BIBLICAL MANUSCRIPTS

OLD TESTAMENT.

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**I.**

Paper, 12 in. by 8, consisting of 376 leaves. The quires, 40 in number, are signed with letters (ܡ, fol. 372). Each page is divided into two columns of about 56 lines. The writing is small and inelegant, with occa­sional Syriac and Greek vowels and other points, of the xviith cent. Foll. 2, 199, 200, 201, and 373—376, are more modern than the rest. This volume contains—

The whole of the Scriptures of the Old Testament, according to the Peshitta ver­sion, with the Apocrypha. The running title takes different forms; e.g., fol. 3 a,

ܟܬܳܒܳܐ ܦܰܐܢܛܰܩܛܻܣ

(πανδέκτης)

 ܐܘ̇ ܩܰܐܬܘܠܝܩܝܐ

(κατθολική)

ܕܐܝ̣ܬ ܠܗ ܒܗ;

fol. 22 b*,*

ܟܬܒܐ ܫܠ݁ܡܠܡ̣ܢܝܐ ܕܡܬ̣ܝܕܥ ܦ̣̇ܐܢܛܩܛܝ̣ܣ ܕܒܗ ܬܪ̈ܬܝܗܝܢ ܕܝܐܬܝܩܐܣ ܕܥܬܝܩܬܐ ܘܕܚܿܕܬܐ ;

 fol. 66 b,

ܦܐܛܩܛܝܣ ܡܟܲܢܫܬ݀ ܒܓܘܗ̇ ܠܟ݁ܠܗܘܢ ܟܬܒ̈ܝ ܩܘ̈ܕܫܐ. ܠܩܗܠܐ ܕܡܠܲܚܡܽܘܬܳܐ ܥܕܬܳܢܳܝܬܳܐ;

fol. 76b,

ܦܪܓܡܛܝܐ

(πραγματεία)

 ܡܫܲܪܬܚܬܐ ܕܦܐܢܛܩܛܝܼܣ ܫܩܝܼܠܬ݀܆ ܗܼܝ ܒܗ̇ ܢܒܝ̈ܐ ܘܐܘܢܓܠܝܘܿܢ ܘܫ̈ܠܝܼܚܐ.

@[See the minute description of two similar manuscripts in Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library (Oxford, 1864), nos. 1 and 2; and also Assemani, Manuscriptorum Codd. Bibl. Apost. Vat. Catalogus (Rom. 1756-58), t. ii. p. 14, no. vii.]@

1. The Pentateuch.

a. Genesis. Fol. 2 a.

b. Exodus. Fol. 21 a.

c. Leviticus. Fol. 37 a.

d. Numbers. Fol. 47 b.

e. Deuteronomy. Fol. 63 b.

2. Job. Fol. 77 a.

3. Joshua. Fol. 86 a.

4. Judges. Fol. 95 b.

5. a. 1st Samuel. Fol. 105 a.

b. 2nd Samuel. Fol. 118 a.

6. a. 1st Kings. Fol. 128 a.

b. 2nd Kings. Fol. 141 b.

7. a. 1st Chronicles. Fol. 153 a.

b. 2nd Chronicles. Fol. 160 a.

8. The Proverbs of Solomon. Fol. 178 b.

9. Ecclesiastes. Fol. 187 a.

10. The Song of Songs. Fol. 190 a.

11. The book of Wisdom. Fol. 191 a.

12. The book of illustrious Women, ܟܬܒܐ ܕܥܠ ܢܫ̈ܐ ܡܫܒܚ̈ܬܐ ; viz.

a. Ruth. Fol. 197 a.

b. Susanna. Fol. 198 b.

13. Isaiah. Fol. 201 a.

q[B]q

14. The twelve minor Prophets. Fol. 219 a.

15. Jeremiah; including the Lamenta­tions and the Prayer of Jeremiah. Fol. 234 b.

16. Ezekiel. Fol. 258 b.

17. Daniel; including the Song of the three holy Children, Bel, and the Dragon. Fol. 278 a.

18. The book of holy Women, ܟܬܒܐ ܕܥܠ ܢܫ̈ܐ ܩܕܝ̈ܫܬܐ ; viz.

a. Esther. Fol. 287 a.

b. Judith. Fol. 290 a.

19. Ezra and Nehemiah. Fol. 296 a.

20. The book of Jesus the son of Simeon, called the son of Sirach: ܟܬܒܐ ܕܝܫܘܥ ܒܪ ܫܡܥܘܢ ܕܡܬܩܪܐ ܒܪ ܐܣܝܪܐ . Fol. 306 a.

21. The three books of the Maccabees; viz.

a. 1st Maccabees. Fol. 320 a.

b. 2nd Maccabees. Fol. 334 a.

c. 3rd Maccabees. Fol. 346 a.

22. The discourse of Josephus (Josippus) on Eleazar, Shamūnī (Samona), and her seven sons (also called 4th Maccabees): ܡܐܡܪܐ ܕܝܘܣܝܦܘܣ ܥܠ ܐܠܝܥܙܪ ܘܫܡܘܢܝ ܘܒܢܝ̈ܗ̇ . Fol. 351 b.

23. The first book of Esdras, translated from the Septuagint version: ܬܘܒ ܡܦܩܝܢܢ ܟܬܒܐ ܩܕܡܝܐ ܕܥܙܪܐ ܘܗܢܐ ܕܝܢ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒ̈ܥܝܢ Fol. 360 a. Subscription: ܫܠܼܡ. ܘܗܢܐ ܟܬ݁ܒܐ ܕܐܝܼܬܘܗܝ ܗܘ ܩܕܡܝܐ ܕܥܙܪܐ. ܕܡܛܠ ܕܠܐ ܐܫܼܬܟܚ ܠܢ ܒܨܚܚܐ ܦܫܝܛܐܼ. ܟܬܒܢܝܗܝ ܐܝܟ ܫܒܥܝܢܝܐ.

24. The book of Tobit, translated from the Septuagint version: ܬܘܒ ܟܬܒܐ ܕܛܘܒܝܛ ܗܟܘܬ ܕܝܢ ܐܝܟ ܡܲܫܠܡܢܘܬܐ ܕܫܒ̈ܥܝܢ. . Fol. 368 a.

25. a.The first epistle of Baruch: ܐܓܪܬܐ ܩܕܡܝܿܬܐ ܕܒܪܘܟ ܣܿܦܪܐ . Fol. 373 a.

b. The second epistle of Baruch. Fol. 374 a.

To several of the books short notes are prefixed, giving some account of the writer, date, etc. @[As in the Bodleian and Vatican MMS. mentioned in the previous note.]@

The name of the scribe was Abraham bar Yeshūa’, called ܓ݂ܙܘܝ, from the village of Kosūr, near Māridīn; and he wrote the volume in the convent of S. Mary Deipara, called Beth Marcus, at Jerusalem. This ap­pears from the following notes.

Fol. 47 b. ܘܐܬܟ̣ܬܒ ܥܠ ܐܝܼܕܘ̈ܗܝ ܕܚܛܝܐ ܘܡܚܝܼܠܐ ܐܒܪܗܡ ܕܘ̇ܝܐ ܒܪ ܡܲܩܕܫܝܐ ܡܢܚܐ

ܝܫܘܥ̇ ܕܐܬܩܪܝ ܓ݂ܙܘܝ ܡܢ ܩܨܘܪ ܐܬܪܐ ܕܡܪܕܐ ܐܘܟܝܬ ܡܐܪܕܝܢ ܡܕܝܢܬܐ.

Fol. 77 a. ܘܨܠܘ ܥܠ ܐܒܪܗܡ ܚܲܛܝܐ ܒܪ ܡܩܕܫܝܐ ܝܫܘܥ ܡܢ ܡܕܢܚܐ ܐܬܪܐ ܕܡܪܕܝܢ ܡܕܝܢܬܐ ܡܢ ܩܪܝܬܐ ܡܒܪܟܬܐ ܩܨܘܪ ܟ̣ܬܒܬܗ ܠܟܬܒܐ ܗܢܐ ܒܐܘܪܫܠܡ ܡܕܝܢܬܗ ܕܡܟܠܐ ܪܒܐ ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܝܿܠܕܬ݀ ܐܠܗܐ ܡܪܝܡ ܕܡܬܟܲܢܐ ܕܒܝܬ ܡܪܩܘܣ.

See also foll. 165 b and 320 a.

Foll. 199 and 200 were written by one Antonius of Jerusalem: ܘܨܰܠܰܘ ܥܰܠ ܐܠܺܝܠܐ ܐܢܛܘܢܝܘܣ ܨܗܝܘܢܝܐ ܕܟܬ݂ܒ ܡܛܠ ܡܪܢ ܘܗܼܘ ܢܚܣܐ ܠܟܘܢ ܐܰܡܺܝܢ.

Fol. 201 is in the handwriting of one Sergius al-Jubailī, whose name appears in the following Arabic notes.

Fol. 77 a. ܝܩܘܠ ܐܠܚܩܝܪ ܣܪܓܝܣ ܘܐܛܥ ܐܣܡܗ ܐܠܓܒܝܠܝ ܐܢܢܝ ܐܣܬܒܕܠܬ ܗܕܐ ܟܬܐܒ ܐܠܥܬܝܩܗ ܟܠܗ ܟ݂ܛ ܣܪܝܐܢܝ ܦܝ ܢܨܟܬܗ ܟ݂ܛ ܝܕܝ ܡܦܣܪ ܟ݂ܛ ܐܟܪܫܘܢܝ ܘܐܠܠܗ ܥܠܝ ܡܐ ܢܩܘܠ ܘܟܝܠ ܫܐܗܕ ܚܩ ܒܚܛܪܗ̈ ܐܟ݂ܘܬܝ ܡܛܪܢ ܝܘܢܢ ܘܡܛܪܐܢ ܝܘܣܦ ܟ݂ܘܪܝ ܝܚܢܐ ܟ݂ܘܪܝ ܐܢܛܘܢܝܘܣ ܘܒܐܩܝ ܐܠܐܟ݂ܘܗ ܐܠܠܗ ܝܟ݂ܠܨܗܡ ܐܡܝܢ:

Fol. 105 a. ܝܘܩܠ ܐܠܚܩܝܪ ܣܪܓܝܣ ܐܠܓܒܝܠܝ ܘܐܛܥ ܐܣܡܗ ܐ܏ܠܟ.

Fol. 219 a. ܘܐܠܟܬܐܒ ܒܪܣܡ ܐܠܚܩܝܪ ܣܪܓܝܣ ܘܐܟܘܬܗ ܡܛܪܐܢ ܝܘܢܢ ܡܛܪܐܢ ܝܘܣܦ: ܘܐܘܠܐܕ ܐܟ݂ܝ ܟ݂ܘܪܝ ܝܚܢܐ ܫܡܐܣ ܒܘܠܨ ܫܡܐܣ ܣܡܥܐܢ ܐܠܠܗ ܝܚܦܛܗܡ ܐܡܝܢ܀

Foll. 2 and 373—376 (which are vellum) are in a different hand from any of the above, but the writer has not recorded his name.

On fol. 1 stands the following note: "This MS. is the property of Dr. Adam Clarke, of Millbrook, Lanch.” @[See the Catalogue of the European and Asiatic Manuscripts in the Library of the late. Dr. Adam Clarke, by J.B.B. Clarke (Lond. 1835), p. 203, no. 249.]@

[Egerton 704.]

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**II.**

Paper, 10½ in. by 6 ¾, consisting of 263 leaves, some of which are much torn, espe­cially foll. 1, 2, 8, 10, 23, 24, 26, 115, 262, and 263. The quires, signed with letters, were originally 30 in number; but of these the first (with the exception of a single leaf), the second, and the last, are now missing. Leaves are also wanting after foll. 2, 8, 22, 23, and 260. There are from 21 to 27 lines in each page. This volume is written in a good, regular hand of the xiiith cent. Some Syriac vowels have been added by the scribe, and other hands have inserted numerous Greek vowels, as well as the points *rukkākh* and *kushshāi*,both in red and black ink. It contains—

The Pentateuch, according to the Peshitta version; viz.

Genesis, marginally divided into 35 sec­tions (ܠܗ). Fol. 1 a. The missing portions are: ch. i. 1—iv. 12, v. 11—xvii. 10, xviii. 5—27, xxiii. 8—xxiv. 11, xxxi. 53—xxxvi. 4, and xxxvi. 30—xxxvii. 15.

Exodus, divided into 26 sections (ܟܘ). Fol. 42 b.

Leviticus, divided into 20 sections (ܟܟ). Fol. 101 a.

Numbers, divided into 26 sections (ܟܘ). Fol. 147 b.

Deuteronomy (sections not marked throughout). Fol. 212 a. The missing portions are: ch. xxx. 1—20, and xxxii. 14— xxxiv. 12.

A few lessons (ܩܪ̈ܝܢܐ) have been marked on the margins; e.g. foll. 40 b, 41 b, and 44 b. There are also many marginal notes and glosses, chiefly in Arabic, by different hands.

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**III.**

Vellum, 10¾ in. by 8½, consisting of 230 leaves, many of which, especially in the first half of the volume, are much stained and slightly mutilated. It seems to have origi­nally consisted of 24 quires, signed with letters (see fol. 61, ܙ; fol. 71, ܚ; fol. 100, ܝܐ; fol. 110, ܝܒ; fol. 151, ܝܙ; etc.) Leaves are now wanting after foll. 2, 89, 119, and 230. Each page is divided into two columns, of from 24 to 31 lines. This volume appears to have been the work of two scribes, the one of whom wrote from the beginning to fol. 115, the other from fol. 116 to the end. It was written at Amid, in the year of the Greeks 775, A.D. 464. The character in both parts is a fine, bold Estrangela. Vowels have sometimes been added by a later hand (ܽܽQ?). Foll. 1—6, 9, and 19, have been inserted, to replace lost leaves, apparently about the viiith cent. Fol. 10 is of still later date. The contents are—

Four books of the Pentateuch, according to the Peshitta version; viz.

q[B2]q

Genesis. Fol. 1 b. Subscription: ܫܠܡ. ܣܦܪܐ. ܩܕܡܝܐ. ܒܪܝܬܐ.

Exodus. Fol. 60 a. Title: ܡܦܩܢܐ. ܣܦܪܐ ܕܬܪ̈ܝܢ ܕܐܘܪܝܬܐ Subscription: ܫܠܡ ܡܦܩܢܐ ܣܦܪܐ ܕܬܪ̈ܝܢ ܕܐܘܪܝܬܐ.

Numbers. Fol. 116 b. Title (now almost effaced) ܡܢܝܢܐ ܣܦܪܐ ܕܐܪ̈ܒܥܐ ܕܐܘܪܝܬܐ Subscription: ܫܠܡ ܡܢܝܢܐ ܣܦܪܐ ܕܐܪ̈ܒܥܐ ܕܐܘܪܝܬܐ.

Deuteronomy. Fol. 177 a. Title: ܬܢܝܢ ܢܡܘܣܐ ܣܦܪܐ ܕܚܡܫܐ ܕܐܘܪܝܬܐ.

Lessons have been marked here and there on the margin by a very modern hand; and on fol. 179 *a* three various readings are noted.

The following portions of the text are missing: after fol. 2, Gen. ii. 10—iii. 12; after fol. 89, Exod. xxiii. 9—31; after fol. 119, Num. ii. 34—iii. 25; and after fol. 230, Deut. xxxiv. 2 to the end.

As this is believed to be the oldest dated manuscript of any portion of the Bible now extant, it may be worthwhile to give a collation of some portions of the text with Lee's edition. @[On this and other manuscripts of the Old Testament in the Nitrian collection, see the memoir of Dr. Ceriani, “Le Edizioni e I Manoscritti delle Versioni Siriache del Vecchio Testamento,” in the “Memorie del R. Istituto Lombardo di Scienze e Lettere,” vol. xi, ii della Serie iii.]@

Gen. xlix. v. 1. Omits ܠܗܘܢ; ܘܐܚܘܟܘܢ—v. 2. ܠܐܝܣܪܝܠ, and so always.—v. 4. ܬܫܘܝܬ.—v.5. Omits ܐܚ̈ܐ—v.6.

ܒܐܪܙܗܘܢ ;ܘܒܟܢܫܗܘܢ ܢܚܬܬܝ —v. 7. Omits ܗܘ — v. 11. ܬܟܣܝܗ—v.13. ܝܡܐ .—v. 15. ܘܐܪܥܗ ܛܒܐ —v. 16. ܕܢܿܟܬ ܠܗ ܠܣܘܣܝܐ —v. 22. ܣܩܝ —v. 24. ܘܗܦܟܬ ; ܡܢ ܫܡ —v. 25. ܡܢ ܠܥܠ܆ ܒܘܪܟܬܐ —v. 26. ܒܘܪ̈ܟܬܐ ܕܐܒܘܟ ܥܼܫܢ —v. 28. ܗܠܝܢ ܟܠܗܘܢ —v. 30. ܚܬܝܐ ; ܡܡܪܐ ܒܐܪܥܐ ܕܟܢܥܢ܇ ܕܙܒܼܢ ܐܒܪܗܡ ܚܩܠܐ ܡܢ; ܚܬܝܐ

Exod. xv. 1—21. v. 4. ܫܕܐ ܒܝܡ̈ܐ ; ܛܒ݁ܥܘ -- v. 5. ܟܐܦ̈ܐ —v. 6..ܬܒܪܬ ܒܥܠܕܒ̈ܒܝܟ —v. 7.. ܘܒܣܘܓܐܬ ܬܘܩܦܟ݂ ܣܚܿܦܬ ܣܢܐܝ̈ܟ v. 14.. ܠܝ̈ܬܒܐ ܕܦܠܫܬ —v. 15. ܘܠܓܢܒܪ̈ܐ ; ܐܪܬܝܬܐ —v. 16. ܥܡܘܪ̈ܐ ܕܟܢܥܢ —v. 19. ܡܛܘܠ ; ܘܐܗܦܟ ܡܪܝܐ ܥܠܝܗܘܢ —v. 20. ܘܢܦ̣ܩ ܟܘܠܗܝܢ ; ܘܒܪܒܝܥܐ.

 Exod. xx. 1—17. v. 2. ܕܐܦܩܬܟ —v. 4. ܘܠܐ ܬܥܒܕ ; ܟܘܠ ܨܠܡ ܘܟܘܠ — v. 5. ܦܪܥ ܚܛܗ̈ܐ —v. 6. ܛܝܒܘܬܐ ܥܠ ܐܠܦܐ ܠܪ̈ܚܡܝ̣ (a modern hand has pointed ܐܠܦ̈ܐ and inserted ܕܕܪܝܢ).— v. 9. ܐܫܬܐ ܝܘܡ̈ܝܢ ; ܟܘܠ ܥܒܕܟ.— v. 10. ܠܐ ܬܥܒ̣ܕ ܟܘܠ ܥܒܿܕ ; ܘܬܘܬܒܟ —v. 11, ܘܟܘܠ ܕܐܝܬ ; ܘܐܬܢܝܚ ; ܒܪܟ ܡܪܝܐ ܝܘܡܐ ܕܫܒܥܐ ܘܩܕܫܗ —v. 16. ܠܐ ܬܣ̣ܗܕ ܒܚܒܪܟ —v. 17..ܘܠܐ ܬܪܓ ܐܢܬܬܗ

Deut. xxxii. 1—43. v. 1. ܬܫܡܥ ܐܪܥܐ — v. 2. ܐܝܟ ܛܠܐ ; ܘܐܝܟ ܐܪ̈ܣܝܣܐ —v. 4. ܙܕܝܩܐ ܗܘ ܘܬܪܝܨܐ —v. 6..ܗܼܘ ܥܒܕܟ —v. 8. ܕܟܕ ܡܦܠܓ ; ܒܢ̈ܝ ܐܢܫܐ ; ܘܡܢܝܢܐ ܠܒܢ̈ܝ ܐܝܣܪܝܠ —v.9. ܡܛܘܠ —v. 11. ܐܝܟ ܢܫܪܐ — v. 12. ܐܠܗܝ ܢܘܟܪܝ — v. 17. ܠܐ ܕܚܠܘ — v. 20. ܡܛܘܠ —v. 21. ܐܛܢܘܗܝ ; ܒܠܐ ܥܡܝ —v. 22. ܘܬܐܟܘܠ —v. 24. ܘܢܬܛܪܦܘܢ —v. 25. ܬܓܝܙ ; ܬܘ̈ܢܐ —v. 26. ܐܡܪܬ —v. 27. ܢܬܬܪܝܡܘܢ ܒܥܠܕܒ̈ܒܝܗܘܢ ; ܐܬܪܝܡܬ —v. 33. ܘܪܫܐ — v. 35. ܕܝܠܝ ܗܘ —v. 36. ܡܬܒܝܐ — v. 38. ܘܬܪܥܐ. —v. 39. ܘܠܝܬ ܐܠܗܝ. –v. 41. ܐܦܟ ܦܘܪܥܢܐ ܠܣ̈ܢܐܝ. V. 42 ܢܟܘܠ ܒܣܪܐ.

On fol. 115 b, after the subscription of the book of Exodus and the usual doxology, there is a note, part of which has been erased, and the rest retouched by a later hand, as it would seem, not always correctly. It runs as follows.

ܕܚܝܠ ܠܥܒܕܗ ܒܨܝܪܐ ܘܟܬܒ ܣܦܪ̈ܐ ܗܠܝܢ ܠܚܒܝܒ ܢܦܫܗ ܡܝܩܪܐ ܘܪܚܡ ܐܠܗܐ ܡܪܝ .... ܩܫܝܫܐ ...... ܕܐܬܚܦܛ ܘܥܒܕ ܘܙܒܢ ܦܢܩܝܬܐ ܗܕܐ ܠܥܕܬܐ ܩܕܝܫܬܐ ܕܝܠܗ. [ܕܝܠܕ ܐܠܗܐ (sic) ] ...... ܕܡܫܝܚܐ ܒܛܝܒܘܬܗ ܢܚܢܝܘܗܝ ܒܝܘܡܐ ܗܿܘ ܘܢܬܠ ܠܗ ܐܓܪܐ ܘܦܘܪܥܢܐ ܒܩܝܡܐ ܕܙܕܝ̈ܩܐ ܒܝܘܡܐ ܪܒܐ ܕܡܐܬܝܬܐ ܘܢܣܩ ܫܘܒܚܐ ܟܕ ܓܠܝܢ ܐܦ̈ܘܗܝ ܥܡ ܣܗ̈ܕܐ ܕܪ̈ܚܡܘܗܝ ܠܥܠܡ ܥܠܡܝ ܐܡܝܢ.

"Who strengthened His humble servant, and he wrote these books for his beloved friend, the honoured and God-loving priest Mār ......,…….. who used diligence and made and bought this volume, (i.e. paid for the writing of it,) for the holy church of …… May the Messiah, through His grace," etc.

Then follows the date, the letters of which have also been slightly retouched.

ܟܬܝܒܐ ܕܝܢ ܦܢܩܝܬܐ ܗܕܐ ܒܫܢܬ ܫܒܥܡܐܐ ܘܫܒܥܝܢ ܘܚܡܫ ܒܐܡܕ ܡܕܝܢܬܐ ܒܝ̈ܘܡܝ ܡܝܩܪܐ ܘܪܚܡ ܐܠܗܐ ܡܪܝ ܡܪܐ ܐܦܘܣܩܘܦܐ ܒܫܝܢܗ̇ ܕܥܕܬܐ ܪܒܬܐ. ܘ .

"This volume was written in the year 775 (A.D. 464), in the city of Amid, in the days of the honoured and God-fearing bishop Mār Mārā @[ See Assemani, Bibl. Or., t. i. p. 256 ; Le Quien, Or. Christ., t. ii. col. 992.]@, . . . . of the Great Church." @[ Instead of ܒܫܝܢܗ̇, *in or during the peace*, another word appears to have stood originally in the MS.; vis. ܒܫܘܩܗ̇, *in the street or court of the Great Church.”* See Land, Anecd. Syr., t. i. p. 65, note 3, and the note at the end of Add. 14,489.]@

The next note gives the name of the scribe who wrote the first half of the manuscript, viz. the deacon John. The last line is in part no longer legible.

ܟܬܒ ܟܬܒܐ ܗܢܐ ܝܘܚܢܢ ܡܫܡܫܢܐ ܘܟܬܘܒܐ ܘܣܢܝܩ ܥܠ ܨܠܘܬܐ. . . ܡܪܝ. . . ܢ ܥܠܘܗܝ

Between the last two notes some words are written in large but very indistinct letters, of comparatively modern date, men­tioning the name of one John as the possessor of the book.

ܝܘܚܢܢ ܚܛܝܐ. . ܦܣ (?) ܣܦܪ̈ܐ ܗܠܝܢ ܕܐܢܐ (?) ܐܢܐ ܚܛܝܐ ܘܒܨܝܪܐ ܕܟܠ ܐܠܐ ܕܩܪܐ ܨܠܐ ܥܠܝ ܡܛܠ ܕܒܥܢܐ ܏ܡـ . .

On fol. 116 a, near the top of the page, stand in a good clear hand the words: ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ ܘܡܩܒܠ ܩܕܡ ܐܠܗܐ ܠܡܢ ܕܐܡܪ ܕܬܠܝܬܝܘܬܐ ܡܫܒܚܬܐ ; and beneath, in a small hand of the xth or xith cent., is a long prayer, apparently extracted from some liturgy, for the Church and all the orders of the clergy, the kings and judges, the rich and the poor. It begins:

ܢܨܠܐ ܘܢܒܥܐ ܡܢ ܐܠܗܐ ܡܪܟܠ ܕܢܨܘܬ ܨܠܘܬܢ ܒܪ̈ܚܡܘܗܝ ܘܢܩܒܠ ܒܥܘܬܢ ܒܡܪܚܡܢܘܬܗ. . ܥܠܚܕܐ ܥܕܬܐ ܩܬܘܠܝܩܐ ܘ܏ܫ.

On fol. 1 a there is some ancient Arabic writing, now no longer distinctly legible.

[Add. 14,425.]

</text>

**IV.**

Vellum, 13 7/8 in. by 10 ¼, consisting of 95 leaves, several of which are much stained and torn, especially foll. 69 and 86—90. The quires are signed with the Syriac arithmetical figures (see foll. 10, 20, etc.). No less than nine quires and a leaf are missing at the beginning of the volume; and the last two quires are imperfect, leaves being wanting after foll. 88, 89, and 95. Each page is divided into two columns, of from 29 to 33 lines. The character is a large and beautiful Estrangela of the vith cent. Vowels have been added in a few cases by later hands. This volume con­tains—

Part of the Pentateuch, according to the Peshitta version; viz.

Leviticus. Fol. 1 a. Subscription: ܫܠܡ . ܕܟܗ̈ܢܐ . ܣܦܪܐ . ܕܬܠܬܐ . ܕܐܘܪܝܬܐ .

Numbers. Fol. 28 b. Title: ܡܢܝܢܐ . ܣܦܪܐ . ܕܐܪ̈ܒܥܐ . ܕܐܘܪܝܬܐ.. Subscription: ܫܠܡ . ܡܢܝܢܐ . ܣܦܪܐ . ܕܐܪܒܥܐ . ܕܐܘܪܝܬܐ.

Deuteronomy. Fol. 67 b. Title: ܬܢܝܢܐ . ܕܢܡܘܣܐ . ܣܦܪܐ . ܕܚܡܫܐ . ܕܐܘܪܝܬܐ.

The following portions of the text are wanting. At the beginning, besides the books of Genesis and Exodus, Levit. i. 1— iii. 6; after fol. 88, Deut. xxii. 19—xxvii. 19; after fol. 89, Deut. xxviii. 26—xxix.13; and after fol. 95, Deut. xxxiv. 9 to the end.

[Add. 14,427.]

**V.**

Vellum, 8 3/8 in. by 5 ½, consisting of 105 leaves, some of which are slightly stained and torn, especially near the beginning and end. Originally the book was made up of 13 quires, of which the sixth and the last are now wanting, and several others are imperfect, leaves being missing after foll. 2, 7, and 11. They have been twice signed with letters (see foll. 16, 46, and 56), but at neither time correctly. Each page con­tains from 20 to 25 lines. The character is a good, regular Estrangela of the vith or viith cent. Vowels have sometimes been added by a later hand (ܰ, ܶ, ܺ, ܳ, , , ). This manuscript contains—

The book of Genesis, according to the Peshitta version. Title, fol. 2 b:ܒܪܝܬܐ ܣ̣ܦܪܐ ܩܕܡܝܐ ܕܐܘܪܝܬܐ.

The lessons are marked in the text in the usual way; others have been added subse­quently at the top of the page.

The following portions of the text are wanting: after fol. 2, ch. i. 7—18; after fol. 7, ch. iii. 13—22; after fol. 11, ch. v. 24—vi. 15; after fol. 45, a whole quire, containing ch. xxii. 11—xxv. 17; and after fol. 105, a quire, containing ch. xlvii. 13 to the end.

Foll. 1 and 2 a contain an index to the additional lessons mentioned above.

܏ܩ ܕܚܡܫܐ ܒܫܒܐ ܕܐܢܝܚܬܐ ܏ܟـ ܝܓ ܏ܦ ܙ

܏ܩ ܕܫܒܬܐ ܕܫܒܬܐ ܕܐܢܝܚܬܐ ܏ܟـ ܒ ܏ܦ ܒ

܏ܩ ܕܚܕܒܫܒܐ ܚܕܬܐ ܪܝܫ ܟܬܒܐ

܏ܩ ܕܚܕܒܫܒܐ :ܓ: ܡܢ ܩܝܡܬܐ ܏ܟـ ܐ ܏ܦ . .

܏ܩ ܕܚܕ ܒܫܒܐ : ܕ :܏ܟـ ܐ ܏ܦ ܚ

and so on. Here ܟـ stands for ܟܘܪܣܐ , % (quire), and ܦ for ܦܬܚܐ (opening).

With this volume was once bound up a work, (or more probably a series of extracts,) entitled ܒܘ̈ܚܢܐ ܕܡ̈ܠܦܢܐ ܩ̈ܕܝܫܐ, "Disqui­sitions of the holy Teachers," as appears from the note on the margin of fol. 2 b.

[Add. 14,426.]

**VI.**

Vellum, about 9 in. by 6, consisting of 24 leaves, some of which are much stained and torn, especially foll. 1, 2, 5—7, 14 and 15. The quires are signed with letters, but. only ܗ is complete. Leaves are, wanting after foll. 3, 7, 10 and 24. Each page has from 22 to 25 lines. This manuscript is written in a good, regular Estrangela of the vith or viith cent. It contains—

Fragments of the book of Genesis, ܒܪܝܬܐ ܣ̣ܦܪܐ ܩܕܡܝܐ [ܕܐܘܪܝܬܐ], according to the Peshitta version ; viz. ch. i. 1 ii. 9, iii. 15 — vi. 3,xix. 38—xxi.29, and xxiii. 3—xxix. 10. Of the lessons, some are rubricated in the text, whilst others have been added on the margin by a much later hand.

[Add. 14,444, foll. 1—24.]

**VII.**

Vellum, about 9 1/2 in. by 6 3/8, consisting of 61 leaves (Add. 12,172, foll. 136—196). The quires, six in number, are signed with letters. There are from 22 to 33 lines in each page. It is made up of parts of two manuscripts, the one of the ixth or xth cent., the other of the xth or xith cent. The former, foll. 136—164, is written in a good, regular hand, with many Syriac vowel-points and accents, and is apparently of Nestorian origin. The latter is in an ordinary current hand, and rather carelessly written. The contents are—

1. The book of Genesis, according to the Peshitta version. Fol. 136 *b*. The text, from the beginning to ch. xxxii. 28 (fol. 164 *b*), is divided into 22 sections, marked on the margin.

2. The story of Eleazar, Shamūnī and her seven sons, extracted from the second book of the Maccabees, ch. vi. 18—ch. vii. 42. Fol. 188 b. Beginning: ܬܘܒ ܬܫܥܝܬܐ ܡܢ ܟܬܒܐ ܕܡ̈ܩܒܝܐ܇ ܥܠ ܐܠܝܥܙܪ ܪܝܫܐ ܕܣ̇ܦܪ̈ܐ. ܘܫܡܘܢܐ ܘܫܒܥܐ ܒܢ̈ܝܗ̇ . . ܐܠܝܥܙܪ ܪܝܫܐ ܕܣ̇ܦܪ̈ܐ: ܓܒܪܐ ܣܒܐ܇ ܕܚܙܘܐ ܕܐܦܘ̈ܗܝ ܪܓܝܓ ܗܘܐ̇ ܘܫܦܝܪ ܣ̇ܓܝ܆ ܡܬ̣ܐܠܨ ܗܘܐ̇ ܕܢܐܟܘܠ ܒܣܪܐ ܕܐܚܙܝܪܐ. ܘ܏ܫ.

3. The first epistle of Baruch, ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܒܪܘܟ ܣ̇ܦܪܐ ܕܫܕܪ ܡܢ ܐܘܪܫܠܝܡ ܠܒܒܠ. Fol. 192 b.

A note on fol. 195 *a* states that this book of Genesis belonged to one Denhā, the disciple of Lazarus of Arzan or Arzūn, who dwelt in the desert of Scete:

ܐܝܨܦ ܘܩܢܐ ܟܬܒܐ ܗܢܐ ܕܐܝܬܘܗܝ ܣܦܪܐ ܩܕܡܝܐ ܕܒܪܝܬܐ. ܕܢܚܐ ܐܟܣܢܝܐ ܘܚܛܝܐ ܕܡܫܬܡܗ ܬܠܡܝܕܗ ܕܠܥܙܪ ܐܪܙܢܝܐ ܗܘ ܕܒܡܕܒܪܐ ܕܐܣܩ̈ܛܐ ܥܡܪ ܗܘܐ ܐܝܟ ܕܠܦܘܪܩܢܐ ܕܚܝܘܗܝ ܘܕܟܠ ܕܩܪܐ ܒܗ ܏ܘܫ.

A different hand has added: ܘܟܠ ܕܡܦܩ ܠܗ ܡܢ ܕܝܪܐ ܗܕܐ. ܘܡܫܢܐ ܠܗ. ܐܘ ܟܐܡ ܥܠ܏ܘ ܐܘ ܠܚܐ ܥܘܗܕܢܐ ܗܢܐ ܡܚܪܡܐ ܢܗܘ ܘ܏ܫ.. Another note on fol. 136 a distinctly says that it belonged to the convent of S. Mary Deipara.

On fol. 195 b there is twice written the name of one Jonah, ܐܢܐ ܝܘܢܢ ܐܟܣܢܝܐ ܘܚܛܝܐ

[Add. 12,172, foll. 136—196.]

**VIII.**

A paper leaf, 7 1/2 in. by 5, containing Genesis, ch. i. v. 7—18, according to the Peshitta version, written in a hand of the xivth cent.

[Add. 14,738, fol. 1.]

**IX.**

Vellum, about 9 3/4 in. by 6 1/2, consisting of 108 leaves. The quires, eleven in number, are signed with both letters and arithmetical figures, thus:  etc. There are from 20 to 22 lines in each page. The cha­racter is an elegant, regular Estrangela, of the earlier half of the viiith cent. Vowels have been added in a few cases by a later hand (e.g. foll. 15 b and 16 *a*, ܰ, ܶ, ܺ, ܳ, , ). This manuscript contains—

The book of Exodus, according to the Peshitta version.

Title, fol. 3 b: ܡܦܩܢܐ̇ ܣܦܪܐ ܕܬܪ̈ܝܼܢ ܕܐܘܪܝܬܐ. The lessons (ܩܪܝܢܐ, abbreviated ܩܪܝ) are indicated by rubrics in the text. One has been added on the margin by a later hand, viz. fol. 28 b, ܩܪܝܢܐ ܕܚܡܫܐ ܕܪܐܙܐ.

Subscription, fol. 107 b, ܫܠܡ ܡܦܩܢܐ̇ ܣ̣ܦܪܐ ܕܬܪ̈ܝܼܢ ܕܐܘܪܝܬܐ; after which follows the doxology, ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܐ̇ ܣܓܝܕܬ ܡܢ ܟܠ̣ ܐܡܝܼܢ ܘܐܡܝܢ܆, and in a more cursive character the words ܨܠܘ ܥܠ ܡ̇ܢ ܕܟܬ̣ܒ ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢ̣ܐ. .

A note in the same handwriting, on fol. 108 *a*, states that the manuscript was written for the monks of the convent of Nātphā, @[ See Assemani, Bibl. Or., t. ii., Dissert. de Monophysitis, art. ix., Monasterium Nataphae.]@ near Māridīn, at the expense of the priest Julian ܢܘܢܝܐ, and of the deacons George and Dādā, visitors (ܣܳܥܽܘܪܳܐ, περιοδευτής) of the said convent. ܐܬܚܦܛܘ ܘܥܒ̣ܕܘ ܟܬܒܐ ܗܢܐ ܡܢ ܥܡܠܗܘܢ ܘܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܕܐܬܬ ܒܐ̈ܝܕܝܗܘܢ. ܠܟܢܘܫܝܐ ܩܕܝܫܐ ܕܝܚܝ̈ܕܝܐ ܕܢܛܦܐ ܕܒܛܘܪܐ ܡܪܕܐ. ܩܫܝܫܐ ܝܘܠܝܢܐ ܢܘܢܝܐ. ܘܓܐܘܪܓܝ ܘܕܕܐ ܡܫܡ̈ܫܢܐ ܘܣܥܘܪ̈ܐ ܕܝܠܗ ܕܟܢܘܫܝܐ. ܕܟܠ ܩ̇ܪܐ ܒܗ ܢܨܠܐ ܥܠܝܗܘܢ ܘܥܠ ܟܠ ܕܐܝܬ ܠܗ ܒܗ ܫܘܬܦܘܬܐ ܐܢ ܒܩܠܝܠ ܘܐܢ ܒܣܓܝ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܐܬܚܦܛܘ ܘܣܡܘ ܣܝܡܬܐ ܗܕܐ̣. ܗ̣ܘ ܢܫܘܐ ܐܢܘܢ ܠܡܢܬܐ ܘܠܝܪܬܘܬܐ ܕܡܛܬ ܠܩܕܝ̈ܫܐ ܒܢܘܗܪܐ. ܒܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܕܥܒ̣ܕܘ ܘܥܒܕܝܢ ܨܒܝܢܗ ܕܐܠܗܐ ܠܥܠܡܝܢ.

What originally followed has been erased, and in its place we read, in the handwriting of Moses of Nisibis, abbat of the convent of S. Mary Deipara in the desert of Scete (A. Gr. 1243, A.D. 932), @[See the notes in his handwriting in many other volumes of this collection, and also Assemani, Bibl. Or. t. i. p. 83, t. ii. p. 118; Cureton, the Festal Letters of Athanasius, preface, p. xxiv., note.]@ that this book was procured by him for the library of the said convent. ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܝܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣ̈ܩܝܛܐ ܕܩܢܝܗܝ ܠܗ̇ ܡܘܫܐ ܢܨܝܒܝܢܝܐ ܪܝܫܕܝܪܐ. ܘܐܚܪܡܬ ܒܡܠܬܐ ܕܐܠܗܐ ܥܠ ܟܠ ܕܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ ܐܘ ܡܘܒܕ ܘܡܫܓܢܐ ܠܟܬܒܐ ܗܢܐ ܡܢܗ̇ ܕܕܝܪܐ ܒܚܕ ܡܢ ܙܢܝ̈ܢ. ܘܡ̇ܢ ܕܣܥܐ ܥܠ ܗܠܝܢ܆ ܚܪܡܗ ܕܐܠܗܐ ܘܪܘܓܙܗ ܘܠܘܛܬܗ ܢܗܘܘܢ ܥܠܘܗܝ. ܘܟܠ ܕܢܛܪ ܡܠܬܐ ܕܐܠܗܐ ܘܠܐ ܣܥܐ ܐܠܗܐ ܢܚܣܐ ܠܗ ܘܠܥܢܝ̈ܕܘܗܝ ܘܠܝ ܡܘܫܐ ܚܛܝܐ ܒ̈ܨܠܘܬܐ ܕܝܠܕܬ ܐܠܗܐ ܘܩܕ̈ܝܫܐ ܐܡܝܢ♱

Moses of Nisibis may perhaps have purchased it from the deacon Sergius bar Abraham, of Rīsh’ainā or Rās’ain (%), who has written on fol. 2 a:

ܐܝܬܘ ܟܬܒܐ ܗܢܐ ܕܣܪܓܝܣ ܒܪ ܐܒܪܗܡ ܥܠܠܢܐ (?)ܡܫܡܫܢܐ ܒܪܝܫܥܝܢܐ. ܟܘܠ ܕܩܪܐ ܒܗ ܐܘ ܢܟܬܘܒ(sic) ܡܢܗ ܘܠܐ ܢܗܦܟܝ (sic) ܥܠ ܡܠܬܗ ܕܐܠܗܐ ܥܒܪ ܘܚܪܡܗ ܕܡܪܝܐ ܥܠܘܗܝ ܘܥܠ ܒܝܬܘܗܝ (sic) ܘܥܠ ܥܘܬܪܗ ܘܥܠ ܘܥܘܡܪܗ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

Below this are recorded, in large open Estrangela characters, the names of two readers of the book, John and Yeshūa’, ܝܘܚܢܢ ܚ̇ܛܝܐ ܘܝܫܘܥ ܬܠܡܝܕܗ ܕܡܫܝܚܐ.

[Add. 12,133, foll. 1–108]

**X.**

Vellum, about 9 1/8 in. by 6, consisting of 14 leaves (Add. 14,441, foll. 25—38), several of which are much stained and torn, espe­cially foll. 33—38. The quires are signed with letters (fol. 27, ܒ), but not a single one is complete. Each page is divided into two columns, of from 32 to 34 lines. The writing is a fine, regular Estrangela of the vith cent. This manuscript contains—

Fragments of the book of Leviticus, ܣ̣ܦܪܐ ܕܟܗ̈ܢܐ, according to the Peshitta version; viz. ch. vi. 28—vii. 24, viii. 14— x. 18, xiii. 42—xiv. 47, xv. 15—xvi. 2, xvii. 7 —xix. 8, xx. 18—xxi. 14, xxiii. 4-24, and xxvi. 41—xxvii. 14.

The lessons appear to have been marked on the margins (e.g. fol. 33 *b*) by a later hand, which has also prefixed an index to the lessons in the books of Leviticus and Job, fol. 25.

[Add. 14,444, foll. 25—38.]

**XI.**

Vellum, about 9 7/8 in. by 6 1/2, consisting of 89 leaves, the last of which is much torn. The quires, originally ten in number, are signed with letters; but of the first only a single leaf remains. Each page has from 20 to 22 lines. This manuscript is written in a beautiful, regular Estrangela, by the dea­con Sābā of Rās’ain, about A.D. 724. It contains—

The book of Numbers, according to the Peshitta version, commencing with ch. iii. 14. Subscription, fol. 89 *a*: ܫܠܡ ܡܢܝܢܐ ܣ̣ܦܪܐ ܕܐܪ̈ܒܥܐ ܕܐܘܪܝܬܐ

The subscription is followed by a doxology: ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܟ ܣܓܝܕܬ ܡܢ ܟܠ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ..

After this we read in smaller letters: ܝܫܘܥ ܐܠܗܐ̣. ܪܚܡ ܥܠ ܣܒܐ ܟܬܘܒܐ ܪܝܫܥܝܢܝܐ ܕܟܬ̣ܒ ܟܬܒܐ ܗܢܐ܇ ܘܬܘ ܛܡܝܡܬܐ ܠܐ ܟܬܒ ܒ[ܗ.]

"Jesus God, have mercy on Sābā the scribe of Rās’ain, who wrote this book, and did not write in it a blotted tau." See Add. 12,135, part first, and Add. 14,430, where we have the dates A.D. 726 and 724.

On fol. 89 b there are two notes in a small and neat hand, but much stained, so that a few words are barely legible. The first runs as follows.

ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܚܘܢ ܠܡ̇ܚܝܠܐ ܘܚ̇ܛܝܐ ܘܕܘ̇ܝܐ ܘܣ̇ܢܝܩ ܥܠ ܪܚ̈ܡܐ ܕܐܠܗܐ ܪܘܒܝܠ ܡܫܡܫܢܐ ܚ̇ܛܝܐ ܕܐܩܪܗ̇ (sic) ܠܕܝܬܐܝܩܐ ܗܕܐ ܡܢ ܪܒܐ ܕܝܠܗ ܡܪܝ ܐܒܪܗܡ ܚܚܘܢܝܐ ܘܣܝܡ̇ܘܢ ܒܗ̇ ܘܚܕܬܘܢ ܒܗ̇ ܘܓܪܕܘܢ ܡܢܗ̇. ܒܪܡ ܕܝܢ ܒܘܠܝܬܐ ܣܥܪܘܢ ܗܕܐ. ܐܠܐ ܒܪܟܡܪܝ ܕܟܠ ܕܩ̇ܪܐ ܒ̈ܟܬܒܐ ܗܠܝܢ ܡܨܠܐ ܥܠ ܪܘܒܝܠ ܚ̇ܛܝܐ ܕܚ̣ܛ ܘܩ̣ܪܐ ܘܐܬܩ̇ܢ ܘܥܠ ܐܒܪܗܡ ܪܒ̣ܐ ܕܝܠܗ ܣܓܝ ܘܝܬܝܪܐܝܬ. ܨܠܘܬܝ ܬܦܝܣ ܚܠܦܝܗܘܢ ܐܡܝܢ. ܣܪܛ ܪܡܝܕܝ (?)ܟܬܘܒܐ ܐܠܗܐ ܚܣ̣ܐ ܠܗ..

"Our Lord Jesus the Messiah, have mercy on the feeble, sinful and miserable (man), who has need of the mercy of God, Rūbīl (Reuben) the sinful deacon, who read this Testament with his master Mār Abraham Hahunāyā (?); @[The second letter of this word is rather indistinctly written. It appears to be derived from the name of Hah, a Jacobite see (Assem., Bibl. Or., t. ii., Dissert. de Monophysitis, art. ix., Haa, ܚܰܐܚ]@ and they inserted (words) in it, and restored (injured passages) in it, and made erasures from it; but this they did only where it was proper. Lord, give a blessing, that everyone who reads in these books may pray for Rūbīl the sinner, who sewed, and read, and renovated, and for Abraham his master abundantly and especially, (saying:) May my prayer intercede for them, Amen. "Written by the scribe Rām-īd (?), may God pardon him."

The second note reads thus—ܗܘ̈ܝ ܕܝܢ ܗܠܝܢ ܫܢܬ ܐܠܦ ܘܡܐܐ ܘܥܣܪܝܢ ܘܬܡ̈ܢܐ. ܒܝ̈ܘܡܝ ܡܝܩܪܐ ܘܪܚ̇ܡ ܠܡܫܝܚܐ ܡܪܝ ܬܐܘܡܐ ܪܝܫܕܝܪܐ ܘܩܘܢܟܝܐ ܕܥܘܡܪܐ ܗܢܐ ܩܕܝܫܐ. ܡ̇ܚܣܐ ܡܪܝܐ ܟܠܗܘܢ ܒܘܨܪ̈ܘܗܝ ܘܡܬܥܒܪ̈ܢܘܬܐ ܕܝܠܗ. ܒ̈ܨܠܘܬܐ ܫܡ̈ܝܥܬܐ ܘܡ̈ܩܒܠܬܐ ܕܝ̇ܠܕܬ ܐܠܗܐ ܒܬܘܠܬܐ ܡܪܝܡ ܡܛܠ [ܝܨ]ܝܦܘܬܗ ܕܗܢ ܗܝܟܠܐ ܘܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠܘܗܝ ܒܗܝܡܢ ܐܡܝܢ.

"These things took place in the year 1128 (A.D. 817), in the days of the honoured and Christ-loving abbat Mār Thomas, warden of this holy convent. May the Lord forgive all his shortcomings and transgressions, through the heard and accepted prayers of the Mother of God the Virgin Mary, on account of his care of this church. And may every one," etc.

q[C]q

On the margin of fol. 89 *a* we read in a small and modern hand: ܦܓܥ ܒܟܬܒܐ ܗܢܐ ܐܒܪܗܡ ܕܘܝܐ ܕܒܫܡ ܕܝܪܝܐ ܡܢ ܒܝܬ ܣܒܝܪܝܢܐ. ܡܢ ܥܘܡܪܐ ܕܡܪܝ ܓܒܪܐܝܠ [ܫܢܬ ܏ܐ]ܥ܏ܨܕ ܕܝܘܢܝ̈ܐ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠܘܗܝ ܡܛܠܡܪܢ.

"The wretched Abraham, who is in name a monk, from Beth-Severīnna, @[ See Assemani, Bibl. Or., t. i. p. 216.]@ from the con­vent of Mār Gabriel, fell in with this book in the year 1794 (AD. 1483). Let him who reads," etc.

[Add. 14,428.]

**XII.**

Vellum, about 9 1/8 in. by 5 3/4, consisting of 49 leaves, many of which are much stained and torn, especially foll. 1—3, 6, 13, 15—18, 27, 28, 38, and 42. The quires are signed with both letters and arithmetical figures(e.g. fol. 18, ܕ ; fol. 28, ܗ). Leaves are wanting after foll. 2, 3, 5, 13, 17, 39, 43, 47, and 49. Each page has from 24 to 26 lines. This manuscript is written in a fine, regular Estrangela of the vith cent, and contains—

The book of Deuteronomy, according to the Peshitta version, ܬܢܝܢ ܢܡܘܣܐ ܣܦܪܐ ܕܚܡܫܐ ܕܐܘܪܝܬܐ. The following portions of the text are missing: ch. i. 21—36, 41— 43, ii. 3—19, iii. 10—iv. 5, vii. 5—ix. 10, xi. 11—xii. 17, xxv. 4—xxviii. 26, xxix. 14—24, xxxi. 23—xxxii. 6, and xxxii. 41 to the end. The lessons are rubricated in the text.

On fol. 1 a there is written, in a later hand, the commencement of the hymn Gloria in excelsis, ܫܘܒܚܐ ܠܐܠܗܐ ܒܡܪܘܡܐ . arranged so as to form a cross, in connection with the words ܝܬܒ ܒܣܬܪܗ ܕܡܪܝܡܐ. Below, within an ornamental nimbus, co­loured with black, red, green and yellow, are these words from the Psalms:

 ܢܩܘܡ ܐܠܗܐ ܘܢܬܒܕܪܘܢ ܟܠܗܘܢ ܒܥܠܕܒܒܘܗܝ. ܐܠܗܐ ܒܫܡܟ ܦܪܘܩܢܝ (sic) ܪܚܡ ܥܠܝ ܐܠܗܐ ܐܝܟ ܛܝܒܘܬܟ. .

 [Add. 14,438, foll. 1-49]

**XIII.**

Two vellum leaves, about 10 in. by 7 1/2, both slightly stained and torn, written in double columns of 25 or 26 lines. The writing is a fine, large Estrangela of the vith cent. They contain Deuteronomy, ch. xxxii. 51 — xxxiv. 7, according to the Peshitta version.

[Add. 14,669, foll. 23, 24.]

**XIV.**

Three vellum leaves, about 9 3/4 in. by 6 3/4, one of which is much torn. They are written in a good, regular hand of the ixth cent., with occasional Syriac vowels. There are from 28 to 32 lines in each page. These are fragments of a Nestorian manuscript of the book of Deuteronomy, according to the Peshitta version; viz. fol. 1, ch. xii. 11 — 31 ; fol. 2 a, ch. xv. 8 — 14; fol. 2 b, ch. xv. 18 —xvi. 2 ; and fol. 3, ch. xxvi. 2—xxvii. 9.

[Add. 14,668, foll. 1—3.]

**XV.**

A vellum leaf, about 10 1/2 in. by 6 5/8, much torn. It contains Deuteronomy, ch. iii. 21 —iv. 17, according to the Peshitta version, written in a good, regular hand of the xth cent.

[Add. 14,669, fol. 22.]

**XVI.**

Vellum, about 9 3/4 in. by 7, consisting of 325 leaves, many of which are much stained and a few slightly torn (especially foll. 68, 76, 77, 79, 86, 87, 89—193, and 318—325). The quires, 34 in number, are signed with letters; ܟܟ, ܠܓ and ܠܕ are incomplete, leaves being missing after foll. 185, 312, 313, 319, and 325. The number of lines in each page varies from 18 to 23. This manuscript is written in a good, regular hand of the xth or xith cent., with numerous Syriac vowels and diacritical marks. It contains—

Those books of the Old Testament which constitute, according to the Nestorian divi­sion, the ܒܸ݁ܝܬ̣ ܡ̇ܘ̈ܬ݁ܒ݂ܸܐ (see Add. 12,138, foll. 74 a, 303 b, and Add. 7150). The text is that of the Peshitta version. They are—

1. The book of Joshua, ܟܬܒܐ ܕܝܫܘܥ ܒܪܢܘܢ. Fol. 1 b.

2. The book of Judges, ܟܬܒܐ ܕܣܦܪ ܕܝ̈ܢܐ ܕܡܬܩ̤ܪܐ ܥܒܪܐܝܬܐ ܫܒ̈ܛܐ. Fol. 36 b.

3. The two books of Samuel (undivided), ܟܬܒܐ ܕܫܡܘܐܝܠ. Fol. 70 *a*.

4. The two books of Kings (undivided), ܟܬܒܐ ܕܣܦܪ ܡܠܟܘ̈ܬܐ. Fol. 147 *a*. The sub­scription however is: ܫܠܡ ܣܦܪܐ ܕܐܪ̈ܒܥܐ ܕܡܠܟ̈ܐ ܕܒܢ̈ܝ ܝܣܪܝܠ

5. The Proverbs of Solomon, ܟܬܒܐ ܕܡ̈ܬܠܐ ܕܫܠܝܡܘܢ ܒܪ ܕܘܝܕ. Fol. 225 b.

6. The Proverbs of Jesus the son of Sirach, or Ecclesiasticus, ܟܬܒܐ ܕܒܪ ܣܝܪܐ. Fol. 250 *b*.

7. The book of Ecclesiastes or Koheleth, ܟܬܒ̇ܐ ܕܩܘܿܗܠܸܬ̣ ܒܪ ܕܵܘܝܼܕ. Fol. 289 *b*.

8. The book of Ruth, ܟܬܒܐ ܕܪܥܘܬ. Fol. 297 *b*.

9. The Song of Songs, ܟܬܒܐ ܕܫܪܬ ܫܐܪܝܢ ܕܐܝܬܘܗܝ ܦܘܫܩܗ̇ ܬܫܒܚܬ ܬܫܒ̈ܚܬܐ. Fol. 301 *b*.

10. The book of Job, ܟܬܒܐ ܕܢܨܝܚܐ ܐܝܘܒ ܙܕܝܩܐ. Fol. 305 b. The following portions of the text are missing: 1 Kings, xxii, 8—27; Job, xii. 9— xiv. 5, xv. 29—xvii. 14, xxviii. 24—xxxiii. 9, and xlii. 11 to the end.

Each book is divided into sections, which are numbered on the margin, and a second numeration is carried through the entire volume, giving 164 sections in the whole ܒܝܬ ܡܵܘ̈ܬܐܒܸܐ (see fol. 324 b, and Add. 12,138, fol. 303 b).

[Add. 14,440.]

**XVII.**

Vellum, about 9 1/8 in. by 5 5/8, consisting of 60 leaves, the first of which is slightly stained and soiled. The quires, seven in number (of which the first is missing), were originally signed with arithmetical figures (see fol. 52, %), but are now numbered with letters. There are from 19 to 23 lines in each page. This volume is written in a beautiful, regular Estrangela, and dated A. Gr. 910, A.D. 599. Greek vowels have been added by a later hand (ܳܺܶܰ). It contains—

The book of Joshua, according to the Peshitta version, commencing with ch. iv. 7. Subscription: ܫܠ̣ܡ ܟܬܒܐ ܕܝܫܘܥ ܒܪܢܘܢ.

Some of the lessons are rubricated in the text, the end of each being indicated by the letter ܫ; others are marked on the margins by references to an index, ܦܘܪܫ ܩܪ̈ܝܢܐ, which is now lost.

On fol. 60 *a* there is a long note, stating that this manuscript was written in the year 910, and collated with another copy of the school of the Armenians. The names of the man at whose expense it was transcribed, and of the convent to which he gave it, were altered by the hand of a person from the village of Kěphar-Darīn, who added a few lines, informing us that the manuscript was incorporated with the library of the convent of Mār Daniel at Kěphar-Bīl ܕܟܣ̈ܝܗ (?), near Antioch, when Thomas was abbat, the priest Simeon his deputy, and the priest Moses librarian. The name of this man has in turn been erased by one Yazdīn bar Dūmā (?).

q[C2]q

ܐܬܚܦܛ ܘܥܒ̣ܕ ܗܢܐ̣. [(ܝܙܕܝܢ ܒܪ ܖܘܡܐ) . . . ܟܦܪܕܪܝܢ. ܡܢ ܙܝܢܬܐ] ܕܐܠܗܐ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܩܢܘܡܗ̣ ܘܕܐܝܠܝܢ ܕܩ̇ܪܝܢ ܒܗ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ : ܣܡ ܠܗ ܣܝܡܬܐ ܗܕܐ̣. ܗ̣ܘ ܢܫܘܝܘܗܝ ܕܢܫܡ̣ܥ ܡܢ ܡܪܗ܇ ܗ̇ܝ ܒܪܬ ܩܠܐ ܒܪܝܟܬܐ ܕܐܡ̇ܪܐ̇. ܐܝܘ ܥܒ̣ܕܐ ܛܒ̇ܐ ܘܡܗܝܡܢܐ̇. ܥܠ ܩܠܝܠ ܡܗ̣ܝܡܢ ܗܘ̣ܝܬ݁. ܥܠ ܣܓܿܝ ܐܩܝܡܟ. ܥܘܠ ܠܚܕܘܬܗ ܕܡܪܟ. ܘܠܥܢܝܕܘ̈ܗܝ ܢܥܒ̣ܕ ܡܪܢ ܕܘܟܪܢܐ ܛܒ̇ܐ̣. ܥܡ ܟܠܗܘܢ ܟܐܢ̈ܐ ܕܫ̣ܦܪܘ ܠܨܒܝܢܗ̣ ܐܝܢ ܘܐܡܝܢ. ܐܬܟ̣ܬܒ ܕܝܢ ܟܬܒܐ ܗܢܐ̣. ܒܫܢܬ ܬܫܥܡܐܐ̣ ܘܥܣܪ܀ ܡܦ̣ܚܡ ܕܝܢ ܡܢ ܨܚܚܐ ܕܐܣܟܘܠܐ ܕܐܪ̈ܡܢܝܐ܀ ܟܠ ܕܫ̇ܩܠ ܠܗ ܒܚܕ ܡܢ ܦܘܪ̈ܣܝܢ ܘܠܐ ܡ̇ܦܢܐ ܠܗ ܠܡܪ̈ܘܗܝ̣. ܗܘ̣ܐ ܝܕܥ̣̇ ܕܥܠ ܡܠܬܐ ܕܚܝܠܬܐ ܕܐܠܗܐ ܥܒ̇ܪ܀ ܐܝܬܗܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ̣. [ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܪܝ ܕܢܝܐܝܠ ܕܟܦܪܒܝܠ] ܕܟܣ̈ܝܗ ܟܘܪܐ ܕܐܢ̈ܛܝܘܟܝܐ. ܥܠ ܕܝܢ ܠܒܝܬ ܟܬܒ̈ܐ ܒܝ̈ܘܡܝ ܪܝܫܕܝܪܐ ܬܐܘܡܐ ܕܝܠܗ ܕܥܘܡܪܐ ܘܩܫܝܫܐ ܫܡܥܘܢ ܕܒܬܪܗ ܟܕ ܐܝܬܘܗܝ ܟܬܒܝܐ ܩܫܝܫܐ ܡܘܫܐ. ܕܐܠܗܐ ܒܪ̈ܚܡ̣ܘܗܝ ܘܒܛܝܒܘܬܗ ܢܬܠ ܐܓܪܐ ܘܦܘܪܥܢܐ ܥܠ ܟܠ ܕܐܝܬ ܠܗ ܒܗ ܒܘܬܦܘܬܐ ܐܢ ܒܡܠܬܐ ܘܐܢ ܒܥܒܕܐ܀ ܘ ܀

A more recent note, on fol. 59 b, records that Pāpā bar Dūmā of Tagrīt (Tecrit) pre­sented this book to the convent of S. Mary Deipara, by the hands of Matthew and Abraham of Tagrīt. The latter part of this note, from ܒܡܬܚܦܛܢܘܬܐ to the end, is in a different hand from the former part.

ܝܗܒ̣ ܟܬܒܐ ܗܢ ܠܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܝܪ̈ܝܝܐ ܕܐܒܐ ܒܝܫܘܝ ܕܒܡܕܒܪܐ ܕܐܣ̈ܩܛܐ̣. ܦܦܐ ܒܪ ܕܘܡܐ ܬܓܪܝܬܢܝܐ. ܡܛܠ ܚܘܣܝܐ ܕܚܘ̈ܒܘܗܝ ܘܕܘܟܪܢܐ ܕܥ̈ܢܝܕܘܗܝ. ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠܘܗܝ ♱ . . ܒܡܬܚܦܛܢܘܬܐ ܕܡܬܝ ܘܕܐܒܪܗܡ ܐܚ̈ܐ ܕ̈ܝܪܝܐ ܬܓܪܝܢܬܝܐ (sic) ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠܝܗܘܢ ܘܟܠ ܕܩܪܐ ܒܗ ܘܢܟ̇ܡܢ ܥܠܘܗܝ ܢܕܥ ܕܥܠ ܡܠܬܗ ܕܐܠܗܐ ܥܒܪ ܘܥܠ ܦܘܩܕܢܐ

On the margin there is added: ܟܠ ܕܝܢ ܕܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ ܢܗܘܐ ܚܪܡ ܡܢ ܐܒܐ ܘܡܢ ܒܪܐ ܘܡܢ ܪܘܚܐ ܩܕܝܫܐ.

On fol. 60 *b* there is a note written by the librarian of the convent of S. Mary Deipara: ܟܠ ܕܝܢ ܕܫܐܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܢܩܪܐ ܒܗ. ܠܝܬ ܠܗ ܫܘܠܛܢܐ ܡܢ ܐܠܗܐ ܕܢܠܒܟܝܘܗܝ [ܐܠܐ ܐܫܬܐ ܝܪ̈ܚܝܢ]. ܘܟܠ ܕܠܐ ܡܗܦܟ ܠܗ ܬܚܝܬ ܦܣܩܐ ܐܝܬܘܗܝ. ܘܟܠ ܕܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ ܬܚܝܬ ܦܣܩܐ ܐܝܬܘܗܝ.

Under this, but now almost effaced, there stands an anathema upon Nestorius and other heretics, in a later hand.

[Add. 17,102]

**XVIII.**

Vellum, about 8 3/8 in. by 5 7/8, consisting of 38 leaves (Add. 12,172, foll. 197—234). The quires seem to have been signed with both letters and arithmetical figures (see fol. 204); but several of them are either wanting or very defective. Each page has from 19 to 22 lines. This manuscript is beauti­fully written, in a large, regular Estrangela of the vith or viith cent. A few vowel-points have been added by a later hand. It con­tains—

The book of Joshua, according to the Peshitta version.

Title: ܟܬܒܐ ܕܝܫܘܥ ܒܪܢܘܢ. Of the lessons (ܩܪ̈ܝܢܐ, abbreviated ܩܪܝ and ܩ) some are indicated by rubrics in the same hand­writing as the text, whilst others have been noted by later hands on the margins. The end of each is marked by the word ܫܠܡ on the margin. This manuscript is very imper­fect, the following portions of the text being now missing: ch. iii. 6—15, iv. 6—x. 25, x. 33—42, xiii. 12—23, xiii. 32—xiy. 8, xv. 19—xvi. 3, xxi. 44—xxii. 16, and xxiv. 9 to the end.

A note on fol. 197 *a* informs us that this volume belonged to the convent of S. Mary Deipara: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪ̈ܝܐ ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ. ܘ܏ܫ.

[Add. 12,172, foll. 197—234.]

**XIX.**

Vellum, about 9 1/8 in. by 7, consisting of 69 leaves, many of which are much stained and torn, especially foll. 1, 2, 19—22, 33, 35, and 69. The quires, originally 14 in number, are signed with both letters and arithmetical figures; e.g. fol. 5, ܒ; fol. 34, ; fol. 48, ܝܒ; fol. 56, ܝܓ; fol. 64, ܝܕ. Leaves are wanting at the beginning and end, as well as after foll. 4, 12, 18, 20, 21, 28, 29, 31, 33, 34 and 40. Each page is divided into two columns, of from 18 to 22 lines. This manuscript is written in a large Estrangela of the vith or viith cent. A later hand has added Greek vowels here and there (α, ⲉ, ⲏ, or ϊ, foll. 9 b, 10 a, ο or ω, foll. 10 a, 13 b, 16 a, ογ), and also Syriac vowel-points (for example, on foll. 17 a, 24 aand b, 25 a). The contents are—

1. The book of Joshua, according to the Peshitta version. Fol. 1 *a*. Subscription: ܫܠܡ . ܟܬܒܐ . ܕܝܫܘܥ . ܒܪܢܘܢ܀

2. The book of Judges, according to the Peshitta version. Fol. 29 *b*. Title: ܣܦܪ ܕܝ̈ܢܐ ܕܒܢ̈ܝ ܐܝܣܪܝܠ. ܕܡܬܩܪܐ. ܥܒܪܐܝܬ. ܫ̈ܦܛܐ܀

The following portions of the text are miss­ing: Joshua, ch. i. 1—6, iii. 9—iv. 11, viii. 4 —x. 33, xiii. 17—xv. 3 (with the exception of a small portion of ch. xiv. and xv., fol. 19) xv. 13—xvii. 2, xvii. 11—xviii. 13, xxi. 28— xxiv. 23; Judges, i. 1—14, ii. 2—15, iii. 15 —vi. 28, vi. 39—vii. 8, ix. 16—28, and xxi. 19 to the end.

A modern hand (perhaps the same that added the vowels) has marked the lessons on the margins, and also appended a few notes, either referring to the text of the LXX., or explanatory of proper names and other words. For example: fol. 31 *b*, ܘܒܫܥܠܒܝܢ (Judg. i. 35), marg. ܗ̄ ܒܝܬ ܬܥ̈ܠܐ; fol. 36 *a*, ܘܐܡܪܘ ܚܪܒܐ ܠܡܪܝܐ ܘܠܓܕܥܘܢ (Judg. vii. 18), marg. ܥ܏ܒ ܙܟܘܬܐ ܠܡܪܝܐ ܒܝܕ ܓܕܥܘܢ; fol. 38 a, ܐܟܘܬܟ ܐܝܬܝܗܘܢ ܗܘܘ (Judg. viii. 18), marg. ܥ܏ܒ ܬܗܘܐ ܠܟ ܐܝܟ ܚܕ ܡܢܗܘܢ; fol. 43 a, ܬܒ̣ܪܐ ܕܪܟܒܐ ܕܪܚܝܐ (Judg. ix. 53), marg. ܏ܗ ܦܝܢܟܐ ܕܪܰܚܝܐ; fol. 48 b, ܐܦܪܡܝܐ ܐܢܬ (Judg. xii. 5), marg. ܥ܏ܒ ܦܪܬܝܐ ܐܢܬ ; fol. 55 b, ܟܠ ܓܒܪ ܐܠܦ ܘܬܠܬܡܐܐ ܕܟܦܣܐ (Judg. xvi. 5), marg. ܥ܏ܒ ܠܪܒ ܐ̈ܠܦܐ ܘܡܐܐ ܕܟܣܦܐ. In one place a Greek word is written on the mar­gin by the same hand, viz. fol. 18 b, κγροc (ܘܕܩܪܘܣ, Josh. xiii. 11).

[Add. 14,439.]

**XX.**

A vellum leaf, torn and soiled, containing Joshua, ch. xxi. 10—25, according to the Peshitta version, written in a small, regular Estrangela of the vith or viith cent. Syriac vowels and diacritical points have been added by a later hand.

[Add. 14,666, fol. 3.]

**XXI.**

Vellum, about 9 1/8 in. by 5 3/4, consisting of 52 leaves, (Add. 14,438, foll. 50—101). The quires are now signed with letters from ܚ to ܝܒ. Each page has from 23 to 26 lines. The character is a fine, regular Estrangela, of the vith cent. This manuscript contains—

The book of Judges, according to the Peshitta version, ܣܦܪ ܕܝ̈ܢܐ ܕܒܢ̈ܝ ܐܝܣܪܐܝܠ ܕܡܬܩܪܐ ܥܒܪܐܝܬ ܫ̈ܦܛܐ; margin, in an old Arabic hand, %.

On the fly-leaves, foll. 50 a—52 a, there are written, in a less elegant Estrangela of about the same date, some hymns of Ephraim for the season of Lent; viz.

1. Beginning, fol. 50 *a*: ܥ܏ܠ ܩ܏ܠܐ ܕ܏ܗܢܘ ܨܘ܏ܡܗ ܕܒ܏ܘܟܪܐ. ܡܿܢ ܕܝܢ ܐܕܝܩ ܚܙ̣ܐ ܗܘܐ ܠܐܕܡ ܘܠܚܘܐ. ܘܠܚܘܝܐ ܨܢܝܥܐ. ܟܕ ܢܟܠܐ ܒܠܒܗ ܫܠܡܐ ܒܣ̈ܦܘܬܗ. ܘ܏ܫ.

2. Beginning, fol. 50 b**:** ܏ܒܪ ܩܠ܏܏ܗ. ܀ . ܗܢܘ ܨܘܡܐ ܡܐܣܝܢܐ ܢܪܚܡ ܥܘܕܪ̈ܢܘܗܝ ܘܢܚܕܐ ܒܣܡ̈ܡܢܘܗܝ. ܘ܏ܫ.

3. Beginning, fol. 52 *a*: ܏ܒܪ ܩܠ܏ܗ: ܗܐ ܕܠܘ ܨܘ̈ܡܐ ܬܟ̈ܝܒܐ. ܕܢܗܘܘܢ ܕܒܘܪ̈ܐ. ܕܟܠܬ ܡܠܟܘܬܐ. ܕܬܙܕܝܚ ܘܬܐܙܠ ܠܚܠܘܠ ܚܘܪ̈ܐ. ܘ܏ܫ.

Of this last there is only one stanza, but the words ܩܪܝ ܒܫܘܠܡܗ ܕܟܬܒܐ show that the remainder was written on the fly-leaves at the end, which are now lost.

On the margin of fol. 100 *b* there is a note, in a modern hand, stating that this book be­longed to a deacon named Abraham, ܗܢܐ ܟܬܒܐ ܣܦܪ ܕܝܢ̣̈ܐ ܕܒܢܝ ܐܝܣ̈ܪܐܝܠ ܕܡܬܩܪܐ; ܫܒ̈ܛܐ ܕܝܬܝܘ (sic) ܠܒܪܗܡ (sic) ܡܫܡܫܢܐand on that of fol. 54 b, another, apparently in the same handwriting, saying that it was presented to the writer by the deacon John of Rās’ain (?),ܫܟܢܗ ܕܝܢ ܠܝ ܠܟܬܒܐ ܗܢܐ ܝܘܚܢܢ ܡܫܡܫܢܐ ܡܢ ܪܝ[ܫܥܝܢܐ] ܡܕܝܢܬܐ. ܡܫܟܢ ܠܢ ܡܪܝܐ ܨܠܘܬܗ.

[Add. 14,438, foll. 50-101]

**XXII.**

Vellum, 8 3/8 in. by 5, consisting of 158 leaves, some of which are, slightly stained and torn. The quires, 16 in number, seem originally to have been left unsigned; at a much later period they have been signed with letters, in some cases incorrectly. Leaves are wanting after foll. 3 and 109. Each page has from 20 to 25 lines. This volume is written in a line, regular Estrangela, not later than A. Gr. 856, A.D. 545; but fol. 147 is more modern. Greek vowels have been added here and there by a later hand (ܰ , ܶ ,ܺ , ܳ, , , ) It contains—

The two books of Samuel, ܢܒܝܘܬܗ ܕܫܡܘܐܝܠ, according to the Peshitta ver­sion, the second book commencing on fol. 83 b. The missing portions of the text are: 1 Sam., ch. i. 26—ch. ii. 19), and 2 Sam., ch. xi. 11—20. Some lessons have boon marked on the margins by later hands, and in a few instances the commencement of ܨܚ̈ܚܐ or sections (e.g. foll. 114 *a* and 119 *a*).

On fol. 157 *a* after the doxology, there, is a note, mentioning the name of the, scribe Sergūnā: ܟܠ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܣܪܓܘܢܐ ܕܟܬ̣ܒ. ܕܢܬܚܢܢ ܒܝܘܡ ܕܝܢ̣ܐ̣ ܐܝܟ ܕܐܬܚܢܢ ܓܝܣܐ ܒܙܩܝܦܐ. ܐܝܢ ܐܡܝܢ ܘܐܡܝܢ ; and after it, in a more current hand of the same period, another note, stating that the manuscript was collated in the year 850, A.D. 545, by one George (ܓܝܘܪܓܝ = ܙܨܕܫܙܨ, according to the alphabet of Bar-daisān @[ On the alphabet of Bardesanes,ܐܬܘ̈ܬܐ ܐܠܦ ܕܝܨܢܝܬܐ or ܕܒܪܕܝܨܢ , See Add. 7202, fol. 1 a; the Journal of Sacred Literature, vol. vi (new series), January 1865, p. 465; and Land’s Anecdota, t. ii. p.13.]@): ܐܬܦܚܡ (sic) ܟܬܒܐ ܗܢܐ ܒܫܢܬ ܬܡܢܡܐܐ ܘܚܡܫܝܢ ܘܫܝܬ ܒܝܪܚܐ ܢܝܣܢ ܒܥܣܪܐ ܒܗ ܒܬܪܝܢ ܒܫܒܐ. ܕܟܠ ܕܩܪܐ ܒܗ ܢܨܠܐ ܥܠ ܚܛܝܐ ܙܨܕܫܙܨ ܕܦܚܡ ܕܐܠܗܐ ܢܫܒܘܩ ܒܘܨܪ̈ܘܗܝ ܐܢ ܘܐܡܝܢ.

A note on fol. 157 b informs us that this book was presented to the convent of S. Mary Deipara by Yakīrā bar ‘Abbās of Tagrīt; and an addition, in a different hand, written over an erasure, adds that he did so through the brothers Matthew and Abraham, monks of Tagrīt (see Add. 17,102, fol. 59 *b*): ܝܗܒ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܕܒܝܬ ܝܠܕܐ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܐܒܐ ܒܝܫܘܝ܆ ܝܩܝܪܐ ܒܪ ܥܒܣ ܡܢ ܬܓܪܝܬ ܡܕܝܢܬܐ. ܡܛܠ ܦܘܪܩܢܐ ܕܢܦܫܗ ܘ܏ܫ. ܒܡܬܚܦܛܢܘܬܐ ܕܡܬܝ ܘܕܐܒܪܗܡ ܐܚ̈ܐ ܕ̈ܝܪܝܐ ܬܓܪ̈ܝܢܬܝܐ (sic) ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠܝܗܘܢ ܘܟܠ ܕܩܪܐ ܒܗ ܘܢܟܡܢ ܥܠܘܗܝ ܢܕܥ ܕܥܠ ܡܠܬܗ ܕܐܠܗܐ ܥܒܪ ܘܥܠ ܦܘܩܕܢܐ.

On this page, as well as on foll. 158 a and 1 a, we find anathemas written by different hands.

[Add. 14,431.]

**XXIII.**

Vellum, about 8 1/4 in. by 5 3/8, consisting of 19 leaves (Add. 14,442, fol. 47—65) one of which (fol. 55) is much stained. Leaves are wanting after fol. 54 and at the end. Each page has from 19 to 21 lines. This manuscript is written in a fine, regular Estrangela of the vith or viith cent. A few Greek vowels have been added by a later hand on fol. 48 b and 49 a (%). It contains—

Part of the first book of Samuel, ܢܒܝܘܬܗ ܕܫܡܘܐܝܠ (running title, fol. 64 b, ܩܕܡܝܬܐ ܕܫܡܘܐܝܠ), according to the Peshitta ver­sion.

The missing portions of the text are: ch. ii. 29—xvii. 57, and ch. xx. 34 to the end.

Of the lessons, some arc rubricated in the text, and others are marked by a later hand on the margin.

On fol. 48 a there is a note, recording that this book belonged to the brothers Matthew, Abraham and Theodore of Tagrīt:

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܡܬܝ ܘܐܒܪܗܡ ܘܬܐܕܪܘܣ ܐܚ̈ܐ ܬܓܪ̈ܝܬܢܝܐ. ܙܒܢܘܗܝ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܚܝܝ̈ܗܘܢ ܘܟܠ ܕܦܓܥ ܒܗ. ܟܠ ܕܝܢ ܕܠܚܐ ܠܥܘܕܢܗ̈ܘܢ (sic) ܡܢ ܟܬܒܐ ܗܢܐ. ܢܗܘܐ ܚܪܡ ܡܢ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܫܘܝܬ ܒܐܘܣܝܐ ܐܝܢ ܘܐܡܝܢ.

Just above this, there is another note, stating that in the year 1517 of the Greeks, A.D. 1206, twelve brethren from Syria en­tered the convent of S. Mary Deipara: ܒܫܢܬ ܐ̄ ܘܚܡܫܡܐܐ ܘܝܙ̄ ܕܝܘܢܝ̈ܐ ܒܢܝܣ̇ܢ ܝܪܚܐ ܥܠܢܢ ܠܕܝܪܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܣܩܛܝ ܬܪ̈ܥܣܪ ܐܚ̈ܐ ܕܡܢ ܣܘܪܝܐ.

[Add. 14,442, fol. 47—65.]

**XXIV.**

Vellum, about 9 5/8 in. by 6 1/2, consisting of 73 leaves, several of which are much stained and torn, especially fol. 1—9, 58, 68 and 69. The quires, eight in number, are signed with letters. A leaf is wanting after fol. 67. Each page has from 21 to 23 lines. This manuscript is written in a beautiful, regular Estrangela, by the deacon Sābā of Rās’ain, and dated A. Gr. 1035, A.D. 724. Greek vowels have been occasionally added by a later hand (%). It contains—

The first book of Kings, ܣܦܪ ܡ̈ܠܟܘܐ ܕܒ̈ܢܝ ܐܝܣܪܐܝܠ, according to the Peshitta version, the text extending, however, as far as 2 Kings, ch. ii. 18. Subscription: ܫܠܡܬ ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܣܦܪ ܡ̈ܠܟܘܬܐ ܕܒ̈ܢܝ ܐܝܣܪܐܝܠ. The chief portion of the text missing is 1 Kings, ch. xxii. 20—34. The lessons are marked in the text in the usual way, and an index of them is prefixed to the volume, fol. 1 b.

On fol. 73 a, after the subscription, stands the following note, giving the name of the scribe, with his usual boast that he "never made a blotted tau.”

ܟܠ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܠܝܼܢ. ܢܨ̇ܠܐ ܥܠ ܚ̇ܛܝܐ ܘܕܘܝܐ ܡܪܣܒܐ ܫܡܫܐ ܟܬܘܒܐ ܪܝܫܥܝܢܝܐ ܕܟ̣ܬܒ ܐܝܟ ܚܝܠܗ܇ ܘܬܘ ܛܡܝܡܐ ܒܗܘܢ ܠܐ ܥܒܕ. ܘܢܐܡܪ̣ . ܐܠܗܐ̣ ܚܘܢܝܗܝ ܠܚ̇ܛܝܐ ܒܨܠܘܬ ܝܠܕܬܟ ܐܡܝܢ.

This is followed by the doxology: ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܐ ܕܠܐ ܦܘܠܓ ܐܡܝܢ ܘܐܡܝܢ.

On fol. 73 b are three notes, the first of which states that this copy of the biblical books was written at the expense of the bishop Constantine of Māridīn (see Add. 12,135, fol. 42 b) for the convent of the Spe­cula (or Watchtower ?) near Rās’ain @[ See Assemani, Bibl. Or., t. ii., Dissert, de Monophysitis, art. ix., Monasterium Saphyli (ܣܦܘܠܘܣ instead of ܣܦܩܠܘܣ); and Land, Anecdota Syr., t. i. p. 74.]@.

ܠܐܝܩܪܐ ܘܠܬܫܒܘܚܬܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ: ܘܠܒܢܝܢܐ ܘܩܘܝ̇ܡܐ ܘܝܘܬܪܢܐ ܪܘܚܢܐ ܕܐܝܠܝܢ ܕܦܓܥܝܢ: ܐܬܚ̇ܦܛ ܘܣܡ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ ܕܟܬܒ̈ܐ ܗܠܝܢ ܒܥܘܡܪܐ ܕܝܠܗ ܣܦܩܠܝܣ ܕܪܝܫܥܝܢܐ̣. ܚܣܝܐ ܡܪܝ ܩܘܣܛܢܛܝܢܐ ܐܦܝܣܩܦܐ ܡܢܗ ܕܥܘܡܪܐ. ܚܠܦ ܦܘܪܩܢܐ ܕܪܘܚܗ ܘܕܘܟܪܢܐ ܛ̇ܒܐ ܕܥܢܝ̈ܕܘܗܝ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܩܕܝܫܐ ܐܬܚܦܛ ܘܠܐܝ̣. ܗ̣ܘ ܢܬܠ ܠܗ ܐܓܪܐ ܘܦܘܪܥܢܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܥܡ ܩ̈ܕܝܫܐ ܕܪܚܡܘܗܝ ܐܝܢ ܘܐܡܝܢ.

The second note informs us that the ex­pense was borne in part by the deacon Sarai (?) of Tel-Beshmai @[ See Assemani, loc. Cit., Tel-Besme.]@ in the year 1035, A.D. 724, at the time when Simeon was abbat of the convent, Theodosius and Sarrai the stewards, and the deacon Anastasius the sacristan or warden. ܐܬܠܬܒܘ ܕܝܢ ܟܬܒ̈ܐ ܗܠܝܼܢ. ܒܚܦܝܛܘܬܐ ܕܡܪܝ ܨܪܝ ܡܫܡܫܢܐ ܬܠܒܫܡܝܐ. ܒܐܝܪܚ ܐܕܪ ܒܬܡܢܝܐ ܒܗ ܫܢܬ ܐܠܦܐ ܘܬܠܬܝܢ ܘܚܡܫ. ܒܝ̈ܘܡܝ ܢܟܦܐ ܡܪܝ ܫܡܥܘܢ ܪܝܫܕܝܪܐ̣. ܘܡܪܝ ܬܝܕܣܝ ܘܨܪܝ ܦܪ̈ܢܣܐ. ܘܒܝ̈ܘܡܝ ܡܪܝ ܐܢܣܛܘܣ ܩܫܝܫܐ ܘܩܘܢܟܝܐ. ܕܒܨܠܘ̈ܬܗܘܢ ܘܕܟܠܗܘܢ ܩ̈ܕܝܫܐ̣. ܢܬܚ̣ܢܢ ܣܒܐ ܫܡܫܐ ܕܟܬ̣ܒ ܐܡܝܢ ܘܐܡܝܢ.

The third note, which is in a different hand, says that this book was collated by Theodosius of Tellā @[ Tel-Mauzelath or Constantina. See Assemani, loc. cit., Tela.]@ and Abraham, a monk of the convent of Kūbē (or the Thorns), @[Near Edessa. See Assemani, Bibl. Or., t. i. p. 278, t. ii. p. 109]@

ܦܚ̇ܡܘ ܟܬܒܐ ܗܢܐ̣. ܬܐܘܕܘܣܝ ܬܠܝܐ̣. ܘܐܚܐ ܐܒܪܗܡ ܡܢ ܕܝܪܐ ܕܩ̈ܘܒܐ. ܟܠ ܕܩ̇ܪܐ̣ ܢ̇ܨܠܐ ܥܠܝܗܘܢ. ܘ܏ܫ.

The twelve minor Prophets were at one time bound up with this volume, as we learn from the words ܘܬܘܒ ܝ܏ܒ ܢܒܝ̈ܐ in a comparatively modern hand on the margin of fol. 2 b.

[Add. 14,430.]

**XXV.**

Vellum, about 8 1/2 in. by 5 3/8, consisting of 104 leaves, some of which are much stained and torn, especially fol. 1, 2, 8, 28, 39, 47, 48, 55, 77, 78, 103 and 104. The quires are at present 11 in number, but ܗ, ܙ, ܚ, and ܛ have been lost, as well as several at the end. Leaves are also missing after foll. 79 and 84. What the original signatures of the quires were, does not appear; they are now signed with letters. There are from 18 to 21 lines in each page. The writing is a small, regular Estrangela of the vith cent. Numerous Greek vowels have been added by a later hand (α, ε, ⲏ, ω, ὄ and αυ; e.g. ܘܢܺܬܢܺܐܝܶܠ, ܘܐܘܨܡ, ܘܝܘܐܒ, ܝܬ, ܠܡ̇ܢܘ). This ma­nuscript contains—

The two books of Chronicles, according to the Peshitta version; viz.

1 Chronicles. Fol. 1 b. Title: ܣܦܪ ܕܘܒܪ ܝܘܡ̈ܬܐ ܕܡ̈ܠܟܐ ܕܝܗܘܕܐ ܕܡܬܩܪܐ ܣܦܪ (%)ܕܒܪܝܡܝܢ .

The missing portions are : ch. xiv. 12—xvii. 27, and xxii. 8 to the end.

2 Chronicles. Fol. 49 b. Title: ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܣܦܪ ܕܒܪܝܡܝܢ. It commences with ch. vi. 1 of the Hebrew text. The missing portions are: ch. xviii. 19—29, xx. 24—32, and ch. xxix. 5 to the end.

The same hand that added the vowel-points has divided the books into sections, marked by Greek letters on the margins. The last of these in 1 Chronicles is ϊθ (ch. xxii. 2), fol. 48 a; and in 2 Chronicles (commencing with Δ) ΚΓ(ch. xxix. 1), fol. 104 b.

There are also a few marginal notes and glosses; e.g. fol. 3 a, ܘܐܺܘܝܡ, marg. ηαμ; fol. 11 b, ܣܩܐ̣, marg. ⲤⲔⲰ; fol. 30 a, ܕܩܒܨܝܐܝܠ , marg. ΚΑΒⲤΗΛ; ܢܘܠܐ ܕܓܪ̈ܕܚܐ, marg. ܚܘ̈ܟܶܐ; fol. 36 a, ܘܕܒ̈ܠܐ. ܘܩܪ̈ܬܠܘܬܐ ܕܥ̈ܢܒܐ (1 Chron. xii. 40), marg. ܥ̈ܠܘܗܝ ܕܚܡܪܐ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܥܒܪ̈ܝܐ and ܪ̈ܠܝܬܐ ܕܥ̈ܢܒܐ

[Add. 17,104.]

**XXVI.**

Vellum, about 8 1/2 in. by 5 1/4, consisting of 34 leaves, some of which are much stained and torn, especially fol. 2, 3, 5—8, 18, 19, 23, 28, 29 and 34. It does not now appear how the quires were signed, if at all. Leaves are wanting at the beginning, as well as after fol. 1, 3 and 18. Each page has from 20 to 22 lines. The writing is a good, regular Estrangela of the vith cent., with vowels added by a later hand (%). This manuscript contains—

The book of Job, according to the Peshitta version. The missing portions of the text are: ch. i. 1 —ii. 11, iii. 9 —v. 16, vi. 26— ix. 22, and xx. 1—xxxiii. 20. Subscription, fol. 34. a, ܫܠܡ ܟܬܒܐ ܕܐܝܘܒ ܙܕܝܩܐ. The lessons are rubricated in the text; one has been noted by a later hand on the margin of fol. 30 a.

On fol. 34 b, after the doxology, there stands a note in a later hand, now so erased as to be in great part illegible. It begins: ܟܠܡܢ ܕܠܚܐ ܥܘܗܕܢܐ ܕܗܢ ܟܬܒܐ ܕܐܝܬܘܗܝ ܠܕܝܪܐ ܩ܏ܕܝ . . . . .

[Add. 14,443, fol. 1—31.]

**XXVII.**

A vellum leaf, much torn, containing on one side, Job, ch. xii. 8—14, and, on the other, ch. xli. 18—xlii. 2, according to the Peshitta version, written in a regular Estrangela of the viiith cent.

[Add. 14,666, fol. 2.]

**XXVIII.**

A vellum leaf, 7 1/4 in. by 4 7/8, containing Job, ch. i. 5—14, according to the Peshitta version, written in a current hand of the xth or xith cent.

[Add. 14,666, fol. 1.] @[ For manuscripts of the Psalms, see the liturgical por­tion of this Catalogue, no. clxviii., etc.]@

q[D]q

**XXIX.**

Vellum, about 10 1/8 in. by 7 3/4, consisting of 39 leaves, two of which, fol. 3 and 4, are slightly stained and torn. The quires, six in number, seem to have been originally signed with letters (see fol. 26). Several leaves are wanting at the beginning, and one leaf after fol. 10. Each page is divided into two columns, of from 19 to 22 lines. The writing is a fine, clear Estrangela of the vith cent. This manuscript contains—

The Proverbs of Solomon, according to the Peshitta version. Running title, ܚܟܡܬܐ. Subscription, fol. 39 a, ܫܠܡܬ. ܚܟܡܬܐ. ܕܫܠܝܡܘܢ̇ ܒܪ ܕܘܝܕ. The missing portions are: ch. i. 1—v. 9 and ch. xii. 13—xiii. 4.

Of the lessons, some are rubricated in the text, whilst others have been noted on the margins by a later hand.

[Add. 17,108.]

**XXX.**

Vellum, about 8 1/2 in. by 5 1/4, consisting of 37 leaves (Add. 14,443, fol. 35—71), some of which are much stained and slightly torn, especially fol. 38, 39, 50, 51, 66, 67, and 69. It does not appear how the quires were originally signed, but they have been marked at a later period with Coptic ciphers (% 2, % 3, Ⲁ 1, Ⲉ 5, % G), and also, though in­correctly, with Syriac letters. Leaves are wanting at the beginning and end. Each page has from 21 to 24 lines. The writing is a fine, regular Estrangela of the vith or viith cent., without vowels. This manuscript contains—

The Proverbs of Solomon, according to the Peshitta version, from ch. v. 20 to ch. xxxi. 29. Running title, e.g. fol. 38 b, ܚܟܡܬܐ. The lessons are rubricated in the text.

[Add. 14,443, foll. 35—71.]

**XXXI.**

Vellum, about 8 1/2 in. by 5 1/8, consisting of 27 leaves (Add. 14,443, fol. 72-98). The quires were originally signed with arith­metical figures (e.g. fol. 78, % ), but at later periods with Coptic ciphers (e.g. fol. 84 and 96) and Syriac letters, both incor­rectly. Leaves are wanting at the beginning ­and end, as well as after fol. 77, 78, 79, 81, 82, 83, 87 and 97. Each page has 19 or 20 lines. This manuscript is written in a beau­tiful Estrangela of the vith or viith cent, and contains—

1. The book of Koheleth or Ecclesiastes (running title, e.g. fol. 74 b, ܩܘܗܠܬ), accord­ing to the Peshitta version. Fol. 72 a. The missing portions of the text are: ch. i. 1-17, iv. 16—v. 7, v. 18—viii. 17, ix. 8—xi. 3, and xii. 14 to the end. One lesson has been marked on the margin by a later hand, fol. 80 b.

2. The book of Wisdom (running title, e.g. fol. 85 b, ܚܟܡܬܐ ܪܒܬܐ). @[This manuscript has been used by de Lagarde in editing the text book of Wisdom. See his Libri vet. Test. Apocryphi Syriace, 1861.]@ Fol. 82 a. The missing portions of the text are: ch. i. 1—v. 7, v. 17— vii. 13, vii. 23 -viii. 21, x. 21—xi. 21, xv. 3—xvi. 26, and xvii. 6 to the end.

Some writing at the foot of fol. 88 a and 95 a has been carefully erased.

[Add. 14,443, foll. 72-98.]

XXXII.

Paper, about l0 3/8 in. by 7 3/4, consisting of 255 leaves, some of which are more or less injured by water, especially at the end. The quires, signed with letters, are 26 in number. There is a lacuna after fol. 245, and several leaves have been lost at the end. Each page is divided into two columns, of from 18 to as many as 43 lines. This volume is written in a good hand of the xiith cent., with numerous Greek (% or %) and Syriac vowels and other marks. Foll. 2—10, 101, 106, and 107, are of later date, probably of the xivth cent.; and fol. 1, 99, 108, 128, and 237, are still more recent, pro­bably of the xviith cent. The contents are as follow.

1. The book of Isaiah. Fol. 1 b.

2. The twelve minor Prophets, in the usual order. Fol. 42 b.

3. The book of Jeremiah. Fol. 87 a.

4. The Lamentations of Jeremiah. Fol. 150 b.

5. The book of Ezekiel. Fol. 155 b.

The above are all according to the Peshitta version.

6. The book of Daniel, according to the Peshitta version, with glosses in red ink, explanatory of the various kingdoms, etc. Fol. 213 a. To this book are appended—

a. The history of Bel, ܬܫܥܝܬܐ ܕܒܝܠ ܦܬܟܪܐ. Fol. 235 b.

b. The history of the Dragon, ܬܫܥܝܬܐ ܕܬܢܝܢܐ. Fol. 237 a.

c. The history of Susanna and the elders, ܬܫܥܝܬܗ̇ ܕܫܘܫܢ ܘܕܩ̈܏ܫ . Fol. 238 a.

d. ܕܕܢܐܝܠ ܙܥܘܪܐ ܥܠ ܡܪܢ ܘܥܠ ܚܪܬܐ, "of Daniel the youth, concerning our Lord and the end of the world." Fol. 239 b. Beginning: ܬܘܒ ܕܢܝܐܝܠ ܐܬܚܙܝ̤ ܠܥܡܐ ܕܪܒ ܗܘ ܡܢ ܟܠܗܘܢ. ܘܐܘܪܒܗ ܐܠܗܐ ܡܢ ܝܘܡܐ ܗ̇ܘ ܘܠܗܠ. ܒܗ ܒܙܒܢܐ ܗ̇ܘ. ܐܠܦ ܘܚ̇ܘܝ ܥܠ ܟܠܗܘܢ ܪ̈ܐܙܐ. ܘܦ̇ܫܩ ܥܠ ܕܝܼܢܐ. ܘ̇ܚܘܝ ܥܠ ܚܝ̈ܐ̣ ܘܥܠ ܡܘܬܐ ܠܐ ܟ̇ܣܝ. ܘܐܡܪ ܕܢܝܐܝܠ. ܡܢ ܦܘܡܟܘܢ ܬܬܕܝܢܘܢ ܒܢܝ̈ܢܫܐ. ܘܒܚ̈ܛܗܝܟܘܢ ܬܡܘܬܘܢ. ܘܥܒ̇ܕܝܟܘܢ ܢܘܿܒܕܘܢܟܘܢ. ܘܥܝ̈ܢܝܟܘܢ ܢ̣ܬܟܣܝܵܢ. ܘܐܕܢ̈ܝܟܘܢ ܢܣ̣ܬܟܪ̈ܢ. ܘܠܒܘ̈ܬܟܘܢ ܠܐ ܢ̣ܣܬܟܠܘܢ. ܘܬܚܘܪܘܢ ܒܚ̈ܝܐ ܕܐܠܗܐ ܟܕ ܡܗܠܟܢܝܢ ܥܠ ܐܪܥܐ. ܘܠܐ ܬ̣ܣܬܟܠܘܢ. ܘ܏ܫ.

7. The two epistles of Baruch; viz.

*a.* The first epistle, ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܒܪܘܟ ܣ̇ܦܪܐ. Fol. 242 b.

*b.* The second epistle, ܕܝܠܗ ܕܬܪ̈ܬܝܢ ܕܒܪܘܟ ܣ̇ܦܪܐ.Fol. 244 a.

8. Part of a short history of the Apostles and Disciples, containing the conclusion of the chapter regarding Addai (or Thaddaeus) at Edessa. Fol. 246 a. The last words are: ܝ܏ܒ ܫܠܝܚ̈ܐ̣ ܚܠܦ ܝ܏ܒ ܫ̈ܒܛܐ [ܕܐܝܣܪ]ܐܝܠ: ܘܥ܏ܒ ܫ̈ܠܝܚܝܢ܆ ܚܠܦ [܏ܥ]܏ܒ ܣܒ̈ܝܢ ܕܥܡ ܡܘܫܐ ܕܝ̇ܢܝܢ ܗܘܘ [ܠܥ]ܡ̣ܐ ܒܡܕܒܪܐ. ܣ܏ܟܐ ܕܬܠܡ̈ܕܝܕܝ [ܡܪܢ] ܬܡܢܐܝܢ ܘܚܡܫܐ̣. ܥܡ ܦܘܠܘܣ. ܫܠܡ ܫܪ̈ܒܐ ܕܥܠ ܫܠܝ̈ܚܐ ܨܠܘܬܗܘܢ ܥܡܢ܇ . . . ܥܕܡܐ ܠܐܠܟܣܢܕܪܘܣ܀ ܚܡܫܐ ܐܠܦܝ̈ܢ. . . ܀ ܘܡܢ ܐܠܟܣܢܕܪܘܣ ܠܡܪܢ ܫ܏ܛ . . . ܏ܓ ܐ̈ܠܦܝܢ. ܘ܏ܗ ܡ̈ܐܐ ܘܦ܏ܒ . ..

The rest is effaced.

9. Various words (chiefly proper names), biblical, patristic, etc., written in Greek and Syriac characters. Fol. 246 a. E.g.

ΔⲞΜΕΤΙΔΝΟⲤ ܕܳܘܡܶܐܛܺܝܐܰܢܳܘܣ

ΔΛΕⲜΔΝΔΡΟⲤ ܐܰܠܟ̇ܣܰܐܢܕ̣ܪܳܘܣ

ΚΔΥΡΗΛΛΟⲤ ܩܘܪܶܝܻܠܠܳܘܣ

ⲪΛΔΒΗΟⲤ ܦ̣ܠܰܐܒ̣ܺܝܘܳܣ

ⲤΜΔΡΓΔΟⲤ (sic) ܣܡܰܐܪܰܐܓ̣ܕܘܳܣ

ⲜΔΝⲐΗΟⲤ ܟ̣ܣܰܐܢܬ݂ܺܝܘܳܣ

ⲤΗⲤΗΝΗΟⲤ ܣܺܝܣܺܝܢܺܝܘܳܣ

10. The miracles that accompanied the Exodus of the Children of Israel and the Crucifixion of our Lord. Fol. 247 b.

11. Various grammatical forms, fully pointed. Fol. 247 b. Beginning: ܫܘܚܠܦ ܡ̈ܠܐ ܐܚܪ̈ܢܐ ܕܠܐ ܟܬܝܒ̣ܝܢ ܒܕܘܟܬܗܘܢ. ܏ܩܕ ܡܢ ܦܘܡ ܩܪܘܝܐ: ܐܡ̇ܪܬ݂: ܩܳܡ̇ܬ݂: ܫ̇ܡܥܬ݂: ܥ̇ܶܠܬ݂: ܕܶܡ̇ܟ݁ܬ݂: ܫ̇ܟ݂ܒܬ݂: ܨ̇ܳܠܺܝܬ݂: ܥ̇ܒ̣ܕܬ݂: ܦܫ̇ܛܬ݂: ܢ̇ܦܠܬ݂: ܘ܏ܫ.

q[D2]q

12. Rules for the Division of Inheritances among the members of a family: ܬܘܒ ܒܝܕ ܐܠܗܐ ܟ̇ܬܒܝܢܢ ܦܘܠܓ ܝܪ̈ܬܘܬܐ ܕܒܢ̈ܝ ܛܘܗܡܐ Fol. 249 b.

13. The book of Tobit, according to the Septuagint version: ܬܘܒ ܟܬܒܐ ܕܛܘܒܝܛ ܐܝܟ [ܡܫܠܡܢܘܬܐ]܏ܕܥ. Fol. 253 b. Begin­ning: ܟܬܒܐ ܕܡ̈ܠܐ ܕܛܘܒܝܛ ܗ̇ܘ ܕܒܕܢܝܐܝܠ ܗ̇ܘ ܕܚܢܢܐܝܠ. ܗ̇ܘ ܕܐ̣ܕܘܐܝܠ. ܗ̇ܘ ܕܓܒܐܝܠ. ܡܢ ܙܪܥܐ ܕܬܫܐܝܠ. ܡܢ ܫܪܒܬܐ ܕܢܦܬܠܝ. ܘ܏ܫ.

The text end with the words ܟܕ ܐܙܠܝܢ ܗܘܝܢ ܓܘܢܐܝܬ ܠܐܘܪܫܠܡ ܠܡܣܓܕ, ch. v. 14.

This manuscript seems, as stated above, to be of the xiith cent. However, on fol. 155 b, at the end of the Lamentations of Jeremiah, there is added, in a much later hand, the date A. Gr. 1097, A.D. 786 (!): ܫܢ̣ܬ݀ ܐܠܦ ܘܰܫܒ̣ܥ ܘܬܫܥܝܢ ܕܝܘܢ̈ܝܐ: ܨܠ̇ܘ ܥܠ ܟܬܘܒܐ ܡܚܝܼܠܐ; and again, on fol. 235 b, at the end of the book of Daniel, in the same hand­writing: ܫܢܬ ܐܠܦ ܘܫܒܥ ܘܬܫܥܝܼܢ ܕܝܘܢܝ̈ܐ ܒܬܡܘܙ ܝܪܚܐ ܟ܏ܘ ܝܘ̈ܡܬܐ ܒܗ.

The name of the scribe appears to have been Bar-saumā. At least, on the lower margin of fol. 39 a, there is written in the same ink as the text:

%

ܬܓܪܝܒ ܐܠܩܠܐܡ ܒܪܨܘܡܐ ܐܠܟܐܛܝ

On the margin of fol. 120 b there is an ancient note, in which occurs the name of one Rabban Thomas: % ܥܠܝ ܟܕܡܬ ܐܠܟ ܠܥܙܝܙ ܪܒܐܢ ܬܘܡܐܣ ܐܠܣܥܝܕ.

On the margin of fol. 138 a occurs the name of another reader, Jacob: ܨܠܘܢ ܐܚ̈ܝ ܥܠ ܚܕ ܕܘܝܐ ܚܛܝܐ ܝܥܩܘܒ ܠܐ ܚܫܚܐ.

On the margins of fol. 61 and 163 a, one of the renovators of the volume, by name Peter the deacon, has written: ܬܓܪܝܒ ܐܠܩܡ (sic) ܘܐܠܚܒܪ ܥܠܝ ܝܐܕ ܫܡܐܣ ܒܛܪܣ ܐܠܟܐܛܝ ܐܡܝܢ.

On fol. 1 a we And the following note, which states that this manuscript was pur­chased by Khwājā ‘Abd al-Ahad, and his brother, the priest ‘Abd al-Khālik, for a certain church (name erased), in the year 2000, A.D. 1689. ܦܠܡܐ ܟܐܢ ܒܬܐܪܝܟ ܣܢܬ ܐܠܦܝܢ ܬܫܬܪܐ ܐܠܟܬܐܒ ܐܠܐܢܒܝܐ ܐܠܘܟܝܠ ܐܠܒܐܪ ܘܐܠܐܢܐ ܐܠܡܟܬܐܪ ܟܘܐܓܐ ܥܒܕ ܐܠܐܚܕ ܐܒܢ ܐܠܡܪܚܘܡ ܥܒܕܘ ܘܐܟܘܗ ܩܣ ܥܒܕ ܐܠܟܐܠܩ ܐܠܝ ܒܝܥܗ̈ ܐܠܡܩܕܣܗ ܡܪܬܝ . . . ܨܠܐܬܗܐ ܐܟܘܢ ܡܥܗ ܘܡܥ ܒܝܬܗ ܐܡܝܢ.

Another note on the same, page, dated A.D. 1847, informs us that the metropolitan Zaitūn bought this book from one Rabban Bar-saumā ܩܕ ܐܫܬܪܐ ܡܛܪܢ ܙܝܬܘܢ ܒܡܐܠܗ ܗܕܐ ܐܠܟܬܐܒ ܡܢ ܪܒܐܢ ܒܪܨܘܡ ܐܙܒ̣ܝܢܝ ܣܢܗ̈

[Add. 18,715.]

**XXXIII.**

Six vellum leaves, about 9 3/4 in. by 6 3/8 all much soiled and torn (Add. 14,668, foll. 20—25). The writing is a neat, regular, Nestorian Estrangela of the viiith cent., with from 31 to 34 lines in each page. These are–

Fragments of a manuscript of the pro­phetical books of the Old Testament, according to the Peshitta version; viz.

Isaiah; ch. vii. 3 — 25, fol. 20 a ; ch. viii. 3—22, fol. 20 b; ch. xlv. 7—xlvii. 11, fol. 21; ch. lxi. 9—lxiv. 11, fol. 22.

Hosea; ch. v. 11—ix. 2. Fol. 23.

Joel; ch. iii. 2 to the end. Fol. 24 a.

Amos; ch. i. 1—ii. 4. Fol. 24 b.

Jeremiah; cli.xxxv. 16—xxxvi. 27. Fol. 25.

Fol. 20 has been used as a fly-leaf for another manuscript, and across it is written a note in one of the usual forms: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܡܕܒܪܐ ܕܣܩܛܐ. ܟܠ ܕܡܦܩ ܠܗ ܡܢ ܗܕܐ ܕܝܪܐ ܐܘ ܟܐܡ ܥܠܘܗܝ ܘ܏ܫ.

[Add. 14,668, fol. 20—25.]

**XXXIV.**

Vellum, about 8 1/2 in. by 5 3/4, consisting of 122 leaves, some of which are slightly stained and torn, especially foll. 1—5 and 122. The quires, 15 in number, seem originally to have been left unsigned; they are now signed with letters, in one or two instances incorrectly. Each page has from 19 to 22 lines. The writing is a fine, regular Estrangela of the vith cent. A few Greek vowels have been subsequently added (%). This manuscript contains—

The book of Isaiah, ܢܒܝܘܬܗ ܕܐܫܥܝܐ, ac­cording to the Peshitta version. Fol. 3 b. Some lessons are indicated by rubrics in the text, and many more have been added on the margins by a later hand, which has often altered the original rubrics. An index to these lessons is prefixed to the book, fol. 1 b, with the title: ܦܘܪܫ ܩܪ̈ܝܢܐ ܕܐܫܥܝܐ ܢܒܝܐ ܡ̇ܫܒܚܐ ܕܢܒܝ̈ܐ.

What originally stood after the doxology, fol. 122 a, has been erased, in order to make room for a note in a modern hand. Of this latter only a few words are now legible, owing to the lower part of the leaf being torn away, but it evidently contained the name of a possessor of the volume: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܐܫܥ[ܝܐ] . . . ܩܫܝܫ[ܐ] . . .

On fol. 122 b there is a note of older date, probably of the xth cent., stating that the manuscript belonged to Leontius, abbat of the convent of Mār Theodore on the moun­tain to the west of Sarīn, who, with his disciple Constantine, purchased it for the use of the convent: ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ ܩܕܡ ܐܠܗܐ ܠܩܫܝܫܐ ܡܪܝ ܠܐܘܢܛܝ ܕܒܪ̈ܚ̣ܡܘܗܝ ܕܐܠܗܐ ܪܝܫܕܝܪܐ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܡܪܝ ܬܐܕܘܪܐ ܕܛܘܪܐ ܕܡܥܪ̈ܒܝ ܣܪܝܢ܇ ܕܡܢ ܥܡܠܐ ܕܐܝܼܕ̈ܘܗܝ ܘܡܢ ܕܘܥܬܐ ܕܐܦ̈ܘܗܝ̇. ܘܕܩܘܣܛ ܬܠܡܝܕܗ. ܐܬܚ̇ܦܛܘܢ ܘܣܡ̣ܘܢ ܣܝܼܡܬܐ ܗܕܐ ܒܥܘܡܪܗܘܿܢ. ܡܛܠ ܥܘܗܕܢܐ ܕܥܢܝ̈ܕܝܗܘܢ ܘܢܘܛ̇ܪܐ ܕܚܝܝ̈ܗܘܢ. ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠܬܗ ܥܒ̣ܕܘܢ ܗܕܐ̣. ܗܼܘ ܢܫܘܐ ܐܢܘܢ ܘ܏ܫ.

The above note is in the handwriting of one Simeon the son of ܪܓܝܘ, the same who drew up the index of lessons, as may be seen from the note appended to that index, fol. 3 a:ܡܛܠ ܚܘܒܗ ܘܚ̈ܫܘܗܝ ܩ̈ܕܝܫܐ ܕܡܫܝܚܐ ܐܠܗܐ ܦܪܘܩܢ: ܟܠ ܕܡ̇ܦܪܫ ܩܪ̈ܝܢܐ ܒܟܬܒܐ ܗܢܐ ܕܛܘܒܬܢܐ ܐܫܥܝܐ̣ ܢܨ̇ܠܐ ܥܠ ܚܛܝܐ ܘܕܘ̇ܝܐ . . . ܫܡܥܘܢ ܒܪ ܪܓܝܘ ܕܣ̣ܡ ܒܗ ܩܪ̈ܝܢܐ̣. ܘܥܠ ܩܫܝܫܐ ܡܪܝ ܠܐܘܢܛܝ ܡܪܗ ܕܝܠܗ ܕܟܬܒܐ ܏܏ܘܫ

The large writing that once covered fol. 1 a has been partially effaced, and over it there is now written a prayer of Jacob of Batnae, ܒܥܘܬܐ ܕܡܪܝ ܝܥܩܘܒ, beginning: ܘܝ ܚܛܝܐ ܐܝܟܐ ܣܚܝܦ ܐܢܬ ܡܐ ܕܚ̇ܛܐ ܐܢܬ: ܏ܘܫ

The leaf, or rather scrap of vellum, num­bered fol. 121, does not belong to this volume, but contains Jeremiah, ch. i. 5—8, ch. ix. 23, 24, etc., written in a comparatively modern hand, with many abbreviations.

[Add. 14,432.]

**XXXV.**

A vellum leaf, about 10 in. by 7 1/2, much torn, containing Isaiah, ch. xxxvii. 30 — xxxviii. 15, according to the Peshitta ver­sion, written in double columns of 27 or 28 lines, in a good, regular Estrangela of the viith cent.

[Add. 14,669, fol. 25.]

**XXXVI.**

Vellum, about 11 1/8 in. by 8 3/4, consisting of 130 leaves, a few of which are much stained and torn, especially foll. 1, 10, 127 and 130. The quires are 14 in number, the last being imperfect, and are now signed with letters. Each page is divided into two columns, of from 21 to 24 lines. The writing is an ele­gant Estrangela of the vith cent. Greek vowels have been not unfrequently added by a later hand (ܰ, ܶ, ܺ, ܳ, ; , , , ܡܢ ܩܘܪ̈ܝܗܘܢ, but also % and %; %, e.g. ܙܰܘܽܬܪ̈ܐ); the points *rukkākh* and *kushshāi* very rarely (e.g. fol. 98 a). This manuscript contains—

1. The book of Jeremiah, ܢܒܝܘܬܗ ܕܐܪܡܝܐ, fol. l b, including the Lamentations, ܐܘ̈ܠܝܬܗ ܕܐܪܡܝܐ, fol. 108 a, and the Prayer of Jeremiah, ܨܠܘܬܗ ܕܐܪܡܝܐ. (Lament. ch. v.), fol. 115 a, according to the Peshitta version. Subscription, fol. 115 b, ܫܠܡ ܠܡܟܬܒ ܢܒܝܘܬܗ ܕܐܪܡܝܐ ܢܒܝܐ. ܘ:ܘ.

2. The two epistles of Baruch; @[ This manuscript has been used by de Lagarde in his edition of the Apocrypha, Libri vet. Test. apocryphi Syriace, 1861.]@ viz.

The first epistle. Fol. 116 a. Title: ܐܓܪܬܐ ܕܒܪܘܟ ܣ̇ܦܪܐ. ܕܫܕܪ ܡܢ ܐܘܪܫܠܡ ܠܒܒܠ. Subscription: ܫܠܡܬ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܒܪܘܟ ܣ̇ܦܪܐ. ܘ:ܘ.

The second epistle, ending with ch. v. 2. Fol. 121 b. Title: ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ

Of the lessons, some are rubricated in the text, whilst others have been noted on the margins by different hands. The same reader who added the vowels has divided the Pro­phecies into 33 sections (fol. 102 b, ܨܠܓ)

There are a very few marginal notes in Arabic; e.g. fol. 12 a, ܐܩܠܘܒܝܐ, marg. % (%); fol. 44b, ܡܪܝܐ ܨܒܐܘܬ, marg. % (%). On fol. 18 a, at the foot of the page, the Syriac word ܨܗܠܐ is represented in Greek letters by cεγλω.

On fol. 1 a there is a note stating that this book belonged to the brothers Matthew, Abraham and Theodore of Tagrīt: ܐܝܬܘܗܝ ܟܬܒܐ ܗ[ܢܐ] ܕܡܬܝ ܘܐܒܪܗܡ ܘܬܐܕܪܘܣ ܐܚ̈ܐ ܬ݁ܓܪ̈ܝܢܬܢܝܐ ܕܙܒܢܘܗܝ ܡܢ ܡܕܡ ܕܙܢܬ ܐܢܘܢ ܛܝܒܘܬܐ ܕܐܠܗܐ. ܟܠ ܕܝܢ ܕܠܚܐ ܠܥܘܗܕܢܗܘܢ ܡܢ ܟܬܒܐ ܗܢܐ. ܢܬܠܚܐ ܫܡܗ ܡܢ ܣܦܪܐ ܕܚܝ̈ ܘܢ̈ܬܝܢ (sic) ܥܠܘ[ܗܝ] ܠܘ̈ܛܬܐ ܗܠܝܢ ܕܟ̈ܬܝܒܢ ܒܬܢܝܢ ܢܡܘܣܐ. ܘ. . .

Above this is written in cursive Greek characters the single word ερεμιασ.

Fol. 130 does not, apparently, belong to this volume. It contains, on the recto, two notes, the one stating that a certain book belonged to the convent of S. Mary Deipara, the other that it was brought thither by the abbat Moses of Nisibis. The, latter, so far as it is legible, runs as follows: ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܕܒܗܘܢ ܢܬ݂ܠܘܢ ܘ̇ܝܐ ܠܡ̇ܢ ܕܐܡ̣ܪܚ ܘܫ̣ܛ ܠܡܠܬܗ ܕܐܠܗܐ ܐܘܟܝܬ ܕܟܗܢܐ ܕܐܠܗܐ ܡܪܝ ܡܘܫܐ ܪܝܫܕܝܪܐ ܏ܩܕܝ ܕܕܝܪܐ ܗܕܐ ܕܒܝܬ ܝ̇ܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܣܘܪ̈ܝܝܐ. ܗܢܐ . . . ܘܐܬܛ̇ܪܦ ܫܬ ܫܢܝ̈ܐ ܡܢ ܒܓܕܕ ܥܕܡܐ ܠܡܨܪܝܢ ܘܐܝܼܬܝ ܟܬܒ̈ܐ . . . ܟܐܒܐ ܕܠܒܗ ܥܠܝܗܘܢ܆ ܟܬ̣ܒ ܦܣܩܐ ܗܢܐ ܏ܘܫ.

On the verso there is another note, in an old hand, now much mutilated, apparently recording that the book was presented by the monk Ephraim, of Marak, @[ A village between Mosul and Nisibis.]@ to the con­vent of S. Mary Deipara.

. . . [ܐ]ܦܪܝܡ ܡܪܩܝܐ ܡܢ ܥܘܡܪܐ

. . . ܒܝܨܝܦܘܬܐ ܘܫܩܠ

. . . ܪ̈ܝܫܝ ܕܝܪܐ ܕܒܝܬ [ܝܠܕܬ] ܐܠܗܐ ܕܣܘܪ̈[ܝܝܐ] ܕܒܡܕܒܪܐ ܕܡܨܪܝܢ ܡܪܝܐ ܢܚܣܐ ܠܗܘܢ ܘܠܟܠ ܕܐܫܬܘܬܦ ܐܡܝܢ♱

[Add. 17,105.]

**XXXVII.**

Vellum, about 9 1/4 in. by 5, consisting of 73 leaves, of which the first three and the last three are slightly stained and torn. The quires are signed with both letters and arithmetical figures (e. g. fol. 3, ܓ; fol. 13, ܕ; fol. 23, ܗ). Leaves are wanting at the beginning and end as well as after foll. 1 and 71. Each page has from 18 to 21 lines. The writing is a fine, regular Estrangela of the vith or viith cent. This manuscript con­tains—

The book of Jeremiah, according to the Peshitta version. The missing portions are: ch. i. 1 — iii. 9, iii. 17 — vi. 6, xxxi. 6 — 21, and xxxi. 37 to the end. The lessons are rubricated in the text.

[Add. 17, 106, foll. 1— 73]

**XXXVIII.**

Vellum, about 10 1/8 in. by 7 7/8, consisting of 70 leaves. The quires, nine in number, are signed with letters. Each page is divided into two columns, of from 22 to 27 lines. The writing is a good, regular Estrangela. A few Greek and Syriac vowels have been added by later hands. This manuscript is dated A. Gr. 852, A.D. 541, and contains—

The book of Ezekiel, ܢܒܝܘܬܗ ܕܚܙܩܝܐܝܠ, according to the Peshitta version. Fol. 2 b. Subscription, fol. 68 a, ܫܠܡܬ ܢܒܝܘܬܗ ܕܚܙܩܝܐܝܠ ܡܫܒܚܐ ܕܢܒ̈ܝܐ. The lessons are rubricated in the text.

On fol. 68 b, we find the following note, in a current hand, stating that this volume was written at Edessa, A. Gr. 852, and pur­chased by Sergius and Abraham, the sons of Malkā, from the town of Hadathā (%), for the use of the convent to which they be­longed.

ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ ܩܕܡ ܐܠܗܐ ܠܣܪܓܝܣ ܘܐܒܪܗܡ ܒܢ̈ܝ ܡܠܟܐ ܡܢ ܚܕܬܐ ܕܪ̈ܗܘܡܝܐ ܕܐܠܗܐ ܗܘ ܕܡܛܠ ܫܡܗ ܐܬܚܦܛܘ ܘܙܒܢܘ ܟܬܒܐ ܗܢܐ ܠܥܘܡܪܐ ܕܝܠܗܘܢ ܕܢܩܪܘܢ ܒܗܘܢ (sic) ܘܢܬܗܓܘܢ ܒܗܘܢ (sic) ܗܢܘܢ ܘܝܪ̈ܬܝܗܘܢ ܢܩܪܐ ܘܢܩܝܡ ܐܢܘܢ ܡܢ ܝܡܝܢܗ ܠܗܘܢ ܘܠܥܢܝܕܝܗܘܢ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ

ܐܫܬܠܡ ܟܬܒܐ ܒܐܘܪܗܝ ܡܕܝܢܬܐ ܕܒܝܬܢܗܪܝܢ ܒܫܢܬ ܬܡܢܡܐܐ ܘܚܡܫܝܢ ܘܬܪ̈ܬܝܢ

On the same page, in a hand of not much later date, there is an inventory of the altar cloths, napkins, etc., left in the said convent, after one John had taken what he required. This inventory was made out by the priest Luke.

♱ܓܢܘܣܝܣ ܕܦܪ̈ܣܐ ܕܕܝܪܐ ܕܦܫ ܡܢ ܒܬܪ ܕܫܩܠ ܡܪܝ ܝܘܚܢܢ ܡܢܗܘܢ ܬܫܡܫ̈ܬܗ. ܦܪ̈ܣܐ ܕܡܕܒܚܐ ܕܨܠܒܐ (sic) ܚܕ̈ܬܐ ܚܡܫܐ ܘܕܪܓܘܢܐ (sic) ܬܪ̈ܝܢ ܘܦܪ̈ܣܐ ܐܪܒܥܐ ܕܟܬܢܐ ܘܫܘܫܦܐ ܚܕܐ ܘܟܬܢܝܬܐ ܘܡܢܕ̈ܠܐ ܬܠܬܥܣܪܐ ܘܬܠܬ ܩܘܪ̈ܛܝܢܣ ܕܟܬܢܐ♱ ܐܢܐ ܩܫܝܫܐ ܠܘܩܐ ܟܬܒܬܝ

On fol. 1 a there is written, by the hand of the scribe, ܩܕܡܝܬܐ ܕܚܙܩܝܐܝܠ ܥܠ ܚܝܠܗ ܕܝܫܘܥ ܡـ[ܪܢ ܘ] ܐܠܗܢ ܟܘܪܣܐ ܒܨܘ . . Q?

On foll. 1 b, 2 a, 69, and 70, there are hymns and prayers, rather rudely written, and now so much stained and effaced as to be read in some places with difficulty.

With this volume there was at one time bound up a collection of Demonstrations from the Fathers, for on the margin of fol. 3 a we read: ܘܬܘܒ ܬܚ̈ܘ̣ܝܬܐ ܥܠ ܟܠ ܓܢ̣ܣ

[Add. 17,107.]

**XXXIX.**

Vellum, about 9 3/8 in. by 6, consisting of 100 leaves, of which foll. 1, 29, 30, and 100, are more or less mutilated. The quires, originally 13 in number, are signed with letters. Leaves are wanting after foll. 28, 29, 30; and 38. Each page has from 23 to 25 lines. The writing is a fine, regular Estrangela of the viith cent. Vowels have occasionally been added in faint characters by a later hand. This manuscript contains—

The book of Ezekiel, ܢܒܝܘܬܗ̣ ܕܚܙܩܝܐܝܠ, according to the Peshitta version. A later hand has indicated a marginal division into 24 sections (ܨܚܚܐ=ܨ). The following por­tions of the text are missing: ch. xiv. 14 — xvi. 17, xvi. 32 — 53, xvii. 3 — xxii. 2, and xxiv. 18 — xxv. 3. The lessons are rubri­cated in the text, the end of each being usually indicated by the letter ܫ (ܫܠ̣ܡ). To these there is an index on fol. 1 a.

ܦܘܪܫ ܩܪ̈ܝܢܐ ܕܥܐ̈ܕܐ ܕܡܬܩܪܝܢ ܒܛܟܣܐ ܒܥܕܬܐ.

 ܕܒܝܬ ܝܠܕܐ ܒܟܘܪܣܐ ܕ ܒܕܦܐ ܙ

ܕܒܝܬ ܕܢܚܐ ܒܟܘܪܣܐ ܐ ܒܕܦܐ ܐ

ܕܡ̈ܥܠܝ ܨܘܡܐ ܒܟܘܪܣܐ ܐ ܒܕܦܐ ܘ

and so on; at the end of which we read: ܣܡ̇ܬ ܠܟ ܝܕܥܐ ܥܠ ܪܫܐ ܕܟܘ̈ܪܣܐ̣. ܕܕܠܐ ܬܘܗܝܐ ܬܫܟܚ ܩܪܝܬܐ ܕܒܥܐ ܐܢܬ݁. ܡܢ ܗܠܝܢ ܕܟ̈ܬܝܒܢ ܡܢ ܠܥܠ, "I have put a mark for thee at the commencement of each quire, that thou mayest find without delay the lesson which thou seekest among those written above." By ܕܦܐ is meant a single leaf of the manuscript.

On fol. 100 b is the colophon : ܫܠ̣ܡܬ ܢܒܝܘܬܗ ܕܚܙܩܝܐܝܠ ܢܒܝܐ ܡܫܒܚܐ ܕܢܒ̈ܝܐ, followed by the usual doxology, and by two lines of writing in a more cursive character, which are now only partially legible, but may be supplied as follows: ܟܠ ܕܝܢ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ [ܢܨܠܐ ܥܠ ܟܬܘ]ܒܐ ܚܛܝܐ ܕܟܬ̣ܒܗ ܕܢܬܚܢܢ [ܒܝܘܡ ܕܝܢ̣ܐ. ܐܡܝܢ] ܘܐܡܝܢ . .

Under this, there is a note in a much later hand, part of which is torn away and the rest almost obliterated. The words ܐܝܬܘܗܝ, ܕܠܚܐ, and ܚܪܡ are still legible, from which it is evident that it contained one of the customary anathemas.

At the foot of foll. 80 b, 93 b, and 99 b, there are drawings, of a later date than the manuscript, representing a peacock, and birds feeding their young in the nest.

According to the note on fol. 1. b, ܕܡܪܝ ܐܬܢܣܝܘܣ ܡܛܠ ܡܬܒܪܢܫܘܬܐ, the treatise of Athanasius de incarnation Dei Verbi must at one time have been bound up with this copy of Ezekiel.

 [Add. 12,136.]

**XL.**

Vellum, about 10 in. by 6 3/4, consisting of 43 leaves. The quires, five in number, are signed with letters. There are from 23 to 27 lines in each page. This manuscript is written in a beautiful, regular Estrangěla, dated A. Gr. 1037, A.D. 726, and contains—

The book of Ezekiel, part second, viz. from ch. xx vi. 1 to the end, according to the Peshitta version. Title, fol. 1 b,

ܦܠܓܘܬܐ (sic) ܐܚܪܝܬܐ̣ ܕܚܙܩܐܝܠ.

The lessons for particular occasions are rubricated in the text. Subscription, fol. 42 a, ܫܠܡ ܠܡܟܬܒ ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܚܙܩܐܝܠ ܢܒܝܐ♱

On fol. 42 b are the following notes, similar to those in Add. 14,428 and 14,430.

 ܐܫܬ݁ܠܡ ܟܬܒܐ ܗܢܐ ܕܚܙܩܝܐܝܠ ܘܚܒܪ̈ܘܗܝ ܟܠܗܘܢ: ܗ̣ܘܐ ܕܝܢ ܗ̣ܘ ܐܚܪܝܐ ܕܕܝܼܬܩܐ ܟܠܗ̣̇. ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܐܣܦܩܠܝܣ ܕܨܝܕ ܪܝܫܥܝܢܐ ܡܕܝܢܬܐ. ܝܘܡ ܚܕ ܒܢܝܣܢ. ܫܢܬ ܐܠܦܐ ܘܬܠܬܝܢ ܘܫܒܥ. ܒܩܘܡܐ ܘܒܡܕܒܪܢܘܬܐ̣. ܕܡܪܝ ܩܘ݊ܣܛܢܛܝܢܐ ܐܦܝܣܩܘܦܐ ܕܝܠܗ ܕܥܘܡܪܐ. ܘܕܡܪܝ ܫܡܥܘܢ ܪܝܫܕܝܪܐ̣. ܘܡܪܝ ܬܝܕܣܝ ܦܪܢܣܐ. ܕܒܨ̈ܠܘܬܗܘܢ ܢܬܚ̣ܢܢ ܚܛ̇ܝܐ ܣܒܐ ܡܫܡܫܢܐ ܟܬܘܒܐ ܪܝܫܥܝܢܝܐ ܕܟܬ̣ܒ܇ ܘܬܘ ܛܡܝܡܐ ܒܟܠܗ̇ ܕܝܬܩܐ ܠܐ ܥܒ̣ܕ܀ ܐܡܝܢ ܘܐܡܝܢ܀ ܀

"This book of Ezekiel and all its companion volumes, for it was the last of the whole Testament, were finished in the holy convent of the Specula (or Watchtower), which is near the city of Rās’ain, on the 1st of Nīsān, in the year 1037 (A.D. 726), during the time of office and administration of Mār Constantine, the bishop, of that convent, and of Mār Simeon the abbat, and of Mār Theodosius the steward; through whose prayers may the sinner Sābā obtain mercy, the deacon (and) scribe of Rās’ain, who wrote, and did not make a single blotted tau in the whole Testament. Amen and Amen."

ܐܬܚܦܛ ܕܝܢ ܘܥܒ̣ܕ ܕܝܬܝܩܐ ܗܕܐ: ܡܛܠ ܦܘܪܩܢܐ ܕܚܝ̈ܘܗܝ ܘܕܘܟܪܢܐ ܛ̇ܒܐ ܕܥܢܝ̈ܕܘܗܝ: ܘܝܘܬܪܢܐ ܪܘܚܢܐ ܕܗ̇ܢܘܢ ܕܒܗ̇ ܡܬ݁ܗܓܝܼܢ. ܚܣܝܐ ܡܪܝ ܩܘܿܣܛܢܛܝܢܐ ܐܦܝܣܩܘܦܐ ܕܡܪܕܐ: ܕܐܝܬܘܗܝ ܡܢܗ ܕܥܘܡܪܐ ܕܣܦܩܠܝܣ. ܕܐܠܗܐ ܗܿܘ ܕܚ̣ܙܐ ܥܡܠܗ ܘܚܦܝܛܘܬܗ̣. ܢܫ̇ܟ̣ܢ ܠܗ ܐܓܪܐ ܘܦܘܪܥܢܐ̣. ܥܡ ܪ̈ܥܘܬܐ ܪ̈ܘܪܒܐ ܘܫܪܝܪܐ̇. ܢܒ̈ܝܐ ܘܫܠܝܚ̈ܐ ܘܣܗ̈ܕܐ ܐܡܝܢ ܘܐܡܝܢ܀

"The pious Mār Constantine, bishop of Māridīn, who is of the same convent of the Watchtower, used diligence and made this Testament (i.e. paid for the writing of it), for the preservation of his living (kindred)," etc.

ܟܠ ܕܩ̇ܪܐ ܒܟ̈ܬܒܐ ܗܠܝܼܢ. ܢܨ̇ܠܐ ܥܠ ܚܛ̇ܝܐ ܣܒܐ ܡܫܡܫܢܐ ܟܬܘܒܐ ܕܟܬ̣ܒ ܐܝܟ ܚܝܠܗ.

Then in red letters: ܡܪܝܐ ܚܐ̇ܢ܆ ܪܚ̣̇ܡ ܥܠ ܐܒܣ ܡܪܝ ܩܘ݊ܣܛܢܛܝܢܐ܇ ܕܐܪܡ̣ܝ ܠܟܬܘܒܐ ܡܙܝܓܬܐ ܒܫܘܠܡܐ ܕܕܝܿܬܩܐ ܕܝܠܗ. ܐܡܝܼܢ ܘܐܡܝܼܢ

"O Lord, that hast compassion on all, have mercy on the abbat % Constantine, who……….@[ The meaning of the words ܐܪܡܝ ܡܙܝܓܬܐ is not clear]@ to the writer, on the completion of his Testament. Amen and Amen."

On fol. 43 a, still in the handwriting of Sābā, stands the following anathema: ܟܠ ܕܝܢ ܕܫܩ̇ܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܢܩܪܐ ܒܗ: ܐܘ ܕܢܟܬܘܒ ܐܘ ܕܢܦܚܡ ܡܢܗ: ܘܠܐ ܡ̇ܦܢܐ ܠܗ ܠܥܘܡܪܐ ܩܕܝܫܐ ܕܐܣܦܩܠܝܣ܆ ܢܗܘܐ ܚ̣ܪܡ܀

After this we read: ܘܥܠ ܣܪܓܝܣ ܘܨܪܝ ܘܪܘܡܢܘܣ ܬܠܡ̈ܝܕܘܗܝ ܕܡܪܝ ܐܒܣ: ܕܐܬܚ̇ܦܛܘ ܒܕܝܬܝܩܐ ܗܕܐ̣. ܪ̈ܚܡ̣ܐ ܢܗܘܘܢ ܒܝܘܡ ܕܝܢ̣ܐ܀

"And upon Sergius and Sarrai (?) and Romanus, disciples of my lord the abbat, who used diligence in (the matter of) this Testa­ment (i.e. contributed towards the payment for it), may there be mercy at the day of judgment."

Below there is written in a different hand, doubtless that of one of the persons named: ܦܚܡܘ ܟܬܒܐ ܗܢܐ ܥܡ ܚܒܪ̈ܘܗܝ̣. ܪܝܫܕܝܪܐ ܡܪܝ ܫܡܥܘܢ ܕܝܠܗ ܕܥܘܡܪܐ ܕܐܣܦܩܠܝܣ. ܡܢ ܬܠܟܡܬܪܐ ܩܪܝܬ̣ܐ. ܘܬܐܘܕܘܣܝ ܬܠܝܐ ܒܝܨܝܦܘܬܐ ܘܒܫܩܠ ܛܥܢܐ ܣܓܝܐܐ. ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠܝܗܘܢ ܡܛܠ ܡܪܢ ܕܢܬܚܢܘܢ ܐܝܟ ܓܝܣܐ ܒܙܩܝܦܐ ܐܡܝܢ ܘܐܡܝܢ ܀܀܀

q[E]q

"The abbat Mār Simeon, of the convent of the Watchtower, from the village of Tell-Kummathrā (%), and Theodosius of Tellā, collated this book, and its companion volumes, with great care and pains. Let everyone who reads," etc.

A marginal note on fol. 1 b, informs us that the Thesaurus of Cyril was bound up with this book, which is still the fact: ܘܬܘܒ ܟܬ݂ܒ̇ܐ ܕܣ̈ܝܼܡܬܐ ܕܡܪܝ ܩܘܼܪܝܠܠܘܣ܀

[Add. 12,135, foll. 1—43.]

**XLI.**

Vellum, about 10 in. by 7 3/4, consisting of 48 leaves, the last of which is slightly stained and torn. The quires, six in num­ber, seem to have been originally signed with both letters and arithmetical figures (see fol. 26), but a more modern hand has marked them with letters from ܙ to ܝܒ. Leaves are wanting after foll. 1, 34 and 37. Each page is divided into two columns, of from 20 to 22 lines. The writing is a large, regular Estrangela. This manuscript is dated A. Gr. 843, A.D. 532, and contains—

The book of Daniel, ܢܒܝܘܬܗ ܕܕܢܝܐܝܠ, according to the Peshitta version, fol. 3 b, including all the apocryphal portions; viz. the Song of the three holy Children, ܨܠܘܬܐ ܕܚܢܢܝܐ ܘܕܚܒܪ̈ܘܗܝ, fol. 12 a; Bel, ܒܝܠ, fol. 38 a; the Dragon, ܬܢܝܢܐ, fol. 39 b; and Susannah, ܟܬܒܐ ܕܫܘܫܢ ܛܘܒܢܝܬܐ, fol. 41 b. Subscription, fol. 48 a, ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܕܢܝܐܝܠ ܘܒܝܠ ܘܬܢܝܢܐ ܘܫܘܫܢ ܛܘܒܢܝܬܐ. The missing portions of the text are: Daniel, ch. x. 11—xi. 1; Daniel, xi. 40—Bel, 4. Of the lessons some are rubricated in the text, and many others have been noted on the margins by later hands, all carefully numbered and the end of each marked with ܫ. @[ This manuscript has been used by de Lagarde in preparing his edition of the apocryphal books of the Old Testament.]@

On fol. 48 a there is the following note, in the handwriting of the scribe, saying that the manuscript was written in the year 843, A.D. 532, and collated with care in the convent of the Orientals (at Edcssa?). Part of it has been inten­tionally erased. ܐܬܟܬܒ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܝܘܡܝ ܩܕܝܫܐ ܘܪܚܡ ܐܠܗܐ ܡܪܝ [ܣܒܝ . . ܪܝܫ ܕܝܪܐ ܘܩܫܝܫܐ ܢܘܗܪܐ ܕܕܝܪܐ ܕܒܝܬ. . . ] ܘܫܪܟܐ ܕܟܠܗܘܢ ܕܒܝܬ ܡܪܝ. ܘ. ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܝܪܚ ܐܝܪ ܒܥܣܪ̈ܝܢ ܘܬܡ̈ܢܝܐ ܒܗ. ܕܫܢܬ ܬܡܢܡ̈ܐܐ ܘܐܪ̈ܒܥܝܢ ܘܬܠܬ ܗܢܕܩܛܝܘܢܐ ܕܕܩܛܐ. ܡܦܚܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܒܕܝܪܐ ܕܡ̈ܕܢܚܝܐ ܒܫܩܠ ܛܥܢܐ.

The first three leaves of the volume, contain an index of the lessons in the Proverbs of Solomon and other biblical books, according to the Septuagint ver­sion: ܦܘܪܫ ܩܪ̈ܝܢܐ ܕܦܠܐ̈ܬܐ ܕܫܠܝܡܘܢ̣. ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ, with orna­mental borders. A leaf is wanting after fol. 1. The handwriting seems to be of the viiith or ixth cent. A note on the margin of fol. 3 a states that this index was drawn up by one Severus, with the aid of the priest John and the deacon and steward Romanus: ܟܠ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܡܛܠ ܚܘܒܗ ܕܡܪܢ̣. ܢ̇ܨܠܐ ܥܠ ܣܐܘܪܐ ܚܛܝܐ ܘܡܚܝܠܐ ܕܣ̣ܡ ܦܘܪܫ ܩܪ̈ܝܢܐ ܗܠܝܢ ܕܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ ܐܬܬܪܨܘ.♱ ܘܥܠ ܩܫܝܫܐ ܡܪܝ ܝܘܚܢܢ ܘܫܡ̇ܫܐ ܡܪܝ ܪܘܡܢܐ ܪܒܝܬܐ̇. ܕܐܝܟ ܚܝܠܐ ܕܝܠܗܘܢ ܥܿܕܪܘܢ♱

A note on fol. 48 b informs us that this was one of the 250 volumes brought to the convent of St. Mary Deipara by the abbat Moses of Nisibis, in the year 1243, A.D. 932.

[Add. 14,445.]

**XLII.**

Vellum, about 8 1/2 in. by 5 1/4, consisting of 46 leaves (Add. 14,443, foll. 99 —144), of which foll. 120—122 are much stained. The quires, 11 in number, were originally signed with arithmetical figures (fol. 109, %; fol. 119, %; fol. 129, %); but have been marked at later periods with Coptic ciphers and Syriac letters, both incorrectly. No less than five quires are wanting at the commencement. Each page has from 21 to 25 lines. The writing is a fine, regular Estrangela of the vith cent. This manuscript once contained—

The twelve minor Prophets, according to the Peshitta version. Those remaining are –

Nahum. Fol. 99 a. The text begins with the words ܘܡ̇ܘܒܫ ܠܗ, ch. i. 4.

Habakkuk. Fol. 102 b.

Zephaniah. Fol. 107 b.

Haggai. Fol. 113 a.

Zechariah. Fol. 117 a.

Malachi. Fol. 137 a.

One lesson is rubricated in the text, fol. 128 b, ܩ ܕܐܘ̈ܫܥܢܐ; others are marked on the margins, some of them by later hands.

On fol. 144 a there is the colophon: ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܟܬܒܐ ܕܬܪ̈ܥܣܪ ܢܒ̈ܝܐ, which is followed by the usual doxology.

[Add. 14,443, foll. 99—144.]

**XLIII.**

Nine vellum leaves, about 9 1/8 in. by 5 7/8, of which the first is much mutilated (Add. 14,666, foll. 38 — 46). There are 19 or 20 lines in each page. The writing is an elegant Estrangela of the vith or viith cent. They contain—

Fragments of the twelve minor Prophets, according to the Peshitta version; viz.

Haggai, ch. i. 1—11. Fol. 38 a.

Zechariah, ch. i. 6—iii. 2, v. 9—vi. 9, and xiii. 3 to the end. Fol. 39 a.

Malachi, ch. i. 1—4. Fol. 46 b.

[Add. 14,666, foll. 38—46.]

**XLIV.**

Eight vellum leaves, about 10 1/4 in. by 6 3/4, the first and last of which are much torn (Add. 14,668, foll. 12—19). There are two columns in each page, of from 25 to 29 lines. The writing is a good, regular, Nestorian Estrangela of the viith cent. The Syriac vowels seem to have been added by a some­what later hand. They are—

Part of a manuscript of the twelve minor Prophets, according to the Peshitta version, and contain—

Hosea, ch. vii. 13, 14, viii. 2—4, fol. 12 a; ch. viii. 7, 12, 13, fol. 12 b.

Amos, ch. iii. 6 to the end. Fol. 13 a.

Obadiah, v. 1—20. Fol. 18 a.

Habakkuk, ch. ii. 18 to the end. Fol. 19 a.

Zephaniah, ch. i. 1—6. Fol. 19 b.

[Add. 14,668, foll. 12—19.]

**XLV.**

A single vellum leaf, 8 5/8 in. by 5 1/4, slightly torn. There are 19 lines in each page. The writing is an elegant Estrangeělā of the vith or viith cent. Some Greek vowels have been added by a later hand. It contains—

Hosea, ch. x. 14 — xi. 8, according to the Peshitta version.

[Add. 14,666, fol. 37.]

q[E2]q

**XLVI.**

A single vellum leaf, 12 1/4 in. by 9, slightly torn. The pages are divided into two columns, of 26 lines. The writing is a large Estrangela of about the xith cent. It contains—

Zechariah, ch. v. 3 — vi. 14, according to the Peshitta version. One lesson is rubri­cated in the text, and another marked be­tween the columns.

[Add. 17,213, fol. 3.]

**XLVII.**

Vellum, about 8 3/4 in. by 5, consisting of 14 leaves (Add. 17,106, foll. 74—87), several of which are much stained and torn, espe­cially foll. 74—76, 86, and 87. There are 26 lines in each page. This manuscript is written in a small, elegant hand, apparently of the viith cent., and contains—

Part of the book of Isaiah, translated from the Septuagint version. The text, however, does not agree with that of Paul of Tellā, nor has it been followed in his revision by Jacob of Edessa, as the following passage (ch. xxviii. 14, 15, fol. 74 b) compared with Mid- deldorpf, Codex Syriaco-hexaplaris, p. 104, and Add. 14,441, fol. 26 a, suffices to show. ܡܛܠ ܗܢܐ ܫܡܥܘ ܡܠܬܗ ܕܡܪܝܐ ܓܒܪ̈ܐ ܐ̈ܠܝܨܐ̇. ܘܪ̈ܝܫܝܐ ܕܥܡܐ ܗܢܐ ܐܝܠܝܢ ܕܐܝܬ ܒܐܘܪܫܠܡ ܡܛܘܠ ܕܐܡܪܬܘܢ ܕܥܒܕܢܢ ܩܝܡܐ ܥܡ ܫܝܘܠ̣. ܘܬܢܘܝ ܥܡ ܡܘܬܐ. ܥܠܥܠܐ ܕܐܬܝܐܐܢ ܬܥܒܪ̣ ܠܐ ܬܐܬܐ ܥܠܝܢ. ܣܡܢܢ ܣܒܪܢ ܕܓܠܘܬܐ܇ ܘܒܟܕܒܘܬܐ ܢܣܬܬܪ.

The text of Jacob of Edessa is as follows: ܡܛܠ ܗܕܐ̣ ܫܡ̣ܥܘ ܡܠܬܗ ܕܡܪܝܐ ܓܒܪ̈ܐ ܡܡ̈ܝܩܢܐ̇. ܪ̈ܝܫܢܘܗܝ ܘܫ̈ܠܝܛܘܗܝ ܕܥܡܐ ܗܢܐ ܕܒܐܘܪܫܠܡ. ܡܛܠ ܕܐܡ̣ܪܬܘܢ ܕܥܒܝܕ ܠܢ ܕܝܐܬܝܩܐ ܥܡ ܫܝܘܠ: ܘܡܩ̣ܡ ܠܢ ܩܝ̈ܡܐ ܥܡ ܡܘܬܐ: ܥܠܥܠܐ ܕܓܪܘܦܝܐ ܐܢ ܬܥܒ̣ܪ ܠܐ ܬܐܬܐ ܥܠܝܢ: ܡܛܠ ܕܣܝܼܡ ܠܢ ܥܠ ܕܓܠܘܬܐ ܬܘܟܠܢܢ: ܘܒܫܘܩܪܐ̇ ܘܒܕܓܠܘܬܐ ܡܣܬܬܪܝܢܢ.

The portions that remain are: ch. xxviii. 3—17, xiii. 17—xlix. 18, and lxvi. 11—23. @[ These fragments have been edited by Dr.Ceriani, with the corresponding portions of the text of Jacob, in the Monumenta Sacra et Profana opera Collegii Doctorum Bibl. Ambros., t. v. fasc. i., pp. 1-40. He shows that they are probably a remnant of the *Philoxenian* version. See also his memoir, “Le Edizioni e i Manoscritti delle Versioni Siriache del Vecchi Testamento,” p. 17.]@

This manuscript exhibits but few of the critical marks of the Hexapla, and there are no marginal variants or annotations. A much later hand has noted some lessons on the margins, and added a few Greek vowels and other points on foll. 82 b and 83 a.

[Add. 17,106, foll. 74—87.]

**XLVIII.**

Vellum, about 8 3/4 in. by 5 3/8, consisting of 46 leaves, many of which are much stained and torn, especially foll. 3 — 6, 9, 10, 17 — 21, 35, and 46. The quires, signed with letters, were originally 13 in number, but several are now lost, and only ܓ, ܝـ, and ܝܒ, are complete. Leaves are wanting after foll. 2, 6, 8, 18, 19, 20, 21, 33, and 45. Each page has from 22 to 28 lines. This manuscript is written in a good, regular Estrangela of the viith cent., and contains—

The book of Genesis, translated from the Septuagint by Paul, bishop of Tellā or Constantina. @[See Monumenta Sacra et Profana opera Collegii Doctorum Bibl. Ambros., tom. i. fasc. i. Prolegomena in editionem versionis Syriacae ex textu LXX., p. iii. “Paulus Episcopus Monophysita Telae Mauslath, aliorum fortasse opera adjusts, jussu Athanasii Patriarchae Monophysitae Antiocheni vertit LXX. In Syriacum annis 616-7 Chr., fortasse etiam sequentibus, in urbe Alexandriae.” Most of the books of this version have already been edited by Norberg, Bugati, Middledorpf, and %; and an edition of the whole is now being printed by Dr. Ceriani of Milan in the work cited above. He has given a minute description of this manuscript of the book of genesis in tom. ii. fasc. ii. p. xvii., etc. See also his memoir, Le Edizioni e i Maoscritti etc., p. 19.]@ Fol. 9 a. A summary of the contents, ܩ̈ܦܠܐܐ ܕܒܪܝܬܐ, is prefixed, fol. 2a @[ See Chrysostom, Synopsis Scripturae Sacrae ; Opera, ed. 1834-8, t. vi. p. 373; Migne, Patrol. Gr., t. lvi., col. 317, and Ceriani in the work cited above, t. ii. fasc. i. p. xiii.]@ Several portions of the capitula are missing, as also the following pas­sages of the text: ch. i. 1—iv. 8, ix. 24— xvi. 2, xvi. 12 — xx. 1, xx. 13 — xxxi. 53, xxxii. 12 — xxxvi. 2, xl. I8 — xliii. 1, and xlvii. 16—1. 17. Subscription, fol. 46 b: ܫܠܡ ܟܬܒܐ ܕܒܪܝܬܐ̣. ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ ܘܬܪ̈ܝܢ. The lessons are rubricated in the text, the end of each being indicated by ܫ . In the ܩ̈ܦܠܐܐ they are noted on the margins. The text exhibits the critical marks of the Hexapla of Origen; and the margins contain the various readings of Aquila (ܐ), Symmachus (ܣ), and Theodotion (ܬ); glosses upon some words (e. g. foll. 24 a, 25 a, 27 b, 29 a, 30 a, etc.); and a good many Greek vocables, written in not inelegant characters. The tetragrammaton is expressed by ܦܝܦܝ.

The fly-leaf, fol. 1, has on the one side the word ܬܠܝܬܝܘܬܐ in large open letters; and on the other side, a rudely drawn portrait of a saint, with some almost effaced lines of modern writing beneath.

[Add. 14,442, foll. 1—16.]

**XLIX.**

Vellum, about 10 1/4 in. by 6 3/4, consisting of 134 leaves, one of which (fol. 6) is much torn. The quires, 14 in number, are signed with letters, but the first is imperfect, leaves being missing after foll. 1, 5, and 6. The number of lines in each page varies from 20 to 22. The writing is a fine, regular Estrangela. This manuscript is dated A. Gr. 1008, A.D. 697, and contains—

The book of Exodus, ܡܦܩܢܐ. ܒ., translated from the Septuagint by Paul of Tellā, Fol. 8 b. The text is divided into ten capitula (ܩ̈ܦܠܐܐ), a summary of the contents of which is prefixed, fol. 2 b @[See Chrysostom, Synopsis Scripturae Sacrae; Opera, t. vi., p. 382; Migne, Patrol. Gr., t. lvi. col. 325.] There are also other marginal sub-divisions into 42 (ܡܒ) sections, and upwards of 3300 versicles (fol. 132 a, ܦܬܓ̈ܡܐ ܐ̈ܠܦܐ. ܓ. ܫ). The lessons are rubricated in the text, and the end of each is usually marked by the letter ܫ. An index to these lessons was once prefixed to the volume, but the greater part of it is lost, only one page (fol. 2 a) being left. This page contains 18 circles, arranged in three columns of 6 each, and surrounded by a double border of green and red. Each circle contains the indication of one lesson, as in the accompanying figure; which means that the lesson spe­cified is to be found in the eighth quire (ܟܘܪܣܐ, %), at the fifth opening (ܦܬܚܐ), or, in this case, on the recto of the sixth leaf, fol. 72. @[ See the edition of Ceriani; Monumenta, t. ii. fasc. ii. p. 114, etc.]@ @[ Circle Insert: ܡܛ ܕܚܕܒܫܒܐ ܕܠܐ ܟـ . . . ܚ ܦ ܗ]@

The text is that of the Hexapla of Origen, with the critical marks and the various read­ings of Aquila, Symmachus and Theodotion, respectively indicated by ܐ, ܣ, ܬ, or in cases where they coincide, by ܓ (e.g. fol. 8 b, marg. ܓ. ܚ̣̃ܕܬܐ; fol. 69 a, line 5, ܕܝܠܗ) or ܗܠܝܢ ܓ (e.g. fol. 99 a, margin). The additional passages of the Samaritan codex (ܡܫܠܡܢܘܬܐ ܫܡܪܝܬܐ ܥܒܪܝܬܐ ܗ̇ ܝ ܕܫܡܪ̈ܝܐ or (ܥܒܪ̈ܝܐ ܕܫܡܪ̈ܝܐ are also given; e.g. foll. 27 a and b, 29 b, 31 a, 33 a, 35 a, 39 a, 61 b, 66 a and b, and 84 b. The tetragrammaton is denoted by ܦܝܦܝ on the margin. Many notes and glosses, and numerous Greek words, are written on the margins by the same hand that wrote the text; for all which see the edition of Ceriani.

At the end of the book, fol. 132 b, is the following colophon—

ܫ̣ܠܡ ܟܬܒܐ ܕܡܦܩܢܐ̣ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ. . .

ܨܚ̇ܚܐ ܕܝܢ ܗܿܘ ܕܡܢܗ ܐܬ̇ܦܫܩ ܠܠܫܢܐ ܣܘܪܝܝܐ̣. ܪܘܫܡܐ̇ ܐܝܬ ܒܗ̣ ܗܢܐ. ܐܬܢܣ̣ܒ ܡܢ ܫ̈ܬܝܬܝ ܦܨ̈ܐ ܕܐܝܟ ܡ̈ܫܠܡܢܘܬܐ̣. ܘܐܬ̇ܦܚܡ ܡܢ ܗܿܘ ܕܐܦ ܡ̈ܫܠܡܢܘܬܐ ܐܬܬ̣ܣܝܡ.. .

ܐܬܦ̇ܚܡ ܕܝܢ ܬܘܒ ܗܼܘ ܡܦܩܢܐ̣. ܠܘܬ ܨܚܚܐ̇ ܚܬܝܬܐ̣ ܕܗܢܐ ܪܘܫܡܐ ܐܝܬ ܠܗ.♱.

ܐܬܟ̣ܬܒܬ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ ܡܢ ܐܟܣܐܦܠܐ̣ ܐܝܟܐ ܕܗ̇ܝ ܥܒܪܝܬܐ ܡ̇ܦܚܡܐ ܗܘܬ܇ ܐܝܟ ܗ̇ܝ ܥܒܪܝܬܐ ܕܫܡܪ̈ܝܐ. ܘܡ̣ܬܪܨ ܗܘܐ̣ ܒܐܝܼܕܐ ܕܐܘܣܒܝܣ ܗ̇ܘ ܕܦܡܦܘܠܘܣ. ( marg. %) ܐܝܟܢܐ ܕܗ̣ܘ ܪܘܫܡܐ ܡܫܘܕܥ ܗܘܐ. ܡܢ ܗ̇ܘ̣ ܕܐܦ ܗܠܝܢ ܕܡܢ ܗ̇ܝ ܕܫܡܪ̈ܝܐ ܩܿܕܡ ܐܬܬܣܝܡ܆ ܒܠܚܘܕܼ ܠܘܬ ܡܬܚܘܝܢܘܬܐ ܕܐܬܥ̣ܡܠ ܗ̣ܘ ܨܚܚܐ.

"The book of Exodus, according to the translation of the LXX., is ended.

"In the exemplar from which it was translated into the Syriac tongue, was this epigraph: 'Taken from a (copy of the) Hexapla, which (was arranged) according to the (different) versions, and collated with one which was furnished with the (various readings of the) versions.’ @[ The correctness of this translation is not quite certain. See Bianchini, Vindiciae Canonic. Scriptur., pp. cclxxiv., cclxxvi.; Daniel secundum LXX., Rome, 1772, pp. 74, 75; and compare Middledorpf, Codex Syriaco-hexaplaris, pars i. p. 65 (ܡܢ ܗܿܘ ܕܐܦ ܡܫ̈ܠܡܢܘܬܐ ܐܬܬܣܝܡܢ),and Zeitschrift der Deutschen Morgenlandischen Gesell- schaft, Band iii. p. 427.]@

"This (copy of) Exodus was also collated with an accurate exemplar, in which was this epigraph: ‘The translation of the LXX. was transcribed from (a manuscript of) the Hexapla, in which the Hebrew was collated according to the Hebrew (text) of the Sa­maritans.' And (this manuscript) was cor­rected by the hand of Eusebius Pamphili, as the epigraph shows; from which (manu­script) too the things taken from the Sama­ritan text have been previously inserted, merely as an evidence that great pains was taken with the copy."

After this comes the doxology: ܫܘܒܚܐ̇ ܠܐܒܐ̣ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ. ܗܫܐ̇ ;ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. . ܐܝܢ ܘܐܡܝ̣ܢ below which we read the name of the copyist, Lazarus, and the date of the manuscript, written in two lines, in a small, current hand—

ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܒܐܝܪܚ ܫܒܛ ܕܫܢܬ ܐܠܦ ܘܬܡܢܐ ܡܛܠ ܡܪܢ ܟܠܟܘܢ ܡܗܝ̈ܡܢܐ ܕܥܬܝܕܝܢ ܕܢܦܓܥܘܢ ܒܟܬܒܐ ܗܢܐ ܨܠܘ ܥܠܝ ܕܝܠ ܡܚܝܠܐ ܘܚܛܝܐ ܠܥܙܪ ܡܣܟܢܐ ܕܟ݁ܬܒܬ.

On fol. 134 *a* is the following note, written by the deacon Maimūn bar Halfūn, A. Gr. 1282, A.D. 971.

ܡܝܡܘܢ ܒܪ ܚܠܦܘܢ ܡܫܡܫܢܐ ܒܫܡܐ̣. ܟܠ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠܘܗܝ ܡܛܠ ܡܪܢ ܕܢܬܚܢܢ ܐܝܟ ܓܝܣܐ ܗܿܘ ܕܡܢ ܝܡܝܢܐ ܕܡܪܝܐ ܨܠܝܒ ܗܘܐ܇ ܘܟܠܢܫ ܐܝܟ ܨܠܘܬܗ ܗܟܢܐ ܡܬܦܪܥ܇ ܟܬܒ ܕܝܢ ܫܢܬ ܐܠܦ ܘܪ܏ܘܦܒ ܕܝܘܢ̈ܝܐ. ܏ܗ.

ܐܚ̈ܝ ܚ̈ܒܝܒܐ ܠܐ ܬܣܒ݂ܪܘܢ ܕܣܡܬ ܠܫܡܐ ܕܝܠܝ. ܒܟ̈ܬܒܐ ܩ̈ܕܝܫܐ ܐܝܟ ܕܠܫܘܒܗܪܐ̣. ܒܪܡ ܗܕܐ ܒܥܝܬ܇ ܕܟܠܡܢ ܕܦ̇ܓܥ ܒܗ̈ܠܝܢ ܢܨ̇ܠܐ ܥܠ ܚܛܝܬܝ ܐܡܝܢܐܝܬ.

Fol. 1, if it belongs to this manuscript at all, is nothing but a part of the ancient bind­ing. It contains only a few words in Arabic and Syriac, and the name of one Abu'l-Faraj bar Joseph, ܐܒܘܠܦܪܓ ܒܪܗ ܕܝܘܣܦ.

Some comparatively modern writing on fol. 8 *a* has been almost wholly effaced.

[Add. 12,134]

**L.**

Vellum, about 10 1/8 in. by 6 5/8, consisting of 46 leaves, several of which are much stained and torn, especially foll. 7, 8, 38, and 39. The writing has been purposely effaced on foll. 45 *a* and b, and 46 *b.* The quires, now eight in number, are signed with letters, but only ܗ, ܙ and ܚ are complete. Leaves are wanting both at the beginning and end, as well as after foll. 2, 4, 6, 7, 21, and 23. The number of lines in each page varies from 24 to 29. This manuscript is written in a fine, regular Estrangela, of the viiith cent., and contains—

The book of Numbers, translated from the Septuagint by Paul of Tellā, com­mencing with ch. i. 33, and ending with ch. xxvi. 39. The following portions of the text are also missing: ch. ii. 2—15, iii. 9—22, iii. 47—vii. 19, vii. 36—x. 6, xv. 28—xvi. 2, and xvi. 29—41. The ܩ̈ܦܠܐܐ are marked on the margins, as well as the number of versicles; e. g. fol. 35 b, ܩܦ ܝܙ; fol. 42 b, ܦܬ̈: ܐܠܦ: ܒ: ܫ. Some lessons are rubri­cated in the text, the end of each being usually denoted by the letterܫ. The mar­gins contain the various readings of Aquila, Symmachus, Theodotion (ܐ, ܣ, ܬ, ܗܠܝܢ ܓ or ܗܢܘܢ ܓ), and the Hebrew text (ܥܒܪܝܐ, fol. 22 *a)*; the additional passages of the Samaritan codex (ܨܚܚܐ ܕܫܡܪ̈ܝܐ or ܥܒܪܝܐ ܕܫܡܪ̈ܝܐ, foll. 8 b, 14 a, 16 b, 19 b, 31 a, 33 b, 34 *a* and b); and brief notes, which occasionally explain Greek words;

 e. g. fol. 10 b: ܗܪܟܐ ܠܚܒܝܨܐ ܝܘܢܐܝܬܼ ܐܢܩܪܝܣ(ch. xi. 8, ἐγκρὶς) ܫܡܗ. ܐܝܬܘܗܝ ܕܝܢ ܚܕ ܡܢ ܐܕ̈ܫܐ ܕܦܠܩܘܢܬܪ̈ܐ (πλακουντάρια)ܗܟܢܐ ܘܗܿܘ ܕܦܝܠ ܒܡܫܚܐ.; and fol. 16 a:ܓܝܓܘ̈ܢܛܣ̣(ch. xiii. 34, γίγαντας) ܓܢܒܪ̈ܐ ܝ̈ܠܝܕܝ ܐܪܥܐ.On ch, xxiv. 7 there is the following scholion, fol. 41 b.

ܣ݊ܟܘܠܝܘܢ܀ ܒܗܢܐ ܙܢܐ ܗܪܟܐ ܐܡ̇ܪ ܕܡܬܪܡܙܐ ܐܝܟ ܥܒܪܝܐ ܡܠܟܘܬܐ ܕܪ̈ܗܘܡܝܐ̣. ܗ̇ܝ ܕܥܡܗ̇ ܐܬܥܠܡ̣ܬ ܡܠܦܢܘܬܐ ܕܡܫܝܚܐ. ܥܗܝܕ ܕܝܢ ܐܦ ܠܗܠܝܢ ܢܒܝܐ ܚܙܩܝܐܝܠ̣. ܟܕ ܠܪܝܫܢܐ ܕܪܝܫ ܕܡܫܟ ܘܬܘܒܝܠ ܡܫܡܫܗ. ܒܝܕ ܡ̇ܢ ܕܪܝܫ̣ ܟܕ ܠܗ̇ܝ ܕܪ̈ܗܘܡܝܐ ܐܝܟ ܕܕܡܝܐ ܬܘܒ ܪܡ̇ܙ. ܡܛܘܠ ܕܫܘܪܝܐ ܘܪܝܫܐ̣ ܐܝܟ ܒܪܬ ܩܠܐ ܕܥܒܪ̈ܝܐ̣. ܡܢ ܪܝܫ ܡܬܝܕܥܝܢ܀ ܒܝܕ ܕܝܢ ܡܫܟ̣ ܠܢܡܘܣܝܐ (sic) ܘܠܥܡ̈ܡܐ ܕܚܕܪ̈ܝܗ̇ ܕܗܕܐ̇. ܗܿܢܘܢ ܕܗܫܐ ܒܝܬܝ̈ܐ ܕܪ̈ܗܘܡܝܐ ܐܝܬܝܗܘܢ܀ ܒܝܕ ܕܝܢ ܬܘܒܝܠ̣. ܕܗܘܘ ܬܝܒ̈ܠܝܐ ܐܒܪ̈ܝܐ. ܕܗ̇ܢܘܢ ܟܠܗܘܢ ܪܝܫܐ̣. ܓܘܓ ܐܡ̇ܪ ܕܡܬܪܡܪܡ ܒܡܐܬܝܬܗ ܕܡܫܝܚܐ̇. ܐܝܢܐ ܕܡܬܢܒܐ̇. ܠܗܿܘ ܕܐܠܗܐ ܗ̇ܕܝ ܡܢ ܡܨܪܝܢ. The tetragrammaton is expressed by ܦܝܦܝ.

[Add. 14,437, foll. 1—46.]

**LI.**

Vellum, about 9 7/8 in. by 6 5/8, consisting of 61 leaves (Add. 12,133, foll. 109—169), some of which are slightly stained and the last is much torn. The quires, signed with letters, were originally eight in num­ber, but the signatures now run from ܝܒ to ܝܚ. Leaves are wanting at the beginning, and after foll. 112, 113, 119, 120, and 128. There are 25 or 26 lines in each page. The writing is a fine, regular Estrangela of the viiith cent. This manuscript contains—

The book of Joshua, ܟܬܒܐ ܕܝܫܘܥ ܒܪܗ ܕܢܘܢ, translated from the Septuagint by Paul of Tellā. Fol. 112 a. The text is divided into 11 capitula, ܩ̈ܦܠܐܐ, a summary of the contents of which is prefixed. @[ See Chrysostom, Synopsis Scripturae Sacrae; Opera, t vi. p. 397; Migne, Patrol. Gr., t. lvi., col. 336.]@ There is also a farther marginal subdivision into 53 (ܢܓ) sections and upwards of 2000 versicles (ܦܬܐܠܦ ܒ, fol. 168 b). The following por­tions of the capitula and text are missing: capp. 1, 2, 3, and part of 4 (as far as the words πετρίναις περιτέμνει τοὺς 'Ιουδαίους); Ch. i. 11—ii. 1, ii. 11—iii. 16, vi. 16—25, vii. 6— 15, and x. 2—11. The text is that of the Hexapla of Origen, with all the critical marks; the various readings of Aquila, Symmachus, and Theodotion; and a few explanatory notes. The tetragrammaton is indicated on the margin by .ܦܝܦ

On fol. 169 *b* we have the following colophon. ܫܠܡ ܝܫܘܥ ܒܪܗ ܕܢܘܢ ܐܝܟ ܗ̇ܢܘܢ

ܫܥܒܝܢ .ܘ. ܗܠܝܼܢ ܒܬܪ ܫܘܠܡܐ ܐܝܟ ܗ̇ܢܘܢ ܫܒܥܝܢ ܣܝ̈ܡܢ ܗ̈ܘܝ ܒܨܚܚܐ ܥܡ ܓܐܪ̈ܘܢܐ܀ ܒܗܿܘ ܝܘܡܐ̣. ܟܕ ܢܣ̣ܒܘ ܠܩܒܘܬܗ ܕܐܠܗܐ. ܡܟܪܟܝܢ ܗܘܘ ܠܗ̇ ܒܐܝܣܪܝܠ. ܘ܏ܫ.

ܨܚܚܐ ܕܝܢ ܕܡܢܗ ܗܢܐ ܐܬܦܫܩ ܠܣܘܪܝܝܐ ܘܐܬܟܬܒ̣. ܪܫ̣ܝܡ ܗܘܐ ܥܠܘܗܝ ܗܟܢܐ. ܐܬ̣ܟܬܒ ܡܢ ܫ̈ܬܝܬܝ ܦܨ̈ܐ ܡܢ ܗ̇ܘ ܕܐܦ ܐܬܬܣܝܡ. ܐܬ݁ܦܚܡ ܕܝܢ ܐܦ ܠܘܬ ܪ̈ܒܝܥܝ ܦܨ̈ܐ܀

"Joshua the son of Nun is ended. After the end, these (words), according to the LXX., are placed in the exemplar with obelisks:'Εν ἐκείνῃ τῇ ἡμέρα λαβόντες οἱ νίοὶ 'Ισραὴλ τὴν κιβωτὸν τοῦ Θεοῦ, περιεφέροσαν ἐν ἐαυτοῖς κ.τ.λ. On the exemplar from which this was translated into Syriac and written, was inscribed: 'Transcribed from the Hexapla, from which too it was furnished (with the various readings), and collated also with the Tetrapla.'"

[Add. 12,133, foll. 109—169.]

**LII.**

Vellum, about 10 1/4 in. by 6 3/4, consisting of 70 leaves, a few of which are a little stained, and one (fol. 68) slightly torn. The quires, seven in number (the last of 15 leaves), are signed with letters. A couple of leaves are wanting at the beginning, and one after fol. 5. There are from 23 to 26 lines in each page. This manuscript is written in a fine, regular Estrangela of the viiith cent., and contains—

The books of Judges and Ruth, trans­lated from the Septuagint version by Paul of Tellā; @[ The text of these two books has been carefully edited from this manuscript by Dr. T. Skat Rőrdam, Copen­hagen, 1861.]@ viz.

Judges, fol. 4 *a.* Title: ܟܬܒܐ ܕܕܝ̈ܢܐ. Subscription, fol. 61 b: ܫܠܡ ܟܬܒܐ ܕܕܝܢܐ ܐܬܟܬܒ ܕܝܢ ܘܐܬܦܚܡ̣ ܡܢ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ. The only portion of the text miss­ing is ch. i. 22—32. Prefixed is a summary of the contents, ܩ̈ܦܠܐܐ, fol. l a. It is imperfect at the beginning, commencing with the words: ܫܪܒܬܐ ܐܝܬܝܗ̇ ܗܘܐ. ܟܕ ܕܝܢ ܚ̣ܙܘ ܕܣ̣ܝܡ̣. ܠܐ ܗܘ̣ܘ ܕܠܩܘܒܠܐ (see the Synopsis Scripturae Sacrae of John Chrysostom; Opera, t. vi. p. 400, E, διὰ τὸ ἀλλόφυλον εἶναι· ὡς δὲ εἶδον ἐπικείμενον, οὐκ ἠναντιώθησαν)*.* Subscription, fol. 3 b: ܫܠܡܘ ܩ̈ܦܠܐܐ ܕܕܝ̇ܢܐ̣ ܫܒܥܐ.

 Ruth, fol. 62 *b.* Title: ܟܬܒܐ ܕܐܪܥܘܬ ܒܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ Subscription: ܫܠܡܬ ܐܪܥܘܬ. Prefixed to it is a summary of the contents, ܩ̈ܦܠܐܐ ܕܐܪܥܘܬ (see Chrysostom's Synopsis, Opera, t. vi. p. 402), fol. 62 a

Colophon, fol. 70 *b*: ܨܚܚܐ ܕܝܢ ܕܐܬ̣ܟܬܒ ܗܿܘ ܕܐܬ̇ܦܫܩ ܗܢ ܡܢܗ̣. ܪܫ̣ܝܡ ܗܘܐ ܥܠܘܗܝ ܗܟܢܐ. ܐܬܟܬܒ ܡܢ ܐܪ̈ܒܝܥܝ ܦܨ̈ܐ̣ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ.

"On the manuscript exemplar, from which this (copy) was translated, there was written thus: ‘copied from the Tetrapla, according to the version of the LXX.’"

The lessons are usually indicated on the margins by the word ܩܪܝ (ܩܪܝܢܐ) at the be­ginning, and the letterܫ (ܫܠܡ) at the end of each.

The margins contain the chapters, sec­tions and versicles (e.g. fol. 61 a, ܦܬ ܐܠܦ, but no various readings. There are a few notes and corrections, made by a reader named Zākhē; e.g. foll. 17 a, 21 a, 51 a, and 65 b (Ruth ii. 14. ܒܚܠܐ, marg. ܙܟ̇ܐ. ܒܚܠܒܐ. ܚܛܝܐ)

On fol. 70 *b* there is a note, in the hand­writing of the scribe, but in a more cursive character, informing us that this manuscript (like the second portion of Add. 14,437) belonged to the convent of Mār Cyriacus at Tellā Hăphīkhā.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܪܝ ܩܘܪܝܩܘܣ ܕܬܠܐ ܗܦܝܟܐ. ܟܠ ܕܝܢ ܕܫܩܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܢܩܪܐ ܒܗ. ܐܘ ܕܢܟܬܘܒ ܡܢܗ. ܐܘ ܕܢܦܚܡ ܡܢܗ. ܘܠܐ ܡܦܢܐ ܠܗ ܠܥܘܡܪܐ ܕܐܡܝܪ ܗܘܐ ܝܕܥ ܕܬܚܝܬ ܡܠܬܐ ܕܚܝܠܬܐ ܕܐܠܗܐ ܐܝܬܘܗܝ ܥܕܡܐ ܕܡܦܢܐ ܠܗ ܠܡܪ̈ܘܗܝ. ܘܬܬܚܫܒ ܡܢܬܗ ܥܡ ܡܚܠܨܝ ܒܝܬ ܡܩܕܫܐ. ܘܢܐܪܬ ܓܪܒܗ ܕܓܚܙܝ ܘܡܚܢܘܩܝܬܗ ܕܝܗܘܕܐ ܒܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܩ̈ܕܝܫܐ ܐܡܝܢ ܘܥܠ ܚܛܝܐ ܕܣܪܛ ܢܗܘܘܢ ܪ̈ܚܡܐ ܒܝܘܡ ܕܝܢܐ ܐܡܝܢ.

[Add. 17,103.]

**LIII.**

Vellum, about 10 1/8 in. by 6 1/2, consisting of 78 leaves (Add. 14,437, foll. 47-124), of which the last six are more or less stained and torn. The quires, signed with letters, were originally nine in number, but ܕ is now lost. There are from 21 to 28 lines in each page. The writing is a fine, regular Estrangela of the viiith cent. This manu­script contains—

The third *(or* first) book of Kings, translated from the Septuagint by Paul of Tellā, ܟܬܒܐ ܕܬܠܬܐ ܕܡ̈ܠܟܘܬܐ̣ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ. Fol. 52 a. The only portion of the text missing is ch. vii. 14— viii. 61.

A summary of the contents, ܩ̈ܦܠܐܐ ܕܟܬܒܐ ܕܬܠܬܐ ܕܡ̈ܠܟܘܬܐ, is prefixed, fol. 47 a. @[ See the Synopsis Scripturae Sacrae of John Chrysostom; Opera, t. vi. p. 412; Migne, Patrol. Gr., t. lvi., col. 349.]@ The margins contain the various read­ings of Aquila, Symmachus, Theodotion, and the Hebrew text (ܥ, e.g. foll. 52 a, 53 b, 54 *a* and b, etc.); glosses on Greek and Hebrew words (e.g. foll. 67 a, 69 a, 111 *a)*; and a number of annotations, many of which are taken from the writings of Severus of Antioch, ܕܩܕܝܫܐ ܣܐܘܪܐ ܦܛܪ (e.g. foll. 60 b, 63 *a* and b, 64 *a*, 75 b, 78 b, 81 b, 82 a, 85 b, 87 a, 88 b, 91 a, 93 a, 94 a, 103 a, 104 a, 105 b, 106 b, 114 b, 116 a, 118 a, 119 a); one from Athanasius (on Ps. vii., fol. 61 b); and one from Epiphanius (de Mensuris, fol. 102 a). The tetragrammaton is denoted by ܦܝܦܝ (fol. 69 a, ܕܦܝܦܝ; fol. 91 a, ܠܦܘܡܗ ܕܦܝܦܝ).

Subscription, fol. 122 a, ܫܠܡ ܟܬܒܐ ܏ܓ ܕܡ̈ܠܟܘܬܐ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ, suc­ceeded by the usual doxology; after which we have the following note of the translator, Paul of Tellā:

ܐܬܢܣ̣ܒ ܟܬܒܐ ܗܢܐ ܕܡܢܗ ܐܬ݀ܦܫܩ ܗܢܐ ܕܒܐܝ̈ܕܝܐ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ ܡܢ ܐܟܣܦܠܐ ܗܢܘ ܕܝܢ ܕܫ̈ܬ ܦܨ̈ܐ. ܕܒܝܬ ܟ̈ܬܒܐ ܕܫ̈ܬ ܦܨ̈ܐ ܕܒܝܬ ܟ̈ܬܒܐ ܕܩܣܪܝܐ ܦܠܣܛܝܢܐ ܘܐܬܦ̇ܚܡ ܠܘܬ ܨܚܚܐ ܗܿܘ ܕܪܫܝܡ ܗܘܐ ܒܗ ܡܢ ܠܬܚܬ ܗܟܢܐ܀ ܐܘܣܒܝܣ ܬܪܝܨܬ ܚܬܝܬܐܝܬܼ ܐܝܟ ܕܡܨܝܐ ܗܘܬ܀ ܐܬܦܣܩ (sic) ܕܝܢ ܡܢ ܠܫܢܐ ܝܘܢܝܐ ܠܣܘܪܝܝܐ ܒܝܪܚܐ ܫܒܛ. ܕܫܢܬ ܬܫܥ̈ܡܐܐ ܘܥܣܪ̈ܝܢ ܘܫܒ̈ܥ ܐܝܟ ܡܢܝܢܐ ܕܐܠܟܣܢܕܪܘܣ. ܐܢܕܩܛܝܘܢܐ ܕܐܪ̈ܒܥ ܒܐܢܛܘܢ ܕܐܠܟܣܢܕܪܝܐ̣. ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܐܢܛܘܢܝܢܘ܀

q[F]q

"The manuscript, according to which the book in hands was translated from Greek into Syriac, was taken from a copy of the Hexapla among those in the library of Caesarea in Palestine, collated with that exemplar in which was written as follows: ‘I Eusebius have corrected carefully to the best of my ability.’ The translation from the Greek tongue into the Syriac was made in the month of Shěbāt, A. Gr. 927 (A.D. 616), fourth indiction, at the Enaton @[ Compare Add. 12,156, fol. 10 *b,* extract from an epistle of Dioscorus of Alexandria, written when in exile, ܠܘܬ ܕܝܪ̈ܝܐ ܕܗܐܢܐܛܘܢ ; Add. 14,647, fol. 79 a, ܘܥܠ ܠܐܬܪܐ ܕܠܐܟܣܢܕܪܐ. ܘܬ݀ܡܢ ܥܡ̇ܪ ܗܘܐ ܒܕܘܟܬܐ ܕܡܬܩܪܝܐ̣ ܕܐܢܛܘܢ ܕܡܬ̇ܦܫܩ̣ ܕܬܫܥܐ. ܗܢܘ ܕܝܼܢ ܡ̈ܝܠܐ; Add. 12,174, fol. 61 *b,* ܟܕ ܐܬܟ݁ܢܫܘ ܟܢܫ̣̈ܐ ܕܕܝܪ̈ܝܐ ܩܕܝ̈ܫܐ: ܠܘ ܒܠܚܘܕ ܗ̇ܢܘܢ ܕܐܝܬ ܒܡܕܝ̈ܢܬܐ̇. ܐܠܐ ܘܗ̇ܢܘܢ ܕܐܝܬ ܠܘܬܗ̇ ܒܗܿܘ ܕܡܬܩ̣ܪܐ ܐܢܛܘܢ. ܘܒܐܩܛܩܕܩܛܘܢ (sic) ܘܒܐܝܩܣܛܘܢ ܘܒܫܪܟܐ ܕܕܝܪ̈ܬܐ ܩܕܝܫ̈ܬܐ.Severus of Antioch, when re­siding at Alexandria, lived εἰς τὸ ἔννατον (see Cave, Hist. Lit., ed. 1740, t. i. p. 499), and here was the monastery of S. Antony (see Assemani, Bibl. Orient., t. i. p. 41, t. ii. p. 93; and Bernstein, de Hharklensi N. Test. Translatione Syriaca Comment., p. 5, with the erroneous note 10).]@ of Alexandria, in the holy convent of the Antonine monks."

On fol. 122 *b* there is a note, in the hand­writing of the scribe, but in a more cursive character, stating that this manuscript be­longed to the convent of Mār Cyriacus at Tellā Hăphīkhā (see Add. 17,103): ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܪܝ ܩ[ܘܪܝܩ]ܘܣ ܨܝܕ ܬܠܬ ܗܦܝܟܐ. ܟܠ ܕܝܢ ܕܫܩܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܕܢܩܪܐ ܒܗ. ܐܘ ܕܢܟܬܘܒ ܡܢܗ. ܐܘ ܕܢܦܚܡ ܡܢܗ. ܘ܏ܫ.

Below this there is another note, in a very inelegant hand of the xth cent., informing us that the book was presented to the convent of S. Mary Deipara by the sons of one Dūmā, of Tagrit and Cailinicus: ܝܗܒ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܒܡܕܒܪܐ ܕܐܣܩܛܐ ܕܒܡܨܪܝܢ ܒܢ̈ܝ ܕܘܡܐ ܫܛܝܪ ܬܐܓܪ̈ܝܬܢܝܐ ܩ̈ܐܠܠܝܩܝܐ (ܩ̈ܐܠܠܝܢܝܩܝܐ؟) ܠܦܘܪܩܢܐ ܕܢܦ̈ܫܬܗܘܢ ܘܠܕܘܟܪܢܐ ܕܥܢ̈ܝܕܝܗܘܢ ܘܠܥܘܗܕܢܐ ܕܡܪܙܟܝ ܡܢܚܐ ܕܐܬܩܒܪ ܒܗ̇ ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܡܪܝܐ ܢܩܒܠ ܡܢܗܘܢ ܘܢܚܣܐ . . .

On the margin is recorded, at a still later period, the name of a reader called John: ܝܘܚܢܢ ܚܛܝܐ ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠܘܗܝ ܒܚܘܒܐ.

The two leaves numbered 123 and 124 did not originally form part of this manuscript, but were added to it, as fly-leaves, when it was last bound in the convent. They belong, to all appearance, to one and the same book, but are both very much soiled and torn. What is legible on fol. 124 *b* refers to the first and second days of the Creation. Fol. 123 was the last leaf of the book, containing on the recto a note, giving the date and the name of the scribe Romanus:

ܝܪܚ ܬܫܪܝܢ. . . ܝܘܡ ܥܪܘܒܬ[ܐ]. . . ܐܠܦ. . . ܘܣ. . . ܟܘܪܐ [ܕܚܡܨ؟] ܟܠ ܕܩܪܐ̣. ܢܨܠܐ ܥܠ ܚܛܝܐ ܪܘܡܢܐ ܕܥܡ̣ܠ ܘܟ̣ܬܒ. ܠܝܘܬܪܢܐ ܕܪ̈ܚܡܝ ܝܘܠܦܢܐ ܕܥܘܡܪܗ. ܐܠܐ ܟܠ ܕܩ̇ܪܐ ܘܝ̇ܬܪ܆ ܢܨܠܐ ܥܠܘܗܝ. ܘ܏ܫ.

On the verso there is another note, giving the date A. Gr. 1014, A.D. 703, and men­tioning that the sum of 5 1/2 dīnārs was paid for the writing: [ܐ]ܫܬܟܠܠ ܒܫܢܬ ܐܠܦ ܘܐܪܒܥܣܪܐ: ܒܝܪܚ ܚܙܝܪܢ ܒܥܣܪ̈ܝܢ ܘܬܪܝܢ ܒܗ. ܒܫܩܠ ܛܥܢܐ ܘܝܨܝܦܘܬܐ ܕܝܠܗ. . . ܕܐܦܩ [ܥ]ܠܘܗܝ ܕܢܪ̈ܐ ܚ̈ܡܫܐ [ܘ]ܦܠܓܗ. ܠܝܘܬܪܢܐ ܕܐܚܘܬܐ ܕܥܡܗ. ܘܕ[ܟܠ]ܕܦܓܥ ܒܗ. ܘ܏ܫ.

[Add. 14,437, foll. 47—124.]

**LIV.**

Vellum, about 10 in. by 6 7/8, consisting of 79 leaves, many of which are much stained and torn, especially foll. 1, 5, 6, 8—14, 17, 27, 48, 51, 52, 55, 65, 67, 70—72, 75, and 76. The quires, 20 in number, are signed with letters, but not more than two or three of them are complete, leaves being missing at the begin­ning and end, as well as after foll. 2, 3, 4, 7, 9, 10, 11, 15, 28, 29, 30, 41, 50, 54, 55, 56, 58, 69, 71, 74, 75, 77 and 78. Each page has from 22 to 27 lines. The writing is a fine, regular Estrangela of the first half of the viiith cent. This manuscript con­tains—

The Psalms, translated from the Septuagint by Paul of Tellā, ܕܘܝܕ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ (see, for instance, foll. 14 b and 15 a). @[This manuscript has been used by the Rev. F. Field in his edition of the Hexapla of Origen; Origenis Hexaplorum quae supersunt, etc., tomi ii fasciculus i, Oxon. 1867 See in particular p. 86]@ The apocryphal Ps. cli. is placed after the subscription (fol. 79 b), which runs thus: ܫܠ̣ܡ ܠܡܟܬܒ ܬܫ̈ܒܚܬܐ ܕܡܙܡܘܪ̈ܐ ܕܕܘܝܕ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ. Each psalm has its appropriate heading, ac­cording to the LXX., and a marginal note specifies the number of ܦ̈ܬܓܡܐ or στίχοι; for example, Ps. iii., fol. 8 b, ܡܙܡܘܪܐ ܕܕܘܝܕ̣ ܐܡܬܝ ܕܥ̇ܪܩ ܗܘܐ ܡܢ ܩܕܡ ܦܪܨܘܦܐ ܕܒܫܠܘܡ ܒܪܐ ܕܝܠܗ; margin, ܓ. ܦ̈ܬ. . ܝܙ. . . The word διάψαλμα is always retained in the form ܕܝܐܦܐܣܠܡܐ (e.g. fol. 9 *a).* The longer psalms are divided into ܡܪ̈ܡܝܬܐ, for example, Ps. xvii. (xviii.), fol. 13 b, ܡܪܡܝܬܐ. ܐ. ܦܬ̈. ܢܗ., fol. 15 a, ܡܪܡܝܬܐ. ܒ. ܦܬ̈. ܢܚ.

The margins are thickly covered with notes, consisting chiefly of the various read­ings of Aquila, Symmachus, Theodotion, the Quinta and the Sexta, ܐ. ܣ. ܬ. ܗ. ܘ. (e.g. foll. 21 b and 22 *a).* Compare, in general, the edition of Bugati, Psalmi secundum editionem LXX interpretum etc., Milan, 1820. There are also many Greek words written on the margins in elegant slanting uncials, for instance, foll. 14 a, 21 a, 22 b, 23 a, 24 a, 36 b, 37 a, 42 a, 44 b, etc.; and a few longer annotations from the following Fathers—

Athanasius; foll. 8 a, 13 a, 40 b, 45 *a* and b.

Cyril; fol. 29 *a.*

Hesychius, the priest, of Jerusalem, ܗܘܣܝܟܝܣ ܩܫܝܫܐ ܕܐܘܪܫܠܡ; foll. 17 a, 19 b,

20 b, 23 b, 33 b, 34 b, 41 a.

Prefixed to the text of the Psalms are the following extracts from different Fathers.

1. Imperfect extract, part of which cor­responds very closely to the fragment of Hippolytus edited by Dr. de Lagarde in his Analecta Syriaca, p. 87, lines 26—30. Fol. 1 a. It begins with the words: ܩܪ̈ܨܐ ܕܕܘܝܕ ܏ܣܒ̣ ܟܕ ܒܡܕܒܪܐ ܕܐܕܘܡ ܥ̣ܪܩ ܕܘܝܕ. ܢ܏ܓ̣ ܟܕ ܐ̇ܟܠܝܢ ܩܪ̈ܨܘܗܝ ܕܕܘܝܕ ܙܝ̈ܦܝܐ ܒܡܥܪܬܐ. ܘ܏ܫ.

2. Imperfect extract from Hippolytus: ܕܐܝܦܘܠܝܛܘܣ ܐܦܣܩܦܐ ܕܪܗܘܡܐ̣. ܫܪܒܐ ܕܬܫܥܝܬܐ ܕܥܠ ܡܙܡܘܪ̈ܐ. Fol. 1 b. See de Lagarde's Analecta Syriaca, p. 83, line 29—p. 85, line 1.

3. Imperfect extract from Basil on Ps. I. (Opera, ed. 1839, t. i. pp. 128-9), beginning with the words: ܩ̇ܪܐ ܠܕܡܥܬܐ. ܡܢܐ ܓܪܝ ܠܐ ܝ̇ܠܦ ܐܢܬ ܡܢ ܗܪܟܐ. ܠܘ ܪܒ̇ܘܬ ܦܐܝܘܬܐ ܕܓܢ̱ܒܪܘܬܐ. ܘ܏ܫ.. Fol. 3 a.

4. Extract from the same homily, p. 129, beginning with the words ܠܩܝܬܪܐ ܡ̇ܢ ܓܝܼܪ ܘ݊ܠܠܘ̣ܿܪܐ̣ (marg. λγρα) ܢܚܫܐ ܡܢ ܠܬܚܬ ܙܐ̇ܡ ܠܘ݊ܪܐ ܐܝܬܝܗ̣̇(marg. ܠܘܬ ܢܩܘܫܐ. ܘ܏ܫ. ܡܐܢܐ ܕܡܘܣܝܩܪܘܬܐ(Fol. 3 a.

5. Imperfect extract from Eusebius, ܕܐܘܣܒܝܣ ܕܦܡܦܘܠܘܣ̣ ܫܪܒܐ ܕܥܠ ܡܙܡܘܪ̈ܐ, beginning: ܏ܐ. ܩܕܡܝܐ̣. ܚܘܦܿܛܐ ܕܕܚܠܬ ܐܠܗܐ̣ ܘܡܬܟܠܝܢܘܬܐ ܕܡܢ ܗ̇ܝ ܕܠܩܘܒܠܐ. Fol. 3 b. See Montfaucon, Collectio Nova Patrum et Scriptt. Graecc., t. i. p. 2.

q[F2]q

6. Imperfect extract from the letter of Athanasius to Marcellinus, beginning: ܛܪܘܢܐ ܩܡ ܥܠ ܥܡܐ ܘܥܠܝܟ: ܐܝܟܢܐ ܕܓܘܠܝܕ ܥܠ ܕܘܝܕ̣. ܠܐ ܬܕܚ̣ܠ ܘ܏ܫ. Fol. 4 a. See Opera, ed. 1698, t. i., pars 2, p. 998.

7. Imperfect extract, containing explana­tions of Hebrew names and words, such as ܙܡܪܝ, ܦܪܥܘܢ, ܦܝܢܚܣ, ܚܡ, ܟܐܪܘܒ, ܚܘܫܝ, ܚܘܪܝܒ, etc. Fol. 5 a.

8. Imperfect extract from Origen, ܕܐܘܪܝܓܢܝܣ̣. ܫܪܒܐ̣ ܕܡܛܠ ܡܙܡܘܪ̈ܐ, begin­ning, fol. 5 a: ܡܛܠ ܕܣܓ̈ܝܐܐ ܡܢ ܗܠܝܢ ܕܗܝ̣ܡܢܘ ܡܢ ܥܡ̈ܡܐ ܒܡܫܝܚܐ: ܡܣ̣ܒܪܝܢ ܠܟܬܒܐ ܗܢܐ ܕܕܕܘܝܕ ܐܝܬܗܘܝ: ܪܫܡ̇ܝܢ ܠܗ ܕܝܢ ܡܙܡܘܪ̈ܐ ܕܕܘܝܕ̣. ܙܕ̇ܩ ܠܡܐܡܪ̣ ܗܠܝܢ ܕܠܘܬܢ ܐ̈ܬܝ ܡܛܘܠܬܗ. See Bugati, Psalmi secundum edit. LXX interpretum, p. 493, etc.

On fol. 29 b there is a quotation from the Latin translation of Ps. xl. (xli.), 1, 2, one of the very rare instances of a *Latin* note in the volumes forming the Nitrian collection: Beatvs qui intelligit fup egenum er pauperem. In die mala liberabt *(sic)* eum dnf. dnf conferur *(sic)* eum er uiuificet eum\* er bearu faciar eum m rerra. These words seem to be of considerably later date than the manu­script itself, though probably anterior to the xiith cent.

On the margin of fol. 79 *b* there is a note, in a hand of the xiith or xiiith cent., stating that the book was repaired and bound by the scribe Yeshūa': ܚ̣̇ܕܬ ܘܕܒ̣̇ܩ ܝܫܘܥ ܟܬܘܒܐ ܕܦ̇ܓܥ̇ ܨ̇ܠܐ̣ ܦܪܘܫܐܝܬ܀

[Add. 14,434, foll. 1—79.]

**LV.**

Vellum, about 10 7/8 in. by 7 3/8, consisting of 49 leaves (Add. 14,434, foll. 80—128), some of which are much stained and torn, especially foll. 81, 82, 89, 98, 108, 127, and 128. The quires, originally 16 in number, are signed with letters. Leaves are missing at the beginning, as well as after foll. 81, 89, 97, 116 and 126. Each page has from 23 to 29 lines. The writing is a good, regular Estrangela of the viiith cent. This manuscript contains—

The Psalms, translated from the Septuagint by Paul of Tellā; in every respect very similar to no. LIV.@[ This manuscript has also been used by Mr. Field in his edition of the Hexapla of Origen.]@ Greek words are written on the margins of foll. 82 a, 89 b, 96 a, 100 a, 101 a, 103 a, and 127 b; and there are annotations from—

Athanasius; foll. 85 b, 106 a, 117 b, 118 b, 121 b, 122 *a.*

Cyril; foll. 84b, 103 a.

Hesychius of Jerusalem; foll. 93 b, 95 a, 96 a, 97 b, 100 b, 106 a, 113 b, 114 b, 118 *a.*

To the Psalms is appended the Song of the three holy Children, from the book of Daniel, vv. 29—66. Fol. 127 a.

Of the prefatory matter only two leaves remain, foll. 80 and 81, containing the ex­tracts from Basil and Eusebius mentioned in no. LIV. They are less mutilated here than there.

Subscription, fol. 128 b: [ܫ̈ܠܡـܝ]ܬܫ̈ܒܚܬܐ ܕܕܘܝܕ ܐܝܟ [ܡـ]ܦܩܬܐ ܕܫܒܥܝܢ ܘܬܪ̈ܝܢ. .

This manuscript was written by a scribe from the city of Amid, whose name appears to have been Simeon: [ܐ̇ܢܐ ܫܡܥ]ܘܢ ܩܫܝܫܐ ܡܢ ܐܡܕ ܡܕܝܢܬܐ [ܟܬ̇ܒ]ܬ ܐܝܟ ܚܝܠܝ. ܟܠ ܕܩ̇ܪܐ ܢܨܠܐ ܥܠܝ ܡܛܠ ܡܪܢ̇ ܕܐ̇ܬܚܢܢ ܐܝܟ ܓܝܿܣܐ ܕܡܢ ܝܡܝܢܐ ܐܡܝܢ ܘܐܡܝܢ܀

Of the later notes on the same page one mentions the name of a reader also called Simeon:ܚܪ ܒܟܬܒܐ ܗܢܐ ܕܕܘܝܕ ܢܒܝܐ ܫܡܥܘܢ ܚܲܛܝܐ ܘܡܠܸܐ ܡܘ̈ܡܐ ܒ̇ܥܐ ܐܢ̣ܐ ܡܢ ܟܠ ܕܦ̇ܓܥ ܒܗܠܝܢ ܣܘܪ̈ܛܐ ܢܨܠܐ ܥܠܘܗܝ ܘܥܠ ܐܒܗ̈ܘܗܝ ܘܨܠܘܬܗ ܠܦܠܓܐ ܬܗܘܐ ܐܝܢ ܘܐܡܝܢ.

[Add. 14,434, foll. 80—128.]

**LVI.**

Eleven paper leaves, about 7 in. by 5 3/8, several of which are more or less torn. There are 10 or 11 lines in each page. The writing is large and regular, and seems to be of the xiiith cent. They contain—

Portions of the Psalms, translated from the Septuagint by Paul of Tellā; viz. Pss. lix. 2.—lxii. 7, and Pss. ci. 1—cii. 17. There are no marginal annotations of any kind.

[Add. 17,257, foll. 84—94.]

**LVII.**

Two vellum leaves, about 12 1/2 in. by 9 1/8 much soiled and torn. Each page is divided into two columns, of from 37 to 49 lines. They are written in a good, regular hand of the ixth cent., and contain—

Fragments of the book of Isaiah, exhibit­ing the Peshitta (ܣܘܪܝܝܐ) and Septuagint (ܕܫܒܥܝܢ) versions in parallel columns. The remaining portions are: ch. xlix. 19—1.10, and lvii. 21—Iviii. 14, with the exception of some words which have been torn away.

[Add. 17,213, foll. 1 and 2.]

**LVIII.**

Four vellum leaves, about 10 1/8 in. by 6 5/8, much stained and torn. The writing is a fine, regular Estrangela of the viiith cent. There are from 23 to 25 lines in each page. They formed the 14th and last quire (ܝܕ) of a manuscript, and contain—

The book of Ezekiel, from ch. xlvii. 23 to the end, translated from the Septuagint by Paul of Tellā. The hexaplar marks are exhibited, but only one marginal variant is noted. Subscription: ܫܠܡ ܟܬܒܐ ܕܚ[ܙܩܝܐܝܠ] ܢܒܝܐ ܐܝܟ ܡܫܠܡܢـ[ܘܬܐ ܕ]ܫܒܥܝܢ.

[Add. 14,668, foll. 26—29.]

**LIX.**

Eight vellum leaves, about 10 1/8 in. by 6 3/4, the first of which is slightly torn. There are from 23 to 26 lines in each page. The writing is a fine, regular Estrangela of the viiith cent. They formed the first quire of a manuscript, containing—

The twelve minor Prophets, translated from the Septuagint by Paul of Tellā: ܟܬܒܒ ܕܬܪܥܣܪ̈ ܢܒ̈ܝܐ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ. There now remains only Hosea, ch. i. 1 — v. 15. A summary of the con­tents, ܩ̈ܦܠܐܐ ܕܗܘܫܥ ܢܒ[ܝܐ], is prefixed (see Chrysostom, Synopsis Scripturae Sacrae; Opera, t. vi. p. 455). The text exhibits the critical marks of the Hexapla, and the mar­gins contain the various readings of Aquila, Symmachus, and Theodotion, and some explanatory notes. The tetragrammaton is represented by ܦܝܦܝ.

[Add. 14,668, foll. 4—11.]

**LX.**

Vellum, about 10 1/8 in. by 6 7/8, consisting of 166 leaves, several of which are much stained and torn, especially foll. 59, 65, 68, 70 and 128. The quires, signed with letters, are 18 in number, the last having now only one leaf. Single leaves have also been lost after foll. 76, 77 and 86. Each page has from 19 to 23 lines. This manuscript is written in a large, beautiful Estrangela, much resembling the hand­writing of Sābā of Rās'ain (see Add. 12,135, and 14,428), and dates from about A. Gr. 1030, A.D. 719. Greek vowels are rarely added; for example, fol. 5 a, ܦܶܐܢܰܐܢܰܐ, foll. 88 b, ܕܒܐܪܝܩܐܢ, ܕܒܣܐܦܝܡܘܬ, and ܕܒܢܘܳܢܬܘܳܡ. It contains—

The two books of Samuel and a portion of the first book of Kings, according to the recension of Jacob of Edessa ; @[ See Assemani, Bibl. Or., t. ii. p. 335-36; Ceriani, Monumenta Sacra et Profana, t. ii. fasc. i., pp. x., xi.; and his memoir, Le Edizioni e i Manoscritti etc., p. 27.]@ viz.

The first book of Samuel, ܟܬܒܐ ܩܕܡܝܐ ܕܡܠܟܘ̈ܬܐ (running title, ܫܡܘܐܝܠ), fol. 5 a. It is divided into 15 chapters, ܩ̈ܦܠܐܐ, a summary of the contents of which is pre­fixed, fol. 3 b. @[ This is not a translation from the Synopsis of Chrysostom.]@ 90 a, there is the following colophon: ܐܬܬ݁ܪܨ ܟܬܒܐ ܗܢܐ ܩܕܡܝܐ ܕܡ̈ܠܟܘܬܐ: ܐܝܟ ܕܡܨܝܐ ܘܗܘܬ݀ ܘܣ̇ܓܝ ܥܣܩܐܝܬ: ܡܢ ܡܫܠܡ̈ܢܘܬܐ ܡܫܚ̈ܠܦܬܐ: ܡܢ ܗ̇ܝ ܟܝܬ ܕܠܘܬ ܣܘܪ̈ܝܝܐ̇ ܘܡܢ ܗܠܝܢ ܕܠܘܬ ܝܘ̈ܢܝܐ̣. ܒܐܝ̈ܕܝ ܚܣܝܐ ܝܥܩܘܒ ܐܦܝܣܩܦܐ ܕܐܘܪܗܝ: ܒܫܢܬ ܏ܐܝܘ ܕܡܢܝܢܐ ܕܝ̈ܘܢܝܐ ܐܘ ܟܝܬ ܕܣܠܘܩܘܣ ܡ̇ܠܟܐ: ܐܝܢܕܩܛܝܘܢܐ ܕܬܠܬܐ ܒܕܝܪܐ ܪܒܬܐ ܕܬܠܥܕܐ.

“This first book of Kings was corrected, so far as possible and with much labour, from the different versions, viz. from that of the Syrians and from those of the Greeks, by the hands of the pious Jacob, bishop of Edessa, in the year 1016 of the Greeks or of king Seleucus (A.D. 705), third indiction, in the great convent of Tel-'Adā."

The second book of Samuel, ܟܬܒܐ ܕܬܪ̈ܝܢ ܕܡ̈ܠܟܘܬܐ (running title ܫܡܘܐܝܠ), fol. 91 b, including the first book of Kings, ch. i. 1—49, fol. 162 a. It is likewise divided into 15 chapters, a summary of the contents of which is prefixed, fol. 90 b. The fifteenth chapter extended as far as 1 Kings, ch. ii. 11. ܏ܝܗ ܥܠ ܗ̇ܝ ܕܟܕ ܣܐ̣ܒ ܕܘܝܕ ܠܐ ܫܚ̇ܢ ܗܘܐ ܒܠܒܘ̈ܫܐ܆ ܘܐܝܬ̣ܝܘ ܠܗ ܥܠܝܡܬܐ ܒܬܘܠܬܐ ܕܬܫܟ݂ܒ ܥܡܗ: ܘܥܠ ܪܘܪܒܗ ܕܐܘܪܢܝܐ ܒܪ ܚܐܓܝܬ ܠܘܬ ܗ̇ܝ ܕܢܡܠܟ̇ ܘܥܠ ܦܘܕܗ ܕܡܢ ܪܓܬܗ: ܘܥܠ ܡܠܟܘܬܗ ܕܫܠܘܡܘܢ ܘܥܠ ܗܠܝܢ ܕܦܩܕܗ ܐܒܘܗܝ ܩܕܡ ܕܢܡܘܬ܀

The other missing portions of the text are: 1 Sam. xxv. 11—20, 29 — 39, and xxx. 2—13.

The lessons (ܩܪ̈ܝܢܐ, abbreviated ܩܪܝ and ܩ) are indicated on the margins in red ink, sometimes by a later hand, the end of each being usually marked by the letter ܫ. An index is prefixed, fol. 2 b.

A few Greek words are written on the margins in elegant characters, e.g. foll. 5 a, 69 a, 71 a, 78 b, and 88 b; and there are a considerable number of various readings and notes, some of the latter being taken from the works of Severus of Antioch (foll. 36 a, 100 a).

On fol. 1 a there is written, apparently in the same hand as the rest of the manuscript: ܫܢܬ ܏ܐܠ ܏ܒܝ ܒܢܝܣܢ ܫ̇ܪܝ ܒܟܬܒܐ ܗܢܐ ܠܥܙܪ ܘܥܐܕܝ ܒ. . . "in the year 1030 (A.D. 719), on the tenth of Nīsān, Lazarus and ‘Adī began in this book . . . ." Below, in the same hand, but smaller and less dis­tinct, are the words ܩܨܝܪܝܢ ܘܟܬܝܒܝܢ, the meaning of which is not clear. It is, there­fore, uncertain whether the manuscript was written A.D. 719 or a little earlier, as the above-named persons were probably the collators and correctors. On fol. 2 a we read in a more modern hand: ܒܒܥܘ ܡܛܠ ܡܪܢ ܨܠܘ ܥܠ ܚܛܝܐ ܕܣܪܛ, and just below stands the name of the abbat John of Beth-Severīna: @[ See Assemani, Bilb. Orient., t. i. pp. 215, 216.]@ ܝܘܚܢܢ ܚܛܝܐ ܣܒܝܪܝܢܝܐ ܪܝܫܢܐ ܕܝܪܐ (sic).

On fol. 1 b are the following words, carelessly written by a monk of Tagrīt, who visited the convent of S. Mary Deipara:[ܐܢܐ ܚ]ܛܝܐ ܘܡܚܠ (sic) ܡܢ ܬܓܪܝܬ ܡܬܬܝܬ (sic) ܠܥܘܡܪܐ ܕܝܠ ܕܝܠܬ(sic)ܐܠܗܐ ܕܒܡܕܒܪܐ.

[Add. 14,429.]

**LXI.**

Vellum, about 9 7/8 in. by 6 5/8, consisting of 62 leaves, some of which are much stained and torn, especially foll. 2, 21, 22, 40, and 60—62. The quires are signed with letters, but only ܘ and ܝܒ are complete, leaves having been lost both at the beginning and end, as well as after foll. 1, 2, 3, 4, 12, 40, 41, 42, 50 and 61. Each page has from 20 to 21 lines. This manuscript is written in a large, beautiful Estrangela, by the same hand as Add. 14,429, about A.D. 719, and contains—

The book of Isaiah, according to the re­cension of Jacob of Edessa. @[ See Ceriani, Monumenta Sacra et Profana, t. ii. fasc. i., p. xi.; t. v. fasc. i., p. 7 etc.]@ The index to the ܩ̈ܦܠܐܐ is wanting, as well as the fol­lowing portions of the text: ch. i. 1—ii. 21, iii. 12—vii. 2, vii. 15—viii. 1, viii. 12—xii. 2, xiii. 8—20, xix. 3—25, xxxv. 2—xl. 3, xl. 16 —xlv. 6, xlv. 17—xlvi. 1, li. 3—lvii. 1, lxiii. 9 —lxv. 24, lxvi. 1—3, and lxvi. 5 to the end.

The lessons are indicated on the margins in red ink, the end of each being marked by the letter ܫ. On the margin of fol. 14 b the words ΔΑΙΔΑΝ and ΔΑΙΔΑΝΙΜ are written in rather elegant characters; and there are many various readings and notes throughout the volume.

[Add. 14,441.]

**LXII.**

Eight vellum leaves, about 6 7/8 in. by 5 1/4, all more or less stained and torn. They are neatly written in the Palestinian character, and seem to be of the xth or xith cent. There are from 15 to 18 lines in each page. These are—

Fragments of a manuscript of the Psalms, containing a translation from the Septuagint, in the Palestinian dialect. @[ See il Conte Miniscalchi Erizzo, Evangeliarium Hierosolymitanum, Verona, 1861-64; Memoria del Conte Minis­calchi Erizzo intorno all' Evangeliario Gerosolimitano, estr. dal vol. ix., serie iii. degli Atti dell' Imp. Reg. Istiuto Veneto di Scienze, Lettere ed Arti, Venezia 1864: Land, Anecdota Syriaca, t. i. pp. 43, 44; Nöldeke, Beitrage zur Kenntniss der Aramaischen Dialecte. ii. Ueberden christlich-palastinischen Dialect, in the Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Band xxii., p. 443 etc.]@ The portions remaining are: Pss. xliii. 11—26, xliv., xlv., xlvi., lxxvii. 48—65, lxxxi., lxxxii. 1—9, lxxxix., and xc. 1—12. @[ Of this manuscript Dr. Land writes as follows, Anecd. Syr., t. i, p. 44. “Praeter pericopas quasdam Evangelicas, Humnos duos ecclesasticos et Psalmos erui integros 45, 46, 47, 82, 90(juxta numerationem Hebraicam), aliorum (44, 49, 50, 56, 57, 78, 91) partes. Hebraicam dico numerationem; nam ipsa fragmenta, mirabile dictum, e versione Septuaginta interpretum in media Palastina Aramaice reddita sunt. Aestate anni 1859 animi causa Londinum redux, datam occasionem missam facere nolui et Paulo clariore solis luce adjutus ea folia denuo inspexi, quae tunc, exceptis, duobus, inveni sub eodem catalogi numero in codicem compacta.”]@

[Add. 14,664, foll. 22—29.]