E

Ff. 91a-161a: A commentary on the Psalms by Daniel of Tellé, a writer to be distinguished from Daniel of Salah.

... معنزا اللا حصده دوهم مدار بدسر مده واللا وسلمان حدر. اللا همدار مدهر مدهر مدهر مدهر مدهر مدهر والله مدار والله مدار والله والله

At the end (fol. 161a) is the subscription:
عكم اف عامل بمرمعة العامل محملاً المعاملة المعام

وقعمه ادم وساب ولمخلل وهم همورساً. ولحمله حصر.

On fol. 161a is a quotation from a letter sent by the priest Daniel to Bishop John concerning the commentary on the Psalms:

# محم الهذا بعدم المحل معمد المحمد مدرس معمد المحمد مدرس موسد محمد المحمد المحمد

The commentary, which is more of the spiritual than of the literal kind, is written in a fluent and pure style. The author does not seem to have been much affected by the Christological controversies of the fifth century, although he makes frequent mention of "Heretics."

A colophon on fol. 161b informs us that the present MS. was copied from an original preserved in the Church of SS. Sergius and Bacchus in the village of Baith Khudaida (= Ķaraķosh, S.E. of Mosul). That original MS. is dated 25th of September, 2074 of the Greeks (A.D. 1763), and was written by the deacon Ḥabīb, son of Zemargados, of the family of Peter Zarra (?), in the time of the Patriarch Ignatius Gorgis (George), and of the Maphrian Gorgis (George), and of Iwannis

Behnam, bishop of the monastery of St. Behnam.

والمحد والمارس در وطحا بوطمت حدما بعدت هناسه وحده بحدم دوبرا بهنام حلال مدم رحما مدر رحما مدرس وانده بدوبرا بعنا وه حلال مناس عامل مناس حلوب والمده والمناس و

The present MS. is dated 8th February, 2210 of the Greeks, and A.D. 1899, and was written at Mosul by the deacon Matthew, son of Paul, in the time of the West Syrian Patriarch Ignatius 'Abd al-Masīḥ; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, bishop of the monastery of St. Matthew (Shaikh Matti) in the mountain of Alfāf.

Neat and handsome West Syrian hand. Profusely rubricated. Red rulings and red headings.

### Mingana 148

 $317 \times 207$  mm. 332 leaves of double columns, twenty-four lines to the column. In the non-Biblical matter there are no double columns.

### A

Ff. 1b-2b, 5, 7a-13a: The work entitled Genealogies, by Mūshé (Moses) Karkhāya, from Karkha of Pīrūz.

At the end (fol. 13a) is the subscription:

محمر حب هم مده متحما المحب مرحب محمد عرصا المحبور معرفها المحبور المح

The heading (fol. 1b) introduces the work as the preliminary matter that has to be placed at the beginning of the Gospel.

## المركمة الماله ا

These sharbé are six in number, and the last of them ends on fol. 5a. Then from fol. 7a they are called Las, of which there are twelve. The first piyāsa is: Lase and lase spiyāsa is:

The leaves are misplaced by the eastern binder, and it is even probable that at least some parts of the misplaced matter are due to the copyist himself (cf. fol. 7a), where the first piyāsa immediately follows the list of the seventy disciples, fol. 5 should come after fol. 2, and ff. 9-10 should precede fol. 8.

The work tries to harmonise the genealogies of Matthew and Luke, and contains eight diagrams to that effect. Moses Karkhāya quotes twice Africanus (()).

The author, Mūshé Karkhāya, was a disciple of the East Syrian Patriarch Aba I, or Mar Aba, and so flourished towards the end of the sixth century. He is mentioned by 'Abdīsho' in his Catalogue (Assemani, Bib. Orient., iii, 276).

B

Ff. 3b-4, 6a-7a: A treatise containing a short history of each of the twelve Apostles and seventy disciples.

. . . عقده المزدهز ه وعدم عدسا مرتعا المحمد المحمد والمدار المحمد المحم

C

Fol. 3 contains the names of the eleven magi who brought offerings to Christ.

حمده المحمدا المحدار مدار المحدد المح

D

Ff. 13b-328a: The New Testament according to the Peshitta Version.

The MS. is very precious as it contains the complete process of the East Syrian Massora in almost every word of the text. Here is what is found on the subject on fol. 3a:

ومعمدا ومدوره ملا صوحلا وقوسمدا ووعومعا والمقال وامل حدماحل بها ووسلما سبال امحا بعصے معلصب لمترس ملقل امدز الل بے بعدا ومعتمل باهدولا ببرحب وحددا واهده الرحم النب بهقرا هامر ايا مع حمة حاسمته ومدا داهدمدا وزهها [٠٠]. سرب ععمر المط وب وعمل حدمقرا مصولها لممرا ١٥٥ وملحل ومعتبدا مع حدم مدلماهمما الما معدا لنب ماهدمدا برسا [:]. ابب ممرا بحدهدا باهدهال بحدز هنه دسره بدهدا صامر اللكة للدا بعمرا [٠٠] بحاصدمدا برديدا. المه وسع بعصب نهمرا مطمؤا حدمحل بصعوسا م ال همامي همايي إما حمله وبمعرا هم الما م لل نصنف خره مصامر إبا خمودخره وتحمرا حامعة وم الا هنه [٠]. ابه حدهدا واهده لا بكما عدس بهمرا ساما مرا لا صابح حن حبودما هنها الركمان هدنها در الرسم حه معامر الل حمدحه بهمدا حسربه وحددا عم الرهومي [٠]. الرب هدؤلم مكامر عصب حماحل ومعتسل اه حمومرا وحامعنا ومع حمة محصنها هنها اللكه [٠٠]. بعدما لمحد ال حماصل واهدهال ولحم عدسه ٥٥١ هدولها سامارا اه كنهمرا بحسربه بعلاحل معصنه هنهيا Ze [...].

بمحصد من المال العالم بعدتس حدهدا

The great importance of the MS. may also be gauged from the following subscription found on fol. 332, where mention is made of the Massoretic MS. used by Rabban Joseph Busnāya:

المعلم علام العلم المسلا المسلا المسلا الملائد محلقا المحرفيا همتها المحرب المحدد المعلم المحرب المحدد المعرب المحدد المعرب المحدد المعرب عند عند المعرب المحدد المحرب عند عند المحدد المحرب من محمد المحدد المحرب من محمد المحدد المحل المحرب المحدد المحل المحرب المحدد المحدد

The work contains the four Gospels: Matthew (ff. 13b-53b), with twenty-two chapters; Mark (ff. 53b-79a), with thirteen chapters; Luke (ff. 79a-122b), with twenty-three chapters; John (ff. 122b-160a), with twenty chapters, at the end of which is written:

مكمر لهل اهلكمه وجودا بعنوا مصصحيدا

Then follow The Acts and the Catholic Epistles (ff. 160a - 225a) with thirty - two

chapters, called all of them by one name, *Praxis*, and numbered as one book, with the subscription:

مكمر كمدهد وزدهه بمكتسا لمحتا هارستا الحلا ملمكتموه بهومي رستا الحلام مازي معلال ازدخا هدي معدالي هازدجي ماميا.

Then come the fourteen Epistles of St. Paul in the usual order, with fifty-five chapters, and then the subscription:

محمر حصدهات حصدما وها مرسط المرابعة ال

Apart from the above special numbering for each group of Books, the whole of the New Testament has also one single numbering throughout the MS. to the extent of 165 chapters. The general numbers of all the New Testament and the special numbers for each separate group of its Books, as specified above, are written on the margins.

 $\mathbf{E}$ 

Ff. 328a-331b: The treatise of Eusebius of Cæsarea, in which is the history and the martyrdom of each one of the twelve Apostles, and each one of the seventy Disciples.

. . . عزدا صحارها بصنه اصحمه مهنا باصمنی که دی باهدان مدی سعده مصنا مرتعا. محداته محداته بعدا مرتعا.

F

Fol. 332: The list of the letters of the alphabet of St. Ephrem (عمبعل معنى), of Simon Magus (مصدا القال بصمعه), of Bardaiṣān

The MS. is dated 1924 of the Greeks (A.D. 1613), and was written in the village of Nairba (المائية), near Jūlamerg (بالزمية), by the priest 'Abd al-Masīḥ, son of Peter, son of Ḥōdāda (المائية), for the priest Oriah (المائية), son of Jonah (مائية), from the village of Tirkūnis (مائية), but who was then inhabiting the village of Ḥānānis (مائية).

Clear and handsome East Syrian hand. Profusely rubricated. Headings in red. Complete vowel system. Broad margins.

## Mingana 149

 $335 \times 231$  mm. 199 leaves, twenty-six lines to the page.

### A

Ff. 1b-22b: The often-recurring 'Unītha of Gabriel, Metropolitan of Mosul, surnamed Ķamşa.

. . . حصدا المحسول المستصول المستور ا

It is said in the MS. that it is to be recited on the day of the commemoration of Mar Sabrīsho' of Baith Ķōķa. It may also be recited on the Wednesday of the Rogations of the Ninevites.

### B

Ff. 22b-177a: A complete and systematic collection of the poetical works of Khāmīs bar Kardāḥé.

معديدا ومدامعة حمر لتدا معمهدا

Ff. 22b-56b: Mostly penitential pieces (nineteen in number); ff. 56b-72a: for festivals (six in number); ff. 72a-75b: in favour of the martyr Mar Ishoʻ-Sabran; ff. 75b-93b: continuation of poetical pieces for festivals (twenty-one in number); fol. 91 is blank; ff. 93b-100a: various pieces (five in number); ff. 100a-103b: a treatise on the letters of the alphabet:

بده بعده مدسا مدامدزا بد المقال بده بده المقال بده دهما مداهم بده سرا مدمم حدمدا

Ff. 104a-137a: Miscellaneous poetical pieces (241 in number), divided into five distinct sections (التحال), dealing with (a) التحالية; (b) التحالية; (c) المتحالة (d) المتحالة (e)

Ff. 137a-154b: A collection of 173 <sup>1</sup> short pieces on miscellaneous subjects. At the beginning they are headed اسمامدا بعد معدده بعدها بعد معدده بعدها بعد معدده المعددة الم

Ff. 155a-176a: Another miscellaneous collection of poetical pieces (thirty-three in number). On fol. 170b is a poetical piece in a mixed Syriac, Persian and Arabic.

C

Ff. 163b-164a: A Sūghītha on wine by the priest Ḥalya Ṣaidāya.

اسبلا بسعدوا بصعما سحما وسيمار

D

Ff. 164*a*-165*a*: A Sūghītha by Shihāb of Mosul.

استلا بحسرا حماد محوركما.

 $<sup>^{1}</sup>$  A piece on fol. 141b is attributed to Mar Gabriel, probably Gabriel of Mosul.