraeus, translated into Arabic by Gregory John, bishop of Damascus (f. 122 b). It begins, f. 1 b:

[Text in Arabic script]

(sic)

The beginning is followed by a long list of names and dates.

Page 810

ADD. 2918, 2919—3269
1. Preface, ص. 1b.

2. First discourse, ص. 1b:

3. Second discourse, ص. 24a:

4. Third discourse, ص. 33b:

5. Fourth discourse, ص. 44b:

6. Fifth discourse, ص. 50a:

7. Sixth discourse, ص. 53a:
812  ADD. 3275

8. Seventh discourse, f. 65 b:

9. Eighth discourse, f. 75 a:

10. Ninth discourse, f. 96 b:

11. Tenth discourse, f. 108 b:

12. Conclusion, f. 121 b:

Another conclusion, f. 122 b:

The colophon, f. 122 b, gives the names of the author of the translation (see above) and of the scribe, the deacon Thomas, son of the priest Zachariah, who copied it in the year 2062.
A.D. 1751, when Ignatius George was patriarch of Antioch, 
Basil 'Azar maphriān, and Cyril Rizk-Allāh bishop (of Damascus).
Add. 3276

Paper, about 12½ in. by 8½ in.; 156 leaves, the first of which is blank; 16 quires, signed with letters, 15 of 10 leaves and the last of 5; 2 columns of 32 lines. Written in a good, regular, Jacobite script of the first half of the xviiith cent. (watermark, 3 crescents). This volume contains

The Kitāb al-Hadāyā* (كتاب الهدى) or Nomocanon of Gregory Barhebraeus, translated into Arabic by Yōḥanna ibn Jarir az-Zirbābī (in Zotenberg's Catal., no. 227, p. 176). F. 2 a:

Introduction and index, f. 2 a; ch. 1, f. 2 b; ch. 2, f. 6 b; ch. 3, f. 9 a; ch. 4, f. 11 a; ch. 5, f. 15 b; ch. 6, f. 20 b; ch. 7, f. 22 a; ch. 8, f. 33 a; ch. 9, f. 43 a; ch. 10, f. 45 a; ch. 11, f. 48 a; ch. 12, f. 55 a; ch. 13, f. 57 b; ch. 14, f. 59 b; ch. 15, f. 61 b; ch. 16, f. 64 a; ch. 17, f. 65 a; ch. 18, f. 66 b; ch. 19, f. 68 a; ch. 20, f. 74 a; ch. 21, f. 77 a; ch. 22, f. 80 a; ch. 23, f. 81 b; ch. 24, f. 82 b; ch. 25, f. 85 a; ch. 26, f. 88 a; ch. 27, f. 92 a; ch. 28, f. 93 b; ch. 29, f. 96 a; ch. 30, f. 103 b; ch. 31, f. 104 b; ch. 32, f. 106 a; ch. 33, f. 108 a; ch. 34, f. 111 b; ch. 35, f. 120 a;

* So written in this MS. and in Zotenberg's Catal., no. 229; but Zotenberg's no. 227 has more correctly كتب المعاوی, Kitāb al-Haḍya.
ADD. 3276

ch. 36, f. 122b; ch. 37, f. 124a; ch. 38, f. 126a; ch. 39, f. 131b; ch. 40, f. 136b.

The Nomocanon is followed by

1. An account of the principal Councils of the Church, and of the Monophysite schism, f. 142b:

نذرات بسم الله الرحمن الرحيم صل الله علیه وسلم

اب حضرة واثاث الأفلاط خصصوا نحى بعدن أمام صل

قل معلوني كل مكان حضرة

2. Teachings of the Fathers before the schism, and historical notices of what befell the true believers (the Monophysites or Jacobites) after the schism in various places, f. 148b:

نذرات كفالدزمناء (sic) الآثاء الإصلاح المتصارع صل

كما أخباره القصص الأفلاط خصصوا نحى بعدن كفر الكفالة

[read]

صد كأهلاط صل صد صد الإصلاح (الصناية)

المنصورة مصلحة كمصدر

3. An account of the emperor Marcian and his dealings with the Jacobite Church, f. 151a:

إني كساما صد موصل نكد بيمص مما صن

كماله صد كفالدزمناء صد نعمه خصصوا

نكد مل بعيس دم أهلاط ككالصراش مصلحة الإصلاح

من مهقب جذب بمسيا صلم 25 من مصلحة

كذا يأم. دف
4. Creed or Confession of Faith, f. 154a:

Subscription, f. 154b:

On f. 154b is a note of purchase, partially erased, dated A. Gr. 2067 = A.D. 1756.
ADD. 3276

F. 155 a contains a note relating to certain events in the year 2148 = A.D. 1837, as follows:

"..."
ADD. 3276, 3277

FF. 155b and 156a are covered with rudely drawn crosses.

ADD. 3277

Paper, about 12½ in. by 8½; 262 leaves, of which the first and last are blank; 25 quires of 10 leaves and one of 12; 2 columns of from 27 to 29 lines; written in a good Jacobite script, and dated A. Gr. 2102 = A.D. 1790 (watermark, 3 crescents). The volume contains

The *Minārāth Kudhshē* of Gregory Barhebraeus, translated into Arabic, under the title of *Manārat al-Azdās*, by the deacon Sergius ibn Yoḥannā ad-Dinashki az-Zirbābi (see Zotenberg's *Catalog.*, no. 211, p. 164). F. 2b:

1. Introduction, f. 2b.

2. First basis, f. 4a:
3. Second basis, f. 10 b:

4. Third basis, f. 50 a:

5. Fourth basis, f. 81 b:

6. Fifth basis, f. 124 a:

7. Sixth basis, f. 143 a:

8. Seventh basis, f. 153 b:

9. Eighth basis, f. 161 a:
10. Ninth basis, f. 197 b :

The colophon, f. 261 a, gives the name of the translator, as mentioned above, and that of the scribe, the monk and priest Mūsā ibn Mattā al-Maṣūlī, who copied this MS. in the year 2102 = A.D. 1790, in the convent of Mār Eugenius, commonly called the Dair az-Za'farān.
Add. 3278

Paper, about 8¾ in. by 6¾; 352 leaves, of which the first three are blank. The quires, of 8 and 10 leaves, are signed with letters only as far as f. 42 a (ṣ). The number of lines varies from 23 to 31. This volume is written in an inelegant Jacobite script, and dated A. Gr. 2033 = A.D. 1722. It seems to have been copied from a defective manuscript, as rubrics are frequently wanting, and there are considerable lacunae marked, for example, at ff. 103, 129 sqq., 144, 148, 149, 151, and 181. It contains

An anonymous commentary, ascribed to a patriarch of Alexandria, on the books of Genesis and Exodus in Arabic. The text is divided into lessons, سيا. It seems to agree very closely with the Paris mss. Ancien fonds 7 and Supplément 6 (see De Slane's Catal., p. 5, nos. 18 and 21).

1. Genesis, f. 5 a:

صصم: الله دلائي. فذل كثرة كثرة أدن مصلوب
صم: كلذ كثورة كثرة كثرة أيذا في أصول
كلذ متشهذا من معد الله الكاملة (sic) في كثرة
الخلاص (sia) كثرة VS (sia) كثرة VS (sia)
 помощى كثرة VS (sia) كثرة VS (sia)
础ى معد كثرة. كلذ متشهذا أيذا. إذا ما جرى كلذ
كلذ متشهذا. كثرة إلى فك. على ذلك معد كثرة
 каждما معد كثرة. كلذ متشهذا. كثرة معد كثرة.
كثرة: كلذ متشهذا. كلذ متشهذا. كثرة متشهذا.
كلفني، فخضت وأنت صرت فلا كلام لكلف فتاة.
من ثم دعي مجري متكون صبح، حتى لا ضعف يصغ.
فلم يخلع نحال من المناصب فنفح، حيالا، للحص وسماء.
سما فلا، فما في نصف مجري به خلو، مبتكرا كلاطم
الحص عن فنفحة، فكان كلبه كلبه. فما في
مجريه. لنانا، ثف لا مجريه. وكم في الحص
صمت سعته صحب، انتهى إلى السماء في محض أصعوبة، ثم
بعت، أتى حفلته يلا مجريه ينف، حقا، لحش.
فام في كلبه لا مجريه خذم ص مديدة ضعفة،
لكلبه، ثو Pax للحص. مدنرا، إلَّا، مصا، كلبه
مجزءة في صفا من الفم، ممتع ضاء فتاة كلبه
عثر السفاح، كلبه من أسبابه في جموعه من
صنع كلبه مكلوبه. أ ستفحها، قد بين يدي مصعوب
من ما أرى، إلَّا، ثو على كلبه. مصعوب، مع
بضاعة كلبه متزئا في كلبه، مهزللين، لا مجريه
كلبه، ثم منطقا في كلبه، متمنمين، لا مجريه
كلاطم. [مُجَرَّب] مسحت مسحت (fol. 5 b)
ل مسحت (fol. 5 b) في جموعه، فتكانت مسحت
لها، بذر مجريه مسبح، هذه مفهمة إمام، صم
ذاكر، فلا ولي صب بذر جمع صب يد، يا.
2. Exodus, f. 220 a:

Colophon, f. 350 a:
On f. 351 a was once recorded the name of an owner, but it has been designingly effaced. I can only read:

.................

The same name, and that of another owner, stood on f. 352 b, but the greater part of this leaf has been torn away.

F. 4 b exhibits a cross surrounded by an ornamental border.

Add. 3279

Paper, about 6 in. by 4¾; 192 leaves. The older portion of the manuscript, ff. 22—182, consists of quires of 8 or 10 leaves, signed with Syriac letters (א to ע) and from onwards with Arabic words also (e.g., f. 102 b; the 103rd כ; f. 182 b,
There were 20 lines in each page. The writing is a close, regular, Jacobite sertâ, of the xviith cent.—watermark—except ff. 89 b—92 b, where the writing is larger and more straggling, with only 10 lines in the page. The remainder of the manuscript, ff. 1—21 and 183—191, is a more recent supply. The writing is less neat and regular, with 17 lines in a page. It belongs to the first half of the xviiith cent. (watermark, 3 crescents with letters, viz. C, I, and R I). The contents are—

Discourses of Isaac of Nineveh in an Arabic translation. The order is however quite different from that of the mss. described by Assemanni, Bibl. Orient. i. 446 sqq., and the version also.

I. 1. On love of silence, f. 1 b:

[Text in Arabic]

See Assemanni, B.O. i. 456, col. 2, liber III, sermo 23.
2. On the motion of the bodily members, f. 2 a:


3. On the varieties and mutations of sorrows or trials, and how much delight and pleasure accrues to those who suffer patiently on behalf of the truth, etc., f. 5 b:

See B.O., loc. cit., sermo 25.

Then follows a fresh heading—

II. F. 10 a:
1. On the abandoning of the things of this world and the warfare of the monkish life, f. 10 a:

See B.O. i. 449, col. 1, liber ii, sermo 1.

2. On rest from this world, patience and humility, f. 29 b:

See B.O. i. 454, col. 1, liber iii, sermo 2.

3. On the weakness of one's nature, f. 44 a:

See B.O., loc. cit., sermo 3.

4. Useful questions and answers; on tears and their various kinds, f. 56 a:

See B.O., loc. cit., sermo 4.
5. On the ordering of the monkish life, and how the virtues are born one of another, f. 72 b:

See B.O., loc. cit., sermo 5.

6. On the various kinds of assaults wherewith Satan attacks those who walk in the narrow path, f. 74 b:


7. On the second sort of assaults of the enemy, f. 76 b:

See B.O., loc. cit., sermo 7.
8. Of the brave and their warfare, f. 79 a:

9. F. 80 a:

10. Teaching as to what brings man near unto God in his heart, and what is the real cause that leads man to humility, f. 88 b:

See B.O., loc. cit., sermo 8.
11. On repentance, f. 88a:

إنها الكفاحين، (sic) كفاح حسن في الكفاح الكب. 
حسن صل الله عليه وسلم الكفاح الآخر كفاح صلاه.
ما لكم في الكلام إلا لهم، إلا أن الله تبارك.
لذكر الله في الصلاة، لذكر الله، وأنا لذكر الله.

See B.O., loc. cit., sermo 10.

12. Teaching as to how one may attain the beauty of the monkish life, and how to glorify God, f. 93a:

إنها الكفاحين، (sic) كفاح حسن. لذبحهم عبد الله.
ما لكم في الكلام إلا لهم، إلا أن الله تبارك.
لذكر الله في الصلاة، لذكر الله، وأنا لذكر الله.

See B.O., loc. cit., sermo 11.

13. Of the changes that befal those that walk in the path of silence that is enjoined by God, f. 94b:

(sic) كفاح حسن، (sic) كفاح حسن.
حسن صل الله عليه وسلم الكفاح.

See B.O., loc. cit., sermo 12.
14. Of those that are in silence, etc., f. 95 a:


15. F. 96 a:

See B.O., loc. cit., sermo 14.
ADD. 3279

833

See B.O., loc. cit., sermo 12.

16. Of hope in God, f. 97 b:

See B.O., loc. cit., sermo 15.

17. Of fleeing from the world, f. 101 a:

This is all that the ms. contains.

18. That being free from cares is profitable to those that live in silence, etc., f. 101 a:

See B.O. i. 456, col. 1, sermo 16.

19. Of the path that brings nigh unto God, f. 103 a:

b. c.)
20. Of actions that strengthen the evils of sin, etc., f. 108 b:

See B.O., loc. cit., sermo 17.

21. Of guarding the understanding, f. 113 b:

See B.O., loc. cit., sermo 18.

22. Of the workings and signs of the Divine love, f. 115 a:

See B.O., loc. cit., sermo 19.
See B.O., loc. cit., sermo 20.

23. Of various virtues, f. 116 a:

See B.O., loc. cit., sermo 21.

24. Of continuous fasting, f. 118 a:

See B.O., loc. cit., sermo 22.

25. Of pride, f. 126 a:

26. Of purity of soul and body, and how purity of mind springs from it, f. 128 a:

See B.O., loc. cit., sermo 28.

27. Of knowledge and faith, f. 128 b:

See B.O., loc. cit., sermo 29.

28. Of repentance, f. 129 a:

See B.O., loc. cit., sermo 30.

29. Of the various virtues and the power of each, and how one exceeds the other, f. 131 a:
30. Profitable counsels, f. 134 a:

أنا مصمم يا كلام الله. مصمم يا كلام الله.

م suấtاني مستصرفا كليم مستصرفا. أتى,


31. Of knowledge and faith, f. 142 b:

أنا مصمم يا كلام الله. صائلا من كلام الله.

كمضحي من الثواب. ذهب كمضحي من الثواب.

لتألم مستصرفا كلام الله. مستصرفا.

لمضحي كلام الله من كلام الله. مستصرفا.

ستصرفا للإله حمزة مستصرفا كلام الله. أتى,

See B.O., loc. cit., col. 1, sermo 30.

32. Of the angelic motion that awakens within the spiritual by the command of God's Providence for the safety of the soul, f. 145 b:

أنا مصمم يا كلام الله. مستصرفا من كلام الله.

كمضحي في كلام الله. كأن في كلام الله مستصرفا.

كمضحي من الثواب. كأن في كلام الله مستصرفا.

لمضحي من الثواب. كأن في كلام الله مستصرفا.

لمضحي من الثواب. كأن في كلام الله مستصرفا.

لمضحي من الثواب. كأن في كلام الله مستصرفا.

ستصرفا للإله حمزة مستصرفا كلام الله. أتى,

See B.O., loc. cit., sermo 32.
33. Of the second work in man, f. 147 a:

أَنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ.

34. Of the alternations of light and darkness and the trials thence manifestly arising, f. 148 a:

أَنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ.

See B.O., loc. cit., sermo 33.

35. Short chapters against jealousy, f. 150 a:

أَنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ. إِنَّ يَدُهُ كَلَّمَتَهُ كَعَلَتَهُ كَكُلُبَتَهُ.

See B.O., loc. cit., sermo 34.
Subscription, whence false numeration subsequently.

36. Of evil thoughts arising involuntarily from previous negligence, f. 158 a:

إنها كصمت كبابنا (البار) مكلابلابا
للهجة كحسبن كقلب صهيم (البار) كقلب ضعيم
في كلا كلا. فبإنا مص، كله عمود فصوله.
صوله يبلى إثانياً ملهم. من إبلي كأشن
ساسن كعمد كابن كدمع كدمع كلام كلام.

See B.O., loc. cit., p. 458, sermo 35.

37. Of patience for the love of God, etc., f. 162 b:

إنها كصمت كلكنеч ككلبابا في كرود في إبلا
مصمة كذن. دبب كلد، صنح كلدده. صصالله
كل مسفنا الأمل، كحثا ككذا. معه ككب
بعده كذن. نكفنا كذنان كله مسبتنة مسبتنة
كاملتنه. الغ

See B.O., loc. cit., sermo 38.

38. Of experience that teacheth all, f. 165 b:

إنها كصمت كلاتمن ككلبابا. دكيد ككلحب
كلذ كيشم فلا. كله كمصطلح مصان. معه كه
صم كوجد. كذن كفيه كذن. إبلا. كذن كفيه كذن. كذن
كذن مافن فلا. الغ
39. Of spiritual love, f. 172 a:

أنا أعلم، دينك أسماك، في ذلك
كنت مذقل، لكني لم أكن كذلك. كتب مني
أعمالي سامك، إذا غادرك صد كدعام. لا تشعر
فف نف كذكاء. الله،

40. That the Lord is nigh at all times with His help to the holy, f. 174 a:

مذاك أست ممط، قد فلا سم است سك
مستمتما كشبعي. في همد إبزرة مس سمف
مطالع تمطان فقط. صحبت معد مطالع سمف. كتب
لم ممتمنا صلاع. مستمتما أبزرة. كتب
كذكاء سماك. إذا غادرك صد كدعام. لا تشعر
فف نف كذكاء. الله،

41. Another discourse, beginning, f. 177 b:

منصص أبزرة، قد يا متاء أست لسمف. في فهو
لابن إبزرة صد كدعام. مستمتما أبزرة ضامف.
كذكاء سماك. الله،

42. Of prayer, f. 180 b:

أنا أعلم، دينك أحدهم، لكني لم أكن
مستمتما. كذكاء سماك. الله،

إنك أبزرة التمست، صد كدعام، الله.
43. Another discourse, beginning, f. 182 a:

44. Another, beginning, f. 184 a:

On f. 191 b is a note of ownership dating from A. Gr. 2080 = A.D. 1769, but the name of the owner has been erased and that of another man substituted, viz. the deacon Ya'qūb ibn Ibrāhīm.

The deacon `Abd al-Aḥad ibn Tōmā owned the book in the year 2085 = A.D. 1774, ibid.

In the year 2151 = A.D. 1840 Rabban Mattā ibn Buṭrus, brother of the bishop `Abd al-'Aziz, bought it from the priest
Gabriel, brother of the late maṭrān Simeon ibn al-ibn al-bahtash (qu. ibn al-aḥmar).

Seal of Mattā ibn Buṭrus below, with the date 1235 (of the Hijra = 1819-20 7).

On f. 192 b a recent hand has begun to write an account of the Apostles, their families, countries, etc. Here are mentioned S. Peter, S. Andrew, and S. James the son of Zebedee. The last leaf, containing the remainder of this tractate, has been torn out.

Add. 3280

Paper, about 8½ in. by 5½; 176 leaves; 19 quires, mostly of 10 leaves (1 has only 9; 112; 8 to 12, 8 each; and 14 only 5); 22 or 23 lines in a page. Written in a good, regular, Jacobite serṭā, A. Gr. 1918 = A.D. 1607. The contents are as follows.

I. A Commentary, in Arabic, on the Lessons from the Epistles of S. Paul, the Acts and the Catholic Epistles, as read at the celebrations of the Eucharist in Lent and on other occasions throughout the year. The Lessons are first quoted, and then the Commentary follows, introduced by the words قَالَ الْمُنَسِّرَ. Title, f. 1 b,
The use seems to be that of the Malkite or Greek Church.

1. a. Easter Sunday, f. 1 b; margin, in a different hand, Κέλτις.
   b. Monday in Easter week, f. 3 a; margin, Κέλτις.
   c. Tuesday do., f. 4 a.
   d. Wednesday do., f. 5 b.
   e. Thursday do., f. 7 b.
   f. Friday do., f. 9 a; margin, Κέλτις.

2. a. The Sunday after Easter, the Sunday of Thomas or the new Sunday, f. 12 a,
   (sic) (sic) صم كلهاود.
   (sic) صم كلهاود.
   b. The following ferial days, f. 13 a.

3. a. The second Sunday after Easter, called that of the ointment-bearing women (τῶν μυροφόρων), f. 22 b,
   صم كلهاود.
   b. The following ferial days, f. 24 a.

4. a. The third Sunday after Easter, f. 34 b.
b. The following ferial days, f. 36 b.

5. a. The fourth Sunday after Easter, of the Samaritan woman, f. 48 a,

لاعلم نسأنا حرم كليوبنت. كالمديونه كليهماست. كليهماست.

b. The following ferial days, f. 50 a.

6. a. The fifth Sunday after Easter, of the blind man, f. 57 b,

لاعلم نسأنا حرم كليوبنت كليهماست كليهماست. كليهماست.

b. The following ferial days, f. 60 a. Thursday, f. 65 b, is the day of the Ascension,

بادئ كليهماست. كليهماست. كليهماست. كليهماست. كليهماست.

7. a. The sixth Sunday after Easter, the Commemoration of the Nicene Fathers, f. 69 b,

لاعلم نسأنا حرم كليهماست كليهماست. كليهماست. كليهماست.

b. The following ferial days, f. 72 b.

8. Pentecost or Whitsunday, f. 78 b,

لاعلم نسأنا حرم كليهماست كليهماست. كليهماست.

9. a. The Sundays after Pentecost from the first, f. 80 a,

لاعلم نسأنا حرم كليهماست كليهماست. كليهماست. كليهماست. كليهماست.

b. The following Friday and Saturday, f. 116 a.

c. The 32nd Sunday after Pentecost, f. 118 a, to the 34th, f. 120 b.

da. The following Saturday, f. 121 b.
e. The 35th Sunday after Pentecost, f. 122 a.

f. The 36th Sunday after Pentecost, or the Sunday of the Priests, or of the Prodigal Son, f. 123 b.


11. The first Saturday of Lent, the commemoration of Ḍar Theodore, f. 128 b.

12. The six Sundays in Lent, f. 130 a, ending with


14. The Great Saturday, f. 139 b.

15. The Elevation of the Cross, f. 146 b.


17. The Sunday before the Nativity, f. 151 a.
18. The Eve of the Nativity, f. 152 b, 

19. The Nativity, f. 154 b, 

20. The Sunday before the Epiphany, f. 156 b, 

21. The Eve of the Epiphany, f. 157 b, 

22. The Epiphany, f. 159 a, 

23. The Sunday after the Epiphany, f. 160 a, 

24. The Festival of our Lord's Entry into the Temple (the Presentation), f. 161 b, 

25. The Commemoration of S. Peter and S. Paul, f. 163 a, 

26. The Transfiguration, f. 164 b, 

27. The Decease of the Virgin Mary, f. 165 b, 

Subscription, f. 167 a, 

(sic) (sic) (sic) (sic)
II. Extracts from several writers; viz.

1. From the book entitled *al-Hawi*, a translation into Arabic of the work of the monk Nicon, Πανδεκτος των θειαν εντολων του Κυρου (see Zotenberg, Catal. des MSS. Ethiop., no. 110, p. 100, col. 2; De Slane, Catal. des MSS. Arabes, 1st fasc., nos. 181, 182).

   a. From ch. 57, extract from Anastasius Sinaita, f. 167 b.

   II. Extracts from several writers; viz.

   1. From the book entitled *al-Hawi*, a translation into Arabic of the work of the monk Nicon, Πανδεκτος των θειαν εντολων του Κυρου (see Zotenberg, Catal. des MSS. Ethiop., no. 110, p. 100, col. 2; De Slane, Catal. des MSS. Arabes, 1st fasc., nos. 181, 182).

   a. From ch. 57, extract from Anastasius Sinaita, f. 167 b.

   b. Extract from Dorotheus, on Lent, f. 169 a.

   b. Extract from Dorotheus, on Lent, f. 169 a.

   c. Extract from John Chrysostom, on Lent, f. 170 a.

   c. Extract from John Chrysostom, on Lent, f. 170 a.
2. From the work entitled 'The Lamp of the Darkness and the Explanation of the Divine Service,' a sort of ecclesiastical encyclopaedia compiled for the Jacobites in Egypt by Abu l-Barakāt ibn Kabar al-Kībī (see De Slane, Catal. des MSS. Arabes, 1st fasc., no. 203), f. 171 a,

The extract is from the chapter on the various sects and their doctrines, and relates to the Subtiya, f. 171 b,
3. An extract in Syriac from an exposition of the Consecration of the Chrishm (τὸ μύρον), ascribed to George (bishop of the Arab tribes), f. 171 b,

It is therefore quite different from the metrical exposition in Brit. Mus. Add. 12,165, f. 282 b (see Wright’s Catal., p. 848, no. 78).

4. Letters of Simeon Stylites, in Syriac, to show that he rejected the Council of Chalcedon, f. 173 b,


* So. Read ἐκθέος.
To the emperor Leo, f. 173 b,

b. To the abbot Mar Jacob of Kaphra Ruhima, f. 174 a,

To John, patriarch of Antioch, concerning Nestorius, f. 175 b,
The colophon, f. 176 a, informs us that this manuscript was completed on the 22nd of Ḥijr in the year 1918 = A.D. 1607, in the convent of S. Mary Deipara in the desert of Scete, by Gregory Behnam, bishop of Jerusalem. Incidentally we learn the nature of the special connexion between the convent of S. Mary Deipara and the city of Taghrith (Tekrit), viz. that merchants of Taghrith were the owners of the convent, which they had bought for the sum of 12000 dinars of gold.
On f. 178 b are two notes of purchase, but the names of the buyers have been purposely effaced. The first is dated A. Gr. [ sic], which seems to be an error for A.D. 1677. The other was written "in the days of our father Mar Ignatius George and our father Mar Basil Isaac his sister's son, the witnesses being the priest Simeon and the priest 'Abdu 'l-Azali."

Below is written:

"...مَثَّلَتْ مَعْمَامَةٌ مُسَفَّحَةٌ وَمَعْمَامَةٌ التَّلَامَتْ مَعْمَامَةٌ مُسَفَّحَةٌ وَمَعْمَامَةٌ..."

"مَثَّلَتْ مَعْمَامَةٌ مُسَفَّحَةٌ مَا مَثَّلَتْ مَعْمَامَةٌ التَّلَامَتْ مَعْمَامَةٌ..."
Add. 3281

Paper, about 8½ in. by 6; 149 leaves, of which the first and last are blank; quires unsigned; 19 or 20 lines in a page. Written in a good, regular, Jacobite script, of the xviiith cent.

Al-Mir̲d̲dt al-Majbūsya or "the Polished Mirror," a treatise in defence of the Roman Catholic religion, composed in Arabic by the Chaldean patriarch Joseph II in the year 2017 = A.D. 1706 (f. 148 a)*. Title, f. 4 b:

The work is divided into five chapters, ru'ūds; and each chapter, except the fourth, into several sections, fugāl. Of these an index is prefixed, ff. 2 b—4 a, which I transcribe.

* See B.O. iii. 1. 603 sqq. Assemani describes and analyses the Syriac version of this work, 603, 633, 634.
الصيحة على المقاطعة. لحذٍ ينطوي على

صيحة.

كلاً مزجًا معه جملة واحدٍ واحدٍ وقائمة
كلماته. معه جملة واحدة. الكلمات
كلماتها. لحذٍ ينطوي على المقاطعة. لحذٍ ينطوي على المقاطعة.

كلماته. لحذٍ ينطوي على المقاطعة. لحذٍ ينطوي على المقاطعة.

صيحة على المقاطعة. لحذٍ ينطوي على المقاطعة.

صيحة على المقاطعة. لحذٍ ينطوي على المقاطعة.

صيحة على المقاطعة. لحذٍ ينطوي على المقاطعة.
كالكلاذلا في كلها صد أيه فمك في نسامل خليت
للعطال بالكماليا فد أندند الأمل.
كالكلاذلا مكنيا صد فخاخ صول.
كالكلاذلا أنت عهدي الأعلى كن اصيد
كلديد مكاليلا فد تسونا خزا.
كالكلاذلا كلاما مك إسلام الكلاذلا كلاحملا
صدم كلكلالا فم فصدم الكلكلالا
للعطالا.
كالكلاذلا كالكلاذلا مك أيه قسم المفصل في الكلكلالا
للعطالا قم البسي صممدا الفظاء كن لزا (1 3 3)
كالكلاذلا كالكلاذلا فعل أندند صويا.
كالكلاذلا كالكلاذلا كتمسه اللالة لازم
كالكلاذلا كالكلاذلا فد كتمسه اندند مسابيل
صدم مصد ماجم.
كالكلاذلا كالكلاذلا فعل صدمه إسلام الكلكلالا
للعطالا صدم مصد كلكلالا.
كالكلاذلا كالكلاذلا فعل صدمه حصلا
للعطالا عضبة سمادة مكسورا.
856

ADD. 3281

After a short preface, f. 4 b,
Chap. i. begins on f. 6 a,
Chap. ii. " f. 32 a,
Chap. iii. " f. 61 a.
Chap. iv. begins on f. 104 a.


At the end, f. 147 a, is a brief autobiography, which I copy in full*. The author was born at a village called كَنْدَعْ (read كَنْدَر, Tell-Kêf) in the district of Mosul, in the year 1978 = A.D. 1667. His father's name was Jumâ, his mother's Shûmûnî. Here he received his education, and became deacon when about fourteen years old. At the age of twenty-two he went to Amid or Diyarbekr, and received the grade of priest at the hands of Mâr Joseph I. In two years he was made Matrân or bishop, and in two years more patriarch, when Joseph I retired to Rome. Joseph II. studied in the Mohammedan schools logic, physics and other sciences, "because the Christians of the East had no colleges." He composed the following works—

1. Sûrdrû 'l-Abrdr wal-Dawdû 'l-Ashdrâr, which he translated from Arabic into Syriac.

2. Al-Mišâbû al-Munârî, which he also translated.

3. A volume in which he arranged the services of the four festivals of the Circumcision, the commemoration of Mâr Pethidnû, the Decease of the Virgin Mary, and the Nativity of the Virgin Mary.

4. A metrical discourse in amplification of the مَفَّـتَـحَـنَـة البَـلَـقَـيَّة of Barhebraeus; and another on the excellence of a life of exile, with a rebuke of those who live among their kinfolk, مَفَّـتَـحَـنَـة البَـلَـقَـيَّة وَجَبَّـلَة لِلْمُسْلِـمِـيَّـن .

5. A treatise on logic, al-manîfîk, which he translated from Arabic into Syriac, with a concise commentary in Syriac.

* See the Syriac counterpart in B.O. iii. 1. 603—4.
† See Sachau Kursus Verszeichnis, etc., no. 229.
A work entitled "the Magnet," in Syriac.

Al-Mir'id al-Majtia, also translated into Syriac.
نظام يستند إلى النواة الكهيبة. نيلوكسون نانس
أصر أبنا مع أمر مكوث ذلك. فتبعد
كلهم. نشبت نزاعات صادمة أحياناً مماثلة.
فالنعكات متزايدة تعمّب. في دمهم، تمثّلات
من كل لواكب الأصمع. مثلكما في مدراءه كنابض
ذكاء كهيبة. مثلكما كهيبة كمال. حسب صم، كهيبة
كُتب هذا النواة الكهيبة (النلم). (148) مثلكما أبا
من طفلهم الأصمع. كسب نصف حلم كلاهم.
نستقلة كهيبة كمال. مثلكما في أبها وأب لمسد.
نفس نكما سنا كلاهم مماثلاً. كلما صخا من كنب
إليه، مسد ونبع ربع شريك مماثل.
سبيّلاً كهيبة كمال. نص من نبع ربع شريك مماثل.
كما فيه نص صخا من كنب
كما فيه. نص من نبع ربع شريك مماثل.
كلهم كهيبة كمال. کتاب تهتقل من
دمهم كهيبة كمال. كتب نصدها إنها.
كلهم كهيبة كمال. تهتقل من
كلهم كهيبة كمال. كتب نصدها إنها.
كلهم كهيبة كمال. الشمس كنابض
بصيراً. بل للسماك. كهيبة كمال. كتب
كلاهم. نص من نبع ربع شريك مماثل.
كما فيه. نص من نبع ربع شريك مماثل.
كلهم كهيبة كمال.
The colophon, f. 148 b, is as follows:—

A later hand has added A.D. 1725 as the date of transcription, which seems to make the manuscript of considerable antiquity; and this is probably correct, for the author died in 1714, according to Assemani (loc. cit., p. 603).
Add. 3282

Paper, about 8½ in. by 6½; 40 leaves, of which the first and last are blank; quires unsigned; 18 or 19 lines. Written in a rather irregular Jacobite script of the xviii th cent.

The services for the Consecration of the Oil used in anointing the Sick, in Arabic, with Syriac hymns interspersed.

Fol. 2 b:

[Text in Arabic]

Part 1, f. 2 b; part 2, f. 11 a; part 3, f. 16 b; part 4, f. 21 a; part 5, f. 25 b.

At the end are some prayers to the Virgin Mary, beginning, f. 31 a:

[Text in Arabic]
Add. 3283

Paper, about 12½ in. by 8½; 210 leaves; 22 quires of 10 leaves, except 1, 7 and 10, which have 7, 8 and 5 respectively; they are signed with letters and the leaves are numbered with letters throughout; 2 columns; 26 lines in each full page. Written in good regular Kārshūnī, and dated A. Gr. 1989 = A.D. 1678. There are large lacunae in several places, e.g. ff. 60, 172 a, 196 b, 198 a, and 209 a.


1. General preface, f. 1 b:
2. Special preface, giving an account of the works consulted by the author, f. 5b,
كلمسي. صنّع دين بعبادة كلامي، كلامي،
كلامي، كلامي. لنكن ود مسألة كلامي، كلامي.
كلامي، كلامي. لنكن ود مسألة كلامي، كلامي.
كلمسي. صنّع دين بعبادة كلامي، كلامي،
كلامي، كلامي. لنكن ود مسألة كلامي، كلامي.
The works named are:

Canons of the Apostles, sometimes ascribed to Clement, f. 6 a,

The other Canons of the Apostles ascribed to Clement, f. 6 a,

B. C.
The Didascalia, f. 7 a,

The Epistle of S. Peter to Clement, f. 7 b,

Other Canons of the Apostles, f. 7 b,

The Canons of the Council of Ancyra, f. 8 a.

Neocæsarea, f. 8 a,
The Canons of the Council of Gangra, f. 8 a,

The Canons of the Council of Antioch, f. 8 b,

The Canons of the Council of Nicaea, f. 8 b,

The Canons of the Council of Laodicea, f. 10 a,
The Canons of the Council of Sardice, f. 10 a, defective at the beginning.

The Canons of the Council of Constantinople, f. 10 a, defective at the beginning.

The Canons of the Council of Ephesus, f. 10 b.

Canons of Hippolytus, f. 11 b.
Canons of Basil the Great, f. 12 a,

Canons of the Emperors, f. 12 a,
لأيْدِهُ لِكَأْنَ كَأَمْلَأَهُ قَدْ قَدْ قُلْتُ الذِّلِيلَ. فَكَأَنَّهَا كَسَأَلَتَهُ بِجَمِيعِ مَعْلُومَاتِهَا. مُعَلَّمٌ كَأْنَ كَأَمْلَأَهُ بِجَمِيعِ مَعْلُومَاتِهَا. فَكَأَنَّهَا كَسَأَلَتَهُ بِجَمِيعِ مَعْلُومَاتِهَا.
لا يمكنني قراءة النص العربي من الصورة. يرجى تقديم النص باللغة العربية أو الإنجليزية.
Canons of Dionysius of Athens, f. 14 a,

Canons of Gregory Theologus, bishop of Nazianzus; John Chrysostom, John Chrysostom; Gregory Nyssen, Gregory Nyssen; Epiphanius of Cyprus, etc., f. 14 b.


At the end of this section we read, f. 15 a:

...
On the margin is written:

3. Index of the chapters contained in the two books into which the work is divided; viz., book I, f. 15 b, 22 chapters; and book II, f. 16 b, 29 chapters.

4. Book I, f. 19 a,

Chap. 1, of the Church, f. 19 a,
Chap. 2, of the canonical books of the Old and New Testaments, f. 21 a,

Chap. 3, of those who desire to enter the Way, f. 27 a,

Chap. 4, of Baptism, f. 28 b,

Chap. 5, of the Holy Eucharist, f. 32 b,

Chap. 6, of Patriarchs, f. 38 a,

Chap. 7, of Bishops, f. 40 a,

Chap. 8, of Priests and Deacons, f. 55 a,
Chap. 9, of Monks, f. 59 a,

Chap. 10, of the office of Bishop (Maqrān or Metropolitan and Patriarch) as above all the orders of the Priesthood, f. 68 a,

Chap. 11, of Prayer, f. 71 b,

Chap. 12, of Fasting, f. 81 a,

Chap. 13, of Alms, f. 88 a,

Chap. 14, of Almoners and the Property of Churches, etc.,
f. 93 b,
Chap. 15, of Vows and Legacies, f. 96 a,

Chap. 16, of Sunday and the Dominical Festivals, f. 97 b,

Chap. 17, of the Pilgrimage to Jerusalem, f. 99 a,

Chap. 18, of the Martyrs and Saints, f. 99 b,

Chap. 19, of the Sick, f. 101 b,

Chap. 20, of the Dead, f. 102 b,

Chap. 21, of the Duties of Christians towards one another in their various stations, etc., f. 108 a,
Chap. 22, of various Rules, the observance of which is incumbent on Christians, f. 113 b.

Chap. 23, of Forbidden Kinds of Food, f. 117 a.

Chap. 24, of Marriage, f. 119 a.

Chap. 25, of the Prohibition of Concubinage, f. 133 b.
Chap. 26, of the Purification of Women, f. 135 b,

Chap. 27, of Wills and Testaments, f. 137 b,

Chap. 28, of Inheritances, f. 140 b,

Chap. 29, of Judges and Witnesses, f. 151 a,

At the end of this chapter, f. 154 a, is the following note,
Chap. 43 (sic), of Judges, f. 154 b,

Chap. 30, of Kings, f. 165 b,

Chap. 31, of Slaves, f. 170 a,

Chap. 32, of Trade, imperfect at the beginning, f. 172 b,

Chap. 33, of Loans and Pledges, f. 175 a,

Chap. 34, of Leases, f. 179 a,
Chap. 35, of being Surety and Guarantee, f. 181 b,

Chap. 36, of being Agent or Commissary, f. 182 a,

Chap. 37, of Partnerships, f. 183 a,

Chap. 38, of Deposits or Trusts, f. 184 a,

Chap. 39, of things lent, f. 184 b,

Chap. 40, of Gifts, f. 185 a,

Chap. 41, of Roads and Streets, Buildings, Aqueducts, etc., f. 187 a,

Chap. 42, of Unbelief and Apostasy, etc., f. 190 b,
Chap. 43, of Homicide and Murder, f. 193 b,

Chap. 44, of Fornication, f. 197 b,

Chap. 45, of Thefts, f. 200 a,

Chap. 46, of Drunkenness, f. 201 a,

Chap. 47, of Undutiful Children, f. 203 a,

Chap. 48, of Usury, f. 203 a,
Chap. 49, of Slander and Calumny, f. 204 a,

Chap. 50, of the Punishment of various offenders, f. 204 b,

Chap. 51, of cutting the hair of men, of circumcision, of bathing in company with women, etc., f. 205 a,

The colophon, f. 208 a, states that this book was finished by Rabban Isaac, son of the deacon 'Abd al-Haiy and his wife Maryam, on the Saturday before Palm Sunday, in the convent of Mar Matthew (at Mosul), A. Gr. 1899 (A.D. 1678), when Ignatius 'Abd al-Masih was patriarch of Antioch, Basil Yaldū mahfūr of the East, Mar Gregory Buṭrus, bishop of Jerusalem, and Mar Dioscorus George of the see of al-Jazīrah.
سند في المجلة

هذه الفقرة تتحدث عن التحضيرات والإجراءات المتبعة قبل بدء الإعمال. تشمل هذه الإجراءات التحضيرية تحضير المواد والتأكد من جاهزية جميع المعدات والآلات.

ملاحظة: النص العربي غير مترجم إلى الإنجليزية.
At f. 28a and f. 170a the scribe gives some additional particulars regarding himself and his family.

Ff. 209 and 210 contain an index to the above 51 chapters.
Add. 3284

Paper, about 12 in. by 4; 83 leaves, of which ff. 1—5, 34, 42—44, and 53—83, are blank; the quires, eight in number, are signed with letters, the first having 14 leaves and the last only 9; number of lines in a page very variable. Written in a cursive Jacobite hand towards the end of the xviiith cent. (see below).

This volume contains translations of the Aristotelian logic in Syriac and Arabic.

1. The De Interpretatione, with a marginal commentary, f. 7 a,

The translation and commentary are identical with those in Zotenberg's Catal., no. 248, 6. A note on f. 25 a states that this is believed to be the translation of Probus,

2. The Analytica priora, as in Add. 2812, f. 116 a. See Zotenberg's Catal., no. 248, 7. In this copy the commentary, except on f. 36 a, consists of only a few stray notes. Subscription, f. 33 b,
3. Part of a treatise by Severus Sebokht on the *Analytica Priora*, f. 35 a.

Compare Wright’s *Catal.*, p. 1160, no. DCCCLXXXVIII, no. 2 (Add. 14,660). A note at the end, f. 41 a, states that this treatise was compiled by the author in the month of Ḥēṣirān A. Gr. 949 = A.D. 638, in which year the emperor of Byzantium (Heradius I) came to Ḥīlm and thence went down to Ḥababil (Baghdād). This of course refers to the final struggle between the Greeks and Arabs for the possession of Syria.

The scribe, a priest named Anastasius, wrote it in the church of the Virgin Mary at Ḥīlm.
4. The *Isagoge* in an Arabic version, f. 45 b.

... The Isagoge by Maniya, in the hand of Ballezi... The Isagoge is translated: Makeds, Sa'id Salazm. L. Makeds, Sa'id Salazm. Ms. Makeds, Sa'id Salazm. Makeds, Sa'id Salazm. Ms. Makeds, Sa'id Salazm. Ms. Makeds, Sa'id Salazm.

At the end, f. 52 b, the scribe again gives his name, and says that he finished this manuscript in a year of the Greek era which appears to have been 1797 (A.D.), but which has been altered so as to read 1689 (of the Muhammedan era = A.D. 1689).

... This book the Isagoge by Maniya, the writer, the editor of the last empire, at the last year of his life, in the last month of the year... On f. 6 a we find the following pieces:

a. An extract from Basil's discourse on the Study of the Writings of the (Greek) Philosophers (ad Adolescentes), against those who despise the study of philosophy,...
b. An extract beginning,

أنا بـمُتْطَرِدِيَّةٍ مَّمَّا مَّتْطَرِدِيَّةٍ مَّمَّا 

d. Beginning,

مَّتْطَرِدِيَّةٍ مَّمَّا مَّتْطَرِدِيَّةٍ مَّمَّا

f. On the term صناعة as used generally and specially, in 
the former case = مَّمَّا، in the latter to مَّمَّا.
Add. 3285

Paper, about 12¾ in. by 8¾; 208 leaves; quires unnumbered, mostly of 8 and 10 leaves (the 2nd has only 6, the 1st has lost one leaf at the beginning, and the last two leaves at the end); 28 to 32 lines in a full page. The writing is a rather inelegant Karshuni of the xviiith or xviiiith cent. It contains

Theological writings of Mūsā ibn al-Ḥajar (i.e., Moses bar Kēphā), bishop of Mosul and Bā-remmān or Ba-rimmā, and John, bishop of Dārā, translated into Arabic.

1. On the Soul, by Moses bar Kēphā, in this version in 65 chapters, f. 2 b,

2. On the Resurrection of the Body, by the same, in 34 chapters, f. 77 b,

3. On the Creation of the Angels, by the same, in 54 chapters, f. 122 b,
Subscription, f. 150 b.

4. On the Celestial Hierarchy, by the same, in 16 chapters, f. 151 a,

5. On the Devils, by John, bishop of Dārā, in 22 chapters, f. 169 a,

6. On Paradise, by Moses bar Kēphā, part 1, in 28 chapters*, f. 178 b,

It is slightly imperfect at the end, f. 205 a, concluding with the words

On ff. 201—205 the rubrics are frequently omitted.

Ff. 1 and 205 b—208 are blank.

* See Assemani, B.O. ii. 128.
Add. 3286

Paper, about 6¼ in. by 4½; originally 133 leaves, the last of which is blank; 13 quires, signed with letters, of 8 (א), 10, 11 (ב) and 12 (ג, ד) leaves; usually 15 lines in a page. Written in a good, clear, Nestorian script, and dated A. Gr. 2015 = A.D. 1704. It contains

Translations of various homilies from Syriac into Arabic; viz.

1. Jacob of Sērūgh, on the holy mysteries, and confession and repentance, and that none should dare to partake of the Body of our Lord without confession, f. 22 a:

2. The sixth discourse of John Chrysostom, on repentance and reproof of the soul, f. 31 b:

\[ \text{Add. 3286} \]
3. The seventh discourse of Mār Ephraim the Syrian, on the end of the world and the reward of each man according to his works, f. 42 a:

4. Jacob of Sērūgh, on Repentance, with an admonition regarding Baptism, f. 51 b:
5. Mär Ephraim, on repentance, f. 64 a:

6. John Chrysostom, on the exalted dignity of the first day of the week and the marvellous things which God created on that day, f. 75 a:

7. John Chrysostom, exposition of Ps. vi., f. 90 b:
8. John Chrysostom, on repentance and love and good faith, f. 107 a:

9. John Chrysostom, on the holy Fast of Lent, f. 118 b:

10. How God's justice will judge men on the Day of the Resurrection, f. 127 b:
The first article, ff. 1—20, has been purposely torn out, and nothing is left of it but the subscription, f. 21 a:

The colophon, ff. 129 b—131 a, states that this ms. was finished on Saturday, 20 Ḥīzirān, A. Gr. 2015 = A.D. 1704. It was written in the church of S. George in the village of Zākhū on the Khābūr, when Mār Elias was catholic patriarch, by the priest ʿAbd al-ʿAḥad (Khaushāḥbā).
After that, continue with a few stanzas, ff. 131a–132a; e.g.

لا يَنْتَبِحُ فِي الْخَلَالِ مَيْتٌ
بِكَةَ الْكَبَّارِ. فِيهِ يَكَشَّفُ مَيْتَبَدَّلُ
لَعْبَيْنِ مَعَ يَكَشَّفُ مَيْتَبَدَّلُ مَعَهُ
لَعْبَيْنِ إِلَيْهِمَا مِنْ فُلْحَا مِنْ فِصْحَةٍ
لَعْبَيْنِ
يَعْطُونَ إِلَيْهِ مُكَبَّلًا
يَعْطُونَ إِلَيْهِ مُكَبَّلًا.
They are seven in number, the last being added by a later hand.

The binding of this volume is ornamented with a cross and interlaced patterns in colours.

Add. 3287

Paper, about 11½ in. by 8½; 109 leaves; 12 quires, signed with letters (١ and ٧ are mistakes for ٩ and ١٩), of 10 leaves, except the first, which has eight, and the last, of which only one leaf remains, there being a lacuna after f. 108; 18 to 21 lines in a full page. The writing is a good, regular, Nestorian serifā. This volume is dated A. Gr. 2011 = A.H. 1111 = A.D. 1699. It contains

The Lectionary from the Gospels for the Sundays, Feasts and Commemorations of the whole year, translated from Syriac into Arabic, f. 1 b:

There are a few explanatory marginal notes in Arabic and Kārshūnī, e.g. ff. 4 b, 6 a, b, 9 b.

1. The 1st Sunday of the Annunciation, f. 1 b,
2. The 2nd Sunday of the Annunciation, f. 2 b,

3. The 3rd Sunday of the Annunciation, f. 4 a.

4. The 4th Sunday of the Annunciation, f. 5 a.

5. The Nativity, f. 5 b.

6. The 1st Sunday after the Nativity, f. 6 b.

7. The Commemoration of the Virgin Mary, f. 8 a.

8. The 2nd Sunday after the Nativity, f. 8 b.


10. The Commemoration of S. John the Baptist, f. 11 a.

11. The 1st Sunday after the Epiphany, f. 12 a.


14. The Commemoration of the Evangelists, f. 15 a,  

15. The 3rd Sunday after the Epiphany, f. 16 a.  

16. The Commemoration of S. Stephen, f. 16 b,  

17. The 4th Sunday after the Epiphany, f. 18 a.  

18. The Commemoration of the Greek Doctors, f. 19 a,  

19. The 5th Sunday after the Epiphany, f. 20 a. On the margin of f. 21 a is the following note on the lessons for the Prayer of the Ninevites:  

20. The Commemoration of the Syrian Doctors, f. 21 a,  

22. The Commemoration of Mār Abā the Catholicus, and of any one saint, f. 22 b.

23. The 7th Sunday after the Epiphany, f. 24 a.


25. The 8th Sunday after the Epiphany, f. 26 a.

26. The 1st Sunday in Lent, f. 26 b.

27. Monday in the first week of Lent, f. 27 a.

28. Tuesday in the first week of Lent, f. 28 a.

29. Wednesday in the first week of Lent, f. 28 b.

30. Thursday in the first week of Lent, f. 29 b.

31. Friday in the first week of Lent, f. 30 a.
32. The 2nd Sunday in Lent, f. 30 b.
33. The 2nd Friday in Lent, f. 31 b.
34. The 3rd Sunday in Lent, f. 32 a.
35. The 3rd Friday in Lent, f. 32 b.
36. The 4th Sunday in Lent, f. 33 b.
37. Monday of the Midweek in Lent, f. 35 a.
38. Tuesday of the Midweek in Lent, f. 36 a (f. 33 b).
40. Thursday of the Midweek in Lent, f. 38 a.
41. Friday of the Midweek in Lent, f. 38 b.
42. The 5th Sunday in Lent, f. 39 b.
43. The 5th Friday in Lent, f. 40 b.
44. The 6th Sunday in Lent, f. 42 a.
45. The 6th Friday in Lent, f. 43 a.
46. Palm Sunday, f. 45 a.
47. Monday of the last week in Lent, f. 46 b.
48. Tuesday of the last week in Lent, f. 47 b.
49. Wednesday of the last week in Lent, f. 49 a.
50. Thursday of the Passover, f. 49 b,

51. The Night (Eve) of the Friday of the Crucifixion, f. 51 a,

52. The Night (Eve) of the Great Saturday, f. 53 a,

53. The Evening of the Great Saturday, f. 57 a,

54. The Mysteries (celebration of the Eucharist) on the Evening of the Great Saturday, f. 57 b,

55. The Morning of the Sunday of the Resurrection, f. 58 b,

56. The Mysteries of the Sunday of the Resurrection, f. 59 a,

57. Monday after the Resurrection, f. 60 a.

58. Wednesday after the Resurrection, f. 61 b.

59. The Friday of the Confessors, f. 62 b,
60. The New Sunday, f. 63 b.

61. The 3rd Sunday after the Resurrection, f. 64 a.

62. The Commemoration of S. George, f. 65 a.

63. The 4th Sunday after the Resurrection, f. 66 a.

64. The 5th Sunday after the Resurrection, f. 67 a.

65. The 6th Sunday after the Resurrection, f. 68 a.

66. The Ascension, f. 69 b.

67. The Sunday after the Ascension, f. 70 a.

68. The Mysteries of the Feast of Pentecost, f. 71 a.

69. Pentecost, f. 72 a.

70. The Friday of Gold, f. 74 a.

71. The 2nd Sunday of the Week of the Apostles, f. 75 a.

72. The 3rd Sunday of the Week of the Apostles, f. 76 a.

73. The 4th Sunday of the Week of the Apostles, f. 77 b.

74. The 5th Sunday of the Week of the Apostles, f. 79 b.
75. The 6th Sunday of the Week of the Apostles, f. 80 b.
76. The 7th Sunday of the Week of the Apostles, f. 82 a.
77. The 1st Sunday of the Week of Summer, f. 83 a.

78. The 1st Friday of Summer, the Commemoration of Jacob of Nisibis and of S. Thomas the Apostle, f. 84 a.

79. The 2nd Sunday of the Week of Summer, f. 84 a.
80. The 3rd Friday of Summer, the Commemoration of Mar the Apostle, f. 85 b.

81. The 3rd Sunday of the Week of Summer, f. 85 b.
82. The 4th Sunday of the Week of Summer, f. 87 b.
83. The 5th Sunday of the Week of Summer, f. 88 b.
84. The 6th Sunday of the Week of Summer, f. 90 a.
85. The 7th Sunday of the Week of Summer, f. 91 a.
86. The 1st Sunday of the Week of Elias, f. 91 b.

87. The 2nd Sunday of the Week of Elias, f. 92 b.
88. The 3rd Sunday of the Week of Elias, f. 94 a.
89. The Feast of the Cross, f. 95 a,

90. The 4th Sunday of the Week of Elias, f. 96 b.
91. The 5th Sunday of the Week of Elias, f. 97 a.
92. The 6th Sunday of the Week of Elias, f. 98 a.
93. The 7th Sunday of the Week of Elias, f. 99 a.
94. The 1st Sunday of the Week of Moses, f. 100 b,

95. The 2nd Sunday of the Week of Moses, f. 101 b.
96. The 4th Sunday of the Week of Moses, f. 102 a.
97. The 1st Sunday of the Consecration of the Church, f. 103 a,

98. The 2nd Sunday of the Consecration of the Church, f. 104 a.
99. The 3rd Sunday of the Consecration of the Church, f. 104 b.
100. The 4th Sunday of the Consecration of the Church, f. 105 a.

Subscription, f. 106 b,
Then follow sundry Muḫaddimāt or prefaces to the Lessons, f. 106b, of which the first may serve as a specimen.
The colophon, f. 108 a, states that the volume was written by one Kudsi ibn Makdisi Abrâhâ (sic) ibn Ḥabib, and finished on the Friday of the Fast of the Nativity, 1st of (the 1st) Kânûn, A. Gr. 2011 = A.H. 1111 = A.D. 1699.

Next come the following lessons, f. 108 b.

101. For the Dead,
For Catholics, metropolitans, and bishops,

For Doctors and Commentators,

For Priests,

For Virgins of both sexes,

In scarcity of Rain,

For the consecration of churches,

In the absence of legal consecrations,

For the consecration of a metropolitan and bishop,

At the time when the consecration is completed by the Catholic,

In time of Famine,

Then follows another metrical subscription, ending with some Arabic verses, one of which is corrupt.
The catchword "بارخ (sic)" shows that a leaf is wanting after f. 108.

F. 109 a exhibits the figure of a cross with the usual inscriptions, viz.

[Arabic script]

and

[Arabic script]

Add. 3288

Paper, about 12 in. by 8½; originally 231 leaves, but the first three are wanting; ff 1, 3 and 4 are mutilated; quires of 10 leaves, but the first has now only 7, and there is a single leaf at the end; the pages are numbered with Coptic and Arabic numerals; 21 lines in a page. Written in Egypt, in a good, regular Nasuki, inclining to the Maghribi type, and dated A. Mart. 1466 = A.D. 1750—watermark, 3 crescents with
This volume contains

The work entitled إِسْتِرَافِ الْاَكْبَرَ or the "Confession of Faith of the Fathers," the Arabic original of the better known Ethiopic work Ḥa’yānātā Abū (see in particular Zotenberg, Catal. des MSS. Ethiopiens of la Bibl. nationale, no. 111). The name of the compiler is not given in this copy.

1. Index, f. 1 a:

في رسالة مبا جمع في هذا الكتاب البسرك من اعتراف الإبل مع لي الكنيسة الواحدة الجامعة الرسولية وشرح اعتقاد كل واحد منهم في الإمامية المقدسة مما يقع به الروح القدس على السنيدين في الثالثة المقدسة وتجسّد الكلية واحد الإقليدس في الاتفاق والردّ في المخالفين.

2. Exposition of the mysteries, addressed to the believers before the offering (in Ethiopic, Tēmhrta Khēbāṭā), f. 4 a:

قال الإبل الزينيي عشر الرسل وبول الإبل المبتسم ويعقوب البسيعي اخو الرس أسدف أورشليم والسبعة السبعة والستة وسبعين تلبيد في كتاب الذَّلْفَيْنِ الديستروفيجا التي على عنها سيدنا يسوع المسيح لرسل القدسيين ولاموا اليومئين هذا بتلاويها قبل القداس وهي الإمامية المقدسة الأربع من قط الوجود والاثني ألى فاتخ ونامع السبعة وحلف رباط الموت، وقام من الموت، وليس هو ناسانًا فقط بل هو الإله وصار أسانًا ولا تغييرًا ألقاه.

3. Extract from the Didascalia Apostolorum, f. 5 b:

وقالوا أيضًا عن التلميذ في الدسقية في الفصل الذي ذكرناه في فعمة الإجساد، فهذا نحن الآن فكلنا اليومئين تلاميذ
4. Irenaeus of Lugdunum (according to others, Hierotheus of Athens), f. 5 b:

وَقَالَ أَيْرَنَايُوسُ اسْقَفُ العَدْنِ (إِلْغَدَنِ) إِذَا كَانَ تَلَمِيدُهُ لِلرَّسُولِ وَتَابِعًا لِبيْرًا الْأَنَامُوسِ، وَالْإِناَجِيلِ بَشَرْوا

بِالسَّيِّدِ اِنَّهُ وَلَدُ مِنَ الْعَدْرِ: “الْعَدْرُ”.

Another extract, f. 6 a:

وَقَالَ أَيْرَنَايُوسُ أَيْضًا أَنَّ الْقَدِّيسَ آيْرَنَايُوسَ تَلَمِيدَ الرَّسُولِ أَسْقَفُ العَدْنِ،

مِثْلًا تَعْرِفُنَا الْكِتَابُ الْبَقِدْسَةَ، إِنَّ السَّيِّدَ اِنَّهُ هَكَذا يَسْتَقْرَبُنَا بَيْنَا الْإِلْهُ، “الْعَدْرُ”.

See Mai, Specul. Rom. iii. 704 sq.

5. Atius (?), disciple of the Apostles and Patriarch of Constantinople, from a homily on the Nativity, f. 6 b:

وَقَالَ اِتِيُوُسُ تَلَمِيدُ الرَّسُولِ بِطُرْبُكَ الْقَطَسْطِنِيَّةَ اِذَا كَانَ تَسْمَى بِبَزْنِيَّةٍ فِي مَيَّوِر عَلَى الْجِبَالِ.

See the text cited by Zotenberg in his Catal. p. 108.

6. Archaeus of Leptis, disciple of the Apostles, from his epistle to Alexander, f. 6 b:

وَقَالَ أَرْكَايُوسُ أَسْقَفُ لَفَطْنِ: “تَلَمِيدُ الرَّسُولِ فِي الْيَسَالَةُ،

الَّتِي كَتَبَهَا إِلَى الْإِكْسَانِدُرِوسَ.”

7. Dionysius the Areopagite, from his letter to Timothy on S. Peter and S. Paul, f. 7 a:

"وَقَالَ دِيْوَنِيُوِسُ الْأَرِبَوْجَيْنِسُ (sic) اسْقَفُ ابْنَانِ مَعَامِر
الرَّسُولِ فِي رَسَالَتِهِ إِلَى طِيْبَاَتُوْسُ تَلِيدِ بِلَوْسٍ، تُعْطَى الْكَرَامَةَ
الَّتِي لَا يَنْطَقُ بِهَا سَكَوَتٌ وَنَبْتِلٌ وَانْتَصَابٌ إِلَى فُوقِهَا، الْحَمْلَ".

8. Ignatius, from one of his epistles, f. 7 b:

"وَقَالَ الْقَدِّيْسُ أَنْغَاطِيوْسُ الْشَّهِيدُ بَطْرِيرِكُ الْمَطَاطِيْكَةُ وَهُوَ الْثَّانِي
فِي بَعْدِ بَطْرِيرِكِ الرَّسُولِ الْمَبْعَدِ فِي رَسَالَتِهِ،
See Lightfoot’s *Ignatius*, vol. II, § II, pp. 885, 889.

Another extract from the 13th epistle, f. 8 b:

"وَقَالَ أَيْضًا هَذَا الْقَدِّيْسُ أَنْغَاطِيوْسُ الْشَّهِيدُ بَطْرِيرِكُ الْمَطَاطِيْكَةُ
فِي رَسَالَتِهِ الْثَّانِيَةِ عَشْرَةً،

9. Gregory Thaumaturgus, from the homily on the Holy Trinity, f. 8 b:

"وَقَالَ الْأَنْغَيْرُوُيْسُ صَانِعُ الْعَجَابَ حَسَنَةً بَقِيََّةً صِبْرِيَّةً قَبُولِيَّةً
معَامِرُ الرَّسُولِ فِي مِيْرَةِ لَأَجِلِ الْثَّانِيَةِ الْبَقِيدَ

From the κατὰ μέρος πίστεις،

"وَقَالَ أَيْضًا هَذَا الْقَدِّيْسُ الْأَنْغَيْرُوُيْسُ صَانِعُ الْعَجَابَ حَسَنَةً مِنْ كِتَابِ
الأَمانَةِ (sic)

10. Gregory the Illuminator, archbishop of Armenia, three extracts from his anaphora, f. 10 a:

"وَقَالَ الْقَدِّيْسُ الْأَنْغَيْرُوُيْسُ رَسِيدُ إِسْقَافَةِ الْإِرِيْمَالْشَهِيْدُ فِي
صَلَاَتَهُ".
11. Alexander of Alexandria, f. 10 b:

وقال القديس الإسكندري بطريرك الإسكندري وهو المقدّر
في مجمع نيقية في البطريرك الذي وضعه.

Another extract, ibid.,

وقال أيضًا هذا الآب في البطريرك الذي قاله لاجل النسحة.
See Mai, Spicil. Rom. iii. 699; Bibl. nova Patrum, ii. 529 sqq.;
Migne, Patrol. Gr. xviii. 583, 596, 604.

12. The Creed of Nicea (Constantinople), the history of the Council and its Canons, f. 10 b:

وقال الثلثمائة وثمانية عشر الذين اجتمعوا بنيقية في الإمامة
البطريركية.

13. Athanasius, from the homily on the Incarnation of God the Word, f. 17 b:

وقال البطريرك الأرمني نيقية إن بطريرك الإسكندري
في مقاطعة قاسبا قانونًا لاجل تجسد الله الكلمة موافقة لجميع
نيقية.
See Migne, PatroL Gr. xxviii. 25 sqq.

From the homily de Fide,

وقال أيضًا هذا القديس نيقية الرسولي في البطريرك الذي
وضعه في الإمامة.

Compare Migne, PatroL Gr. xxviii. 124, § 2.

From the same, ibid.,

وقال أيضًا هذا الآب القديس نيقية الرسولي البطريرك.
Compare Migne, loc. cit. 124, last line—128, first line.

From the homily on the Trinity and the Incarnation,

وقال أيضًا هذا البطريرك الرسولي في مقاطعه لاجل
B. C. 58
الثالثون المقدس وتدبر المسيح سيدنا له الجسد، نحن أيضًا يا
أخواتنا نؤمن هكذا ونقول: واحد هو الله بالإله إله مولود،
وواحد هو الابن الوحيد يسوع المسيح، وواحد هو الروح القدس
الذي الله ينبي حيث يشاء، الله
Confession of Faith, f. 21 b,
وقال أيضًا هذا القديس التبليسيوس الرسولي في اعتزازه بالإيمان
البسيط.

Three short extracts on the Unity of the nature of Christ, f. 21 b.

From the homily on the soul and the body and the descent of our Lord to Hades and His ascent with the just, f. 22 a:
وقال أيضًا هذا القديس إناج أنفس والجسد وننزل ربيًا إلى
الجحيم وصعوده بالإبصار.

From the homily on the Incarnation of our Lord, f. 22 b:
وقال أيضًا هذا القديس التبليسيوس الرسولي في البصر الذي
قامت على تجسّد الرب الكلمة.

Two short extracts from the same, *ibid*.

From the third homily on the Holy Trinity against the Arians, f. 22 b:
وقال في الله الثالث الذي قاله في الثالوث المقدس يوجد
الأريوسين.

From the homily on the Incarnation, f. 22 b:
وقال أيضًا في ميمص على التجسّد.

From the twelve precepts which he addressed to Constantine (Constans) the son of Constantine, when he recalled him from exile, f. 23 a:
 وقال أيضاً هذا القديس أناسيبوس الرسولي الابن عشر وصية
وصى بها الملك قسطنطينوس ابن قسطنطين الملك أبا رده من
النفي الذي نفاه إليه.

See the Arabic text quoted by Zotenberg, Catal. p. 110.

From the Epistle to Epictetus of Corinth, f. 25 α:
 رسالة من أبنا القديس أناسيبوس الرسولي بطريرك الأسقفية
إلى أنطيوح (sic)

See Migne, Patrol. Gr. xxvi. 1049—1069.

14. Basil, from the third book against Eunomius, f. 30 α:
قال القديس بسيلييوس أسقف قيسيارياً قباوديةً في الميجر
الذي كتب به الى أونوموس.

From his Epistle to Amphilochius (?), f. 30 α:
قال أيضاً في رسالته الى أفيليوري.

From the 4th book against Eunomius, on Prov. viii. 22,
f. 30 β:
وقال هذا المغرب بسيلييوس تفسير قول سليمان أن الرَّب
خلقت.

See Migne, Patrol. Gr. xxix. 704:

Confession of faith regarding the holy Trinity, f. 31 α:
أمانة القديس بسيلييوس التي قالنا في الثالثة المقيدة.
See Migne, Patrol. Gr. xxxi. 464.

Confession of faith prefixed to the 106 Canons, f. 33 β:
أمانة التي قالنا هذا القديس بسيلييوس أسقف قسيسيارياً قباوديةً
في أول قوائمنا وهي مائة وستة قوانين.

15. Gregory Nyssen, from hom. xv. on the Song of Songs (not in the Greek text), f. 34 a:

وقال القديس اغريغوريوس اسقف نيس اخو الكبير باسيليوس
في الميّر الخامس عشر من تفسير كتب سلواى الذي هو شديد
الانشاد.

From the homily on the Baptism of our Lord (not that
*In diem Luminum*), f. 34 b:

وقال ايشا هذا القديس اغريغوريوس اخو باسيليوس العظيم
في الميّر الذي قاله على ميعودية سيدنا يسوع المسيح
وصوت الإب الشاهد له بالنيّة.

From the homily on Philippians, ch. ii. 5 sqq., f. 35 a,

وقال ايشا هذا الإب القديس اغريغوريوس اسقف نيس اخو
باسيلىوس الكبير لاحق ديل بولس في رسائه إلى فيليفوس ان
يقول وتقريبا في هذا في قلوتيت الع

From a homily on repentance, f. 35 b:

من ميّر قاله ايشا هذا القديس اغريغوريوس اسقف نيس
على التوبة وما يناله الذي يتوب من خطائطه من التعايب والرذاة،

16. Felix of Rome, three short extracts from a homily on
the Incarnation and the Faith, f. 38 a:

وقال الشديد فيليكس بطورك رومية في ميّره على النجديل
والإيمان.

See the text of the first two in Zutenberg's *Catac.* p. 112,
and a translation of the third in Mai, *Spicil. Rom.* iii. 702.

The text runs thus:

نومن الان بالسيّي يسوع الاهّنا، ونعترف بالقونه الواحدة:
والشخص الواحد، والطبيعة الواحدة التي لله الكلمة مار جسمًـا؛
17. Hippolytus (Julius) of Rome, from his epistle to Dionysius, f. 38 b:

وَلاَجِل هَذَا حَكَانَ عَلَى عَرْو الْصَّلِيبَ وَهُوَ يَقِيرُ الْبُوْتَيْنِ الْذَّيْنِ رَقِدُوا مِنَ الْبَرَزُوْرَ وَوَاحِدٌ وَهُوَ الْوَلْدُ وَاحِدٌ وَهُوَ فِي السَّبَا، وَهُوَ عَلَى الْأَرْضِ وَهُوَ مَرْبُوْطٌ وَهُوَ غَيْرِ مَرْبُوْطٍ، وَهُوَ ابْنِ الْإِلَهِ قَبْلَ الْبَرَزُوْرَ وَهُوَ وَلَدُ مِنَ مُرْبِبِ الْعَدْرِ في أَخْرَ الْإِزْمَانِ، وَهُوَ شَخْصٌ وَاحِدٌ، يَقِيرُ الْبُوْتَيْنِ الْذَّيْنِ رَقِدُوا مِنَ الْبَرَزُوْرَ، وَلَا يَمِن وَيَعْتُرِفُ هَكَذَا فَنَحْنُ نَحْرِهِمُ


From the epistle to Prosdocius,

رسَلَةٌ أُخْرَى مِن هَذَا الْمُلْتَمِّس بَولِيدْس بَطْرِبَك رُوُمِيَّةٌ إِلَى بَرَس دَا جِسْ (sic)


From the epistle to Dionysius, f. 41 b.

From the epistle to all the bishops of Christendom, f. 41 b:

وَلاَجِل هَذَا حَكَانَ عَلَى عَرْو الْصَّلِيبَ وَهُوَ يَقِيرُ الْبُوْتَيْنِ الْذَّيْنِ رَقِدُوا مِنَ الْبَرَزُوْرَ رُوُمِيَّةٌ إِلَى جَمِعَ الْإِسْتَفْقَاءِ بِكُلِّ مُكَابِ.

See Mai, Script. vet. nova Coll. vii. 168; Migne, Patrol. Lat. viii. 876.

On the unity of the nature of Christ, three extracts, f. 42 a and b.
From the homily on the Incarnation of God the Word, f. 43 a:

وقال هذا القديس بوليسدس لاجل تجسد الله الكلية.

From the same, f. 44 a:

وَقَالَ مَطْوَأَبُنَ الطَّرِيرُكِ رُوَمِيَّةً.

From the epistle to Severianus of Gabala, f. 44 a:

وَقَالَ هذَا القَدِيْسُ بُولْيَدِسُ بَطْرِيرِكُ رُوْمِيَّة فِي رَسَالَتِهِ

إِلَى سَاوَرِياُنَّ سِقَفٍ غَآيْلَةٍ.†

See Mai, Spicil. Rom. iii. 703; Migne, Patrolog. Lat. xx. 611.

18. Silvester of Rome, from his controversy with the Jews, f. 44 b:

مِن مَجَادِلَة سُلِيْسَتَرِس القَدِيْسُ بَطْرِيرِكُ رُوْمِيَّة لِلْيَبَودِ لاجِل

الإِهِ المُحْلَّص رَبًّا يَبِعِ السَّيِّحِ.

See Mai, Spicil. Rom. iii. 701; Migne, Patrolog. Lat. viii. 814.

19. Antalius (Vitalianus) of Rome, called "the shining lamp," f. 45 a:

وَقَالَ انطَلاَسِ البِشَارِ البَيْضَى بَطْرِيرِكُ العَظِيمِ رُوْمِيَّةً أَوْمِن

أيُّمًا لاجِل طَبِيرُ هَلْصَتْنا (بَالسَّجِدَة) إِنِ اللهِ الكَلِّيَّة بِقَيَ

فِيهِ هِوَ لَهُ غَيْرِ مِتَحِلٍ وَغَيْرِ مَسْتَحِيلٍ وَصَارَ جِسَدًا لِيِظَدِ الدَّوْرِيَّة,

هُوَ اِبْنُ اللهِ بِالوَلَادةِ الإِلَابْيَةِ مِنِ اللهِ الإِبْبِ وَصَارَ اِبْنُ الْإِنسَانِ

بِالوَلَادةِ النَّزَمِيَّةِ مِنِ العِدَرِيَّ مُعَالَّجِ.

20. Ephraim Syrus, from a homily on the blessed Virgin, f. 45 a:

* The translator took the words per ḏlwyw for a proper name, as Zodmenberg has pointed out.

† In the Ethiopic translation this piece is rightly ascribed to Innocent of Rome. See Zodmenberg, Catal., p. 113.
From the same homily, f. 45 b.

From a homily on the parable of the Pearl, three extracts, f. 45 b:

وقال أيضا هذا القديس مارس الإفراز في تفسير السيرة.

21. Proclus of Constantinople, from the homily on the Nativity, f. 46 b,

قال بروكلس أسقف كركس ونقل إلى طقس القسطنطينية بعد قطعǔ شرور بطبركرها الكنف، قال في اليمين الذي قاله لقاء ولادة مخلصنا المسيح بالجسد.

See Zotenberg’s Catal., p. 113.

Two extracts from a homily on S. Thomas, f. 47 a:

وقال أيضا من الميلان الذي قاله لقاء توما.

From a homily on the Incarnation of God the Word, f. 47 a:

وله أيضا في اليمين الذي قاله لقاء نائب الله الكلمة.

See Migne, Patrolog. Gr. lxxv. 684:

From another homily, f. 47 a:

وقال أيضا هذا القديس بروكلس في ميلان له هو الرَّب الواحد يسوع المسيح بالحقيقة، هو الإله من يسوع منع الله من عبد، وليس هو مفترق بطبيعتيه أيه.

From the epistle to the Armenians, f. 47 b:

وقال أيضا هذا القديس في رسالته إلى الإرمنية.

Another extract, ibid.:

وقال أيضا هذا القديس، كما إنه غير ممكن ان يفرق الواحد
From the homily on the Annunciation, ibid.:

 وقال إياً هذا القديس في الميمر الذي قاله لاجل بشارة البلاد غيربلال للسيدة العذراء مرتبة، ظاهر.


 From a homily on the Faith, ibid.:

 وقال إياً في ميمر وضعه لاجل الإمامة.

 From a homily on the Nicene Creed, f. 48 a:

 وقال إياً هذا القديس في ميمر قاله على تفسير الإمامة.

 From a homily on the Incarnation, f. 48 a:

 وقال إياً هذا القديس أفرّج في ميمر لاجل تجّدّ فيّنا يسوع المسيح.


 22. Severianus of Gabala, f. 50 a:

 وقال القديس سابيريانس اعفت فابيا واهي عقلان، عترف بانتكلية أنه مولود من النبع، لا ينطق به، واته ابدي إلى الإبد. وهو إياً الذي ولد على الأرض في آخر الزمان من مريم العذراء بالجسد، كه (sic) كل إنسان ولد، على الأرض يولد، وفترة أخرى بأمر الثاني الذي هو الله الكلية.

 23. Eupraxius of Armenia, two extracts, f. 50 a:

 وقال القديس افراميوس رئيس اسقفة الأرمن.

24. John of Jerusalem on the Creed, f. 50 b:

 وقال القديس يوحنا اسقف يروشليم في ترتيب ما وضعه في الامانة.

 See Caspari, Quellen zur Gesch. des Taufsymbols, i. p. 161 sqq.

25. Theodotus of Ancyra, extracts from the homily on the Nativity, f. 52 b:

 وقال القدیس تاوفولوس اسقف انقراس في المقالة التي قالتها
لأجل ميلاد يسوع المسيح مخلصناً.

26. Epiphanius of Cyprus, from the Ancoratus, § xxx, f. 54 a:

 وقال القدیس ايفانيوس اسقف قبرس في كتابه الكبير يسوع
المسيح.

 Other extracts from the same work, f. 54 b, sqq.

 From his treatise "on the 12 Gems," f. 61 a:

 وقال أيضا هذا القدیس في الكتاب الذي قاله لأجل الأثنين
عشر حجر، ولكنه ها هنا في بيت يعقوب بن يوسيف ابنته مات
واخرين خبرين انها مات وهو ختان ملكاً، والدم الذي في
التبوب ليس هو لبل التبول له هكذا بنى يروشير وضعوا ابوعدب
على مخلصناً، ولكن لم قدروا يصلوا الى لاهوته، لأن لاهوته
لا يصل الاه عرض والدم الذي وسخوا به التبول هو عرض ضحیوت
المسيح، أنت.

 Another extract from the Ancoratus on the Resurrection, f. 61 a:

 وقال أيضا في كتاب اليرسا لأجل قيامة الأموات.

 See Zotenberg's Catal., p. 115, col. 2, at the foot.
27. Gregory Nazianzen, on the Consubstantial Trinity, f. 66 a:

From the homily on the Son, f. 67 b:

وَقَالَ اِيِّامًا فِي مِيْهِرِ عَلَى الْاِبْنِ.

From the 1st epistle to Cledonius, f. 68 a:

وَقَالَ اِيِّامًا هَذَا الْقَدِيْسَ اِغْريِغُورِيُوسُ فِي رَسَالَتِهِ إِلَى اقْلِدُنِيُوس.

From the homily on the Nativity, f. 68 b:

وَقَالَ اِيِّامًا فِي مِيْهِرِ عَلَى الْمِلَادَ الَّذِي أُوْلَى الْمِسْكِحَ وَلَدَ الْيَوْمِ.

28. John Chrysostom, on the consubstantial Trinity, f. 69 a:

And the golden cloud we saw there is the censer of the consubstantial Trinity.

Hom. vii. on the Epistle to the Hebrews, f. 69 b:

وَقَالَ اِيِّامًا فِي مِيْهِرِ عَلَى تَفْسِيرِ رَسَالَةِ بُولُسِ الرِّسُولِ البَيْحَوْطِ.

From the Nativity, three short extracts, f. 75 b:

وَقَالَ اِيِّامًا فِي مِيْهِرِ عَلَى الْمِلَادِ الْمَجِيدِ.

From the commentary on S. Matthew’s Gospel, two short extracts, f. 76 a:

From hom. lxxvii. on the Gospel of S. John, f. 76 a.

From the homily on the Nativity, three extracts, f. 76 b.

From hom. lxxvii. on S. John’s Gospel, f. 78 a.

On Ps. xlix., f. 78 a:

وَقَالَ اِيِّامًا فِي الْمَلِائِمَةِ الَّتِي وَضَعَهَا فِي تَفْسِيرِ مَزْمُورِ تَسَاءٍ وَارِيْخِينَ.
From hom. iii. on 2nd Corinthians, f. 78 b.
From hom. iv. on Hebrews, *ibid.*
From hom. iii. on Ephesians, four extracts, *ibid.*
From hom. iv. on Ephesians, f. 80 b.
From hom. v. on Ephesians, *ibid.*
From the homily on the Ascension, four extracts, f. 81 a:
وقال أيضاً في ميبور على الصعود في يوم الاثنين.
From the homily on the Annunciation, f. 82 a:
وقال أيضاً في ميبور على البشارة وما قاله الملائكة للعذراء
القديسة.
From the Commentary on Ephesians, f. 82 b.
From the homily on the Nativity, four short extracts, f. 82 b:
وقال أيضاً في ميبور على الميلاد الذي أوى الإبّانا والانتياء
بDERو وتعليما والأبرار إشتبوا.

29. Theophilus of Alexandria, on the Faith, f. 82 b:
قال القديس تاوفيلس بطريق المدينة العظام، الإسكندرية
لأجل الإمانة.

From the 21st festal letter, f. 83 a:
وقال أيضاً في الإرشادية (σοφραστικά) الحادي والعشرين،
ولد طالبان من العذري وبقى مجاناً في حمل الإفعال
الذي لنا اللطيف، عند ما آتي بالشكل العجيب الذي نظّره
وابرك على طبيعة البشر.

30. Cyril of Alexandria, confession of faith, f. 83 a:
امانة القديس نيرس رئيس أساقفة الإسكندرية ومعمل المسكونة.
Confession of faith from the dialogues addressed to Hermias, f. 83b:

A homily on the Trinity, f. 85a:

From his letter to John of Antioch, f. 87a:

Another extract, f. 87b, beginning:

Another extract on the faith, f. 87b:

From the letter addressed to the monks of Egypt on the blessed Virgin, f. 88b:

From the 2nd treatise to Calosyrus against the anthropomorphists, f. 88b:

From the treatise to Theodosius on the true faith, f. 89a:

And a similar extract from another dialogue.

The creation of the world is now described.
From the treatise addressed to John of Antioch, f. 89 a:

من مقالته إلى بحثنا من بعد ما اختلف منه، تعرف أنه
ضمن الله غير متاثر؛ وإن كان تتآمر بالجسد، وهو مفاد
البشر بحكمته، ولم يتآمر بطبعه لإنه الغير مشورطة، تأتي
نامن به أنه مختل الكل، قبل إسلام جسده انا له بالتدير
الذي خلله.

From a letter to Nestorius, f. 89 b:

رسالة القديس خيبريس يكتب إلى نسطور البناقش.
See Migne, Patrolog. Gr. Ixxvii. 45—48 c.

From the treatise Quod unus sit Christus, f. 90 a:

وله من المبكر الذي قاله أن واحد هو المسيح.

From the fifth book against the blasphemies of Nestorius
(Katâ τῶν Νεστωρίου δυσφημῶν πεντάβιβλος ἀνέγραφος).
f. 90 b:

وله أيضاً من طومسه الخامة نحو تعدد نسطور.

From the letter to John of Antioch, f. 91 a:

من هذا القديس خيبريس إلى بحثنا رئيس الساكنة النظامية.

From a letter to ....... bishop of Amorium (?),

رسالة من هذا القديس إلى إقاميس (sic)
اسقف أمورياً.

Beginning, f. 91 a:

لا يكونوا قوماً ينسبوا خلالة فأما فارقنا، ويفتحرون أنا نفكر
فيها لابيلناريوس وإنواميس هجا كتب في الفصل، فاما أنا
فلأجل موعده مذلفتلا نصوت في كل زمان مستقبير الإبانة
الخ.

From a letter to ....... bishop of Miletus (?), f. 91 b:

رسالة كتب بها إلى إقاميس أسقف مليطس، الكلية تجسد
From the letter of Cyril and the synod of Alexandria to Nestorius, four extracts, ending with twelve anathemas, f. 91 b:

وكلام يسير من رسالة القديس كيرلس والجمع الذي اجتمع بالإسكندرية من صقع مصر يكاتبون نسطور.

From a letter to Nestorius, f. 93 a:

وأيضا رسالة منه يكتب إلى نسطور، قوم هم ينتون على تقصيرى عند محبتك وخدمتك الإلهية على ما علمت، وهذا يفعلونه مرارا كثيرا في الوقت الذي يجتمع عندك أخبار المدينة، يظنون أنهم يفرون سهلك بهذا الفعل، الله.

From the treatise on the faith addressed to Nestorius, two extracts, f. 95 a:

ومنه أيضا يكتب إلى نسطور من أجل الإيمان البقدسة.

From the letter to the Orientals, f. 96 b:

ومن هذا البعث الأقدس ضَرْبَت إلى المشرمين.

From the Confession of Faith written in the second year of the cycle, *ibid*:

ومن الإيمان التي للبَعْث الأقدس في السنة الثانية من الدور.

From the letter to Nestorius, *ibid*:

وقال أيضا مما كتب به إلى نسطور.

From the Thesaurus, two extracts, f. 97 a:

وله أيضا من الكرن.

From the letter to the priest Eulogius, *ibid*:

ومنه أيضا إلى أئوجيوس الكاهن.
Brief extract, *ibid.*:

ولله أيضًا إلزام المسيح واحد، هو ابتدأ نفاق وقاد أن نفرق الواحد يسوع المسيح.

Another, *ibid.*:

وَقَالَ اِبْنُ ابْنِ ابْنِهِ وَرَبُّ وَاحِدٌ وَرَبُّ وَاحِدٌ وَاحِدٌ.

*Extract beginning, f. 97 b:*

وقال أيضًا مبا قاله طبيعة عينه: إن خلقه واحد جسر.

وقال قط ان ابناً قبل ان يُصِب الله الكلية باتساع الذي خلقه: وهو خلقه طبيعة خاصية للكلية الذي هو قبل الدهور، واتساعي الذي خلقه: وهو جنس البشر الذي تجسد منه، فجعل واحد منثوراً طبيعين للمسيح من بعد الاتحاد. اللهم.

*From the 5th homily on 1st Corinthians, f. 98 a:*

وقال أيضًا في المبشر الخامس الذي قاله في الرسالة الأولى لبولس إلى القرتايين.

*From the treatise on the Incarnation of the Word, f. 98 a:*

وقال أيضًا من أجل تأسيس الكلية.

*From the Thesaurus, bk. i., f. 100 a; from bk. ii. ch. 7, *ibid.*; from bk. ii. ch. 8, f. 100 b; from the same, two extracts, f. 102 a.*

*From the treatise Quod unus sit Christus, § 40, f. 102 a.*

*From the same, questions 71, 75, 83, 87, 117, and 207, in all eight extracts, f. 102 a.*

*Letter to Succensus, bishop of Diocæsarea, f. 103 b:*

رسالة من القديس كيرلس إلى سوكتس أسقف ديقاسارية.

*Second letter to the same, f. 106 b.*
From the letter to the empresses, f. 109 b:

From the 7th section of the exposition of the mystery of Christ in opposition to Nestorius, f. 118 b:

From the 13th scholion (?), f. 118 b:

31. Theodosius of Alexandria, from the synodicon to Severus, f. 119 b:

See Mai, Spicil. Rom. iii. 711.

From the homily on the consubstantial Trinity and against the impious of his day, written after he had been exiled, f. 120 b:

See Mai, Spicil. Rom. iii. 717.
From the letter to the people of Alexandria, written in exile, f. 125 b:

وَقَالَ اِيَّامًا هَذَا الَّذِي نَائِبُ مِنِّي رَسَالَتِهِ الَّتِي تَأْتِهَا وَهُوَ فِي النَّفْقِ إِلَى الْقَبْلَ الْقُلُوبِ لِيُقَبِّلَ بِأَسْكُوْنَةِ

See Mai, Spicil. Rom. iii. 713.

32. Severus of Antioch, confession of faith addressed to Anastasius and the people after the banishment of Macedonius, f. 127 a:

الإِمَانَةِ الْمُسْتَقِيمَةِ الَّتِي تَأْتِهَا الْقَدِيْسُ سَاوِيرُ بَطْرِيرِكُ مَدِينَةٍ

اللهِ الْعَظِيمُ نَالِئٌ إِلَى الْبَلَدِ الْقُلُوبِ لِلْحَنْوِيُّ وَكُلِّ الْعَلَّامَةِ لِبَنَائِهِ وَعَدَّهَا وَجَعَلَهَا فِي خِزَائِنِهَا نَاسِمًا لِلْمَكَّيْةِ وَأَزَالَ بِهَا كُلُّ الْقُوَّالِ

See Mai, Spicil. Rom. iii. 731.

From a letter to Julian of Halicarnassus on the Incarnation of God the Word, f. 130 a:

وَقَالَ اِيَّامًا هَذَا الَّذِي نَائِبُ مِنِّي رَسَالَتِهِ إِلَى يُولِيَدَوسِ الْفِيْرَوْسِ (sic) إِلَاجِّ أَلْلَهِ الْبَيْتُ الْكُلِّيَّةِ

From a homily on the words ‘My God, my God, why hast Thou forsaken me?’ f. 132 a:

وَقَالَ اِيَّامًا فِي مَيْهِرٍ إِلَاجِّ الْبَكْتُوُبِ الْبَيْتُ الْكُلِّيَّةِ لَبِيْ لَمْ أَذَّ

From a homily delivered before the Emperor, f. 132 b:

وَقَالَ اِيَّامًا هَذَا الَّذِي نَائِبُ مِنِّي رَسَالَتِهِ الْبَطْرِيرِكُ مَدِينَةٍ

See Mai, Spicil. Rom. iii. 729.

b. c. 59
From the letter to the Emperor, two extracts, f. 133b:

From his synodicon to John of Alexandria, f. 133b:

See Mai, Spicil. Rom. iii. 728.

Another extract from the same, f. 134a.

From his synodicon to Theodosius of Alexandria, f. 134b:

See Mai, Spicil. Rom. iii. 722.

33. Jacob of Sarūgh (Sērūgh), from a homily on the Nativity, f. 137a:

From the same homily, on the salutation of the Angel, f. 137b:

From a homily on the Passion, f. 137b:

From the same, ibid.

34. Benjamin of Alexandria, from the 16th festal letter, against those who assert that the Divinity of God the Word was mortal, f. 138a:

From the same.
35. John of Alexandria, from his synodicon to Cyriacus of Antioch, f. 141 a:

وقال القديس انبا يوحنا بطريرك الاسكندريَّة في رسالته السنوديقن إلى القديس قرياقوس بطريرك انتفائيَّة.


36. Cyriacus of Antioch, from his synodicon to Mark of Alexandria, f. 145 a:

وقال القديس قرياقوس بطريرك انتفائيَّة في رسالته السنوديقن إلى الطاهر انبا مقدس بطريرك الاسكندريَّة.


37. Theodosius of Antioch, from his synodicon to Michael of Alexandria, f. 149 a:

وقال القديس تاودوسيوس بطريرك انتفائيَّة في رسالته السنوديقن إلى القديس الطاهر انبا، ميخائيل بطريرك الاسكندريَّة.

See Assemani, *B.O.* ii. 124.

38. Dionysius of Antioch, from his synodicon to Khāyil, or Michael, of Alexandria, f. 150 b:

وقال القديس ديونیسیوس بطريرك انتفائيَّة في رسالته السنوديقن إلى الآب القديس انبا، خاپيل بطريرك الاسكندريَّة.

See Assemani, *B.O.* ii. 125.

39. Gabriel of Alexandria, from his synodicon to John of Antioch, f. 152 a:
40. Cosmas of Alexandria (54th patriarch), from his synodicon to John of Antioch, f. 154a:

 وقال القديس ابنا قزمان بطريرك الاصطفائي في رسالته السنوديقين الى ابنا بيوحكا بطريرك اناطاكية.

See Renaudot, op. cit., p. 295.

41. Cosmas of Alexandria (58th patriarch), from his synodicon to Basil of Antioch, f. 155a:

 ومن رسالة الاب ابنا، قزمان الى ابنا ب.masks بطريرك انطاكية جوابا عن رسالته.

42. Basil of Antioch, from his synodicon to Cosmas of Alexandria, f. 156b:

 وقال القديس ب홀يوس بطريرك انطاكية في رسالته السنوديقين الى ابنا قزمان بطريرك الاسكندرية.

See Assemani, B.O. ii. 126.

43. Macarius of Alexandria, from his synodicon to John of Antioch, f. 162a:

 وقال القديس ابنا مقاترة بطريرك الاسكندرية في رسالته السنوديقين الى الطاهر ابنا بيوحكا بطريرك انطاكية.

See Assemani, B.O. ii. 350, no. 27, and also p. 131.

44. Dionysius of Antioch, from his synodicon to Menas of Alexandria, f. 163b:

 وقال الاب ابنا ديوسوس البطريرك رئيس الاقكان انطاكية في رسالته السنوديقين الى ابنا مينا بطريرك الاسكندرية.

See Assemani, B.O. ii. 131, the second epistle.
45. Mênas of Alexandria, from his synodicon to John of Antioch, f. 167 a:
من رسالة سنتيسيان للآب أنبا مينا رئيس أساقفة الإسكندرية
إلى الآب الطاهر أنبا يوحنا بطريرك أنطاكية مدينة الله
See Asseman, B.O. ii. 132.

46. Dionysius of Antioch, from his synodicon to Mênas of Alexandria, f. 168 b:
وقال القديس الطاهر دينوسيوس بطريرك أنطاكية من رسالة
سنويسيان إلى أنبا مينا بطريرك الإسكندرية.
See Asseman, B.O. ii. 131, the first epistle.

47. John of Antioch, from his synodicon to Mênas of Alexandria, f. 170 b:
من رسالة سنتيسيان للآب الطاهر أنبا يوحنا بطريرك أنطاكية
إلى أنبا مينا بطريرك الإسكندرية لب انغف ملك الروم وسائر
إيما يوحنا بطريرك أنطاكية ومضى به إلى القسطنطينية واحتجزه
بحضرته وطريرك القسطنطينية حاضر ومقدي (sic) البلق وجارله
بطريرك القسطنطينية.

Dated Monday 24 Āb, A. Gr. 1280 = a.d. 983. See Renaudot,
Hist. patr. Alex., p. 356; Asseman, B.O. ii. 132 sqq.
Extract from another synodicon to Mênas, f. 175 a. See
Renaudot, op. cit., p. 364.

48. Philotheus of Alexandria, from his synodicon to Dionysius (Athanæius ?) of Antioch, f. 177 b:
فصل من رسالة أنبا فيلانتيوس بطريرك الإسكندرية إلى
ديوسيسيوس بطريرك أنطاكية.

Written by the secretary Macarius, bishop of Manuf (Memphis),
and dated in the month of Barmuda A.D. 979 = A. Mart.
703 (sic). See Asseman, B.O. ii. 141, 352.
From another synodicon to Athanasius of Antioch, f. 180 a:


49. Athanasius of Antioch, from his synodicon to Philotheus of Alexandria, f. 181 b:

See Assemani, *B.O.* ii. 141.

50. John of Antioch, from his synodicon to Zacharias of Alexandria, f. 183 b:

See Assemani, *B.O.* ii. 151, first letter.

51. Zacharias of Alexandria, from his synodicon to John of Antioch, f. 186 a:

In the Ethiopic version this is ascribed to John of Antioch, in reply to Zacharias (see Zotenberg's *Catal.*, p. 122, no. 50, b); and so also in Assemani, *B.O.* ii. 151, second letter. From a synodicon of Zacharias to John of Antioch, f. 186 a:

See Assemani, *B.O.* ii. 151.

From another synodicon of the same to the same, dated A.H. 403 = A.D. 1012—13, f. 188 a:
من رسالة سنوديقَن من الآب انباً زخاريس بطريرك الاسكندرية
إلى انباً يوحناً بطريرك انطاكية في سنة اربعونية وثلثة
سنين.  

See Assemani, loc. cit.

52. Sanutius of Alexandria, from his synodicon to Dioneysius of Antioch, in reply to one dated A. Mart. 752 = A.D. 1036, f. 189 a:
من رسالة سنوديقَن للآب الطاهر انباً سانوتياوس بطريرك الاسكندرية
ومصر إلى القديس ديونيسيوس بطريرك انطاكية جواباً من رسالته
والمرة الثالثة في سنة سبعينية اثنين وخمسين للشهداء الإطيار.
See Assemani, B.O. ii. 252.

53. Dioneysius of Antioch, from a synodicon to Sanutius of Alexandria, f. 199 b:
وإيضاً من رسالة سنوديقَن لابناء سانوتياوس بطريرك الاسكندرية
الانباً ديونيسيوس بطريرك انطاكية والمرج جواباً عن رسالته
والمرة في سنة سبعينية واحدة وخمسين للشهداء الإطيار.
See Assemani, loc. cit.

54. Christodulhus of Alexandria, from his synodicon to John of Antioch, f. 201 a:
من رسالة الآب انباً خستودولوس بطريرك الاسكندرية
إلى انبةً يوحناً بطريرك انطاكية.
See Renaudot, Hist. patr. Alex., p. 428.
From the 16th, 17th, 20th, 21st and 23rd festal letters, f. 203a:

من الارطشتكا السايسة عشر الصادرة من الآب انبا
اخرسطودولس الى جميع خرميس الاستندرية في سال سنة لةجل
تأسس الواحد من الثالوث المقدس.

55. John of Antioch, from his first synodicon to Christodulus of Alexandria, f. 204b:

من رسالة سنويفن من الآب انبا يوحنإ بطريرك أنطاكية
الإلى الآب انبا أخرسطودولس بطريرك الاستندرية.

See Assemani, B.O. ii. 153, first letter (compare p. 476, col. 2).

From the second synodicon of the same to the same, f. 207b.
See Assemani, loc. cit., second letter.

From another synodicon of the same to the same, sent through Timothy, metropolitan of Jerusalem, and read at al-Mu'allaka and S. Sergius in A. Mart. 782 = A.D. 1066, f. 210b.
See Assemani, B.O. ii. 154 (compare p. 477, col. 1).

56. Ḥabib of Takrit, three extracts, as cited by John of Antioch in his first synodicon to Christodulus, f. 210b:

هذا الفصل مكتوبًا في اول رسالة هذا الآب انبا يوحنإ في
عدد الورق ٣٥٠٠ [204].

The first two extracts are from Ḥabib's letter to the Western Christians in al-Bahrain:

وقال انبا حبيب اسقف تكريت ويكنأ ابن رابطة (نع) في
رسالة له الى من بالبحرين من نصارى الغرب.
See Assemani, B.O., p. 154.

The third extract is from the second of the three letters on the Holy Trinity and the Incarnation, f. 211a:
وَقَالَ اِيْمَانًا فِي الْرِّسَالَةِ الْثَّانِيَةِ مِنْ اثْلَاثِ رِسَالَتِهِ كَالَّذِي قَالَهَا فِي
الْاثَلَاثُ الْبَقْدَةُ وَالْمَجْسَدُ.

See Assemani, loc. cit.

57. Extract from a letter of Abū Zakariyā Yahyā ibn 'Adī to Abu 'l-Hasan al-Kāsim ibn Ḥabib against the Nestorians, as cited in the above synodicon of John of Antioch, f. 211 a:

۳۷۳

وَقَالَ ابْنُ زَكْرِيَّةَ يَحَبُّ ابْنَ عَدَّى ابْنَ حَبِيبٍ ابْنَ زَكْرِيَّةَ فِي
رِسَالَةِ مِنْهُ إِلَى ابْنِ الحَسَنِ الْقَرْمَاءِ ابْنَ حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ
الْمَجْسَدُ عَلَى الْجَهَدِ الْمَسْطُورِيَّةَ.

See Assemani, loc. cit.

58. Gregory Thaumaturgus, the 12 chapters on the Incarnation, f. 211 b:

۳۷۴

الْئِنَاثُ عَشَرُ فَصُلُّ الْقَدِيمِ إِغْرَيْيُوبُوسُ الْإِسْقَافُ صَائِعُ الْعَجَابَ
قَالَهَا عَلَى تَجْسِدِ الْمَسْيِحِ لِهِ الْجَهَدِ.

See Migne, Patrolog. Gr. x. 1128.

The 1st and 12th chapters are transposed in the Arabic version.

59. The six anathemas of Hippolytus (Julius) of Rome, as quoted in the book of Timothy, from the letter to Proscocius, f. 214 b:

۳۷۴

الْحُرُومُ الْكُبْرَى قَالَهَا بُوْلِدِسُ رَئِيسُ الْإِسْقَافَةِ رَوْمِيَّةُ مِنْهَا اسْتَدَهَّد
بِهِ طَيْبَانَاتُهُ فِي طُكْنَانِهِ.

See Wright, Catal. of Syriac MSS., p. 640.

60. The five anathemas of Vitalian of Rome, cited by Cyril in his letter to the Empresses, f. 215 a:

۳۷۴

الْحُرُومُ الْذِّي (τις) مِنْ الْبَيْبِلِ الْالْدِّي لِبُوْتَأْسِسِ رَئِيسِ الْإِسْقَافَةِ رَوْمِيَّةُ
مِنْ اِجْلَ الْإِسْمَانَةِ مَثَّهُ بِهِ الْبَيْعَةُ طَيْبَانُ الْخُنْسَاءِ الْحَالِكِ الْذِّي
قَالَهَا مِنْ اِجْلَ اَلْبَيْحِ الْإِلَهِ وَمِنْ اِجْلَ تَدْبِيرِ مَخْلِّصُهُ
بِالْجَهَدِ.
61. The twelve anathemas of Gregory Nazianzen from the first epistle to Cledonius, translated from Coptic into Arabic, f. 215b:

الحرؤم التي قالها العيسى مبسوط الناطق بالإنجليزية، ممّا ضرب السلاسة التي كتبها إلى الإله مبسوط منها في النطق بالله.

62. The twelve chapters of Cyril of Alexandria, as adopted by the Council of Ephesus, f. 216b:

هذة الاتنين عشر فصول اثني عشر للقدس صبر رس نائف الاسمدرية نفته من أنفسهم من البجيع البجيع.

63. The five anathemas of Theodosius of Alexandria, from the letter written in exile to Alexandria, f. 221a:

الحرؤم التي قالها القديس تادوسيوس بطريرك الأسمادرية في الرسالة التي كتبها إلى الأسمادرية وهو في النفي.

64. The thirteen anathemas of John, bishop of Barallus (بَرَلْس) or Bryllus, from the letter on the ordering of the Church, f. 221b:

الحرؤم التي قالها ابنه يوحنا اسقف البرلس في المجر الذي قاله في ترتيب الكنيسة.

65. Extracts on the Incarnation from the Fathers, viz. Cyril of Alexandria and Gregory Nazianzen, f. 223a:

فصل من كتاب الإبّان القديسين شراة على التجسّد.

Here are cited by name the 12th anathema of Cyril, f. 223a; the letter to the empresses, f. 224b; the treatise against Apollinarius, f. 225a; the *Thesaurus*, f. 227a; and Gregory's first epistle to Cledonius, f. 224b.

The colophon, f. 228a, states that this volume was written
ADD. 3288, 3289

by Sulaimān (ibn) Yohannā, and finished on Tuesday, 22nd of Ṭūt = 19th Ilūn, A. Mart. 1466 = A.D. 1750.

The ms. has been carefully collated with the original, as testified on f. 223 b:

قوبل برعون اللطفين وهم البين عن بلغ جداله امين

There are some attempts at ornamentation on ff. 1 a, 3 b and 4 a, but all much damaged.

Add. 3289

Paper, about 10 in. by 6½; 246 leaves, of which ff. 1—7, 16, 243, 244 and 246 are modern supplies. Leaves are now wanting after ff. 7 (three), 147 (one), 153 (one), 154 (one), 162 (one), 216 (two), and 242 (two). The quires, 26 in number, mostly of 10 leaves, are signed with Arabic words at the upper left-hand corner of the recto, e.g. f. 37 a, خامسة; f. 47 a; سلسة; etc.
There is a later numeration with Syriac letters at the foot of the first and last leaf of each quire. The pages are numbered with Coptic arithmetical figures, and by a later hand with Syriac letters. There are 17 lines in a page. The original writing is a fine, regular, Egyptian Naskhi, though a few pages (ff. 199 b, 203—206, 227, and 229 b) are in a much less elegant and stiffer hand. The volume bears date A. Mart. 1053—54 = A.D. 1337—38. Ff. 1—7, 16, and 244, are modern supplies, written partly in Arabic, partly in Karshun. It contains—

The Pentateuch in Arabic.

1. Genesis, f. 1 a. Imperfect, commencing with ch. i. 9. Subscription, f. 61 a:

مَحِبَّلَ الْيَمِّرَ النَّبِيّ وَالشَّكْرِ لَلَّهِ حَكَمْتُ في سَابع شَهْرَ مُرَّى

Sem—9343.

2. Exodus, f. 62 a, beginning:

هذِهُ أَسْمَاَءُ بَنِي إِسْرَائِيلَ الَّذِينَ دَخَلُوا إِلَى مَصرٍ مَعُ يَعْقُوب

ابْتُربِيْتُ كَثْرَ وَاحِدٍ وَأَهْلُ بَيْتِهِ رُوَبْيَل سُجُونُ لَا وَيُ بُهُو لَا إِسْحَاقُ

زاَيْلُونَ دَانُ يَقَالَ لَهُمُ مَيْلَا وَأَشْرُ وَبَنَيَّمُ وَيوْسُفُ خَانُ بَيْتِهِ مَصْرَ وَكَانَ

جَمِيعُ النَّفْسِينَ الَّذِينَ خَرَجُوا مِنْ صُلْبٍ يَعْقُوبُ خَيْمًا وَبَعْيَنٌ

Subscription, f. 112 a:

مَحِبَّلَ الْيَمِّرَ النَّبِيّ وَالشَّكْرِ لِلَّهِ الْوَاحِدُ الحَقِّ في تَثِث

وَعَشَرِينَ شَهْرَ مَصْرَى سَنَةُ افْتَلاَهُ وَخِيْسَنِ

3. Leviticus, f. 113 a, beginning:

وَوَعَى الْمَلَكُ مُوسى وَقَلَّمَهُ مِنْ فُتْهِ الْشَّيَاةِ قَالُهَا كَثَّرَ بَنِي

إِسْرَائِيلٍ وَقَلَّلَ لِبِنِي إِسْرَائِيلِ الْمَكَانُ مَنْ كَيْرُ إِذَا قَذَّبَ قَدْلًا لَّمْ بِي

الْحِيَابَانِ فِي الْبَيْتِ وَمَنْ أَغْنَى قَدْمَوْا قَرَابِيْنَكُم.
Missing portion, ch. xxvi. 22 to the end. Subscription, f. 149 a:

كُبْل السُّفْرُ الثالث في ثانِي توت سنة 245 والحمد لله حمِيد

الشَّاكِرينَ

4. Numbers, f. 150 b, beginning:

وَظَلَّ الربُّ مُوسَى فِي طَوْرِ سِبَا فِي قَبْةِ الشِّيَادَةِ فِي أُولِي يَوْمٍ من النَّبِيرِ الثانِي من السَّنَةِ الثانِيَةِ لِنَحْوُجَرِبِ مِن ارْضِ مَصْرِ قَابِلًا

احصِ جَمَاعَةَ بَنِى إِسْرَائِيلِ عَلَى لِقِيَامِيَهَرِ وَيَبْوَى الابْتَهَالِ. وَعَدَّ اسْتَبْرَكُمُ طَوْرُوَسَبِ طَلَّ ذَكْرَىٰ مِن اثْنَ عِشْرِينَ سَنةً فَصَادَعًا طَلَّ

مِن يَخْرِجُ حَامِلِ سَلاَمٍ فِي إِسْرَائِيلِ اًحْصِرُبُ وَسَلاَحُبُ اًتَّ وَهَارُونَ

وَعَدُّوُهُم وَلِبِنِينَ مَعْنَا مِن كُلِّ سُبْطِ رَجُلٍ هُوَ رَاسُ بُيُتٍ اَحْبَهُٰ

Missing portions, ch. iii. 1—26, iii. 49—iv. 16, viii. 22—ix. 17. Subscription, f. 200 b:

كُبْل السُّفْرُ الرابع في حادِي وعَشِرين شِرْبَ بَابَهَا سَنَةٌ 395

والحمد لله حمِيد الشَّاكِرينَ

5. Deuteronomy, f. 201 b, beginning:

هذَا هُوَ الْبَلاْدُ الَّذِي كَفَّرَ به مَوْسِى جَمِيعُ إِسْرَائِيلِ فِي عِبَّرَ الْاَرْدُنِ فِي الْبَرِّ الَّذِي كَفَّرَ الْبَحْرِ الْإِلْخَرِ مَا بَيْنَ فَارَانٍ

تَوْقَأَ وَلَوْبَنَ وَالْوَلَّى الْمَزْجَبُ مِصْرَةً وَاحِدَ عُشْرٍ يَوْمًا مِنْ هُوْرِبِبٍ

على طَرِيقِ جَبَلٍ سَعِيرٍ إِلَى قَارِئِ بِرَجَاهِ

Missing portions, ch. x. 10—xi. 32, and ch. xxxii. 51 to the end of the book.

Ff. 244 and 245 contain an introduction to the Pentateuch, detailing how it was handed down from the time of Moses to that of the capture of Bethera by the emperor Hadrian. Com-

The margins of this volume exhibit a running index of the contents (in red ink), with a few glosses and corrections, and a numeration of the number of times in which such phrases as وظل الرحب موسى or وقال الرب لموسى occur in the text (f. 240a, 287, i.e. 184).

On f. 61a is the following note in a somewhat later hand:

بسم الله الحمدي على خبر يكون جملة إقامة التاسع في هذا المصحف المقدس في الأربعة إسفار الذي اولبر سفر الخروج إلى نهاية الكتاب على ما ذكر فيه ماتين يوم وثلاثة أيام وعدة ورق الأربعة إسفار المذكورة ماتين وخمسين ورقاً يكون كتابة التاسع كل يوم ونصف ونصف عدة أسطر ذلك خمسة وثمانين سطر وبالله التوابين والإعانة والسبع لس للخبير.

On f. 149b stands the name of an owner, the deacon İbrahim ibn Jirjis, in Arabic and Kârshûnî, A. Gr. 2125 = A.D. 1814.

قد ماك على هذا الكتاب الثورة شمس ابراهيم ابن جريجس الله يجعله عليه مبارك بصلاة سنا مريم العذري وجميع الشهداء والقدبين أمن.

On f. 201b is the name of an earlier possessor, Abû İshaq Jirjis ibn Faḍl-Allâh al-Iṣkandarî:
ADD. 3289, 3290

-fi نوبة الحَقِير (sic) بخطاهاب ابِو
ابن فضل الله السُّنْدِري (sic) غَفِر الله لَهُ ولولادِه ولجِمع بنى
الجبوبة بشفاعة من ارضوه بأعياش السُّلِيم (sic) آمين وبركة
السَّيِّد موسى النبي عليه السلام آمين.

On f. 243b is written in Arabic letters the Hebrew text of Deut. xxxiii. 2, with a translation, as follows:

آَوَّلَاء مُسْتَنَائِي بِهَا وَقَرَأَ مَصِيَّب
إِنَّهُ مَنْ سَيَنَا إِنَّهُ مَنْ صَيِّبُ
لَمَّا هُوَ يَغْبُ فَإِنَّهُ مُهَيَّرُ تُقُوَّبَ
إِنَّهُ مُرْبُوعُ وَقُدُش
لَمَّا وَقَعَتْ مِنْ جَبَالِ مُكَةِ آَتَيْنَاهَا مَدَّةً الْقُدُس

On f. 246b is the following specimen of Mariolatry:

فل ابْن بُنَيَان لِلدَّخِرَا عَلَى وَمَرْحَبَهُ الْبَلاَك إِبْدًا

written in A. Gr. 2148 = A.D. 1837.

Add. 3290

Paper, about 12½ in. by 8½; 255 leaves, of which the first three and the last are blank. The quires are mostly of eight leaves, but some have ten (e.g. the first). They are signed on the first and last pages with Arabic words and numerals, e.g. جِرَّاحٌ ثَانِي ١١a and ١٨b. The numeration ceases at f. 138b. There are 19 lines in each full page. The writing is a neat, regular Naskhi, of the beginning of the xviiith cent. (watermark, three crescents with

\[ \text{\includegraphics[width=0.2\textwidth]{image.png}} \]

and the like). This volume contains
Discourses of Ephraim Syrus, fifty-two in number, translated from Syriac into Arabic. They are identical with the first fifty-two discourses described by Assemani, according to cod. Vat. viii, in the Bibl. Orient. i. 150—156; except that Assemani’s no. 51 is placed in this ms. after no. 35, f. 172 b, and no. 52 after no. 36 (now 37), f. 178 a. An index occupies ff. 4 b—5 b, and the discourses begin on f. 6 a:

بِسْرَهِ اللَّهِ الْحَمِيدِ الْقَدِيرِ الإلَهِيِّ وَهُب اعْتِبَادِيَةُ وَبِمَعْنَى اصْلَحِي
وُقَالَ الْإِسْمُ الْأَسْمَاعِيْلِيُّ مَيْيَارِ (sic) مِيَامِرٌ وَقُوَّالٌ وَمَعَاوضٌ لِلَّهِ
الْقُدُّيسُ الْبَارُّ الْعَلَّامُ الْفَالِصُ مَارِ إِفْرَامٌ السُّوْرِيُّ نَفَعَا لَهُ بَسْلَاتِهِ
وَبِمِسْتَجَابَةِ طَلَبَاتِهِ البَعْضُهُ امْنِنَّ

The subscription, f. 252 b, is as follows:

سُجِّلَتْ مُيَامِرُ الْقُدُّيسُ مَارِ إِفْرَامٌ بَيْانِ وَعَائِذَةُ الْبَلَدِ العَلَّامِ
َوَهُمَّ اِنْثَانَ وَخُسْسَونَ مِيَامِرُ تَبَارَ

The last line has been erased, and in place of it is substituted a note giving the name of the scribe as the deacon Irmiyā or Jeremiah, son of Khoja —— (erased), and the date of completion as Thursday, the 7th of Kānūn (sic), A.H. 1113 = A.D. 1701—2.

A note on f. 254 b says, but this seems to be in a different hand from either of the above.

On f. 253 a is a note stating that the priest ‘Abdū, son of Irmiyā Shāhīm, bought it from Mattā ibn ‘Abd-al-Jalīl the dyer for seven kurūsh (٧٠٠), in A.H. 1200 = A.D. 1785—6, and giving some particulars regarding ‘Abdī Pāshā, governor of Mosul at that time, who perished in an attack on the Yazīdīs, and regarding the great famine.

مَهْمَعَةً مِنْ شَأْنِهَا كَثِيرًا مَثُلًا كَثِيرًا كَثِيرًا
أَهْضَبَهَا مَحْرُومًا مَثُلًا مَحْرُومًا كَثِيرًا
حسن دخواش. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

( sic ) في الرحلة التي تلت ذلك. تم إعطاء مساعدة من سلطات مقدسة 

(sic)
ADD. 3290, 3291

In the original binding.

Add. 3291

Paper, about 11 3/4 in. by 7 3/4; 107 leaves, some of which are slightly torn and mutilated, and have been clumsily repaired; quires not numbered; 20 or 21 lines in a page. Written in a fairly good Naskhi, with an occasional admixture of Nestorian serṭā, and dated A. Gr. 2007—8, A.H. 1108 = A.D. 1696—7. Fol. 1 is a more recent supply. In the latter part of the volume there are many small lacunæ. It contains

   b. The Epistle of S. James, f. 29 a.
   c. The first Epistle of S. Peter, f. 32 a.
   d. The first Epistle of S. John, f. 34 b.

II. The Lessons for the Sundays, Feasts and Commemorations of the whole year from the Epistles of S. Paul, in Arabic, according to the use of the convent of Mār Gabriel and Mār Abraham, or the Dair al-ʿĀlā (دار علا), at Mosul. The text is interlarded with brief glosses and explanations. Title, f. 37 b.

قاوين السليح المظفر فلوس الرسول الذي بنقرى في دور
1. The first Sunday of the Annunciation, f. 37 b,

2. The second Sunday of the Annunciation, f. 38 a,

3. The third Sunday of the Annunciation, f. 39 a,

4. The fourth Sunday of the Annunciation, f. 39 b,

5. The Nativity, f. 40 a,

6. The first Sunday after the Nativity, f. 40 b,

7. The Commemoration of the Virgin Mary, f. 41 a,
8. The second Sunday after the Nativity, f. 42a,

2 Tim. ii. 16—26.

9. The Epiphany, f. 42b,

Titus ii. 11—iii. 7.

10. The first Friday after the Epiphany, the Commemoration of S. John the Baptist, f. 43a,

Ephes. ii. 19—iii. 21.

11. The first Sunday after the Epiphany, f. 44a,

2 Tim. iii. 1—15.

12. The second Friday after the Epiphany, the Commemoration of S. Peter and S. Paul, f. 44b,

2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 45b,

Hebr. iii. 1—13.

14. The third Friday after the Epiphany, the Commemoration of the Evangellists, f. 46a,

1 Corinthians. iv. 9—17, 2 Cor. i. 8—14.
15. The third Sunday after the Epiphany, f. 46 b,
لاالتح الثالث بعد الالتح الذي عنيته في
Hebr. iii. 14—iv. 10.

16. The fourth Friday after the Epiphany, the Commemoration of S. Stephen, f. 47 b,
للجمعة الرابعة بعد الالتح مسم جذور، حملة تامك أن درم. 2 Corinthians. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 48 b,
للجمعة الرابعة بعد الالتح مسم مأبنة حملة جذور. Hebr. vii. 18—23.

18. The fifth Friday after the Epiphany, the Commemoration of the Greek Doctors, f. 49 a,
للجمعة الخامسة بعد الالتح مسم جذور، مفلقات مأبنة درم. 2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 50 a,
للجمعة الخامسة بعد الالتح الذي عنيته في مأبنة جذور. Hebr. vi. 9—vii. 3.

20. The Monday of the Prayer of the Ninevites, f. 50 b,
ليوم الاثنين من باعوث نينوى. 1 Tim. ii. 1—iii. 10.

21. The Tuesday of the Prayer of the Ninevites, f. 51 b,
ليوم الثلاثة من باعوث نينوى (sic) اهل نينوى. Rom. xii.

22. The Wednesday of the Prayer of the Ninevites, f. 52 a,
ليوم الرابعة من باعوث اهل نينوى. Coloss. iii.
23. The Thursday of the Prayer of the Ninevites, f. 53a,
ليوم الخمسين من باعوث اهل نينوى.
Hebr. xii. 14—29.

24. The sixth Friday after the Epiphany, the Commemoration of the Syrian Doctors, f. 54a,
للجمعة السادسة بعد الدّنح وهي ركائز الملازمة الرّيان.
Hebr. xiii. 1—21.

25. The sixth Sunday after the Epiphany, f. 54b,
للأحد السادس بعد الدّنح الذي عنيته مثّل مجسم
Hebr. viii. 1—ix. 10.

26. The seventh Friday after the Epiphany, the Commemoration of any one Saint, f. 55b,
للجمعة السابعة بعد الدّنح وهي ذكران الشخص الواحد.
2 Corinth. x. 4—18.

27. The seventh Sunday after the Epiphany, f. 56b,
للأحد السابع بعد الدّنح الذي عنيته صمّامٌ مُّهدَّب
1 Tim. vi. 9—21.

28. The eighth Friday after the Epiphany, the Commemoration of the Dead, f. 57a,
للجمعة الثامنة بعد الدّنح الذي عنيتها (sic) مُّهدَّبة
1 Corinth. xv. 34—57.

29. The eighth Sunday after the Epiphany, f. 58a,
للأحد الثامن بعد الدّنح الذي عنيته مُّهدَّب
Ephes. i. 15—ii. 7.
30. The first Sunday in Lent, f. 58 b.
للاحد مدخل الصوم البقدس الذي عينه ككيجيجا في كليلته.
Ephes. iv. 17—v. 21.

31. Monday in the first week of Lent, f. 59 b.
ليوم الاثنين من سابع الأول من الصوم.
Rom. i. 1—25.

32. Tuesday in the first week of Lent, f. 60 b.
ليوم الثلاثاء من السابعة الأول من الصوم.
Rom. i. 26—ii. 6.

33. Wednesday in the first week of Lent, f. 61 b. Rom. ii.
7—27.

34. Thursday in the first week of Lent, f. 62 a. Rom. ii.
28—iii. 26.

35. Friday in the first week of Lent, f. 63 a.
للجمعة الأولى من الصوم.
Rom. iii. 31—iv. 25.


37. The second Friday in Lent, f. 64 b. Rom. vii. 1—13.

38. The third Sunday in Lent, f. 65 b. Rom. vii. 14—25
(to be included).

39. The third Friday in Lent, f. 65 b. Rom. vii. 25—viii. 11.


41. Monday of the midweek in Lent, f. 67 a.
ليوم الاثنين من منتصف الصوم.
Rom. ix. 1—13.

42. Tuesday of the midweek in Lent, f. 67 b. Rom. ix.
14—29.
43. Wednesday of the midweek in Lent, f. 68 a. Rom. ix. 30—x. 17.

44. Thursday of the midweek in Lent, f. 68 b. Rom. x. 17—xi. 12.

45. Friday of the midweek in Lent, the fourth Friday of Lent, f. 69 a. Rom. xi. 25—36.

46. The fifth Sunday in Lent, f. 69 b. 

كتاب ليوم الثلاثة من باعوث اهل نينوى

Rom. xii.

47. The fifth Friday in Lent, f. 69 b. Rom. xiii.

48. The sixth Sunday in Lent, f. 70 a. 

لللأحد السادس من الصوم الذي عنيته

Rom. xiv. 11—23.

49. The sixth Friday in Lent, f. 70 b. Rom. xv. 1—13.

50. Palm Sunday, f. 71 a. 

لاحد المتعنين الذي عنيته

Rom. xi. 13—24.

51. Monday of the last week in Lent, f. 72 a. 

ليوم الاثنين من الأسبوع الأخير من الصوم

Hebr. i. and ii.

52. Tuesday of the last week in Lent, f. 73 a. Hebr. iv. 14—vi. 8.


54. Thursday of the Passover, f. 75 a. 

لختيب الفصح

1 Corinthians v. 7, 8; x. 15—17; xi. 23—28; Galat. ii. 21—iii. 10; 1 Corinthians xi. 29—34.
55. The Friday of the Passion, f. 76 a,

Lجيءة الشمال (الحاششي).

Galat. ii. 17—20; iii. 11—14.

56. The Great Saturday, f. 76 b,

لليوم الكبير الذي هو رماد أحد القيامة.

1 Corinth. i. 18—31.

57. The Lesson of holy Baptism, f. 77 a,

قريان العباءة البقدس.

1 Corinth. x. 1—13.

58. For the Mysteries of the Night (Eve) of the Sunday of the Resurrection, f. 77 b,

لذيتين ليلة أحد القيامة.

1 Corinth. xv. 20—23.

59. For the Mysteries of the day of Easter Sunday, f. 78 a,

لذيتين نياز أحد القيامة.

Rom. v. 20—vi. 23.

60. Monday of the Week of Weeks, f. 79 a,

ليوم الاثنين من شباث شب.

Ephes. vi. 11—24.

61. Tuesday of the Week of Weeks, f. 79 b. 1 Corinth.

xv. 1—19.

62. Wednesday of the Week of Weeks, f. 80 b. Ephes.

iv. 1—16.

63. Thursday of the Week of Weeks, f. 81 a. Coloss. ii.

8—iii. 4.

64. The Friday of the Confessors, f. 81 b,

Lجيءة اليهودياني.

Hebr. xi. 3—10, 32—xii. 2.
65. The Commemoration of Cyriacus, f. 82b,

66. The second Sunday after the Resurrection or the New Sunday, f. 82b,

67. The third Sunday after the Resurrection, f. 83b.

68. The Commemoration of Rabban Hormizd, f. 84a,

69. The fourth Sunday after the Resurrection, f. 84a,

70. The fifth Sunday after the Resurrection, f. 84a. Hebr. x. 19—36.

71. The sixth Sunday after the Resurrection, f. 84b.

72. The Ascension, f. 85b,

73. The Sunday after the Ascension, f. 86a,
74. Pentecost, f. 86b,
1 Corinthians xii. 1—27.

75. The Friday of Gold, f. 87b,
1 Corinthians xii. 28—xiii. 13.

76. The second Sunday of the week of the Apostles, f. 88b.
1 Corinthians v. 6—vi. 11.

77. The third Sunday of the week of the Apostles, f. 89b.
1 Corinthians vii. 1—7.

78. The fourth Sunday of the week of the Apostles, f. 89b.
1 Corinthians ix. 13—27.

79. The fifth Sunday of the week of the Apostles, f. 90b.
1 Corinthians xiv. 1—19.

80. The sixth Sunday of the week of the Apostles, f. 91b.
1 Corinthians x. 14—32.

81. The seventh Sunday of the week of the Apostles, f. 92a,
1 Corinthians xv. 58—xvi. 24.

82. The last Friday of the week of the Apostles, the Commemoration of the Seventy Disciples, f. 93a,
1 Corinthians vii. 1—ix. 5.

83. The last Sunday of the week of the Apostles, which is also the first Sunday of the week of Summer, and the Commemoration of the Twelve Apostles, f. 93b,
84. The second Sunday of Summer, f. 94 a,
   2 Corinthians iii. 4—18.

85. The third Sunday of Summer, f. 94 b. 2 Corinthians vii. 1—11.

86. The fourth Sunday of Summer, f. 95 a. 2 Corinthians x.

87. The Commemoration of S. Thomas, f. 96 a,
   لذكرى مار توما، إقرأ الذكرى للذُّدَّ،
   2 Corinthians x. 4—18.

88. The fifth Sunday of Summer, f. 96 a. 2 Corinthians xii. 14—xiii. 14.

89. The sixth Sunday of Summer, f. 97 a. 1 Thessalonians ii. 1—12.

90. The sixth Friday of Summer, the Commemoration of
   سمعون بر،
   Simeon bar Ṣabbāḥ, f. 97 b,
   الجمعة السادسة من القيث وهي ذكرى مار شهوب
   صباغيًا، إقرأ الذكرى ليوم الاربعاء من شبث شهيبأ,
   Ephesians iv. 1—16.

91. The seventh Sunday of Summer, f. 97 b. 1 Thessalonians ii. 14—iii. 13.

92. The first Sunday of the week of Elias, f. 98 b,
   اللحد الأولى من سابع مار إيلا.
   2 Thessalonians i.

93. The second Sunday of the week of Elias, f. 99 a.
   2 Thessalonians ii. 15—iii. 18.

94. The third Sunday of the week of Elias, f. 99 b. Philipp.
   i. 12—25.
95. The feast of the adorable Cross, f. 100 a,

1 Corinthians i. 18—31.

96. The fourth Sunday of the week of Elias, f. 100 a,

Philipp. i. 27 (Philipp. i. 27)

There seems to be an error here.

97. The fifth Sunday of the week of Elias, f. 100 b. Philipp. iii. 1—14.


100. The first Sunday of the week of Moses, f. 102 a,

2 Corinthians i. 23—ii. 16.


102. The third Sunday of the week of Moses, f. 103 b. Galat. vi.

103. The fourth Sunday of the week of Moses, f. 104 a. 1 Tim. v. 1—16.

104. The first Sunday of the Consecration of the Church, f. 104 b,

1 Corinthians xii. 28—xiii. 13.
105. The second Sunday of the Consecration of the Church, f. 105a,

Hebr. viii. 1—ix. 10.

106. The third Sunday of the Consecration of the Church, f. 105a. 1 Corinthians ii. 13—iii. 17, xvi. 13, 14.

107. The fourth Sunday of the Consecration of the Church, f. 106a,

امعا في طلب الـبدية، كتب للإحد الخامس من سبوع السياحيين، أو أقرأ هذا امعا في طلب الصلح والسلام مع جميع الأنام، كتب ليوم الخبيس من باعوث اهل نموى (sic)

1 Corinthians. xiv. 1—19, or Hebr. xii. 14—29.

Subscription, f. 106a,

تم كتاب فصول السياح التي تقري في رواتين دائرة السنة
على ترتيب الدبر الأعلى المعروف بالطهس البصري.

To this has been added, as an afterthought,

تم كتاب الإفراعيوس وثلاث رسائل مار يعقوب ومار فطروس
ومار بوحنا الروصول.

The colophon goes on to state that the manuscript was finished on the 10th of Shēbāt, A. Gr. 2008, A. H. 1108 = A.D. 1697, when Mār Elias, son of the priest Mārūgē (Mār Eugene), was patriarch. The scribe was the priest Hormiz an-Nakēr, son of the deacon Isaiah, of Mosul.

وقع الفراخ، منه يوم الأربعة عشرة أيام في شهر اصباط سنة
الفي وثنانية يونانية ولاف وماية وثنائية هجرية، رحبر الله من
تو رد على طالبه أمين، وكتب ابن البلاد الوهاب، بقلم
اضغع الكتاب، واحفر (sic) العبا، أقبله عيلًا، واكثروا زالًا، اصطَب.
قياس هرمز الغاز، وبالفعل لَفَّ خاطئًا: ابن شعبان اعتُنًا، من مدينة البغيرة الهوصل، الذي (sic) على جانب شط الجبلة، المَّرَء، وقد انتقل في أيام أَرَبَّ آنين، وزين الإدنا، وسرحاً (sic) العلمين، وشبار البليدة والردين، اعتنى به مار آبي بن قس مرويي، الذي حاكر وحدة على جميع غنية، ادَّام اللَّه حكايته، فيما ادَّام الآيام، والإبر والسنين أمينَ، ونزاوا من كله آن قاَرَبًا ان تقدَّس في هذا الكتاب، وبدع عيبًا أو غلطًا أو نقصان، اللَّهُ.

At the end there are some of the usual verses, followed by a note referring to the first part of the ms. and giving the date A. Gr. 2007 = A.D. 1696, f. 106 b.

ان وجدت عيبًا فصد الخلاق، فقل من لا عيب فيه وعلا، بلي مني مني الترابي، وبقي الخض مني في الكتاب: فيا ليل الذين بقرون في كتابي، يبدوا لي الخلاص من العذابي، غيّرства تكتمت وقد انتجت يوم كتابي (sic) بن يدى تبلى وتبلاً، أنا قاري الخض سال الله رحية، كتابي يحرون تحت الجنادل؟، وقد كتب هذا الكتاب وهو كتاب الفرنسس، وأيضاً ثبت رياض واحد، لب لب يعوق السليم ووحده، (sic) فلأ يلبس السليم ووحد به (sic) لب بحنا السليم وكتاب البعث السليم فلوكوس (sic) المجتبي البكر السكينة؟.

Finally, there are given three prefaces, معتمات السليم، ff. 106 b, 107 a, of which it is sufficient to quote the beginning of the first.

ان أحسن ما نطق به اللسان: واشتر نوره على ظلال الجنة، وألتصق عند ساحة شفاقي الشيطان، وشهد الله بالحق، والصديق شاهد البرهان، نظير ظهير الرعاء وزعيم الفيشرين.
On f. 107b is a note stating that the book belonged to George, son of Elias, son of Hormuz Zakkūr, A. Gr. 2135, A.D. 1823, A.H. 1239.

٢٩٤٣
في تيسان

Add. 3292

Paper, about 8½ in. by 6½; 173 leaves, of which the first 5 and the last 8 are blank; quires apparently of 10 leaves, but unsigned; the leaves are paged with Arabic letters, beginning on f. 6b and ending on f. 165b; 25 lines in a page. Written in a good, regular Naskhi of the xviith cent. (various watermarks). The contents are

Hommilies of Gregory Nazianzen, sixteen in number, in an Arabic translation, f. 6b,
1. De suis sermonibus, et ad Julianum triborum exaequatorem (Migne, orat. xix.), f. 6 b:

2. In Theophania sive Natalitia Salvatoris (Migne, orat. xxxviii.), f. 12 a.

3. In sancta Lumina (Migne, orat. xxxix.), f. 18 b.
4. In sanctum Baptisma (Migne, orat. xl.), f. 24b,

النبيّن الرابع في الحث على تقدم الناس إلى التعميد لأن القول الذي تقدم هو في معبدية المسيح سيديا تكلبه في يوم الديانة فلم يتمتع له الخروج إلى ما ارتد في ذكر هذه المعبدية التي تعم سائر الناس فليكن تأتي يوم الديانة.

لا يمكن أن يكون النبيّن ليما كاثال قديس بابيلوس قد قال في هذا المعبدية مهماً فلائل القدس غريغوريوس أن يقول في معي قولة النبيّن عليه السلام عن توافر الإصطباع لان اكثراً الناس لم يكونوا يتعبدون إلى أن تعلوا أسمائهم يعفون في ذلك ان المعبدية تسمح الخطاء وهي بذلك ولكن مع أنه ورود

ان يوقعوا قبلها في طلب اللذات وارتباك الفضائل ثم بعد ذلك يتعمدون فكان جباسة مهمة لا يتمع نوع ليبا كان يتعبدوا إلا عند البوت وجباسة لا يتمع نوع ليبا جباسة في هذا الوجهان أن بذلنا عن ذلك الرازي الودي ويصبر الناس أن يستمروا المعبدية ولا يعفوها على جنس الحث على للذين وصارته في أن يجعلوها بعد الإسق من اللذات والمعمك في الحوتات وقد بنيًا صحة الرازي فيبا

دعنا إليه الناس يجمعهم من كثيراً فإنه للقارئ البسيط ان شاء الله تعالى قال ان اس في يوم الديانة النبي ليا عليه وسلم فقد كان عليه أن نجعل ما نختص به حالنا فرحاً لنا وسروراً.

5. De pauperum amore (Migne, orat. xiv.), f. 42a,

النبيّن الخامس في صحبة المساكين قال ابة الرجال الابناء الذين هم في السكنة مشاركون غالباً كنا نقرأ والى التلعية

اللعبة محتاجون لله.
6. Funeris oratio in laudem Basili magni Caesareae in Cappadocia epi (Migne, orat. xliii.), f. 55 a,

This discourse has frequent glosses or explanations interspersed with the text.

7. Apologetica (Migne, orat. ii.), f. 86 a,

8. Ad Gregorium Nyssenum (Migne, orat. xi.), f. 108 a,

9. In sanctum Pascha (Migne, orat. i.), f. 110 b,
اليوم ليوم الشور وإن الإبداع ابتدأ مبهر في فضيلة أن تباهي بالبوسر ونصنع بعضنا بعضًا ﷺ

10. In sanctum Pascha (Migne, orat. xlv.), f. 112 a،

الجِّبر العاشر يتضمن في القهش البقدسة أيضًا، قال حيّوق الصليب أي سأقوَّر على محضي وانا اليوم من ملكان والعلم الذي دفع إلى من الروح فاترقب واعرف ما يظهر ويبطُّل به ﷺ

11. In novam Dominicam (Migne, orat. xlv.), f. 122 b،

الجِّبر الحادي عشر يتضمن في الإحد الجديد وفي الربيع وفي القديس عابّر؛ قال ان اكترم التجديد سنة قديمة وإن حلبنا لحسن إلا أن اكترم الحديثة بالتجديد إجرد ﷺ

12. In Pentecosten (Migne, orat. xli.), f. 126 a،

الجِّبر الثاني عشر يتضمن في العنصرة التي هي الفطقوستي وهي السجدة البقدسة للثنائي البقدس بارك يا رب، قال ﷺ سيبلانا إن تنغس في العيد قالياً ليكون تعيدنا هابيًّا ﷺ

13. In laudem S. Cypriani (Migne, orat. xxiv.), f. 132 a،

الجِّبر الثالث عشر يتضمن اندلاع إلى القديس قبريانوس بما قدر إلى موسية بعد يوم من عبده، قال قد طعان يفوننا قبريانوس ويا له من خسناله ﷺ

14. Supremum vale, coram ol. episcopis (Migne, orat. xliii.), f. 138 a،

الجِّبر الرابع عشر يتضمن في قدور البذالة والخمسين استقفاً وهو الذي ليس على الوجاع، قال ان كيف اطهانى عطامكم ابا الرعاة الإصدقاء الذين هم في الرعاية مشاركين وإيجاب جميلة من الإقدام في قدومها البنا في وقتها ﷺ
15. In patrum tacentem (Migne, orat. xvi.), f. 147 b,

الجَرَّ الخَامِس عَشْرُ يَتَضَىَّن قُوَّهُ في صِيَاد نَهَى يَجَوَّد

إِيَّا (ضِقْ) قَالَ لَمْ نَتَقَضَّنْ تَرْبَيَّا مِيْدَوُّا. لَمْ تَلْزِمَنَّ لَنَا

للناموس عَادِيًا، الْفَيْضُ.


الجَرَّ السَّادِس عَشْرُ يَتَضَىَّن التَّكْتَر في اللَّاهَوَات البَيْنِي، قَالَ

إِذَا كَانَ قَدْ طَبَّرَتَا التَّكْتَر في اللَّاهَوَات باَلْبَوَالَّ وَبَيْنِي صَفِّي مِنْيَغِي

أن تكون صورته ولَّى سِيَّاه ان يتَفََّلَس وَفِي اَيْ وَقْت وَبَاي

مِقْدَارَ الْحَي.

It ends abruptly with the words

This page has been torn out.

Add. 3292

Paper, about 9 in. by 6½; 224 leaves; 23 quires of 10 leaves, signed with words at the upper left-hand corner (e.g. f. 107 a). In the first 11 quires the first five leaves of each are usually numbered with Arabic arithmetical figures,

١٠٧٠٠٠١٠٧٠٠١٠٧٥٠٨٠٨٠٢٠٢٠٤٠٢٠٤٢١٠٢٠٤٦. Subsequently the leaves have been numbered consecutively with Syriac letters at the foot of the page. Single leaves are now wanting after ff. 8, 16, 208 and 212. The greater part of f. 1 has unfortunately been torn away. There are 17 lines in each full page. This volume is written in a fine current Naskhi of the latter part of the xivth century.

The second volume of the book entitled al-Majdal, or "The Tower," composed by ʿAmr ibn Mattā ʿat-Ṭāiruhānī. Of the mutilated title only these words are legible, f. 1 a,
The name of the work appears from the subscription, f. 223 b, نجَّر الكتاب الَّبَسِّي بِالْجُمُلِ الْأَعْجَمِ.

There are many small lacunae in the text of this manuscript. Sometimes the scribe has written a few words in the text in a very barbarous Syriac hand, or has added glosses on the margin in the same language. Of the latter examples may be found on f. 66 b, marg. ان يُجلس في الفِمح; f. 71 a, وصار, marg.ひてみつたむ; f. 106 b, وجمع الحسنُدروُس القطرك, marg. حَصَصَهُ، اسِقْفًا على بابِفس. Of the former see specimens on ff. 90 a, 92 a, and 141 a (three lines).


The contents are as follows:—

I. Chap. v., § 4, f. 1 b, [إِقَامَةُ الْحُجَّاج الصارِقَة بِجَيْشِ السَّيِّحِ، والْغُلَامِاتِ النَّافِعَةِ بالْبَعْرَانِ الصَّحِيحِ]

See Assemani, B.O., iii. 1, 584, note 2.

II. Chap. v., § 5, f. 52 a, أَوْحَى الْغُرُوش والسَّيِّن والمَرْصُوم وَالْغَويَنِينِ، مِن الرَّسُول الأُسْمَيْهِ، والائمَةَ التابِعِينِ

See Assemani, loc. cit., note 3.
The Apostles are named on ff. 61 sqq., viz. Simon Peter; Paul; Andrew, the brother of Simon; James, the son of Zebedee; John his brother; Philip; Nathaniel, the son of Tolmai (بن نلومي); Thomas; Matthias (تعني: جعفري); James, the son of Alphaeus (عفايا); Judas, the son of Jacob or James, surname Thaddeus (ثود); Simon the Canaanite, (sic) يسوع ابن قانانة; Judas, the son of Jacob or James, whose name was Tolmai (نعلومي); and Matthew the publican and evangelist, (النجيلي).  

Then come, f. 62 b, the names of the seventy “followers” (see Assemann, B.O., iii. 1, 320, col. 2), ending with an account of the doings of Mār Māri:
Next follow the names of the Patriarchs of the East from Addai the Apostle onwards (see Assemani, B.O., iii. 1. 584, note 3), f. 64 b, 

اًسْمَاءُ جُمُالَةِ المَشْرِقِيِّينَ السَّلَمِ نَذُرُهُمْ

1. Addai, اَدَّيُ السَّلَمُ, f. 64 b.
3. Abris, اَبْرِيِسُ, f. 67 a.
4. Abraham, اَبْرَاهِيمُ, f. 67 b.
5. Jacob, يَعْقُوبُ, f. 67 b.
6. Aḥā-dh'abū(h)i, اَحْذَاءُ دَابُوُّهُ, f. 68 a.
7. Shaḥlūfā, شَحْلُوفَا, f. 68 b.
8. Pāpās, فَاقَسُ, f. 69 a.

* Opposite the end of this line is written on the margin:

يَحْقُقُونَ اَذَا قَصَدَ الْإِلَانِانَّ الْأَسْتَقْصَ عَنْهُ.
9. Simeon bar Ṣabbāʾ, f. 74 a.
10. Shahdost, f. 75 b.
12. Tūmarshā, f. 80 b.
13. Ḫāyūmā, f. 81 a.
15. Abū, f. 82 b.
16. Yaḥ-alāhā, f. 82 b.
17. Maʾnā, f. 83 a.
18. Fārābūkht, f. 85 a.
20. Bābōyāh, f. 87 b.
22. Bāḥai, f. 91 a.
23. Shilā or Silas, f. 91 b.
27. Mār-ʾabbā the elder, f. 93 a.
29. Ezekiel, f. 95 b.
30. Ishōʾ-yabh al-Arzānī, f. 96 b.
32. Gregory (marg. f. 99 b).
33. ʾIṣhō'-yabḥ al-Judḥāli, f. 100 a.
34. Mār-emmēh, f. 100 b.
35. ʾIṣhō'-yabḥ al-Ḥazzī, f. 101 a.
38. Ḥanān-ishlist, f. 101 a.
39. Šēlibhā-zēkhā, f. 102 b.
40. Pethion, f. 103 a.
41. Mār-abḥā bar Bērīkh-ṣabḥyanēh, f. 103 b.
42. Sūrin, f. 104 a.
43. Jacob, f. 104 a.
44. Ḥanān-ishlist II, f. 106 a.
45. Timothy, f. 106 b.
47. George, f. 109 b.
49. Abraham, f. 110 a.
50. Theodosius, f. 110 b.
51. Sergius, f. 112 a.
52. Anōsh, f. 112 b.
53. John bar Narsai, f. 113 a.
54. John, nephew of Theodosius, f. 114 a.
55. John bar Ḥāṣa, f. 115 a.
56. Abraham, f. 117 b.
57. Emmanuel, عیبانویال, f. 120 b.
58. Israel, ایسرایل, f. 123 a.
60. Mār Māri bar Ţōbi, مار ماری ابن الطویل, f. 126 b.
61. John, جانیس, f. 129 b.
62. John, یوحن، ibn Ḥusayn ibn Ḥusayn ibn Bāzūk, یوسوع ابن بزوک, (sic), f. 131 b.
63. Ishō'-yabh of Dōr-Kunnā, یشوع بن دارکنن, f. 133 b.
64. Elias, ایسایا, f. 134 b.
67. ‘Abhd-ishō' ibn al-ʿArid, عبیدالشواع ابن العرید, f. 139 b.
68. Mār Makkikhā, مار مکیخا, f. 145 b.
69. Elias, مار الیاس, f. 154 b.
70. Bar-ṣaumā, مار برکمتا, f. 155 a.
71. ‘Abhd-ishō', مار عبیدالشع ابن الیاس, f. 157 a.

He died 542 542 = A. Gr. 1459 A.D. 1147.

On f. 158 a we read the words هذا آخر ما وجد بالحبل لله وحده Then follow the names of three later patriarchs (see Assemani, B.O., iii. 1. 584, col. 2), viz.
72. Ishō'-yabh ibn al-Ḥā'ik, یشوع ابن الحابک.
73. Elias Abū Ḥalīm ibn al-Ḥadithī, الیاس ابو حلمی ابن الحدیثی.
74. Yabh-alahā.

This addition agrees precisely with that in the Vatican manuscript. See Assemani, B.O. iii. 1. 584, note 3; Mai, Script. selt. nova Collectio, t. iv., p. 223.

This whole section is borrowed from the work of an older writer, Mārū ibn Sulaimān (alive in A. Gr. 1459 = A.D. 1147, f. 158 a; see Assemani, B.O. iii. 1. 554). The passages cited by Assemani are found in this copy at f. 151 a and f. 156 b. 'Amr ibn Mattā appears to have flourished about the middle of the xivth cent.; see the passage cited by Assemani, B.O. ii. 424, col. 2, which I do not find however in this manuscript in the chapter on Ḥanān-ishqī, ff. 101 a—102 b.

III. Chap. v., § 6 of the Pillars, Defence of the Orthodox Faith and Refutation of various Heresies, f. 158 b,

الفصل السادس من العقد اجتماع الملوك والإباء. تتوري الأمانة،  
وأبطل ما استحدث من البدع في الديانة.

See B.O. iii. 1. 584, note 4.

The following are the early heresies by name (often very corrupt, compare Assemani, loc. cit.), f. 159 a:  
الضروبينية، السينية، 
الإلوبرونية، الفئاوية، العونانية، الشماشانية، البشامية،  
الناميذية، الطهانيانية.

IV. Chap. v., § 7 of the Pillars, the Books of the Old and New Testaments, f. 174 a,

الفصل السابع من العقد جميع التصانية بين تأكيث العتبة،  
والحديثة، التي صارت نجاة الخلافة.

See B.O. iii. 1. 585, note 1.

V. Chap. vi., the Rivers, four sections; § 1, of worshipping towards the East, f. 181 b,
VI. Chap. vi., § 2, of Sunday, f. 187 a,
الفصل الثاني الحجة في يوم الأحمر، وظهور فصله التدبير
والتحديد.
See B.O. iii. 1. 585, note 3.

VII. Chap. vi., § 3, of wearing the Girdle and lighting Lamps and using Incense and Psalmody, f. 189 b,
الفصل الثالث الموجب بشد الإيوس بالنوافير، والباب التنابل
وبحور الشمس والضوء.
See B.O. iii. 1. 585, note 4.

VIII. Chap. vi., § 4, of the Acceptance of Repentance, f. 195 b,
الفصل الرابع استشعار قول الدبيعة، وإدراك الخاطئ بالأنانية
نجاح القوي.
See B.O. iii. 1. 585, note 5.

IX. Chap. vii., the Gardens, four sections; § 1, of the abandoning of Circumcision, f. 202 a,
الباب السابع الحدائق أربع فصول أولًا الفصل الـ أول ترك
الختانية، والاستغنا عنها بصحة الدين، على ما هو متطوع.
See B.O. iii. 1. 585, note 6.

X. Chap. vii., § 2, of the Abrogation of the observance of the Sabbath (Saturday) in the New Testament, f. 208 a,
ADD. 3293

الفصل الثاني  حلل الحديثة لعل يور السبت، ومصر
امساكه على متقدم الوقت

See B.O. iii. 1, 585, note 7.

XI. Chap. vii., § 3, of the Use for Food of things that were formerly forbidden, f. 211 a,
الفصل الثالث اطلاق ما حظر من الباكل، ووجوب حلبها
لكل بكر

See B.O. iii. 1, 585, note 8.

XII. Chap. vii., § 4, against the Jews, f. 214 a,
الفصل الرابع توجب اليهود على ما يبصغونه، وأظهار بيبتهم
فيها يبصغونه

See B.O. iii. 1, 586, note 1.

The colophon is very brief and without date, f. 223 b,
نجز الكتاب السامي بالبجل والله الحق دابضًا سريعا
وحسب الله وحده ولا قوة إلا هو

Below is an entry by an owner, who also numbered the leaves of the manuscript and made some corrections in the text. It is entirely destitute of diacritical points and vowels.
انتقل على حكم الإتباع إلى ملكة العبد سعد بن تاج
الرياسة بن العتال (sic?) ابن حسين راجي
رحمة الله تعالى.

On f. 224 a are two notes of owners, both of modern date.

هذا الكتاب هو مال شيس سمان وقد ورثه له أبوه الله برحمة
قد اشترى هذا الكتاب قس عيسى الإسود في قرية زرق من

* Three or four words which I cannot decipher. They do not seem to contain a date. The ciphers denoting the year appear to have been omitted in the writer's haste.
Add. 3293, 3294

Wahid Khattat Yaridi (sic)_Reported (sic)_
in the bukh of al-An Nasser_ From
the city of Mafraqin, (sic) Qalanswy
He said: I asked the owner_ He
said: I have heard that
a witness who bore witness

Add. 3294

Paper, about 13 in. by 8½; 219 leaves; quires, unsigned, 22 in number, of 12 and 8 leaves, except the 5th and the last, which have 10 and 11 respectively; a small leaf has been inserted after f. 39, and five leaves have been torn out after f. 157; there are from 24 to 30 lines in a full page. The writing is a fairly good Naskhi; the paper a thinnish European, apparently of the xvinth cent.

The contents are nearly identical with those of Add. 3285, viz. theological treatises of Mūsā ibn al-Hajar, or Moses bar Kēphā, and John, bishop of Dārā, in an Arabic version.

1. On the Soul, by Moses bar Kēphā, in 65 chapters, f. 1 b.
2. On the Resurrection of the Body, by the same, in 34 chapters, f. 63 a.
3. On the Creation of the Angels, by the same, in 54 chapters, f. 108 a.
4. On the Celestial Hierarchy, by the same in 16 chapters, f. 132 b.
5. On the Devils, by John of Dārā, in 22 chapters, f. 149 b.
   Part I, in 28 chapters, f. 158 a.
   Part II, in 7 chapters, the last of which is imperfect, f. 213 a.

ibn al-Hajar, or Moses bar Kēphā, and John, bishop of Dārā,
APPENDIX.

Dd. 3. 81

Coarse paper, about 12 in. by 8½; 144 leaves of which ff. 1, 2, 81, 141—144 are blank (there is no f. 89); quires of 10 leaves, signed with Syriac letters.

The original volume contains the Ecclesiastical History of Barhebraeus (pts. II. and III.), written in a neat, regular, Jacobite hand, unpointed, 2 columns of about 37 lines; probably of the xivth cent. Between parts II. and III. are bound up 9 leaves containing other matter.

I. Part II. begins f. 3 a:

\[\text{is erased here}\]

Ends f. 70 b. The supplement, ff. 71 a—78 a, is by a later hand and agrees with the edition of Abbeloos and Lamy (who appear to have collated this ms.), t. ii. pp. 781—845, 915—919.

62—2
Part III. begins f. 90 b. The supplement, ff. 132 b—140 a, is a later supply, agreeing with op. cit. t. iii. pp. 487—563.

The original ms. comprises part II., consisting of 7 quires (the third and seventh have 8 leaves), numbered from 寤 to  وحت, and part III., 4 quires (the first has only 9 leaves), numbered from =cut to 4) The later supplements are signed 4) (bis) and 4). There is an enumeration in Syriac letters extending to 4) (f. 80) and thence from 4) (f. 90) to 4) (f. 140 a), and at an early date the pages were numbered (in ink). For the lacuna between p. 154 [f. 80 b] and p. 189 [f. 81 a], see below Dd. 3. 8*. There are, moreover, two enumerations in pencil: one on the top left-hand corner of each leaf, the other in the centre at the top. The latter ignores the supplement and additional matter, the former, therefore, has here been followed throughout.

The ms. originally contained also part I. of the Ecclesiastical History*, which is now in the Bodleian Library, Oxford (Hunt. 52, see Payne Smith, Cat. no. 167, col. 548 sq.).

II. The additional matter consists of:

1. A short account of the burning of the church of the mother of God in Amid in A. Gr. 1618 = A.D. 1307 by 4) f. 78 a. See Ass. B.O. t. iii. II. p. cxxxii sq.

2. The παναγορία of the patriarch Ni'ma or Ni'met-Allâh, Ignatius XVII. (see Ass. B.O., t. i. p. 536): ff. 78 b—80 a:

3. On f. 80 b are three paragraphs, each in a different hand, giving a brief obituary of: (i) Mâr Timothy, bishop of

* Note the number of the first quire (517), and the figure 328 (with traces of 517) at the head of f. 3 a.
Antioch, who died in A.D. 1592, (ii) Mar John (Jacob), bishop of the church of Mar Abi in Tyre, who died A.D. 1578, and (iii) Mar Ignatius, patriarch of Antioch, who died in A.D. 1639. They were all buried in the convent of Mar Thomas in Khatib. 
(4) A quire of 6 leaves, each numbered with Syriac letters, consisting of two columns of about 46 lines. Written within a border of red lines in a round Jacobite hand, usually eastern points, and dated 1 Teshrin A. Gr. 1807 = A.D. 1495.

An account of the life of Mār Ignatius XL, John bar-Šaileh (مايسييسيب), of Bartella (مطبخ), patriarch of Antioch, f. 82 a ; cp. Ass. B.O. t. ii. p. 386 (61).

He was born of native parents at Mārdin (مردين) in A. Gr. 1753, and was educated by Simeon of the church of the Forty Martyrs in Amid, and by the priest John of Mārdin. He also studied astronomy under David bar-Šušā of Aṭṭā (مثيل) near Mārdin. At the convent of Zafarān he received instruction under the patriarch Ignatius Khaleph (ماهد) of Ma'ādān of the city of the convent of Mār Abel. Here he remained six years. At the age of 30 he was ordained bishop of Amid and Tyre by Mār Ignatius and received the name of John. He visited Jerusalem and Alexandria with this patriarch (f. 84 a, col. 1), and together with the monk Ṣa'īd journeyed to Scete (see f. 86 a, col. 2). John was elected patriarch on the Sunday of the Annunciation of Zechariah, A. Gr. 1794, and died on the 24th of September A. Gr. 1804 = A.D. 1493, in his fifty-first year.

Among other details here recorded may be mentioned the quarrel between Hassan Bāgh (حسين) of the Iberians (امام) and the Turks (امام). Mention may also be made of the disputes with the Nestorians of Nisibis (نسطوري) which arose from the patriarch's desire to build a place of prayer for the Jacobites of that place. After trying in vain the sites of the old churches of Mār Jacob and Mār Barţa, he finally came across the foundations of the church of Ṣa'īd (مسيح).
Among the other churches and convents which he repaired or built are mentioned the churches of the Forty Martyrs at Mardin, where Jacob-Shâh (بیله مارش) was deacon, of Mar George in Amid, of Mar George in Mardin, of the mother of God in Սաբր, and of Mar — in Սաբր; also the convents of Mar Abi (Tyre), of Սաբր, and of Mar — in Սաբր, of the mother of God to the N. of his see.

The scribe adds the following interesting particulars, f. 87 a, col. 2:

* A space has been left in the ms. for the missing name.
The note at the end gives the date A. Gr. 1807 = A.D. 1495.

On f. 88a is a panegyric of Mär Ignatius XVIII. David Shâh (†969 H. = 1573), who died in Amid in the beginning of June, A. Gr. 1902 = 1591, and was buried by

*A space has been left in the ms. for the missing name.*
the side of his brother (see f. 89 b, foot) to the S. of the altar of Mār Thomas the Apostle in the city of Kaṭrubbal (قطرابل), aged 50 (marg. 51), after serving as patriarch for 19 years. Later hands on the margin of f. 88 b have recorded sundry marvels which happened after his death.

On f. 90 a is a list of the convents and churches which the patriarch superintended, built, or repaired. It includes the church of Mār Thomas in Kaṭrubbal, and the convents of Mār Abī (Tyre), of Za'farān, and of Mār Abhā in Gargaria (جارجيا). Twice he consecrated the chrism (كفرسوم), once at Jerusalem, and once at the church of Amīd. A later hand adds the dates: A. Gr. 1898 = A.D. 1587, and A. Gr. 1888 = A.D. 1577.

Next follow the names of the fathers whom he ordained:—
the maphriān Pilate; his (own) brother Abraham, bishop of Mār Abī; Lazarus of Maiperkāt; Malkeh (ملكه) of the convent of Simeon bar ʿAzzīs of the convent of Mār Abū Abraham in Midyād; Ḥālib of the convent of Mār Jacob in Ḥālib; Eliās of the convent of Sēlībāh; Eliās of the convent of Mār Jacob in Sālāh; David of the convent of Mār George of Sēlībāh; Ephraim of Tyre (إفرام); Hananiah of Gargaria (جارجيا); ʿAbd-Allāh of the convent of Mār Julian; John of Tripoli; George (خرايط) of ʿAbd-Allāh; Jesus of ʿAbd-Allāh. At his death the seats of the convents of Mār Abī and Mārdīn passed to his disciples Jesua and Abd’allah respectively.

There are several notes in Kāraḥūnī and Arabic (ff. 8 a, 11 a, 15 a, 37 b, etc., and especially 70 b, 88 a and b), also in Latin (ff. 7 b, 31 b, 46 b, 81 b, etc.). Those in Latin are probably the work of Robert Huntington who has signed his name at the foot of f. 3 a.

The title outside is: GREGORII BARHEBRAEI HISTORIA ECCLESIASTICA.
Dd. 3. 8

18 leaves (pages numbered in ink from 155 to 188, two are omitted after 181) belonging to Dd. 3. 8, written in a cursive Jacobite, probably of the xvith cent. See above p. 980.

1. Various notes in Arabic, f. 1 a.
2. The high-priests to the time of Christ, f. 1 b:

It comprises 67 names, from Aaron to נַבִּיא. Each is accompanied with brief notes, e.g.:

גַּבֹּל. מְלָכָּה לֶבֶן מְנַדֵּי מְסָעַדָּא | מְסָעַדָּא מְסָעַדָּא מְסָעַדָּא

דַּא אָנַּא כְּפֶל מְנַדֵּי מְסָעַדָּא | מְסָעַדָּא מְסָעַדָּא מְסָעַדָּא מְסָעַדָּא מְסָעַדָּא

3. The Nestorian catholic patriarchs, f. 3 a.

The list comprises 59 names from מְסָעַדָּא to מְסָעַדָּא. The notes are in Arabic.

4. The Western priesthood, the patriarchs of Antioch, f. 3 b:

56 names from Peter to מְסָעַדָּא.

5. On f. 5 a are a number of passages comprising (a) a citation from Evagrius, and notes on (b) Didymus, (c) Timothy of Alexandria, (d) Barsalibi:

(a) Philoxenus (Ignatius Nimrod):

(c) Philoxenus (Ignatius Nimrod):
This is followed by a list of the fifteen bishops whom Philoxenus ordained:

Dioscorus, metropolitan of Amid, from [inscription].
Ignatius, bishop of Melitene. Ignatius of Tūr-Abhān, from the convent of Sēlibhā. Joannes of Tarsus (Cilicia) from the convent of Mār Hananiah.
Dioscorus of Salah, from the convent of Mār Abraham.
Severus, bishop of Tūr-Abhān, from the convent of Sēlibhā. Ignatius, bishop of the convent of Kartamin.
Gregory, metropolitan of Damascus, from the convent of Kartamin.
Dioscorus, bishop of [inscription], from the convent of Mār Aaron.
Ignatius (marg. [inscription]), metropolitan of Mardin, from the convent of Mār Hananiah.
Gregory (marg. [inscription]), maphriān of the East, brother of Mār Gregory.
Ignatius, metropolitan of [inscription], which is Constantinople ([inscription]). Basil, metropolitan of Jerusalem, from the convent of Mār Hananiah.
Timothy, bishop of Tella d'Armenia, from the convent of [inscription].
Gregory, metropolitan of [inscription] (Cilicia), from the convent of [inscription].

In conclusion, it is stated that Philoxenus died in A. Gr. 1603 = A.D. 1292, after serving 9½ years, [inscription] (inscription) (inscription) (inscription). [inscription] (inscription) (inscription) [inscription].


* Of Kāra, N. of Nebk; cp. Wright, Cat. p. 199.
There are, first of all, sixteen names, each followed by a brief note, e.g.

To the seventh name (John I, died 648) is appended the marginal note:

Marg. notes to the tenth name (Athanasius II.): ὁ ἅγιος Ἀθανασίου Ἄρτεμις ἐν Βασιλείᾳ. Οὗ ἡ ἀναφορά Σαμοθράκης.

Marg. note to the eleventh name (Julian): ὁ ἅγιος Ιωάννης Ἀρτέμιδος ἱερής." Τὸ ἱερὸν Σαμοθράκης Σαμοθράκης.

The sixteenth name is that of George (Abbeloos and Lamy, t. i. p. 320).

The 28 names which follow are accompanied by a list of the bishops ordained during the time of each.

(17) Cyriacus (A.D. 793), with a list of 85 bishops.

The list differs slightly from Chabot's. The name corresponding to the latter's twelfth is omitted, so that no. 12 here corresponds to Chabot's thirteenth (the name of the convent is given as that of Ἱεροσόλυμα). In the twenty-sixth name the convent is that of Μᾶρ James of Ἱεροσόλυμα. The twenty-third is Denha (Ἰάννης), and not Daniel (as in Chabot). The name of the convent in no. 56 is Μᾶρ Ἰωάννης. The sixty-eighth name is George (Ἁγίος Ιωάννης).

(18) Dionysius of Tell-Maḥrē (Abbeloos and Lamy, no. 64), with 100 names, f. 6 b.

(19) John III., 84 names, f. 7 a.

(20) Ignatius I., 26 names, f. 7 b.

(21) Theodosius of Ḫartamin, 32 names, f. 8 a.

(22) Dionysius II., 50 names, f. 8 a.
(23) John IV., 41 names, f. 8 b.
(24) Basil, 32 names, f. 9 a.
(25) John V., 48 names, f. 9 a.
(26) John VI., 10 names, f. 9 b.
(27) Dionysius III., 8 names, f. 9 b.
(28) Abraham, 6 names, f. 9 b.
(29) John VII., 47 names, f. 9 b.
(30) Athanasius V., 38 names, f. 10 a.
(31) John VIII., 47 names, f. 10 b.
(32) Dionysius IV., 34 names, f. 11 a.
(33) John IX., 31 names, f. 11 a.
(34) Athanasius VI., 18 names, f. 11 b.
(35) John X., 17 names, f. 11 b.
(36) Basil XI., 7 names, f. 11 b.
(37) John XI., 4 names, f. 12 a.
(38) Dionysius V., 5 names, f. 12 a.
(39) Dionysius Mark, 10 names, f. 12 a.
(40) Athanasius VII., 64 names, f. 12 a.
(41) John XII., 12 names, f. 12 b.
(42) Athanasius VIII., 34 names, f. 12 b.
(44) Michael the Great, 54 names, f. 13 a.

The twenty-sixth name is Athanasius, metropolitan of Jerusalem, the writer’s own brother, and the thirty-eighth is Gregory the metropolitan, head of the bishops of the diocese of Taghrith, otherwise called Jacob, son of the writer’s brother.

For the continuation of this list see below (10).

7. Names of the high priests of Melitene, f. 13 b,

28 names.

8. Names of the high-priests of Amid, f. 13 b,

22 names.
990

9. Names of the high-priests of Taghrith after Bubbai the martyr, f. 13 b,

This is followed by a note on the death of the patriarch Mar Basil in A.D. 1444.

10. List of patriarchs continued from (6).

27 names, beginning with Athanasius (no. 45), and ending with David the brother of Ni'met (σανάσι) of the family of Bar-šailé (no. 71).

A later hand has appended: no. 72, Pilate of Mašur, who was maphriš in 1576, ordained patriarch in 1591, died in 1597 and was buried in Aleppo (οᾶσες). Also, Haddáyah (οᾶσες), maphriš in 1591, ordained patriarch in 1592 and died in 1640.

Also the maphriš Simeon, ordained 1640, and Μαλακσιον, metropolitan of Ma'ādun, who was buried in οᾶσες (sic) σανάσι.


There are 13 names (Sabhā, Μαλακσιον, Μαλακσιον, etc.), the last being Jacob Ḥasanāya (Σαιμιον) of Σαιμιον. After A.D. 1561 the patriarchate became amalgamated with that of Ṭūr-Abhdin under Ni'met. He was followed by David-shā (Σαιμιον), Pilate, Μαλακσιον, and Ḥārāk (?) Μαλακσιον, (?) Αμιδ (formerly metropolitan of Jerusalem, died A.D. 1645). A later hand has added the name of the patriarch Jēshua' who died in A.D. 1652, and was buried in the church of the Forty Martyrs at Mārdun.

12. The patriarchs of the East, f. 15 a.

78 names beginning with S. Thomas, and ending with Σανάσι and Αμιδ.

13. The series of the new priesthood from the time of the apostles, f. 16 a.
The list is divided into the heads of the churches of 
(a) Rome, 60 names from S. Peter to Ὀμονοίων, Ὁδεῖς and Ὀμονοίων; 
(b) Alexandria, 61 names from S. Mark to Joseph; 
(c) Ephesus, 50 names to Gennadius, continued by Constanti-
ople, 14 names to Ἰωβα, Ὀμονοίων and Theodotus; (d) An-
tioch, 98 names from S. Peter to Michael.

14. List of the kings of the earth, f. 16 b.

Divided into (a) the Hebrews, and kings of Judah and 
Israel, (b) kings of Assyria, (c) kings of Egypt.

15. Kings and high-priests of Armenia, f. 17 a.

Followed by a note on the martyrdom of Mār Gregory 
(John of Gargar, bar Simeon), metropolitan of Jerusalem in 
A.D. 1580; f. 17 b.

16. An account of the Nestorian faith, f. 18 a.

991

Dd. 10. 9

Paper, about 8½ in. by 6¼; 212 leaves; 22 quires, signed 
with Syriac letters, of 10 leaves, but the first three and last 
have only eight; about 16 lines on a page. Written in an 
ingelegant Jacobite hand, chiefly with Greek vowels, and dated 
A. Gr. 1787 = A.D. 1475.

1. The Lexicon of Ebdochos (Ἐβδοχος, Eudoxius?) of 
Mitylene, addressed to the deacon Barṣuma and redacted by 
Joshua; see Gesenius, de Bar Alió et Bar Bahludo, p. 10; 
Duval, Lit. Syr. p. 299 n. Other ms. are at Rome (Assemani, 
B. O. t. iii. 1. p. 308 b), Paris (Zotenberg, no. 251; Chabot, 
no. 328), and Berlin (Sachau, Cat. nos. 233 sq.). The present 
ms. is quite distinct from Or. 1594 in the British Museum.
Above the first four words is written:

ضمنًا محضاً صممًا كلامًا سبيبًا تمامًا.

Introduction, f. 2 a:

The Lexicon itself begins on f. 7 a:
The second letter begins on f. 44 a:

On f. 50 b:

The rest of the Lexicon is distributed as follows:—/t f. 50 b,
1 f. 58 a; s f. 63 b; o f. 68 b; 1 f. 69 a; u f. 75 a; l f. 85 a;
j f. 91 a; cr f. 96 a;/) f. 101 b; o f. 107 a; r f. 136 a;
/) f. 156 b; v f. 161 b; c f. 166 a; r f. 170 b; t f. 173 b;
5 f. 179 a; 3 f. 184 b; 2 f. 192 a.

The colophon (f. 203 a) states that the MS. was written by
Abraham in the church of that Mani in the village of Ban
(or Bân) in the valley ( גָּפִיַּה) of Bisharrai (mod. jibbet-
Beherah) near Tripoli, a city of Mt. Lebanon, in 1 Tehrin
A. Or. 1787 = A.D. 1475. A later hand has erased about two-
thirds of a line containing the name and description of the man
for whom it was written. It is possible, however, to recover
the name Constantine.
2. Exhortations to priests, ascribed to S. Ignatius; cp. the similar Arabic discourse in Dd. 10. 10 (11) below:

Beginning, f. 204 a:

لا لودکا مثل مما بعذ بعذ نسختهم صمداً للسماح

ذكرى ما اتخذها معارضته مياباً له له أهل

بابيلانهم، مثل هذا لبباؤه جبر مي مي الرأيه. نعم

أمي ميلاً إ Hải لا سقمته: مستر لعادته كتراشلاه ولا

محدداً. بكم يا مصدره بعذ بعذ ولا مستباً

إبني مصدره هو، مي مي مكماً صزه صزه

منصباً، بعذ بعذ مصدره مي مي مستباً. نعم

أمي ميلاً بعذ بعذ مصدره مستباً مكماً. صزه 1281

لا مستباً مصدره مي مي مستباً. مكماً صزه
منا مفتاحنا. كنصلنا نغوصاً سبعة ما
هناً. لن تجعل لمى ما تدريأس بسبعة. بلتَّم
متحفظة مي مربينة ولا سبعة. سبعة مرتا سبعة
مضعف ببعضها لا سبعة. ينحدر تقدم
إلى سبعة، نحن سبعة كحقناً وعلى صعب
سماً معاً فتوشناً إذاً بلوماً كقذافي. تقدم
سبعة يتبنا على عيننا أقحقت صرفنا. عيننا
واستمناً بحملك مدريسنا. صرفنا
( f. 204 b) صعبناً.

Ends on f. 211 a:
[space] صعبناً تلبسناك فصمنا. فصلنا: صعبنا
صعبة نبض البعد. اشترتنا عند سماعة نبض
صلب [space] صعبة إصمنا ولا شرطنا. صعب
[space] إصمنا أحمد ندنا. دنيمة ملكنا ضمننا
[space] قبيل ندبنا. فصوصا قلينا صرفنا شرطنا;
أتوها صدر صايننا بعدنا خزانا. عمداً لا كشف
نضج صعباً هداً بصوصاً صعبة مصيمنا لا
صعبناً.

Some lines have been erased at the foot of the page.

F. 1* a contains an unpointed duplicate of f. 8 a. Ff. 142 b, 211 b are blank. There are numerous marginal notes in Kār-
shūni and Syriac on ff. 1 a, 1 b, 2 a, 28 b, 29 a, and throughout
the Lexicon.
The ms. is thus described on f. 1 a: *Etymologicum Syrum quo ratio grammatica omnium vocum difficiliorum ambiguum atque obscurorum accurate explicatur ordine alphabeticus. Auctore Eudoco (originally written Eudico) presbytero Mylytino.*

Erpenius collection.

Dd. 10. 10

Paper, 8½ in. by 6; 337 leaves; 34 quires, signed with Syriac letters, of 10 leaves, but the third has 9, the fifteenth and sixteenth 8, and the thirty-third 12; 19 lines on the page. Written in a regular Jacobite Kārshūnī hand (f. 248 a by a later writer), and dated A. Gr. 1872 = A.D. 1561.

Various homilies and discourses in Kārshūnī.

1. The questions of Basil and Gregory; f. 1 b:

Cp. Sachau, pp. 742 b (3), 782 a; Zotenberg, no. 198 (10).

2. S. Basil on the parables; f. 13 a:

3. On the Trinity, &c.; f. 18 a:

4. Discourse of Mār Ephraim, on the Day of Judgement; f. 19 b:


5. Another, on the Resurrection, &c.; f. 24 a:

otenberg, no. 198 (4).
6. Canons; f. 27 b:

7. The Vision or Revelation of S. Gregory; f. 43 a.
See Zotenberg, no. 238 (14). Ass. B.O. t. i. p. 103.

8. The story of Šāliḥ ibn ‘Abd al-Kūddās and a Chinese ascetic; f. 81 b.
See pp. 717 (12), 730 (10) above.

9. The ten questions of the Disciples; f. 95 b:

10. Homily of Mār Joannes on repentance, &c.; f. 116 a:

11. Exhortations to priests, ascribed to S. Ignatius; f. 124 a:

12. An explanation of the orthodox belief; f. 138 a:

13. Stories of Mār Ephraim; f. 158 a:

Beginning:

14. Colloquies of Moses; f. 162 b:
15. Jacob of Serugh on penitence and the last day; f. 189 b:

16. S. Gregory on death, love, &c.; f. 186 b:

Cp. Payne Smith, Cat. col. 470.

17. John Chrysostom, against the envious; f. 195 a:

18. Mar Ephraim, on death, &c.; f. 198 a:

See Payne Smith, Cat. col. 471 (13), Zotenberg, no. 194 (22).

Subscription, f. 205 b:

19. Discourses for certain days; f. 206 a:

Subscription; f. 219 a:
20. Discourse on repentance; f. 219 a:

21. Discourse on the words of Elisha the prophet; f. 225 a:

22. Another discourse; f. 229 b:

23. Abu'l Ma'anî, on our Lord's ascent to heaven; f. 233 b:

For other writings of Abu'l Ma'anî (Aziz Bar-sabt, Ignatius VII., cp. Ass. B.O. t. ii. p. 385) see Payne Smith, Cat. no. 145 (2, 11); Margoliouth, Descriptive List of Syriac and Kârshîhî MSS. (1899), p. 7; and Sachau, Cat. p. 632 sq.

24. Collection of various homilies; f. 238 b.

25. Mâr Jacob on love, &c.; f. 282 b:

Cp. Payne Smith, Cat. col. 438 (35).

26. Mâr Ephraim on the resurrection, &c.; f. 292 a:

27. John Chrysostom on Lent; f. 298 b:

Cp. p. 847 (c) above.
28. Homily of Mār Jacob on Lent; f. 304a:

جَبَلَةُ مَيْتَمَّٰبُ وَلَدَمَسْطَسُ مَّلِئٌ مَّلِئَ مَّلِئٍ مَّلِئٍ مَّلِئٍ مَّلِئٍ

29. Mār Ephraim on repentance; f. 309b:

قَدْ كَضِيَناً

30. The Revelation of Simon Peter which the Lord revealed to him on the Mt. of Olives; f. 319b:

يَكُونُ مَسْتَمَعٌ لَكَ وَقُرِّبَتِ مَنْ كَانَ عَلَى الْفَشْلِ

31. Mār Ephraim on the resurrection; f. 324b:

فَمَتْ أَصَابَهُ الشَّهْرُ ثَلَاثُ مَنْصَب‌َةٍ بِكَلَّهُمَّ

Cp. no. 5 above.

The colophon (f. 327b) states that this ms. was written by Moses (cp. ff. 205b, 219a) of the city of Kālīk (كلّك) (الكلّك), son of the priest Isaac, in the convent of Mār Abī in the days of Ignatius Ni'met-Allāh (نيمة الله) and Mār Joannes (يوحنا) the mutrān Jacob of the above-mentioned convent, in A. Gr. 1872 = A.D. 1561.

On f. 328a is another extract, beginning:

فَمَتْ أَصَابَهُ الشَّهْرُ ثَلَاثُ مَنْصَب‌َةٍ بِكَلَّهُمَّ

This is followed by the Arabic version of Ephesians ch. ii., f. 336a.

There are various notes at the end, f. 337b. Among them is one stating that this ms. was repaired in A. Gr. 1892
Dn. 10. 10; 15. 2

= A.D. 1581 in the days of Ignatius Das'ud Shâh (蹉跎? ?). Another, almost illegible, gives the date A. Gr. 1891 = A.D. 1580.

There are notes in Ar. on ff. 119 a, 122 b, 139 b, 140 a, 195 b, 196 a, 220 b, 235 b, 315 b, 316 a, 323 a, &c., and in Latin on ff. 120 a, 306 a.

There are rough drawings on ff. 295 b, 302 b, 324 b, and, on f. 1 a, various scralls and the title Doctrinae vivorum Sanctorum Ξτισιαν.

F. 248 belongs elsewhere (note the catchwords).

This ms. formerly belonged to Robert Huntington whose signature with the number “36” appears on f. 1 b.

(A stray leaf which was found in this ms. is described with other fragments under Add. 2055.)

Dd. 15. 2

Paper. 4½ in. by 3; 354 leaves (f. 2 is a mere fragment and from f. 292 onwards the heads have been eaten away and many of the leaves are stained); quires, originally 4½ in. number (a fresh enumeration begins after the seventh quire), of 10 leaves, but the first has 9, and the seventh 14, and the seventeenth, nineteenth to twenty-first, thirty-third and thirty-fifth are wanting; signed with Syriac letters; 3 leaves (ff. 352—354) have been inserted at the end; 16 lines on the page. Written in an inelegant Jacobite Kârshûnî without points, probably as late as the xviiith cent.

It contains various theological treatises, in Kârshûnî, by Dorotheus, Isaac of Nineveh, Abba Isaiah, Sahdona (Mr. Tyrius), and Diego (Didacus, unidentified).

I. Dorotheus on the soul, &c.; f. 4 b:

(sic) σωματικὸς ὁμαλός ἄμας ἄμας ἄμας ἄμας

Cp. Payne Smith, Cat. col. 483 (4), Zotenberg, no. 239 (65).
II. Extracts from the fathers, f. 12 b. Among the selections are the names Pachomius, ff. 12 b, 59 b; Titus, f. 43 a; Ṣ Vampire, f. 48 a; and Stephen (for the last-mentioned cp. Zotenberge, no. 239 [61]), f. 60 a.

III. Homilies of Isaac of Nineveh. For a different collection see above, Add. 3279.

(1) On all kinds of Virtue, &c.; f. 72 a:

See Ass. B.O. t. i. p. 447, col. 1, sermo 8.

(2) See loc. cit., sermo 9.

(3) See loc. cit., sermo 10.

(4) See loc. cit., sermo 11.

(5) See loc. cit., sermo 12.


(7) See loc. cit., sermo 14.

(8) See op. cit., p. 447 sq., sermo 15.
(9) صد عقب الإدغام صرفتما كفالتنا
See op. cit., p. 448, sermo 16.

(10) صد إثيلم كمالتب كلفك لليت كالكمالتب
على الكرم كمالتب
See loc. cit., sermo 17.

(11) صد البرمان كنف هواح وسوا فلا بال قد
بين كنام، f. 102 a.
See loc. cit., sermo 18.

(12) صد منان كضنا كنبر كنبر كنبر
صلحب، f. 118 b.
See loc. cit., sermo 19.

(13) صد صناد الدياز كنبر كنبر كنبر
صلحب مدا، f. 119 b.
See loc. cit., sermo 20.

(14) صد سطخ إضافة كنبر
See loc. cit., sermo 21.

(15) صد صناد عبو لإضافة صد
See loc. cit., sermo 22.
There is a lacuna between ff. 161 and 162.

IV. Heads of knowledge of Mār Isaac, f. 171 b:

There is a lacuna of three quires between ff. 171 and 172; the fourth discourse begins on f. 179 a; the fifth, f. 191; the sixth, f. 196 b; and the seventh, f. 202 a.
V. Extracts from the Book of Obedience, f. 220 a. 
Cp. Zotenberg, no. 239 (59).

VI. Doctrine of Abba Isaiah explained by one of the disciples of Mâr Isaac in twelve discourses, f. 227 b. 
لا كلما رأى أحدا: معاينة اسم للحمام مثلًا للدلاء.

Cp. Zotenberg, no. 239 (60).

VII. Extract from Didacus (Diego), f. 269 a:
أنا أبني سنة كله معد برإيق مهد كله معد

This appears to be neither Diego de Estella (Schnurrer, Bibl. Arab. no. 293; cp. Brit. Mus. Or. 4073), nor the physician Didacus, author of Vat. Ar. occix. (Mai, Script. Vet. vol. iv., p. 458 sq.).

VIII. Extract from —— (the name is cut away), beginning, f. 270 b:
أنا أبني سنة كله معد برإيق مهد كله معد...

IX. From the sayings of the Fathers, f. 280 a:
علي صدأ كله معد برإيق مهد معدا.

X. Extracts from Mâr Tyrius (Sahdona or Bar-Sahde) of Bêth-Sôlokh (Wright, Syr. Lit. p. 185; Duval, Lit. Syr. p. 238; H. Gousson, Martyrius-Sahdona's Leben u. Werke), f. 329 b.

(1) Letter to a monk, f. 329 b. 
Cp. Zotenberg, no. 239 (63).

(2) Another extract, beginning, f. 338 a:
صعد مطي باص أهبد

Cp. Zotenberg, no. 239 (64).
XI. Various extracts.

(1)  יפנפ יִינָס בְּכֵלָה לָמֵבִים, f. 342 b.

(2)  בָּרוּס, f. 343 a.

(3)  בָּרוּס, f. 346 a.

(4)  עָבַר מְנַדְּלָה אָבֶּד בְּשׁוֹעָה שׁוֹעָה שְׁרוֹמַת, f. 347 b.

Cp. Zotenberg, no. 239 (71).

Breaks off at f. 350 b.

There are various fragments and scrawls on ff. 1 and 351—354, (partly Syriac). On f. 1 b is an ejaculatory prayer on behalf of the Syrian George (אֲשֶׁר לֶאֱלֹהִים).

This ms. formerly belonged to R. Huntington whose signature with the number “58” appears on f. 1 b.

Title outside: LIBER M.S.

FF. 2. 15

Paper, 10½ in. by 7; 226 leaves; 23 quires of 10 leaves; but the third and the last have only 8; signed with Syriac letters; two columns of 21 lines. Written in Jacobite, with Greek points (a few Eastern points added by a later hand), and dated A. Gr. 1836 = A.D. 1525.

The volume contains the following books of the New Testament, according to the Peshitta.

1. Acts and the three Catholic Epistles, divided into capitula which are numbered continuously.

a. Acts, f. 5 a, begins with לֵךַּכֵּלָה (chap. i. 18). Chap. v. 9—15 is wanting, and on f. 59 b, col. 2 the ms. reads לֵךַּכֵּלָה אֶלֶף לְאִשָּׁה אֶלֶף לְאִשָּׁה, thus
running from xxiii. 27 to xxiv. 6 (compare the Latin note at
the foot of the page).

b. James, f. 69 b.
c. 1 Peter, f. 76 a.
d. 1 John, f. 83 b.

Subscription, f. 83 b:

2. The Pauline Epistles, divided into capitula which are
numbered continuously.

Title, f. 90 b:

1 Corinthians, f. 118 a.
b. 2 Corinthians, f. 144 a.
c. Galatians, f. 159 b.
d. Ephesians, f. 167 a.
e. Philippians, f. 175 a.
f. Colossians, f. 180 b.
g. 1 Thessalonians, f. 185 b.
h. 2 Thessalonians, f. 190 b.
i. 1 Timothy, f. 193 a.
j. 2 Timothy, f. 199 b.
k. Titus, f. 204 a.
l. Philemon, f. 206 b.
m. Hebrews, f. 207 b. Ends, f. 225 b.

The colophon (f. 225 b) states that this ms. was written in
A. Gr. 1836 = A.D. 1525 by Joseph, son of the Khūrī George, of
the city of Hadeth, in Mt. Lebanon, in the valley ( сосет ) of
Bisharrāi (mod. jibbet-Baḥreıy), in the days of the patriarch
Mär Peter (or Moses) of Ḥadeth, and of Mär Elias of Kanōbin, both of whom dwelt in the convent of Kanōbin.

Marginal notes in Ar. and Syr. occur on ff. 39 b, 42 a, 43 a, 49 b, 90 a and elsewhere. There are various notes in Kārshūnī
on ff. 1 a, 224 b, the latter containing a recipe for making ink, and the statement that the MS. was written for George, son of Sārā, of the city of —— [name erased], now living in ʻĀmard (Edāneh), under the supervision of Habakkuk (Ḥāḇakkūḵ) of the same city.

On f. 1 b are drawings, in three colours, of John the Baptist, the Messiah and the Virgin Mary, and on f. 2 a is a design in black and red of a cross on a pedestal.

On ff. 2 b—4 is a list of lessons (казалם) from the above portions of the New Testament, imperfect, breaking off at the fourth Sunday after Pentecost.

The title and contents are written on a leaf in the inside, and below is the note: 'Ridley says (Marsh's Mich. vol. 2, pt. 2, p. 544) 'septem canonicas Epistolae in hoc libri frustra quaesivi.' Behold three of them above. He was deceived probably by their being added to the Acts.'

The title outside is ACTA APOSTOLORUM MS., and upon a piece of paper pasted inside is the description: '8. acta apostolorum et epistolae scriptae anno aere Graccorum 1836 Syriaco.'

This MS., which was presented by George L. in 1715, was formerly the property of Bishop Moore, and bears on the inside cover the number "619." This number and the description mentioned above are identical with item 9805 in Bernard's Catalogue (1697), pt. ii., pp. 377 sq.

Gg. 2. 14

Paper, 9½ in. by 6½; 367 leaves (numbered from 21 to 385; f. 133 is repeated, and f. 204* is mutilated, only one-third remaining); originally at least 32 quires (up to and including f. 323, the rest is irregular), of 10 leaves, signed with Arabic letters (up to ʿal); the first two are wanting; the second (2, originally the fourth) has 6, the fourth (8) 7, eighth

(ي) and sixteenth (ِب) 12, the ninth (يا) 2, the thirteenth (يه) 9, the nineteenth (ضا) 3, the twenty-seventh (ضط) 7, the thirtieth (ط) 5, the thirty-first (ت) 8, and the thirty-second (ال) 9; 30—32 lines on a page. The ms. is in an imperfect condition and at the end is much torn and probably dislocated. In the enumeration the seventh and eighth quires have been transposed. Written in various Jacobite hands, probably of the xvth and early part of the xvinth cent.

I. The commentary of Jacob or Dionysius bar Šalbi of Melitene (died 1171 A.D.) on Porphyry's Isagoge, and the Categories, De Fato, and Analytics of Aristotle, written (see f. 308 b) in A.D. 1148. Of his writings on the Dialectics (Assemāni, B.O. t. ii. p. 210 a: ٢٨٨٩) no traces have hitherto been found.

1. The Isagoge of Porphyry (imperfect), beginning, f. 21 a:

Divisions:

F. 24 b:

F. 26 a:

F. 35 a:

F. 46 a:

Subscription, f. 51 b:

b. c. 64
F. 53 b, ends:


2. The Categories, f. 68 a:

Chaps. 2—5 are indicated on ff. 68 a, 70 b, 71 b, and 72 a respectively.

Ff. 68—77 (quire 3) should have been numbered before ff. 58—67 (quire 1).
F. 64 a:

F. 73 a, heading (very faint):

F. 78 appears to be out of place.

F. 91 b, heading:

F. 106, on the πρός γαί:

In the margin:

Subscription, f. 123 b:

It continues:

F. 134 b:

 backers sign

 backers sign

 backers sign
F. 136 b:
صلالة كهددا بكمحمد نصا دل كله همسا دا حنح نتمه يهمن نهم: 12 كله صلال كهددا،
صا م власти دا أصا صعد دا بتعيب دهسته.

F. 142 b:
خا صعدا دايسا.
F. 144 b:
خا أيسا دايم.
F. 146 b:
نلب دايم (محتسام).

Subscription, f. 150 b:

3. The πεπο ὑπανειας, f. 151 a:
لقد م مشكلة م ما دنا دا إدنم بيدم اصل
يمه مهدة داها مهندسة، صلاه صوما. صير نم ان
كدمها بهملا هملا مهندسة: بحلا مهندسة داها
صا مشكلة بثكل لمشكلة داها مشكلة كلا,
مكشيا بعست. إنها لب تيدي م نهم مسلم
النامي.

Chap. 2, f. 152 a; chap. 3, f. 153 a; chap. 4, f. 153 b; chap. 5, f. 154 a.
F. 164 a: نلا (محتسام).
F. 166 b: ممدا بلندي بكمدا ممدا.
4. The Analytics.

a. Part i., preceded by an explanation of difficult words, f. 205 a:

F. 180 a: ـلا مبتعدا بانكم لمكم. (لا بانكم لمكم)
F. 190 a: بانكم لمكم. (لا بانكم لمكم)
F. 198 b: بانكم لمكم. (لا بانكم لمكم)
Subscription, f. 204*: للا مبتعدا بانكم لمكم.

F. 207 b: مبتعدا بانكم لمكم. Other divisions are indicated on ff. 208 b, 211 a, 212 a, 213 b, 215 a, &c.

The subscription, f. 244 a, appears to run:

لا مبتعدا بانكم لمكم. (لا بانكم لمكم)
خصي صاصلا: مصارحا. عيسى بن مهملة ومنها بي بيقاصل
أيش مهمللة بسحلة بصفا قوما.

ب. Part ii, f. 245 a:
لاه ثم مهمللة خلا فصا صاصب صماملا
كمسهعلاناملهم: شندا. مه لما بي بيقاصل بسحل
الله أله أله فصا صاصب كانه خلا أهانما مهمللة
الله: ألاه خلا مهمللة كمسهعلاناملهم. إللب
لأنا فحيل بسحل خلا كمسهعلاناملهم. ثم إللب
إلب: مسملل نوربا: مهمللة في مهمللة
كمسهعلاناملهم: شندا جميعا ضلبا: مسملل
كمسهعلاناملهم: مكة بسحل. ضلبا
صنا بيقاصل. مهمللة بي بسحل بسحل فصاص: يض
مسملل: كمسهعلاناملهم: كمسهعلاناملهم. مه
يملا مسملل: صنا بيقاصل. مهمللة بي بسحل. ضلبا
صنا بيقاصل. خلا بي بسحل: كمسهعلاناملهم.

At the top of the page is written apparently in the same hand:

ب. Part ii, f. 245 a:
لاه ثم مهمللة خلا فصا صاصب صماملا
كمسهعلاناملهم: شندا. مه لما بي بيقاصل بسحل
الله أله أله فصا صاصب كانه خلا أهانما مهمللة
الله: ألاه خلا مهمللة كمسهعلاناملهم. إللب
لأنا فحيل بسحل خلا كمسهعلاناملهم. ثم إللب
إلب: مسملل نوربا: مهمللة في مهمللة
كمسهعلاناملهم: شندا جميعا ضلبا: مسملل
كمسهعلاناملهم: مكة بسحل. ضلبا
صنا بيقاصل. مهمللة بي بسحل بسحل فصاص: يض
مسملل: كمسهعلاناملهم: كمسهعلاناملهم. مه
يملا مسملل: صنا بيقاصل. مهمللة بي بسحل. ضلبا
صنا بيقاصل. خلا بي بسحل: كمسهعلاناملهم.

F. 264 a:
مصاعل بلحاب بسحل بسحل: مصم: صاصب.
F. 270 a:
مصاعل بلحاب بسحل بسحل: مصم: صاصب.

Subscription, f. 281 b:
فنتصل فصاصلا بسحل: مصم: صاصب.
c. The *στοιχειώδη*, otherwise called (e.g. by George, bishop of the Arabian tribes, see ff. 245 a, 281 b, 306 b), the second book of the Analytics.

F. 282 a:

وَهَدَىٰ مَعْنَىَ لَغَدًى سَمَا مَثَلَصَمَبَ هَلَّ نَمَنَّ

[margin] بَكْتَلْنَا اَيْ رَمَلَ هَلَّ مَثَلَصَمَبَ [عَنْطَبُ مَثَلَمَ]

مَثَلَصَمَبَ كَأَلَّا مَثَلُ اَلْمِثَلَصَمَبَ لَكَ كَأَنَّا قََرْسَا

مَثَلَصَمَبَ}

Begins:

بَحْضَ لُجُتُ قَنْقَلَ مَثَلَكَ: وَلَقَّمَ اَسْحَمَ فَيَّدَلَ

كَأَلَّا مَثَلُ اَلْمِثَلَصَمَبَ بِعَنْطَبَ مَثَلَ مَثَلَصَمَب

بَحْضَ لُجُتُ قَنْقَلَ مَثَلَكَ: وَلَقَّمَ اَسْحَمَ فَيَّدَلَ

Subscription, f. 306 b (l. 6):

مَهَّرَمَنَّ لَحَدَّثَ مَثَلَصَمَبَ وَلَمْ يَكُنَّ لَحَدَّثَ مَثَلَصَمَب

مَثَلَصَمَبَ وَلَمْ يَكُنَّ لَحَدَّثَ مَثَلَصَمَبَ وَلَمْ يَكُنَّ

لَحَدَّثَ مَثَلَصَمَبَ وَلَمْ يَكُنَّ لَحَدَّثَ مَثَلَصَمَبَ وَلَمْ يَكُنَّ

لَحَدَّثَ مَثَلَصَمَبَ وَلَمْ يَكُنَّ لَحَدَّثَ مَثَلَصَمَبَ وَلَمْ يَكُنَّ
The subscription (above) states that Dionysius wrote this commentary in 1 Teshrin, A. Gr. 1460 = A.D. 1148.

d. The second book of the ἀποδεικτική. F. 326 b (l. 4):

εἰς τοὺς μαθητὴς καθιστάται ἀρχιτέκτονα καθεπεδεύοντα μέσα εἰς τὸν ἀρχιτεκτόνα ἄνωθεν. Εἰς τὸν ἀρχιτεκτόνα, ἀρχιτέκτονα ἄνωθεν, εἰς τὸν ἀρχιτεκτόνα, ἀρχιτέκτονα ἄνωθεν.

F. 327 a:

κατὰ τὴν προς ἀρχιτεκτόνα ἀποδεικτικὴν μεθοδίαν ἐφέξωσαν.

The following summary of the contents is written at the head of f. 328 a:

...
a. On the φυσική ἀκρόασις.

F. 328 a:

 peru χρήσιμος κάθε ἧμερας συναίνεσθαι ἡμῖν ἀναμνησθένται τὰ ἀνακριτικὰ.

 epoíetai ἔννοια ἔννοιας ἀναπαραστάσεως. ὒταν ἄχρηστον

 F. 328 b:

 τῶν ἀναπαραστάσεως ὑποθέτειν ἐπὶ ἂν τὸ φύτον ἑαυτοῦ ἐλεημονοῖνταί

 b. From the second book of Nicolaus, f. 329 a:

 πεὶς τοιῶν τῶν ἀναπαραστάσεως τῆς ἀναμνήσεως. ἡ ἀναμνήσεως

 πεὶς τῶν ἀναπαραστάσεως τῆς ἀναμνήσεως. ἡ ἀναμνήσεως
c. From the third book, f. 329 b:

From the fourth book, on the περὶ εἰρανοῦ of Aristotle, f. 330 a:

d. From the fifth book, on the περὶ γενέσεως καὶ φθορᾶς of Aristotle, f. 331 a:

f. From the sixth book, de Fallacia (see Wenrich, op. cit., p. 159), f. 331 b:

Headings, &c., f. 335 b:

F. 337 b, marg.:
g. From the seventh book, f. 366 b:

h. From the ninth book on the eleventh of Aristotle dealing with the form of animals, f. 378 a:

i. Other divisions are: f. 378 a, f. 379 a, and

j. From the tenth book, f. 379 a:
k. From the eleventh book, f. 379b:

\[
\text{...}
\]

l. From the twelfth book on the fifteenth of Aristotle, f. 380a:

\[
\text{...}
\]

m. From the thirteenth book, f. 381a:

\[
\text{...}
\]

n. On Aristotle's third book of Sense and the Sensible, f. 384b:

\[
\text{...}
\]

o. From the first book of Aristotle on animals, f. 384b:

\[
\text{...}
\]

p. Fragment, f. 385b:

\[
\text{...}
\]

Beginning, f. 355 a:

لا نفصل منهما ونعمل دعماً لدعماً فإننا نشغله عنيماً.
تنهى لكما بقيننا وإنما ننادينه وإنما ننادينه نكون
بمسكنه سريراً مصنعاً. لسمناً. لننادينه برساله
نحى الف. نحن خبراء. فننادينه برساله لكما بقيننا
هنا ككما. فننادينه عنيماً فإننا ننادينه.
لنبسملنا
لا نفصل منهما ونعمل دعماً لدعماً وإنما نناد
بمسكنه سريراً مصنعاً. لسمناً. لننادينه برساله
نحى الف. نحن خبراء. فننادينه برساله لكما بقيننا
هنا ككما. فننادينه عنيماً فإننا ننادينه.

Gg. 2. 14; 3. 30

Ff. 22 b, 23 a, 31 sq., 39 sq., 327 b are blank. The book abounds with marginal notes, and there are notes in Latin on ff. 353 b, 354 a.

On the inside cover is written: Liber Medicinae Syriacë mutius, with the pencil note "Lib. 38." The title outside is LIBER MEDICINAE SYRIACÆ.

Erpenius collection.

Gg. 3. 30

Paper, 10¼ in. by 7¼; 172 leaves (pages numbered in ink up to 228 with omissions after 62 and 85); 18 quires, signed with Syriac and Roman letters, of 10 leaves, but the sixth has 4, and the seventeenth 8; 19 or 20 lines on the page. Written in a good Jacobite hand, mixed punctuation here and there, and dated A. Gr. 1853 = A. D. 1542.


P. 6:

The series agrees with Scebæbi's edition, and begins with the rimed discourse on Perfection treated philosophically, p. 6:

The series agrees with Scebæbi's edition, and begins with the rimed discourse on Perfection treated philosophically, p. 6:
It was composed at Baghdād in A. Gr. 1588 = A.D. 1277, 
op. Cat. Bodl. no. 155 (1), Zotenberg no. 197 (14 a). In common 
with Add. 2010 (1), p. 516 above, it does not contain the last 
two lines in Scebābī’s edition (op. cit. p. 35).

Subscription, p. 104:

The series continues with the poem on the death of the 
patriarch John bar Ma’dānī (Scebābī, p. 97), p. 106:

On p. 186 the stanzas differ from Scebābī (p. 173).

Gregory Barhebraeus on his youth, p. 187:

Cp. Zotenberg, p. 147 a (14 gg).

The subscription (p. 192 = f. 98 a) states that the author 
did not write beyond this point on account of his going to 
Marābah:

2. A collection of twenty-two poems on the Love of Wis-
dom and Knowledge. The first has only one (viz. the initial
letter of the first word), the second only one ـ, and so on.
Beginning, p. 200 (f. 102 a):

The second poem proceeds with ٌ, ٌ, ٌْ ... ٍ, ٍ, ٍ, ٌ, ٌْ, etc.

Subscription, p. 263 (f. 133 b):

3. A collection of Syriac riddles or enigmas, commencing with one 'on the pen'; p. 263.

4. Various selections in Kārshūni relating to Moses and Solomon; written in double columns.
   a. f. 138 a.

   It does not appear to belong to the same recension as Dd. 10, 10, no. 14 (p. 997 above).
   b. f. 144 a.
c. Stories of Solomon from Shaddād ibn ‘Ād; f. 148b:

Ends on f. 170a.

The Syriac colophon on p. 270 (f. 137a) states that this MS. was written by the deacon George in A. Gr. 1853 = A.D. 1542, for the deacon David son of Joseph of Kerm-Seddeh (کرمصدیک). The Kārshūnī colophon at the end of the volume (f. 170a) describes the scribe George as deacon of سیسیئه (Edāneh, ep. above, p. 1008, l. 4) and gives for the date of completion 1 Teshrin A Gr. 1853. A marginal note in Kārshūnī on p. 193 (f. 98b) refers to the ordination (آجکیش) of the priest Joseph bar David of Kerm-Seddeh in A. Gr. 1891 (= A.D. 1580) in the days of the patriarch Michael.

At the end, on ff. 170b, 171a, has been added a poem beginning:

صمدنا هم ابنا پریت نبا چی زاغت نیز. میلا
که گلمانه مُسْطِفَیان درختان سپید. اسپت صنات ملان
مینا سعدیه مزدیه گل‌های سیر. میلا میلاد
دی‌زهی میلوی تمدن‌هایی از کرسی‌ها از جزیره: نسبت
هم پیکر سبزه سبزه سبزه چند دل. که هنگام
این چشمانه چشمه گرفت. چون درختان مُقْطَع‌های صعود ای
سنی. همین بکرها چرا بپریت چه نیله؟ که هنگام
ما مطلب نسیم این از چشمه. چون میلاد سپانی سلطان
صلح همیشه پریت نبا قاین ای آمن صلیب.

(Verse 171a)
F. 137 b is blank.

There are numerous notes in Syriac and Kārshūnī on the margins, on pp. 1—5, pp. 193—199 (ff. 98 b—101 b), and f. 171 sq.; notes in Arabic on p. 196 (f. 100 a), f. 172, and in European handwriting on p. 6.

A note on p. 50 ascribes the composition of the work to A.D. 1277:

لا طغت في نسيج من كتب رسال
كُثب، نصف سن طبع صليت هذه لعتمد

On p. 199 (f. 101 b) there are two maps of the world.

The outside title is SYRIACA MISCELL. MS. The description inside runs: Syriaca Miscellanea cujus S. Georgii et de Deo et Mose Arabiciè. Below it is written in pencil ‘lib. 76.’

Erpenius collection.

Gg. 6. 30

Paper, 7\frac{1}{2} in. by 5\frac{1}{2}; 227 leaves (numbered irregularly from f. 109 onwards); 19 quires of 12 leaves, except the first 9, and tenth 14; signed with Syriac and Roman letters; 14 lines in a page. Written in Jacobite probably of the xvith cent., with mixed vowel-points.

The ms. contains the Psalms and various canticles, etc.

Title f. 1 b:

فَلَآ لَيْسَ لِلَّدُنْسِ "(sic) تنَائِلَةً كَبُورُوًّى بَيْنَ مُسَلَّمَةَ وَنُصْبَتَةَ، (الصُّحِّ) رَمَيَتَهُ هُمْ بَيْنَ مُبَهَّةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ بَيْنَ مُمَيْتَةٍ وَلِبَائِلَةٍ Brought to you by | New York University Bobst Library JSTOR user

65—2
1. The Psalms of David, f. 1 b.

Subscription, f. 213 b:

There are lacunae after ff. 1 and 9; Ps. i. 2—ii. 6 b, ix. 19 b—x. 10 b being lost.

2. The first Song of Moses (Exod. xv. 1—21), f. 213 b.

3. The Song of Isaiah (Isa. xiii. 10—13, xlv. 8), f. 216 a.

4. The second Song of Moses (Deut. xxxii.), f. 216 b.

5. The Magnificat, f. 222 a.


7. The Lord's Prayer, f. 224 a.

8. A didactic hymn by Mar Ephraim on humility, love of learning &c., beginning f. 224 b:


There is a Syriac prayer and some Arabic on f. 1 a, also the title "Psalterium Davidis lingua Syra." The title outside is LIBER PSALMORUM.

This ms. doubtless belonged formerly to Erpenius (see the Introduction), and there is reason to believe that it is one of the two MSS. which he used in his edition of the Psalter (printed in 1625). The ms. abounds with critical notes a large number of which are variants from another ms. designated 'b.'

The סֹּּאִַּיְּ of each Psalm are nearly always marked with consecutive numbers agreeing with the printed edition, and the
presence of such notes as "m.m. prima" on f. 171 a (cp. printed edition p. 273 foot), and "r.r. prim. 313" on f. 194 a (cp. p. 313 foot) renders it probable that part at least of the printed text was 'set up' from this ms.

The following may serve as a specimen of the critical notes:

f. 8 a, Ps. viii. 5, mg. ךלמהא, mg. ךלמהא; f. 30 b, Ps. xxv. 13, mg. ךלמהא; f. 41 b, Ps. xxxiii. 8, mg. בִּשְׂדָּה with a reference to the Heb. לִשָּׂדָה; f. 107 a, Ps. lxiv. 12 בִּשָּׂדָה, mg. בִּשָּׂדָה, mg. "at q. magis placet"; f. 113 b, Ps. lxviii. 18 כִּים, mg. כִּים; f. 144 b, Ps. xcviii. 9 כִּים, mg. כִּים; f. 192 a, Ps. cxxvii. 5 כִּים, mg. כִּים [i.e. כִּים]; f. 204 b, Ps. cxlii. 2 כִּים, mg. כִּים; f. 31 a, Joel, f. 36 a, Amos, f. 38 a, Obadiah, f. 42 b, Jonah, f. 43 a, Micah, f. 44 a, Nahum,

Lb. 2. 4

Paper, 12 in. by 8½; 165 leaves (numbered); 18 quires of 10 leaves, except the first 2, the eighth and fifteenth 8, and the last (which is much torn) 7; signed with Syriac and Roman letters; two columns of from 28 to 32 lines. Written in Jacobite and dated A.D. 1173-4.

The Major and Minor Prophets in the Peshitta version. Divided into capitula which are numbered separately for each book and continuously throughout.

1. Isaiah, f. 1 b. Chaps. i. 13 b—x. 24, xiii. 6—xiv. 23 are wanting.

2. The Minor Prophets: Hosea, f. 31 a, Joel, f. 36 a, Amos, f. 38 a, Obadiah, f. 42 b, Jonah, f. 43 a, Micah, f. 44 a, Nahum,
f. 47 a, Habakkuk, f. 48 b, Zephaniah, f. 50 a, Haggai, f. 51 b, Zechariah, f. 53 a, Malachi, f. 59 b.

Subscription, f. 61 b:

3. Jeremiah, f. 62 a. Chaps. xi. 3—xii. 9 are wanting.
4. Lamentations, f. 104 b.
5. Ezekiel, f. 108 a.
6. Daniel, f. 145 a; including the Song of the three children (f. 148 b), and with the addition of the rubricated glosses.
7. Bel, f. 159 b, the Dragon, f. 160 b.

The title of each book is written along the head of the leaves at the beginning and end of each quire.

The colophon (f. 161 b) states that this ms. was written by the monk Basil bar Sürüd of the family of Makdisi in the convent of Barbara (see Wright, Brit. Mus. Cat. p. 912, col. 1) in the mount of Edessa, on Friday the fourth of the second Canûn A.Gr. 1485 = A.D. 1173—4, in the days of Michael patriarch of Antioch and Athanasius metropolitan of Edessa.
Here follows a short account of the burial-places of (a) the prophets:

The list continues with Samuel, David, Isaiah, Hosea &c. and ends with Nathan.

(b) The Apostles, f. 162b:

Subscription:

From two notes in Kārubūnī and Syriac it would appear that this ms. was copied by the mutrān Peter of Ancyra in A.D. 1605.
On f. 162b is a prayer by one John ( dumpsters) on behalf of the scribe, and a note by Simeon ( dumpsters) ( dumpsters) mentioning Rabban Simeon and Rabban Joseph.

There are notes in Arabic on f. 1a (with the date A.Gr. 1888 = A.D. 1577), f. 61b, and at the end, ff. 162b sqq. On the inside cover is a list of the contents.

This MS. was collated for Walton's Prolegomena and contains several Latin notes, chapter-divisions, etc. probably the work of Thorndyke (see the Introduction).

The title is VERSIO SYRIAC. PROPHETARUM M.S. On a fly-leaf at the beginning is the pencil note "lib. 75," and above (in ink) "Versio Syriaca pphetarû Liber incomparrabilis." With the latter cp. the description given by Le Long Bibl. Sac. (Leipzig, 1709), p. 179:—"Proph. Majores & libri Deutero-canonicí Codex olim Thomae Erpenii, qui eidem adscripsit Liber Incomparabilis."

Erpenius collection.

PAPER, 7 1/4 in. by 5 1/2; 228 leaves; 23 quires, signed with Syriac letters, of 10 leaves, but the last has 8; 18 or 19 lines in a page. Written in Jacobite Karshuni, with diacritical marks only, and dated 1446 A.D.
A paraphrastic version of the Psalms, to which is appended (f. 224a) the apocryphal Ps. cli.; f. 2 a.

The colophon (f. 224b) states that this ms. was written in A. Gr. 1757 = a.d. 1446 by Sergius of Ṣemār-jebel (Lahféd, E. of Byblus) in the city of Ghazir, S. of Byblus, for the priest John (f. 225b) s. of Ṣemār-jebel (f. 225 a).

A later note, on f. 225 a, dated a.d. 1573 gives some account of the subsequent history of the ms.

Ff. 1 a, 227 b, 228 a are blank. There are notes in Latin f. 4 a, Arabic ff. 3 b, 9 a, 13 a, 32 b, 63 a, 107 b, 122 b, 176 a, etc., and Kärshūni ff. 1 b, 225 b sq.

On f. 1 b is the description: Commentatiorum in Psalmos et Ps. Arabiæ et characteribus Syriacis. The title outside is: COMMENT. IN PSALMOS.

Erpenius collection.
Two volumes, paper, 12 1\(^{1}\)/2 in. by 8 1\(^{1}\)/2; 1501 pages (numbered, the pagination skips from 955 to 966, and 1098, 1265 are repeated); 63 quires, signed with Syriac letters, of 12 leaves, but the first and last have 11, the tenth, thirteenth and twenty-eighth (at the end of vol. i) have 10; 2 columns of 28 lines. Written in Jacobite with mixed points, and dated A.D. 1601.

The Lexicon of Bar Bahlul.

Vol. i. Å to Ḥμ.

Beginning, p. 2:

[Text of Syriac script]

p. 232; Å p. 300; Ḥ p. 358; Ḥ p. 412; Ḥ p. 457; 1 p. 462; Ḥ p. 487; Ḫ p. 546; Ḥ p. 581; and Ḥ p. 597.

Vol. ii.  prostit to ʿ:

 prostit p. 656; Ḥ p. 691; Ḥ p. 819; Ḥ p. 909; Ḥ p. 1001; Ḥ p. 1063; Ḥ p. 1195; Ḥ p. 1222; Ḥ p. 1342; Ḥ p. 1384; and ʿ p. 1448.

From the subscriptions (some in Kāršūnī e.g. pp. 299, 486, 597, 652, 1500) which appear at the end of most of the letters we learn that this ms. was written by Sergius of Šemār-Jebel, a native of Botrys, in the convent or church of Mār Antonius in Kūšāyē of Mt. Lebanon (cp. Payne Smith, Cat. Bodl., no. 188) in the year 1601 A.D. in the days of Clement (VIII.) of Rome, and Bernard (loys) of Sidon. Mention is made also of
the scribe’s colleagues: 

P. 1221:

On p. 1501 are two fragments, beginning:

(a) col. 1:

(b) col. 2:

There are illustrations on pp. 1219, 1221, 1288, and notes in Latin on pp. 1—5, 822 sq., 1500.

On a leaf inserted at the beginning of vol. i. is a translation in Latin of the opening words of the ms., and on p. 1 the same
hand has written: *Sum Academiae Cantabrigiensis Lexicon Syro-Arabicum Bar-Bahluli*. The title outside is *LEXICON SYRO-ARABICUM MS*.

This ms. has been used by Castell (see Pref.: *Dictionarium Bar Bahluli ingenium volumen in folio, in hoc opus transvectum*), Bernstein (*Lexicon*, vol. i., fasc. 1; Berlin, 1857), Payne Smith (*Thea*, e.g. col. 889, l. 26), and most recently, by Duval in his *Lexicon Syriacum auctore Hassano Bar Bahlulo* (Paris, 1888—1896; see fasc. i., pref. p. ii sq.). Hottinger and Gesenius* are doubtless right in their statement that it once belonged to the collection of Erpenius.

### Mm. 6. 29

Paper, about 6⅜ in. by 5; 151 leaves (ff. 32, 34, 36 are numbered twice), stained and in poor condition; quires of 10 leaves, unsigned; usually 20—25 lines on a page. Written in Jacobite (resembling Gr. 2. 14), probably of the xvth cent.

The ms., which is imperfect both at the end and at the beginning (of the first quire only 7 leaves appear to be left), deals with various chemical subjects (cp. Brit. Mus. Egerton 709, Orient. 1593). A description of the ms., and an exhaustive analysis of its contents will be found in M. Berthelot’s *La Chimie au moyen Âge* (Paris, 1893), vol. ii., pp. xxii.—xliii., xlviii., 203—331; cp. also Duval in the *Journal Asiatique*, 1893, t. ii., pp. 290 sqq. It contains:

1. An anonymous work.
   a. Bk. i., f. 1 a; imperfect.
   b. Bk. ii., f. 1 b.

2. Treatises of Zosimus, Bks. i.—ix., f. 9 a sqq., followed by an Appendix, f. 64 a; and Bks. x.—xii., f. 69 a.

3. Treatises of Democritus.
   a. The preparation of Gold, f. 90 b, ἔρωτας ἔρωτας.
   b. The preparation of Silver, f. 94 a.
   c. Extract, f. 96 b.

4. Other writings ascribed to Democritus, f. 98 a.

5. Extract from the book of Ezra, the wise scribe, containing various technical receipts, f. 116 b.

6. Zosimus, Bk. ix., f. 120 b.

7. The letters of Pēbechius (Πεβέχθιος), and Ōsrōn (Ὄσρὼν), f. 130 a.

8. Various mystical, magical and chemical fragments, f. 132 b.

There are notes in Arabic on ff. 61 b, 62 a, 68 b, 81 b, 101 b, and one in Latin on 138 b.

On f. 111 b is a list of the seven planets in Neo-Syriac with their equivalents in Hebrew, Greek, Latin, Persian and Arabic.

This MS., described in the Catalogue of Bonesfors as "Liber mutilus Philosophicus et astrologicus characteribus Syriacis," forms one of the Erpenius collection. The outside title is Liber mutilus M.S.

Oo. 1. 1, 2

Two volumes, vellum, 17½ in. by 11; 323 leaves (not 324 as numbered, there is an error in counting between ff. 246 and 251; f. 190 is inverted); 33 quires, signed with Syriac letters, of 10 leaves, but the twenty-fourth and thirty-second have 6, and the last 11; 3 columns of 54—66 lines in the page (the total width of the Syriac columns amounts to about 8 in.). Written in a good Jacobite serṭā, probably of the end of the xiith cent., Greek vowels inserted here and there by a later hand.
The “Buchanan Bible,” divided into capitula, which are numbered continuously for both the Old Test. and Apoc. (up to אונ f. 230 b), and the New Test. (up to עז f. 309 a); diacritical marks are in green, the rubrics in red; parts of the ms. show signs of having been carefully collated. Unfortunately, the characters, owing to the Indian climate, have in many places become almost (and sometimes quite) illegible, and here and there a modern scribe has gone over them again (e.g. ff. 25 b, 40 b, 116 a). Generally speaking the first half of the ms. is in a better condition than the second half, where the corners of nearly every leaf have perished.

Vol. i.
1. Genesis, f. 2 b.
2. Exodus, f. 16 b.
3. Leviticus, f. 28 b.
5. Deuteronomy, f. 48 b.

Subscription, f. 57 b:

7. Joshua, f. 63 b.
8. Judges, f. 70 a:

9. 1, 2 Samuel, f. 75 b. 2 Samuel begins f. 83 a.

The Marmyathā are everywhere marked, and in the margins are many readings designated "हङ्गा" (indicating a collation with the LXX. version). The note "हङ्गा" has been introduced into the margins by a later hand (but apparently not in the case of Hab. iii. 9, 13).

Subscription, f. 98 b:

11. 1, 2 Kings, f. 98 b. 2 Kings begins f. 106 a.

12. 1, 2 Chronicles, f. 113 a. The division (2 Chr. vi. 1) is on f. 119 b:


15. Song of Songs, f. 132 b.

16. Wisdom of Solomon, beginning f. 133 a:

[Transcription of the text in Sanskrit script]
Vol. ii. begins on f. 136 with chap. xvii. vs. 6 b.

17. Isaiah, f. 136 b.
18. Jeremiah, f. 146 b.
20. 1 Baruch, f. 161 a.
21. 2 Baruch (including the epistle of Jeremy), f. 161 b.
22. Ezekiel, f. 163 b.
23. The minor prophets: Hosea, f. 174 a; Joel, f. 175 b; Amos, f. 176 a; Obadiah, f. 177 b; Jonah, f. 177 b; Micah, f. 178 a; Nahum, f. 179 a; Habakkuk, f. 179 b; Zephaniah, f. 180 a; Haggai, f. 180 b; Zechariah, f. 181 a; Malachi, f. 183 a.
24. Daniel, with the usual rubricated glosses, f. 183 b, followed by Bel and the Dragon, f. 187 b.
25. The Book of Women (ךנשא תנן עשת).
Ruth, f. 188 a:

26. Susanna, f. 188 b.
27. Esther, f. 189 b.
30. Ecclesiasticus, f. 200 a:

31. 1 Maccabees, f. 208 b.
32. 2 Maccabees, f. 216 b.
33. 3 Maccabees, f. 223 b.
34. The book of Josippon (4 Maccabees), f. 226 b.

Subscription, f. 230 b:
35. 1 Esdras, f. 230 b:

Subscription, f. 234 a:

36. Tobit, f. 234 a:

37. The Gospels, with the usual harmonies at the foot of each leaf. Each Gospel is divided into verses and capitula, numbered continuously throughout, and marked for lessons.

Matthew, f. 237 b.
Mark, f. 248 b.
John, f. 265 b. Chap. vii. 53—viii. 11 is wanting.

Subscription, f. 273 b:

38. The Pauline Epistles.

Romans, f. 273 b. Ff. 280—282 are misplaced and should come between ff. 273 and 274.
1 Corinthians, f. 274 a.
2 Corinthians, f. 278 a.
Galatians, f. 283 b.
Ephesians, f. 285 a.
Philippians, f. 286 a.
Colossians, f. 287 a.
1 Thessalonians, f. 288 a.
2 Thessalonians, f. 289 a.
1 Timothy, f. 289 b.
2 Timothy, f. 290 b.
Titus, f. 291 b.
Philemon, f. 291 b.
Hebrews, f. 292 a.

Subscription, f. 295 a:

39. The Acts and Apostolical Epistles, viz.:
James, f. 306 a.
1 Peter, f. 307 a.
1 John, f. 308 a.
2 Peter, f. 309 a.
2 John, f. 310 a.
3 John, f. 310 a.
Jude, f. 310 a.

Subscription (written without diacritical points), f. 310 b:

40. The six books of Clement:
1. f. 310 b; 2. f. 311 b; 3. f. 313 a; 4. f. 315 a; 5. f. 317 b; 6. f. 321 b.

(Some account of this text of the books of Clement is expected from the hand of the Rev. Dr Arendzen of Christ's College.)

Whether the scribe's name was really Sābbā (f. 310 b) is not certain, it does not seem to be found in the line running
along the heads of the leaves at the end and beginning of each quire. This is written in a heavy red Espranglía and appears to consist of a running description (in which the word "Pandect" frequently occurs) followed by the title of the book contained in the pages below (e.g. f. 91 a [١٠٣٠] صناعه فضله خليفة, f. 131 a [١٠٤٣] فضلة خليفة). The mention of the patriarch Michael ff. 131 (١٠٤٣) and 141 (١٠٤٣) — presumably Michael the Great (died 1199 A.D.)—supports the date (last quarter of the twelfth century) ascribed to this ms. on purely palaeographical grounds.

At the end of each book or series of books is a note stating the number of words it contains; cp. above, ff. 57 b, 98 b, 273 b.

There are illustrations at the beginning of most of the books, also some rough designs on ff. 136 a, 139 a, 145 a.

In the majority of cases each book has a short introductory account of its origin (e.g. Judges, f. 70 a; Kings, f. 98 b).

There are many marginal notes in Syriac, some of which indicate variants, e.g. Ex. xl. 7, صناعه (note upon صناعه); Num. xiii. 11, صناعه (lacuna in the text); Is. lxvi. 5, صناعه صناعه صناعه; see also ff. 14 a, 22 a, 71 b, 75 a, 106 a, 278 a, &c. Of a different nature are the scralls: صناعه صناعه صناعه f. 98 a, صناعه صناعه صناعه f. 142 a, and the Kârshûnî صناعه صناعه صناعه صناعه صناعه صناعه صناعه f. 283 a. There are also notes in Arabic, ff. 12 b, 16 a, 22 b, 34 b, 69 a, 132 b; Armenian, ff. 179 b, 200 a, 255 a, 273 b, 306 a; Greek (uncial), ff. 179 b, 273 b; and English (chiefly to explain the illustrations, to indicate names of books, verse and chapter divisions, and important lacunae &c.), ff. 237 b, 239 a, 240 a &c.

There are full Syriac indexes on ff. 1 b, 2 a, 237 a, and the contents have been written on leaves facing ff. 1, 136 and 237.
This MS. has been collated by Dr W. E. Barnes in his Apparatus Criticus to Chronicles in the Peshitta Version (Camb., 1897), see especially ib. p. xxvi sq., where the district of Turk-‘Abhdin is suggested for its birthplace; also by the late Prof. Bensly in his edition of the Fourth Book of Maccabees (ed. W. E. Barnes, Camb., 1895), see especially ib. p. xiii, and note the facsimile*. It was one of the MSS. from which Lee printed his New Testament of 1823.

From the printed note on the inside cover and from other sources† it appears that this MS. was presented to Dr Buchanan in 1806 by Mar Dionysius VI. ("the Great") at Candencoe in Travancore. It was currently supposed that it was the gift of a former patriarch to the S. Indian church, that it had been in their safe keeping for centuries, and that it was carefully hidden at the time of the Synod of 1599. As the Syrians of S. India first came under the jurisdiction of the Monophysite patriarch of Antioch in 1665, its presence in India can hardly be anterior to that date.

**Oo. 1. 7**

Paper, 11½ in. by 8¾; 238 leaves (numbered with Syriac letters); 20 quires of 12 leaves, except the last of which 2 are missing; 23 lines on a page. Written in a regular bold Nestorian with points, and dated 1682 A.D.

The MS. contains the Major and Minor Prophets in the Peshitta version, divided into chapters (the number is given at the head of the page), and capitula, the latter are numbered separately for each book and continuously throughout. The title of each book is written across the head of the page.

* In the short list of contents in both works Ecclesiasticus (Strach) and Wisdom should be transposed. The same mistake is found in the English titles in the MS. itself.
1. Isaiah, f. 1 a.

2. The Minor Prophets: Hosea, f. 49 b, Joel, f. 56 a, Amos, f. 59 a, Obadiah, f. 64 b, Jonah, f. 65 b, Micah, f. 67 a, Nahum, f. 71 a, Habakkuk, f. 73 a, Zephaniah, f. 74 b, Haggai, f. 76 b, Zechariah, f. 78 b, Malachi, f. 86 b.


4. Lamentations, f. 148 b.

5. Baruch, f. 153 b. The text appears to agree closely with that in Oo. 1. 18.


7. Daniel, f. 213 b, including the Song of the Three Children, and the usual rubricated glosses.

8. Susanna, f. 234 a. The text appears to agree closely with that in Oo. 1. 18.

9. Bel and the Dragon, f. 236 a. Vs. 18 b—39 a are wanting.

The colophon, parts of which are unfortunately illegible, states that this ms. was finished in the year 1682 A.D., i.e. the year 857 of the Kollam era*, by George ... otherwise known as Kökkööm of the city of Mutham, f. 237 a:

[written above the line]

[written above the line]

* For the same era see the S. Indian Syriac ms. Cod. Pat. ii., iii., xvii. The Kollam (Kolambar or Quilon) era began September, 894 A.D. (A. G. Burnell, Elements of S. Indian Pahlavi, p. 55; London, 1876).
There are numerous marginal notes in a neat and later hand.

Ff. 153 a, 204 b, 238 b are blank. There is some Malayālim at the foot of f. 1 b.

The contents have been written at the beginning. On f. 1 a is the title, pasted on a slip of paper: (sic) הנביאים majors, Prophetae Majores et Minores; there are notes on f. 1 b: “No. 18 = Propheciaj de Isaiah Prophetus,” and on f. 237 b: “No. 18 = Isaia Propheta.” There is a Latin title on f. 238 a in the same hand as in Oo. 1. 26, f. 296 a.
On f. 238 b is written in very faint characters: ֹוָאָלְא הָאָל (†).
Buchanan collection.

Paper, 11 in. by 7½; 166 leaves, of which 100 are numbered in Malayālīm and the remainder in Syriac; 21 quires of 8 leaves, except the eleventh which has 6; signed variously in Syriac and Malayālīm; 25 lines on the page. Written in a unique mixed Nestorian hand, resembling Palestinian-Syriac in its general character, but approximating most closely to the Syriac inscription of Cotayam (see the Introduction); probably of the beginning of the xviiiith century; f. 1 is a later supply.

The Pentateuch in the Pēšīṭṭā version. Each book is divided into sections and subsections.

1. Genesis, f. 1 b.

In chap. xlix. 1—27 the following readings differ from the Nestorian Bible of Urūmiyāh, v. 5 ְיִכְנֵב, v. 6 ְלָעֵד, v. 22 ְלָעֵד, v. 25 ְלָעֵד.

2. Exodus, f. 49 a.

In chap. xv. the following variants have been noticed, v. 15 ְלָעֵד, v. 16 om. ְלָעֵד, v. 20 ְלָעֵד, v. 21 ְלָעֵד, v. 22 ְלָעֵד.

3. Leviticus, f. 87 a.


5. Deuteronomy, f. 149 a. Imperfect, ceases at chap. xxii. vs. 8 a.
The ms. has been carefully collated and corrected by later readers. Ff. 1 a, 111 a are blank.

Title, PENTATEUCH SYRIACE.
Buchanan collection.

OO. 1. 9

Paper, 11 in. by 7¾; 284 leaves (some of which, e.g. 110—115, are torn); 16 quires, signed with Syriac letters, of 12 leaves (the first 2 are wanting, the third has 11, and the sixteenth 10), followed by a fresh enumeration (f. 166) of which only the first 4 quires are signed; 22—25 lines on a page. Written in different Nestorian hands, with occasional points, of the xvii—xviith cent.

Various services and hymns, arranged (see f. 166 b) according to the use of the Dairā "Ellātā at Mosul.

1. F. 1 a. Imperfect.
2. The second Sunday in Lent, f. 1 b.
   The second Monday, f. 6 a.
   The second Tuesday, f. 9 a.
   The second Wednesday, f. 11 a.
   The second Thursday, f. 18 b.
   The second Friday, f. 20 a.
   The second Saturday, f. 23 b.
3. The third Sunday in Lent, f. 25 a.
   The third Monday, f. 30 b.
   The third Tuesday, f. 32 a.
   The third Wednesday, f. 33 b.
   The third Thursday, f. 41 b.
   The third Friday, f. 42 b.
   The third Saturday, f. 47 a.
4. The fourth Sunday in Lent, f. 48 b.
   The fourth Monday, f. 54 b.
   The fourth Tuesday, f. 56 b.
The fourth Wednesday, f. 58 b.
The fourth Thursday, f. 62 b.
The fourth Friday, f. 65 a.
The fourth Saturday, f. 70 a.

5. The fifth Sunday in Lent, f. 72 b.
The fifth Monday, f. 77 b.
The fifth Tuesday, f. 79 a.
The fifth Wednesday, f. 80 b.
The fifth Thursday, f. 84 b.
The fifth Friday, f. 87 a.
The fifth Saturday, f. 91 a.

6. The sixth Sunday, f. 93 b.
The sixth Monday, f. 99 b.
The sixth Tuesday, f. 101 a.
The sixth Wednesday, f. 103 b.
The sixth Thursday, f. 110 a.
The sixth Friday, f. 111 b.
The sixth Saturday, f. 116 b.

7. Palm Sunday, f. 119 b.
The seventh Monday, f. 129 b.
The seventh Tuesday, f. 131 b.
The seventh Wednesday, f. 134 a.
The Thursday of the Passover, f. 137 a.
The Friday of the Crucifixion, f. 141 a.
The Great Saturday, f. 154 b.

Monday in the Week of Weeks, f. 165 a.
Tuesday, f. 165 b. Imperfect.

9. Hymns for the services of the ferial days, according to the use of the Dairā ‘Ellātā, f. 166 b. See above, p. 188. These are 26 in number, the last of which is imperfect.

(1) First hymn, f. 166 b, with six $\text{\textsuperscript{E}}\text{\textsuperscript{E}}\text{\textsuperscript{E}}\text{\textsuperscript{E}}\text{\textsuperscript{E}}\text{\textsuperscript{E}}$.

(2) Second hymn, f. 189 b, with five $\text{\textsuperscript{E}}\text{\textsuperscript{E}}\text{\textsuperscript{E}}\text{\textsuperscript{E}}\text{\textsuperscript{E}}$.

(3) Third hymn, f. 193 b.
(4) Fourth hymn, f. 194 b, with one יָדִיעָה.
(5) Fifth hymn, f. 197 b, with one יָדִיעָה.
(6) Sixth hymn, f. 200 b, with three יָדִיעָה.
(7) Seventh hymn, f. 208 a.
(8) Eighth hymn, f. 211 b.
(9) Ninth hymn, f. 213 a, with five יָדִיעָה.
(10) Tenth hymn, f. 221 a, with one יָדִיעָה.
(11) Eleventh hymn, f. 223 a, with four יָדִיעָה.
(12) Twelfth hymn, f. 234 b.
(13) Thirteenth hymn, f. 235 a, with two יָדִיעָה.
(14) Fourteenth hymn, f. 238 b, with one יָדִיעָה.
(15) Fifteenth hymn, f. 240 a.
(16) Sixteenth hymn, f. 242 a, with two יָדִיעָה.
(17) Seventeenth hymn, f. 250 a.
(18) Eighteenth hymn, f. 251 b, with five יָדִיעָה.
(19) Nineteenth hymn, f. 263 a, with three יָדִיעָה.
(20) Twentieth hymn, f. 265 b, with five יָדִיעָה.
(21) Twenty-first hymn, f. 275 a.
(22) Twenty-second hymn, f. 276 b.
(23) Twenty-third hymn, f. 276 b.
(24) Twenty-fourth hymn, f. 280 a, with one יָדִיעָה.
(25) Twenty-fifth hymn, f. 282 a, with one יָדִיעָה.
(26) Twenty-sixth hymn, f. 284 a. Imperfect.
Oo. 1. 9; 1. 10

Ff. 60 a, 241 b are blank: on the former there is some Malayalam.

The upper half of f. 284 b is pasted over. There is a scrawl in a S. Indian Syriac hand on f. 7 b.

At the beginning there is an incomplete table of contents. The title outside is Liturgia Syriaca.

Buchanan collection.

Oo. 1. 10

Paper, about 10½ in. by 7; 268 leaves, numbered in Malayalam, originally 30 quires, signed with Syriac letters, of 10 leaves, but the first three are wanting, of the fourth only 5 remain, and the last has 13 (f. 268 is mutilated). The leaves of the twenty-seventh quire have been disarranged. Written in neat Nestorian hands, occasionally pointed, of the xvii—xviii cent., f. 81 is a later supply; 23—25 lines on a page.

The former propheta &c. in the Peshitta version, divided into capitula which are numbered both separately in each book and continuously throughout.

1. Judges, f. 1 a. It begins with ַָּאָ, ch. i. v. 3.
2. 1 Samuel, f. 28 a.
3. 2 Samuel, f. 61 a.
4. 1 Kings, f. 92 b.
5. 2 Kings, f. 130 a.

Subscription, f. 193 a:

10. Song of Songs, f. 251 b.

The writing on the first fifteen pages has somewhat faded. In many places the outer margins, which had been cut away, are repaired.

There are characters in Malayālim and traces of Syriac on f. 268 b.

The contents have been described on a leaf inserted at the beginning. The title outside is Libri Historici Vetus Testamenti. Syriac.

Buchanan collection.

Oo. 1. 11

Paper, 9½ in. by 7; 280 leaves; 19—20 lines on a page. The pages (1—288) are numbered in Syriac from f. 2 b to f. 143 a, and there are traces of an enumeration in Malayālim; ff. 186 and 189 are inverted. Written in several Nestorian hands and dated A.D. 1734.

The ms. contains various Biblical and Apocryphal books, bound up with other matter.

1. Hymns by one Peter, of the Society of Jesus, on the lexicon of John the Baptist Ferrarius (a native of Siena), published at Rome in 1622. F. 1 a is numbered עֲהֵמֶד, and f. 1 b עֲהֵמֶד, this leaf belongs therefore between ff. 80 and 81.

F. 1 b:

married, anil (h) Laden has written, but with Syriac.

married, anil (h) Laden has written, but with Syriac.
Beginning:
لا رُوِّيَ غَلَبَتُ. سُبِّبَ صدَّوقُ. تَبََّدَّلَ غَلَبَتُ
لَعَدًا. غَلَبَتُ سُجَّدًا. صَعَدَ حَذَا مَغْطُورًا.

F. 1 a begins:
كَمُضَتْ لَحَمْمَةَ مَسْبُغَة. بَسَطَ لَحَمْمَةَ مَسْبُغَة. كَمُضَتْ
مَجَّنَّةَ مَجَّنَّةَ. بَسَطَ مَجَّنَّةَ مَجَّنَّةَ. كَمُضَتْ
بَلْدَة. مَجَّنَّةَ بَلْدَة. كَمُضَتْ بَلْدَة. كَمُضَتْ
لَه مَجَّنَّةً.

This is followed by a poem of fourteen lines in twelve-syllabled metre each ending in مم:

قُلِّي عَرَضَةَ لَنْ صَعِدَ. تَعَلَّمَ لا مَفَكَّرَ.
جَبَلْ قُلِّي عَرَضَةَ لَنْ صَعِدَ. تَعَلَّمَ لا مَفَكَّرَ.

2. A poem by the Maronite Isaac Shadrelius* for John the Baptist Ferrarius, f. 2 a:
لَمْ يُسْمَعْ مَلَكُمُ بَلْجَنَّةَ. فَخَنِوْطُ بَلْجَنَّة.
جَبَلْقُلِّي مَلَكُ مَلَكُمُ بَلْجَنَّة. فَخَنِوْطُ بَلْجَنَّة.
كُلُّ مُصَلَّٰحٍ قَدَّرَتْ لَهُ. قَدَّرَتْ لَهُ مَعِيشَةً قَدَّرَتْ.
لَه مَعِيشَةً لَا مَعِيشَةً. لَا مَعِيشَةً لَا مَعِيشَةً
فَخَنِوْطُ بَلْجَنَّة. فَخَنِوْطُ بَلْجَنَّة.
لَمْ يُسْمَعْ مَلَكُمُ بَلْجَنَّةَ فَخَنِوْطُ بَلْجَنَّة.
نَصْرَةَ عِبَادَةَ كَمَانَ مَحَيَّرُ لَهُ.

Alphabetical.

3. 1 Eedras, f. 3 a:
مَسَّمَ حَمْمَةَ بَلْجَنَّةَ. يَلْدَ مِنْ لَبِّ بَلْجَنَّةَ
بَلْجَنَّة.

* See Ann. B.O. t. i. p. 592, Zotenberg, Cat. nos. 265—267.
Subscription, f. 26 b:

4. 2 Maccabees, f. 26 b:

5. 3 Maccabees, f. 63 b:

Subscription, f. 80 a:

6. Canticle for Friday, f. 81 a: حَسَبَهُمْ مِنْ هَذِهِمْ (on f. 81 b title كَفَّارَةُ مِنْ هَذِهِمْ).

Alphabetical; each line ends with قدك (or قدك) (or قدك).

7. Apocalypse of S. John, f. 82 a.

Beginning:

The text appears to agree closely with Oo. 1. 21 (the differences consist chiefly of variations in the order of words).
The colophon (f. 104 a) states that this MS. was finished in A.D. 1734 in a convent of the Barefooted Carmelite friars.

8. Table of festivals for the whole year, starting with first Teshrin, f. 105 a.

9. On the origin of the three days' fast, f. 115 b:


11. 1 Chronicles, f. 129 a.

There is a space between chaps. xxvii. and xxviii. (f. 166 a).
12. 2 Chronicles, f. 170 b.
Subscription, f. 223 a:

\( \text{Liber} \) unctionis, interpretatio S. \( \text{Eusebius} \)

13. Mutilated fragments containing: (a) portions of a service for Palm-Sunday, ff. 224 b, 225 b, (b) astronomical and unimportant notes, including a subscription to Ecclesiasticus, f. 226 b:

\( \text{Hymn to Jesus Christ} \)

16. On Excommunication and other matters of Church Discipline, f. 264 a: \( \text{Hymn to Jesus Christ} \).
17. A fragment consisting of Rev. xiv. 13—20, f. 270 a.
18. A part of a Syr.-Malayālīm grammar, f. 271.

Beginning, f. 276 a:

\( \text{Hymn to Jesus Christ} \).
F. 278 ends with the Twenty-fourth order.

20. A fragment of a grammatical tract, f. 279.

F. 279 a: 

F. 279 b: 

Ff. 104 b, 123 b, 128 b, 223 b, 224 a, 225 a, 265 b, 270 b are blank. F. 280 is mutilated, and bears traces of Syriac and Syriac-Malayâlim.

The contents have been written on the inside cover at the beginning:

The title outside is LIBRI HISTORICI VETERIS TESTAM:
SYRIACÆ.

Buchanan collection.

Oo. 1. 12

Paper, 9 in. by 6½; 142 leaves; 18 quires (irregular); 19 lines in a page. Written in a neat Nestorian hand, with occasional points, probably of the xviiith cent.

b. c.

67
1. An account of the contents of the Psalms. The ms. begins in the middle of Ps. xxiii., f. 1 a:

Subscription, f. 20 b:

2. A commentary on Genesis. Preface, f. 21 a:

End of the Preface, f. 22 b:

Beginning of the commentary, f. 22 b:
The work contains the following divisions:

(a) On Divination by Astrology.

Chap. i., f. 57 b, chap. ii., f. 61 b, chap. iii., f. 66 b.

(b) The work of the fifth day, f. 68 b.

(c) On Gen. i. 26, f. 78 b.

(d) On Gen. i. 30, f. 114 b.

(e) On Gen. ii. 2 sq., f. 126 a.

(f) On Gen. ii. 6, f. 128 a.

(g) On Gen. ii. 7, f. 139 b. Imperfect, breaking off at f. 142 b.

The title outside is Comment, on Genesis, Syriac.

Buchanan collection.

Oo. 1. 13

Paper, 9½ in. by 7; 117 leaves (dirty and in poor condition, with margins cut) numbered with Syriac letters up to "םכד"; 16 quires, usually of 10 leaves, but the first four are wanting, 18 lines on a page. Written in Jacobite, with Eastern points, probably of the xviith cent.

A service-book, imperfect, for certain festivals of the year. Each service is accompanied with hymns and prayers, the latter by Mar Jacob, and Mar Ephraim.
1. The leaves numbered 1 to 88 are missing, the MS. begins in the middle of the order for the Ascension.

Subscription, f. 3 b:

2. The Commemoration of Mār Bar-ṣauma, f. 4 a:

3. Pentecost, f. 18 b:

4. The "Friday of Gold," f. 30 a:

5. The Commemoration of Mār George, f. 38 b:

At the end is the following apology, f. 47 b:

6. The Commemoration of Peter and Paul, f. 47 b:

7. The Commemoration of the Twelve Apostles. The beginning is lost.

Subscription, f. 68 b:
8. The Commemoration of Mār Thomas, f. 68 b:

9. The Commemoration of Cyriacus and Julitta, and Mār Andreas and Mār Abḥā the bishop, f. 78 a.

10. The feast of Tabernacles, f. 86 b:

11. The festival of the Virgin, f. 95 b (?)
Subscription, f. 108 a:

12. The festival of the Cross, f. 108 a:
Subscription, f. 117 b.

There is an Arabic scrawl at the head of f. 90 b.
The title on the fly-leaf inside is Liturgia Maronita; outside LITURGIA SYRIACA.
Buchanan collection.

Oo. 1. 15

Paper, 10½ in. by 7½; 52 leaves; 6 quires of 8 leaves, and 4 leaves at the end, signed with Syriac letters, 21—24 lines on the page. Written in a regular Nestorian hand, with occasional points, and dated A.D. 1691.

1. The introduction bears the title (in pencil) Officium Feriale, and includes the Gospel for daily use (from S. John) in Kārshūnī, and four canons, f. 1 a.

2. Order of the consecration of the Apostles (heading in pencil Officium Apostolorum), f. 5 b:

There is an Arabic scrawl at the head of f. 90 b.
3. The consecration of an altar with oil (heading in pencil, Officium Altaris), f. 17 b:

4. The ordination of Readers, Subdeacons, Deacons, and Priests (heading in pencil, Ritus Ordinationis etc.), f. 33 b. The ordination of Archdeacons is given on f. 42 a.

5. Prayers, and lessons in Kärshûmî and Syriac, f. 44 b.

The colophon (f. 45 b) states that this ms. was written in A.D. 1691 in the time of Pope Innocent XII, at Rome, by the metropolitan Simeon of Âmid.
F. 49 b is blank.

The contents have been written on a leaf at the beginning of the ms.

The title outside is Ritualis Syriace.

Buchanan collection.

**Oo. 1. 17**

Paper, 8 3/4 in. by 6 1/2; 280 leaves (the enumeration passes from 161 to 163), of which ff. 239—241 are much torn. The ms. originally contained at least 35 quires of 10 leaves, signed with Syriac letters; but the first two are lost, the third has 6, the fifteenth, seventeenth and the last (signed ם) 9, the sixteenth 8, and at least 4 quires are wanting between ff. 168 and 171; 17 lines in a page. Written in Nestorian, probably of the middle of the xvitth cent.

A Lectionary from the Epistles and Gospels for the Sundays, Festivals, etc. of the year. Except where specially noted, the rubrics etc. agree with Add. 1975, p. 58 sqq. above.

1. The commencement is wanting. The ms. begins on f. 1 a with Rom. xvi. 5 (سئف)–27, belonging to the Commemoration in Summer.

F. 2 a:


See Add. 1975, no. 9, p. 60 above.

2. The second Sunday after the Nativity, f. 2 a:

Rom. xv. 1—13; S. Luke ii. 21—52.
3. The Epiphany, f. 6 a:

Titus ii. 11—iii. 7; 1 Tim. i. 17; S. Matt. iii. 1—17.

4. The Friday of the Commemoration of S. John the Baptist, f. 9 a:

Ephes. iii. 1—21; S. Mark vi. 14 (only δύο ἀπό τῶν ἀνθρώπων)—29, with the last three words of S. Matt. xiv. 12.

5. The first Sunday after the Epiphany, f. 12 b.

Ephes. i. 3—14; S. Luke iv. 14—30.


2 Corinthians x. 1—xi. 33; S. Matt. xvi. 13—19, S. John xxii. 15—25.

7. The second Sunday after the Epiphany, f. 19 b.

Coloss. ii. 8—15, iii. 1—4, with the last five words of Hebr. xiii. 21; S. John i. 1—28.

8. The Friday of the Commemoration of the Evangelists, f. 22 b:

1 Corinthians iv. 9—13, 2 Corinthians i. 8—14, Philemon 23—25; S. Matt. ix. 35 (μετὰ ἔρχοντας τοὺς ἁμαρτήσεις)—x. 15.


1 Thess. iii. 5 (οὐδεὶς ἔχοντας τὴν ζωὴν)—13, and the last five words of Hebr. xiii. 21; S. John i. 29—42.

10. The Commemoration of S. Stephen, f. 28 a:
1 Corinthians. i. 10—17, xvi. 15—24; S. Matt. xi. 20 (ertura ἤλθεν τὰ παιδιά) —30, xxiii. 29—39.

11. The fourth Sunday after the Epiphany, f. 31 b.
Hebr. i. 1—ii. 4; S. John i. 43—ii. 11.

12. The Commemoration of the Greek Doctors, f. 35 a:

1 Thess. ii. 13—16, 2 Tim. iii. 5 b (ἀλλὰ ἀλλαγέας) —9, iv. 14—18; S. Matt. iv. 23 (ἀλλὰ ἀλλάζει) —v. 19.

ὅμως has been erased both in the heading and in the margin.

13. The fifth Sunday after the Epiphany, f. 38 b.
Hebr. ii. 5—18; S. John iii. 1 (ὃς ἂν ἐλθὼν ἐκ τοῦ υἱοῦ τοῦ ἀνθρώπου) —21.


15. The Tuesday of the Prayer of the Ninevites, f. 44 a.

16. The Wednesday of the Prayer of the Ninevites, f. 47 a:

Rom. i. 18 sqq., cp. no. 26 below; S. Luke xvii. 20—37.

17. The Thursday of the Prayer of the Ninevites, f. 48 b.
1 Tim. ii. 1 (ὃς ἐπονομάσας ἐλέησον τοῖς Νιλού) —15, vi. 17—21. The Gospel is the same as in no. 28.
18. The Commemoration of the Syrian Doctors, f. 50b:

2 Corinthians ii. 15—17; iv. 1—6, with the last five words of Hebr. xiii. 21; S. Matt. xvi. 24 (ὗτοι οἱ ἁγίοι) — xvii. 9.

has been erased in both text and margin.

19. The sixth Sunday after the Epiphany, f. 53a.
Hebr. vi. 1—8; S. John iii. 22—iv. 3.

20. The Friday of the Commemoration of any one Saint, f. 55a:

Philipp. i. 12—25; 2 Tim. iv. 16—18; S. Matt. xxiv. 45—xxv. 23.

21. The seventh Sunday after the Epiphany, f. 58b.
Philipp. iii. 1 (ἥτις) — 12, and the last five words of Hebr. xiii. 21; S. Matt. vii. 28—viii. 13.

22. The Commemoration of Simeon, Shādost, and Barba'shēmin, Catholics, f. 61a:

Hebr. xiii. 1—9 (καὶ ἄνωθεν), 16—18, 24, 25. There is a space of two lines and a half probably for the title of the Gospel.

23. The eighth Sunday after the Epiphany, f. 62b.
Rom. xv. 14—23; S. Mark i. 1—11.

24. The Friday of the Commemoration of the Sons of Adam (?), f. 65b:

2 Corinthians v. 1—10, Hebr. iv. 12, 13; S. John v. 19 (καὶ ἀκούσας Ἰησοῦς Ἰησοῦν) — 29.
25. The first Sunday in Lent, f. 67 b:

\[
\text{Barbar: } \text{Origen: } \text{Clement.}
\]

Ephes. iv. 17—v. 21; S. Matt. iii. 16—iv. 11.


Rom. i. 1—25; S. Matt. v. 17 (οἱ ἰδίων Χριστοῦ)
—32.

27. Tuesday in the first week of Lent, f. 75 a.

Rom. i. 26—ii. 6; S. Matt. v. 33 (as above)—48.
F. 77 b should be followed by f. 85; cp. the marginal note:

\[
\text{Barbar: } \text{Origen: } \text{Clement.}
\]

28. Wednesday in the first week of Lent, f. 85 a.

Rom. ii. 7—27; S. Matt. vi. 1 (as above)—18.
F. 85 is followed by ff. 79 sqq.

29. Thursday in the first week of Lent, f. 81 b.

Rom. ii. 28—iii. 8; S. Matt. vi. 19 (as above)—34.

30. Friday in the first week of Lent, f. 84 a.

Rom. iii. 9—26, followed by the last five words of Hebr. xiii. 21; S. Matt. vii. 1 (as above)—14.
F. 84 is followed by ff. 78, 86 sqq.; the note on f. 78 b: “leaf wanting” is therefore incorrect.

31. The second Sunday in Lent, f. 86 b.

Rom. iii. 27—iv. 12; S. Matt. vii. 15 (as above)—27.

32. The second Friday in Lent, f. 89 a.

Rom. iv. 13 followed by the words:

\[
\text{Barbar: } \text{Origen: } \text{Clement.}
\]

S. Matt. xviii. 10—22.

33. The third Sunday in Lent, f. 90 b.

34. The third Friday in Lent, f. 93 a.
   Rom. vii. 1—13; S. John v. 30—47.
35. The fourth Sunday in Lent, f. 95 b.
36. Monday of the midweek in Lent, f. 98 a.
   Rom. vii. 26—viii. 11; S. John v. 1—18.
37. Tuesday of the midweek in Lent, f. 101 a.
   Rom. viii. 12—27; S. John vi. 35 (אֶלֶף הֶלֶלֶלֶלֶלֶל)—60.
38. Wednesday of the midweek in Lent, f. 104 b.
   Rom. ix. 6—29; S. John vii. 14—36.
   Rom. x. 1—17; S. John vi. 27 (as in no. 37)—44.
40. Friday of the midweek in Lent, f. 111 b.
   Rom. x. 17—xi. 12 (reading לְדוּמַת for לְדוּמַת, and adding נַעַר נֶפֶשׁ חָיָה תִּבְדָל); S. John vii. 37—viii. 20.
41. The fifth Sunday in Lent, f. 115 b.
   Rom. xii. 1—21; S. John viii. 21 (אָדָם חַדֶּשׁ לְדוּמַת)—39 (וַיֵּעָכל וַיָּכֶל).  
42. The fifth Friday in Lent, f. 119 a.
   Rom. xiii. 1—10; S. John viii. 39 (אָדָם חַדֶּשׁ לְדוּמַת)—59.
43. The sixth Sunday in Lent, f. 122 a.
   Rom. xiv. 10 (אָדָם חַדֶּשׁ)—23; S. John ix. 39—x. 21 (אָדָם חַדֶּשׁ).
44. The sixth Friday in Lent, or the Friday of Lazarus, f. 125 b:

Rom. xiii. 11—13, ends on f. 125 b. There is a lacuna after f. 125. Ff. 126 a sq. contain S. John xi. 12 (םש).—44.

45. The Sunday of the Festival of the Palms, f. 128 b:

Rom. xi. 13—24; S. Matt. xx. 29—xxi. 22.

46. The last Sunday of Lent, f. 132 b:

Hebr. i. 1 etc. as on the fourth Sunday after Epiphany (no. 11 above).
S. Matt. xxi. 23—31 (םש), f. 133 b.

47. There is a lacuna after f. 133. Ff. 134 a sq. contain S. John xii. 16 (םש) —43, from the Gospel for the last Tuesday of Lent.

48. The last Wednesday of Lent, f. 136 a:

Hebr. ix. 11—25; S. John xiii. 1—17.

49. Thursday of the Passover, f. 139 b:

1 Corinth. v. 7 (םש)—8, x. 15—17, xi. 23—34; S. Matt. xxvi. 17—30.

50. a. The Friday of the Passion, f. 142 b:

Gal. ii. 17—iii. 14, vi. 11—18.
b. The Night of the Friday of the Passion, f. 145 a:

S. Matt. xxvi. 31 (מֵאָשׁ הֹסֵד לֶאָסָפָאָסָא) — 75.

51. The Friday of the Passion, f. 149 b:


52. The Great Saturday, the Eve of the Great Sunday of the Resurrection, f. 157 b:


53. The Mysteries on the Eve of the Sunday of the Resurrection, f. 158 a:

A marginal note has been partly cut off. All that remains are the words .... o מֵאָשׁ, and below .... מֵאָשׁ.

S. Matt. xxviii.

54. The Eve of the Sunday of the Resurrection, f. 159 b:

1 Corinthians. i. 18 — 31.

55. The Mysteries on the Night of the Resurrection, f. 161 a:

1 Corinthians. xv. 20 — 28.

56. The Night of the Resurrection, f. 162 b:

S. Luke xxiv. 1 — 12.
57. The reading for the Baptism on the Morning of the Resurrection, f. 164a.

Titus ii. 11 etc., see no. 3 above.

58. The Mysteries on the Great Sunday of the Resurrection, f. 164a:

Rom. v. 12—vi. 11, Heb. xiii. 20—21.

59. The Mysteries on the Great Sunday of the Resurrection, f. 166b:

S. John xx. 1—18. It ends in the middle of f. 168b.

Ff. 168b (lower half), 169, 170a are blank, for f. 170b see below, p. 1077.

60. [The Friday of the Confessors.]

F. 171a, Hebr. xi. 36 (ʃm ʃm) —xii. 2; S. Matt. x. 16—28a (f. 172b), 28b—33, xv. 11 (f. 174a). (For f. 173 see no. 94 below.)

61. The second Sunday of the Resurrection, or New Sunday, f. 174a:

Hebr. x. 19—xi. 1, 1 Tim. i. 17; S. John xx. 19—31.

62. The Commemoration of S. George on the 24th Nisan, f. 177b:

A blank space of about one and a half lines has been left for the Epistle.

S. Matt. x. 37 (στὸν ἑτερὸν καιρὸν)—42, xix. 27—30.

63. The third Sunday of the Resurrection, f. 178 b.

Ephes. i. 15 (ἐν τῇ δόξῃ καὶ ἐν τῷ θρόνῳ)—ii. 6, and the last five words of Hebr. xiii. 21; S. John xiv. 1 (ἐκ μέρους πρὸς μέρος)—14.

64. The fourth Sunday of the Resurrection, f. 181 a:

Ephes. ii. 4—22; S. John xvi. 16 (κατὰ τὴν ἡμέραν τοῦ θανάτου)—33.

65. The fifth Sunday of the Resurrection, f. 184 b:

Philipp. ii. 1—11 and the last five words of Hebr. xiii. 21; S. John xxii. 1—14.


Coloss. i. 3—20; S. John xvii.

67. The Ascension of our Lord, f. 190 b:

Ephes. iv. 1—16, 1 Tim. iii. 16, Hebr. xii. 2 (παρακαλῶν), and the last five words of ib. xiii. 21; S. Luke xxiv. 36—53.
68. The Sunday after the Ascension, f. 199 b:

Hebr. iv. 14—v. 10; S. Mark xvi. 2—20.

69. Pentecost, f. 196 a:

1 Corinthians xii. 1—11, 2 Corinthians xiii. 11—13; S. John xiv. 15 (ἀγαπηθείτω τοις μικροῖς τοις διότι ἐστε αὐτοῖς)—17, 25, 26, xvi. 15—xvi. 15.

70. The day of the Adoration, f. 199 a:

S. John iv. 4 (τῷ ἐν τῷ ἱερό) —42.

71. The Friday of Gold, f. 201 b.

1 Corinthians iii. 10—17, xvi. 13, 14, 19—24; S. Luke vii. 2 (ἦν ἐγείρετο)—23.


2 Thess. i. 3 (οὕτως ἐρχεται) —12, and the last five words of Hebr. xiii. 21; S. Luke vii. 31 (ἡμεῖς ἡμῖν δοθήσονται ἡμῖν τὸ σῶμα ἡμῶν ἕτοιμον) —50.

73. The third Sunday of the Apostles, f. 208 a.

2 Corinthians iii. 4—18; S. Luke x. 23 (ὁ λύστημα ἐκατέρτης ἢ παρενεστηκόντα) —42.

74. The fourth Sunday of the Apostles, f. 211 a.

Gal. i. 6—ii. 8, Ephes. iii. 20, 21; S. Luke vi. 12—46.

75. The fifth Sunday of the Apostles, f. 216 b.

1 Tim. i. 3 (ὁ λύστημα ἐκατέρτης ἢ παρενεστηκόντα) —17; S. Luke xii. 16 (ὁ λύστημα ἐκατέρτης) —34.
76. The sixth Sunday of the Apostles, f. 219 b.

1 Corinth. viii. 1—ix. 12; S. Luke xii. 57 (\textit{ex \textit{ο}λόκληρον \textit{ε}ν \textit{θ}είῳ \textit{κατάδρωσις}})—xiii. 17 (\textit{ο}λόκληρον \textit{κατάδρωσις}).

77. The seventh Sunday of the Apostles, f. 223 b.

1 Thess. iv. 1—12, v. 12—28; S. Luke xiii. 22—35.

78. The last Friday of the Week of the Apostles, f. 226 b.

2 Corinth. i. 3—14, and the last five words of Hebr. xiii. 21; S. Matt. x. 37 (\textit{ο}λόκληρον \textit{ε}ν \textit{θ}είῳ \textit{κατάδρωσις})—xi. 15.

79. The last Sunday of the Week of the Apostles, the first of Ḥallēlaimi, f. 229 b:

\begin{center}
\textit{ἐνόπλωσις καὶ εὐϊδης ἑκάστῳ \textit{κατάδρωσις}}
\end{center}

1 Corinth. xv. 1—11, xvi. 13—14, 19—24; S. Luke xiv. 1—9 (\textit{ε}ν \textit{θ}είῳ \textit{κατάδρωσις}), f. 231 b. Incomplete, there is a lacuna after f. 231.

80. [The second Sunday of Ḥallēlaimi], f. 232. There remains only S. Luke xv. 6 (\textit{ο}λόκληρον \textit{ε}ν \textit{θ}είῳ)—32.

81. The third Sunday of Ḥallēlaimi, f. 234 a.

\begin{center}
\textit{ἐνόπλωσις καὶ εὐϊδης \textit{κατάδρωσις}}
\end{center}

1 Corinth. v. 9—vi. 11; S. John ix. 1—38.

82. The fourth Sunday of Ḥallēlaimi, f. 238 b.

1 Corinth. iv. 17—18 (\textit{ο}λόκληρον \textit{ε}ν \textit{θ}είῳ). F. 242 sq. continues with v. 5, vi. 12—20; S. Mark vii. 1—23.

For ff. 239—240 see below, p. 1077. F. 241 is the first leaf of the twenty-fourth quire (signed \textit{ο}π), and contains Rom. vi. 12—20 (\textit{ο}π).
83. The fifth Sunday of Ḥallēlaim, f. 245 a:
1 Corinthians x. 23—xi. 2; S. Luke xvi. 19 (Luke xvi. 19—xvii. 4).

84. The sixth Sunday of Ḥallēlaim, f. 247 b:
2 Corinthians ix. 1—15; S. Luke xvii. 5—19.

85. The seventh Sunday of Ḥallēlaim, f. 250 b:
1 Corinthians x. 14 (2 Corinthians x. 22); 2 Corinthians vi. 11—18; S. Luke xviii. 2—14.

86. The first Sunday of Elias, f. 253 b:

87. The second Sunday of Elias, f. 255 b:
2 Corinthians i. 12—ii. 11; S. Matt. xiii. 1—23.

88. The third Sunday of Elias, f. 259 b:
2 Corinthians x. 3—18; S. Matthew xiii. 24 (Matthew 13:43).

89. The Invention of the Cross, f. 263 b:


90. The first Sunday after the Invention of the Cross, f. 265 b:

1 Corinthians ix. 13—27; S. Matthew iv. 12—v. 16.

91. The second Sunday after the Invention of the Cross, the fifth of Elias, f. 269 b:

S. Matthew xvii. 14 (Matthew 17:22—27).

92. The third Sunday after the Invention of the Cross, the sixth of Elias, f. 271 a:

S. Matthew xv. 21—38.

93. The fourth Sunday of the Cross, and last week of Elias, f. 272 b:

94. The first Sunday of Moses, the fifth of the Cross, f. 274 b:

כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה.

2 Thess. ii. 15—iii. 19; S. Matt. xx. 1 (ךָלֵ֑כָּלָה כָּלֵ֑כָּלָה כָּלֵ֑כָּלָה וכָּלֵ֑כָּלָה)—16.

95. The second Sunday of Moses, the sixth of the Cross, f. 277 b:

כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵ֑כָּלָה.

Ephes. v. 21—vi. 9; S. Mark v. 22—34 (ךָלֵ֑כָּלָה).

96. The third Sunday of Moses, the seventh of the Cross, f. 280 b:

כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵ֑כָּלָה.

Rom. xi. 25—28 (ךָלֵ֑כָּל). There is a lacuna after f. 280. F. 281 contains Rom. xiii. 13 (ךָלֵ֑כָּל כָּלֵ֑כָּל) —xiv. 9, and there are faint traces of rubrics (reversed) from one of the lost leaves.

On f. 170 b there is part of a Communion Service in a later hand, beginning:

כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵּ֑כָּלָה כָּלֵ֑כָּלָה כָּלֵ֑כָּלָה.

A few lines further is the title: כָּלֵ֑כָּלָה כָּלֵ֑כָּלָה כָּלֵ֑כָּלָה כָּלֵ֑כָּלָה כָּלֵ֑כָּלָה.

Ff. 239, 240 belong to a Huttamā. The leaves have probably been transposed and reversed. Of the title on f. 240 b all that is legible are the words: כָּלֵ֑כָּל כָּלֵ֑כָּל כָּלֵ֑כָּל כָּלֵ֑כָּל כָּלֵ֑כָּל.

F. 239 a begins:

כָּלֵ֑כָּל כָּלֵ֑כָּל כָּלֵ֑כָּל כָּלֵ֑כָּל כָּלֵ֑כָּל כָּלֵ֑כָּל.
There are marginal notes (omissions etc.) on ff. 110 b, 134 b
Jn. xii. 23), 146 b, 180 b, and
on f. 39 a the original reading in Heb. ii. 9 has been erased and replaced by μακάριος...

There is some Malayālim (?) at the foot of f. 224 a. F1. 169
170 a are blank.

On f. 1 a is the title: Lectiones ex Novo Testamento. An
index table to a number of the lessons has been written on the
inside cover and on a leaf inserted at the beginning.

The title outside is Lectiones ex Novo Testamento Syr.
Buchanan collection.

Paper, about 7\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\); 318 leaves, the last three of
which are blank; 27 quires of 12 leaves, except the twelfth,
twentieth and the last 10; signed with Syriac letters; 19 lines
on the page. All the leaves and the majority of the pages
are numbered with Syriac letters. Neatly written in a pointed
cursive Nestorian; probably of the xviiith cent.

1. The Major and Minor Prophets, etc. in the order indi-
cated below. The title of each book is usually written along
the head of every pair of leaves, and the division into chapters
is marked.

a. Isaiah, f. 1 a.
b. Jeremiah, f. 69 b.
c. Lamentations, f. 141 b.
d. Baruch (chaps. i—vi.), f. 147 a.
e. Ezekiel, f. 156 a.
f. Daniel (with the usual rubricated glosses), f. 222 a, and the Song of the Three Children (ff. 227 a—230 a).
g. Susanna, f. 248 a.
h. Bel, f. 250 b:
   有所帮助。
i. The Dragon, f. 252 a:
   有所帮助。
j. Hosea, f. 253 b.
k. Joel, f. 254 a.
l. Amos, f. 257 b.
m. Obadiah, f. 275 b.
o. Micah, f. 279 b.
q. Habakkuk, f. 288 a.
r. Zephaniah, f. 291 a.
s. Haggai, f. 294 a.
t. Zechariah, f. 296 b.
u. Malachi, f. 308 b.

2. The Song of Songs, f. 312 a.

This recension of Baruch and Susanna appears to differ entirely from Lagarde's (p. 93); e.g. Baruch i, 1, f. 147 a:

有所帮助。

Ib. chap. vi. 65 sqq., f. 155 b:

有所帮助。
Space has been left for subscriptions and titles (which are ornamented, cp. especially f. 263 b) on ff. 141 b, 222 a, 279 a, and for each of the last seven books.

The contents have been written on a leaf at the beginning.

Buchanan collection.

Oo. 1. 21

Paper, about 8½ in. by 5½; 130 leaves; 15 quires of 10 leaves, except the first and eighth 8, the seventh 11, the ninth and eleventh 12, the tenth and twelfth 6, the fourteenth 5, and the last 2; 17 lines on the page. Written in several inelegant Nestorian hands, with occasional points, probably of the xviiiith cent. The volume contains:
1. The Acts of the Apostles, according to the Peshitta version, divided into capitula, which are numbered throughout, f. 1 b:


F. 19 b, 25 b, 126 b, 131 b, and some leaves inserted at the end are blank.

F. 28 b is blank save for the scrawl "...", on f. 28 a are some unimportant notices, e.g. "...", etc.

F. 129 b contains various notes, e.g. the three given to our father Adam, viz. "...", and the names of the festivals falling on Sunday. On f. 130 a are some scrawls.

Upon some leaves inserted at the beginning are: (1) a Sogdiana on the thief Titus who was crucified with Christ, f. 1 a; (2) the way to find Lent, written in Malayalam (a translation accompanies on a loose sheet of paper), with the following introduction, f. 2 a:

(3) a note referring to the Synod of Constantinople, A.D. 869.
At the head of f. 1b is written in pencil Ant. [= Antioch] Prae fis. The title on the inside cover is Acta Apostolorum et Apocalypsis Syriacæ; outside: Acta Apostolorum Syriace.

Buchanan collection.

Oo. 1. 22

Paper, 8 in. by 5½; 139 leaves; 15 quires, signed with Syriac letters, of 10 leaves, but the first has 5, the fourth 8, and the sixth, eighth, ninth and last 9; there is considerable confusion in the arrangement of quires 6—8, f. 42 is followed by f. 52 (Ps. lx.), and ff. 44—51 are followed by ff. 139, 43 b, 43 a, 60, 54—59, 53, 61 sqq.; 19—20 lines on a page. Written in two Nestorian hands, with points, probably of the xvi—xvith cent.

A Psalter similar to Add. 1966 (see above, pp. 25 sqq.) and Add. 2036 (see below), comprising the following items.

1. The Psalms, with headings, prayers, etc. The אבג and ה are indicated. Some of the prayers have been written in the margins. F. 1 a begins with אבג Ps. iii. 4.

2. The Canticles:
   a. The first Song of Moses, Ex. xv. 1—21; f. 102 a.
   b. The Song of Isaiah, xiii. 10—13, xlv. 8; f. 103 a.
   c. The second Song of Moses, Deut. xxxii. 1—21 a; f. 103 b.
   d. The third Song of Moses, Deut. xxxii. 21 b—43; f. 104 b.

3. Hymns, f. 105 b:
In many cases the name of the author has been erased.

a. f. 105 b;  b. f. 106 a (nearly a whole line has been erased after μελούσα: μελόεμενον Χείραμα;  
(sic));  c. f. 107 a;  
d. f. 107 b;  e. f. 108 b;  f. 109 a, see above pp. 28 sqq. (a to f);  
g. f. 109 b, see p. 30 h;  h. f. 109 b (see p. 31 i) has this note:  
(he name is erased) 
110 a, see above, p. 31 j;  
j. f. 110 a, see p. 31 k;  k. Hymns for the feria days, see 
p. 31 l. The title of the first runs, f. 110 b:  
(he name is erased)  
The third is 
ascribed to μελούσα (erased) or, as others say, Thomas of 
Edessa, f. 111 a. In the fourth, Mōr Abimelech (name erased) 
bears the title, μήλουσα μήλεμενον Χείραμα. The sixth is ascribed 
by some to Mōr Abraham of Nethpar (μήλουσα μήλεμενον Χείραμα), 
f. 112 a;  l. Hymns, f. 113 a, see p. 33 sqq. (m);  m. Conoiones, 
f. 117 a, see p. 35 (o);  n. Hymns of the martyrs, f. 122 a:  
These are followed on f. 137 b by the beginning of the hymn 
for the morning of Sunday, see below Add. 2036, 3 (o).  
The ms. breaks off at f. 139 b.  
The title outside is Psalter et Liturgia.  
Buchanan collection.
Oo. 1. 25

Paper, 7 1/4 in. by 5; 291 leaves (ff. 1, 2, 289—291 are torn, f. 290 b is blank); 29 quires of 10 leaves, except the first 9, and the ninth 12; 19 lines on a page. Written in different Nestorian hands probably of the xvith century.

This ms. contains the Gospels and Acts in the Peshittä version. The capitula are numbered separately in each Gospel and continuously throughout the four. It has been carefully collated and corrected.

1. S. Matthew. Imperfect; f. 1 a begins with chap. i. 12 b.
2. S. Mark, f. 55 b.
3. S. Luke, f. 100 b. In ch. x. 1, 17 (f. 129 a, 130 a) ἐγένεται has been inserted after ἀπελθοῦντος.
5. Acts, f. 227 b. In ch. xx. 28 (f. 272 a) the reading is ἀνάβης.

Subscription, f. 290 a:

At the head of f. 2 a is the pencil note: Antioch Evangelon.

The outside title is Evangelia et Acta Apostolorum Syriace.

The contents have been written on a leaf inserted at the beginning.

Buchanan collection.

Oo. 1. 26

Paper, 8 in. by 5 1/2; 296 leaves, slightly injured by insects (ff. 44—56 rather torn); 22 quires of 12 leaves, but the first six have 16, the seventh 18, and the last 14; signed with Syriac
letters; 19—22 lines on a page. Written in different Nestorian hands, with points, probably of the xvii.—xviiith cent.

The Pentateuch, according to the Peshîṭā version, with headings, and, in the case of Genesis and Exodus, divided into sections which are numbered separately.

2. Exodus, f. 67 a.
3. Leviticus, f. 114 b.
5. Deuteronomy, f. 235 b.

The ms. breaks off at the end of Deut. xxxiii. 21 with the catchword 橛.

The text of this ms. has been corrected by later readers, and, in Genesis, the chapters have been marked in the margin with Syriac letters. There are a few notes in English.

The contents have been written on a leaf inserted at the beginning.

On f. 296 a are the words: יִהְוֶה יְהִי דָּוִד וֹאָדָם מִשְׁמַר לְדָּוִד; also Hic liber vocatur Orraita [ = ܐܪܪܝܐ ] id est quinque libri Moysis seu Pentateuchi (the same hand in Oo. 1.7, f. 238 a). There are notes in Malayâlim and Syro-Malayâlim on ff. 1 a, 296 a and b. F. 52 b is blank.

Buchanan collection.

Oo. 1. 27

Paper, 7½ in. by 5¼; 192 leaves; 20 quires of 10 leaves, except the first 8, the twelfth 12, and the last 2 (viz. ff. 127, 128 bound up with the thirteenth quire); signed with Syriac letters; 27 lines on a page. Written in a mixed Nestorian hand, with occasional points, probably of the xviiith cent.
The Pentateuch, according to the Peshittā version.

1. Genesis, f. 1 b.
2. Exodus, f. 49 b.
3. Leviticus, f. 91 a.
4. Numbers, f. 120 a. F. 162 containing Nu. xxvi. 4 b—43 a should come after f. 151.
5. Deuteronomy, f. 163 b.

The ms. breaks off at Deut. xxxi. 7, but ff. 127, 128 are misplaced leaves (of the twentieth quire) which continue as far as chap. xxxiii. 6 a.

The following readings have been noticed: Gen. xlix. 1—27, v. 2 כֹּכָב (a line is placed above the first word); v. 4 כָּבָּד (a line above the first כ); v. 5 כָּבָּדְתָּ (ךָבָּדְתָּ is written below the כ); v. 6 כָּבָּדָּבָּה (altered into כֹּכָּבָּבָה); in Ex. xv. v. 20 the scribe wrote כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָָבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּבָה כֹּכָּבָּb

The text of this ms. has been carefully corrected by readers, and the chapters have been marked throughout by a later European hand.

The leaves containing Exod. chaps. xxxii.—xxxvii. and Lev. xiii.—xvi. have changed places. The contents have been written on a leaf inserted at the beginning. There are some characters in Malayālim and Syriac on f. 1 a.

Buchanan collection.

Oo. 1. 28

Oriental paper, about 7½ in. by 5½; 110 leaves, numbered with Syriac letters on the reverse side (ם is repeated after ב, and א, ב, ג are omitted); 10 quires, signed with Syriac
letters, of 12 leaves, except the first and second 11, the third 10, and the last 6 (originally 8); 19 lines on a page. Ff. 1 a, 109 b, 110 are blank. Written in an inelegant Nestorian, pointed, and dated a.d. 1798. The ms. has suffered much owing to the brittle character of the paper, and in many places the rubrics have almost entirely faded.

The "Necklace of Hyacinths" or \textit{Linea Margaritarum}, a Roman Catholic theological work in fifteen chapters, translated from the Arabic by Joseph of 'Ainkâvâ in the province of Arbil or Rehoboth in a.d. 1798.

Introduction and translator's preface, f. 1 b:

\begin{quote}
the next five lines] \[are illegible\]
\end{quote}
خداوند بسم الله الرحمن الرحيم

(الف. 3a)

찰م خدا حمله

(الف. 3b)

خداوند بسم الله الرحمن الرحيم

(الف. 2، f. 10a)

خداوند بسم الله الرحمن الرحيم
بنا مصينقً، جميعهم، سلكتم هضبة لوسطها، لا تُرى
العنة لعلهم لا يُدعى علة حضور. ١٠٨٩

Chap. 3, f. 16a:

كما لعلهم، ميّدنا في هجوانه جمعنا
 construção جماعة... ممسك بن جماعة.
سماعته في حر.... مسمك بن مسمكة.
هذا لسكته نحن جمعنا.... بختية بكيفية، نحن...
هلا معناها.... دفنا جمعنا، نحن تمددها، بل...
هنا جوانه، كلا لا.... حصل لنا جمعنا، بل...
ممسك بن جماعة، ممسك بن جماعة نحن جمعنا، لعلهم
سماح بن جماعة. ١٦b (f.16b)

Chap. 4, f. 22a:

جاؤنا في مساحة هذه الجماعة وؤكدنا على
حالة مسماجاها جماعة. إن جماعة لنا فيما تعود
ممسك بن جماعة لجميعا فإن مسماجاها قد سمكة.

Chap. 5, f. 28b:

جميعا مسماجا، ميّدنا في هجوانه جمعنا
لمساك بن جماعة ميّدنا في هجوانه جماعة،
بمساك بن جماعة نحن، جماعة لجميعا لنا، نحن...
هنا جوانه، كلا لا.... حصل لنا جمعنا، بل...
لعلهم بن جماعة لا جماعة.
Chap. 6, f. 33 a:

كمسه كمسه مسكم صمد ودراد الهد واجد ودائم...

وىستهمن ودائمين ودعهم كمسه ومكم

صمد واجد ومكم.

Chap. 7, f. 38 a:

كمسه كمسه. مصلي كمصلي لمصلحة جهل

نحذ الصمد ودم لقاستف. قروت ومحمد ومحمد ومحمد

همحالك وقبلك. قومه جاهل وجرام ومحمد ومحمد

ماقدر يكليم. لعله. منع جاحص فد مسجد ومحمد

في مسجدكما. (f. 38 b) (مقدم.

Chap. 8, f. 45 b:

كمسه كمسه. مصلي كمصلي لمصلحة دما

لصلك كمصلي لمصلحة دما. لمصلحة دما. في دما

له مدموغ. دم. دم.

Chap. 9, f. 49 a:

كمسه كمسه. مصلي كمصلي لمصلحة دما

لصلك كمصلي لمصلحة دما. لمصلحة دما. في دما

له مدموغ. دم. دم.
Chap. 10, f. 55a:

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

[margin] [mg.]

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

( f. 55b)

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

Chap. 11, f. 59a:

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

Chap. 12, f. 70b:

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.

Chap. 13, f. 79a:

فَهُمُواْ هَذَا الْقُوْلُ. مَلَأَهُ الرَّحْمَةُ لَنَتَّبِعَهُ جَمَالًا.
Chap. 14, f. 84b:

Chap. 15, f. 95b:

Subscription, f. 107b:

Extracts from the Appendix, f. 107b:
لا يمكنني قراءة النص العربي من الصورة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فأخبرني بذلك.
The colophon (f. 109 a) states that this ms. was written in A.D. 1798 by Joseph (son of Abraham and Sarah, f. 2 b) of Ainkâvâ (in the province of Arbil or Rehoboth, f. 2 b) for Abraham, brother of Mattai (f) sons of Sergius, of the city of Cotiodori (Cottayam?).

Quotations from the Fathers have been indicated in the margins in pencil; they include Jerome (5 a, 6 b), Bernard (6 b), Ambrose (7 a, 8 a, 24 b, 26 b), Augustine (23 a), Chrysostom (8 a), Dionysius (18 b), etc. Ff. 109 b, 110 are blank.
Oo. 1. 28; 1. 29

Biblical references are marked in Syriac in the margins.
There are some notes in Ar. and Pers. at the foot of 35 b, 88 a.
The title outside is Linea Margaritarum.
Buchanan collection.

Oo. 1. 29

Paper, 8 in. by 6; about 300 leaves (several of which are blank), the pages have been numbered up to 202; 27 quires (numbered in pencil beginning at the end), usually of 12 leaves; 20—22 lines on the page. Written in various mixed Nestorian hands, probably of the xvii—xviii cent. IV. and XVI. are probably older.

The ms. which is imperfect, contains various orders, treatises etc. bound up with certain "prohibited" matter.

I. Various Ordinations and Prayers. P. 1:

1. Ordination of Readers etc., p. 1:

Mg. 

Subscription, p. 13:

2. Prayer recited over an excommunicated priest, p. 13; cp. above, pp. 322 (7), 596 (9).

3. Another for one who has turned from other faiths, p. 14:

لستَ هَكَذَا مَنْ هَوَّبَ لَسْتَ هَذَا مَنْ لَمْ يَسْتَ
4. Another for one who has denied his faith and repents, p. 15:

5. For the consecration of an altar, p. 16:

Note the lacuna after p. 23 (catchword "לנכם").

6. The consecration of the cup or Gazza by Mar Israel of Kashkar, p. 24; see above, p. 342 (35).

7 a. Order of the tonsure of Nuns. There is a lacuna after p. 27 (catchword "הפסקה").

Subscription, p. 30:

7 b. Order of the consecration of a new top for the altar, p. 30:

This is followed by a note on the kind of wood which may be employed.

8. Order on the attiring of Monks, p. 38:

9. Consecration of Bishops and Metropolitans, p. 41:
10 a. Canons by Mār Mārī bar Mēshiḥāyā, p. 43:

The dioceses named are: Nevākīth (เนว์กิท), Socotra, p. 43; the Isles of the Sea (อิสเทิร์ฟ), Persis and Karmān, the Indians and the people of Kaṭar, p. 44; Mārdīn, p. 45. Cp. above pp. 338 sqq. This is followed by sundry prayers.

10 b. A Grace, p. 50:

11 a. A benediction by Mārī bar Mēshiḥāyā, p. 53:

Alphabetical.

11 b. A concluding benediction by Mār Elīas III., p. 55:

See above, p. 351 (B).

12. Order of the consecration of water for washing, p. 58; see above, p. 345 (40).
13. The order of the consecration of the Ṭaibāthā and water for washing, p. 59:

See above, p. 344 (38).

14. Ordination of Bishops, p. 60:

See above, p. 343 (37). in [and] [and].

15. Ordination of Metropolitan, p. 70:

See above, p. 345 (39).

16. Prayers to be used when attiring the Bishop, drawn up by Mār Elias III., p. 72; see above, p. 330 (21).

17. Ordination of an Archdeacon, p. 74; see above, p. 329 (18).

18. Ordination of a Chorepiscopus, p. 75; see above, p. 329 (17).

19. Prayers to be used during the performance of the tonsure, p. 77; see above, p. 329 (16). Followed by prayers for the consecration of the church and altar.

20. A new hand has made the following addition, beginning p. 80:

The subscription (p. 81) ascribes the preceding to Mār Sabhr-šo of Beth-Garmāi:
II. The Kēkākēhā dī'Abbākēhā ascribed to [Simeon] bar Ṣabbāʾē, and dedicated to his friend Āgūr (Agur); imperfect; for a full description see Sachau, Cat. pp. 380 sqq. According to Duval (Littérature Syriacque, Additions 1800) to p. 133, n. 4) this work has been analysed by Parrot in La Science Catholique, May—June 1890. It is written in a fresh hand.

Title, p. 81:

Preface:

لا هب لثة تبنا مهنة لثة، مها هب لثة تبنا مهنة لثة

لا هب لثة تبنا مهنة لثة، مها هب لثة تبنا مهنة لثة

لا هب لثة تبنا مهنة لثة، مها هب لثة تبنا مهنة لثة
The enumeration of metropolitans of distant places begins on p. 98, and the rules for bishops on p. 101. The fragment ends p. 108:

III. Rules and orders of various services (written in a hand resembling I.), beginning, p. 104:

The following are among the festivals noted in the margin: p. 105, the commemoration of the holy Friday of Gold, Pentecost; p. 107, of Mār Eugenius (ܡܹܐܝܩܬܘܼ) and his companions and of other saints; p. 109, of the saints and of Mār George; p. 110, the prayer of the Ninevites; p. 113, the commemoration of any one monk; p. 116, שורוט גחטס.

On p. 119 sq. is a note on some of the ecclesiastical usages of the ܘܫܫܝܫ and of people in the lands ܓܝܘܫ and in ܓܽܒܘܠ and ܓܹܒܘܠ.

The order (of the commemoration) of Shēmōni and her sons, p. 121.

IV. A “Liber Prohibitus” (see p. 127 foot), passages of a magical and astrological character; see XVI. below. It is a fragment and is written in a different hand.

Beginning p. 128 (also numbered f. 63):
Ib. אֶתְנָהָהּ מִעָרָה, followed on p. 129 by:

P. 130, אֶתְנָהָהּ מִעָרָה; and אֶתְנָהָהּ מִעָרָה, p. 131. Similarly for אֵסיָח, p. 131; אֵסיָח, p. 133; אֵסיָח, p. 134; אֵסיָח, p. 136; and אֵסיָח, p. 137.

This is followed on p. 138 by a piece beginning:

On the three dangerous days: the 6th of Nisan, the beginning of Ab, and the last of Kanun I, p. 140:

V. Ḥeṣerida for Palm-Sunday and Easter Sunday, p. 144; imperfect. Written in a hand resembling I. above. It begins:

Subscription, p. 150:

VI. A hymn by the priest Şelihâ, p. 152.
See above, p. 647 (II.).

VII. A short Tūrgāmā, p. 158:

The following pages 159—167 are blank.
VIII. Selections from an heretical book of a Chaldee Syrian, p. 168:

In the mg. of p. 172:

A fresh section begins on p. 179:

There are the following marginal rubrics: p. 179, †; p. 182, †; p. 186, †; p. 189, †.

For other, less literal versions, see Brit. Mus., Add. 12,151 (f. 151 b), 12,152 (f. 172 b), 14,539 (f. 98 a), and 14,540 (f. 44 b).
Ends on p. 198.

X. A theological tract on the future life; chap. i., on the places to which souls are led after death, p. 198:

Chap. ii., on the judgement of souls, p. 201:

Chap. iii., p. 207:

Chap. iv. (imperfect), p. 211:

XI. An explanation of the Lord's Prayer, f. 107:
XII. The Athanasian Creed, f. 125 a:

XIII. On the incarnation of the Word God according to the Roman Church, directed against heresies, particularly of the Nestorians; f. 126 b:

a. On S. John i. 14, f. 150 a:
b. Against the Eunomians, f. 152b:

XIV. On the difference between מאמ, ולמה, and מאמ, f. 154a.

XV. The Nicene Creed, f. 154b:

המחשה הנכון מאכלה כנותכט ט管局 הרשעות קדמים

Ends, f. 161a.

XVI. Various astrological and magical pieces. On f. 161b are the words “quae sequuntur sunt prohibita.”

Beginning, f. 162a:

מד חשמל ב協sun. ותנלם. וחשמל

Omens for the months, f. 172a:

מד לחמשמם. בין. על חשמל שים אמת.

Ff. 173a—180a agree with pp. 128—143; see above, p. 1100 sq.

XVII. A chronological fragment, from Adam to the birth of Christ, f. 185a:

F. 185b begins:

n. c. 70
XVIII. On the coming of our Lord, f. 187 b:

XIX. A commentary after Dionysius. Imperfect.

(a) Genesis, f. 191 a:

On f. 194 a:

Ff. 203 b, 204 are blank.

Another fragment (with the heading in pencil “Selections from the Fathers”) begins on f. 205 a:

The “Questions and Answers” commence on f. 207 a:
XX. Fragments.

a. The ancestry of Melchizedek according to Bar-Sarvashvi, f. 270 b; beginning:

The names of his parents as revealed to the above writer and to (sic) were and . Cp. Payne Smith, Thes. col. 343 (s.); Cat. cols. 619, 626; Ass. B.O. t. iii. 1, p. 261; Budge, Book of Governors, vol. ii., p. 94 n. 2.
This fragment ends:

b. A short account of the transmission of the writings of the Old Testament from Hebrew to Greek, f. 270 b.

c. An extract from a , f. 271 b:

XXI. A theological tract on our Lord's teaching for those who have given themselves up to him, f. 273 a:

Ends on f. 298 a.

There are notes in Malayālim on the second of the blank pages inserted at the beginning, also on p. 2; and on f. 189 there are various astronomical notes, days of the week, &c. in Syr.-Mal.

There are several notes in Latin warning the reader that the pages which follow contain prohibited matter (p. 127,
f. 161 b); in some cases the warning has been left unfinished (f. 187 b), or subsequently erased (f. 203 b).

On p. 1 is the heading in pencil: "Collection of Tracts," at the end (f. 299 b) is the note: *Hic liber est miscellaneus seu continet opuscula varia.* The outside title is: *TRACTATA THEOLOGICA VARIA SYR.*

Buchanan collection.

**Oo. 1. 31**

Paper, 7¾ in. by 5¼; 220 leaves; 20 quires of 12 leaves, but the first six have 10, and the last 4; signed with letters (beginning with ד), 20—21 lines on a page. Written in Nestorian (occasionally pointed), probably of the xvii—xviiiith cent.

The Acts and Epistles in the Peshiṭṭa version. The sections are numbered separately in each book and continuously throughout (the first is ב and מוקלד) as far as f. 87 a where a fresh enumeration begins (e.g. f. 89 b, ג and דועו).

1. Acts, f. 1 b.
2. S. James, f. 69 b.
3. 1 Peter, f. 75 a.
4. 1 John, f. 81 a. Ch. v. 7 is wanting on f. 86 b.

Subscription, f. 87 a:

5. Romans, f. 87 a.
6. 1 Corinthians, f. 112 b.
7. 2 Corinthians, f. 137 a.
12. 1 Thessalonians, f. 180 a.
13. 2 Thessalonians, f. 184 b.
14. 1 Timothy, f. 187 a.
15. 2 Timothy, f. 193 b.
17. Philemon, f. 200 b.

Mistakes and omissions have been made good by a later hand.

F. 1 a is blank. There are notes (in pencil) on f. 217 a etc., and in Syriac-Malayālim on ff. 54 b, 56 a, 58 b, 59 a, 61 a, 137 a, 146 a, 157 b, 177 b, 178 a, 183 a and b, 191 a, 205 a, 210 b, etc. On f. 220 b is the Alphabet of Bardesanes with the words:

At the foot appears to be written (?) $\dag\text{डा.}

The contents are given on a fly-leaf.

At the head of f. 1 a in pencil, Ant. Præseis et Egurta.

The title outside is Acta Apostolorum et Epistolæ.

Buchanan collection.

---

**Oo. 1. 36**

Paper, 7¼ in. by 5¼; 126 leaves in all (several are blank); the pages (210) are numbered; quires, unsigned, generally of 10 leaves; 15—16 lines on the page. Written in a Nestorian hand with occasional vowel-points (p. 51 Jacobite ?), and dated A.D. 1749. The watermarks have the letters G. J[?]. R and PRO PATRIA.
The order of the celebration of the Eucharist, including various liturgies, etc.

1. Introductory service, p. 1.
2. The liturgy of S. James, p. 37.

Subscription, p. 74, followed by a blessing:

4. The liturgy of S. Matthew the Shepherd, p. 76.
5. The liturgy of Xystus, p. 90.
7. The liturgy of the Twelve Apostles, p. 112.


Subscription, p. 154:

This MS., therefore, was written by one John in A. Gr. 2060 = A.D. 1749.

10. Procession, concluding prayers (in the metre of Mār Ephraim, p. 165; Jacob of Batnae, p. 177), and lessons, ending with a prayer for the consecration of the vessels of the altar, p. 209.

On a leaf inserted at the end is a copy of an order from Mār Dionysius, metropolitan of India, introducing the priest Zechariah. It is dated April 10th, 1802.
Ant. (i.e. Antioch) has been written in pencil at the head of p. 1.

There is a list of the contents written at the beginning.

The title outside is ORDO PRECUM SYR.

Buchanan collection.

Oo. 1. 39

Paper, 7 in. by 4\(\frac{1}{2}\); 216 leaves, 27 quires of 12 and 4 leaves alternately (but the last two have 6); 16 lines on a page. Written in a S. Indian Nestorian band, with occasional points of the xvii—xviiiith cent.

The Wisdom Literature. The titles of the books are generally scrawled roughly without diacritical marks.

1. The Wisdom of Solomon, f. 3 a:

\begin{verbatim}
\textbf{סְעַדְתִּים} \\
\textbf{תַּחַתְּךָ}
\end{verbatim}

Begins:

\begin{verbatim}
\textbf{תַּחַתְּךָ} \\
\textbf{תַּחַתְּךָ}
\end{verbatim}
2. Proverbs of Solomon, f. 47 b:

F. 91 b:

3. Ecclesiastes, f. 104 a:

Subscription, f. 123 a:

4. Ecclesiasticus, f. 123 a:

Subscription, f. 213 b:

The books are divided into chapters which are numbered in the body of the text continuously throughout.

Ff. 1 b, 2 a, 214 a, b, 215 a and 216 a are blank, and there are some Malayālim and Syriac scrawls on ff. 1 a, 215 b, 216 b.

The contents are written on a fly-leaf, also (incomplete) on f. 2 b.

The title outside is BEN ASIRA ET HOCHMAH SYR.
Buchanan collection.

Oo. 1. 40

Paper, 5½ in. by 3½; 195 leaves (not 194, a leaf was omitted between 60 and 61; the first 52 are unnumbered, then follow 100 with Syriac letters, the rest in Malayālim), f. 68 (α) should
come between ff. 27 and 28 (where מַעֲשֶׂה יְהֹוָה is a mistake for מִלְּחָם יְהֹוָה); 13—14 lines in a page. Written in at least two S. Indian Nestorian hands, with occasional points, probably of the xviiith cent.

A Psalter comprising the following items:

1. The Psalms, according to the Peshîta version, with headings, occasional prefatory prayers, canons, etc. The and בְּנֵי לֹא are indicated in the text and margin. The halves of each verse are marked. F. l a:

Ps. v., f. 5 a; cp. above, Add. 1966, p. 25 sq.

Ps. xliv., f. 51 b; cp. Add. 1966, p. 26 sq.
2. The Song of Moses, preceded by a prayer (Exod. xv.), f. 188 a.

3. The Song of Isaiah (xl. 10—13, xlv. 8), f. 189 b.

4. The second Song of Moses (Deut. xxxii. 1—21 a), f. 190 a.

5. The third Song of Moses (Deut. xxxii. 21 b—43 a), f. 192 a.

Subscription, f. 194 b:

The ms. is in poor condition and is much repaired.

At the end are 9 loose leaves comprising Ps. i. 4—ix. 12 with spaces left for headings etc.

Round the margin of f. 123 a (Syr. בור) runs the following (alphabet?):

Top of the page:

Left-hand:

Foot:

Right-hand:

Title: LIBER PSALMORUM SYRIACE.

Buchanan collection.
Oo. 1. 43

Paper, 6 in. by 4; 188 leaves; quires unsigned; 13 lines on the page. Written in a mixed S. Indian hand, probably of the xviiith cent.

Prayer-book for the canonical hours of the ferial days of the week, according to the usage of the Jacobites, f. 2 a:

1. Monday, f. 2 a.
2. Tuesday, f. 43 a.
3. Wednesday, f. 73 a.
4. Thursday, f. 100 a.
5. Friday, f. 129 a.
6. Saturday, f. 158 b.

F. 67 b is blank, and ff. 184 b sqq. are by a different hand.

At the head of f. 2 a are the words Antioch and Korbana in pencil. F. 1 contains a prayer. On f. 188 b are the words ḫōμ ܣܘܓ, also a scrawl mentioning the priest Philip Mār Joannes (ܡܪܝ ܐܝܘܐܛܣܐ) teacher of Āmid.

The title outside is Liturgia Syriaca.

Buchanan collection.

Oo. 1. 44

Paper, 5½ in. by 4; 226 leaves (some numbered with Syriac letters); quires unsigned; 13—15 lines on the page. Written in several Nestorian hands of the xvii—xviiiith century.
Hymns and *Exordia* (בְּאָדוֹן), sung "before and after" the ferial days,” f. 1 a *:

. (sic) הָאֲדוֹן קְסַבִּיָּה הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן

1. Monday, f. 1 b.
   Tuesday, f. 4 b.
   Wednesday, f. 8 a.
   Thursday, f. 9 b.
   The first Friday, f. 13 a.
   The middle Friday, f. 14 b.
   The last Friday, f. 16 b.
   Saturday, f. 18 b.

2. F. 21 a, הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן.
   Monday, f. 21 a.
   Tuesday, f. 24 a.
   Wednesday, f. 26 b.
   Thursday, f. 28 a.
   The last Saturday, f. 31 a.

Subscription, f. 33 a:

. (sic) הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן הָאֲדוֹן

3. Services for the evening and morning of each day.
   Monday, f. 33 b.
   Tuesday, f. 39 a.
   Wednesday, f. 45 a.
   Thursday, f. 49 a.
   Friday, f. 54 a.
   Saturday, f. 60 b.

4. Monday, f. 64 b.
   Tuesday, f. 69 b.
   Wednesday, f. 74 b.

* For the Shūmā, and the K'ahām à Bāthar see Badger, *Naburiats*, vol. ii., pp. 20, 23. For similar see op. Zotenberg, p. 188; Sachau, Cat. p. 107 sq.
Thursday, f. 87 b.
Friday, f. 94 a.
Saturday, f. 102 a.

5. Various, including:
   a. Prayer for Sunday evening, f. 109 b:

   b. Prayers for festivals, etc., beginning, f. 118 a:

   c. F. 168 a, מְכִלֵּד שַׁמַּיִם.
   d. F. 179 b, מְכִלֵּד שַׁמַּיִם.
   e. F. 203 a, מְכִלֵּד שַׁמַּיִם.
   f. A discourse of Mar Ephraim, beginning, f. 206 a:

   FF. 147 b, 197 b—200, 225 b are blank, and there is some
Syr.-Malayalam on f. 202 b.

   The title outside is LITURGIA SYRIACA.
   Buchanan collection.

Add. 272*–7

Some 200 leaves, nearly all of which are torn and mutilated,
written in Jacobite of the xv—xvith cent. Buchanan collection.

1. Paper, 12¾ in. by 9; 121 leaves (numbered with Syriac
letters); 18 quires, signed with Armenian letters, of 10 leaves,
but the first is missing, the third and sixteenth have 9, the
second, eleventh, thirteenth and fifteenth 8, the fourth and
eighth 6, the sixth, ninth, fourteenth and seventeenth 7, the
seventh and tenth 5, and the last 1. The Ms. is in a dilapidated
condition, ff. 38, 61, 62 and 77 are only half-leaves, and f. 53 is a mere fragment. The original ms. consisted of at least 171 leaves (counting only 1 for the last quire), and apparently the seventh quire had 12 leaves, the eighth 11, the eleventh 9, and the seventeenth 8.

Written in 2 columns of about 25 lines in Jacobite; Greek points introduced here and there by a later hand; probably of the xv—xvith cent. In several places the faded characters have been touched up by a later hand. It contains:

The Gospels divided into lessons which are numbered separately for each book. The name of the Gospel was probably written at the head of each leaf.

(1) Matthew, f. 1. Missing, chaps. i., ii., v. 23—45, vi. 18—vii. 8, x. 2—25, xvi. 3—26, xviii. 10—xix. 20, xxi. 1—23, xxvii. 35 a (after [םינפ])—60, xxviii. 16—end.

(2) Mark, f. 37. Missing, chaps. i. 1—18, iii. 11—iv. 5, v. 39—ix. 2, ix. 47—x. 21, xi. 13—xii. 25, xiv. 33—59, xv. 19—xvi. 16.


(4) John, f. 91 a. Missing, chaps. i. 45—ii. 19, iii. 14—36, iv. 22—46, vi. 56—vii. 8, viii. 55—ix. 19, ix. 39—xii. 5, xix. 6—24, xxi. 7—25.

Lk. ch. xxii. 17, 18 and John ch. xi. 53—xii. 11 are omitted, the doxology is added in Mt. ch. vi. 13 b, and in Lk. ch. x. 1 the reading is ‘seventy.’ There are scrawls in Malayālīm and Syriac-Mal. on ff. 34, 35. The first quire may have contained in addition to chaps. i.—ii. an index.

2. Paper, fullest size 12 4 in. by 9, about 70 leaves, numbered (varying from לם to רמא), consisting of parts of quires 63—67; 2 columns of from 25 to 28 lines. Written in Jacobite of about the same age as the preceding.

The ms., which is in a dilapidated condition, consists of
homilies for the festivals and Sundays of the year. Each homily contains the prayer of Mar Jacob (صللله عليه و سلم).

Owing to the state of this ms. no attempt has been made to arrange the leaves in their proper order. The following are the contents of ff. 1—5:

F. 1 b: 

F. 2 a: 

F. 2 b: 

F. 3 a: 

F. 4 a: 

F. 5 a: 

3. A leaf (much torn), fullest size 10 in. by 8; 2 columns of 21 lines. Written in a large Jacobite hand, of about the same age as the preceding.

A commemoration (cp. the quotations below) of Mar Dimet or Domitius (دوميت) of مار ديميت; see Payne Smith, Thes. col. 885 quoting Bar Ali.

a. Col. 2, l. 3 sqq.:

Ib., l. 11 sqq.:

b. Col. 1, l. 4 sqq.:

(sic)
It is accompanied with a prayer of Mar Jacob.

4. A fragment, fullest size $11\frac{1}{4}$ in. by $6\frac{1}{2}$; 2 columns.
   It contains Mt. chap. ii. 8—23, divided into lessons, and
   may have formed part of a later supply to (1).

5. A fragment, fullest size $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 1 column of
   17 lines.
   Part of a collection of homilies, similar to (2) above, the
   present piece deals with the Transfiguration.

6. A fragment, fullest size $10\frac{1}{4}$ in. by $5\frac{1}{2}$; 2 columns of 17
   and 24 lines. Of about the same age as (1), to which, perhaps,
   it once belonged as a supply.
   It contains Mark, ch. viii. 21—ix. 2 divided into lessons.

7. Two fragmentary leaves, $12\frac{1}{4}$ in. by 8; 2 columns of
   30 lines. Written on better paper and by a different hand.
   It contains homilies similar in character to (2) above.

Add. 285$^{23-35}$

A number of loose leaves belonging to a mass of miscellaneous papers, for which see E. G. Browne, Hand-list of
Muhammadan MSS., no. 1510.

32. Paper, 16 in. by 11, 1 leaf of 30 lines, modern Nestorian
   hand with occasional points. Prayers and portions of services.

33. Paper, 9$\frac{1}{2}$ in. by 7$\frac{1}{2}$, 8 leaves, 29 lines. Written wholly
   in Malayalam in Syriac (Nestorian) characters. Apparently a
   theological homily or discourse.

34. A fragment of paper, 41 in. by 4$\frac{1}{2}$, 9 lines. Part of
   a service in Syriac with the rubrics in Malayalam in Syriac
   (Nestorian) characters.

B. C.
35. Paper, 6 loose leaves, greatest size 10 in. by 7, 17 lines. Written in Jacobite, possibly of the xvith or xviith cent., with mixed points here and there. Various hymns and prayers. Among the rubrics are \( \text{سماط سمك} \) ff. 2 b, 4 b, and the words \( \text{سمك مجذوش} \), f. 3 b.

**Add. 1155**

A manuscript-book, 160 leaves, about 12 in. by 9 \( \frac{1}{2} \), containing a Neo-Syriac Lexicon in the Jacobite character. The meanings are in English, and in many cases the pronunciation is added.

From f. 69 b onwards it is written in two columns.


**Add. 1852—2**

Fly-leaves. Consisting of:

1. 8 leaves of paper, about 8 \( \frac{1}{2} \) in. by 5 \( \frac{1}{2} \), 17 lines on the page, containing homilies, prayers, etc. in Jacobite Kāršūnī, probably of the xviith cent.

2. A number of fragments of Coptic and Arabic. Those in Coptic are of various dates ranging probably from the xiiith cent. (f. 1) to the xvith or xviith (f. 2)*.

These fragments appear to have been acquired at Suriam by J. R. Crowfoot, 22nd November, 1873, who presented them to the late Prof. Wright in 1874.

**Add. 1855**

A modern copy (70 leaves, f. 70 b is blank; 14 lines on a page), written in Jacobite (ff. 47—70 by a different hand), containing Prayers for the Ferial days, and (apparently) the Order of Resurrection.

* I am indebted to Mr W. E. Crum for this information.
Title, f. 1 a; 3 136

Title, f. 1 a, 3 136.

1. Sunday, f. 1 a.
2. Monday, f. 6 a.
3. Tuesday, f. 18 a.
4. Wednesday, f. 25 a.
5. Thursday, f. 33 a.
6. Friday, f. 42 a.
7. Saturday, f. 47 a.

Subscription, f. 58 b:

8. Evening prayer, f. 56 b:

Subscription, f. 70 a:


Add. 1856

A modern copy (16 leaves, 18 lines on the page) containing the Order of Celebration of the Eucharist. Written in Jacobite and dated A.D. 1869 (?).

Beginning, f. 1 a:

The subscription (f. 15 b) states that this ms. of the liturgy of S. James was written by the priest Alexander bar Abraham of Pudica[bo] Māvalikara*. The date is uncertain. To read (1819) would make the ms. too old, and it is probable from a comparison with Add. 2973 that is a slip for 3 136.

* The same place in Add. 2973, p. 223. For the first name, op. e.g. Rev. T. Whitehouse, *Lingerings of Light in a dark land*, p. 219 (London, 1878), and for the second, W. W. Hunter's *Gazetteer*, s.v.
Add. 1856; 1857; 1882


Add. 1857

Modern ruled paper, about 8 in. by 6½, 24 leaves. Specimen of a Lexicon in Syriac (Jacobite writing) with meanings in Malayālim and English. It comprises the first letter only, and ends with ١٠١٠. Proper names are included. Beginning:

١٠١٠ سلما بلکشیم سعیه مکعبی کلک

Presented by the Rev. J. M. Speechly in August, 1878.

Add. 1882

Vellum, 10 in. by 7, 2 leaves, each with one side blank.

1. Designated T₂, 13 lines of Arabic.

2. A design in red, green and yellow of a cross set within an ornamented border. It contains a dozen words written in Jacobite, probably of the viith cent., arranged symmetrically:

\[
\text{کلکلا سعیه مکعبی} \\
\text{کلکلا مکعبی} \\
\text{کلکلا سعیه مکعبی}
\]

Tischendorf fragments.
Add. 1883−6

1. One leaf of paper, about 12 in. by 6½, about 31 lines. Written in Nestorian, with points, probably of the xviith or xviiith cent. It is marked T₄.

The last leaf of a service-book containing apparently (see the selections below) an index to hymns and tunes.

Also

The last line is:

At the foot of the page is a rather obscure note apparently referring to some books deposited in the convent (?) of Michael, and the reverse side contains a list in Arabic of what appears to be the contents (books, etc.) of this convent. It also praises a woman named Şettō (?) who amongst other good works had bought (for the convent?) a piece of land (سخنة) * in Zion.

* Cp. Ar. حلكورة.
2. One leaf of paper, about 9¾ in. by 6¾, 19 lines on a page. Written in Jacobite, probably of the xi—xiiith cent., in a hand resembling Brit. Mus. Or. 5201. It is marked T."
(2) Is. iv. 1—7:

\[ \text{The following readings have been noticed:} \]

v. 1 \( \text{א} \) (L. א), \( \text{א} \) (in 1 a, L. א), vv. 2 a, 3 a, 4 \( \text{א} \) (L. א), 3 \( \text{א} \) (L. א), 4 \( \text{א} \) (L. א), 5 \( \text{א} \) (L. א), 4 \( \text{א} \) (L. א), 5 \( \text{א} \) (L. א), 4 \( \text{א} \) (L. א). In v. 1 also \( \text{א} \) (L. א).

The fragment ends with \( \text{א} \) (v. 7, L. א).

3. Two leaves, paper; about 8½ in. by 5¼; 19 lines on a page; consisting of the last leaf of the eighteenth quire and the first of the nineteenth: written in Nestorian, possibly of the xviith cent. It is marked 4.

A fragment of 'the Paradise' of Palladius, see Bedjan, Acta Martyrum et Sanctorum, vii. (1897). It begins with \( \text{א} \) (op. cit. p. 500, l. 6 from foot) and goes down to p. 505, l. 2. The text differs but slightly from Bedjan's, e.g. f. 1 a: \( \text{א} \); f. 2 b: \( \text{א} \). On f. 2 b is the marginal note: \( \text{א} \).

4. Two leaves, 6½ in. by 5, 17 lines on a page. Written in Jacobite, probably of the xviith cent. It is marked 4.

Fragment of a service-book, beginning f. 1 a:
The fourth page ends:

5. One leaf of coarse paper, about 6½ in. by 4½, 13 lines to the page. Written in a Malkite hand somewhat resembling Wright, Syr. Cat. pl. xvi., perhaps, therefore, of the xiiiith cent. It is marked T_.

Fragment of a service-book:

"..."
الأمر يسمى بلة ملكاً ضعفاً في الشم. مهمتمنا في مَضْنا بُصِلِكَ في الأكتر. بجمع للِبِّنَدْوَاء مَصْبُوناً (sio) مَصْبُوناً (sio) لا تَسِلِكَ مُدَّناً بِكَمَا مَعْلُوناً. أمَّامَتْ فِي هَذَا عَلَى مَعْلُوناً مُعَلِّمْنا، بِبَعْدَ مَعْلُوناً بِبَعْدَ مَعْلُوناً. كَحْدَابٌ مَعْلُوناً بِمَعْلُوناً. مَهْلَكُ مَعْلُوناً بِمَعْلُوناً.

The additions above برس (l. 3), Biṣṭa (l. 5), and برس (l. 11, apparently for 2) are all later.

6. One leaf of paper, about 6½ in. by 4½; 11 lines on the page. Written in a Malkite hand, apparently rather earlier than Sachau, Cat. pl. ix. which is of the xvth cent. It is marked T٥٢.
Add. 1883<sup>3</sup>, 1884<sup>4</sup>, 1903

There is an Arabic scrawl at the foot of the first page.
Tischendorf fragments.

Add. 1884<sup>3</sup>

Paper, 7 in. by 5; 9 lines on the page; written in pointed
Jacobite, perhaps of the xvth or xviith cent.

Fragment of what is apparently a service-book, in Arabic
and Syriac. The Syriac, which is in red, reads (f. 1 a):

\[
\text{F. 1 b:}
\]

Tischendorf fragment (numbered T 39<sup>a</sup>). See E. G. Browne,
*Hand-list of the Muḥammadan MSS.*, no. 1522.

Add. 1903

A transcript of a ms. containing the Gospels according to
the Harklesian version. It is marked Pet. 39 and appears to
represent the ms. which H. Petermann copied at Damascus;
see his *Reisen im Orient* (Leipzig, 1860), vol. i. p. 127, cp. vol. ii.
p. 345. The ms. was written in Estrangelf on parchment, and
had coloured designs at the end of the first three gospels.

The transcript consists of 65 quires of 4 leaves, 2 columns
of 25—27 lines, and is written in Jacobite (see however III.
below); 24 quires, signed with Syriac letters (but the end
of the eleventh is signed r, of 10 leaves, but the first has 8 (beginning with Matt. i. 8, see below), the eighteenth 9, and of the last 11 are written upon. The first seven quires end at the following passages respectively: Matt. vi. 23, xi. 8 a, xv. 32, xx. 32, xxiv. 45 a, xxvii. 49 and Mk. iv. 8. The title of each Gospel is written above the first and last leaf of every quire.

The transcript has numerous marginal notes in German, the Syriac is clear, with the exception of passages where Petermann evidently found the original illegible.

I. The Gospels according to the Harklesian version, divided into capitula, a list of which is prefixed to Mark, Luke, and John.

(1) Matthew:

\[
\text{From the beginning down to chap. i. 8 a is a later supply; op. Add. 1904 (2).}
\]

Between chap. xx. vv. 28 and 29 the margin has an insertion practically identical with that in Adler, NTVers. (1789), p. 90, Cureton, Gospels (1858), p. xxxvi. The variants are [صحش] (for [محمد]), [محمد] (for [محمد]). There appears to be space for one letter between the first two letters of [محمد]. There is no note by the scribe on the source of this insertion.

(2) Mark, quire 16, f. 2 b:

(3) Luke, quire 26, f. 4 b:
Marg. note on [Lk. vii. 37]:

Around the margin of quire 48, f. 3 b is written in Estrangolâ John viii. 1—11.

The following readings differ from White's text:

v. 3 ἄδικος; v. 4 άδικος; v. 5 μέντοι; v. 6 ἀδικοί; v. 7 ἄδικοι μέντοι; v. 8 άδικοι πράτεται; v. 10 μεταχείρεται; v. 11 μεταχείρεται; v. 12 om.

Marg. note on Jn. xix. 27, quire 59, f. 4 b:

After the usual enumeration of chapters etc. is a note mentioning the name Aaron, quire 56, f. 4 a:

The account of this version by Thomas of Harkel is virtually identical with that in Add. 1700, f. 96 b (p. 7 sq. above). It concludes (f. 4 b, col. 1, foot):
A note, parts of which can scarcely be read, states that one Basil collated the ms. in A. Gr. 1152 = A.D. 841*.

The colophon states that this ms. was written in A. Gr. 1521 = A.D. 1210 by Joannes (Ἄρτεμις), bishop of Ra'ban (cp. Wright, Brit. Mus. Cat., p. 231 b), in the days of Mār Michael patriarch of Antioch and Mār Joannes of Egypt and Alexandria. The scribe concludes with an appeal for prayers on behalf of his father Romanus of Tellā' d'Arsenius and other members of his family etc.

* It was from a ms. of this date that the Paris codex of the Ḥarklesian Gospels (Suppl. 14) appears to have been copied. See Zotenberg, no. 57.
II. A series of lessons for the Friday of the Crucifixion, compiled from the four Gospels, quire 57, f. 1 b:

The series starts as follows: Luke xxii. 1—7, Matt. xxvi. 17, Lk. xxii. 8—11 a, Mt. xxvi. 18 b, Mk. xiv. 15, 16, Mt. xxvi. 20 a, Lk. xxii. 14 b—16, Mt. xxvi. 21 etc., and ends with Luke xxiii. 14—56.

Subscription, quire 60, f. 2 a:
This is followed by an enumeration of the number of times the words \( \text{\textit{\textsuperscript{\textcircled{12}}}} \) etc. occur in the Gospels.

III. An unnumbered quire, a duplicate in Estrangell of the first fifteen lines of both columns from John xxi. 25, corresponding to quire 56, f. 4 a.

Bought from Mrs Petermann.

Add. 1904

A small note-book, about 6 in. by 4, formerly belonging to H. Petermann, see E. G. Browne, Hand-list of Muhammadan Manuscripts, no. 1534.

It contains:

1. Pet. 40. Syriac and Arabic variant readings in the Psalms and canticles (Ps. cli, Ex. xv., Deut. xxxii., I Sam. ii. 1—10, Hab. iii., Is. xxvi. 9—16, Jon. ii. 3—10, Song of the Three Children, Dan. iii., Lk. i. 46—55, 68—79).

From a note on f. 1 a the original MS. appears to have been dated A. Adami 7045 = A.D. 1537.

2. Pet. 41. The Harklesian version of the title and chap. i. 1—8 a of Matthew. It would correspond exactly to the portion missing in Add. 1903 (t); see above, p. 1131.

It is preceded by the words ܐܘܬא ܘܠܒܫܐ at the head, followed by ܒܝܬܐ ܡܫܚܫܒܐ ܠܓܘܪܐ ܒܘܒܝܬܐ ܟܒܘܒܐ ܐܬܡܒܐ ܐܠܒܒܐ.

3*. A fragment in Arabic (see E. G. Browne, loc. cit.). "98" is written at the foot of the page.


Beginning:

The whole poem consists of about 280 lines.
Subscription:

Add. 2034

Paper, 12 in. by 8½; 171 leaves, in bad condition, originally at least 19 quires, signed with Syriac letters, of 10 leaves, but the first is missing, the second has 7, the eleventh 9, the sixteenth 8, and the last 7 (with traces of 2 more); 27—28 lines on the page. Written in a regular Nestorian hand probably of the xviith cent.

The Pentateuch, according to the Peshitta version, imperfect, divided into sections which are numbered separately and continuously throughout the five books.

1. Genesis. Ff. 1, 2 which are much mutilated contain fragments of chaps. xviii.—xix. 28 a, from f. 3 a onwards the folios are complete.

2. Exodus, f. 35 b.

3. Leviticus, f. 76 b. Chap. v. 15 a—vi. 2 are wanting.


5. Deuteronomy, f. 142 b, imperfect; f. 171 ends with chap xxxi. 11.

F. 44 b is blank. There are glosses on ff. 17 b, 19 b, 21 b, 24 b, 35 b, etc.

Bound in boards.

(A piece of paper found in this ms. is now marked Add. 20717.)

B. C.
Add. 2035

Paper, 12 in. by 8\(\frac{1}{4}\); 66 leaves; 7 quires, signed with Syriac letters, of 10 leaves, but the third and sixth have 8; two columns of 27—28 lines. Written in a regular Nestorian hand, with points, and dated 1803.

A Lectionary from the Pauline Epistles for the Sundays, Festivals, etc., according to the use of the Upper Convent (of Mosul), f. 1 b:

1. The first Sunday of the Annunciation, f. 1 b.
   Romans iii. 31—iv. 12.

2. The second Sunday of the Annunciation, f. 2 a.
   Rom. iv. 13—25.

3. The third Sunday of the Annunciation, f. 2 b.
   Hebrews vi. 13—vii. 10.

4. The fourth Sunday of the Annunciation, f. 3 b.
   Rom. ix. 1—13.

5. The Nativity of our Lord, f. 4 a.
   Rom. i. 1—5 a (\(\square\)), Gal. iii. 15 (\(\square\))—26 (vv. 22 b—26 have been repeated), 29, iv. 1—6.

6. The first Sunday after the Nativity, f. 5 b.
   Gal. iv. 18—v. 1.

7. The Commemoration of the Virgin Mary, f. 6 a.
   Rom. xvi. 1—16, 25 [24]—27.

8. The second Sunday after the Nativity, f. 7 a.
   2 Tim. ii. 16—26.

9. The Epiphany, f. 7 b.
   Tit. ii. 11—iii. 7.
10. The Commemoration of S. John the Baptist, f. 8 a.
   Eph. ii. 19—iii. 20.

11. The Sunday after the Epiphany, f. 9 a.
    2 Tim. iii. 1—15.

12. The Friday of S. Peter and S. Paul, f. 9 b.
    
    2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 10 b.
    Heb. iii. 1—13.

14. The Friday of the four Evangelists, f. 11 a:
    
    1 Cor. iv. 9—16, 2 Cor. i. 8—14.

15. The third Sunday after the Epiphany, f. 12 a.
    Heb. iii. 14—iv. 10.

    2 Cor. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 13 b.
    Heb. vii. 18—28.

    2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 15 a.
    Heb. ii. 5—18.

20. The Commemoration of the Syrian Doctors, f. 15 b.
    Heb. xiii. 1—21.

21. The sixth Sunday after the Epiphany, f. 16 b.
    Heb. viii. 1—ix. 12.

22. The Monday of the Prayer of the Ninevites, f. 17 a.
    1 Tim. ii. 1—iii. 10.

72—2
23. The Tuesday of the Prayer of the Ninevites, f. 18 a.
Rom. xii. 1—21.

24. The Wednesday of the Prayer of the Ninevites, f. 19 a.
Eph. iv. 1—13 a, 25—v. 21.

25. The Thursday of the Prayer of the Ninevites, f. 20 a.
Rom. x. 1—13.

26. The Commemoration of any one Saint, f. 20 b.
2 Cor. x. 4—7 (κατὰ Σαββάτου).
There is a lacuna after f. 20.

27. [The seventh Sunday after the Epiphany], f. 21 a.
There remains only 1 Tim. vi. 16 (κατὰ Σαββάτου)—20.

28. The Commemoration of the Dead, the sons of Adam,
f. 21 a:

1 Cor. iii. 21—iv. 5, 2 Cor. v. 6—10.

29. The eighth Sunday after the Epiphany, f. 21 b.
Phil. iii. 1 (ὁμοιομορφία)—14, and the last five words of Hebr.
xiii. 21.

30. The first Sunday in Lent, f. 22 a.
As in Oo. 1. 17, no. 25.

31. The first Monday in Lent, f. 23 a.
Ib. no. 26.

32. The first Tuesday in Lent, f. 24 a.
Ib. no. 27.

33. The first Wednesday in Lent, f. 25 a.
Ib. no. 28.

34. The first Thursday in Lent, f. 25 b.
Ib. no. 29.
35. The first Friday in Lent, f. 26 a.
   Ib. no. 30.
36. The second Sunday in Lent, f. 26 b.
   Ib. no. 31.
37. The second Friday in Lent, f. 27 b.
   As in no. 2 above.
38. The third Sunday in Lent, f. 27 b.
   Rom. v. 1—11 (and the last five words of Heb. xiii. 21).
39. The third Friday in Lent, f. 28 a.
   See Oo. 1. 17, no. 34.
40. The fourth Sunday in Lent, f. 28 b.
There is a lacuna after f. 28.
41. [Wednesday of the mid-week in Lent], f. 29 a.
   Rom. x. 1 (יְנַדָּע)—17.
42. Thursday of the mid-week in Lent, f. 29 b.
   Rom. x. 17—xi. 12 (adds פָּרָשִׁית בֵּית מֶסֶקְחָה).
43. Friday of the mid-week in Lent, f. 30 a.
   Rom. xi. 25—36.
44. The fifth Sunday in Lent, f. 30 b.
   See Oo. 1. 17, no. 41.
45. The fifth Friday in Lent, f. 31 b.
   See ib. no. 42.
46. The sixth Sunday in Lent, f. 32 a.
   Rom. xiii. 11 (הָעַלְקָה בֵּית בֵּית הַמַּעֲשֵׂה)—xiv. 9.
47. The sixth Friday in Lent, f. 32 b.
   Rom. xv. 1—13.
48. Palm Sunday, f. 33 a.
   See Oo. 1. 17, no. 45.

49. The last Monday in Lent, f. 34 a.
   Heb. i. 1—ii. 4.

50. The last Tuesday in Lent, f. 34 b.
   As in no. 19 above.

51. The last Wednesday in Lent, f. 34 b.
   Heb. ix. 11—23.

52. The Passover, f. 35 b.
   See Oo. 1. 17, no. 49.

53. The Friday of the Passion, f. 36 a.
   Ib. no. 50.

54. The first reading of the Mysteries on the Great Sabbath, f. 37 a.
   1 Cor. i. 18—31.

55. The Mysteries on the Night of the Resurrection, f. 37 b.
   Ib. no. 55.

   Rom. v. 20—vi. 23.

57. Monday of the Week of Weeks, f. 39 a.
   Eph. vi. 10—24.

58. Tuesday of the Week of Weeks, f. 39 b.
   1 Cor. xv. 1—11, xvi. 13, 14, 19—24.

59. Wednesday of the Week of Weeks, f. 40 a.
   See no. 13 above.

60. Thursday of the Week of Weeks, f. 40 a.
   See no. 102 below.
61. The Friday of the Confessors, f. 40 a.
   Heb. xi. 3—6 (אֵלֶּה), Phil. ii. 5—11.

62. The sixth (sic) Sunday after the Resurrection, f. 40 b.

63. The New Sunday, f. 41 b.
   Heb. x. 19—36.

64. The Commemoration of Mār George, f. 42 b.
   See no. 12 above.

65. The third Sunday after the Resurrection, f. 42 b.
   Eph. i. 15—ii. 5 (כְּסָפָר מִוכָּבָּד), and the last five words of
   Hebr. xiii. 21.

66. The fourth Sunday after the Resurrection, f. 43 a.
   See Oo. 1. 17, no 64.

67. The fifth Sunday after the Resurrection, f. 44 a.
   Phil. ii. 1—4 (וַיֵּלֶדֶת כְּסָפָר מִוכָּבָּד), Col. i. 10 (ךָּלָּכָּה).
   —20.

68. The Ascension of our Lord, f. 44 b.
   Eph. iv. 1—13, 1 Tim. iii. 16, and the last five words
   of Hebr. xii. 2.

69. The Sunday after the Ascension, f. 45 a.
   See no. 98 (= no. 21 above).

70. Pentecost, f. 45 a.
   1 Cor. xii. 1—13, 2 Cor. iii. 17, 18, xiii. 11—13.

71. The Friday of Gold, f. 45 b.
   See no. 101 below.
72. The second Sunday of the Apostles, f. 46 a.
   See Oo. 1. 17, no. 72.

73. The third Sunday of the Apostles, f. 46 b.
   Ib. no. 73.

74. The fourth Sunday of the Apostles, f. 47 a.
   Gal. i. 6—10, 13—14, 20—ii. 8, Ephes. iii. 20, 21.

75. The fifth Sunday of the Apostles, f. 48 a.
   See Oo. 1. 17, no. 75.

76. The sixth Sunday of the Apostles, f. 48 b.
   Ib. no. 76.

77. The seventh Sunday of the Apostles, f. 50 a.
   Ib. no. 77.

78. The Friday of the last Week of the Apostles, f. 50 b.
   See no. 14 above.

79. The Sunday of the last Week of the Apostles, and the
    first of Summer, f. 50 b.
   See no. 58 above.

80. The second Sunday of Summer, f. 51 a.
   See no. 47 above.

81. The third Sunday of Summer, f. 51 a.
   See Oo. 1. 17, no. 8.

82. The fourth Sunday of Summer, f. 51 b.
   1 Cor. iv. 17—21, v. 1—5, vi. 12—20.

83. The fifth Sunday of Summer, f. 52 b.
   1 Cor. x. 14—32.

84. The sixth Sunday of Summer, f. 53 a.
   2 Cor. ix. 1—15.

85. The Sunday of the last week of Summer, f. 54 a.
   1 Thess. ii. 19—iii. 13.
86. The first Sunday of Elias, f. 54b.
   2 Thess. ii. 1—14.

87. The second Sunday of Elias, f. 55a.
   2 Thess. ii. 14—iii. 18.

88. The third Sunday of Elias, f. 56a.
   Phil. i. 12—26, and the last five words of Hebr. xiii. 21.

89. The Festival of the Cross, f. 56b.
   See no. 54 above.

90. The Sunday after the Invention (of the Cross), f. 56b.
   See no. 66 above.

91. The second Sunday of the Invention, and the fifth of Elias, f. 56b.
   See no. 62 above.

92. The third Sunday after the Invention, the sixth of Elias, f. 56b.
   See no. 29 above.

93. The fourth Sunday after the Invention, f. 56b.
   See Oo. i. 17, no. 93.

94. The fifth Sunday after the Invention, and the first of Moses, f. 57a.
   1 Cor. xiv. 26—40.

95. The sixth Sunday of the Invention, and the second of Moses, f. 57b.
   See no. 43 above.

96. The seventh Sunday of the Invention, and the third of Moses, f. 57b.
   Gal. vi. 1—18.

97. The eighth Sunday of the Invention, and the fourth of Moses, f. 58b.
   1 Tim. v. 1—16.
98. The first Sunday of the Consecration of the Church, f. 59 b:

See no. 21 above.

99. The second Sunday of the Consecration of the Church, f. 59 b.

Heb. xii. 14—29.

100. Another for that day, f. 60 a.

Heb. iv. 14—v. 10.

101. The third Sunday of the Consecration of the Church, f. 60 b.

1 Cor. xii. 28—xiii. 13.

102. The fourth Sunday of the Consecration of the Church, f. 61 b.

1 Cor. iii. 1—17, xvi. 13, 14, 19—24.

103. The reading for the Bishop, f. 62 b:

Tit. i. 1—9, ii. 1—8.

104. Another for the installation of the high-priest, f. 63 a:

See no. 22 above.

105. Lessons for the Dead.

a. For Patriarchs, f. 63 a.

See no. 69 above.

b. For Metropolitan and Bishops, f. 63 a.

See no. 18 above.

c. For the High-priest, f. 63 a.

See no. 88 above.
d. For Doctors and the High-priest, f. 63 a.
   See no. 101 above.

e. For Priests and Monks; suitable for any man, f. 63 a.
   See no. 28 above.

f. For Deacons and Monks, suitable for any man, f. 63 a.
   1 Thess. iv. 13—v. 11, 25 (reading هُنَّ).

g. For all ranks, f. 64 a:
   جِدَلٌ حَدِيْظٌ صَدَقٌ وَصَفُ لمَّا تَصَلُّ.
   See no. 56 above.

h. When two die on one day, f. 64 a:
   وَنَعَمَا مَثَلَهُمَا وَفَقَرَا صَمَمًا.
   See no. 20 above.

i. For women, f. 64 a:
   جِدَلٌ حَدِيْظٌ صَدَقٌ وَصَفُ لمَّا تَصَلُّ.
   1 Cor. vii. 25—40.

j. For all ranks of women, f. 64 b:
   جِدَلٌ حَدِيْظٌ صَدَقٌ.
   See no. 96 above.

k. For nuns, f. 65 a:
   صَمَمًا.
   See no. 7 above.

l. For freed women, etc., and especially aged widows, f. 65 a:
   جِدَلٌ حَدِيْظٌ صَدَقٌ.
   See no. 97 above.

The colophon (f. 65 a) states that this MS. was written in
near Urūmiyah in A. Gr. 2114 = A.D. 1803, in the days
of Mar Simeon catholic patriarch of the East and Mar John, by the priest Selibhô of Ḥibbatra for George bar Sergius.

[F. 1 α is blank. There are various scralls on f. 66. Bound originally in boards of which only a fragment is left.]

(A fragment of paper found in this ms. is described under Add. 3071α.)
Psalter, comprising the following items:

1. The Psalms, according to the Peshitta version, with headings, prayers, and a subscription.
   F. 1 a begins with Ps. ix. 2.

Subscription, f. 120 b:

2. The Canticles:
   a. The first Song of Moses, Ex. xv. 1—21, f. 121 b.
   b. The Song of Isaiah, ch. xlii. 10—13, xliv. 8, f. 122 b.
   c. The second Song of Moses, Deut. xxxii. 1—21 a, f. 123 a.
   d. The third Song of Moses, Deut. xxxii. 21 b—43 f. 124 b.

The subscription mentions the scribe Israel, f. 126 a:

a. For the Sundays and Dominical Festivals, except the Nativity, f. 126 b; see p. 28, 3 a. The name Narsai has been deleted, and מַדְנָי written in the margin.

b. For the morning of Sunday, etc., f. 127 a; see p. 29 b.

c. Another by Narsai, f. 128 a; see p. 29 c.

d. The Song of the three holy children, f. 129 b, with the same conclusion as on p. 29 d.

e. For the morning of Sundays, etc., f. 129 b; see p. 30 e.

f. The Nicene Creed, f. 130 b; see p. 30 f.

g. Another eucharistic hymn, f. 131 a; see p. 30 g.

h. Another, by Mar Ephraim, f. 131 b; see p. 30 h.

i. Another, by Yazdin (מַדְנָי), f. 131 b; see p. 31 i.

j. Others, eucharistic, f. 132 a; see p. 31 j.

k. Another, by Timothy I., etc., f. 132 b; see p. 31 k.

l. For the ferial days.

a. For the night of Monday, etc., f. 133 a; see p. 31 l (a).

b. For the morning of the ferial days, etc., f. 133 a; see p. 31 l (β).
γ. For the night of Tuesday, by Bar-Ṣaumā, f. 133 b; see p. 32 (γ).

δ. For the night of Wednesday, f. 134 a, and

e. For the night of Thursday, f. 134 b, and

ζ. For the night of Friday, f. 135 a, and

η. For the night of Saturday, f. 136 a, see p. 32 (δ to ζ).


α. For the Annunciation and the Nativity, by Bābhai the elder, f. 136 a; see p. 33 (β).

β. For the Sunday of Lent, etc., f. 137 a; see p. 33 (α).

γ. Another for Sunday in the week of Epiphany, etc., by Bābhai bar Nēṣibnayē, f. 137 b; see p. 33 (γ).

δ. For the Consecration of the Church, by Mār George, the Persian metropolitan of Nisibis, f. 138 b; see p. 33 (δ).

ε. For the Sundays of Lent, etc., f. 139 b; see p. 34 (ε).

ζ. Another, for the serial Sundays in Lent, by Mār Ephraim, f. 140 a:

The hymn agrees with p. 34 (η).

ζ. Another, for the Prayer of the Ninevites and for Lent, by Bābhai bar Nēṣibnayē, f. 140 b; see p. 34 (ε).
Another, by Babbai (the elder) head of the convent of Isla, f. 141 a; see p. 34 (σ).

Another for the evening of Lent, etc., f. 141 b; see p. 35 (θ).

Conciones, or prayers spoken by the deacon, f. 142 a; see p. 35 α.

F. 142 a; β. f. 142 b; γ. f. 145 a; δ. f. 145 b; ε. f. 146 a; σ. f. 146 a; ζ. f. 147 a, see loc. cit. a to ζ; η. f. 150 a; θ. f. 150 b (see p. 36 [η]).

F. 151 a σημ.

F. 152 a; see p. 36 (κ).

Eucharistic, f. 152 b; see p. 36 (λ).

Another, after the celebration of the Eucharist, f. 154 a.

Hymns of the martyrs, for the evening and the morning of each ferial day, twelve in number, f. 154 b; see p. 36 p.

These are followed by two hymns for the morning of Sunday, f. 181 b:

F. 184 a:

The colophon (f. 188 b) is unfortunately imperfect. After a brief account of the contents the page concludes:
The ms. is in a mutilated condition (the first twenty-two folios have been repaired), and the whole of the upper half of f. 78 is missing. F. 153 is blank. There are scrawls on ff. 55 a, 65 b, 66 a, 68 a, 166 b, 167 a, 168 b, 179 a, and elsewhere; on f. 180 b is a note, partly cut away, with the words: ךָּפֶּרֶב...ךָּפֶּרֶב...ךָּפֶּרֶב

Bound up in boards on which are pasted fragments of a Syriac printed book.

Add. 2037

Paper, 13 in. by 9; 112 leaves, in bad condition, 12 quires, signed with Syriac letters, 10 leaves, but the first has 9, the ninth and eleventh 8, and the last 7; 2 columns of 27 lines. Written in neat pointed Nestorian, and dated A.D. 1803.

A Psalter, comprising the following items (see above Add. 2036 and Add. 1966).

1. The Psalms, according to the Peshîṭta version, with headings etc., f. 1 b.

2. The Canticles (see Add. 2036, 2).
   a. F. 69 a; b. f. 70 a; c. f. 70 a; d. f. 71 a.

   The subscription, f. 71 b, mentions the scribe's name.

3. Hymns entitled ְִּיֹּשְׁבָּה הַדָּשָּׁן.
   a. F. 72 a; b. f. 72 a; c. f. 72 b; d. f. 73 a; e. f. 73 b;
   f. f. 73 b; g. f. 74 a; h. f. 74 a; h. f. 74 a; are the same as Add. 1966, 3 a—h (pp. 28—31), above.

B. C. 73
ADD. 2037

i. F. 74 b, see p. 31 j above.
j. F. 74 b, see p. 31 i.
k. F. 75 a, see p. 31 k.
l. a. F. 75 a; β. f. 75 a; γ. f. 75 b; δ. f. 75 b (وصد يعده) ; ε. f. 76 a; σ. f. 76 b; ζ. f. 76 b, see p. 31 sq., a—ζ.
m. For Sundays: a. f. 77 a; β. f. 77 a; γ. f. 77 b; see p. 33 m (α—γ).
n. For the week of Summer. See p. 35 n.
a. F. 78 a:

β. F. 78 b:

a. For Sundays (continued from m), δ—θ, f. 79 a sq.; see p. 33 sq., δ—θ.

p. Concioes, f. 81 a, the beginning, containing the first five, is wanting; see p. 35 sq.

q. Conicioes for the whole year, f. 85 b:

a. The Nativity, f. 85 b.
β. The Commemoration of the Virgin Mary, f. 85 b.
γ. Ascension, f. 86 a.
δ. The Commemoration of Mār John, f. 86 b.
e. The Commemoration of S. Paul and S. Peter, f. 87 a.
ζ. The Commemoration of the Evangelists, f. 87 b.
θ. The Commemoration of the Greek doctors, f. 88 b.
υ. The Commemoration of the Syrian doctors, f. 89 a.
ω. The Commemoration of Mār Abbā, f. 89 b.
ADD. 2037, 2038

κ. The Friday of Lazarus, f. 90 α; see p. 36 (ν).

λ. The Friday of the Crucifixion, f. 90 β; see p. 36 (κ).

ρ. The twelve hymns of the martyrs, f. 91 α; see p. 36 (π). Followed by the two hymns as in Add. 2036, 3 (σ).

The colophon (f. 111 b) states that this ms. was finished on the 29th August in A. Gr. 2114 = A.D. 1803 in Tergawer near Urūmiyāh, by the priest George son of Zai’a, in the days of Mar Simeon catholic patriarch of the East, and Mar John, bishop.

F. 1 a is blank, and there are traces of illumination on f. 1 b. Bound in boards.

Add. 2038

Paper, 6 in. by 3¼; 75 leaves (in bad condition); originally 11 quires, signed with Syriac letters, of 10 leaves, but the fourth and tenth have 9, the last has 7, and the fifth, sixth and 73—2
seventh are wanting; 15 lines on a page. Written in a good regular Nestorian with points, and dated A.D. 1629.

The Abū Ḥalām; see Add. 1978.

1. F. 2 a; 2. f. 7 a; 3. f. 11 b; 4. f. 16 a; 5. f. 34 b; 6. f. 39 a; see pp. 122 (1), 122 (3), 124 (5), 126 (15), 128 (18), 129 (20).

There is a lacuna of 30 leaves between f. 39 and f. 40.

7. A prayer of George of Æthor, f. 42 b; see p. 137 (45).

8. F. 43 b; 9. f. 49 b; see pp. 137 (46), 138 (49).

10. Other prayers that have been omitted, f. 55 b:

11. F. 55 b; 12. f. 59 b; see pp. 122 (2), 125 (10).

13. For Sundays, beginning f. 61 a:

14. Another, beginning f. 62 b:

15. Prayers by Rabban Hörmizd.

a. F. 63 b:

b. F. 69 b:

لا مسح لا مسح مسح وتحييا مسح وتحيياء مسح وتتحيياء وتحيياء مسح لا مسح لا علقة لا لعدم.
The colophon (f. 75 a), which is imperfect, states that this book was finished A. Gr. 1940 = A.D. 1629.

Ff. 1 and 2 a are blank.

Bound in boards, with the title written outside in Syriac.

Add. 2039

Paper, 6 in. by 4; 69 leaves; 8 quires, signed with Syriac letters, of 10 leaves, but the first and sixth have 9, the fifth 6, and the last 5, 15—16 lines. Written in a neat Nestorian hand, with points, of the xviith—xviiith cent.

1. The Türgämē of 'Abbd-ishē; see above Add. 1977, pp. 107 sqq.
   1. F. 1 b; 2. f. 3 b; 3. f. 5 b; 4. f. 8 a; 5. f. 10 a; 6. f. 12 a; 7. f. 14 a; and 8. f. 16 b agree with p. 108 sq. (1—8) above.
   9. F. 18 a; 10. f. 20 a; 11. f. 22 a; agree with p. 109, 10—12.
   12. One for the fourth Sunday of Lent, by Khāmis, f. 23 b; see p. 110 (13).
13. Wednesday in the mid-week of Lent, f. 24b; see p. 110 (14).

14. The fifth Sunday in Lent, f. 26b:

\[ \text{10} \text{ Composer:} \text{ךָּנַּל לֹא לְועָם הָיַָּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּ
2. Another, beginning f. 62 b:

Alphabetical.
3. F. 64 b; see p. 114 (II. 2).
4. F. 66 a; see p. 114 (II. 3).

III. Hymns, called Súgyáthá, imperfect.

1. F. 66 b, معنیتُ هَذَا حَقًا حنیف. خیسی مِن دل

2. F. 67 b, جَهَنَمْ عَلَيْهِ مِنَ الْحَقَّ حَنِيفَ.

3. F. 69 b, بَلَمْ عَلَيْهِ مِنَ الْحَقَّ حَنِيفَ.

There are some almost illegible Syriac notes on ff. 1 a, 41 b.

Bound in boards, with the title written outside in ink.

Add. 2040

Paper, 5 in. by 3¼; 37 leaves; originally at least 6 quires, signed with Syriac letters, the fifth alone is complete and has 10 leaves; 15 lines on a page. Written in inelegant Nestorian of the xviith or xviith cent.

This ms., which is imperfect at the beginning and the end, contains hymns for the various festivals. It includes:

a. Songs called هَدَّانَة for the Friday of Lent, f. 1 b:

b. For the Ascension, f. 2 b.

c. For the Invention of the Cross, f. 9 a.
d. The second Sunday after the Invention, beginning, f. 26 a:

[Syriac text]

Add. 2041

Paper, about 6 in. by 3 3/4; 129 leaves, incomplete; quires, signed with Syriac letters, the fifth, seventh and eighth quires are perfect and have 10 leaves; 15—16 lines on a page. Written in Nestorian of the xviith cent.

1. Fragment of a marriage service, f. 1 a.

F. 2 b, rubric: יָעַלַת.

2. Hymns for Festivals. See also 6 (below).

a. For Easter Sunday, f. 8 a, see Add. 2820, f. 51 a:

[Syriac text]

b. Commemoration of S. John the Baptist, f. 10 b.

See Add. 2820 (9).

c. For Stephen, f. 12 b, beginning:

[Syriac text]

d. For S. Peter and S. Paul, f. 13 a.

See p. 674 (10).

e. The Epiphany, f. 16 a.

See p. 673 (8).

f. The third Sunday of Lent, f. 19 a, beginning:

[Syriac text]

Alphabetical.
g. Palm Sunday, f. 22 b.
See Add. 2820, f. 32 a.

h. Another, f. 24 a.
See ib., f. 36 a.

i. Easter Sunday, f. 26 b.
See ib., f. 50 a.

j. Another, f. 27 a, beginning: 

See ib., f. 45 a.

k. F. 29 b:

See ib., f. 90 b.

l. Another for Easter Sunday, f. 32 a.
See Add. 2820, f. 43 a.
Ff. 36—45 are hymns belonging elsewhere.

m. Pentecost, f. 46 a.

n. For the first Sunday of the Apostles, f. 49 a:

See ib., f. 680 (22).

o. The Commemoration of S. Thomas the Apostle, f. 52 b.
See p. 680 (22).

p. The Commemoration of Mār Cyriacus, f. 53 b, beginning:

q. The first Sunday of the Consecration of the Church, f. 55 b, beginning:
v. The second Sunday, f. 55 b.
See Add. 2820, f. 87 a.

s. The third Sunday, f. 57 a.
See ib. f. 88 a.

t. The fourth Sunday, f. 60 b.
See ib. f. 90 a.

Subscription, f. 69 a:

4. Sūgyāthā by Khāmis, f. 69 a:

a. Beginning:

See p. 636 (4). Followed by five others.

b. Beginning, f. 77 b:

Alphabetical.

c. Beginning, f. 80 b:
5. Songs (אֲנָבָדָּה) on the departure of Adam from Paradise, f. 82 b:

a. Beginning:

בְּאָדוֹם יָדָּא וְעָנָּא לְאֵל
יִשְׂרָאֵל יָדָּא וּלְאֵל

Alphabetical.

b. Another on our father Adam, f. 85 a, beginning:

זְכָּרֵנוּ שָׁלֵמָה יְבַשֶּׁמֶּךָ יְשַׁעְלֶה בָּלִי לֶאֱלֹ

See p. 694 (v).

c. On the wax candle, f. 87 a.

See p. 689 (11).

d. On the rich and poor, beginning, f. 89 a:

הָאֵל לֵא אֲנָבָדָּה יָדָּא וְעָנָּא

e. Another by Khâmis, beginning, f. 90 a:

לְאֵל לֵא אֲנָבָדָּה יָדָּא וְעָנָּא

f. On the maiden Mâmû, f. 90 b.

See p. 684 (1).

6. Fragments of 2 (above).

a. Commemoration of the Four Evangelists, f. 91 a.

See p. 675 (11).
ADD. 2041

b. Commemoration of S. George, f. 93 a:

See p. 678 (15).

c. The Ascension, f. 95 a.

Subscription, f. 96 a:

7. Twelve hymns, beginning, f. 96 a:

8. Other poems (جَمِيع) by Khâmîs.

a. On himself, f. 98 a.

See p. 371 (f).

b. Another, f. 100 a.

See p. 370 (d).

c. Another, f. 102 b.

See p. 372 (i).

d. Another, f. 105 a.

See p. 372 (j).

Subscription, f. 107 b:

9. Poem by Mâr Îshî-yabb, metropolitan of Salamâs, f. 107 b:

See p. 374 (l).
10. Poem by John the bishop, f. 110 b:

سَكَّتَ اِنْ حَيْبَةٌ لِيَ حَمَّلَتِنَّ نَمْسَمَةَ مَسْمَد
يا وَمَكْحَةَ بَغَدَّةَ هُمْ هَمْ حَمَّلَتِنَّ هَمْ حَمَّلَتِنَّ لَوْنَ بَغَدَّةَ
عَدَّتِنَّ لَوْنَ لَوْنَ نَمْسَمَةَ حَلَّ

11. Stanzas in Syriac and Mogul (Tatar), f. 114 a.
See p. 693 (29).

12. A poem to be said at a feast as the guests enter and leave, f. 118 b:

مَأْمُوَّلُ وَصِبَةٌ


14. Stanzas by the priest Gabriel, f. 122 a:

(؟) مَأْمُوَّلُ لَوْمَيْنَ كُلَا لِبَلَيْنَ

15. Another by Mary of Kiduna niece of Abraham (see Brit. Mus. Cat. pp. 144 b, 145 b, and Ass. B.O. t. i. p. 396 n. 1), f. 126 a:

كُسَامُ كَوْنِينَ يَمِينَةٌ لَوْمَيْنَ كُلَا لِبَلَيْهَا

There is a note on f. 72 a.
Add. 2042

Paper, 6½ in. by 5; 188 leaves (many stained and repaired by a later hand); 23 quires of 10 leaves, signed with Syriac letters (Armenian letters added later), but of the first 3 quires only 6 leaves are left, the sixteenth is wanting, the fifteenth, nineteenth, twentieth and twenty-third have 9, the seventeenth 3 (two of which are by a different hand), and the eighteenth 13; 19 lines on a page. Written in a neat Nestorian hand (some points), probably of the xvith cent.

The volume, which is imperfect, contains hymns and services, including the following:

a. An alphabetical hymn to Mār Jōnā, founder of the convent of Anbār, by Ishō'-dēnāḥ of Baṣra; f. 22b:

b. Benedictions or blessings; f. 64a:

c. F. 64b:

d. A hymn for any one monk, beginning, f. 90a:

μακχαλε ἐν θεο κυρίω; λέω τοι Κύριε χριστός.
ADD. 2042, 2043

6. Order of hymns on approaching the altar according to the use of the convent of Mār Jōnā, f. 100 a:

7. For the third Friday of the Resurrection, the third of Mār Elias, f. 136 b.

8. For the fourth Sunday of the Resurrection, the Commemoration of Mār John of Tiberias (Mār John of Tiberias), f. 139 b.


10. The order of the Ascension of our Lord, imperfect, f. 161 b.

There are notes of various kinds on ff. 52 a, 64 b (mentions the bishop Thomas), 66 b, 79 b, 80 a, 81 a, 94 b, 96 a, 97 a, 103 a, 109 a, 148 b, 149 a, 181—188 etc., and on f. 161 a (Arabic).

Bound in boards, with traces in ink of a title in Syriac on the inside cover.

Add. 2043

Paper, 5½ in. by 3¼; 64 leaves, imperfect and in poor condition; quires unsigned; 15 lines on the page. Written in an inelegant Nestorian hand, probably of the xviith or xviiith cent., f. 64 is more modern.

I. The concluding portion of a Syriac version of the Apocalypse or Vision of S. Paul (ff. 1—4). It differs somewhat (chiefly at the end) both from the recension translated by the Rev. Justin Perkins (from a MS. acquired in 1862 from Stoddard in Urūmiyāh), and published in the Journal of the American

The fragment which has survived corresponds to the English in Journ. Am. Or. Soc., p. 207, l. 4, to p. 210, l. 4 (= Tischendorf, p. 65, n. 48, l. 5 to p. 69, n. 51).

The conclusion of f. 4 b runs as follows—

The angel's words, the account of the writing and concealing of the revelation, and the first part of the story of its discovery are wanting after לַּאֲדֹנָיו. The other two Syriac ms. are complete in this respect, and, curiously enough, the Vatican ms. apparently* inserts quite unnecessarily כְּדֹּאָוָה כְּדֹּאָוָה after לַּאֲדֹּנָיו, and continues with the words of the angel.

* Zingerle (op. cit., p. 174) has "mit grosser Heftigkeit."
II. A fragment (ff. 5—8), consisting of songs of praise in honour of the holy men, probably when complete not unlike the ms. described in Sachau, Cat., p. 235. The names mentioned are: Ammonius, f. 5 a; Apollonius, f. 5 b; Paeans and Isaiah, f. 6 a; Macarius the younger, f. 6 b; [Paul] the simple (the name is torn off and only كتبيد is left), f. 6 b; and Sabhr-isho' of Terihan, f. 7 a, of whose life some account is given (breaks off at f. 8 b).

III. Hymns by Khāmis bar Ḫardāhē (unless otherwise indicated), f. 9 a.

1. A fragment of an alphabetical poem (beginning in the middle of p), each stanza prefaced by لمح.

   See above, p. 645 (7).

3. Another, f. 15 a.
   See p. 645 (9).
There is a lacuna between ff. 16 and 17.

4. Another, f. 19 b.
   See pp. 370 (d), 646 (12).

5. Another, f. 22 a.
   See p. 646 (13).
There is a lacuna between ff. 22 and 23.

6. Another, f. 25 a.
   See pp. 371 (b), 647 (16).

7. Another, f. 28 a.
   See pp. 372 (i), 647 (17).
A lacuna after f. 29.

8. Part of a hymn, each stanza beginning with لمح, f. 30.

b. c. 74
9. Part of a hymn (alphabetical entence to א), each stanza beginning with מומע, f. 32 a.

10. A hymn by George Wardâ, on repentance, f. 34 a.
   See pp. 205 (f), 650 (6).

11. Another, on the prophecy of Jonah, f. 37 a.
   See pp. 204 (10 b), 649 (2).

12. Hymn (by Khâmîs), beginning f. 43 a:

13. Another, corrected by Khâmîs, f. 45 b.
   See p. 644 (2).

   See pp. 369 (e), 645 (5).

15. Another, f. 52 b.
   See pp. 367 (c), 644 (3).

16. Another, f. 57 b.
   See pp. 367 (b), 644 (2).

17. Another, f. 63 b.
   See pp. 373 (b), 647 (19).

Imperfect.
F. 64 seems to belong elsewhere.
There is a pencil note on f. 63 b, and traces of Armenian at the foot of ff. 7 b, 8 a.
Bound in boards.

Add. 2044

Paper, 6½ in. by 5; 206 leaves (with fragments of three others at the end); 21 quires, signed with Syriac letters, of 10 leaves, but the first has 11, the fifth, sixth and seventeenth
9, the fifteenth and twentieth 12, and the last 4; 18 lines on a page. Written in an irregular and inelegant Nestorian hand, and dated A.D. 1541; ff. 1—32 are a later supply.

1. Order of Funeral Services for all priestly ranks, f. 1 b:

Subscription, f. 169 b:

2. Funeral services for other ranks, f. 169 b:

The last of these is on bodies removed from one grave to another, f. 172 b:


Subscription, f. 188 b:

4. Verses in strophes each of two lines in twelve-syllabled metre, f. 188 b:

5. Verses in strophes of four lines in twelve-syllabled metre, f. 197 a:
6. Order of "consolations" or "consolatory discourses" (for the dead), f. 203 a. Cp. Wright, Cat. Brit. Mus., dxxiii.—v.:  

7. Other "consolations" beginning with those for priests, f. 206 a:

Imperfect.

A note on f. 1 a states that this ms. was written by the priest Khaushâbh bar ‘Azîz for the priest Behnam bar Simeon in A. Gr. 1852 = A.D. 1541.

The same owner has inscribed his name on the margins of ff. 126 b, 127 a.
ADD. 2044, 2045

There are scrawls on ff. 81 b sqq., 114 b, etc.

Bound in boards, with traces of title in ink on the cloth cover.

(A fragment of paper which was found in this ms. is now marked Add. 2071a.)

Add. 2045

Paper, about 8½ in. by 6; 117 leaves; 12 quires, signed with Syriac letters, of 10 leaves, but the fourth has 11, and the last 6; 19 lines on a page (but, exceptionally, 30 on f. 83 a). Written in pointed Nestorian and dated A.D. 1686.

A Sacerdotal or Priests’ Office-book according to the usage of the Dairā ʿEllātā; see Add. 1984, pp. 283 sqq. above.

1. Prayers for the ferial days.

F. 9 b (marg.): ܐܘܠܘܢ ܐܐܒܠܐܠܝܢ, f. 11 a (marg.): ܐܐܒܐܢ ܐܠܐܐܢ

2. Liturgies or Eucharistic Services.

a. The liturgy of the blessed Apostles, f. 17 b:

b. The liturgy of Theodore of Mopsuestia, f. 32 b.

c. The liturgy of Nestorian, f. 43 a.

Subscription, f. 60 a:

3. The Consecration of fresh Leaven (called ‘the King’),

f. 60 b.
4. The order of Baptism, as arranged by the catholicus Isho'-yahb of Hēdhaiyabh, f. 67 b.

5. Ḥuttāmē, by Mār ‘Abhd-ishō' bar Bērikhā, f. 83 b:

a. F. 83 b; see p. 290 (10 a).
b. Another, f. 85 a; see p. 291 b.
c. F. 86 b; see p. 291 c.
d. F. 87 b; see p. 291 d.
e. F. 89 a; beginning:

f. F. 91 a; see p. 291 e.
g. F. 91 b; see p. 291 f.
h. F. 92 b; see p. 292 g.
i. F. 96 b, by ‘Aṯṭāyē bar ‘Āṭēli, beginning:

Alphabetical, from a to l.

j. Another (alphabetical) by ‘Aṯṭāyē, f. 98 a, beginning:

 proved by another.”. This text is not fully transcribed.
k. F. 100 a, beginning:

Each stanza begins with مكسوة.

l. For the offering to the dead, f. 102 b:

Alphabetical. Followed by an acrostich with the name Gabriel:

6. Other Huttame by Mar ‘Abd-‘ishö:

a. F. 104 b; see p. 288 (9 a).

b. Beginning, f. 106 a:

Alphabetical.

6. Other Huttame by Mar ‘Abd-‘ishö:

a. F. 104 b; see p. 288 (9 a).

b. Beginning, f. 106 a:

Alphabetical.

c. F. 108 a; see p. 292 g.

d. F. 109 b, beginning:

Alphabetical.

e. F. 111 a; f. f. 112 a; g. f. 113 a; h. f. 114 a; see pp. 288 (c), 292 (h, i, j).

7. The Order of Consecration of polluted water, f. 115 a; see p. 287 (6).
The colophon (f. 116a) states that this ms. was finished in A.Gr. 1997 = A.D. 1686 by the scribe 모모 (op. ff. 60a, 83b), it was begun at 모모 in Tergawer and was finished at the church of Zai'a in the city of Gogtapa, in the days of Mar Elias catholic patriarch of the East, and Mar John bishop of 모모 etc.

F. 116a:

[Handwritten text in Hebrew script, not transcribed]
ADD. 2045, 2046

F. 1 a is blank. Bound in boards with an old half illegible fragment written in Nestorian Estrangâlâ.

Add. 2046

Paper, about 8½ in. by 6½; 104 leaves (in poor condition); 13 quires (imperfect), signed with Syriac letters, of 10 leaves, but the first is missing, the third has 8, the eleventh and twelfth together 18, the fifth and the last 4; 19 lines in a page. Written in a regular Nestorian hand of the sixteenth cent.

A Sacredotal or Priests' Office-Book, imperfect.

1. Prayers for the ferial days etc. It includes:

a. (Beginning lost) Prayers.

b. F. 9 b:

The subscription (f. 17 b) mentions the scribe Elias.

2. Liturgies or Eucharistic Services.

a. The liturgy ascribed to Addai and Mări, f. 18 a, cp. f. 26 a.

On f. 35 b there is a synodical canon and question with the answer thereto, see p. 284 above.
1178  

ADD. 2046

b. The liturgy of Theodore of Mopsuestia, f. 36 a.

c. The liturgy of Nestorius, f. 45 b.

This is followed by the canon ḫ.pem, f. 60 a; see p. 285.

3. The Consecration of fresh Leaven (called 'the King'), f. 63 a; see p. 286 (4).

4. The Consecration of an Altar without oil, f. 67 b; see p. 286 (3).

5. Order of Absolution, by the catholicus Ishú'-yabh, f. 87 a; see p. 287 (7).

6. Dimissory hymns, Ṣëqemsep, by 'Abhd-isher', metropolitan of Nisibis, and others, f. 90 b:

a. F. 90 b;  b. f. 91 b;  c. f. 93 a; see p. 288, 9 a, b, c.

d. For the Dominical festivals, f. 94 a; see p. 289 f.

e. Another Ḥuttamá, f. 98 a:

Seanip ḩuṣemsep Ḫuṭṭamá.

Beginning:

Seanip Ḫuṭṭamá ḩuṣemsep Ḫuṭṭamá.

Alphabetical ŋ — Ꞃ, imperfect.

f. Fragment of an alphabetical poem from Ꞃ to Ꞃ; f. 99.
ADD. 2046, 2047

9. By Yaldā of Alḵūsh, the scribe, f. 99 b:

Alphabetical.

7. Other Ḥūṭṭāmē, by Mār ʿAbbd-ʾishū, f. 100 b:

a. F. 101 a; b. f. 102 b; c. f. 103 b; see Add. 1984 (10 a, b, f), p. 209 sq.

d. Beginning, f. 104 b:

Imperfect. See f. 292 g.

This ms. also contains an imperfect fragment of 32 leaves (ff. 105—136), 8½ in. by 6¼, 20 lines on a page, later Nestorian writing, comprising portions of services, Ḥūṭṭāmē etc., viz.:

F. 111 a: the Liturgy of Theodore.

F. 116 b: _AGlasses came to be taken._

F. 123 b: the Liturgy of Nestorius.

F. 132 b: the beginning of a priest’s sacerdotal.

In addition to this ff. 137—140 is an entirely modern supply, on blue paper, 8½ in. by 6, 19 lines on a page, of the same character as the above.

There are notes on ff. 18 b, 19 a, 31 b, 111 a, 111 b, 112 a.

Ff. 131, 132 a are blank. Bound in boards.

Add. 2047

Paper, 9 in. by 6¾; 109 leaves, 12 quires of 10 leaves, signed with Syriac letters, but the fifth has 12, the eighth to eleventh 8, and the last 5; 20 lines on a page. Written in a neat Nestorian hand, and dated A.D. 1729.
Two Liturgies:

I. The Liturgy for Palm Sunday, f. 1 b:

On f. 47 a is the marginal note:

F. 52 a begins:

Subscription, f. 73 b:

II. The Order of the Solemn Festival of the Resurrection, f. 73 b:

The colophon (f. 105 a) states that this ms. was finished on the 18th of January, A. Gr. 2040 = A.D. 1729, by the scribe Solomon b. David (cp. f. 73 b above), in Tergawer, in the days of Mār Simeon, catholic patriarch of the East, and Mār Ḥēnāni-lishō. 
On f. 105 b is the Sūgīthā of the thief upon the cross.

According to f. 107 b, this ms. was written for E[zeki]el (?) bar Isaac on behalf of the church of Mār Cyriacus:

Another note, ib., in a later cursive hand refers to the installation of M. Abraham bishop of Urūmiyāh etc.

F. 108 a is part of a service book.

On f. 52 a is a picture in black and red of our Lord riding into Jerusalem. There are scrawls on ff. 31 b, 32 a, 75 b, 94 b, 108 sq. etc., and a rough drawing or design on f. 55 b. On f. 1 a are the words "Oromah college" in pencil.

Bound in boards.

Add. 2048

Paper, about 6½ in. by 4½; 95 leaves (in poor condition, the last being a mere fragment); 9 quires of 12 leaves, signed with Syriac letters, but the first has 5, the seventh and eighth 14, and the fourth is wanting; 17 lines on a page. Written in an inelegant Nestorian hand of the xviith cent.
The volume, which is imperfect, consists of services, and
hymns.

a. An alphabetical hymn for Palm-Sunday, f. 1 a.
b. Another, f. 2 b.

The marginal note יְסֻרָאִל occurs on ff. 8 a, 35 a, and 36 b.
On f. 38 a (marg.): דְּנַח.

c. יָסָרַי, f. 38 b.

The marginal note יָסָרַי occurs on ff. 40 b, 43 b, 48 a,
50 a, 51 b, 58 a, b, 60 b.

d. An alphabetical sedra, beginning f. 66 a:

אֵה חֲלֵל יִטּוֹלֵנַךְ וּפֶלַג לַחֲלֵתָךְ-


e. Another, f. 81 a:

סְמֹכֶּב מֵעָבָר קָרָא וַתַּקְוָא גְּשָׁמַיְנָה הַנַּקָּע

f. Another, f. 85 a:

סְמֹכֶּב מֵעָבָר קָרָא וַתַּקְוָא גְּשָׁמַיְנָה.

There are Syriac scrawls on ff. 18 a, 29 a, 30 a, 31 a, 90 a.

Bound originally in boards, with traces of a title in ink, and
fragments of Syriac on the cloth covers.

Add. 2049

Paper, 5½ in. by 4; 43 leaves (rather stained); 5 quires of
10 leaves, signed with Syriac letters, but the first has 6, the
fourth 12, and the last 5; 17 lines on the page. Written in
a neat Nestorian hand, with some points, of the xviiiith cent.

The order of the Solemnization of Matrimony, imperfect
(both beginning and end are wanting). It includes:—
ADD. 2049, 2050

a. The Benediction of the Bridegrooms, f. 4 a:

b. The Benediction of the Garments, f. 20 a:

c. The Ordering of the Crowns, f. 27 a:

d. The Benediction of the Bridegroom, f. 41 b.

Alphabetical.

e. The Benediction of the Bride, f. 42 b:

Alphabetical, breaks off in the middle of the 5 stanza.

Bound in boards, with faint traces of a title in Syriac.

Add. 2050

Paper, 6½ in. by 4½; 63 leaves, imperfect, originally of at least 5 quires, but the first is wanting; the second has 15, the third 14, and the fourth and fifth 16; the additional leaves ff. 47, 58 belong elsewhere; 16 lines on a page. Written in two or three Nestorian hands, and dated (f. 23 a) A.D. 1788 (?).

I. 1. The beginning, which is imperfect, contains various questions and answers, including an order of Baptism, f. 3 b:

The subscription (f. 23 a) states that this MS. was written by Gabriel son of the priest Cyriacus in the year 2099 (?)= A.D. 1788.
2. Psalms or versicles for various occasions, f. 23 b:

Beginning:

3. A history of the world from the earliest times, imperfect, beginning, f. 24 a:

a. F. 37 b:

b. F. 43 a:

(c. 43 b) (f. 43 b) لیکل. لیکل. لیکل.

c. F. 60 b:

The last leaf (f. 63 b) ends as follows:

II. Ff. 47, 58 are loose leaves (6 in. by 4 1/2, 17 lines on the page), probably older than the rest of this ms., containing a
small portion of the Apocalypse or Vision of S. Paul. Their correct order is ff. 58, 47.

The fragment corresponds to the translation published in the *Journal of the American Oriental Society*, vol. viii., p. 200, l. 19 (from foot) to p. 201, l. 19 (from foot), and Tischendorf, *Apocalypse Apocrypha*, p. 54, n. 26, l. 4 to p. 55, n. 29, l. 13. See above, Add. 2043, p. 1167 sq.

**Add. 2051**

Paper, 6½ in. by 4½; 65 leaves (numbered in Syriac up to 15); 8 quires, signed, of 8 leaves, the last has 7, and is followed by an insertion of 2; 16 lines on a page. Written in neat regular Nestorian, and dated A.D. 1842.

A book of the belief of the Syrians called the *Kethabha dha-Kemunita* by the priest Sadba. Cp. below Add. 2052. F. 2 b:

1. On the Syrians and their language, f. 2 b:

2. A hymn on the two natures and essences of Christ, and on the difference between them, f. 4 b:

* Add. 2052 reads *Kethabha.*
3. A hymn setting forth the seven mysteries of the Syrian church, f. 20 b:

4. On the holy oil, the olive-oil, called the horn, f. 28 a:

5. On the faith of the true Eastern Syrians, f. 33 a:

6. Exposition of the sign of our Lord, f. 36 b:

7. Explanation of the fatherhood of the priest, f. 43 a:

8. A song on the deceit of this world etc., by the priest Sâbêhâ, f. 45 b:

* Add. 2052 reads simply ḫonûn ḫonûn. *
9. On the soul’s repentance and on teaching, by the same, f. 58a:

Alphabetical.

10. Another, on the soul’s repentance, by the same, f. 56b:

Alphabetical.

The colophon (ff. 59b sqq.) states that this book was compiled by the priest Sābhā, and that the ms. was written in the year 1842 (A. Gr. 2153), in the days of Mār Simeon, catholic patriarch of the East. The scribe was the deacon Lazarus son of the priest Sābhā.

A note on f. 61b states that in this year was born Simeon bar George bar Sābhā.

* The scribe apparently meant to erase this word.
ADD. 2051, 2052

F. 62 a begins:

On f. 64 b is the marg. note ܡܫܒˀܫܐ ܡܒܬܠܐ ܡܚܠܓܡܐ, and on f. 65 b the heading ܕܘܣܬܐ ܡܘܚܠܓܡܐ.

Ff. 1, 2 a are blank. On the edge of f. 1 b are the fragments ܡܠܝܫ ܘܠܘܠܡ and ܡܡܘܐ.

Add. 2052

Paper, 6½ in. by 4½; 65 leaves (numbered in Syriac as far as f. 60); 7 quires of 10 leaves, but the last has 5; 16 lines on the page. Written in Nestorian, and dated A. Gr. 2140 = A.D. 1829.

Another copy of the Kēthābā dha-Kēmūntā; see above Add. 2051, pp. 1185 sqq.

1. f. 1 a; 2. f. 3 a (ܒܒܬܠܐ ܡܒܬܠܐ ܡܚܠܓܡܐ); 3. f. 19 b; 4. f. 27 a; 5. f. 32 b; 6. f. 36 b; 7. f. 44 a; 8. f. 47 b; 9. f. 55 b; 10. f. 60 a.

The colophon (f. 63 a sqq.), which is imperfect, states that this MS was written in the days of Mär Simoan.
The colophon is followed by an enigma by the scribe:

On the first of the two leaves inserted at the beginning are the words מִשְׁגַּשְׁגַּשׁוּת, on the second are traces of מַגְלָרִים. F. 65 is blank.
Bound in boards.

Add. 2053

Vellum, about 6½ in. by 5½; 2 leaves, 27–31 lines on the page. Written in Nestorian Estrangela, probably of the xii–xiiiith cent. In several instances where the writing had become faint a later hand has touched up the ms. with red ink.

These fragments, which were once used for binding, consist of short homilies on select passages. They seem to be translated from the Greek, and in some cases they are supplemented by alternative renderings (in Jacobite).

The fragment begins, f. 1 a:
ילדה יָדוֹאָה יָדוֹאָה. יָדוֹאָה יָדוֹאָה. יָדוֹאָה יָדוֹאָה.
There is a lacuna of a few leaves between ff. 1 and 2, as is seen from the enumeration on the right-hand margin.

F. 2a, l. 16:
F. 25, l. 6: 

(total 7 lines, no changes)

[Handwritten notes and corrections]

[Page numbers and annotations]

[Additional notes and markings]
The text itself occupies only about 2 1/4 in. of the whole width, the margin being used for citations from the Bible which are numbered consecutively with letters. These citations are made from the Peshitta and Harklesian versions.

(a) On the margin of f. 1 a is a long quotation consisting of Acts ch. ii. 1—11 in the Harklesian version. The following variants have been noticed: v. 1 יִשְׂמַעַת, v. 2 רְחֵם (White כוֹדֵת), v. 3 רְחֵם רְחֵם, v. 4 רְחֵם רְחֵם, רְחֵם, v. 5 רְחֵם רְחֵם רְחֵם רְחֵם רְחֵם, רְחֵם (for רְחֵם Wh.), v. 7 רְחֵם, om. בּ and אֶלְּלֶל, אֶלְּלֶל, v. 8 רְחֵם רְחֵם רְחֵם רְחֵם רְחֵם רְחֵם רְחֵם, רְחֵם (Wh. כוֹדֵת), רְחֵם, v. 11 רְחֵם[רְחֵם] רְחֵם.

On f. 2 a the passages cited are:

(b) Matt. i. 1 (var. כוֹדֵת).

(γ) Gen. ch. xxviii. 16—17 (var. כוֹדֵת כוֹדֵת כוֹדֵת).

(δ) Gen. ch. ii. 21—22 (var. כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת). in v. 22 om. כוֹדֵת).

(e) Isaiah ch. vii. 14 (var. כוֹדֵת).

(ζ) Hebr. ch. i. 1, from the Harklesian: כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת כוֹדֵת.
On f. 2b Hebr. ch. ix. 3—4 is cited, but from the Peshitta (variants, v. 4 ἀπάντησα, ἀποκάλυψα, ὥστε ὄντως
καὶ).

There are some scrawls in a late ugly Jacobite hand.

**Add. 2054**

Paper, about 6½ in. by 4½; one sheet of 2 leaves, 18 lines on the page. Written in Nestorian, with some points, perhaps of the xviiith cent.


F. 1a begins with the ascent of a Greek king, of the seed of Cush, with the Lord's cross*.

Then shall the king, and all the living creatures that are on the earth die. The stars shall fall, and the earth shall again become waste and void (στὰς στὰς). Then at the sound of a

trumpet the good and bad shall be gathered together, for there is one resurrection for all. Pains shall smite the earth, and Adam and all his children shall go forth.

Then shall a light arise from the East, seven times greater than that of the sun, our Lord shall come like lightning, all that David foretold shall be fulfilled. (End of f. 1 b.)

F. 2 a opens with a time of peace:

The kingdom of the Greeks shall last 208 years. Then shall sin and fornication again multiply. The earth shall
become profane, and the gates of Armenia shall be opened. Then shall come forth Gog and Magog (§§.1-2)
— they are 24 families (§§.3-4) and 24 tongues (§§.5-6) — whom king Alexander had collected and bound. The fragment breaks off with an account of the iniquity which these shall per-

ADD. 2054, 2055¹–⁶

It is uncertain whether the sequence (ff. 1 and 2) followed above is correct, the relation between the final rising of Gog and Magog and the Messianic kingdom varies (Weber, Jüdische Theologie, 2nd ed., pp. 387 sqq.).

Add. 2055¹–⁶

Fragments in Nestorian.

1. Four leaves, 8¾ in. by 6½; 18 lines on a page.

F. 1 is the first leaf of quire c and contains (inter alia) a prayer of Mār Shaliṭā; cp. above, p. 123 (a).

On ff. 3, 4 are hymns for the resurrection.

F. 4 b concludes:

2. Three leaves numbered μ, μ, μ―Λ; 6⅘ in. by 4⅓; 17 lines in a page.

Fragments of a service-book, f. 2 sq. are in Syriac and Mogul; cp. above, Add. 2820, p. 693 (29).

3. Thin leaf of paper, about 7¼ in. by 6; 18 lines. Apparently written in a S. Indian hand.

A fragment of a popular life of Moses.

(This fragment was found among the leaves of Dd. 10. 10.)

4. One leaf of coarse white paper, about 6¾ in. by 4¼, 11 and 7 lines.

Contains part of a hymn.

5. A leaf, 6⅛ in. by 4¼; 18 lines; very inelegantly written.

A prayer for the occupants of a house.
6. Same size and style as 5 above. A charm of Gabriel (سَمِحَةُ جَابِرُ بْنُ الْمَغْرِبِ), concluding:


Add. 20561-5

Fragments in Nestorian.

1. One leaf, 6½ in. by 4, a fragment containing paradigms of verbs, arranged alphabetically.

2 and 3. Two small leaves, in Kāršūnī; the former is written only on one side and is quite modern.

4. A sheet of two leaves; 4½ in. by 3; 13 lines on a page, written in Neo-Syriac.

5. A small fragment, fullest size 5 in. by 1¾. Four and six lines respectively, with traces of others.

As the fragment has proved unintelligible it is given in full.

... ِسَلَّمُ عَلَيْهِ الْمَلَأِ. مَلَأَهُ بِغَيْبَةِ قُسْمٍ وَقَابَ... 

... ِسَلَّمُ عَلَيْهِ الْمَلَأِ. مَلَأَهُ بِغَيْبَةِ قُسْمٍ وَقَابَ... 

صَلَّى ِنَبِيَّا لَكُنَّا لِيُقْدِحُهُ وَلَا تَنَجْعِهُ. كَأَنَّهُ أَمْضَاهَا

... حَتَّى قَدْ لَمَّا هَمَّ لَهُمَا حَيْبَةٌ وَلَا تَنَجْعِهُ. كَأَنَّهُ أَمْضَاهَا

Verse:

... ِسَلَّمُ عَلَيْهِ الْمَلَأِ. مَلَأَهُ بِغَيْبَةِ قُسْمٍ وَقَابَ... 

... ِسَلَّمُ عَلَيْهِ الْمَلَأِ. مَلَأَهُ بِغَيْبَةِ قُسْمٍ وَقَابَ...
Add. 20561-4, 20571-7, 20581-2

Fragments in Jacobite.

1. A large leaf, in two pieces, fullest size 16 in. by 12; probably of the xvith or xviith cent. Part of a calendar in Kārshūnī.

Possibly once the property of Bishop Moore and presented by King George I., see the Introduction.

2. Three sheets (six leaves), 4½ in. by 3; 12—13 lines on a page. Fragments of a theological discourse in Kārshūnī.

On f. 5 b is the heading: 

3. A leaf, 8 in. by 6, from the Syr.-Ar. lexicon of Bar-ʿAli. It extends from ܟܝܠܐ to ܚܕܐ.

4. Three pieces of a leaf, 6½ in. by 6, on one side 18 lines in Jacobite Syriac, Arabic on the other.

5. A leaf, 6 in. by 4, containing prayers in Kārshūnī.

6. A modern note, 5 in. by 3½, in Kārshūnī, written only on one side, relating to the chronology from Adam to Noah.

7. A leaf, much torn, fullest size 8½ in. by 7. Written in Arabic, with the date 1725 A.D.

Add. 20581-2

Two Jacobite fragments, probably of the xviiiith cent.

1. One leaf, 6½ in. by 7½; 23 lines; from a theological work. On the verso is the rubric ܐܒܫܘܝ่าง ܟܠܬܐ The names
of Peter, Paul, Basil, Gregory and Cyril are commemorated at the foot.

2. A fragment, 4 in. by $3\frac{1}{2}$; 11 lines on a page. At the foot are the letters $\gamma$ (=204). It contains Ps. cxxv. 4—6, cxxvii., and cxxxiv. 1.

Add. 2059

Parchment, fullest size $12\frac{1}{2}$ in. by $8\frac{1}{2}$; two columns of 25—6 lines. Written in a good Nestorian Estרא cunt probably of the xiiith cent.

Four whole and three half-leaves from a lectionary of the New Testament; the rubrics are almost illegible.

F. 1: John vii. 6—27.


On 2 b beginning in the middle of col. 1: Luke x. 38—42; followed by ch. xxi. 1—4 a (ךלט). 

F. 3 a: Mark vi. 28 b—29, together with the last three words of Matt. xiv. 12.

The rubric is followed by Luke iv. 14—30 and Matt. xvi. 13 (to יֵשָׁנ). 

F. 4 a continues down to Matt. xvi. 19. a col. 2 and b col. 1 are much torn and appear to contain John xxi. 15—20 a, (b col. 2 continues with xxi. 20 b—24). 

F. 5 is torn in half. It contains Luke xxi. 29—38, and (on b) Lk. xii. 54—57, followed by Mt. xvi. 13 a, and Jn. x. 1.

F. 6. The remaining fragment belongs to the lower half of a leaf and contains John ix. 30—33, 37—38 followed by a rubric (third Sunday of Summer?) and Mark vii. 3—4, 6—9 a.
Add. 2060

Paper, 5 1/2 in. long by 8 1/2 wide; two columns of at least 9 lines. Written in a fine large Nestorian Estrangolā, perhaps of the xiiith cent.

A fragment, evidently of a lectionary, containing recto, John, chap. xiv. 2 b—4, 7 a—9 a, and verso, ib. 11 a—12 a, Luke ch. ix. 52 b—54 a.

Add. 2061

Paper, at least 7 1/2 in. by 5 1/2, 31 lines. Written only on one side in Nestorian. Probably of the xviith cent.

Six fragments, of which the first four contain Ezek. xxix. 19—xxx. 20 (ff. 1—3), xxxi. 1—6 (f. 4).

Add. 2062

Paper, fullest size 8 1/2 in. by 5 1/2, 25 lines. Written in Nestorian with points. Possibly of the xvith cent.

One leaf, forming the end of a quire, apparently from a lectionary. The obverse side, which is the more legible, contains Luke iv. 26—36 (reading ḫē ḫeṭṭēn).

Add. 2063

Paper, 8 3/4 in. by 6, 24 lines. Written in at least two Jacobite hands with some mixed points, belonging probably to the xvith or xviith cent.

21 leaves and 14 smaller fragments of a Gospel Lectionary.
F. 1 a contains the Introduction and beginning of Matthew, and the leaves marked 2 and 3 comprise the end of Matthew and beginning of Mark.

Add. 2064

Paper, fullest size 7 1/2 in. by 5, 18 lines. Written in Jacobite with some mixed points, possibly of the xvith cent.

B. C. 76
Three fragments (five leaves) containing:

F. 1 a: parts of Is. xxvi. 9 (ماعملا) — 19.
F. 1 b: Jonah ii. 4—10.
F. 3 b: a hymn of Mār Ephraim in Kānḫūnī.
F. 4 a: the Lord's Prayer, and the Song of Hannah.
F. 4 b: parts of Hab. iii. 1—5, beginning:

صلِّ بِإِنْبَا مَعْيَا مَعَ بِيَعَاسَا َبِإِنْبَا مَعْيَا مَعَ بِيَعَاسَا
صلِّ بِإِنْبَا مَعْيَا مَعَ بِيَعَاسَا
صلِّ بِإِنْبَا مَعْيَا مَعَ بِيَعَاسَا.

V. 4 reads |دَعَاهُمُو مَعَ يَسُوَّ|; v. 5 is apparently wanting;
v. 6 |مَلَسَوْنَا بِيَعَاسَا| لِلَّذِينَ كَبَرَنَّ| لِلَّذِينَ كَبَرَنَّ;
v. 7 |بَلَدَنَا إِنْبَا بَلَدَنَا إِنْبَا بَلَدَنَا إِنْبَا|... 7.

Add. 2065

Jacobite fragments; probably of the xviith cent. With traces of Add. 2060 on f. 1 b.

F. 1: fullest size, 8 in. by 2½; 20 lines. Fragments of Ps. ii.—iii.
F. 2: fullest size, 6 in. by 4½; 16 lines; with E. points. Jonah ii. 3—10 on a, Is. xxvi. 10—18 on b.

Add. 20661—7

Jacobite fragments; of the xvth—xviith cent.

1. Fragment of leaf, 7 in. by 3½; 16—17 lines; some E. points. On a, the title |وَسَمَا| بَيْنَ نِسْمَائِ|, on b, |وَسَمَا| بَيْنَ نِسْمَائِ.

2. Three fragments, fullest size of leaf 4½ in. by 4½; at least 18 lines.
F. 1 b begins:

3. Leaf, 6 in. by 4; 18 lines. Traces of Add. 2060 on f. 1 b. Prayers, with the fragment of a Ḥuttāmā on f. 1 a:

4. A fragment, 4 in. by 3½; 14 lines.

The recto contains:

5—7. Smaller fragments, insignificant.

Add. 2067

Paper, 12½ in. by 8½; 2 columns of 30 lines. Written in Jacobite, with some Greek vowels, perhaps of the xvth cent.


Add. 20681—2

1. Paper, fullest size 8½ in. by 6½, 33 lines on the page. Written in a cursive Nestorian perhaps of the xvth cent.

Three fragments of what appears to be a homily on Matt. xxiv. 20, cp. the following, f. 1 a:

76—2
On the margin of f. 1b are the words = Aphraates (reversed from another leaf). There are scrawl
in Syr. and Ar. on f. 1a.

2. Add. 2068³ consists of four fragments, fullest size 5½ in.
by 4, written in Jacobite, perhaps of the xiith cent. Almoost
wholly illegible; on f. 1 b is the rubric:

Add. 2069

Five fragments, fullest size 8½ in. by 6½; 29 lines; written
in an inelegant Nestorian, possibly of the xviiith cent.; appa-
rently part of a homily on the raising of Lazarus. Cp. the
following from f. 1 b:

Add. 2070

Two leaves of paper, fullest size about 9 in. by 6½; frag-
ments of the Lexicon of Bar Bahlul in Syriac (Nestorian) and
Arabic. The leaves contain traces of Add. 2061 (or 2069 ?).
Add. 2071*-8

A number of unimportant miscellaneous fragments. Three are printed: 5. (a piece from a Russian calendar) found in Add. 2041, 7., found in Add. 2034, and 8., portions of Bellarmine's Doctrina Syriaca (Rome, 1665); 6., found in Add. 2044, appears to be a statement of accounts (in Nestorian), and 4., found in Add. 2035, is a small fragment containing a prayer and scrawls, also in Nestorian. 2. and 7. are modern Syriac.

Add. 2072*-8

Fragments in Jacobite Kāshūni, probably of the xvith or xviith cent.

1. Ten leaves, greatest size 6½ in. by 3½; 14—15 lines.

They contain fragments of the Arabic version of Ecclesiastical including the Prologue (see below, 2).

F. 2 sq., includes the Prologue (almost complete), and the opening words of ch. i. There is a smaller portion of the Prologue on f. 1 a.

Ff. 4—10 contain ch. i. 20 (from parentNode.parentNode.parentNode.parentNode.parentNode.parentNode.parentNode) - vi. 23. Ch. iii.—iv. 4 is passed over entirely on f. 5 a.

There are Ar. and Kāshūni scrawls on f. 1 b, naming, among others, Sulaimān ibn Isāq ((SDL_1)).

The text of this version differs somewhat from that in Walton's Polyglot (t. iv.), and from the closely-related Brit. Mus. Ar. ms. Or. 1326; e.g.:

(a) Ch. iv. 33 sqq., f. 8 a:


[Text continues]
(b) Ch. vi. 1 sqq., f. 9 b:

2. Two leaves, about 5 in. by 3 1/4, 11-13 lines. The Prologue to Ecclesiasticus and the opening words of ch. i.

The text of 2 is better on the whole than 1, but less complete. There are other copies of this version at Paris (Zotenberg, no. 179, a Karshuni ms.), and the Borgian Museum, Rome*.

The chief peculiarity of the text presented by the Cambridge fragments is the statement that the author translated his grandfather’s work into Syriac:

3. Fragments of 7 leaves, greatest size 6 1/4 in. by 4 1/2, 15 lines. Apparently portions of the life of the martyr Barsumā ‘indutus ferro’ (cp. Ass. B.O., t. ii., p. 10). There seems to be an allusion to his 54 years' fast on f. 7 b.

Ff. 2 b, 3 b, 4 a bear traces of Add. 2060.

4. and 5. are unimportant fragments.

* I am indebted to Prof. Guidi for the latter statement.
ADD. 2073, 2074, 2075, 2076 1207

[Add. 2073—Add. 2077. Fragments of Jacobite probably of the xvith—xviiiith cent.]

Add. 2073

Paper, about 11½ in. by 8; 2 columns of about 38 lines. 18 leaves more or less whole, and some small fragments, written in at least two Jacobite hands, Greek and Eastern points occasionally.

Portions of the Ecclesiastical History of Barhebraeus which, so far as they are legible, belong to Pt. iii. (Abbeoos and Lamy, t. ii.).

Add. 2074

Paper, fullest size 9¼ in. by 6½, 22 lines on a page. Written in Jacobite with some Greek vowels.

A number of fragmentary leaves of the Kūthābhā dhē-Zalgh of Barhebraeus (including the introduction, f. 1 a).

Add. 2075

Paper, fullest size 8½ in. by 6; about 22 lines on a page. Written in at least two Jacobite hands.

Twenty-three fragmentary leaves belonging to the Ethics of Barhebraeus.

F. 23, containing parts of Bk. iv. chap. xvi. § 2 sq., is by another hand.

There are traces of an Arabic note on f. 19 b.

Add. 2076

Paper, fullest size 7½ in. by 6; at least 20 lines on a page. Written in Jacobite with some Greek vowels.

Ten fragmentary leaves from the Kūthābhā dhē-Šemḥ of Barhebraeus, e.g. f. 1, parts of ch. iv. § 3; f. 2, ch. v. § 5; f. 3, ch. vi. § 2; f. 4, ch. vi. § 5; f. 5, introduction to ch. viii.
Add. 2077

Paper, fullest size 7 in. by 5⅜; two columns of at least 20 lines. Written in Jacobite with mixed points.

Eight fragmentary leaves from the smaller metrical grammar of Barhebraeus.

F. 1 contains the introduction:

\[\text{[Copied in detail]}\]


Add. 2903

Paper, ruled, 1 quire of 12 leaves, 6 in. by 3⅘, 16 lines on a full page. Written in neat modern Nestorian, fully pointed.

Add. 2903 consists of a homily on John iii. 5, entitled:

\[\text{[Copied in detail]}\]

Under this press-mark are included also nine letters (Add. 2903), the majority of which were written by the patriarch Mār Simeon to Dr Badger in 1843—4. Some are in a wrapper with the address in Syriac.

1. From Mār Simeon to Dr Badger and Mr Rassam.

Heading:

\[\text{[Copied in detail]}\]
On the outside is written:

A pencil note states that the letter was received on July 10th. Allusions are made in it to Nuri-Beg, Bedr Khan Beg, and others.

2. Another, heading as before.

It appears to be almost the same as the letter of June 4th quoted in Badger, *Nestorians*, vol. i., p. 270.

3. From Abraham to Dr Badger.

Outside is written in pencil: ‘20th March.’

4. From Mār Simeon to Mrs Badger. This is *not* the letter quoted by Badger, *op. cit.*, p. 377.

5. From Mār Simeon to Dr Badger.

6. From Mār Simeon to Rustam-Beg and Dr Badger. It refers to Hakkari Emeeb, Bedr Khan Beg and his brother

7. From Mār Simeon to Dr Badger. Written at Mr Rassam’s house in Mosul on 30th July, 1843 (*op. cit.*, p. 271). It refers to the Archbishop of Canterbury, also to the work of the American Mission.

8. From Mār Simeon to the ambassador Sir Stratford Canning:

Outside, written in pencil, are the words: “Received at Malta, 30th October.”

9. From Mār Simeon to Dr Badger (*op. cit.*, p. 271) written at Mosul, on 5th May, 1844. Mention is made of Mr Fletcher (*op. cit.*).

Presented by Mrs Badger.
Add. 2919

Paper, about 8½ in. by 6 in.; one quire of 4 leaves, 36—46 lines in a page. Written in irregular pointed Nestorian, for approximate date see below.

The autobiography of the metropolitan Hormuzd, son of the deacon Hannä, brother of Mār Elias, patriarch of the East (1760—1841), a rough translation of which is given by Badger in his Nestorians, vol. i. chap. xi. As is seen from the concluding lines the manuscript is a fragment, ending with the catchword 'Iqamat.'

The words enclosed within brackets have been erased. The marks under the name of Padre Fulgenzio (l. 1) refer to a note
which commences on the left-hand margin and goes round the page. It refers to the murder of Ahmed Kialya, generally known as Kialya Pasha, in the month of April.

The Syriac corresponding to the first ten lines of Badger's translation, p. 152, appears as an addition on f. 1a (foot) and f. 1b (head) of the original.

The paper cover bears the title of the ms. in Dr Badger's handwriting.

Presented by Mrs Badger.

Add. 2973


2. Anaphories and various procemia, p. 20:

3. Liturgy of Ignatius the disciple of S. John, p. 32.

4. The introductory service, p. 40.
5. Liturgy of S. James, p. 72.
Subscription, p. 108. مکمل: بیشمارا، چندینا، بالا صمیمی.
6. Prayer on the bread, p. 108. پودن والی با نکسال.
The subscription (p. 118) states that this ms. was written
by Alexander (بیشماردا، بیشدارا).
8. Liturgy of Dionysius bar Ṣalibi, p. 119.
10. Liturgy of S. Peter, p. 141.
12. Liturgy of the Twelve Apostles as arranged by S. Luke,
p. 170.
15. Liturgy of Matthew the Shepherd, p. 213.
The subscription (p. 223) states that this ms. was written by
the priest Alexander bar Abraham of the church of Pudica[bo]
Māvalikara* in the year 1869.

* The same place in Add. 1856, f. 15 b, p. 1129 above.
The exact reading of the name in Syriac-Malayālim is uncertain.

This is followed by

(a) Huttāmā by Gregory of Jerusalem, beginning, p. 224:

(b) Order of Baptism, compiled by Gregory Barhebraeus, beginning, p. 230:

Presented by the Rev. G. M. Rae, D.D. (formerly of Madras), in April, 1887.

Add. 2989

Paper, about 5 in. by 3½; 160 leaves; quires, unsigned of 8 leaves; 26 lines on a page. Written in Jacobite and dated A.D. 1797.

1. Various burial services and orders in Kārshūnī, very similar to Add. 3224 (below); f. 2 b.

2. Services (in Syriac) for the canonical hours of the ferial days, according to the usage of the Maronites, f. 34 b:

   a. Sunday, f. 34 b.
   b. Monday, f. 47 a.
   c. Tuesday, f. 63 b.
   d. Wednesday, f. 80 b.
   e. Thursday, f. 98 b.
f. Friday, f. 117 a.
g. Saturday, f. 134 a.

The subscription (f. 150 b) states that this ms. was written in A.D. 1797 by the Khāri Joseph.

FF. 151—159 are misplaced, and should come between ff. 41 and 42.

FF. 34 a, 160 are blank.

F. 1, a small leaf written in Kārshūnī, belongs elsewhere. There are traces of Arabic on f. 2 a.

Bought from the Rev. Greville T. Chester.

Add. 3086

Paper, about 3½ in. by 2½; 85 leaves; 10 quires, of 10 leaves, signed with Syriac letters, but the second and fourth have 9, the fifth, sixth and last 8, the seventh 9, the ninth 6, and there are 2 leaves at the end; 8 lines on a full page. Written in an inelegant Nestorian, probably of the xviiith cent.

A book of Syrian magic, similar in character to the mss. described by the Rev. H. Gollancz in the Paris Oriental Congress of 1897 (Actes du Onzième Congrès International des Orientalistes), but apparently not identical with the ms. which Dr Badger has quoted in his Nestorians, vol. i., pp. 238 sqq. It contains a number of anathemas, conjurations, etc., including lists of names of angels.

The title on f. 1 b is written Justinian (here and often elsewhere the diacritical marks are omitted). Among its contents are:

The anathema of Mär George, f. 8 b:

\[\text{\ldots}\]
It appears to be a shorter form of the similarly-named anathema edited by Gollancz (op. cit., pp. 85 sqq.).

On the evil eye, f. 11 b.

On the lumbago (/atul, f. 14 a.

See Gollancz, op. cit., p. 90.

On the lumbago, f. 46 a.

Show the signs of the zodiac, f. 58 b.

See ib., p. 96.

On the lumbago, f. 62 a.

See ib., p. 96.

There are full-page paintings on ff. 4 b, 11 a (S. George and the Dragon), 19 b, 23 b, 25 b (Joseph and the dragon), 33 b, 39 a, 43 a, 45 b, 50 b (Joseph and Lilith), 58 a, 63 a, 65 b, 68 a, 70 a, 76 a, 80 b, and 83 a. There are also various kinds of ornamentation on ff. 8 a, 13 b, 21 b, 26 a, 27 b, 30 a, 31 a, 37 a, 41 a, 52 b, 59 a, 61 a, 62 a, 72 b, and 84 a.

Ff. 1 a, 84 b, 85 a are blank, and there are traces of Syriac writing on f. 81 b.

Originally in the possession of Dr Badger.

Add. 3087

Paper, 5 in. by 3½ ; 124 leaves; 12 quires, signed with Syriac letters (a fresh enumeration begins at f. 90), of 10 leaves; but the first and ninth have 9, the sixth and twelfth 11; 14 lines (but in the second part 15—16 lines) on the page. Written in Nestorian probably of the xviith cent, ff. 118—121
are a later supply copied from the last four leaves of the original (see note on f. 118 a) which are in bad condition.

The ms. contains two works of 'Abhd-lishō metropolitan of Nisibis and Armenia:

1. The Margāνthā, or "Pearl"; see Add. 2018 (iii. 1), p. 569 above; f. 2 b.

The subscription (f. 81 sq.) states inter alia that the Margā
wāthā was written in the month Elūl A.D. 1298, at Khešā, in
the church of the blessed Nestorians, f. 82 a.

2. The Catalogue of Books, see Add. 2018 (iii. 2), p. 570
above; f. 92 b.

F. 1 a contains part of a service written in an older Nes-
torian hand.

On ff. 1 b, 2 a, 91 a is a fragment giving the lucky and
unlucky days of the month (only " to remain).

On f. 82 b is the Nestorian Faith arranged by 'Abhd-lishō':

The rest, to f. 89 a, is in Arabic.

Cp. Chabot's Catalogue of Paris mss., no. 315, i. (3).

Subscription, f. 89 b:

There is also some Syriac (illegible) and Ar. on f. 90 b, and
Ar. only on ff. 91 b, 92 a.

Ff. 90 a, 121, 124 b are blank.

Formerly in the possession of Dr Badger.
ADD. 3174

Add. 3174

Modern paper, about 8\(\frac{1}{4}\) in. by 6\(\frac{1}{2}\); 179 leaves, of which the first and last are blank; 18 quires, of 10 leaves, except the first which has 9; two columns of 20 lines. Written in a modern Nestorian hand of the sixth cent.

A Syriac-Arabic dictionary “in the main an abridgement of Bar ‘Ali.”

Beginning, f. 2 b:

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]

\[\text{\begin{arabic}}\]

\[\text{\end{arabic}}\]

\[\text{\begin{syriac}}\]

\[\text{\end{syriac}}\]
Add. 3175

Vellum, about 10½ in. by 7; 180 leaves (the first two are numbered 1a and 1b and a leaf has been overlooked between ff. 13 and 14); originally 20 quires, signed with letters, of 10 leaves, but the first quire and first leaf of the second are wanting; the nineteenth has 8, and of the last only 3 are left; 2 columns of 33—36 lines (but 39 in ff. 25b col. 2, 33a col. 2). The ms., which is in good condition, is written in a beautiful Estranghelâ, Eastern vowel-points introduced here and there by a later hand, and belongs probably to the xth or xith cent.

A translation from the Greek (ep. f. 30a) of some of the writings of Basil of Caesarea. The translation is marked by its extreme literalness (variants are suggested here and there by later hands).

1. On the Proverbs of Solomon. The beginning is lost.

Beginning, f. 1 (A) a:

See Migne (t. xxxi., col. 1778 n).

2. On the words “Take heed to thyself” (Deut. xv. 9, see Migne, xxxi., pp. 197 sqq.), f. 2b, beginning:

See Migne (t. xxxi., col. 1778 n).
3. On the Fast of Lent (Migne, xxxi., pp. 163 sqq.), f. 9 b:

The leaves containing this homily have suffered some transposition, the correct order is ff. 12 b, 13 (a) a, 13 (a) b, 13 a, etc.

4. Second homily on the Fast (Migne, xxxi., pp. 185 sqq.), f. 15 a:

5. Against the Drunken (Migne, xxxi., pp. 443 sqq.), f. 19 b:
6. On Faith (Migne, xxxi., pp. 463 sqq.), f. 25 b:

7. On the Forty Martyrs (Migne, xxxi., pp. 507 sqq.), f. 28 a:

In the space between the two columns on f. 30 a (corresponding to Migne, p. 513), the scribe writes:

8. On Baptism (Migne, xxxi., pp. 424 sqq.), f. 33 b:

9. On the Martyr Gordius (Migne, xxxi., pp. 490 sqq.), f. 40 b:
10. On Thanksgiving (Migne, xxxi., pp. 217 sqq.), f. 46 b:

(A pencil-note in the margin refers to Garnier ii. 141.)

11. On Julitta (Migne, xxxi. 237 sqq.), f. 53 a:

(The vowel-point in ηαινεσθαι is by a later hand.)
12. Homilies on various Psalms (see Migne, xxix. 209 sqq.).
On Ps. i., f. 61 b:

13. On Ps. xiv., first homily, f. 68 a:

14. Second homily on Ps. xiv., and against usurers, f. 72 b:
16. On Ps. lix, f. 77 b:

17. On Ps. cxiv, f. 86 a:

18. On Ps. cxv. (Migne, xxx., pp. 103 ff.), f. 90 a:
19. That God is not the cause of evil (Migne, xxxi., pp. 329 sqq.), f. 94b:

On f. 98b, col. 2 the translator has written a note on the word רע (cp. Migne, p. 340 n):

20. On Envy (Migne, xxxi., pp. 372 sqq., 1733 sqq.), f. 103b:
21. On Anger (Migne, xxxi., pp. 353 sqq.), f. 109 b:

22. On the saying in Luke (xii. 18), "I will pull down my barns," and on injury (Migne, xxxi., pp. 261 sqq.), f. 116 b:

23. To the Rich (Migne, xxxi., pp. 277 sqq.), f. 123 b:

24. How Christian youths may profit from heathen writings (Migne, xxxi., pp. 563 sqq.), f. 133 b:
The four following treatises belong to another translation f. 144a:

25. On "In the Beginning was the Word" (Migne, xxxi., pp. 471 sqq.), f. 144a:

26. To those who say that the Son is not like the Father, f. 148a:
لا مسرشة للاجتياح! لم ينطلق
لا معركة. بل من فمه من عدة أفكار:
هل من الدنيا حسن لعلم عميقة؟ 
لا من الدنيا حسن للعلم عميقة. 
اذ تدعو للاجتياح لعلم عميقة:
لا مسرشة للاجتياح لعلم عميقة.
Concluding, f. 150a, col. 1:

خفف قلبي، فلا تحزنوا لانن في عليكم عين مالك، قد كتب الله عليكم. لله عبدكم، أعظمهم صدقاً.

نهاة في مكتب هذه المجلة

* Altered into مع الاله with the addition of مَالك in the margin.
27. Against the followers of Sabellius and Arius (Migne, xxxi., 599 sqq.), f. 150 a:

28. On the Trinity (Migne, xxxi., 1438 sqq.), f. 156 b:

29. Various extracts from the Constitutiones Monasticæ (see Migne, xxxi., 1320 sqq.), f. 159 b:

a. Beginning (Migne, cap. ii., 1337 sqq.):

لاكمه، نحن نحن، ل(/

لاكمه، نحن، ل/
Concluding:

Le même motif apparaît souvent.

b. F. 161 b, col. 2 (Migne, cap. xvii., 1378 sqq.):

De même que pour les autres lieux, le texte est complexe et nécessite une discussion approfondie.

c. F. 162 b, col. 2 (Migne, cap. iii., 1343 sqq.):

Le texte est sans doute plus ancien et fourni d'une explication plus détaillée et plus claire.

d. F. 163 b, col. 2 (Migne, cap. iv., 1346 sqq.):

Le texte est plus court et plus direct, mais nécessite une explication jointe pour être compris.
e. F. 168 b, col. 1 (Migne, cap. v., 1359):

f. F. 169 a, col. 1 (Migne, cap. vii., 1365 sqq.):

g. F. 170 a, col. 1 (Migne, cap. xiii., xiv., 1375 sq.):

h. F. 170 b, col. 2 (Migne, cap. xv., xvi. [to θησαυροφυλάκιον ἀρετῶν]):

i. F. 171 a, col. 1 (Migne, cap. xviii., 1381 sq.):
Cap. xviii. ends as follows, f. 173 a, col. 2 (l. 20):

j. F. 173 a, foot (Migne, cap. xxii., col. 1401 sqq.):
k. F. 176 b, col. 2 (Migne, cap. xxiii., 1409 sqq.):

The leaf ends with corresponding to de poroïnta (Migne, 1420 b).

The commencement of f. 178 a corresponds to Migne, cap. xix., 1388 b:

Subscription, f. 178 b, col. 2:
That the ms. has passed through several hands appears from the numerous marginal notes.

Notes in uncial Greek are found on ff. 12 b, 17 b, 24 a, 32 a, 48 b, 51 a, 55 a, 59 a, 62 b, 111 a, 138 a, 147 b, 158 b, 165 b, 169 a, 171 b, 177 b, 178 b.

Notes in Estrangela, enclosed in cartouches, ff. 1 a b, 1 b b, 2 a, 30 a etc.

Notes by later hands, emending the translation, etc.; ff. 3 a b, 13 a b, 17 b, 18 b, 24 a, 34 b, 55 b, 60 b, 73 b, 106 a, 129 a, etc.

Arabic notes, ff. 20 b, 117 a, 178 b. Some scrawls on f. 77 a. The title Сματισμοι Μαθηταί appears at the head of the last leaf (verso) of quires 6, 8—10, 12—18.

At the head of f. 148 a is the number "26."

An earlier possessor has pasted in a note which refers briefly to the identification of the first homily, and states "this appears to be a correct copy and imperfect only at the beginning...it is probably of considerable antiquity."

At the end is written in pencil £42. 0. 0. The title outside is "Prophetae Syriace ms."

This ms. was formerly the property of John Skipp of Ledbury (died 1796), whose book-plate it contains. It passed finally into the hands of the late Prof. Robertson Smith who bequeathed it to the University Library.
Add. 3218

Paper, about 6 in. by 4, 44 leaves; quires unsigned; 16 lines on a page. Written in two or three Nestorian hands and dated A. Gr. 2036 = a.d. 1725 (f. 1 is a modern supply).

The ms. contains:

1. Sundry prayers etc., including:
   a. One on going to church, f. 1.
   b. Dates of the commemorations of the Twelve, f. 6 b.
   c. Prayers to the Virgin, f. 7 b.

2. Advice to the true Christian, prayers to be recited at set hours of the day, f. 9 b.

The colophon (f. 43 b) gives the date a.d. 1725, the year of the visit of Mār Joseph III. to Ἄμιδ:

There is some Arabic on ff. 7 a, 8 b, and Kārshūnī on ff. 7 a, 44 b.

On a fly-leaf at the beginning is the title: حسب للله كنيسة;
on a fly-leaf at the end is written “365, Syriac Prayers.”

The outside title is Livre de Prières ms. Syriac.

This ms. formerly belonged to the late Prof. Bensly; presented by Mrs Bensly.

78—2
Add. 3224

Paper, about 6 in. by 4; 230 leaves; quires of 8 leaves, unsigned; 24 lines on the page. Written in Jacobite and dated A.D. 1832.


2. Prayers (in Syriac) for the canonical hours of the ferial days, f. 13 b.
   a. Sunday, f. 13 b.
   b. Monday, f. 38 b.
   c. Tuesday, f. 61 a.
   d. Wednesday, f. 82 b.
   e. Thursday, f. 105 a.
   f. Friday, f. 126 a.
   g. Saturday, f. 146 a.

The first part of the ms. was finished in II. Teshrin A.D. 1831 (f. 166 b), and the second part in II. Kanûn A.D. 1832 (f. 229 b). The scribe was the Khârî Joseph Khalweh (? E. of Tyre) from the city of Zagharta (S.E. of Tripoli): مارشیوس شاردث. 

FF. 2 a, 3, 12 b, 13 a are blank, and there are Arabic notes (registers etc.) on ff. 1, 2 b, 229 b, 230 b.

This ms., which was presented by Mrs Bensly, belonged to the late Prof. Benly, and, originally, to the collection (no. 10) of John Lee of Hartwell (Bucks). It contains the book plates of both owners. Lee has described the ms. in his (privately printed) Oriental MSS. purchased in Turkey (London, 1840), p. 5 sq., no. 10, where it is stated that it was "a present from Mr Catterwood the able artist who painted the panorama of Jerusalem which was exhibited in London" (see the leaf inserted at the beginning of the ms.). The name of the scribe's
village is here transcribed “Aghretà.” This ms. is referred to by Land, *Anecdota Syriaca* (vol. i., p. 87 sq.), who has given a facsimile of it on the plate facing the title-page.

The title outside is *Precēs Syriēcē*.

**Add. 3269**

Paper; about 8 in. by 6; 88 leaves; 11 quires, signed with Syriac letters, of 8 leaves, four leaves of the last quire are blank, partly written in double columns, 18—19 lines on a page. Written in Jacobite, occasionally mixed pointing, and dated A. Gr. 2124 = A.D. 1813.

The *Pardasa* ḏha-ʾEdhen of ‘Abhd-ʾishō, metropolitan of Nisibis and Armenia:

See Add. 616, 1996 above.

This collection consists of forty-seven poems arranged in the following order (the numbers correspond with Assemani's enumeration *B. O. t. iii. l. pp. 326 sqq.)*:—1, 4—24, 2, 3, 26, 28—49.

1, f. 1 a; 4, f. 3 b; 5, f. 5 a; 6, f. 6 b; 7, f. 8 a; 8, f. 8 b; 9, f. 9 b; 10, f. 11 a; 11, f. 12 b; 12, f. 15 a; 13, f. 16 b; 14, f. 20 a; 15, f. 21 b; 16, f. 23 a; 17, f. 25 a; 18, f. 26 b; 19, f. 27 b; 20, f. 28 b; 21, f. 30 a; 22, f. 30 b (with *Vēna* as against *Vēnā* in Ass.); 23, f. 32 a; 24, f. 33 b; 2, f. 39 b; 3, f. 46 a; 26, f. 49 b; 28, f. 51 a; 29, f. 52 b; 30, f. 53 b; 31, f. 57 a; 32, f. 59 a; 33, f. 60 b; 34, f. 62 b; 35, f. 63 b; 36, f. 65 a; 37, f. 66 b; 38, f. 67 b; 39, f. 69 a; 40, f. 70 b; 41, f. 72 a; 42, f. 73 b; 43, f. 74 b; 44, f. 76 a; 45, f. 77 b; 46, f. 79 a; 47, f. 80 a; 48, f. 81 b; 49, f. 83 a.

Nos. 3, 30, 31 are followed by the *Vēnu* or explanation of difficult words.
At the end of f. 39a is the following subscription:

The colophon (84b) states that this copy was finished by Elias bar George Hazzâz, in Berea (Aleppo) in the month May, A. Gr. 2124 = A.D. 1812 (sic).

On the inside cover are the book-plates of the late Prof. Bensly, of John Fiott, B.A., St John's College, Cambridge, 1806, and of J. Lee*.

On a fly-leaf after the words "J. Lee, Doctors Commons, bound 1829" is this note "This manuscript was copied for me at Aleppo, from a manuscript which I saw there, and which I could not purchase." Other notes are "Aleppo No. 15 J. F." (also "J. Fiott, No. 15 Alep." on f. 1a), "G. C. R. No. 110," "New Catalogue, No. 110 of 1831," "New Catalogue of 1840, No. 3." The title is given by G. C. R., also by B. D.; respecting the latter of these Lee adds that this is Dr Dorn, translator of the History of the Afghans, written 1st June 1829, three days before he left England for Paris, Leipzig, Berlin and S. Petersburg. On the top left-hand corner of f. 1a is written in pencil the number 21.

The title outside is ERED JESHU'.

Presented by Mrs Bensly.

Add. 3514

Paper, about 9 in. by 6\(\frac{1}{2}\)\; 226 pages (numbered), the leaves are numbered in Syriac (叙利亚، أت، مثلاً are repeated, and مثلاً، مثلاً، مثلاً، مثلاً are omitted). There are 12 quires, signed with letters, of 10 leaves, except the second 8 (the Syriac signature appears on the second and not on the first leaf), and the last 6; 19 lines on a page. Written in a good Nestorian hand and dated A.D. 1886.

The Book of Collectanea called 'the Bee,' f. 2 b:

\[\text{The conclusion of ch. 59 is identical with that in Add. 2815 (p. 659 above).}\]

The colophon (p. 225) states that this manuscript was finished in Nisan 1886, by the deacon Francis son of George son of Francis of Beth Mërê from the village of Tel-Kêphê in the days of Mâr Elias the Catholic Patriarch; cp. Add. 3538 below.

At the beginning have been inserted two leaves, upon the second of which is scrawled an Arabic note.

Page 226 is blank, and is followed by a leaf on one side of which is written in pencil:

\[\text{On p. 1 is the title with date.}\]

* See Ass. B.O. t. i. p. 5285, Payne Smith, *Thes. col. 444.*
II. Second poem, fol. 21 a:

Subscription, fol. 47 a:

III. A third poem, fol. 47 a:
IV. A fourth poem, fol. 49 a:

The colophon (fol. 60 a) states that this manuscript was finished on the twelfth of Tishrin I. in the year A.D. 1882 by the deacon Francis son of George son of Joseph of Beth Mere * from the village of Tel-Kephah.

There are Arabic notes on f. 1 a (also the number 779),
and on a slip of paper pasted on f. 12 b.

There are rough attempts at drawing on f. 61 b, and on f. 60 b is a brief description of the MS.

Title: POEMS ON HISTORY OF JOSEPH (NABSAI).

* See above, p. 659 n.
Benediction of the garments, f. 22 b:

The Crowning, f. 29 a:

Benedictions over the bridegroom and bride, f. 42 a:

The colophon (f. 50 a) states that this MS. was written in Alkōsh in the days of Mār Elias, catholic patriarch of the East by the deacon Mark (Mark) son of Hannā (Hannah), son of Hormizd (Hormizdeh), father of Mār Elias.

This is followed by the blessing of the ‘knotting of the bride-chamber’ (f. 50 b); cp. Badger, Nestorians, vol. ii., p. 244.

F. 1 a is blank, and there are scrawls on the fly-leaf; fragments of leaves pasted on the boards at each end contain prayers. Outside is the title in ink Ḥalāa.
SUPPLEMENT.

Add. 2024

Paper, about 12 1/2 in. by 8 1/2, 128 leaves; 13 quires, of 8 and 12 leaves alternately (the last therefore has 8); 24 lines on the page (ff. 34 sq. written in double columns). The watermark is three crescents. Written in Jacobite Kārshūnī and dated A. Gr. 2101 = A.D. 1790.

The title of each section is written (in brief) at the head of each leaf (recto) in Arabic.

Beginning, f. 2 b:


This is followed by the preface, ending f. 6 b; cp. Rosen and Forshall, p. 38 sq.

1. First discourse, on the creation of man, f. 6 b:

2. On faith in God, f. 15 a:

3. On the fear of God, f. 31 a:
4. On everlasting prayer, f. 38 b:

5. On piety, f. 46 b:

6. On patience, f. 53 b:

7. On charity, f. 62 a:

8. On chastity, f. 71 a:

9. On humility, f. 77 a:

10. On forgiveness, f. 83 b:

11. On temperance and contentment, f. 90 a:

12. On godly living, f. 96 b:

The colophon (f. 128 a) states that this ms. was written by Joseph ibn David ibn Jacob of Kousur* for Mar Gregory, the mutarân Elias of Mosul, and was finished in A. Gr. 2101.

* Near Mardin. Cp. Payne Smith, Cat., col. 246, etc.
ADD. 2024, 2025

The words are written over an erasure.

Add. 2025

Paper, about 320 leaves (the pages are numbered with Arabic letters up to 623, and there are several blank leaves at the beginning and end), about 12½ in. by 8½; quires, unsigned, of 10 leaves; 25 lines on the page. The watermark consists of three crescents. Written in a good Jacobite Kār-
shūnī and dated A.D. 1718.

Cornelius a Lapide's commentary on S. Paul's Epistle to the Romans translated at the expense of Michael Farhāt, by Joseph b. George (both Maronites of Aleppo) in 1715. The same two were concerned in the Arabic translation of the commentary of Cornelius on the Apocalypse, cp. Mai, Script. Vet., t. iv, p. 560 (no. DXXIII). P. 1:
6. F. 65 a:

Five sections.

7. F. 77 b:

Seven sections.

8. F. 95 b:

Seven sections.

The colophon (f. 124 a) states that this ms. was written by Thomas in the convent of Za'farān in A. Gr. 2040 = A.D. 1729 in the days of Mār Ignatius Shukr-āllah, patriarch of Antioch.

This is followed on f. 124 b by a rhymed discourse in Syriac by the catholic Basil:
ADD. 2026 1253

F. 126 b commences:

\[\text{טב יתא ל"ג תר אנה ל"ג אנה. אנה ל"ג לודג לודג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"ג לודג ש"ג לודג. לודג לודג ש"g לודג ש"g לודg. לודג לודג ש"g לודג ש"g לודg. לודג לודג ש"g לודג ש"g לודg. לודג לודג ש"g לודג ש"g לודg. לודג לודג ש"g לודג ש"g לודg. לודג לודג ש"g לודג ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g לודg ש"g לודg. לודg לודg ש"g l
INDEX OF MANUSCRIPTS.

This list contains the class-marks of all the manuscripts described in the Catalogue with a general indication of their contents, character, language and age.

\[ J = \text{Jacobite} \quad N = \text{Nestorian} \quad E = \text{Estrangolä} \]
\[ M = \text{Malkite} \quad K = \text{Kāshānī} \quad A = \text{Arabic.} \]

<table>
<thead>
<tr>
<th>Class-mark</th>
<th>Subject</th>
<th>Character</th>
<th>Century</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dd. 3. 9a</td>
<td>Barhebraeus (Ecclesiastical History)</td>
<td>J</td>
<td>xiv</td>
<td>977</td>
</tr>
<tr>
<td>Dd. 3. 9b</td>
<td>Lists of priests, patriarchs, etc.</td>
<td>J</td>
<td>xvi</td>
<td>986</td>
</tr>
<tr>
<td>Dd. 10. 9</td>
<td>Lexicon of Ebduchen</td>
<td>J</td>
<td>xv</td>
<td>991</td>
</tr>
<tr>
<td>Dd. 10. 10</td>
<td>Homilies</td>
<td>JK</td>
<td>xvi</td>
<td>996</td>
</tr>
<tr>
<td>Dd. 15. 2</td>
<td>Homilies</td>
<td>JK</td>
<td>xvii</td>
<td>1001</td>
</tr>
<tr>
<td>Fr. 2. 15</td>
<td>Biblical (N.T.)</td>
<td>J</td>
<td>xvi</td>
<td>1005</td>
</tr>
<tr>
<td>Gg. 2. 14</td>
<td>Philosophy, Euclid</td>
<td>J</td>
<td>xv—xvi</td>
<td>1008</td>
</tr>
<tr>
<td>Gg. 3. 30</td>
<td>Barhebraeus (Poems)</td>
<td>J</td>
<td>xvi</td>
<td>1023</td>
</tr>
<tr>
<td>Gg. 6. 30</td>
<td>Biblical (Psalms)</td>
<td>J</td>
<td>xvi</td>
<td>1027</td>
</tr>
<tr>
<td>Ll. 2. 4</td>
<td>Biblical (O.T.)</td>
<td>J</td>
<td>xii</td>
<td>1029</td>
</tr>
<tr>
<td>Ll. 6. 12</td>
<td>Biblical (Psalms)</td>
<td>JK</td>
<td>xv</td>
<td>1032</td>
</tr>
<tr>
<td>Mn. 4. 18</td>
<td>Lexicon of Bar Bahlul</td>
<td>J</td>
<td>xvii</td>
<td>1034</td>
</tr>
<tr>
<td>Mn. 6. 29</td>
<td>Alchemy</td>
<td>J</td>
<td>xv</td>
<td>1036</td>
</tr>
<tr>
<td>Oo. 1. 1, 2</td>
<td>Biblical (O.T., N.T., Apoc.), S. Clement</td>
<td>J</td>
<td>xii</td>
<td>1037</td>
</tr>
<tr>
<td>Oo. 1. 7</td>
<td>Biblical (O.T., Apoc.)</td>
<td>N</td>
<td>xvii</td>
<td>1044</td>
</tr>
<tr>
<td>Oo. 1. 8</td>
<td>Biblical (O.T.)</td>
<td>N</td>
<td>xviii</td>
<td>1047</td>
</tr>
<tr>
<td>Oo. 1. 9</td>
<td>Services and hymns</td>
<td>N</td>
<td>xvii—xviii</td>
<td>1048</td>
</tr>
<tr>
<td>Oo. 1. 10</td>
<td>Biblical (O.T., Apoc.)</td>
<td>N</td>
<td>xvii—xviii</td>
<td>1051</td>
</tr>
<tr>
<td>Oo. 1. 11</td>
<td>Biblical (O.T., N.T., Apoc.), various</td>
<td>N</td>
<td>xviii</td>
<td>1052</td>
</tr>
<tr>
<td>Oo. 1. 12</td>
<td>Theological</td>
<td>N</td>
<td>xviii</td>
<td>1057</td>
</tr>
<tr>
<td>Oo. 1. 13</td>
<td>Services, commemorations</td>
<td>J</td>
<td>xvi</td>
<td>1059</td>
</tr>
<tr>
<td>Oo. 1. 15</td>
<td>Orders</td>
<td>NK</td>
<td>xvii</td>
<td>1061</td>
</tr>
<tr>
<td>Oo. 1. 17</td>
<td>Lectionary (N.T.)</td>
<td>N</td>
<td>xvi</td>
<td>1063</td>
</tr>
<tr>
<td>Oo. 1. 19</td>
<td>Biblical (O.T., Apoc.)</td>
<td>N</td>
<td>xviii</td>
<td>1078</td>
</tr>
<tr>
<td>Oo. 1. 21</td>
<td>Biblical (N.T.)</td>
<td>N</td>
<td>xviii</td>
<td>1080</td>
</tr>
<tr>
<td>Oo. 1. 22</td>
<td>Psalter, hymns</td>
<td>N</td>
<td>xvii—xviii</td>
<td>1082</td>
</tr>
<tr>
<td>Oo. 1. 25</td>
<td>Biblical (N.T.)</td>
<td>N</td>
<td>xvi</td>
<td>1084</td>
</tr>
<tr>
<td>Class-mark</td>
<td>Subject</td>
<td>Character</td>
<td>Century</td>
<td>Page</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------</td>
<td>-----------</td>
<td>-----------</td>
<td>------</td>
</tr>
<tr>
<td>Oo. 1. 26</td>
<td>Biblical (O.T.)</td>
<td>N</td>
<td>xvi—xvii</td>
<td>1084</td>
</tr>
<tr>
<td>Oo. 1. 27</td>
<td>Biblical (O.T.)</td>
<td>N</td>
<td>xvii</td>
<td>1085</td>
</tr>
<tr>
<td>Oo. 1. 28</td>
<td>Theology (Limes Margaritarum)</td>
<td>N</td>
<td>xviii</td>
<td>1086</td>
</tr>
<tr>
<td>Oo. 1. 29</td>
<td>Ordinations, theological, various</td>
<td>N</td>
<td>xvii—xviii</td>
<td>1095</td>
</tr>
<tr>
<td>Oo. 1. 31</td>
<td>Biblical (N.T.)</td>
<td>N</td>
<td>xvii—xviii</td>
<td>1109</td>
</tr>
<tr>
<td>Oo. 1. 36</td>
<td>Liturgies</td>
<td>N</td>
<td>xviii</td>
<td>1110</td>
</tr>
<tr>
<td>Oo. 1. 39</td>
<td>Biblical (Wisdom Literature)</td>
<td>N</td>
<td>xvii—xviii</td>
<td>1113</td>
</tr>
<tr>
<td>Oo. 1. 40</td>
<td>Psalter</td>
<td>N</td>
<td>xvii</td>
<td>1113</td>
</tr>
<tr>
<td>Oo. 1. 43</td>
<td>Prayer-book (Jacobite)</td>
<td>N</td>
<td>xvii</td>
<td>1116</td>
</tr>
<tr>
<td>Oo. 1. 44</td>
<td>Hymns and Epicles</td>
<td>N</td>
<td>xvii</td>
<td>1116</td>
</tr>
<tr>
<td>Add. 972</td>
<td>Lectionary (N.T.)</td>
<td>J</td>
<td>xv—xvi</td>
<td>1118</td>
</tr>
<tr>
<td>Add. 2859—a</td>
<td>Theological (various)</td>
<td>N, J</td>
<td></td>
<td>1121</td>
</tr>
<tr>
<td>Add. 616</td>
<td>'Abūd-Isḥāq' (Paradisiā da-Eḏben)</td>
<td>N</td>
<td>xv</td>
<td>1</td>
</tr>
<tr>
<td>Add. 1155</td>
<td>Neo-Syriac and English lexicon</td>
<td></td>
<td></td>
<td>1122</td>
</tr>
<tr>
<td>Add. 1156</td>
<td>Psalter, etc.</td>
<td>J</td>
<td>xvii</td>
<td>3</td>
</tr>
<tr>
<td>Add. 1167</td>
<td>Biblical (O.T., N.T.)</td>
<td>N</td>
<td>xvii</td>
<td>5</td>
</tr>
<tr>
<td>Add. 1700</td>
<td>Biblical (Ḥārfl. N.T.), S. Clement</td>
<td>J</td>
<td>xii</td>
<td>6</td>
</tr>
<tr>
<td>Add. 1852—a</td>
<td>Fragments (JE, A and Coptic)</td>
<td>J</td>
<td></td>
<td>1122</td>
</tr>
<tr>
<td>Add. 1854</td>
<td>Prayers, orders</td>
<td>J</td>
<td>xvii</td>
<td>16</td>
</tr>
<tr>
<td>Add. 1855</td>
<td>Prayers, orders</td>
<td>J</td>
<td></td>
<td>1122</td>
</tr>
<tr>
<td>Add. 1856</td>
<td>Eucharistic</td>
<td>J</td>
<td></td>
<td>1123</td>
</tr>
<tr>
<td>Add. 1267</td>
<td>Syriac-Malayalam-English glossary</td>
<td></td>
<td></td>
<td>1124</td>
</tr>
<tr>
<td>Add. 1865</td>
<td>Biblical (Genesis)</td>
<td>JK</td>
<td>xix</td>
<td>18</td>
</tr>
<tr>
<td>Add. 1866</td>
<td>Maronite orders, prayers</td>
<td>J, K</td>
<td>xvii</td>
<td>18</td>
</tr>
<tr>
<td>Add. 1882</td>
<td>Fragmenteis</td>
<td>J, A</td>
<td></td>
<td>1124</td>
</tr>
<tr>
<td>Add. 1883—a</td>
<td>Various biblical, theological</td>
<td>N, J, M</td>
<td></td>
<td>1125</td>
</tr>
<tr>
<td>Add. 1884—a</td>
<td>Service-book</td>
<td>J, A</td>
<td>xv—xvi</td>
<td>1130</td>
</tr>
<tr>
<td>Add. 1903</td>
<td>Biblical (transcript of Gospels Ḥārfl.)</td>
<td></td>
<td></td>
<td>1130</td>
</tr>
<tr>
<td>Add. 1904</td>
<td>Various transcriptions (biblical, etc.) partly A</td>
<td></td>
<td></td>
<td>1135</td>
</tr>
<tr>
<td>Add. 1902</td>
<td>Biblical (O.T.)</td>
<td>N</td>
<td>xvi</td>
<td>20</td>
</tr>
<tr>
<td>Add. 1903</td>
<td>Beth Mautēbhē (O.T.)</td>
<td>N</td>
<td>xvii</td>
<td>20</td>
</tr>
<tr>
<td>Add. 1904</td>
<td>Beth Mautēbhē (O.T.)</td>
<td>N</td>
<td>xii</td>
<td>22</td>
</tr>
<tr>
<td>Add. 1905</td>
<td>Biblical (O.T.)</td>
<td>N</td>
<td>xv</td>
<td>24</td>
</tr>
<tr>
<td>Add. 1906</td>
<td>Psalter, etc.</td>
<td>N</td>
<td>xix</td>
<td>35</td>
</tr>
<tr>
<td>Add. 1907</td>
<td>Biblical (N.T.)</td>
<td>NB</td>
<td>xii</td>
<td>38</td>
</tr>
<tr>
<td>Add. 1908</td>
<td>Biblical (N.T.)</td>
<td>NB</td>
<td>xi</td>
<td>40</td>
</tr>
<tr>
<td>Add. 1909</td>
<td>Biblical (N.T.)</td>
<td>J</td>
<td>xii—xiii</td>
<td>42</td>
</tr>
<tr>
<td>Add. 1970</td>
<td>Biblical (N.T.)</td>
<td>N</td>
<td>xviii</td>
<td>43</td>
</tr>
<tr>
<td>Add. 1971</td>
<td>Moses b. Ḥephā (Theological)</td>
<td>J</td>
<td>xii</td>
<td>47</td>
</tr>
<tr>
<td>Add. 1972</td>
<td>Jacob b. Ṣaḥīḥī (Theological)</td>
<td>J</td>
<td>xii</td>
<td>53</td>
</tr>
<tr>
<td>Add. 1973</td>
<td>Ḩādū-dādhī Marūzīkā (Theological)</td>
<td>N</td>
<td>xvii</td>
<td>56</td>
</tr>
<tr>
<td>Add. 1974</td>
<td>Biblical (N.T.)</td>
<td>N</td>
<td>xvii</td>
<td>58</td>
</tr>
<tr>
<td>Add. 1975</td>
<td>Lectionary (N.T.)</td>
<td>N</td>
<td>xvii</td>
<td>58</td>
</tr>
<tr>
<td>Add. 1975</td>
<td>Lectionary (O.T., N.T. and Apost.)</td>
<td>N</td>
<td>xvii</td>
<td>81</td>
</tr>
<tr>
<td>Add. 1977</td>
<td>Turgāmā, Theological</td>
<td>N</td>
<td>xvii</td>
<td>107</td>
</tr>
<tr>
<td>Add. 1978</td>
<td>The Aba Hālim</td>
<td>N</td>
<td>xviii</td>
<td>121</td>
</tr>
<tr>
<td>Add. 1979</td>
<td>The Da-ḥēḥām wa-dhē-ḥēḥāthār</td>
<td>N</td>
<td>xviii</td>
<td>140</td>
</tr>
<tr>
<td>Class-mark</td>
<td>Subject</td>
<td>Character</td>
<td>Century</td>
<td>Page</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------</td>
<td>-----------</td>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>Add. 1980</td>
<td>The Gāzā</td>
<td>N</td>
<td>xviii</td>
<td>147</td>
</tr>
<tr>
<td>Add. 1981</td>
<td>The Ḥudhārā</td>
<td>N</td>
<td>xvii</td>
<td>163</td>
</tr>
<tr>
<td>Add. 1982</td>
<td>The Wardā</td>
<td>N</td>
<td>xvii</td>
<td>193</td>
</tr>
<tr>
<td>Add. 1983</td>
<td>The Wardā</td>
<td>N</td>
<td>vii</td>
<td>265</td>
</tr>
<tr>
<td>Add. 1984</td>
<td>Office-book</td>
<td>N</td>
<td>xviii</td>
<td>283</td>
</tr>
<tr>
<td>Add. 1985</td>
<td>Funeral services</td>
<td>N</td>
<td>xviii</td>
<td>302</td>
</tr>
<tr>
<td>Add. 1986</td>
<td>Funeral services</td>
<td>N</td>
<td>xviii</td>
<td>305</td>
</tr>
<tr>
<td>Add. 1987</td>
<td>Various services</td>
<td>J, JK</td>
<td>xvii</td>
<td>309</td>
</tr>
<tr>
<td>Add. 1988</td>
<td>Ordinations</td>
<td>N</td>
<td>vii</td>
<td>316</td>
</tr>
<tr>
<td>Add. 1989</td>
<td>Service and Hymns</td>
<td>N</td>
<td>xviii</td>
<td>360</td>
</tr>
<tr>
<td>Add. 1990</td>
<td>Prayers, Hymns, etc.</td>
<td>J, JK</td>
<td>xvii</td>
<td>361</td>
</tr>
<tr>
<td>Add. 1991</td>
<td>The Khāmis</td>
<td>N</td>
<td>xviii</td>
<td>365</td>
</tr>
<tr>
<td>Add. 1992</td>
<td>Mār Ephraim (Theological)</td>
<td>N</td>
<td>xvii</td>
<td>397</td>
</tr>
<tr>
<td>Add. 1993</td>
<td>Severus of Antioch, etc. (Hymns)</td>
<td>J</td>
<td>xiii</td>
<td>399</td>
</tr>
<tr>
<td>Add. 1994</td>
<td>Rabbi Emmanuel, etc. (Theological)</td>
<td>N</td>
<td>xviii</td>
<td>391</td>
</tr>
<tr>
<td>Add. 1995</td>
<td>Elias of al-Anbār (Theological)</td>
<td>N</td>
<td>xvii</td>
<td>404</td>
</tr>
<tr>
<td>Add. 1996</td>
<td>Abhā-ṭishō (Parasisā dhā·Ēches)</td>
<td>N</td>
<td>xviii</td>
<td>423</td>
</tr>
<tr>
<td>Add. 1997</td>
<td>Jacob b. 'Iṣā (Theological)</td>
<td>J</td>
<td>xviii</td>
<td>425</td>
</tr>
<tr>
<td>Add. 1998</td>
<td>Isaac Eshbaḥānāyā (Theological)</td>
<td>N</td>
<td>vii</td>
<td>428</td>
</tr>
<tr>
<td>Add. 1999</td>
<td>John Sābā “Dālyā” (Theological, etc.)</td>
<td>J</td>
<td>xvi</td>
<td>445</td>
</tr>
<tr>
<td>Add. 2000</td>
<td>Theological (“Caena omnium caesarum”)</td>
<td>J</td>
<td>xvi</td>
<td>472</td>
</tr>
<tr>
<td>Add. 2001</td>
<td>Theological (on the Virgin Mary)</td>
<td>J</td>
<td>xv</td>
<td>497</td>
</tr>
<tr>
<td>Add. 2002</td>
<td>Biography</td>
<td>N</td>
<td>xvi</td>
<td>491</td>
</tr>
<tr>
<td>Add. 2003</td>
<td>Barhebraeus (Philosophy, etc.)</td>
<td>J</td>
<td>xii</td>
<td>493</td>
</tr>
<tr>
<td>Add. 2004</td>
<td>Barhebraeus (Philosophy, etc.)</td>
<td>J, JK</td>
<td>xvii</td>
<td>496</td>
</tr>
<tr>
<td>Add. 2005</td>
<td>Barhebraeus (Logic, etc.)</td>
<td>J, JK</td>
<td>xvi</td>
<td>500</td>
</tr>
<tr>
<td>Add. 2006</td>
<td>Barhebraeus (Ecclesiastical History)</td>
<td>J</td>
<td>xviii—xix</td>
<td>505</td>
</tr>
<tr>
<td>Add. 2007</td>
<td>Barhebraeus (Theology)</td>
<td>J</td>
<td>xviii</td>
<td>508</td>
</tr>
<tr>
<td>Add. 2008</td>
<td>Barhebraeus (Theology)</td>
<td>J</td>
<td>xv</td>
<td>510</td>
</tr>
<tr>
<td>Add. 2009</td>
<td>Barhebraeus (Biblical, Anār Bāsē)</td>
<td>J</td>
<td>xix</td>
<td>513</td>
</tr>
<tr>
<td>Add. 2010</td>
<td>Barhebraeus (Grammatical, etc.)</td>
<td>J</td>
<td>xviii</td>
<td>515</td>
</tr>
<tr>
<td>Add. 2011</td>
<td>Barhebraeus (Grammatical, etc.)</td>
<td>J</td>
<td>xviii</td>
<td>518</td>
</tr>
<tr>
<td>Add. 2012</td>
<td>Barhebraeus (Asceticism, etc.)</td>
<td>J</td>
<td>xiv</td>
<td>525</td>
</tr>
<tr>
<td>Add. 2013</td>
<td>John b. Zu/'bi (Grammatical)</td>
<td>N</td>
<td>xvii</td>
<td>539</td>
</tr>
<tr>
<td>Add. 2014</td>
<td>Grammatical, etc.</td>
<td>J</td>
<td>xvii</td>
<td>548</td>
</tr>
<tr>
<td>Add. 2015</td>
<td>Lexicon of Ḥomais and ‘Ānān-ṭishō</td>
<td>N</td>
<td>xvii</td>
<td>549</td>
</tr>
<tr>
<td>Add. 2016</td>
<td>Lives, etc.</td>
<td>J</td>
<td>xiii</td>
<td>549</td>
</tr>
<tr>
<td>Add. 2017</td>
<td>'Iḥbā b. Nān, etc. (Theological)</td>
<td>N</td>
<td>xviii</td>
<td>555</td>
</tr>
<tr>
<td>Add. 2018</td>
<td>Theological (Pulcheritudo Morum, etc.)</td>
<td>N</td>
<td>xvii</td>
<td>560</td>
</tr>
<tr>
<td>Add. 2019</td>
<td>Palladius, various</td>
<td>J</td>
<td>xv</td>
<td>570</td>
</tr>
<tr>
<td>Add. 2020</td>
<td>Lives, etc.</td>
<td>N</td>
<td>xvii</td>
<td>583</td>
</tr>
<tr>
<td>Add. 2021</td>
<td>Theological (“The Medicine of Sinners”)</td>
<td>N</td>
<td>xvii</td>
<td>589</td>
</tr>
<tr>
<td>Add. 2022</td>
<td>‘Abhā-ṭishō (Nomioceanon)</td>
<td>N</td>
<td>xvii</td>
<td>598</td>
</tr>
<tr>
<td>Add. 2023</td>
<td>Canons, etc.</td>
<td>J</td>
<td>xii</td>
<td>600</td>
</tr>
<tr>
<td>Add. 2024</td>
<td>Simeon of Sebta (Theological)</td>
<td>JK</td>
<td>xvi</td>
<td>1247</td>
</tr>
<tr>
<td>Add. 2025</td>
<td>Cornelius à Lapide (Comment.)</td>
<td>JK</td>
<td>xvii</td>
<td>1249</td>
</tr>
<tr>
<td>Add. 2026</td>
<td>Basil (Simeon of Ṭur·‘Abhdin)</td>
<td>JK</td>
<td>xvii</td>
<td>1251</td>
</tr>
</tbody>
</table>
LIST OF DATED MANUSCRIPTS
AND OF
DATES MENTIONED IN THE MANUSCRIPTS.

A.D. 638  p. 886
738  p. 586
969  p. 1081
969  p. 933
1022  p. 771 (20)
1066  p. 936
1147  p. 973
1148  pp. 1009, 1016
1170  Add. 1700
1178-4  Lt. 2, 4
1195  Add. 1971
1212  Add. 2912
1293-28  p. 219
1225  p. 270
1231  p. 426
1265-91 (7)  Add. 1967
1276  Add. 2008
1277  pp. 516, 652
1284  p. 14
1292  p. 967
1298  p. 1215
1307  p. 980
1316  pp. 1, 424
1332  p. 754
1387-3  p. 940
1384  p. 808
1385  p. 808
1412  p. 583
1440  p. 381
1444  p. 990

A.D. 1446  Li. 6, 12
1453  Add. 2019
1461  Add. 616
1475  p. 993
1481  Add. 2001
1484  Add. 2831
1492  p. 722
1493  Add. 1965
1494  Add. 2880
1495  Dd. 3. 9° (4)
1519  p. 722
1525  Fl. 2. 15
1526  p. 145
1541  Add. 2044
1542  Gg. 3. 30
1550  Add. 1983
1553  p. 588
1558  Add. 1988
1561  Dd. 10. 10
1572  Add. 1999, p. 1033
1577  p. 985
1578  p. 981
1579  Add. 2005
1580  p. 1026
1586  Add. 1975
1587  p. 985
1591  pp. 527, 984
1592  p. 981
1599  p. 145
1601  Mm. 4. 18
### List of Dated Manuscripts

<table>
<thead>
<tr>
<th>A.D.</th>
<th>1603</th>
<th>p. 508</th>
</tr>
</thead>
<tbody>
<tr>
<td>1605</td>
<td>p. 1031</td>
<td></td>
</tr>
<tr>
<td>1606</td>
<td>Add. 1166</td>
<td></td>
</tr>
<tr>
<td>1607</td>
<td>Addas. 1981, 3280</td>
<td></td>
</tr>
<tr>
<td>1613</td>
<td>p. 187</td>
<td></td>
</tr>
<tr>
<td>1629</td>
<td>Add. 2038</td>
<td></td>
</tr>
<tr>
<td>1639</td>
<td>p. 961</td>
<td></td>
</tr>
<tr>
<td>1647</td>
<td>Add. 1987</td>
<td></td>
</tr>
<tr>
<td>1667</td>
<td>p. 857</td>
<td></td>
</tr>
<tr>
<td>1669</td>
<td>Add. 2003</td>
<td></td>
</tr>
<tr>
<td>1672</td>
<td>p. 723</td>
<td></td>
</tr>
<tr>
<td>1677</td>
<td>Add. 2018</td>
<td></td>
</tr>
<tr>
<td>1678</td>
<td>Add. 3283</td>
<td></td>
</tr>
<tr>
<td>1692</td>
<td>Oo. 1. 7</td>
<td></td>
</tr>
<tr>
<td>1696</td>
<td>Add. 2045, p. 191</td>
<td></td>
</tr>
<tr>
<td>1701</td>
<td>p. 1061</td>
<td></td>
</tr>
<tr>
<td>1696-7</td>
<td>Add. 3291</td>
<td></td>
</tr>
<tr>
<td>1697</td>
<td>Addas. 1982, 2020; p. 490</td>
<td></td>
</tr>
<tr>
<td>1698</td>
<td>p. 657</td>
<td></td>
</tr>
<tr>
<td>1699</td>
<td>Add. 3287</td>
<td></td>
</tr>
<tr>
<td>1701</td>
<td>Addas. 1976, 1994, p. 944</td>
<td></td>
</tr>
<tr>
<td>1702</td>
<td>Addes. 1967, 2000</td>
<td></td>
</tr>
<tr>
<td>1703</td>
<td>Add. 2004</td>
<td></td>
</tr>
<tr>
<td>1704</td>
<td>Add. 3286</td>
<td></td>
</tr>
<tr>
<td>1706</td>
<td>Add. 3017, pp. 553, 833</td>
<td></td>
</tr>
<tr>
<td>1707</td>
<td>Addas. 1979, 1984</td>
<td></td>
</tr>
<tr>
<td>1718</td>
<td>Add. 2035</td>
<td></td>
</tr>
<tr>
<td>1722</td>
<td>Add. 3278</td>
<td></td>
</tr>
<tr>
<td>1723</td>
<td>Add. 1980</td>
<td></td>
</tr>
<tr>
<td>1724</td>
<td>Add. 1997</td>
<td></td>
</tr>
<tr>
<td>1725</td>
<td>Addas. 3218, 3231</td>
<td></td>
</tr>
<tr>
<td>1728</td>
<td>Add. 1977</td>
<td></td>
</tr>
<tr>
<td>1729</td>
<td>Addas. 1991, 2025, 2047, p. 1199</td>
<td></td>
</tr>
<tr>
<td>1730</td>
<td>Add. 2889</td>
<td></td>
</tr>
<tr>
<td>1734</td>
<td>Add. 2015, Oo. 1. 11</td>
<td></td>
</tr>
<tr>
<td>1735</td>
<td>Add. 1996</td>
<td></td>
</tr>
<tr>
<td>1736</td>
<td>Add. 2011</td>
<td></td>
</tr>
<tr>
<td>1749</td>
<td>Oo. 1. 36</td>
<td></td>
</tr>
<tr>
<td>1750</td>
<td>Addas. 2010, 3283</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D.</th>
<th>1751</th>
<th>Add. 3275</th>
</tr>
</thead>
<tbody>
<tr>
<td>1756</td>
<td>p. 816</td>
<td></td>
</tr>
<tr>
<td>1759</td>
<td>Add. 1986</td>
<td></td>
</tr>
<tr>
<td>1757</td>
<td>p. 471</td>
<td></td>
</tr>
<tr>
<td>1766</td>
<td>p. 722</td>
<td></td>
</tr>
<tr>
<td>1769</td>
<td>p. 841</td>
<td></td>
</tr>
<tr>
<td>1771</td>
<td>Add. 2985</td>
<td></td>
</tr>
<tr>
<td>1774</td>
<td>p. 841</td>
<td></td>
</tr>
<tr>
<td>1776</td>
<td>Add. 2921</td>
<td></td>
</tr>
<tr>
<td>1783</td>
<td>p. 738</td>
<td></td>
</tr>
<tr>
<td>1785</td>
<td>Add. 1978</td>
<td></td>
</tr>
<tr>
<td>1785-6</td>
<td>p. 944</td>
<td></td>
</tr>
<tr>
<td>1788 (?)</td>
<td>Add. 2059</td>
<td></td>
</tr>
<tr>
<td>1790</td>
<td>Addas. 2024, 2977</td>
<td></td>
</tr>
<tr>
<td>1797</td>
<td>Addas. 1989, 2989</td>
<td></td>
</tr>
<tr>
<td>1798</td>
<td>Oo. 1. 28</td>
<td></td>
</tr>
<tr>
<td>1802</td>
<td>p. 1111</td>
<td></td>
</tr>
<tr>
<td>1803</td>
<td>Addas. 2035, 2037</td>
<td></td>
</tr>
<tr>
<td>1806</td>
<td>Add. 2183</td>
<td></td>
</tr>
<tr>
<td>1813</td>
<td>Add. 3280</td>
<td></td>
</tr>
<tr>
<td>1814</td>
<td>p. 949</td>
<td></td>
</tr>
<tr>
<td>1819</td>
<td>p. 1233</td>
<td></td>
</tr>
<tr>
<td>1823</td>
<td>p. 960</td>
<td></td>
</tr>
<tr>
<td>1826</td>
<td>Add. 1965</td>
<td></td>
</tr>
<tr>
<td>1829</td>
<td>Add. 2922</td>
<td></td>
</tr>
<tr>
<td>1829-30</td>
<td>p. 469</td>
<td></td>
</tr>
<tr>
<td>1832</td>
<td>Add. 2224</td>
<td></td>
</tr>
<tr>
<td>1834 (?)</td>
<td>p. 513</td>
<td></td>
</tr>
<tr>
<td>1837</td>
<td>p. 817</td>
<td></td>
</tr>
<tr>
<td>1840</td>
<td>Add. 2879, p. 841</td>
<td></td>
</tr>
<tr>
<td>1842</td>
<td>Add. 2061</td>
<td></td>
</tr>
<tr>
<td>1843</td>
<td>Addas. 1963, 2887</td>
<td></td>
</tr>
<tr>
<td>1844</td>
<td>pp. 168, 191 sq.</td>
<td></td>
</tr>
<tr>
<td>1869</td>
<td>Addas. 1855 (?), 2973</td>
<td></td>
</tr>
<tr>
<td>1879</td>
<td>Add. 2914</td>
<td></td>
</tr>
<tr>
<td>1882</td>
<td>Addas. 2820, 3288, p. 697</td>
<td></td>
</tr>
<tr>
<td>1883</td>
<td>Addas. 2811, 2917, 2922</td>
<td></td>
</tr>
<tr>
<td>1884</td>
<td>p. 670</td>
<td></td>
</tr>
<tr>
<td>1886</td>
<td>Add. 3514</td>
<td></td>
</tr>
<tr>
<td>1887</td>
<td>Add. 2815, p. 696</td>
<td></td>
</tr>
</tbody>
</table>
GENERAL INDEX.

INDEX OF SUBJECT-MATTER, AUTHORS, ETC.

The numbers in ordinary type refer to the page, those in heavier type to the Additional Manuscripts. References to passages in Syriac are distinguished by the prefix S.T. (Syriac Text).

The following are the principal abbreviations employed: A. Arabic; b. bar (ibn), son of; bp. bishop; cit. cited, citation; d. deacon; extr. extract; frag. fragment; Gr. Greek, Septuagint; K. Kärehunt (Arabic in Syriac characters); lit. liturgy; M. Mār; m. monk; metr. metropolit.; patr. patriarch; poss. possessor; pr. priest; R. Rabbān; r. reader; S. Syriac; ac. scribe; tr. translator, translation; var. various.

Abbā Būbāhā, hist. of, 549 (2)
Abbā Moses, sayings of, 573
Abbā Shaddūn (Sančūn), hist. of, 549 (6)
Abgar, king of Edessa, letters of (K.), 716, 720, 771 (30)
Abbā of Kashkar, cit., 441
Al-Abbar, see Aṭhīr ad-dīn Mufaḍḍal 'Abd-ibn-Ḥassā'ī, cit., 441; b. 'Akrā, catholicus, 130, 133; metrop. of Edam, 297; of Gāzartā, hymns, 114 (2), 146, 161, 174, 288, 382 (e); b. Shubārah, hymn, 281
'Abbā-Tawī b. Būrākhā, metr. of Nisbih, "Book of the Pearl," 669, 1216 (1); Canons, 1056 (19); Catalogue of Books, 570, 1216 (2); Nomocanon, 2022; Nestorian faith (A.), 1216; Pārdastāv dhaw.-Edham, 616, 1996, 3269; Tūrāṣūn, etc., 1977 (1), 288, 299 (10), 2918 (5, v), 2035, 1174 sq., 1184 sq.; on the Unity and Trinity (K. extr.), 780 sq.
M. Abineal, hymn, 32 (5), 1083
Abūrām, pr., martyrdom of, 584 (4)
Abraham, letter to Dr Badger, 1209; A. the hunter or warrior, lit., 745; A. Dirgānī, hymn, 386; A. Nēthā'ī, hymn, 304; Discourses, etc., 554, 576, 1083; of Beth-Rahbān, hymn, 31, S.T. 1083 (2); of Beth Sīlīkā, hymn, 145; of Kashkar, invok. 146; of Urān-miyāh, installation, 1181
Abū 'l-Barakāt b. Kāfarī, extr. (K.), 848
Abū Ḥasan, the, 1976, 2038
Abū 'l-Ḥasan al-Rāsim ibn Ḥabbīb, letter to (A.), 597
Abū Iṣhāq Ḥibatullāh, Nomocanon (K.), 3283
Abū 'l-'Iṣād Ḥadīrī, prayers, etc. 122 n., 138, 300
Abū 'l Maʿṣūn, homily (K.), 999
## GENERAL INDEX.

<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1111</td>
<td>Adam, hymns on, etc., 346, 694; testament of (cit. K), 760 (6)</td>
<td></td>
</tr>
<tr>
<td>1177</td>
<td>Addai, lit., etc., 283, 533 sq.</td>
<td></td>
</tr>
<tr>
<td>588</td>
<td>Ağhäuser, hist. of, see Ağkar, 588</td>
<td></td>
</tr>
<tr>
<td>1211</td>
<td>Ahmed Elahya, murder of, 1211</td>
<td></td>
</tr>
<tr>
<td>443 (55)</td>
<td>Ağbür-şemseddin, cit., 443 (55)</td>
<td></td>
</tr>
<tr>
<td>668 (c)</td>
<td>Alchemy, Mn. 6. 29</td>
<td></td>
</tr>
<tr>
<td>760</td>
<td>Alexander, epistle to Aristotle (K), 760; A. of Alexandria (extr. A.), 913 (11)</td>
<td></td>
</tr>
<tr>
<td>1196</td>
<td>Alexander, Gog and Magog, 1196</td>
<td></td>
</tr>
<tr>
<td>386 (9)</td>
<td>Alexandria, martyrodom of, 386 (9)</td>
<td></td>
</tr>
<tr>
<td>650 (11)</td>
<td>Alexandria, hist. of a virgin of, 650 (11)</td>
<td></td>
</tr>
<tr>
<td>764 (K.)</td>
<td>patriarchs of, 764 (K.), 991</td>
<td></td>
</tr>
<tr>
<td>1094</td>
<td>Ambrose, extr. 441, 1094</td>
<td></td>
</tr>
<tr>
<td>498 sq.</td>
<td>Amid, patriarchs of, 989 (8); burning of church of, 980</td>
<td></td>
</tr>
<tr>
<td>619</td>
<td>R. ‘Ammânsùd‘al, (or Emmanuel), Hexameron and Discourse, 1994 (s, n)</td>
<td></td>
</tr>
<tr>
<td>3923</td>
<td>Amphiloctius of Ionium, letter from Basil, 619</td>
<td></td>
</tr>
<tr>
<td>3923</td>
<td>‘Amr ibn Matta at-Tabarînî, al-Majdal, vol. 2 (A), 3923</td>
<td></td>
</tr>
<tr>
<td>911</td>
<td>‘Anân-iâbî, see Ťonain</td>
<td></td>
</tr>
<tr>
<td>847</td>
<td>Anaphora, see Liturgies</td>
<td></td>
</tr>
<tr>
<td>937 sq.</td>
<td>Anastasius Sinaita, extr. (K.), 847</td>
<td></td>
</tr>
<tr>
<td>937 sq.</td>
<td>Anathemaz, 937 sq.</td>
<td></td>
</tr>
<tr>
<td>537</td>
<td>Anaxagoras, cit., 537</td>
<td></td>
</tr>
<tr>
<td>1117</td>
<td>Anbîa, Benjamin, story (K.), 722 (11); A. Euchius Sa‘îd, patriarch of Alexandria, extr. (K.), 769 (5); A. Kirès (Çyrus), story of the death of (see below), (K.), 717; A. of Scots, author of the above, 717</td>
<td></td>
</tr>
<tr>
<td>727</td>
<td>Andreas, 146 (s)</td>
<td></td>
</tr>
<tr>
<td>918</td>
<td>Antipius (Vilianus), extr. (A.), 918</td>
<td></td>
</tr>
<tr>
<td>986, 991</td>
<td>Antioch, patriarchs of, 764 (K.), 986, 991</td>
<td></td>
</tr>
<tr>
<td>598 (9)</td>
<td>Antonine, martyrdom of, 598 (9)</td>
<td></td>
</tr>
<tr>
<td>590</td>
<td>Antony, hist. of, 590</td>
<td></td>
</tr>
<tr>
<td>1204</td>
<td>Aphrastus, 1204</td>
<td></td>
</tr>
<tr>
<td>2054</td>
<td>Apocryphal frag., 2054</td>
<td></td>
</tr>
<tr>
<td>667</td>
<td>Apocrypha, see Bible</td>
<td></td>
</tr>
<tr>
<td>740</td>
<td>Apostles, list of (A), 967; lit., 740, 1111, 1173, 1219 (12); the Twelve, 242 sq., 610, 842; Canons (K.), 763</td>
<td></td>
</tr>
<tr>
<td>911</td>
<td>Archiepiscopos Leptis, extr. (A.), 911</td>
<td></td>
</tr>
<tr>
<td>2003—2005, 2812, 2819 (24), 2821, 760 (5), 3284, Gg. 2. 14, S. T. 519 (s)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>991</td>
<td>Armenia, kings of, 991</td>
<td></td>
</tr>
<tr>
<td>1048, 1166</td>
<td>Armenian, Ascetics of the church (from S. Antony to M. Eugenius), 336</td>
<td></td>
</tr>
<tr>
<td>836</td>
<td>Askō, see Isaac ‘Shēbhdanuyā</td>
<td></td>
</tr>
<tr>
<td>510</td>
<td>Astrology, see Magic</td>
<td></td>
</tr>
<tr>
<td>1104</td>
<td>Athanasius, patron., extr., 545 (7), (A) 913</td>
<td></td>
</tr>
<tr>
<td>934</td>
<td>Athanasius of Antioch, 934</td>
<td></td>
</tr>
<tr>
<td>678, 678 sq., 1174 sq.</td>
<td>Athâr ad-dîn Mufaddal, etc., Isagoge (K.), 498 sq.</td>
<td></td>
</tr>
<tr>
<td>911</td>
<td>Atûphus (7), extr. (A.), 911</td>
<td></td>
</tr>
<tr>
<td>1094</td>
<td>Augustine, cit., 1094, prayer (K.), 363</td>
<td></td>
</tr>
<tr>
<td>2817</td>
<td>Bâbâlî, invoked, 146 (s); B. the elder, hymns, etc., 33 (a), 154 (6), 441, 1151 sq.; B. the younger, or Persian, cit., 441; B. b. ‘Abdîhâdînî, hymns, 33 sq., 1151</td>
<td></td>
</tr>
<tr>
<td>2077</td>
<td>Badger, De Percy, pass. xv, xxvii, 21 sq., 1251, 751, 754, 1208 sq., 1211, 1215 sq.</td>
<td></td>
</tr>
<tr>
<td>2077</td>
<td>Balai (Balæus), history of Joseph, 2817</td>
<td></td>
</tr>
<tr>
<td>2077</td>
<td>Bar ‘All, lexicon, 2077 (frag.), 2174</td>
<td></td>
</tr>
<tr>
<td>18, 18 sq.</td>
<td>Bar Bahlûl, lexicon, Mn. 4. 18, (frag.) 2070</td>
<td></td>
</tr>
<tr>
<td>1110</td>
<td>Bardeanes, alphabet, 1110</td>
<td></td>
</tr>
<tr>
<td>363</td>
<td>Barhebræus, cit., 578, S.T. 983; Amsar Ḳîzā, 2009, (frag.) 471, (glosses) 624; Creed, 496, 635; on the Divine Wisdom, 517 (9); Ecclesiastical History, (u), 2006, Dā. 3. 8, (frag.) 2071; Ethics, extr. 534, 2076, (A.) 793; smaller Grammar, 2011 (l), (frag.) 2077; Kisthâbî dhî-Bhûkhûlî, 2005 (i); Kisthâbî dhî-Bhûkhûlî, 2005 (m); Kisthâbî dhî-Bhûkhûlî, 2005 (m); Kisthâbî dhî-Bhûkhûlî, 2005 (m); Kisthâbî dhî-Sâmûb, 2010, 2011 (m), 2076; Kisthâbî dhî-Yâmâ, 2012</td>
<td></td>
</tr>
</tbody>
</table>
GENERAL INDEX.

(1), (K.) 3006 (n); Kithribâ dâh- 3007, (fraq.) 2074, (K.) 3275; Koob al-Haddâyâ (K.), 3276; Lib. of S. James, 785, 797; Mâ'rou Zawgâriâyâ, 8314 (i); Menezath Kudhatâ, 3006, (K.) 3277; Order of Baptism, 1213; "Perfection, treated philosophically," 515; Poenas, Gp. 8, 90 (i); Sultâa Huznûnîyâ, 3016

Barnabas, Epistle of, extr., 611
Bar-Saravash, cit., 1107
Bar-sauma (hymne), 301 (j), S.T. 1083
Bar-sauma, d., 901
Bar-sauma (?), martyr, life of (K.), 1206
Bar-sauma, Eutychus, &c., collection of homilies, 3175, (K.) 996 (3); canons (K.), 869; letters, 619; against Eunomius (A.), 913; 4th, 744, 794; var., 441, 607, 613 sqq., 626, 867 sqq., 996; (K.) 719, 736, (A.) 915
Basil of Antioch, 929 (42); B. 'Abd al-Ghani, Ht., 745; B. patriarch, 11th cent., 990. See Simeon of Tûr-'Abdîn, Behnâm, and his sister Sâra, hist. of, (K.), 714, 729
Bellarmine, Doctrina Syriaca, (printed frag.), 2071n
Benjamin of Alexandria, extr. (A.), 930
Besa, Ep., poss. xvii, 1235 sqq., 1235
B. Bâth-Isâ, of Bethâ Koâ, on the Hûdhrâ, 104
Bernard, cit., 1094
Beth Maotâbâh, 1962 sqq., 304 sqq., 307 sqq., 555 sqq., 573

BIBLE:

Old Testament. Complete, Oo. 1, 1, 9

Pentateuch, 1962, Oo. 1, 8, 26; 27; 2054; (A.) 2839
Genesis, extr., 608 (e), (K.) 1665
Exodus, extr., 3, 28, 524, 1028, 1082, 1115, 1149, 1153
Leviticus, extr., 524
Deuteronomy, extr., 3, 608 (t), 1026, 1052, 1115, 1149, 1153
Judges—Kings, Oo. 1, 10

Ruth, 1052
Samuel, extr., 1203
1, 2 Chron., 1055 sqq.
2 Chron. (Gr.), extr. 609 (y)
Esther, 1055
Ezra—Nehemiah, 1086
Job, 1052, (Gr. extr.), 609 (y)
Psalms, 1966, Gr. 6, 30, Oo. 1, 22, Oo. 1, 40, 2026, 2037, (K.) 11, 6, 12; extr., 510, 1200, 1209; for public service, 1166 (1); for vespers, etc., 1979 (1, 5). See Apocrypha below
Proverbs, 1051, 1113; extr. 507, 608 (u), (Gr.) 609 (y)
Ecclesiastes, 1061, 1113, extr. 567
Song of Songs, 5, 1022, 1079
Prophets, Major and Minor, 1965, Lk. 2, 4, Oo. 1, 18
Isaiah, extr., 3, 39, 1028, 1082, 1115, 1127, 1149, 1153, 1209, (Gr.) 609 (y)
Jeremiah, extr. 524, (Gr.) 609 (y)
Lamentations, extr. 609 (y)
Ezekiel, extr. 2061, (Gr. and S.) 609 (y)
Jonah, extr. 1202
Minah, extr. 608 (y), 1126
Habakkuk, extr. 1202

APOCRYPHA:

1 Esdras, 1041, 1053
Tobit, 1940
Judith, 1940
Wisdom, 1030, 1112, extr. 604 (4)
Ecclesiasticus, 21, 23, 1040, 1051, 1113, extr. 607, (K.) 2071-2
Baruch, 1040, 1045, 1079
(2, 11.) Baruch 1060
Susanna, 1045, 1045, 1079, (K.) 736
Bel and the Dragon, 1030, 1040, 1045, 1079
Maccabees, bks. i—iv, 1040, ii—iv, 1054
(Apocryphal) Psalms of David, 412
Psalms, 3, 411, (K.) 1033
Prayer of Manasseh, 411
Song of the Return, 411
GENERAL INDEX

NEW TESTAMENT. Complete (but with omission of Revelation), Oc.-
1. 2; Harkl. vers., 1700. With omission of Revelation, 2,3,John,
2 Peter, Jude, 1697, 1963, 2510,
(Philemon wanting) 1968
Gospels, 1167 (a), Oc. 1. 25, 272f.;
Harkl. vers. 1903
Matthew, extr. 1121
Mark, extr. 1121
Luke, extr. 1201
John, extr. 610 (b), 1391
Acts, Pp. 2. 15, 1081 (1), 1084 (5),
1109, Oc. 1. 31, Harkl. vers.
(frag.) 1103, (A.) 3291, extr. (A.)
808 sq.
Pauline Epistles, Oc. 1. 51
Romans, extr. 605 (f), 796
1 Corinthians, extr. 796, 796 sq.
2 Corinthians, extr. 58, 799
Catholic Epistles, Oc. 1. 31, 1006,
(A.) 3291
Ephesians, extr. (A.) 1000
Hebrews, extr. 794, 796, 798;
Harkl. vers. extr. 1193
Revelation, 1054, 1056 (17), 1061
(5), (with comm.) 1970
Various fragments, 1193 sq.
Glosses, 792 sq.
Lectioonaries, O.T. 1976; O.T. and
N.T. 304 sq., 307; N.T. 1700 (nt),
1975, Oc. 1. 17, 1134, 2035,
(frag.) 2056 sq., (frag.) 2062 sq.
(K.) 3297, (A.) 3291. See Beth-
Mittaplathe, Commentaries
Bishbli (Abbâb), hist. of. 216 sq
Bishops of Jerusalem (K.), 765
"Book of the Beq," 2815, 3514
"Books of Giemt" (extr.), 616; see
Clement
"Book of Dates (or Secretst)" (K.),
2889
"Book of the Doze," 2005 (4) (K.),
2012 (i)
Buchanan, Dr. C. (poss.), xli sq., 1088-
1118 (pearson)
Burial places of prophets, apostles,
1031
B. C.

Calendars, etc., 355 sq.; (K.) 480, 515,
1102; (A.) 720 sq.; (Malayalam) 1061
(f. 2a)
Calligraphus, hymns of, 1993
"Candlestick of the Sanctuary," 2008
Canning, Sir Stratford, mentioned,
1909 (5)
Canons, 264 sq., 341 sq., 589, 591, 595,
2023 sq., 1097, 1177 sq.; (K.) 769,
2283, 597
Canterbury, Archbishop of, mentioned,
1909 (7)
Captivity, Israelite, history of, 55 (9),
(K.) 757 (11)
"Causa omnium causarum," 2000
Celestinius, bp. of Rome, lit., 751
Cemetery, purchase of, 187
Chaldean Pater, 1966 (c)
— Manual of Repentance, 2021
— Service Books, etc., 2879, 1109 (vin)
Charm, 6, 1198
Chemistry, Mm. 6, 29
Chester, Rev. Greville T., poss., 1214
Christodoulos of Alexandria, letter (A.)
935 (64)
Christophe, history of, 597 (13)
Chronology, 2688 (8), 1105, (K.) 1199
Chrysostom, various, 443, 606 (h, j),
609 (a), 760, 1094; (K.) 717, 847, 872,
891, 925, 929, 988 sq.
Crusades:
M. 'Abbâb-šibbî (Amadia), 305
M. Atil (Tyro), 981, 985, 986
M. Afl (Shelmshab), 157
M. Antonius (Kisâhâb), 1634
M. Cyriacos, 1181
Forty Martyrs (Amid), 982 sq.
M. George (Zainab), 983
S. George (Bâsûrî), 201
— (Lydia), 737 (2 c)
— (Zâbîbê), 605
M. Jacob (Nîbûdî), 983
Mary, Virgin (Amid), 886
— (Dâlîk), 402
— (Dirîdînî), 384
— (Kârâb), 724
— (Kîmî), 264
M. Miîâs (Tel-mâshî), 587

80
GENERAL INDEX

Shemūni, sons of, 308
Sultan Mahdukti, 308
M. Theodore (Schaste), 14
M. Za'râ (Gogtapa), 1176
— (Ba'ash), 983
<r +Y> (Nisibis), 982
<r +Y> (Nisibis), 982
<r +Y> 1176
<r +Y> 336
<r +Y> 982
<r +Y> (Amid), 983
— 106
Clarke, Dr A., poss., 6
Clement, S., Epistles to the Corinthians, 1700; Six Books of, 1042; various, 611, 616, 743, 800 sq., (E.) 885 sq.
Commandments (K.), 544 (4); see
Decalogue

COMMUNICATIONS:
Abercius and the seven youths of Ephesus, 726
M. Abhâ, catholics, 154, 900, 1154, S.T. 171 (15)
M. Abhâbâi, 1061
Abraham, 154, 171
Acephus, mart., 707, 709
Aephrasmas, bp., 737
Aemilianus, 727
Adam, sons of, 1140
Aemilian, 712
Agapius, 787
Agathodorus, 726
Agathonice, 736
Ahab, 327
Altalus, deacon, 727
Alexander, 728
Ammonius, 1169 (c)
Anastasia, 727
M. Andreas, 1061
S. Andrew, 709
— Archbp. of Crete, 711
Andronacius, 726
Andronicus, 703, 725
Andròmus, 726
Antony, mart., 728
Apollonius, 1169 (c)

Apostles, Twelve, 1050
Aquilas, apostles, 712
Aretas, 726
Ariston (Erastus), 726
Arsenius, 707
Aristemius, mart., 726
M. Asy, 712
Baschus, 805
Bar-ba'ashuni, 1066
M. Bar-sama, 1060 (2)
Basil of Caesarea, 712
Basilicu, mart., 709
Blasius, 736
Carpus, 710, 726
Christina, mart., 713
Christopher, 707, 728 (bis)
Chrysaphus, 726
Constantine and Helena, 709
Cosmas, 727
Cyrilus, mart., 712
M. Cyriacus, mart., 72, 104, 114, 705, 1161, S.T. 656 ult.
Cyrilus and Julianus, 190, 882, 712, 1061
Damian, 727
Demetrius, mart., 720
M. Dimet, 1120
Diodorus, 154, 170
Dicyrianus, 726
Dios and Baralâm, 712
Dominus, 727
Elias the prophet, 182
Ephraim, 154, 171
Epiphanius of Cyprus, 708
Eroteis, 727
Eudoxius, 727
M. Eugenius, 184, 257, 359, 361, 1100
Euphemius of Chalcedonia, mart., 712
Eustathius of Kinnaird, 726
Eustolios, 738
Eutychius, mart., 710
Evangelists, The, 675, 1064, 1154, 1163
Ezekiel, prophet, 718
Gabriel, 728
Galaction and Episteme, 728
S. George, 98, 112, 159, 176, 233, 380
sq., 1060, 1071, 1100, 1143, 1164
GENERAL INDEX.

George, bishop of Mitylene, 708
Gerasimus, 726
Germanus, patr. of Constantinople, 708
Ghâst, Thaumaturgus, 728
Glycoria, 708
Greek Doctors, 1065, 1139, 1154
Gregory of Panaea, 729
Gregory, Thaumaturgus, 728
Hesiodus, mart., 727
Helena, 709
Holladius, mart., 710
Hermias, 710, 713, 727
Hermocrates, 713
Hermolaus, mart., 718
Hierax, 727
Hilarion, 713
R. Hörnflad, 104, 282 sq.
Ignatius, 724
Isaias, proph., 707, 728
Isaô’shabran, 379
Isidore, mart., 708
Jacob, 727
Jacob of Naziba, 177, 294
Joannicinsa, Thaumaturgus, 727
Job, 707
S. John the Baptist, 83, 108, 124, 183, 201, 267, 674, 710, 898, 1139, 1154, 1160
S. John the Evangelist, 707
John, 154, 171, 715, 727
— of al-Àzraq, 170
— of Tiberias, 1167
— mart., 709
— bishop, 727
— the Egyptian, 183, 257
Joseph Bûsnâyâ, 178
— priest, 727
M. Kardagh, 179
M. Khodhâbî, 258
Lôyânê (Julian), 154, 171
Longinus, 726
Macarius the younger, 1169
Macrina, 712
Macanus and Martyrius, 726
Marina, mart., 712
Marina, 726
Martha, 712
Mary Magdalene, 713
Mary, The Virgin, 108, 122, 150, 163, 195, 674, 708, 898, 1138, 1154
Matrona, 728
Maximus, 727
Mëxistus, 726
Meletius, mart., 709
Menander, mart., 709
Menas, 728
— and Menas, 727
Michael, 154, 183, 261
M. Mîkha, 115
Mnásût, 726
Nahús, mart., 708
Narsai, 154, 171
Nazaris, 726
Nestor, 726 sq.
Nestorius, 154, 170, 725
Nicander, 727
Nillsea, 727
Nitas, 727
Obadiah, 728
Olympas, 728
Pachomias, 708
Pacius and Isaiah, 1109
Panocrates, mart., 712
Pantelleemon, mart., 713
M. Pâpâ, 180
Pâpyrus, 726
Patricius, mart., 709
Paul of Panas, 727 sq.
Paul the simple, 1109
Paulinus 709
SS. Peter and Paul, 84, 108, 124, 153, 170, 201, 267, 674, 709, 846, 898, 1060, 1064, 1154, 1160
Petricine, 727
Philipp, deacon, 725
Phocianus, 727
Photias, 727
M. Phîthon, 234
Polyaenus, mart., 709
Pompelus, 727
Porphyrios, 727
Proclus, 713, 728
Procopius, mart., 712
Protasius, 726
Rhodion, 728
GENERAL INDEX.

Sabbā, 727
M. Sahar-Abhā', 262, 1167, 1169
Sāmān, 726
Sapphirus, 726
Sarbelius, 727
Sergius, 805
Severus, mart., 727
Shahadat, 1065
Shenouda, sons of, 105, 178, 1100 (cm)
Simeon, 728, 955, 1066
Simeon Salus, 713
Simeon Stylites, 709, 712
S. Simon Zeleotes, 708
Silos, 712
Sosipater, 728
Stephen, mart., 85, 125, 154, 170, 202, 269, 709, 929, 1064, 1139, 1164, 1160
Stephen, 727 sq.
Stephen of S. Sabbā, 712
Stratius, 727
Syrian Doctors, 154, 171, 1066, 1139, 1154
Tabitha, 726
M. Talmansardi, 155
Tereschus, 725
Terecutius, 725
Terecutius, 727
Thalalaeus, 709, 726
Theodore, 154, 170, 727
Theodosia, mart., 719
Theodotus, 726
Theodotus, 797
Theophanes, 725
Theopontus, 710
S. Thomas, 73, 104, 112, 115, 177, 680, 904, 936, 1061, 1161
Valerian, 726
Venus, 726
Victor, 725
Virgin, blessed, of the ears of corn, 708
Zenas, 725
(K.) 2025, 2378, 2380. See Abhid-Abhā'
"Confession of Faith of the Fathers"
(A.), 2388
Consecration, orders of, 19, 75 (q), 284 sqq., 1988, 595 sqq., 861 (K.),
1061, 1175, 1178. See ORDINATIONS
Consolations, order of, 1172
Constantine, ex., etc., 606, (A.) 914
Constantinople, Patriarchs and Emperors of, 766 (K.), 924 (18)
— Synod of, 1081
Contents: cp. also Churches, and the
Geographical Index
M. Aaron, 987
M. Abel (Ma'adān), 983
M. Abhā'-Abhā' (Dhēj), 78, 185 sq.,
190 sq.
M. Abhus, or Convent of Ladders, 4
— (Gargaris), 985
M. Abraham (Midīyād), 985, 987
— of Rēshā, 584
— and M. Abel (Tūr-Abhān), 581
— and M. Gabriel (Dairā 'Ellisiā,
Mussul), 61, 148, 163, 184, 202,
306, 399, 946, 1042, 1136, 1178
Abū Ghālib (Gargaris), 4
M. Aḥād, 76
Barbara, 1030
Barefooted Carmelite Friars, 1055
M. Bar'isās, 594
M. Bar-saumās, 809, S.T. 987
M. Behnam, 315
also John Sāhā (Dalīyā)
M. Elias (Mussul), 388
M. Eugenius (Mū'arrās), 258, 256
— (as-Za'farān), 471, 513, 820
M. George (of Ba'bhārā), 683, 703
— (Ma'adān), 985
M. Hananiah, 987
M. Hananyā and M. Eugenius (near
Māridān), 470
M. Hūrmiyal the Persian (Alkūsh),
120, 356, 401, 424, 491, 568, S.T.
384 ult., 588 sq.
M. Jacob (Ṣalāḥ), 985
M. Jōnā (Anbār), 1166 sq.
GENERAL INDEX.

1269

Decalogue, 544 (4) (K.), 594
Democritus, sayings of, 537; chemical treatises, 1037
Demonsthenes, sayings of, 556
Demôs, comm. on Aristotle's Analytics, 667
Didascalia Apostolorum, extr. 616, S.T. 984, (K.) 906, (A.) 910
Dioïnums, cit., 996
Dionysius [Damoeus], history of (E.), 735
Dioceses, 338 sqq., 1097
Dioeodi of Tarsus, extr., 442 (10)
Dionysius, prayer, etc., 442, 582, 1094;
of Anioch (A.), 993; the Areopagite, extr., 612, (A.) 912; de mystica Theol., 1102 (xx), lit. 745; of Athens, canons (K.), 872; prayers, 531 sq.
Dionysius (Jacob) b. Shnib, Aristotelian logic, Op. 2. 14; comment., on O.T. 1972; on N.T. (frag.), 2097; extr. etc., 615, 806 sq.; lit., 747, 798, 1111, 1912 (8). See also 996, S.T. 988, 994
Dioscorus of Alexandria, lit., 745; bp. of Jasrat Ibn Omar, lit., 746
Disciples, list of (A.), 967
"Discipline, Book of," 1998
Domitian, c.s. Domitius, Maximus
Dorotheus, extr. (K.), 847, 1001 (1)
"Dove, Book of the," 2005 (rt)
Doxologies, 148
East, catholic patriarchs of, 990, (K.) 773 sqq., (A.) 968 sqq.
Ebochus of Myriene, lexicon, 901
Ecclesiastical Canons, Grades, etc., 221 (12), 2083, (A.) 848
Egyptian Fathers, extr., etc., 538 sqq., 554, 570, 575
Elías, bp. of al-Andar, Kthabah dâsh. Dhurruâsh, etc., 1996, 443; E. b. Shimmâya of Nasibe, prayers, etc., 1978, 217, 255 sq., 777 sq.; grammar, etc., 2013 (1), 2613 (1, 2 b), 637
Elías III., Abâ Halim, prayers, etc., 1978, 293 (11), 330, 335 (27), 351, 1097 sq.
GENERAL INDEX.

Gregory Nyssen, canons, (K) 872; extr. (A) 916; G. Thammaturgus, extr. (A) 913 (9), 937 (58).

Gregory, the Illuminator, of Armenia, extr. (A), 912 (10).

Habib of Takrit, extr. (A), 936.

Hadadhabba, S.T. 1083 (4).

Hakkim (Mazkud) of Beth Kashah, hymns, 155, 201, 217, 273, 648.

Hallelaini, Sunday of, S.T. 166, sqq.

Harklesian version, see Bible.

Hash-Malka, history of, 587.

Hasan-Bagh, 982.

Haghamata Abu, original of (A), 3388.

Hebrew, 1028, 1037.

Hēsān, the, 344, 847 sqq.


Heresiases, Christian, from Simon Magus to Mārīn (K), 769.

Hermas, liturgy of, 740 (5).

Hermasemerion of B. Emmanuel of Moseü, 1994 (1).

Hesekia, prayer of, 411.

Hieronos of Athens (A), 911 (4).

Hīkār the sage and his nephew Nādān (K), 736 (6). See Aḥkār.

Hippolytus, canons of (K), 868; H. (Julius) of Rome, extr. (A), 917, anathema (A), 987.

History, 2016, 2020, 1184; (K) 2831, 2885 sqq., 2899.

Hōnain and 'Āmān-ishto, Lexicon (Syriac and Neo-Syriac), 2015.

I. Hīrmizd, hymn for, 155 (4); prayers, 1166; H. the Persian, history of, by M. Simeon, 491, 584 (1).

Horomus b. Šannā, autobiography, 2919.

Hūduvā, the, see Gazzâ, 28 (3), 140 n., 1966 (9), 1981.


Hūtānâ, 1984 (5, 10), 509, 700, 1077, 1174 sqq., 1177 sqq., 1289.


Ibn al-'Assāl, Novomocan (K), 3383.

Ibn al-Batrīs, extr. (K), 791.

Ignatius, extr. et al., 294 (27), 613, 747, 748 (30); (A), 912; exhortations to priests, 994 sqq., (K) 997; I. (disciple of S. John), lit., 1311 (9).

Ignatius II, confession of faith, 787 (4); (K), I. b. Walib, patr. of Mārīn, lit., 748 (31); Ig. XVIII, see David Shah.

Irenæus of Lugdunum, extr., 442, (A) 911 (4).

Imm. of Antioc, discourses, et al., 363, 522 sqq., 580, 1811 (1); (Timothy) b. 'Ebbabā-Hayyā, Syr. Grammar, 1214 (1); I. Rahbadnāku, on the Divine Government of the World, 1388; (A) 'Ebbabā-Hayyā, hymns, 271, 281, 648; I. Shaddēnās, poems, 1058; I. of Nineveh, discourses, et al., 442, 539; (K), 3279, 1002 sqq.; S.T. 611 (6); I. b. Hōnain, anedote (K), 715 (5).

Isagogēn, the, of Al-Abhart (K), 406 sqq., see Aristotelian Logic.

Isaiah, Abba, doctrine of (K), 1004; I. of Beth-Sḥibṭīnā, marriage-service (partly K), 1871 (1); I. of Steele, prayers, et al., 528, 530, 533.

Isho bar Nīn, extr., 443, 555, 599, 604.

M. Isho-bēkēs, metr. of Nev-Ardashīr, extr., 638.


Isho-dēnāb of Barsa, hymn, 1166.


Israel, see Captivity, Jews.
GENERAL INDEX.

Israel of Ałkob, hymns, etc., 115, 289, 293 sqq., 646; bp. of Cashmar, hymns, etc., 345, 374 sqq.; S.T. 315, 355.

Jacob b. Śalîb of Meliḫmê, see Diosnêus.

Jacob of Edessa, 313, 520, 522, 544, 606, 628 sqq., 741, 1120 sqq., 1203; (K.), 736 sqq., 734.

Jacob of Sîrûq, homilies, etc., 469 (n); (K.), 326 (1, 4), 398 sqq.; extr., 470, 533, 535, 614, (A.) 230.

Jacob (mîphânasê), hymn for, 232; J. of Batma, 738 (f); J. Baradac, em., 743.

Jacob of Kaphrâ Rêjîmê, 859; J. (Severus) b. Ḫâṣrî (Shakhkho) of Hartêlık, Ktîbânâ, dîd-Samaîhâ, 1997; b. Ma'dânî, confession of faith (K.), 787 (e).

Jacobites, 412, 783 sqq., 788 sqq., 1116.

S. James, liturgy, 739, 794, 797, 1111, 1212 (5).

Jeremiah the prophet, prayer of, 631 (15).

Jeremiah, pr., hymn, 385.

Jerome, cit., 1094.

Jerusalem, bishop of (K.), 765.

Jews, the, 755 (6). (K.) 787 (iv. 1).

M. Joanna, homily (K.), 997.

Job, the just, history of (K.), 737.

John—

John, see Chrysostom.

John, author of a prayer, 1032; the Baptist, prayer, 592; J. the Baptist, Ferrarius, 1052 sqq.; J. b. poemen, 1165; J. bp. of scattered Nestorians, hymn for, 174; J. disciple of Narsai, extr., 443; J. the Dwarf, prayers, 530, 552; (see John the Less).

S. John the Evangelist, lit., 743, 795, 797, 1111, 1212; discourse delivered at Constantinople, 614.

John the Less, history of, 549 (see J. the Dwarf); J. the Monk and Seer, prayers, 533; J. the Patriarch, canon, etc., 601, 622; J. possessor of the Golden Gospel from Rome, history of (K.), 736; J. the Skilful, questions, etc., 635, 667; J. of the Well, history of, 550.

John al-Arsâm, bp. of Hirtha, prayers, 169; J. Climacos, extr., 639, 580; J. Paulâs, hymns, 389; J. Sâbbâh (Dâlîyê), works of, 1399 (f), 583, 553.


J. bp. of Dârî, homily (Â.), 890, (Â.) 975; J. (Gregory) of Gargar, martyrdom, 991; J. bp. of Harrân, lit., 741, 1111, 1212 (2); J. of Jerusalem, on the Creed (Â.), 991; J. of Mousul, 560.


Jonah, bp., letters, 623, 641, 667.

Joseph son of Jacob, hymns on, 680 sqq., 3238; history of, by Basil the Great (K.), 735 (4).

Joseph H., patr. of the Chaldeans (s.n. 1629), 652, 655 sqq., 657, in defence of Roman Catholicism, (K.), 3281; life and works, 857.


Joseph Asarîah, poems, 601, 666 (see Index of Personal Names); J. Hâz-
GENERAL INDEX.

Kaldàni, see Chaldean
Kâlyātha, 144
Κατάργμα, cit., 443 (35)
Kēdānā-ū-bāthār, 1979, 2879, Oc. 1. 44
Kēthāhā dh-Abhāhā, 1099
Kēthāhāh dh-Dhurāshāh, 1985
Kēthāhāh dh-Mānēntā, 2001 sq.
Kēthāhāh dh-Simāshā, 1997
Khânīs b. Kâhēlah, hymns, etc., 149, 169, 236, 271, 276, 2813 sq., 2820, 1127, 1162—5, 1169 sq.
Khânīs, the, 1991; glosses on, 2888 (3)
Khāyyl (Michael) of Alexandria, letter to (A.), 381 (38)
Kollam (era), 1045
Kūmaī, extr., 443 (36)

Lazarus, raising of, 2069
Lazarus b. Sâbhîhā, see Philoxenus of Baghdàd
Lectionaries, see under Bible
Lee, John (poss.), 1366, 1388
Leo, Emperor, Canons and Laws of, 2063 (1); letter of Simeon Stylites to, 380 (0)
Letters of John Sâbhîhā, 1999 (3)
Lexicography, 521 (8), 548
Lexicons, of Ḥosain and ‘Ānân-ibnī” (Syr. and Neo-Syr.), 2025; of Eb- dohos, Dd. 10. 9; of Bar Bahbîl, M. 4. 18; of Bar ‘Ali, 3174, (frag.)
2067; Neo-Syriac, 1155; Malayàlīm, Syriac and English, 1807
Lînàs Mârgarinaw, Oc. 1. 28
Liturgies, 1984 (2), 2887, 2217, 1111, 1173, 1177 (3), 1180; (of Malayàlīm) 2973
Lîbotê, J. A. (poss.), 10
Lord’s Prayer, 694, 1109; (S. and K.), 544; exposition of, 505 (3), 1103 sq.; in verse, 130
S. Luke, lit., 1212 (12)
Macarius, works, 549 (4), 578 (9), (K.) 722 (8); M. of Alexandria, prayer, etc., 530, 549 (4), (A.) 982; M. pare. of Antîchî, transl. (K.), 733
Magî, the, names of, 803 (7)
Mâgîc, 653 (16), Oc. 1. 30 (iv. xvi.), (A.) 720, 3086, 1216
Mâhî (A.D. 1700), 558
M. Mâkthâkî, treatise, etc. (K.), 779, 782
Malayàlīm, 1046 sq., 1051 sq., 1053 sq., 1078, 1081, 1085 sq., 1106, 1113, 1119; lexicon (M. Syr. and Eng.), 1997. See Syriac-Malayàlīm
Mâlîk, preperation of the, 343
Malkîtes, the, 346 (48), 783—791
Mânî (the college of Niûtîs), poem on, 684 (1)
Manual of Repentance or Penitence, 2021
Map of the world (Barhebraeus), 2008 (f. 30 a), Gg. 3, 30 (f. 101 b)
Mâr-âbîh L., cath., transl., 284
Marcian (K.), 815 (8)
S. Mark, lit., 743, 1213; M. the monk, extr., 443; M. pr. of Bâ-khuðâ, calendar by, 515; M. of Alexandria, 931; M. of Mt. Tharmâkî, history of, 591
Maronite services, 1866 (1), 2969 (2), 1061
GENERAL INDEX.

Marriage service, 2041 (1), 2042, Or. 11, (S. and K.) 1987 (s); canons, 595, 603
Martha, see Commemorations, 36 (p), 594 (4), 595 (9)
Marthóthi, bp. of Tokrít, lit., 749, 797
Mary, the Virgin, 2001, 597, and (all K.) 592 sqq., 2886 (3), 718, 861
Mary of Kiduna, hymn, 1165
Mary, see Ἡκκίμο
Matthew, patr., homily, 718; M. (Herma), lit., 740, 797, 1111, 1212
Maximian, emperor, history of, 551
Maximian, see Béth Moutibhá
Maximus and Domitius, history of, 550
Melchizedek, names of parents of, 1107
Mélite, priests of, 989 (7)
Menah (A.), 2880, 2882, 2884
Ménas of Alexandria, 933
Metropolitans of the East (K.), 776 sq.
Michael the archangel, hymn to, 562;
Mar, M., extr., 443, 637; M. of
Alexandria, 931; M. bp. of Amóis,
creed (K.), 779; M. patr. of Antioch,
lit., 745, 798. See Khayi
Móbius, bp., martyrdom of, 584, 585
Miletarú (f), sayings of, 539
Mitchell, Rev. R. S. (poss.), 1122
Mosul (or Tartar), 14, 693 (29), 1165, 1197
Mobí, J. (poss.), 16
Monophysite schism, account of (K.), 815
Moore, Bp. (poss.), xii sq., 1008, 1199
Moses, apoc. (K.), 997 (14), 1035 (4);
frg., life of, 2055
Moses (Severus) b. Káphá, comment. on
John, 1971; Life of, 907 (45); lit., 794; various, 607, 2918, (K.)
3254, (A.) 3294
Muḥammad, (K.), 905, (A.) 959 sq.
Mús al-Ḫababí, history of (K.), 729
Mísh b. Ḫajar, see Moses
Mysteries of the Eucharistic Service, 
Exposition of, 1977 (iv)
Naaman and Gehazi (discourse by
Severus of Antioch, K.), 716
Names of God, translated into Syriac,
611
Nasai, discourses, 398; extr., 444;
hymns, 26 sqq., 305, 1150; poems on
hist. of Joseph, 2938
Neocelea, Council of, 620
Neo-Syriac, 2015, 1097, 1105, 2064,
2071 (7)
Nestorius, 2051 sq. See below.
Nestorius, doctrines of, etc., 982, 991,
1104, (K.) 783 sqq. (A.) 987; history
of, by Šalíbá, 209; history of, by
John of Antioch, 209; lit., 295, 1179,
1178 sq.
Nicaea, Council of, 765 (7)
Nicean Creed, 30, 1028 (8), 1105, 1150,
in verse 119, (S. and K.) 544;
exposition of, 403
Nicolas Damascenus, extr., Gg. 3.14 (4)
Nico, al-Ḫwási, (K.), 3280 (2)
Nílós the Monk, letters, 576
Ni'má (Ni'met-Alláh), Ignatius XVII.,
M. Phág Italia, 980
Ninevites, hymns for, 34, 204 sqq., 644
sqq., 1151, 1154; prayers of, 270
sqq., 294 sqq.
Office-book, sacerdotal, 1996, 2045, 2046
Order of Resurrection, 17
Ordinations, 1988, 1062, Oo. 1. 99 (1)
Orós, extr., 1037
Pachomius, S.T. 3261, extr. (K.) 1029
Palladíus, *the Paradise* of, extr.
2013, 419 (f.), 1137
Paradise du-Edén, see *Abhá-ibá'í* b.
Bíríká
Parrot, on the, 641 (d)
Passion, the, services, etc., 5, 8 sq.
Patriarchs (Jacobito), 987 sqq.; of
Antioch, 986; of Alexandria, Antioch
and Rome (K.), 764 (xi); of Constantine
(K.), 765; of the East, 900 (d); (K.)
772 sqq., 966
Patriotics of Edessa, 927
S. Paul's epistles, where written, 611
(c); Apocalypse or Vision of, 2043 (c),
2059 (n)
GENERAL INDEX. 1275

Paul (various), 530 (12), S.T. 590 (13)  
Paul, abbot (trans.), 1293  
Paul and Paul, letter from the holy  
Fathers to, 621  
Paul of al-Anbār, prayers, 133, 135 sq., 299  
Pelobius, extr., 1037  
Pericles, sayings of, 588  
Perieran, 1057, 1065  
S. Peter, epistle to Clement (K.), 866;  
lit., 740, 765, 1212; Revelation of  
(K.), 1000  
Peter (S. J.), hymns, 1052  
Petermann, Prof. (posa.), xvi, 1130,  
1135  
Pethion, see Pithion, 159, 176  
Philipp, pr., letter of Severus to, 627 (54)  
Phillips, Dr G. (posa.), xvii, 799, 810  
Philosophers, sayings of, 536 sqq.  
Philosophy, see Aristotelian logic, 519  
Eqq., 637 sqq. (K.) 767  
Philosophers of Alexandria, 933  
Philoxenus, patr., S.T. 964 (1); P. (Ignatius Nimrod), 989; P. of Baghshād,  
liturgy of, 741 (?); P. of Mabbogh,  
creed, 635 (vii. b); lit. 751; prayers,  
530, 545, 581; various, 313, 469,  
555, 607, 620, 627  
Pindar, sayings of, 537  
R. Pithion, hymns for, 159, 175; order  
of tonsure, 324  
Plato, sayings of, 536  
(Abbâb) Poemen, 573, S.T. 571 (6),  
579 (9)  
Pontius Pilato, Relation of (K.), 716  
(10), 729 (8)  
Porphyry, leagoge of, comm., 501 (2),  
698, 1009. See Aristotelian logic  
Prayers, 196, 1964, 314, 1958. (E.) 1990,  
2012 (vii), 546, Oo. 1. 45, 1122,  
1235 sqq. (K.), 1028, 1129  
Priests, list of high priests, and Western  
priesthood, 986  
Probus, 985 (1); on de Integret. § 2,  
642 (zii)  
Proclus of Constantinople, extr. (A.),  
919  
Prosdocius (A.), 917  
Psalms (contents), Oo. 1. 12 (1). See  
Bible  
Pulchritudo Mornan (or Pulchritudini- 
um), 2013 (1)  
Purchase, deed of, 14 sqq., 187, (K.) 816  
Rabbit, bp. of Eusebia, canons, 621 (24)  
Rae, Dr (posa.), xvi, 1213  
Rassam, Mr, mentioned, 1208 sq.  
"Recognitiones" of S. Clement, 511  
Resurrection, services, etc., 1824 (9),  
1849, 1189, 1855  
Reuben (Rūbūl) and his companions,  
history of, 551 (18)  
Riddies, 523 (17), 1029 (3), 1189  
Roman Catholicism, defence of (K.),  
2831  
Rome, heathen emperors of (K.),  
765 (6); patriarchs or popes of,  
(K.) 764 (9), 991  
Sabbā, Kūbābūh dha-Kewaawī, 2083 sq.  
Sabbūa'īb, canon for, 341; S. of Bish  
Garmai, 1098 (90); S. bp. of Kash  
khar, 176; S. of Bish-Košk, 366; S.  
b. Paul, hymns, etc., 226, 444,  
(K.) 787 (D 1)  
Sacraments, the seven, 594 (f. 596)  
Sahdorā, extr. (K.), 1004 (s)  
Sarār ibn Bātīfīr, extr. (K.), 791  
Saints, lives of (E.), 888; names of,  
261 (e)  
Salāb, patr. of, 990  
Salūm to the Virgin Mary, etc. (K.),  
363 (3), 364  
Salībīb, pr., on history of Nestorius,  
203 (9). See Salībīb  
Salīb ibn 'Abd al-Knāfa (K.), 717 (12),  
790 (10), 997  
Samarcanda, 767 (2)  
Sanctus of Alexandria, see Shanūdīn,  
(A.) 935  
Sāumū, pr., poem, 655 sq.  
Sceal, hist. of monks of (K.), 721 (rv),  
720 (11)  
Scholl, see Theodore b. Khūnāi  
Scientific discoveries, etc., 640
**GENERAL INDEX.**

<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solomon</td>
<td>1276</td>
</tr>
<tr>
<td>Solomon of Pérath-Malshân, &quot;the Bee,&quot;</td>
<td>2815, 2816</td>
</tr>
<tr>
<td>Scribes, prayer, history of</td>
<td>354, 552</td>
</tr>
<tr>
<td>Scepton, bp., canon of, 623; monk,</td>
<td></td>
</tr>
<tr>
<td>letter of, 578; S. Ibn Yôhannâ ad-</td>
<td></td>
</tr>
<tr>
<td>Dînâshîk, translator, 9777</td>
<td></td>
</tr>
<tr>
<td>Services, 1979, 1987, 1989</td>
<td>2989, 3234, 3283</td>
</tr>
<tr>
<td>Severianus of Gabala, extr. (A.), 990</td>
<td></td>
</tr>
<tr>
<td>Severus, letter, etc., 313, 629, 627</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1923, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1953, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1993, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1993, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1993, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1993, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1993, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1993, 531</td>
<td></td>
</tr>
<tr>
<td>S. of Antioch, extr. etc., 1993, 531</td>
<td></td>
</tr>
<tr>
<td>Shadrack, see Jacob b. 'Isâ</td>
<td></td>
</tr>
<tr>
<td>Shaddad ibn 'Ad, on Solomon (E.), 1025 (c)</td>
<td></td>
</tr>
<tr>
<td>Shallit of Râs-'ain, 1978, 594 sq., 1197</td>
<td></td>
</tr>
<tr>
<td>Shahs ad-din Muhammad ibn Hamzah, on al-Tabari's Isgage (E.), 439</td>
<td></td>
</tr>
<tr>
<td>Abba Shanhâdin (Sangînsî), hist. of, 549 (5)</td>
<td></td>
</tr>
<tr>
<td>Sheba, queen of, and Solomon, 534</td>
<td></td>
</tr>
<tr>
<td>Shehîn(â), 1854, 1866, 2999, 3224</td>
<td></td>
</tr>
<tr>
<td>Shemashah Shôdênâya, hymns, 149, 152</td>
<td></td>
</tr>
<tr>
<td>Shilhâb of Muzul, poem, 684</td>
<td></td>
</tr>
<tr>
<td>Silvester of Rome (A.), 918</td>
<td></td>
</tr>
<tr>
<td>Simeon, monk, letter of, 578; M.</td>
<td></td>
</tr>
<tr>
<td>Simeon, letter to Dr Badger, 1908 sq.; S. disciple of M. Yûsûdâk, hist.</td>
<td></td>
</tr>
<tr>
<td>Simeon, letter, 578; M. Simeon, letter to Dr Badger, 1908 sq.; S. disciple of M. Yûsûdâk, hist. of M. Hûrnûz, 2002, 584 (1); S. Salus and John, history of, 551 (14); S. (Basil) of Tûr-'Abîdûn (K.). 2026; S. of Socho, &quot;Garden of the Redcenis&quot; (K.), 2024; S. Shanâhilwân, extr., 444; S. Styliates, letters, 483 sq.; S. b. Şâhâbî, patr., hymns, etc., 34, 165, 1099; S. of Ta'ish, extr., 511</td>
<td></td>
</tr>
<tr>
<td>Sinai, deacon, martyrdom of, 584 (4)</td>
<td></td>
</tr>
<tr>
<td>Smith, Prof. W. R., posa, xxvii, 1217, 1234</td>
<td></td>
</tr>
<tr>
<td>Socrates, S.T. 521 (5)</td>
<td></td>
</tr>
<tr>
<td>Sogdiana</td>
<td></td>
</tr>
<tr>
<td>Solomon of Pérath-Malshân, &quot;the Bee,&quot;</td>
<td>2815, 2816</td>
</tr>
<tr>
<td>Sôphocele, sayings of, 537</td>
<td></td>
</tr>
<tr>
<td>S.P.C.K., xvi sq., xxvi</td>
<td></td>
</tr>
<tr>
<td>Speedy, Rev., posa, xvi, 17, 1123 sq.</td>
<td></td>
</tr>
<tr>
<td>Sphâns, the, 605 (d)</td>
<td></td>
</tr>
<tr>
<td>Stephen, etc. (E.), 1002; S. the pilgrim, of al-Fâyiûm (K.), 721</td>
<td></td>
</tr>
<tr>
<td>Stichol, 610 sq.</td>
<td></td>
</tr>
<tr>
<td>&quot;Storehouse of Secrets&quot; (Barhebræus), 2009, (frag.) 471, 524</td>
<td></td>
</tr>
<tr>
<td>Stories, 566, 605, (E.) 715, 721 sq., 729 sq.</td>
<td></td>
</tr>
<tr>
<td>Syagîthâ, 1081, 2029 (m), 1162, 1161, (A.) 65, S.T. 675 (f. 30 a)</td>
<td></td>
</tr>
<tr>
<td>Sunday offices (K.), 1866 (8)</td>
<td></td>
</tr>
<tr>
<td>R. Sûrûn of Nishîn, extr., 444 (42)</td>
<td></td>
</tr>
<tr>
<td>Synonyms, etc., 540 (6), 636 sq.</td>
<td></td>
</tr>
<tr>
<td>Syriac Grammar, 2010, 2013, 2024 (1, 2), 2013, 2019, 2066, 3745</td>
<td></td>
</tr>
<tr>
<td>Syriac-Malayilim, 1985 sq., 1106, 1110, 1118 sq., 1121, 1212; grammar, 1066 sq.</td>
<td></td>
</tr>
<tr>
<td>Syriac, Modern, see Neo-Syriac</td>
<td></td>
</tr>
<tr>
<td>Tağhrith, names of psdr. of, 990</td>
<td></td>
</tr>
<tr>
<td>Taghmasgird, hymns for, 158, 282; marr. of, 1198</td>
<td></td>
</tr>
<tr>
<td>Ta'shîshâ, the, consecration of, 344 (39), 1098</td>
<td></td>
</tr>
<tr>
<td>Tagar, language, etc., 14. See Mogul</td>
<td></td>
</tr>
<tr>
<td>Ta'îz the, monk, extr., 444</td>
<td></td>
</tr>
<tr>
<td>Theodore, sayings of, 538; T. periodices, 629; T. b. Khônûn, extr., 444, sobelia, 2613 (t); T. of Mopsuestia, Lith., etc., 30, 384, 360, 444, 1173, 1178 sq., S.T. 683 (t)</td>
<td></td>
</tr>
<tr>
<td>Theodosius of Alexandria, various (A.), 928, 930, 988; of Antioch (A.), 931</td>
<td></td>
</tr>
</tbody>
</table>
GENERAL INDEX

Theodorus of Ancyra, extr. (A.), 921 (25)

Theophilus of Alexandria, 456 (3);
(A.), 922 (29); T. b Michael, 767

Theophrastus, etc., 536, S.T. 1020;

S. Thomas, hymn to, 266; Acts of,
2822; (K.) 714 (2), 729 (9); prayers
etc., 534, 539, S.T. 492 (L. 3 a);
T. the blessed, letter of, 579 (3); T. p.r.,
questions to Jacob of Edessa, 525 (2);
T. of Edessa, hymns, etc., 82, 284,
444; T. of Harkel, 6 sqq., 1132

Timonides, sayings of, 537

Timothy, canon for, 941; patr., extr.
etc., 31, 444, 556, 604, 1150; of
Alexandria, cit., 988; of Amid, see

Isaac b. Bibhidh-Hayyâ

Tischendorf, pos., xvi, 1124, 1130

Titus, extr. (K.), 1002

Translations from Greek, 1993, (K.)
2886 (2). Op. Bible

"Treasures, Book of," 3397

Turpinâ, 1977 (1), 663, 666, 1101 (vz),
2038

Tyrus of Beth-Sîlîkîh, extr. (K.),
1004 (x)

Uriah, hymn on, 695

Victor, stories by (A.), 729

Victoria, Queen, mentioned, S.T. 1209 (8)

Virgin Mary, see Mary

Vissian, anastemas of (A.), 937 (60)

Wadâ George, hymns, etc., 1880, 373,
376, 402, 2813, 671 sq., 1170

Wadâ, the, 1982, 1983

Wright, Dr W. (posa.), xvii, 711

Wright, Prof. W., xvii, 1122, 1217

Xenophon, Maria, John and Arcadius,
history of, 549

Yustus, lit., 742, 795, 1111, 1212 (7)

Yahh-alâhâ II., hymn, 197 sq.

Yahyá ibn Sa'id (extr. K.), 771 (20)

Yak, John, metr. of Arbûl, verses, 690

M. Yakîkâ, 387

Yalâd of Alqîsh, huttamâ, 1179

M. Yârîch of Alexandria, history of,
585 (8)

Yadîn, hymns, 31, 1088, 1150

Yazd-panâb, hymn, 178

Joshua, see Joshua

Yôhannân ibn Jarîr az-Zîrîbî, tr. of
Kîdîb al-Hadîyâ (K.), 3276

M. Yôhannân, John Sèbû's letter to,
467

Zacharias of Alexandria, letter (A.),
254 (51)

Zoroaster, prophecy of (K.), 761

Zosimus (Bks. i.—xii.), Mm. 6. 29
(9, 6)
INDEX OF PERSONAL NAMES.

<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aaron, reader</td>
<td>1132</td>
<td></td>
</tr>
<tr>
<td>'Abd al-Ahād</td>
<td>87, 490, 841</td>
<td>S.T. 554 (c); A. Khaushāḥhā, sc., 895</td>
</tr>
<tr>
<td>'Abd al-Azīr, bp.</td>
<td>840</td>
<td></td>
</tr>
<tr>
<td>'Abd al-Karīm</td>
<td>444, 518</td>
<td></td>
</tr>
<tr>
<td>'Abd al-Maṣūḥ</td>
<td>37, 357</td>
<td></td>
</tr>
<tr>
<td>Abdullah</td>
<td>504, 985</td>
<td>pr. of Mārīdīn, 471; b. Nāmūn, sc., 727; sc-Ṣa’dī, deacon, sc., 726, 727</td>
</tr>
<tr>
<td>'Abū ʾI-ʾAṣāfī</td>
<td>659</td>
<td></td>
</tr>
<tr>
<td>'Abū Pāshā of Mosul</td>
<td>944</td>
<td></td>
</tr>
<tr>
<td>'Abdū b. ʾIrmiyā, sc.</td>
<td>944</td>
<td></td>
</tr>
<tr>
<td>'Abduʾllāh b. Behnān</td>
<td>316</td>
<td></td>
</tr>
<tr>
<td>'Abdurrahām of Ṭabāh (a.d. 1797)</td>
<td>361</td>
<td></td>
</tr>
<tr>
<td>'Abdurrahām, sc. (a.d. 1669)</td>
<td>491</td>
<td>S.T. Add. 2035; of Ṭabāh, 401; b. Ṣadāʾah b. Ṣabūḥah of Ṭabāh, sc., 130, 308</td>
</tr>
<tr>
<td>Abraham, deacon, 608</td>
<td>(of Ban) sc., 993</td>
<td>of ʾĀshīthā, sc., 21, 191, 193; b. Serāfīs, 1034; of Ḥādhātā, S.T. 387; poss., 495, l. 5</td>
</tr>
<tr>
<td>Abu Ḥaṣāb Jirjis</td>
<td>942</td>
<td></td>
</tr>
<tr>
<td>Abu ʾI-ʾIsā Ṣāhbaqūn</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>Abu Thābit</td>
<td>727</td>
<td></td>
</tr>
<tr>
<td>Addāi</td>
<td>155</td>
<td>S.T. 259, 905</td>
</tr>
<tr>
<td>Alexander b. Abraham, sc.</td>
<td>1123, 1212</td>
<td>Anastasius, sc., 886</td>
</tr>
<tr>
<td>Antonius pos.</td>
<td>S.T. 1033 (f. 225 c); pr. S.T. 1035</td>
<td></td>
</tr>
<tr>
<td>'Aṣkār b. Kuṯjūr</td>
<td>pr. of ʿArbāl, 568</td>
<td></td>
</tr>
<tr>
<td>'Aṭšuʾ ʿIlāh ibn Ṭabāh</td>
<td>316</td>
<td></td>
</tr>
<tr>
<td>Athanasius (of ʿAšā, sc.)</td>
<td>987</td>
<td></td>
</tr>
<tr>
<td>Azīrā, 985</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bacchus</td>
<td>405</td>
<td></td>
</tr>
<tr>
<td>Bāṣirīn-beg. loq.</td>
<td>21, 191</td>
<td></td>
</tr>
<tr>
<td>Bahāʾuʾ d-dīn Ṣāḥibān b. ʿĀtyā, sc.</td>
<td>185</td>
<td></td>
</tr>
<tr>
<td>Baḥdīn b. ʿArīyā, sc.</td>
<td>169</td>
<td></td>
</tr>
<tr>
<td>Basil (collator), 1133; maphr., 470; of Caesarea, 350; of Nisibīs, 607</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basil ʿAsār, maphr., 812; B. George, maphr., 471, 707; B. Isaac, 852</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. Matthew, maphr., 427; B. Yalda, maphr., 882; B. Yeḥwāʾ, maphr., 314</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basīl, mstr. of Jerusalem, 987; b. Michael, pr. of Edessa, 13; b. ʿAṣīr, 1020</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beg Gwur, 592</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behnān, 555; sc., 314 sq.; b. Ṣahbā, 497; b. Simeon, pr., 1172</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bernard of Sidon, 1034</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bilgān (fem.), 300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishārah, mstr., 471</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clement (VIII) of Rome, 1034</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constantin, sc., 297; C. (?) pos., 993</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cyriacus, abbot, 47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cyril Rick-Allāh, bp. of Damasc, 813</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Damianus</td>
<td>698</td>
<td></td>
</tr>
<tr>
<td>R. Daniel b. Ḥanūn, 14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Darwīsh</td>
<td>264</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Page Numbers</td>
<td>Notes</td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>David-Shâh</td>
<td>984, 981</td>
<td>S.T. 194; pr. of Shelmith, 157</td>
</tr>
<tr>
<td>Denhû, S.T. 194</td>
<td></td>
<td>patr. 39; pr. of Diodorus of Tarent, 369</td>
</tr>
<tr>
<td>Dioecius, metr. of India, 111</td>
<td></td>
<td>Diodorus of Amiûd, 967; of Sulah, 967; of خاصیة 967</td>
</tr>
<tr>
<td>Dioscorus George of al-Jazrail, 882</td>
<td></td>
<td>D. Shârakhân, bp., 737</td>
</tr>
<tr>
<td>Elias, 965</td>
<td></td>
<td>deacon, 459; metr. of Nineveh (a.d. 1493), 94; sc., 1177; witness, S.T. 630</td>
</tr>
<tr>
<td>Elias, patr. (xvith cent.), 78, S.T. 547</td>
<td></td>
<td>(xvith cent.), 264, 491, 568, 587, 968, 1176; (a.d. 1701-7), 390, 461, 557, 895; (a.d. 1720-1734), 120, 127, 284, 424, 542, 792; (a.d. 1759), 308; (a.d. 1986), 1239</td>
</tr>
<tr>
<td>Elias of Hadeth, 1007</td>
<td></td>
<td>Elias b. Dî'ûd, deacon, 739; E. b. Yaldî, sc., 127</td>
</tr>
<tr>
<td>Emmanuel, b. Hörmînî, sc., 37</td>
<td></td>
<td>Ephraim of Tyre, 965</td>
</tr>
<tr>
<td>Enesiauus, 146, 566; S.T. 926</td>
<td></td>
<td>Enlogius, 166</td>
</tr>
<tr>
<td>Ezekiel, cathom, S.T. 171 (15); (?) b. Isaac, poss., 1181</td>
<td></td>
<td>Fakhr ad-Din Ibrâhîm of Hamadhân, 89</td>
</tr>
<tr>
<td>Gregory, metr. of Jerusalem, sc., 559; maphr. of East, 987; metr. of Damascus, 987; metr. of خاصیة</td>
<td></td>
<td>Gwô, deacon. of Aradan, 542</td>
</tr>
<tr>
<td>Gregory Behmân, bp., sc., 861; G. Bu-tre, bp., sc., 892; G. Elias, of Mosul, 1428; G. George, metr., sc., 737; G. John, metr., 737; G. Năzianzen, 560; G. Simeon, metr., 490</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Habakkuk of Edâmeh, 1008</td>
<td></td>
<td>Habbâb of Tûr-Abdhîn, sc., 490</td>
</tr>
<tr>
<td>Habib, 965</td>
<td></td>
<td>Hadîsî, deacon, 53</td>
</tr>
<tr>
<td>Hadîb-bi-shabbâb of Alkônî, 557; See 'Abbd-îshî' (above), and Hörmînî (below)</td>
<td></td>
<td>Hananîah (of Gargaria), 965</td>
</tr>
<tr>
<td>Habîbîn, metr., 78, 519</td>
<td></td>
<td>Hanân-îsîîî, metr., 78, 819</td>
</tr>
<tr>
<td>Hanânîsîîî (a.d. 1729), 167</td>
<td></td>
<td>M. Hîsânîsîîî (a.d. 1729), 1190</td>
</tr>
<tr>
<td>Hani, sc., 408. See Hörmînî (below)</td>
<td></td>
<td>Hendî Dargûnîsîîî, 107</td>
</tr>
<tr>
<td>Hermo of Alkônî, sc., 408; See Hörmînî (below)</td>
<td></td>
<td>Hörîme, pr. of Aradan, 306, 543</td>
</tr>
<tr>
<td>Horînîsîîî an-Nâkkår of Mosul, sc., 588</td>
<td></td>
<td>Hormînîsîîî of Tel-Khopû, 567; pr. of Shelmîth, 157; H. (Hînî), a.d. 1666, 191; b. George (Bar Zîkhabû), 185, 187; b. Hadîb-bi-shabbâb, sc., 587; b. Hâmînî, sc., 643</td>
</tr>
<tr>
<td>Ibrahim Kathûbû, 711; b. David, 723</td>
<td></td>
<td>b. Jirîs, 731, 942; b. Jûrîs, 487; b. Zangûshî, 130</td>
</tr>
<tr>
<td>Ibrahimîshî, sc., 735</td>
<td></td>
<td>Ignatius II, maphriân (a.d. 1218), 808</td>
</tr>
<tr>
<td>Ignatius, bp., 967; of Kartamûn, 987; of Tûr-Abdhîn, 987, metr. of Mârûn, 987; of خاصیة</td>
<td></td>
<td>Ignatius 'Abd al-Maslah, pr. of Antioch (a.d. 1678), 892; L. George,</td>
</tr>
</tbody>
</table>
INDEX OF PERSONAL NAMES.

patr. of Antioch, 516, 737, 815, 852; L. Khalifeh, 983; L. Ni'met-Allah, 1000; I. Shukr-Allah, patr., 497, 1263; L. Simeon, patr. of Antioch, 314

Imnaya, b. Khajja, sc., 944

'Isa b. Abraham (of Qa), sc., 281; b. Isaiah (of Eflor), sc., 684; b. Mas'ud, sc., 808

Isaak, witness, 628; of Maridn, 490; b. Abul-Halaj, sc., 882; b. Hannah (a.d. 1750), sc., 516

B. Isaiya (a.d. 1826), 78

Ishay of Barcella (a.d. 1190), sc., 51

Ishay bar Noun, 667

Ishay-yabbi, metr., 264, 308, 357, 360, 367; b. Abraham, sc., 597

Jacob b. Isaac, of Bākhulzād, 627; b. Isaac of Alkosh, 444; b. Ishay, sc., 427

Jacob-shah, deacon, 983

Joshua (of Ṣana), 985

Judia, 808. See George

Joannes of Egypt and Alexandria, 1133; bp. of Babylon, sc., 1128; of Taruss, 977; J. (Jacob), 1000

Johanan, S.T. 1085; b. Hörmez, of Alkosh, sc., 792

John, bp. (a.d. 1666), 1176; bp. (a.d. 1806), 1145, 1155; metr. (a.d. 1806), 645; prats. 861, S.T. 1058


John (Yeshu'), patr., sc., 808; J. of Maridn, 982; of Şemar-jebel, 1033; of Tripoli, 985; of Tyre, 981


M. Joseph I, 827; Joseph V, patr., 36; bp. of Mosul (a.d. 1163), 36

Junaid, 807

Kasumo (a.d. 1723), 157

Khasha, 201

Khalli ibn 'Asad (a.d. 1492), 722

Khanzabhi b. 'Asin, sc., 1172

Khanzhahhi (Abd al-'Ahad), sc., 895; b. Daniel of Alkosh, sc., 364 eq., 401; b. Thomas of Piroz, 600

Khanzahhi b. Elias of Amadiyya, 191

Khanseh (Khanzhahhi), a.d. 1699, 265; S.T. 305 ant.

Khirbash, 502

Khirbashwai, 146

Ko'esi ibn Makdis 'Abraham (a.d. 1699), sc., 907

Lashan-shah, 508

Lazarus of Maiqerashat, 985; b. Sabbah, sc., 1187; R. Lazarus, 15

Leo XII., pope, 96

Macarius, 938

Malkah, 985

Mansur (a.d. 1882), sc., 697

Maron (f.), 516

Marzabhi, pr., 390

Mark b. 'Abdallah of Alkosh, sc., 361; b. Hannah of Alkosh, sc., 1245

Maryam (f.), 137, 808, 882

B. Mattai (a.d. 1767), 471; B. Abdal-Jalil, 944; b. Butrus, 841 sq.

B. Mattai (a.d. 1819), 1253; b. Sergious, 1094

Matthew b. 'Abd al-Ahad, pr. of Mosul, 627; b. Behnam (a.d. 1831), 56

Michael b. Daulat-sbash, sc., 4

Michael (the elder ?), 1043; patr. of Antioch, 1133; b. Daniel, S.T. 1033
INDEX OF PERSONAL NAMES.

1281

(f. 285 a); b. Jonah, 21; b. Joseph
(a.n. 1271), se., 720; Farāsh (of
Aleppo), 1549.

Moses (r.), S.T. 1035; b. Isaac, se.,
1000

Muhammad, deac., 723

Mūsā b. Mattā al-Maṣṣūfī, se., 820;
b. Zuraq (a.n. 1519), 722

Nūr-beg, 21

Paul, posa., 500; b. Simon b. Farād,
pr., 508

Peter of Anency, 1031; P. (Moses) of
1007

Philip Joannes of Ἄμιδ, 1116

Pilate, maphr., 985

Bābiʾ of Ṭekrīṭ, 555

Riṣāq Allah b. Mattai, se., 518

Romanus of Tell d’Arseniūs, 1133

Ṣabbāh b. Ṣabbāh (?), 1042; S. b. Ṣabbāh (?),
pr., 106

Ṣabbāh (a.n. 1179), se., 13

Ṣabbāh b. Ṣabbāh (a.n. 1327), pr., 59

Ṣammān b. Daniel, se., 147

Ṣarrā (?), 187

Ṣebib b. d. Ṣabbāh, se., 1148

B. Sergius, 78; S.T. 187; of Laḥfed,
se., 1038; of Semār-Jebel, se., 1034

Setto (?), 1135

Severus, bp. of Ṭūr-ʿAbbadīn, 987

Shēmōni (?), 857; S.T. 438, 400 a

Shudadd (a.n. 1848), se., 751

Shukrallah (Basil George), maphr., 757

R. Simon, 1032; (a.n. 1840) maphr.,
842; (a.n. 1609) maphr., 189; patr.
(a.n. 1843) 31, (a.n. 1493) 24, (a.n.
1785) 139, (a.n. 1555) 366, (a.n. 1893,
1148, 1155, (a.n. 1739) 1180, (a.n.
1843) 1187, (a.n. 1293) 1189; pr., 832

Simon maphr. of Ἄμιδ, se., 1063;
b. Israel of Alkōsh (a.n. 1744–5),
se., 494, 542; S. Lois (Louis), 699; S.

Shēmōni of Ṭūr-ʿAbbadīn, se., 486

Simon b. Ṣabbāh, 159, 155; b. ʿAbd

B. C.

985; b. ʿAbd (?), 1082; b. George
b. Ṣabbāh, 1187

Solomon, deac., 492; b. David, se.,
1180

Stephen, m., 53; pr., 428

Sulaimān of Tell-Zitāfī, se., 357;
b. Isaac, 1205; b. Yohanna, se., 999

Thomas, deac. 390; m., 15; se.
(a.n. 1729), 152; b. Behnam of Bēsh Ḫudūdā, 592; b. Ibrahim as-
Ṣadādī, d., 722; b. Moses b. Yaḥbūh,
se., 139; b. Sulaimān, 808

Timothy, 819–4; (of Antioch) 980 sq.;
metr. of Jerusalem (a.n. 1066), 936;
bp. of Tell d’Arseniūs, 987

Xeniares, se., 390

Yaḥūb ibn Ḫrubīn, deac., 841

Yaldā pr. of Alkōsh, 157, 587

Yohanna (a.n. 1701), pr. of Alkōsh
401; b. George of Mungishē, 424

M. Yozgāzāk, 491, 584

Yāʿūs b. Rākallāh, 723

Zechariah, pr., 1111; of Melitene,
S.T. 610

Zīzā (f.), of Alkōsh, 587

81
INDEX OF PERSONAL NAMES.

[Handwritten text in Sanskrit and Devanagari script, listing personal names with page numbers and references.]
INDEX OF GEOGRAPHICAL NAMES.

See also "Churches" and "Convents" in General Index.

<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adana</td>
<td>499</td>
</tr>
<tr>
<td>Adshorbagjan</td>
<td>425, 750, S.T. 1176, 1188</td>
</tr>
<tr>
<td>'Ainbawá</td>
<td>1094</td>
</tr>
<tr>
<td>Alexandria</td>
<td>600, 850, 885, 745, 740, 741, 913, 923, 928 sq., 982</td>
</tr>
<tr>
<td>Alkoš</td>
<td>105, 157, 369, 361, 401, 406, 444, 490, 558, 584, 587, 657, 674, 645, 792, 1246</td>
</tr>
<tr>
<td>Alkoštá</td>
<td>309</td>
</tr>
<tr>
<td>Amadiya</td>
<td>305</td>
</tr>
<tr>
<td>Amál</td>
<td>30, 339, 499, 543, 620, 779, 857, 880, 906, 967, 989, S.T. 282, 283</td>
</tr>
<tr>
<td>'Amýdiya</td>
<td>73, 191, 558, See 'Amadiya</td>
</tr>
<tr>
<td>Amorium (?)</td>
<td>925</td>
</tr>
<tr>
<td>Anbár</td>
<td>435, S.T. 338</td>
</tr>
<tr>
<td>Ancyra</td>
<td>727, 921, 1031</td>
</tr>
<tr>
<td>Arsluch</td>
<td>314, 618, 745 sq., 748, 750, 850, 992, 931 sq.: S.T. 563</td>
</tr>
<tr>
<td>Apatina</td>
<td>489</td>
</tr>
<tr>
<td>Ardahan (Ardahan) in Şanpá</td>
<td>147, 308, 542</td>
</tr>
<tr>
<td>Armenia</td>
<td>789, 1196</td>
</tr>
<tr>
<td>Arzúa</td>
<td>540</td>
</tr>
<tr>
<td>Äshshá</td>
<td>191</td>
</tr>
<tr>
<td>Ashmunain</td>
<td>786</td>
</tr>
<tr>
<td>Athens</td>
<td>531, 605, 911</td>
</tr>
<tr>
<td>Athos</td>
<td>389</td>
</tr>
<tr>
<td>Athán</td>
<td>982</td>
</tr>
<tr>
<td>Baghdad</td>
<td>516, 705, 1024, S.T. 332 (25)</td>
</tr>
<tr>
<td>al-Bahrain</td>
<td>935</td>
</tr>
<tr>
<td>Baghuddáštá</td>
<td>515, 627</td>
</tr>
<tr>
<td>Balúd</td>
<td>339</td>
</tr>
<tr>
<td>Ban</td>
<td>993</td>
</tr>
<tr>
<td>Bavarus (Bryllus)</td>
<td>388</td>
</tr>
<tr>
<td>Bartélé</td>
<td>51, 425, 446, 963</td>
</tr>
<tr>
<td>al-Bára (Perath-dj-Malehán)</td>
<td>198, 340, 554, 650, 744, S.T. 583, 584</td>
</tr>
<tr>
<td>Békúrt</td>
<td>291</td>
</tr>
<tr>
<td>Béshish</td>
<td>186</td>
</tr>
<tr>
<td>Béth Déláh</td>
<td>340</td>
</tr>
<tr>
<td>Béth Khudálášt 583, S.T. 427 (f. 155 a)</td>
<td></td>
</tr>
<tr>
<td>Béth Kiyún</td>
<td>47</td>
</tr>
<tr>
<td>Béth Kooť</td>
<td>2, 164, 262, 365</td>
</tr>
<tr>
<td>Béth Lápát, S.T. 352, 363 sq., see Klam</td>
<td></td>
</tr>
<tr>
<td>Béth Mésk, 659, 662</td>
<td></td>
</tr>
<tr>
<td>Béth Rabban, 31 sq., 961</td>
<td></td>
</tr>
<tr>
<td>Béth Rimmon</td>
<td>840</td>
</tr>
<tr>
<td>Béth 'Sáiyáré</td>
<td>178</td>
</tr>
<tr>
<td>Béth 'Sékhhrún, 15, 309, 311</td>
<td></td>
</tr>
<tr>
<td>Béth 'Sékkh, 145, 232</td>
<td></td>
</tr>
<tr>
<td>Béth 'Usán</td>
<td>339</td>
</tr>
<tr>
<td>Béth Zubábášt, 78, 339</td>
<td></td>
</tr>
<tr>
<td>Bésharráz, 993, 1006</td>
<td></td>
</tr>
<tr>
<td>Botría, 1038</td>
<td>291</td>
</tr>
<tr>
<td>Caesarea</td>
<td>360</td>
</tr>
<tr>
<td>Cendendad, 1044</td>
<td></td>
</tr>
<tr>
<td>Cappadoota, 4</td>
<td></td>
</tr>
<tr>
<td>Cashcar, see Kaškar</td>
<td></td>
</tr>
<tr>
<td>Chalcedonia</td>
<td>719</td>
</tr>
<tr>
<td>Cilicia, 14</td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF GEOGRAPHICAL NAMES.

Constantinople, 614, 705, 728, 919
Cottayam, 1094
Cyprus, 999, 528 sq., 726

Dair Abū Ghālib, 509
Damascus, 718, 813, S.T. 242, 3
Dārā, 899
Dī‘ū‘iyah, 300
Dér, 185, 190
Dūs, 191
Dioccesarea, 927
Dirghān, 934

Diyārbekr, 857, S.T. 37
Durankh, 4
Dūḥūk (Dēbōk), 402

‘Edāneh, 1008, 1026
Edessa, 605, 637, 716, 1030
Egrūz, 634

Elam (Bēth-Lāpāš), 271
Elam (Gondai-shabnūc), 297, S.T. 519 uk., 333, 336, 377
‘En-Ḥalyāš, 502

al-Faiyūm, 721
Fenik, 78, cp. S.T. 183

Gabala, 920
Gargar, 602, 985
Gargaris, 4

Gâsartâ (Zahhādītû), 160, 185, S.T. 191, 539
Gessà, 139
Goštapa, 1176
Gurhākāš, 78

Ḥadeth, 1006
Ḥah, 577, 749
Ḥalāṣ, 340
Hamadhān, 39, 340
Harrān, 741
Hattākhāš, 490
Hūdmbāh (al-Ḥadīthah), 56, 443
Hīrā‘, 146
Hīrbā, 169, S.T. 332 (35, l. 5)
Horeb, S.T. 388, 3

Iconium, 619

‘Imādiyya, 185, 267, 264; S.T. 1867
‘Indiā, xii sq., xvi sq., 335, 665
Inishk, 130
Iṣlāhān, 789
Italian, 619 (b)

Jaβal Jū‘f, 78
al-Jazrāh, 892
Jazirat ibn ‘Umar, 746

Kālūk, 1000
Kophra Bēhlmā, 850
‘Kārā, 724, 987 n.
Karmān, 339, 1097
Kashkar, 146, 176, 264, 340, 349; S.T. 392
Kāšār, 339, 1097
Kāṭurabhāl, 931, 955
Ḵen-neshrē, 339, 726 (c)
Kēphar-zēmrā, 339
Kērmānšāh, 194
Kerm-sedēh, 1026
Khrūbūr, 280
Khalūs, 340, 1216
Kūm, 364
Kosar, 1249
Kotildor (Cottayam), 1094
Kučak, 489

 Mt. Lebanon, 993, 1034
Leptis, 911
Logudurum, 911
Lyddia, 787 (c)

Ma‘ṣādīn, 982
Maḥṣal-Sha‘ṣṣyāḥ, 316
Msiperṣa‘, 339
Mā learnti, 779
Mālaṭī, 4
Mansūrīyān, 78, 154, 748
Manūf (Memphis), 988
Marīghāb, 1024
Mar‘as, 53
Margā, 389
Mārjīnān, 339, 357, 470 sq., 490, 541, 669, 748, 983, 1097; S.T. 981
**SYRIAC INDEX.**

In this list of rare Syriac words and forms all references are made to the Syriac citations upon the pages named. The chief abbreviations to be noticed are: P.S., Payne Smith *Theosaurus Syriacus*; Br. Brockelmann, *Lexicon Syriacum*; N.S., Neo-Syriac; fr. (from, derivative of).

<table>
<thead>
<tr>
<th>Syriac Word</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>אברא מ</td>
<td>106, 4, 1133</td>
</tr>
<tr>
<td>אברא מ</td>
<td>115, pl. אברא מ</td>
</tr>
<tr>
<td>אברא מ</td>
<td>588 ult., 589</td>
</tr>
<tr>
<td>אברא מ</td>
<td>37, 194, 588, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>548, 5</td>
</tr>
<tr>
<td>אברא מ</td>
<td>(אברא מ) 548, 12</td>
</tr>
<tr>
<td>אברא מ</td>
<td>33, (17)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>a. pr. 1188, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>pl. אברא מ, ton, 390 (19)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>(fr. אברא מ) 386, 19-4, 743, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>Ebr. 309, 4, 301-5</td>
</tr>
<tr>
<td>אברא מ</td>
<td>242, 269</td>
</tr>
<tr>
<td>אברא מ</td>
<td>384, 4; see Br., also P.S. e. v. אברא מ</td>
</tr>
<tr>
<td>אברא מ</td>
<td>22, 199</td>
</tr>
<tr>
<td>אברא מ</td>
<td>(fr. אברא מ) 57, 5</td>
</tr>
<tr>
<td>אברא מ</td>
<td>123 ult., 296, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>(אברא מ) 45, 3</td>
</tr>
<tr>
<td>אברא מ</td>
<td>1088, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>196 (b); cp. Dan. iii. 2 (אברא מ)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>187, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>1183, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>883, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>739 (0), 797-3</td>
</tr>
<tr>
<td>אברא מ</td>
<td>57, 220, 10</td>
</tr>
<tr>
<td>אברא מ</td>
<td>619 ult.</td>
</tr>
<tr>
<td>אברא מ</td>
<td>115, 638, 18</td>
</tr>
<tr>
<td>אברא מ</td>
<td>433, 440-4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>748, 1</td>
</tr>
<tr>
<td>אברא מ</td>
<td>s. אברא מ, to sprinkle</td>
</tr>
<tr>
<td>אברא מ</td>
<td>686, (8)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>383</td>
</tr>
<tr>
<td>אברא מ</td>
<td>37, 186, 19, 300 ult., 367, 368, 390 (19), 669, 4</td>
</tr>
<tr>
<td>אברא מ</td>
<td>412 (f)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>= אברא מ 239, 8</td>
</tr>
<tr>
<td>אברא מ</td>
<td>291, (d)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>610, 13</td>
</tr>
<tr>
<td>אברא מ</td>
<td>Eth. 384</td>
</tr>
<tr>
<td>אברא מ</td>
<td>348 (h)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>344 (f. 137 b)</td>
</tr>
<tr>
<td>אברא מ</td>
<td>156 (f. 201 b)</td>
</tr>
</tbody>
</table>
1288 SYRIAC INDEX.

1285 ult., 1125 ult.

547-3

547-3

(month of August)

1155

547-3

572 (i)

v. pr., 268

N.S. 547-3

165-2

1164-1

Ethpe. 281, 284-3

292-4

135 (40)

1225/23

524-4

524-4

1211-2

483, fem. 688 (f.

112-3)

137 (46)

688-3

349 (i)

187-2

Ethpe. 688 ult.

Aph. 281, Ethpe.

349-3

680-9

680-9

686-3

(fr. 281) Pa.

686-3

Ethpe. 371-3

Pa. 688 (7)

431-4

655-1

655-1

658-4

547-3

547-3

483-3

Fa., to arm (=tā'ī)

380, l. 10

547-3

547-3

700 (f. 93 s, l. 4)

547-3

547-3

547-3

547-3

547-3

(ơm) 640 (b)

(ơm) 283

384-3

Aph. 281, Aph.

573-3

655-2

(ơm) 1250 (c)

(ơm) 283 (f.

143 c)

599-4

(ơm) 519-4

n. pr. 559, l. 10

273 (e), 373 (8), 647

(19)

547-3

688 (f. 112 b)

(N.S. 283)

547-3

547-3

(ơm) 283

(N.S. 283)

547-3

547-3

(N.S. 283)

547-3

(N.S. 283)

547-3

(N.S. 283)
SYRIAC INDEX.

584 [586]
586 ult.
586 (9)
588 (9)
588 ult.
610 ult.
610 (9)
644 (9)
644 (9)
646 (9)
665 (9)
665 ult.
698 (9)
698 (9)
698 ult.
729 (9)
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
729 (9)
729 ult.
SYRIAC INDEX.

=ōa 1053 (2); see P.S.
col. 3921
=ōa Aph. 398-3

Pa. 290

(=N.S. η γκ ινιοιδειοι) 370

see p. 1122 (head)

493 ult.

(==ōa) Aph. 384

(=ōa) 374-3

196 (b):; ep. Dan.
iii. 2

(=ōa) 548 (f.
61 a)

Ettaph. 352 (μ)

1107 (f. 253 a)

438 (f. 171 a)

(=ōa) 266 (3)

196 (b):; ep. Dan.
iii. 2