**DLXXXIII.**

Vellum, about 9 1/2 in. by 6 3/8, consisting of 171 loaves, a few of which are slightly stained and torn, especially foll. 9 and 171. The quires, 18 in number, are now signed with letters, but what the original signatures were is not apparent. Two leaves are wanting at the beginning. Each page is divided into two columns, of from 28 to 32 lines. This volume is written in a line, re­gular- Estrangělā, and dated A. Gr. 868, A.D. 557. It contains—

The Commentary of John Chrysostom on the Gospel of S. Matthew, homm. i.—xvi. The first homily is slightly imperfect, com­mencing with the words ܠܝܘ̈ܠܦܢܐ ܛܥ̈ܝܐ܆ ܘܡܢܗܘܢ ܠܕܘܒܪ̈ܐ ܣ̈ܢܝܐ̣., corresponding to the Greek οἱ μὲν δογμάτων ἔνεκεν, οἱ δὲ βίου καὶ τρόπων, κ.τ.λ.; Opera, t. vii., p. 2, line 27. Subscription, fol. 171 a: ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܡܐܡܪ̈ܐ ܫܬܬܥܣܪ. ܡܢ ܦܘܫܩܐ ܕܡܬܝ [ܐ]ܘܢܓܠܣܛܐ. ܕܡ̇ܦܫܩ [ܠܩـ]ـܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܡܠܦܢܐ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ ܡܕܝܢܬܐ..

After the doxology, fol. 171 a, ܫܘܒܚܐ ܠܬܠܝܬܝܘܬܐ ܡܪܝܡܬܐ ܡܢ ܟܠ ܦܘܡ̈ܝܢ: ܕܫ̇ܡ̈ܝܢܐ ܕܐܪ̈ܥܢܐ: ܗܫܐ̣ ܘܒܟܠܙܒܢ: ܘܠܥܠܡ̇ ܥܠܡܝܢ ܐܡܝܢ, we find the name of the scribe, ܐܢܐ ܝܘܚܢܢ ܟܬܒܐ; under which, in smaller characters, are the words: ܢܗܘܘܢ ܪ̈ܚܡ̣ܘܗܝ ܕܡܪܢ ܥܠ ܗ̇ܘ ܕܟܬ݂ܒ ܒܬܪ̈ܝܗܘܢ ܥ̈ܠܡܐ ܐܝܢ ܘܐܡܝܢ܀.

On fol. 171 b, there is a long note in cursive characters, part of which has been erased, giving the date of the manuscript, and stating that it was written for a certain convent, in the days of the abbat Elias and the priest Nětirā (?) ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܫܢܬ ܬܡܢܡܐܐ ܘܫܬܝܢ ܘܬܡܢܐ ܝܪܚ ܢܝܣܢ ܒܚܡܫܐ ܒܗ ܒܝܪܚܐ . . . ܫܠܡ . . . ܒܝ̈ܘܡܝ ܡܝܬܪܐ ܘܪܚܡ̇ܐ ܕܐܠܗܐ ܪܝܫܕܝܪܐ ܡܪܝ ܐܠܝܐ ܘܩܫܝܫܐ ܡܪܝ ܢܛܝܪܐ (?) ܘܫܪܟܐ ܕܟܠܗܘܢ ܩܫܝ̈ܫܢܐ ܘܡܫ̈ܡܫܢܐ ܘܕܟܠܗ̇ ܐܚܘܬܐ ܩܕܝܫܬܐ ܕܥܡܗܘܢ ܕܐܠܗܐ ܗ̇ܘ ܕܡܛܠ ܫܡܗ ܐܬܚܦܛܘ ܘܥܡܠܘ ܘܩܢ̣ܘ ܠܗܘܢ ܣܝܡܬܐ ܗܕܐ ܡܝܬܪܬܐ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܝܠܗܘܢ ܘܕܐܝܠܝܢ ܕܩܪܝܢ ܒܗ̣̇. ܗ̣ܘ ܢܫܘܐ ܐܢܘܢ ܠܗ̇ܝ ܡܠܟܘܬܐ ܕܫܡܝܐ ܕܡܠܝܟܐ ܠܪ̈ܚܡ̇ܘܗܝ. ܘܥܡܗܘܢ ܠܗ̇ܘ ܕܟܬ̣ܒ ܒܨ̈ܠܘܬܗܘܢ ܕܟܠܗܘܢ ܐܝܢ ܘܐܡܝܢ܀ ܟܠ ܕܝܢ ܕܫ̇ܐܠ ܠܗ ܠܗܢܐ ܟܬܒܐ ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܟܬܘܒ ܡܢܗ ܘܠܐ ܢܗܘܐ ܡܦܢܐ ܠܗ ܠܡܪ̈ܘܗܝ̣. ܢܗܘܐ ܡܚ̇ܝܒ ܠܡܠܬܗ ܕܐܠܗܐ܀.

A later note, on the same page, gives the date of the decease of a woman, whose name has been erased, viz. A. Gr. 917, A.D. 606, on the 30th of the first Kānūn. ܢܦܩܬ ܡ̣ܢ ܥܠܡܐ ܗܢܐ ܡـ . . . ܕ . . . ܐ ܡܪܝ . . . ܒܨ. . ܐ . ܗܢܘ ܕܝܢ ܫܘܦ . . ܒܫܢܬ ܬܫܥܡܐܐ (sic) ܘܫܒܥܣـ[ـܪܐ] ܒܬܠܝܢ ܒܟܢܘܢ ܩܕܝܡ̣ ܢ̇ܓܗ ܚܡܫܐ ܒܫܒܐ. ܕܐܠܗܐ ܗ̇ܘ ܕܡ̇ܢܘ ܠܘ[ܬܗ] ܟܠܗܘܢ ܟܐܢ̈ܐ ܘܙܕܝ̈ܩܐ: ܢܒܝ̈ܐ ܘܫ̈ܠܝܚܐ: ܣܗ̈ܕܐ ܘܡ̈ܘܕܝܢܐ̣. ܗ̣ܘ ܢ̇ܫܘܗܝܗ̇ ܕܬܫܡ̣ܥ ܗ̇ܝ ܒܪܬ ܩܠܐ ܕܐܡ̇ܪܐ̇. ܕܐܬ݂ܘ (sic) ܒܪ̈ܝܟܘ[ܗܝ] ܕܐܒܝ̇. ܏ܘܫ..

On fol. 171 a, just above the doxology, a person called Abraham has recorded his name in Greek and Syriac (see Land's Anecd. Syr., t. i., tab. vii):

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The word ܛܚܫܢܣ, read by the alphabet of Bardesanes, is ܐܒܪܗܡ, "Abraham." The second line is ܐܒܪܗܡ ܐܣܝܪܐ ܨܠܘ ܥܠܘ, "Abraham the prisoner, pray for him" (ܥܠܘ for ܥܠܘܗܝ). Under the doxology the same man has written: %ܐܒܪܗܡ ܕܕܢܚܐ "Abraham (the son) of Denhā: Abraham the monk " (MO for μοναχός).

On fol. 18 b the scribe has drawn a bird, apparently pecking at fruit; and on fol. 171 a, another bird on a tree, beside which he has written the word ܘ̇ܙܐ (%), "goose."

[Add. 14,558.]

**DLXXXIV.**

Vellum, about 10 3/4 in. by 8, consisting of 112 leaves, many of which are much stained and torn, especially foll. 1—12, 45, 59, 69, 82, 83, 87, 88, 91, 92, 94—96, 98—101, 104 and 112. The quires were at least 18 in number (fol. 105, ܝܚ). They are signed with both letters and arithmetical figures (e.g. fol. 47, ܛ and %). Leaves are wanting at the begin­ning, as well as after foll. 1, 11, 14, 70, 73, 87, 89, 90, 91, 92, 94, 96, 97 and 103. Each page is divided into two columns, of from 28 to 36 lines. This volume is written in a good, regular Estrangělā of the vith cent., and contained—

The Commentary of John Chrysostom on the Gospel of S. Matthew, homm. i.— xx. The text now commences, on fol. 1 a, with the passage corresponding to the Greek Τίνος οὖν ἔνεκεν ἐμνήστθη; 'Ηνίκα ἔμελλεν αὐτοὺς τίκτειν ἡ θάμαρ, τῶν ὠδίνων παραγενομένων, ἐξήνεγκε πρῶτον ὁ Ζαρὰ τὴν χεῖρα· κ.τ.λ.; Opera, t. vii., p. 42, hom. iii. Homm. vii. —xii. and xx. are complete, with the excep­tion of the two torn leaves, foll. 45 and 59. The rest are all more or less imperfect, the principal lacunae being: p. 43 1. 12—p. 62, 1. 22; p. 86, 1. 27—p. 89 1. 20; p. 96, last line—p. 108, 1. 9; p. 203 1. 26—p. 207, 1. 21; p. 210, last line—p. 212, 1. 12; p. 230, 1. 40—p. 232, 1. 12; p 235, 1. 19—p. 236, 1. 27; p. 238,1. 3—p. 239 1. 30; p. 240, penult line—p. 243, 1. 40; p 245, 1. 19—p. 246, 1. 40; p. 249, 1. 34—p 264, 1. 25, with the exception of two small fragments from pp. 252—3; p. 265, 1. 38—p. 277, 1. 21; and p. 287, 1. 32—p. 291, 1.11.

[Add. 14,560.]

**DLXXXV.**

Vellum, about 10 3/8 in. by 6 3/4, consisting of 107 leaves, of which a few are slightly stained and torn, especially foil. 8 and 107. The quires, signed with letters, are at present 11 in number. A leaf is wanting after fol. 18, and several quires after fol. 98. Each page is divided into two columns, of from 28 to 33 lines. This volume is written in a good, regular Estrangělā of the vith cent., and contained—

The Commentary of John Chrysostom on the Gospel of S. Matthew, homm. xvii.—xxxii. Title, fol. 2 b: ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܦܘܫܩܐ ܕܡܬܝ ܕܛܘܒܢܐ ܡܪܝ ܝܘܗܢܝܣ. The end of hom. xxiv. is wanting, the whole of homm. xxv.—xxxi. and the beginning of hom. xxxii. Hom, xviii. is also slightly imperfect. Sub­scription, fol. 107 a: ܫܠܡܬ ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܦܘܫܩܐ ܕܡܬܝ ܕܡܪܝ ܝܘܗܢܝܣ. ܕܐܝܬ ܒܗ̇ ܡܐܡܪ̈ܐ ܫܬܬܥܣܪ..

A note on fol. 107 b informs us that the manuscript belonged to the monastery of Nātphā of Zagal, near Tadmor or Palmyra; and that it was written at the expense of the abbat Simeon and the brotherhood, in the days of the bishops Jacob and Theodore, when Abū Karib was king. Abū Kurib No'mān VI., the Ghassanide, reigned, accord­ing to Caussin de Perceval, Essai sur l'histoire des Arabes, t. ii., p. 245, from A.D. 597 to 600. Besides, Assemani mentions in the Bibl. Or., t. i., p. 167, one Theodore, bishop of al-Ilīra, who sat from A.D. 551 to 617 (?). ܐܝܬܝܗ̇ ܕܝܢ ܦܢܩܝܬܐ ܗܕܐ ܕܕܝܪܐ ܩܕܝܫܬܐ ܕܢܛܦܐ ܕܙܓܠ. ܕܥܠ ܓܢܒ ܬܘܕܡܪ. ܕܐܬܚ̣ܦܛ ܘܥܒܕܗ̇ ܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ̇. ܪܝܫܕܝܪܐ ܫܡܥܘܢ ܥܡ ܫܪܟܐ ܕܐ̈ܚܐ ܕܥܡܗ. ܒܝ̈ܘܡܝ ܩܕܝ̈ܫܐ ܐ̈ܦܣܩܦܐ ܫܪܝܪ̈ܐ. ܡܪܝ ܝܥܩܘܒ ܘܡܪܝ ܬܝܕܘܪܐ̇. ܕܒܨ̈ܠܘܬܗܘܢ ܡܪܢ ܢܥ̇ܒܕ ܪ̈ܚܡܐ ܥܠ ܡܠܟܐ ܐܒܘܟܪܝܒ̣ ܘܥܠ ܟܠܗܘܢ ܐܚ̈ܘܗܝ ܡܗ̈ܝܡܢܐ̇. ܘܠܛܥ̈ܝܐ ܕܐܝܬ ܒܗܘ̣ܢ ܢܗ̇ܦܟ ܡܪܝܐ̣ ܠܝܕܥܬܐ ܕܫܪܪܐ. ܘܥܠ ܟܠ ܡܢ ܕܗܘ̣ܬ ܠܗ ܫܘܬܦܘܬܐ ܒܦܢܩܝܬܐ ܗܕܐ: ܡܪܢ ܢܬ݁ܠ ܠܗ ܦܘܪܥܢܐ ܛܒܐ̣ ܐܡܝܢ܀ ܘܟܠ ܡܢ ܕܟܐܡ ܥܠܝܗ̇ ܢܗܘܐ ܕܝܢ ܕܝܕܥ̣̇. ܕܩܕܡ ܒܝܡ ܕܚܝܠܬܐ ܕܐܠܗܐ ܝܗ̇ܒ ܚܘܫܒܢܗ̇ ܐܠܐ ܡܗ̇ܦܟ ܠܗ ܠܕܘܟܪܢܐ ܕܝܠܗ̇ ܟܕ ܠܐ ܣܪܝܚܐ. ܡܪܢ ܩܪܝܒ ܗ̣ܘ..

Fol. 1 perhaps belonged to some other copy of the homilies of Chrysostom on the Gospel of S. Matthew. It exhibits on the recto, in an ancient cursive character, the words: ܐܚܪܝܬܐ ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܦܘܫܩܐ ܕܡܬܝ ܥܠ ܚܝܠܗ ܕ . . . . Here there is a note of more recent date, stating that the volume was the property of the convent of Moses, on the hill called “the Great Head," east of (?) Nātphā (?), in the province of Damascus, having been procured for it at the expense of the abbat George, bishop of Tadmor. ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܒܝܬ ܡܪܝ ܡܘܫܐ ܕܝܬܒܐ ܒܛܘܪܐ ܕܡܬܩܪܐ ܪܝܫܐ ܪܒܐ ܡܢܚܝܗ (sic) ܕܢܦܛܐ (sic) ܩܪܝܬܐ ܒܫܘܠܛܢܐ ܕܕܪܡܣܘܩ ܡܕܝܢܬܐ ܐܬܚܦܛ ܕܝܢ ܘܥܒܕܗ ܐܒܣ ܡܪܝ ܓܝܘܪܓܝ ܐܦܣܩܘܦܐ ܕܬܕܡܘܪ ܡܕܝܢܬܐ. ܐܠܐ ܟܠ ܕܫܩܠ ܠܗ ܘܠܐ ܡܦܢܐ ܠܗ ܠܥܘܡܪܐ ܕܐܡܝܪ ܡܢ ܠܥܠ ܢܗܘܐ ܢܘܟܪܐ.

Beneath is recorded the name of one Eusebānā, ܐܘܣܒܢܐ.

The same information is repeated in a somewhat different form on the verso.ܐܬܚܦܛ ܘܣܡ ܦܢܩܝܬܐ ܗܕܐ ܡܪܝ ܓܐܘܪܓܝ ܐܦܣܩܘܦܐ ܕܬܘܕܡܪ: ܕܡܢ ܕܝܪܐ ܕܡܪܝ ܡܘܫܐ ܕܝܬܒܐ ܒܛܘܪܐ ܕܡܬܩܪܐ ܪܝܫܐ ܪܒܐ ܡܢܝܚ (sic) ܢܦܟܐ (sic) ܩܪܝܬܐ. ܫܘܠܛܢܐ ܕܕܪܡܣܘܩ ܡܛܪܐܦܘܠܝܣ: ܟܠ ܕܫܩܠ ܠܗ ܕܢܩܪܐ ܒܗ: ܘܟܐܝܡ ܥܠܘܗܝ. ܘܠܐ ܡܦܢܐ ܠܗ ܠܡܪ̈ܘܗܝ ܕܐܡܝܪܝܢ: ܢܗܘܐ ܝܕܥ ܕܩܕܡ ܒܝܡ ܕܚܝܠܬܐ ܝܗ̇ܒ ܦܬܓܡܐ: ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܕܟܬܒ: ܘܡܢ ܝ ܓ ܪ ܘ ܐܓ (ܓܐܘܪܓܝ :(i.e. ܢܗܘܐ ܫܡܗ ܕܡܪܝܐ ܡܒܪܟ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ܀

On fol. 107 b, a note, which has been in great part erased, states that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 14,559.]

**DLXXXVI.**

Vellum, about 10 1/4 in. by 6 5/8, consisting of 161 leaves, two of which, foll. 6 and 7, are much stained and torn. The quires, signed with letters, are now 17 in number. One leaf is wanting at the beginning, two leaves after fol. 6, and several quires after fol. 116. Each page is divided into two columns, of from 35 to 43 lines. This volume is written in a good, regular Estrangělā of the vith or viith cent., and contained—

The Commentary of John Chrysostom on the Gospel of S. John, homm. i.—xliii. Of these, homm. i., ii.,xxix., and xxxv. are imper­fect; whilst homm. xxx.—xxxiv. are wanting. The text commences with the words ܡܬܥܠܐ ܠܗ ܡܢ ܥܠܡܐ, corresponding with the Greek ἀλλ' ἀνωτέρω πάντων ἑστάναι τῶν βιωτικῶν κ.τ.λ., Opera, t. viii., p. 2, line 29; Migne, Patrol. Gr., t. lix., col. 25, line 29. The first lacuna extends from t. viii., p. 12, line 44, to p. 14, line 18; and the second, from p. 190, line 9, to p. 236, line 5.

Subscription, fol. 161 a: ܫܠܡ ܠܡܟܬܒ ܒܦܢܩܝܬܐ ܗܕܐ ܡܐܡܪ̈ܐ ܕܛܘܒܢܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ ܐܪ̈ܒܥܝܢ ܘܬܠܬܐ ܕܦܘܫܩܐ ܕܝܘܚܢܢ ܐܘܢܓܠܣܛܐ܀.

This is followed by the usual doxology, under which there is a note, in a more cur­sive character, of which the first two lines have been erased. The remainder contains one of the ordinary anathemas……….ܐܠܐ ܟܠ ܕܫ̇ܩܠ ܠܗ ܕܢܩܪܐ ܒܗ ܐܘ ܕܢܟܬܘܒ ܡܢܗ: ܘܟܐܡ ܥܠܘܗܝ ܘܠܐ ܡܦܢܐ ܠܗ ܠܡܪܘܗܝ̣. ܬܬܣܝܡ ܡܢܬܗ ܥܡ ܕܢ̈ܣܒܝ ܒܐ̈ܦܐ. ܘܢܬܚܫܒ ܥܡ [ܩ̈ܛܠܝ] ܐܠܗܐ..

On fol. 161 b there is an extract, in a hand of the xth cent., from the funeral sermon of Gregory Nazianzen on his brother Caesarius: ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܡܡܠܠ ܐܠܗ̈ܝܬܐ ܡܢ ܡܐܡܪܐ ܕܥܠ ܩܒـ[ـܘܪܬܗ] ܕܩܣܪܝܘܣ ܐܚܘܗܝ..

[Add. 14,561.]

**DLXXXVII.**

Vellum, about 10 1/8 in. by 6 3/4, consisting of 184 leaves. The quires, 19 in number, are signed with both arithmetical figures and letters (e.g. foll. 30 a, 50 a), but a later hand has renumbered them with letters only. Each page is divided into two columns, of from 29 to 33 lines. This volume is written in a good, regular Estrangělā of the vitb or viith cent., and contains—

The third part of the Commentary of John Chrysostom on the Gospel according to S. John, homm. lx.—lxxxviii. See Opera, t. viii., pp. 403—603; Migne, Patrol. Gr., t. lix., col. 327. Subscription, fol. 183 b: ܫܠ̣ܡ ܠܡܟܬܒܐ ܒܦܢܩܝܬܐ ܗܕܐ̣. ܡܐܡܪ̈ܐ ܕܡܪܝ ܝܘܗܢܝܣ ܐܦܣܩܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ̣. ܕܗ̇ܘܝܢ ܒܡܢܝܢܐ̇ ܥܣܪ̈ܝ̣ܢ ܘܬܫܥܐ. ܘ ܘ ..

Of the note written by the scribe on fol. 184 a the greater part has been erased, but from what remains it appears that this book was copied for a priest named Lazarus: ܟܠ ܕܝܢ ܕܩܪܐ ܢܨܠܐ ܥܠ ܡܝܬܪܐ ܘܪܚܡ ܐܠܗܐ ܠܥܙܪ ܩܫܝܫܐ . . . .

On fol. 1 b there are written in an elegant current hand of the viith cent., the two following extracts—

1. A prayer, beginning: ܥܝܪܐ ܕܠܐ ܕܡܟ ܢܛܘܪܐ ܕܠܐ ܢܐܡ ܢܛ̇ܪ ܡܪܥܝܬܟ ܡܢ ܕܒ̈ܐ (sic) ܡܚ̈ܒܠܢܐ ܘܪܕܘܦ ܠܐܪܝܐ ܣܪܘܚܐ ܡܢ ܓܙܪܟ ܏ܘܫ. .

2. An extract from the Doctrine of Addai: ܥܠ ܝܕܥܬܐ ܕܢܦܫܐ̣. ܕܐܕܝ ܫܠܝܚܐ. ܝܕܥܝܢ ܐܢܬܘܢ ܕܐܡܪܬ ܠܟܘܢ̣. ܏ܘܫ.. See Cureton's Ancient Syriac Documents, p. , and pp. 108, 192.

The same hand has made a few marginal corrections, e.g. foll. 60 a and 62 a.

On fol. 2 a we find an extract, written in a good Estrangělā of about the viiith cent., from Chrysostom's Commentary on the 2nd Epistle to the Thessalonians, hom. iv. (Opera, t. xi., p. 613), entitled: ܬܚܘܝܬܐ ܕܩܕܝܫܐ ܝܘܚܢܢ ܟܪܘܣܛܣܡܘܣ (sic) ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܬܣ̈ܠܢܝܩܝܐ ܡܛܠ ܐܢܛܟܪܝܣܛܘܣ ܀ ܀ ܀.

On fol. 184 a is a note, probably of the ixth cent., portions of which have been erased: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ . . . ܕܩܢ̈ܝܢܝܗܝ ܡܢ ܙܝܢܬܐ ܕܐܠܗܐ ܘܡܢ ܦܘܠܚܢܗܝܢ (erased ܝܢ) ܠܝܘܬܪܢܐ ܕܝ̈ܠܗܝܢ( erased ܝܢ) ܘܕܐܝܠܝܢ ܕܩ̈ܪܝܢ ܒܗ. ܟܠ ܕܝܢ ܕܫܐܠ ܠܗ ܠܟܬܒܐ ܗܢܐ ܘܠܐ ܡ̇ܦܢܐ ܠܗ ܠܡܪ̈ܘܗܝ ܢܬܚܫܒ ܥܡ ܩ̈ܛܠܝ ܐܠܗܐ: ܘܬܗܘܐ ܠܗ ܡܚܢܘܩܝܬܐ ܕܝܗܘܕܐ:

Below this we read, in a hand of the xth cent.: ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ [ܕܬܐܘܕܣܝܣ؟]: ܕܝܪܝܐ ܐܚܐ ܕܡܪܝ . . . ܐܦܝܣܩܘܦܐ ܕܚܪܢ ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠ ܢܦܫܗ ܕܚܣܝܐ ܕܐܡܝܪ ܘܥܠܝ ܕܝܠܝ ܡܚܝܠܐ ܘܚܛܝܐ ܕܢܬܚܢܢ ܒܝܘܡܐ ܗ̇ܘ ܕܕܝܢܐ. ܐܢܫ ܕܝܢ ܠܐ ܫܠܝܛ ܠܗ ܕܢܟܘܡ ܥܠܘܗܝ ܐܘ ܕܢܫܓܢܝܘܗܝ ܡܢܗ ܐܘ ܡܢ ܥܘܡܪܐ ܕܝܠܗ ܗ̇ܘ ܕܡܫܬܡܗ ܕܝܠܕܬ ܐܠܗܐ . . . ܐܢ ܥܠ ܡܠܬܐ ܕܐܠܗܐ ܠܐ ܥܒܪ : ܏ܘܫ. .

On fol. 2 a there is a long note, stating that this was one of the 250 volumes brought to Scete by the abbat Moses of Nisibis, on his return from Bagdad, A. Gr. 1243, A.D. 932.

A note on fol. 1 in a more recent hand, has been almost totally erased.

On fol. 2 b there is a carelessly written note, of still later date and slightly mutilated, the latter part of which seems to run as follows: ܐܝܬܘ [ܐܝܬܘܗܝ] ܟܬܒܐ ܗܢܐ (ܕ)ܕܪܝܐ [ܕܕܝܪܐ] ܕܣܘܪ̈ܝܝܐ ܝܡܩܐ [ܝܘܡܐ؟] ܕܫܒܬܐ ܕܢܓܐ ܚܒܫ . . . [ܕܢܓܗ ܚܕܒܫܒܐ] (ܥ)ܝܕܐ ܕܩܕܝܫܐ ܐܒܒܝܫ̈ܝ [ܐܒܐ ܒܝܫܘܝ]. ܐܒ̈ܦܠܐ (؟) ܩܕܝ̈ܫܐ ܐܢܐ ܒܨܪܐ [ܒܨܝܪܐ] (ܘܚ)ـܛܝܐ ܫܡܥܘܢ ܐܦܝ݊ܣܩ݊ܦܐ ܡ̣ܢ . . . ܡܩܪܝ ܦܛܪܝܪܟܐ ܘܡܘܫܐ ܚ̇ܣܝܐ . . . ـܢ̇ܐ ܕܚ̈ܕܕܐ ــܲـ ܟܠ ܕܩܪܐ ܨܠܐ ܥܠ ܕܟܬܒ.

Perhaps Macarius, the sixty-ninth patriarch of Alexandria, is meant, who sat from A.D. 1103 to A.D. 1129. See Renaudot, Hist. Patr. Alexand. Jacob., p. 483.

[Add. 12,161.]

**DLXXXVIII.**

Vellum, about 9 3/8 in. by 6 1/4, consisting of 141 leaves, one of which, fol. 10, is much stained and torn. The quires, signed with letters, were 19 in number, but the first is imperfect at the beginning, and the second and third are lost. Each page is divided into two columns, of from 29 to 37 lines. This volume is written in a good, regular hand of the viith or viii11' cent., and contained—

The Commentary of John Chrysostom on the Gospel of S. John, homm. lx.—lxxx viii. homm. lx., lxi., and Ixiii. are imperfect; and hom. lxii. is altogether wanting. The text commences with the words ܕܡܛܠ ܗܕܐ ܐܐܬܝܬ ܕܚ̈ܝܐ ܢܗܘܘܢ ܠܗܘܢ ܘܝܘܬܪܢܐ ܢܗܘܐ ܠܗܘܢ, corresponding with the Greek Διὰ τοῦτο ἤλθον, ἴνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσι, Opera, t. viii., p. 404, line 1; Migne, Patrol. Gr., t. lix., col. 328, line 52. The lacuna after fol. 9 extends from t. viii., p. 416, line 9, to p. 435, line 2. Subscription, fol. 140 b: ܫ̣ܠܡ ܠܡܟܬܒ ܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܦܘܫܩܐ ܕܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܕܥܒܝܕ ܠܡܪܝ ܝܘܐܢܝܣ ܐܦܣܩܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܡܕܝܢܬܐ. ܫܘܒܚܐ ܠܐܒܐ ܏ܘܫ..

The original colophon on fol. 140 b has been purposely erased, but enough is still legible to let us see that the manuscript was written by one Abraham, from the convent of Eusebius at ܟܦܪܐ ܕܒܪܬܐ. . . ܡܪܝ ܐܘܣܒ ܕܟܦܪܐ ܕܒܪܬܐ. ܐܠܐ ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠ ܐܒܪܗܡ ܕ . . ـܙܝܐ (؟) ܐܠܗܐ . . .

In its place we now read a note stating that the book belonged to Isaac bar Abraham bar Dīnārā of Tagrīt: ܐܝܬܘܗܝ ܕܝܢ ܟܬܒܐ ܗܢܐ. ܠܐܝܣܚܩ ܒܪ ܐܒܪܗܡ ܒܪ ܕܝܢܪܐ ܬܓܪܬܢܝܐ ܕܩܢܝܗܝ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܩܢܘܡܗ. ܐܠܐ ܟܠ ܡ̇ܢ ܕܫ̇ܩܠ ܠܗ ܕܢܩܪܐ ܒܗ ܘ܏ܫ. . Between the columns, the said Isaac has added a few words to say that he presented it to the convent of S. Mary Deipara, by the hands of the abbat Moses of Nisibis: ܘܫܟܢܗ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ [ܕܒܡܕܒܪܐ] ܕܐܣܩܛܝ ܒܐܝ̈ܕܝ ܡـ[ـܘܫܐ] ܢܨܝܒܢܝܐ . . . ܥ܏ܠܘ ܢܗܘ . . . .

On fol. 141 a we find the usual note by Moses of Nisibis: ܘܟܠ ܕܠܚܐ ܠܥܘܗܕܢܐ ܗܢܐ ܐܘ ܓܪܕ ܠܗ. ܐܘ ܦܣܩ ܠܗ ܐܘ ܐܡ̇ܪ ܠܐܚܪܢܐ ܐܘ ܡܦܩܐ ܠܗ ܡܢ ܕܝܪܐ ܗܕܐ ܕܢܘܒܕܝ܏ܘ ܡܚܪܡܐ ܢܗܘܐ. ܩܢܝܗܝ ܠܟܬܒܐ ܗܢܐ ܡܘܫܐ ܪܝܫܕܝܪܐ ܕܡܬܕܠܠ ܢܨܝܒܢܝܐ ܥܡ ܡܬܝܢ ܘܚܡܫܝܢ ܕܣܘܓܗܘܢ ܙܒܝܢܬܐ ܘܡܢܗܘܢ ܒܘܪܟܬܐ ܕܐܬܝܗܒ ܡܢ ܐܢܫ̈ܝܢ ܕܐܠܗܐ ܢܚܣܐ ܠܗ ܘܠܥ̈ܢ܏ܝܕ ܘܠܟܠ ܕܐܫܬܘܬܦ ܒܗܘܢ..

On fol. 141 b there are three lines of barbarous Greek, now partly effaced, which run nearly as follows: Ο ΜΟΝ ΘΕ ΡΕ. ΠΟΛΟ ΟΔΕ ΕΡΓΑΤΕ ΟΠ.. ΔΕΕΘΗΤΕ ΤΟΥ ΚΟΥΡΗΟ ΤΟΕΕ.. ΟΠΟⲤ ΕΚΑΛΗ ΕΡΓΑΤ......

[Add. 14,562.]

**DLXXXIX.**

Vellum, about 10 in. by 6 3/4, consisting of 84 leaves, of which the first two are slightly stained and torn. The quires, eleven in number, are signed with both letters and arithmetical figures (e.g. fol.. 5, ܕ; fol. 15, ܗ; fol. 65, ܝـ; fol. 75, ܝܐ). Leaves are wanting at the beginning and end, as well as after foll. 1, 2, and 3. Each page is divided into two columns, of from 31 to 41 lines. This volume is written in a good, regular hand of the viith or viiith cent., and contains—

The Commentary of John Chrysostom on the first epistle of S. Paul to the Corinthians, liomm. xx.—xxxiii. See Opera, t. x., p. 197; Migne, Patrol. Gr., t. lxi., col. 159. Of homm. xx. and xxi. only a very small portion remains, fol. 1; see Opera, t. x., pp. 208,1. 33 —210, 1. 23. Of hom. xxii. but a single leaf is left, fol. 2, containing t. x., pp. 228, 1. 29—230, 1. 12. Hom, xxiii. commences on fol. 3 a, with t.x., p. 236, 1. 26, but there is a lacuna after fol. 3, extending from p. 238,1. 12, to p. 239, 1. 39. Hom, xxxiii. ends with t. x., p. 350, line 47.

[Add. 14,563.]

**DXC.**

Vellum, about 10 1/8 in. by 6 3/4, consisting of 108 leaves. The quires, 11 in number, are signed with both arithmetical figures and letters; a later hand has renumbered them with letters only. Each page is divided into two columns, of from 32 to 34 lines. This manuscript is written in a fine, regular Estrangělā, and dated A. Gr. 895, A.D. 584. Foll. 54, 55, 64, 65, 91 and 98, are in a different and somewhat later hand. It contains—

The third part of the Commentary of John Chrysostom on the first Epistle of S. Paul to the Corinthians, homm. xxxiv.—xliv. See Opera, t. x., pp. 361—484; Migne, Patrol. Gr., t. lxi., col. 285. In this manuscript there is also another division into sections, numbered from 38 to 48. The translation was made in the city of Callinicus (al-Rak-kah, %). Title, fol. 2 b: ܦܢܩܝܬܐ ܕܬܠܬ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܩܕܡܝܬܐ̣ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܕܦܘܠܘܣ ܫܠܝܚܐ. ܕܩܕܝܫܐ ܝܘܚܢܢ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. Subscription, fol. 106 b; ܫܠܡ ܠܡܟܬܒ ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܩܘܪ̈ܢܬܝܐ ܩܕܡܝܬܐ̣. ܕܦܘܠܘܣ ܫܠܝܚܐ ܛܘܒܢܐ: ܫܠܡ ܠܡܟܬܒ ܒܦܢܩܝܬܐ ܗܕܐ ܕܬܠܬ܆ ܕܦܘܫܩܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܩܕܡܝܬܐ̣. ܡܐܡܪ̈ܐ ܚܕܥܣܪ̈. ܕܦܘܠܘܣ ܫܠܝܚܐ. ܕܥ̇ܒܝܕܝܢ ܠܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ: ܐܬܦܫܩܘ ܕܝܢ ܡܢ ܠܫܢܐ ܝܘܢܝܐ̣ ܠܐܪܡܝܐ̣. ܒܩܠܝܢܝܩܘܣ ܡܕܝܢܬܐ (two and a half lines erased) ܐܠܗܐ ܕܝܢ ܪܚܡ ܒ̈ܢܝ ܐܢܫܐ ܢܥܒܕ ܪ̈ܚܡܐ ܥܠ ܐܝܠܝܢ ܕܐܠܝܘ ܘܫܚ̣ܩ ܒܦܢܩܝܬܐ ܗܕܐ. ܘܢܫܘܐ ܐܢܘܢ̣ ܏ܘܫ..

The first note on fol. 107 a gives us the name of the scribe, the deacon Thomas of Edessa: ܨ̇ܠܘ ܥܠ ܬܐܘܡܐ ܫܡܫܐ ܐܘܪܗܝܐ ܕܟܬ̣ܒ ܦܢܩܝܬܐ ܗܕܐ ܕܐܠܗܐ ܢܚ̇ܢܝ̣ܘܗܝ ܏ܘܫ..

Another note informs us that the book was written in the year 895, A.D. 584, in the convent of Gubbā Barrāyā, ܓܘܒܐ ܒܪܝܐ @[See Assemani, Bibl. Or., t. ii., Dissert. De Monoph. Art. Ix.]@, for the use of the abbat, Thomas and the rest of the brotherhood. ܐܫܬܠܡܬ ܦܢܩܝܬܐ ܗܕܐ ܒܐܝܪܚ ܬܡܘܙ ܒܥܣܪܝܢ ܘܬܫܥܐ ܒܗ ܕܫܢܬ ܬܡܢܡܐܐ ܘܬܫܥܝܢ ܘܚܡܫ ܒܥܘܡܪܐ ܩܕܝܫܐ ܕܓܘܒܐ ܒܪܝܐ. ܐܬܚܦܛ ܕܝܢ ܘܣܡ ܣܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ܆ ܠܩܪܝܢܐ ܘܠܝܘܬܪܢܐ ܕܓܘܐ ܟܠܗ ܕܡܗ̈ܝܡܢܐ̣. ܡܝܬܪܐ ܘܪܚܡ ܐܠܗܐ. ܘܐܚܝܕ ܐܚܘܬܐ ܒܪܚܡܬ ܡܪܗ. ܬܐܘܡܐ ܪܝܫܕܝܪܐ ܕܝܠܗ ܕܥܘܡܪܐ. ܥܡ ܫܪܟܐ ܕܩܫܝ̈ܫܢܐ ܘܡܫ̈ܡܫܢܐ ܘܐܚܘܬܐ ܟܠܗ̇ ܕܥܡܗ. ܗܠܝܢ ܕܡܛܠ ܚܘܒܗ ܕܡܫܝܚܐ: ܘܡܛܠ ܡܘܠܟܢܐ ܕܡ̣ܠܟ܆ ܫܒܩܘ ܐܒ̈ܗܝܗܘܢ ܘܐܚ̈ܝܗܘܢ̣. ܘܐܚܒܘ ܨܘܡܐ ܢܓܝܪܐ ܘܫܗܪܐ ܘܟܠܗܝܢ ܐܢܢ̈ܩܣ ܕܦܓܪܐ. ܕܐܠܗܐ ܏ܘܫ. ܟܠ ܕܝܢ ܕܫܐܠ ܠܗ̇ ܠܦܢܩܝܬܐ ܗܕܐ ܕܢܩܪܐ ܐܘ ܕܢܦܚܡ ܐܘ ܕܢܟܬܘܒ ܡܢܗ̇ ܘܟܐܡ̇ ܥܠܝܗ ܐܘ ܦܣܩ ܡܢܗ̇ ܡܕܡ܆ ܗܘܐ ܝܕܥ̇ ܕܩܕܡ ܒܝܡ ܕܚܝܠܬܐ ܕܐܠܗܐ ܝ̇ܗܒ ܦܬܓܡܐ ܐܝܟ ܡܚܠܨ ܒܝܬ ܡܩܕܫܐ܀ .

From a note on fol. 108 a we learn that it was purchased by the monks Marcus, Mārūthā and Athanasius of Rās'ain, residing in the desert of Scete, in the year 1181, A.D. 870. ܒܫܦܝܪܘܬ ܨܒܝܢܐ ܛ̇ܒܐ: ܘܒܚܘܝܚܘܬ ܬܪܥܝܬܐ ܪܚܡ̇ܬ ܠܐܠܗܐ܇ ܡܛܠ ܝܘܬܪܢܐ ܕܢܦܫܗܘܢ ܏ܘܫ ܝ̣ܨܦܘ ܘܩܢ̣ܘ̇ ܣܡܝܡܬܐ ܗܕܐ ܪܘܚܢܝܬܐ̇. ܏ܘܫ ܐܚ̈ܐ ܢܟ̈ܦܐ ܘܕܝܪ̈ܝܐ ܟܢܝ̈ܟܐ: ܡܐܪܩܘܣ ܘܡܪܘܬܐ ܘܐܬܢܣ. ܕܡܢ ܪܝܫܥܝܢܐ ܡܕܝܢܬܐ. ܕܐܠܗܐ ܕܡܛܠ ܫܡܗ܇ ܏ܘܫ. ܐܬܪܫ̣ܡ ܥܘܗܕܢܐ ܗܢܐ. ܫܢܬ ܐܠܦܐ ܘ܏ܩܦܐ ܒܡܕܒܪܐ ܩܕܝܫܐ ܕܐܣܩܝܛܐ.܀.

It seems, however, to have been subse­quently taken away from the convent of S. Mary Deipara, to which it was restored by Paul bar Yāyē of Tagrit, A. Gr. 1243,

A.D. 932. @[ See Assemani, Bibl. Orient., t. ii., p. 78. The name may, however, be read ܢܐܢܐ, Nonnus.]@ ܘܥܠ ܦܘܠܘܣ ܒܪ ܝܐܝܐ ܬܓܪܬܢܝܐ ܪܚ̈ܡܐ ܕܐܠܗܐ ܢܗܘܢ ܥܠܘܗܝ ܕܗܘ ܥܒܕ ܝܨܝܦܘܬܐ ܘܐܥܛܦܗ ܠܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܠܕܝܪܐ ܕܐܣܩܛܐ ܩܕܝܫܐ. ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܣܘܪܝܝܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܣ̈ܩܛܐ ܕܐܒܐ ܒܝܫܘܝ ܐܠܐ ܟܠ ܕܫܩܠ ܠܗ ܐܘ ܡܦܩ ܠܗ ܡܢ ܗܕܐ ܕܝܪܐ ܕܐܡܝܪܐ ܢܗܘܐ ܚܪܡ ܏ܘܫ..

On fol. 107 b there is a prayer for one 'Abbās bar Tūbānā, his sons Jacob, Sergius and Yeshūa', his wife Shabhār, and his daughters Mānā and ‘A,isha. ܠܡܪܝ ܥ݊ܒ݊ܐܣ݊ ܒܪ ܛܘܒܢܐ ܘ݊ܠܝܥܩ݊ܘܒ݊ ܘ݊ܠܣ݊ܪܓܣ݊ ܘ݊ܠܝܫ݊ܘ݊ܥ ܒ̈ܢܝܐ ܕܝܠܗ. ܘܠܩܘܪܐ (κυρία or κυρά) ܫ݊ܒ݊ܗ݊ܐܪ ܒܪܬ ܙܘܓܗ. ܘ݊ܠܡ݊ܐܢ݊ܐ ܘܠܥ݊ܝ݊ܫ݊ܐ ܒܢ̈ܬܗ. ܐܠܗܐ ܢܢ̇ܛܪ. ܘܢܫܘܙܒ. ܘܢܦܨܐ. ܘܢܣ̇ܬܪ ܬܚܝܬ ܟܢ̈ܦܐ ܕܡܪܚܡܢܘܬܗ. ܡܢ ܒܝ̣ܫܐ ܘܚܝ̈ܠܘܬܗ. ܘܢܫܟܢ ܠܗܘܢ ܚܘܣܝܐ ܕܚܘ̈ܒܐ. ܘܫܘܒܩܢܐ ܕܚ̈ܛܗܐ. ܘܡܠܐܟܐ ܕܫܝܢܐ ܘܕܫܠܡܐ. ܘܡܦܩܢܐ ܟܪܣܛܝܢܝܐ. ܘܫܘܙܒܐ ܕܡܢ ܠܒܘܟܝܐ ܘܐܘܚܕܢܐ ܕܒܝܠ ܐܐ̇ܪ. ܘܩܘܡܐ ܕܡܢ ܝܡܝܢܗ. ܘܒܘܣܡܐ ܕܒܡܠܟܘܬܗ. ܒ̈ܨܠܘܬܐ ܘܒ̈ܥܘܬܐ ܕܝܠܕܬ ܠܐܠܗܐ ܡܪܬܐ ܕܝܠܢ ܡ݊ܪܝ݊ܡ݊: ܘܒܨ̈ܠܘܬܐ ܕܟܠܗܘܢ ܩ̈ܕܝܫܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ: ܀ : ܀ ܕܟܝܪܝܢ ܟܠܗܘܢ ܩ̈ܕܝܫܐ ܘܨܠܘܬܗܘܢ ܬܥ̇ܕܪ ܠܢ܀

The last two lines of arithmetical figures are to be read: ܝܘܚܢܢ ܛܘܒܢܐ ܕܒܝܬ ܒܐܠܫ, "John the monk of Beth-Bālesh."

Fol. 1 a exhibits the words ܟܘܪܣܐ ܩܕܡܝܬܐ ܕܦܢܩܝܬܐ ܕܬܠܐ ܕܐܓܪܬܐ ܕܩܘܪܢܬܝܐ ܩܕܡܝܬܐ ܥܠ ܚܝܠܗ ܕܡܪܢ ܡܫܪܝܢܢ, written in a smaller, but ancient, cursive character. Above, are the letters **i. pp**, and beneath, in Arabic, %.

A marginal note on fol. 2 b and 3 a enumerates the other works now bound with this manuscript: ܘܬܘܒ ܬܫܥܝܬܐ ܥܠ ܐܒܪܗܡ ܩܝܢܕܘܢܝܐ. ـܲـ ܘܥܠ ܝܘܼܠܝܢܐ ــܲـ ܘܥܠ ܓܒܪܐ ܕܐܠܗܐ ــܲـ ܘܥܠ ܦܘܠܐ ܝܘܚܢܢ (sic) ــܲـ ܘܥܠ ܛܠܝ̈ܐ ܕܐܦܣܘܣ ــܲـ ܘܥܠ ܓܡܝ̣ܪܘܬܐ ــܲـ ܘܥܠ ܡܪܬܝܢܘܬܐ ܕܡܪܝ ܟܣܣܛܘܣ..

[Add. 12,160, foll. 1—108.]

**DXCI.**

Vellum, about 11 1/8 in. by 7 1/4, consisting of 195 leaves, a few of which are slightly stained and torn, especially foll. 39, 79, and 86. The quires, signed with letters, are 21 in number, the last having only four leaves. Single leaves are wanting after foll. 71, 78, 148, 149, 151, and 152. Each page is divided into two columns, of from 33 to 36 lines. This volume is written in a fine, regular Estrangělā of the vith or viith cent., and con­tains—

The 30 homilies of John Chrysostom on the second Epistle of S. Paul to the Corin­thians. See Opera, t. x., pp. 486—777, and Migne, Patrol. Gr., t. lxi., col. 381. Title, fol. 6 a: ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ̣. ܕܚܣܝܐ ܘܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܪܝܫ ܐܦܣ̈ܩܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. Homm. viii., ix., and x., are slightly imperfect; hom. xxiii. more so.

Prefixed to them are—

a. An index of the subjects of the various homilies, fol. 2 b: ܩ̈ܦܠܐܐ ܕܣܝܡܝܢ ܒܦܢܩܝܬܐ ܗܕܐ [ܕܬܠܬ] ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܕܬܪ̈ܬܝܢ. ܘܐܝܬܝܗ[ܘܢ] ܬܠܬܝܢ. ܕܒܗܘܢ ܡܫܘܕܥ̇. ܕܡܢܐ ܐܝܬܘܗܝ ܢܝܫܐ ܕܩܢ̣ܐ ܟܠ ܚܕ ܡܢ ܡܐܡܪ̈ܐ..

b. A summary of the contents of the Epistle itself, which is divided into an intro­duction and 15 sections. Fol. 5 b. ܬܫܥܝܬܐ ܕܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ̣. ܒܟܠܗ ܡܡܠܠܐ ܡܛܘܠ ܢܦܫܗ̣ ܘܡܛܠ ܩܘܪ̈ܢܬܝܐ. ܘܬܘܒ ܥܡ ܗܠܝ̣ܢ. ܡܛܠ ܫ̈ܠܝܚܐ ܕܓ̈ܠܐ ܥ̇ܒܕ ܡܠܬܐ ܫܠܝܚܐ. ܘܡܫܬܘܫܛ ܠܗܠܝܢ ܕܡܛܠ ܛܝܒܘܬܐ ܕܐܠܗܐ̇. ܘܡܛܠ ܕܘܝܪܐ ܛܒܐ̇. ܘܒܬܐܪܬܐ ܛܒܬܐ̇. ܘܒܗ̇ܝ ܕܬܟܬܘܫܐ̇. ܘܒܗ̇ܝ ܕܪܚܡܬ ܡܪ̈ܗܛܐ. ܘܬܘܒ ܡܛܠ ܡܝܬܪܘܬܐ ܝܗܘܒܬܐ. ܘܡܛܠ ܕܡܘܬܐ ܘܒܝܫܘܬܐ ܕܫܠܝܚ̈ܐ ܕܓ̈ܠܐ ܀ . . ܀ . . ܀ . .

ܗܕܐ ܕܝܢ ܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ̣. ܫܘܪܝܐ ܡܢ ܚܕ. ܩ̈ܦܠܐܐ ܕܝܢ ܚܡܫܬܥܣܪ̈܀

Colophon, fol. 194 a: ܫܠܡ ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܕܬܪ̈ܬܝܢ ܘܡܣ̇ܝܟܐ ܒܡܐܡܪ̈ܐ̣ ܬܠܬܝܢ. ܕܚܣܝܐ ܝܘܚܢܢ ܐܦܣܩܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ..

After the doxology, on the same page, there is a note, in a smaller Estrangělā, giving the name of the scribe, Peter bar 'Anākā (?): ܐܢܐ ܦܛܪܘܣ ܒܪ ܥܢܩܐ ܟܬܒܐ ܟܠ ܡ̇ܢ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠܝ ܕܐܬܚܢܢ ܒܝܘܡ ܕܝ̣ܢܐ̣. ܐܝܟ ܓܝܣܐ ܕܡܢ ܝܡܝܢܐ. ܒܨܠܘܬܐ ܕܟܘܠܗܘܢ ܩܕܝܫ̈ܘܗܝ̣ ܐܡܝܢ. .

The original note on fol. 194 b has been erased, and over it there is written another, in a current hand, stating that the manu­script was presented to the convent of S. Mary Deipara (A.D. 932) by the monks Cyriacus, Paul, and Thomas, the sons of the priest Yāyē @[Or, perhaps, Nonnus. See above p. 473, note.]@, of Tagrit, generally known by the name of the sons of Pěshīkhtā: ܝܗܒܘ ܘܫܟܢܘ ܟܬܒܐ ܗܢܐ ܕܦܘܫܩܐ ܕܩܕܝܫܐ ܐܝܘܐܢܝ݊ܣ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܩܕܝܫܐ ܕܐܣܩܝܛܝ ܕܡܨܪܝܢ ܕܒܗ̇ ܡܕܝܪ̈ܝܢ ܕܝܪ̈ܝܐ ܩܕܝ̈ܫܐ ܣܘܪ̈ܝܝܐ ܐܚ̈ܐ ܩܕܝ̈ܫܐ ܕܝܠܢ ܩܘܪܝܐܩܘܣ ܘܦܘܠܘܣ ܘܡܪܝܬܐܘܡܐ ܒܢ̈ܝ ܝܐܝܐ ܩܫܝܫܐ ܬܐܓܪ̈ܝܬܢܝܐ ܕܡܬܝܕܥܝܢ ܒܢ̈ܝ ܦܫܝܟܬܐ ܕܡܢ ܬܐܓܪܝܬ ܡܕܝܢܬܐ ܡܝܛܪܘܦܘܠܝܛܝܣ ܐܝܟ ܕܠܦܘܪܩܢܐ ܕܢܦܫܬܗܘܢ ܏ܘܫ..

Another note, on fol. 195 a, has been almost wholly effaced.

[Add. 14,564.]

**DXCII.**

Vellum, about 11 1/2 in. by 7 1/4, consisting of 172 leaves, many of which are much stained by water, and one (fol. 8) mutilated. The quires, 18 in number, are signed with let­ters, whilst the tenth has also the arith­metical figure (%). Each page is divided into two columns, of from 37 to 43 lines. This manuscript is written in an elegant Estrangělā of the vith or viith cent., and contains—

The 30 homilies of John Chrysostom on the second Epistle of S. Paul to the Corinthians, preceded, as in Add. 14,564, by an index of the homilies, fol. 1 b, and a summary of the contents of the Epistle, fol. 3 b.

On fol. 109 b, after the doxology, there is a note stating that the book belonged to the congregation of monks dwelling in the valley of Castra (?), having been pur­chased when Julian was their abbat, and Job and John his δευτεράριος and τριτευτής. ܗܢܐ ܟܬܒܐ ܐܝܬܘܗܝ̣ ܕܟܢܘܫܝܐ ܕܝܚ̈ܝܕܝܐ ܕܥܡܪܝܢ ܒܢܚܠܐ ܕܩܣܛܪܐ. ܕܐܙܕܒܢ ܒܝ̈ܘܡܝ ܪ̈ܚܡܝ ܐܠܗܐ ܡܪܝ ܝܘܠܝܢܐ ܪܝܫܕܝܪܐ ܘܡܪܝ ܐܝܘܒ ܬܢܝܢܗ ܘܡܪܝ ܝܘܚܢܢ ܬܠܝܬܝܗ. ܟܠ ܕܝܢ ܕܫܩ̇ܠ ܠܗ ܕܢܩܪܐ ܒܗ ܏ܘܫ..

The words ܘܡܪܝ ܝܘܚܢܢ ܬܠܝܬܝܗ have been washed out as much as possible, but are still legible.

The remaining leaves contain a prose homily, ascribed to Jacob of Batnae, teach­ing that we should not be neglectful of nor despise our sins. The writing is cursive, of the viiith or ixth cent. It begins, fol. 169 b: ܙܕܩ ܠܢ. ܕܢܚܫ ܝܘܡ ܡܢ ܝܘܡ. ܕܢܘܠ̣ܐ ܕܚ̈ܝ̣ܝܢ ܙܥ̣ܪ ܠܡܬܓܕܕܘ. ܘܗܐ. ܪܗܝܒܝܢ ܝܘ̈ܡܬܐ ܕܢܪ̈ܗܛܘܢ ܠܢ ܡܢ ܥܠܡܐ. ܘܨܒܝܐ ܬܪܥܝܬܢ ܪܚܡܬ ܥܠܡܐ. ܕܬܩ̇ܝܠ ܪܗܛܐ ܥܠ ܫܦܝܪ̈ܐ. ܚ̇ܫܐ ܗ̣ܘ ܓܝܪ ܪܒܐ ܗܢܐ̣. ܕܝܘܡ̈ܬܢ ܪܗܛܝܢ ܠܒܣܬܪܗܘܢ̇ ܘܚ̈ܛܗܝܢ ܠܩܕܡ̈ܝܗܘܢ. ܏ܘܫ..

On fol. 1 a there is a note, stating that this was one of the 250 volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 12,180.]

**DXCIII.**

Vellum, about 10 1/8 in. by 6 5/8, consisting of 164 leaves, one of which (fol. 40) is much torn. The quires, signed with letters, are 17 in number. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a good, regular Estran­gělā of the vith or viith cent., and contains—

The 24 homilies of John Chrysostom on the Epistle to the Ephesians. See Opera, t. x., pp. 1 — 215; Migne, Patrol. Gr., t. lxii., col. 9. Prefixed are, first, an index of chapters, fol. 1 b, ܩ̈ܦܠܐܐ ܕܣܝܡܝܢ ܒܦܢܩܝܬܐ ܗܕܐ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܐ̈ܦܣܝܐ̣. ܕܐܝܬܝܗܘܢ ܥܣܪ̈ܝ̣ܢ ܘܐܪ̈ܒܥܐ. ܕܒܗܘܢ ܡ̇ܫܘܕܥ̣. ܕܡܢܐ ܐܝܬܘܗܝ ܢܝ̣ܫܐ ܕܟܠ ܡܐܡܪܐ; and, second, the argument of the epistle, ܣܝܡܐ̣ ܕܐܓܪܬܐ ܕܠܘܬ ܐ̈ܦܣܝܐ, fol. 4 a.

Colophon, fol. 164 b: ܫܠ̣ܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ̣. ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܐ̈ܦܣܝܐ. ܘܡܣܝܟܐ ܟܘܠܗ̇ ܒܡܐܡܪ̈ܐ ܥܣܪ̈ܝ̣ܢ ܘܐܪ̈ܒܥܐ. ܘܩ̈ܦܠܐܐ ܕܝܠܗܘܢ ܕܡܐܡܪ̈ܐ ܥܣܪ̈ܝ̣ܢ ܘܐܪ̈ܒܥܐ. ܘܒܗܘܢ ܡܘܕܥ̣. ܡܢܐ ܐܝܬܘܗܝ ܚܝܠܐ ܕܝܠܗ ܕܡܐܡܪܐ̣. ܘܕܐܝܢܐ ܢܝܫܐ ܩܢ̣ܐ. ܡܦܫܩܐ ܕܝܢ ܗ̣ܝ ܐܓܪܬܐ ܠܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ܀..

After the doxology, we read the following sentence: ܐܝܟ ܡ̇ܠܚܐ ܕܚ̇ܕܐ ܡܐ ܕܢ̇ܦܩܐ ܐܠܦܗ ܠܠܡܐܢܐ̣. ܗܟܢܐ ܚ̇ܕܐ ܟܬܘܒܐ ܡܐ ܕܡ̇ܫܠܡ ܟܬܒܗ..

A note, on the second column of the same page, informs us that this manuscript be­longed to the poor monks, who were driven from the convent of Tar-rě'īl or Tar'īl, near Aleppo (see Assemani, Bibl. Or., t. ii., p. 351), for the sake of the orthodox faith. ܐܝܬܝܗ̇ ܦܢܩܝܬܐ ܗܕܐ̣. ܕܛܘܒ̈ܢܐ ܡ̈ܣܟܢܐ ܕܪܕܝܦܝܢ ܡܢ ܕܝܪܐ ܕܬܪܪܥܝܠ܇ ܡܛܠ ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ. ܟܠܢܫ ܕܝܢ ܕܫ̇ܩܠ ܠܗ̇ ܕܢܩܪܐ ܒܗ̇ ܐܘ ܕܢܟܬܘܒ ܡܢܗ̇: ܐܘ ܕܢܦܚ̇ܡ: ܘܣ̇ܪܚ ܒܗ̇ ܡܕܡ ܒܨܒܝܢܗ: ܐܘ ܟܐܡ̇ ܥܠܝܗ̇ ܘܠܐ ܡܦ̇ܢܐ ܠܗ̇ ܠܡܪ̈ܝܗ̇: ܗܢܘ ܕܝܢ ܠܗܘܢ ܠܛܘ̈ܒܢܐ ܕܥܘܡܪܐ ܕܬܪܪܥܝܠ܆ ܢܗܘܐ ܝܕܥ̇ ܕܬܚܝܬ ܡܠܬܐ ܕܚܝܠܬܐ ܕܐܣܘܪܝܐ ܘܕܟܠܝܢܐ ܐܝܬܘܗܝ̣. ܥܕܡܐ ܕܡܦ̇ܢܐ ܠܗ̇ ܠܗܘܢ ܣܛܪ ܡܢ ܟܠܘ ܣܘܪܝܝܢܐ ܘܢܟܝܢܐ ܨܒܝܢܝܐ܀ ܀ .

In a later addition we are told that one Thomas corrected or repaired the volume: ܬܐܘܡܐ ܒܨܝܪܐ̣. ܣ̇ܝܡܬ ܘܬܩ̇ܢܐ ܐܝܟ ܚܝܠܐ ܡܚܝܠܐ ܘܝܕܥܬܐ ܒܨܝܪܬܐ ܕܐܫܬܟܢܘ ܠܒܨܝܪܘܬܝ ܡܢ ܐܠܗܐ ܡܪܐ ܕܓܘܐ. ܘܡܦܝܣ ܐܢܐ ܠܟܠ ܡܗܝܡܢܐ ܕܩ̇ܪܐ ܒܗ̣̇. ܕܢܨܠܐ ܥܠܝ ܏ܘܫ..

Below is the single word ܡܘܬܐ, "death," written thus: %.

From the marginal note on fol. 2 a, if appears that there were once bound with this volume a discourse on Faith and extracts from the Fathers: ܘܬܘܒ ܥܠ ܗܝܡܢܘܬܐ ܘܒܘܚ̈ܢܐ ܕܐܒ̈ܗܬܐ..

[Add. 14,565.]

**DXCIV.**

Vellum, about 10 1/8 in. by 6 3/4, consisting of 28 leaves, several of which are much stained and torn, especially foll. 1, 3—8, 11 and 20. The quires were originally 16 or 17 in number, but most of them are lost, and the few that remain are imperfect. They are signed with both letters and arithmetical figures (e.g. fol. 3,ܒ; foll. 8 and 11, ܓ; fol. 20, ܗ; foll. 21 and 28, ܝܗ).

Each page is divided into two columns, of from 31 to 34 lines. This manuscript is written in a line, regular Estrangělā of the vith cent., and contains—

Portions of the Commentaries of John Chrysostom on—

1. The Epistle to the Philippians, ܦܘܫܩܐ ܕܠܘܬ ܦܝ̈ܠܝܦܝܣܝܐ ܕܡܪܝ ܝܘܐܢܝܣ. Fol. 1 a. See Opera, t. xi., pp. 218—307; Migne, Patrol. Gr., t. lxii., col. 177. The fragments remaining are: t. xi., p. 223, 1.18—p. 225, 1.22; p. 226, 1.32—p. 227, 1.34; p. 228, 1.45—p. 230, 1.6; p. 231, 1.8— p. 233, 1.26; p. 234, 1. 33—p. 235, 1.34; p. 238, 1.1—p. 240, 1.6; p. 246, 1.20— p. 248, 1. 32; p. 249, 1. 26—p. 258, 1. 27; p. 269, 1. 27—p. 270, 1. 31; and p. 365, 1. 20 to the end. Colophon, fol. 22 b: ܫܠܡ ܠܡܟܬܒ ܦܢܩܝܬܐ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܦܝܠܝ̈ܦܝܣܝܐ ܕܚܣܝܐ ܘܛܘܒܬܢܐ ܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. ܕܗ̇ܘܝܢ ܡܐܡܪ̈ܐ ܚܡܫܬܥܣܪ̈܀.

2. The Epistle to Philemon, ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܦܘܠܘܣ ܫܠܝܚܐ ܛܘܒܢܐ̣. ܕܠܘܬ ܦܝܠܡܘܢ. Fol. 23 a. See Opera, t. xi., pp. 839—863; Migne, t. lxii., col. 701. The frag­ments remaining are: t. xi., p. 840, 1. 28— p. 844, 1.38; and p. 845, 1.35—p. 848, 1.3.

[Add. 14,566, foll. 1—28.]

**DXCV.**

Vellum, about 10 1/8 in. by 6 3/4, consisting of 84 leaves (Add. 14,566, foll. 29—112), some of which are much stained and torn, espe­cially foll. 29, 69—74, 90, 99, and 106—112. Several of the quires are altogether wanting, and others are very imperfect. They are signed with letters. Each page is divided into two columns, of from 34 to 37 lines. The writing is a good, regular Estrangělā, of the vith or viith cent. This manuscript con­tains—

Portions of the Commentaries of John Chrysostom on—

1. The Epistle to the Colossians, ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܩܘܠܘ̈ܣܝܐ̣ ܕܡܪܝ ܝܘܗܢܝܣ.. Fol. 29 a. See Opera, t. xi., pp. 370—490; Migne, Patrol. Gr., t. lxii., col. 299. The portions missing are: t. xi., p. 370—p. 376, 1. 11; p. 427, 1. 38 —p. 428, hist lino (with the exception of a fragment); p. 430, 1.13—p. 434, 1.1; p. 438, 1.27—p. 439, 1.43; p. 452, 1.23—p. 456, 1.13; p. 461, 1.43—p. 465, 1. 35; and p. 477, 1. 29—p. 479, 1.8. Colophon, fol. 108 a: ܫܠ̣ܡ ܠܡܟܬܒ ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܩܘܠܘ̈ܣܠܝܐ. ܕܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ܀.

2. The Epistle to Titus: ܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܛܛܘܣ̣. ܕܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܦܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ. Fol. 108 b. See Opera, t. xi., pp. 789—837; Migne, t. lxii., col. 663. The portions remaining are: t. xi., p. 789, 1.1—p. 790, 1.6; p. 800, 1.7—p. 801, 1.21; and p. 828, 1.9—p. 831, 1.4.

On fol. 112 a there is a part of an ana­thema, written in an old cursive hand; but whether the leaf originally belonged to this volume is perhaps doubtful.

[Add. 14,566, foll. 29—112.]