transcript. A few difficult words have some Greek vowels of the West Syrian system.

Mingana 11

 223×153 mm. 108 leaves, generally from twenty-three to twenty-five lines to the page.

A

Ff. 1b-58a: The first and second Books of Chronicles.

The first leaf was missing in the MS. from which the copyist was transcribing and consequently the text begins with Chron. ii, 51. The copyist who states this fact on fol. 3a, informs us also on fol. 55b that another leaf was missing in his exemplar so that the present MS. wants 2 Chron. xxxiv, 25-26.

The first and second Books of Chronicles are considered in the MS. as one without any break, and have together thirty-seven chapters.

В

Fol. 58: The Book of Susanna, The text is shorter than the one generally accepted.

C

Here also the text is shorter than the one generally accepted, e.g. the one printed at Mosul (Biblia Sacra Syr., i, 674-694).

D

Fol. 62a is blank. Ff. 62b-98b: The apocryphal work entitled Cave of Treasures (المحتل)

. . . محمد ال بحند بالمامه : Begins : محمد المامه بالمامه المحبد المام المام المحبد المام المامه ال

. . . محمد الم ابعر المحمد محمد : Ends : محمد المحمد المح

E

Ff. 98b-102a: The book of the questions of St. Peter or Simon Cephas on the Sacraments (Baptism and Eucharist).

. . . تعل صحوعل بدلاحل بعة الل بصنب عصمه علاها حسر اترا هديا.

F

Ff. 102a-104b: The prayer of Ezra to God, and his vision, while in the desert with his disciple Carpus.

علاما بعلا حرزا دم ۱۵۰ دمدردزا ملامدره

علم سره إسرا حرزا هعزا حلا : Ends علم سره إسرا حرزا هعزا المحددة.

G

Ff. 104b-105a: A short, anonymous treatise giving the number of years that elapsed from Adam to Christ, and from Christ to the beginning of the Kingdom of the Arabs.

مكس سعديا مع ابعر حبط : Headed كهوويا.

H

Ff. 105a-108a: The history of the Indian Mission to the Nestorian Patriarch in the town of Jazīrat b. 'Umar, and the letter sent to him from India by the bishops whom he had despatched to that country.'

، . . وطحما عندا بهروتا مد مطلطهم، ولحدوما المرال

The MS. is dated in the colophon (fol. 108b) Saturday, 17th January, 2013 of the Greeks

¹ I translated this tract in my Early Spread of Christianity in India.

(A.D. 1702). The first name of the copyist is purposely rendered almost illegible, but it reads like حز معسل بسلا حز معسل معمد حز معسعا معمد معسعا معمد

Written in a clear but not handsome East Syrian script. All headings in red.

The Biblical part of the MS. has not the puhhāmé points, because, the copyist tells us on fol. 58a, the MS. from which he was transcribing had not got them.

Mingana 12

 200×345 mm. 77 leaves, twenty-one lines to the page.

A

The Testament of Clement, or as in fol. 1b:

بالمعلم المحمل محلل ستال المحمد من محمد منا المحمدة منا المحمدة والمحمدة والمحمدة والمحمدة والمحمدة المحمدة المح

"The Testament, i.e. the living words that our Lord spoke to the holy Apostles when He rose from the dead, written by Clement of Rome, the disciple of Peter, in eight books."

The first book (ff. 1b-31a) is dated (fol. 31a) A.D. 1903 and 2214 of the Greeks, and was written at Mosul by the deacon Matthew.

The second book (ff. 31b-42a) has a colophon at the end (fol. 42a) which informs us that it was translated from the Greek into Syriac by Jacob (of Edessa) in 998 of the Greeks (A.D. 687).

The third book (ff. 42a-47a) is entitled The Teaching of the Twelve Apostles.

The fourth book (ff. 47a-50b) is entitled Orders of the Apostles sent to the Gentiles through Clement concerning the (divine) gifts, ordinations, and ecclesiastical canons.

The fifth book (ff. 50b-55b) is on Ordinations.

The sixth book (ff. 55b-61b) contains the regulations of Simeon the Zealot on the number of bishops required in an episcopal ordination.

The seventh book (ff. 62b-66b) contains the regulations of the Apostles on the rules affecting the mysteries (sacraments).

The eighth book (ff. 66b-74b) bears on the ecclesiastical canons sent by the Apostles to the Gentiles through Clement.

В

Ff. 73b-74b contain the canon of the books of the Old and New Testaments.

On fol. 75 there is a list of all the works of the Fathers of the Monophysite Church. The list is relatively modern because it mentions the works of Barhebræus (fol. 75b, 1. 7).

On fol. 76 and part of fol. 77a there is the colophon of the original MS. from which the present copy was transcribed. It informs us that it was written in the monastery of Mar Behnām, not far from the monastery of Za'farān, near Mardin, in November, 1936 of the Greeks, and A.D. 1624, in the time of the Patriarch Ignatius Simon from Tur 'Abdīn, and Mar Basil the Maphrian of the East. The copyist, Behnām by name, says that he began his work in May and finished it in November, and gives the names of two of his fellow monks: the priest Gorgis (George), and his chief Shukrallah.

The present MS. itself is written at Mosul by the deacon Matthew (fol. 77a), son of Paul, on 4th May, 2214 of the Greeks (A.D. 1903).

On fol. 77b there is a note to the effect that the Emperor Theodosius collected, from all parts, bones of saints which he tested by fire; out of 38,000 bones, only 8000 proved to be authentic. A West Syrian saint called Abhai carried 5000 of these bones to the East.

Written in a clear West Syrian hand. Rubricated. Headings of books in Estrangela