**DCCVIII.**

Vellum, about 9 7/8 in. by 7 1/4, consisting of 120 leaves, many of which are much stained and torn, especially foll. 1, 10—12, 21, 24, 30, 34, 36, 39—41, 101, 108, 109, 115, and 117—120. The quires, signed with letters, are 13 in number. Leaves are wanting after foll. 30, 109, 115, 117, 119, and 120. Each page is divided into two columns, of from 27 to 34 lines. This manuscript is written in a rather inelegant hand of about the xth cent., and contains—

The first volume of the Commentary of Daniel of Salach, $ܡܪܝ ܕܢܐܝܠ ܨ̇ܠܚܝܐ (see Assemani, Bibl. Or., t. i., p. 495), on the Psalms, comprising Pss. i — l. Title, fol. 1a: $. . . ܕܝܫܘܥ ܡܫܝܚܐ ܟܬܒ̇ܝܢܢ ܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ ܕܡܪܝ ܕܢܝܐܝܠ ܨ̇ܠܚܝܐ. ܡܐܡܪܐ ܩܕܡܝܐ. ܐܡܝܪ ܠܕܘܝܕ ܥܠ ܫܐܘܠ ܡ̇ܠܟܐ ܕܐܙܠ ܗ̣ܘܐ ܒܐܘܪܚܐ ܕܥܕܘܥܝܪ. ܠܡܣ̇ܩܘ ܠܫܡܘܐܝܠ ܒܙܟܘܪ̈ܐ. ܘܐܝܬ̣ܒ ܒܡܘܬܒܐ ܕܐܢܬܬܐ ܕܡ̇ܣܩܐ ܒܙܟܘܪ̈ܐ.

At the foot of the same page are the words

$ܕܦܘܫܩܐ ܕܘܝܕ (sic) $ܦܠܓܘܬܐ ܩܕܡܝܬܐ

At the end of the commentary, fol. 120 a, we find—

1. A letter of Daniel of Salach to John, abbat of the convent of Eusebius at $ܟܦܪܐ ܕܒܪܬܐ, in the district of Apamea, stating his reasons for writing this commentary, and making it as concise as possible. It is here entitled $ܡܪܬܝܢܘܬܐ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܕܢܝܐܝܠ, and begins, fol. 120 a: $ܟܕ ܟܡܐ ܕܐܫܟܚܬ ܟܕܢܬܗ̇ ܠܡܠܬܐ. ܡܛܠ ܕܠܐ ܐܣܒ ܡܘܒܠܐ ܕܡܝܢܘܬܐ: ܘܐܣ̇ܝܡ ܥܠ ܟܬܦ̈ܬܐ ܕܐܝܠܝܢ ܕܩ̇ܪ̈ܝܢ. ܘܥܠ ܕܚ̇ܐܪ ܐܢܐ ܒܙܒܢܐ ܗܢܐ ܕܐܬܡܣܟܢ ܚܘܒܗ̇ ܕܢܦܫܐ ܕܬܠܡ̈ܝܕܐ: ܘܠܝܬ ܕܨ̇ܒܐ ܠܡܥܡܠ ܘܠܡ̇ܟܢܫܘ ܝܕܥܬܐ ܒܥܡ̈ܠܐ ܕܟܐܢܘܬܐ. ܏ܘܫ.

2. The letter of the abbat John, to which no. 1 is the reply, requesting Daniel of Salach to compose his commentary on the Psalms : $ܬܘܒ ܐܝܓܪܬܐ ܕܟܬܒ ܪܚ̇ܡ ܐܠܗܐ ܡܪܝ ܝܘܚܢܢ ܪܝܫܕܝܪܐ ܕܡܪܝ ܐܘܣܒ ܟܦܪܐ ܕܒܪܬܐ ܠܡܪܝ ܕܢܝܐܝܠ. ܕܢܟܬܘܒ ܠܗ ܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ ܕܕܘܝܕ ܢܒܝܐ. Beginning, fol. 120 *b*:

$ܠܡܠܦܢܐ ܚܟܝܡܐ ܘܪܚܡ̣ܬ ܐܠܗܐ: ܝܕܥܬܐ ܡܫܡܠܝܬܐ. ܡܠ̣ܐ ܚܘܒܐ ܡܫܝܚܝܐ. ܚܟܝܡ ܒܕܚܠܬ ܡܪܗ. ܘܡܫܪܪ ܥܠ ܝܒܠܗ̇ ܕܗܝ̇ܡܢܘܬܐ. ܚܘܬܪܗ̇ ܘܫܘܒܗܪܗ̇ ܕܒܨܝܪܘܬܝ. ܛܥ̣ܝܢ ܚܫܗ ܕܡܪܗ ܒܩܢܘܡܗ. ܡܪܝ ܕܢܝܐܝܠ ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ. ܡܢ ܒܨܝܪܐ ܩܫܝܫܐ ܘܪܝܫܕܝܪܐ ܝܘܚܢܢ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܪܝ ܐܘܣܒ. ܕܟܦܪܐ ܪܒܪܬܐ ܟܘܪܐ ܕܐܦܡܝܐ. ܒܝܫܘܥ ܐܠܗܐ ܡܠܬܐ ܓ̇ܡܪ ܟܠ ܒܚܫܐ ܕܙܩܝܦܗ ܣ̇ܓܝ ܫܠ̣ܡ܀ ܥܢܝܢܐ ܡܪܝ ܫܦܝܪܐ ܕܡܫܬܡܪ ܒܬܦ̈ܐ ܕܚ[ـܘ]ܒܐ ܠܝܕܥܬܐ. ܡܥܕ ܒܟܠ ܠܗ ܠܡܡܚܛܦ (sic) $ܘܠܡܬܠ ܦܐܪ̈ܐ ܐܝܠܝܢ ܕܥܠ ܕܪܦܘ (sic) $ܟܬܝ̈ܒܬܐ ܐܬܝ̈ܢ܇ ܐܝܟ ܕ̈ܫܢܐ ܕܒܘܣܡܐ ܠܟܦܢܘܬܗ̇ ܕܢܦܫܐ܇ ܏ܘܫ.Imper­fect.

[Add. 17,187.]

**DCCIX.**

Three vellum leaves, about 10 in. by 6 5/8, the first of which is much stained and torn. Each page is divided into two columns of from 38 to 41 lines. The writing is neat and regular, of the ixth or xth cent. They contain—

Fragments of the second volume of the Commentary of Daniel of Salach on the Psalms; viz. part of the homilies on Pss. li., lviii., and lxii. Title: $[ܟܬܒ]ـܐ ܕܬܪܝܢ ܕܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ ܕܥܒܕ ܪܚܡ ܐܠܗܐ [ܩܫܝܫ]ـܐ ܕܢܝܐܝܠ ܡܠܦܢܐ. ܠܘܬ ܚܣܝܐ ܘܩܕܝܫܐ ܡܪܝ [ܝܘܚܢـ]ـܢ ܪܝܫ ܕܝܪܐ ܕܕܝܪܐ ܩܕܝܫܬܐ [ܕܛܘ]ܒܬܢܐ ܡܪܝ ܐܘܣܒ [ܕܟܦ]ܪܐ ܕܒܪܬܐ ܕܒܟܘܪܐ ܕܐܘܦܡܝܐ.

On the recto of the first leaf there is a coloured figure of the holy Cross, with the words $ܒܟ ܢܕܩܪ ܠܒܥܠܕܒ̈ܒܝ .

[Add. 14,668, foll. 37—39.]

**DCCX.**

Paper, about 7 7/8 in. by 5 5/8, consisting of 195 leaves, many of which are much torn, especially foll. 1—9, 20—35, 44—46, 53, 54, 57, 58, and 192—194. The quires, signed with letters, were originally 25 in number; but the first four are lost, and the next eight are more or less imperfect, leaves being wanting after foll. 4, 5, 6, 8, 20, 29, 34, 35, and 52. There are from 21 to 26 lines in each page. This volume is written in a coarse, inelegant hand, and dated A.Gr. 1413, A.D. 1102. It contained—

The second volume of the Commentary of Daniel of Salach on the Psalms, comprising Pss. li. — c. At present the text com­mences with the homily on Ps. lxii., from v. 4.

Subscription, fol. 192 b: $ܫܠ̣ܡ ܟܬܒܐ ܕܬܪ̈ܝܢ ܕܦܘܫ̣ܩܐ ܕܡܙܡܘܪ̈ܐ: ܕܥܒ̣ܝܕ ܠܪܚ̇ܡ ܐܠܗܐ: ܩܫܝܫܐ ܢܟܦܐ: ܡܪܝ ܕܢܝܐܝܠ ܨ̇ܠܚܝܐ܀ ܫܘܒܚܐ ܠܐܒܐ: ܏ܘܫ.

Then follows a note, fol. 192 b, stating that the manuscript was transcribed by Samuel bar Cyriacus, a priest and stylite, A. Gr. 1413, (A.D. 1102), at a place called $ܢܝܩܝܘܣ (Νικίου), not far from the desert of Scete and from Cairo and Alexandria.

$ ܫܩ̣ܠ ܫܘܡܠܝܐ ܟܬܒܐ ܗܢܐ ܒܐܝ̣̈ܕܝ ܫܡܘܐܝܠ ܒܨܝܪܐ ܘܚ̇ܛܝܐ ܘܩܫܝܫܐ ܠܡ ܘܐܣܛܘܢܪܝܐ ܡܚ̇ܝܠ̣ܐ. ܒܫܢܬ ܐܠܦܐ ܘܐܪ[ܒܥ̈ܡـ]ـܐܐ ܬ̈ܠܬܥܣܪ̈ܐ ܕܝܘ̈ܢܝܐ. ܒܝܘܡ ܬܠܬ ܒܫܒܐ ܒܬܡܢܝܐ ܒܬܐܡܘܙ ܝܪܚܐ ܒܪܝܟܐ. ܐܬܟܬܒ̣ ܘܐܬܕܩ (sic) $ܒܐܝ̣̈ܕܝ ܫܡܘܐܝܠ ܒܨܝܪܐ. ܒܪ ܩܘܪܝܩܘܣ ܒܪ ܐܒܪܗܡ ܒܪ ܘܠܝܕ. ܡ̈ܢܚܐ. ܟܬܟܕ (sic) $ܗ̣ܘ ܐܝܬܘܗܝ ܒܚܒܘܫܝܐ ܒܓܘܙܪܬܐ ܕܫܡܗ̇ ܢܝܩܝܘܣ ܒܩܪܝܒܘܬܐ ܕܡܕܒܪܐ ܩܕܝܫܐ ܕܐܣܩܛܝܣ ܘܕܡܨܪܝܢ ܘܕܐܠܟܣܢܕܪܝܐ ܪܒܬܐ. ܟܬܒܗ ܕܝܢ ܐܝܟ ܕܠܗܓܝܢܐ ܘܠܥܘܕܪܢܐ ܕܢܦܫܗ. ܏ܘܫ.

Fol. 194 *a* contains a very small portion of the commentary on Ps. i., left unfinished by the scribe. The heading is written with yellow paint.

The flyleaf, fol. 195, seems to have been taken from an Arabic astrological work.

[Add, 14,679.]

**DCCXI.**

Vellum, about 9 in. by 5 5/8, consisting of 21 leaves (Add. 17,197, foll. 26—46), some of which are much stained and soiled, especially foll. 28—33, 39, and 43. The quires are signed with letters. There are from 30 to 33 hues in each page. This manuscript is im­perfect both at the beginning and end, and there are #lacunae after foll. 26, 27, 33, 43, and 44. It is written in a good, regular hand of the ixth or xth cent., and contains—

Portions of a monophysite treatise on the doctrine of the Two Natures in Christ. As it is directed against Leo, bishop of Harrān, and is divided into twelve chapters, there can be no doubt that it is the "Epistola Apologetica ad Leonem" of Elias, patriarch of Antioch, described by Assemani in the Bibl. Or., t. ii., p. 95.

Chapp. i.—vi. are wanting.

Chap, vii., imperfect. Fol. 26 a.

Chap. viii. $ܩܦܠܐܘܢ ܕܬܡܢܝܐ ܩܘܝܡܐ ܕܕܘܓܡܐ ܕܝܠܢ ܗܢܘ ܕܝܢ ܕܚܕ ܟܝܢܐ ܡܪܟܒܐ ܡܬܝܕܥ ܡܫܝܚܐ̣. ܐܘܟܝܬ ܚܕ ܟܝܢܐ ܕܡܠܬܐ ܐܠܗܐ ܕܡܒܣܪ ܗ̇ܝ ܕܐܝܬܝܗ̇ ܚܕ ܩܢܘܡܐ ܕܡܠܬܐ ܕܡܒܣܪ. ܗ̣ܝ ܓܝܪ ܟܕ ܗ̣ܝ ܡܫܘܕܥܢ ܗܠܝܢ ܒܡܬܒܣܪܢܘܬܐ̣. ܐܝܟܢܐ ܕܒܗܠܝܢ ܕܡܬܬܝ̈ܬܝܢ ܡܬܚܘܝܐ. ܘܕܟܠܩ̈ܕܘܢܝܐ ܕܠܐ ܡܘܕܝܢ ܗܟܢܐ̣. ܓܕܫܐ ܡܬܪܥܝܢ ܕܐܝܬܘܗܝ ܗ̇ܘ ܚܕ ܩܢܘܡܐ ܕܡܫܝܚܐ ܕܐܡܪܝ̣ܢ. ܐܝܟܢܐ ܕܐܦ ܐܬܚܘܝܬ ܡܢ ܠܥܠ. Imperfect. Fol. 26 b.

Chap, ix., imperfect at the beginning. Fol. 28 a.

Chap. x. $ܩܦܠܬܘܢ ܕܥܣܪܐ̣. ܫܪܝܐ ܕܬܠܬܐ ܫ̈ܘܐܠܐ. ܗܠܝܢ ܕܡܠܝܠܐܝܬ ܟܐܡܬ ܐܬܥܬܕܘ ܡܢ ܠܐܘܢ̇. ܒܐܓܪܬܐ ܗ̇ܝ ܕܐܝܬܝܗ̇ ܗܕܐ ܥܢܝܢܗ̇. Imperfect. Fol. 33 b.

Chap. xi. $ܩܦܠܐܘܢ ܕܚܕܥܣܪ ܒܘܚܢܐ ܕܡܚܘܐ ܕܗ̇ܘ ܕܟܢܫ ܬܚ̈ܘܝܬܐ ܗܠܝܢ ܕܡܢ ܠܐܘܢ ܗܢܐ ܕܠܘܬܗ ܐܝܬܝܗ̇ ܐܓܪܬܐ ܐܬܬܝ̈ܬܝ̣. ܠܐ ܗܘܐ ܕܢܦܝܣ ܥܠ ܕܘܓܡܐ ܕܝܠܗ ܕܫܪܝܪ ܝܨܝ̣ܦ. ܐܠܐ ܡܠܘܢ ܕܢܛܥܐ ܒܫܡ ܐܒ̈ܗܬܐ. ܘܬܚܘܝܬܐ ܡܢܗܘܢ ܕܝܠܗܘܢ ܕܬܪ̈ܝܝ ܟܝ̈ܢܐ ܕܐܦܠܐ ܒܚܕ ܡܢ ܙܢ̈ܝܢ ܡܬܐܡܪ̈. ܡܢ ܒܬܪ ܚܕܝܘܬܐ ܡܫܝܚܐ ܬܪ̈ܝܢ ܟܝ̈ܢܐ. Fol. 36 b.

Chap. xii. $ܩܦܠܐܘܢ ܕܬܪ̈ܥܣܪ ܒܘܚܢܐ ܕܡܚܘܐ̣. ܕܠܐ ܗܘܐ ܐܝܟ ܐ̇ܝܕܐ ܕܡܬܬܘܕܝܐ ܕܐܡܝܪܐ̣. ܗܕܐ ܠܐܒ̈ܗܬܐ ܚܣ܇ ܐܠܐ ܡܠܘܢ ܒܡܫܦܢܘܬܐ ܩܒܠܗ̇ ܩܕܝܫܐ ܣܘܐܪܐ ܐܢܗ̣ܘ ܕܐܡܝܪܐ ܠܗ̇. ܗ̇ܝ ܕܟܠܗ̇ ܠܡ ܩܛܝܓܪܢܘܬܐ ܡܠܝܐ̇. ܗ̇ܝ ܕܢܐܡܪ ܬܪ̈ܝܢ ܟܝ̈ܢܐ ܡܢ ܒܬܪ ܚܕܝܘܬܐ ܒܡܫܝܚܐ܇ ܐܦܢ ܡܢ ܐܒܗ̈ܬܐ ܣ̈ܓܝܐܐ ܕܠܐ ܥܕܠܝ ܐܡܝܪܐ. ܘܬܚ̈ܘܝܬܐ ܡܢܗܘܢ ܕܝܠܗܘܢ ܕܡܬܟܬܫܢܐ̣. ܕܠܐ ܣܟ ܐܡ̣ܪ ܐܦܠܐ ܚܕ ܡܢ ܐܒ̈ܗܬܐ̇. ܬܪ̈ܝܢ ܟܝ̈ܢܐ ܠܡܫܝܚܐ ܡܢ ܒܬܪ ܚܕܝܘܬܐ. Imperfect. Fol. 43 a.

The principal writers cited are:—

Acacius of Melitene: fol. 33 b.

Ambrose of Milan: fol. 45 b.

Athanasius: foll. 32 b, 40 *a*, 44 *a*, 45 *a*, 46 *a* and b.

Constantine of Harrān (see Assemani, Bibl. Or., t. i., p. 466): foll. 27 *a* (reply to Simeon, $ܩܕܝܫܐ ܫܡܥܘܢ ܐܦܝܣܩܘܦܐ ܗ̇ܘ ܕܝܠܢ), 30 b (against Severus, $ܠܘܩܒܠ ܩܕܝܫܐ ܣܘܐܪܐ), 31 *a* 32 *a*.

Cyril of Alexandria: foll. 26 *a* and b, 28 *a*, 29 *a* and b, 30 *a* and b, 35 *a*, 39 *a*, 41 *a*, 43 *a*, 44 b, 46 *a*.

George of Tagrīt (see Assemani, Bibl. Or., t. i., p. 465): foll. 27 *a* (letter to Christopher, $ܐܓܪܬܐ ܕܠܘܬ ܟܪܝܣܛܘܦܪܐ), 40 a (do.), 27 *a* (to the monks of the convent of S. Matthew, $ܐܓܪܬܐ ܕܠܘܬ ܕܝܪ̈ܝܐ ܕܒܝܬ ܡܪܝ ܡܬܝ), 32 *a,* 44 a.

Gregory Nazianzen: foll. 32 b, 34 *a*, 35 *a*, 37 *a*.

Gregory Nyssen: foll. 37 b, 42 *a*.   
Gregory Thaumaturgus: fol. 32 b ($ܗܝܡܢܘܬܐ ܗ̇ܝ ܕܒܡ̈ܢܘܬܐ).

John Chrysostom: fol. 45 b.

John Damascene, $ܝܢܝ ܕܪܡܘܣܩܝܐ: @[This form of the name is not contemptuous, as Assemani supposes (Bibl. Or., t. i., p. 467), for it often occurs in the *Malkite* service-books.]@ foll. 27 *a*, ($ܪܝܫܐ ܗ̇ܘ ܩܕܡܝܐ ܕܗܠܝܢ ܡܐܐ ܘܚܡܫܝܢ ܪ̈ܝܫܐ ܕܥܒ̣ܕ), 46 b.

Julius of Rome: foll. 39 b, 44 a.

Leo of Harrān (see Assemani, Bibl. Or., t. i., p. 467): foll. 34 a and b, 38 a, 39 a and b.

Leo of Rome: foll. 31 b, 32 a, 33 a, 45 b.

Proclus of Constantinople: fol. 42 b.

Severus: foll. 43 b, 45 *a* and b.

Succensus: foll. 28 b, 38 b.

Theodoret: fol. 26 *a*.

[Add. 17,197, foll. 26—46.]

**DCCXII.**

Vellum, about 9 1/2 in. by 6 1/8, consisting of ten leaves (Add. 12,172, foll. 55—64), the first and last of which are much torn. Each page has from 26 to 30 lines. The writing is partly #Estrangela, partly cursive, of the ixth cent. This manuscript contains—

A discourse of Simeon, νοσοκόμος of the great ξενοδοχεῖον of Edessa, @[Perhaps the same who was, against his own wish, elected bishop of Edessa, A.D. 761. See Assemani, Bibl. Or., t. i., p. 428; t. ii., p. 111.]@ on the Return of the Jews from the Captivity at Babylon, and on the Seventy Weeks of the prophet Daniel: $ܡܐܡܪܐ ܕܥܠ ܦܘܢܝܐ [ܕܫܒܝܬܐ ܕܡܢ] ܒܒܠ̣. ܘܥܠ ܫܒ̈ܘܥܐ ܕܕܢܝܐܝܠ. [ܕܥܒܝܕ] ܠܩܫܝܫܐ ܡܪܝ ܫܡܥܘܢ ܢܘܣܩ[ـܘܡܘܣ] ܕܟܣܢܕܟܝܢ ܪܒܬܐ ܕܐܘܪܗܝ.

Beginning, fol. 55 b:

ܢܐܡܪ ܡܢ ܗܫܐ ܥܠ ܦܘܢܝܐ ܕܫܒܝܬܐ̇ ܕܡܢ ܒܒܠ܇ ܘܥܠ ܒܢܝܢܗ ܕܗܝܟܠܐ ܗ̇ܘ ܕܗܘ̣ܐ ܒܫܢܬ ܬܪ̈ܬܝܢ ܕܕܪܝܘܫ ܡܢ ܙܘܪܒܒܠ. ܘܝܫܘܥ ܒܪ ܝܘܙܕܩ̇. ܘܥܠ ܫܒ̈ܘܥܐ ܗܠܝܢ ܕܕܢܝܐܝܠ܇ ܐܝܟ ܕܐܘܕܥܗ ܡܠܐܟܐ. ܘܡܢܗܘܢ ܢܚܘܐ ܢܗܝܪܐܝܬ݂ ܕܫܠ̣ܡ ܠܗ ܥܠܝܗܘܢ ܙܒܢܐ ܕܡܕܒܪܢܘܗܘܢ̣. (sic)

$ (corrected into $ܕܐܘܕܥ) $ܒܚܘܪܒܐ ܗ̇ܘ ܕܐܕܥ ܥܠܝܗܘܢ ܕܢܝܐܝܠ ܢܒܝܐ. ܘܕܐܝܠܝܢ ܩܪ̈ܒܐ ܗܘܘ ܥܠܝܗܘܢ̣. ܘܟܡܐ ܒܝ̈ܫ̣ܬܐ ܣܒܠܘ ܡܢ ܡܫܬܒܩܢܘܬܐ ܕܐܠܗܐ ܕܗ̣ܘܬ݁ ܠܘܬܗܘܢ܇ ܡܛܠ ܥܘܼ̈ܠܐ ܘܒܝ̈ܫ̣ܬܐ ܕܡ̈ܠܟܝܗܘܢ ܘܕܟܠܗ ܥܡܐ ܕܝܗ̈ܘܕܝܐ̇. ܗܠܝܢ ܕܒܫܪܒܐ ܕܡܢ ܩܕܡ ܗܢܐ ܚܘܝܢ̣ܢ. ܏ܘܫ.

It is imperfect at the end and in three other places, leaves being missing after foll. 55, 59, and 63.

[Add. 12,172, foll. 55-64.]

**DCCXIII.**

Paper, about 14 1/2 in. by 8 1/8, consisting of 221 leaves, many of which are much torn, especially foll. 1—3, 151, and 187—221. The first part of the volume, foll. 1—164, was composed of 15 quires, the first of which is lost, and the second imperfect. They are signed with Coptic arithmetical figures as far as the tenth ($, fol. 93 *a*), but from that place with Syriac letters. The second part, foll. 165—221, is very imperfect, but pro­bably contained about a dozen quires, signed with letters ($ܛ, fol. 217 *a*). Each page is divided into two columns, of from 30 to 38 lines. This manuscript is written in a good, regular hand, probably of the xth cent, (see Add. 14,683), and contains—

A commentary on the Gospels of S. John, fol. 1 *a*, and S. Mark, fol. 165 a, compiled and written, according to the subscription, fol. 164 *a*, by Hārith bar Sīsīn, of Sanbāt @[According to Yākūt, in the Mu’jam al-Buldān, % is the name of a village in the island of %, between Cairo and Alexandria]@ and of Harrān (see, however, Add. 14,682).

*a.* Of the commentary on S. John, the introduction and part of the first chapter are lost, the text commencing with ch. i. 15. Fol. 1 *a*.

*b.* Of the introduction to S. Mark, fol. 165 *a*, a leaf is wanting at the beginning and another after fol. 173. There is a considerable lacuna after fol. 197, and the remainder of the manuscript, from fol. 204 onwards, is very fragmentary.

The compiler of this commentary some­times cites the Septuagint version of the Scriptures, $ܐܝܟ ܫܒܥܝܢ; e.g., Exodus, fol. 149 *a*; Isaiah, fol. 107 *b*; and Jeremiah, fol. 138 *a*.

Of his other authorities the principal are :—

John (Chrysostom), $ܝܘܐܢܝܣ; e.g. foll. 12 b, 19 a, 20 a, 23 a, 29 *a*, 30 b, 32 b, 36 b, and 39 *a*.

Jacob (of Batnae), $ܡܪܝ ܝܥܩܘܒ, the extracts from whose writings are numerous, and generally written on the margins.

Theodore (of Mopsuestia), $ܬܐܘܕܘܪܘܣ; e.g. foll. 15 *a* and 19 *a*. See Sachau, Theodori Mopsuesteni fragmenta Syriaca, pp. $ܩܐ and 62.

Ephraim, $ܐܦܪܝܡ. Fol. 29 *a*.

Cyril (of Alexandria), $ܩܘܪܝܠܘܣ. Fol. 204 *a*.

He also quotes the Sibylline Oracles, $ܕܣܝܒܘܠܐ, fol. 144 b: $ܒܕܪܐ ܚܡܝܫܝܐ ܢܩܘܡ ܡ̇ܠܟܐ ܚܝܠܬܢܐ. ܘܬܬܚܘܐ ܠܗ ܐܬ݀ܐ ܒܫܡܝܐ. ܢܝܫܐ ܕܥܠܘܗܝ ܥܬܝܕ ܕܢܬܬܠܐ ܐܠܗܐ. The same work is cited on fol. 141 b under the name of $ܣܐܓܘܣ (i.e. sagas; sagae =divinatrices, sibyllae): $ܠܐܝ̈ܕܝܐ ܕܗ̇ܢܘܢ ܕܠܐ ܢܡܘܣ ܘܠܐ ܡ̈ܗܝܡܢܐ ܠܚܪܬܐ ܢܐܬܐ. ܘܢܬܠܘܢ ܠܐܠܗܐ ܫܘܩܦ ܦܟ̈ܐ ܒܐܝܕ̈ܝܐ ܐܢܫ̈ܝܬܐ. ܘܒ̈ܦܘܡܐ ܛܡ̈ܐܐ ܢܪܘܩܘܢ ܒܐܦܘ̈ܗܝ. ܢܬܠ ܕܝܢ ܚܨܗ ܠܢܓܕܐ ܗܝܕܝܢ. ܘܟܕ ܡܬܩܦܚ ܢܫܬܘܩ. ܐܝܟ ܕܠܐ ܐܢܫ ܢܫܬܘܕܥ ܐܘ ܡܢܘ ܐܘ ܕܕܡܢܘ. ܐܘ ܡܢ ܐܝܟܐ ܐܬ̣ܐ. ܐܝܟܢܐ ܕܟܕ ܡܬܟܠܠ ܡܢ ܟܘ̈ܒܐ. And again, fol. 149 *a*: $ܐܝܟ ܕܠܐ ܐܢܫ ܢܫܬܘܕܥ ܕܡܢܘ. ܐܘ ܕܕܡܢܘ ܐܘ ܡܢ ܐܝܟܐ ܐܬ̣ܐ. ܐܝܟܢܐ ܕܟܕ ܡܬܟܠܠ ܡܢ ܟܘܼ̈ܒܐ̣. ܢܦܬܚ ܦܘܡܗ ܘܢܡܠܠ. ܠܕܦܢܗ ܕܝܢ ܬܪ̈ܥܘ ܒܪܘܡܚܐ. ܡܛܠ ܢܡܘܣܗܘܢ܀ See the Oracula Sibyllina, ed. Friedlieb, book viii., vv. 287—296.

Εἰς ἀνόμων χεῖρας καὶ ἀπίστων ὔστερον ἤξει,

Δώσουσι δὲ Θεῷ ῥαπἰσματα χερσὶν ἀνάγνοις,

Καὶ στόμασι μιαροῖς ἐκπτύσματα φαρμακόεντα.

Δώσει δ' εἰς μάστυγας ἁπλῶς ἁγνὸν τότε νῶτον·

Καὶ κολαφιζόμενος συγήσει, μήτις ἐπιγυῷ,

Τἱς τίνος, ἧ πόθεν ἦλθεν, ἵνα φθιμένοισι λαλήσῃ.

Καὶ στέφανον φορέσει τὸν ἀκάνθινον· ἐκ γὰρ ἀκαυθῶν

Τὸ στέφος ἐκλεκτῶν ἀγίων αἰὡνιον ἦξει.

Πλευρά τε νύξουσι καλάμῳ διὰ τὸν νόμον αὐτῶν.

Another work is twice cited under the name of $ܗܪܡܝܣ, viz. fol. 87 *b*: $ܕܡ̇ܐ ܗܢܐ ܗܟܝܠ ܠܚܝܠܗ ܕܐܒܐ. ܕܐܝ܏ܬܘ ܥܡܗ. ܒܪܐ ܗܟܝܠ ܐܝܬܘܗܝ ܒܐܒܐ. ܘܐܒܐ ܒܒܪܐ. ܕܗܘܝܘ ܥܠܬܐ ܕܢܗܘܐ ܟܠ܀ And again, fol. 116 *a*, the same passage, with the addition of the word $ܝܠܕܗ at the end.

The somewhat pompously worded co­lophon of the Gospel of S. John runs as follows, fol. 164 *a*. $ܫܠ̣ܡ ܠܡܟܬܒ ܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ. ܕܡܟܢܫ ܒܚܦܝܛܘܬܐ ܠܐ ܙܥܘܪܬܐ: ܥܡ ܣܗܕܘ̈ܬܐ ܕܡܢ ܟܬܒ̈ܐ ܩ̈܏ܕ. ܘܡܢ ܦܝܠ܏ܣܘ ܒܪ̈ܝܐ ܘܟ̈ܬܒܐ ܕܚ̈ܢܦܐ: ܗ̇ܢܘܢ ܕܩܛܝܪܐܝܬ ܘܠܐ ܨܒܝܢܐܝܬ܇ ܐܣܗܕܘ ܥܠ ܫܪܪܐ ܟܕ ܠܐ ܪܥܝܢ. ܠܡܚܝܠܐ ܘܠܐ ܚ̇ܫܚܐ ܚܪܝܬ ܒܪ ܡܪܝ ܣܝܣܝܢ ܕܣܢܒܛ. ܘܕܡܢ ܚܪܢ ܡܕܝܢܬܐ ܐܒܪܗܡܝܬܐ. ܡܢ ܦܘܫܩܐ ܕܡ̈ܠܦܢܐ ܣ̈ܓܝܐܐ. ܘܡܢ ܐܝܠܝܢ ܕܐܦ ܗ̣ܘ ܫܡ̣ܥ ܐܢ̈ܝܢ ܡܢ ܡ̈ܠܦܢܐ ܕܩ̣ܪܐ ܩܕܡܝܗܘܢ. ܥܡ ܡܕܡ ܡܕܡ ܡܢ ܚ̈ܘܫܒܐ ܒ̈ܝܬܝܐ.

On fol. 164 b there is the following note.

$ܠܟܬܒܐ ܡ̇ܢ ܗܢܐ ܕܢܘܗܪܐ. ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ. ܕܒܝܨܝܦܘܬܐ ܪܒܬܐ ܘܠܐ ܡܪܫܠܐܝܬ: ܐܢܐ ܟܝܬ ܠܐ ܚܫܚܐ ܘܡܚܝܠܐ ܚܪܝܬ ܒܪ ܡܪܣܝܣܝܢ (sic) ܕܣܢܛܒ. ܘܕܡܢ ܚܪܢ ܡܕܝܢܬܐ. ܒܥܡܠܐ ܕܠܐ ܙܥܘܪ ܝܨܦܬ ܘܟܢܫܬ ܘܟܬܒܬ ܒܟܪܬ ܐܝ̈ܕܝ. ܥܡ ܡܚܝܠܘܬܐ ܣܐܒܝܬܐ. ܘܩܲܢ̣ܝܬ ܗܢܝܐܝܬ ܐܘ ܡܕܡ ܐܚܪܝܢ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܡ̇ܢ ܕܝܠܝ. ܠܘ ܒܨܝܪܕܝܢ ܘܕܗ̇ܢܘܢ ܕܡܬܥܢܝܢ ܒܗ܇ ܒܕܪ̈ܐ ܗ̇ܢܘܢ ܕܒܬܪܟܢ܇ ܒܝܘ̈ܒܠܐ ܙܒܢ̈ܝܐ. ܗ̇ܘ ܡܢ ܓܝܪ ܕܒܟܬܒܐ ܗܢܐ ܦܓܥ̣. ܨܠܘܬܐ ܠܗ̇ܘ ܕܝ̣ܨܦ ܘܟܢ̣ܫ ܘܟܬ̣ܒ ܘܩܢ̣ܐ ܢܫܟܢ. ܏ܘܫ.

According to these statements, the author of this commentary was #Harith bar #Sisin, and we have here the autograph manuscript of the work. The volume has, however, no appearance of being an author's autograph; and a reference to Add. 14,683, renders it exceedingly probable that the said #Harith was merely the copyist, and that he has claimed as his own the labours of Lazarus of #Beth-Kandasa (see also Add. 18,295, fol. 149 b).

On fol. 181 *a* there is a note, which records the name of a reader, #Bar-sauma, and states that the book belonged to the convent of S. Mary Deipara. $ܐܝܬ ܠܝ ܒܪܨܘܡܐ ܬܠܡܝܕܐ ܕܠܝ ܡܢ ܚܨܢܐ ܕܡܢܨܘܪ. ܘܕܫܪܟܐ. ܐܢܐ ܒܪܨܘܡܐ ܚܛܝܐ ܕܣܪܛܬ ܠܗܠܝܢ. ܬܪܝܢ ܣܘܪܛܐ.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ. ܕܕܝܪܐ ܕܣܘܪܝܝܐ ܕܝܠܕܬ ܐܠܗܐ ܡܪܝܡ ܨܠܘܬܗ̇ ܥܡܢ ܐܡܝܢ.

On fol. 173 *a* we find the name of another reader, John. $ܒܫܡܐ ܕܐܠܗܐ ܚܲܝܐ ܐܚܝܕ ܟܠ ܝܘܚܢܢ ܥܒ̇ܕܐ ܕܝܫܘܥ ܡܫܝܚܐ ܘܕܒܪ̈ܚܡܐ ܕܐܠܗܐ ܘܕܝܢܸܐ ܓ̈ܢܝܙ ܘܥܡ̈ܝܩ ܘܠܐ ܡܬܕܪܟܢܐ ܕܝܠܗ ܕܡܪܝܐ ܐܡܝܢ.

[Add. 14,682.]

**DCCXIV.**

Paper, about 10 in. by 6 3/4, consisting of 141 leaves, many of which are much stained and torn, especially foll. 94, 95, 103—110, and 140. The quires were originally 24 in number; viz. 12 in the first part, foll. 1— 102, of which the 3rd, 4th and 5th are missing; and 12 in the second part, foll. 103—141, of which the first 8 are lost and the 9th is im­perfect. In the first part they are signed with Syriac and Greek letters; in the second, with Greek letters and Coptic arithmetical figures. The number of lines in each page varies from 22 to 28. This volume is written in a good, regular hand of the xth cent. (see below), and contains—

The third and fourth parts of a Comment­ary on the Pauline Epistles, abridged and compiled from the commentary of John Chrysostom, by Rabban Lazarus of #Beth-Kandasa @[ He probably flourished about A.D. 774. See next page]@ .

1. Part third, $ܦܠܓܘܬܐ ܕܬܠܬ ܕܟܬܒܐ ܕܢܘܗܪܐ ܕܫܠܝܚܐ ܐܠܗܝܐ ܦܐܘܠܘܣ. ܕܡܟܢܫ ܠܡ̈ܠܦܢܐ ܓ̈ܒܝܐ ܘܡܐܪ̈ܙܢܐ ܒܚܝܪ̈ܐ com­prised :—

*a.* Galatians. Fol. 2 b. Imperfect at the end, terminating with ch. vi. 11, 12.

*b.* Ephesians; now altogether wanting.

*c.* Philippians. Fol. 24 *a*. Imperfect at the beginning, commencing with ch. i. 12. The three missing quires were lost at an early period, for on fol. 23 b, at the foot of the page, there is the following Arabic note : %

*d.* Colossians. Fol. 39 a.

*e.* 1st Thessalonians. Fol. 58 a.

*f*. 2nd Thessalonians. Fol. 80 b.

On fol. 92 b there is a note, stating that this part of the manuscript was written by #Harith bar #Sisin of #Sanbat (see Add. 14,682):

$ܐܝܟ ܕܠܬܫܒܘܚܬܐ ܕܡܪܝܐ: ܗ̇ܘ ܕܒܗ ܘܡܢܗ ܘܒܐܝ̈ܕܘܗܝ ܟܠ ܛܒܬܐ ܡܫܪܝܐ ܘܠܘܬܗ ܗ̇ܦܟܐ ܦܢܝܐ: ܘܠܫܘܫܛܐ ܕܟܠܗܝܢ ܝܡ̈ܝܢܝܬܐ: ܐܬܚܦܛ ܒܝܨܝܦܘܬܐ ܣܓܝܐܬܐ ܘܪܚܡܬ ܥܡܠܐ. ܘܩܢܐ ܠܟܬܒܐ ܗܢܐ ܕܦܘܫܩܐ ܕܫܠܝܚܐ ܐܠܗܝܐ ܕܐܝ܏ܬܘ ܦܠܓܘܬܐ ܕܬܠܬ. ܚܐܪܝܬ ܒܪ ܡܪܝ ܣܝܢ (sic) $ܕܣܢܒܛ ܟܕ ܟܬܒܗ ܒܐܝ܏ܕܘ. ܐܝܟ ܕܠܝܘܬܪܢܐ ܟܝܬ ܘܦܘܪܩܢܐ ܕܚ̈ܝܐ ܕܝܠܗ. ܏ܘܫ.

2. Then follows a chronological and histo­rical section, entitled $ܫܘܘܕܥܐ ܕܐܝܟܢܐ ܐܝܬܝܗܘܢ ܕܪ̈ܐ ܘܫܪ̈ܒܐ ܘܫ̈ܢܝܐ ܕܡܢ ܐܕܡ ܥܕܡܐ ܠܝܘܡܢܐ, or "Account of the gene­rations, races, and years, from Adam down to the present day." Like other Syriac works of the kind, it is chiefly based, in its earlier portions, upon the Chronicle of Euse­bius. Beginning, fol. 93 a: $ܡܛܠ ܕܝܢ ܕܙܕܩ̇ ܗܘ ܠܡܫ̈ܡܫܢܐ ܕܫܪܪܐ ܕܢܬܥܬܕܘܢ ܒܟܠܗܝܢ ܕܥܗܢܢ ܠܫܪܪܐ̣. ܐܬܒܛܠ ܠܝ ܕܐܦ ܥܠ ܗܕܐ ܐܚ̈ܝ ܘܚ̈ܒܝܒܝ̣. ܕܒܦܣܝܩܬܐ ܡܢ ܟܬܒ̈ܐ ܩ̈ܕܝܫܐ ܢܟܢܫ ܐܝܠܝܢ ܕܥܗܢܢ ܘܢ̇ܒܢܐ. ܚܦܝܛܘܬܟܘܢ. ܐܝܟܢܐ ܕܒ̈ܬܚܘܝܬܐ ܙܥܘܪ̈ܝܬܐ ܢܫܬܟܚ ܠܘܬܢ ܫܪܪܐ ܕܐܝܠܝܢ ܕܐܠܨܐܝܬ ܡܬ݀ܒܥܝܢ. ܘܢܒܛܠ ܚܪܝܢܐ ܕܡܬܝܠܕ ܡܢ ܠܐ ܝܕܥܬܐ ܘܡܥܡܛ ܠܡܕܥܐ ܕܩܢܝ̈ܘܗܝ. ܕܚܢܢ ܐܝܠܝܢ ܕܒܪܚܡܬ݀ ܫܪܪܐ ܨܒܝܢܢ ܠܡܕܥܗ ܠܫܪܪܐ̣. ܢܕܥ ܦܘܠܓܐ [ܕ]ܥ̈ܡܡܐ ܘܫܪ̈ܒܬܐ ܕܐܒܗ̈ܬܐ. ܘܐܘ . . . ܐ ܕܬܘܬܒܘܬ. ܘܕܡܕܒܪܢܘܬܐ. ܕܕ̈ܝ̇ܢܐ. ܘܙ̈ܒܢܐ ܕܡ̈ܠܟܐ ܘܕܢ̈ܒܝܐ. ܘܐܝܠܝܢ ܗܘܘ ܒܝ̈ܘܡܝ ܐܝܠܝܢ ܡ̈ܠܟܐ. ܘܫ̈ܒܝܐ ܕܗܘܘ ܠܥܡܐ̣. ܒܝ̈ܘܡܝ ܐܝܠܝܢ ܡ̈ܠܟܐ ܘܕܝ̈ܢ̇ܐ ܘܐܝܠܝܢ ܟܗ̈ܢܐ. ܘܐܝܟܢܐ ܡܬܝܒܠ ܙܪܥܐ ܕܐܒ̈ܗܬܐ ܘܡܫܬܠܡ ܒܡܫܝܚܐ. ܘܟܡܐ ܫ̈ܢܝܢ ܡܬܡܢܝܢ ܡܢ ܬܪ̈ܡܝܬܗ ܕܥܠܡܐ ܘܥܕܡܐ ܠܝܘܡܢܐ. ܟܠܗܝܢ ܗܟܝܠ ܐܝܟ ܕܒܦܣܝܩܬܐ ܢܚܘܐ̣. ܠܘ ܒܐܘܡܢܘܬܐ ܕܢܦܫܢ̇ ܐܠܐ ܒܣܗܕܘܬܐ ܕܡܢ ܟ̈ܬܒܐ. The com­piler brings down the narrative to the acces­sion of the #Abbaside caliph #Mohammed el #Mahdi, A. Gr. 1085, A.D. 774 fol. 101 *b*:

$ܘܒܫܢܬ ܐܠܦܐ ܘܬܡܢܝܢ [ܘܚܡܫ] ܒܬܫܥܐ ܒܐܝܪܚ ܬܫܪܝ ܚܪܝ ܐܡܠܟ ܡܚܡܛ ܐܠܡܗܝ (sic) $ܒܪܗ.

3. Part fourth, $ܦܠܓܘܬܐ ܕܐܪܒܥ , com­prised :—

*a.* 1st Timothy. Now lost.

*b.* 2nd Timothy. Now lost.

*c.* Titus. Now lost.

*d.* Philemon. Now lost.

*e.* Hebrews. Fol. 103 a. Imperfect at the beginning, commencing with ch. x. 8.

After the doxology, we find a note, fol. 138 b, written by one George of #Beth-#Nake, $ܓܘܪܓܝܣ ܕܒܝܬ ܢ̇ܩ̣ܐ, in which he states that this work was compiled by his teacher Rabban Lazarus of Beth-#Kandasa, and gives some particulars regarding its arrangement, the rubrics, the marginal marks (e.g. $ or %, etc.), and the like. $ܟ̇ܢܫ ܘܛܟܣ ܠܢܘܗܪ̈ܐ ܕܒܟܬܒܐ ܗܢܐ ܕܫܠܝܚܐ: ܡܢ ܟ̈ܬܒܐ ܕܪܒܐ ܘܚܟܝܡܐ ܐܝܘܐܢܝܣ ܕܦܘܫܩܐ ܕܝܠܗܝܢ ܕܗܠܝܢ ܐܓܪ̈ܬܐ̣. ܪܒܢ ܠܥܙܪ ܕܒܝܬ ܩܢܕܣܐ̣. ܒܙܒܢܐ ܗ̇ܘ ܕܒܗ ܒܘܚܢܐ ܕܕܘܓܡܐ ܒܛܘܪܐ ܕܐܘܪܗܝ ܡ̇ܫܠܡ ܗܘܐ̣. ܟܕ ܥܠ ܛܝܒܘܬܗ ܕܗ̇ܘ ܕܝܗܒ ܚܟܡܬܐ ܠܐܝܠܝܢ ܕܫ̇ܐܠܝܢ ܘܠܐ ܡ̇ܚܣܕ ܐܣܬܡܟ܆ ܘܗܝܡܢ ܐܦ ܠܥܘܕܪܢܐܐ ܕܨ̈ܠܘܬܗ ܕܡܟܬܒܢܐ̣ ܘܐܦ ܕܡܦܫܩܢܐ܀ ܢܕܥ ܕܝܢ ܐܝܢܐ ܕܦ̇ܓܥ ܒܟܬܒܐ ܗܢܐ̣. ܕܗܠܝܢ ܢܘܗܪ̈ܐ ܘܐܦܢ ܩܦܝܣܐܝܬ ܣܝܡܝ̣ܢ܆ ܡܛܠ ܐܠܝܨܘܬܐ ܕܩ̈ܠܦܐ̣. ܐܠܐ ܠܟܠܗ ܚܝܠܐ ܕܝܠܗܝܢ ܕܡ̈ܠܐ ܕܩܕܝܫܐ ܦܐܘܠܘܣ ܡܣܝܟܐܝܬ ܡ̇ܠܦܝܢ ܘܡ̇ܚܘܝ̣ܢ. ܐܝܟ ܛܟܣܐ ܡܒܚܢܢܐ. ܘܐܦ ܗ̣ܘ ܕܝܢ ܪܒܢ ܠܥܙܪ ܕܐܡܝܪ: ܐܦ ܠܗܢܐ ܟܬܒܐ̣. ܒܙܢܐ ܗ̇ܘ ܡܒܚܢܢܐ ܕܟ̈ܬܒܐ ܕܕܘܓܡܐ ܡܫܠܡ ܗܘܐ. ܗܟܘܬ ܘܐܦ ܠܐܘܢܓܠܝܘܢ ܕܚ̈ܝܐ. ܣܝܡܝܢ ܕܝܢ ܪܘܫܡܐ ܕܣܪܝܩܘ ܥܠ ܚܕ ܚܕ ܡܢ ܦܬܓ̈ܡܐ ܕܟܬܒܐ̣. ܘܕܘܡܝܐ ܕܝܠܗ ܥܠ ܡܠܬܐ ܡܢܗܪܢܝܬܐ ܕܝܠܗܘܢ ܕܦܬܓ̈ܡܐ. ܕܡܬܡܬܚܝܢ ܥܕܡܐ ܠܪܘܫܡܐ ܕܢܩ̇ܦ. ܘܐܡܬܝ ܕܡܫܬܟܚ ܗ̣ܘ ܟܕ ܗ̣ܘ ܪܘܫܡܐ: ܥܠ ܬܪ̈ܝܢ ܡܢ ܢܘܗܪ̈ܐ. ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܦܬܓܡܐ ܗܘ ܕܒܗ ܒܪܘܫܡܐ ܡܬܝܕܥ ܐܝܬܝܗܘܢ. ܪ̈ܘܫܡܐ ܕܝܢ ܕܡܢ ܕܝܘܬܐ ܪܫܝܡܝܢ ܡ̇ܫܘܕܥܝ̣ܢ. ܥܠ ܐܣܪ̈ܐ ܡ̈ܠܚܡܢܐ ܕܦ̈ܬܓܡܐ. ܘܗ̇ܘ ܐܝܢܐ ܡܢ ܪ̈ܘܫܡܐ ܕܡܬܚܙܐ ܕܐܝܬ ܠܥܠ ܡܢܗ ܢܘܩܙܐ̣. ܠܥܠ ܡ̇ܣܩ. ܘܗ̇ܘ ܐܝܢܐ ܕܡܢ ܠܬܚܬ ܐܝܬ ܠܗ ܢܘܩܙܐ̣. ܠܬܚܬ ܡ̇ܚܬ. ܘܐܢܗ̣ܘ ܕܢܫܬܟܚ ܪܘܫܡܐ ܕܬܪ̈ܝܢ ܢܘ̈ܩܙܐ ܐܝܬ ܠܥܠ ܡܢܗ̣. ܢܬܝܕܥ ܕܠܥܠ ܡܢ ܬܪ̈ܝܢ ܪ̈ܘܫܡܐ ܕܕܡܝܢ ܠܗ ܥ̇ܒܪ ܕܢܐܣܘܪ. ܘܐܢܗ̣ܘ ܕܢܫܬܟܚ ܥܡ ܪܘܫܡܐ ܐܦ ܨܠܝܒܐ̣. ܢܣܬܟܠ ܕܥܠ ܚܕ ܘܗܘ ܟܕ ܗ̣ܘ ܦܬܓܡܐ ܐܣ̇ܪ̈ܝܢ. ܟܡܐ ܕܢܬܚܙܐ ܗܘܼ ܟܕ ܗ̣ܘ ܪܘܫܡܐ ܘܨܠܝܒܐ܀ ܐܓܘܢܐ ܕܝܢ ܗܢܐ ܐܪܡܝ܆ ܐܝܟ ܕܠܝܘܬܪܢܐ ܕܝܠܗ̣. ܘܥܘܕܪܢܐ ܕܐܚ̈ܐ ܚ̈ܦܝܛܐ ܘܪ̈ܚܡܝ ܥܘܬܪܐ ܪܘܚܢܐ: ܏ܘܫ. ܐܢܐ ܕܝܢ ܓܘܪܓܝܣ ܬܚܘܒܐ ܘܬܠܡܝܕܐ ܕܒܝܬ ܢ̇ܩ̣ܐ̇. ܘܡܬܪܕܝܢܐ ܕܩܕܡܘܗܝ ܕܡܠܦܢܐ ܠܥܙܪ ܘܪܒܢ: ܟܕ ܐܬ݂ܐ . . . ܝ ܟܬܒܐ ܗܢܐ ܕܫܠܝܚܐ: ܘܚܙܝܬ ܕܐܠܨܐܝܬ ܐܝܬ ܠܗ ܕܒـ . . . ܩ̈ܠܦܐ ܢܫܬܡܠܐ̣. ܝܨܦܬ ܕܣܕܝܪܐܝܬ . . . ܘܗܝ̣. ܟܕ ܐܦ ܗ̇ܝ ܕܕܠܝܠܐ ܠܩܪܝܢܐ ܘܠܬܐܘܪܝܐ ܐܬܛܟܢܬ.܀ ܐܬܛܝܒ ܠܝ ܕܝܢ ܐܦ ܨܚܚܐ ܐܚܪܢܐ ܕܗ̣ܘ ܗܟܘܬ ܐܝܬܗܘܝ̣. ܘܡܢܗ ܐܬܚܝܠܬ. ܟܕ ܐܦ ܙܢ̈ܝܐ ܐܚܪ̈ܢܐ ܥܦܝܬ ܡܢܗ. ܐܬܚܦܛܬ ܟܝܬ݂ ܕܠܘܩܕܡ ܥܠܬܐ ܕܐܓܪܬܐ ܐܪܫܘܡ. ܒܬܪܟܢ . . . ܒܗ̣̇. ܗܝ̣ܕܝܢ ܡ̈ܠܐ ܫ̈ܠܝܚܝܬܐ̣ . . . ܕܝܠܗܝܢ܀ ܟܕ . . . ܪܘܫܡܐ ܕܨܠܝܒܐ . . . ܪܫܡܬ. ̃ ܘܐܢ . . . ܟܬܒܝܬܐ ܐܝܬ ܒܗܝܢ ܒܐܓܪ̈ܬܐ̣. ܒܩܢܒܪܝܣ ܟܬܒܬ ܡܢ ܐܝܟܐ ܗ̣ܝ. ܠܐܣܪ̈ܐ ܕܝܢ ܒܗ ܒܓܘܫܡܐ ܫ̇ܘܕܥܬ ̃ ܚܠܦ ܕܝܢ ܫܩܠ ܛܥܢܐ ܕܝܠܝ ܨܠܘܬܐ ܫ̇ܐܠ ܐܢܐ ܠܝ ܘܠܪ̈ܒܢܐ ܕܝܠ܀

On fol. 140 b there is a note by the scribe, #Harith bar #Sisin, $ܚܐܪܝܬ ܒܪ ܡܪܝ ܣܝܣܝܢ ܕܣܢܒܛ, similar to that in Add. 14,682. It is followed by an enumeration of the num­ber of homilies composed by John Chrysos­tom on each of the Pauline epistles : $ܟܠܗܘܢ ܡܐܡܪ̈ܐ ܕܝܘܚܢܢ ܟܪܘܣ܏ܘܣܛ ܕܦܘܫܩܐ ܕܐܓܪ̈ܬܐ ܕܫܠܝܚܐ ܐܠܗܝܐ , fol. 140 b.

On fol. 102 *a* there is a note, stating that the book was presented to the convent of S. Mary Deipara, when #Saliba was abbat, by the patriarch Abraham (or Ephraim, who sat A.D. 977—981; see Renaudot, Hist. Patr. Alexandr. Jacobit., p. 366).

$ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܒܡܕܒܪܐ ܕܣܩ̈ܛܐ ܫܟܢܗ ܕܐܢ (sic) $ܐܒܪܗܡ ܦܛܝܪܝܪܟܝܣ (sic) $ܒܝ̈ܘܡܝ ܨܠܝܒܐ ܪܝܫܕܝܪܐ ܡܢܛܪ ܠܗ ܐܠܗܐ ܘܥܠ ܚܪܡܐ ܢܥܒܪ ܟܠ ܕܡܦܩܠܗ ܡܢ ܡܕܒܪܐ ܕܣܩܝܛܐ.

Another note, on fol. 141 *a*, gives the date A. Gr. 1356, A.D. 1045, but the name of the writer has been erased.

$ܐܬܛܝܒܬ . . . ܗܢܐ ܟܬܒܐ . . . ܝܬܪܬ ܡܢܗ. ܘܬܘܒ ܟ̈ܬܒܐ ܣܓ̈ܝܐ (sic) $ܗ̇ܘܝܢ. ܘܠܝܬ ܗ̇ܘ ܕܩ̇ܪܐ. ܘܠܐ ܕܡܣܬܟܠ. ܗܐ ܚܨܪܗ̇ ܪܒܬܐ. ܘܐܝܬܝܗ̇ ܫܢܬ ܐܠܦ ܘܬܠܬܡܐ (sic) $ܘܚܡܫܝܢ ܘܫܬ ܕܝܘ̈ܢܝܐ ܐܝܪܚ ܟܢܘܢ ܐܚܪܝ ܠܝ̈ܘܡܬܐ ܐܪܒܥܐ ܒܗ ܨܠܘܬܝ ܘܕܡܠܦܢܐ. ܥܠ ܟܠ ܕܟ̣ܬܒ (sic) $ܥܘܗܕܢܐ ܗܢܐ. ܐܡܝܢ. ܡܪܝܐ ܢܚܣܐ ܠܟܠ ܕܡܚܣܐ ܠܝ.

[Add. 14,683.]