

indications on ff. 4a and 8b, etc., I am inclined to believe that all the treatises extending from fol. 1 to fol. 90b are by the mystic Isaac of Nineveh.

The only headings found in the above leaves are (fol. 4a): **ܡܪܒ ܕܡܚܠܐ ܕܡܚܠܐ**. **ܡܚܠܐ ܕܡܚܠܐ** (fol. 8b): **ܡܚܠܐ ܕܡܚܠܐ**, and (fol. 8b): **ܡܚܠܐ ܕܡܚܠܐ**. **ܡܚܠܐ ܕܡܚܠܐ**.

Many additional lines are written on the narrow margins of several pages. Something seems to be missing between ff. 2-3, 3-4, 4-5, 12-13, 16-17, 19-20, 52-53. A long prayer begins on fol. 86b as follows: **ܡܚܠܐ ܕܡܚܠܐ**. **ܡܚܠܐ ܕܡܚܠܐ**.

B

Ff. 90b-97b: A prayer attributed on the margin to St. Macarius of Alexandria (**ܡܚܠܐ ܕܡܚܠܐ**). **ܡܚܠܐ ܕܡܚܠܐ**.

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

C

Ff. 97b-109a: A prayer by Philoxenus (of Mebbug).

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

D

Ff. 109-112a: A treatise headed **ܡܚܠܐ ܕܡܚܠܐ**. On the margin it is called the "18th maimra."

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

E

Ff. 112a-115b: A treatise of Isaac of Nineveh, consisting mostly of prayers. Three leaves are missing in the eleventh quire that contains D and E.

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

F

Ff. 115b-116b: A treatise on the virtues without which no man can make any progress, attributed on the margins to Palladius (**ܡܚܠܐ ܕܡܚܠܐ**).

Begins (fol. 116a): **ܡܚܠܐ ܕܡܚܠܐ**.

G

Ff. 116b-117a: The virtues which an old monk possessed.

Headed: **ܡܚܠܐ ܕܡܚܠܐ**.

H

Ff. 117a-119b: A treatise on mysticism, the red heading of which cannot be deciphered with safety.

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

I

Ff. 119b-138b: A long treatise on mysticism, often consisting of good sayings attributed to Mark the monk.

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

Ends: **ܡܚܠܐ ܕܡܚܠܐ**.

J

Ff. 138b-139b: A treatise (*mamla*), in prose, attributed to St. Ephrem.

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

K

Ff. 139b-154b: A long mystical treatise by Isaac of Nineveh.

Begins: **ܡܚܠܐ ܕܡܚܠܐ**.

L

Ff. 154-166: A treatise on mysticism attributed to the holy "old man." The title "old man" generally refers to John of Dālyātha, or John Sāba.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.
ܝܗܝܝܐ ܕܗܝ ܝܗܘܕܐ.

M

Ff. 166b-178b: A treatise on spirituality for monks, by Gregory the monk, or Gregory of Cyprus.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܡܝܢ ܝܗܝܝܐ ܡܝܬܐ.
ܡܝܬܐ ܕܗܝ ܝܗܝܝܐ ܝܗܝܝܐ.

N

Ff. 179a-184b: Two short discourses on spirituality by Isaac of Nineveh. The second and the longer one (ff. 179b-184b) is on the night vigils.

Begins: ܡܕܐ ܝܥܝܕܐ ܕܐܝܬܐ ܕܡܝܬܐ.

O

Ff. 184b-190b: A discourse on mysticism by Evagrius.

Begins: ܡܡܠܟܐ ܝܡܝܢ ܐܕܐ ܕܡܝܬܐ.
ܡܝܬܐ ܕܗܝ ܝܗܝܝܐ ܝܗܝܝܐ.

P

Fol. 190: A short maimra in the seven-syllable metre on mysticism, by St. Ephrem.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.

Q

Fol. 190b-198a: A treatise on mysticism by John Sāba.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.
ܡܝܬܐ ܕܗܝ ܝܗܝܝܐ ܝܗܝܝܐ.

R

Ff. 198a-200b: Two short treatises on mysticism by the writer called John Nāḡar.

The first begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.
ܡܝܬܐ ܕܗܝ ܝܗܝܝܐ ܝܗܝܝܐ.

The second begins (fol. 198b): ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.
ܡܝܬܐ ܕܗܝ ܝܗܝܝܐ ܝܗܝܝܐ.

S

Ff. 201a-207b: Exhortations and good advice on mysticism by Evagrius.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.
ܡܝܬܐ ܕܗܝ ܝܗܝܝܐ ܝܗܝܝܐ.

T

Ff. 207b-213b: A treatise on the definition of vices and virtues by the same Evagrius.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.
ܡܝܬܐ ܕܗܝ ܝܗܝܝܐ ܝܗܝܝܐ.

U

Ff. 213b-232b: A long treatise on mysticism by the same Evagrius.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.

From fol. 229a to 232b the treatise consists of ninety-seven evangelical sayings on perfection.

W

Ff. 233a-263b: A long discourse on mysticism by John the Seer (*hazzāya*), probably John of Lycopolis.

Begins: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.

Ends: ܐܘܝ ܡܡܠܟܐ ܝܗܘܕܐ ܡܝܬܐ.

X

Ff. 264a-274b: A mystical treatise by the monk Isaiah (Esha'ya) of Scete.

