**DLX.**

Vellum, about 9 ½ in. by 6, consisting of 124 leaves, some of which are much stained and otherwise slightly damaged, especially foll. 1—18, 108, and 120—124. The quires, signed with letters, were originally at least 14 in number; but leaves are now wanting both at the beginning and end, as well as after foll. 2, 3, and 120. Each page is divided into two columns, of from 32 to 41 lines. This volume is written in a small, regular hand of the vith or viith cent., and contains—

Discourses of Gregory Nazianzen, in a translation different from that of the abbat Paul, but, judging by nos. 3, 4, 5, and 17, identical with that contained in Add. 18,815. There is, however, nothing distinctively Nestorian in the appearance of the volume.

1. ܕܩܕܝܫܐ ܓܪܓܘܪܝܘܣ ܡܡܠܠ ܐܠܗܝܬܐ̣. ܡܐܡܪܐ ܥܠ ܒܝܬ ܝܠܕܐ, in Theophania. Fol. 1 a. See Opera, t. i., p. 663. Of this discourse there remain only two fragments, the one beginning with the words οὔτε χρόνου τι μἑρος· οὐδὲ γὰρ μετρητόν·, p. 667, E, and ending with τέλος ἰσχυροτέρου δεῖται φαγμάκου ἐπὶ δεινοτέροις τοῖς ἀρρωστήμασιν, p. 671, B; the other beginning with the passage 'Απεστάλη μέν ἀλλ' ὡς ἄνθρωπος·, p. 673, A, and ending with the words τὴν 'Ηρωδον παιδοκτονίαν·, p. 674, E.

2. ܥܠ ܒܝܬ ܕܢܚܐ, in sancta Lumina, beginning with the words ὥς φησι Παῦλος, Opera, t. i., p. 680, D. Fol. 4 a.

3. ܡܐܡܪܐ ܕܬ̈ܠܬܐ ܕܥܠ ܡܥܡܘܕܝܬܐ, in sanctum Baptisma. Fol. 9 b.

4. ܡܛܠ ܬܐܘܠܘܓܝܐ. ܕܐܝܬܝܗ̇ ܡܡܠܠܘܬ , ܐܠܗܘܬܐ̣. ܘܡܛܠ ܩܛܣܛܣܝܣ ܕܐ̈ܦܣܩܦܐ, de Dogmate et Constitutione Episcoporum. Fol. 30 a.

5. ܡܐܡܪܐ ܕܚ̈ܡܫܐ. ܕܬܪ̈ܝܢ ܕܝ̣ܢ ܕܥܠ ܬܐܘܠܘܓܝܐ, de Theologia (theological secunda). Fol. 34 b.

6. ܡܐܡܪܐ̣ ܕܫ̈ܬܐ. ܗܢܘ ܕܝܢ ܩܕܡܝܐ̣ ܕܥܠ ܒܪܐ, de Filio (theolog. tertia). Fol. 49 b.

7. ܡܐܡܪܐ̣ ܕܫ̈ܒܥܐ. ܐܝܬܘܗܝ ܕܝܢ ܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܥܠ ܒܪܐ, de Filio (theolog. quarta). Fol. 59 b.

8. ܡܐܡܪܐ ܕܬܡ̈ܢܝܐ̣. ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ, de Spiritu Sancto (theolog. quinta). Fol. 68 b.

9. ܡܐܡܪܐ ܕܬܫ̈ܥܐ. ܥܠ ܦܢܛܩܘܣܛܐ̣ ܘܥܠ ܪܘܚܐ ܩܕܝܫܐ, in Pentecosten. Fol. 80 b.

10. ܡܐܡܪܐ ܕܥܣܪ̈ܐ̣. ܥܠ ܦܛܝܪ̈ܐ̣ ܘܥܠ ܬܘܚܪܬܐ. ܐܘ ܟܝܬ ܥܠ ܐܒܘܗܝ ܒܐܢܙܝܢܙܘܣ܇ ܟܕ ܣܝ̇ܡ ܐܝܕܐ ܕܩܫܝܫܘܬܐ ܩ̇ܒܠ, in sanctum Pascha et in tarditatem. Fol. 87 b.

11. ܡܐܡܪܐ ܕܚ̈ܕܥܣܪ ܕܥܠ ܦܨܚܐ, in sanctum Pascha. Fol. 89 a.

12. ܕܥܠ ܚܕܒܫܒܐ ܚܕܬܐ. ܘܥܠ ܬܕܐܐ̣. ܘܥܠ ܣܗܕܐ ܡܡܐ. ܒܚܕܒܫܒܐ ܓܝܪ ܚܕܬܐ ܡܫܬܡܠܐ ܕܘܟܪܢܗ ܒܩܣܪܝܐ. ܐܝܬܘܗܝ ܕܝܢ ܕܚܡܫܬܥܣܪ, in Novam Dominicam, etc. Fol. 101 a.

13. ܡܐܡܪܐ ܕܠܘܬ ܐܪ̈ܝܢܘ ܘܥܠ ܢܦܫܗ, adversus Arianos et de seipso. Fol. 105 a.

14. ܩܕܝܡܘܬ ܡܡܠܠܐ ܕܠܘܬ ܐܘ̈ܢܘܡܝܢܘ ܕܐܝܬܘܗܝ ܕܥܣܪ̈ܝܢ ܘܚܕ, adversus Eunomianos praevia dissertatio (theologica prima). Fol. 111 a.

15. ܡܐܡܪܐ ܕܥܠ ܗܪܘܢ ܦܝܠܣܘܦܐ, in laudem Heronis philosophi, ending with the words Μήτε τὴν μοναρχίαν κακῶς τιμήσης, Opera, t. i., p. 468, C. Fol. 114 a.

16. ܡܐܡܪܐ ܕܥܠ ܛܘܦܐ̇. ܠܘܬ ܗ̇ܢܘܢ ܕܡܢ ܡܨܪܝܢ ܐܬܘ, in Aegyptiorum adventum, beginning with the words ὅσῳ τῶν δεσμῶν ἐστιν ἑλεύθερος·, Opera, t. i., p. 620, D. Fol. 121. a.

17. ܒܟܪܛܘܢܝܐ ܕܐܘܪܘܢ (sic) ܬܘܪܓܡܐ ܕܐܬܝܗܒ ܠܐܘܠܘܠܝܘܣ ܐܦܣܩܘܦܐ, in consecratione Eulalii Doarensium episcopi. Of this discourse only the first few lines remain, as far as δέχεται γὰρ καὶ Παύλου τὴν φυτείαν ὡς Παύλου. Fol. 124 b.

The margins contain occasional notes, in the same handwriting as the text, expla­natory of difficult words or of proper names; e.g. foll. 5 b, 12 a, 14 a and b, 18 a, 21 a, 40 a, 45 b, etc. In one or two instances they relate to various readings, e.g. fol. 36 b.

[Add. 17,146.]

**DLXI.**

Vellum, about 7 1/2 in. by 5 3/8, consisting of 161 leaves, a few of which are much stained and torn, especially foll. 6—l4, 160, and 161. The quires, signed with hitters, seem to have been 17 in number, but the first and last are imperfect, two or three leaves being wanting at the beginning and end, as well as after fol. 156. There are from 26 to 35 lines in each page. This volume is written in a neat, regular character of the viiith or ixth cont. It contains—

A Commentary on the works of Gregory Nazianzen, as translated into Syriac by the abbat Paul, consisting chiefly of short notes upon difficult words and passages. At the end of those notes, the texts of Scripture cited in each homily are collected under the title of ܬܚܘܝ̈ܬܐ ܕܡܐܡܪܐ, and occasion­ally interspersed with illustrative passages from other writers.

The first and second homilies are wanting (see Add. 12,153).

1. Apologetica, imperfect at the begin­ning. Fol. 1 a.—Cyril on Isaiah, ܕܩܘܪ. ܡܢ ܡܐܡܪܐ ܕܬܠܬܐ ܕܐܫܥܝܐ, fol. 10 b; on Hosea, ܦܘܫܩܐ ܕܗܘܫܥ. ܕܩܘ., fol. 11 b; on Habakkuk, ܕܩܘ, fol. 12 a.

2. Funebris in laudem Caesarii fratris oratio, ܕܥܠ ܩܣܪܝܘܣ ܐܚܘܗܝ. Fol. 15 b.

3. In patrem tacentem propter plagam grandinis, ܕܥܠ ܡܚܘܬܐ ܕܒܪܕܐ. Fol. 19 a. —Cyril on Nahum, ܩ܏ܘ. ܡܢ ܦܘܫܩܐ ܕܢܚܘܡ ܢܒܝܐ, fol. 22 a; on Joel, ܦܘܫܩܐ ܕ܏ܩܘ, fol. 22 b.

4. In seipsum, ad patrem et Basilium magnum, ܥܠ ܒܣܝܠܝܘܣ ܘܥܠ ܐܒܘܗܝ. Fol. 23 b.

5. Apologeticus ad patrem suum Gregorium, ܡܐܡܪܐ ܕܫܒܥܐ ܕܐܝܬܘܗܝ ܒܬܪ ܣܝܡ ܐܝܕܐ. Fol. 24 b.

6. Ad Gregorium Nyssenum, ܥܠ ܓܪܝܓܪܝܘܣ ܕܢܘܣܐ ܘܥܠ ܣܗ̈ܕܐ. Fol. 25 a.

7. Ad patrem, cum ei Nazianzenae ecclesise curam commisisset, ܟܕ ܐܦܣ ܠܗ ܕܢܐܨܦ ܕܥܕܬܐ ܕܐܢܙܝܢܙܘ. Fol. 26 b.

8. Prima de pace oratio, ܡܫܝܢܢܐ ܩܕܡܝܐ. Fol. 27 a.

9. Secunda (tertia) de pace oratio, ܡܫܝܢܢܐ ܕܬܪ̈ܝܢ. Fol. 31 b.

10. Tertia (secunda) de pace oratio, ܡܫܝܢܢܐ ܕܬܠܬܐ ܘܡܛܠ ܚܪܝܢܐ ܕܥܡܐ ܘܡܛܠ ܐܡܦܝܠܝܟܘܣ ܐܝܬܘܗܝ ܚܪܝܢܐ. Fol. 34 a.

11. De suis sermonibus et ad Julianum tributorum cxaequatorem, ܕܥܠ ܝܘܠܝܢܐ ܐܟܣܝܣܛܘܣ. Fol. 36 b.

12. Ad cives Nazianzenos, ܕܥܠ ܦܘܠܝܛܝܐܡ̈ܢܘ ܕܐܢܙܝܢܙܘ. ܕܐܝܬܝܗܘܢ ܗܘܘ ܒܩܢܛܐ ܘܥܠ ܪܫܢܐ ܕܪܓܝܙ ܗܘ̣ܐ. Fol. 38 a.

13. In Novam Dominicam, ܥܠ ܚܕܒܫܒܐ ܚܕܬܐ. Fol. 40 a.

14. Funebris oratio in laudem sororis suce Gorgoniae, ܕܥܠ ܓܘܪܓܢܝܐ ܚܬܗ. Fol. 42 a.

15. Funebris oratio in patrem, ܕܥܠ ܥܘܦܝܐ ܕܐܒܘܗܝ. Fol. 45 a.—Homer, ܐܘܡܪܘܣ or ܐܘܡܝܪܘܣ twice, fol. 51 b.

16. In Theophania, ܕܥܠ ܒܝܬ ܝܠܕܐ. Fol. 51 b.

17. In sancta Lumina, ܕܥܠ ܢܘܗܪ̈ܐ. Fol. 57 b.—Translation of Job by Symmachus, ܣܘܡܟܘܣ, and Theodotion, ܬܐܘܪܘܛܝܘܢ (sic), fol. 61 b.

18. In Pentecosten, ܕܥܠ ܦܢܛܩ̈ܘܣܛܐ. Fol. 62 a.

19. Theologica prima, adversus Eunomianos, ܕܠܘܩܒܠ ܐܘܢܡ̈ܝܢܘ. Fol. 66 a.

20. Theologica tertia, de Filio, ܡܢ ܗ̇ܘ ܩܕܡܝܐ ܕܥܠ ܒܪܐ. Eol. 68 b.

21. Theologica quarta, de Filio, ܕܥܠ ܒܪܐ. Fol. 76 a.

22. Theologica quinta, de Spiritu sancto, ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ. Fol. 82 b.

23. Adversus Arianos et de seipso, ܕܠܘܬ ܐܪ̈ܝܢܘ ܘܥܠ ܢܦܫܗ. Fol. 88 a.

24. In Macchabaeorum laudem, ܕܥܠ ܡܩ̈ܒܝܐ. Fol. 91 b.

25. In laudem s. martyris Cypriani, ܕܥܠ ܩܘܦܪܝܢܘܣ. Fol. 93 a.

26. In laudem Heronis philosophi, ܕܥܠ ܗܪܘܢ ܦܝܠܣܘܦܐ. Fol. 95 a.—Philo the Hebrew, ܦܝܠܘܢ ܥܒܪܝܐ, fol. 98 a.

27. In Aegyptiorum adventum, ܕܥܠ ܡܐܬܝܬܐ ܕܐܦܣܩܘ̈ܦܐ. Fol. 98 a.

28. In laudem magni Athanasii, ܕܥܠ ܝܘܡܗ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ. Fol. 100 a.— Extracts from the ecclesiastical history of Socrates, ܐܩܠܣܝܣܛܝܩܐ ܕܣܘܩܪܛܝܣ, fol. 104 b. — Subscription, fol. 105 a, ܫܠܡܬ ܦܠܓܘܬܐ ܩܕܡܝܬܐ..

29. De moderatione in disputationibus servanda, ܕܥܠ ܫܦܝܪܘܬ ܛܟܣܐ ܕܒܡܡܠܠܐ. Fol. 105 a.

30. De dogmate et constitutione episcoporum, ܕܥܠ ܡܛܟܣܘܬܐ ܕܐܦܣܩܘ̈ܦܐ. Fol. 108 a.

31. De Theologia (theologica secunda), ܕܥܠ ܡܡܠܠܘܬ ܐܠܗܘܬܐ. Fol. 109 b.

32. De seipso, etc. ܥܠ ܢܦܫܗ ܘܡܛܠ ܐܦܝܣܩܘ̈ܦܐ ܕܚܣܡܝܢ ܗܘܘ ܒܗ ܘܐܡܪܝܢ܇ ܕܪܐܓ ܠܟܘܪܣܝܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. Fol. 112 b.

33. In seipsum, cum rure rediisset, etc., ܟܕ ܦܢܐ ܡܢ ܐܓܘܪܣܐ. ܘܥܠ ܕܐܬܐ ܥܒܕܘ (sic) ܠܡܟܣܝܡܘܣ ܟܠܒܝܐ. Fol. 114 a.—Socrates the Philosopher, ܕܣܘܩܪܛܝܣ ܦܝܠܣܘܦܐ, fol. 116 a.—John Chrysostom, hom. xi. on the epist. to the Ephesians, ܕܝܘܚܢܢ ܡܢ ܡܐܡܪܐ ܕܝܐ ܕܦܘܫܩܐ ܕܫܠܝܚܐ , fol. 116 b.

34. Supremum vale coram cl. episcopis, ܕܥܠ ܡܐܬܝܬܐ ܕܐܦܝܣܩܘ̈ܦܐ̣. ܘܥܠ ܣܘܢܛܩܛܪܝܘܢ ܕܫܐܠܸܬ ܫܠܡܐ. Fol. 116 b. — Cyril on Isaiah, fol. 122 a. — Extract from the ecclesiastical history of Socrates, ܕܣܘܩܪܛܝܣ, fol. 122 b.

35. De pauperum amore, ܕܥܠ ܪܚܡܬܐ ܡܣܟܢܘܬܐ. Fol. 122 b.

36. In sanctum Baptisma, ܕܥܠ ܡܥܡܘܕܝܬܐ. Fol. 125 b.—Extract from the second epistle of Severus to Sergius Grammaticus, ܕܣܐܘܪܐ. ܡܢ ܐܓܪܬܐ ܕܬܪܬܝܢ ܕܠܘܬ ܣܪܓܝܣ ܓܪܡܛܝܩܘܣ, fol. 131 a.

37. In sanctum Paseha, ܕܥܠ ܦܨܚܐFol. 131 b.

38. Funebris oratio in laudem Basilii magni, ܕܥܠ ܒܣܝܠܝܘܣ. Fol. 135 b.— Extracts from the ecclesiastical history of Theodoret, ܬܐܕܘܪܝܛܐ, foll. 142 b, 143 a and b.

39. Exhortatio ad Virginem, ܕܥܠ ܒܬܘܠܬܐ. Fol. 143 b.—Philo the Hebrew, ܦܝܠܘܢ ܥܒܪܝܐ, fol, 144 a.

40. Ad Cledonium epistola prima (secunda), ܡܢ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܩܠܕܘܢܝܣ. Fol. 144 a.—Extract from the ecclesiastical his­tory of Eusebius, ܡܢ ܐܩܠܣܣܬܝܩܐ ܕܐܘܣܒܝܣ ܩܣܪܝܐ, fol. 145 b; and of Socrates, fol. 146 b.

41. Ad Cledonium epist. secunda (prima), ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܠܘܬ ܩܠܕܘܢܝܣ. Fol. 148 a.

42. Adversus Julianum imperatorem prior invectiva, ܩܕܡܝܐ ܕܥܠ ܝܘܠܝܢܘܣ. Fol. 149 a.—Extract from the ecclesiastical his­tory of Theodoret, ܬܐܕܪܝܛܐ, fol. 156 b; imperfect at the end.

43. Secunda in Julianum imp. invectiva, imperfect at the beginning. Fol. 157 a.— Extracts from Theodoret, ܕܬܐܕܘܪܝܛܘܣ, fol. 158 a and b.

44. In consecratione Eulalii Doarensium episcopi, ܡܢ ܗ̇ܘ ܕܥܠ ܕܐܘܪܘܢ. Fol. 159 a.

45. In dictum Evangelii, etc., ܡܢ ܗ̇ܘ ܕܥܠ ܡܠܬܐ ܕܐܘܢܓܠܝܘܢ. Fol. 159 a.

Subscription, fol. 161 b: ܫܠܸܡ ܠܡܟܬܒ ܡ̈ܠܐ ܥܣܩ̈ܬܐ ܕܐܝܬ ܒܟܬܒܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܘܠܘܓܘܣ ܥܡ ܦܘܫܩ̈ܝܗܝܢ. ܘܬܚ̈ܘܝܬܐ ܕܡܢ ܟܬܒ̈ܐ ܕܥܬܝܩܬܐ ܘܕܚܕܬܐ. ܘܕܡ̈ܠܦܢܐ ܫܪܝܪ̈ܐ ܘܕܗܪ̈ܣܝܘܛܐ ܘܕܦܝܠܣܘ̈ܦܐ. ܫܘܒܚܐ ܠܚܕ ܟܝܢܐ ܣܓܝܕܐ ܕܡܬܬܘܕܐ ܒܬܠܬܐ ܩܢܘ̈ܡܐ ܫܘ̈ܝܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܗܫܐ ܘܒܟܠܙܒܢ̇ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ..

Then followed a scholion, showing in what order the discourses of Gregory Nazianzen were composed and delivered; but of this only a few words of the title remain: ܬܘܒ ܐܣܟܘܠܝܘܢ ܕܡܫܘܕܥ ܥܠ ܡܐܡܪ̈ܐ ܕܝܠܗ ܕܩܕܝܫܐ: ܕܐܝܠܝܢ ܐܡܝܪܝܢ ܠܗ ܩܕܡ ܕܢܗܘܐ ܩܫܝܫܐ. ܘܐܝܠܝܢ ܡܐ ܕܗܘ̣ܐ ܩܫܝܫܐ. ܏ܘܫ.. Compare Add. 14,547, fol. 2 a.

There are words written in Greek charac­ters on foll. 85 a and 132 a.

[Add. 17,147.]

**DLXII.**

Vellum, about 9 in. by 6, consisting of 25 leaves, some of which are much soiled, espe­cially foll. 1—7. The quires are signed with letters. There are from 26 to 31 lines in each page. This manuscript is imperfect at the end, and there are lacunae after foll. 3, 9, and 12. It is written in a small, egular hand of the ixth or xth cent., and contains—

A Commentary on the first volume of the Works of Gregory Nazianzen, as translated by the abbat Paul, compiled by an anony­mous author, who followed the exposition of Benjamin, metropolitan of Edessa: ܒܫܡ ܝܫܘܥ ܢܘܼܗܪܐ ܕܢܘܼܗܪ̈ܐ ܡ̇ܫܪܝܢܢ ܕܢܟܬܘܒ ܦܘܫ̇ܩܐ ܐܝܟ ܕܒܙܥܘܪ̈ܝܬܐ ܕܡ̈ܠܐ ܥܣ̈ܩܬܐ ܕܡܬܬܝ̈ܬܝܢ ܒܟܬܒܐ ܩܕܡܝܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ ܐܦܝܣܩܘܦܐ ܕܢܐܙܝܐܢܙܘ܀ ܕܣܝ̣ܡ ܠܐܢܫ ܪܚ̇ܡ ܥܡ̣ܠܐ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܚܣܝܐ ܡܪܝ ܒܢܝܐ݊ܡܝܢ ܡܝܛܪܘܦܠܝܛܝܣ ܕܐܘܪܗܝ..

1. In sanctum Pascha et in tarditatem. Fol. 1 b.

2. Ad cos qui ipsum acciverant, nee occurrerant; imperfect. Fol. 3 a.

3. Apologetica; imperfect at the begin­ning and end, as well as elsewhere. Fol. 10 a.

[Add. 17,197, foll. 1—25.]

**DLXIII.**

Paper, about 12 3/8 in. by 7 1/4, consisting of 116 leaves (Add. 14,725, foll. 100—215), mostly in good preservation. The quires, 12 in number, are signed with letters from ܐ to ܗ (fol. 148 b) and from ܐ to ܙ. There is an ex­tensive lacuna after fol. 148, and a single leaf is missing after fol. 199. The last quire too is imperfect at the end. Each page is divided into two columns, of from 32 to 45 lines. This manuscript is written in a small, regu­lar, current hand of the xth or xith cent., and contains—

Scholia on the Homilies of Gregory Na­zianzen. Each homily is preceded by a short introduction, giving an outline of its con­tents, and a list of the passages of Scripture which are cited in it.

The first section, fol. 100 b, states the order in which the various homilies, 47 in number, were composed and delivered: ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܫܪܒܐ ܕܡܐܡܪ̈ܐ ܕܩܕܝܫܐ ܓܪܝܓܪܝܘܣ ܬܐܠܘܓܘܣ ܕܐܝܟܐ ܐܡܪܗ ܠܟܠܚܕ ܡܢܗܘܢ ܘܐܡܬܝ ܘܡܛܠ ܡܢܐ. It is followed by a section, fol. 101 a, explaining the intimate connection between the first three homilies,ܦܪܘܐܝܡܝܘܢ ܕܡܚܘܐ ܥܠܬܐ ܕܢܩܝܦܘܬܐ ܕܗܠܝܢ ܬܠܬܐ ܡܐܡܪ̈ܐ ܩ̈ܕܡܝܐ.

Homily I. (Opera, t. i., hom. 1), fol. 101 b.—Contents, ܩܦܠܐܐ ܕܡܐܡܪܐ ܩܕܡܝܐ, and the passages of Scripture quoted in it, ܡ̈ܠܐ ܕܡܢ ܟ̈ܬܒܐ, fol. 101 b.—Another scholion, by Aitallāhā, regarding the order of the homilies of Gregory Nazianzen, fol. 102 b: ܣܟܠܝܘܢ ܐܝܟ ܕܒܦܣܝܩܘ ܕܡܚܘܐ ܥܠ ܡܐܡܪ̈ܐ ܕܓܪܝܓܪܝܘܣ ܬܐܘܠܓܣ ܕܐܝܠܝܢ ܐܡܝܪܝܢ ܠܗ ܩܕܡ ܕܢܗܘܐ ܩܫܝܫܐ. ܘܐܝܠܝܢ ܐܡܝܪܝܢ ܒܡܕܝܢܬܗ ܡܢ ܕܗܘܐ ܐܦܝ܏ܣܩܘ. ܘܐܝܠܝܢ ܒܩܘܣܛܢܛܝܢܦܘܠܝܣ. ܘܐܝܠܝܢ ܡܢ ܕܐܗܦܟ ܡܢ ܩܘܣܛܢܛܝܢܦܘܠܝܣ. ܘܐܝܠܝܢ ܐܝܬ ܥܠܝܗܘܢ ܦܘܫܟܐ ܕܠܘ ܕܝܠܗ ܐܢܘܢ. ܕܥܒܝܕ ܠܐܝܬܝ ܠܐܗܐ.—A scholion of Athanasius (II., Baladensis), patriarch of Antioch, fol. 103 a: ܏ܣ . ــܲـ . ܫܪܒܐ ܕܡܬܒܥܐ ܩܕܡ ܟܬܒܐ ܕܬܐܘܠܘܓܘܣ ܕܥܒܝܕ ܠܗ ܠܐܬܢܣܝܘܣ ܡܦܫܩܢܐ ܘܦܛܪܝܪܟܐ ܕܐܢܛܝܟܘܟܝܐ (sic) ܕܣܘܪܝܐ. ܕܥ ܐܘ ܪܚܡ ܐܠܗܐ ܕܩ̈ܦܐܠܐܐ ܐܚ̈ܘܕܐ ܕܟܬܒܐ ܕܬܘܠܓܘܣ. ܐܝܬܝܗܘܢ ܬܪ̈ܝܢ ܬܐܘܪܝܐ ܐܡܪ ܐܢܐ ܘܣܥܘܪܘܬܐ ܡܫܬܟܚܢ ܒܗ ܗܠܝܢ ܟܢܝܫܐܝܬ ܬܪ̈ܬܝܗܝܢ. ܒܬܪܟܝܢ ܡܬܦܠܓ ܠܥܣܪ̈ܐ ܩ̈ܦܐܠܐ ܐܘܟܝܬ ܪ̈ܝܫܐ. ܩܕܡܝܬ ܡ̇ܢ ܡܡܠܘܬ ܐܠܗܘܬܐ. ܕܬܪ̈ܝܢ ܕܐܝܩܢܘܡܝܐ. ܐܘܟܝܬ ܡܬܒܪܢܫܢܘܬܐ. ܏ܘܫ..— A scholion, from which it appears that the commentary, whence it was taken, was compiled by Rabban Benjamin and his school, and revised and corrected by one of his disciples, Daniel. The text, which seems to be corrupt in some passages, is as follows, fol. 103 a: ܏ܣ . ܀ . ܒܣܘܝܥܐ ܕܡܢ ܬܠܝܬܝܘܬܐ ܘܕܚܠܦܝܗ ܥܡܠܐ ܩܕܡܝܐ ܐܥܠ ܓܪܝܓܘܪܝܘܣ ܡܡܠܠ ܐܠܗ̈ܝܬܐ ܟܕ ܘܥܠ ܝܪ̈ܓܕܘܬܐ (sic) ܕܡ̈ܠܦܢܐ ܡܬܬܟܠܝܢܢ ܥܡܠܐ ܬܪܝܢܐ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܣܟܘ̈ܠܝܐ ܕܡ̈ܠܐ ܥܣܩ̈ܬܐ ܕܒܡܐܡܪܐ ܕܝܠܗ ܕܬܬܨܦܘ (sic)ܡ̇ܢ ܟܘܢܫܗܘܢ. ܡܢ ܐܢ̈ܫܐ ܡܬܕܪ̈ܝܢܐ (sic) ܕܩܕܡ ܪܒܢ ܒܢܝܡܢ ܕܐܝܟ ܚܝܠܗܘܢ ܝܨܦܘ ܕܢܛܪܘܢ ܠܡܫܠܡܢܘܬܐ ܕܡܢ ܗܘ. ܥܡܠ ܕܝܢ ܘܬܪܝܨ (sic) ܡܪܝ ܕܢܝܐܝܠ ܬܠܡܝܕܗ ܕܗ̇ܘ. ܟܕ ܒܕܘܟ ܡ̇ܢ. ܐܘܣܦ ܐܡܬܝ ܕܣܢܝܩܐ ܗܘܬ ܡܠܬܐ ܕܝܬܝܪ ܬܬܓܠܐ. ܒܨܪ ܕܝܢ ܒܕܘܟ ܐܡܬܝ ܕܒܝܬܝܪܘܬܐ ܢܦܩܬ ܒܕܐܝܬ. ܐܡܬܝ ܕܡܫ̈ܟܐ ܐܝܬ ܗܠܝܢ ܕܡܢ ܪܒܢ ܐܬܡܠܠ ܐܝܟ ܚܬܝ̈ܬܬܐ. ܘܐܠܨ̈ܝܬܐ ܣܡܘ. ܐܝܬ ܓܝܪ ܐܝܟܐ ܕܡܛܠ ܥܣܩܘܬܐ ܕܬܘܪܨܐ ܟܕ ܟܠܗ ܟܪܣܝܣ ܣܢܝܩܐ ܗܘܬ ܥܠ ܫܘܚܠܦܐ. ܘܡܛܠ ܣܓܝܐܘܬ ܥܡܠܐ ܘܕܐܦ ܣܒܪ ܕܛܥܐ ܡܢ ܣܘܟܠܗ̇ ܗ̇ܘ ܡܐ ܕܨܒܝܐ ܡܠܬܐ ܕܣܝܘܡܐ. ܐܝܟ ܕܐܝܬܝܗ̇ ܫܒܩ ܠܗ̇ܝ ܕܡܣܬܒܪܐ ܕܣܢܝܩܐ ܥܠ ܬܘܪܨܐ ܠܗܘܢܗ ܕܩܪܘܝܐ ܚܦܝܛܐ ܟܕ ܡܬܟܫܦ ܠܗ ܕܠܐ ܢܥܕܘܠ ܠܗܠܝܢ ܕܕܐܝܟ ܚܝܠܐ ܐܬܚܦܛ ܕܢܥܠܘܢ. ܝܘܬܪܢܐ ܕܓܘܐ. ܐܦܢ ܡܢ ܗ̇ܝ ܕܫܘܝܐ. ܦܫ ܘܠܐܠܗܐ ܐܢ ܠܘ ܠܟܠܗܝܢ ܬܪܝܨ ܒܝܕ ܕܡܟܝܟܐܝܬ ܐܫܬܐܠ ܡܢ ܗܠܝܢ ܕܠܥܠ ܡܢ ܚܝܠܗ ܘܠܐ ܐܡܪܚ ܥܠ ܗܠܝܢ ܕܠܘ ܚܬܝܬܐܝܬ ܝܕܥܝܢ ܠܗ ܘܗܠܝܢ ܡ̇ܢ ܕܕܐܝܟ ܗܘܢܐ ܕܡܠܦܢܐ ܕܫܦܝܪ ܚܙܩܢ. ܥܠ ܪܒܢ ܐܠܗܝܐܢܬ ܟ̈ܠܝܢ (sic) ܐܘܟܝܬ ܢܬܥ̈ܠܝܢ ܗܠܝܢ ܕܦܝ̈ܫܢ ܡܢ ܚܬܝܬܘܬܐ ܕܗ̇ܘ ܕܥܠ ܣܝܘܡܐ ܩܕܡܝܐ ܘܥܠ ܡܬܪܨܢܐ. ܗܝܕܝܢ ܕܐܝܬ ܐܡܬܝ ܕܬܪܬܝܢ ܙܒܢ̈ܝܢ ܡܠܬܐ ܐܬܦܫܩܬ ܡܛܠ ܕܐܢܫ̈ܝܢ ܡܢܗܘܢ ܡ̇ܢ ܐܚܪ̈ܢܐ ܣܘ̈ܟܠܐ ܐܚܪ̈ܢܐ ܩܒܠܘ ܘܣܡ ܐܢܘܢ ܥܡ ܗܠܝܢ ܕܪܒܢ ܘܡܛܠ ܕܠܐ ܝܕܥ ܕܐܝܠܝܢ ܐܢܘܢ ܫܒܩ ܐܢܘܢ ܐܟܡܐ ܕܐܫܬܟܚܘ܀.—Then follow the scholia, fol. 103 b.

Homily II. (Opera, t. i., hom. 3). Fol. 109 b.—ܩ̈ܦܐܠܐ, fol. 109 b; passages of Scripture, fol. 110 a; scholia, fol. 110 a.

Homily III. (Opera, t. i., hom. 2), imper­fect at the end. Fol. 114. b.—ܩܦܐܠܐܘܢ, fol. 114 b; passages of Scripture, fol. 115 b; passages from the commentary of Cyril of Alexandria on Isaiah, ܏ܕܩܕ ܏ܩܘܪ ܕܡܢ ܡܐܡܪܐ ܕܬ̈ܠܬܐ ܕܦܘܫܩܐ ܕܐܫܥܝܐ, fol. 119 a and b, on Hosea, fol. 120 a, and on Habakkuk, fol. 120 b; scholia, fol. 123 b.

Homily xxviii. (Opera, t. i., hom. 25). Fol. 149 a.—Passages of Scripture, fol. 149 a; extract from the Ecclesiastical History of Socrates, lib. i., cap. 38, ܡܢ ܩܠܣ܏ܝܣܛ ܕܣܘܩܪܛܝܣ ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ. ܡܢ ܏ܩܦ ܕܠ܏ܚ, fol. 149 a; extract from the Ecclesi­astical History of Theodoret, lib. iv., cap 22, ܕܬܐܕܪܝܛܐ ܡܢ ܡܐܡܪܐ ܕ܏ܕ ܕ܏ܩܦ ܕܥܣܪܝܢ ܘܬܪ̈ܝܢ. ܬܫܥܝܬܐ ܕܛܘܒܢܐ. ܦܛܪܘܣ ܐܦܝ܏ܣ ܕܐܠܟܣܢܕܪܝܐ. ܥܠ ܐܝܠܝܢ ܕܓܕܫܝ ܒܗ̇ ܒܐܠ܏ܟܣܢܕ., fol. 149 a; ܩ̈ܦܐܠܐ, fol. 150 a; scholia, fol. 150 a.

Homily xxix. (Opera, 1. i., hom. 34). Fol. 172 a.—Passages of Scripture, fol. 172 a; ܩ̈ܐܦܐܠܐ, fol. 172 b; scholia, fol. 172 b.

Homily xxx. (Opera, t. i., hom. 21). Fol. 188 b.—Passages of Scripture, fol. 188 b; extract from Severus, hom, epithron. xe., ܕܣܐܘܪܐ. ܡܢ ܡܐܡܪܐ ܕ܏ܨ ܕܐܦܝܬܪܢܝܘܢ ܕܐܝܬ܏ܘ ܥܠ ܐܬܢܣܝܘܣ, fol. 188 b; extracts from the Ecclesiastical History of Socrates; viz. fol. 189 a and b, ܡܢ ܩܠܐܣܐܣܛܝܩܐ ܕܣ܏ܩܪܘ ܡܢ ܩܦܠܐܘܢ ܕ܏ܠܗ (lib. i., cap. 35) ; fol. 189 b, ܕܝܠܗ ܡܢ ܡܐܡܪܐ ܕܬܪ̈ܬܝܢ ܡܢ ܩܦܠܐܐܘܢ ܕܚܡܫܬܥܣܪ (lib. ii., cap. 17), and ܕܝܠܗ ܡܢ ܩܦܐܠܐܘܢ ܕܥܣܪ̈ܝܢ ܘܚ̈ܡܫܐ (lib. ii., cap. 26); fol. 190 a, ܥܪܘܩܝܗ ܕܩܕܝܫܐ ܐܬܢܣܝܣ ܡܢ ܩܦܠܐܘܢ ܕܬܠܬܝܢ (lib. iii., cap. 14), and ܡܢ ܩܦܐܠܐܘܢ ܕܬܠܬܝܢ ܘܬܪ̈ܝܢ (lib. i., capp. 31, 32); extract from the Ecclesiastical History of Theodoret, lib. iv., cap. 2, ܬܫܥܝܬܐ ܕܐܪܒܥܣܪ̈ܐ ܕܬܐܘܕܪܝܛܐ, fol. 190 a and b; ܩ̈ܐܦܐܠܐ, fol. 190 b; scholia, imperfect, fol. 191 a.

Though the author, or rather compiler, of these scholia is, so far as we have observed, nowhere expressly named, yet there are pas­sages which show that he was a contemporary and friend of Athanasius II. (Baladensis), patriarch of the Jacobites. For example, fol. 132 a, commenting on hom. ii. § 13 (Opera, t. i., p. 18, Πρῶτον μὲν δὴ τοῦτο, ὦν εἴπομεν εὐλαβεῖσθαι ἄξιον, κ.τ.λ.), he says: ܠܘܩܕܡ ܡ̇ܢ ܡܢ ܐܝܠܝܢ ܕܐܡܪܝܢ (sic) ܡܢ ܗܕܐ ܫܘܝܐ ܕܢܟܘܙ ܘܫܪܟܐ ܕܣܘܢܛܟܣܝܣ. ܕܐܝܬ܏ܘ ܕܝܢ ܗ̣ܘ ܣܝܡܗ̇ ܕܡܠܬܐ. ܐܝܟܢܐ ܕܐܦ ܗ̇ܘ ܕܒܝܬ ܏ܩܕ ܐܬܢܐܣܝ ܦܛܪ܏ܝܪ. ܦܫܩ ܠܝ ܗܟܢܐ܀.

Bar-Hebraeus tells us that the works of Gre­gory were translated, during the lifetime of Athanasius, by the famous Jacob of Edessa (Assemani, Bibl. Or., t. ii., p. 307; t. iii., pars i., p. 23, note); and it is probable that our commentator is the almost equally celebrated George, bishop of the Arabs, who was consecrated at the express desire of Athanasius (Assemani, Bibl. Or., t. ii., p. 335, no. 10). This guess receives some support from the fact of the name ܓܐܘܪܓܝ ܕܥܡ̈ܡܐ being written on the margin of fol. 132 b, opposite another passage in which the commentator speaks in the first person: ܒܬܪܟܢ ܕܝܢ ܐܦ ܣܘܟܠܐ ܕܝܠܗ̇ ܐܡܪ ܐܢܐ. ܠܚܒܝܒܘܬܟ. ܐܝܟ ܝܕܥܬܐ ܕܝܠܝ ܒܨܝܪܬܐ. ܐܡܪ ܗܟܝܠ ܗܘ ܏ܩܕ ܬܐܘ܏ܠܓ. ܏ܘܫ..

If George, bishop of the Arabs, be really the author or compiler of these scholia, he may have taken the scholia of Aitallāhā (fol. 102 b) and of Daniel (fol. 103 a) from the older, Nestorian, version of Gregory Nazian­zen (see Assemani, Bibl. Or., t. ii., p. 307; t. iii., pars i., p. 23, note). Daniel is cited in Add. 14,549, fol. 2 b, marg.: ܪܒܢ ܕܢܝܐܝܠ ܐܡ̇ܪ ܕܡܣ̣ܒܪ ܐܢܐ ܕܗܢܐ ܡܐܡܪܐ ܕܫܦܝܪܘܬ ܛܟܣܐ ܩܕܡ ܗ̇ܢܘܢ ܕܥܠ ܒܪܐ ܐܡܝܪ. ܘܗ̇ܘ ܕܠܘܬ ܐܘܢܡܝܢܘ ܩܕܡ ܗܠܝܢ ܬܪ̈ܝܢ ܕܬܐܘܠܝܓܝܐ..

[Add. 14,725, foll. 100—215.]

**DLXIV.**

Vellum, about 10 1/4 in. by 8 1/8, consisting of 108 leaves, some of which are slightly stained and torn, especially foll, 1, 70, 78—80, and 88. The quires were once 13 in number, but the 10th is lost, and the last two are im­perfect, six leaves being wanting after fol. 100, and several at the end of the book. They were originally signed with arithmetical figures (fol. 69 a, %; fol. 99 a, %), but are now numbered with letters. Each page is divided into two columns, of from 29 to 36 lines. The writing is a fine, regular Estran­gělā of the vith cent. This volume contains—

I. Writings of Gregory Nyssen; viz.

1. Five discourses on the Lord's Prayer. Title, fol. 1 b: ܦܘܫܩܐ ܕܡܐܡܪܐ ܩܕܡܝܐ ܕܨܠܘܬܐ ܕܐܒܘܢ ܕܒܫܡܝܐ ܕܐܠܦ ܡܪܢ ܠܬܠܡ̈ܝܕܘܗܝ ܕܥܒܝܕ ܠܡܪܝ ܓܪܝܓܘܪܣ ܐܚܘܗܝ ܕܒܣܝܠܝܣ. See Opera, ed. 1638, t. i., p. 712; Migne, Patrol. Gr., t. xliv., col. 1119.

2. Eight discourses on the Beatitudes (S. Matthew, ch. v. 3—10). Title, fol. 33 a: ܦܘܫܩܐ ܕܛܘ̈ܒܐ ܕܒܐܘܢܓܠܝܘܢ ܕܐܬܦܫܩܘ ܡܢ ܛܘܒܢܐ ܓܪܝܓܘܪܝܣ ܐܚܘܗܝ ܕܡܪܝ ܒܣܝܠܝܣ.. See Opera, t. i., p. 762; Migne, t. xliv., col. 1193.

3. Discourse on the life of Gregory Thaumaturgus, ascribed in this manuscript to Gregory Nazianzen. Title, fol. 81 a: ܩܘܠܣܐ ܕܥܒܝܕ ܠܛܘܒܢܐ ܓܪܓܪܣ ܐܦܣܩܦܐ ܕܐܢܙܢܙܘ ܥܠ ܩܕܝܫܐ ܓܪܓܪܣ ܐܦܣܩܦܐ ܕܢܐܩܣܪܝܐ.. See Opera, t. iii., p. 534; Migne, t. xlvi., col. 893. After fol. 88 there is a consider­able lacuna, extending from t. iii., p. 547, B, to pg. 562, B. At the end we read, fol. 100 a: ܣܝܡ ܡܐܡܪܐ ܗܢ̣ܐ. ܠܛܘܒܢܐ ܡܪܝ ܓܪܝܓܪܣ ܐܦܣܩܘܦܐ ܕܐܢܙܢܙܘ. ܚܒܪܗ ܕܬܡܝܗܐ ܡܪܝ ܒܣܝܠܝܣ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ. ܕܐܡܝܪ ܥܠ ܡܟܠܠ ܒܕܘܒܪ̈ܐ ܡܝܬܪ̈ܐ ܡܪܝ ܓܪܝܓܪܣ ܪܒܐ ܐܦܣܩܦܐ ܕܢܐܩܣܪܝܐ.. ܫܠܡ ܩܘܠܣܐ ܕܛܘܒܢܐ ܓܪܝܓܪܣ ܐܦܣܩܦܐ ܕܥܒܝܕ ܠܡܪܝ ܓܪܝܓܪܣ ܐܦܣܩܦܐ ܐܚܪܢܐ..

II. Writings of Gregory Nazianzen ; viz.

1. The first Epistle to Cledonius, ܐܓܪܬܐ ܕܓܪܓܪܝܣ ܕܠܘܩܒܠ ܐܦܘܠܝܢܪܣ. Fol. 100 a. See Opera, ed. 1778, t. ii., p. 83, epist. ci., from the beginning as far as Εἰ μὲν οὖν ἐδέχθησαν ἧ νῦν ἧ πρότερον, pg. 84, D.

2. The second epistle to Cledonius, imper­fect at the beginning, commencing with διὰ τὸ μηδὲ κεκινῆσθαι τηνικαῦτα τοῦτο τὸ ζήτημα (Opera, t. ii., p. 94, A). Fol. 101 a.

3. Extracts from his writings, against the Eunomians; viz.

a. ܐܓܪܬܐ ܕܡܪܝ ܓܪܝܓܪܣ ܕܠܘܩܒܠ ܐܘܢܡܣ, beginning, fol. 103 b: ܦܘܠܘܣ ܫܠܝܚܐ. ܠܐ ܕܒܪ ܐܢܫܐ. ܘܐܦ ܠܐ ܕܒ̈ܢܝ ܐܢܫܐ. ܐܠܐ ܕܝܫܘܥ ܡܫܝܚܐ. ܘܐܠܗܐ ܐܒܘܗܝ ܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡ̈ܝܬܐ. ܠܐ ܕܒܪܢܫܐ܆ ܘܩܪܝܬ ܠܗ ܡܫܝܚܐ̣. ܘܐܝܟܢܐ ܐܠܗܐ ܡܫܝܚܐ. ܘܐܢ ܗܕܐ ܠܐ ܡܟܣܐ: ܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡ̈ܝܬܐ: ܠܐ ܣܗܕܐ ܕܒܪܢܫܐ ܗ̣ܘ ܐܘ ܐܠܗܐ ܬܘܒ ܕܡ̇ܐܬ ܐ̇ܡܪ ܐܢܬ. ܏ܘܫ..

b. ܬܘܒ ܕܠܘܩܒܠ ܐܘܢܡܣ, beginning, fol. 105 a: ܕܫܡܝܐ ܘܕܐܪܥܐ ܘܕܒ̈ܢܝ ܐܢܫܐ: ܐܠܗܐ ܠܐ ܐܝܠܝܕܐ̣ ܡܪܝܐ ܗ̣ܘ. ܕܒܪܐ ܡܢܐ. ܟܒܪ ܐܒܐ̣ ܘܡܪܝܐ. ܏ܘܫ.

c. ܬܘܒ ܫܘܐܠܐ ܕܡܪܝ ܓܪܝܓܪܣ ܕܠܘܩܒܠ ܐܘܢܡܣ, beginning, fol. 105 b: ܐܢ ܗ̇ܝ ܕܦܩ̇ܕ ܐܒܐ ܐܝܟ ܗ̇ܝ ܗ̣ܝ ܕܥܒ̇ܕ ܒܪܐ̣. ܐܦ ܚܢܢ ܒ̈ܢܝܐ. ܏ܘܫ..

d. ܬܘܒ ܕܠܘܩܒܠ ܐܘܢܡܣ, beginning, fol. 106 a: ܡܕܡ ܕܠܐ ܐܝܬܘܗܝ ܠܐ ܐܝܠܝܕܐ ܗ̣ܘ ܏ܘܫ..

e. ܬܘܒ ܕܠܘܩܒܠ ܐܘܢܡܣ, beginning, fol. 106 a:ܕܦܢܝܬ ܦܬܓܡܐ ܦܫܝܩܐܝܬ ܐܘ ܚܒܝܒ̣ܢ ܣܓܝ ܚܕܝܢܢ. ܏ܘܫ..

f. ܬܘܒ ܕܠܘܩܒܠ ܐܘܢܡܣ, beginning, fol. 108 b: ܐܠܗܐ ܕܥ̈ܒܝܕܐ ܠܐ ܐܝܠܝܕܐ ܗ̣ܘ̣ ܐܘ ܐܝܠܝܕܐ. ܠܐ ܐܝܠܝܕܐ̣ ܘܐܝܠܝܕܐ. ܏ܘܫ.. Imperfect.

On fol. 1 a there is a note stating that this volume belonged to the congregation of Tagrit (Tekrīt). ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܟܢܘܫܝܐ ܫܦܝܪ ܕܚܠܬܐ ܕܬܓܪܝܬ ܡܕܝܢܬܐ ܡܗܝܡܢܬܐ. ܟܠ ܕܝܢ ܕܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ. ܢܗܘܐ ܚܪܡ ܡܢ ܐܒܐ ܘ[ܡܢ] ܒܪܐ ܘܡܢ ܪܘܚܐ ܩܕܝܫܐ܀

Of another note, which has been in great part carefully erased, only the latter portion is now legible, containing one of the usual anathemas.

Still lower down there is a second ana­thema, in which occur the words ܡܢ ܕܝܪܐ ܗܕܐ, "from this convent", doubtless mean­ing that of S. Mary Deipara.

Some not very skilful artist has drawn a head of a saint on this page, and written over it the words ܝܘܩܢܐ ܫܦܝܪ ܕܡ̈ܘܬܐ. The word ܢܘܣܝܐ beneath the head does not mean "him of Nyssa," but "trial (of the pen)."

[Add. 14,550.]