G

Ff. 55b-58b: A holy virgin: حنا ممحل

H

Ff. 59a-61b: Abbott Moses, the Indian, who was a robber: احرا مدوما يصي حصله المالية

I

Ff. 63b-95a: An 'Unītha written in honour of St. Shamūni and her sons (the Maccabees), by the priest Salība, son of the priest David, son of the priest Miķbāl, who took it from the account of the historian Josephus:

... حوسها بصقبا لرسا مدلم عمدها محدية باهمبه حمدت الهمده ... بحسرا حديد الهمده المحديد بالمحديد ومراد معلم المسلما معلما محديد معلم المسلما بمعدهد محدديا.

J

Ff. 95a-102b: Abbot Mark of Mount Tharmaka: احار معرمه المحمدا

K

Ff. 102a-113b: The Apostles Matthew and Andrew, who converted the town the inhabitants of which were cannibals.

ملكميه كمديده المدورية حديد المحكرة

L

Ff. 113b-117a: St. Paulé the Simple.

لعصما بعملا فعمها.

M

Ff. 117a-139a: The holy Abbot Yāreth from the country of Baith 'Arabāyé and the Arab town of Shiph'é:

لعدماً المستدها المستداء المعالم المستداء المست

N

المحمال بعب على 166b : St. Malké : المحمال بعب المحمال بعب المحمال ال

O

Ff. 166b-181b: St. Christophorus, martyred under Dacius: معني ونصل ويعني المحملا ومدني ومدهد دولا.

P

Ff. 183-187a: An anonymous letter to the inhabitants of Baith Nuhadra, dealing with a rebel called Kardwāya (عبره مل

محد حدم هم على المناز المحمد وهم المناز المحمد والمام الم مدهم المناز المحمد والمام الم مدهم المناز المحمد المناز المحمد المناز المناز

The colophon on ff. 181b-182b informs us that the MS. was written May 20th, 1894, in the village of Tell-Kaiphe (Lail), near Mosul, in the time of the (Chaldean) Patriarch Elijah, by the deacon Francis (Lail), son of George, son of the deacon Francis, of the family of Baith-Mairé (Lail). It was written for the deacon Nimrod, son of the deacon Joseph, etc., of the family of Rassām of Mosul.

Mingana 86

 118×99 mm. 274 leaves, from seventy to twenty lines to the page.

Mystical treatises as follows:

A

A few leaves have disappeared at the beginning, and the text begins abruptly. From

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

The only headings found in the above leaves are (fol. 4a): سرب الملاء على مكر؛ مدا الماء على مداء معلى ملاء معلى ملاء معلى معلى الماء على الماء معلى الماء الماء

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: منا إنك خمة همزا إنكم خمة عمزا إنكم خمة عمزا إنكم أنه المناه ال

B

Begins : جدا است حا

C

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

سوحا زحا وال مدوها : Begins

 \mathbf{D}

Ff. 109-112a: A treatise headed معمدال

Begins: Loa

E

Ff. II2a-II5b: A treatise of Isaac of Nineveh, consisting mostly of prayers. Three leaves are missing in the eleventh quire that contains D and E.

ال لسعود كر دلهكيا : Begins

F

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

اسالا مسوا وعليه الموهد بهد ممحكلا).

Begins (fol. 116a) : جماعت إساب إماد

G

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

معداً المحم بمدا موا سب معم : Headed : معداً.

H

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

ال سودا بالا المدار ال

Ι

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

بمرسعا مدومه ديوسا مسيرساً. : Begins

Ends: مازاله محار إلى محاربات

T

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

هلا سر تهمويل اسر بكمدامدز : Begins

K

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

Begins: المحل المحلة

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.

امت محمد ال بصدا مبعل اه : Begins : ما عبعل الم بحمد ال

M

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

امت معملل بمر المام المام معملل المام الم

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.

مدا بے برحا الم باموم Begins: مدا

C

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

مدمد حلا بمر احدا الهرامة : Begins : مدمد حلا بموقدان

P

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

Q

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

بمسل مه همل زوسلماً · محسل : Begins : مصلح معدد المحسل المحدد ال

R

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

العنب نعز. حملها : The first begins

S

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

امن عدا محال الحال الحا

T

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

براه باحل المنعم مدالمتمال بدر مدمال

U

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

Begins: Jegins: Jegins : Jegin

W

Ff. 233a-263b: A long discourse on mysticism by John the Seer ($hazz\bar{a}ya$), probably John of Lycopolis.

Begins: ازده اسم مدماز آبده المدم ا

X

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

احل اهمم معزامته الرسل عمده : Begins : محمه الرسل المسل المساب ا

The MS. seems to be incomplete at the end, and the text breaks off abruptly with حعماء کوه کردیا.

Y

The final leaf (or fly-leaf) is in vellum, and contains the second half of eleven truncated lines belonging to a Christological work. The lines run in a perpendicular way as compared with the three horizontal lines found at the top of the page, and are written by a later hand. Both hands are in Estrangela, and the older one is of about A.D. 670.

The MS. is written in an old West Syrian script of about A.D. 1300. About half of it has been supplied by a later hand of about 1450. Fair rubrications.

An inscription at the bottom of fol. 26a reveals the name of an early owner (معمدا العمدا) (Isho', son of the priest Isaiah), and on fol. 37a an Arabic inscription informs us that this Isho', who was from the village of Bāsibrīna (باسرينا), gave the MS. to the monk Shim'ūn of Manṣūrīyah. The same fact is stated in another Arabic inscription on the margins of fol. 166b.

Mingana 87

 213×155 mm. 122 leaves, varying number of lines according to the works.

Various works put together by an early binder from three different MSS.

A

Ff. 1-35b: The explanation of the prayers and symbols of the West Syrian Service-Book, by the Patriarch Ignatius bar Wahīb.

... المتقعل وركفال حبلتها معسم معر ههبال ومعملات ومعملات ومعملات ومعملات المعلمات ومود المعلمات ومود. المعلمات المعلمات

B

Ff. 36a-56a: A long maimra on Adam, and on good and evil, and on the fact that evil did not emanate from the nature of Adam but from his free-will, by Jacob of Serug.

مدامدزا لحصيعا مدن محمود ملا ابمر مدلا لمحمار محمدا معتقدا

Begins: Jed Jed Fol. 42a and half of fol. 41b are blank.

C

Ff. 56a-58a: Two maimré on the sacrifices of the Jews and of the Armenians, their followers (sic), by St. Ephrem.

مامت مدامدزا حصوصها مدن اهنامر حدر بحسل بالموتا وراة مدامل المحتاجة والمرابعة وحدال المحتاجة وحدال المحتاجة وحدال المحتاجة والمحتاجة وا

 \mathbf{L}

Ff. 58a-60a: A maimra on the same subject, by Jacob of Serug:

ماه مرامدزا كمرسعا مدنب محمود دا بحدث بالمحتربة وراةمدسا للمحتربة

E

Ff. 60b-69b: A maimra on love, by Jacob of Serug. In Garshūni.

... مديد مع مه المعدلال المعدلهم المعدلهم مالمه المعسده. . . مديد المعسده.