CATALOGUE
OF
THE SYRIAC MANUSCRIPTS
IN
THE BRITISH MUSEUM,
ACQUIRED SINCE THE YEAR 1838.

BY
W. WRIGHT, LL.D.,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE, AND FELLOW OF QUEENS' COLLEGE,
LATE ASSISTANT KEEPER OF THE MSS. IN THE BRITISH MUSEUM.

PRINTED BY ORDER OF THE TRUSTEES.

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1872.
LONDON:
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This volume, which is the third and last Part of the new Catalogue of the Syriac Manuscripts in the British Museum, comprises the Classes of History, Lives of Saints and Martyrdoms, and Scientific Literature; to which are added two Appendices, namely, Notes and Additions to the Catalogue of Rosen and Forshall, and a Description of the Mandaitic Manuscripts in the Taylor Collection. Several Indices conclude the work. A general Preface is prefixed, giving a history of the Nitrian Collection and an estimate of its literary value.

CHARLES RIEU,
KEEPER OF THE ORIENTAL MSS.

November 11th, 1872.
I. WHEN the late Dr. Rosen and Mr. Forshall edited, in the year 1838, their Catalogue of the Syriac and Karshuni MSS. in the British Museum, the entire collection consisted of only seventy-eight volumes,† no less than sixty-six of which once belonged to Mr. C. J. Rich, British Consul at Bagdad, who had acquired most of them at Mosul in 1820. Among these were several books of considerable antiquity and value—such as a Nestorian copy of the New Testament, dated A.D. 768 (no. xiii.); several Ḥarklensian copies of the Gospels (nos. xix.—xxiii.); a Jacobite Masora (no. xlii.); Acts of early Persian Martyrs (no. lix.); the Chronicle of Elias bar Shināyā (no. lvi.); the second part of the History of Bar Hebraeus (no. ivii.), and the Ḥadīth, or larger Grammar (no. lx.), and other works of the same author—but, on the whole, the collection was inferior, both in number and quality to those at Oxford‡ and Paris,§ not to mention the more celebrated one in the Vatican at Rome.¶

II. A few years, however, sufficed to produce a great change. Between 1838 and 1864, the British Museum was enriched with no less than five hundred and eighty-one volumes, Syriac, Karshuni and Mandaic, the greater number of which were procured from a single place, the Convent of S. Mary Deipara in the Nitrian desert in Egypt.¶

The Nitrian valley (مَرَابَات الْمَطْرُونِ, Birkat al-Natrūn, the Nitre-valley, or بِرَكَة النَّطْرُون, Birkat el-Natrūn, the Nitre-lake) is situated between thirty and thirty-one degrees of

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* Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur. Pars prima, codices Syriacos et Carshunicos amplectens. Londini: mdcxxxvii.
† Rosen and Forshall, however, included only seventy-six; having omitted to notice Harl. 5512 and Sloane 3507. See nos. celxxxiii. and ccxiv. of this Catalogue.
§ Of this collection a Catalogue is now in the press.
¶ See the Bibliotheca Orientalis Clementino-Vaticana of J. S. Assemani, 4 vols. fol., Rome 1719—28; and his Bibliothecae Apostolicæ Vaticane codicum scriptorum catalogus in tres partes distributus, etc. Partes prime tomus primus, complectens codices Ebraicos et Samaritanos. Rome, 1756. Tomus secundus et tertius, complectens codices Chaldaicos sive Syriacos. Ibid., 1758 et 1759, 3 vols. fol. [The third volume is not in the library of the British Museum.] A supplement to this work, containing descriptions of Arabic, Persian and Turkish manuscripts, was edited by Cardinal Mai in his Scriptorum veterum nova collectio, t. iv., pars 244, regarding which consult the preface to the same volume, pp. vi. etc.
† Part of the contents of the following paragraphs is derived from an article by the late Dr. Cureton in the Quarterly Review, no. cill., and from his preface to the Festal Letters of Athanasius (London, 1848).
north latitude and as many of east longitude, about thirty-five miles to the left of the most western branch of the Nile. To the early Christians it was known as the desert of Scete (Σείτη or Σείτης, Σείτης, Σήτης, Σήτη, Σήτης, Σήτης, Σήτης),* and it was also called the desert of Abbá Macarius (ماركريوس). Muḥammadans generally name it Wādī Habīb, or the valley of Habīb,† after one of the companions of the Prophet, who is said to have withdrawn to its solitudes during the troubles of the caliphate of 'Othmān. It is traversed every year by the caravan of Maghribi pilgrims on its way to Mecca. European travellers usually approach it from the village of Ṭarrānah (طُرَّانِه, Ṭerāmān) on the Nile.‡

This valley has been celebrated as the resort of Christian ascetics from the earliest times. About the middle of the second century we read of one Fronto or Frontonius, who retired thither with seventy brethren. At the beginning of the fourth century, Ammon, the reputed originator of monasticism in Egypt, withdrew from the world to this spot.§ A few years later, the celebrated Macarius instituted the first monastic establishment in that part of the valley which to this day bears his name; and the number of ascetics increased in a short time to an almost incredible amount. Rufinus, who visited the valley about A.D. 372, mentions some fifty convents or tabernacula; and Palladius, who, fifteen years later, passed twelve months here, reckons the devotees at upwards of five thousand; whilst he elsewhere mentions that three thousand were assembled at the feet of Abbá Or.§ Jerome visited Nitria about the same time; and from the narratives of these three writers, and the accounts of Evagrius and Cassianus, we can gather an accurate knowledge of the manners, customs and pursuits of the monks as far back as the end of the fourth century. At the beginning of the seventh century, Joannes Moschus found the Nitrian desert still thickly peopled, for he states the number of the fathers, on good authority, at three thousand

* The name of Scete is derived from the Coptic $\Sigma\lambda\iota\varphi\eta$ or $\Sigma\lambda\iota\varphi\eta$, the supposed derivation of which from $\Sigma\lambda\iota$, μέτρον, σταθμός, and $\varphi\eta$, καρδία, νεός, has given rise to the translations $\Sigma\lambda\iota\varphi\eta$, $\Sigma\lambda\iota\varphi\eta$, $\Sigma\lambda\iota\varphi\eta$, and $\Sigma\lambda\iota\varphi\eta$. See Quatremère, Mémoires géographiques et historiques sur l’Égypte, t. i., pp. 451 etc.; Nicoll, Bibl. Bodl. codd. MSS. Orientt. catalogi partis 2uae volumen primum Arabicos complectens (Oxon., 1821), p. 37, note b, and the Addenda et Emendanda, p. 409.

† So the name is pronounced both by Quatremère and Wüstenfeld; but the Calcutta Kāmūs gives Ḥubayḥ, حبيث بن مُقَال, al-Ghīfārī, لَأَنَّهُ أَضْحَيْنَا ابْنِهِ. See Curzon, Visits to Monasteries in the Levant, 5th edit., p. 90; Tischendorf, Reise in den Orient (Leipzig, 1840), 1st Bd., p. 110.

§ “A quo per Dei gratiam primum jacta sunt fundamenta conversationis eorum fratrum qui nunc in Monte Nitirice commorantur.” Vita sancti Pachomii, cap. i., in Migne, Patrologiae cursus completus, Vitae Patrum, t. 73, col. 231.


¶ Migne, loc. cit., col. 1101: “quo factum est ut ad cum convenirent tria millia monachorum.”
five hundred.* After this period Arabic writers are our principal source of information, the chief of these being the Muḥammadan historian Abu 'l-Abbas Ahmad ibn 'Ali al-Makrizi, who died A.H. 845 = A.D. 1441—2;† and the Christian authors, Severus ibn al-Muṣafā, bishop of al-Uṣūmānīn,‡ and Georgius al-Makīn, صديق الله ابن أبي اليسر المكي, who died A.H. 672 = A.D. 1273—4. It is, however, foreign to my present purpose to give a detailed history of the ascetics of Sece. I shall therefore content myself with having indicated these sources of information to the reader, and hereafter confine myself almost exclusively to the Syrian convent.

III. According to al-Makrizi,§ there were of old a hundred monasteries in the Nitrian valley, but in his time only seven survived.|| He enumerates, it is true, as many as eleven, but some of these he expressly mentions as being forsaken or in ruins. At the present day only four continue to subsist: namely, those of Macarius the Great, دير بو مقار; of Amba (or Abbā) Bishā (or Bishīn), دير أنبا بشاشي; of S. Mary Deipara or of the Syrians, دير السريان; and of Baramūs, also dedicated to the blessed Virgin, دير سيده بروس. It is with the third of these, and with the valuable library which it once contained, that we have now chiefly to deal.

That books should at all times have been abundant in the hands of the ancient Egyptian ascetics was only to be expected. There were among them men of high station and great refinement (such as Arsenius, the preceptor of the emperors Arcadius and Honorius), who, although they had forsaken the world, could not cut themselves off from this one source of pleasure, and still spent a portion of their time in reading not only sacred but also profane literature. If Bibles and Prayer-books abounded in the desert, yet many a cell contained a copy of the Iliad, of the Organon of Aristotle, or of the Elements of Euclid. Rufinus tells a story of an abbat Anastasius, who possessed a Bible valued at eighteen solidi,§§ which proved too great a temptation to a brother bibliophile; and not every monk of his day would have answered the inquiry of the philosopher in the same terms as Antony is reported to have done.*** In point of fact, every convent had its library, to which well-wishers, whether members of the fraternity

* Migne, op. cit., t. 74, col. 178: “erant autem ibi patres quasi ter mille et quingenti.”
† His history of the Copts, the concluding portion of the great work entitled كتب المواعظ والدعايات في جهال الكلanic والأنثرب, has been edited, with a German translation, by Wüstenfeld, in the Abhandlungen der königl. Gesellschaft der Wissenschaften zu Göttingen, 3er Bd; and separately, Göttingen, 1845. The entire work has been printed at Bücke. a. p. 173.
‡ On whose work Renaudot chiefly relied in compiling his Historia Patriarcharum Alexandrinorum Jacobitarum (Paris, 1718). The portion actually composed by Severus comes down only to A.D. 781, but the continuation extends to A.D. 1251.
§ Geschichte der Copten, pp. 90 and 109.
|| Compare Tischendorf, Reise in den Orient, 1st Bd, p. 131.
¶ Migne, op. cit., t. 73, col. 757: “habebat codicum in pergamenis valde optimis scriptum, qui decem et octo valebat solidis.”
*** Migne, op. cit., t. 73, col. 1018: “Philosophus quidam interrogavit sanctum Antonium: Quomodo, inquit, contentus es, pater, qui codicem consolatione fraudaris? Ille respondit: Meus codex, philosophe, natura rerum est creaturum, quae mihi, quoties verba Dei legere cupio, adesse consuevit.”
or not, contributed according to their inclination or their means. In this respect the library of the Syrian convent of S. Mary Deipara seems to have been peculiarly fortunate. It received contributions from every part of the vast region throughout which Syriac was spoken, but more especially from the city of Tagrit, or Tekrit, and from Tagritans who resided in Egypt.\* The General Index will supply the reader with the names of many such donors. But its chief benefactor was its own abbat, Moses the Nisibene, evidently a man of taste and an ardent lover of literature. He entered the convent as early as A.D. 907, bringing with him the book of Ecclesiasticus as a present from the family of Abu 'l-Bashar 'Abdu 'l-lah of Tagrit (no. cliv.). Before A.D. 927 he had been elected abbat, and was sent in that year to Bagdad to procure from the caliph al-Mu'tadid bi'llah the remission of the poll-tax which had been demanded from the monks.† In this errand he was successful, and making an extensive journey through Mesopotamia and Syria, he returned home in 932, bringing with him no less than two hundred and fifty volumes, which he had procured partly by purchase and partly as presents. Many of these very manuscripts are now deposited in the British Museum, and are in most instances conspicuous above their fellows for age and value. He continued, moreover, to employ part of the funds of the monastery in increasing its library; for a copy of the Harklensian Gospels (no. cxxi.) was transcribed for him in 936, and a volume of Lives of Saints in the same year (no. dcecliii.). The latest mention of him is in 943, when the manuscript now represented by the fragment Add. 14,525, foll. 1—10 (no. dxiv.) reached the convent. The language of the note, in which its arrival is recorded, bears testimony to the esteem in which he was held: "in the days of our boast and the ornament of the whole holy Church, Mar Moses, abbat of the convent." Towards the end of the same century, Abraham or Ephraim, patriarch of Alexandria from 977 to 981, seems to have been a liberal donor to the library of S. Mary Deipara (see nos. ccxlvi., ccclii., dxi., and dcxxiv.). Indeed, as late as the beginning of the sixteenth century, we find another abbat of the monastery, by name Severus or Cyriacus, attempting something in the same way for the good of the community (no. lxv.); but long ere his time the evil days had come. From the twelfth century onwards the books lay neglected, with the exception of those required for the daily services. More than one monk lifts up his voice in lamentation over the mass of mouldering tomes which found no readers (see pp. 460, 612); whilst a feeble brother acknowledges that he had read part of a book without understanding a single word (no. dxxii.). As early as A.D. 1194 we find it recorded that a certain monk repaired and bound about a hundred volumes out of "this mass of books, which were mutilated and torn by reason of their age and their use by the brethren" (p. 497). In 1222 the library was again examined and renovated (p. 74); and the process was repeated in 1493 (p. 1200), when it was doubtless in a very bad condition, as the monastery

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\* See, for example, nos. liii., ccxxi., dclxxii., dcclii., dclxx., decceclii., etc. What was the nature of the connection between the city and the convent I cannot at present say.

† See al-Makrizi's Geschichte der Copten, ed. Wüstenfeld, pp. 74 and 62; and Cureton, the Festal Letters of Athanasius, preface, p. xxiv.
had in the interval become almost deserted, being tenanted in 1413 by a solitary monk (no. mxxxii.), whereas in more prosperous times it had harboured as many as seventy (p. 1111). Another restoration took place in 1624, when the library comprised four hundred and three volumes* (p. 305). This was probably the last effort made by the monks themselves for the preservation of their books; and we have, perhaps, reason to be thankful that they withheld their hands. If, even in the tenth or eleventh century, the transcribing of a volume of sermons brought with it the destruction of a Greek poet or a Latin historian, and the binding of a new lectionary furnished an opportunity for utilising the relics of hoar antiquity, what could be expected from the barbarism of the fifteenth or seventeenth century?

IV. From this time onwards our knowledge of the condition of the Nitrian convents is derived from the statements of European travellers, many of which have been collected by Dr. Cureton in his article on the Nitrian MSS. in the Quarterly Review, no. cliii.†

The first to make mention in modern times of the treasures of the desert was a capuchin monk called Egidius Lochiensis (Giles de Losches), who, as Gassend informs us in his life of N. C. F. de Peiresc, told this latter scholar, in 1638, that there existed in several of the Egyptian convents large quantities of manuscripts, and that he himself had seen in one of them a collection of about eight thousand volumes, many of which were as old as the time of S. Antony.‡ This statement is of course greatly exaggerated, but it can hardly be doubted that the capuchin had really gained access to the library of the convent of Macarius or that of S. Mary Deipara.§

* The actual number of manuscripts was doubtless far larger, as two or three were often bound together.
† See also Ritter’s Erdkunde, Afrika, 2ne Ausgabe (Berlin, 1822), p. 860.
§ Even before this time, however, some MSS. from the Nitrian desert had found their way into Europe. Two such are in the Ambrosian Library at Milan; viz.

1. MS. C. 313. Inf., the splendid manuscript of a great part of the Hexaplar version of the Old Testament, which is now being lithographed under the superintendence of the principal librarian, the Rev. Dr. Ceriani. It is of the viith cent. On fol. 193b is this note: monasteri sanitie Mariae matris Dei in desert Schitin, quod est Monasterium Chaldaorum. Codex antiquissimus.”

2. MS. B. 21. Inf., the Old Testament, with the Apocrypha, Peshîthâ version, now bound in two volumes. According to Ceriani, it is of about the viith cent., “del secolo vi circa.” Early in the xith cent. it was purchased by Abû Ali Zakariyâ the Tagritan (see nos. cccxix.—cccxx.) for the convent of S. Mary Deiparan. See the notes on foll. 1a and 330a. On fol. 330b we read in the hand of Giggeo: “Codex hic adventus ex Egypto, emptus a Monasterio S. Marie matris Dei in deserto Schytin.”

At what time the Parisian manuscript, Bib. Nation., no. v., anc. fonds, was brought to Europe, I cannot say, but it has been long in its present resting-place. It is made up, as Ceriani informs me, of two parts; viz.

a. The fourth book of Kings, according to the Hexaplar version. This manuscript was written for the convent of Mar Cyriacus at Tellâ Hâphikîh, and belonged to the same set as nos. lli. and llii. It was presented to the convent of the Syrians by the sons
Wansleb, who travelled in Egypt in 1664, mentions that one of the four convents in the desert of Scete possessed many Syriac manuscripts; * and in the account of his second journey, in the years 1672 and 1673, he again speaks of these monasteries, which he was unfortunately prevented from visiting.† Subsequently he got access to the library of the convent of S. Antony, ‡ which he describes as consisting of three or four chests full of Arabic and Coptic manuscripts, § all containing devotional works and church-services, but some of them worthy of a place in a royal library. He found the monks unwilling to part with any of the volumes, for fear of incurring at the hands of their patriarch the excommunication which was inscribed in each.

The next to visit the Nitrian desert was our own countryman Robert Huntington, afterwards provost of Trinity College, Dublin, and subsequently bishop of Raphoe, whose splendid collection of oriental MSS. now adorns the Bodleian Library. Huntington, who was then chaplain at Aleppo, seems to have been most anxious to procure the Syriac version of the epistles of Ignatius, to the existence of which archbishop Ussher had called attention in the preface to his edition. Not being able to obtain them in Syria, he turned his thoughts to Egypt, whither he proceeded in 1678 or 1679, and made his way to the Natron lakes. It seems certain, however, that he did not gain access to the library of S. Mary Deipara, for the only book which he mentions || was a copy of the Old Testament in the Estrangëlâ character, in two large volumes; whereas no less than two copies of the very work which he was seeking existed at that time in the convent.

After Huntington came Gabriel Eva, a monk of the order of S. Antony, and abbot of S. Maura on Mount Lebanon.¶ Being sent on a mission to the pope by Stephen, the Maronite patriarch of Antioch, he was despatched from Rome into Egypt; and, on his return to Italy in 1706, gave so glowing an account of the libraries of the Nitrian convents as to excite the interest of Clement XI. It happened that Elias Assemani, a cousin of the more famous Joseph Simon Assemani, was then on the point of returning to Syria, and the pope resolved to make use of his services in an attempt to secure some of these treasures. Furnished with letters to the Coptic patriarch, he left Rome in the spring of 1707, and was very kindly received both at Cairo and in the Syrian monastery. The library he found to be a sort of cave or cellar, filled with Arabic, Syriac, and Coptic MSS., heaped together in utter disorder, and falling to pieces through age and want of care. To

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* Of Dûma Shaṭir the Tagritan, of Callinicus (see nos. liii. and mix.).

† The book of Daniel, according to the recession of Jacob of Edessa. It belonged to the same set as nos. ix. and lxi., and was completed early in A.D. 720. The monks of S. Mary Deipara received it as a present from the above mentioned Tagritans.

‡ It should also be remarked that Abraham Ecchelensis possessed a volume which once belonged to the Syrian convent and was one of the two hundred and fifty conveyed thither by Moses of Nisibis. See Assemani, Bibl. Or., t. i., p. 576, no. xvi. It is a copy of the works of John of Dârâ. See Assemani, Bibl. Or., t. ii., p. 118.

§ See Paulus, Sammlung der merkwürdigen Reisen in den Orient, 3ter Theil (Jena, 1794), p. 96.

¶ See Assemani, Bibl. Or., t. i., p. 248.

† Ibid., p. 302.

| § That there were at least some Syriac manuscripts among them is not improbable. See pp. 579, 580, of the present work.

|| See his letter to Dr. Allix, dated March 21, 1692, in the Epitolaæ, edited by Dr. T. Smith (London, 1704), p. 68.

¶ See Assemani, Bibl. Or., t. i., preface, § vii.
his mortification, however, the monks, frightened by the anathemas inserted in almost every volume against those who should be in any way instrumental in alienating it, turned a deaf ear to his request for the sale of the whole collection, and were only with difficulty persuaded to part with thirty-four volumes, one of which was in Arabic.* With these Elias Assemani hastened to the banks of the Nile, and embarked on board a boat for Cairo, accompanied by one of the monks. A sudden squall upset the boat, the books went to the bottom, and the monk was drowned; but another boat picked up Assemani, who immediately hired some men to recover the manuscripts, and, having cleaned and dried them carefully, brought them in safety to the Vatican about Christmas 1707. The strangers were not, however, viewed with equal favour by all around the Pope. Some thought they were rubbish; others declared that they contained nothing but the services of the Syrian Church; others still maintained that they ought to be destroyed, as coming from heretical lands, “quasi vero libri,” says Assemani, “perinde atque homines, cæli vitio inficientur.” Better counsels however prevailed, and the result was that the manuscripts were handed over to the care of J. S. Assemani, who was sent to Egypt in 1715† for the purpose of procuring more. On reaching Scete, his first visit was to the convent of Macarius, where he obtained some excellent Coptic manuscripts;‡ and these, he says, were all that the monks possessed of any value. Thence he proceeded to S. Mary Deipara, where he found about two hundred Syriac manuscripts, all of which he examined, and selected about a hundred, in the hopes of being able to purchase them. His design was, however, frustrated; the monks were obstinate; and in the end he carried off only a few volumes, but of great value.§

In the interval between the journeys of the two Assemanis, namely, in December 1712, the convents of Nitria had been visited by the Jesuit Claude Sicard.|| He makes no particular mention of the books in either S. Macarius or S. Mary Deipara, but merely says that there was in each a library, consisting of three or four chests full of old dusty tomes. This Jesuit revisited the desert with J. S. Assemani in 1715;‡ and, on his return to Egypt in the following year, accompanied him in his expedition across the Thebaid to the convents of S. Antony and S. Paul, near the coast of the Red Sea.** There Assemani procured but few manuscripts, and those were, according to Sicard, purchased from the superior without the knowledge of the monks, who would not have allowed the sale to take place, although they themselves made no use whatever of the books.†† Assemani himself returned to Rome, laden with the spoils of the East, in January 1717; and it must be admitted that he and other members of his family made a noble use of the treasures thus acquired.

The Bibliotheca Orientalis, the Catalogue of the Vatican Library, the edition of the works

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* See the Bibl. Or., t. i., pp. 561—572, where they are briefly catalogued.
† See the Bibl. Or., t. i., preface, section xi.
‡ Bibl. Or., t. i., pp. 617—619.
§ Bibl. Or., t. i., p. 606.
|| See Paulus, Sammlung der merkwürdigsten Reisen in den Orient, 5te Bd., p. 15.
‡‡ See Paulus, loc. cit., p. 136. On this point Assemani is silent.
** See Paulus, loc. cit., p. 127; and Assemani, Bibl. Or., t. i., preface, section xi., near the end.
†† Paulus, loc. cit., p. 140.
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of Ephraim, and the Kalendaria Ecclesiae Universae, have immortalised his name; whilst the Acta Sanctorum and the Codex Liturgicus Ecclesiae Universae bear testimony to the learning of his nephew Stephen Evodius, and of a cousin of the latter, Joseph Aloysius Assemani.

In 1730 the Sieur Granger* made a journey to the Natron lakes, and was kindly received by the monks, but tried in vain to see their libraries. Their patriarch represented to them that the sum which the books would fetch would suffice to restore their decaying churches and mouldering cells; but they answered him, that they would rather be buried in the ruins than part with their manuscripts.

In 1778 C. S. Sonnini visited the valley.† Of the monks of Baramus he says, that they were not to be prevailed upon to part with any of their books, although they never read them, but suffered them to lie about on the ground, eaten by vermin and covered with dust. He is the only traveller who has spoken harshly of the monks, of whose avarice and extortion he makes bitter complaints.

A few years after, Sonnini was followed by the English traveller Browne,‡ whose report is far more favourable to the poor ascetics. "I inquired," says he, "for manuscripts, and saw in one of the convents several books in the Coptic, Syriac, and Arabic languages. Among these were an Arabo-Coptic Lexicon, the works of St. Gregory, and the Old and New Testament in Arabic. The Superior told me they had nearly eight hundred volumes, but positively refused to part with any of them, nor could I see any more."

The next account of this place is that by General Andréossi,§ who was there in 1799. According to him the only books possessed by the monks were "ascetic works in manuscript, on parchment or cotton-paper, some in Arabic, and some in Coptic, having an Arabic translation in the margin. We brought away," he adds, "some of this latter class, which appear to be six centuries old."

In 1828 the late Lord Prudhoe made an excursion to the monasteries, and communicated to Dr. Cureton the following account of his visit: ||

"In 1828 I began to make inquiries for Coptic works having Arabic translations, in order to assist Mr. Tattam in his Coptic and Arabic Dictionary. On a visit to the Coptic bishop at Cairo, I learnt that there was in existence a celebrated Selim [Selek] or Lexicon in Coptic and Arabic, of which one copy was in Cairo, and another in one of the Coptic convents of the Natron Lakes, called Baramus, besides which, libraries were said to be preserved both at the Baramous and the Syrian convents. In October 1828, Mr. Linant sent his dromedaries to Terane, on the west bank of the Nile, where the natron manufactory was established by the pacha, and on the next day Mr. Linant and I embarked in a cangia on the Nile, and dropped down to Terane, where we landed. Mounting our dromedaries, we rode to the Baramous convent, and encamped outside its walls. The monks in

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* See his Journey through Egypt, etc., translated from the French by J. R. Forster. It forms an appendix to Mr. Forster's translation of Baron Riedesel's Travels through Sicily, etc. (London, 1773).
‡ W. G. Browne, Travels in Africa, Egypt and Syria, from the year 1792 to 1796 (London, 1799), p. 42.
§ Mémoire sur la Vallée des Lacs de Natron et celle du Fleuve sans Eau, d'après la reconnaissance faite les 4, 5, 6, 7 et 8 Pluvié l'an 7 de la République Française. A scarce little volume, printed at Cairo.
|| See Cureton's article in the Quarterly Review, no. ciii., p. 51.
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this convent, about twelve in number, appeared poor and ignorant. They looked on us with great jealousy, and denied having any books except those in the church, which they showed. We remained with them till night, and in some degree softened their disposition towards us by presents of some comforts and luxuries of which their situation in the desert deprived them. On the following morning we again visited the monks, and so far succeeded in making friends of them that in a moment of good humour they agreed to show us their library. From it I selected a certain number of manuscripts, which, with the Selim, we carried into the monks' room. A long deliberation ensued among these monks how far they were disposed to agree to my offers to purchase them. Only one could write, and at last it was agreed that he should copy the Selim, which copy, and the manuscripts which I had selected, were to be mine in exchange for a fixed sum in dollars, to which I added a present of rice, coffee, tobacco, and such other articles as I had to offer. Future visitors would escape the suspicions with which we were received, and might perhaps hear how warmly we had endeavoured to purchase and carry away the original Selim. Next we visited the Syrian convent, where similar suspicions were at first shown, and were overcome by similar civilities. Here I purchased a few manuscripts with Arabic translations. We then visited the two other convents, but found little of consequence. These manuscripts I presented to Mr. Tattam, and gave him an account of the small room with its trap-door, through which I descended, candle in hand, to examine the manuscripts, where books and parts of books, and scattered leaves, in Coptic, Ethiopic, Syrian, and Arabic, were lying in a mass, on which I stood. From this I handed to Mr. Linant such as appeared best suited to my purpose, as he stood in the small room above the trap-door. To appearance it seemed as if on some sudden emergency the whole library had been thrown for security down this trap-door, and that they had remained undisturbed in their dust and neglect for some centuries."

About nine years after Lord Prudhoe, in March 1837, the Honourable R. Curzon (now Lord de la Zouche) turned his steps from Cairo towards the Nitrian convents. The curious reader may find an account of his visit in the seventh and eighth chapters of that amusing work "Visits to Monasteries in the Levant" (5th edition, 1865), from which I make the following extracts.

"In the morning," says Mr. Curzon, p. 98, "I went to see the church and all the other wonders of the place, and on making inquiries about the library, was conducted by the old abbot, who was blind, and was constantly accompanied by another monk, into a small upper room in the great square tower, where we found several Coptic manuscripts. Most of these were lying on the floor, but some were placed in niches in the stone wall. They were all on paper, except three or four. One of these was a superb manuscript of the Gospels, with commentaries by the early fathers of the church; two others were doing duty as coverings to a couple of large open pots or jars, which had contained preserves, long since evaporated. I was allowed to purchase these vellum manuscripts, as they were considered to be useless by the monks, principally, I believe, because there were no more preserves in the jars. On the floor I found a fine Coptic and Arabic dictionary. I was aware of the existence of this volume, with which they refused to part. I placed it in one of the niches in the wall; and some years afterwards it was purchased for me by a friend, who sent it to England after it had been copied at Cairo. They sold me two imperfect dictionaries, which I discovered loaded with dust upon the ground. Besides these, I did not see any other books but those of the liturgies for various holy days. These were large folios on cotton paper, most of them of considerable antiquity, and well begrimed with dirt."

"We returned to the great tower," proceeds Mr. Curzon, p. 98, "and ascended the steep flight of steps which led to its door of entrance. We then descended a narrow staircase to the oil-cellar, a handsome vaulted room, where we found a range of immense vases which formerly contained the oil, but which now on being struck returned a mournful hollow sound. There was nothing else to be seen: there were no books here: but taking the candle from the hands of one of the brethren (for they had all wandered in after us, having nothing else to do), I discovered a narrow low door, and, pushing it open, entered into a small closet vaulted with stone which was filled to the depth of two feet or more with the loose leaves of the Syriac manuscripts which now form one of the chief treasures of the British Museum. Here I remained for some time turning over the leaves and digging into the mass of loose
vellum pages; by which exertions I raised such a cloud of fine pungent dust that the monks relieved each other in holding our only candle at the door, while the dust made us sneeze incessantly as we turned over the scattered leaves of vellum. I had extracted four books, the only ones I could find which seemed to be tolerably perfect, when two monks who were struggling in the corner pulled out a great big manuscript of a brown and musty appearance and of prodigious weight, which was tied together with a cord.”

* Lord de la Zouche has described his manuscript treasures in a volume entitled “Catalogue of Materials for Writing, early Writings on Tablets and Stones, rolled and other Manuscripts and Oriental manuscript Books, in the Library of the Honourable Robert Curzon, at Parham in the county of Sussex” (London, 1849).

Of the three manuscripts, which he carried off from S. Mary Deipara, he describes, at p. 12, two as each containing the first thirty sermons of Gregory Nazianzen, translated into Syriac by Jacob of Edessa. One of these he ascribes to the eighth or ninth century, as it professes to have been copied from a manuscript dated A. Gr. 1045 = A.D. 734. The other is actually dated A.H. 333 = A.D. 876-7. I cannot help thinking that Lord de la Zouche has made a mistake as to the name of the translator, and that these volumes exhibit the version of the abbat Paul (see nos. div.—dlviii.). It would certainly be strange, if he should have accidentally secured the only two copies of Jacob’s translation that were in the Nitrian library, since none exists in the British Museum, and it was known to Assemann only on the authority of Bar Hebræus (Bibl. Or., t. ii., p. 307).

Of the third manuscript I drew up a description in 1867, when it was in the hands of the Rev. Dr. Ceriani, to whom Lord de la Zouche had kindly lent it. This description I subjoin, premising that the first four leaves of the volume, which, as I at once saw, belonged to Add. 14,532 (no. decclviii.) were most liberally presented by the owner to the Trustees of the British Museum.

A volume made up of two distinct manuscripts.

1. Fol. 1—56. Vellum, of 56 leaves. The quires, signed with letters, are six in number. There are from 21 to 23 lines in each page. It is written in a large, regular Estranghél; dated A. Gr. 1082, A.H. 153 (A.D. 770); and contains—

The books of Ezra and Nehemiah, according to the Peshitta version. Title, fol. 1 b: 

Subscription, fol. 55 b: 

After this subscription there is a line of small cursive writing, giving the name of the scribe, Emmanuel:

A long note on fol. 56 a, in the same elegant cursive, states that the book was written, at the expense of the deacon Stephen bar Yuhannan, of Modyad or Midyad, for the conven of Mar Simco at Kartamin, in the year above mentioned.

It was presented to the conven of S. Mary Deipara by the sons of Dūmā Shaṭir, Tagritans of Callinicus.

On fol. 55 b a later hand has repeated the colophon, with the additional information that the scribe Emmanuel was a Tagritan:

After the ancient doxology, there stood a line and a half of small writing, which has been carefully erased. The still legible words show that it was a note by a former possessor.

At the foot of the page there is a recipe for the manufacture of the ink used by the scribes of the family of Emmanuel, in a hand of the 18th cent.
V. In 1838 the Rev. H. Tattam, afterwards archdeacon of Bedford, set out for Egypt, with the object of collecting materials for his Coptic Dictionary. He was accompanied by his step-daughter Miss Platt, who kept a journal for the amusement of her mother. This journal was subsequently printed for private circulation, and Dr. Cureton has given several extracts from it in the article already referred to (pp. 56—58).* On the 12th of January 1839 Dr. Tattam and Miss Platt set out across the desert for the Natron valley, and at eight o'clock in the evening pitched their tent at a short distance from the monastery of Macarius.

"Sunday, Jan. 13th.—The first object," says Miss Platt, "on which our eyes rested, as we sat at breakfast in the tent, was the solitary convent of Abou Magar (St. Macarius), a desolate-looking building, like a fortress surrounded by the sea... It was not thought advisable to remain here until we had visited the further convents... We descended gradually between the rocks, and saw before us the two middle convents, Deir Amba Bischoi.

That these two manuscripts have been long bound together, is clear from the note of a librarian of the convent of S. Mary Deipara on the margin of fol. 1 b: 

\[\text{σώμα του αρώλου...} \text{παρασκευάζεται...}\]

"and Isaiah the prophet according to the LXX., and Mār John of Alexandria on the Union," by which words the Dictētes of Joannes Philoponus is meant.

On p. 12 of his Catalogue Lord de la Bouche mentions "a leaf in Syriac of very great antiquity, probably of the 5th or 6th century, if not earlier." This too, doubtless, came from S. Mary Deipara.

* See also Lee's translation of the Theophania of Eusebius (Cambridge, 1843), preface, p. viii.
and St. Soriani, or the Syrian convent. They were of the same description as St. Abou Magar, but larger and in better preservation, particularly the latter. Our tent was pitched beneath the walls of St. Soriani; Mr. Tattam immediately entered the convent, where pipes and coffee were brought him; after which the priests conducted him to their churches, and showed him the books used in them. They then desired to know his object in visiting them; upon which he cautiously opened his commission by saying that he wished to see their books. They replied that they had no more than what he had seen in the church; upon which he told them plainly that he knew they had. They laughed on being detected, and after a short conference said that he should see them. The bell soon rang for prayers.

"Jan. 14th.—Mr. Tattam went into the convent immediately after breakfast. The priests conducted him to the tower, and then into a dark vault, where he found a great quantity of very old and valuable Syriac manuscripts. He selected six quarto volumes and took them to the superior's room. He was next shown a room in the tower, where he found a number of Coptic and Arabic manuscripts, principally liturgies, with a beautiful copy of the Gospels. He then asked to see the rest; the priests looked surprised to find he knew of others, and seemed at first disposed to deny that they had any more, but at length produced the key of the apartment where the other books were kept, and admitted him. After looking them over he went to the superior's room, where all the priests were assembled, about fifteen or sixteen in number; one of them brought a Coptic and Arabic solim, or lexicon, which Mr. Tattam wished to purchase, but they informed him that they could not part with it, as it was forbidden to be taken away by an interdiction at the end, but they consented to make him a copy. He paid for two of the Syriac manuscripts he had placed in the superior's room, for the priests could not be persuaded to part with more, and left them, well pleased with his ponderous volumes, which he gave me through the top of the tent, and then rode off with Mohamed to the farthest convent, of Baramous, about an hour and a half's ride from St. Soriani. In the convent of El Barmous Mr. Tattam found about one hundred and fifty Coptic and Arabic liturgies, and a very large dictionary in both languages. In the tower is an apartment with a trap-door in the floor, opening into a dark hole full of loose leaves of Arabic and Coptic manuscripts. The superior would have sold the dictionary, but was afraid, because the patriarch had written in it a curse upon any one who should take it away."

Into the monastery of Amba Bishai, after some reluctance on the part of the monks to open their doors to a female, Miss Platt herself was admitted.

"On the ground-floor," she says, "was a vaulted apartment, very lofty, with arches at each end, perfectly dark, and so strewn with loose leaves of old liturgies that scarcely a portion of the floor was visible; and here we were all fully occupied in making diligent search, each with a lighted taper, and a stick to turn up old fragments. In some parts the manuscripts lay a quarter of a yard deep, and the amazing quantity of dust was almost choking, accompanied by a damp and fetid smell, nearly as bad as in the Tombs of the Kings. We did not find anything really valuable here, or anything on vellum, excepting one page."

On the 15th of January, Mr. Tattam set out on his return to Cairo, having previously obtained from the monks of the Syrian convent four other valuable Syriac manuscripts. Calling at the monastery of Macarius as he passed, he found there about a hundred liturgies and a beautiful copy of the Epistles in Coptic, which the monks refused to sell. There were also a great number of fragments and loose leaves, from which he selected about a hundred, which he was permitted to take away.

In the month of February he returned to the convents, and was more successful than upon the former occasion.

"Saturday, Feb. 9th.—Immediately after breakfast," says Miss Platt, "Mr. Tattam went with Mohamed to St. Soriani, leaving me to my own amusements in the tent. . . . Mr. Tattam soon returned, followed
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by Mohamed, and one of the Bedouins bearing a large sack-full of splendid Syriac manuscripts on vellum. They were safely deposited in the tent, and a priest was sent for from St. Amba-Bischoi, with whom Mr. Tattam entered the convent, and successfully bargained for an old Pentateuch in Coptic and Arabic, and a beautiful copy of the four Gospels in Coptic. We are delighted with our success, and hope, by patience and good management, to get the remainder of the manuscripts."

"Feb. 10th.—Mr. Tattam went in the evening to St. Soriani to take his leave of the monks there, who said he might have four more manuscripts the next day. . . . Mohamed brought from the priests of St. Soriani a stupendous volume beautifully written in the Syriac character, with a very old worm-eaten copy of the Pentateuch from St. Amba-Bischoi, exceedingly valuable, but not quite perfect at the beginning."

This Muḥammad, who seems to have been little less eager than his master in his endeavours to procure the manuscripts, had recourse to the same means of negotiation as Mr. Curzon, and applied them with similar success, only substituting raṣi for rosoglio.

The manuscripts, which Mr. Tattam had thus obtained, arrived in due time in England. Such of them as were in the Syriac language, not falling in with the object for which his journey had originally been undertaken, were disposed of to the Trustees of the British Museum, which thus received an accession of forty-nine manuscripts of great antiquity (Add. 12, 133—12,181).

From the accounts which Lord Prudhoe, Mr. Curzon and Mr. Tattam had given of their visits to the Syrian monastery, it was evident that but few of the manuscripts belonging to it had been removed since the time of the Assemanis; and it seemed likely that no less a number than two hundred volumes were still remaining in the hands of the monks, most of them of very considerable antiquity, probably written before the tenth century. Application was therefore made by the Trustees of the British Museum to the Treasury; a sum was granted to enable them to send again into Egypt; and Mr. Tattam readily undertook the commission. The following is his account of the manner in which he obtained the supposed remainder of the manuscripts, as quoted by Dr. Cureton, in the article so often referred to, p. 59.

"When I returned to Cairo the second time, all the Europeans who seemed to understand my business prophesied that I should not succeed, but the result proved they were false prophets. I found I could work more effectually through the sheich of a village on the borders of the desert, who had influence with the superior of the convent, and whom my servant had secured in my interest, and through my servant, rather than by attempting direct negotiation. I therefore set to work. After I had been in Cairo about a fortnight, the sheich brought the superior to my house, where he promised to let me have all the Syriac manuscripts. My servant was to go back with him and the sheich when he returned, and to bring away all the manuscripts to the sheich's house, where they were to be deposited, and I was to follow in three days and bargain for them. I went at the time appointed, and took money with me in the boat, and a Mohamedan as a silent witness to the transaction and the payment of the money, should any crooked ways be discovered. My servant had taken ten men and eight donkeys from the village, and had conveyed the manuscripts to the sheich's house, where I saw them as soon as I arrived; and I found he had already bargained for them, which I confirmed. That night we carried our boxes, paper, and string, and packed them all, and nailed up the boxes, and had them in the boat before morning dawned, and before ten o'clock in the morning they were on their way to Alexandria."

The manuscripts arrived at the British Museum on the first of March 1843, and this portion of the collection is now numbered Add. 14,425—14,739.

* Visits to Monasteries in the Levant, 5th edit., pp. 97, 100.
Dr. Cureton naturally concluded that the Nitrian mine was now exhausted, but the event proved that he was mistaken; for, although Dr. Tattam's agreement with the monks embraced the whole of their collection, they nevertheless concealed and withheld a large portion of their library. *

In March 1844 the celebrated biblical scholar and palæographer Dr. Tischendorf set out on his first journey to the East, and on the 22nd of April reached the Nitrian desert. † Aware of the recent acquisitions by the Trustees of the British Museum, he was naturally anxious to secure a share of the spoil, but, like most of his predecessors, found the monks extremely hard to deal with. However, he was permitted to carry off a number of vellum leaves, which were lying about on the floor of the library, and he found among these what well repaid him for his trouble. ‡

Early in 1845 Dr. Cureton became acquainted with a certain M. Auguste Pacho, a native of Alexandria, who had come to London, with good introductions, "in the hope of obtaining some confidential employment, for which his intimate knowledge of Oriental manners and customs, his native acquaintance with the Arabic tongue, and with several European languages, rendered him admirably qualified." After having remained only a few months in this country, M. Pacho's medical adviser recommended him to seek some milder climate, and he at once decided to return to his native Egypt. Cureton was not the man to lose so favourable an opportunity. He showed M. Pacho Dr. Tattam's acquisitions, and begged of him to neglect no opportunity of acquiring ancient manuscripts. These exhortations in due time bore their fruit.

After M. Pacho had resided a few months in Cairo, he found reason to suspect that good faith had not been kept with Dr. Tattam by the abbat of the convent and his own servant Muḥammad, but that a part of the library had been fraudulently retained, notwithstanding the strongest asseverations to the contrary. Proceeding to the spot, he dwelt with the monks in their convent for six weeks, and at the end of that time had so far gained their good will, that they showed him the remainder of their library, and even began to treat with him for the purchase of it. Fully acquainted with the character of the persons with whom he had to deal, M. Pacho proceeded with all due caution. He swept up, it is said, every fragment from the floor of the library, sought out scraps that might have been conveyed to other apartments, superintended the packing of the books in person, and took

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‡ See his Anecdota Sacra et Profana (Leipzig, 1849), pp. 65–68, and the accompanying facsimiles, tab. iv. The most valuable of his manuscripts are—
1. The Syriac and Arabic Gospels (Nestorian) of the xth cent., cod. Tisch. xiii. (see no. xxvii. of this Catalogue); and—
2. The fragments of the Pentateuch (Nestorian) of about the same age, cod. Tisch. xiv., which have been described by Tuch in his Commentationis de Lipsiensi codice Pentateuchi Syri manuscripto particula prior (Leipzig, 1849).
Cod. Tisch. xvi. C. is a portion of the Gospel of S. Mark, of the viith or viith cent.
Cod. Tisch. xvi. D. is a leaf from Add. 14,658 (see no. decemxxxvii, no. 1).
every precaution, which the greed or superstition of the monks could suggest, to secure
even the last remnant of their treasure.

The books left the convent on the 31st of July, 1847; but instead of proceeding
directly to England, M. Pacho determined upon passing through France with the
manuscripts and taking Paris in his route. "This diversion of M. Pacho's journey," says
Cureton, "certainly cost me much anxiety; probably it has also cost Her Majesty's
Treasury some additional pounds sterling." However, all ended well, and the manu-
scripts (Add. 17,102—17,274) became the property of the British nation on the 11th of
November 1847.

It was now believed that the Nitrian mine was completely worked out, that the
monks had delivered their last book to M. Pacho, and that that person had faithfully
handed them over, according to agreement, to the Trustees of the British Museum.

This was not the case. M. Pacho had kept back a considerable number of fine
manuscripts. With ten of these he presented himself at the British Museum in
1851, and found no difficulty in disposing of them (Add. 18,812—18,821); but he still
withheld four splendid volumes, which he sold to the Imperial Public Library of
St. Petersburg, in 1852, for the sum of 2500 silver rubles.* One of these manuscripts
contains the two books of Samuel, another the epistles of S. Paul; both are probably of
the vi\textsuperscript{th} or vii\textsuperscript{th} century. The third, which, thanks to the liberality of the Russian
Government, I have had for a time in my own hands, is a collection of lives of saints, of
the vi\textsuperscript{th} century.† The fourth, which I have also had the privilege of copying with a view
to publication, contains the greater part of the Ecclesiastical History of Eusebius. Having
been written A.D. 462, it comes next in point of age to Add. 12,150, though it is only two
years older than Add. 14,425.‡

* See a description of them by the distinguished
Orientalist Dr. Dorn, in the Mélange Asiatiques tirés
du Bulletin historico-philologique de l'Académie Impé-
† See my Apocryphal Acts of the Apostles (London,
1871), vol. i., preface, p. vii.
‡ The following is a more minute description of this
beautiful volume.

Vellum, in large quarto, consisting of 123 leaves, a
few of which are much stained and torn, especially
d foll. 1, 2, 3, and 121. The quires, originally 29 in
number, are signed with arithmetical figures (\textsuperscript{1400},
fol. 121 a), but a later hand has re-numbered them
inaccurately with letters from \textsuperscript{a} to \textsuperscript{z}. There is a
huge lacuna after fol. 84, comprising no less than 12
quires (\textsuperscript{17} to \textsuperscript{20}), and some smaller defects in
other places. The character is a fine, bold Estrangela,
with comparatively few diacritical points. This volume
is dated A. Gr. 773, A.D. 462. It contains—
The Ecclesiastical History of Eusebius of Cæsarea,
\textsuperscript{1828} Ὀσίας ἑσπερίαν ἔσπερον ἐν ἀποκαλύπτω
καὶ καθημερινώς. The running title is merely Ἐσπερίαν.
Book i., fol. 2 b; bk. ii., fol. 20 a; bk. iii., fol. 40 b;
bk. iv., fol. 62 a; bk. v., fol. 82 b, very imperfect; bk.
vi., wanting; bk. vii., fol. 85 a, very imperfect; bk.
viii., fol. 85 b; bk. ix., fol. 101 a; bk. x., fol. 114 a.
The colophon, fol. 123 b, states that the manuscript
was written by one Isaac for a person whose name has
been erased. The name of the town where it was
written has also been effaced, but may have been Edessa:
\textsuperscript{1781} Ὁσίας ἑσπερίαν ἔσπερον ἐν ἀποκαλύπτω
[ὅσια] ἑσπερίαν ἔσπερον ἐν ἀποκαλύπτω

On fol. 1 a is a figure of the Cross; and beside it is a
Nor have we yet reached the end of the matter. Within the last two years a rumour has gone abroad of there being for sale, somewhere in Cairo or Alexandria, no less than thirty or forty vellum manuscripts, which can scarcely have been procured anywhere else than at the convent of S. Mary Deipara. One of these has been actually purchased by the famous Egyptologist Dr. Brugsch, and has since been sold by him to the Royal Library of Berlin. By the kindness of the Prussian authorities I have had this volume in my hands, and find it to be a copy of the Gospels, made up of portions of three manuscripts, fragments of one of which are in the British Museum (no. lxxxii. of this Catalogue). But what gives it a higher value is, that the fly-leaves (foll. 1, 128, and 129) are part of the famous Curetonian Gospels (no. exix.). I give a more minute description in the note.

VI. Such is, so far as I have been able to trace it, the history of the once magnificent library of the convent of S. Mary Deipara, of the intrinsic value of which it is almost impossible to speak in too high terms. To the collection now deposited in the British Museum is due the revival of Syriac studies, which has taken place during the last five and twenty years. From the date of Dr. Cureton's first publication in 1848, hardly a year has

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note, stating that the volume was presented to the convent of S. Mary Deipara by one Sahîn of Harrîn, who

This page also contains some more modern writing (relating to the passage, Acts, ch. iii. 1 etc.), and the rudely drawn figure of a horse or mule.

Fol. 121 has been roughly repaired with a fragment of an Armenian Chronicle, beautifully written in uncial characters of about the 8th cent.

Fol. 1 is part of two leaves of a Syriac Chronicle, a considerable portion of which is in the British Museum, Add. 17,216, foll. 2—14 (no. deccexv.).

* A volume in quarto, about 11 inches by 8½, made up of fragments of four manuscripts.


2. Fol. 2—11 and 50—127. Part of a vellum manuscript, written in double columns, in a fine, regular Estrangélî, apparently of the viiiith cent. The tenth and eleventh quires are signed with letters and arithmetical figures (.·: .7: ; .א. .7:). The contents are: S. Matthew, ch. i. 1—ch. x. 21, foll. 2—11 b; S. Mark, ch. xiv. 58—ch. xvi. 20, foll. 50 a; S. Luke, fol. 11 b; S. John, fol. 96 a. On fol. 129 a there is a long note, which has been partially erased. The more modern writing informs us that this was one of the volumes brought to the convent of S. Mary Deipara by the abbot Moses of Niṣîbîn in 932. The actual date of the manuscript seems to be contained in the twelfth and thirteenth lines of the original note, which may perhaps be read: אַעֹלָא שְׁבָאִים אַלּוֹקַי, i.e. A. Gr. 1055, A.D. 744.

3. Foll. 12—17 and 42—55. Fragments of a Nestorian manuscript of the ixth cent., belonging to the same volume as Add. 14,609, foll. 38—50 (see no. lxxxii. of this Catalogue). The principal contents are: S. Matthew, ch. ix. 29—ch. x. 6, fol. 13 a; ch. x. 21—ch. xii. 22, foll. 13 b, 14; ch. xiii. 24—ch. xiv. 22, fol. 17; ch. xxiv. 30—ch. xxv. 40, fol. 42; S. Luke, ch. xiii. 4—ch. xvi. 2, foll. 43, 44; ch. xix. 7 (the last word, אַלּוֹקַי)—ch. xxi. 23 (אַלּוֹקַי), foll. 45, 46; S. Mark, ch. v. 30 (םָגָה לָגָה לָגָה)—ch. xiv. 58, foll. 47 a—55 a; ch. xv. 4—13, fol. 55 b.

4. Fol. 18—41. Part of a vellum manuscript, written in double columns, in a fine Estrangélî of the viith century. The quires were originally signed with arithmetical figures (fol. 34 a, ב). The contents are: S. Matthew, ch. xviii. 1—ch. xxvii. 4.
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passed unmarked by the appearance of some work of importance, either linguistic, historical or theological; and scholars from almost every country in Europe have resorted to the British Museum to pore for weeks and months over these volumes.

Among the Nitrian manuscripts we find some of the oldest dated books in existence. The story of Add. 12,150, written at Edessa towards the close of A.D. 411, has been told by Dr. Cureton in the preface to his Festal Letters of Athanasius, pp. xv—xxvi. Add. 14,425, written at Amid in the year 464, is the oldest dated manuscript of a portion of the Bible extant in any language, and is probably almost, if not quite, as ancient as the codex Alexandrinus, the third in point of age of the great Greek codices. Only ten years younger than this is the first portion of the homilies of Aphraates, Add. 17,182, foll. 1—99, written at a village near Damascus in 474, about a hundred and thirty years after the time of the author. Of dated manuscripts of the sixth century we have no less than twenty-seven; of the seventh century, fourteen; of the eighth, seven; of the ninth, twenty-eight; and of the tenth, five; besides many more of equal antiquity, but in which, unfortunately, the colophons, or other precise indications of age, have been torn away or have otherwise perished. There can be little doubt that such volumes as, for example, Add. 14,451, Add. 14,453, Add. 17,143, and Add. 17,204, belong to the same period as Add. 14,425 and Add. 17,182, foll. 1—99, namely to the latter half of the fifth century.

The theological importance of the collection is twofold, according as we interest ourselves more especially for Biblical or Patristic studies.

The Syriac Bible is here offered to the student in several versions.* Numerous manuscripts of the Old Testament enable us to restore the Peshîṭṭa text of the fifth, sixth and seventh centuries. The Septuagint text, as read in Egypt in the earlier part of the seventh century, lies before us in several books of the version of Paul of Tellā (nos. xlvis.—lix.); whilst a fragment of the older Philoxenian translation seems to be preserved in Add. 17,106, foll. 74—87 (no. xlvii.). Portions of the later eclectic revision of Jacob of Edessa survive in Add. 14,429 and 14,441 (nos. lx. and lxii.). Of the New Testament we have, besides the Peshîṭṭa, fragments of a more ancient recension of the Gospels, usually known by the name of the Curetonian version (no. cxix.), in a manuscript of the fifth century. The later Harklensian translation of the Gospels is found in nos. lxv. and cxxi.; and of some of the smaller Apostolic epistles in no. cxxi. Lastly, we possess specimens of a translation used by the Malkite branch of the Syriac Church in Palestine, exhibiting a peculiar dialect and written character. These are, portions of the Psalms (no. lxii.); a single palimpsest leaf of the Gospel of S. Matthew (Add. 14,450, fol. 14); and palimpsest fragments of an Evangelarium (no. ccliv.). Of the Apocrypha, commonly so called, we may here enumerate the epistles of Baruch; the first book of Esdras, according to the LXX. (no. i.); Ecclesiasticus; Judith; the four books of the Maccabees; Susanna; Tobit, according to the LXX. (nos. i. and xxxii.); and Wisdom; besides the book of Women,

which comprises Ruth, Esther, Susanna, Judith, and the Acts of Thecla (no. dcexxxii.). I may also call attention to the apocryph of "Daniel the Youth" in no. xxxii. The apocryphal literature of the New Testament is represented by the Protevangel of S. James and the Gospel of Thomas the Israelite (no. clvii.); different recensions of the Transitus beata Virginitis; and spurious Acts of the Apostles, such as those of S. John (nos. dcclxxxix., decccl.), SS. Andrew and Matthew (no. deccclii.), and S. Thomas (ibid.), S. Peter at Rome (nos. dcccccxxvi., dcccccxxli.), and Addai at Edessa (nos. dcccccxxvii., dcccxxxvii.).

Closely connected with the biblical texts is that class of manuscripts which I have described under the head of "Punctuation" or the "Syriac Masora." Nearly all of these represent the labours of Jacobite schools (nos. cxlii.—clxvii.), but one (no. clxi.) is a very remarkable Nestorian codex, well deserving of a closer examination, if not of being published in full. As we learn from no. clxvii., the Jacobite Masorites extended their labours not only over the whole Bible, but also over the texts of such Greek writers as were commonly read in their schools, viz., Basil, Gregory Nazianzen, the pseudo-Dionysius Areopagita, Severus of Antioch, and Joannes Philoponus.*

Of the various classes of Service-books—Psalters, Lectionaries, Missals, Sacerdotals, Choral Services, Hymn and Prayer-books, and Funeral Services—the Nitrian collection comprises almost a superabundance of copies. Most of them too are of comparatively modern date, this class of manuscripts being above all others liable to decay from constant use. Still there are among them copies well worthy of notice, such as a Psalter dated A.D. 600 (no. clxviii.); the Lectionaries nos. cxxx.—cxxxii., cxxiv., cxxliii.—ccli., and celi.; fragments of a Nestorian Anaphora of the sixth century (no. cclv.); various collections of Anaphores, nos. cclxi., cclxiii.—cclxvi., and cclxvii.; the Missale Romanum in Syriac character, written by Moses of Māridin at Rome in 1549 (no. cclxxxi.); the hymns of Severus of Antioch, transcribed in the year 675, perhaps by the hand of no less a scholar than Jacob of Edessa himself (no. ccccxxi.); and the large collections of hymns contained in nos. ccccl., cccl., and ccclxx. Nor must we forget several collections of Canons of the Apostles and Councils of the Church, nos. dcccevi.—dceccix., the oldest of which belongs to the earlier part of the sixth century; the Doctrine of the Apostles, nos. dcclxix. and dceccxxxvi., the latter of which is of the fifth or sixth century; and the Acts of the second Council of Ephesus (the so-called Latrocinium Ephesinum), in a manuscript dated A.D. 535 (no. dceccxv.).

Turning to the patristic portion of the collection, we find both the Greek and Syriac Churches represented by various works of many of their most distinguished men. But, as the convent of S. Mary Deipara was occupied by Jacobite monks, we must not be surprised to find that this portion of their library, even more than the biblical or liturgical, was restricted to authors belonging, or supposed to belong, to the Monophysite way of thinking. If the writings of heretics like Theodore of Mopsuestia (nos. devi.—deviii.)

* See Assemani, Bibl. Or., t. iii., para 24a, p. cmxxxvii.; and compare Rosen and Forshall's Catalogue, no. xliii.
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and Yēshā‘ū bar Nūn (no. decxvi.) made their way into the convent, they were cut up to furnish bindings for more orthodox books, or otherwise mutilated and destroyed. Fortunately for us, however, many of the older writers were assumed to be orthodox (in the Monophysite sense) upon very slender grounds; and hence the library of S. Mary Deipara contained a greater number of the ancient theologians than might have been expected.

Of the Apostolic Fathers the most conspicuous is Ignatius, of whose epistles we find here a short recension, comprising only those addressed to Polycarp, to the Ephesians and to the Romans (nos. declxviii. and declxxxix.). Of Polycarp we have only extracts from the epistle to the Philippians. Clement of Rome is represented by the spurious Recognitions, nos. dccxvi. and dcccxxii., the former dated A.D. 411, and by extracts from the second epistle to the Corinthians and the doubtful epistles on Virginity.

Of writers of the second century, we find Justin Martyr’s Expositio rectæ Confessionis (no. decclxiii.) and his Ἀπόστολος πρὸς Θεολογούς, under the name of the Hypomnēmata of Ambrose (no. dcccclxxvii.). From Irenæus’s great treatise against Heresies, the Nitrian manuscripts offer us unfortunately only a few quotations; but Melito’s tract on the Truth has escaped the ravages of time (no. dcccclxxvii.).

Passing on to the third century, we meet with extracts from Symmachus and Hippolytus, several of the writings of Gregory Thaumaturgus, and some excerpts from Methodius.

The patristic literature of the fourth century is extant in greater abundance. Alexander, bishop of Alexandria, is represented by a homily on the Incarnation of our Lord (no. dcccxxix.). The works of Eusebius must have been translated into Syriac during his lifetime, for the treatise on the Theophania and the history of the Confessors in Palestine are found in the manuscript of A.D. 411. Of the Ecclesiastical History, which survives in a manuscript at St. Petersburg, dated A.D. 462, the first five books are in the British Museum in a volume of the earlier half of the sixth century. Here are also extracts from the Zōtēmata and from the commentary on the Psalms, as well as the epistle to Carpi anus, introductory to the canons. The treatise on the Star (no. deccxxvii.) is no doubt spurious. Of the great Athanasius the Nitrian manuscripts offer us a confession of faith (not the “Quicunque vult”), the commentary on the Psalms in an abridged form, the first book against Apollinaris, several homilies, the Festal Letters and other epistles, and the life of Antony. The treatise of Titus of Bostra against the Manichees is extant in the great codex of A.D. 411; and the confession of faith of pope Damasus in two volumes (nos. declxvi. and dclxxix.). The principal works of Epiphanius seem to have been early translated into Syriac; at least part of the Anaphalæosis occurs in a manuscript of the sixth century (no. dccxxix.). Of the Panarium and Ancoratus the Nitrian collection contains only extracts, but the treatise on Weights and Measures is given in more than one volume in a fuller form than in the extant Greek text. The spurious panegyric on the blessed Virgin and the lives of the Prophets are also here, the latter in three copies. Basil of Cæsarea was a favourite author with the Syrian Church, and
probably found translators during his lifetime. The Homilye in Hexaëmeron, the treatise on the Holy Spirit, and the discourses on Faith, are extant in a manuscript of the fifth century (no. dxlvi.); and the second of these works is found in another volume, dated A.D. 509. The Regulæ monasticae occur in two copies of about the same age as the preceding (nos. dlii. and dlli.); and various homilies in manuscripts of the sixth and subsequent centuries, besides part of the treatise against Eunomius in two volumes of the eighth or ninth century (nos. dxlviii. and dlxii.).

His brother Gregory of Nyssa, and his friend Gregory of Nazianzus, were also held in high esteem by the Syrians. The principal works of the former are extant in old manuscripts, some of them of the sixth century (e.g., nos. dlixiv. and dlxv.). Of the writings of the latter there exist at least two translations, an older one, the work of the Nestorians (nos. dlix. and dlx.), and a later one, done by the hand of abbot Paul in the island of Cyprus, A.D. 624 (nos. dlv.—dlixiii.). These three Fathers were carefully studied and annotated by the Jacobites. A collection of glosses on Basil is extant in no. dlv., and on Gregory Nazianzen in no. dlin. On the latter the chief authorities were Benjamin of Edessa (see no. dlxii.) and George, bishop of the Arab tribes (no. dlixii.). A life of Basil, ascribed to his friend Amphilochius of Iconium, occurs in no. deccclxx., and that by his successor Helladius in nos. decclix. and deccclxxviii. The life of Gregory Nazianzen by Gregory of Cesarca is also found in no. deccclx. Ambrose of Milan was probably known to the Syrians only by such quotations from his works as occurred in the Greek Fathers with whom they were familiar; whilst Diodorus of Tarsus and Theodore of Mopsuestia (nos. dcv.—dcviii.) were held in horror as forerunners of the heresy of Nestorius. With the exegetical works of Jerome they seem also to have been unacquainted, nothing of his being found among the Nitrian manuscripts but some lives of saints. With the writings of Chrysostom, on the contrary, they were as familiar as with those of Basil and the Gregories; witness the splendid series of volumes described under nos. dlxxxii.—dxcvii., one of which is dated A.D. 557, as well as many others in the collection.

Among the theologians of the fifth century may be named Isidore of Pelusium (no. decexxvii.), Atticus of Constantinople, and Severinnsus of Gabala, of whom but little survives. Of the writings of that pompous and persecuting prelate Cyril of Alexandria, there is, however, an ample store. We possess the Glaphyra, as translated by Moses of Agel (no. deyx.); the commentary on S. Luke's Gospel, of which the Greek original is lost (nos. dexe. and dxxii.); the Thesaurus (nos. dxxiii.—dxxv.); the treatise on Worship in Spirit and in Truth (nos. dxxvi.—dxxxi.), one portion of which is dated A.D. 553; and various other works. Some of these were translated into Syriac during Cyril's lifetime by his friend Rabulas, bishop of Edessa. Of Theodoræt there is little extant, save two or three lives from his Philotheus or Historia Religiosa. The arch-heretics Nestorius, Alexander of Mabûg, and Andrew of Samosata, naturally fared as badly as Diodorus of Tarsus or Theodore of Mopsuestia; but still there are numerous extracts from their works in several manuscripts. Their opponent Theodotus of Ancyra is better represented; and so is Cyril's friend and translator Rabulas (no. dceexxi.). Of Proclus, the pupil and
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successor of Chrysostom, we find here the famous epistle to the Armenians and several homilies. Ibas of Edessa, the translator of Theodore of Mopsuestia, and Leo the Great, pope of Rome, both objects of the bitterest hatred on the part of the Monophysites, are known to us only by one or two epistles and various quotations. Simeon Stylites' letter to the emperor Leo is found in one manuscript, and three other letters in another, besides sundry precepts and admonitions, which are appended to his life, written by his friend Cosmas (nos. decelx., decelxxxii., decelxxxiii.). A work directed against the Council of Chalcedon (no. decxlix.) bears the name of Timothy Ἐλαρος (the Weasel), patriarch of Alexandria, but appears to be a compilation made from his writings after his death. The volume is dated A.D. 562. Of Antipater of Bostra we have two homilies; and two letters of Acacius of Constantinople. Under this century may perhaps also be mentioned the works falsely ascribed to Dionysius the Areopagite, which were translated into Syriac by Sergius of Rās'a'in and Phocas of Edessa, and were long favourite subjects of study with the Syrians (nos. dxix., dxxxx.); as also the treatise De Mysteriis reconditis Domus Dei, assigned to Hierotheus, a disciple of S. Paul, in studying and commenting on which Theodosius of Antioch and Gregory bar Hebræus spent a portion of their time (no. deccl. and R.F. xlvii.).

In the sixth century the most conspicuous figure is that of the keen controversialist Severus, patriarch of Antioch, whose works are extant in the original Greek in only a fragmentary form. In Syriac we possess his Homiliae Cathedrales, translated by Paul of Callinicus (no. cxlxxxvi., dated A.D. 569) and Jacob of Edessa (no. cxlxxv., dated A.D. 868); his controversial works against John Grammaticus (nos. cxlxxxvii. and cxlxxxviii.), Julian of Halicarnassus (nos. cclxxix. and cxcx., the latter dated A.D. 588), and Sergius Grammaticus (no. cxxii.); the sixth book of his select epistles, translated by Athanasius of Niṣibis (nos. cxxii. and cxxiii.); his collection of hymns, translated by Paul of Edessa and revised by Jacob of Edessa (no. ccxxxii., dated A.D. 675); and numerous other homilies, epistles, and extracts. In no. cxxix. we find the remains of the writings of Theodosius of Alexandria (see also no. ccclvii.); and there is a large collection of letters by him and other prominent theologians of the age in no. cclxi. The prolix homily of John Nêsteutês, or the Faster, patriarch of Constantinople, on virginity and repentance, is extant in various manuscripts, but passes under the name of his illustrious predecessor Chrysostom. Leontius of Neapolis in Cyprus appears as the writer of some lives of saints; and we may conclude our enumeration with the name of John Philoponus of Alexandria, the author of the Diatêtês (no. clvi.).

From what has been said the inevitable inference is that no future edition of the above mentioned and other Greek Fathers can be considered complete, unless the editor has taken due account of the Syriac translations, the extant manuscripts of which are often centuries older than the earliest available Greek copies.

Of ascetic writers the roll is likewise a long one, but it may suffice to mention the names of Ammonius, the two Macarii, Evagrius, John the Monk, Isaiah of Scete, Gregory the Monk, Mark the Monk, Nilus, and Isaac of Nineveh.
Of original Syriac authors the list is also considerable and even more important than that of the translations. One of the oldest documents that we possess in this language is a gnostic hymn, imbedded by some strange accident in the Acts of S. Thomas (no. dcceIII.)* Next in point of antiquity is the “Book of the Laws of the Countries” (no. dcceIIIxxvii.), an extract from the dialogue De Fato, long ascribed to Bardesanæ himself, but now known to have been written by his disciple Philip. After these the Christian theological element is dominant. Aphraates, bishop of the convent of Mar Matthew, near Moṣul, who flourished about A.D. 340, is the oldest Syriac Father whose works have come down to us (nos. dxxviii.—dxx., one of which is dated A.D. 474, and another A.D. 512). Next to him ranks the well known Ephraim Syrus, in copies of whose writings, chiefly metrical, the Nitrian collection abounds; see, for instance, the fine series nos. dxxxiii.—dxlii., all of the fifth and sixth centuries. Many heretofore inedited pieces, both in prose and verse, have been recently published from these manuscripts, especially by Dr. Overbeck. From Ephraim’s commentaries on the Old Testament we have unfortunately only selections in the huge Catena no. deccliii. After Ephraim we may mention three writers of verse, Balai (no. deccliii.), Cyrillona (no. deccl.), and Isaac of Antioch. These, however, are deservedly cast into the shade by Jacob of Batnæ or Serûg, one of the most prolific and at the same time most readable authors of his class, of whose works there are many copies in the British Museum, the oldest of which is dated A.D. 565. His letters are extant in two manuscripts (nos. clxxii. and clxxiii., the former of the year 603), and his festal homilies in several others. Scarcely inferior to him in fecundity, but surpassing him in talent and purity of style, is the contemporary and friend of Severus, Philoxenus of Mabûg. Of his commentaries on the Gospels we possess two volumes, nos. clxxiv. and clxxv., written at Mabûg in A.D. 511, during the lifetime of the author. No. clxxvi. contains his treatise on the Incarnation; and nos. clxxvii.—clxxxi. bear testimony to the popularity of his discourses on Christian life and character. Passing over the ascetic John Sābū (nos. clxxvii., clxxviii.), we pause at the name of Jacob of Edessa, one of the ablest and most versatile men of his age, an accomplished Greek scholar, acquainted with Hebrew,† theologian, historian, philosopher and grammarian, a hard student and a practical man of the world. As a translator he was indefatigable. He rendered into his native language the homilies of Severus (no. clxxviii.) and, according to Bar Hebræus, those of Gregory Nazianzen.‡ He also translated the order of Baptism of Severus; revised the old versions of the anaphora of S. James and of the hymns of Severus; arranged the Horologium;

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† Michael the Great, patriarch of Antioch, declares that Jacob became at one time of his life a (pretended) convert to Judaism. See the Armenian version of his Chronicle, translated into French by V. Langlois (Venice, 1868), p. 29: “Les esprits critiques ne doivent pas s’étonner de trouver dans la suppuration des temps, des intervalles d’années plus ou moins longs, car nous rencontrons beaucoup de divergences, dans la version des Septante et dans les écrits d’autres interprètes, et notamment dans la traduction que le roi Abgar fit faire par ordre de Saint Thaddée. Cette version fut révisée par Jacques d’Édesse, qui se fit juif, supposant que les Juifs, par jalouse, n’avaient pas voulu communiquer tous leurs livres aux païens.”

‡ Assemani, Bibl. Or., t. ii., p. 307. See above, p. x., note.
compiled an anaphora and an order for the consecration of water; wrote expositions of the order of Baptism and of the Syrian liturgy; and finally, in his latter days, brought out a new version of the Old Testament (see nos. lx. and lxi.). As a biblical commentator he composed scholia on the whole of the Old Testament (nos. decvi., deccxi., decciii.); as a historian he compiled a chronicle, of which unhappily only a few fragments remain (no. deccexxi.); as a grammarian, he wrote a most curious and valuable Syriac grammar, of which we have likewise to regret the almost total loss (see nos. deccexvii. and deccexviii.). And yet he found time to correspond on a variety of subjects with many persons, more especially with John the Stylite of Edessa, Eustathius of Dara, the priest Addai, and George, bishop of Serûg. Almost equally learned and indefatigable were his contemporaries and friends Athanasius, patriarch of Antioch, and George, bishop of the Arab tribes. The former translated the letters of Severus (nos. dxxii., dxxiii.) and an anonymous introduction to the art of logic (no. deccexxxxvii.); and drew up notes on the homilies of Gregory Nazianzen, comprising a version of the Συναγωγή καὶ Σημειώσεις ιστορίων of Nonnus (p. 425). The latter rendered into Syriac the Organon of Aristotle and accompanied it with a commentary (no. deccexc.); compiled scholia on Gregory Nazianzen (no. dIxiii.); and wrote commentaries on the consecration of the Chrism and the Sacraments of the Church; besides conducting an extensive correspondence with Yeshua' of Bar, John of Tagrit, and other students (no. decclx.). The name of Daniel of Salach is best known by his commentary on the Psalms (nos. dcviii., dcx., and abridged, no. cIxxv.). Antonius of Tagrit is more remarkable for the difficulties of his artificial style than for any higher merit.* He wrote treatises on the holy Chrism (no. dcecv.) and on the good Providence of God (no. dcecviii.), a work on Rhetoric (no. dcecvii.), and various metrical compositions with rhyme. Moses bar Kipha is the author of commentaries on the Old and New Testaments (no. dcexxi.), of a treatise on Freewill and Predestination (no. dcexxvii.), and of homilies on the Festivals of the Church (nos. dcexxi. and dcexxii.). The name of Jacob (or Dionysius) bar Salibi is likewise chiefly known as a commentator on the Bible. The British Museum possesses only that portion of his works which relates to the New Testament (no. dcexxii., also R.F. xlii., xlv.). Jacob (or Severus), bishop of Tagrit, is a writer of more importance, not so much from the theological as from the scientific point of view. His Thesaurus de Doctrina Christiana is of no particular value, but his Dialogues (no. dceccxv.) form one of the best eastern encyclopedias with which we are acquainted. Last on the roll of Syriac authors comes the great name of Gregory bar Hebraeus, a man not inferior in learning and versatility to Jacob of Edessa himself. Of his numerous works the British Museum is so fortunate as to possess the Κατάλογος ήδη or larger Syriac Grammar (R.F. lx.); several copies of the smaller Grammar; the second part of his Chronicle, containing the ecclesiastical history (R.F. lvii.); three copies of the Horreum Mysteriorum or commentary on the Scriptures; his treatises on theology (no. deccxxv.,

* Regarding him a despairing scribe has written: μεταφραστε τον λόγον μου, μεταφραστε τον λόγον μου. "very difficult is his language, O reader; it needs good scholars to understand it."
karshūni) and ethics; his compendia of theology, dialectics and physics (no. deccl.); and his selections from the book of Hicrotheus, with commentary (ibid.).

For history, civil and ecclesiastical, we have in this collection the first five books of the Historia Ecclesiastica of Eusebius, and his Martyrs of Palestine; several imperfect chronicles, chiefly based upon that of Eusebius (nos. dcccxiv., deccl., dcccxiii.—deccxxvi.); the tract ascribed to Eusebius on the Star (no. deccxxvii.); the history of Constantine and his three sons, and of Jovian and Julian the Apostle, by a writer named *αἰδάς* or *καίλας* (no. deccxxviii.); copious excerpts from the Ecclesiastical History of Zacharias, bishop of Mitylene (no. deccxxix.); the third part of the Ecclesiastical History of John, bishop of Asia or Ephesus (no. deccxx.). fragments of the Chronicle of Jacob of Edessa; the Cave of Treasures, falsely ascribed to Ephraim (no. deccxxx., also R.F. lviii.); the Bee, compiled by Solomon of al-Baṣrah (no. deccxxxi.); and a life of Alexander the Great in two forms (deccxl. and deccxxii.). These, taken in connection with the Chronicle of Elias of Nisibis and the Ecclesiastical History of Bar Hebraeus (R.F. lvi. and lvii.), form a body of historical material, which is yet far from having been thoroughly utilised. As for martyrdoms, and lives of saints and holy men and women, their number is too great to attempt any enumeration. I must content myself with calling especial attention to the different redactions of the work of Palladius (nos. deccxxiii.—deccxxv.), with the illustrations of ‘Anan-Yēshūa’ (nos. deccxxxx.—deccxxxi.); to the very ancient acts and martyrdoms contained in nos. deccxxxiv.—deccxxv.; to those huge collections of later date, nos. decccl., deccclx., and deccclxii.; and to the oldest of all extant martyrologies, at the end of the oft cited manuscript of A.D. 411.

I conclude my survey of the Nitrian collection with a few words on the scientific literature of the Syrians, a literature of which, unhappily, we possess but the débris. The two great schools of translators, the earlier represented, let us say, by Sergius of Rās-'ain, and the later by Jacob of Edessa, rendered into their native tongue nearly all the most important works of Greek literature in the departments of theology, philosophy (including the study of language), and medicine. Other scholars translated their versions into Arabic for the benefit of the 'Abbāsīde caliphs, or made fresh versions from the originals; the great Jewish literati of Spain, France and Italy, clothed the Arabic in a Hebrew garb; the students of medieval Europe sat at the feet of the rabbis and rendered their works into Latin; and so it came to pass that the learning of Greece migrated from Athens and Byzantium to Edessa, from Edessa to Bagdad, and from Bagdad to Cordova, Salerno and Montpellier. Of this once rich literature of translations we now possess, as before said, only the miserable wreck; and yet classical scholars will find it worth their while to study even these remnants with some care. From the hand of Sergius himself we have the Categories of Aristotle, the treatise περὶ κόσμον πρὸς Ἀλέξανδρον, a spurious tract on the soul, and the Isagoge of Porphyry; all of them contained in Add. 14,658 (no. deccclxxxvii.). The same manuscript comprises a treatise on logic and several other tracts on kindred subjects by the archiater of Rās-'ain. He also translated the works of Galen, of which we have specimens in nos. miv. and mv., and, in all likelihood, in the palimpsests Add. 14,490 and 17,127. Of his school too are the versions of Lucian περὶ τοῦ μὴ ῥάδιστος πιστῶν διαβολῆ, of
Plutarch περὶ ἀκρίσεως and pseudo-Plutarch περὶ ἀκρίσεως,† and of Themistius περὶ ἀρετῆς† and περὶ φιλίας, all comprised in Add. 17,209 (no. miii.); of the Geōponica (no. mvi.); and, in all probability, of the secular laws of Constantine, Theodosius and Leo (no. cccxxxix.). Other specimens of these labours are the translations of Isocrates' λόγος πρὸς Δημονικὸν; of the Socratic dialogue entitled οἰκίανοικία; of the maxims ascribed to Pythagoras, Theaetô, and Menander; of the Platonic definitions, and of Plato's advice to his disciple. The works of Aristotle engaged the attention of Probus, who wrote a commentary on the περὶ ἐρμηνείας (no. decclxxxviii.), and of Paul the Persian, who dedicated his discourse on the art of logic to Khusrau Naširwan, king of Persia. These studies were continued by Severus Sabocht of Niṣibis, bishop of Ḫinnesrin, who commented on the περὶ ἐρμηνείας, the Analytica priora and the Ars rhetorica (nos. decclxxxviii. and decclxxxxi.). He was followed by Athanasius, who translated the anonymous Isagoge in no. dcccclxxxviii.; and by George, bishop of the Arab tribes, whose version of the Organon (no. deccxxxvii.) has been already noticed. The translator of the scholia of Olympiodorus on the Organon (no. decclxxxvi.) is unknown, but he probably belonged to this later period. The dialogues of Jacob of Tagrit and the philosophical treatises of Bar Hebraeus have been mentioned above. Of grammatical writings, besides those of Jacob of Edessa and Bar Hebraeus, the British Museum possesses several, e. g., those of Elias of Niṣibis (no. decclxxxvii.), John bar Zûbî (ibid.), Joseph bar Malkôn (ibid.), and Timotheus, or Isaac, bar ʾEbd-Ḥayyâ (no. mi.); but in lexicons the collection is very poor, containing nothing but the lexicon of Elias of Niṣibis (no. deccxxxviii.) and an anonymous compilation of late date (R.F. lxiv.).‡

VII. Having said so much regarding the literary value of the Nitrian collection, I will add a few observations on the palæographic information which may be derived from an examination of these volumes.

The material on which the older manuscripts are written, from the fifth century to the ninth, is vellum, finer in the earlier centuries, somewhat coarser in the later. In the ninth century this article seems to have become scarcer and dearer, and we find the monks, when in want of it, having recourse to the expedient of erasing the text of an old volume, thus rendering it a palimpsest.§ This process often consisted in merely washing the surface of the vellum, in which case the earlier text was but little injured, and can be easily revived by the application of chemical reagents; but at other times the scribe had recourse to the knife, and scraped out the older writing, in which case it is far more difficult, and sometimes impossible, to restore it so as to be legible. Fortunately most of the palimpsests in the Nitrian collection have been prepared in the former way; for example, the manuscripts of the Iliad (Add. 17,210), of the Gospel of S. Luke (Add. 17,211), and of

* See Gildemeister and Buecheler in the Rheinisches Museum für Philologie, Neue Folge, Bd xxviii.
† See Gildemeister and Buecheler in the Rheinisches Museum, loc. cit.
‡ Of this latter there is also a copy among the very few Syriac and Karshûn manuscripts in the library of the India Office.
§ One of the earliest palimpsests in the Nitrian collection is Add. 14,623 (no. decclxxxvii.), dated A.D. 823.
Ephraim's discourses to Hypatius (Add. 14,623). The difficulty of reading such palimpsests is, of course, greatly enhanced, when the vellum happens, as is fortunately but rarely the case, to have been used a third time. Examples of such double palimpsests are: Add. 17,212 (the annals of Granius Liceinianus in Latin); Add. 17,136, foll. 117 and 126 (fragments of the Gospel of S. John in Greek); and Add. 14,665, fol. 3 (a fragment of the first book of Kings in Greek).*

The scarcity and costliness of parchment naturally led to the employment of other materials for books. Of the use of papyrus we have no example, the later papyri in the British Museum being either Greek or Coptic; nor have I remarked any instance of the employment of leather. Paper, however, came into use as early as the tenth century; thick but brittle, and of a dark colour, wholly unlike the cotton paper and other kinds with which we are familiar at a later date. Specimens of this class are nos. dliii., dcxxiii., dcxxiv.,† deccxv., and deccxxv. Two other very old paper manuscripts are Add. 14,714, dated A.D. 1075, and Add. 12,144, foll. 1—176, dated A.D. 1085. Vellum and paper were not, so far as I can judge, mixed by the Syrian scribes systematically, as we find them employed in Spain and other parts of Europe in the xivth and xvth centuries. Very rarely indeed are the two materials combined in any manner (see, for example, nos. deccxxviii. and ccclxxii.).

The material, whether vellum or paper, was usually arranged in sets of four or five skins or sheets, each of which sets was folded so as to form a quire of eight or ten leaves. Such a quire was termed τετραδία; a single leaf, δεκαδή; and the two pages of an open book were called υπόθεσις or "opening." The quires were numbered with Syriac arithmetical figures, or the letters of the Syriac alphabet, or both together; but after the ninth century, as a general rule,† the letters are alone employed. The Greek or Coptic alphabet is sometimes used instead of the Syriac.

For the manufacture of the ink we have recipes in the manuscripts themselves, going as far back as the ninth or tenth century (see p. 1015, and the General Index, art. Ink). The ingredients were gall-nuts, blue vitriol (χαλκανθό—ων, χαλκίνω, χαλκίν), gum arabic, and water. For the purposes of rubricating and ornamenting, the scribes employed various pigments or paints, chiefly red and green, more rarely yellow and blue (see the articles Drawings and Ornaments in the General Index). I have remarked that in Malkite manuscripts the rubric has frequently a darker tint (carmine or lake), whereas in the others it is lighter (vermilion). The use of gold as a means of decoration was likewise not unknown to them.

† I have found arithmetical figures in only one paper manuscript, of the xiiith century (Add. 14,684, foll. 1—30), where they are employed in connection not only with Syriac letters, but also with rudely drawn Greek letters, and are evidently merely imitated from an older model.

† Presented to the convent of S. Mary Deipara by the patriarch Abraham, or Ephraim, A.D. 977—981, and probably older than his time.
Before beginning to write the scribe ruled his vellum or paper. To obviate the
greasiness of the vellum and make it take the ink easily, he, or more probably the manu-
facturer, rubbed it over with a fine preparation of chalk. This, when thoroughly dry, was
apt to become detached in small particles, which fell away, carrying the ink with
them, and occasioning a partial destruction of the writing, which sometimes renders even
otherwise well preserved manuscripts rather difficult to be read.

With what instrument the ancient scribes wrote, is, strange to say, a rather difficult
matter to decide. According to an old form, which the scribes are fond of using, and
which occurs as far back as A.D. 509 (Add. 14,542, no. d xlvi.), the pen was no other than
our *quill*, ܘܠܟܢܐ ܟܢܐ; and this would seem to be confirmed by the words on the
margin of Add. 17,185, fol. 61 a, ܒܪܒܐ ܒܪܒܐ, "trial of the quill-pen."* On
the other hand, we find, especially in younger manuscripts, such expressions as ܡܲܒܪܐ
ܡܲܒܪܐ (Add. 17,128, fol. 180 b), ܓܥܝܠ ܓܥܝܠ (*reed of the thicket," Add. 7149, see R.F.
p. 4, and Land's Anecdotu Syr., t. i., p. 58, note 2), and ܓܥܝܠ ܓܥܝܠ (Add. 18,715, fol. 39 a),
which distinctly indicate the use of the ordinary *reed-pen* of the East. It has occurred to
me that the doubt may be solved as follows in favour of the latter. In almost every
particular a Syriac manuscript is a mere imitation of a more ancient Greek model. This
imitation has been carried so far as to adopt the very words and expressions of the Greek
scribes. For example, the favourite phrase, "as the pilot rejoices when his ship reaches
the harbour, so does the scribe rejoice when he comes to the last line" (see p. 107), is
literally translated from two verses which I have read at the end of Greek manuscripts.
And in like manner, it is possible that the sentence regarding "the five pairs of twins who
have ploughed the field of the parchment with the pen as a ploughshare" (see pp. 107,
417, 485, and Land, Anecdotu Syr., t. i., p. 59), may be neither more nor less than a
literal translation from the Greek, without strict regard to the exact applicability of the
terms used.†

The method of writing adopted by the Syrians was peculiar. They placed the leaf
horizontally, so as to bring the left-hand margin towards the writer, and then traced the
words vertically.‡ Old manuscripts of large size were ordinarily written in three parallel
columns, but such are scarcely to be met with after the seventh century. Subsequently
even large books were written in double columns only. If the writer accidentally trans-
posed words, he placed three dots over or under them (e.g., ܡܒܪܐ ܡܒܪܐ ܡܒܪܐ ܡܒܪܐ)

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* ܡܒܪܐ is the word invariably employed by the
Syrian scribes for "the trial" of the pen, the ink and the
rubric. The Ethiopic expression is የኢት;
the Arabic, 䀀Ѐą. ącbc.

† The pen in the hands of the Evangelists, as depicted
in cod. Bodl. Or. 625 (Payne Smith's Catal., no. 27),
proves nothing. Such pictures in Syriac manuscripts
are only faint reminiscences of Byzantine art.

‡ Hence the position of the Greek letters in the note
on p. 80, second column. This explains too certain
expressions used by the grammarians in describing the
position of the diacritical and other points. See the
article of M. l'Abbé Martin, "Essai sur les deux princi-
paux dialectes Araméens," in the Journal Asiatique for
Avril-Mai 1872, p. 327.
or marked them with the letters \(\alpha\gamma\) (e.g., \(\alpha\gamma\kappa\alpha\gamma\) and \(\kappa\alpha\gamma\kappa\)). The dots were also used in case of the transposition of letters (e.g., \(\alpha\kappa\delta\kappa\alpha\)). The omission of a word was often indicated by a small vertical line (e.g., \(\kappa\alpha\gamma\kappa\alpha\gamma\)) and the missing word (in this case \(\alpha\kappa\)) was added on the outer margin, parallel to the edge, and often so close to it as to be worn away by the fingers of readers or cut away by subsequent binders, particularly European ones. Quotations of Scripture or of other writers were marked by \(<\) or \(<\), \(-\) or \(-\), \(\kappa\), placed on the margin at the beginning of the first and last lines of the quotation or at the beginning of each line.* In one old manuscript (no. delxxxvi.) I have observed the letter \(\kappa\) placed at the beginning of the first line and \(\kappa\) at the beginning of the last, with the mark \(\kappa\) between. When the author cited quoted a third writer, double marks were used, e.g. \(<<\), \(<<\), \(-\), \(-\), \(-\), etc. I may add that the interjection \(\alpha\kappa\) was distinguished at a very early period from the conjunction \(\alpha\kappa\) by the Greek vowel \(\delta\) suprascript, \(\alpha\kappa\). In later times this became \(\alpha\kappa\), \(\delta\), \(\delta\), and finally \(\delta\).

The work of transcription was accomplished with probably far more rapidity than is generally supposed. The scribes of Edessa, Amid, Tagrit and Secte were no inexpert penmen. Cureton speaks of "the time and labour requisite to produce even one copy" of a work;† but the example which he proceeds to allege is founded on a misapprehension. It is not the scribe of Add. 12,151, but the commentator Phocas himself, who speaks of the work as having occupied him for a full year in composition and fair transcription. The miserable monk Samuel bar Cyrriacus (the barbarous mutilator and destroyer of several fine old books‡) spent, it is true, "more than three years" in transcribing Add. 12,144 (no. dceclxxi.); but it should be remembered that this is a volume of huge size, and that the said Samuel was by no means a first-rate penman.

At the end of the manuscript the scribe usually gave his own name and that of his employer, as well as the date of its completion, and more rarely the price paid for it. Sometimes an affectation of humility led him to conceal his own name under the thin disguise of numerals or numerical figures (e.g., no. declxxxviii.), or by the use of the so-called alphabet of Bardezas (e.g., no. xxii.). The era ordinarily employed was the Seleucian or Greek, also called the era of Apamea (no. dxxxxix.), commencing with the first of October B.C. 312; but others occasionally occur, viz. that of Antioch, commencing with the first of September B.C. 49 (no. delxxxvi., and see pp. 705, 706); and that of Bostra, beginning with the twenty-second of March A.D. 106 (no. dceccxxiv.).

Carefully written manuscripts, particularly those intended as presents for the libraries of churches or convents, were generally collated with the archetype by other persons than the scribes, either at the time of their completion or soon after. See, for example, nos. xvii., xxii., xxiv., xl., lxxi., and lxxvii.

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* See, for example, pp. 549 and 553.
† Quarterly Review, no. cliii., p. 61.
‡ See nos. lxxxv., ccxxi., ccxxxv., and dceclxxv.
When the task of the scribe was done, the volume was handed over to the binder, who stitched the quires strongly together and placed them between wooden boards, which were usually covered with plain or stamped leather, and lined on the inside with linen or silk. To facilitate the turning of the pages of large volumes, pieces of cloth, or small hanks of thread, were attached to the margins of the leaves which commenced the principal divisions of the work. If the volume contained pictures, they were protected by pieces of cloth loosely stitched to the vellum. Of such bindings the Nitrian collection contains no specimens, the old wooden boards having been all removed;* but Lord de la Zouche describes that of a volume in his possession as follows (Catalogue, p. 12): "The binding of this volume is of board, covered on the outside with brown leather, curiously ornamented and studded with brass-headed nails; the inside of the binding is lined with a curious piece of embroidered or woven linen of the same date as the book."†

The finished volume was now deposited in the library for which it was intended. The librarian made an entry on one of the fly-leaves of the name of the donor and the date of the gift, in most cases adding an anathema against any one who should injure, mutilate, or steal it. Books were, however, lent for the purposes of copying, collation, or study, and the rules of the library of S. Mary Deipara were so liberal as to allow six months for these purposes (see, for example, p. 82, second column).

VIII. The twenty photographs, which accompany this catalogue, have been selected by me with some pains to exemplify the different styles of Syriac writing; and for this purpose they will, I trust, be found as satisfactory as any specimens that have preceded them, with the exception, perhaps, of the splendid reproduction of the Ambrosian manuscript of the Hexapla, which is now being executed under the superintendence of Dr. Ceriani.‡

With the history of Syriac writing in the earliest centuries of the Christian era we

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* In the preface to the Festal Letters of Athanasius, p. xiii., Cureton, speaking of M. Pacho's manuscripts, says: "The day after their arrival I went to inspect them. At the first view I could almost have imagined that the same portion of the library as had been brought, nearly five years previously, by Dr. Tatam, was again before me in the same condition as I found it when the books were first taken from the cases in which they had been packed, as if the volumes had been stripped by magic of their russin, and clad in their original wooden binding; and the loose leaves and fragments, which had cost me many a toilsome day to collect and arrange, had been again torn asunder, and scattered in almost endless confusion."

† This is described by its owner as a volume of church-services in large quarto, 16 inches by 12, written on vellum, in double columns. Many lines are in gold and red, and there are rude illuminations on the first and last pages. It was written A.Gr. 1541, A.D. 1290, at the convent of Севас в Мессар (or S. Mary Deipara) near Edessa, by one Bacchus bar Matthew, when Ignatius (David) was patriarch of Antioch.

‡ The student should consult the facsimiles which accompany the catalogues of Rosen and Forshall and of Dr. Payne Smith (now Dean of Canterbury); also those in Cureton's Corpus Ignatinum; in the publications of the Rev. Abbé Martin (Journal Asiatique for 1860, La Massore chez les Syriens; do. for 1872, Essai sur les deux principaux dialectes Araméens; Œuvres grammaticaes de Bar Hebrueus, 1872); and in those of Dr. Land (Anecdota Syriaca, t. i., ii., iii., but especially t. i.); Tischendorf's Anecdota sacra et profana. tab. iv.; and Ceriani's Monumenta sacra et profana, t. i., fasc. 1 (Milan, 1801).
are not here concerned, as no document of a date anterior to A.D. 400 comes under our cognisance.

In the fifth century we find the character commonly called Estrangela, אָנָּגֶלֶת, fully developed, and currently employed in a way which shows that it had already a past history of long duration. A fine example of this sort of hand is exhibited in Pl. II., taken from a manuscript written at Amid in A.D. 464 (Add. 14,425, fol. 94 a). The Greek vowels in the first column are of course a far later addition; and in the second column some words have undergone alteration in lines 8, 17, 24, and 25. The original readings were: I. 8, אָנָּגֶלֶת; 1. 17, (sic) אָנָּגֶלֶת. II. 24 and 25, אָנָּגֶלֶת. Another instance of perhaps somewhat earlier date is afforded by Pl. III., which represents a page of the Curetonian Gospels (Add. 14,451, fol. 47 a). The marginal annotation אָנָּגֶלֶת אָנָּגֶלֶת is of much later date. Older than either of these is the specimen in Pl. I., from the famous Add. 12,150, fol. 239 b, written at Edessa towards the close of A.D. 411.* This is a splendid example of the hand peculiar to the scribes of the Edessene school, which we can trace into the seventh century, when it gradually becomes extinct. Some of the diacritical points have been added by a later hand, though this is not obvious in the photograph. The marginal annotation, doubtless written in the desert of Scete, in the year 1398, A.D. 1087, contrasts almost grotesquely with the ancient text, though the handwriting in itself is by no means bad. It should be remarked that in old Estrangela the letter א is not annexed to a following letter, and that, when final, it has no stroke to the left. Pl. IV., taken from Add. 14,542, fol. 94 a, dated A.D. 500, exhibits the more cursive writing of the fifth and sixth centuries. The reader may remark the occasional omission of the points of the א and י (which also occurs in Add. 12,150); the use of the form ג for פ, which is, however, common at all periods; and the annexation of the א to a following letter.

With the sixth century arises a gradual divergence of handwriting among the Syrians, which develops itself more and more with each succeeding age, until at last a manuscript may be discerned at once to be either Jacobite, Nestorian, or Malkite. I shall take these in the order named.

Plates V.—VII. represent the ordinary development of the Estrangela character as employed by the Jacobites of the seventh and eighth centuries. Pl. V., taken from Add. 17,134, fol. 42 a, may perhaps be the handwriting of Jacob of Edessa; at all events it was written during his lifetime, as it bears date A.D. 675. Pl. VI. is from fol. 83 b of the same volume, and seems to have been written some years subsequently, perhaps as late as the beginning of the eighth century. The point of interest in it is the presence of Greek vowels added by the same hand that wrote the text, though in a different ink. The form of the vowels, particularly of the ר, is the same as in the Greek word on the margin of Pl. V. Pl. VII. is taken from Add. 14,429, fol. 88 b, dated A.D. 719. The handwriting closely resembles that of Săbă of Răsă-ain, "who never made a blotted ה,"

* The full page exhibits three columns, but the innermost column has been omitted for the sake of including in the plate the marginal note.
and there can be no doubt whatever that the Greek vowels, as well as the Greek words on
the margin, were added by the same hand that penned the text.
Plate VIII., taken from Add. 14,548, fol. 116 a, dated A.D. 790, is, I believe, the
oldest specimen in the collection of the current hand that prevailed from the eighth
century onwards. Pl. IX., from Add. 14,580, fol. 56 b, copied at Edessa in A.D. 866,
shows the same character written more hurriedly and therefore more cursively. It has
been corrected and retouched in several places, more particularly in lines 7 (א in
םלככמפ), 17 (ו in מלח), 19 (י in מלכת), 20 (ע in מלכת), 23 (ם in מלכת), 26 (א and
כ in מלכת), and 28 (י in מלכת). The marginal note has been altered by erasure,
only the letters כ being in the original writing. This hand has gradually degenerated into
the Maronite character of the present day. The form of the letter shin is a tolerably fair
criterion of the age of a manuscript. In the earlier centuries it is shaped א or ע; in the
twelfth and thirteenth it becomes more rounded, א; and about the fifteenth it begins
to assume an angular form, א, differing in little but size from that of קד.

Plate X., taken from Add. 12,139, fol. 12 b, written at Antioch in A.D. 1000, is an
element of a modification of the Estrangellā, which is very common, particularly in service-
books, from the ninth or tenth to the twelfth or thirteenth century.

Nestorian manuscripts of the oldest period are not easily distinguishable by any ex-
ternal peculiarities.* Pl. XI., for example, taken from Add. 14,460, fol. 68 a, written in Beth-
Nāhādrā, A.D. 600, presents no very salient features so far as the Estrangellā character is
concerned. The system of punctuation, however, is a tolerably certain guide; and, in a less
degree, the marginal ornamentation (compare Plates XII. and XIII.), which is not, I think,
found in this shape in Jacobite manuscripts. As a rule, Nestorian manuscripts exhibit the
ancient Syrian vowel system, in which the vowels are represented by small points or dots.
The Jacobites, on the other hand, use the Greek vowels, though there is a mixed school, which
employs both.† Manuscripts written by the Syrian Christians in Southern India conform
to the Nestorian type.‡ Pl. XII. is from a beautiful manuscript, Add. 7157, fol. 70 b,
written in the convent of Beth-Kūkā, on the Great Zāb, in Adiabene, and dated A.D. 768.
It is very fully pointed, but many of these minute vowels seem to have been added
subsequently. Pl. XIII. represents a page of the old Nestorian Masora, Add. 12,138, fol.
190 a. In this fine volume, which was written in a convent near Harrān, A.D. 899, the
writing begins to assume a distinctly Nestorian aspect. Some of the points are later
additions. Lastly, in Pl. XIV. we have a specimen from a large Lectionary, Egerton 681, fol.
66 a, written A.D. 1206–7, in which the vowel points and consonants are all of one date.§

* The term Nestorian, as applied to writing, is often
loosely and inaccurately employed by the compilers of
catalogues. Rosen and Forshall, for example, call
writing similar to that of plate X. Nestorian; and Payne
Smith uses the word to designate the writing of Malkite
manuscripts, like those represented in plates XVI. and
XVII.
† See Martin, Essai sur les deux principaux dialectes
Arabo̓s, in the Journal Asiatique for Avril-Mai 1872.
‡ See specimens in Land's Anecdota Syr., t. i, tab.
B., and Payne Smith's Catalogue (from Bodl. 623).
§ Good facsimiles from Nestorian manuscripts are
given in Rosen and Forshall's Catalogue (Add. 7152
and 7157); Tischendorf, Anecdota sacra et profana,
tab IV. (codd. Tisch. xiii., xiv., and xv.); Payne Smith's
Catalogue (Dawk. 27); and Martin, Essai etc., Journal
Asiatique, Avril-Mai 1872.
Pl. XV. exhibits a page of one of our oldest Malkite manuscripts, Add. 14,489, fol. 83 a, written at Antioch in A.D. 1045. Here the deviation from the ordinary character is by no means strongly marked; but in the next two plates the distinctive features of this handwriting, which inclines in many points towards the Nestorian, are fully brought out. Pl. XVI. is taken from Add. 21,081, fol. 40 b, which was written in A.D. 1213, probably somewhere near Ma'lūla. Pl. XVII. represents Add. 17,236, fol. 170 b, written in a convent near Tripoli, but by a scribe from the neighbourhood of Damascus, in A.D. 1284.*

The peculiar Palestinian character is, in its early days, little else than a very stiff, angular, inelegant Estrangélia. The best specimen of it in the Nitrian collection is Add. 14,450, fol. 14, a palimpsest leaf, of which one page is represented in Pl. XVIII. by means of the autotype process of photography.† It contains a part of the Gospel of S. Matthew, viz. ch. xxvi. 56—64, but of one column about half has been unfortunately cut away. Compare Miniscalchi-Erizzo, Evangelarium Hierosolymitanum, pp. 333, 363. I can only hazard a conjecture that this leaf belongs to the eighth or ninth century;‡ but it is certainly much older than the specimens exhibited in Plates XIX. and XX., where every peculiarity is exaggerated and distorted till the character becomes almost hideous. The former of these, Add. 14,604, fol. 26 b, I assign to the tenth or eleventh century. § It contains Ps. lxxvii. (lxxviii.) 57—65. The latter, Add. 14,664, fol. 34 a, which contains hymns on S. John the Baptist, is probably of the twelfth or thirteenth century.||

IX. It remains for me to say, in conclusion, a few words regarding the compilation of this work.

The state of the Nitrian manuscripts when they reached this country may be best described in the words of Cureton in the Quarterly Review, no. cliii., p. 60.

"Upon opening the cases very few only of the volumes were found to be in a perfect state. From some the beginning was torn away, from some the end, from others both the beginning and end; some had fallen to pieces into loose quires, many were completely broken up into separate leaves, and all these blended together. Nearly two hundred volumes of manuscripts, torn into separate leaves, and mixed up together by time and chance more completely than the greatest ingenuity could have effected, presented a spectacle of confusion which at first seemed almost to preclude hope. To select from this mass such loose fragments as belonged to those manuscripts which were imperfect, and to separate the rest, and collect them into volumes, was the labour of months. To arrange all those leaves now collected into volumes, in their proper consecutive order, will be the labour of years. Without the aid either of pagination or catchwords, it will be requisite to read almost every leaf, and not only to read it, but to study accurately the context, so as to seize the full sense of the author. Where there are two copies of the same book, or where it is the translation of some Greek work still existing, this labour will be in some measure diminished; but in other instances nothing less than the most careful perusal of every leaf will render it possible to arrange the work, and make it complete."¶

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* Among the facsimiles appended to Payne Smith's Catalogue is a very good one from a Malkite Octócchus, dated A.D. 1433 (Dawk. 8).

† In the manuscript itself the old writing is of a light brown, almost yellowish tint; the more recent, jet black. The autotype process fails to bring out this difference, but the plate is in other respects an excellent reproduction of the original.

§ Compare the facsimile given by Miniscalchi-Erizzo in his edition of the Evangel. Hierosolym., from the Vatican manuscript, which is dated A.D. 1080.

|| Compare Land, Anecdota Syr., t. i., pp. 89—91, and the specimen on Tab. xviii.

¶ Compare also what Cureton says in the preface to the Festal Letters of Athanasius, p. xiii., cited above, p. xxix., note ¶.
To the labour of study and arrangement Cureton at once devoted himself, but he quitted the British Museum in 1850, and from that date the work languished. When I was appointed assistant in the Department of Manuscripts in 1861, I found that comparatively little progress had been made; the later portions of the collection, though mostly bound in volumes, were in a state of great disorder, and the whole, with the exception of the manuscripts first procured by Dr. Tattam, required a thorough revision. To this task I devoted myself for about three years, taking notes of the contents of the volumes as I went along. Many I had to rearrange entirely, others partially; to others I added larger or smaller portions from the later acquisitions and the bundles of unbound fragments. When this was done, I began to describe the books carefully in numerical sequence, such being the wish both of Sir F. Madden (who was then Keeper of the MSS.) and of Dr. Cureton; and the catalogue was actually completed in manuscript in this manner. When, however, Mr. Bond succeeded to the office of Keeper, the matter was reconsidered, and it was determined to attempt at least a certain degree of classification. Many of the volumes in the Nitrian collection were made up of two, three, or even four totally distinct manuscripts, which had been fortuitously bound together in the convent of S. Mary Deipara; and we resolved to separate these so far as the description of them was concerned, and to refer each manuscript to its proper class. In most of the classes a further subdivision has been attempted. The Biblical manuscripts naturally fall under the heads of Old Testament, New Testament and Apocrypha; to which are appended the Masoretic volumes, under the heading of "Punctuation." Then follow the various Service-books, commencing with the Psalters. In these classes, I have, whenever it was practicable, placed together manuscripts of the same sort or representatives of the same sect of the Church. For example: among the Lectionaries, the Jacobite commence with no. cxxx., the Nestorian with no. ccxlii., and the Malkite with no. ccI., to which last are annexed the Palestinian fragments (no. cciv.). Again: among the Jacobite Choral books, those containing services for the whole year take the precedence, and are followed by collections of services for various special occasions (no. ccxlvi.); whilst the Malkite manuscripts are placed at the end (no. ccciii.). The patristic literature is divided into two series. The first comprises manuscripts which contain works of only one writer, arranged chronologically according to the age of the authors. The second consists of volumes, each of which contains works of several authors, put together by the same scribe, and which therefore form manuscripts incapable of partition. This series I have arranged according to the date of the manuscripts.

Such are the leading features of the new scheme, which necessarily compelled me to subject my written descriptions to a thorough revision and rearrangement. At length I commenced printing, in 1869, and the last sheet of the first volume (pp. 1—400) was struck off, when a new and vexatious delay occurred. The premises of Mr. Watts, the printer, were destroyed by fire on the 19th of March, 1870, and the whole impression perished in the flames, along with a large portion of Dr. Rieu's catalogue of the Arabic manuscripts and many other valuable works. Fortunately I had the proof-sheets lying by me, and was enabled, thanks to the energy of all concerned, to begin printing again in a
very few weeks and to finish the first volume before the end of the year. Since then the work has gone on uninterruptedly till it has now happily reached its close. Thanks are due on my part to Mr. Bond, the Keeper of the MSS., Dr. Rieu, the Keeper of the Oriental MSS., and Mr. Thompson, the Assistant Keeper of the MSS., not only for many valuable suggestions, but also for actual help in the revision of the proofs. As for the printers, their part of the work has been executed to my complete satisfaction, and if my own labours meet with the same degree of commendation which I can conscientiously bestow upon theirs, I shall have reason to be well satisfied.

Wm. Wright.

November 9th, 1872.
ADDITIONS AND CORRECTIONS.

In drawing the attention of the reader to the following list of Additions and Corrections, I have to thank my friends Professor Noeldeko of Strassburg and Mr. Bensly of Cambridge for the notes with which they have been so kind as to supply me. W. W.

Page 9, column 2, line 1. Perhaps לָמוּ, instead of לָמוּ, instead of being a proper name (which one would naturally expect in this place), may be a corruption of לָמוּ, signature, autograph.

— 19, col. 1, l. 30. Read לָמוּ.

— 53, col. 1, ll. 9, 15. Assemani is probably right in pronouncing the name דִּינִיר.

— 58, col. 1, l. 35, and col. 2, l. 15. Read 1188.

— 61, col. 1, l. 20, and col. 2, l. 10. Read 1437.

— 74, col. 2, l. 10. Delete the words "חַבְבַּי אוּיִי."

— 79, col. 2, l. 26. The vowel א has accidentally disappeared.

— 141, col. 2, l. 32. Read לָמוּ יְפַר."

— 165, col. 2, l. 3. Read "Syrian."

— 181, col. 1, l. 6 from the foot. Read CCXLV.


— 207, col. 1, l. 10. Read 1205.

— 248, col. 1, l. 18. Read בָּמוּ.

— 262, col. 1, l. 3 from the foot. Read בָּמוּ.

— 265, col. 1, l. 10, and p. 268, col. 2, l. 3. Read "חַבְבַּי צִיוּד."

— 320, col. 2, l. 9 from the foot. The words בָּמוּ בָּמוּ בָּמוּ seem to imply "a suffragan bishop," or one who held the same relation to a bishop that his σύγκεκλησιδ to a patriarch.

— 344, col. 2, ll. 5 and 7. More probably בָּמוּ is a derivative adjective, formed like בָּמוּ from בָּמוּ, בָּמוּ from בָּמוּ, etc.

Page 348, col. 2, l. 6 from the foot. Read 1079—80.

— 306, col. 1, l. 3 from the foot. Read "9, b, c."

— 401, col. 2, l. 3. Read "fol. 150 a."


— 411, col. 1, l. 7, and p. 413, col. 1, l. 23. Read 518.

— 414, col. 1, l. 10, and col. 2, l. 5. Read 554.

— 415, col. 1, l. antepenult. We should read בָּמוּ.

— 416, col. 1, l. 22. Add "See Opera, t. iii., p. 284."

— 438, col. 1, l. 4 from the foot. Read בָּמוּ תְּפַריגוּ."

— 460, col. 2, l. 6. We should read בָּמוּ.

— 466, col. 1, l. 19. Read בָּמוּ.

— 467, col. 1, l. 11. Read 605.

— 468, col. 2, l. 3 from the foot. Read בָּמוּ, i.e. בָּמוּ, for בָּמוּ.

— 473, col. 2, l. 5. Read בָּמוּ.

— 476, col. 1, l. 8. Or rather, בָּמוּ, misspelled for בָּמוּ, Thomas.

— 477, col. 1, l. 25. Read 503.

— 489, col. 1, l. 5. For בָּמוּ the Greek heading requires us to read בָּמוּ.

— 492, col. 1, l. 17. Read בָּמוּ.

— 494, col. 1, l. 22. Read בָּמוּ.

— 495, col. 1, l. 21. Read בָּמוּ.

— 496, col. 1, l. 17. Read בָּמוּ.
ADDITIONS AND CORRECTIONS.

Page 505, col. 1, l. 28. After "prayer" add "in heptasyllabic metre."
— 514, col. 1, note 4. Read 998.
— 570, col. 2, l. 21. We ought to read 1207.
— 572, col. 2, l. 7. The word 7807 seems to be corrupt.
— 574, col. 2, l. 22. Read 1207.
— 676, col. 1, ll. 7, 8. I have my doubts about the commentator Tobiah; 1207 may perhaps be 7807.
— 592, col. 1, l. 3 from the foot. Read 1207.
— 593, col. 2, l. 25. Read 1207.
— 605, col. 1, l. 17. Read "the Orientals."
— 602, col. 1, l. 10. Read 1207.
— 605, col. 1, l. 3. We ought to read 205.
— 611, col. 1, l. antepenult. Read 773.
— 614, col. 1, ll. 9, 10. 1207 is 1207, not 1207. See, for instance, Hoffmann de Heremanticis apud Syros Aristoteles, p. 159, artt. 1207, 1207, 1207, 1207, 1207, 1207; 1207, i.e. 1207, 1207, 1207, 1207.
— 631, col. 1, ll. 15, 17. Read 411 and "Recognitiones."
— 648, col. 1, last line. Read 1207.
— 668, col. 2, l. 22. Read "Emessa."
— 603, col. 1, l. 19. This dialogue is by John the monk.
— 704, col. 1, nos. 18 and 19. Or rather 1207.
— 711, col. 2, l. 7 from the foot. We should read 1207.
— 714, col. 2, l. 9. Read 1207.
— 726, col. 1, l. 3 from the foot. Read 836.
— 747, col. 2, l. 4 from the foot. Read 1207.
— 756, col. 1, l. 7. Read 1207.
— 760, col. 1, l. 3. We ought to read 1207.
— 782, col. 1, l. 28. Read 33—41.
— 800, no. 1. This letter is in heptasyllabic metre.
— 807, col. 2, l. 15. Read 1207.

Page 600, col. 1, l. 24. We ought to read 1207.
— 816, col. 2, l. 25. Read 1207.
— 808, col. 1, l. 18. Read 5.
— 803, col. 2, l. 13. Read 1207.
— 807, col. 1, ll. 23, 24. There is some corruption in the text here.
— 900, col. 2, l. 3. Read 1207.
— 904, col. 2, last line. Read 1207.
— 905, col. 2, l. 4 from the foot. Read 1207.
— 907, col. 2, l. 8 from the foot. Read 1207.
— 913, col. 1, ll. 1—3. Read: "The time, during which he (Severus) was engaged in this work, was protracted for want of books."—I. 24. After "exposition" add "of the Apostle Paul and."—I. 3 from the foot. For 1207 we should read 1207.
— 918, col. 1, ll. 19, 20, and col. 2, ll. 7, 9. 1207 are not 1207, "judgments," but 1207, "expressions" or "passages quoted as authority."
— 926, col. 1, l. 12. 1207 is an error for 1207.
— 928, col. 2, l. 23. Read 1207.
— 939, col. 1, l. 20. We ought to read 1207.
— 947, col. 2, l. 29. Read 1207.
— 948, col. 2, l. 3 from the foot. We ought to read 1207.
— 966, col. 1, l. 4. Read 1207.
— 901, col. 1, l. 22. We ought to read 1207.
— 1017, col. 2, l. 22. We should read 1207.
— 1122, col. 1, l. 23. After 1207 add "(Terrâne, 1207, on the Nile)"
Preface, page v., note §. In the sale-catalogue of the Meermann collection, t. iv., p. 1, we read as follows:—


This volume passed, with many more of the Meermann MSS., into the hands of the late Sir T. Phillipps, and is now at Cheltenham. The above statement is repeated, in nearly the same words, by Haenel in his "Catalogi librorum manuscriptorum qui in bibliothecis Gallise, etc., asservantur" (Leipzig, 1830), p. 830; but in Sir T. Phillipps's own, privately printed Catalogue, the manuscript is ascribed to the ninth century.

Neither statement is correct, nor do I feel at all sure that the book ever was in the Nitrian desert. Mr. Bensly has examined it, and informs me that it contains the four Gospels, according to the Peshîta version, preceded by the epistle of Eusebius to Carpianus and the Eusebian canons. It was written, according to a note on the last page, at the expense of the priest Thomas and one Aquilinus, of Hardin (?) on mount Lebanon, for the convent of Mar Isaac of Gabâla; and was presented in the year 988, A.D. 677, to the church of Bêth-Bishâ (?), when one Baccus was its priest.

This last paragraph is probably in a different hand from the other two, and added more recently.

On the last page we also find the name of a priest named Aaron, and a note which has been partially...
ADDITIONS AND CORRECTIONS.

On the first page is another deed of gift, in part illegible, from which it appears that Abū-Sirī (?) bar Hurmuz, of Tagrit, presented it to a certain convent, when one Isaiah was abbot. In none of these notes is there anything to show that the manuscript ever formed part of the library of the convent of S. Mary Deipara, or of that of Abbā Bishō, for it is impossible to identify the “church of Bēth-Bishā,” with the latter monastery, situate near. Where Bēth-Bishā was situated, is unknown to me.
(...)
لا يمكنني قراءة النص العربي من الصورة.
ADD. 14,460, fol. 68 a... Nestorian, A.D. 600.
لا يمكنني قراءة النص العربي في الصورة.
ADD 14,664. fol 26b. - Palestinian
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**Appendix A.** (Notes and Additions to Rosen and Forshall's Catalogue) 1201

**Appendix B.** (Mandaitic manuscripts) 1210

**Indices.**

| Index-table of the Manuscripts | 1221 |
| Table of Dated Manuscripts     | 1236 |
| General Index                  | 1239 |
| Index of Syriac Proper Names, chiefly geographical | 1336 |
| List of Bishops, Maphrians, etc. | 1349 |
| List of the Abbats of the Convent of S. Mary Deipara | 1353 |
DCCCXI.

Vellum, about 9 in. by 6\frac{3}{4}, consisting of 130 leaves, a few of which are stained and torn, especially foll. 1—3, 13, and 130. The quires, signed with both letters and arithmetical figures (e.g. fol. 64 a, \( \frac{1}{2} \)) are 14 in number; but the first is imperfect, leaves being wanting at the beginning, as well as after foll. 1 and 2. Each page is divided into two columns, of from 26 to 36 lines. This volume is written in a fine, regular Estrangela of the vi\(^{th}\) cent., and contains—

The first five books of the Ecclesiastical History of Eusebius of Caesarea.* The title, as given in the heading and subscription of each book, is \( \text{ο\(\varepsilon\)υ\(\varepsilon\)βιος το\(\varepsilon\)σαρη\)κα} \); but the running title, e.g. fol. 3 b, is \( \text{ο\(\varepsilon\)λιαφο\(\varepsilon\)σει} \). Each book is preceded by an index of chapters.

Book i., imperfect. Fol. 1 a. The missing portions are chapters 1—12 of the index;

the latter part of ch. 1, from the words την ἀφήγησιν ποιήσασθαι; the beginning of ch. 2, as far as \( \varepsilon\)τό εἰμι ὁ θεός τῶν πατέρων σου, and the end of the same chapter, from the words ὁ δὲ ᾍδη διὰ τῶν τὰς θεοσεβείας στέρματα εἰς πλῆθος ἀνδρῶν κατεβάλλοντο; lastly, the commencement of ch. 3, as far as \( \varepsilon\)τί δὴ καὶ αὐτοί, τῆς τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ τοῦ κατὰ πάντων βασιλείων θείου λόγου βασιλείας καὶ ἀρχιεἰς ἐξουσίας τῶν τύπων δὲ ἑαυτῶν ἔφερον.

Book ii. Fol. 18 a.

Book iii. Fol. 40 b.

Book iv. Fol. 70 a.

Book v. Fol. 96 b.

A note on fol. 130 b states that the volume was written by one Elias: \( \text{ο\(\varepsilon\)λιαφο\(\varepsilon\)σει ο\(\varepsilon\)λιαφο\(\varepsilon\)σει ο\(\varepsilon\)λιαφο\(\varepsilon\)σει ο\(\varepsilon\)λιαφο\(\varepsilon\)σει} \). The remainder of this note, which con-

* This work was translated into Syriac at a very early period, for the St. Petersburg manuscript is dated A. Gr. 773, A.D. 462.
The word *sJL is alone legible.
The seems continuation This There Poll. XPYCOCTOMOY a good, a the palimpsest Foil. good,.

DCCCCXIV.

A vellum leaf, 8½ in. by 5½, much stained and torn. The writing is a good, regular Estrangela of the viii\textsuperscript{th} or ix\textsuperscript{th} cent. This is the first leaf of a manuscript similar to Add. 14,643, and contains the commencement of an Epitome of the Chronicle of Eusebius, from the creation of the world down to A. Gr. 8–2. Title: Κ... διετελείαν οἱ μετά αὐτής οἱ τόμοι... 

The work was, therefore, continued by the epitomiser down to his own time.

[Add. 17,216, fol. 1.]

DCCCXXV.

Thirteen vellum leaves, about 11 in. by 8, several of which are much stained and torn, and two are mere fragments. The writing is a good, regular Estrangela, in double columns, of from 32 to 41 lines, of the viii\textsuperscript{th} or ix\textsuperscript{th} cent. They contain—

Portions of a Chronicle, based on that of Eusebius, with a continuation by the compiler. The part extant commences with an account of the composition of the Septuagint Version of the Scriptures, and extends, in a fragmentary condition, down to A. Gr. 975 (975), A.D. 664.*

[Add. 17,216, foll. 2–14.]

* The fly-leaf fol. 1 of the St. Petersburg manuscript of the Ecclesiastical History of Eusebius originally belonged to this manuscript. It comprises the reigns of Ptolemy Lagus and Ptolemy Philadelphus, some account of the family of the Herods, and part of the history of our Lord.

DDCXXVI.

Vellum, about 9½ in. by 6, consisting of 41 leaves, many of which are much stained and torn, especially foll. 1–8, 12, 22, 24, 25, 31, 32, and 34–41. The quires, signed with letters, seem to have been 5 in number, but only one is perfect, leaves being wanting at the beginning, and after foll. 7, 13, 23, and 31. There are from 30 to 34 lines in each page. This volume is written in a good, regular hand of the earlier part of the xi\textsuperscript{th} cent., with the exception of foll. 36 b—39 a, which are in a smaller and more cursive character of about the same date. It contains—

Part of a Chronicle, chiefly ecclesiastical, compiled from the similar works of Eusebius, fol. 1 b, Andronicus, foll. 1 b, 15 a, and others, and continued to A. Gr. 1108, A.D. 797, fol. 36 a. The later additions, foll. 36 b—39 a, bring the history down to A. Gr. 1122, A.D. 811.†

This volume is palimpsest throughout, being made up, to all appearance, of portions of five Greek manuscripts.

a. Foll. 17, 20, 24, 25, 27—29, 31, 32, and 34—40, seem to belong to a Catena Patrum, written in slanting uncialis of the earlier half of the ix\textsuperscript{th} cent. The character of the rubrics is larger and more upright. On fol. 17 b we find the commencement of an extract from Chrysostom on a passage of the Gospel of S. Luke.

..... ΛΟΥΚΑ ΕΥΑΓΓΕΛΙΟΥ. ΕΡΜΗΝΙΑ...
..... ΧΡΥΣΟΣΤΟΜΟΥ.

On fol. 29 a there are the remains of another heading, but the name of the Father who is quoted has been effaced.

b. Several leaves from a codex of perhaps the viii\textsuperscript{th} cent., written in a smaller and more upright character (see, for example,

† Foll. 40 and 41 are small fragments, belonging to the older part of the volume, but of which it seems impossible to determine the proper place.
foll. 10, 18, and 19); but the writing is now very faint.

c. Foll. 1, 4, 9, 12, and perhaps a few others, belonged to a volume written in small, slanting uncial, of the viii\(^{th}\) or ix\(^{th}\) cent. Part of a heading, in larger characters, is still visible on fol. 12 b.

d. Fol. 11 was taken from a manuscript in slanting uncial, probably of the ix\(^{th}\) cent.; and

e. Fol. 21, from one written in a smaller character, of the same date.

[Add. 14,412.]

DCCCCXVII.

Vellum, about 7\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\), consisting of 17 leaves, the first and last of which are slightly stained and torn. The writing on the lower half of fol. 14 b has been intentionally erased. The quires are without signatures. There are from 22 to 28 lines in each page. This manuscript is written in a fine, regular Estrangela of the vi\(^{th}\) cent., and contains—

1. A tract, ascribed to Eusebius of Cesarea, showing how and whereby the Magi recognized the Star, and that Joseph did not take Mary as his wife. Title, fol. 1 b: ToAdd:  

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Subscription, fol. 15 a: ToAdd:  

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This tract has been edited, with an English translation, by Wright, in the Journal of Sacred Literature for 1866, vol. ix., p. 117, and vol. x., p. 150.

2. A letter of Narcissus, bishop of Μαλμ (\(\Sigma\)) in Asia, sent to all the churches by the hand of the deacon Stephen, concerning an appa-

rition of the Tempter in the church of Μαλμ, on the 4\(^{th}\) of the latter Kānūn, A. Gr. 662 (A.D. 351): ToAdd:  

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This document has been edited by Rödiger in his Chrestomathia Syriaca, 2\(^{nd}\) ed., p. 102.

[Add. 17,142.]

DCCCCXVIII.

Vellum, about 11\(\frac{1}{2}\) in. by 9, consisting of 171 leaves, some of which are much stained and torn, especially foll. 1, 9, 39, 99, 109, 111—114, 116, and 171. The quires, signed with letters, were 20 in number, but the first is lost, and ἄνεπιμετοχικός is imperfect, leaves being missing after foll. 110 and 114. Each page is divided into two columns, of from 30 to 38 lines in the older portions of the volume, and from 26 to 36 in the more recent. The greater part of this manuscript, from the beginning to fol. 131, is written in a fine, regular Estrangela of the vi\(^{th}\) cent., with the exception of foll. 1—8, 19, 28, 29, 38, 59, 68, 89, 90, 97, 98, 100, 107, 125, 126, and 131, which are in a plain, legible hand of the x\(^{th}\) or xi\(^{th}\) cent. The later scribe has added foll. 132—171. The contents are—

1. A history and panegyric of Constantine the Great and his three sons, Constantine, Constantius and Constans: ToAdd:  

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[Add. 14,412.]
carried on by Julian and Jovian against the Persians. Fol. 31 a. The running title is simply " historia", which occurs from the very commencement of the volume (see, for example, fol. 1 a, 8 b, 13 b, 18 b). The name of the author is written "市长", fol. 31 a, 130 b, and "市长", fol. 31 b; and he calls himself a minister or official ("市长") of Jovian.* He composed the work at the request of Abdil, abbot of the place called "市长", with whose letter it commences, fol. 31 a: "市长 istoria".

3. A history (or rather a historical romance) of the reign of the emperor Jovian, or, as he is here called, Jovinian (" historia"), giving, in particular, a narrative of the war

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* Eusebius was bishop of Rome A.D. 309—311. The actual bishop in the time of Julian was Liberius, A.D. 352—367.

* Land, Anecd. Syr., t. i., p. 21, note, conjectures that we should read either "市长", Apollinaris, or "市长", Apollonius.

† Land, Anecd. Syr., t. i., p. 22, note, identifies this place with "市长" (sic) near Mardin, but this latter name is written by Assemani, Bibl. Or., t. ii., p. 228, "市长", with sin.
At the end, fol. 130 b, we read as follows:

4. A collection of Lives of Saints and Acts
of Martyrs: \(\text{\ldots}\)

a. The history of Thecla, the disciple of St. Paul: \(\text{\ldots}\). Fol. 132 a. See Add. 12,174, no. 76.

b. The martyrdom of Peter, archbishop of Alexandria, in the days of Diocletian: \(\text{\ldots}\). Fol. 139 a. After a short preface, the actual narrative begins thus: \(\text{\ldots}\). Fol. 139 a. The names of the youths are given thus, fol. 150 b: \(\text{\ldots}\). Compare Add. 12,160, fol. 147 a, and the Acta Sanct. for July, t. vi., p. 389, Acta alia etc.

c. Some account of St. John the Evangelist, \(\text{\ldots}\), being an extract from the Ecclesiastical History of Eusebius, lib. iii., cap. 23. Fol. 144 a. This is followed by an account of the decease of St. John, \(\text{\ldots}\), extracted from the same work, lib. iii., cap. 31. Fol. 145 b.

d. The martyrdom of Polycarp: \(\text{\ldots}\). Fol. 146 a. This is also an extract from the Ecclesiastical History of Eusebius, lib. iv., comprising the last sentence of cap. 14 and the whole of cap. 15.

e. The story of the Seven Youths of Ephesus, or the Seven Sleepers: \(\text{\ldots}\). Fol. 157 a. See Assemani, Bibl. Or., t. i., p. 364.

g. The history of Archelides (Arche- laides?): \(\text{\ldots}\). Fol. 160 a. He was the son of Gallienus (\(\text{\ldots}\)) and Augusta (\(\text{\ldots}\)), citizens of Constantinople in the time of Gratian and Valentinian.
The history of Hilaria, the daughter of the emperor Zeno. Fol. 165 b.


The first book comprises a preface and eight chapters, which are indexed on fol. 1 b (Land, p. 2).

I. The preface, fol. 1 b. From this is extracted the following passage, explanatory of the contents of the first part, whence it appears that the history was brought down by the compiler to the year of the Greeks 880, A.D. 569 (fol. 3 a, 2nd col., at the top; Land, p. 5):

DCCCCXIX.

Vellum, about 10½ in. by 6½, consisting of 198 leaves, a few of which are much stained and torn, especially foll. 8, 9, and 181. The quires, probably once 24 in number, were originally signed with arithmetical figures (see foll. 36 a and 154 a, where x and υ are still faintly visible), but subsequently with letters. Leaves are now wanting after foll. 9 (one), 16 (two), 181, 185, and 193. Each page is divided into two columns, of from 30 to 36 lines. This manuscript is written in a fine, regular Estrangéli of the end of the vii-th or the beginning of the viii-th cent., and contains-

The Ecclesiastical History of Zacharias Rhetor, bishop of Mitylene, in twelve books, which has been edited by Dr. Land, and forms the third volume of his Anecdotum Syriacum, Leiden, 1870. See also Assemani, Bibl. Or., t. ii., pp. 54, seqq.; Mai, Scriptorum Vett. Nova Collectio, t. x., pars 1, p. xi., and pp. 332, seqq.; Land, Anecdotum Syriacum, t. i., p. 38; and Nöldeke in the "Literarisches Centrallblatt" for 1871, Nr. 1. The work is divided in this manuscript into two volumes, foll. 1—107 and foll. 108—193, the first volume comprising five books, and the second seven.

I. The actual title prefixed to the first book is, fol. 1 b, "a volume of narratives of events which have happened in the world;" but the running title, "History of Zacharias," appears at intervals, e.g. foll. 3 b, 43 b, 71 b, 76 b, etc. It is evident, however, from the introduction to the third book, that the greater part of the first and second books has been compiled from different sources by a writer who lived only a little later than Zacharias (during the latter half of the viith cent.), and incorporated in his work nearly the whole of his predecessor's labours. See Land's preface, p. x.
2. A letter, asking an explanation of the chronological differences between the Greek and Syriac texts in the genealogies of the book of Genesis: [content]

3. Statement and explanation of the said chronological differences: [content]


5. The reply of Moses of Agel, [content]. Imperfect. Fol. 8 b. See Land, p. 16.

6. The book of Joseph and Asiyath (Asennath), translated from Greek into Syriac by Moses of Agel. Fol. 10 a. It is imperfect at the beginning and in the middle (see Add. 7190, fol. 319 a). Subscription, fol. 25 b: [content]. See Land, pp. 18 and xvii.


8. The revelation of the repository of the bones of S. Stephen the protomartyr, Nico- demus, Gamaliel, and his son Habib, from the letters of Lucian, the priest, of Kophar- Gamla. Fol. 43 a. [content].
II. The introduction to the second book commences on fol. 49 a (Land, p. 84).

1. The history of the Seven Youths of Ephesus: See Land, p. 87, and Add. 14,641, no. 4, e.

2. Of the heresy of Eutyches, and his deposition: See Land, p. 99.
3. Of the second council of Ephesus, concerning Flavian and Eutyches: 

4. Of the succession of bishops at Rome, Alexandria, Constantinople, Antioch, and Jerusalem, from the first council of Ephesus to the death of Theodosius:

5. The letter of Proclus to the Armenians:

III. The introduction to the third book commences on fol. 67 a with the passage (Land, p. 116): 

Hence it appears that the work of Zacharias was written in Greek, and dedicated to a courtier named (a shortened form of , Eupraxios, Eupraxius; like διον, Δαος, ιος, for διονυσιος, θεος, καλλιτεχνικος). There follows an index of the contents of the book. Fol. 68 a. See Land, p. 117.

1. Of the council of Chalcedon:
HISTORY.


3. Of Juvenalis of Jerusalem, and how the monk Theodosius was substituted for him as bishop: \[\text{sic}\]. Fol. 71 b. See Land, p. 124.

4. Of Peter the Iberian, and his ordination to the bishopric of Gaza: \[\text{sic}\]. Fol. 72 a. See Land, p. 124.

5. Of the flight of Theodosius from Jerusalem, and the reinstatement of Juvenalis, with its attendant massacre: \[\text{sic}\]. Fol. 73 b. See Land, p. 127.

6. Of the miraculous cure of a blind Samaritan, who rubbed his eyes with the blood of those who were massacred: \[\text{sic}\]. Fol. 74 a. See Land, p. 128.

7. Of the appearance of our Lord to Peter the Iberian, bidding him leave Gaza along with the persecuted: \[\text{sic}\]. Fol. 74 b. See Land, p. 128.

8. Of a monk named Solomon, who obtained access to Juvenalis, and upset a basket of earth upon him, and reproached him: \[\text{sic}\]. Fol. 74 b. See Land, p. 128.

9. Of the imprisonment of Theodosius and his death: \[\text{sic}\]. Fol. 76 a. See Land, p. 130.


11. Of the mission of John the Silentary to the Alexandrians after the death of Dioscorus: \[\text{sic}\]. Fol. 76 a. See Land, p. 130.
12. Of Anthemius (who was slain by Ricimer, \textit{ibid.}), Severus, Olybrius, and Leo: See Land, p. 131.

IV. The introduction to the fourth book is as follows. Fol. 76 b (Land, p. 133).

Then follows an index of the chapters. Fol. 77 a. See Land, p. 133.

1. Of the ordination of Timotheus “the Weasel” \textit{(A	extit{I}	extit{L}	extit{O}	extit{P}	extit{O}	extit{P}	extit{O}	extit{P}os, 	extit{ω	extit{O}	extit{O}	extit{I}	extit{A}	extit{L}	extit{A}	extit{L}	extit{A}	extit{L}	extit{A}t)} translated by \textit{κ	extit{L}	extit{O}	extit{N}	extit{O}}) as bishop of Alexandria: See Land, p. 134.


3. How many of the clergy, who had taken the side of Proterius, wished to be reconciled to Timotheus, but were hindered by the common people and the more bigoted priests:

5. Of the subsequent proceedings against Timotheus, and what happened at Ephesus to John, the successor of Bassianus: see the list of Cyril and Athenasius: fol. 79 b. See Land, p. 137.

6. The Αἰτήσεως, or Petition, of Timotheus to the emperor, setting forth his confession of faith, and arguing against the letter of Leo of Rome: fol. 80 b. See Land, p. 189.

7. How the bishops who had been at Chalcedon, with the exception of Amphilochius of Side, wrote to the emperor Leo: fol. 82 a. See Land, p. 142.

8. Letter of Anatolius to the emperor Leo: fol. 82 b. See Land, p. 143.


10. Of the other Timotheus, surnamed Ἀνατολίος (or Ἀνατολίας, or Salo-

11. How Timotheus Ἐλυρος was conveyed from Gangra to Cherson (Χέρσον), through the machinations of Gennadius of Constantinople and his party: fol. 84 b. See Land, p. 146.

12. Of Isaiah, bishop of Hermopolis, and the priest Theophilus of Alexandria, the Eutychians, and how Timotheus wrote against them and excommunicated them: fol. 85 a. See Land, p. 148. In the letter of Timotheus are cited the following authorities: Ambrose of Milan, fol. 90 a; Athanasius, foll. 86 b, 87 a, 89 b; Basil, foll. 88 b; Chrysostom, fol. 89 a and b; Cyril of Alexandria, foll. 90 b, 91 a; Gregory Nazianzen, fol. 88 b; Gregory Nyssen, fol. 88 b; Gregory Thaumaturgus, fol. 87 b (anathemas); Julius of Rome, foll. 87 a (two citations, one from an epistle to Dionysius), 88 b; and Theophilus of Alexandria, fol. 90 a.

The book concludes with a list of the bishops of Rome, Alexandria, Ephesus, Antioch, and Jerusalem, from the council of Chalcedon to the reign of Zeno. fol. 93 a. See Land, p. 163.

V. The introduction to the fifth book, which treats of the reign of Zeno, is as follows. Fol. 93 a (Land, p. 163).
1. Of the return of Timotheus Ælurus from exile, and how he urged the emperor Basiliscus to write his encyclical letter: Fol. 94 b. See Land, p. 165.


3. The letter of the bishops of the diocese of Asia, assembled at Ephesus, to Basiliscus and Marcus: Fol. 96 a. See Land, p. 169.


7. Of John (Talaia), the successor of Timotheus Ælurus, and his partizan the priest Cyrus, and how Peter (Mongus) was restored to his see: Fol. 100 a. See Land, p. 175.

9. Of the schismatics (ἀποσχιστικοί): Fol. 108 b. See Land, p. 188.


Here the first volume ends with the doxology. Fol. 107 b.

The second volume, which contained books vi.—xii., is entitled, fol. 108 b, "a volume (compiled) from the Ecclesiastical (History) of Zacharias."

VI. The sixth book commences with an index of contents. Fol. 108 b. See Land, p. 188.


2. Of Nephalius, who brought charges against Peter before the emperor, and of the mission of Cosmas the spatharius to Alexandria: Fol. 110 a. See Land, p. 192.

3. How Cosmas returned by way of Palestine, to take with him to Constantinople Peter the Iberian and the monk Isaiah: Fol. 111 b. See Land, p. 194.


3. Of the capture of Theodosiopolis by the Persians, and of their besieging Amid: Fol. 116 a. See Land, p. 203.


5. Of the famine at Amid at the time of its capture, and of the departure of the Persians to their own country: Fol. 120 b. See Land, p. 210.

6. Of the building of the city of Dāra by Anastasius, when Thomas was bishop of Amid: Fol. 122 a. See Land, p. 213.


8. Letter of Simeon the priest and other Oriental monks at Constantinople, to their abbot Samuel, regarding the expulsion of Macedonius: Fol. 124 b. See Land, p. 218.

10. Of the Council of Sidon, A. Gr. 823, A.D. 512:

11. The ἅγιος of the Oriental monks and of Cosmas of Ὀννησρίν, laid before the above mentioned council of Sidon:

12. Of the Council of Tyre, in the days of Severus of Antioch and Philoxenus of Mabûg:

13. Of the death of the empress Ariadne, the insurrection of Vitalianus, and his victory over Hypatius:

14. Of the death of Timotheus, bishop of Constantinople, and the succession of John; and how many persons at Jerusalem, at the feast of the Dedication, were possessed of devils and barked like dogs at the Cross:

15. List of the bishops of Rome, Alexandria, Antioch, Constantinople, and Jerusalem:

VIII. The eighth book commences with an index of chapters.
4. Of the flood at Edessa, the stoppage of the spring of Siloam (ךְִּכְלָּתַה) at Jerusalem, the destruction of Antioch by an earthquake, and the burning of the temple of Solomon at Ba'albek:


5. Of the negotiations (תַּתְרָא, תַּתְרָאָה) with the Persians; of Al-Mundir (מְדִיר), the king of the Arabs (ךְִּכְלָּתַה) or "Memluk, Meluk", and his invasion of the territories of Hims (חמה) and Apamea; and of the Oriental bishops who were deposed and left their churches:

| Fol. 141 a. See Land, p. 246. |

6. List of the bishops of Rome, Alexandria, Jerusalem, Antioch, and Constantinople, during the reign of Justin I.

| Fol. 142 b. See Land, p. 249. |

7. A short introduction to the four Gospels, written in Greek by Mara (Maras), bishop of Amid: 

| Fol. 142 b. See Land, p. 249. It concludes with the passage regarding the woman taken in adultery, S. John, ch. viii. 2—11. |

IX. The ninth book commences as follows, fol. 144 b (Land, p. 252):

| Fol. 141 a. See Land, p. 246. |

1. Of the accession of Justinian I., and of the expedition against Nisibis and the fort of Dura: 

| Then follows an index of the chapters. See Land, p. 253. |
of the expedition to the desert of Persia, against the Persians: See Land, p. 256.

3. Of the Persian expedition against Dari: See Land, p. 257.

4. Of the battle on the banks of the Euphrates: See Land, p. 258.

5. Of the defeat of the Persians by Bassus near Maiperkat, and of the death and capture of several of their generals: See Land, p. 259.


7. Of the peace between the Persians and Romans: See Land, p. 261.

8. Of the rebellion of the Samaritans:


14. Of the insurrection at Constantinople, and how Hypatius and Pompeius were slain: See Land, p. 271.

15. Of the bishops who were recalled from


X. The tenth book begins as follows, fol. 180 a (Land, p. 313): Then follows an index of the chapters. See Land, p. 313.


2. Of the doings of Abraham bar Alaa at Amid. This chapter is wanting, with the exception of a few words of the title: Fol. 181 b. See Land, p. 316.
JOHN OF ASIA OR EPHESUS.

3. Of the priest Cyrus of Amid, who was burned at Amid: See Land, p. 325. Fol. 186 b. This chapter is wanting.

4. Letter of Rabulas of Edessa to Gaimalinus of Perrhe: See Land, p. 325, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 231.

5. Of the Dedication of the Church at Antioch, celebrated by Ephraim, and of the synod of bishops of the diocese: See Land, p. 322. Fol. 185 a. This chapter is imperfect. The greater part of the writing on fol. 185 b, 2nd column, has been erased, and in its place there is written the beginning of a metrical discourse of Jacob of Batnae on the Transfiguration: See Assemani, Bibl. Or., t. i., p. 328, no. 187.

The remaining chapters of the book are lost, but their headings have been preserved on fol. 180 b. See Land, pp. 314 and xxii. XI. The eleventh book has entirely perished.

XII. Of the twelfth book the introduction and the first three chapters are wanting.

1. The fourth chapter is imperfect at the beginning. The remaining portion treats of a likeness of our Saviour, which was discovered by a woman in a spring of water, the miracles wrought by it, etc. Fol. 186 a. See Land, p. 324.

2. Of a shower of dust that fell from heaven: See Land, p. 325. Fol. 186 b.

3. Of the priest Basiliscus of Antioch who came with the dux to Amid: See Land, p. 325.

4. "A delineation of the habitable world," said to have been originally composed for Ptolemy Philométor: Fol. 187 b. See Land, pp. 327 and xxii. This copy is imperfect at the end. See Add. 14,620, no. 11. [Add. 17,202.]

DCCCCXX.

Vellum, about 11½ in. by 7½, consisting of 159 leaves, a few of which are slightly stained and torn, especially foll. I, 3, 23, 83, and 109. The quires, signed with letters, were originally about 20 in number, but the volume now ends with the eighteenth. The tenth quire is also lost, and the first and twelfth are imperfect, leaves being wanting at the beginning, and after foll. 2, 83, and 96. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a good, regular Estrangela of the vii th cent., perhaps by the same scribe as Add. 14,647. It contains—

The third part of the Ecclesiastical History of John, bishop of Asia or Ephesus (see Assemani, Bibl. Or., t. ii., pp. 83, seqq., and Land, "Joannes Bischof von Ephesos, der erste syrische Kirchenhistoriker," Leyden, 1856):
HISTORY.

The introduction begins with the following outline of the plan and contents of the work.*

Fol. 1 b. The German part of the work begins here. It contains the following documents: 1. Die Kirchengeschichte von Ephesus. 2. Die Geschichte des Bistums von Edessa. These documents are preceded by an index of contents.

The German part begins with the following:

The German part of the work begins here. It contains the following documents: 1. Die Kirchengeschichte von Ephesus. 2. Die Geschichte des Bistums von Edessa. These documents are preceded by an index of contents.

It is divided into six books, each book being preceded by an index of contents.

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

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

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

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


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

This valuable work has been edited by Dr. Cureton, "the Third Part of the Ecclesiastical History of John, bishop of Ephesus," Oxford, 1853; and translated into English by the Rev. R. Payne Smith, Oxford, 1860. There is also a German translation by Dr. J. M. Schönfelder, "Die Kirchengeschichte des Johannes von Ephesus," München, 1862.

DCCCXXI.

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

Fragments of a Chronicle, in continuation of the Chronicle of Eusebius of Cesarea, composed, as it would seem, by Jacob of Edessa:

* The marginal notes are omitted, because they are mostly much mutilated.
The introduction was, therefore, divided into four sections.

Section I. treated of the Canon of Eusebius and the error of three years in his calculation. It commences on fol. 2 a with the rubric, "I a:

Section II. treated of the Dynasties which were contemporary with the Roman Empire, but were omitted by Eusebius. It begins on fol. 7 a with the rubric:

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

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

Then followed the Chronological Canon, commencing, on fol. 10 a, with Olympiad CCLXXVI., and ending in this mutilated manuscript with Olympiad CCLIII. The last monarchs mentioned are Heraclius I. of Constantinople, Ardeshir III. of Persia, and Abü Bakr, the successor of Muḥammad.

[Add. 14,685.]

DCCCXXII.

Paper, about 8½ in. by 6½, consisting of 362 leaves. The quires, signed with letters, are 36 in number. Each page is divided into two columns, of 28 lines. This manuscript is written in a good NESTORIAN hand, with numerous vowel-points, etc., and is dated A. Gr. 2020—21, A.D. 1709-10. It contains—

1. The work entitled صندخ تابع, or "the Cave of Treasures," a compendious history of the world from the Creation to the Advent of our Lord, falsely ascribed to Ephraim. Title, fol. 3 b: 

2. A tract on the holy Eucharist and Baptism, entitled "the Question of Mār Simeon Cephas" (Simon Peter), fol. 50 b;

3. A tract entitled "the Question of Ezra the Scribe, when he was in the desert with his disciple Carpus," or "the Vision of Ezra the Scribe regarding the Kingdom of the Ishmaelites" (the Arabs). Title:

Beginning, fol. 54 b:

Subscription, fol. 57 b:

See Assemani, Bibl. Or., t. ii., p. 498, no. xvii.; and t. iii., pars 1, p. 282, no. 3.
4. The Testament of Adam: Beginning, fol. 57 b:

Beginning, fol. 77 b:

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

5. Revelations and Visions of the Just of old and of the true Prophets, regarding the Dispensation of the Messiah:

In the subscription this tract is ascribed to Andronicus, fol. 79 b:

The subscription, fol. 81 a, states that the book was written by the priest Homo bar Daniel of Alkosh (near Mosul), A.Gr. 2020, A.D. 1709:

6. The Names of the Nations that arose after the Confusion of Tongues:

Beginning, fol. 67 b:

Beginning, fol. 58 b:

See Assemani, Bibl. Or., t. ii., p. 498, no. xvii.; and t. iii., pars 1, p. 282, no. 5.

Beginning, fol. 79 b:

Beginning, fol. 79 b:

Beginning, fol. 79 b:
8. The work called "the Bee," compiled by Solomon, metropolitan of Pirath Maishan or al-Basra, fol. 81 b:

See Assemani, Bibl. Or., t. i., p. 576, no. xvii.; and t. iii., pars 1, p. 309. A Latin translation of this work has been published by Dr. Schönfelder, Bamberg, 1866.

The subscription, fol. 157 b, states that the book was written by the same scribe as no. 7, at the expense of the priest Joseph bar Hormizd, of Hordaphne in the district of Amedia, for the church of the blessed Virgin Mary in that place.

9. The Chronicle of Simeon Shankelawi; a treatise on the Calendar, drawn up in the form of questions and answers, for the use of his disciple John (the son) of Zo'bi:

From the letter of John to Simeon we extract the following passage, fol. 159 a:

See Assemani, Bibl. Or., t. iii., pars 1, p. 307.
10. The history of Shalitā, the disciple of Eugenius, in Cappadocia.

Fol. 232 b.

11. The martyrdom of Mamas at Caesarea in Cappadocia, See Add. 14,645, no. 38.

Fol. 253 a.

12. The history of Alexander the Great:

The colophon, fol. 232 a, states that the work was written by the same scribe as the previous ones, in the year 2020, A.D. 1709, when Elias was Catholic Patriarch of the East.
The colophon, fol. 361 a, is similar to the previous ones.

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

[Add. 25,875.]
LIVES OF SAINTS, ETC.

COLLECTED LIVES.

DCCCCXXXIII.

Vellum, about 11½ in. by 8½, consisting of 181 leaves, a few of which are slightly stained and torn, especially foll. 1, 2, 10, 118—120, 180, and 181. The quires, 19 in number, were originally signed with both letters and arithmetical figures (e.g. foll. 30, 70, 90; and 90, 7); but they have been renumbered with letters only, in one or two places incorrectly. Each page is divided into two columns, of from 32 to 37 lines. This volume is written in a fine, regular Estrangela of the vii or viii cent., with the exception of foll. 2, which is a paper leaf of the xii or xiii cent. It contains—

1. Foll. 2—117. Histories of the Solitary Brethren of the Egyptian Desert, composed, according to the Syriac title, by Palladius, the disciple of Evagrius, for the chamberlain Lausus: 

The work is divided into two parts.

a. Part first, foll. 2 b, [text in Syriac script].

b. Part second, foll. 58 b, [text in Syriac script].

Although this work is ascribed in the title to Palladius, yet the name of Hieronymus is mentioned at the end of each part as being
the author. Fol. 58 b: \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \); and again, fol. 117 b: \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \). Subscription, fol. 117 b: \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \).

2. Foll. 118—181. Histories of the Egyptian Fathers, composed by Palladius, bishop of Helenopolis, the disciple of Evagrius, at the request of Lausus the chamberlain (\(\text{inscription} \)) of the emperor Theodosius: \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \). It begins with the epistle of Heraclides of Cappadocia to Lausus: \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \). (compare Rosweyde, Vitae Patrum, ed. 1615, p. 705) ; after which we find a second title, fol. 118 b: \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \). Subscription, fol. 180 a: \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \).

As an appendix, fol. 180 a, the translator gives a passage which he found, in a copy of the original, after the account of John of Lycos (above, fol. 118 b): \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \).

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

1. John of Lycos. See fol. 118 b. 2. Ephraim, deacon of Edessa. See fol. 124 b. 3. Chronius of Phœnia. See fol. 121 b. 4. Jacob the same (\(\text{inscription} \)). See fol. 121 b. 5. Paul, the disciple of Antony, and 6. Pachomius; both apparently wanting in this manuscript.

7. On holy women. See fol. 126 b. 8. The virgin \(\text{inscription} \) (or Taôr). See fol. 127 b. 9. The virgin Colluthus (\(\text{inscription} \)). See fol. 127 b. 10. A virgin who fell and repented. See fol. 135 a.


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

On fol. 1 a there is a note stating that the manuscript belonged to one Simeon bar Hadbê-shabbâ, from Salamy (\(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \) \(\text{inscription} \)).
A note on fol. 181 b mentions that it was bequeathed by him to the convent of S. Mary Deipara:..

There is another note on the same page, apparently of older date than either of the above, but mutilated, which states that the book belonged to one David the son of——:

The words are, however, clearly a later alteration.

On fol. 59 a there is written in a hand of the xii\textsuperscript{th} or xiii\textsuperscript{th} cent.:

On fol. 175 a there is a note informing us that the bishop Abraham came with certain monks from the convent of Nāṭphā to that of S. Mary Deipara, on Saturday, the 5\textsuperscript{th} of Iyār, A. Gr. 1630, A.D. 1319.

After the doxology, on fol. 97 b, we find a note, informing us that the manuscript was written by one Elias, in the year 427 of the era of Bostra (see above), for the convent of——, in the time of its abbat and founder Mār——.

[Add. 12,173.]
1. The Historics of the Egyptian Solitaries by Palladius. Imperfect. Running title, e.g. fol. 1 b, \textit{ Histories Palladius}. Subscription, fol. 61 a, \textit{Histories Palladius}, to which an oriental monk, named Zakhé, has added: \textit{Histories Palladius, \textit{Histories Palladius; Histories Palladius.} Beginning, fol. 61 a: \textit{Histories Palladius, \textit{Histories Palladius; Histories Palladius.} On fol. 2 a there is a short index of lessons from the Gospels for the Sundays in Lent, written in a hand of about the x\textsuperscript{th} cent.; and on fol. 97 b and 98 a we find the passage 1 Samuel, ch. xvi. 1—11, inelegantly written, but of about the same date. The writing on fol. 98 b is too much effaced to admit of decipherment.

2. Another work of Palladius, or rather of Hieronymus, entitled: \textit{Histories Palladius, \textit{Histories Palladius; Histories Palladius.} It is divided into 18 histories of holy men and women, of various lengths; but is slightly imperfect at the end, concluding with the words, fol. 118 b, \textit{Histories Palladius, \textit{Histories Palladius; Histories Palladius.}}

\underline{DCCCCXXV.}

Vellum, about 10½ in. by 8½, consisting of 134 leaves, many of which are much stained by water, especially fol. 1—29 and 106—118. Foll. 1, 3, 47, 130, 131, and 134, are also more or less torn. The number of quires is uncertain, but there are old signatures running as high as \textit{Histories Palladius, \textit{Histories Palladius; Histories Palladius.}} on fol. 112 a. Leaves are wanting at the beginning and end, and also after foll. 3, 11, 19, 29, 37, 47, 55, 118, 127, and 132. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a fine Estrangula of the vi\textsuperscript{th} cent., and contains—
3. The first part of the history of the Man of God (Alexius) from Rome, in the time of Rabulas, bishop of Edessa. Fol. 119 a. Imperfect at the beginning. See Add. 14,649, no. 3. Subscription, fol. 125 a:

The description

There imperfect

This

Very neat,
in the and

1074 LIVES OF SAINTS.

DCCCCXXVI.

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

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

[Add. 14,676, fol. 43—86.]

DCCCCXXVII.

Two vellum leaves, much stained and mutilated, written in a neat, current hand of the viii\textsuperscript{th} cent. They contain—

1. Answers of the Egyptian Fathers, άρσατ lax άρσατ lax (sic) αρτά αρτά (sic) αρτά, in the form of a dialogue between ο (i.e. εφού) and ο (i.e. εφού). Imperfect at the beginning.

2. Doctrine of the Egyptian Fathers regarding the fear of God, άρσατ lax άρσατ lax άρσατ lax άρσατ lax [άρσατ lax]. Very imperfect.

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

DCCCCXXVIII.

Vellum, about 8\textfrac{1}{2} in. by 6\textfrac{1}{2}, consisting of 184 leaves, some of which are much stained and slightly torn, especially foll. 1, 40—43, 48, 57, and 184. The quires, signed with letters, are 19 in number. Leaves are wanting after foll. 1 and 8. There are from 23 to 30 lines in each page. This volume is written in a good, regular hand, and dated A. Gr. 1240, A.D. 929. It contains—

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

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

Chap. 1. άρσατ lax άρσατ lax (sic) αρτά αρτά άρσατ lax άρσατ lax άρσατ lax άρσατ lax, on abandoning the world, on retirement, fasting, and constant dwelling in the cell. Fol. 1 b. Imperfect.
Chap. 2.  "исаака, on fasting, abstinence, and other severities. Fol. 10 a.

Chap. 3.  "исаака, on the reading of the Scriptures, and watching by night, and singing of psalms at the services, and constant prayers. Fol. 14 a.

Chap. 4.  "исаака, that we should weep for our sins, and mourn at all hours. Fol. 17 a.

Chap. 5.  "исаака, on poverty. Fol. 19 b.

Chap. 6.  "исаака, on endurance. Fol. 22 a.

Chap. 7.  "исаака, (sic) on obedience to God, and to our fathers and brethren. Fol. 29 a.

Chap. 8.  "исаака, on proper circumspection in our thoughts, words and actions. Fol. 31 a.

Chap. 9.  "исаака, on love and compassion, and the receiving of strangers (or guests). Fol. 50 b.

Chap. 10.  "исаака, on humility, and that a man should despise himself, and deem himself inferior to all men. Fol. 60 b.

Chap. 11.  "исаака, on fornication. Fol. 75 a.

Subscription, fol. 80 b:  "исаака, that repentance is acceptable, and how we should repent in truth. Fol. 80 b.

Chap. 2.  "исаака, on the workers of miracles. Fol. 83 b.

Chap. 3.  "исаака, on the grandeur of the solitary life. Fol. 86 a.

Chap. 4.  "исаака, conversations and actions of the saints, and profitable and concise counsels concerning every sort of virtuous deed. Fol. 91 a. See Add. 12,173, no. 1.

Chap. 5.  An encomium on the monks of Egypt, from the commentary of John Chrysostom on the Gospel of S. Matthew, hom. viii. (see Opera, t. vii., p. 140, line 26, ἐν πάσῃ ἁγίᾳ, φιλοτιμία, εἰς Ἀγριππᾶν τῷ παῖδι τῆς μεταμόρφωσις: κ.τ.λ.):  "исаака, on the receipt of salvation. Fol. 166 a.

This chapter has been omitted in Add. 14,583; but see Assemani, Bibl. Or., t. iii., pars 1, pp. 145, 146.

Chap. 6.  "исаака, "this is by Abraham Nephtarenu." See Assemani, Bibl. Or., t. i., p. 464, no. 7.
Chap. 7. ἐνθαδεσθαὶ τε καὶ ἐκτιμάς τε, another chapter of exhortation of the Fathers. Fol. 174 b. It begins: καὶ ἐκτιμάς τε, and contains demonstrations against those who are subject to the different evil passions; e. g.


On fol. 184 b there stood a note, the greater portion of which has been almost completely effaced. Fortunately, the last six lines are still legible, giving the date 1240 (A.D. 929), when Cosmas III. * was patriarch of Alexandria, and Basil. I. † of Antioch:

Some words in a previous line show that the scribe was a native of Melitene, ἱερέας τοῦ φίλετος ἀδελφός.

A more recent note on fol. 184 a has likewise been almost wholly erased. It contained the name of a priest: ἱερέας τοῦ φίλετος ἀδελφός.

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

The monk David of Mar'ash has recorded his name on the margin of fol. 166 b: ἱερέας τοῦ φίλετος ἀδελφός ἀπὸ τῆς τῆς Ἱερουσαλήμ ἐν τῇ Μαρ'ασίῳ καὶ ἐν τῇ Αἰγύπτῳ ἰδίᾳ.

[Add. 17,174.]

DCCCXXIX.

A volume about 7 in. by 6½, consisting of 179 leaves. Of these foll. 1—24 and 104—

† See Assemani, Bibl. Or., t. ii., p. 349, no. 26; Le Quen, Or. Christ., t. ii., col. 1376.
179 are vellum, but the rest are a coarse, brownish paper. Many of the latter are much stained and torn, especially fol. 29, 30, 34—37, 59, 60, 64, and 68—103. The quires, signed with letters, are 16 in number, mostly of 12 leaves. One leaf is missing after fol. 24, and another after fol. 179. The number of lines in each page varies from 20 to 28. This manuscript is written in a clear, regular hand of about the xi\(^{th}\) cent. It contains—

I. The Lives of the Egyptian Fathers by Palladius, in the same redaction as Add. 17,174, from which manuscript this seems to have been copied. Title: ملاسلالة والأسير. Fol. 1 b. The introduction commences thus: ملأبلا للاصلا وباب للاصلا. (sic) ملأبلا للاصلا وباب للاصلا. (sic) ملأبلا للاصلا وباب للاصلا. (sic)

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

Chap. 1. ملاسلالة والأسير. Fol. 1 b. The introduction commences thus: ملأبلا للاصلا وباب للاصلا. (sic) ملأبلا للاصلا وباب للاصلا. (sic) ملأبلا للاصلا وباب للاصلا. (sic)

Chap. 2. ملاسلالة والأسير. Fol. 12 a.

Chap. 3. ملاسلالة والأسير. Fol. 16 b.

Chap. 4. ملاسلالة والأسير (sic). Fol. 19 b.

Chap. 5. ملاسلالة والأسير. Fol. 22 a.


Chap. 7. ملاسلالة والأسير. Fol. 31 a.

Chap. 8. ملاسلالة والأسير. Fol. 33 b.

Chap. 9. ملاسلالة والأسير. Fol. 53 a.

Chap. 10. ملاسلالة والأسير. Fol. 61 b.

Chap. 11. ملاسلالة والأسير (sic). Fol. 73 b.

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

Chap. 1. ملاسلالة والأسير. Fol. 78 b.

Chap. 2. ملاسلالة والأسير. Fol. 81 a.

Chap. 3. ملاسلالة والأسير. Fol. 83 b.

Chap. 4. ملاسلالة والأسير (sic). Fol. 88 b.

Chap. 5. ملاسلالة والأسير. Fol. 138 a.

Chap. 6. ملاسلالة والأسير (sic). Fol. 142 a.

Chap. 7. ملاسلالة والأسير. Fol. 143 b.

Chap. 8. ملاسلالة والأسير.
LIVES OF SAINTS.


[Add. 14,583.]

DCCCCXXX.

Paper, about 8½ in. by 5½, consisting of 142 leaves, many of which are much stained and torn, especially foll. 1, 2, 115, 116, and 122—142. The quires, signed with letters, were at least 17 in number; but the first two are lost, and a and b are imperfect. Four leaves are also missing after fol. 39. There are from 18 to 25 lines in each page. This manuscript is written in a good hand of the xiii cent., with numerous Greek vowels and other points, and contains—

A work entitled "Illustrations of the Book of the Paradise," καταλόγος καθήμενοι κῆναι in four parts. It seems to have been also composed by the monk 'Anān-Yeshūa' (see Thomas Maragensis, cited in Assemani's Bibl. Or., t. iii., pars 1, pp. 144, 145), and is written in the form of a dialogue between a teacher (καταλόγος or καθήμενοι) and his disciples (κῆναι).


Part third, sections Λομο—Λομο; slightly imperfect. Title, fol. 38 b: καταλόγος καθήμενοι κῆναι. Title, fol. 38 b: καταλόγος καθήμενοι κῆναι. Title, fol. 38 b: καταλόγος καθήμενοι κῆναι. Subscription, fol. 65 a: καταλόγος καθήμενοι κῆναι.
“Here end the Illustrations of the noble deeds of the Fathers, which were written in the book of the Paradise in three parts, two by Palladius and one by Hieronymus,—composed in the form of questions and answers by the blessed Mar —— the Bactrian, from the convent of ——, through whose prayers and those of all the Saints of our Lord,” etc. With reference to the blanks we read on the margin: "These names were rubbed out. By thy life, O reader, if a copy falls into thy hands, supply them, that thou mayest be forgiven." We should probably supply the names of 'Anân-Yeshia', Aânsâô, and of the convent of Beth-Abê, éùjâô.

Part fourth, sections ã — ñò; imperfect at the end (see Add. 17,263). Title, fol. 65 b: [Add. 17,261.]

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

On the margin of foll. 65 a and 148 a there are notes, from which it appears that the
manuscript was brought from the East, from the convent of Mār Matthew, Mār Zacchæus, Mār Behnām, and his sister Sara, by a monk named John of Beth-Cūdīdī (or Cūdīdā), to a convent, the name of which is not specified.

Fol. 65 a:

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

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

Vellum, about 7¼ in. by 5¾, consisting of 86 leaves, some of which are much stained and others slightly torn, especially foll. 1—7, 18, 19, 52, 57, 59, and 60. The quires, signed with letters, are now only 7 in number. Leaves are wanting at the beginning and end, and also after fol. 63. There are from 21 to 27 lines in each page. This manuscript is written in a good, regular hand of the xth cent., with the exception of foll. 41 and 48, which are more recent and apparently palimpsest. It contains—

Part of an Abridgment of the "Illustrations of the Book of the Paradise," "κατά θείαν θάνατον καθάρισα (see Add. 17,264 and 17,263). It preserves the form of a dialogue between certain brethren (κινοῦντες) and their teacher (καβαλον), but there is no division into books and chapters.

[Add. 17,175.]

Vellum, about 7½ in. by 5¾, consisting of 28 leaves (Add. 14,631, fol. 17—44), some of which are much stained and torn, especially foll. 25, 33, 35, and 44. The quires, now only three in number, are signed with letters. One leaf is missing at the beginning, and another after fol. 24; how much is wanting at the end, cannot be determined. There are from 25 to 33 lines in each page. This manuscript is written in a small, neat hand of the ixth or xth cent., and contains—

Anecdotes of holy men and women, chiefly Egyptian, from the earliest times down to the end of the vth cent. They are numbered with red letters on the margin, as far as 36. Only the first anecdote is altogether wanting, but 35, 34, 33, and 32, are more or less imperfect.

[Add. 14,631, fol. 17—44.]
DCCCXXXIV.

Vellum, about 9½ in. by 7½, consisting of 33 leaves, several of which are much stained and torn, especially foll. 1—4, 9, 11, 13, 25, and 33. The quires are signed with letters (fol. 16 a, originally w, afterwards z). Leaves are wanting at the beginning and end, as well as after foll. 2, 3, 4, 7, 9, 10, 14, and 25. Each page is divided into two columns, of from 19 to 24 lines. This manuscript is written in a large, bold Estrangulā of the vi th cent., and contains—

Acts of Martyrs; viz.—

1. The martyrdom of Paphnutius, Παφνύτιος κωνσταντίας; imperfect at the beginning. Fol. 1 a. See Add. 14,645, no. 23.


3. The martyrdom of Miles and Abrūsim:

Fol. 8 a. Imperfect. See Add. 14,654, no. 1, b.


5. The martyrdom of Sophia and her three daughters, Pistis, Elpis and Agape:

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

[Add. 17,204.]

DCCCXXXV.

Vellum, about 9½ in. by 7½, consisting of 50 leaves, most of which are more or less stained and torn, especially foll. 1—3, 5, 7, 9, 11—15, 22, 24, 27, 28, 31, 34, 43, 44, and 46—50. The quires were originally signed with arithmetical figures (see fol. 30 a), but a later hand has marked them with letters. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 4, 5, 11, 17, 24, 27, 31, 32, 33, 37, 41, and 44. Each page is divided into two columns, of from 27 to 32 lines. This volume is written in a fine, regular, Edessene hand of the vi th or vi th cent., and contains—

1. A collection of Martyrdoms; viz.—


b. The martyrdom of Miles, Abrūsim, and Sini:

Fol. 3 a. See Assemani, Acta Martt., pars 1, p. 66.


e. The martyrdom of Bādēmā: Βαδημα


g. The martyrdom of Tharbū (Tarbula), her sister and her servant: fol. 13 b. Imperfect. See Assemani, Acta Martt., pars 1, p. 54.

h. The martyrdom of 111 men and 9 women: fol. 15 b. See Assemani, Acta Martt., pars 1, p. 105.

i. The martyrdom of Eleutherus the bishop, his mother Anthia, and the prefect Corbor (Corribon), at Rome, under Hadrian: fol. 17 b. Imperfect. See the Acta Sanctt. for April, t. ii., p. 530.


l. The martyrdom of Crescens, fol. 25 a. Very imperfect.


3. A fragment of the Doctrine of Addai, or Thaddæus, the apostle, fol. 33. This has been printed by Cureton in his Ancient Syriac Documents, pp. 50—1.

4. Selections from the prose writings of Ephraim; viz.—

a. A discourse on Simon the Pharisee and the woman that was a sinner (S. Luke, ch. vii. 36—50). Fol. 34 a. Imperfect. On fol. 38 a, at the top, there is written, in a later hand, and the first four words are repeated in red ink.

b. A fragment of another discourse on S. Simeon the Aged and the Presentation of our Lord. Fol. 42 a.
Five discourses on the Fear of God, to the end.

Imperfect at the beginning. Fol. 45 a. See Add. 14,614, fol. 110 b, from the words to the end.

Slightly imperfect. Fol. 45 b.

The remainder of the second discourse in Add. 14,614, with much additional matter. Fol. 46 b. Slightly imperfect. These three discourses have been edited by Overbeck, S. Ephraemi Syri etc. Opera selecta, pp. 105, seqq.

Beginning: ΜΕΛΕΤΗ ΧΑΡΜΟΣΩ συνελειπωντω τω προς σας. Μελετησων τας λεγομενας σημειας της ομολογιας μου και των κανων διακοσμων της θρησκευσιας του αιολοστηλου. Fol. 47 b. Imperfect.

Beginning: ΜΕΛΕΤΗ ΧΑΡΜΟΣΩ συνελειπωντω τω προς σας. Μελετησων τας λεγομενας σημειας της ομολογιας μου και των κανων διακοσμων της θρησκευσιας του αιολοστηλου. Fol. 48 b. Very imperfect.

The words and are written in red ink, by a later hand, on foll. 46 b and 48 b.

d. Two mutilated leaves. Foll. 49 and 50. [Add. 14,654.]

Vellum, about 9½ in. by 6, consisting of 94 leaves, many of which are much stained and torn, especially foll. 1, 2, 7, 17, 35, 78, 79, and 90—94. The quires are 11 in number, but only one or two are complete, leaves being wanting at the beginning, and after foll. 7, 15, 24, 43, 53, 60, 70, 78, and 86. There are from 27 to 35 lines in each page. This volume is written in a fine, regular, Edessene hand of the viii or viii cent., with the exception of foll. 44 and 45, which are comparatively modern and palimpsest (see below). The contents are:

1. The Doctrine, or Preaching, of Addai, or Thaddeus, the Apostle, at Edessa; imperfect at the beginning and in the middle. Subscription, fol. 9 b: ΜΑΧΑΝΗΣ. ΚΑΙ. See Cureton's Ancient Syriac Documents, p. 10.


3. The Doctrine, or Teaching, of Simon Peter at Rome: ΡΩΜΗΝ ΑΠΟΣΤΟΛΟΝ ΑΠΟΣΤΟΛΟΣ. Imperfect. Fol. 15 b. See Add. 14,609, fol. 16 a, and Cureton's Ancient Syriac Documents, p. 11.

4. The Finding, or Invention, of the Cross for the second time, by the empress Helene:
Beginning, fol. 18 a:装载

They are imperfect.

Substitution, fol. 23 b:装载

They are imperfect.


8. The life of Julian Saba, or the Aged:装载

Fol. 52 b. Imperfect. See Add. 12,160, fol. 117 a.

9. The martyrdom of Sophia, and her three daughters, Elpis, Pistis and Agape, at Rome:装载

Fol. 63 b. They belonged to the gens Sallustia,装载

Imperfect.

10. The martyrdom of Sharbil, the high priest of Edessa, who became a Christian, and suffered under Trajan:装载

Fol. 72 b. Imperfect. See Cureton's Ancient Syriac Documents, p.装载

11. The history of Cosmas and Damian:装载

Fol. 84 b. Imperfect. See Add. 12,174, fol. 397 b.

12. The history of the Man of God from the city of Rome (Alexius Romanus), in the time of Rabulas, bishop of Edessa:装载


Then follows an index to the contents of the volume, fol. 92 b:装载
On fol. 93 a, after the doxology, once stood a note, of which we can now read only the words: 

"Take 3 oz. of gall-nut, pound it, and put it into a new pot. Pour on it a quart and a half of water, and boil it till one-third evaporates, then strain it through a coarse cloth, and put it again into the pot upon the fire. Take ¼ oz. of gum-arabic, and pound it till it becomes like dust. Let the water cool; then take the gum-arabic and throw it into it by little and little. Take an ounce of copperas; pound it very fine and throw it in. Then put it (the pot) on (the fire) again, till it (the water) ............ (?). Then take it off, put it into a bottle, and let it stand for three days."

The same page contains an ancient recipe for the manufacture of ink, in Arabic and Karshuni, probably of the ixth cent. The Arabic text runs as follows:

"Take 3 oz. of gall-nut, pound it, and put it into a new pot. Pour on it a quart and a half of water, and boil it till one-third evaporates, then strain it through a coarse cloth, and put it again into the pot upon the fire. Take ¼ oz. of gum-arabic, and pound it till it becomes like dust. Let the water cool; then take the gum-arabic and throw it into it by little and little. Take an ounce of copperas; pound it very fine and throw it in. Then put it (the pot) on (the fire) again, till it (the water) ............ (?). Then take it off, put it into a bottle, and let it stand for three days."

The Karshuni text, which presents only a few trifling deviations from the above, runs thus:

The same page contains an ancient recipe for the manufacture of ink, in Arabic and Karshuni, probably of the ixth cent. The Arabic text runs as follows:

"Take 3 oz. of gall-nut, pound it, and put it into a new pot. Pour on it a quart and a half of water, and boil it till one-third evaporates, then strain it through a coarse cloth, and put it again into the pot upon the fire. Take ¼ oz. of gum-arabic, and pound it till it becomes like dust. Let the water cool; then take the gum-arabic and throw it into it by little and little. Take an ounce of copperas; pound it very fine and throw it in. Then put it (the pot) on (the fire) again, till it (the water) ............ (?). Then take it off, put it into a bottle, and let it stand for three days."

The Karshuni text, which presents only a few trifling deviations from the above, runs thus:

The same page contains an ancient recipe for the manufacture of ink, in Arabic and Karshuni, probably of the ixth cent. The Arabic text runs as follows:

"Take 3 oz. of gall-nut, pound it, and put it into a new pot. Pour on it a quart and a half of water, and boil it till one-third evaporates, then strain it through a coarse cloth, and put it again into the pot upon the fire. Take ¼ oz. of gum-arabic, and pound it till it becomes like dust. Let the water cool; then take the gum-arabic and throw it into it by little and little. Take an ounce of copperas; pound it very fine and throw it in. Then put it (the pot) on (the fire) again, till it (the water) ............ (?). Then take it off, put it into a bottle, and let it stand for three days."

The Karshuni text, which presents only a few trifling deviations from the above, runs thus:

The same page contains an ancient recipe for the manufacture of ink, in Arabic and Karshuni, probably of the ixth cent. The Arabic text runs as follows:
DCCCVIII.

Vellum, about 8½ in. by 5½, consisting of 133 leaves, some of which are slightly stained and torn, especially fol. 1—10, 28, and 99. The quires, now signed with letters, are 15 in number, but one at least is wanting at the end. There are from 20 to 28 lines in each page. This volume is written in a fine, regular Estrangela of the vii th cent., and contains—


2. Copious extracts from the lives of the Egyptian Solitaries by Palladius: Παλλάδιος ὁ Αἰγυπτιακός. Fol. 80 b. Compare, in particular, Add. 14,609, no. 6. The principal rubrics are—


b. Ὁ ὅρατος ἦ γενέσθαι, of Hor or Or. Fol. 99 b.

c. Τιμία ἡμῶν Ἰωάννης, of Ammon. Fol. 102 b.

d. Ἅγιος ὁ Μωσῆς ἐν Ἰσραήλ, of Ben or Be. Fol. 103 a.

e. Πράγματα τῆς ἁγίας ἐκκλησίας, of the convents of monks there. Fol. 104 a.

f. Ἡ ἀληθεία ἐν Ἰωάννῃ Ἐσθρ, of Theon, or Thonas, the faster. Fol. 105 a.

g. Σαμωαίος ὁ Ἀλέξανδρος, of Apollo, or Apollonius. Fol. 106 a.

h. Ἀλέξανδρος ὁ Ἀπολλωνίας ἐν Ἰσραήλ, of the brethren whom Apollo sent with us. Fol. 120 b.

i. Ἡ ἀληθεία ἐν Ἰωάννῃ Ἐσθρ, of Copres. Fol. 123 a.

j. Ἡ ἀληθεία ἐν Ἰωάννῃ Ἐσθρ, of Sür, Isaiah and Paul. Fol. 130 a.

k. Ἡ ἀληθεία ἐν Ἐσθρ, of Hollen the faster. Fol. 131 a.

l. Ἡ ἀληθεία ἐν Ἰωάννῃ Ἐσθρ. Nothing remains of this section but the words: ἔχετε καὶ ἂν ἴδον ὅσα ἔχετε, ἄλλα ἔχει τὸ βασιλεία τοῦ ζωῆς ἐν γένεσιν. Fol. 133 b.

The note that originally stood on fol. 1 a has been almost completely effaced; and even of a later note, recording that the
manuscript belonged to the convent of S. Mary Deipara, the greater part has been rubbed out.

[Add. 14,646, foll. 1—133.]

**DCCCXXXIX.**

Vellum, about 8½ in. by 5½, consisting of 30 leaves, some of which are much stained and torn, especially foll. 2, 14, 15, 23—26, and 28. The quires are signed with arithmetical figures (fol. 15 a, μμ). Leaves are wanting at the beginning, and after foll. 1, 7, 22, 26, 27, and 28. There are from 20 to 25 lines in each page. The greater part of this volume (foll. 1—22) is written in a fine, regular Estrangela of the vi\(^{th}\) cent.; the remainder (foll. 23—30) is in a less elegant and somewhat later hand. It contains—


On fol. 30 a, at the foot of the page, a reader called Sergius has recorded his name: Σθένος Ναοιοκεφάλου Σεργίου τοῦ Μάρτυρος. Fol. 30 a.

On fol. 30 b there is a short extract from a metrical discourse of Jacob of Batnae on the raising of Lazarus; and beneath it, in Coptic, the name of one “Mercurius the sinner,” Μερκουρίου πρεσερποτή.

[Add. 17,205.]

**DCCCXXXIX.**

Vellum, about 9½ in. by 5½, consisting of 25 leaves, several of which are much stained and slightly torn, especially foll. 8, 11, 16, 19, and 25. The quires are signed with letters, but not a single one is perfect, leaves being wanting at the beginning and end, as well as after foll. 7, 8, 9, 10, 11, and 17. Each page is divided into two columns, of from 25 to 30 lines. This volume is written in a good, regular Estrangela of the vi\(^{th}\) cent., and contains—


6 z

[Add. 14,626.]

DCCCCXL.

Vellum, about 9½ in. by 6½, consisting of 187 leaves, many of which are much stained and torn, especially foll. 1, 12, 15, 98, 121, 123, 184, 186, and 187. The quires, signed with letters, are 23 in number. Leaves are wanting after foll. 9, 92, 93, 95, 96, 122, 131, 137, 141, 145, 151, 153, 154, 155, 161, 164, 165, 166, 169, 171, 173 and 186. Each page is divided into two columns, of from 30 to 36 lines. This volume is written in a good, regular Estrangela of the viith cent. (probably A.D. 587, see below), and contains—

1. The letter of John the monk to Hesychius:

Fol. 3 b.

2. The life of Jacob of Nisibis, from the Philotheus or Historia Religiosa of Theodoret, no. 1. Fol. 10 a. Very imperfect.

3. The life of Abraham, bishop of Harran, from the Philotheus of Theodoret, no. xvii. Fol. 10 b.

4. The Doctrine of S. Peter at Rome:

Fol. 16 a. Edited by Cureton in his Ancient Syriac Documents, p. 131.

5. The life of Antony by Athanasius:

Fol. 19 a. See Opera, ed. 1698, t. i., pars 2, p. 793.

6. Copious extracts from the Historia Lausiaca or Paradise of Palladius, . The following are the principal rubries:

a. Preface (see Add. 12,173, no. 1, b, fol. 58 b). Fol. 44 a.


c. Of the solitary brethren, who were tempted by Satan, . Fol. 51 a.

d. Of Be or Benus, . Fol. 58 a.

e. Of the convents of Alexandria, . Fol. 59 a.

f. Of Theonas the faster, . Fol. 60 a.

h. Of the brethren who guided us on the road, . Fol. 68 a.

i. Of Copres, . Fol. 69 b.


k. Of Hellen, . Fol. 75 a.


m. Of Pirion (Pityrion), . Fol. 77 b.


o. Of Hellen and John, . Fol. 80 a.

p. Of Paphnutius, . Fol. 82 b.

q. Of Sidorus (Isidorus), . Fol. 83 a.

r. Of Serapion, . Fol. 83 a.

8. The letters of Herod and Pilate; viz.—
   a. \textit{Clemente}. Fol. 120 a.
   b. \textit{Clemente}. Fol. 120 b.

These letters have been edited and translated in Wright's "Contributions to the Apocryphal Literature of the New Testament," pp. 7 and 12.


10. A small portion of the conclusion of the doctrine of S. Peter, fol. 123 a; written over an erasure, by the same hand that appears on foll. 18 b, 19 a and 119 b.

11. The Recognitiones of Clement of Rome, the disciple of S. Peter, imperfect. See Add. 12,150, fol. 1.

After the doxology, there is a small figure of the Cross, underneath which are the words \textit{Hosanna}.

On fol. 187 b there is a note, in the handwriting of the scribe, of which but little is now legible. The volume seems to have been written, with several others, for the convent of —— (the name \textit{Clemente} is a later alteration), in the year—98 (probably A. Gr. 898, A.D. 587), when one Mari was abbatt.
LIVES OF SAINTS.

Add. 14,612, fol. 179 a, where this and the life of Jacob of Nisibis are expressly said to be taken from the Philotheus, Ἀθανάσιος Διάκονος).


4. The history of Paul the bishop and John the priest: Ἀθανάσιος Διάκονος. Imperfect. Fol. 134 b. Paul is said to have left his own city in Italy, Ἀθανάσιος Διάκονος. Fol. 128 b, and to have gone to Edessa, Ἀθανάσιος Διάκονος, in the time of Rabulas (fol. 136 a). Of this latter city John was an inhabitant.

5. The history of the Youths of Ephesus (the Seven Sleepers): Ἀθανάσιος Διάκονος. Fol. 147 a. The text commences with the passage corresponding to the Acta Sanctt. for July, t. vi., p. 394, paragraph 12. The youths are, however, said to be 8 in number (see Assemani, Bibl. Or., t. i., p. 335; Acta Sanctt., p. 376), fol. 151 a: Ἀθανάσιος Διάκονος. In reality by Theodoret (see Opera, ed. Schulze, t. iii., p. 1119; Acta Sanctt. for October, t. viii., p. 353; and

Vellum, about 10½ in. by 6¾, consisting of 77 leaves (Add. 12,160, fol. 109—185). The quires were originally at least 15 in number; but 4, 5, 6, 7, 8, and 10 are entirely lost, and 9 is imperfect, a leaf being wanting after fol. 109, and another after fol. 115. They are signed with both letters and arithmetical figures, but a later hand has renumbered them with letters only. Each page is divided into two columns, of from 25 to 33 lines. The writing of the larger portion, fol. 109—152, is a fine, regular Estrangela of the latter half of the viith cent.; the remainder, fol. 153—185, is neatly written in a more current hand of the viith cent. This manuscript contains—

1. Lives of Saints; viz.—


2. The life of Julian Saba, or the Aged, Ἀθανάσιος Διάκονος. Fol. 117 a. It is also ascribed to Ephraim (see Assemani, Bibl. Orient., t. i., pp. 33, 154, 397), but is in reality by Theodoret (see Opera, ed. Schulze, t. iii., p. 1119; Acta Sanctt. for October, t. viii., p. 353; and

* This seems to be the first of the "two very ancient Syriac manuscripts" which Assemani saw in the convent of S. Mary Deipara, and which he describes in the Bibl. Or., t. iii., para i., p. 19. It appears to have been in much the same state then, A.D. 1715, as it is now.
II. Discourses by different writers; viz.—
  1. A discourse entitled: ἔρωτας τοῦ κυρίου Ἰησοῦ, beginning, fol. 153 a: οὗ τοῦ κυρίου Ἰησοῦ, προς τοὺς σωτηριώτατον. From this Ἰησοῦ, or “Ladder,” there are extracts in several other manuscripts, in one of which it is ascribed to Eusebius the monk, viz., Add. 17,193, fol. 3 a, 2. The second discourse of Xystus, bishop of Rome: ἔρωτας τοῦ κυρίου Ἰησοῦ, imperfect at the end. Fol. 168 b. See de Lagarde’s Anal. Syr., p. 10.

[Add. 12,160, foll. 109—185.]

DCCCCXLIII.

Vellum, about 10½ in. by 6¾, consisting of 136 leaves. The quires, signed with letters, were originally 23 in number, but five of them, a—e, are lost. Each page is divided into two columns, of from 28 to 36 lines. This volume is written in a fine, regular Estrangélia of the vi th cent., and contains—
  1. Histories of the Egyptian Solitaries,
it belonged by purchase to the brothers Matthew, Abraham, Joseph and Theodore, of Tagrit. (Add. 12,174, fol. 74 a)

The original note on fol. 135 b has also been erased, and in its place is substituted one, which records the presentation of the volume, with others, to the convent of S. Mary Deipara by the above-mentioned Tagritans. (Add. 14,648.)

Fol. 136 was once covered on both sides with writing, which has been almost wholly effaced. The recto now contains nothing but a few ornamental devices. On the verso there is a note of comparatively modern date, stating that a person, whose name has been rubbed out, read this book. He says that he was a native of Râs-'ain, from the convent of Mar Athanasius; that his father's name was Severus bar Habib, and that his spiritual father was Anastasius, the librarian (ئنيتی), of the said convent. (Add. 12,174, fol. 175 a.)

Below there is written, in a different hand, the name Stephen, ننکر (sic).

A marginal note on fol. 2 a shows that a life of "John the bishop" was once bound with this manuscript: نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر نیاکر N

DCCCCXLIV.

Vellum, about 12 in. by 8\%\%\%, consisting of 33 leaves (Add. 12,142, fol. 74—107), the last of which is much soiled and torn. The quires are numbered with both letters and arithmetical figures (e.g., foll. 81, 22, 93, 31 a); the later numeration with letters is in part erroneous. Twelve quires and some leaves are wanting at the beginning; and at least several leaves at the end. Each page is divided into two columns, of from 23 to 27 lines. The writing is a fine, regular Estrangûla of the vi\textsuperscript{th} cent. This manuscript contains—

Acts of Martyrs; viz.—

1. The martyrdom of Cyprianus, Justa and Theoctistus, at Nicomedia, during the reign of Diocletian; slightly imperfect at the commencement. Fol. 74 a. Subscription, fol. 86 b: ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر ننکر N

These acts agree substantially with the narrative in the Acta Sanctorum for September, tom. vii., pp. 217—219 and 244—246. The father of Justa is here called ننکر, in Add. 12,174, ننکر; whilst his mother is named in the latter manuscript, ننکر, and the deacon whom she heard preaching,
The name of Agladius is not mentioned here; in 12,174 he is called Αγλαδίους. The priest who receives Cyprian into the church is called in this manuscript Κυπριανός; in 12,174, Κυπριανός. The Comes Orientis who persecutes Cyprian and Justa is named in 12,142, Καισάρας; in 12,174, Καισάρας. Instead of Φωνέαδος Βασιλικαζόνθος, both manuscripts have Φωνέαδος Βασίλειος. Lastly, the name of the Roman matron, who received the bodies of the martyrs from the sailors, is Κυριάκη, of the family of Καλλάτα (12,142) or Καλλάτα (12,174). The date of the martyrdom is the 15th of Haziran, Κυριακή της Ἥζερα 15; but in 12,174 the words συμπεριλαμβάνεται are inserted after Κυριακή.

2. The martyrdom of Pantaleon, Hermolaus, Hermippus, Hermocrates, and others, at Nicomedia, during the reign of Maximian II. Title, fol. 87 a: Επετρέπε τόν Τιμίον Παντάλεον και τοὺς συνεργάτες (12,174). Subscription, fol. 104 a: Επετρέπε τόν Τιμίον Παντάλεον και τοὺς συνεργάτες δύο Παντάλεον και τοὺς συνεργάτες. These acts also agree substantially with those given in the Acta Sanctorum for July, tom. vi., pp. 412—420. They were written, according to a statement at the end, by three of Pantaleon’s disciples, Laurentius, Bassus, and Probianus; fol. 103 b, second col.: Ἐπετρέπε τόν Τιμίον Παντάλεον και τοὺς συνεργάτες δύο Παντάλεον και τοὺς συνεργάτες (Pantaleemon). These acts are imperfect at the end.

3. The martyrdom of Candida, a Roman lady, who was taken captive and carried away into Persia, where she became the wife of the king Vartran, the grandfather of Shapur (Sapor), and suffered, along with other women, in the first persecution of the Christians. Title and commencement, fol. 104 a: Επετρέπε τόν Τιμίον Παντάλεον και τοὺς συνεργάτες δύο Παντάλεον και τοὺς συνεργάτες. These acts also agree substantially with those given in the Acta Sanctorum for July, tom. vi., pp. 412—420. They were written, according to a statement at the end, by three of Pantaleon’s disciples, Laurentius, Bassus, and Probianus; fol. 103 b, second col.: Ἐπετρέπε τόν Τιμίον Παντάλεον και τοὺς συνεργάτες δύο Παντάλεον και τοὺς συνεργάτες (Pantaleemon). These acts are imperfect at the end.

[Add. 12,142, foll. 74—107.]

* Varanes or Bahram I. seems to be meant. He reigned A.D. 274—277, and was the great-great-grandfather of Sapor II. or the Great.
LIVES OF SAINTS.

DCCCLXV.

Vellum, about 11½ in. by 7½, consisting of 171 leaves, some of which are much stained and torn, especially foll. 1, 2, 5, 82, 83, 90, 142, and 171. The quires, signed with letters, were originally 20 in number, but the tenth is lost, and several others are imperfect, leaves being wanting after foll. 2, 3, 5, 13, 82, 89, 121, and 123. Each page is divided into two columns, of from 36 to 44 lines. This manuscript is written in a good, regular Estrangela, apparently by the same hand as Add. 14,640, and dated A. Gr. 999, A.D. 688. It contains—

I. A work entitled "Histories," or "Lives, of Eastern Saints," compiled by John, bishop of Asia or Ephesus: 

The number of histories or chapters is 57; viz.—


2. The history of Ze'ura or Zoaras: Imperfect at the beginning. See Land, p. 12.


5. The history of Simeon the recluse, and of Sergius the recluse, his disciple: 
COLLECTED LIVES.

6. The history of Paul the solitary: See Land, p. 45.

7. The history of Abraham, the lay reclus: Fol. 20 a. See Land, p. 61.

8. The history of Addai the chorepiscopus: Fol. 26 b. See Land, p. 65.


10. The history of the bishop Simeon, the Persian dialectician: Fol. 30 a. See Land, p. 75.

11. The history of Harpaṭ, the chorepiscopus, of Anazete: Fol. 32 b. See Land, p. 76.

12. The history of the two sisters Mary (Maryam) and Euphemia, the daughters of Tabyā, the one of whom lived at Amid, the other at Constantina: Fol. 33 a. See Land, p. 76.

13. The history of Thomas, Stephen, and Zota, the notaries and syneceli of Mārā, metropolitan of Amid: Fol. 38 b. See Land, p. 88.


15. The history of two brothers, one of whom was named Jacob, from the same convent, viz. that of the Edessenes, near Amid: Fol. 53 a. See Land, p. 122.

16. The history of Simeon, the mountain solitary: Fol. 55 a. See Land, p. 126.

17. The history of a man, who was not willing that his name should be mentioned: Fol. 59 b. See Land, p. 137.

18. The history of a monk, who quitted his convent without being free to do so, and betook himself to another: Fol. 63 a. See Land, p. 144.

19. The history of Zachariah: Fol. 64 b. See Land, p. 147.
20. The history of a monk from the same convent as the above mentioned Zachariah: 

Fol. 66 a. See Land, p. 151.

21. The history of Thomas of Armenia, his wife and children: 


22. The history of the two brothers, Addai and Abraham: 

Fol. 73 b. See Land, p. 165.

23. The history of Simeon the solitary: 

Fol. 74 a. See Land, p. 166.

24. The history of John, bishop of Tellä or Constantina: 

Fol. 75 a. See Land, p. 169.

25. The history of John, bishop of Hephæstus in Egypt: 

Fol. 78 b. See Land, p. 177.

26. The history of Thomas, bishop of Damascus: 

Fol. 82 b. Very imperfect. See Land, p. 185.

Nos. 27, 28 and 29 are lost.

30. The history of Elias of Đūra:

Very imperfect. See Land, p. 185.

31. The history of two brothers, Elias and Theodore, who were merchants: 

Fol. 83 a. See Land, p. 186.

32. The history of a monk, who was tempted to steal, and afterwards repented: 

Fol. 86 a. See Land, p. 192.

33. The history of Ḥalā, of the convent of the Edessenes at Amid: 

Fol. 88 a. Imperfect at the end; see Add. 14,735, fol. 157 b: 

See Land, pp. 195, 332.

34. The history of Simeon, a scribe of Amid: 

Fol. 90 a. Imperfect at the beginning. See Land, p. 199.

35. Account of the monasteries of Amid during the persecution of the year 832 (A.D. 521): 

Fol. 91 b. This article was written in the year 878, A.D. 567. See Land, p. 202.

36. The history of Mārā the solitary:
See the notes.

37. The history of the priest Aaron:  

38. The history of the priest Leontius:  

39. The history of the priests Abraham and his son Zota, and of the deacon Daniel his nephew:  

40. The history of Bassianus the solitary, of Romanus the priest and periodiotes of the monastery of Teleda, and of the abbat Simeon:  

41. The history of the abbots Mari, Sergius, and Daniel:  

42. The history of the deacons Abraham, Cyriacus, Bar-had-bê-shabbâ, and Sergius:  

43. The history of the Comes Tribunus:  

44. The history of Isaac:  

45. The history of Paul of Antioch:  

46. Account of the monks from various quarters, who were assembled at Constantinople under the protection of the empress Theodora:  

47. The history of the five exiled patriarchs, Severus, Theodosius, Anthimus, Sergius, and Paul:  

48. The history of Jacob (Baradeus), bishop (of Edessa):  

* Wrongly numbered 38 in the manuscript.
49. The history of the bishops Jacob (Baradheus, of Edessa) and Theodore (of al-Hira):

50. The history of Kashish, bishop of Chios:

51. The history of Priscus:

52. The history of the patrician lady Cesaria (the correspondent of the patriarch Severus):

53. The history of John and Susiana:

54. The history of Peter the chancellor and Photius the chartarius:

55. The history of Theodore, the imperial chamberlain and questor:

56. Account of the monastery of S. John at Amid, and notices of its abbots, from its foundation in the year 700 (A.D. 389) down to the year 878 (A.D. 567):

II. Here, strictly speaking, ends "the Book of Histories;" but the scribe has added several chapters, probably taken from the Ecclesiastical History of John of Ephesus. See Land, Anecd. Syr., t. ii., p. 35 of the preface, and pp. 385—391.

1. Concerning Origen and the fifth oecumenical Council (Constantinopolit. II., A.D. 553):

2. Of the various bodies of clergy and laity collected from every quarter at Constantinople by the empress Theodora (see above, no. 46):
III. Then follow three lives of Saints, which were certainly not written by John of Ephesus. See Land, Anecd. Syr., t. ii., p. 27 of the preface.


The colophon, fol. 171 b, is as follows:

After the doxology, fol. 171 b, stand the following notes, which mention the name of the scribe, Serguná, and the date of the manuscript, A. Gr. 999, A.D. 688. 

On fol. 1 a there is a note, written in a very rude hand, which informs us that the book was presented to a certain church by the priest Bar-had-bē-shabbā, in the year 1167, A.D. 856. (sic) ἢπειρος καθίζει χαράν (sic) ἡμείς διακρίνομεν (sic) διὰ λαβών. (sic) Σουρίος καθίζει χαράν (sic) ἡμείς διακρίνομεν (sic) διὰ λαβών. (sic) Μαρτυρίον λέγειν.
LIVES OF SAINTS.

Vellum, about 9½ in. by 6, consisting of 48 leaves. The quires, 5 in number, are now signed with letters. Each page has from 28 to 31 lines. The writing is a fine, regular Estrangela of the viith or viith cent., except on fol. 3 (originally one of the fly-leaves), which is of the xinth cent. It contains—

Lives and Anecdotes of Ascetics, taken chiefly from the works of Palladius and Hieronymus; viz.—

1. Life of Pachomius: Ραχόμη Πατρών, beginning, fol. 2 b: Ραχόμη Πατρών, Πατρών. It is true that the introduction is doubtless a spurious addition; but the substance of the life is taken from the earlier of the two works ascribed to that monk—

3. A passage found in some copies of the Paradise, after the account of John of Lycos: Παράδεισος κατὰ τὸν Ιωάννη Λύκα. Fol. 35 a. See Add. 12,173, fol. 180 a.

4. Life of Jacob the wandering monk, Ἰακώβος τοῦ κατοικήτου. Fol. 37 a. After a short introduction, we read as follows, fol. 37 b: Ἰακὼμις τὸν Λύκανθον (in Phœnecia Λύκανθον). Ἡμεῖς λέγουμεν Ἰακώμις τὸν Λύκανθον. Ἡμεῖς λέγουμεν Ἰακώμις τὸν Λύκανθον. Ἡμεῖς λέγουμεν Ἰακώμις τὸν Λύκανθον. Ἡμεῖς λέγουμεν Ἰακώμις τὸν Λύκανθον. Ἡμεῖς λέγουμεν Ἰακώμις τὸν Λύκανθον.

On fol. 2 a there is a note (perhaps applying to the whole volume, Add. 12,175), which states that the manuscript belonged to the convent of S. Mary Deipara, having been purchased for it by Matthew, Abraham, Theodore, and Joseph, of Tagrit: Μιχαήλ, Ἀβραὰμ, ᾿Αθανάσιος, Ἰωάννης, Ἀπώλικος, Ἰακώμις. Μιχαήλ, Ἀβραὰμ, ᾿Αθανάσιος, Ἰωάννης, Ἀπώλικος, Ἰακώμις. Μιχαήλ, Ἀβραὰμ, ᾿Αθανάσιος, Ἰωάννης, Ἀπώλικος, Ἰακώμις. Μιχαήλ, Ἀβραὰμ, ᾿Αθανάσιος, Ἰωάννης, Ἀπώλικος, Ἰακώμις. Μιχαήλ, Ἀβραὰμ, ᾿Αθανάσιος, Ἰωάννης, Ἀπώλικος, Ἰακώμις. Μιχαήλ, Ἀβραὰμ, ᾿Αθανάσιος, Ἰωάννης, Ἀπώλικος, Ἰακώμις.
These lines are written over a more ancient note, of which only the concluding words are left, fol. 217 a. A few words lower down inform us that the book was repaired and bound by one Ephraim:

On fol. 1 a there is a later note, repeating the statement that the manuscript belonged to the convent of S. Mary Decipara; and under it are the letters G. PP.

[Add. 12,175, foll. 1—48.]

DCCCCXLVII.

A vellum leaf, 7\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\), slightly mutilated. The writing is a neat, regular Estrangila of the vii\(^{\text{th}}\) or viii\(^{\text{th}}\) cent. It contains, on the one side, the conclusion of the history of a saint; and on the other, an anecdote of a sick woman, who was cured by a holy man.

[Add. 17,217, fol. 45.]

DCCCCXLVIII.

Vellum, 8\(\frac{1}{4}\) in. by 5\(\frac{1}{4}\), consisting of 217 leaves. The quires, signed with letters, are 21 in number. A single leaf is wanting after fol. 171. There are from 19 to 26 lines in each page. This volume, which is palimpsest throughout (see below), is written in a good, regular hand, and dated A. Gr. 1161, A.D. 850. It contains—

I. Lives of Saints and Martyrs; viz.—

1. The history of Pelagia, the harlot, of Antioch, written by the deacon Jacob: fol. 1 b. See the Acta Sanct. for October, t. iv., p. 262.


4. The history of the two sisters Mary and Euphemia, written by John of Asia: fol. 70 b. See Add. 14,647, fol. 40 a, and Land, Anecdota Syr., t. ii., p. 92.


6. The history of the virgin Susanna, written by John of Asia: fol. 94 b. See Add. 14,650, no. 18, b; Land, Anecd. Syr., t. ii., p. 35 of the preface, and p. 343.


8. The martyrdom of Sabinianus: fol. 113 a.
9. The martyrdom of Seleucus and Stratonice: (sic)  ... Fol. 126 a.
See Add. 12, 174, no. 56.

II. Discourses by several writers; viz.—
1. Discourses of Jacob of Batnae; viz.—
   a. On the Creed of the Council of Nicea: (sic)  ... Beginning, fol. 163 b.
   Imperfect.

   b. On the Creed of the Council of Chalcedon: (sic)  ... Beginning, fol. 173 a.

   c. On Pentecost: (sic)  ... Fol. 177 a.
See Assemani, Bibl. Or., t. i., p. 328, no. 184.

2. Discourse of Ephraim on the Prophet Elijah and the Widow of Zarephath: (sic)  ... Beginning, fol. 186 b.

3. Discourse of Jacob of Batnae on Pride: (sic)  ... Fol. 190 b. See Assemani, Bibl. Or., t. i., p. 316, no. 86.

4. Discourse of Ephraim on the Female Sinner:  ... Fol. 196 a.
Beginning, fol. 196 a:  ... Compare Assemani, Bibl. Or., t. i., p. 156, no. 54.

5. Discourse of Jacob of Batnae on the Ten Virgins:  ... Fol. 201 a. See Assemani, Bibl. Or., t. i., p. 322, no. 139.


On fol. 214 a, after the doxology, there is an Index of the contents of the volume.

A note on fol. 214 b informs us that the manuscript was written in the year 1161, A.D. 850, and that it belonged to the priest Job and another man, whose name is not mentioned:
On fol. 1 a there is a note, in the usual form, stating that this was one of the 250 volumes brought to the convent of S. Mary Deipara by the abbot Moses of Nisibis, A. Gr. 1243, A.D. 932.

As mentioned above, this manuscript is palimpsest throughout. The ancient text is that of a manuscript of the Gospels, according to the Peshitta version, written in a fine, large Estrangela of the vi\textsuperscript{th} or vii\textsuperscript{th} cent. The quires are signed with letters; e. g. foll. 31 a, 48 a, 143 a, 182 b; and there was a harmony at the foot of each page, e. g. foll. 48 a, 88 a, 92 b, 131 a. There were also rubrics indicating lessons for various occasions, e. g. foll. 3 a, 6 b, 66 a, 143 a. Most of these things, however, being written with red paint, have either nearly or altogether disappeared. Fol. 112 b exhibits a Cross within an oval nimbus, which was probably once decorated with various colours. There is a similar Cross, but of smaller size, on fol. 216 a.

[Add. 14,631.]

DCCCCXLI.

Vellum, about 10\textfrac{1}{2} in. by 6\textfrac{3}{4}, consisting of 235 leaves, some of which are much stained and torn, especially foll. 1, 4, 9—29, 42, 47, 200—219, 228, 234, and 235. The quires, signed with letters, were originally 30 in number, but the first five are now very imperfect. Leaves are wanting at the beginning, as well as after foll. 2, 3, 8, 42, 43, 45, 46, and 227. Each page is divided into two columns, of from 32 to 44 lines. Foll. 1—8 and foll. 30—68 are written in a good, regular Estrangela of the vi\textsuperscript{th} or vii\textsuperscript{th} cent.; the rest of the volume is in a more cursive character, and dated A. Gr. 1186, A.D. 875. The contents are—

1. Three leaves from the Lives of the Egyptian Solitaries by Hieronymus, with the running title 


2. Selections from the writings of Evagrius; viz.—

\begin{enumerate}
\item a. Imperfect at the beginning. Fol. 4 a.
\item b. \textit{Deipara.} Fol. 6 b. See Add. 14,578, no. 33, §§ 1—5.
\item d. Imperfect. See Add. 14,578, no. 13.
\item g. Extracts from the Historia Lausiaca of Palladius: \textit{Lausiaca.} Fol. 30 a. Imperfect.
\end{enumerate}

Subscription, fol. 6 b: \textit{Romildus.} 

\begin{enumerate}
\item a. Imperfect. To this a later hand has added: \textit{Romildus.} (sic) \textit{Romildus.} To this a later hand has added: \textit{Romildus.} (sic) \textit{Romildus.} To this a later hand has added: \textit{Romildus.} 
\end{enumerate}


7. Extracts from the Ecclesiastical History of Eusebius, viz.—

a. The martyrdom of S. James, the brother of our Lord: Fol. 70 a. See Lib. ii., cap. 23, from the beginning to the words καὶ εὖθες ὁ Ἰουδαίος τιχώνος, αἰχμαλώτης αὐτοῦ.


c. Of the decease of S. John and S. Philip: Fol. 72 b. See Lib. iii., cap. 31.

d. The martyrdom of Polycarp: Fol. 73 a. See Lib. iv., capp. 14 (only the last sentence) and 15.

8. The martyrdom of Peter of Alexandria: Fol. 76 b. See Add. 14,641, no. 4, b.

9. The history of the eight Youths of Ephesus: Fol. 81 b. See Add. 12,100, fol. 147 a.

10. The martyrdom of Sophia and her three daughters: Fol. 89 a. See Add. 14,644, no. 9.

11. A tract entitled "Plerophoria, or Testimonies and Revelations given by God to the Saints, concerning the heresy of the Diphysites and the transgression at Chalcedon," written by the priest John of Antioch, of the "gens Rufina," bishop of Maiuma near Gaza, and one of the disciples of Peter the Iberian. Fol. 90 a.

It consists of eighty-nine chapters, of which we quote the first as a specimen.

13. The history of Jacob the wanderer: Fol. 135 a. See Add. 14,647, fol. 139 b.

14. The history of Paul the priest and his disputation with Satan: Beginning, fol. 141 b: \textit{see} Add. 14,647, fol. 149 a. See Add. 7,190, fol. 202 a.

15. Discourse of Ephraim against wizards, charmers and soothsayers, and on the end of the world: Beginning, fol. 149 a: \textit{see} Add. 14,582, no. 12.


17. An extract from the letter of Simeon, the bishop of the Persian Christians, to Simeon, abbot of Gabula, regarding the Himyarite martyrs: Fol. 155 b. See Add. 14,641, no. 4, f.

18. Lives of holy men and women, composed by John, bishop of Asia or Ephesus; viz.—

a. The history of John the Nazirite: Fol. 166 a. See Add. 14,647, I., no. 7.


d. The history of Abi the Nazirite: Fol. 172 b. See Add. 14,647, I., no. 15.

e. The history of two brothers: Fol. 174 a. See Add. 14,647, I., no. 15.

f. The history of a monk: Fol. 175 b. See Add. 14,647, I., no. 18.

g. The history of Zachariah: Fol. 177 a. See Add. 14,647, I., no. 19.

i. The history of Mary the solitary: \[\text{Footnote text}\] Fol. 182 a. See Land, p. 354.

j. The history of Mara: \[\text{Footnote text}\] Fol. 182 b. See Add. 14,647, I., no. 36.

k. The history of Harpat (here written Nirpat): \[\text{Footnote text}\] Fol. 186 a. See Add. 14,647, I., no. 11.

l. An extract from the history of Ze'ura: \[\text{Footnote text}\] Fol. 188 a. See Add. 14,647, I., no. 2.

m. The history of Bassianus: \[\text{Footnote text}\] Fol. 188 a. See Add. 14,647, I., no. 40.

n. Extracts from the Ecclesiastical History of John of Asia, relating to various periods between A. Gr. 831—879 (A.D. 520—568). See Land, Anecd. Syr., t. ii., pp. 289—329. The following are the several rubrics.

a. Regarding the persecution of the faithful by the heretics in the time of Justinian (Justin), A. Gr. 831 (A.D. 520): \[\text{Footnote text}\] Fol. 189 a.

b. Of the persecution of the Convent of the Orientals at Edessa: \[\text{Footnote text}\] Fol. 189 a.

c. Of the persecution under Ephraim of Amid, patriarch of Antioch: \[\text{Footnote text}\] Fol. 190 a.

d. Of the destruction of several cities, and of the appearance of the star that preceded these calamities, A. Gr. 836 (A.D. 525): \[\text{Footnote text}\] Fol. 190 b.

e. A. Gr. 836 (A.D. 525). Fol. 192 b.

f. Of the destruction of Pompeiopolis, A. Gr. 850 (A.D. 539): \[\text{Footnote text}\] Fol. 192 b.

g. Of the destruction of Antioch for the sixth time, A. Gr. 851 (A.D. 540): \[\text{Footnote text}\] Fol. 193 b.

h. A. Gr. 852 (A.D. 541). Fol. 194 b.

i. A. Gr. 854 (A.D. 543). Fol. 194 b.

j. Of the great pestilence in the year 855 (A.D. 544), in four chapters.

a. \[\text{Footnote text}\] Fol. 195 a.

b. \[\text{Footnote text}\] Fol. 197 b.
COLLECTED LIVES.

1107

...of Mār Solomon near Dulikh or Dulichium, for his own use and that of his disciple Joseph. See Add. 14,641, no. 4, 1.

A short note at the foot of the page repeats the name of the said Joseph as one of the owners: ... the said Joseph as one of the owners.

A third note, on fol. 235 b, informs us that this book, with 17 others, belonged to the above mentioned Simeon, and were bequeathed by him to one Jacob and his son John, who presented them to the convent of S. Mary Deipara.

On fol. 200 a, at the foot of the page, there is written the name of a reader, the Syrian priest David.
LIVES OF SAINTS.

DCCCCL.

Vellum, about 10¼ in. by 6¾, consisting of 179 leaves. The quires, signed with letters, are 18 in number. There are from 26 to 37 lines in each page. This manuscript is written in a good, regular hand of the ixth cent. Greek vowels have been occasionally added, in most instances, it would seem, by later hands. It contains—

1. The history of Maria the Egyptian: ομολογείται ἔναν τόν ἑαυτοῦ γένοις ἔφη τοὺς σωτῆρας ποιῆσαι τοῖς μαζικαῖς τοῦ ἀνθρώπου ηὐστέρον ἔκοψεν. Fol. 2 b. See the Acta Sancti, for April, t. i., p. 76.


3. The history of the Man of God from the city of Rome (Alexius Romanus), in two parts.
   a. Part first: ἁγιάζω τοὺς σωτῆρας ποιῆσαι τοῖς μαζικαῖς τοῦ ἀνθρώπου ηὐστέρον ἔκοψεν. Fol. 25 b. At the end we read: τὸ γὰρ τὸ ὁμήρως ἐν τοῖς ἐκκλησίαις ἡμῶν τοὺς ἀγίους μαζικαὶ δύναμιν ἔχοντας μεταφέρεται παρὰ τὸν θεοῦ τὸν αὐτοῦ, καὶ τοῖς ἐκκλησιαστικοῖς 

Compare Add. 14,644, no. 12.

4. A discourse, ascribed to John Chrysos-
Fol. 96 a. See the Acta Sanct. for October, t. iv., p. 998.

10. The history of a nun, who was thought to be mad, and of the patrician lady Anastasia, the correspondent of the patriarch Severus: ἑλληνίδος ἡ Κρίστιανή (sic) ἡ Παλλάδιος ἡ ἡγίσα τοῦ πατριαρχοῦ Σεβαστοῦ. Fol. 99 b. At the end we read: ἡ Κρίστιανή ἡ ἡγίσα τοῦ πατριαρχοῦ Σεβαστοῦ, ἡ ἠγοίητη, ἡ ἀσθενής ἡ ἡγίσα τοῦ πατριαρχοῦ Σεβαστοῦ. Fol. 99 b. The story is that narrated in the Hist. Lausiaca of Palladius; see Rosweyde, Vitæ Patrum, lii. viii., cap. xxxvii., and Add. 12,174, no. 77.


17. The history of Sophia and her daughter Euphemia, of Edessa: ἡ Σοφία ἡ γυνὴ καὶ ἡ Εὐφημία ἡ κόρη τῆς Σοφίας. Fol. 114 a. See Add. 12,172, fol. 33 b.

13. The history of Maria: ἡ Μαρία ἡ Αἴγειπτου ἡ ἐρημοῦσα. Fol. 105 b. See Add. 12,172, fol. 35 b.


20. The history of Simcon of Köphar

* In the manuscript wrongly numbered 11.
of the emperor Zeno: 

In this manuscript the names were originally Maria (Maria) and Theodosius (Theodosius), but they have been altered throughout by a later hand. See Add. 14,641, no. 4, b.

20. The history of Rŭbil, or Reuben, and his companions, in the time of Trajan:

The hymns on foll. 1 a, 178 b, and 179, seem to be also in his hand, though written currente calamo; and so also is the Index of the contents of the volume, fol. 1 b.

A second note on fol. 178 a has been carefully effaced.

A third note on the same page records the presentation of the volume to the convent of S. Mary Deipara by the priest Simeon of Tagrit at his decease: 

On fol. 2 a there is a note of comparatively modern date, stating that the book belonged to the convent of S. Mary Deipara: 

21. The history of the virgin Andromeda of Jerusalem: 

22. The history of a virgin: 

Fol. 141 b. This is taken from the Hist. Lausiaca; see Rosweyde, Vitæ Patrum, lib. viii., cap. cxxxix.

23. The history of John the monk, of Rome: 

His father's name was ; his mother's, Theodora; both Christians, and people of rank. Fol. 142 a.

24. The history of Eupraxia (or Euphrasia): 


25. The history of Hilaria, the daughter...
On fol. 178 a, at the foot of the page, we find another note, also of modern date, written by a monk of Râs-ain, whose name has been erased. These are the words of a Nestorian monk:

On the upper margin of fol. 7 a there stands the following autograph:

which is stated in an accompanying note to be that of John, bishop of Jerusalem, who visited the convent of S. Mary Deipara, at a time when there were in it no less than 70 Syrian monks.

On the outer margin of fol. 28 a we read the name of the monk Ephraim, from the convent of Mar Sergius at Balad; to which a later hand has added a note:

In this manuscript there is some ornamentation with red, green and yellow pigments, especially at the beginning and end of each article. See, in particular, foll. 66 b, 78 b, 89 b, 99 b, 102 b, 109 a, 114 a, 120 b, 122 b, 131 b, and 147 b.

Vellum, about 13\(\frac{3}{4}\) in. by 8, consisting of 480 leaves, many of which are much stained and soiled. The quires, signed with letters, are 43 in number. Each page is divided into two columns, of from 28 to 42 lines. This volume is written in a rather peculiar, angular hand, and dated A. Gr. 1247, A.D. 936. It contains—

Forty-one Lives of Saints and Martyrdoms; viz.—

1. The Acts of S. Thomas, or Judas Thomas (i.e. the Twin): \(\text{Acts of Thomas}^\text{apoc.}\). See Tischendorf, Acta Apostolorum Apocrypha, pp. 190—241; and Abdias, Hist. Apost., lib. ix., in Fabricius, Codex Apocryphus Novi Test., Hamburg, 1719—43, t. ii., p. 687. These acts are here divided as follows.

a. First act, \(\text{Acts of Thomas}^\text{apoc.}\), entitled \(\text{Acts of Thomas}^\text{apoc.}\), "when he sold himself to the merchant Habbân, that he might go down and convert India" (Gr. text, capp. 1—16). Fol. 1 b.

b. Second act, \(\text{Acts of Thomas}^\text{apoc.}\), entitled \(\text{Acts of Thomas}^\text{apoc.}\), "when Thomas the Apostle entered into India, and built the palace for the king in heaven" (Gr. text, capp. 17—29). Fol. 4 b.
c. Third act, "concerning the black snake" (Gr. text, capp. 30—38). Fol. 7 b.

There are no other rubrics in the Syriac text,* till we come to the imprisonment of the Apostle, fol. 30 a, where we find—

3. The narrative of Dionysius the Areopagite, concerning the vision which he saw at Heliopolis in Egypt: Fol. 57 a. See Add. 12,151, fol. 173 a. Subscription, fol. 60 a :  "subscription of the text washington."

4. Narrative concerning the image of the Messiah, which the chief priests of the Jews made at Tiberias: Fol. 60 a. See Add. 12,174, no. 35.

5. The life of Simeon Salus and John his brother, written by Leontius, bishop of Neapolis in Cyprus: Fol. 83 a. See Add. 12,174, no. 9.


7. Narrative of the massacre of the monks of Mount Sinai and of Raithû, by the Arab barbarians, written by the monk Ammonius: Fol. 132—166. Subscription, fol. 57 a:  "subscription of the text washington."


The Greek text terminates on fol. 17 b, at the top of the first column; Fabricius, Cod. Apocryph. N.T., t. ii., p. 703.
The life of Julian Saba, or the Aged: 118 b. See Add. 14,044, no. 8.


10. A story concerning a monk and his sister, narrated by Abbâ Daniel: 15 1/4 a.


12. The history of Domitius the physician, who lived in the time of the emperor Valens: 157 b.

13. The history of Mar Saba, of the mountain called Tur Meša’thá: 164 a.

14. The history of Mar Hannâ (or Hannâ, Ananias), written by Jacob of Batnae in the form of a letter to Philotheus: 188 b. Subscription: 188 b. Add.: 188 b. See Add. 12,174, no. 16.


17. The history of Achudemes, apostle and martyr: (sic) 209 b.

18. The martyrdom of Sharbil and his sister Babai at Edessa: 209 b.

* The subscription adds: *Δολάς, το, 129.*
† Joannes Elenemosynarius. See Le Quien, Orients Christ., t. ii., col. 416.
‡ Afterwards there are reckoned only 47.
25. The martyrdom of Procopius at Cesarea, under Diocletian: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

26. The martyrdom of Sophia and her three daughters, Pistis, Elpis, and Agape: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

27. The martyrdom of Tarachus, Probus, and Andronicus: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

28. The martyrdom of Lucian and Marcian: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

29. The martyrdom of Ammonius, Doticus (Zoticus?), Cyriacus, and Acmonicus (Ecumenicus?): \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

30. The martyrdom of Charisius (?), Nicephorus, and Papias: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

31. The martyrdom of the soldier Acacius at Byzantium: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

19. The martyrdom of Bar-samyā (Bar-simaeus), bishop of Edessa: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

20. The martyrdom of Ḥabib the deacon, at Edessa: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

21. The martyrdom of Simeon bar Šabbā'ē and others: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

22. The martyrdom of Tharbū, her sister, and her maid: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

23. The martyrdom of Paphnutius and his 546 disciples, under Diocletian: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)

24. The martyrdom of the bishop Theopompus, the magus Theonas, and four nobles, under Diocletian: \(\text{\textit{Acts martyrum, pars 2, p. 169.}}\)
The martyrdom of Bar-shabyā the abbat, ten monks, and a magus: See Assemani, Acta martyrum, pars 1, p. 322. Fol. 322 b.

The martyrdom of the bishop Shahdōst and 128 others: See Assemani, Acta martyrum, pars 1, p. 323. Fol. 323 b.

The martyrdom of Bar-ba'shemin the bishop and sixteen others: See Assemani, Acta martyrum, pars 1, p. 327. Fol. 327 b.


The martyrdom of Mamas: See Assemani, Acta martyrum, pars 1, p. 337. Fol. 337 b.


The history of John the less, or the younger, of Scete, translated from the Arabic by Zachariah, bishop of Sakhā: See Assemani, Acta martyrum, pars 1, p. 149.
A third note, written in a very rude hand, records that the above-mentioned Ḥaurin presented it, with thirteen others, to the convent of S. Mary Deipara.

On fol. 1 a there is an index of the contents of the volume, 

To the 41 histories now contained in it, there are here added several others, the titles of some of which are illegible; viz.

Another note, in a different hand, records that the book belonged by purchase to the deacon Ḥaurin bar Dinārā, of Tagrit.  

DCCCCLIII.

Vellum, about 9 3/ in. by 6 1/2, consisting of 13 leaves (Add. 12,172, fol. 12—24), all more or less stained and soiled. Each page is divided into two columns, of from 27 to

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* See Assemani, Bibl. Or., t. ii., p. 349; Le Quien, Or. Christ., t. ii., col. 1376.
COLLECTED LIVES.

34 lines. This manuscript is written in a good, regular hand of about the 10th cent., and contains—

1. The martyrdom of S. Peter, beginning, fol. 13 a: The manuscript contains—

The date is as follows, fol. 24 b: The date is given thus, fol. 21 b: On fol. 12 a there is a note stating that the manuscript belonged to the convent of S. Mary Deipara.

On the same page a more modern hand has written the Armenian alphabet with a Syriac transcription (א, ג, ד, ה, י, ק, ל, פי, ס, etc.).

2. The martyrdom of S. Paul, beginning, fol. 17 a: The date is given thus, fol. 21 b: On fol. 25 a. See the Acta Sanctorum, Febr., t. ii., pp. 537, seqq.


DCCCCLIV.

Vellum, about 9¾ in. by 6½, consisting of 30 leaves (Add. 12,172, foll. 25—54), some of which are much stained and soiled. Each page is divided into two columns, of from 27 to 31 lines. The character is a good, regular cursive of about the 10th cent. It contains—
andria, Ἐλληνικὸς ἱπποτής ἡ Ῥώμαιας ὁ Ἀδριανὸς ἀδελφὸς Ἐλληνικῶν ἱπποτῶν. Fol. 32 b. In the subscription she is named Philippa, Ἐλληνικὸς ἱπποτής ἡ Ῥώμαιας Ἀδριανὸς. See Add. 14,649, fol. 103 b.

3. The history of Maria, Ἡ Ἀθηνασία Ἰωάννης Ἀθηνασία Ἰωάννης, who entered a convent of monks under the name of Marius, Ἐκκλησία. Fol. 35 b. See Rosweyde, Vitae Patrum, lib. i., p. 393.

4. The history of Hilaria, the daughter of the emperor Zeno: Ἐκκλησία Ἰωάννης Ἰωάννης Ἰωάννης. Fol. 38 a. In the subscription there is added: Ἐκκλησία Ἰωάννης Ἰωάννης Ἰωάννης. Fol. 48 b. See the Acta Sanct., Octob., t. iv., p. 998.

On fol. 53 b there is a note, some portions of which have been altered at a later period, stating that “this book of Abū Isâiah” was purchased by the deacon David bar Aaron of Melitene: Ἐκκλησία Ἰωάννης Ἰωάννης Ἰωάννης Ἰωάννης Ἰωάννης. Fol. 28 and 31 are Syriac palimpsest. The older writing is an Estranghēla of the vii\textsuperscript{th} cent., but scarcely a word can be completely deciphered.

7. DCCCCLV.

Seven vellum leaves, all more or less stained and torn, written in a neat, regular hand of the xi\textsuperscript{th} or xii\textsuperscript{th} cent., with from 34 to 37 lines in each page. They contain—

a. A tract concerning Apostates from Christianity to Islamism, τίνα ἡ Ἐσσαίικη (see fol. 4 a); which is introductory to—

b. An account of the martyr Cyrus (?) or Curius (?) of Harrān, τίνα ἡ Ἐσσαίικη ἡ Ἐσσαίικη (fol. 4 a), who suffered in the year 1081, A.D. 770, τίνα ἡ Ἐσσαίικη ἡ Ἐσσαίικη. Fol. 3 b.

These leaves are palimpsest.

1. Fol. 1, 2, and 5—7 are fragments of a Greek manuscript of the book of Ezekiel, written in double columns, with 21 lines on each page. The character is a slanting uncial of the viii\textsuperscript{th} cent.

a. Fol. 1 is a very small fragment, on which only a few letters are visible.

b. Fol. 2 originally contained ch. iv. 16—ch. v. 4, ἡ Ἐσσαίικη, but the greater part of the outer columns has been torn away. See Tischendorf, Monumenta Sacra Inedita, Nova Coll., t. ii., pp. 313—4, and Prolegom., pp. xiii. and xliii.

c. Fol. 5 originally contained ch. v. 4, ἡ Ἐσσαίικη, but is now much torn.

d. Fol. 6 and 7 are small fragments, on which scarcely any of the original writing is legible.

2. a. Fol. 3 is a leaf from a Greek manuscript of the 3\textsuperscript{rd} (1\textsuperscript{st}) book of Kings, written
in double columns, with 28 lines in each page. The character is an upright, Coptic uncial of the vi\textsuperscript{th} or vi\textsuperscript{th} cent. It contains ch. viii. 58, πρὸς αὐτὸν τὸν πορεύεσθαι—ch. ix. 1, πραγματεύειν. See Tischendorf, Monum. Sacra Inedita, Nova Coll., t. ii., pp. 315—6, and Prolegom., pp. xii. and xliii.

b. Across these uncials there is written another Greek text, likewise in two columns, in a cursive character of the ix\textsuperscript{th} or x\textsuperscript{th} cent., but so faded as to be almost illegible.

3. Fol. 4 is a leaf from a Greek manuscript of the 3\textsuperscript{rd} (1\textsuperscript{st}) book of Kings, written in double columns, with 19 lines on each page. The character is a large, regular uncial of the vi\textsuperscript{th} cent. It contains ch. xxi. 26, εἰς πόλεμον—31, οἶδα.

[Add. 14,065, foll. 1—7.]

DCCCCLVI.

Paper, about 7\textsuperscript{th} in. by 5\textsuperscript{th}, consisting of 47 leaves (Add. 14,734, foll. 177—223), the last 11 of which are more or less stained and torn. The quires are four in number, but without signatures. There are from 14 to 19 lines in each page. This manuscript is written in a good, regular hand of the latter part of the xi\textsuperscript{th} cent., and contains—

1. The martyrdom of George, the general (στρατηγὸς) Antonine, and the empress Alexandra: Μακαρίων ἡ νῦν ἡμῶν ἡγεῖσθαι ἀδελφὸν ἑαυτὸν ἀναλαμβάνειν καὶ ἵππησὶν ἀκριβῶς γίνεσθαι. Fol. 177 a. The narrative pretends to be written by Pasierates, the servant of George: ἄκουσε ὁ μείζων τοῦ θεοῦ τοῦ κυρίου ἡμῶν Ἰησοῦς Χριστὸς. See the Acta Sanctt. for April, t. iii., pp. 117, seqq.

2. The history of the martyr Theodore, who suffered at Euchaita, under the governor Publius, or Popillius, in the reign of Julian: τῶν μεταφερόμενων τὴν ἀθάνατον ἢμαρτίαν τῷ Μεγάλῳ Σοκράτει τοῖς Πολιπίου τοῖς ἰουλίους τοῖς Ποπίλιοις τοῖς Παύλῳ. See Add. 14,735, fol. 144 b.

[Add. 14,734, foll. 177—223.]

DCCCCLVII.

Vellum, about 5\textsuperscript{th} in. by 4\textsuperscript{th}, consisting of 99 leaves, some of which are much stained and slightly torn, especially foll. 34, 44, 54, 73, 92—94, and 99. The quires, signed with letters, were originally 16 in number, but several of them are now either wanting or very imperfect. Leaves are missing at the beginning, as well as after foll. 1, 2, 14, 32, 33, 34, 41, 42, 65, 70, 80, and 97. There are from 12 to 16 lines in each page. This volume is written in a good, regular hand of about the xi\textsuperscript{th} cent., and contains—


3. The history of the Man of God from the city of Rome, in two parts. See Add. 14,640, no. 3.
a. Part first, fol. 54 b: imperfect. Imperfect.

b. Part second, fol. 66 a: imperfect. Imperfect.


5. The Creed of the Orthodox, beginning, fol. 92 a: imperfect. Beginning, fol. 72 b: imperfect. See Assemani, Bibl. Or., t. i., p. 316, no. 84.

6. The history of Paul the solitary, imperfect. From the district of Sophene, imperfect.

On fol. 97 a there is a note, stating that the manuscript belonged to the convent of S. Mary Deipara.

To some marginal notes is appended the name of one Job, e.g. foll. 11 a, 40 a, and 41 a. [Add. 14,655.]

DCCCCLVIII.

Paper, about 9\frac{3}{4} in. by 6\frac{1}{2}, consisting of 102 leaves (Add. 14,735, fol. 72—173), some of which are much torn, especially foll. 91—93, 95, 96, 112, and 113. The quires, ten in number, are signed with letters, but the signatures have been altered at various times. There are from 22 to 34 lines in each page. From fol. 156 onwards each page is divided into two columns. This manuscript is written in a good, current hand of about the xiiith cent., but foll. 91—94, 97, 104, 105, 114, 121, and 155, are more recent. The contents are—

1. Discourse of John Chrysostom on Mercy:

2. Metrical discourse of Jacob of Batnae on Love:

3. Metrical discourse of Ephram on Doctrine:

4. Discourse of John Chrysostom on Ps.
5. The history of Maximus and Domitius, written by Abbâ Bishôî:
  fol. 89 a: 
  fol. 136 b. See Add. 14,641, no. 4, b.

11. The history of the martyr Theodore, who suffered at Euchaita, under the governor Pompilios (sic), in the reign of Julian:

6. The history of John of Rome:
  fol. 121 b. See Add. 14,649, no. 23. Subscription, fol. 127 b:

12. The history of Mar Hâla of Amid, written by John of Asia:
  fol. 159 b. Their names are given as follows, fol. 165 a: 

7. The history of Archelides:
  fol. 127 b. See Add. 14,641, no. 4, g.

8. Metrical discourse of Ephraim on the End of the World, the Judgment, and the Dead:
  fol. 134 a: 
  fol. 136 a:

9. An extract from another discourse of Ephraim on the Judgment, beginning, fol. 136 a: 

10. The history of Hilaria, the daughter of Zeno:
  fol. 136 b. See Add. 14,641, no. 6.
The Lives of Saints.

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of which are much stained and torn, especially foll. 150—152, 157, 158, and 164. The quires are signed with letters, the remaining signatures being α—ω. Leaves are wanting at the beginning, as well as after foll. 119, 140, 151, 157, and 163. There are from 16 to 18 lines in each page. This manuscript, which is written in a rather illegible hand of the xiiith cent. contains—

1. The history of Theophilus and Maria. Fol. 112 a. After a short introduction, which is imperfect at the beginning, the narrative commences as follows: 

2. An excerpt from the history of Susanna by John of Asia: 

Paper, about 7½ in. by 5½, consisting of 53 leaves (Add. 14,730, foll. 112—164), some

4. The history of Paul the solitary, of the Thebaid: Fol. 129 b. See Add. 14,653, no. 5.


9. A prayer to be used at the commencement of any service: Fol. 155 a.

10. A prayer at the commencement of Compline: Fol. 155 a.


[Add. 14,730, foll. 112—164.]

| DCCCCLXX. |

Vellum, about 19 in. by 12¾, consisting of 452 leaves, of which some are much stained and torn, especially foll. 1—4, 9, 10, 120, 443, and 448. Originally it had 50 quires, but the whole of it is now wanting, as also the whole of §, except the first leaf (fol. 10). Leaves are likewise missing after foll. 9, 47, 443, 444, 446, 447, 448, and 451. The quires are signed with letters. Each page is divided into two columns, with the exception of foll. 251, 254 b, 255 a, and 321—330, which have three. The number of lines in each column varies from 38 to 50. Foll. 137 b and 138 a, as well as portions of foll. 340 b and 340 b, have been intentionally left blank. This manuscript is written in a good, regular hand, and dated A. Gr. 1508, A.D. 1197. It contains—

Lives of Saints and Fathers of the Church; viz.—

1. Life of Bar-sauma, the founder of the sect of the Jacobites (see Assemani, Bibl. Or., t. ii., p. 1), written by his disciple Samuel (see Assemani, Bibl. Or., t. ii., p. 206), fol. 18 a:

It is very imperfect, commencing on fol. 1 a with the 28th miracle, out of 99 that are described in full; but there are other copies in Add. 14,732 and 14,734.
2. Life of Simeon Stylites: fol. 18 b. Compare Assemani, Bibl. Or., t. i., pp. 239, seqq., and 254, and Acta Sanctorum, Martyrion, t. ii., p. 235. This copy is slightly imperfect, two leaves being lost near the end, after fol. 47; but the deficiency can be supplied from Add. 14, 484.

3. Life of Peter the Iberian (Petrus Iberus), bishop of Gaza and Maiuma: fol. 48 a. It was composed by one of his disciples, whose name is not, however, mentioned.

4. Life of Mar Asius (Asyā), or the Physician: fol. 78 b. This name was given him at his birth for the following reason, fol. 79 b, first col.: This life, which is very imperfect and disordered, was written by one of his disciples: fol. 84 a. See Assemani, Bibl. Or., t. ii., p. 54; and compare the Dissert. de Monophysitis in the same volume, art. ix., Kennesrin.

6. Anecdotes of Macarius of Alexandria, collected from the work of Palladius (compare the Acta Sanctorum for January, tom. i., pp. 85—89). Beginning, fol. 87 b:

7. Life of Aaron, written by his disciple Paul: fol. 90 a. He was the son of John (Niz) and Anastasia, wealthy citizens of Scūg, and lived to the age of 118 years, dying A. Gr. 648, A.D. 337.

8. Life of Abba, bishop of Nicaea, who lived in the reigns of Arcadius, Honorius and Theodosius: fol. 98 b. He was a native of the village of Pas near Maridin, and was learned in both the Aramaic and Greek languages. Owing to the disordered state of most copies of this life, it was revised by Michael the Great, patriarch of Antioch (see Assemani, Bibl. Or. t. ii., p. 363), A. Gr. 1496, A.D. 1185, only a few years before this manuscript was written, fol. 110 a.
COLLECTED LIVES.

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11. Life of Basil, bishop of Cæsarea in Cappadocia, written by Amphiloctius, bishop of Iconium:... (sic) Fol. 125 a.

It is not the same as the life given in the Acta Sanctorum for June, t. ii., p. 938, for it commences:

12. Life of Gregory Nazianzen, written by Gregory of Cæsarea in Cappadocia:... Fol. 130 a. See Gregorii Naz. Opera, t. i., p. cxxv. It ends abruptly, on fol. 137 a, with the words (p. cl., at the foot), and the scribe has added on the lower margin:


10. Life of Paul, surnamed the Simple (pt:... Foll. 137 b and
138 a have consequently been left blank, in the hope of procuring another copy from which to complete the transcript.

13. Anecdotes of Nicolaus, bishop of Myra, in Lycia: fol. 138 a: *dedicated to Michael (or Misael), one of the imperial chamberlains.* It begins thus, fol. 138 b: *Anecdota Syriaca, t. iii., p. 346.* This life has been edited by Land in his Anecdota Syriaca, t. iii., p. 346.

14. Narrative of the death of Theodosius, bishop of Jerusalem (see Le Quien, Or. Christ., t. iii., col. 164), and the monk Romanus: fol. 141 a. This is probably an extract from the Ecclesiastical History of Zacharias Rhetor (see no. 15). See the text in Land, Anecdota Syriaca, t. iii., p. 341; and compare Assemani, Bibl. Or., t. ii., p. 55, and Mai, Scriptorum Vett. Nova Collectio, t. x., p. 333.

15. Life of Isaiah, abbat of Scete, with some account of his disciple Peter and of the monk Theodore, written by Zacharias Rhetor, fol. 142 b: *He died A. Gr. 811, A.D. 500.*

16. Life of Hanninā, written by Jacob of Batnae for one Philotheus: fol. 145 b. Instead of *καὶ τὸν τελεσθέντα* the manuscript had originally *καὶ τὸν τελεσθέντην* but the corrector has written just over the word: *He died A. Gr. 811, A.D. 500.*
18. Life of Eusebius of Samosata, who suffered during the persecution of Valens:
Fol. 165 b. See Add. 12,142, fol. 74.

19. Martyrdom of Cyprian, bishop of Antioch, and of the virgin Justa, in the reign of Diocletian, at Nicomedia:
Fol. 175 a. See Add. 12,142, fol. 74.

20. History of Andronicus and his wife Athanasia:
Fol. 179 b. See Add. 12,172, fol. 48 b.

21. Story of a merchant of the village of Paddanah, near Harran, who went annually on business to Constantinople, and of what passed between him and the wife of a patrician:
Fol. 182 a.

22. Anecdotes of Daniel, abbot of Scete:
Fol. 183 b.

23. Story of Eulogius, who tended a leper for fifteen years:

24. Life of Malchus the solitary, written by Hieronymus:
Fol. 185 b. See Rosweyde, Vitæ Patrum, p. 93.

25. Anecdotes of Martinianus the solitary:
Fol. 188 b. Compare Surius, Vitæ Sanctorum, ed. 1617, t. i., Febr., pp. 131 and 133.

26. Anecdote of Eugenius the Egyptian and his wife:
Fol. 190 a.

27. Story of a man in prison, his wife, and a thief:
Fol. 190 b.

28. Anecdotes of Apollo and Amun, from the work of Palladius:

29. Anecdotes of Paphnutius, from the work of Palladius:

30. Story of Copres and Paternutius,
from the work of Palladius: οἱ δὲ ἀποκαθιστήμενοι .

31. Story of Apollo (or Apollonius) the younger, from the work of Palladius: οἱ δὲ ἀποκαθιστήμενοι .

32. History of the emperor Constantine, showing how he was baptized by Sylvester, bishop of Rome: οἱ δὲ ἀποκαθιστήμενοι .

33. Story of a merchant named Mark, who died in a strange land, entrusting all his wealth to a heathen named Gaspar (? εἰσα) or (καὶ εἰσα) for distribution among the churches and the poor; and how Gaspar was converted to the Christian faith by Paul the παραμονία (καὶ εἰσα) of Antioch, who is said to have committed the story in the first instance to writing:
Fol. 205 a. The actual narrator, whose name does not appear to be mentioned, says he had it from his brother Meletius, fol. 209 b: . ὁ δὲ οὖν Ἰουδαίῳ Ἐασοῦ .
Fol. 214 a. The narrative is contained in a letter from a deacon named Philotheus, beginning :
36. Life of Abraham, surnamed "of the
lofty mountain," the teacher of Bar-šaumā, with some of his miracles: \textit{\ldots} Fol. 227 a. See above, no. 1, and also Assemani, Bibl. Or., t. ii., p. 1. He was a native of Constantinople. His two most attached disciples were Stephen and Leontius, \textit{\ldots} the former of whom wrote this memoir, fol. 235 a: \textit{\ldots} Beginning, fol. 246 b: \textit{\ldots}

37. Life of Eulogius the Egyptian ascetic, to whom a lion attached itself all his life: \textit{\ldots} Beginning, fol. 235 a: \textit{\ldots}

38. Story of Gerasimus and his lion: \textit{\ldots} Beginning, fol. 244 b: \textit{\ldots} Compare Roesweyde, Vitae Patrum, p. 887.

39. Life of Isaiah of Haleb, or Aleppo, the last of the 72 followers of Eugenius: \textit{\ldots} Fol. 259 a. Eugenius was a native of Clyisma, \textit{\ldots}
He left Egypt with 70 disciples, and went to Nisibis, where he settled on the river Mescas, to the south of the city, fol. 261 a. He assisted at the consecration of Jacob as bishop of Nisibis, and was there when the city was unsuccessfully besieged by the Persians. A letter of the emperor Constantine, quoted on fol. 267 b, speaks of him, Antony, and a third ascetic named Jacob, in the following terms:

42. Life of John the Nazirite, who was in his youth a monk of the convent of Zükenin (sic), written by John, bishop of Ephesus or Asia. Fol. 276 a. See Add. 14,647, fol. 10 a; and Land, Anecdota Syr., t. ii., p. 22.


44. Life of Clement, the disciple of S. Peter: Fol. 280 a.
45. Life of Jacob, bishop of Nisibis, from the Philotheus of Theodoret (ed. Schulze, t. iii., p. 1108): Fol. 283 a.


47. a. Life of Jacob Baradaeus, bishop of Edessa, from whom the sect of the Jacobites took its name (see Assemani, Bibl. Or., t. ii., p. 62), written by John, bishop of Asia: Fol. 285 b. See Land, Anecd. Syr., t. ii., p. 35 of the introduction, and p. 364.

β. A short account of the translation of the remains of Jacob Baradaeus from the convent of Cassianus (?), on the confines of Egypt, to that of Pésitá, near Tellâ de-Mauzelath or Constantina, A. Gr. 933, A.D. 622, written by Cyriacus, bishop of Măridin: Fol. 291 a.

48. a. Account of the Invention of the holy Cross, for the first time, by Protonice, the wife of Claudius Caesar, when S. James (Jacob), the brother of our Lord, was bishop of Jerusalem; Fol. 294 b. See Surius, Vitæ Sanctorum, t. iv., Oct. 7, p. 99.

50. Martyrdom of Romanus and another youth, under Diocletian and Maximian: Fol. 294 b.
LIVES OF SAINTS.

Beginning, fol. 299b:

Date of the martyrdom, the 15th of the second Teshrin. Compare the Martyrologium Romanum, ed. 1845, p. 224, Nov. 18.


52. Martyrdom of Christopher and others, in the third year of the reign of Decius: fol. 306 a. His name was originally Asher (read, Asher), and he was of barbarian origin, fol. 306 a:

(53. Martyrdom of Placidas, with his wife and children, in the reign of Adrian: fol. 311 b. He was baptized by the name of Eustathius, his wife being at the same time named Basilissa, and his children Agape, Theophytus, and Theophytus, respectively.

See the Acta Sanctorum for September, t. vi., p. 123.


Beginning: fol. 311 a:

He took the name of Christopher, i.e. Christopher, at the time of his baptism, fol. 307 b. The total number of those who suffered with him is thus stated, fol. 311 a:

,,.,,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,..
55. Martyrdom of Theodore: 
He was of an Isaurian family, but born at Byzantium. During the reign of Constans, he destroyed the temple and slew the dragon at Euchaita (but fol. 324 a, —), fol. 326 b: He 
In that city he suffered martyrdom in the reign of Julian. Compare Acta Sanctorum for Febr., t. ii., p. 28.

56. Martyrdom of Stratonice, the daughter of Apollonius, and of Seleucus her betrothed, at Cyzicus, in the time of Numerianus: See Assemani, Acta Martyrum, pars 2, p. 68.


58. Martyrdom of Onesimus, the disciple of S. Paul:
66. Martyrdom of Phetion, in the ninth year of the reign of Yezegeel:  
Fol. 383 a. On fol. 388 a we find the following short sketch of his career:

67. Life of Ma'in of Singar, one of the generals of Sapor, king of Persia, who was converted by seeing the steadfastness of the Christian martyrs (in particular of Κύριος, whom Sapor had flayed alive), and became a disciple of Benjamin of Dura (Κύριος, fol. 389 a):  
Fol. 388 b. On fol. 395 a we read:  

61. Martyrdom of Posi, Pusices or Pusiecus (see Assemani, Bibl. Or., t. i., p. 185), whose father was a Grecian captive:  

62. Martyrdom of Martha, the daughter of Posi:  

63. Martyrdom of Shahdost the Catholicus, the successor of Simeon bar Şabbâ' (see Assemani, Bibl. Or., t. i., p. 188), and others:  

64. Martyrdom of Tarbû, or Tarbula, the sister of Simeon bar Şabbâ', her sister, and her maidservant (see Assemani, Bibl. Or., t. i., p. 187):  

65. Martyrdom of 120 martyrs:  
Fol. 382 a. See Assemani, Bibl. Or., t. i., p. 190, and Acta Martyrum, pars 1, p. 105.
68. Martyrdom of the Prepositus Romulus (ρωμαίοις ἅγιοι, or ἁγιοί ῥωμαίοι) under Trajan; and of the Comes Eudoxius, surnamed Marianus (κομὴς εὐδόξιος, ἁμαριανός), and his son Macarius, under Diocletian. Fol. 395 a. Compare the Acta Sanctorum for Sept., t. ii., pp. 507, 508, especially § 6.

69. Some account of the physicians Cosmas and Damian; their marvellous cures; their accusation before the emperor Carinus (καρίνας), who is converted to Christianity by the miracle wrought upon himself; and their death, which is stated to have been in the ordinary course of nature: ρωμαίοις ἅγιοι, οἱ δὲ ἁμαρίανοι ἁγιοί. Fol. 397 b. Compare the Acta Sanctorum for Sept., t. vii., p. 434, §§ 36–38.

70. Martyrdom of Behnām: ρωμαίοις ἅγιοι, οἱ δὲ ἁμαρίανοι ἁγιοί. Fol. 400. He was the son of Sennacherib, king of Assyria (σενναχέριβας, καραγήρ τῆς Ασσυρίας), and was converted to Christianity, with his sister Sarah (σαράθ), by Matthew (ματθαίος), who had taken refuge on a mountain near Nineveh from the persecution of Julian the Apostate. The brother and sister were put to death by the king their father, who afterwards himself became a Christian, and bestowed many favours on Matthew, for whom he built the great monastery on the mountain afterwards called Tūr Elpheph, from the thousands of monks who resorted to it, fol. 408 a: ἀνέστησεν τὸν Ματθαίον καὶ ἐπέτιθεν αὐτῷ πολλὰ φόροι καὶ μάρτυριον ἀπὸ τὸν Αποστάτη. Matthew was succeeded by Zaccæus (ζακχαίος), fol. 408 b, during whose time, under the direction of his διερέπαιπος (διερέπαιπας) Abraham, the mother of Behnām erected the monastery afterwards called the monastery of Abraham, or of ἰονίας, from the name of the spot where it stood, fol. 409 a, and also the monastery of Beth-Gubbā (βεθ-γυβας, βασιλείας), where the relics of Behnām and Sarah were deposited, fol. 410 b.

71. Life of Jacob the Egyptian recluse: οἱ δὲ ἁμαρίανοι ἁγιοί, ὁ δὲ Ἰάκωβ. Fol. 411 b: ἁγιὸς Ἰακώβ. He was one of five monks, who, in the time of Julian the Apostle, occupied a small convent at one of the gates of Alexandria, fol. 411 b: οἱ δὲ ἁμαρίανοι ἁγιοί, ὁ δὲ Ἰακώβ.
LIVES OF SAINTS.

They took refuge in a town in the desert, built by a recluse named Gabriel, and called Hala, and where Antonius died suddenly. At another village they were hospitably received by a man named Habib, whose son Daniel was cured by Jacob. Accompanied by this boy, they reached Hisn Kifa, where Benjamin was bishop. After residing here two months, they were captured by Shamir, the Persian general, and Bar-shabba suffered martyrdom, with ten of his disciples, fol. 419 a. Immediately afterwards the Persian army was dispersed and destroyed by a hailstorm and earthquake, and the Persians never ventured to invade that district again. Jacob built here a small conven, which he called the Convent of the Recluse, fol. 420 a, and in it he continued to reside, attended by his disciple Daniel (for Hala resided in a conven of his own, fol. 422 b), till he died, on the 20th of Ilul, A. Gr. 732, A.D. 421. Regarding Amid, Tur-Abdin, and the adjacent districts, we read on fol. 417 a:

72. Martyrdom of Leontius the soldier (Kalb), from the place called Talya (Ellas?), and of Publius, or Popillius, the monk, in the time of Diocletian and Maximiian: 424 a. Fol. 426 a. He was the son of two citizens of Cyrus, named Sabellius, and Sapphira, and was born about A. Gr. 732, A.D. 421. A voice from heaven announced that at the age of two years he would confute the heathen kings and destroy their idols, fol. 426 b.
"the history of the decease of the blessed Mother of God." Fol. 449 a. It is imperfect at the beginning and towards the end. See Wright's Contributions to the Apocryphal Literature of the N. T., pp. 10 and 11.

On fol. 452 b there are two notes, both in the handwriting of the scribe. The first is an attestation by Michael the Great, patriarch of Antioch (A. Gr. 1478—1511), that this book was written at the expense of the deacon Salibi, of the monastery of Bar-saumā at Melitene (see Assemani, Bibl. Or., t. ii., Dissert. de Monophys., art. ix., monast. Barsumae), to be deposited in the library of that convent, in the year of the Greeks, 1508, A.D. 1197.

Part of an apocryphal work, entitled
The second note states that the book was written by a monk named Joseph, a cousin of the above mentioned Saliba, resident at the time in the convent of Abū Ghalib (الحلف), whence he was summoned for the purpose.

Histories of Saints and Martyrs; viz.—

1. The history of Behnam the martyr: 

Between these two notes is inserted, in the same handwriting, a prayer for the monk who bound the volume:

On the margin of fol. 175 a the scribe has written the words "trial of the vellum and the writing;" and again on the margin of fol. 424 b the words "bad vellum."

On the margin of fol. 259 a there is recorded the name of a reader called John.

[DCCCLXI.]

Paper, about 8½ in. by 5½, consisting of 94 leaves, some of which are much stained and torn, especially foll. 71 and 79—94. The quires, signed with letters, are 11 in number. Leaves are wanting after foll. 70, 81, 90, and at the end of the volume. There are from 17 to 24 lines in each page. This manuscript is written in a good, regular hand, and dated A.Gr. 1510, A.D. 1199. It contains—
Similarly we read on fol. 52 a: "الجَمْعُ"}

...Similarly we read on fol. 52 a: "الجَمْعُ"}

DCCCCLXII.

Paper, about 6 ft. by 4 ¼ ft., consisting of 105 leaves, some of which are slightly torn, especially foll. 2, 32—51, 69, 70, and 95—105. The quires, signed with letters, are numbered from a to w, and from w to t. The last quire is imperfect, and leaves are wanting after foll. 32, 51, 67, 70, 71, 88, and 90. There are from 13 to 19 lines in each page. This manuscript is neatly written by two hands (foll. 2—71 and 72—105), and probably belongs to the xiii\textsuperscript{b} cent. It contains—

The Lives of Mār Samuel, Mār Simeon, and Mār Gabriel, of the convent of Kartamin (see Assemani, Bibl. Orient., t. ii., Dissert. de Monophys., art. Cartamina).

1. Mār Samuel: Similarly we read on fol. 52 a: "الجَمْعُ"}

8 The Lives of Mār Samuel, Mār Simeon, and Mār Gabriel, of the convent of Kartamin (see Assemani, Bibl. Orient., t. ii., Dissert. de Monophys., art. Cartamina).
COLLECTED LIVES.

3. Mār Gabriel: Ἐρμήδος τοῦ ἱεράνος Ῥωμαίου Ἡρακλείου. Τῆς ἱερᾶς οἰκουμενῆς ἀνέδρας ἐποίησε καὶ σημαίνει τὴν ἐν τῇ ἱερακλείῳ πόλει. Imperfect. Fol. 74 a. In the latter half of the volume (foll. 72—105) some proper names and other words are expressed on the margins in Arabic, more rarely in Greek; e.g. Ἀναστόρας Ὀλυμπότος, Ναμπέλλους, Γβρῆσκός (sic), Νατάρας (καλλίπεντα), Σεβίντσι. The writing is neatly printed, and has been printed in fragments of 30 in number (folios, fol. 215 a), but those from fol. 209 onwards are very imperfect. Leaves are wanting at the beginning, and after foll. 59, 209, 211, 213, 214, 215, 221, 222, 223, and 226. Each page is divided into two columns, of from 30 to 47 lines. The writing is, for the most part, neat and regular, with numerous vowel points, and seems to be of the xiiiæ century; but on fol. 1 a and foll. 217—227 it is somewhat more recent.

This volume originally contained 56 (α) Histories of holy Men and Women and of Martyrs, to which were subsequently added 14 others, making 70 (β) in all. Of these there now remain only 15 of the former, and about half a dozen of the latter, some of them in a very fragmentary condition. The title, fol. 2 b, is as follows: ἡ ἡμέρα διδάσκειν τῶν ἁγίων ἔργων ἢμᾶς ἀπὸ της ἧμερας τοῦ ἀπόκρυφου. Fol. 1. The history of the Decease of the Virgin Mary, μεν οὖν ἡ γυναῖκα θλίψις, in six books. Fol. 2 b. See Add. 14,484, fol. 18 b. Subscription, fol. 16 a: Ὑπερείς ἀληθινὰ τὰ ὁμολογημένα ἐν ἑαυτῷ ἀληθινοὶ κατὰ δικαίωμα σεβαστής Ἐκκλησίας ἑαυτοῦ τῆς λέξεως ἔναρξις εἰς τὸ προτέρον τῆς ἀληθείας ἐπιστρατεύματος. See the Journal of Sacred Literature for January and April 1865, and Wright's Contributions to the Apocryphal Literature of the N. T., p. 8.

2. The history of Paul the Thebaid, the first eremite, written by Hieronymus: Ἐπιστολὴ εἰς Ἀθανασίῳ τῷ Θαβάδι. Fol. 16 a. Subscription, fol. 19 a. Ἐπιστολὴ εἰς Ἀθανασίῳ τῷ Θαβάδι. Ἐπιστολὴ τῆς Ἀθανασίου πρὸς τὸν Θαβάδι. Ἐπιστολὴ τοῦ Θαβάδος πρὸς Ἀθανασίον. Fol. 19 a. The subscription, fol. 52 a, wrongly ascribes the authorship to Athanasius: Ἐπιστολὴ Ἀθανασίου τῷ Θαβάδι. Fol. 27 a. The subscription, fol. 52 a, wrongly ascribes the authorship to Hieronymus: Ἐπιστολὴ Ἀθανασίου τῷ Θαβάδι. Fol. 19 a.
4. The history of Paul the Simple, the disciple of Antony: see Add. 12,174, no. 10.

5. The history of Macarius the Great, written by Scapion: see Add. 12,174, no. 10.

6. The history of Maximus and Domitius, written by Abbā Bishōi: see Add. 12,174, no. 10.

7. The history of John the Less, or the Younger, translated from the Arabic by Zachariah, bishop of Sakha: see Add. 14,645, no. 41.

8. The history of Abbā Bishōi (Pisoec), written by John the Less: see Add. 14,645, no. 41.


10. The history of Scapion, written by Palladius: see Add. 14,624, no. 4.

11. The history of Marcus the monk, who dwelt on the hill of Tharmanā: see Add. 14,624, no. 4.

12. The history of John the monk and seer, of Lycopolis in the Thebaï: see Add. 14,624, no. 4.

13. The history of Evagrius: see Add. 14,624, no. 4.


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

17. A fragment from the history of Abba Shanudin or Shanudi (Sanutius), fol. 222 a.


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


21. The history of Pachomius; very imperfect. Fol. 227 a. Subscription: See Add. 12,175, fol. 2 b.

22. A fragment from the end of the history of Jacob, the Egyptian recluse (see Add. 12,174, no. 71). Subscription, fol. 1 a:
the note:"

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

On fol. 2 a there are two notes of more recent date. The one was written by the bishop Paul, the disciple of Philoxenus, bishop of Ḥamāt, Tripolis, and Ḥardim, on Mount Lebanon, in the year 1521, A.D. 1510; the other by a monk named Matthew, from the village of Bû-Cudīdâ near莫斯ul, in the year 1586, A.D. 1585.
1. The martyrdom of Leontius and Publius (or Popiliius). Fol. 50 a. Imperfect. See Add. 12,174, no. 72.

2. The history of 'Abdā or 'Abdu 'l-Masih, by birth a Jew named Asher ben Levi. Fol. 53 b. Imperfect. See Add. 12,174, no. 54. Subscription, fol. 61 a: 

3. The history of Behnām: K'injja. Fol. 61 a. See Add. 12,174, no. 70. Subscription, fol. 75 a: 

DCCCCLXIV.

Paper, about 10½ in. by 6½, consisting of 26 leaves (Add. 17,267, fol. 50—75), some of which are much torn, especially foll. 50—53, 55, and 56. There are from 25 to 35 lines in each page. The writing is of the xiii\textsuperscript{th} cent. This manuscript contains—

[Add. 14,732, foll. 1—227.]

DCCCCLXV.

Two paper leaves, about 6½ in. by 5, from a manuscript of the xiii\textsuperscript{th} cent. There are 13 or 14 lines in each page. They contain an enumeration of saints and holy men, who wrought various miracles.

[Add. 14,737, foll. 85, 86.]
LIVES OF SAINTS, ETC.

SINGLE LIVES.

DCCCCLXVI.

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

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

DCCCCLXVII.

Paper, about 7½ in. by 5¼, consisting of 176 leaves, the first eight of which are much torn. The quires, signed with letters, are 20 in number; but the first three are very imperfect, several leaves being wanting after fol. 6 and 7. Single leaves are also missing after fol. 105, 113, and 132. There are from 15 to 20 lines in each page. The writing is good and regular, and the manuscript is dated A. Gr. 1396, A.D. 1085. It contains—

The history of Bar-šaumâ: [صلم]
The fly-leaves, fol. 174 b—176 a, contain a madrasha on Bar-sauma, beginning:  

On fol. 176 b there is part of another madrasha, beginning:  

A marginal note on the same page states that it belonged to the convent of S. Mary Deipara in the Egyptian desert:  

The history of the martyr Behnam:  

A marginal note on the same page states that it belonged to the convent of S. Mary Deipara in the Egyptian desert:  

The fly-leaves, foll. 174 b—176 a, contain a madrasha on Bar-sauma, beginning:  

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

1.  

2.  

DCCCCLVIII.

Four paper leaves, about 6½ in. by 5½, all more or less stained and torn. The number of lines in each page varies from 22 to 25. The writing is good and regular, apparently of the xiiITH cent. They contain—

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

1.  

2.  

DCCCCLXIX.

Paper, about 9½ in. by 5½, consisting of 21 leaves (Add. 14,735, foll. 51—71). The quires, two in number, are signed with letters (originally ? and =, altered into , and =). There are from 26 to 31 lines in each page. This manuscript is written in a rather inelegant hand of the xiiith or xiiiTH cent., and contains—

The history of the martyr Behnam:  

A marginal note on the same page states that it belonged to the convent of S. Mary Deipara in the Egyptian desert:  

[Add. 17,272, fol. 64—67.]
SINGLE LIVES.

DCCCCLXX.

Two paper leaves, about 7½ in. by 5, somewhat stained and torn. There are from 19 to 22 lines in each page. The writing is good and regular, of the xiiith or xiiiith cent. They contain part of the martyrdom of Cyprian and Justa.

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

DCCCCLXXI.

Paper, about 9½ in. by 6½, consisting of 27 leaves (Add. 14,735, foll. 24—50). The quires, three in number, are signed with letters (originally K, M, A, but altered into i, j, u). There are from 24 to 30 lines in each page. The manuscript is written in a rather inelegant hand of the xiiiith cent., and contains—

The history of Abū Bishōi, composed by John the Less:

The quires are signed with letters, but only a is complete. Many leaves are wanting both at the beginning and end, and there is a lacuna after fol. 10. There are from 21 to 25 lines in each page. This manuscript is written in a good, regular hand of the xith cent., and contains—

1. Part of a life of Dioscorus I., patriarch of Alexandria, the successor of Cyril (see Renaudot, Hist. Patr. Alexandrin. Jacobit., p. 114, and Le Quien, Orients Christ., t. ii., col. 409), written by his disciple Theopistus, Θεόπιστος, σαφέστατα (fol. 1 b, 12 a), in the Pentapolis or Cyrenaica, shortly after the death of Dioscorus. See fol. 13 a at the foot:

2. Extract from a letter of Jacob of Edessa to the deacon Bar-ḥad-bē-shabbū, against the adherents of the Council of Chalcedon:

Imperfect at the end.

[Add. 14,631, foll. 1—16.]

DCCCCLXXII.

Vellum, about 7½ in. by 5½, consisting of 16 leaves, some of which are much stained and torn, especially foll. 1, 9, 12, 15, and 16.

The quires are signed with letters, but only a is complete. Many leaves are wanting both at the beginning and end, and there is a lacuna after fol. 10. There are from 21 to 25 lines in each page. This manuscript is written in a good, regular hand of the xith cent., and contains—

Four vellum leaves, about 9½ in. by 5½, written in a good, regular Estrangelo of the viith or viith cent., with from 20 to 23 lines in each page. They contain the latter portion of a discourse on the physician and martyr Domitius, σάφες καὶ ἀνοηηθές. Σάββατον ἄληθέν

[Add. 17,201, foll. 22—25.]
LIVES OF SAINTS.

DCCCCLXXIV.

Vellum, about 10 in. by 6\(\frac{3}{4}\), consisting of 25 leaves, some of which are much stained and torn, especially foll. 14, 16, and 17. The volume originally consisted of at least five quires, the first two of which were lost at a comparatively early period. They are signed with letters. Leaves are wanting after foll. 11 and 19. Each page has from 31 to 36 lines. This manuscript is written in a good, regular hand of about the ixth cent., with the exception of foll. 1 and 25, which are later. It contains—

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

a. Part first, composed by his disciple John: ？？？？？？？？
(sic) ？？？？？？？？
 Fol. 1 b. Subscription, fol. 15 a:
？？？？？？？？

b. Part second, composed by Polybius, bishop of Rhinocorura: ？？？？？？？？
 Fol. 15 a. Imperfect. See Surius, loc. cit., capp. xxxix.—lxvii.; or Epiphanius Opera, t. ii., p. 353. To this are appended—

a. The letter of Polybius to Sabinus, bishop of Constantina: ？？？？？？？？
(sic) ？？？？？？？？

β. The reply of Sabinus: ？？？？？

DCCCCLXXV.

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

[Add. 14,738, foll. 90—104.]

DCCCCLXXVI.

A vellum leaf, 10\(\frac{1}{2}\) in. by 7\(\frac{3}{4}\), much soiled, signed ？, and by a later hand ？. The writing is good and regular, of the ixth cent. It contains the conclusion of the martyrdom of Febronia. Subscription, ？

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

DCCCCLXXVII.

A vellum leaf, about 12\(\frac{1}{2}\) in. by 7\(\frac{3}{4}\), much torn. There are 30 lines in the one page, and 32 in the other. It is written in a current hand of the xth or xi cent., and contains part of a life of Isaiah of Scete, beginning:

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

DCCCCLXXVIII.

Vellum, about 9\(\frac{1}{2}\) in. by 6\(\frac{3}{4}\), consisting of 27 leaves, the last of which is much stained

DCCCCLXXIX.
and torn. The quires are now numbered with letters from $\psi$ to $\varepsilon$; but what the original signatures were, does not appear. The volume is imperfect both at the beginning and end, and leaves are wanting after foll. 21 and 25. Each page is divided into two columns, of from 23 to 27 lines. It is written in a good, regular hand of about the xi\textsuperscript{th} cent., and contains—

The life of John, bishop of Tellā or Constantina (running title, fol. 10 \textit{b}, $\mathfrak{z} \mathfrak{t} \mathfrak{n} \mathfrak{s} \mathfrak{m} \mathfrak{c} \mathfrak{a} \mathfrak{m} \mathfrak{n} \mathfrak{c} \mathfrak{a}$), written by his friend Elias. See Add. 12,174, no. 17.

[Add. 14,622.]

DCCCCLXXIX.

Paper, about 9\frac{1}{4} in. by 6\frac{1}{4}, consisting of 23 leaves, several of which are much stained and torn, especially foll. 1, 14—18, 22 and 23. The quires, three in number, are signed with letters ($\chi$, $\omega$, $\gamma$). Leaves are wanting after foll. 1 and 13. There are from 26 to 35 lines in each page. This manuscript is written in a rather inelegant hand of about the xiii\textsuperscript{th} cent., and contains—

The history of Macarius the Great, composed by Serapion: $\kappa \omicron \alpha \zeta \nu \varepsilon \iota \tau \acute{o} \iota \sigma \tau \omicron \varsigma \iota \gamma \iota \varsigma \omicron \beta \iota \alpha \nu \theta \iota \varsigma \nu \eta \iota \nu \varsigma \varepsilon \iota \nu \alpha \nu \iota \omicron \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \omega \iota \nu \iota \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigma \omicron \alpha \nu \iota \omicron \nu \varsigma \iota \rho \omicron \iota \varsigm
DCCCCLXXXII.

Vellum, about 10½ in. by 8¾, consisting of 86 leaves (Add. 14,484, fol. 48—133), a few of which are slightly stained and torn. The quires, 11 in number, seem to have been originally signed with arithmetical figures (see foll. 72 a, 91 a, and 102 a), but are now numbered with letters from α (fol. 49 a) to ον (fol. 127 a). Each page is divided into two columns, of from 22 to 28 lines. This manuscript is written in a fine Estrangela of the viith cent., and contains—

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


After the doxology, fol. 133 b, we read in a smaller character the words: 

[Add. 14,484, fol. 48—133.]

DCCCCLXXXIII.

Vellum, about 10½ in. by 8, consisting of 19 leaves (Add. 14,484, fol. 134—152), most of which are much stained and torn. The quires seem originally to have been signed with arithmetical figures (see fol. 139 a). Leaves are wanting at the beginning, as well as after fol. 146, 150, and 151. Each page is divided into two columns, of from 25 to 28 lines. The writing is a fine, regular Estrangela of the viith cent. This manuscript contains—

Portions of the Acts of Simeon Stylites,

Σωτήριον ξοδευτας... ...

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

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

........................................

سام الله و الحمدلله

........................................

الله يرحمه و يحترمه

........................................

دف النبى و حسن

........................................

اربعاء و عصر حلال من سعد

........................................

الله يرحمه و يحترمه

........................................

سم الآخر رحمه الله و حازرا
A blessing from God be upon Yahyā ibn Hosaib al-Kirmānī (?) and Ibrāhīm ibn Hosaib."

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

............. رَمَّةُ الْمُسْتَمِسَ عَدَمُ جُرَحاَسَ.........
i.o. يَوْمُ الْمُسْتَمِسَ عَدَمُ جُرَحاَسَ, "George died on Thursday."

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

[Add. 14,484, fol. 134—152.]

DCCCCLXXXIV.

Three vellum leaves, all much stained and mutilated. They are written in a good, regular Estrangela of the vii or viii cent., and contain fragments of the martyrdom of Mar Ṭalyā, مَلِكُ مَعْجَكَ. Compare Add. 12,174, no. 73.

[Add. 14,670, fol. 23—25.]

DCCCCLXXXV.

A paper leaf, 9 in. by 6½, written in an inelegant hand of about the xivth cent. It contains the conclusion of the history of the eight Youths of Ephesus.

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

DCCCCLXXXVI.

A paper leaf, about 6½ in. by 5, much soiled and torn, written in a Nestorian hand of the xiii cent., with numerous vowel-points. It contains part of the life of some holy man.

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

LOGIC AND RHETORIC.

DCCCCLXXXVII.

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

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

Book i. is wanting.
Book ii. is imperfect. Fol. 1 a.
Book iii. is imperfect. Beginning, fol. 11 b:

The page contains text in a mixture of languages and script, which appears to be part of the treatise on Logic mentioned above. The text is not legible in its current state.
Book iv. is imperfect. Fol. 18 a.

Book v. is slightly imperfect. Beginning, fol. 40 a: If the subject is known to be true, then it is evident that the conclusion is true. For it is evident that the conclusion is true. For it is evident that the conclusion is true. For it is evident that the conclusion is true.

Book vi. is imperfect. Beginning, fol. 46 b: If the subject is known to be true, then it is evident that the conclusion is true. For it is evident that the conclusion is true. For it is evident that the conclusion is true. For it is evident that the conclusion is true.

Book vii. is slightly imperfect. Beginning, fol. 53 b: If the subject is known to be true, then it is evident that the conclusion is true. For it is evident that the conclusion is true. For it is evident that the conclusion is true. For it is evident that the conclusion is true.

3. A short section, entitled "Aristotle," beginning, fol. 73 a: probably translated by Sergius of Râs-'ain. Beginning, fol. 73 a: "Aristotle." This and the previous treatise, no. 5, go over substantially the same ground as the "Peri éppneias" of Aristotle. See Renan, loc. cit., p. 330.


7. A treatise by Sergius of Râs-'ain, addressed to Theodore, on the Causes of the Universe, according to the views of Aristotle, showing how it is a sphere: probably translated in the Journ. Asiat., p. 330.


11. A work entitled καὶ οὕτως ἢ μεταφηματίζεται, “the Book of the Laws of the Countries.” Fol. 129 a. It is an extract from the celebrated dialogue de Fato, ascribed to Bar-daʾišan or Bardesanes, but written in reality by his disciple Philip (see Land, Anecdota Syr., t. i., p. 51, Excursus i.; and Merx, Bardesanes von Edessa, p. 10). The Syriac text has been edited, with an English translation, by Cureton, in his Spicilegium Syriacum; and Merx has given a German translation in the work just mentioned. Compare also Renan, loc. cit., p. 205.
12. A treatise by Sergius of Räs-ain, addressed to Theodore, showing how we may know the action (or influence) of the moon, according to the views of the astronomers: Οὐκ Εὑρίσκειν δια εἰκόνας ἰδεῖν. See De Lagarde, Anal. Syr., p. 158, and compare Renan, loc. cit., p. 299.

In the exception of the first two words, but this was apparently done by the scribe himself. The list now reads: 


Here several leaves appear to be missing.

15. A Socratic dialogue, the title of which is simply Ψάλτος, "Socrates." From the name of the other interlocutor, it may be called "the Erostratus," ψαλτός, Εροστρόφος (?). Beginning, fol. 150 a: 


17. The Hypomnēmata of Ambrose, an apology for the Christian religion. It is nearly identical with the Αὐγος τρόφος Ἑλληνας, usually attributed to Justin Martyr (see Opera, ed. 1742, p. 1). 'Title, fol. 161 a:

This discourse has been edited by Cureton in his Spicilegium Syr., pp. 11, seqq. Compare Renan, loc. cit., p. 300.

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

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


b. κανονίζω λέγω συζευκτόν, beginning, fol. 169 a: κατανόησον λέγω κατανόησον. This seems to be the treatise Περὶ ἀκροβατίας "concerning Truth" (see Land, Anecdota Syr., t. i., p. 53, Excursus ii); though Cureton, who has edited it in his Spicileg. Syr., pp. 170 a, seqq., supposes it to be the Apology. Compare Renan, loc. cit., p. 305.


DCCCCLXXXVIII.

Vellum, about 11½ in. by 7½, consisting of 81 leaves, the last of which is much soiled and torn. The quires, signed with letters, were originally 11 in number (α—1 and α—3), but the first is lost, and several others are imperfect. Two leaves are wanting after fol. 14, no less than eight after fol. 19, and a single leaf after fol. 61. There are from 28 to 36 lines in each page. This volume is written in a good, regular hand of the ixth or xth cent., and contains—

1. The commentary of Probus (see Assemani, Bibl. Or., t. iii., pars 1, p. 85; Hoffmann, de Hermeneuticis apud Syros Aristoteleis, p. 141) on the Περὶ ἑρμηνείας of Aristotle; imperfect at the beginning and in the middle. It is divided into five sections (καθένας). The text is distinguished from the commentary by the letters α and ε in red ink. Subscription, fol. 46 a: Εἰς τὴν ἑρμηνείαν τοῦ Αριστοτέλους τῆς Περὶ ἑρμηνείας. Compare Renan, Journ. Asiat., 1852, 4ème Série, t. xix., p. 310, and "de Philosophia Peripatetica apud Syros," pp. 10, seqq.; Hoffmann, de Hermeneuticis apud Syros Aristoteleis, p. 62.

2. A treatise by Severus Sabocht, bishop of Kinnesrin, on the Syllogisms in the Analytica Priora of Aristotle: Εἰς τὴν ἑρμηνείαν τοῦ Αριστοτέλους τῆς Άναλυτικῆς ἀρχῆς. Beginning, fol. 47 b: Εἰς τὴν ἑρμηνείαν τοῦ Αριστοτέλους τῆς Άναλυτικῆς ἀρχῆς. It is divided into two sections (καθένας), and is signed with the letters α and ε. Subscription, fol. 54 a: Rεφόνω πρὸς τοὺς βασιλεὺς τῆς Αἰγύπτου Κιννεσρίνων τοῦ Σαβοκτονίπ. Compare Renan, Journ. Asiat., 1852, 4ème Série, t. xix., p. 310, and "de Philosophia Peripatetica apud Syros," pp. 10, seqq.; Hoffmann, de Hermeneuticis apud Syros Aristoteleis, p. 62.

Beginning, fol. 54 a: Πηδικινια τειμονεμεναι: Φημαμεναι τειμονεμεναι. And compare Eenan, loc. cit., p. 326.


Slightly imperfect. Compare Renan, loc. cit., p. 311, and his treatise "de Philosophia Peripatetica apud Syros," p. 16.

5. An anonymous Isagoge, or Introduction to the art of Logic, translated from the Greek by the monk Athanasius, of the convent of Malchus (see Assemani, Bibl. Or., t. i., p. 403, and t. ii., p. 335, no. 10):

Assemani, Bibl. Or., t. iii., pars 1, p. 439) on the art of Logic, addressed to Khusrav Nushirwan, king of Persia:


Slightly imperfect. Compare Renan, loc. cit., p. 311, and his treatise "de Philosophia Peripatetica apud Syros," p. 16.
There is another note, to the same effect and by the same hand, on fol. 51 a.

[Add. 14,660.]

**DCCCLXXXIX.**

Twelve vellum leaves, about 10½ in. by 7½, the first three of which are much soiled and torn. They formed parts of three quires, numbered 1, 2, and 3, but there are considerable lacunae after foll. 1 and 2. Each page is divided into two columns, of from 27 to 30 lines. The writing is neat and regular, and seems to be of the ixth cent. They contain—

Works of Severus Sabocht, bishop of Kinnesrin (see Assemani, Bibl. Or., t. ii., p. 335); viz—

1. Fragments of a commentary on the *Hepi éprouvelai* of Aristotle. Fol. 1 and 2. This may, however, be the work of some other author.

2. A treatise on the Syllogisms in the *Analytica (Priora)* of Aristotle. Fol. 3 a. Imperfect at the beginning; see Add. 14,660, no. 2. Subscription, fol. 5 b.

3. A letter to Jonas, the periodeutes, explanatory of some points in the *Ars Rhetorica* of Aristotle. Fol. 5 b.
Part of the Organon of Aristotle, with introductions, notes and commentaries by George, bishop of the Arabs (George the Jacobite), fol. 94 b.
See Assemani, Bibl. Or., t. i., p. 494; Renan, Journal Asiatique, 1852, 4ème Série, t. xix., p. 324, and “de Philosophia Peripatetica apud Syros,” p. 32; Hoffmann, de Hermeneuticis apud Syros Aristoteleis, p. 148.

1. The Ten Categories.
   b. Text, 第一類 第三類 第五類 第七類 第九類 第十一類 第十三類 第十五類 第十七類 第十九類. Fol. 3 a.
   c. Commentary, 第一類 第三類 第五類 第七類 第九類 第十一類 第十三類 第十五類 第十七類 第十九類. Fol. 3 a.

4. A letter to the priest Aïtîlahâ on certain terms in the treatise Περὶ ἐπιμελείας. Fol. 11 a. See Add. 14,660, no. 3.

These leaves are decorated with interlaced ornaments and figures of birds; e.g. foll. 4 b, 5 b, and 9 a.

[Add. 17,156, foll. 1—12.]

DCCCX.

Vellum, about 9½ in. by 6⅜, consisting of 263 leaves, many of which are much stained by water and more or less torn, especially foll. 32—37, 122, 157, 163—165, 180, 209—212, 218, 220, 221, 237—248, 255, and 257—263. The quires, signed with letters, are 27 in number. This volume is imperfect at the beginning and end, and a leaf is also wanting after fol. 2. There are from 26 to 32 lines in each page. The writing is a clear, elegant Estrangela of the viii th or ixth cent. It contains—
b. Book ii.

a. Introduction, fol. 200 b.

b. Text, fol. 201 b.

c. Commentary, imperfect at the end. Fol. 244 a.

The name of the scribe was Theodosius, as appears from a note (written with green paint) on fol. 32 a, and again, on foll. 33 a and 55 b, and again, on fol. 5 a.

There are many ornamental designs in this manuscript, coloured with red and green paints; e.g. foll. 3 a, 28 b, 46 a, 59 a (birds), 68 a (do.), 83 a (do.), 88 a, 89 b (birds), 90 b, 92 a, 93 a (birds) and b, 94 b (birds), 183 b, and 201 b.

[Add. 14,659.]

DCCCCXCII.

Two small fragments of a paper manuscript, written in a good, regular hand of about the xi\textsuperscript{th} cent. They appear to contain portions of a commentary on the Analytics of Aristotle.

[Add. 14,738, foll. 114, 115.]

DCCCCXCI.

Two vellum leaves, 7\textfrac{3}{4} in. by 5\textfrac{1}{4}, written in a neat, regular hand, and dated A. Gr. 1150, A.D. 839 (Add. 17,215, foll. 5, 6). There are 22 or 23 lines in each page. They belonged to a volume entitled “the Book of the Philosophers,” fol. 5 b.

a. On ὀτης, beginning, fol. 5 b: Imperfect.

b. On ἐτας, beginning, fol. 6 a: Imperfect.

On fol. 5 a there is a note, stating that the manuscript was written, at the date above mentioned, by Arabi, a monk of the convent of Ḫarkaphtā, or “the Skull,” for the deacon Ishai bar Ḥabib, of the village of Ramīn near Māridin.

contain part of a metaphysico-theological treatise, defining and explaining the terms ἀγαπηθεῖσα, ἀγαπηθότου, ἀποκαταστήσα, and ἀποκαταστάσα.

[Add. 14,670, foll. 15–18.]
LOGIC AND RHETORIC.

1165

Scientific Dialogues, אָוַנְנַת מַהֲדַת הַמּוֹדֶרֶם. The name of the author does not seem to be mentioned, unless perhaps in the title, fol. 2 ḏ, which has been almost wholly effaced, partly, as it would appear, on purpose. According to a manuscript in the University Library of Berlin, the author's name is Jacob bar 'Ass', or bar 'Isa (אָסָד, אָסָד), bishop of Tagrit. See Assmann, Bibl. Or., t. ii., pp. 237, seqq., and particularly p. 455. The work is divided into two books, the first containing four dialogues and a discourse, the second two dialogues.

Book i.

1. The first dialogue, on Grammar, אַתָּמָה תֵאָבֶר הִיָּרֵדָה תֵאָבֶר הַמּוֹדֶרֶם, in 14 questions and answers. Fol. 2 ḏ.

2. A discourse on Grammar, composed in the metre of Jacob of Batnae: אַתָּמָה תֵאָבֶר הִיָּרֵדָה תֵאָבֶר הַמּוֹדֶרֶם. Beginning, fol. 22 a:

3. The second dialogue, on Rhetoric, אַתָּמָה תֵאָבֶר הִיָּרֵדָה תֵאָבֶר הַמּוֹדֶרֶם, in 28 questions and answers. Fol. 33 ḏ.

4. The third dialogue, on the art of Poetry, אַתָּמָה תֵאָבֶר הִיָּרֵדָה תֵאָבֶר הַמּוֹדֶרֶם, אַתָּמָה תֵאָבֶר הִיָּרֵדָה תֵאָבֶר הַמּוֹדֶרֶם, in 21 questions and answers. Fol. 64 a.

5. The fourth dialogue, on the eloquence and copiousness of the Syriac language,
On the margins of the manuscript there are Arabic notes of various dates, some of them in the handwriting of the scribe, c. g. foll. 26 b, 64 b, 65 a and b, 181 b—184 b, etc.

The name of the person who transcribed the later portions of the volume, seems to have been Phil(oxenus). See fol. 82 a, where he has copied a marginal note in the handwriting of the Catholicus Abu 'l-Faraj, in 15 questions and answers. Fol. 197 b.

On fol. 230 b there is a note, stating that the book once belonged to the metropolitan Dioscorus, who had it by inheritance from the patriarch John; but that it had been exchanged with the monk Rabban [Isaiah, the son of the priest Moses,*] of the village of [---], for a medical work in Arabic, entitled تَقْرِيب الابداثي. This note was written by one Timothy, who bound and repaired the book, A. Gr. 1878, A.D. 1567.

* These words are a later alteration.
and also of the metropolitan Hannâ the Chaldean, The name of a third reader or owner has been erased. Here is likewise again entered the name of the above mentioned Timothy: aomn târ 

On fol. 53 a we find, in Nestorian characters, the autograph of John, metropolitan of Se'ert (سерт or سيدر), مسلا مومم (sic) مسلا مومم جسم (sic) مسلا مومم جسم (sic) مسلا مومم جسم (sic) مسلا مومم جسم (sic). The name of a third reader or owner has been erased.

Two Arabic inscriptions of more ancient date, on fol. 231 b, have been erased.

On fol. 164 a stands the name of a possessor, Mansur ibn Dâ'd, منصور ابن دارو.

On fol. 2 a is recorded the name of an Ignatius, patriarch of Antioch, خاتم تار نسو وسم (sic) خاتم تار نسو وسم (sic) خاتم تار نسو وسم (sic) خاتم تار نسو وسم (sic) خاتم تار نسو وسم (sic) خاتم تار نسو وسم (sic) خاتم تار نسو وسم (sic). The name of a third reader or owner has been erased.

On fol. 1 a stands the autograph of Athanasius Stephanus, metropolitan of Malabar, A.D. 1850, from whom the book was purchased in 1856.
Two vellum leaves, about 8 ½ in. by 6 ½, written in double columns of from 34 to 36 lines, in a neat, regular hand of the ixth or xth cent. (Add. 17,217, foll. 37, 38). As they had been washed and prepared as palimpsest, the original writing was almost illegible, until revived by the careful application of chemical reagents. They contain—

Portions of the ܐܠܐܝܐ ܐܝܐ, or Syriac Grammar, of Jacob of Edessa,* in which he explained and applied his new system of vowel-pointing to the Syriac language.

The oldest system of vowel-punctuation used by the Syrians was that by means of small points or dots above and below the consonants (א, א, etc.), which has been retained by the Nestorians. Subsequently, about the time of Jacob of Edessa, the Greek vowels were introduced in the same positions (א or א, א or א, etc.)—whether by himself or by others, is not perfectly clear,—and were gradually extensively adopted by the Jacobites. The earliest examples of their use in the Nitrian manuscripts are in Add. 17,134, fol. 83 (dating from about A.D. 675, and perhaps autograph of Jacob, see above, no. CCCCXXXI.), and Add. 14,429 (dated A.D. 719, see above, no. LX.).

Jacob planned, however, a further reformation, viz. the introduction of a series of vowel-signs which could be written, like the Greek vowels, on a level with and between the consonants; and it was partly with the view of recommending this system to his countrymen that he composed the ܐܝܐ ܐܠܐܝܐ ܐܝܐ, or “Emendation of the Mesopotamian Language,” to which Bar Hebræus alludes in the ܐܠܐܝܐ, cited by M. Martin in his article “Jacques d’Edesse

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et les Voyelles Syriennes," pp. 455, seqq.*

The passage is as follows in Add. 7201, fol. 195 a: 

The following fragments of the work of Jacob— with one exception, we believe, the only portions of it extant in Europe,—do not exhibit ￦, ￦, as in ￦ (￦), but furnish us with three figures for ￦, viz. ￦, as in ￦ (￦), ￦ (￦), ￦ (￦); and ￦, as in ￦ (￦), ￦ (￦).

The following portions of it extant in Europe,—do not exhibit ￦, ￦, as in ￦ (￦), ￦ (￦), ￦ (￦); and ￦, as in ￦ (￦), ￦ (￦).

These vowel-signs seem to be akin to the

* See also Assemani, Bibl. Or., t. i., p. 477.

† Pronounced in Jacob's time, and even earlier, by the Western Syrians as ￦. This is evident from the selection of the Greek o mikron (่อ) to represent the sound, and from such a spelling as ￦ for ￦ in Add. 17,202 (see, for example, above, p. 1048, 2nd column, line 21).
The upper half of a vellum leaf, which formed part of the same manuscript as Add. 17,217, fol. 37 and 38. Unfortunately the greater part of one column on each side has been covered with rude Arabic writing, and can therefore only be deciphered with difficulty. The text runs as follows.

[Add. 17,217, fol. 37, 38.]
GRAMMAR AND LEXICOGRAPHY.

The Syriac and Arabic Lexicon of Elias of Nisibis, entitled كتاب الترجمان في تعلیم لغة السريان, "the book called the Interpreter, for

[DCCCCXCVIII.

Paper, of oblong shape, about 4½ in. by 3¼, consisting of 229 leaves. The number of lines in each page varies from 9 to 13. It is written in a rather inelegant hand, apparently of the xviiiith cent., and contains—

* The greater part of this rubric is illegible.
† Illegible rubric.
teaching the language of the Syrians." The preface, which is written in Arabic, is as follows:

The book is well known to Orientalists as the "Thesaurus Arabico-Syro-Latinus" of Thomas a Novaria, Rome, 1636. See Assemani, Bibl. Or., t. iii., pars 1, p. 267, note 5.

Then follow the titles of the thirty chapters or lessons (تلايمات), each containing several sections (فصل).

Foll. 226, 227, and 228, are three leaves from another copy of the same work, of about the same age.

On fol. 1 b we find the name of a former possessor, R. Taylor, Bagdad, 1 January 1843. Vocabulary Syriac and Arabic, Garshunic; and on fol. 229 b, that of another.


[Add. 23,597]
DCCCCXXIII.

Paper, about 8\(\frac{3}{8}\) in. by 6\(\frac{3}{4}\), consisting of 309 leaves, some of which are slightly stained and soiled. The quires, signed with letters, are 31 in number. Leaves are wanting after fol. 290 and 292. There are 21 lines in each page. This manuscript is written in a good, regular Nestorian hand of the xvi\textsuperscript{th} cent., with numerous vowel-points, etc. Foll. 6, 10—18, 262, and 293—307, are more modern, being dated A.Gr. 1987, A.D. 1676. It contains—

1. The Syriac Grammar of Elias of Nisibis:

See Assemani, Bibl. Or., t. iii., pars 1, p. 267, note 5, and p. 307, note 2, no. i. The Syriac titles of the sections are as follow.

- a. 
- b. 

Fol. 3 a.

Fol. 5 a.

- c. 
- d. 
- e. 
- f. 

Fol. 6 a.

Fol. 7 b.

Fol. 9 b.

Fol. 13 b.

2. The Syriac Grammar of John bar Zu’bi:

See Assemani, Bibl. Or., t. iii., pars 1, p. 307, note 2, nos. ii—vi. It is addressed to a person named George, fol. 171 b, 

Fol. 14 b.

Fol. 15 b.

Fol. 16 b.

Fol. 18 b.

Fol. 19 b.

Fol. 21 a.

Subscription, fol. 35 b: 

Fol. 35 b. See Assemani, Bibl. Or., t. iii., pars 1, p. 307, note 2, nos. ii—vi. It is addressed to a person named George, fol. 171 b, 

7 L
a. Of the Parts of Speech, which are: Fol. 135 a.

b. Of the Noun, fol. 35 b.


d. Of the Pronoun, fol. 111 b.

e. Of the Verbal Noun (Participle and Verbal Adjective), fol. 127 a.

f. Of the Adverb, fol. 127 a.

g. Of the Preposition, fol. 138 a.

h. Of the Conjunction, fol. 141 b.

i. Of the various motions: fol. 155 b.


β. Of the points and

...
and the vowel-points

1. A metrical enumeration of the conjunctions.

2. A metrical treatise by Joseph bar Malkoàn, bishop of Maridin, on the points:

3. The metrical Grammar of John bar Zu'bi.

4. A metrical tract of John bar Zu'bi on the four principal points.

5. A metrical treatise in verse, on the noun and yodh, entitled "an enigma."

6. A metrical tract on the distinction between the terms  and  and  and . Title:

7. A grammatical treatise in verse on the

Subscription, fol. 302 a.

Bibl. Or. t. iii pars i. p. 308, and fol. 1176.

See Assemani, Bibl. Or., t. iii., pars 1, p. 308, no. vii.

Bibl. Or. t. iii. pars 1, p. 309, no. vii.

Beginning, fol. 206 a.

Beginning, fol. 271 a.

Beginning, fol. 206 a.
imperfect at the beginning and end. The example selected is 

The writing much resembles that of the previous portions of the volume. Fol. 291.

10. The same tract as no. 9, with the equivalent in modern Syriac appended to each form of the verb. Title: 

On fol. 290 we find the name of the scribe, the deacon Mărauge, and beneath this, part of the colophon. 

On fol. 290 we find the names of two purchasers, the priest Jonali and the deacon
On fol. 307 b is a note, in incorrect Turkish, stating that the book belonged to the priest Nūr al-dīn : V. O. A. 

On fol. 96 a there is a note, written by the priest Nuradin (Nūr al-dīn) bar Ḍālār, of Karkūk (Karkūkī), A. Gr. 2087, A.D. 1776. V. O. A. A. 

The colophon, fol. 86 b, states that the manuscript was written in the year above mentioned by one Hurmiz of Beth-Selūk.

M.

Paper, about 8½ in. by 6¼, consisting of 96 leaves. The quires, signed with letters, are ten in number. There are 19 lines in each page. This manuscript is written in a good, regular, Nestorian hand, with numerous vowel-points, etc., and dated A. Gr. 2044, A.D. 1733. It contains—

1. The metrical Grammar of Gregory bar Hebræus, with the Scholia (see Add. 21,580). 

Title, fol. 1 b : بِذِي سِيْتِ مُقْلِيْلِيْعَ أَرْكِمَ لَعْتِمَتْ لِيْمَرَّكَ مَعْمَا مِمَّنْ لُغَيْسِيْنَ لِيْمَرَّكَ مَعْمَا مِمَّنْ لُغَيْسِيْنَ مِمَّنْ لُغَيْسِيْنَ. 

2. Paradigm of the verb (see Add. 25,876, nos. 9 and 10) : مُقْلِيْلِيْعَ بِذِي مُقْلِيْلِبَ 

Fol. 87 b. 

[Add. 25,877.]
MI.

Paper, about 8½ in. by 6½, consisting of 146 leaves. The quires, signed with letters, are 16 in number (א—ט and י—ך). Each full page contains 21 lines in the first part of the volume, and 16 in the second part. This manuscript is written in a good, regular hand, fully pointed with Greek and Syriac vowels, etc.; and is dated A. Gr. 2142, A.D. 1831. It contains—

1. An elementary Syriac Grammar, ḫaṭaḥ, composed by Timotheus (or Isaac) bar 'Ebdê-Haiyā, metropolitan of Amid.

Title, fol. 2 b: ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭaḥ ḫaṭatype="sup"; text-align="center">* The points rukkakh and kushalāi, as well as many of the vowels, are omitted.

The preface is as follows.*
The colophon, fol. 42 b, states that the manuscript was written by one Murad, in the village of Azikl, A. Gr. 2142, A.D. 1831, when Ignatius, or George IV., was metropolitan of Antioch, and Dioscorus, or Ye-shu'a, of Jazirat Kardā. On fol. 43 a we find a note, stating that the priest Stephen* bought it, in the same year, from the above mentioned Murad.

On fol. 43 b stand the following lines:

Beneath this, also written in Karshūni, are jottings of journeys in Syria, Mesopotamia, and Southern India, between the years 1838 and 1851.

On the outer margin of the same leaf we read:

On fol. 44 b: The metrical Grammar of Gregory bar Hebreus, with the scholia (see Add. 21,580, no. 1). Title fol. 44 b:

The interpretation of the first sentence is אmund, קבלת, and חוטש.

* Perhaps Mār Athanasius Stephanus, metropolitan of the Syrians on the coast of Malabar, from whom the book was purchased by the Trustees of the British Museum in 1856. See the note on fol. 1 a.
This copy contains the fifth chapter, or "tractatus de vocibus equivocis ordine alphabeticò," which is wanting in the printed edition. It commences on fol. 106 b, (sic)

The subscription, fol. 145 b, is partly written with the alphabet of Bardesanes.

On fol. 146 a we find a long note, to the same effect as that on fol. 42 b.

Finally, the alphabet of Bardesanes is given on fol. 146 b, thus:

On fol. 146 a there is the impression of a seal, with the inscription, "His servant Maḏdišī Ḥannā."
SCIENTIFIC LITERATURE.

ETHICS.

MII.

Paper, about 7½ in. by 5½, consisting of 156 leaves. The quires, signed with letters, are 16 in number. The pages (with the exception of fol. 1 b—5 a and 150 a—155 a) are divided into two columns, of about 30 lines. This volume is written in a small, neat hand, with numerous Syriac vowels and other points; is dated A. Gr. 1914, A.D. 1603; and contains—


a. An index to the chapters and sections of the four books: סדר המגעים

Fol. 1 b.

b. Book I. סדר למגעים

Fol. 37 b.

c. Book II. סדר למגעים

Fol. 59 b.

d. Book III. סדר למגעים

Fol. 89 a.

The colophon, fol. 137 a, gives the date of the composition of the work, A. Gr. 1590, A.D. 1279; and states that this manuscript was written by Behnâm bar Simeon, metro-
politian of Antioch, at the convent of Mar Abhai, called "of the Ladder," A. Gr. 1914, A.D. 1603.

2. A discourse on the Priesthood, in the form of a dialogue between a Jew and a Christian. It is divided into two chapters. Fol. 137 b. In the beginning of the first chapter, in the form of an introduction, the following text is inserted: "After a short introduction, we have the same text as in Add. 14,528, fol. 192 a (see above, no. CCXXXIX., p. 177), from the beginning as far as fol. 147 a. (see Land, Anecdota Syr., t. i., p. 31, lines 13, 14).

3. A tract on the calculation of Inheritances, according to the Muhammadan law, the manumission of slaves, etc. Fol. 141 a. On fol. 1 a there was a note, in Arabic and Karshuni, which has been purposely erased.

4. Extracts from a discourse of Severus of Antioch against those who baptize anew. Fol. 147 a.

Vellum, about 10\(\frac{3}{4}\) in. by 7\(\frac{1}{2}\), consisting of 51 leaves. The quires were originally 17 in number, but the first 12 have been lost. The remaining five are signed with arithmetical figures, the ten being placed to the left, instead of, as usual, to the right (\(\pi=13\), \(\pi=14\), \(\pi=15\), \(\pi=16\), \(\pi=17\)). There are from 25 to 37 lines
in each page. This volume is written in a
good, regular hand, changing on fol. 46 b
from a more cursive to a stiffer Estrangela.
It seems to be of the ixth cent., and con-
tains—

1. Treatises of Plutarch; viz.—

a. Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξαν ἀντιτιτ.

“de exercitione.” Imper-
fect at the beginning. Fol. 1 a. See De
Lagarde, “De Geoponicon versione Syriaca
commentatio” (Leipzig, 1855) p. 20; “Ge-
sammelte Abhandlungen,” 1866, p. 142; and
Analecta Syriaca, p. 177.

b. Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξαν ἀντιτιτ.

“de ira” (περὶ ἀργωσίας, “de
cohibenda ira”). Beginning, fol. 8 a:

See Opera, ed. Hutter, t. ix., p. 422; and

2. The treatise of Lucian, here called
Lucius, περὶ τοῦ μὴ βαθὺς ποιεῖν δικαίως,
“de non temere oreadendo calunnia” (see
Opera, ed. Bourdelot, p. 876). Title:

See fol. 23 b: Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξαν ἀντιτιτ.


b. “De amicitia.” Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξαν ἀντιτιτ.

Beginning, fol. 39 a: Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξα

See Opera, ed.

Hardouin, p. 264, περὶ φίλων; and Sachau,
Ined. Syr., p. 48.

4. Select Epistles of Gregory Nazianzen,

thirty-one in number, from the sixty-sixth
to the ninety-sixth:

a. To Thecla: Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξαν ἀντιτιτ.

Fol. 47 b. See Opera, t. ii.,
ep. lvi.

b. To Sacerdos, Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξαν ἀντιτιτ.

Fol. 47 b. See ep. cexv.

c. To the same, Ἀριστερὰς καὶ δεξιότερα ἄρτες ἔριξαν ἀντιτιτ.

Fol. 48 a. See ep. cexii.

d. To the same. Fol. 48 a. See ep. xcix.

(Homophronio).
ed. To the same. Fol. 48 a. See ep. cexiv.

7 Ὁ 2
To Eudocius, ὀκτὼοο. Fol. 48 b. See ep. cxxvii.

g. To Theodore, ὀκτὼοο. Fol. 48 b. See ep. cxxi.

h. To the same, ὀα ὀα. Fol. 49 a. See ep. clxxvi.

i. To Photinus, ὀκτὼοο. Fol. 49 a. See ep. clxxviii.


l. To Palladius, ὀκτὼοο. Fol. 49 b. See ep. clxx.

m. To Gregory Nyssen, ὀα. Fol. 49 b. See ep. lxxxi.

n. To the same, ὀα. Fol. 49 b. See ep. lxxii.

o. To the same. Fol. 50 a. See ep. lxxiii.


q. To the same, ὀα. Fol. 50 a. See ep. cxxii.

r. To the same. Fol. 50 a. See ep. cxxii.

s. To Palladius, ὀκτὼοο. Fol. 50 a. See ep. cxxii.

t. To the same, ὀα. Fol. 50 a. See ep. cxx.

u. To Eulalius, ὀκτὼοο. Fol. 50 a. See ep. cxxvi.

v. To the same, ὀα. Fol. 50 b. See ep. cxxvii.

w. To Eugenius, ὀκτὼοο. Fol. 50 b. See ep. cxxviii. (Eulalius).

x. To the same, ὀα. Fol. 50 b. See ep. cxxix. (Eulalius).

y. To Celeius, ὀκτὼοο. Fol. 50 b. See ep. cxxii.

z. To the same, ὀα. Fol. 50 b. See ep. cxxiii.

aa. To Leontius, ὀκτὼοο. Fol. 50 b. See ep. cxxiv.


c. To the same, ὀα ὀα. Fol. 51 a. See ep. cxxix.

cc. To the same, ὀα ὀα. Fol. 51 a. See ep. cxxviii.

dd. To the same, ὀα. Fol. 51 b. See ep. cxxiv.

ee. To Bosporius, ἄριστος ἄριστος (sic) ὀκτὼοο. Fol. 51 b. See ep. cxxxviii., as far as εὔπρεπείας ἐνεκεν τῆς πρὸς τοὺς πολλούς.

Subscription, fol. 51 b: ἴνα ἀνακάμπτηται ὁ ἰκτύς ὁ ἀκτύς ὁ ἀκτύς. ὁ ἰκτύς ὁ ἰκτύς ὁ ἰκτύς. ὁ ἰκτύς ὁ ἰκτύς.

[Add. 17,209.]
SCIENTIFIC LITERATURE.

MEDICINE.

MIV.

Vellum, about 10 in. by 6\(\frac{1}{2}\), consisting of 73 leaves, a few of which are slightly stained and torn, especially foll. 1 and 56. The quires, signed with arithmetical figures, are ten in number, the last being imperfect, owing to the loss of two leaves after fol. 72. There are from 29 to 44 lines in each page. This volume is written in a good, regular Estrangela of the vi\textsuperscript{a} or vii\textsuperscript{a} cent., and contains—

The sixth, seventh and eighth books of the treatise of Galen, entitled "de Simplicium Medicamentorum Temperamentis ac Facultatibus" (see Galeni Opera, ed. Kühn, t. xi., pp. 789—892, t. xii., pp. 1—158), translated by Sergius of Rās-'ain. The Syriac title is רְפֵּאָה רְפֵּאָה הָאָדָם. To each book there is prefixed a short introduction (רְפֵּּאָה) by Sergius, addressed to the priest Theodore (see Add. 14,658, no. 1); and also a list of the names of the plants which are treated of in it, with their Syriac equivalents. Compare Sachau in the Hermes for 1869, Bd. iv., p. 73.

Book VI. Fol. 1 b. The title of the introduction is as follows: [כְּרֵאָה]

Later hands have added some Arabic names of plants on the margins, written partly with Arabic, partly with Syriac letters.

[Add. 14,661.]

MV.

Three vellum leaves, 10\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\), which formed part of a manuscript, written in a fine, regular hand of about the viii\textsuperscript{a} cent. (Add. 17,156, foll. 13—15). The last leaf
signed, is much torn. Each page is divided into two columns, of from 32 to 35 lines.

These are the remnants of a manuscript of the works of Galen, probably in the translation of Sergius of Ras'ain.

Fol. 13 contains part of the "Ars medica," viz., from ch. xxviii., near the end, το μὲν γὰρ παχυμερές ἄτιν, οὐχ οὐδεπορήσει μέχρι βάθους πολλοῦ, to ch. xxx., μαλακὸν θὲ καὶ παιδικὸν ἀστοῦν καὶ συμφώνα κινητόν σπάνος δὲ καὶ ἡ τοῦ τοῦτον γένεσιν ἄνευ συμπλοκῆς. See Opera, ed. Kühn, t. i., pp. 384—87; Sachau, Inedita Syriaca, p. 91.

Fol. 14 contains another portion of the same work; viz., from ch. xxiii., near the end, τὸ δὲ ἐτοι μνῆς ὅλως δεσμέως προσφερόμενον, ἢ οὐκ ἐν τῷ προσόκαιν μέτρῳ, νοσόδες καθίσσαται, to the end of ch. xxiv. See Opera, t. i., pp. 369—72; Sachau, Ined. Syr., p. 88.

There is no division into chapters in the Syriac text.


The text is divided into chapters, which are not, however, exactly the same as in the Greek original; for ch. 57 comprises both κεφ. ν' and νθ', ch. 58, κεφ. ξ' and νθ', κεφ. η' and ηθ'. ch. 59, κεφ. ξανθ', κεφ. η' and νθ', κεφ. μ' and νθ'.

[Add. 17,156.]
SCIENTIFIC LITERATURE.

AGRICULTURE.

MVI.

Vellum, about 7¼ in. by 5¼, consisting of 93 leaves, a few of which are slightly stained and soiled, especially foll. 1, 9, 10, and 93. The quires, signed with letters, were originally 11 in number; but the first is altogether lost, and the last is imperfect. There are from 20 to 31 lines in each page. This volume is written in a neat, regular hand of the ixth cent., and contains—

An abridged recension of the Geponica, the peculiar features of which have been described by De Lagarde in his "De Geponicon Versione Syriaca Commentatio," Leipzig, 1855; see also his "Gesammelte Abhandlungen," 1866, p. 120. He has edited the text, with the title "Geponicon in sermonem Syriacum versorum quo supersunt," Leipzig, 1860. The work is divided into 14 discourses or books (κεφάλαια), each consisting of several heads or chapters (κεφάλαια).

Bk. I. is wanting.

Bk. II. is slightly imperfect at the beginning, part of the index of contents being lost.* It treats of the different kinds of soils; the crops suitable for each; the times of sowing and gathering in; manures and their preparation; etc. Fol. 1 a.

Bk. III. Of the grafting, pruning, and planting of trees, especially the vine; calendar of agricultural operations for each month of the year; of the moon. Fol. 9 b.

Bk. IV. Of the storing and preserving of the various kinds of fruit. Fol. 15 a.

Bk. V. Of the cultivation of the vine. Fol. 18 a.

Bk. VI. Of the cultivation of the vine. Fol. 20 a.

Bk. VII. Of the cultivation of the vine; how to preserve it from frost, hail, blight, and vermin of all kinds. Fol. 25 b.

Bk. VIII. Of the vintage, and the manufacture of wine and vinegar. Fol. 30 a.

Bk. IX. Of the grafting of fruit-trees, especially the vine. Fol. 36 a.

Bk. X. Of the orchard, and the various sorts of trees to be planted in it. Fol. 45 a.

Bk. XI. Of the olive and its oil. Fol. 55 b.

Bk. XII. Of vegetables and their cultivation. Fol. 67 a.

Bk. XIII. Of bees, neat cattle, horses and asses, sheep, poultry, their diseases, etc.; of catching fish; also of some plants and fruit. Fol. 76 a.

Bk. XIV. Of honey and bee-hives; of averting incantations; of the pitching of wine-jars. Imperfect. Fol. 92 a.

[Add. 14,662.]

* The first leaf has been restored to the volume since De Lagarde's text was published. See Land, Anecd. Syr., t. i., p. 18.
SCIENTIFIC LITERATURE.

CHEMISTRY.

MVII.

Paper, about 6½ in. by 4½, consisting of 100 leaves. The quires, signed with letters, are ten in number. There are from 18 to 20 lines in each page. This volume is written in a small, regular hand of the xvi\textsuperscript{th} cent., and contains—

A treatise on Chemistry (Alchemy) and Natural Philosophy, composed partly in Syriac (foll. 1—56 a), and partly in Arabic (foll. 56 b—99) with occasional passages in Syriac interspersed (e.g. foll. 81, 82, and 96 b—99).

The preface, fol. 1 b, is as follows.

Then follow explanations of the diffe-
rent marks used throughout the book to indicate the elements, metals, earths, etc., fol. 2 a; the seven planets, fol. 3 a; and the twelve signs of the Zodiac, fol. 3 a; chapters on the seven earths, fol. 4 a; recipes for various preparations; etc., etc.

The following authorities are cited: Democritus, fol. 5 b, 8 b; Diogenes, fol. 11 a, 35 b; Hippocrates, fol. 9 b; also fol. 14 b, 38 a. Also fol. 10 a, and fol. 44 a.

On fol. 56 a there are some drawings of instruments.

The Arabic portion of the work begins on fol. 56 b:

This book once belonged to a Jew, who has occasionally written words on the margins in rude Hebrew characters; e.g. fol. 8 a and b, 13 a, 21 b, 22 a, etc. Another owner, the deacon Ibrahim, has recorded his name on fol. 100 b. Subsequently it became the property of Dr. Adam Clarke. See the Catalogue of his MSS., p. 217, no. 309.

[Egerton 709.]
Scientific Literature.

Natural History.

Mviii.

Paper, about 6\(\frac{1}{2}\) in. by 4\(\frac{1}{4}\), consisting of 70 leaves. The quires, signed with letters, are 7 in number. There are 17 lines in each page. This manuscript is written in a small, angular hand of the xvii\(^{th}\) cent., and contains—

A treatise on Natural History, bearing a certain affinity to the "Physiologus" of Epiphanius, and the "Physiologus Syrus," edited by Tychsen (Rostock, 1795), but of much greater extent. Title, fol. 2\(b\): Περί Μανιπωμάτων Ανηρίου καὶ θηλήστερον. There are no less than 125 sections. The headings of the first 25 may serve as specimens.

1. κινεσα μωρεσα καθαρορακες, of various animals in India. Fol. 2\(b\).

2. ζιωσα οισγας οινος, of the sirens (Isaiah, ch. xiii. 22, Jeremiah, ch. 1. 30) and jackals. Fol. 3\(a\).

3. κατα χριστον, of the echidna (τεθνεα). Fol. 3\(a\).

4. κατα χριστον, of a hybrid animal [the name of which is explained by Elias of Nisibis in his Lexidion by γένεα (τανταντας)] and in Add. 7203 by λαρανταντας (τανταντας) άνασδ. Fol. 3\(b\).

5. άριον κριστον, of the river-horse or hippopotamus. Fol. 3\(b\).

6. χαλα άρωμάκαρ, of apes. Fol. 4\(a\).

7. χαλα άρωματων, of the griffin (γρίφος); unfinished. Fol. 4\(b\).

8. χαλα άρωματων, of sundry beasts and birds; unfinished. Fol. 5\(a\).

9. χαλα άρωματων, of creatures that are produced without the act of generation. Fol. 6\(a\).
10. Կաջազ, of the Indian tiger. Fol. 7 b.
11. Կաջազ, of the Phenix. Fol. 7 b.
12. Կաջազ, of the Indian worm. Fol. 8 a.
13. Կաջազ, of an Indian tree, called in Greek Ἀκανθος. Fol. 8 b.
14. և և, of the properties of animals, and first, of the lion. Fol. 8 b.
15. և, of the leopard. Fol. 11 a.
16. և, of the panther. Fol. 11 a.
17. և, of the dog. Fol. 11 b.
18. և, of the ichneumon. Fol. 12 b.
19. և, of the river-dog, a species of ichneumon. Fol. 12 b.
20. և, of the bear. Fol. 13 a.
22. և, of the hyena. Fol. 13 b.
23. և, of the weasel; unfinished. Fol. 14 a.
25. և, of the elephant. Fol. 14 b.

Subscription, fol. 70 a: և.

On fol. 2 a there are three lines of Armenian writing, and the following note: "This book from the Stowe Collection was given to me by the Earl of Ashburnham. Ocr. 18th, 1849. W. Cureton."

[Add. 25,878, fol. 1—70.

7 x 2
FLY-LEAVES.

MIX.

A vellum leaf about 9\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\), much stained and torn, containing part of a colophon (the anathema), written in small cursive characters of the vi\(^{th}\) cent., beneath which is a later note, stating that the book, to which it belonged, was presented to the convent of S. Mary Deipara by the sons of Dūmā Shaṭīr, the Tagritan, of Callinicus, and requesting a prayer for one Zacchēus, who was buried there. [Add. 17,217, fol. 60.]

MX.

A vellum leaf, about 11\(\frac{1}{2}\) in. by 8\(\frac{1}{2}\), much stained and slightly torn. It was one of the fly-leaves of a manuscript, and contains on both sides some lines of writing in a hand of the vi\(^{th}\) or vii\(^{th}\) cent. What stands on the recto is much effaced. On the verso we read: [Add. 17,213, fol. 43.]

MXI.

A vellum leaf, about 9\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\), much torn. The writing on the recto, which is almost effaced, seem to be of the x\(^{th}\) cent. On the verso are the words, in a cursive character of the vi\(^{th}\) or vii\(^{th}\) cent.; and below, in a later hand, John Chrysostom on the Epistles of S. Paul. [Add. 17,216, fol. 50.]
FLY-LEAVES.

MXII.

The last leaf of a vellum manuscript, much soiled and torn, containing a small portion of the text, and the colophon, of which unfortunately but very little is legible. The last two or three lines indicate that it was a volume of ascetic works, and belonged to the convent of Mar Abraham the recluse, A. Gr. 9 ..., A.D. 6 ...

On the verso we read, in a later hand, the words (sic) "trial of the reed-pen."

[Add. 17,217, fol. 63.]

MXIII.

The upper half of one of the fly-leaves of a vellum manuscript, containing a note, neatly written in a hand of the viiith cent., the beginning of which has been altered at a later period. It mentions the names of the bishop Sergius, the abbat Lazarus, and the Arab priest Abraham.

[Add. 17,216, fol. 48.]

MXIV.

A vellum leaf, about 10½ in. by 7, containing on the recto a note, which states that the manuscript, to which it belonged, was presented to the convent of S. Mary Deipara, with nine other volumes, by the monks Daniel, Isaac, and Solomon, of the Syrian convent of Mar Jonas at Marcia in Egypt, A. Gr. 1160, A.D. 849, when Cosmas* was patriarch of Alexandria, and John (III.) of Antioch.

[Add. 17,217, fol. 59.]

MXV.

A vellum leaf, about 10½ in. by 7½, much torn. It contains a note, stating that the manuscript, to which it belonged, was presented to the convent of S. Mary Deipara by the deacon Aaron, through his cousin

FLY-LEAVES.

An(drew), metropolitan of Cilicia, about A.Gr. 1150, A.D. 569, when Shanudi or Sanutius (I.) was patriarch of Alexandria, and John (III.) of Antioch. Beneath, drawn few lines, the Mary suppressed, beginning, the much...<br />

The later note on the verso is mutilated at the beginning, and much effaced throughout. Beneath, there is drawn a Cross.

[Add. 14,668, fol. 46.]

MXVII.

Two vellum leaves, 10\(\frac{3}{4}\) in. by 6\(\frac{1}{2}\), apparently fly-leaves of the same manuscript. The one is blank, with the exception of the words ἦδον ἦδον ἦδον ἦδον ἦδον l[a]. The other contains on the verso a note, written in a Nestorian hand of about the ixth cent., but now much effaced. It records the presentation of the manuscript to a certain convent by the priest Maximus, ἑκατόν ἑκατόν.

[Add. 17,216, foll. 52, 53.]

MXVIII.

The last leaf of a vellum manuscript, about 7\(\frac{3}{4}\) in. by 5, written in a good hand of the ixth or xth cent., and signed on the verso l[b]. It contains, on the one side, a few words of the text, and the subscription: ἀλλὰ καὶ ἐπειδὴ ἡ πρόσθεσις τῶν ἐν τῇ Καλαμῇ ἔγραφε τοῦτον τὸν παραδόχον τῆς ἂν ἐγκράτειας ἐν τῇ ἡγεμονίᾳ τοῦ Ἰησοῦ και τῆς ἡγεμονίας τῆς Μαρίας Μακρινοῦ. Beneath this there is a coloured ornament.

On the other side we find a note, stating that a person, whose name is suppressed, presented this book to the convent of S. Mary Deipara. ἐκαθομίληθαι ἐκαθωρίζων.
MXIX.

A vellum leaf, 7 in. by 5\(\frac{3}{4}\), containing on the recto a note, in the usual form, relating to the donation by the abbat Moses of Nisibis to the library of the convent of S. Mary Deipara, A. Gr. 1243, A.D. 932.

[Add. 17,215, fol. 48.]

MXX.

A vellum leaf, 11 in. by 7\(\frac{1}{4}\), containing on the recto a note to the same effect as the previous number.

[Add. 17,216, fol. 49.]

MXXI.

The upper half of a vellum leaf, containing on the recto a note to the same effect as the two previous numbers. On the verso there is part of another note, now almost illegible, and above this the letters D. PP.

[Add. 17,216, fol. 51.]

MXXII.

A vellum leaf, about 12 in. by 8\(\frac{3}{4}\), slightly stained and torn. It contains on the recto some short extracts, in a hand of the x\(^{th}\) cent., relating to repentance (\textit{κατὰ μετάνοιαν}), etc.; and on the verso, the contents of the volume to which it once belonged, and the following anathema: 

\[\text{ sic }\]

[Add. 17,216, fol. 61.]

MXXIII.

Part of a vellum leaf from a manuscript of the viiith cent. The older writing has been purposely erased, to make room for a now mutilated note, dated A. Gr. 13\ldots, A.D. 10\ldots, when Gabriel was abbat of the convent of S. Mary Deipara.

\[\text{ sic }\]

On the verso there is some large, coarse writing, of still later date.

[Add. 17,217, fol. 61.]

MXXIV.

Two vellum leaves, 6\(\frac{3}{4}\) in. by 4\(\frac{1}{2}\), slightly stained and torn. They contain merely \textit{kata metaanoia}, or "trials of the ink," and a note with some dates, the latest of which is A. Gr. 1368, A.D. 1057.
FLY-LEAVES.

MXXV.

Part of a vellum leaf, so much stained that but little of the text is legible. It seems to be a portion of a Confession of Faith, of about the xi<sup>th</sup> cent.

[Add. 17,215, fol. 49.]

MXXVI.

Part of a paper leaf, written in a current hand of the xi<sup>th</sup> or xii<sup>th</sup> cent. It contains on the recto a portion of the Index of the discourses contained in a large Service-book (like Add. 14,515), the authors named are John Chrysostom, Gregory Nazianzen, Jacob of Batnae, and Severus of Antioch.

On the verso there is a note, of which the only interesting portion has been torn away.

[Add. 17,224, fol. 76.]

MXXVII.

A vellum leaf, 12½ in. in length, much torn, containing on the recto a note to the effect that the manuscript, to which it belonged, was presented, with several others, to the convent of S. Mary Deipara, by Zākhē Ya’kūb, the oriental, and the recluse John, of the convent of Mār Matthew. The date is A. Gr. 1520, A.D. 1209. The text (sic) contains many important passages. (?)

[Add. 14,667, fol. 50, 51.]

MXXVIII.

A paper leaf, much mutilated, of the xiii<sup>th</sup> cent., apparently one of the fly-leaves of a copy of the Gospels. It contains, on the recto, part of the Epistle of Eusebius to Carpius, explanatory of the canons. On the verso, we find the genealogy of S. Joseph, the husband of the Virgin Mary; and a statement of the number of chapters, sections, etc., in the gospels of S. Matthew and S. Mark.

[Add. 17,224, fol. 36.]

MXXIX.

The last leaf of a paper manuscript, much.
mutilated, written in a current hand of the xiii\textsuperscript{th} cent. 

[Add. 14,739, fol. 24.]

MXXX.

A paper leaf, about $9\frac{3}{4}$ in. by $6\frac{3}{4}$, written in a good hand of the xiii\textsuperscript{th} cent. It contains, on the recto, a note stating that the volume, to which it belonged, was written by a monk named Mas'ud ibn Kalda ibn Mauhūb, of Bartellā Castra (بَرطِلّة), near Moṣul, for Rabban Jum'a. It informs us that the volume was purchased by a monk named John, from the convent of Mar Simeon at Kartamin. He entered the convent of S. Mary Deipara, in the year 1724, A.D. 1413, at which time there was only one monk there. On the verso there is another note, of later date, which informs us that the volume belonged to a monk named Abraham, who had purchased it from the priest Isaiah.

[Add. 17,224, fol. 77.]

MXXXI.

A paper leaf, about $6\frac{3}{4}$ in. by 5, slightly mutilated. It exhibits on the recto, at the top, the date A. Gr. 1643, A.D. 1332, (sic) Beneath is the following notice, apparently in the same handwriting:  

[Add. 14,738, fol. 120.]

MXXXII.

Part of the last leaf of a paper manuscript, which contained histories of holy men, (sic) On the recto there is a note, stating that the volume was written by a monk named John, from the convent of Mar Simeon at Kartamin. He entered the convent of S. Mary Deipara, in the year 1724, A.D. 1413, at which time there was only one monk there. (sic)

[Add. 14,737, fol. 98.]

MXXXIII.

A paper leaf, about $6\frac{3}{4}$ in. by $4\frac{3}{4}$, containing the following note, written by Gabriel and his nephew Abraham, monks of Beth Severiā, who repaired and bound certain
volumes in the library of the convent of S. Mary Deipara, in the year 1804, A.D. 1493, when Severus (Cyriacus) was abbat.

Lower down, another oriental monk named Bar 'Isa has recorded his name, in the year 1840, A.D. 1529.

Part of the last leaf of a vellum manuscript, probably of the Pauline Epistles, containing the commencement of a note, which states that it belonged to the convent of S. Mary Deipara.

MXXXV.

A vellum leaf, about 9 in. by 5½, containing, on the recto, a partially erased note, which states that this copy of the four Gospels, or of the whole New Testament, belonged to the convent of S. Mary Deipara.

A little below, we find a later note, which says that the number of those who received ordination from John, bishop of Tellä, was 170,070.

MXXXVI.

A vellum leaf, much mutilated, containing, on the recto, the commencement of the Creed, written in barbarous cursive Greek.

On the verso there are some rude attempts at ornamentation.
APPENDIX A.

Notes and Additions to the Catalogue of the Syriac and Carshunic MSS. in the British Museum, edited by the Rev. J. Forshall and Dr. F. Rosen, A.D. 1838.

I. Add. 7145. Foll. 3, 4, and 9—61, are written in a Nestorian hand of the xth or xi i cent. Foll. 3 b and 4 a contain Pss. i. 1—iii. 2; fol. 4 b, Gen. i. 1—11. On fol. 2 a we find an Arabic translation of Ps. i. Fol. 1 contains extracts from the books of Genesis, Joshua, Proverbs, and Ecclesiasticus, according to the LXX., written in a fine Estrangela of the viii i or ixth cent.—Foll. 63—66, 71—74, 76—78, 80, 82—102, 104—109, 112—114, and 116, belonged to a Nestorian manuscript, written in a fine Estrangela of the vii i or ixth cent. Fol. 103 is a paper leaf of the xi i or xivth cent.—Foll. 118—125, 127—132, 135—140, 142—196, and 198—205, belonged to a Nestorian manuscript, written in a small, elegant character of the ixth cent.—Page 1, column 1, line 34. Read “xlix. 13—Exod.” —P. 2, col. 1, l. 11. The manuscript has

These are verses in the metre of Ephraim, جعامة, جعامة, i.e. “in the village of حمد,” L. 36. Read حمد, حمد, “preserved by God (δ θεός).”

L. 37. The word لدأshould probably be deleted, as Ignatius ’Abdu ’l-Masih can scarcely have sat as late as A. Gr. 1991, A.D. 1680. L. 39. Read لدأسيا, “preserved by God (δ θεός).”

II. Add. 7146. This manuscript is of the xiii i cent. The annotations are by several hands.—P. 2, col. 1, l. 57. Read “vii. 13.” L. 61. The name is written تربن بن شملي. Col. 2, l. 4. Read لبنا. L. 17. Read

III. Add. 7147. This manuscript is of the xvii i cent.—P. 3, col. 1, l. 45. Read —Fol. 1 contains Genesis, ch. i. 1—20, from a volume of about the same date as the codex.—On the margin of fol. 273 b is noted the death of a priest named Elias, in the year حمد, apparently حمد, 2028, A.D. 1717.
IV. Add. 7148. P. 3, col. 2, l. 32. Read 

_i.e. “section 108” of the whole pentatuch. The words do not form part of the heading of the book of Deuteronomy.

L. 36. Read ُسَطَحُتْ نَحْرَةٍ ُسَطَحُتْ نَحْرَةٍ, “the sinner Hanan” or John.

V. Add. 7149. P. 4, col. 1, ll. 3, 4. Read

VI. Add. 7150. P. 5, col. 1. In the ornament on fol. 1 b is written: 

L. 33. Read

L. 46. This is the book of Proverbs, not the book of Wisdom.

VII. Add. 7151. P. 6, col. 1, l. 28. Read

P. 7, col. 1, l. 56. The words are correctly pointed in the manuscript,

VIII. Add. 7152. This is a fine Nestorian manuscript of the xth or xi th cent., fully pointed. Some Greek vowels have been subsequently inserted by a Jacobite hand.

X. Add. 7154. This volume is not written in the Nestorian character. The pictures at the beginning seem to be not earlier than the xvth cent.; the first is a portrait of Abba Paul the hermit, not of S. Paul the Apostle. On fol. 5 a we find part of a note with the date A. Gr. 1794, A.D. 1483, and also an Arabic note dated apparently A. Gr. 2081, A.D. 1720, which states that the priest אֱלֹהִים, the son of Elias, from Mardin, bought it of the priest Abraham: לֹא קָנָה נִנְפָּה יָנָהוּ אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים

L. antep. Read ף. — P. 13, col. 1, note*. See above, p. 135. Col. 2, p. The name is wrongly written in the manuscript; it should be יָשָׂבֵא, Abimelech.—I. 14, col. 1, ll. 11 and 18. The word is замечено, “for compline.” The same correction must be made elsewhere. L. 24. Read .

Col. 2, aa. This hymn has been edited by Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 424.—On fol. 214 b we find the
names of two owners, Joseph the son of Cyriacus, and a certain [name] of the village.

XIII. Add. 7157. The quires of this manuscript are signed with letters and arithmetical figures, and the latter are used throughout the volume to give the sum total of the verses in each section, e.g., fol. 4 b, 132 (i.e. 132); fol. 6 a, 123 (i.e. 123); fol. 7 a, 143 (i.e. 143). See Land, Aneed. Syr., t. i., p. 95. But Land's remark, "Perperam igitur Catalogi auctores etc." is erroneous. In the manuscript the number of each section is written at its commencement with red paint, and followed by a green letter, designating the canon to which it belongs: e.g., fol. 9 b, 10. See Land, Aneed. Syr., t. i., p. 95. But Land's remark, "Perperam igitur Catalogi auctores etc." is erroneous. In the manuscript the number of each section is written at its commencement with red paint, and followed by a green letter, designating the canon to which it belongs: e.g., fol. 9 b, 10. See Land, Aneed. Syr., t. i., p. 95.

XIV. Add. 7158. This is a Nestorian manuscript. — P. 20, col. 1, l. 31. Read  noreferrer  noreferrer . L. 34. Read  noreferrer . L. 36. Read  noreferrer . The long colophon is so much effaced that we cannot make out where the manuscript was written. For the name of the scribe (who came from the village of  noreferrer , fol. 230 b) that of  noreferrer has been substituted, by the same hand that wrote  noreferrer a little farther down. The names of a bishop Moses and of a Muhammadan ruler Badr-al-din,  noreferrer , are mentioned on fol. 230 b. The date is almost certainly A. Gr. 1338, A.D. 1027. — P. 20, col. 2, l. 21. The word after  noreferrer seems to be  noreferrer . L. 23.

Nothing is wanting between  noreferrer and  noreferrer .


XVIII. Add. 7162. This manuscript is of the xvth cent.

XIX. Add. 7163. P. 27, col. 1, l. 49. See above, p. 34. L. 59. The writing is not Nestorian. L. 60. Read  noreferrer .

XX. Add. 7164. The character is not Nestorian. The manuscript is of the xiiith cent. P. 28, col. 1, l. 4. Read  noreferrer . L. 5. Read  noreferrer . L. 13. Add: (sic)  noreferrer .

XXII. Add. 7166. This manuscript is not later than the xivth cent. P. 29, col. 1, l. 24. Read  noreferrer . Ll. 48, 50. The manuscript has  noreferrer . L. 50. Delete [?] after "numorum;  noreferrer is present." L. 50.

XXIII. Add. 7167. This manuscript is of about the xivth cent.

XXIV. Add. 7168. P. 29, col. 2, l. 23. The paging of the volume has been altered by the insertion of two fragments (foll. 63, 64).

XXVI. Add. 7170. P. 42, col. 1, note 2. Read "Luc. xvi." Col. 2, ll. 6—9. These leaves have all been inserted in their proper places, whereby the paging of the volume has been slightly altered throughout. It now consists of 264 leaves.—On fol. 7 is the following note, dated A. Gr. 1791, A.D. 1480.

APPENDIX A.

XL. Add. 8246. P. 64. The preface of Stephanus Petrus is dated from the convent of S. Mary of Canobin, A.D. 1683: Ά άσιος
ότι η της οικουμένης είναι κατά οδόν εάν
οίκος της οικουμένης είναι κατά οδόν εάν
οίκος της οικουμένης είναι κατά οδόν εάν
οίκος της οικουμένης είναι κατά οδόν εάν
οίκος της οικουμένης είναι κατά οδόν εάν

XLII. Add. 7183. P. 65, col. 1, l. 7. Read καί ή, for so the word is distinctly written in the manuscript.—P. 69, col. 1, l. 36. Read μετά. Col. 2, l. 6. Read 
καί ή. L. 23. Read twice καί instead of καί.

XLIII. Add. 7184. P. 71, col. 2, l. 27. A word is wanting after άς, and another after άς in the next line.

XLIV. Add. 7185. P. 72, col. 1, l. 36. The manuscript has quite distinctly άς. —The names of the patriarchs of Antioch and Alexandria, in whose time this volume was written, appear to be Michael (II. or Junior) and John (VI., bar Abû Ghâlib). It belongs therefore to the beginning of the xiiith cent.

XLVI. Add. 7187. This manuscript is of the ixth cent., and is not written in the Nestorian character, being the translation of the abbat Paul. See above, p. 423.

XLVII. Add. 7188. This is a Nestorian manuscript of the ixth cent.—P. 74, l. 23. Read ἄν. L. 42. Read οἵντα εἴλον. In the last two lines read και ἀπεκδηλωθήσατο ἐκείνῳ ἀπόκρυπτον εἴλον...
APPENDIX A.

XLIX. Add. 7190. This manuscript is probably of the xii\textsuperscript{th} cent.—P. 77, col. 1, l. 30. Read ܪܒܥܐܢ. —P. 78, col. 1, six lines from the foot. ܬܐ stands for ܬܐܢ. —P. 79, col. 1, l. 10. Basil the Great is meant, who was bishop of Cæsarea in Cappadocia.—P. 80, col. 1, l. 20. Read ܬܐܢ ܠܒܐܐ ܠܡܐ. No. 44. That is, John Climacus of Mount Sinai. Col. 2, ll. 15 and 20. Read ܡܒܥܐܢ. —P. 82, col. 2, no. 72. On fol. 324 a we read the words of the scribe, ܡܒܥܐܢ ܠܡܐ ܠܡܐ ܠܡܐ ܠܡܐ ܠܡܐ. See Add. 17,202, fol. 16 b, from which volume he was evidently transcribing. A leaf is missing after fol. 328, the lacuna extending from fol. 24 a, col. 1, to fol. 25 b, col. 1, in Add. 17,202. Col. 2, l. 38. Read ܡܒܥܐܢ ܠܡܐ. —P. 83, col. 1, l. 16. Read ܕܡܐܐ. Col. 2, l. 5. Read ܡܒܥܐܢ ܠܡܐ, i.e. ܠܡܐ ܠܡܐ. L. 12. Read ܕܒܥܐܢ ܠܡܐ ܐܠܝ. For “de resuscitatione Eunaxii,” substitute “de Anastasio eunucho.”

L. Add. 7191. The description of this manuscript is erroneous. It is of the vi\textsuperscript{th} cent., and contains the second half of the first book of Peter’s treatise against Damian, foll. 1—41 (defective at the beginning, as well as after foll. 1, 20, 22, 23, 37, and 41), and the whole of the second book, viz. the first half (identical with the contents of Add. 14,603, see above, p. 580), foll. 42—104 a (defective at the beginning, and after foll. 47, 61, 65, 73, 94, and 102), and the second half (capp. xxvi.—I.), foll. 104 b—173 (defective after foll. 113, 119, 169, and 171.)

LI. Add. 7192. This description is also erroneous. The manuscript is of the vi\textsuperscript{th} cent. The leaf which was fol. 1, has now been put in its proper place at the end of the volume. It contains part of the second half of the second book of Peter’s treatise against Damian, commencing near the beginning of cap. xlii. (Add. 7191, fol. 150 b), and ending in cap. xlviii. (Add. 7191, fol. 167 a). Foll. 1—50. The greater part of fol. 5 has been torn away.—From fol. 51 to the end is part of another manuscript of the viii\textsuperscript{th} or viii\textsuperscript{th} cent.

LII. Add. 7193. The older portions of this volume (foll. 51—56, 59—66, 68—86, 88—102, 107—114, and 117—121) are of the xiii\textsuperscript{th} or xiv\textsuperscript{th} cent., the rest of the xvi\textsuperscript{th} or xvii\textsuperscript{th}. — Fol. 1 has been torn and repaired at a recent date. Of the original writing nothing is left but the words:

LIII. Add. 7194. P. 85, col. 1, l. 35. Read ארי.

LIV. Add. 7195. The manuscript is of the xv\textsuperscript{th} cent.


LVI. Add. 7197. Whether the manuscript is the autograph of Elias, is doubtful, especially as regards the Syriac portion; but it is certainly a contemporary codex, and the Arabic translation may have been added by himself. As now bound, there are lacunae after foll. 2, 4, 5, 11, 16, 25, 35, 39, 42, 52, 57, 61, 67, 74, 84, 87, 94, 95, and 103. Foll. 27, 92, 103, and 104, are much mutilated.—P. 89, col. 1, l. 14. The seal of the patriarch is affixed to this note. L. 33. Read ארי.

L. 49. Read ארי. Col. 2, l. 5. Read ארי. L. 37. Read ארי. Last line. Read “exadversus Senam.”—P. 90, col. 1, l. 19. Read ארי, and in l. 20, ארי. L. 26. Of this note there is also the following Syriac counterpart:
APPENDIX A. 1207

This we are solr^ and the 94, (b), 11. s all.

After reads the saint i.e. Mar Eugenius. L. 48. The manuscript has. The last words run thus:

the fragments. 

Read and. Ll. 27 and 28. The manuscript has. L. 49. Read. — P. 92, col. 1, l. 5. Read.

This is a Nestorian manuscript of the xii^h or xiii^h cent. P. 92, col. 1, l. 28. Read "Decii regis." In the subscription the saint is called.

—P. 93, col. 1, ll. 9, 13. For "Bar Cemes" read "monachi." Col. 2, last four lines. Fol. 112 contains part of the martyrdom of Bar-samyä of Edessa (for "et Dinam" read "et judicem"); fol. 113, part of a dialogue between the Catholicus and the chief of the Magi; and fol. 114, between iemak ( see p. 111, col. 1, no. 14) and his disciple.

LXI. Add. 7202. P. 94, col. 2, ll. 51, 54. "Sarepta" is not "Sarepta," nor indeed a proper name at all.—Last four lines. In reality we have here extracts from the prologue (Add. 7201, fol. 2 a, at the foot), §§ 1—3; and from Book I. (Add. 7201, fol. 5 b), ch. 1, §§ 1—6; ch. 2, §§ 1—6; ch. 3, §§ 1—3; ch. 4, §§ 1—5; ch. 5, §§ 1—6; ch. 6, §§ 1, 2; and ch. 7, §§ 1, 2.—On fol. 1 a are exhibited sundry alphabets, viz. — On fol. 1 b are extracts regarding the number of the children slain by Herod (S. Matthew, ch. ii. 16), and regarding those who rose from the grave at our Lord's crucifixion (S. Matthew, ch. xxvii. 52, 53).

—On fol. 2 a we find a section entitled:

On fol. 83 b is the following recipe for making ink:

and also a note on Legion (S. Mark, ch. v. 9).

The following is a partial extract from the MS. of Bar-samyä (sic), read "et Dinam" read "et judicem"); fol. 113, part of a dialogue between the Catholicus and the chief of the Magi; and fol. 114, between iemak ( see p. 111, col. 1, no. 14) and his disciple.

P. 96, col. 1, l. 39. This is the fragment on the hours of the day and night.
APPENDIX A.

xvi. 39—53, according to the Peshitta version; and on the other, the title of the Gospel of S. John, with an ornament. The writing is of the xth or xith cent. Fol. 5—5. A mutilated vellum leaf from a Nestorian manuscript of the xth or xith cent., containing Acts, ch. xxvi. 23—ch. xxvi. 21, according to the Peshitta version. Fol. 6—6. A vellum leaf, of about the xth cent., from a Lectionary, containing Acts, ch. x. 35—43, Colossians, ch. ii. 6—16, and S. Matthew, ch. x. 16—19, according to the Šarklensian version. Fol. 7—7. A paper leaf, from a Nestorian Service-book of the xivth or xvth cent. On the verso, Șirə, Șirə. Fols. 8—8. Two paper leaves from a Nestorian Service-book of the xvth cent., containing Șirə, Șirə, Șirə, and part of the Șirə. Fols. 9, 10—9. Three paper leaves from a Nestorian manuscript of about the xvth cent., containing hymns. Fols. 11—13—10. A leaf from a Nestorian manuscript of the xivth or xivth cent., containing hymns. Fol. 14—11. Part of a paper leaf, from a Nestorian manuscript of the xivth or xvth cent., containing hymns, Șirə, Șirə. Fol. 15—12. Two vellum leaves, written in double columns, in a good Štrangelë of the ixth cent., containing a portion of the works of Gregory Nazianzen (see Add. 14,548, foll. 29 b—31 b). Foll. 16, 17—13. A letter of Șirə to the bishop Abd al-Âziz of Mosul, in Karshuni. Fol. 18.

CODICES CARSHUNICI.

II. Arund. Orient. 7. P. 100, col. 2, l. 34. The manuscript has ١٠٠٠. L. 42. The manuscript has ١٠٠٠. L. 55. Read نشأ. L. 17. The manuscript has ٠٠٠٠. L. 18. After نشأ add ٠٠٠٠. L. 19. After ٠٠٠٠ several words have been smeared over with ink, so as to render them illegible.


V. Add. 8998. The writing is Nestorian. P. 106, col. 2, l. 5. ٠٠٠٠ is an Arabic plural of the Syriac word ٠٠٠٠.


L. 12. Read "Gangrensis." The manuscript has, however, really ٠٠٠٠.

VII. Add. 7208. P. 109, col. 2, l. 27. Read ٠٠٠٠ (ستثني). Ll. 33 and 41. Read ٠٠٠٠. —P. 110, col. 2, l. 6. Read ٠٠٠٠. L. 17. The manuscript has ٠٠٠٠. L. 18. After ٠٠٠٠ add ٠٠٠٠. L. 19. After ٠٠٠٠ several words have been smeared over with ink, so as to render them illegible.


X. Sloane 3031. P. 112, col. 1, l. 23. For ٠٠٠٠ read ٠٠٠٠ (ألاهmel).
APPENDIX B.

The Mandaitic Manuscripts in the British Museum.

I.

Paper, about 12½ in. by 8½, consisting of 315 leaves, namely, the first or right-hand half (אמהיט), foll. 1—234, and the second or left-hand half (טמאות), which is written inversely, foll. 235—315 (or, with separate pagination, foll. 1—81). A leaf is wanting at the commencement of the second half.

The writing is neat and regular. This volume, which is dated A.H. 1148, A.D. 1735—6, contains—

The Sidrā Babbū (סידר רבין) or Ginā (גינה), the principal religious work of the Mandaites, which has been edited by Norberg, under the title of "Codex Nasaraeus," and more recently by Professor Petermann of Berlin (Leipzig, 1867).

The first half commences thus, fol. 1 a:

Liber Adami appellatus," and more recently by Professor Petermann of Berlin (Leipzig, 1867).

The first half commences thus, fol. 1 a:

Liber Adami appellatus," and more recently by Professor Petermann of Berlin (Leipzig, 1867).

On the language, literature and religion of the Mandaites see, in particular, Petermann's "Reisen im Orient" (Leipzig, 1860—61), Bd. ii., pp. 81 and 447; Herzog's "Real-Encyclopädie für protestantische Theologie und Kirche," Bd. ix., p. 318, art. "Mendäer; Euting in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," Bd. xix., p. 120; Noeldeke, "Ueber die Mundart der Mandäer" (Göttingen, 1862); and an article by Noeldeke in the "Göttinger gelehrte Anzeigen" for 1889, St. 18, p. 481.

a Where the manuscripts exhibit the form ḫ, we represent it by ↙; but where they have ՞, we use 蕖 (פ). It is not always easy to decide which form is intended by the scribes.
APPENDIX B.

The second half commences with the words (see Petermann’s edition, p. 2, l. 22).

At the end of each half is the following note, stating that the manuscript was written, A. H. 1148, A.D. 1735-6, by Yahyā Bihram bar Adam bar Yahyā Adam, for Ḥadath bar Kasim bar Ḥadath. We give it as it stands at the end of the first half, fol. 234 a, with the various readings from the second half.

Generally stated, the text is of the following type: generally it is wanting. Occasionally a common variant is wanting. From various manuscripts, generally a common variant.

Generally אונה is אונה. Generally שומרי is שומרי.
II.

Paper, about 12½ in. by 9, consisting of 277 leaves, namely, the first or right-hand half, fol. 1—200, and the second or left-hand half, fol. 201—277 (or, with separate pagination, fol. 1—77). Several leaves at the beginning and end are much stained and torn, and two are wanting after fol. 200. The writing is good and regular, of the xviii

cnt. This volume contains—

The Siddrah Rabba or Ginzah.

The first half commences thus, fol. 2 a:

The lacunae are supplied from the second half.

In the second part.

In the first part.
APPENDIX B.

1213

1825—6, by Adam Yūhannā bar Šim bar Bihrām for Colonel Taylor, the British Resident at Bagdad.

The first half commences thus, fol. 1 a:

The first half commences thus, fol. 1 a:

At the end, fol. 196 b, is the following note, stating that it was written, A.H. 1241, A.D. 1825—6.
At the end, fol. 69 a, is a note similar to that quoted above, but giving the date A.H.
1240.

The leaf which is prefixed to the second half, seems to have belonged to a copy of the Kolastā. It contains, on the recto, a series of names of persons; and on the verso, the names of the planets and of the signs of the zodiac (with an interlinear translation by Colonel Taylor), and the concluding note, which is dated A.H. 1002, A.D. 1593-4, though the leaf is in reality not older than the rest of the volume.

See Nöldeke in the “Zeitschrift der Deutschen Morgenländischen Gesellschaft,” Bd. xxv., p. 256.
APPENDIX B.

Jupiter  Mercury  Mars  Moon  Sun

Saturn  Venus

Earth

Cancer  Gemini  Taurus  Aries
Scorpio  Libra  Virgo  Leo
Pisces  Aquarius  Capricornus  Sagittarius

18 paper leaves, most of which are much soiled and mutilated, belonging to different manuscripts of the Siddur Rabbah or Gi'at.

1. Foll. 1, 2. Two leaves, 13 in. by 8\(\frac{3}{4}\)\, neatly written, of the xvii th or xviii th cent. Beginning:


2. Foll. 3, 4. Two leaves, about 12\(\frac{1}{4}\) in. by 8\(\frac{3}{4}\), inelegantly written, of the xviii th cent. See Petermann's edit., first half, p. 5, l. 2—p. 8, l. 16.

3. Foll. 5. A leaf, 12\(\frac{1}{2}\) in. by 8\(\frac{3}{4}\), neatly written, of the xviii th cent. See Petermann's edit., first half, p. 391, l. 7—p. 393, l. 4.

4. Foll. 6. A leaf, 12 in. by 8\(\frac{3}{4}\), neatly written, of the xviii th cent. See Petermann's edit., second half, p. 125, l. 1—p. 127, l. 3.

5. Foll. 7, 8. Two mutilated leaves, about 12 in. by 7\(\frac{3}{4}\), neatly written, of the xviii th cent. (see no. 8). The contents of foll. 7 are identical with those of Petermann's edit., first half, p. 270, l. 16—p. 271, last line; and those of foll. 8 with p. 284, l. 18—p. 286, l. 3.

6. Foll. 9, 10. Two mutilated leaves, about 12 in. by 8, neatly written, of the xviii th cent. See Petermann's edit., first half, p. 348, l. 3—p. 349, l. 21, and p. 351, l. 17—p. 353, l. 10.

7. Foll. 11, 12. Two mutilated leaves, about 12\(\frac{1}{4}\) in. by 7\(\frac{3}{4}\), neatly written, of the xviii th cent. See Petermann's edit., first half, p. 360, l. 14—p. 362, l. 8, and p. 364, l. 7—p. 366, l. 6.
APPENDIX B.

8. Fol. 13. A mutilated leaf, apparently belonging to no. 5. It contains part of the colophon, showing that the manuscript was written at Slushtar, A.H. 1178, A.D. 1764—5.


10. The following fragments perhaps belong to some other work of a similar character; at least we have not succeeded in identifying them with portions of the \textit{Siddú Rabbá}, as edited by Norberg and Petermann.

\textit{a}. Fol. 15. A mutilated leaf, the half of which has been torn away from top to bottom. The writing is good, of the xviii\textsuperscript{th} cent. On one side a section ends with the words:

\begin{itemize}
  \item ד לטרדריאו
  \item נא תרבך ועשוה [ם]
\end{itemize}

and another begins:

\begin{itemize}
  \item רבמטפץ וידיה רבח
  \item ל
\end{itemize}

The fragments bear a resemblance to the \textit{Siddú Rabbá}.

\textit{b}. Fol. 16. A mutilated leaf, neatly written, of the xviii\textsuperscript{th} cent. On the recto a section begins:

\begin{itemize}
  \item ב שומעון עד וירזכ רחיצ ריידארוב בוור[ע]
  \item ה
\end{itemize}

The whole is in the usual style of a Jenter Bírán.

\textit{c}. Fol. 17, 18. Two mutilated leaves, neatly written, of the xviii\textsuperscript{th} cent. On fol. 17 \textit{a} a section begins with the words:

\begin{itemize}
  \item כ הרואים ורחי ריב רצא ריידארוב בוור[ע]
  \item בר
\end{itemize}

The remainder of the section is very difficult to decipher; and on fol. 18 \textit{b} another:

\begin{itemize}
  \item כ
\end{itemize}

\textit{V.}

Paper, about 12\textsuperscript{3/4} in. by 8\textsuperscript{3/4}, consisting of 42 leaves. The writing is good and regular. This volume, which is dated A.H. 1222, A.D. 1807—8, contains—

The \textit{Kolastá (Koléstá)}, \textit{Arabie (Koléstá)}, i.e., \textit{Hymns and Discourses regarding Baptism and the Departure of the soul from the body}. The work has been carefully edited from this and other manuscripts by Dr. J. Euting (Stuttgart, 1867).

According to the note at the end, fol. 41 \textit{a}, it was written, in the year above mentioned, at Slushtar, by Adam Yúhanna bar Sám bar Bihrám, for Mudallal path Anhar.

On fol. 1 \textit{a} the Mandaitic alphabet is given as follows, the names of the letters being interlined in the handwriting of Colonel Taylor:

\begin{itemize}
  \item Zá
  \item Wá
  \item Há
  \item Há
  \item Da
  \item Dá
  \item Dhá
  \item Ga
  \item Ghá
  \item Ba
  \item Va
  \item A
  \item "آ إ
  \item ن
  \item م
  \item و
  \item ل
  \item ك
  \item خ
  \item ي
  \item ت
  \item ث
  \item ج
  \item ح
  \item خ
  \item ض
  \item ط
  \item ن
  \item س
  \item ض
  \item ط
  \item ن
  \item س
  \item ص
  \item ض
  \item ط
  \item ن
  \item س
  \item ض
  \item ط
  \item ن
  \item س
  \item ض
  \item ط
  \item ن
  \item س
  \item ض
  \item ط
  \item ن
  \item س
  \item ض
  \item ط
  \item ن
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  \item ط
  \item ن
  \item س
  \item ض
  \item ط
  \item ن
  \item س
  \item ض
  \item ط
  \item ن
  \item س
  \item ض
  \item ط

\[\text{Add. 23,598.}\]

\textit{VI.}

Paper, consisting of 75 leaves, some of which are slightly stained and torn. This volume is made up of several manuscripts of the \textit{Kolastá}.  

APPENDIX B.


2. Foll. 48—54. Seven leaves, about 8½ in. by 6½, not inelegantly written, of the xviiith cent. The manuscript belonged to one Ram bar Mamany. See Euting, loc. cit.

3. Foll. 55. A leaf, 8½ in. by 6½, neatly written, of the xviiith cent., from a manuscript which belonged to one Sam bar Mamany. See Euting, loc. cit.

4. Foll. 56, 57. Two leaves, about 8 in. by 5½, neatly written, of the xviiith cent. They may perhaps have formed part of the same volume as no. 6. See Euting, loc. cit.

5. Foll. 58, 59. A leaf, about 7½ in. by 5½, neatly written, of the xviith or xviiith cent. See Euting, loc. cit.

6. Foll. 60—75. Seventeen leaves, about 8 in. by 5½, not inelegantly written, of the xviiith cent., from a manuscript which belonged to one Mehattam Zirrun bar Dihgana. See Euting, loc. cit.

[Add. 23,602. A, foll. 1—75.]

VII.

Fragments of two paper manuscripts of the Kolastia; viz.—

1. Two leaves, about 8 in. by 5½, slightly stained and torn. The writing is inelegant, of the xviiith cent. See Euting's edition, preface, p. i.

2. A mutilated leaf, 7½ in. by 6, neatly written, of the xviiith or xviiith cent. See Euting, loc. cit.

[Add. 23,602. B, foll. 19—21.]

VIII.

Paper, about 9 in. by 6½, consisting of 23 leaves, some of which are slightly soiled and much torn. The writing is very neat and regular, apparently of the xviiith cent. This manuscript contains—

 Portions of the Sidra di-Yahya, or, more correctly, darasat yemenia (see Euting in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd. xix., p. 120).

[Add. 23,602. A, foll. 76—98.]

IX.

Three paper leaves, much mutilated. The writing is good and regular, of the xviiith cent. They contain—

 Portions of the Sidra di-Yahya, in part identical with the contents of the preceding number (foll. 85 a—86 b and 89 b—91 b).


X.

A paper leaf, about 12 in. broad, much stained and mutilated. The writing is by two hands, of the xviiith cent. It seems to have been part of a roll, which contained directions for the performance of religious ceremonies, such as that of baptism.
APPENDIX B.

Two paper leaves, about 7 in. by 4, much mutilated (Add. 23,602. B, fol. 23, 24). The writing is small and regular, of the xvii\(^{th}\) cent. They formed part of a volume of charms and magical prescriptions, which belonged to one Yahyā bar Ḥavvā Simath.

Beginning, fol. 23 a: 

Beshamēmmā ḫudayr bar Ḥayyām hayyait u ḫudayr šawādīr minal ḥamālāt 

Beginning, fol. 23 b: 

Add. כ"א לילם מメール במשתלחים

The following are some of the headings, with one short charm as a specimen.

Fol. 23 b: התחמק ממשתלחים במשתלחים...

Fol. 23 b: א"ת בבחור לולמ יראלי...

Fol. 24 a: שמש בלאשא דודו דודו...

Fol. 24 a: תור יונס ב' מחרת...

Fol. 24 a: א"ות אומן אומן אומן...

XII.

A fragment of a paper roll, probably carried about the person as an amulet. It seems to be of the xvi\(^{th}\) or xvii\(^{th}\) cent. In the right-hand column was a figure, now much mutilated, beside which we read the words—

[Add. 23,602. B, fol. 22, 23.]
APPENDIX B.

The text of the left-hand column is as follows:

The text of the left-hand column is as follows:

XIII.

Fragments of a paper roll, about 5½ in. broad, probably carried about the person as an amulet (Add. 23,602. B, foll. 26—28). The writing is neat and regular, of the xvii\textsuperscript{a} cent. Fol. 26 immediately precedes fol. 27, which was apparently followed by fol. 28. It was written for one Yahyā Bihām bar Yasmine.

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<td>... f. 25. Mandaitic amulet. App. B. xii.</td>
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TABLE OF DATED MANUSCRIPTS,
CHRONOLOGICALLY ARRANGED.

In this Table some of the dates are given with greater accuracy than in the body of the work. As the Syrian year begins with October (the first Teshrîn), if a manuscript is dated in one of the first three months (first Teshrîn, second Teshrîn, and first Kânûn, or October, November, and December), in order to obtain the corresponding Christian year, we should deduct 312 instead of 311, as we do in other cases. Hence some of the manuscripts are in reality a few months older than would appear from the dates given in the descriptions of them.

| 14,425      | - | - | - | 464.      | 12,158      | - | - | - | 588.      |
| 17,182, ff. 1—99 | - | - | - | 474.      | 17,192      | - | - | - | 593.      |
| 14,628, ff. 1—151 | - | - | - | 501.      | 14,608      | - | - | - | 600.      |
| 14,642      | - | - | - | 509.      | 17,102      | - | - | - | 600.      |
| 17,126      | - | - | - | 511.      | 14,460      | - | - | - | 600.      |
| 17,182, ff. 100—175 | - | - | - | 512.      | 17,110      | - | - | - | 600.      |
| 14,617      | - | - | - | 518.      | 14,587      | - | - | - | 600.      |
| 14,420, ff. 67—160 | - | - | - | 530—40.   | 12,170, ff. 1—135 | - | - | - | 604.      |
| 14,445      | - | - | - | 532.      | 12,135, ff. 44—207 | - | - | - | 611.      |
| 17,176      | - | - | - | 532.      | 14,471      | - | - | - | 615.      |
| 12,175, ff. 81—254 | - | - | - | 534.      | 14,478      | - | - | - | 622.      |
| 14,479      | - | - | - | 534.      | 14,472      | - | - | - | 624.      |
| 14,530      | - | - | - | 535.      | 14,605      | - | - | - | 653.      |
| 17,107      | - | - | - | 541.      | 17,134      | - | - | - | 675.      |
| 14,431      | - | - | - | 545.      | 14,066, f. 56 | - | - | - | 682.      |
| 14,610      | - | - | - | 551.      | 14,647      | - | - | - | 688.      |
| 12,106, ff. 155—258 | - | - | - | 553.      | 12,134      | - | - | - | 697.      |
| 14,635, ff. 16—18 | - | - | - | 554.      | 14,448      | - | - | - | 699.      |
| 14,558      | - | - | - | 557.      | 14,429      | - | - | - | 719.      |
| 17,157      | - | - | - | 565.      | 14,430      | - | - | - | 724.      |
| 14,597      | - | - | - | 569.      | 12,135, ff. 1—43 | - | - | - | 726.      |
| 14,600      | - | - | - | 569.      | 7157        | - | - | - | 768.      |
| 17,169      | - | - | - | 581.      | 17,170      | - | - | - | 775.      |
| 12,100, ff. 1—108 | - | - | - | 584.      | 17,100, ff. 29—30 | - | - | - | 789.      |
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The following are the principal Abbreviations employed:—Ab. = abbat; b. = bar (son of); bp. = bishop; bk, bks = book, books; c. = convent; c., cc., = column, columns; commen. = commemoration; comment. = commentary; d. = deacon; fr., frr. = fragment, fragments; hist. = history; hom., homm. = homily, homilies; m. = monk; metrop. = metropolitan; p., pp. = page, pages; patr. = patriarch; poss. = possessor; pr. = priest; r. = reader; sc. = scribe; transl. = translated, translation, translator.

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OF BISHOPS (MAPHRIANS, METROPOLITANS, PATRIARCHS, POPES, ETC.),

whose names are mentioned as sitting at the time when certain Manuscripts described in this Catalogue were written, or who occur in it as writers, readers, or possessors of volumes. The names of the Sees are arranged alphabetically; those of the Bishops, as far as possible, chronologically.

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|                                 | Matthew, A.D. 1634; p. 300, c. 1.                                        |
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| Matthew, A.D. 603; p. 564, c. 2. | Thomas, A.D. 798; p. 419, c. 1.                                        |
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| Mark, A.D. 816; p. 606, c. 1.    | Gabriel, Julianist, A.D. 798; pp. 418, c. 2; 419, c. 1. |
| Joseph, A.D. 833, p. 767, c. 1; A.D. 837, p. 498, c. 2. | John, A.D. 849, p. 1195, c. 2; A.D. 851—9, p. 766, c. 1; A.D. 861, p. 912, c. 1; A.D. 866, pp. 768, c. 2; 769, c. 2; A.D. 868, p. 545, c. 2; A.D. 869, p. 1196, c. 1. |
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| Mark, A.D. 1173, R.F. p. 44, c. 1; A.D. 1182, p. 206, c. 2. |                                             |
| Cyril, A.D. 1237; p. 133, c. 1. |                                               |
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Ignatius (Shukru 'l-lâhil), A.D. 1730; R.F. p. 109, c. 1.

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LIST OF BISHOPS (MAPHRANS, METROPOLITANS, ETC.).

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9 E
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LIST
OF THE ABBATS OF THE CONVENT OF S. MARY DEIPARA IN SCETE,
who are mentioned in this Catalogue, arranged, as far as possible, chronologically.

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