لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
لا يمكنني قراءة النصوص العربية من الصورة المقدمة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فلا تتردد في طرحه.
لا يمكنني قراءة النص العربي من الصورة.
(y) Sylvester, Pope of Rome (ff. 214b-215a; two extracts).
(z) St. Ephrem, from his commentary on the pearl spoken of in the Gospels (ff. 215-217a; two quotations).
(aa) Dionysius (not specified) (ff. 217a-221a).

B

Ff. 221b-225b: A collection of the sayings of pagan philosophers concerning the coming of Christ. In Garshuni.

The philosophers quoted are: 
(a) Hermes, 
(b) Archias (?), 
(c) Eriphilus, 
(d) Plato, 
(e) Aristotle, 
(f) Ion (?), 
(g) Zoroaster.

C

Ff. 228b-229a: The often-recurring question of Khāmis bar Kardāhē and the answer to it by Daniel bar Hattāb and a more detailed answer by Barhebræus. In Syriac.

D

Ff. 229b-230a: The answer given by Barhebræus to a Nestorian who had asked him concerning the ten categories of Aristotle and their application to God. In Syriac.

Headed:

E

Fol. 230b: A sentence by St. containing the above ten categories.
Headed:

F

Ff. 231a-234a: Various scribblings, mostly by a later hand.

G

Ff. 234b-254b: Three maimrē of Isaac of Antioch. In Syriac.

The first (ff. 234b-242b) begins with the Incarnation and the impassibility of Christ, begins of the first, while the beginnir begins to ask. The same maimrē have been sibly by the same hand, on Fol. 255 is blank.

Dated (ff. 226b-227a), in a colophon, 13th August of the Greeks (A.D. 1689) and copied by the West Syrian Patriarch (George), and of the Maphrian Joseph al-Gorji, the master of school at Aleppo.