**DCCCLI.**

Paper, about 6 1/4 in. by 4 1/4, consisting of 58 leaves, the first and last of which are much torn. The quires, signed with letters, are six in number. There are from 16 to 18 lines in each page. This manuscript is written in a good, regular, Nestorian hand, of the xvth or xvitb cent., with numerous vowel points, and contains—

1. An exposition of the Order of the holy Eucharist, according to the Nestorian use. Title, fol. 2 b: $ ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܠܡܹܟܬܒ ܡܐܡܪܐ ܬܗܝܪܐ ܕܥܠ ܪܒܘܬܗܘܢ ܕܐܪ̈ܙܐ ܩܕ̈ܝܫܐ ܕܓܡܪܐ ܥܕܬܐ ܩܕܝ̣ܫܬܐ ܕܢܣܛܘܪ̈ܝܢܐ ܐܚܝܕ̈ܝ ܬܵܘܕܝܬܐ ܏ܘܫ. .

The introduction, which is written in prose, commences as follows: $ܠܘܩܕܡ ܕܝܢ ܥܲܗܕܝܢܢ ܕܐܝܠܝܢ ܐܢܘ̇ܢ ܛܟ̣ܣ̈ܐ ܕܡܸܬܓܡܪܝܢ ܒܥܕܢܐ ܕܚܝ̣ܠܐ ܕܡܸܬܩܲܕܫܢܘܼܬܗܘܿܢ ܘܲܕܡܢܐ ܡܪܲܙܸܙ ܘܲܡܛܦܣ ܟܠܚܕ ܚܕ ܡܢܗܘܿܢ ܛܟ̣ܣ̈ܐ ܗܠܝܢ ܐܝܟ ܪܹܥܝܵܢܹܗ ܕܲܚܣܹܐ ܕܘܟܪܢܐ ܏ܡܪܝ ܬ܏ܐܕܘܼܪܿܘܣ ܏ܐܦܣܩܘܦܐ ܡܦܫܩܢܐ ܕܟܬܒ̈ܐ ܐܠܗ̈ܝܐ ܕܒܦܹܢܩܝܼܬܐ ܪܒܬܐ ܕܦܘܿܫܵܩ ܐܪ̈ܙܐ ܕܥܒܝܼܕܝܢ ܠܚܕ ܡܢ ܡܠܦ̈ܢܐ ܩܕܝ̈ܫܐ ܟܕ ܝ̇ܬܒ ܗܘ̣ܐ ܒܫܹܠܝܵܐ ܒܫܒܘܿܥܐ ܩܕܝܫܐ ܕܨܵܘܡܗ ܕܡܪܢ. ܘܣܠܩܬ݀ ܠܗ ܬܹܐܘܪܝ̣ܵܐ ܥܠ ܪ̈ܒܘܼܬܗܘܢ ܕܐܪ̈ܙܐ ܩܕܝ̈ܫܐ ܡܛܠ ܪܹܬܚܵܐ. ܘܢܲܒ̣ܪܫܬ̣ܐ ܕܚܘܼܒܗ ܛܲܟ݁ܣ ܘܣܡ ܡܐܡܪܐ. ܗܢܐ ܕܢܗܘܐ ܠܝܘܬܪܢܐ ܕܩܢܘܼܡܗ ܘܲܠܟܠ̣ܗܘܢ ܐܝܠܝܢ ܕܦܲܓ̣ܥܝ̣ܢ ܒܗܢܐ ܡܐܡܪܐ ܬܡܝܼܗܐ. ܕܟܕ ܢܩܪܘܢ ܒܗ ܟܗ̈ܢܐ ܢܗܘܘܢ ܙܗܝܼܪܝܢ ܕܲܒܕܚܠ̱ܬܐ ܢܓ̣ܡܪܘܿܢ ܬܹܫܡܫܬܗܘܢ. ܕܐܪ̈ܙܐ ܩܕܝ̈ܫܐ ܘܕܟ݂ܡܐ ܬܘܼܒ ܒܲܪܬܝܸܬܵܐ ܢܩܘܼܡܘܿܢ ܒܗܲܝܟ݁ܠܐ ܒܥܕܢܐ ܕܡܸܬܩܲܕܫܝܢ ܐܪ̈ܙܐ ܕܚܝ̣̈ܠܐ ܥܠ ܡܕܒܚܐ ܩܕܝܫܐ ܘܲܢܩܘܿܡܘܿܢ ܟܕ ܫܲܬܝܼܩܝܼܢ ܘܲܫܠܝܼܢ ܘܲܡܣܟܹܢ ܒܓܵܘܼ ܡܲܕܥ̈ܝܗܘܢ ܠܩܘܼܒܠܐ ܕܡܵܘܗܒ݂ܬܐ. ܪܲܒܬ݂ܐ ܕܠܐ ܣܦܩ̈ܢ ܠܗ̇ ܒܪ̈ܝܬܐ ܟܠܗ̈ܝܢ. ܏ܘܫ..

The discourse itself, which, is composed in dodecasyllabic metre, begins on fol. 4 a. $ܗܫܐ ܕܝܢ ܡܫܲܪܝܼܢܢ ܡܐܡܪܐ ܗܢܐ ܏ܒܥܘܼܕܪܢܗ ܏ܕܡܪܢ ܏ܕܐܝܬܘܗܝ ܒ܏ܩܪܝܬܐ ܏ܕܬܪ̈ܬܝܢ ܏ܕܡܪܝ ܏ܢܪܣܝ ܏ܛܘܒܢܐ ܏ܐܪܬܕܘܼܟ݁ܣܵܐ ܒܚܝܼܪܐ. ܒܐܪ̈ܙܝ ܥܕܬܐ ܗܪܲܓ݂ܘ ܚܘܼܫ̈ܒܝ ܐ̄ܪܙܢܵܐܝܼܬ݂. ܘܲܨܒܝܼܬ ܕܐܹܓ݂ܠܹܐ ܗܹܪܓܵܐ ܕܠܒ݁ܐ ܒܡܠܬ݂ܐ ܕܦܘܡܐ. ܒܡܠܬܐ ܕܦܘܡܐ ܨܒܝܼܬ ܕܐܸܫܬ݂ܥܸܐ ܥܠ ܪܲܒ݁ܘܼܬ݂ܗܘܿܢ. ܘܲܒܦܹܬ݂ܓ݂̈ܡܐ ܐܹܨܘܼܪ ܨܠܡܐ ܕܲܫܒܝܼܚܘܼܬܗܘܢ. ܒܲܫܒܝܼܚܘܼܬܗܘܢ ܐܲܨܕ ܡܲܕ̈ܥܝ ܩܲܛܝܼܢܵܐܝܼܬ. ܘܐܲܚܕܵܢܝ ܙܵܘܥܐ ܘܐܲܪܦܝܼ ܫܲܒ݂ܩܢܝ ܕܠܐ ܣܵܥܘܼܪܘܼ. ܕܠܐ ܣܵܥܘܼܪܘܼ ܦܵܫܹܬ݂ ܩܵܡܹܬ݂ ܡ̣ܢ ܒܘܼܠܗܵܝܵܐ. ܘܫܵܪܝܼܬ݂ ܕܹܐܒ݂ܥܹܐ ܚܫܝܼܫܵܐܝܼܬ ܥܡ ܒܪ ܐܡܘܿܨ. ܥܡ ܒܪ ܐܲܡܘܿܨ ܝܗܒܹ݁ܬ݂ ܘܵܝܵܐ ܠܲܩܢܘܿܡܝ ܛܲܡܵܐܐ. ܏ܘܫ. .

2. Extracts from the hymns of Kamis or Khamis (see Assemani, Bibl. Or., t. iii., pars 1, p. 566), composed in dodecasyllabic metre: $ ܏ܬܘܼܒ ܏ܒܝܕ ܏ܐܠܗܐ ܏ܟܬܒܢܐ ܏ܩܠܝܠ ܡ̣ܢ ܏ܬܪ̈ܥܐ ܏ܕܟܡܣ. ܠܪܫܘܿܡ ܐܕܫܟ ܗܘܼܠܹܐ ܕܠܒ݁ܐ ܠܘܼܚܐ ܩܵܡܹ̇ܬ: ܘܟܕ ܐܸܬ݂ܩܲܛܓ̣ܪ ܛܘܼܦܣܟ ܡܹܚܕܐ ܒܗ ܐܸܨܛܲܠܡܹܬ. ܘܕܐܹܬܚܲܝܵܕܢܲܢ ܠܵܐ ܬܘܼܒ݂ ܐܢܵܐ ܒܝܼ ܐܸܬܪܫܡܹܬ. ܚܘܒܟ ܘܒܹܗܹܘ ܫܹܠܡܹܬ. ܏ܘܫ..

There are 13 of these in all. Fol. 44 a.

3. Canons for various occasions: $ ܒܫܡ ܝܫܘܥ ܟ݁ܬܒܹܢܐ ܩܢܘܼ̈ܢܐ ܕܫܒܲܚ ܠܡܪܝܐ.. Fol. 47 a. They are in heptasyllabic metre, with rhyme. The first is entitled $ ܕܐܒܘܢ, and runs as follows. $ ܒܪܫܝܬ ܩܵܡܘ ܗܘ̣ܘ ܒܕܘܼܡܪܐ. ܡܠܐܟܐ ܕܪܘܚܐ ܘܢܘܪܐ. ܘܝܲܒܸ݁ܒ݂ ܗܘ̣ܘ ܫܘܼܒܚܐ ܘܗܕܪܐ. ܒܕܘܼܟ݂ܪܢܗ ܕܐܒ݂ܘܢ ܕܡܝܼܪܐ ܡܪܝ ܦܠܢ ܦܲܠܚܵܐ ܒܚܝܼܪܐ. ܕܫܵܛ ܗܘ̣ܐ ܠܥܠܡܐ ܥܵܒܘܪܐ. ܘܲܠܥܘܼܬܪܗ ܣܢ̣ܐ ܗܘ̣ܐ ܘܲܫ̣ܪܐ. ܘܠܨܠܝܒܗ ܛܥ̣ܢ ܗܘ̣ܐ ܒܟ݂ܘܼܫܪܐ. ܘܲܠܡܪܗ ܪܚܹܡ ܒܲܫܪܪܐ. ܘܐܲܙܝܼܥ ܗܘ̣ܐ ܒܩܵܠܗ ܗܕܝܼܪܐ. ܠܣܝܼ̈ܥܬܐ ܕܒܥܹܠܕܪܵܐ. ܘܐܲܠܒܸ݁ܫ ܐܢܘܿܢ ܟܘܼܐܪܵܐ. ܘܲܠܦܠܚ̈ܘܗܝ ܒܹܗܬ݁ܬ݂ܵܐ ܘܚܸܦܪܐ. ܘܥܠ ܗܲܕ ܥܕܬܐ ܠܗ ܡܝܲܩܪܐ. ܒܗܘܼ̈ܠܠܐ ܘܩ̈ܠܐ ܕܬܲܗܪܐ. ܘ̇ܒܦܘܿܡ ܟܠ ܩܵܥܝܵܐ ܘܐܡ̇ܪܐ. ܫܘܒܚܐ ܠܗ ܠܕܲܫܪܹܐ ܒܢܘܼܗܪܐ ܝ̇ܗܒ݂ ܢܘܗܪܐ..

The remaining titles are: for the second, third, fourth, fifth, and sixth Sundays in Lent, $ ܕܨܵܘܡܵܐ; for Palm Sunday, $ ܕܐܘܫܥ̈ܢܐ; Easter, $ ܕܩܝܵܡܬܐ; Ascension, $ ܕܣܘܠܩܐ; and Pentecost, $ ܕܦܢܛܝܩܘ̈ܣܛܐ.

4. A penitential Anthem, $ ܥܘܢܝܬܐ ܕܬܘܬ ܢܦܫܐ, in rhymed stanzas, begin­ning, fol. 52 a:

$ ܐܘ ܠܟ݂ܝ ܢܦܫܐ ܕܘܝܼܬܐ. ܙܘܼܥܝ ܘܐܣܬܪܕ ܡ̣ܢ ܚܛܝܬܐ .. ܟܕܘ ܥܕܡܐ ܠܐܡܬ݂ܝ ܒܡܗܡܝܵܢܘܼܬܐ. ܩܘܡ ܐܸܬܦܢܲܝ ܠܬܝܒܘܬܐ܀ ܐܘ ܠܟܝ ܢܦܫܐ ܐܸܬܦܢܲܝ ܡܢ ܐܘܼܪܚ (sic) $ ܕܬܵܘܫܐ. ܘܗܠܟ ܒܐܘܪܚܐ ܕܕܪܝܼܫܐ ܠܡ̈ܠܦܢܐ ܕܥܕܬ ܩܘܕܫܐ܀ ܐܘ ܢܦܫܐ ܐܹܬܘܲܝ ܚܘܼܪ ܒܲܩܢܘܼܡܟܝ ܘܹܐܬܒܲܩܝ. ܕܡܵܘܬܟ݂ܝ ܥܠ ܒܵܠܟ݂ܝ ܐܲܝܬܝ. ܕܛܲܝܒ݂ ܠܟ݂ܝ ܡܘܪܐ ܘܥܸܠܘܝ ܀ ܏ܘܫ.

It is slightly imperfect.

On fol. 51 b, at the foot of the page, we read, in a more recent hand, the date, $ ܫܢ̣ܬ݀ ܐܠܦ ܘܐܪܒܥܡܐܐ ܘ܏ܨܘܝܘܢ, “A. Gr. 1496" (A.D. 1185), which is evidently wrong.

On fol. 2 a are written the words: %, "This is a Nestorian book, the property of the metropolitan Zaitūn, A.D. 1848."

There are some rude attempts at orna­mentation on foll. 2 b, 44 a, 51 b.

The fly-leaves, foll. 1 and 58, are fragments of a Nestorian Service-book.

[Add. 18,716.]

THEOLOGY

CATENAE PATRUM AND DEMONSTRATIONS AGAINST HERESIES.

**DCCCLII.**

Vellum, about 12 in. by 8 5/8, consisting of 255 leaves, one of which (fol. 10) is much torn. The quires, signed with letters, were originally 27 in number, but the whole of $ܐ is now lost, as well as the first leaf of $ܓ. Each page is divided into two columns, of from 32 to 47 lines. This manuscript is written in a good, regular Estrangělā, of the viiith or ixth cent., and contains—

A Catena Patrum, or Selections from the writings of the Fathers, forming a commen­tary on a great part of the Old and New Testaments. The Biblical books are taken in the following order.

1. The Pentateuch. Fol. 1 a. The com­mentary consists chiefly of excerpts from the Glaphyra of Cyril of Alexandria and his treatise "do Adoratione in Spiritu," which are expressly mentioned on foll. 5 b, $ ܫܠܡ ܗܠܝܢ ܕܡܢ ܟܬܒܐ ܕܒܪܝܬܐ: ܐ̇ܬܦܫܩ ܐܝܟ ܕܒܦܣܝ̈ܩܬܐ ܡܢ ܓܠܝܦܪܐ, 19 a, 29 a. His commentary on the Gospel of S. Luke is cited on fol. 7 b. The other authorities named are: Ephraim, foll. 17 b, 24 a; Gre­gory Nazianzen, $ ܡܢ ܗ̇ܘ ܕܬܪ̈ܝܢ ܕܬܐܘܠܘܓܝܐ, fol. 23 a; Severus of Antioch, hom. epithron. iv., fol. 28 b, xvi., fol. 29 b, lvi., fol. 23 b, lxxix., fol. 23 b, lxxxiv., fol. 24 a, exxiv., fol. 28 b; $ ܡܢ ܗ̇ܘ ܕܠܩ̇ ܬܘ̈ܣ ܕܝܘܠܝܢܐ, fol. 12 a; $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܘܣܛܢܛܝܢܐ ܐܦܝܣܩܘܦܐ ܕܠܕܝܩܝܐ., fol. 11 a; $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܢܛܪܝܟܘܣ ܐܦܝܣ ܕܐܢܙܪܒܐ., fol. 29 a.

2. The book of Job. Fol. 29 b. The autho­rities cited by name are: Chrysostom, on the Pauline Epistles, foll. 31 b, 32 b, 33 b; on Ps. xl., fol. 31 b; comment, on Job, fol. 34 a; Ephraim, fol. 34 b; Olympiodorus, $ ܐܠܘܡܦܝܕܘܪܘܣ, deacon of Alexandria, com­ment. on Job, foll. 33 a and b, 34 a; Severus, $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܢܣܛܣܝܐ ܡܫܡܫܢܝܬܐ, fol. 34 b.

As an appendix we find a tract in five sections, fol. 35 a, showing why God per­mits holy men to be tried in this world; why he does not grant to them to be inde­pendent of others; that to flee from perse­cutors is not deserving of blame; etc., $ ܕܡܛܠ ܐܝܠܝܢ ܥ̈ܠܠܬܐ ܫ̇ܒܩ ܐܠܗܐ ܠܐ̈ܢܫܐ ܩܕܝ̈ܫܐ̇. ܕܢܥܠܘܢ ܠܢܣܝ̈ܘܢܐ ܒܥܠܡܐ ܗܢܐ܀ ܕܡܛܠ ܡܢܐ ܠܐ ܝܗܒ̣ ܐܠܗܐ ܠܐܢܫܐ ܩܕܝ̈ܫܐ̇. ܕܢܗܘܘܢ ܣ̈ܦܩܝ ܢ ܠܢܦܫܗܘ܀ ܥܠ ܕܠܐ ܥ̇ܕܝܠܝܢ ܐܝܠܝܢ ܕܥܪܩܝܢ ܡܢ ܩܕܡ ܪ̈ܕܘܦܐ܀ ܥܠ ܕܠܘ ܟܠܡܕܡ ܕܫܐ̇ܠܝܢ ܩ̈ܕܝܫܐ ܒܨܠܘܬܐ ܡܢ ܐܠܗܐ̇. ܡܚܕܐ ܝܗ̇ܒ ܠܗܘܢ̇. ܐܝܠܝܢ ܕܫܐ̇ܠܝܢ ܡܢܗ܀ ܥܠ ܕܥܝ̇ܕܐ ܗܘ ܠܡ̈ܠܦܢܐ: ܕܟܕ ܚܕ ܡܣܟܠ̣. ܕܓܘܐ ܢܥܒܕܘܢܗ̇ ܠܡܪܫܘܬܐ.. It contains extracts from Chrysostom, foll. 35 a and 36 a (comment, on 2 Corinthians).

3. The hook of Judges. Fol. 36 a. Here are interposed the following tracts.

*a.* On the versions of the Scriptures: $ ܬܘܒ ܫܘܘܕܥܐ ܕܣܓ̇ܝ ܚ̇ܫܚ ܡܛܠ ܡ̈ܫܠܡܢܘܬܐ ܡ̈ܫܚܠܦܬܐ ܕܟܬ̈ܒܐ ܐܠܗ̈ܝܐ̣. ܕܐܝܟܢܐ ܐ̇ܬܦܫܩܘ ܡܢ ܠܫܢܐ ܥܒܪܝܐ ܠܝܘܢܝܐ. Fol. 37 b. It treats briefly of the Septuagint, $ ܡܫܠܡܢܘܬܐ ܩܕܡܝܬܐ̣ ܕܫܒܥܝܢ ܘܬܪ̈ܝܢ ܚܟܝ̈ܡܐ, Aquila, $ܐܘܩܠܐ, Symmachus, $ܣܘܡܟܘܣ, Theodotion, $ܬܐܕܘܛܝܘܢ, the Quinta, $ܡܫܠܡܢܘܬܐ ܗ̇ܝ ܕܡܬܐܡܪܐ ܕܚܡܫ, and the Sexta, $ܡܫܠܡܢܘܬܐ ܕܫܬ, fol. 37 b; of the Hexapla of Origen, $ ܐܘܪܓܢܝܣ ܗ̇ܘ ܕܐܦ ܐܕܡܢܛܘܣ ܐܬܩܪܝ. ܗ̇ܘ ܕܐܝܬܘܗܝ ܗܘܐ ܒܕܘܒܪ̈ܐ ܥܢܘܝܐ, and the critical marks which he employed, fol. 37 b; and concludes with an extract on the same subject from the treatise of Epiphanius on Weights and Measures, fol. 38 a:

$ܫܘܘܕܥܐ ܐܚܪܢܐ ܕܡܟ̣ܢܫ ܐܝܟ ܕܒܦܣ̈ܝܩܬܐ̣. ܡܢ ܫܪܒܐ ܗ̇ܘ ܕܥܒܝܕ ܠܩܕܝܫܐ ܐܦܝܦܢܝܘܣ ܡܛܠ ܐܣܛܪ̈ܝܣܩܘ ܘܒܐ̈ܠܘ܇ (sic) $ ܘܠܝܡ̈ܢܝܣܩܘ ܘܗ̈ܘܦܘ ܠܝܡ̈ܢܝܣܩܘ܇ ܕܡܫܬܟܚܝܢ ܕܪܫܝܡܝܢ ܒܟ̈ܬܒܐ ܩܕ̈ܝܫܐ.

*b.* On the canonical books of the Old and New Testaments: $ ܥܠ ܗ̇ܝ ܕܟܡܐ̣ ܘܐܝܠܝܢ ܐܢܘܢ ܟܬ̈ܒܐ ܕܡܩܒܠܐ ܥܕܬܐ. Fol. 39 b. It comprises an extract from the 39th festal letter of Athanasius (see Cureton’s Festal Letters of Athanasius, p. $ܢܒ), the 81st canon of the Apostles, and an extract from Chry­sostom on Ps. xl., $ ܡܢ ܦܘܫܩܐ ܕܡܙܡܘܪ̈ܐ ܕܐܪ̈ܒܥܝܢ..

4. The four books of Kings. Fol. 41 a. The writers quoted by name are: Chryso­stom, $ ܡܢ ܡ: ܩܕ. ܕܥܠ ܟܗܢܘܬܐ, fol. 44 b, $ ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ ܕܠܘܩܒܠ ܝܗ̈ܘܕܝܐ, fol. 52 a and b; Cyril, $ܡܢ ܡܐܡܪܐ ܕܫܬܐ̣. ܕܦܘܫܩܐ ܕܬܫܡܫܬܐ ܕܒܪܘܚ, fol. 45 a and b; Ephraim, $ܡܢ ܐܝܠܝܢ ܕܟܬ݂ܒ ܠܘܩܒܠ ܝܗ̈ܘܕܝܐ, fol. 44 a; Gregory Nazianzen, fol. 43 b; Gregory Nyssen, $ ܡܢ ܏ܡ : ܏ܚ : ܏ܕܦ . ܕܬܫ̈ ܬܫ̈ܒܚܬܐ, fol. 50 a; Proclus, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ ܕܐܢܛܝܘܟܝܐ, fol. 41 b; Severus, foll. 42 b, 43 a, 44 b, 45 a, 46 b, 50 a and b, 51 a and b, 52 a and b.

5. The two books of Chronicles, according to the LXX. $ ܡܢ ܟܬܒܐ ܩܕܡܝܐ ܕܚܣܝܪ̈ܬܐ̣. ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ. Fol. 57 a. At the end are some extracts from Severus, $ ܡܢ ܡܐܡܪܐ ܕܡܛܠ ܗܢܘܢ ܡ̈ܫܚܝ ܡܢܕܪܝܫ, illustrating passages in the books of Kings and Chronicles, fol. 60 a.

6. The first and second books of Ezra, according to the LXX. Fol. 61 b.

Then follows a short section, showing that prayer is of avail in time of war, as proved by the examples of Moses, Joshua, Samuel, David, Hezekiah, and Asa. Fol. 67 a. Also brief notes on the duration of the dynasties of Assyria, Judah, Israel, Persia (from Cyrus to Darius), the Ptolemies in Egypt, etc. Fol. 67 b. From the words $ ܡ̈ܠܟܐ ܕܦܪܣܝܐ ܗܠܝܢ ܕܡܬܝܒܠܝܢ ܘܪܕܝܢ ܡܢ ܐܪܕܫܝܪ ܒܪ ܣܣܢ ܘܠܟܐ̣. ܫܪܝܘ ܡܢ ܫܢܬ ܫܡܫܡܐܐ ܘܬܠܬܝܢ ܘܬܪ̈ܬܝܢ ܕܐܠܟܣܢܕܪܘ., it would appear that the compiler of this work lived in the first half of the viith cent., for he wrote before the death of Yezdijird, the last of the Sāsānides, who perished A.D. 651, and he uses the trans­lation of the LXX. by Paul of Tellā, which was made A. Gr. 928, A.D. 617 (see fol. 161 b.)

7. Select passages from the books of Proverbs and Ecclesiasticus: $ ܦܬܓ̈ܡܐ ܡ̈ܓܒܝܐ: ܐܝܟ ܕܠܡܪܬܝܢܘܬܐ̣. ܡܢ ܡ̈ܬܠܐ ܕܫܠܝܡܘܢ̣. ܘܕܚܟܝܡܐ ܒܪܣܝܪܟ. Fol. 67 b.

These are followed by select passages from the writings of the Fathers, $ ܡ̈ܠܐ ܕܡܪܬܝܢܘܬܐ ܕܐܒ̈ܗܬܐ ܩ̈ܕܝܫܐ; viz. Basil, fol. 69 b; Gregory Nyssen, $ ܡܢ ܦܘܫܩܐ ܕܛܘ̈ܒܐ, fol. 69 b; Chrysostom, hom. Ix. on S. John's Gospel, fol. 70 a; Gregory Nazianzen, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܪܚܡܬ ܡܣܟܢܘܬܐ, fol. 70 a; Ephraim, $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܡܟܣܢܘܬܐ, foll. 70 a and b, 71 a, $ܡܢ ܡܐܡܪܐ ܕܥܣܪܐ ܕܥܠ ܢܝܩܡܘܕܝܐ and $ ܡܢ ܡܐܡܪܐ ܕܬܠܐܥܣܪ, fol. 70 b, $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܕܢܚܗ ܕܡܪܢ, fol. 71 a, $ ܡܢ ܗܠܝܢ ܕܠܘܩܒܠ ܝܘ̈ܠܦܢܐ, fol. 71 a, and another extract, fol. 71 a; Isaac of Antioch, $ ܡܢ ܡܐܡܪܐ ܕܥܠ ܓܡܝܪܘܬܐ, fol.70 a, and another extract, fol. 71 a.

8. The Psalms, with an abridgment of the commentary of Athanasius: $ ܟܘܢܫܐ ܐܝܟ ܕܒܦܣܝ̈ܩܬܐ ܡܢ ܦܘܫܩܐ ܕܡ̈ܙܡܘܪܐ̣. ܗ̇ܘ ܕܥܒܝܕ ܠܩܕܝܫܐ ܐܬܢܣܝܘܗ. ܕܡܘܕܥ ܐܝܟ ܕܒܩܦܠܐܘܢ ܚܝܠܐ ܕܟܠܚܕ ܡܢ ܡܙܡܘܪ̈ܐ ܘܡ̇ܢܗܪ ܐܝܠܝܢ ܕܥܡܘܛܐܝܬ ܐܡܝܪ̈ܢ ܒܗܘܢ.. Fol. 71 a. Severus is cited on fol. 82 a, $ ܡܢ ܡ ܨ ܕܐܦ, and Cyril on fol. 83 a. At the end there is a short section on the authors of the Psalms, beginning, fol. 113 a: $ܒܪܡ ܙ̇ܕܩ ܐܦ ܗܕܐ ܠܡܕܥ̣. ܕܠܘ ܟܠܗܘܢ ܡܙܡܘܪ̈ܐ ܕܕܘܝܕ ܐܝܬܝܗܘܢ. ܏ܘܫ..

9. The proverbs of Solomon. Fol. 113 b. The authorities cited are: Basil, $ ܡܢ ܡ ܕܥܠ ܫܘܪܝ ܡ̈ܬܠܘܗܝ ܕܫܠܝܡܘܢ, fol. 113 b, $ ܡܢ ܡ ܕܥܠ ܗ̇ܝ ܕܐ̇ܬܒܩܐ ܒܩܢܘܡܟ, fol. 114 a; Gregory Nyssen, $ ܡܢ ܡ ܕܥܠ ܗܡܢܘܬܐ, fol. 114 a, $ܡܢ ܡ ܩܕܡܝܐ ܕܠܘܩܒܠ ܐܘܢܡܝܘܣ, fol. 114 b; Severus, $ ܡܢ ܡ ܥ ܕܐܦ, fol. 115 b, $ ܡܢ ܡ ܩܕ ܕܠ ܓܪܛܣ, fol. 116 a.

10. The book of Ecclesiastes, $ ܩܘܗܠܬ, with extracts from the commentary of Olympiodorus, deacon of Alexandria. Fol. 116 b.

11. The Song of Songs, $ܬܫܒܚܬ ܬܫ̈ܒܚܬܐ, with extracts from the commentaries of Gregory Nyssen, fol. 118 a, and of Symmachus, $ ܣܘܡܟܘܣ, fol. 135 a.

12. The book of "Wisdom, $ ܚܟܡܬܐ ܡܝܬܪܬ ܒܟܠ ܕܫܠܝܡܘܢ. Fol. 136 b.

Then follow extracts from the commentaries on the Song of Songs by John (bar Aphtūnāyā), abbat of Kinnesrīn, $ܪܝܫܕܝܪܐ ܡܪܝ ܝܘܚܢܢ ܕܩܢܫܪܐ (see Assemani, Bibl. Or., t. ii., p. 54), and by Gregory Nyssen, fol. 137 b; and an extract from a letter of Severus to the Church at Antioch, $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܥܕܬܐ ܩܕܝܫܬܐ ܕܐܪܬܕܘܟܣܘ ܕܒܐܢܛܝܟܝܐ, fol. 138 a.

After this come explanations of Proper Names, $ ܦܘܫܩܐ ܕܫܡ̈ܗܐ; on the seasons of the year, $ ܡܛܠ ܫ̈ܘܚܠܦܐ ܕܫܢܬܐ ; and some other short sections. Fol. 138 b.

As an introduction to the prophetical books, we find a short extract from the treatise of Epiphanius on Weights and Measures, sect. i. Fol. 139 a.

13. The twelve minor Prophets. Fol. 139 b.

The Fathers cited are: Basil, $ ܡܢ ܗ̇ܘ ܕܗܘܦܟ ܚܘ̈ܫܒܐ, fol. 148 b; Cyril, comment. on the Twelve, foll. 141 b, 142 a and b, 144 a, 147 b, 148 a, 149 a, 150 a and b, 151 b; Gregory Nyssen, $ ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܣܘܡܦܠܝܩܘܣ ܕܡܛܠ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ., fol. 143 a.

14. Jeremiah. Fol. 152 a. Here are cited: Chrysostom, fol. 154 b; Severus, $ ܕܣ ܡܢ ܟܬܒܐ. ܒ ܕܐܦ., fol. 154 b.

15. Ezekiel. Fol. 154 b. Severus is cited on foll. 156 b, $ܡܢ ܟܬܒ. ܓ ܕܐܦ. and $ ܡܢ ܟܬ. ܕ ܕܐܦ, 157 a and b, 158 a and b, $ܡܢ ܟܬ. ܕ ܕܐܦ.

16. Daniel. Fol. 159 a. Here are cited: Chrysostom, $ ܡܢ ܡ ܕܥܠ ܨܘܡܐ ܕܒܝܬ ܕܢܝܐܝܠ, fol. 161 a; Ephraim, fol. 161 a; Severus, $ ܡܢ ܗ̇ܘ ܕܠܘܩܒܠ ܬܘܣ̈ܦܬܐ ܕܝܘܠܝܢܐ, fol. 160 b. At the end of this book there is the following rubric, giving the dates of the Septuagint version and of the Syriac translation of Paul of Tellā: $ ܫܠܡ ܗܠܝܢ ܕܡܢ ܟܬܒܐ ܕܕܢܝܐܝܠ ܢܒܝܐ̇. ܕܐܬ̇ܦܫܩ ܡܢ ܡܫܠܡܢܘܬܐ ܕܗ̇ܢܘܢ ܫܒܥܝܢ ܘܬܪ̈ܝܢ ܡ̈ܦܫܩܢܐ̇. ܕܒܝ̈ܘܡܝ ܦܛܘܠܡܐܘܣ ܡ̇ܠܟܐ ܕܡܨܪܝܢ ܩܕܡ ܡܐܬܝܬܐ ܕܡܫܝܚܐ̣ ܫ̈ܢܝܐ ܡܐܐ ܝܬܝܪ ܚܣܝܪ̈. ܦܫܩܘ ܠܟܬ̈ܒܐ ܩ̈ܕܝܫܐ ܡܢ ܠܫܢܐ ܥܒܪܝܐ ܠܝܘܢܝܐ ܒܐܠܟܣܢܕܪܝܐ ܪܒܬܐ. ܗ̇ܝ ܕܒܗ̇ ܘܐܦ ܡܢ ܠܫܢܐ ܝܘܢܝܐ ܠܣܘܪܝܝܐ ܐ̇ܬܦܫܩܘ: ܡܢ ܚܣܝܐ ܡܪܝ ܦܘܠܐ ܐܦܝܣܩܘܦܐ ܕܡܗ̈ܝܡܢܐ̣. ܫܢܬ ܬܫܥܡܐܐ ܘܥܣܪ̈ܝܢ ܘܬܡܢܐ ܕܐܠܟܣܢܕܪܘܣ ܗܢܕܩܛܝܘܢܐ̣ ܕܦܡܛܐ..

17. Isaiah. Fol. 161 b. Here are cited: Athanasius, $ ܡܢ ܡ ܕܥܠ ܕܢܚܐ ܦܓܪܢܝܐ, fol. 164 b; Basil, $ ܡܢ ܫܘܐܠܐ ܕܦܛ ܕܠܘܬ ܐ̈ܚܐ, fol. 166 a; Chrysostom, fol. 166 a; Cyril, comment, on Isaiah, foll. 164 b, 165 a and b, comment, on Luke, fol. 164 b, $ ܡܢ ܬܫܡܫܬܐ ܕܪܘܚ, fol. 164 a; Gregory Nyssen, $ ܡܢ ܦܘܫܩܐ ܕܬܫܒܚܬ ܬܫ̈ܒܚܬܐ, fol. 166 b; Severus, hom. epithron. ci., fol. 164 a, lxxx. and lxxxiii., fol. 164 b, cvii., fol. 165 a, civ., fol. 166 a, vii., fol. 166 b.

18. The Epistles of S. Paul, with extracts from the commentary of John Chrysostom, in the following order: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Colossians, and Hebrews. Fol. 166 b. On the margin are cited: Chrysostom, $ ܡܢ ܡ ܕܥܠ ܗܝܡܢܘܬܐ. ܕܪܫܗ ܒܝܕܥܬܐ ܘܒܗܝܡܢܘܬܐ ܡܫܬܘܕܥܝܢ ܒܢ̈ܝܢܫܐ ܠܐܠܗܐ, fol. 167 b; Ephraim, $ ܡܢ ܡܕܪ̈ܫܐ ܕܥܕܬܐ, fol. 168 b.

19. The Gospels. Fol. 233 b. Here are cited: Basil, fol. 233 b; Cyril, fol. 239 a; Severus, foll. 234 b, $ ܡܢ ܐܦܝܬܪ̈ܘܢܝܐ, 240 a.

The volume concludes with a section from the Ecclesiastical History of Eusebius, treat­ing of the Apostles, Evangelists, and their successors, and of the calamities that befel the persecutors of our Lord: $ ܬܘܒ ܡܛܠ ܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ ܘܐܘ̈ܢܓܠܣܛܐ ܘܗܠܝܢ ܕܒܬܪܗܘܢ̣̇ ܘܕܐܝܠܝܢ ܒܝ̈ܫ̣ܬܐ ܣܒܠܘ ܟܐܢܐܝܬ܇ ܗ̇ܢܘܢ ܕܐܡܪܚܘ ܥܠ ܦܪܘܩܢ. ܡܢ ܐܩܠܣܝܣܛܝܩܐ ܕܐܘܣܒܝܣ. Fol. 253 b.

The scribe Thomas mentions his name in the concluding words, fol. 255 a: $ܟܠ ܕܩ̇ܪܐ ܒܟܬܒܐ ܗܢܐ ܢܨ̇ܠܐ ܥܠ ܬܐܘܡܐ ܡܚܝܠܐ ܕܟܬ̣ܒ ܐܝܟ ܚܝܠܗ. ܕܢܬܚ̣ܢܢ ܒܝܘܡ ܕܝܢ̣ܐ ܐܝܢ ܘܐܡܝܢ.

Just below, apparently in the same hand­writing, but in a more cursive character, is written: $ ܐܢܓܢܛܝܘܣ ܠܒܝܫ ܠܐܠܗܐ. ܚܙܐ ܒܓܠܝܢܐ ܐܠܗܝܐ ܠܚܝ̈ܠܘܬܐ ܥ̈ܠܝܐ ܕܡܙܡܪ̈ܝܢ ܒܬܪ̈ܬܝܢ ܓܘ̈ܕܐ̣. ܘܗ̣ܘ ܐܫܠܡ ܠܥܕܬܐ ܩܕܝܫܬܐ ܕܐܠܗܐ ܕܗܟܢܐ ܬܙܡ̇ܪ.

A note on the same page informs us that the manuscript was collated by the deacons Abraham and Joseph: $ ܦܚ̇ܡܘ ܕܝܢ ܟܬܒܐ ܗܢܐ ܐܒܪܗܡ ܘܝܘܣܦ ܡܫ̈ܡܢܫܐ. ܟܠ ܕܩ̇ܪܐ ܢܨ̇ܠܐ ܥܠܝܗܘܢ̣ ܕܢܬܚ̇ܢܢܘܢ ܒܝܘܡ ܕܝܢ̣ܐ ܐܝܟ ܓܝ̇ܣܐ ܕܡܢ ܝܡܢܝܐ̣ ܐܡܝܢ..

On fol. 255 b is a note stating 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. 12,168.]

**DCCCLIII.**

Vellum, about l4 3/4 in. by 12 1/2, consisting of 233 leaves, a few of which, at the begin­ning and end, are much stained and slightly torn. The volume originally consisted of 35 quires @[Not 36, as erroneously given in the manuscript, for sheet 34 is signed $ܠܕ on the first leaf and $ܠܗ on the last.]@, signed with letters; but the first 12 have been lost, with the exception of two leaves of $ܐ and one leaf of $ܒ. Each page is divided into two columns (only fol. 1 b has three), of from 36 to 49 lines. The writing is an inelegant Estrangělā, with occasional Greek vowels. It was written in Egypt, A. Gr. 1392, A.D. 1081, and contains—

A Catena Patrum, or Selections from the Writings of the Fathers, so arranged as to form a continuous commentary on the greater part of the Scriptures of the Old and New Testaments. This compilation was made by a monk of Edessa, named Severus, A. Gr. 1172, A.D. 861. @[ Another manuscript of the same work is described by Assemani in the Bibl. Or., t. i., pp. 63 and 607; but he is certainly mistaken in speaking of it as "exaratus a Severo," the scribe being doubtless Simeon of Hisn Mansūr. Copious extracts from this work are given in the Roman edition of Ephraim Syrus, t. i., pp. 116 seqq., t. ii., pp. 1—315.]@ The books of Scripture are taken in the following order.

Genesis, fol. 1; Kings, fol. 4; the Twelve minor Prophets, fol. 14 a; Ezekiel, fol. 38 b; Jeremiah and Lamentations, fol. 47 a; the Song of Songs, fol. 55 b; Daniel and Susanna, fol. 60 b; Isaiah, fol. 68 b, with a supplement commencing on fol. 96 b; Proverbs and Ecclesiastes, fol. 116 a. @[A passage of Ecclesiasticus, ch. X;vii. 2, is explained on fol. 123 a.]@

The Epistles of S. Paul, viz. Romans, fol. 123 b; 1 Corinthians, fol. 130 b ; 2 Corinthians, fol. 138 b; Galatians, fol. 145 b ; Ephesians, fol. 148 b ; Philippians, fol. 151 a; Colossians, fol. 153 a; 1 Thessa­lonians, fol. 155 b; 2 Thessalonians, fol. 158 b; 1 Timothy, fol. 159 b; 2 Timothy, fol. 163 a; Titus, fol. 165 a; Philemon, fol. 166 a; Hebrews, fol. 166 b.—The Gos­pel according to S. Matthew, fol. 176 a; according to S. John, fol. 208 b.

Ephraim Syrus is the chief authority on Kings, the Twelve minor Prophets, Ezekiel, Jeremiah and Lamentations, Daniel, and Isaiah. In the remaining fragments of the commentary on Genesis he is cited by name on fol. 3 a, $ ܕܡܛܠ. ܡܢܐ ܠܐ ܡܝ̣ܬ. ܐܕܡ ܒܦܓܪܗ̣. ܒܝܘ̇ܡܐ. ܕܐܟ̣ܠ. ܡܢ ܐܝܠܢܐ; as also once in the commentary on the Pro­verbs (ch. xxx. 15), fol. 117 a; and once in that on S. Matthew (ch. xxiii. 34), $ ܡܢ ܡܐܡܪܐ ܕܥܠ. ܒܝܬ ܝ̇ܠܕܐ, fol. 202 b.

On the New Testament the principal authority is John Chrysostom. He is also cited in the commentary on Genesis (ch. iii. 14, 15), fol. 3 a, and in that on Daniel (ch. xii. 11—13), $ܡܢ ܗ̇ܘ ܕܥܠ ܝܘ̈ܕܝܐ (adversus Judaeos v.; Opera, torn, i., pp. 782-3), fol. 68 a.

The other writers whom the compiler quotes, are—

1. Athanasius, foll. 25 b (on Jonah, iii. 4), 229 a, $ܡܢ ܡܐܡܪܐ. ܕܥܠ ܨܠܝܒܐ (on S. John, xix. 23.)

2. Basil of Caesarea: foll. 199 b, $ܡܢ ܗ̇ܘ ܕܗܘ̣ܦܟ: ܚܘܿܫ̈ܒܐ (on S. Matthew, xix. 17), 206 a (on S. Matthew, xxv. 26—30), 225 b (on S. John, xiv. 28), 226 b (on S. John, xvii. 5).

3. Cyril of Alexandria; foll. 14 b (on Hosea, i. 4), 20 a (on Amos, ix. 13), 24 a, $ܡܢ ܦܘܫܩܐ ܕܐܫܥܝܐ ܢܒܝܐ (on Obad. 8), 32 b (on Zechariah, iv. 12), 33 b, $ܡܢ ܗܠܝܢ ܕܒܬܫܡܢܫܬܐ. ܕܪܘܚ (on Zechariah, v. 9), 41 a, $ܡܢ ܦܘܫܩܐ: ܕܐܫܥܝܐ ܢܒܝܐ (on Ezek. xiv. 19, 20), 73 b, from the same work (on Isaiah, xi. 15), 75 b, from the same (on Isaiah, xix. 1), 70 b, from the same (on Isaiah, xxi. 6) 93 a, from the same, $ܡܢ ܡܐܡܪܐ ܕ܏ܚ (on Isaiah, lx. 9), 96 b, seqq., copious extracts from the same commentary, as far as fol. 116 a; 127 b (on Rom. ix. 3); 128 a, $ܡܢ ܦܘܫܩܐ: ܕܐܫܥܝܐ. ܢܒܝܐ, and $ܡܢ. ܦܘܫܩܐ: ܕܫܠܝܚܐ (on Rom. xi. 32); 133 b, $ܡܢ ܟܬ݀ܒܐ ܕܣܝ̈ܡܬܐ (on 1 Corinth. xi. 3—5); 144 a (on 2 Corinth, xi. 24); 169 b, $ ܡܢ ܦܘܫܩܐ ܕܝܠܗ̇ ܕܐܓܪܬܐ, viz. on Hebr. vi. 4—6; 189 a, $ܒܟܬ̇ܒܐ ܕܣܝ̈ܡܬܐ (on. S. Matth. xi. 12); 200 a, $ܡܢ ܡܐܡܪܐ ܕ܏ܝܘ: ܕܠܘܩܒܠ: ܝܘܠܝܢܘܣ ܪܫܝܥܐ (on S. Matth. xix. 24); 214 b (on S. John, vi. 37), 229 b. (on S. John, xix. 23).

4. Daniel, bishop of Salach, @[See Assemani, Bibl. Or., t. i., p. 495.]@ $ܕܢܝܐܝܠ ܨ̇ܠܚܝܐ: foll. 30 a, $ ܡܢ ܦܘܫܩܐ ܕܡܙܡܘܪܐ ܏ܩܝܘ (on Haggai, ii. 21), 35 a, from the com­ment. on Ps. cii. 19, 20 (on Zechar. ix. 11), 44 a, from the comment, on Ps. cxxi. 1 (on Ezek. xxviii. 14), 59 a, from the comment, on Ps. cvii. 9 (on the Song of Songs, vi. 8), 73 b (on Isaiah, xi. 11), 83 a (on Isaiah, xxxv. 6, 7), 87 a, $ܡܢ ܦܘܫܩܐ ܕܡܙܡܘܪܐ: ܕܡܐܐ ܘܥܣܪ̈ܝܢ (on Isaiah, xiv. 1—3), 96 b, $ܡܢ ܦܘܿܫܩܐ̇ ܕܡܙܡܘܪܐ: ܕܡܐܐ. ܘܬܪ̈ܝܢ (on Isaiah, lxv. 17), 109 a, $ܡܢ ܦܘܿܫܩܐ ܕ܏ܡܙ (on Isaiah, xxi. 9); 119 a, seqq., extracts from his comment, on Ecclesiastes, @[This commentary on Ecclesiastes is not mentioned by Assemani.]@ $ܡܢ ܦܘܫܩܐ ܪܒܐ. ܕܥܒܝ̣ܕ ܠܡܪܝ ܕܢܝܐܝܠ: ܡ̇ܠܦܢܐ. ܘܩܫܝܫܐ. (fol. 122 a).

5. Dionysius the Areopagite: $ܕܩܕܝܫܐ ܡܪܝ ܕܝܘܢܣܝܘܣ. ܕܡܢ ܕܝ̇ܢ̈ܐ. ܕܐܪܝܣܦܓܘܣ.

(sic) $ܡܢ ܐܓܪܬܐ ܕܠܘܬ: (on 2 Kings, xx. 9—11), fol. 13 b.

6. Epiphanius of Cyprus: foll. 25 b, $ܡܢ ܫܪ̈ܒܐ ܕܥܒ̣ܝܕ ܠܗ. ܡܛܠ ܟܝ̈ܠ̣ܐ. ܘܡܬܩ̈ܠܐ: ܘܕܘܟܝ̈ܬܐ. (on Jonah, i. 3), 132 b, $ܡܢ ܡܐܡܪܐ. ܕܥܠ. ܟ̇ܝ̈ܠܐ. ܘܡܬܩ̈ܠܐ. (on 1 Corinth, vii. 18, 19).

7. Eusebius of Caesarea: fol. 176 a,

$ܡܢ ܟܬܒܐ ܕܡܛܠ. ܙܝܛܝܡ̈ܐܛܐ (ζητήματα) $ܕܐܘܢܓܠܝܘܢ: ܢܘܿܗܪ ܥܠ ܗܠܝܢ ܕܡܢ ܠܬܚܬ. ܕܡܛܠ ܡ̇ܢܐ ܡܢ ܕܘܝܕ ܡܫ̇ܪܐ. ܡܬܝ: ܘܗܐ ܐܒܪܗܡ ܩܕܝܡ ܗܘܐ

followed by several other extracts, as far as fol. 182 a, where we read: $ܫܠܡ ܢܘܗܪ̈ܐ ܕܐܘܣܒܝܘܣ: ܡܢ ܟܬܒܐ. ܕܥܒܝ̣ܕ ܠܗ. ܥܠ ܫܪܝܐ. ܕܦܘ̈ܫܟܐ. ܕܡܬܝ̇ܬܝܢ: ܥܠ ܡ̈ܠܐ: ;ܡܕܡ. ܡܕܡ. ܡܕܡ. ܕܐܘܢ̈ܓܠܝܣܛܐ: ܕܡܣܬ݂ܒܪ̈ܢ܇ ܕܐܝܟ ܗ̇ܘ ܡܢ ܟܬܒܐ ܕܙܝܛܝ̈ܡܛܐ ܕܡܫ̇ܚܠܦܐܝܬ ܐ̇ܟܬܒ̣ܘ. (on S. John, xx. 22), fol. 232 a.

8. George, bishop of the Arabs: @[See Assemani, Bibl. Or., t. i., p. 494.]@ fol. 180 a, $ܥܡ. ܕܝܢ ܗܠܝܢ. ܟܠܗܝܢ ܬܚ̈ܘܝܬܐ: ܐܦ ܡܪܝ ܓܘܪܓܝ: ܗ̇ܘ ܕܡܬܩ̣ܪܐ: ܐ܏ܦܝܣܩܘܦ. ܕܥܡ̈ܡܐ: ܐܡ̣ܪ ܡܕܡ. ܕܛ̇ܒ ܢܗ̇ܝܪ. ܟܕ ܐ̇ܡܪ. ܗܟܢܐ. (on S. Luke, i. 36).

9. Gregory Nazianzen: foll. 127 b, $ܡܢ ܡܐܡܪܐ: ܕܥܠ. ܡ̇ܦܩ. ܒܪܘܚܐ. ܕܥܠ ܟܗܢܘܬܐ (on Rom. ix. 3), 134 a (on 1 Corinth, xii. 28).

10. Hippolytus $ܐܝܦܘܠܝܛܘܣ (ܐܝܦܘܠܝܛܝܣ) ܕܪܘܡܝ: foll. 39 a (on Ezek. i. 4, etc.), 58 a, $ܡܢ ܦܘܫܩܐ ܕܫܐܪܬ ܫܝܪܝܢ. (on the Song of Songs, iv. 14), 68 a, margin (mu­tilated), on Antiochus Epiphanes in the book of Daniel; 177 co (on S. Matthew, i. 11). @[Two of these passages, foll. 39 a and 177 a, have been edited by Dr. de Lagarde in his Analecta Syrica, 1858.]@

11. Isidore of Pelusium: foll. 9 a (on 2 Kings, ii. 19—22), 123 a, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ݀ ܐܪܐܟ݁ܬܐܘܣ (on Proverbs, xxiv. 16), and two other extracts; 124 b (on Rom, ii. 24), 182 a, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬ. ܐܣܛܦܢܐ ܝܚܝܕܝܐ (on S. Matthew, iii. 4), 182 b (on S. Matth. iii. 10 and 12), 188 a (on S. Matth. xi. 2, 3), 193 a, $ܡܢ. ܐܓܪܬܐ: ܕܠܘܬ. ܕܝܕܝܡܘܣ (on S. Matth. xiii. 33), 198 a, (on S. Matth. xvii. 27), 199 b, $ܠܘܬ. ܦܛܪܘܣ. ܝܚܝܕܝܐ (on S. Matth. xix. 11), 202 a (on S. Matth. xxii. 21), 204 a, $ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܥܒܝ̣ܕܐ ܠܗ: ܠܘܬ: ܐܢܫ: ܐܢܫ. (on S. Matth. xxiv. 17), 232 b (on S. John, xxi. 15, seqq.).

12. Jacob of Batnae: foll. 6 b, $ܒܡܐܡܪܐ ܕܥܠ ܥܪܘܩܝܗ ܕܐܠܝܐ (on 1 Kings, xix.), 8 a, $ܡܢ ܡܐܡܪܐ. ܕܥܠ ܡܘܬܗ ܕܢܒܘܬ (on 1 Kings, xxii. 21, 22), 71 a, $ܡܢ ܡܐܡܪܐ: ܕܥܠ. ܐܫܥܝܐ ܢܒܝܐ. (on Isaiah, vi. 6, 7).

13. Jacob of Edessa: foll. 3 b, $ ܥܠ ܦܪܕܝܣܐ: ܘܥܠ. ܬܘܩܢܗ: ܘܒ̣ܪܝܬܗ̣: ܕܐܕܡ: ܡܢ ܟܬܒ̇ܐ ܕܐܣܟܘ̈ܠܝܐ ܐܝܟ ܕܒܙܥܘܪ̈ܝܬܐ: ܘܡܪܗ̇ܛܐܝܬ, 5 a, $ܡܢ ܟܬܒ̇ܐ ܕܣܟܘܠܝܘܢ (on 1 Kings, xvii. 6), 7 b, $ ܡܢ. ܣܟܘܠܝܘܢ. ܕ܏ܝܛ: ܕܟܬܒ̇ܐ ܕܡ̈ܠܟܘܬܐ (on 1 Kings, xxi. 19), 10 b, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬ. ܝܘܚܢܢ. ܐܣܛܘܢܪܐ (on 2 Kings, iv. 38—41), 13 b, $ܡܢ ܟܬܒ̇ܐ ܕܣܟܘ̈ܠܝܘܢ (on 2 Kings, xx. 12), 32 a (on Zechar. iii. 9), 32 b (on Zechar. iv. 12), 33 b, (on Zechar. vi. 1), 45 b, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܕܝ (on Ezek. xxxvii. 1, seqq.), 47 a (on Ezek. xlvii. 1, seqq.), 52 b, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬ. ܝܘܚܢܢ. ܐܣܛܘܢܪܐ: ܡܛܠ ܒ̈ܢܝ ܪܟܒܝܐܡ (on Jerem. xxxv. 1, seqq.) 54 b, on the epoch of the captivity of Daniel, 62 a, $ ܡܢ ܣܟ݁ܠܝܐ, on Evīl-merodach, the successor of Nebuchadnezzar, 62 b (on Dan. v. 25), 63 b, $ܡܢ ܐܓܪܬܐ. ܕܥܠ ܦܘܿܫܩܐ ܕܙܟܪܝܐ (on Zechar. vi. 1), 65 a, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬ݀ ܝܘܚܢܢ. ܐܣܛܘܢܪܐ (on Dan. ix. 26), 67 b, $ ܕܟܡܐ ܫ̈ܢܝܐ ܚܝ̣̇ܐ ܕܢܝܐܝܠ, how many years Daniel lived, 68 a, on Joachim, the husband of Susanna, 116 a, $ܡܢ ܣܟܘܠܝܘܢ. ܕܬܠܬܥܣܪ̈ [ܕܟܬ݀ܒܐ ܕܡ̈ܬܠܐ] (on Prov. viii. 22), 116 b, $ܣܟܘܠܝܘܢ ܏ܕܝܗ (on Prov. ix. 1), 117 a, $ܡܢ ܟܬܒ̇ܐ ܕܣܘ̈ܟܘܠܝܐ (on Ecclesiast. i. 4, seqq.), with other extracts, as far as fol. 118 b; 122 a, $ܡܢ ܣܟܘܠܝܘܢ ܕܥܣܪ̈ (on Eccles. xi. 9, 10, and ch. xii.), 144 b, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬ. ܡܘܫܐ (on 2 Corinth, xii. 2), 152 a, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬ. ܝܘܚܢܢ. ܐܣܛܘܢܪܐ. (on Philipp. ii. 10), 180 a, on the genealogy of the Virgin Mary, 229 b (on S. John, xix. 25).

14. John the monk, $ܝܘܚܢܢ ܝܚܝܕܝܐ: fol. 189 a (on S. Matthew, xi. 12).

15. Mārūthā, @[See Assemani, Bibl. Or., t. i., p. 174 seqq.]@ bishop of Tagrīt, $ܡܪܝ ܡܪܘܬܐ: fol. 206 b, $ܕܟܡܐ. ܙܒ̈ܢܝܢ: ܐܬܡܫ̣ܚ ܡܪܢ. (on S. Matth. xxvi. 7), 207 a (on S. Matth. xxvi. 26, seqq.), 229 a (on S. John, xix. 17), 230 b (on S. John, xx. 1, seqq.).

16. Philoxenus, or Xenaias, of Mabūg, $ ܡܪܝ ܐܟܣܢܝܐ: fol. 125 a, $ܡܢ ܡܐܡܪܐ ܕܥܠ: ܢ̇ܟܦܘܬܐ܀ ܘܠܘܩܒܠ. ܩܪܒܐ: ܕܙܢܝܘܬܐ (on Rom. vii. 1, 2).

17. Phocas of Edessa; @[ Assemani has "ad Mitraeum," Bibl. Or., t. i., p. 607.]@ fol. 163 b, $ܡܢ ܢܘܗܪܐ. ܕܕܝܢܘܣܝܘܣ: ܕܥܒ̣ܝܕ ܠܦܘܩܐ. ܐܘܪܗܝܐ. (on 2 Timothy, ii. 13).

18. Severus of Antioch: foll. 6 a, $ ܡܢ ܟܬܒ̇ܐ ܕܐܒܠܘܓܝ, i.e. 'Απολογία τοῦ Φιλαλήθους, or Defense of his work entitled ὁ Φιλαλήθης (on 1 Kings, xviii. 31), 11 a (on 2 Kings, v. 17), 11 b (on the word $ ܡܐܟܒܐ, i.e. %, in 2 Kings, viii. 15), 18 a, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ: ܐܘܦܪܟܣܝܘܣ (on Amos, iii. 6), 40 b, @[See Assemani, Bibl. Or., t.i., p. 468; and above, p. 493, no. DCXXV.]@ $ܡܢ ܐܓܪܬܐ̇ ܕܠܘܬ: ܡܝܛܐܘܣ (on Ezek. ix. 4), 41 a (on Ezek. xi. 19 and xviii. 31), 42 a (on Ezek. xvi. 46), 43 a (on Ezek. xxi. 25), 44 a (on Ezek. xxix. 6), 46 a, $ܡܢ ܡܐܡܪܐ. ܕܐܪ̈ܒܥܝܢ. ܘܬܪ̈ܝܢ, from hom. epithron. xlii. (on Ezek. xliv. 19), 46 b, $ܡܢ ܡܐܡܪܐ. ܕܥܠ ܝܘܚܢܢ. ܡܥܡܕܢܐ (on Ezek. xlvi. 1), 76 a (on Isaiah, xix. 18), 87 b, $ܡܢ ܐܓܪܬܐ: ܕܠܘܬ ܐܘܦܪܟܣܝܘܣ. ܩܒܘܩܠܪܐ (on Isaiah, xiv. 7), 93 b, $ܡܢ ܟܬܒ̇ܐ ܕܐܦܝܬܪܢܝܘܢ. (on Isaiah, Ixi. 1), 96 a, $ܡܢ ܡܐܡܪܐ ܕܐܫܬܬܥܣܪ̈ (on Isaiah, lxv. 17), 105 a, $ܡܢ ܐܓܪܬܐ̣. ܕܠܘܬ. ܐܝܪܙܩܠܝܢܝ [ܐܝܪܐܩܠܝܢܝ] (on Isaiah, xviii. 7), 116 b, $ܡܢ ܐܓܪܬܐ: ܕܠܘܬ ܓܘܪܓܝܐ: ܦܛܪܩܝܐ: ܘܠܘܬ ܒܪܬܐ ܕܝܠܗ (on Prov. xxv. 1), 118 b, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬ ܩܐܣܪܝܐ (on Ecclesiast. v. 1), 119 a, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܡܘܢܝܘܣ ܩܫܝܫܐ ܕܐܠܟܣܢܕܪܝܐ. (on Ecclesiast. i. 9), 123 a, $ܡܢ ܐܓܪܬܐ: ܕܠܘܬ ܐܘܓܢܝܐ: ܘܪܝܫܬ̇ ܕܝܪܐ (sic) $ܡܫܡܫܢܬܐ (on Prov. xxiii. 1), 126 a, $ܡܢ ܡܐܡܪܐ: ܕܐܫܬܬܥܣܪ̈ (on Rom. viii. 19), 131 a, $ܡܢ ܐܓܪܬܐ: ܕܠܘܬ: ܦܝܠܘܟܣܢܘܣ: ܐܦܝܣܩܘܦܐ (on l Corinth, iii. 12) and $ܡܢ ܗܠܝܢ: ܕܠܘܬ: ܩܐܣܪܝܐ ܦܛܪܝܩܝܐ (on 1 Corinth, v. 9—11), 131 b (on 1 Corinth, vi. 15 — 20), 134 a (on 1 Corinth, xi. 27—29), 134 b, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ: ܐܪܟܠܐܕܣ @[Assemani, Bibl. Or., t. i., p. 607, has "ad Archelaum," $ܐܪܟܠܐܘܣ.]@ $ܕܡ̇ܝܬܐ ܣܗ̈ܕܘܬܐ ܕܡ̈ܠܦܢܐ (on 1 Corinth, xiii. 1), 135 a, $ܡܢ ܐܓܪܬܐ: ܕܠܘܬ. ܐܢܣܛܣܝܐ. ܡܫܡܫܢܝܛܐ (on 1 Corinth, xiv. 16), 136 b (on 1 Corinth, xv. 28), 167 a, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܦܪܟܣܝܘܣ (on Hebr. i. 3), 179 a (on S. Matth. ii. 2), 180 a,

$ܐܡܪ ܓܝܪ ܒܐܦܝܬܪܘܢܝܘܢ. ܕܝܠܗ܀ ܒܡܐܡܪܐ (sic) $ܗܟܢܐ.

(on S. Luke, i. 36), 182 a (on S. Matth. iii. 1), 184 b (on S. Matth. v. 25), 188 b (on S. Matth. xi. 11, 12), 190 b (on S. Matth. xii. 19—21), 191 a, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ: ܩܣܪܝܐ (on S. Matth. xii. 31), 197 a, $ܡܢ ܐܓܪܬܐ. ܕܠܘܬܐ ܐܝܣܝܕܘܪܘܣ ܩܘܡܝܣ (on S. Matth. xvii. 5), 198 b, $ܡܢ ܡܐܡܪܐ. ܏ܕܝܐ: ܕܐܦܝܬܪܢܝܘܢ. (on S. Matth. xviii. 10), 203 a, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ. ܐܢܣܛܣܝܐ (on S. Matth. xxiii. 35), 204 a, $ܡܢ ܐܓܪܬܐ  
: ܕܠܘܬ: ܩܐܣܪܝܐ (on S. Matth. xxiv. 20), 224 b, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܣܪܝܐ (on S. John, xiii. 27), 227 a (on S. John, xvii. 6 and 25), 229 a (on S. John, xix. 23), 231 b (on S. John, xx. 17), 232 b (on S. Jolin, xxi. 11 and 15).

There are besides anonymous extracts on the Song of Songs, foll. 55 b, seqq., 59 b, seqq.; and on S. Matthew, ch. xvii. 27, fol. 198 a. The commentary on Genesis, foll. 1 and 2, seems to be taken chiefly from Jacob of Edessa.

At the end of the commentary on the Old Testament, fol. 123 b, is the following colo­phon: $ ܫܠܡ. ܒܥܘܕܢܪܗ̣ ܕܡܪܢ܆ ܦܘܫܩܐ ܕܟܠܗ̣̇ ܥܬ݀ܝܩܬܐ: ܗ̇ܢܘ ܕܝ̣ܢ. ܕܚܡ̈ܫܐ. ܣܦ̣ܪ̈ܐ: ܕܡܘܫܐ̣. ܥܡ ܫܪܟܐ. ܕܢܒ̈ܝܐ̣. ܕܥܒ̣ܝܕܝܢ: ܠܡܪܝ ܐܦܪܝܡ̣. ܘܠܡܪܝ ܝܥܩܘܒ̣ ܐܘܪܗܝܐ: ܘܠܩܕܝܫܐ. ܩܘܪܝܠܠܘܣ܀ ܡܣܝ̇ܟܐܝ̇ܬ܇ ܘܐܝܟ. ܕܒܙܥܘܪ̈ܝܬܐ..

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On fol. 233 b (which is slightly torn) is a similar colophon: $ ܫܠܡ. ܒܥܘܕܪܢܗ: ܕܡܪܢ ܠܡܟ̣ܬܒ: ܒܟܬܒܐ. ܗܢܐ ܆ ܦܘܫܩܐ ܆ ܕܚ̈ܡܫܐ : ܣܦ̣ܪ̈ܐ : ܕܡܘܫܐ : ܢܒܝܐ ܀ ܘܦܘܫܩܐ : ܕܟܠܗܘܢ : ܢܒ̈ܝܐ : ܕܫܪܟܐ : ܘܦܘܫܩܐ ܕܫܠܝܚܐ : ܘܕܐܘܢܓܠܝܘܢ : ܕܡܬܝ : ܘܕܝܘܚܢܢ : ܐܝܟ ܕܒܡ̈ـ[ـܢܘܬ]ܐ : ܙܥܘܪ̈ܝܬܐ : ܕܥܒ̣̈ܝܕܝܢ ܠܩܕܝܫܐ : ܡـ[ـܪܝ ܐܦܪܝܡ] ܘܡܪܝ ܝܥܩܘܒ̣ : ܐܦ܏ܝܣܩ: . . . ـܬܝܩܬܐ: . . . ܘܠܫܠܝܚܐ : . . . ܐܝܘܐܢܝܣ܀

Then follows the doxology, after which the compiler, Severus, proceeds thus:

$ܐܬܓ̣ܡܪܬ݀ ܗܟܝܠ ܝܨܝܦܘܬܐ ܕܥܠ ܣܝܡܬܐ ܗܕܐ ܡܘܬܪܢܝܬܐ ܠܫ̈ܢܝܢ ܥܣܪ̈ : ܒܐܝ̣̈ܕܝ ܚܛ̇ܝܐ ܘܣܢܝ̣ܩ ܥܠ ܪ̈ܚܡ̣ܐ̣. ܣܐܘܪܐ ܛܘܒܢܐ ܪܚ̇ܡ ܥܡܠܐ܆ ܒܫܢ̣ܬ ܐܠܦܐ ܘܡܐܐ. ܘܫܒܥܝܢ. ܘܬܪ̈ܬܝܢ. ܒܡܢܝܢܐ ܕܝܘ̈ܢܝܐ. ܒܐܝܪܚ ܐܕܪ ܒܥܣܪ̈ܝܢ ܘܚܡܫܐ ܒܗ. ܒܕܝܪܐ [ܕ]ܩܕܝܫܬܐ. ܒܐܪܒܐܪܐ. ܕܒܛܘܪܐ ܕܐܘܪܗܝ܀ ܒܝܘ̈ܡܝ ܛܘܒܬܢܐ ܡܪܝ ܝܘܚܢܢ ܦܛܪܝܐܪܟܐ. ܘܚܣܝܐ ܡܝܛ܏ܪܘܦ ܩܘܣܛܢܛܝܢܘܣ. ܐܬܡ̣ܬܚ ܠܗ ܙܒܢܐ ܕܥـ[ـܒܕ ܒܗ ܗܠܝـ]ـ̣ܢ ܡܢ ܒܠ̣ܝ ܟܬܒ̈ܐ. ܐܝ̣ܨܦ ܕܝܢ ܘܥܒ̣ܕ ܥܡܠܐ ܗܢܐ ܟܠܗ: ܘܠܩ̇ܛ ܢܘܗܪ̈ܐ ܗܠܝܢ ܡܢ ܥܬܝܩܬܐ ܘܚܕܬܐ܇ ܡܛܠ ܒܘܝܐܐ ܕܝܠܗ ܘܕܗܠܝܢ ܕܦܓ̇ܥܝܢ. ܘܡܦ̣ܝܣ ܐܢܐ ܠܟܠ ܡ̇ܢ ܕܠܒ̇ܟ ܠܗ ܘܝ̇ܬܪ ܡܢܗ. ܐܘ ܨ̇ܒܐ ܕܢܟܬ݂ܒܝܘܗܝ̣. ܕܢܡ̇ܠܐ ܡܠܬܐ ܟܬܝܒܬܐ ܕܐܡܪܐ̇. ܕܨܠܘ ܚܕ ܥܠ ܚܕ ܕܬܐܬܣܘܢ̣. ܘܡܛܠ ܚܘܒܗ ܕܡܫܝܚܐ̣ ܢܟܬܒܝܘܗܝ ܠܥܘܗܕܢܐ ܗܢܐ. ܘܢܨ̇ܠܐ ܥܠܘܗܝ ܕܚܛܝܐ ܕܐܡܝܪ̣. ܕܢܐܣܐ ܡܪܝܐ ܟܘܬܡ̈ܬܐ ܕܚ̈ܛܗܐ ܕܐܝܬ ܠܗ ܒܢܦܫܗ ܘܦܓܪܗ. ܒܨ̈ܠܘܬܐ ܕܢܒ̈ܝܐ ܕܐܬܢ̇ܒܝܘ܇ ܘܫܠܝܚ̈ܐ ܕܣ̇ܒܪܘ̣. ܘܕܡ̈ܠܦܢܐ ܕܦܫ̇ܩܘ. ܡܐܠܘܢ ܕܝܢ ܕܩܕܝܫܬܐ ܝ̇ܠܕܬ ܐܠܗܐ ܡܪܝܡ. ܘܕܟܠܗ ܚܘܕܪܐ ܕܩܕܝ̈ܫܐ ܕܡܢ ܥܠܡ ܐܡܝܢ܀܀܀ ܣܝ̇ܟܢܢ ܕܝܢ ܦܘܫܩܐ ܕܥܬܝܩܬܐ. ܕܡܪܝ ܐܦܪܝܡ. ܐܠܦܝ̈ܐ ܚ̈ܡܫܐ ܘܫܬܡܐܐ܀ ܘܕܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝܐ. ܕܐܘܪܝܬܐ ܟܠܗ̇ ܘܕܐܝܘܒ ܘܕܝܫܘܥ ܒܪܢܘܢ. ܥܡ ܢܘܗܪ̈ܐ ܙܥܘܪ̈ܐ ܕܡ̈ܒܕܪܝܢ ܒܗ ܒܟܬܒܐ. ܬܪܝܢ ܐ̈ܠܦܝܢ ܘܬܡܢܡܐܐ ܘܫܬܝܢ܀ ܣܝ̇ܟܝܢ (sic) $ܕܝܢ ܕܫܠܝܚܐ ܦܘܠܘܣ ܘܕܐܘ̈ܢܓܠܝܐ [ܕ]ܡ݊ܬܝ ܘܝ݊ܘܚܢܢ. ܕܐܝ܏ܬܘ ܣܘܓܐܗܘܢ ܕܡܪܝ ܐܝܘܐܢܝܣ. ܘܕܫܪܟܐ ܕܐܚܪ̈ܢܐ. ܡܕܡ ܡܕܡ ܬܪܝܢ ܐ̈ܠܦܝܢ ܏ܘܬ. ܟܠܗܘܢ ܕܝܢ ܡܣܝ̇ܟܐܝܬ ܥܣܪ̈ܐ ܐ̈ܠܦܝܢ. ܏ܘܬ. [ܘ܏ܦ [read $ $ܘܐܫܬܝܢ.܀

“The labour bestowed for ten years upon this profitable treasure has been brought to a conclusion by the hands of the sinner, who has need of mercy, the labour-loving monk Severus, in the year of the Greeks 1172 (A.D. 861), on the 25th of the month of Adār, in the monastery of the holy Barbara, on the hill of Edessa, in the time of the blessed Mār John the Patriarch @[John iii. See Assemani, Bibl. Or., t. ii., p. 348; Le Quien, Oriens Christ., t. ii., col. 1374.]@ and the pious Metropolitan Constantine. He (Seve­rus) spent the time, during which he was engaged in this work, without books; but he laboured hard, and performed all this work, and collected these elucidations from the Old and New Testaments, for the com­fort of himself and of all who may fall in (with them). And I implore every one who takes it and derives profit from it, or wishes to copy it, to fulfil the written word that says: “Pray for one another, that ye may be healed' (S. James, v. 16). And for the love of Christ, let him transcribe this record, and pray for the aforesaid sinner, that the Lord may heal all the sin-sores that are upon his soul and body, through the prayers of the Prophets who have prophesied, etc. We have numbered the exposition of the Old Testament (as given in this book); of Mār Ephraim 5600 (scholia); and of Mār Jacob of Edessa on the whole Torah, and Job and Joshua, with a few illustrations scat­tered through the book, 2860 (scholia). And we have numbered the exposition of the Gospels of S. Matthew and S. John, which is chiefly by Mār John (Chrysostom), with some extracts from other (commentators, and it consists of) 2400 (scholia). The whole, then, as numbered, amounts to 10,860 (scholia)."

After this we read:

$ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܚ̈ܝܐ ܘܕܝܘܬܪܢܐ ܕܫܡܘܐܝܠ ܒܨܝܪܐ. ܕܒܫܡܐ ܠܡ ܛܘܒܢܐ ܐܘܟܝܬ ܐܣܛܘܢܪܐ. ܕܐܝ̣ܨܦ ܘܥܡ̣ܠ ܘܣ̣ܪܛ ܐܝܟ ܚܝܠܗ ܘܐܝܟ ܒܨܝܪܘܬ ܝܕܥܬܗ. ܡܛܠ ܕܐܝܟ ܙܢܐ ܕܣܐ̇ܡ ܐܢܫ ܝܘܩܢܐ ܫܒܝܚܬܐ ܩܕܡܘܗܝ. ܘܨ̇ܒܐ ܗ̣ܘ ܕܢܬ݀ܕܡܐ ܒܗ. ܟܕ ܠܐ ܩܪܝ̣ܒ ܠܗ. ܐܘܿܡܢܗ ܕܝܘܩܢܐ. ܐܝܟ ܕܣ̇ܒܪ ܐܢܐ ܕܠܟܠܢܫ. ܝܕܝܥ̣ܐ. ܕܣ̇ܓܝ ܡܬܐ̣ܠܨ ܘܥ̇ܡܠܐ. ܘܣܪܚ ܣܘܓܐ ܕܣܡ̈ܐܢܐ. ܘܗ̇ܝ ܕܝܢ ܒܡܘܗܒܬܐ ܕܡܢ ܐܠܗܐ ܡܪܚܡ̇ܢܐ. ܐܬ̇ܐ ܦܘܠܚܢܐ ܠܫܘܡܠܝܐ܀ ܒܗ̇ ܒܕܡܘܬܐ. ܐܢܐ ܕܘ̇ܝܐ. ܗ̣ܘܝܬ ܝ̇ܬܝܪ ܡܢ ܬܠ̈ܬ ܫ̈ܢܝܢ. ܕܡܬܕܢ̇ܩ ܐܢܐ ܒܫܘܡܠܝܗ ܕܟܬܒܐ ܗܢܐ ܕܦܘܫ̈ܩܐ ܪ̈ܘܚܢܝܐ܀ ܘܢܣ̣ܒ ܫܘܡܠܝܐ ܒܐܝ̈ܕܝ ܚ̇ܛܝܐ ܕܐܡܝܪ. ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܝ̇ܠܕܬ ܐܠܗܐ. ܕܒܓܙ̇ܪܬܐ ܕܒܩܠܝܡܐ ܕܐܠܟܣܢܕܪܝܐ ܪܒܬܐ. ܒܝܨܝܦܘܬܐ ܕܣܒ̈ܐ ܡܒܪ̈ܟܐ ܘܙܕܝܩ̈ܐ ܐܘܟܝܬ ܐܒܪܗ̈ܡܝܐ. ܡܪܝ ܡܘܗܘܒ (%) $ܘܡܪܝ ܦܗܕ (%) $ܘܒ̈ܢܝܐ ܪ̈ܚܝܡܐ ܕܝܠܗܘܢ ܝܘܚܢܢ ܘܡܢܨܘܪ (%) $ ܝܪ̈ܘܬܐ ܕܡ̈ܠܟܘܬܐ ܕܫܡܝܐ ܘܒ̈ܢܝ ܓܢܘܢܐ ܕܢܘܼܗܪܐ ܐܡܝܢ܀ ܢܣ̣ܒ ܫܘܡܠܝܐ ܟܬܒܐ ܗܢܐ ܒܥܣܪ̈ܝܢ ܘ܏ܗ ܒܐܕܪ ܝܪܚܐ. ܒܫܢܬ ܐܠܦ ܘ܏ܫ. ܘ܏ܨ. ܏ܘܒ. ܕܝܘ̈ܢܝܐ. ܒܝܘܡ ܣܘܒܪܗ̇ ܕܝ̇ܠܕܬ ܐܠܗܐ ܘܒܬܘܠܬ ܒܟܠܙܒܢ ܛܘܒܢܝܬ ܐܡ݊ــ݊ܪܝ݊ܡ܀ ܐܠܐ ܡܦܝ̣ܣ ܐܢܐ ܠܟܠ ܡ̇ܢ ܕܠܒ̇ܟ ܠܗ. ܘܝ̇ܬܪ ܡܢܗ. ܐܘ ܨ̇ܒܐ ܕܢܟܬܒ܏ܝܘ ܕܢܬܪܨ ܐܝܟ ܚܝܠܗ. ܘܠܐ ܢܥܕܘܠ ܡܛܠ. ܕܟܠ ܒ̇ܪܝܐ ܚܣܝܪܐ ܐܝܟ ܕܟܬܝ̣ܒ܆ ܕܡܛܠ ܚܘܒܗ ܕܡܫܝܚܐ. ܢܡ̇ܠ̣ܐ ܡܠܬܐ ܟܬܝܒܬܐ ܕܐܡ̇ܪܐ . ܕܨ̇ܠܘ ܚܕ ܥܠ ܚܕ ܕܬܐܬ̇ܣܘܢ̣. ܨ̇ܠܘ ܥܠܘܗܝ ܕܚ̇ܛܝܐ ܕܐܡܝ̣ܪ. ܘܥܠ ܐܒܗ̈ܘܗܝ ܒ̈ܚܝܐ . . .

"This book of life and profit belongs to the humble Samuel, who is in name a monk or stylite; who laboured, and worked, and wrote, according to his strength and the smallness of his knowledge. Just as a man places before him a beautiful picture, and wishes to copy it in the absence of the artist, and (as I think is known to every one) takes great pains, and works hard, and is lavish of his pigments, and so, by the gift of the merciful God, the work is brought to its completion; in the same way I too, a feeble man, have been toiling hard for more than three years at the perfecting of this book of spiritual expositions. It was finished by the hands of the aforesaid sinner, in the monastery of the Mother of God, which is in Gāzartā, in the region of Alex­andria the Great, through the care of the blessed and just elders, who are like unto Abraham, Mār Mauhūb and Mār Fahd, and their beloved sons John and Mansur, heirs of the kingdom of heaven and children of the bridechamber of light. Amen. This book was finished on the 25th of the month of Adār, in the year of the Greeks 1392 (A.D. 1081), on the day of the Annuncia­tion of the Mother of God and perpetual Virgin, the blessed Mary. But I beseech every one who takes it and profits by it, or wishes to copy it, to correct it accord­ing to his ability, and not to find fault, because every creature is feeble; as it is written (above) that, for the love of Christ, he should fulfil the written word that says, ‘Pray for one another, that ye may be healed.' Pray for the aforesaid sinner and for his parents in this life………."

[Add. 12,144.]