**DCCCLX.**

Vellum, about 9 7/8 in. by 6 5/8, consisting of 294 leaves, some of which are much stained and the last is mutilated. The quires, 30 in number, are signed with letters. There are from 27 to 41 lines in each page. Leaves are wanting after foll. 8 and 151. This manuscript seems to have been written by three hands, foll. 1—16 and foll. 28—79 b being in a good, though rather coarse, Estrangělā; foll. 79 b —294 in a finer Estrangělā; and foll. 17— 27 in a more current hand. It belongs to the end of the viiith or beginning of the ixtb cent. The contents are of a very miscel­laneous character.

I. A treatise entitled $ܦܠܝܪܘܦܘܪܝܐ ܐܘ ܟܝܬ ܡ̣ܦܩ ܒܪܘܚܐ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ ܘܫܠܝܚܝܘܬܐ, “Πληροφορία, i. e., Defense of the orthodox and apostolic faith," being a de­fense of Monophysite doctrines, principally directed against the Nestorians. Beginning, fol. 1 b: $ܡܛܠ ܕܐܢ̈ܫܝܢ ܡܢ ܐܝ̇ܕܐ ܥܠ̣ܬܐ ܠܐ ܝܕܥ̇ܝܢܢ: ܐܠܐ ܐܢ ܕܠܡܐ ܡܢ ܚܛܗ̈ܐ ܕܝܠܢ: ܘܡܢ ܡܥܒܕܢܘܬܐ ܕܐܟܠܩܪܨܐ ܗ̇ܘ ܚܣ̇ܡ ܒܫܦܝܪ̈ܬܐ ܥ̇ܕܠܝܢ: ܘܪ̈ܘܪܒܬܐ ܪܫ̇ܝܢ ܠܡܣܟܢܘܬܐ ܕܝܠܢ ܐܝܟ ܡ̇ܢ ܕܠܐ ܨ̇ܒܝܢܢ: ܏ܘܫ..

The author commences by assigning the false statements and abusive language of the opponents of his way of thinking, as his principal reason for writing this defense of the faith: $ܒܙܒܢ ܕܝܢ: ܣܕ̈ܘܩܐ ܘܝܥܩܘ̈ܒܝܛܐ ܘܐܩ̈ܦܠܘ ܐܘ ܟܝܬ ܕܠܐ ܪܝܫܐ ܩ̇ܪܝܢ ܠܢ: ܘܒܚ̈ܣܕܐ ܐܚܪ̈ܢܐ ܘܡܘ̈ܝܩܐ ܡܗ̇ܠܝܢ ܒܢ. ܐܝܬ ܕܝܢ ܐܡܬܝ: ܕܐܦ ܪ̈ܫܝܥܐ ܘܡ̈ܛܥܝܢܐ ܘܡܚ̈ܫܝ ܐܠܗܐ ܡ̇ܟܢܝܢ ܠܢ: ܘܕܓܡܝܪܐܝܬ ܢܦܝ̇ܠܝܢ ܡܢ ܫܦܝܪܘܬ ܕܚܠܬܐ: ܏ܘܫ.. He then enters into a full statement of the monophysite doctrines (fol. 2 b), for which he claims the support (fol. 6 b) of Ignatius, Julius, Athanasius, Basil, the three Gregories, Theophilus, Chrysostom, Epiphanius, Cyril, Dioscorus, Timotheus, Severus of Antioch, Philoxenus of Mabūg, Theodosius of Alex­andria, and Anthimus of Constantinople; and concludes by bringing forward a consi­derable number of testimonies from these and other writers, which he has arranged in three chapters, fol. 7 b.

$ܟܕ ܗܠܝܢ ܗܟܝܠ ܗܟܢܐ ܐܡܝܪ̈ܢ̣. ܕܐܠܨܐ ܐܬܚ̇ܫܒܢ̣ܢ. ܘܕܩܠܝܠ ܡܢ ܣ̇ܓܝ ܟܪ̈ܝܣܝܣ ܘܣܗ̈ܕܘܬܐ ܕܐܒܗ̈ܬܐ ܩ̈ܕܝܫܐ ܘܕܡ̈ܠܦܢܐ ܠܐ ܛܥ̈ܘܫܐ ܕܥܕܬܐ̇. ܒܬܠܬܐ ܩ̈ܦܠܐܐ ܢܣ̣ܝܡ̇. ܒܗܕܐ ܦܠܪܘܦܘܪܝܐ. ܠܘܬ ܗܝܡܢܘܬܐ(ܓܠܝܘܬܐ (marg. $ $ܡ̇ܢ ܘܫ̇ܘܪ̈ܪܐ ܕܕܘ̈ܓܡܛܐ ܕܝܠܢ ܐܠܗ̈ܝܐ ܘܬܪ̈ܝܨܝ ܫܘܒܚܐ ܗܠܝܢ ܕܩ̇ܕܝܡܝܢ ܟܬܝܒܝ̣ܢ. ܠܘܬ ܡܟܣܢܘܬܐ ܕܝܢ ܘܗܦܘܟܝܐ ܕܝ̈ܘܠܦܢܐ ܗܠܝܢ ܬܪ̈ܝܝ ܟܝ̈ܢܐ ܘܢܣܛܘܪ̈ܝܢܐ. ܀ . ܘܩܦܠܐܘܢ ܡ̇ܢ ܩܕܡܝܐ ܡ̇ܚܘܐ̣. ܕܝܠܕܬ ܐܠܗܐ ܐܝܬܝܗ̇ ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܡܪܝܡ̣. ܐܝܟ ܡ̇ܢ ܕܠܐܠܗܐ ܕܐܬܒ̇ܣܪ ܡܢܗ̇ ܝܠ̣ܕܬ݀. ܘܠܘ ܠܒܪܢܫܐ ܕܗ̣ܘܐ ܐܠܗܐ̇. ܐܝܟ ܡܐ ܕܢܣܛܘܪ̈ܝܢܘ ܦܠܚ̈ܝ ܠܒܪܢܫܐ ܐܡ̇ܪܝܢ . ܀ . ܩܦܠܐܘܢ ܕܝܢ ܗ̇ܘ ܕܐܬܪܝܢ ܡܫܘܕܥ̣. ܕܚܕ ܐܝܬܘܗܝ ܡܫܝܚܐ: ܘܚܕ ܟܝܢܐ ܐܘ ܟܝܬ ܩܢܘܡܐ ܕܝܠܗ ܕܡ̇ܒܣܪ݂. ܘܠܘ ܬܪܝܢ ܟܝ̈ܢܐ ܐܘ ܩܢܘ̈ܡܐ̇. ܐܝܟܢܐ ܕܐܡ̇ܪܝܢ ܗܠܝܢ ܕܢܣܛܘܪܝܢܝܣܐ ܥܒ̇ܕܝܢ. ܀ . ܘܩܦܠܐܘܢ ܗ̇ܘ ܕܬܠܬܐ ܡ̇ܩܝܡ̣. ܕܐܠܗܐ ܡܠܬܐ ܗ̇ܘ ܝܚܝܕܝܐ. ܕܐܒܐ ܗ̇ܘ ܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܟܕ ܐܬܒܪܢܫ ܚܫ ܘܐܨܛܠܒ ܚܠܦܝܢ ܒܒܣܪ݂. ܘܠܘ ܒܪܢܫܐ ܐܢܫ ܫܚܝܡܐ ܠܦܘܪܩܢܐ ܕܝܠܢ ܥܒ̣ܕ܇ ܐܝܟܢܐ ܕܬܘܒ ܘܗܕܐ ܗܠܝܢ ܗܪ̈ܣܝܘܛܐ ܐܡ̇ܪܝܢ.

The authorities cited are—

1. Acacius of Melitene: letter to Cyril. Fol. 11 a.

2. Alexander of Alexandria: $ܡܢ ܡܐܡܪܐ ܕܐܝܬܘܗܝ ܪܝܫܗ ܫ̣ܡܥܘ ܡ̈ܠܐ ܕܫܪܪܐ. Fol. 13 b.

3. Athanasius: $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܒܢܝܢܘܣ ܡ̇ܠܟܐ, fol. 8 b; $ܡܢ ܡܐܡܪܐ ܕܠܘܩܒܠ ܐܪ̈ܝܢܘ. ܕܡ̇ܝܬܐ ܠܗ̇ ܩܕܝܫܐ ܩܘܪܝܠܘܣ܆ ܒܐܓܪܬܐ ܕܠܘܬ ܕܝܪ̈ܝܐ̇. ܗܝ . . . , imperfect, fol. 8 b; $ܡܢ ܟܬܒܐ ܕܡܛܠ ܡܬܒܣܪܢܘܬܐ ܕܐܠܗܐ ܡܠܬܐ. ܕܐܬܬ̣ܝܬܝܬ̇ ܡܢ ܩܕܝܫܐ ܩܘܪܝܠܘܣ܆ ܒܗܠܝܢ ܕܠܘܬ ܬܐܘܕܘܪܝܛܐ ܕܩܘܪܘܣ. ܘܒܗܠܝܢ ܕܠܘܬ ܐܢܕܪܐܐ ܗ̇ܘ ܕܫܡܝܫܛ ܗ̇ܢܘܢ ܪ̈ܫܝܥܐ. ܘܒܗܠܝܢ ܕܠܘܬ ܡܠܟܬܐ ܫܦܝܪܬ ܕܚܠܬܐ, fol. **9** b; $ܡܢ ܡܐܡܪܐ ܕܠܘܩܒܠ ܐܦܘܠܝܢܪܝܘܣ ܗ̇ܘ ܕܪܝܫܗ̣ ܙܢܐ ܡ̇ܢ ܕܕܚܠܬ ܐܠܗܐ ܗ̇ܘ ܕܕܠܐ ܥܡ̣ܠܐ, fol. 14 a; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܦܝܩܛܝܛܘܣ ܐܦܝܣܩܘܦܐ ܕܩܘܪܢܬܘܣ. ܗ̇ܝ ܕܪܝܫܗ̣̇ ܐܢܐ ܡ̇ܢ ܣ̇ܒܪ ܗܘܝܬ, fol. 14 b.

4. Basil: $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܡܦܝܠܘܟܝܘܣ ܕܡܛܠ ܪܘܚܐ ܩܕܝܫܐ and ܡܢ ܡܐܡܪܐ ܕܥܠ ܝܘܠܝܛܐ ܣܗܕܬܐ ܘܡܛܠ ܬܘܕܝܬܐ. Fol. 14 b.

5. Chrysostom: hom. xvii. on 2nd Corin­thians. Fol. 15 b.

6. Cyril of Alexandria: $ܡܢ ܐܓܪܬܐ ܕܬܠܬ ܕܠܘܬ ܢܣܛܘܪܝܘܣ, fol. 10 a; $ܡܢ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܣܘܩܢܣܘܣ, fol. 10 b; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܩܩ ܏ܐܦܝܣ ܕܡܝܠܝܛܝܢܐ, fol. 10b;

$ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܠܘܓܝܘܣ (ἀποκρισιάριος) $ܐܦܘܩܪܝܣܪܐ

fol. 10 b;

$ܡܢ ܡܐܡܪܐ ܦܪܘܣܦܘܢܛܝܩܘܢ (προσφωνητικόν) $ܕܠܘܬ ܕܚ̇ܠ ܠܐܠܗܐ ܡ̇ܠܟܐ ܬܐܘܕܘܣܝܘܣ

fol. 10 b; $ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܚܪܡܐ ܕܥܣܪܐ ܕܠܘܬ ܥ̈ܘܕܠܐ ܕܪܫܝܥܐ ܬܐܘܕܘܪܝܛܐ, fol. 10 b; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܪ̈ܝܐ. ܕܐܝܬܘܗܝ ܪܝܫܗ̇. ܐܬ݂ܘ ܡ̇ܢ ܐܢ̈ܫܝܢ, fol. 16 a; $ܡܢ ܟܬܒܐ ܕܬܪܥܣܪ̈ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ, fol. 16 a.

7. Cyril of Jerusalem: $ܡܢ ܡܫܡܥܢܘܬܐ ܕܬܠܬܥܣܪܐ. Fol. 15 a.

8. Dionysius of Alexandria: $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܦܘܠܐ ܫܡܝܫܛܝܐ. ܕܐܝܬܘܗܝ ܪܝܫܗ̣̇. ܘܩܕܡܐܝܬ ܟܕ ܟܬ̣ܒܬ. Foll. 8 a, 13 b.

9. Dioscorus of Alexandria:

$ܡܢ ܐܓܪܬܐ ܕܠܘܩܒܠ ܗܪ̈ܛܝܩܘ ܗ̇ܝ ܕܪܝܫܗ̣̇. ܐܝܠܝܢ ܕܠܘܬ ܢܝ̣ܫܐ ܕܙܟܘܬܐ ܕܩܪܝܬܐ ܗ̇ܝ ܕܠܥܠ ܪܗܝܒܝܢ ܠܡܪܗܛ[ܚܦܝܛܝܢ [variant, $

Foll. 12 b, 16 a.

10. Erechtheus ($ܐܪܟܬܐܘܣ) of Antioch in Pisidia: $ ܡܢ ܬܘܪܓܡܐ ܕܐܬܐ̣ܡܪ ܡܢܗ ܒܝܬ ܕܢܚ̣ܐ ܐܠܗܝܐ̇. ܒܥܕܬܐ ܪܒܬܐ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ܇ ܟܕ ܝܬܝܒ ܛܘܒܬܢܐ ܦܪܘܩܠܘܣ ܐܦܝܣܩܦܐ ܕܝܠܗ̇ ܕܡܕܝܢܬܐ, fol. 12 a; $ ܡܢ ܡܐܡܪ ܕܥܠ ܒܝܬ ܝܠܕܐ., fol. 12 a and b.

11. Gelasius ($ܓܠܣܝܘܣ) of Caesarea in Palestine: $ܡܢ ܡܐܡܪܐ ܗ̇ܘ ܕܥܠ ܗ̇ܝ ܕܦ̣ܫ ܝܥܩܘܒ ܒܠܚܘܕܘܗܝ ܘܡܩܪܒ ܗܘܐ ܓܒܪܐ ܥܡܗ.. Fol. 15 a.

12. Gregory Nazianzen: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܩܒܘܪܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܐܓܪܬܐ ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ. Fol. 15 a.

13. Gregory Thaumaturgus: $ܡܢ ܗܝܡܢܘܬܐ ܗ̇ܝ ܕܒܡ̈ܢܘܬܐ ܕܒܐܝ̣ܕܐ ܒܐܝ̣ܕܐ (ἡ κατὰ μέρος πίστις). Fol. 9 a.

14. Ignatius: $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܪ̈ܘܡܝܐ. Fol. 13 a.

15. Irenaeus: $ܡܢ ܟܬܒܐ ܕܚܡܫܐ ܕܡܟܣܢܘܬܐ ܘܗܦܘܟܝܐ ܕܝܕܥܬܐ ܕܓܠ̣ܬ̇ ܫܡܐ.. Fol. 13 a.

16. Julius of Rome: $ܡܢ ܡܐܡܪܐ ܗ̇ܘ ܕܠܘܬ ܗܢ̇ܘܢ ܕܡܬܟܬܫܝܢ ܠܘܩܒܠ ܡܬܒܣܪܢܘܬܐ ܐܠܗܝܬܐ̇. ܒܥܠܬܐ ܕܗ̇ܝ ܕܫܘ̣̇ܐ ܒܐܘܣܝܐ., fol. 8 a and b; $ܡܢ ܡܐܡܪܐ ܕܪܫܝܡ ܥܠܘܗܝ ܡܛܠ ܚܕܝܘܬܐ ܕܒܡܫܝܚܐ ܕܦܓܪܐ ܠܘܬ ܐܠܗܘܬܗ ܕܐܠܗܐ ܡܠܬܐ., fol. 9 a; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܘܢܘܣܝܘܣ ܐ܏ܦܝܣ ܕܩܘܪܢܬܘܣ, fol. 9 b.

17. Peter of Alexandria: $ܡܢ ܟܬܒܐ ܕܡܛܠ ܐܠܗܘܬܐ. Fol. 8 b.

18. Proclus of Constantinople, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܪ̈ܡܢܝܐ. Fol. 11 b.

19. Severus of Antioch: $ܡܢ ܡܐܡܪܐ ܏ܕܣܙ ܕܐܦܝܬܪܘܢܝܘ܇ ܐܘ ܟܝܬ ܕܥܠ ܩܕܝܫܬܐ ܝ̇ܠ̣ܕܬ ܐܠܗܐ ܡܪܝܡ, fol. 9 a; $ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ ܕܠܘܬ ܢܝܦܠܝܘܣ, fol. 13 a; $ܡܢ ܩܦܠܐܘܢ ܕܬܠܬܝܢ ܘܬܠܬܐ ܕܡܐܡܪܐ ܕܬܠܬܐ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ ܩܣܪܝܐ, fol. 16 b.

20. Theodotus of Ancyra: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܒܝܬ ܝܠܕܐ, fol. 11 a; $ܡܢ ܡܐܡܪܐ ܕܡܛܠ ܝܠܝܕܘܬܐ, fol. 11 a; $ܡܢ ܦܘܫܩܐ ܕܬܚܘܡܐ, fol. 11 b.

II. A tract in defence of Monophysite doctrines, entitled: $ ܬܚ̈ܘܝܬܐ ܐܚܪ̈ܢܝܬܐ̣ ܕܥܠ ܡܕܒܪܢܘܬܗ ܕܡܫܝܚܐ., "Demonstrations, or Evidences, concerning the Dispensation of the Messiah," divided into fifteen chapters. Fol. 17 a. $܏ܐ. ܩܦܠܐܘܢ ܩܕܡܝ̣ܐ. ܥܠ ܗ̇ܝ ܕܚܕ ܦܪܨܘܦܐ ܡܪܟܒܐ ܐܝܬܘܗܝ ܡܫܝܚܐ.

܏ܒ ܥܠ ܗ̇ܝ ܕܠܚܕܝܘܬܐ ܕܡܠܬܐ ܕܠܘܬ ܒܣܪܗ ܡܢܦܫܐ̣. ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ ܝܕܥܝܢ ܐܒ̈ܗܬܐ̣. ܘܕܒܐܘܣܝܐ ܐܬܚܝܕ ܡ̇ܠܦܝܢ. ܏ܓ ܥܠ ܗ̇ܝ ܕܗ̇ܘ ܕܡܬܪܟ̇ܒ ܒܚܕܝܘܬܐ ܟܝܢܝܬܐ ܡܢ ܣܘܥܪ̈ܢܐ ܡܫ̈ܚܠܦܝ ܒܟܝܢܐ̣. ܡܫܬܡܗ ܡܢ ܡܢ̈ܘܬܗ. ܘܟܠܗ ܡܢ ܟܠܚܕܐ ܡܢܗܝܢ ܡܬܩܪܐ̣. ܘܟܠܚܕܐ ܡܢܗܝ̣ܢ ܡܫܬܡܗܐ ܒܫܡܐ ܕܟܘܠܝܘܬܗ. ܏ܘܫ..

The Fathers cited are—

1. Athanasius: $ܡܢ ܣܝ̇ܡܐ ܕܥܠ ܬܠܝܬܝܘܬܐ̇. ܘܡܛܠ ܡܬܒܪܢܫܢܘܬܗ ܕܡܠܬܐ̣ ܘܠܘܩܒܠ ܐܦܘܠܘܢܪ̈ܝܣܛܐ, fol. 17 a; $ܡܢ ܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ, fol. 19 a; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܒܝܢܝܢܘܣ ܡ̇ܠܟܐ, fol. 20 a; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܦܝܩܛܝܛܘܣ, fol. 27 b.

2. Chrysostom: hom. viii. on the Epistle to the Philippians, and hom. ii. on the Epistle to the Hebrews. Fol. 18 b.

3. Cyril of Alexandria: $ܡܢ ܡܐܡܪܐ ܦܪܘܣܦܘܢܛܝܩܘܢ ܕܠܘܬ ܡ̇ܠܟܐ ܬܐܘܕܘܣܝܣ, fol. 19 b; $ܡܢ ܡܐܡܪܐ ܕܐܝܟ ܕܒܫܘܐܠܐ ܘܦܘܢܝ ܦܬܓܡܐ, fol. 20 a; $ܡܢ ܡܐܡܪܐ ܗ̇ܘ ܕܚܕ ܗܘ ܡܫܝܚܐ, foll. 21 a, 26 a; $ܡܢ ܣܟܘܠܝܘܢ ܕ܏ܝܓ, fol. 18 b; $ܡܢ ܪܘܫܡܐ ܕܣܟܘܠܝܘܢ ܕ܏ܝܐ, fol. 24 a; $ܡܢ ܛܘܡܣܐ ܕܬܪܝܢ ܕܠܘܩܒܠ ܓܘ̈ܕܦܐ ܕܢܣܛܘܪܝܘܣ, foll. 21. b, 23 b, 24 b; $ܡܢ ܛܘܡܣܐ ܕܚܡܫܐ ܕܠܘܩܒܠ ܓܘ̈ܕܦܘܗܝ ܕܢܣܛܘܪܝܘܣ, foll. 26 a, 27 b; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܠܘܓܝܘܣ, foll. 20 a, 22 b; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܩܩ ܐ܏ܦܝܣ ܕܡܠܝܛܝܢܐ, foll. 19 b, 20 a, 23 b; $ܡܢ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܣܘܩܢܣܘܣ, foll. 19 b, 26 b; $ܡܢ ܐܓܪܬܐ ܕܬܪܬܝܢ, foll. 20 b, 21 a, 22 b, 23 a, 27 a; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܘܠܝܪܝܢܐ ܐܦܝܣܩܘܦܐ, fol. 24 b; $ܡܢ ܐܓܪܬܐ ܕܬܠܬ ܕܠܘܬ ܢܣܛܘܪܝܘܣ ܕܒܗ̇ ܣܝ̣ܡܝܢ ܚܪ̈ܡܐ ܗܠܝܢ ܏ܝܒ, foll. 21 b, 24 a; $ܚܪ̈ܡܐ̣ ܕܬܪܝܢ, fol. 17 b; $ܚܪܡܐ ܕ܏ܓ, foll. 17 b, 24 a; $ܡܢ ܦܘܫܩܐ ܕܚܪܡܐ ܗ̇ܘ ܕܬܠܬܐ, fol. 24 a; $ ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܚ̣ܪܡܐ ܕܬܪܝܢ ܕܠܘܬ ܬܐܘܕܘܪܝܛܐ, fol. 17 b; $ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܚܪܡܐ ܕ܏ܓ ܕܨܝܕ ܥ̈ܘܕܠܐ ܕܬܐܘܕܘܪܝܛܐ., foll. 17 a and b, 23 b, 24 a; $ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܚܪܡܐ ܪܒܝܥܝܐ ܕܠܘܬ ܥ̈ܘܕܠܐ ܕܬܐܘܕܘܪܝܛܐ, fol. 27 a; $ܡܢ ܡܦ̣ܩ ܒܪܘܚܐ ܕܚܪܡܐ ܕܚܡܫܐ, fol. 27 a; $ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܚܪܡܐ ܕܫܬܐ, fol. 23 b; $ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܚܪܡܐ ܕܬܡ̈ܢܝܐ ܕܠܘܬ ܥ̈ܘܕܠܐ ܕܐܢܕܪܐܐ, fol. 21 b; $ܡܢ ܡܦܩ ܒܪܘܚܐ ܕܚܪܡܐ ܕܥܣܪܐ, 19 b, 23 a.

4. Dionysius the Areopagite: $ܡܢ ܡܐܡܪܐ ܕܥܠ ܟܘ̈ܢܝܐ ܐܠܗ̈ܝܐ.. Fol. 19 a.

5. Gregory Nazianzen: $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ. Fol. 17 b.

6. Julius of Rome: $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܦܪܘܣܕܘܩܝܘܣ. Fol. 26 a.

7. Severus of Antioch: without title, fol. 20 b; $ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܪܘܢ ܕܪܝܫܗ̣̇ ܟܕ ܡܢ ܩܕܝܡ ܩ̇ܒܠܬ ܐܓܪܬܐ ܕܪܚܡ̣ܬ ܐܠܗܐ ܕܝܠܟ., fol. 18 a; $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܬܐܘܡܐ ܣܘܢܩܠܐ, fol. 25 b; $ܡܢ ܩܦܠܐܘܢ ܏ܕܙ ܕܡܐܡܪܐ ܏ܐ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ, fol. 27 b; $ܡܢ ܩܦܠܐܘܢ ܕ܏ܟܐ ܕܡܐܡܪܐ ܏ܕܒ, fol. 25 a; $ܡܢ ܩܦܠܐܘܢ ܏ܕܟܓ ܕܡܐܡܪܐ ܏ܕܒ, fol. 25 a.

8. Acts of the Council of Antioch, which deposed Paul of Samosata: $ܡܢ ܣܝ̇ܡܐ ܕܗܝܡܢܘܬܐ ܕܣܘܢܘܕܘܣ ܩܕܝܫܬܐ ܗ̇ܝ ܕܐܬܟܢ̣ܫܬ ܒܐܢܛܝܘܟܝܐ ܘܫ̣ܕܬ ܠܦܘܠܐܫܡܝܫܛܝܐ, fol. 17 a; $ܡܢ ܐܓܪܬܐ ܐܢܩܘܩܠܝܘܢ ܕܣܘܢܘܕܘܣ ܗܝ̇ ܕܫ̣ܕܬ ܠܦܘܠܐ ܫܡܝܫܛܝܐ, fol. 18 a; $ܕܝܠܗ ܟܕ ܕܝܠܗ̇ ܕܣܘܢܘܕܘܣ̣. ܡܢ ܗܘܦܡ̈ܢܡܛܐ ܕܝܠܗ̣̇. ܡܢ ܕܪܫܐ ܕܥܒ̣ܕ ܡ̇ܠܟܝܘܢ ܩܫܝܫܐ ܒܡܦܣܢܘܬܗ̇ ܠܘܩܒܠ ܦܘܠܐ., fol. 18 a.

Quotations from Scripture: the Gospel of S. John, ch. viii. 40, fol. 18 a; Acts, ch. ii. 22, fol. 18 a; 1st Corinth., ch. ii. 8, fol. 18 b, ch. xv. 21, fol. 18 a; Galat., ch. i. 1, 11, fol. 18 b; Hebr., ch. i. 3, fol. 18 b.

III. Extracts and selections from the writings of various fathers. Many of these are abridged, so as to give merely the sense of the author ($ܐܝܟ ܕܒܚܝܠܐ).

1. Hippolytus: $ܡ̈ܠܐ ܡܓܒ̈ܝܬܐ ܡܢ ܟܬܒܐ ܕܩܕܝܫܐ ܐܝܦܘܠܝܛܘܣ ܕܦܘܫܩܐ ܕܕܢܝܐܝܠ ܢܒܝܐ̣. ܕܫܩ̣̈ܝܠܢ ܐܝܟ ܕܒܚܝܠܐ ܒܠܚܘܕ, fol. 28 a; $ ܬܘܒ ܕܝܠܗ ܕܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܐܝܦܘܠܝܛܘܣ̣. ܣܟܘܠܝܘܢ̣ ܡܛܠ ܦܘܪܫܐ ܕܡܙܡܘܪ̈ܐ., fol. 31 a. Edited by de Lagarde, Anal. Syr., pp. 79—87. Compare Ceriani's notes to the photo-lithographed edition of the Codex Ambrosianus, pp. 3, 4.

2. Origen: $ܣܟܘܠܝܘܢ ܐܚܪܢܐ̣ ܕܐܘܪܓܝܢܝܘܣ܀ ܙܕ݁ܩ ܕܝܢ ܠܡܒܥܐ̣. ܕܡܛܠ ܡܢܐ ܏ܩܢ ܒܠܚܘܕ ܐܝܬܝܗܘܢ ܡܙܡܘܪ̈ܐ.. Fol. 33 b. Translated by Cowper in his Syriac Miscellanies, p. 57.

3. Athanasius on Pss. xl. 8 (Ilcb. x. 5), lxxi. 15, xlviii. 2, xlix. 2, lxxviii. 25. Fol. 34 a.—Severus on Ps. li. 5, $ܡܢ ܟܬܒܐ ܕܠܘܩܒܠ ܬܘ̈ܣܦܬܗ ܕܝܘܠܝܢܐ. Pol. 35 a.—Cyril on Ps. Ii. 5, $ܡܢ ܡܐܡܪܐ ܏ܕܝܗ ܕܬܫܡܫܬܐ ܕܪܘܚ. Fol. 35 b.—Severus, $ܡܢܗ ܕܟܬܒܐ ܕܠܘܩܒܠ ܬܘ̈ܣܦܬܐ ܕܝܘܠܝܢܐ, on a passage in the book of Job, $ܦܘܫܩܐ̣ ܕܗ̇ܝ ܕܐܡ̣ܪ ܐܝܘܒ ܕܠܝܬ ܕܕܟ̣̇ܐ ܡܢ ܨܐܬܐ ܕܚܛܝ̣ܬܐ̣ ܘܕܫܪܟܐ.. Fol. 35 b.

4. Dionysius the Areopagite: extracts $ܡܢ ܡܐܡܪܐ ܕܥܠ ܛܟܣ̣ܐ ܕܟܗܢܘܬܐ ܘܥܠ ܪ̈ܐܙܐ ܐܠܗ̈ܝܐ ܕܡܫܬܡܠܝܢ ܒܥܕܬܐ. Fol. 36 a.

5. Cyril of Alexandria on Exod., ch. iii. 5, $ܡܢ ܡܐܡܪܐ ܏ܕܒ ܕܬܫܡܫܬܐ ܕܪܘܚ, and on Exod., cli. xii. 8. Fol. 37 b.—Jacob of Batnae on Exod., ch. xii. 8, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܙܩܝܦܘܬܐ. Fol. 38 a.—Cyril, $ܡܢ ܡܐܡܪܐ ܏ܕܘ ܕܬܫܡܫܬܐ ܕܪܘܚ. ܡܛܠ ܡܢܚ̈ܫܢܐ, fol. 38 a; on Exod., chh. xxxiv. 26, $ܡܢ ܡܐܡܪܐ ܏ܕܛ , xxii. 30, xx. 26, $ܡܢ ܡܐܡܪܐ ܕ܏ܝܒ, fol. 38 b; on Isaiah, chh. xxvi. 18, 20, xxvii. 11, xxviii. 1, 9—11, xxix. 11, 12, xxx. 6, 26, xxxii. 9, 20, xviii. 2, xxxviii., and xxxix., fol. 39 a.—Severus on Isaiah, ch. xix. 18. Fol. 44 a.—On fol. 44 b: $ܢܘܗܪܐ. ܙ̇ܕܩ ܠܡܕܥ ܕܗܕܐ ܡܕܝܢܬܐ̣. ܗܝ̣ ܐܝܬܝܗ̇ ܩܕܡܝܬܐ ܒܡܥܠܢܐ ܕܡܨܪܝܢ ܕܡܢ ܦܠܐܣܛܝ̣ܢܝ. ܥܠܘܗܝ ܕܢܚܠܐ ܐܘ ܟܝܬ ܪܓܠܬܐ ܗܝ̇ ܕܒܝܢܬ ܦܠܐܣܛܝܢܝ ܠܡܨܪܝ̣ܢ. ܡܢ ܣܛܪܐ ܡܥܪܒܝܐ. ܘܐܝܟ ܕܡܢ ܥܡܘܪ̈ܐ ܩܕܡܝ̈ܐ ܘܥܬ̈ܝܩܐ̣. ܡܬܩܪܝܐ ܗܘܬ ܒܙܒ̣ܢ ܥܪܫ. ܗ̇ܝ ܕܠܘܬ ܐܢ̈ܫܝܢ ܡܦܫ̈ܩܢܐ ܐܪܣ ܟܬܝܒܐ̇. ܡܛܠ ܕܠܐ ܡܫܟܚܝܢ ܝܘ̈ܢܝܐ ܠܡܐܡܪ ܘܠܐ ܥܐ̣ ܘܠܐ ܫܝܢ. ܘܒܬܪܟܢ ܐܬ̣ܩܪܝܬ ܡܢ ܐܚܪ̈ܢܐ̣ ܪܝܢܘܩܘܪܘܪܐ ܘܬܘܒ ܐܬܩ̣ܪܝܬ̇ ܡܢ ܝܘ̈ܢܝܐ ܦܐܩܝܣ̣ ܐܘ ܟܝܬ ܦܐܩܝܕܐ. ܘܐܦ ܗܫܐ̣ ܒܟܠܗܘܢ ܗܠܝܢ ܟܘܢ̈ܝܐ ܡܬܩܪܝܐ ܡܢ ܥ̇ܡܘܪ̈ܐ ܕܐܬܪܐ.—On fol. 45 b: $ܢܘܗ̇ܪܐ. ܡܕܝܢܬ ܫܡܫܐ ܕܝܢ ܐܝܬܝܗ̣̇. ܐܝܠܝܦܘܠܝܣ܇ ܗܝ̇ ܕܡܬܩܪܝܐ ܒܟܬܒܐ ܒܝܬ ܫܡܫ܇ ܘܒܗ̇ ܐܝܬܝܗܘܢ ܒ̈ܬܐ ܗܠܝܢ ܪ̈ܘܪܒܐ ܕܡܠܟܘܬܐ ܕܡܨܪ̈ܝܐ̇. ܘܩ̇ܝ̈ܡܬܐ ܗܠܝܢ ܬܡ̈ܝܗܬܐ ܕܡܬܥܗܕ ܟܬܒܐ.. These notes are by Jacob of Edessa.

6. Extracts from the homilies of John Chrysostom on the Gospel of S. John, ch. i. 14, 15, 16, 42, 28. Fol. 46 a.—Severus on S. John, ch. ii. 1—11, $ܡܢ ܡܐܡܪܐ ܏ܕܩܝܛ ܕܐܦܝܬܪ̈ܘܢܝܘܢ, citing Cyril of Alexandria. Fol. 47 a.—Chrysostom on the Gospel of S. John, chh. v. 19, 31, viii. 56, x. 1, xiii. 32. Fol. 48 b.

7. Extracts from the writings of Philoxenus of Mabūg. Fol. 49 b.

a. $ܡܢ ܪܝܫܐ ܕܠ܏ܗ ܕܠܘܩܒܠ ܢܣܛܘܪ̈ܝܢܘ. ܦܘܫܩܐ̣ ܕܗܠܝܢ ܕܣ̈ܝ̣ܡܢ ܡܢ ܠܬܚܬ. ܡܚܘܐ ܐܘܢܓܠܣܛܐ ܠܘܩܐ̣. ܕܐܝܠܝܢ ܗ̈ܘ̣ܝ ܡܢ ܡܫܝܚܐ̇. ܘܠܘܬܗ ܘܚܠܦܘܗܝ ܘܡܛܠܬܗ. ܏ܘܫ..

b. $ܬܘܒ ܕܝܠܗ ܩܕܡ ܗܠܝ̣ܢ. ܡܢ ܪܝܫܐ ܕ܏ܠܒ. ܦܘܫܩܐ̣ ܡܛܠ ܗܝ̇ ܕܐܬܝ̣ܠܕ ܡܪܢ ܒܡܥܪܬܐ ܘܐܬܬ̣ܣܝܡ ܒܐܘܪܝܐ..

c. $ܡܛܠ ܗܝ̇ ܕܐܬܬ̇ܥܪܩ ܡܫܝܚܐ ܠܡܨܪܝܢ.

d. $ܬܘܒ ܕܝܠܗ ܡܢ ܪܝܫܐ ܕ܏ܘ܆ ܡܛܠ ܗܝ̇ ܕܟܡܐ ܙܒܢܐ ܗܘ̣ܐ ܡܫܝܚܐ ܒܡܨܪܝܢ..

e. $ܬܘܒ ܕܝܠܗ ܩܕܡ ܗܠܝ̣ܢ. ܡܢ ܪܝܫܐ ܕ܏ܗ. ܡܛܠ ܙܒܢܐ ܕܝܠܝܕܘܬܗ ܕܡܪܢ..

f. $ܕܝܠܗ ܟܕ ܕܝܠܗ̣ ܡܢ ܡ ܏ܕܚ ܕܠܘܩܒܠ ܚܒܝܒ ܗܪܛܝܩܐ ܡܛܠ ܗܠܝܢ ܕܣ̣ܝ̈ܡܢ. ܬܠܬܐ ܗܟܝܠ ܐܣ̈ܟܡܝܢ ܐܝܬ ܠܗ̇ ܠܠܘܛܬܐ ܒܟܬܒܐ ܐܠܗܝܐ. ܠܘܛܬܐ ܕܡܠܬܐ. ܠܘܛܬܐ ܕܚܛܝ̣ܬܐ. ܠܘܛܬܐ ܕܡܣܡ ܒܪܝܫܐ. ܏ܘܫ..

8. Extracts from the commentaries of John Chrysostom. Fol. 51 b. On the Gospel of S. Matthew, chh. xiii. 12, x. 24, 29, 30, xxii. 11 (Jacob of Batnae is referred to by the scribe), xxv. 14, seqq. (Cyril of Alexandria, hom. cxxviii. on the Gospel of S. Luke, is referred to by the scribe).—Jacob of Batnae on S. Matthew, ch. xxv. 14, seqq.—Chrysostom on Galat., ch. i. 4, Ephes., ch. v. 16, Galat., ch. v. 17; extract from hom. xviii. on the Epistle to the Hebrews,

$ܡܛܠ ܗܝ̇ ܕܐܡ̇ܪܝܢܢ ܩܘܕܫܐ ܠܩܕܝܫ̈ܐ.—Basil, $ܡܢ ܡܐܡܪܐ ܏ܕܒ ܥܠ ܫܬܬ ܝܘ̈ܡܐ. ܡܛܠ ܒܝ̣ܫ̈ܬܐ ܗܠܝܢ ܕܓ̈ܕܫܢ ܠܢ. ܒܬܠܬܐ ܗܟܝܠ ܙܢ̈ܝܐ ܐܡ̇ܪ ܕܗܘ̈ܝܢ ܒܝ̣ܫ̈ܬܐ. ܡܢ ܟܝܢܐ̇ ܘܡܢ ܘܡܢ ܨܒܝܢܐ ܕܚܐܪܘܬܐ. ܏ܘܫ. (αὐτομάτην). $ ܦܓܥ̣ܐ ܐܘ ܟܝܬ ܐܘܛܘܡܛܘܢ̣.

.—Chrysostom on Eplies., ch. ii. 2.

9. Extracts from Ephraim. Fol. 55 b. On Joshua, ch. xx., $ܡܢ ܡܕܪ̈ܫܐ ܕܥܠ ܗܝܡܢܘܬܐ̣ ܥܠ ܩܠܐ ܕܐܘ ܬܠܡܝܕܝ; on Exod., ch. xxxii. 20, $ܡܢ ܡܐܡܪܐ ܕܐܡܝܪ ܠܗ ܥܠ ܒܝܬ ܕܢܚܗ ܕܡܪܢ̇ ܕܪܝܫܗ̣. ܛܝܒܘܬܐ ܩܪܒ̣ܬ ܠܦܘܡ̈ܐ ܕܡ̈ܓܕܦܢܐ; on the three days during which our Lord lay in the grave, $ܡܢ ܡܕܪܫܐ ܕܥܠ ܙܩܝܦܘܬܐ ܒܩܠܐ ܕܟܠܬ ܡ̇ܠܟܐ, to which is added an extract from the "Didascalia Apostolorum," $ ܕܝܕܣܩܠܝܐ ܕܫ̈ܠܝ̣ܚܐ, on the same subject, fol. 56 a.

10. Extracts from the writings of Severus of Antioch. Fol. 56 a. On the name $ܢܘܗܪ̈ܐ (τὰ φῶτα), applied to the Epiphany, $ܡܢ ܡܐܡܪܐ ܏ܕܝ ܕܐܦܝܬܪܘܢܝܘܢ; on S. Matthew, ch. xxvii. 46, $ܡܢ ܡܐܡܪܐ ܕ܏ܟܒ ; on 1st Corinth., ch. xv. 28, $ ܡܢ ܡܐܡܪܐ ܕ܏ܡܛ; on S. Matthew, ch. xii. 32, $ܡܢ ܡܐܡܪܐ ܕ܏ܨܚ; on Rom., ch. iii. 28, and the Epistle of S. James, ch. ii. 17, $ܡܢ ܐܓܪܬܐ ܕ܏ܒ ܕܠܘܬ ܝܘܠܝܢܐ ܕܐܠܝܩܪܢܣܘܣ; on S. Matthew, ch.xxiv. 19,20,28,41, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܢܣܛܣܝܐ ܡܫܡܫܢܝܬܐ; on Exod., ch. xx. 25, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܘܣܛܢܛܝܢܐ ܐܦܝܣܩܘܦܐ ܕܠܕܝܩܝܐ, citing Cyril of Alexan­dria, $ܒܡܐܡܪܐ ܕ܏ܛ ܕܡܛܠ ܬܫܡܫܬܐ ܕܒܪܘܚ, fol. 59 a.

11. Miscellaneous extracts; viz.—

*a.* Cyril of Alexandria on S. Matthew, ch. xv. 5, $ܡܢ ܡܐܡܪܐ ܕ܏ܝܘ ܕܥܠ ܬܫܡܫܬܐ ܕܪܘܚ, fol. 59 a; on Levit., ch. xvi. 7, seqq., $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܩܩ ܐ܏ܦܝܣ ܕܣܩܘܬܦܘܠܝܣ, fol. 60 a; on Levit., ch. xiv. 4, seqq., $ܡܢ ܣܟ̈ܘܠܝܐ and $ܡܢ ܡܢ ܡܐܡܪܐ ܕ܏ܝܐ. ܕܥܠ ܬܫܡܫܬܐ ܕܒܪܘܚ., fol. 60 b.—Jacob of Batnae on the same passage, $ܡܢ ܡܐܡܪܗ ܕܥܠ ܗܠܝܢ ܬܪ̈ܬܝܢ ܨ̈ܦܪܐ.. Fol. 61 a.

*b.* Severus of Antioch on Ps. cx. 1, $ܡܢ ܩܦܠܐܘܢ ܕ܏ܠܓ ܕܡܐܡܪܐ ܕ܏ܓ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ. Fol. 62 a.—Athanasius on the same, $ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ ܕܠܘܩܒܠ ܐܪ̈ܝܐܢܘ. Fol. 62 b.—Chrysostom on the same, $ܡܢ ܡܐܡܪܐ ܕ܏ܒ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܥܒܪ̈ܝܐ.. Fol. 62 b.—Cyril of Alexandria on the same, $ܡܢ ܡܐܡܪܐ ܕ܏ܕ ܕܦܘܫܩܐ ܕܐܫܥܝܐ. Fol. 63 a.

*c.* Cyril of Alexandria on S. Matthew, ch. xi. 11, $ܡܢ ܟܬܒܐ ܩܕܡܝܐ ܕܣܝܡܬܐ̣ ܡܢ ܏ܩܦ ܏ܕܝܐ. Fol. 63 a.—Philoxenus of Mabūg on the same, $ܡܢ ܦܘܫܩܐ ܕܡܬܝ ܐܘܢܓܠܣܛܐ. Fol. 64 a.—Jacob of Batnae on the same, $ܡܢ ܡܐܡܪܐ ܕܥܠ ܗܕܐ. Fol. 64 b.

*d.* Cyril of Alexandria on Coloss., ch. ii. 9, $ ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܡܠܟܬܐ, and $ܡܢ ܐܓܪܬܐ ܏ܕܓ ܕܠܘܬ ܢܣܛܘܪܝܘܣ. Fol. 65 a.

*e.* Gregory Nyssen on Rom., ch. viii. 29, Coloss., ch. i. 15, 18, and Heb., ch. i. 6, $ܡܢ ܡܐܡܪܐ ܕ܏ܒ ܕܠܘܩܒܠ ܐܢܘܡܝܘܣ. Fol. 65 b.—Cyril on the same, $ܡܢ ܏ܩܦܠ ܕ܏ܟܗ ܕܟܬܒܐ ܕܬܪܝܢ ܕܣܝܡܬܐ. Fol. 66 a.

*f.* Athanasius on lst Corinth., ch. xv. 28, $ܡܢ ܡܐܡܪܐ ܗ̇ܘ ܕܡܛܠ ܕܢܚ̣ܗ ܕܒܒܣܪ ܕܐܠܗܐ ܡܠܬܐ. Fol. 66 a.—Severus on the same, $ ܡܢ ܏ܩܦ ܕ܏ܠܓ ܕܡܐܡܪܐ ܕ܏ܓ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ, with a reference by the scribe to Gregory Theologus, $ܒܡܐܡܪܐ ܕܬܪܝܢ ܕܥܠ ܒܪܐ. Fol. 66 b.

*g.* Chrysostom on the Gospel of S. John, ch. ii. 4, $ ܡܢ ܡܐܡܪܐ ܕ܏ܟܒ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ. Fol. 66 b.—Severus on S. John, ch. vii. 30, $ ܡܢ ܡܐܡܪܐ ܕ܏ܡܘ ܕܐܦܝܬܪܘܢܝܘܢ. Fol. 67 b.

h. Athanasius on S. Mark, ch. xiii. 32, $ ܡܢ ܡܐܡܪܐ ܗ̇ܘ ܕܥܠ ܕܢܚ̣ܗ ܕܒܒܣܪ ܕܐܠܗܐ ܡܠܬܐ , and ܡܢ ܡܐܡܐ ܕ܏ܓ ܕܠܘܩܒܠ ܐܪ̈ܝܐܢܘ Fol. 68 a.—Basil on the same, $ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܡܦܝܠܟܝܘܣ. ܗܝ̇ ܕܐܝܬܗܘܝ ܪܝܫܗ̣̇. ܐܬܒ̣ܥܝ ܡܢ ܟܕܘ ܨܝܕ ܣ̈ܓܝܐܐ.. Fol. 68 b.

12. Extracts from the homilies of Chry­sostom on the Epistle to the Romans, fol. 69 a; 1st Corinthians, fol. 83 a; 2nd Corin­thians, fol. 96 b; Galatians, fol. 101 b; Philippians, fol. 105 a; Colossians, fol. 100 a; 2nd Thessalonians, fol. 106 b; lst Timothy, fol. 107 a; Hebrews, fol. 107 b.—Extract from a discourse of Chrysostom on 1st Timothy, ch. v. 23, $ܥܠ ܗ̇ܝ ܕܟܡܐ ܐܝܬܝܗܝܢ ܥ̈ܠܠ̣ܬܐ ܕܡܛܠܬܗܝܢ ܫ̇ܒܩ ܐܠܗܐ ܕܢܐܬܘܢ ܐܘ̈ܠܨܢܐ ܘܢܣ̈ܝܘܢܐ ܥܠ ܐܢܫ̈ܐ ܩܕܝܫ̈ܐ. Fol. 110 b.—Extract from another discourse of his, $ܥܠ ܗ̇ܝ ܕܟܡܐ ܐܝܬܝܗܝܢ ܥ̈ܠ̣ܠܬܐ ܕܡܦܩܬܗ ܕܐܕܡ ܡܢ ܦܪܕܝܣܐ.. Fol. 111 b.

13. A series of extracts from the homilies of Cyril of Alexandria on the Gospel of S. Luke. Fol. 112 a.

14. A series of extracts from Jacob of Batnae. Fol. 132 b. They are taken from the discourses on Sodom, on Balaam, on the two goats and Azazel, on Samson, on the capture of the ark by the Philistines, on Elisha, on the chariot seen by Ezekiel, on the waters seen by Ezekiel (ch. xlvii.), against the Jews, on S. Matthew, ch. xiii. 33, on S. Matthew, ch. xxi. 33, seqq., on S. Matthew, ch. xx. 1, seqq., on the ten Virgins, on S. Matthew, ch. xiii. 47, seqq., on S. Luke, ch. vii. 37, on S. Matthew, ch. xxii. 2, seqq., on S. Luke, ch. x. 30, seqq., on S. Matthew, ch. xi. 3, on the Crucifixion; from a letter to Jacob, abbat of the convent of Naphshāthā, $ܦܘܫܩܐ̣ ܕܡ̈ܠܐ ܕܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܗܠܝܢ ܕܣܝ̈ܡܢ. ܐܢ ܐܢܫ ܢܚ̣ܛܐ ܚܛܗܐ ܕܡܘܬܐ̣. ܥܠ ܗܢܐ̣ ܠܐ ܐܢܫ ܢܒܥܐ; from a letter to Maro ($ܡܪܘܢ) the monk, $ܦܘܫܩܐ̣ ܡܛܠ ܓܘܕܦܐ ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ.; and from a letter to Paul the monk. Interspersed with these are two extracts from Severus, the one on S. Luke, ch. vii. 40, $ܡܢ ܡ܏ܐܡ ܏ܕܩܝܚ ܕ܏ܐܦܝܬ, fol. 138 b; the other on S. Luke, ch. x. 30, seqq., fol. 139 b; and a reference by the scribe to Chrysostom, fol. 141 a.

15. Copious extracts from the discourse of Theodosius of Alexandria, addressed to the empress Theodora. Fol. 141 b. $ܥܠ ܗ̇ܝ ܕܒܬܠܬܐ ܙ̈ܢܝܐ ܒܝܬܝ ܠܗ ܡܫܝܚܐ ܐܠܗܢ ܠܚ̈ܫܐ ܐܢܫ̈ܝܐ ܕܝܠܢ̇. ܥܡ ܦܓܪܐ ܡܢܦܫܐ ܗ̇ܘ ܕܝܠܗ܀ ܕܩܕܝܫܐ ܐܬܘܕܘܣܝܘܣ ܦܦܐ ܕܐܠ܏ܟܣ̣. ܡܢ ܡܐܡܪܐ ܕܠܘܬ ܬܐܘܕܘܪܐ ܡ̇ܠܟܬܐ̇. ܗ̇ܘ ܕܡܛܠ ܗ̇ܢܘܢ ܕܐܡܪܝܢ ܕܠܐ ܝ̇ܕܥ ܗܘܐ ܡܫܝܚܐ ܠܝܘܡܐ ܗ̇ܘ ܐܚܪܝܐ..

He cites Gregory Thaumaturgus, $ܒܡܐܡܪܐ ܗ̇ܘ ܕܡܛܠ ܡܬܒܣܪܢܘܬܐ, fol. 144 a; Atha­nasius, $ܒܡܐܡܪܐ ܗ̇ܘ ܕܡܛܠ ܗܝܡܢܘܬܐ, fol. 144 b; Timotheus of Alexandria, $ܒܣܝ̇ܡܐ ܗ̇ܘ ܕܐܬܬܣܝܡ ܡܢܗ ܠܘܩܒܠ ܬܚܘܡܐ ܕܗ̇ܢܘܢ ܕܐܬܟܢܫܘ ܐܟܚܕܐ ܒܣܘܢܘܕܘܣ ܕܟܠܩܝܕܘܢܐ, fol. 146 a; Gregory Nazianzen, $ܒܡܐܡܪܐ ܗ̇ܘ ܕܬܪܝܢ ܕܡܛܠ ܒܪܐ, fol. 149 b; and Cyril of Alexandria, $ܒܟܬܒܐ ܕܥܣܪܐ ܕܡܥܗܕܢܘܬܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ, fol. 144 b, $ܒܟܬܒܐ ܕܫܬܐ ܕܦܪܓܡܛܝܐ ܕܝܠܗ ܡܠܝܠܬܐ ܗܝ̇ ܕܠܘܬ ܐܪܡܝܐ, fol. 146 b, $ܒܡܬܥܗܕܢܘܬܐ ܗܝ̇ ܕܐܫܥܝܐ, fol. 147 a, $ܒܣܟܘܠܝܘܢ ܕܚܡܫܐ, fol. 147 a, $ܒܡܥܗܕܢܘܬܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ, foll. 147 b, 148 b, $ܒܟܬܒܐ ܕܬܪܝܢ ܕܣܝܡܬܐ, fol. 119 a, and $ܒܡܥܗܕܢܘܬܐ ܕܡܙܡܘܪܐ ܗ̇ܘ ܕ܏ܟܐ, fol. 150 a.

16. Extract from the Ecclesiastical History of Eusebius; the testimony of Josephus con­cerning the Messiah: $ܡܢ ܐܩܠܣܝܣܛܝܩܐ ܕܐܘܣܒܝܘܣ̣ ܡܢ ܪܝܫܐ ܕ܏ܝܐ ܕ܏ܡܐܡ ܩܕܡܝܐ. ܣܗܕܘܬܐ ܕܝܘܣܝܦܘܣ̣ ܡܛܠ ܡܫܝܚܐ.. Fol. 151 a.

17. Extract from the Ecclesiastical History of Zacharias Rhetor, concerning the end of Sergius the archiater: $ܡܢ ܐܩܠܣܝܣܛܝܩܐ ܕܙܟܪܝܐ̣. ܡܢ ܪܝܫܐ ܕ܏ܝܛ ܕܡܐܡܪܐ ܕ܏ܛ.܀ ܬܫܥܝܬܐ ܕܡܚܘܝܐ̣ ܕܐܝܢܐ ܫܘܠܡܐ ܗ̣ܘܐ ܠܣܪܓܝܣ ܐܪܟܝܛܪܘܣ.. Imperfect. Fol. 151 b. See Land, Anecdota Syriaca, t. iii., p. 289.

18. A letter of Nestorius, imperfect at the beginning. Fol. 152 a. In it there are quota­tions from Gregory Nazianzen, Julius, Basil, Athanasius, Celestinus of Rome, and Proclus of Constantinople. The concluding sen­tences are as follows: $ܐܢܬܘܢ ܕܝܢ ܠܗܠܝ̣ܢ ܠܐ ܬܩ̇ܒܠܘܢ. ܡܦܝ̈ܣܢܝܬܐ ܓܝܪ ܐܝܬܝܗܝܢ ܡ̈ܠܐ ܕܐܝܟ ܗܠܝ̣ܢ. ܘܠܐ ܗ̣̈ܘܝ ܫܪ̈ܝܪܬܐ. ܗܢܘ ܕܝ̣ܢ. ܕܐܪ̈ܣܝܣ ܕܘܠܢܝܛܝܢܘܣ ܘܕܐܦܘܠܝܢܐܪܝܘܣ: ܘܕܐܪܝܘܣ ܘܕܡܐܢܝ ܐܝܬܝܗܘܢ ܝܘ̈ܠܦܢܐ ܗܠܝܢ ܣܢ̈ܝ̣ܐ. ܘܡܚ̈ܒܠܢܐ ܕܢܦܫ̈ܬܐ̣ ܘܕܫ̇ܘܝܢ ܕܢܬܚܪܡܘܢ܀ ܐܠܐ ܗܝܡܢܘ̣ ܐܝܟ ܒ̈ܢܝ ܬܫܡܫܬܢ ܩܕܝ̈ܫܐ ܦܐܠܘܝܐܢܘܣ ܘܠܐܘܢ. ܘܨ̇ܠܘ ܕܣܘܢܘܕܘܣ ܬܗܘܐ ܬܒܝܠܝܬܐ̣. ܥܠ ܕܒܗ̇ ܝܘ̈ܠܦܢܐ ܕܝܠܝ̇. ܗ̇ܢܘܢ ܕܐܝܬܝܗܘܢ ܕܓܘܐ ܕܟܠܗܘܢ ܐܘܪ̈ܬܘܕܘܟܣܘ ܢܫܬܪܪܘܢ. ܡܣ̣ܒܪ ܐܢܐ ܓܝܪ ܟܕ ܗܕܐ ܬܗܘܐ̣. ܐܦ ܗܝ̇ ܗܘܝܐ ܒܡܥܕܪܢܘܬܐ ܕܐܠܗܐ. ܗܘ̣ܘ ܚܠܝܡܝܢ ܒܟܠܡܕܡ. ܝܬܝܪܐܝܬ ܒܗܝܡܢܘܬܐ̣ ܪ̈ܚܡ̇ܝ ܠܡܫܝܚܐ..

At the end, fol. 153 a, are appended the following remarks of the scribe or compiler, to prove the authenticity of this letter. $ܕܗ̣ܝ ܕܝܢ ܐܓܪܬܐ ܗܕܐ: ܕܢܣܛܘܪܝܘܣ ܐܝܬܝܗ̇ ܫܪܝܪܐܝܬ: ܘܠܘ ܓܒܘܠܝܐ ܐܝܬܝܗ̇ ܐܘ ܒ̣ܕܝܐ̣. ܣܗ̇ܕܝ̣ܢ ܟܠܗܘܢ ܒܢ̈ܝ ܣܝܥܬܗ ܕܢܣܛܘܪܝܘܣ. ܘܝܕܝܥܐܝܬ݂ ܫܡܥܘܢ @[On Simeon bar Tabbāhē, who flourished about the middle of the viiith cent., see Assemani, Bibl. Or., t. iii., pars i., p. 215.]@ $ܗ̇ܘ ܕܡܬܩܪܐ ܒܪ ܛܒ̇ܚ̈ܐ̇. ܕܡܢܗ̇ ܟܕ ܡܢܗ̇ ܕܣܝܥܬܐ ܗܕܐ ܢܨ̇ܝܬ ܥܡ ܐܠܗܐ ܐܝܬܗܘܝ̇. ܗ̇ܘ ܕܐܦ ܛ̇ܢܢܐ ܗ̣ܘܐ ܚܠܦ ܢܣܛܘܪܝܘܣ. ܗܢܐ ܗܟܝܠ ܟܕ ܬܫܥܝܬܐ ܡܕܡ ܥܕܬܢܝܬܐ ܥ̇ܒܕ ܡܛܠ ܗ̇ܢܘܢ ܕܐܬ݀ܟܢܫܘ ܒܟܠܩܝܕܘܢܐ: ܘܣܢܐܓܪܘܬܐ ܟܐܡܬ ܥ̇ܒܕ ܚܠܦܝܗܘܢ ܟܡܐ ܕܡܫܟܚ: ܘܡ̇ܩܛܪܓ ܡ̇ܢ ܘܡܨ̇ܚܐ ܠܩܕܝܫܐ ܕܝܘܣܩܘܪܘܣ: ܡܫ̇ܒܚ ܕܝܢ ܘܡ̇ܩܠܣ ܠܢܣܛܘܪܝܘܣ̣. ܠܗ̇ ܠܐܓܪܬܐ ܗܕܐ̣. ܐܝܟ ܕܢܣܛܘܪܝܘܣ ܐܝܬܝܗ̇ ܡ̇ܝܬܐ ܠܗ̇ ܒܟܬܒܗ ܥܡ ܩܘܠܣܐ ܣܓܝܐܐ.

19. A short biography of Alexander the Great, $ܒܝܘܣ ܐܘ ܟܝܬ ܕܘܒܪܐ ܐܝܟ ܕܒܦܣ̈ܝܩܬܐ̣ ܕܐܠܟܣܢܕܪܘܣ ܡ̇ܠܟܐ ܕܡܩ̈ܕܘܢܝܐ.. Fol. 153 b. Edited by de Lagarde in his Analecta Syriaca, pp. 205—208 (on p. 206, line 21, read $ܣܓܝܐܐ ܟܢ̇ܫ).

20. Extract from a letter of Severus of Antioch, $ܕܩܕܝܫܐ ܣܐܘܪܐ ܦܛܪܝܪܟܐ̣. ܡ̇ܢܬܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ ܪܘܡܝܐ ܪܚ̇ܡ ܠܡܫܝܚܐ. Fol. 155 a. It begins: $ܡܛܠ ܕܝܢ ܫܘܐܠܐ ܗ̇ܘ ܕܒܗ ܫܐ̇ܠܬ: ܕܐܝܟܢܐ ܒܡܘܬܗ ܕܡܫܝܚܐ ܥܡ̇ܕܝܢܢ: ܘܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܬܘܒ ܡܫܬܡܠܐ ܗ̣ܘ ܥܡܕܐ̣. ܡܠܬܐ ܙܥܘܪܬܐ ܣ̇ܦܩܐ ܠܢ̇. ܏ܘܫ.. He cites Gregory Nazianzen, $ܒܡܐܡܪܐ ܗ̇ܘ ܕܡܛܠ ܦܨܚܐ, fol. 155 b, and Proclus, fol. 156 a.

21. Extract from another letter of Severus, $ ܕܝܠܗ ܟܕ ܕܝܠܗ̣ ܐܓܪܬܐ ܕܠܘܬ ܣܘܠܘܢ ܐ܏ܦܝܣ ܕܣܠܘܩܝܐ, on the case of the priest Maximus, who had been convicted of adul­tery. Fol. 157 b. He cites the Canons of the Councils of Neocaesarea, fol. 157 b, and Nicaea, fol. 158 a.

22. Extract from the Ecclesiastical His­tory of Zacharias Rhetor, on the public buildings, statues, and other decorations of the city of Rome: $ܡܢ ܐܩܠܣܝܣܛܝܩܐ ܕܙܟܪܝܐ̣. ܡܢ ܪܝܫܐ ܕ܏ܝܘ ܕܡܐ܏ܡ ܏ܕܝ̣ ܡܛܠ ܨ̈ܒܘܬܐ ܘܬܘ̈ܩܢܐ ܕܒܪܘܡܐ ܡܕܝܢܬܐ.. Fol. 158 a. At the end are the words: $ܗܠܝܢ ܕܝܢ ܪܫ̣ܡ ܡܟܬܒܢܐ̣. ܟܕ ܡ̇ܒܟܐ ܠܗ̇ ܠܡܕܝܢܬܐ̇. ܡܛܠ ܕܥ̣ܠܘ ܠܗ̇ ܒܪ̈ܒܪܝܐ ܒܙܒܢܗ ܘܚܪܒܘܗ̇. See Mai, Scriptorum Vett. Nova Collectio, tom, x., pp. xii. and 359; Land, Anecdota Syriaca, t. iii., p. 323. On fol. 158 *b* arc two metrical riddles, $ܡܕܪ̈ܫܐ.

23. The Enchiridion of Jacob of Edessa, a philosophical tract, treating of the terms

$ܩܢܘܢܐ, ܐܘܣܝܐ ,ܟܝܢܐ , (φύσις) or $ܦܘܣܝܣ ,ܝܬܐ, ܦܪܨܘܦܐ, and $ܐܕܫܐ.

Title, fol. 158 b; $ܐܢܟܝܪܝܕܝܢ ܕܣܘ̈ܥܪܢܐ ܡܫ̈ܚܠܦܐ ܘܐ̈ܠܨܝܐ̣ ܡܛܠ ܦܘܣܝܣ ܐܘܟܝܬ ܟܝܢܐ. ܕܥܒܝܕ݂ ܠܚܣܝܐ ܝ݊ܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ; at the end, $ ܫܠܡ ܟܪܛܝܣܐ ܕܡܬܩܪܐ ܐܢܟܝܪܝܕܝ̣ܢ ܐܘ ܟܝܬ ܕܒܐܝ̈ܕܝܐ. On the word $ܝܬܐ the author makes the following philological re­mark, fol. 163 b: $ܗܘܼ ܕܝܢ ܗܢܐ ܫܡܐ ܕܝܬܐ̣ ܠܠܫܢܐ ܡ̇ܢ ܗܢܐ ܣܘܪܝܝܐ ܐܘ ܟܝܬ ܢܗܪܝܐ̣. ܠܘ ܣ̇ܓܝ ܐܝܬܘܗܝ ܡܥܝܕܐ ܘܦܠܝܚܐ. ܠܗܘ ܕܝܢ ܣܘܪܝܝܐ ܘܦܠܝܣܛܝܢܝܐ̣. ܛܒ ܡܥܝܕܐ ܐܝܬܘܗܝ ܘܪܚܝܡܐ. ܡܠܘܢ ܕܝܢ ܠܠܫܢܐ ܗ̇ܘ ܥܒܪܝܐ ܘܩܕܡܝܐ. ܕܝܠܗ ܓܝܪ ܐܝܬܝܗ̇ ܚܫܚܬܗ ܕܗܢܐ ܫܡܐ ܝܬܝܪܐܝܬ. ܟܬܝܒ ܓܝܪ ܒܪܝܫܗ ܕܟܬܒܐ ܗ̇ܘ ܩܕܡܝܐ̣ ܕܠܘܬܗܘܢ: ܒܦܬܓܡܐ ܗ̇ܘ ܩܕܡܝܐ̣. ܒܪܝܫܝܬ ܒ̣ܪܐ ܐܠܗܐ. ܝܬ ܫܡܝܐ ܘܝܬ ܐܪܥܐ..

Greek words are written on the margins of fol. 163 a and b.

24. Extracts from a discourse of Jacob of Edessa against certain persons, who trans­gressed the law of God and trampled under loot the canons of the Church, showing what Christianity is, and that it is the oldest of all religions. Title, fol. 164 b: $ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܚܣܝܐ ܝܥܩܘܒ̣. ܡܢ ܡܐܡܪܐ ܕܡܟܣܢܘܬܐ ܕܠܘܩܒܠ ܐܢ̈ܫܝܢ ܡܪ̈ܚܐ ܘܥ̇ܒܪ̈ܝ ܥܠ ܢܡܘܣܐ ܕܐܠܗܐ ܘܕܝܫ̇ܝܢ ܠܩܢ̈ܘܢܐ ܥܕ̈ܬܢܝܐ̣. ܡܢ ܩܦܠܐܘܢ ܕܬܪܥܣܪ̈܀ ܥܠ ܗ̇ܝ ܕܡܢܐ ܗܝ ܟܪܝܣܗܝܢܘܬܐ̣. ܘܕܩ̇ܕܝܡܐ ܗܝ ܗܕܐ ܠܟܠܗܝܢ ܕܚ̈ܠܬܐ..

25. A collection of questions and answers on various subjects, $ܫ̈ܘܐܠܐ ܕܡܫ̇ܐܠ ܐܢܫ ܠܚܒܪܗ̣ ܘܫܪܝܗܘܢ̇ ܡܛܠ ܣܘܥܪ̈ܢܐ ܣܓ̈ܝܐܐ ܘܡܫ̈ܚܠܦܐ, in two sections: $ܠܘܩܕܡ ܥܕܬ̈ܢܝܐ: ܡܢܐ ܐܝܬܝܗ̇ ܟܪܣܛܝܢܘܬܐ܀ ܫܪܪܐ ܕܝܘܿܠܦܢܐ̣ ܘܡܛܝܒܘܬܐ ܕܕܘܒܪ̈ܐ ܢܨ̈ܝܚܐ. ܘ܏ܫ., fol. 168 a; $ܐܚܪ̈ܢܐ ܦܝܠܘܣ̈ܦܝܐ̣ ܘܫܪܝܗܘܢ. ܡܢܐ ܐܝܬܘܗܝ ܐܠܗܐ܀ ܟܝܢܐ ܚܝܐ ܘܠܐ ܡܝܘܬܐ: ܕܣ̇ܦܩ ܠܟܠ ܛܒ̈ܢ: ܘܐܝܬܘܗܝ ܡܢ ܥܠܡ ܘܕܠܐ ܫܘܠܡ̣. ܘܥܠܬ݂ܐ ܘܒܪܘܿܝܐ ܕܟܠ ܛܒ̈ܢ. ܏ܘܫ., fol. 168 b. Some of these are merely Scriptural riddles, of the kind of which Land has given specimens, from the following section, in his Anecdd. Syr., torn, i., p. 18, note 1; others are Platonic definitions (see Sachau, Ined. Syr., p. $ܣܘ).

26. A similar collection of questions and answers: $ܬܘܒ ܦܠܐ̈ܬܐ ܐܚܪ̈ܢܝܬܐ̣. ܕܡܛܠ ܡܕܡ ܡܕܡ ܡܢ ܡ̈ܠܐ ܕܟܬ̈ܒܐ ܩܕܝܫ̈ܐ̣. ܕܥܒ̈ܝܕܢ ܐܝܟ ܕܠܕܘܪܫܐ ܕܝܠܘ̈ܦܐ̣. ܘܡܛܠ ܦܘܪܓܝܐ.. Fol. 175 b.

27. $ܦܘܫܩܐ ܕܡ̈ܠܐ ܡܕܡ ܡܕܡ ܡܢ ܟܬܒ̈ܐ, explanation of some passages in Scripture. Fol. 178 a. At the end there is a $ܦܠܐܬܐ or riddle.

28. $ܫ̈ܡܗܐ ܕܢܫ̈ܐ ܕܪ̈ܝܫܝ ܐܒܗ̈ܬܐ ܩܕܡ̈ܝܐ̣. ܐܝܟ ܟܬܒܐ ܕܠܘܬ ܥܒܪ̈ܝܐ ܗ̇ܘ ܕܡܬܩܪܐ ܝܘܒܝܠܝܐ, the names of the wives of the patriarchs, according to the hook of the "Jubihaea" or “Parva Genesis." Fol. 180 a. This section has been edited by Ceriani in the "Monumenta Sacra et Profana etc.," tom, ii., fasc. i., p. ix. (on page x., in the first line of the second column, read $ܕܢܝܫܝܗܘܢ for $ܕܢܝܫܝܢ).

29. $ܦܘܫܩܐ̣ ܕܫ̈ܡܗܐ ܥܒܪ̈ܝܐ ܕܐܝܬ ܒܟ̈ܬܒܐ ܩܕܝܫ̈ܐ, explanation of the Hebrew names occurring in Scripture: $ܐܕܡ̣ ܡܢ ܐܕܡܬܐ܀ ܐܕܡܬܐ̣ ܣܡܩܬܐ܀ ܚܘܐ̣ ܚ̈ܝܐ܀ ܩܐܝ̣ܢ ܩ̇ܢܝܬ܀ ܫܝܬ݂ ܫܬܝܬܝܘܬܐ܀ ܏ܘܫ.. Fol. 180 b.

30. $ܪܘܫܡܐ̣ ܡܛܠ ܦܬܓ̈ܡܐ ܕܐܝܬ ܒܟ̈ܬܒܐ, statement of the number of verses in each of the books of Scripture. Fol. 184 a.

31. A short Commentary on the Sacra­ments of the Church, by a bishop named George (probably George, bishop of the Arabs), $ܬܘܒ ܦܘܫܩܐ ܕܪ̈ܐܙܐ ܕܥܕܬܐ̣. ܕܥܒܝܕ݂ ܠܐܢܫ ܐܦܝܣܩܘܦܐ ܕܫܡܗ ܓܐܘܪܓܝ, treating of Baptism ($ܡܥܡܘܕܝܬܐ), the holy Eucharist ($ܩܘܿܪܒܐ), and the Consecration of the Chrism ($ܩܘܕܫ ܡܘܪܘܢ). Begin­ning, fol. 184 a: $ܡܛܠ ܗܟܝܠ ܕܥ̣ܒܕܘ ܦܘܫܩܐ ܕܪ̈ܐܙܐ̇ ܡ̈ܠܦܢܐ ܕܥܕܬܐ: ܦܬܝܐܝܬ ܘܩܛܝܢܐܝܬ ܘܡܥܠܝܐܝܬ: ܝܬܝܪܐܝܬ ܕܝܢ ܩܕܝܫܐ ܕܝܘܢܘܣܝܘܣ ܬܠܡܝܕܗ ܕܦܘܠܘܣ ܫܠܝܚܐ: ܚܕ ܡܢ ܕ̈ܝ̇ܢܐ ܕܐܪܝܘܣ ܦܘܓܘܣ: ܗ̇ܘ ܕܗ̣ܘܐ ܐܦܝܣܩܘܦܐ ܕܐܬܐܢܣ ܡܕܝܢܬܐ̣. ܥ̇ܒܕܬ ܐܦ ܐܢܐ ܐܝܟ ܕܒܦܣ̈ܝܩܬܐ̣. ܠܕܘܪܫܐ ܕܪ̈ܚ̇ܡܝ ܝܘܠܦܢܐ. ܝܬܝܪܐܝܬ݂ ܕܗ̇ܢܘܢ ܕܐܝܬܝܗܘܢ ܡ̈ܚܝܠܐ ܕܐܟܘܬܢ̇. ܘܠܝܬ ܠܗܘܢ ܕܐܡܝܢܐܝܬ ܒܦܢܩ̈ܝܬܐ ܕܐ̈ܒܗܬܐ ܩܕܝ̈ܫܐ ܢܩ̣ܪܘܢ̇. ܐܘ ܡܛܠ ܕܠܐ ܫܟܝܚܝܢ ܠܗܘܢ̇. ܐܘ ܬܘܒ ܡܛܠ ܗ̇ܝ ܕܠܘ ܟܠܢܫ ܡܫܟܚ ܕܢܕܪܟ ܣܘܟܠܐ ܡܥܠܝܐ ܕܐܒܗ̈ܬܐ. ܡܛܠܗܕܐ ܥ̇ܒܕܬ ܐܢܐ ܒܟܪ̈ܝܬܐ: ܗ̇ܘ ܡܕܡ ܕܠܗܘܢ ܠܡ̈ܠܦܢܐ ܩܕܝ̈ܫܐ ܥܒܝܕ: ܘܠܗ ܠܕܝܘܢܘܣܝܘܣ ܘܠܐܚܪ̈ܢܐ ܐܡܝܪ ܩܛܝܢܐܝܬ݂. ܒܡܡܠܠܐ ܦܫܝܩܐ ܘܦܫܝܛܐ̣. ܠܦܘܬ ܡܫܡܥܬܐ ܕܟܠܢܫ ܕܣܢܝܩ ܠܡܕܥ ܚܝܠܗܘܢ ܕܪ̈ܐܙܐ ܩܕܝ̈ܫܐ܀.

32. A tract entitled $ܫܪܒܐ ܕܦܝܠܘ̈ܣܘܦܐ, or philosophical definitions and discussions. Fol. 191 a. It consists of a number of short sections, of which the following are the titles.

$ܡܛܠ ܦܘܠܓܐ ܕܐܘܣܝܐ: ܐܘܣܝܐ ܕܓܘܐ̇ ܗ̇ܝ ܐܚܘܕܬܐ ܕܟܠ̣. ܡܬܦܠܓܐ ܠܓܘܫ̈ܡܐ̣ ܘܠܠܐ ܓܫ̈ܝܡܐ. ܏ܘܫ܀ ܥܠ ܢܝܫ̣ܐ ܕܡܠܬܐ ܕܡܪܟܒܐ̣. ܘܥܠ ܢܝܫ̣ܐ ܫ̣ܪܘܝܐ ܕܡܪܟܒܐ܀ ܬܘܒ̣ ܦܘܠܓܐ ܐܚܪܢܐ ܕܐܘܣܝܐ. ܐܘܣܝܐ ܐܝܬܝܗ̣̇ ܓܢܣ ܓܢܣ̈ܝܢ. ܘܣܓ̈ܝܐܬܐ ܚܒ̇ܫܐ ܠܓܘ ܡܢܗ̇. ܏ܘܫ܀ ܬܘܒ̣ ܡܛܠ ܐܘܣܝܐ ܓܢܣܢܝܬܐ ܘܐܕܫܐ܀ ܬܘܒ̣ ܡܛܠ ܐܘܣܝܐ ܘܓܢܣܐ ܘܐܕܫܐ. ܘܫܘܚܠܦܐ ܘܕܝܠܝܬܐ ܘܓܕܫܐ܀ ܕܐܝܠܝܢ ܐܝܬܝܗܝܢ ܕܝܠܝ̈ܬܗ̇ ܕܐܘܣܝܐ ܘܐܦ ܬܚܘ̈ܡܝܗ̇܀ ܬܘܒ ܡܛܠ ܬܚܘܡܐ܀ ܥܠ ܦܘܪܫܢܐ ܕܒܪ̈ܝ̣ܬܐ܀ ܡܛܠ ܦܘܠܓܐ ܕܦܝܠܘܣܘܦܘܬܐ̣. ܘܥܠ ܗ̇ܝ ܕܒܟܡܐ ܙܢ̈ܝܐ ܡܬܐܡܪ ܡܕܡ ܡܕܡ܀ ܥܠ ܟܡܝܘܬܐ ܘܡ̈ܢܘܬܗ̇܀ ܡܛܠ ܗܘܠܐ (ὔλη) $ܘܡ̈ܢܘܬܗ̇܀ ܡܛܠ ܩܛܐܓܘܪ̈ܝܣ ܘܟܡܝܘܬܗܝܢ܀ ܡܛܠ ܡ̈ܘܙܓܘܗܝ ܘܛܘܟ̈ܣܘܗܝ ܘܐܣܟ̈ܡܘܗܝ ܘܙܘ̈ܥܘܗܝ ܘܪ̈ܓܫܘܗܝ ܕܦܓܪܐ̇. ܘܕܠܩܘܒܠܐ ܕܙܘܥ̈ܘܗܝ܀ ܡܛܠ ܫܘܬܦܘܬܐ ܕܫܘܝܘܬ ܫܡܐ ܘܬܚܘܡܐ܀ ܕܡܢܐ ܡܫܚܠܦܐ ܫܘܝ̣ܘܬ ܫܡܐ ܡܢ ܕܡܝ̣ܘܬ ܫܡܐ܀ ܕܒܟܡܐ ܙܢ̈ܝܐ ܡܬ݀ܦܠܓ ܟܠܡܕܡ ܕܡܬ݀ܦܠܓ܀ ܕܒܟܡܐ ܙܢ̈ܝܐ ܗ̇ܘܝܐ ܠܐ ܫܠ̣ܡܘܬܐ܀ ܕܒܟܡܐ ܙܢ̈ܝܐ ܡܬܥܩܒܐ ܟܠ ܨܒܘܬܐ܀ ܕܒܟܡܐ ܙܢ̈ܝܐ ܡܬܐܡܪ ܪܘܟܒܐ܀ ܕܒܟܡܐ ܙܢܝ̈ܐ ܡܬܐܡܪܐ ܚܕܝܘܬܐ܀ ܬܘܒ ܡܛܠ ܚܕܝܘܬܐ ܟܝܢܝܬܐ̣. ܕܒܟܡܐ ܙܢ̈ܝܐ ܡܬܐܡܪܐ܀ ܕܟܡܐ ܐܝܬܝܗܘܢ ܐܕܫ̈ܝܗ̇ ܕܡܠܬܐ܀

33. Letters of Simeon Stylites, $ܐ̈ܓܪܐ ܕܩܕܝܫܐ ܡܪܝ ܫܡܥܘܢ ܕܐܣܛܘܢܐ. ܕܣܗ̈ܕܢ ܥܠܘܗܝ̣ ܕܠܐ ܩܒܠܗ̇ ܠܣܘܢܘܕܘܣ ܕܟܠܩܝܕܘܢܐ..

a. To the emperor Leo, @[See Assemani, Bibl. Or., t. i., p. 254.]@ $ܩܕܡܝܬܐ̣ ܠܘܬ ܠܐܘܢ ܡ̇ܠܟܐ ܕܐܡܠܟ ܒܬܪ ܡܪܩܝܢܘܣ.. Fol. 199 b.

*b.* To the abbat Jacob of Kaphrā Rěhīmā, $ܐܚܪܬܐ̣ ܠܘܬ ܡܪܝ ܝܥܩܘܒ ܕܟܦܪܐ ܪܚܝܡܐ.. Fol. 200 a.

*c.* To John, patriarch of Antioch, @[John I., A.D. 428-441. See Le Quien, Or. Christ., t. ii., eol. 721.]@ concerning Nestorius, $ܠܘܬ ܝܘܚܢܢ ܕܐܢܛܝܘܟܝܐ̣. ܡܛܠ ܢܣܛܘܪܝܘܣ. Fol. 201 a.

To these are appended—

α. A letter written by Alexander of Mabūg and Andrew of Samosata to John of Antioch and Theodoret of Cyrus, concern­ing Simeon Stylites and Jacob of Kaphrā

Rěhīmā: $ܬܘܒ ܐܓܪܬܐ ܕܟܬ̣ܒܘ ܐܠܟܣܢܪܘܣ ܕܡܒܘܓ ܘܐܢܕܪܝܐ ܕܫܡܝܫܛ: ܠܘܬ ܝܘܚܢܢ ܕܐܢܛܝܘܟܝܐ ܘܬܐܘܕܘܪܝܛܐ ܕܩܘܪܘܣ̣. ܡܛܠܬܗ ܕܩܕܝܫܐ ܡܪܝ ܫܡܥܘܢ̣. ܘܡܛܠ ܡܪܝ ܝܥܩܘܒ ܕܟܦܪܐ ܪܚܝܡܐ. Fol. 201 a.

β. An extract from the Ecclesiastical His­tory of John of Asia, concerning Theodoret: $ܡܢ ܐܩܠܣܝܣܛܝܩܐ ܕܝܘܚܢܢ ܕܐܣܝܐ̣ ܡܛܠ ܬܐܘܕܘܪܝܛܐ. Fol. 201 b. See Land, Anecd. Syr., t. ii., p. 363.

34. Demonstrations from the Old Testa­ment against the Jews and other unbelievers, in 8 sections: $ܟܘܢܫܐ ܕܬܚ̈ܘܝܬܐ ܡܢ ܟܬ̈ܒܐ ܩܕ̈ܝܫܐ ܕܥܬܝܩܬܐ̣. ܠܘܩܒܠ ܝ̈ܗܘܕܝܐ ܘܫܪܟܐ ܕܠܐ ܡܗܝ̈ܡܢܐ. Fol. 201 b.

35. A collection of letters of George, bishop of the Arabs.

a. $ܕܚܣܝܐ ܓܐ݊ܘܪܓܝ ܐܦܝܣܩܘܦܐ ܕܐܬܢ̈ܘܟܝܐ ܘܕ̈ܛܘܥܝܐ ܘܕܥ̈ܩܘܠܝܐ̣. @[I.e., bishop of the tribe of Tanūkh, %, of the $ܛ̈ܘܥܝܐ (?), and of the people of ‘Akūlā, %, or al-Kūfah. See Assemani, Bibl. Or., t. ii., Dissert. De Monophys., art. Ix.; and G. Hoffmaun, De Hermeneuticis apud Syros Aristoteleis, p. 148.]@ $ܦܘܢܝ ܦܬܓܡܐ ܒܦܣ̈ܝܩܬܐ̣. ܠܘܬ ܫ̈ܘܐܠܐ ܏ܟܒ ܗܪ̈ܛܝܩܐ ܗܠܝܢ ܕܡܢ ܠܬܚܬ ܟܬܝܒܝܢ. Fol. 222 a. This letter is addressed to Mārī, $ܡܪܝ ܡܐܪܝ, abbat of the monastery of Tell-'Adā, $ܬܠܥܕܐ, and directed chiefly against the Nestorians. It is dated A. Gr. 1028, A.D. 717, $ܐܬ̇ܬܨܚ ܘܐܬ݂ܟܬܒ ܗܠܝ̣ܢ. ܒܝܪܚ ܐܝܪ ܕܫܢܬ ܐ܏ܟܚ ܒܕܝ̈ܘܢܝܐ.. To it are appended—

*α.* $ܫ̈ܘܐܠܐ ܥܣ̈ܩܐ ܢܣܛܘܪ̈ܝܢܐ̣ ܘܫ̈ܘܐܠܐ ܕܠܘܩܒܠܗܘܢ., replies to questions of the Nestorians. Fol. 233 b.

β. $ܬܘܒ ܫ̈ܘܐܠܐ ܗܪ̈ܛܝܩܝܐ ܗ̇ܢܘܢ ܕܣܝ̣ܡܝܢ ܒܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܣܘܩܢܣܘܣ ܕܠܘܬ ܩܕܝܫܐ ܩܘܪܝܠܘܣ̣. ܘܫ̈ܘܐܠܐ ܕܠܘܩܒܠܗܘܢ, replies to the questions raised in the second letter of Succensus to Cyril of Alexandria. Fol. 236 a.

γ. $ܫܘܐܠܐ̣ ܕܪܫܝܥܐ ܦܪܘܒܐ̇. ܗ̇ܘ ܕܫ̇ܐܠ ܠܢܟ̈ܦܐ ܕܝܪ̈ܝܐ ܒܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ, reply to a question addressed by the heretic Probus to the monks of Antioch. Fol. 237 a.

*b.* Reply to a question laid before George by the deacon Bar-had-bě-shabbā of the con­vent of Beth-Mělūtā or Tělīthā: $ܦܘܢܝ ܦܬܓܡܐ̣. ܠܘܬ ܫܘܐܠܘܢܐ ܡܕܡ ܗܪܛܝܩܝܐ ܕܐܬܩ̇ܪܒ ܠܗ݀. ܡܢ ܢܟܦܐ ܫܡܫܐ ܒܪܚܕܒܫܒܐ̇. ܕܡܢ ܥܘܡܪܐ ܩܕܝܫܐ ܕܒܝܬ ܡܠܘܛܐ ܐܘ ܟܝܬ ܕܛܠܝ̇ܬܐ. Fol. 237 b. It is dated A. Gr. 1026, A.D. 715, $ܐܬܬ̇ܨܚ ܘܐܬ݂ܟܬܒ̣ ܒܐܝܪܚ ܟܢܘܢ ܐܚܪܝ̇. ܕܫܢܬ ܐ܏ܟܘ ܕܝܘ̈ܢܝܐ..

*c.* Reply to a heretical question, extracted from a letter to the priest and recluse Yeshūa', of the village of Anab: $ܡܢ ܟܪܛܝܣܐ ܐܚܪܢܐ܀ ܦܘܢܝ ܦܬܓܡܐ̣. ܠܘܬ ܫܘܐܠܐ ܡܕܡ ܐܚܪܢܐ ܗܪܛܝܩܝܐ ܕܐܬܩ̇ܪܒ ܠܗ݀. ܡܢ ܩܫܝܫܐ ܡܪܝ ܝܫܘܥ ܚܒܝܫܝܐ ܕܒܐܢܒ ܩܪܝܬܐ܀ ܒܬܪ ܣܓܝܐ̈ܬܐ ܕܡܢ ܫܘܪܝܐ.. Fol. 241 b.

d. Letter to the same Yeshūa', $ ܦܘܢܝ ܦܬܓܡܐ̣ ܠܘܬ ܫܘ̈ܐܠܐ ܬܫܥܐ ܕܫܐܠܗ ܩܫܝܫܐ ܝܫܘܥ ܚܒܝܫܝܐ, dated A. Gr. 1025, A.D. 714. Fol. 245 a. It has been edited by de Lagarde in his Analecta Syriaca, pp. 108 —134, and translated in part by Cowper in his Syriac Miscellanies, pp. 61, seqq. It is divided into 9 sections, of which the first three treat of the writer called "the Persian Sage," $ܚܟܝܡܐ ܦܪܣܝܐ, and of passages in his works; @[See Wright’s edition of the Homilies of Aphraates, vol. i., pp. 19, seqq.]@ the fourth, of the case of an orthodox priest giving abso­lution to a heretical deacon; the fifth, of Gregory the Illuminator, who converted the Armenians; the sixth, of S. Simeon the Aged, who received our Lord in the Temple ; the seventh, of persons who offer up prayers or incense, or celebrate the holy Eucharist, with their heads covered; the eighth, of newly baptized children, who are possessed of a devil ($ܕܡܬ݀ܬܥܒܕܝܢ ܡܢ ܣܛܢܐ, ἐνεργούμενοι); and the ninth, of noc­turnal temptation, $ܡܛܠ ܢܣܝܘܢܐ ܗ̇ܘ ܠܠܝܝܐ. In the course of this letter the writer cites the ecclesiastical histories of Theodoret (sect. 1, fol. 247 b), Socrates (sect. 1, fol. 248 a), and Eusebius (sect. 5, fol. 255 b); Bar-daisān,

$ܒܫܪܒܐ ܚܕ ܕܥܒܝܕ ܠܗ ܡܛܠ ܣܘܢ̈ܘܕܘ (σύνοδοι) $ܕܠܘܬ ܚܕ̈ܕܐ ܕܢܗܝܪ̈ܐ ܕܫܡܝܐ

(sect. 2, fol. 218 b); Hippolytus, $ܒܡܐܡܪܐ ܏ܕܕ ܕܥܠ ܕܢܝܐܝܠ ܢܒܝܐ (sect. 2, fol. 249 a); Jacob of Batnae, $ܒܡܐܡܪܐ ܕܫܬܐ ܕܡܢ ܗܠܝܢ ܕܥܒܝܕܝܢ ܠܗ ܥܠ ܐܫܬܬ ܝܘ̈ܡܐ (sect. 2, fol. 249 b); Athanasius, $ܒܬܫܥܝܬܐ ܗ̇ܝ ܕܟܬ̣ܒ ܥܠ ܐܢܛܘܢܝܘܣ ܗ̇ܘ ܥܢܘܝܐ (sect. 8, fol. 259 b); and Severus of Antioch, letter to the monks of the convent of Abbā Peter (sect. 7, fol. 258 b), and sermon on S. John's Gospel, ch. ix. 1, seqq. (sect. 8, fol. 260 a).

e. Letter to the same Yeshūa', containing replies to 3 questions, dated A. Gr. 1029, A.D. 718, $ܐܬܟܬ݂ܒܬ݂ ܏ܒܝ ܒܟ̇ܢܘܢ ܩܕܝܡ ܕܫܢܬ ܐ܏ܟܛ ܕܝܘ̈ܢܝܐ . Fol. 261 a.

f. Letter to the priest Jacob, his syncellus ($ܣܘܢܩܠܗ), explaining a passage in one of the sermons of Gregory Nazianzen (Opera, t. i., p. 18 C, Πρῶτον μὲν δὴ τοῦτο, ὦν εἴπομεν, εὐλαβεῖσθαι ἄξιον, κ.τ.λ. Fol. 263 a. At the end there is a brief explanation of a passage in the funeral sermon on Gorgonia.

g. Reply to 8 questions sent to him by John the Stylite, of the convent of Litharb (?): $ܕܚܣܝܐ ܓܐ݊ܘܪܓܝ ܐܦܝܣܩܘܦܐ ܕܥܡ̈ܡܐ ܛܝ̈ܝܐ̣. ܦܘܢܝ ܦܬܓܡܐ̣ ܠܘܬ ܫ̈ܘܐܠܐ ܏ܚ܇ ܕܐܫܬܕܪܘ ܠܗ ܡܢ ܩܫܝܫܐ ܝܘܚܢܢ ܐܣܛܘܢܝܐ ܕܒܕܝܪܐ ܕܠܝܬܐܪܒ. Fol. 264 b. The ques­tions relate to matters of chronology and astronomy. This letter is dated A. Gr. 1025, A.D. 714, $ܐܬܬܨ̇ܚ ܘܐܬ݂ܟܬܒ ܗܠܝ̣ܢ. ܒܝܪܚ ܬܡܘܙ ܕܫܢܬ ܐ܏ܟܗ..

h. Letter to the same, containing answers to 7 questions, principally regarding diffi­cult passages in the letters of Jacob of Edessa: $ܡܛܠ ܡ̈ܠܐ ܡܕܡ ܕܐܬܥ̈ܣܩܝܢ ܠܗ܇ ܒܐܓܪ̈ܬܗ ܕܚܣܝܐ ܝܥܩ݊ܘܒ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ ܡܕܝܢܬܐ. Fol. 272 b. It is dated A. Gr. 1026, A.D. 715, $ܐܬܬ̇ܨܚ ܘܐܬ݂ܟܬܒ ܗܠܝ̣ܢ ܒܫܘܪܝܗ ܕܐܕܪ ܕܫܢܬ ܐܠܦܐ ܘ܏܏ܟܘ ܕܝܘ̈ܢܝܐ..

i. Letter to the same, replying to 3 questions on matters of chronology and astronomy, dated A. Gr. 1027, A.D. 716, $ ܐܬܬܨ̣ܚܬ ܘܐܬ݂ܟܬܒܬ݂̇ ܒܐܝܪܚ ܐܕܪ ܕܫܢܬ ܐ܏ܟܙ. Fol. 278 a.

j. Letter to the same, on a dispute that had arisen at an assembly of monks and clergy, some maintaining that sins arc for­given through the prayers of the priests, $ܕܡܫܬܒܩܝܢ ܚܛܗ̈ܐ ܒܝܕ ܨܠܘ̈ܬܐ ܕܟܗ̈ܢܐ; others, that sins are not forgiven, except through works of repentance, $ܕܠܐ ܡܫܬܒܩܝܢ ܚ̈ܛܗܐ ܐܠܐ ܐܢ ܒܝܕ ܥܡ̈ܠܐ ܕܬܝܒܘܬܐ.. Fol. 284 a. The works of Dionysius the Areopagite are cited several times. It is dated A.Gr. 1029, A.D. 718, $ܐܬܟ̣ܬܒܬ ܘܐܫܬܠ̣ܡܬ݂ ܒܫܬܐ ܒܐܕܪ ܕܫܢܬ ܐ܏ܟܛ ܕܝܘ̈ܢܝܐ..

k. Letter to one Abraham, on a passage from one of the madrāshē of Ephraim on Faith: $ܐܬܬܟܣܘ ܡܪ̈ܚܐ ܘܐܙܕܓܪܘ ܒܨ̈ܘܝܐ. ܘܚܙܘ ܕܠܟܝܢܐ̣ ܠܐ ܐܢܫ ܡܨܐ ܣ̇ܦܩ. ܏ܘܫ.. Fol. 290 a.

36. Letter of John the Stylite, of the con­vent of Litharb (?), to Daniel, a priest of the Arab tribe of the $ܛܘ̈ܥܝܐ, on Gen. xlix. 10: $ܐܓܪܬܐ ܘܫ̇ܪܝܐ ܕܫܘܐܠܐ ܕܟܬ݂ܒ ܝܘܚܢܢ ܐܣܛܘܢܝܐ ܕܒܕܝܪܐ ܕܠܝܬܐܪܒ̣. ܠܘܬ ܕܢܝܐܝܠ ܩܫܝܫܐ ܛܘܥܝܐ̣. ܡܛܠ ܗ̇ܝ ܕܐܝܟܢܐ ܘܐܝܟܐ ܘܐܡܬܝ ܫܠ̣ܡܬ ܢܒܝܘܬܗ ܕܝܥܩܘܒ ܪܝܫ ܐܒ̈ܗܬܐ ܕܐܡܪ̈. ܕܠܐ ܢܥ̣ܢܕ ܪܝܫܐ ܡܢ ܝܗܘܕܐ ܘܕܫܪܟܐ.. Fol. 291 a. The writer cites the historians Eusebius and Andronicus, fol. 291 a; Chrysostom, $ܒܡܐܡܪܐ ܕܬܪܝܢ ܕܥܒܝܕ ܠܗ ܠܘܩܒܠ ܝܗ̈ܘܕܝܐ, fol. 292; Cyril of Alexandria, $ܒܡܐܡܪܐ ܚܕ ܕܥܒܝܕ ܠܗ ܥܠ ܫܒ̈ܘܥܐ ܕܕܢܝܐܝܠ, fol. 292 a and b; Hippolytus and Ephraim, commentaries on Daniel, fol. 292 b; Severus Sabocht ($ܣܐܘܪܐ ܣܒܘܟܬ), bishop of Kinnesrīn, $ܒܡܐܡܪܐ ܗ̇ܘ ܕܥܒܝܕ ܠܗ ܡܛܠܬܗܘܢ ܕܫܒ̈ܘܥܐ ܕܕܢܝܐܝܠ, fol. 293 a; Jacob of Edessa, one of his letters, fol. 293 b; and George, bishop of the Arabs, $ ܚܣܝܐ ܕܝܢ ܡܪܝ ܓܐܘܪܓܝ ܐܒܐ ܕܝܠܢ ܓܘ̇ܢܝܐ ܘܐܦܝܣܩܘܦܐ ܕܝܠܟܘܢ: ܟܬ݂ܒ ܐܦ ܗ̣ܘ ܒܦܘܢܝ ܦܬܓܡܐ ܕܫܘܐܠܐ ܕܥܣܪܐ ܕܠܘܬ ܝܥܩܘܒ ܩܫܝܫܐ ܣܘܢܩܠܗ: ܏ܘܫ., fol. 293 b. The last leaf is much mutilated.

On fol. 1 a are the remains of several notes, all more or less erased. In one we can read part of an anathema; in another the words $ܫܲܟܢ ܟܬܒܐ ܗܢܐ . . . ܐܒܐ ܟܐܡܐ ܠܝܘܚܢܢ ܐܘܪܗܝܐ ܕܝܪܝܐ., "Abbā Kāmā (?) presented this book………to the monk John of Edessa." The words $ܐܒܐ ܟܐܡܐ seem, however, to be a later altera­tion.

[Add. 12,154]