F

Ff. 55b-105b: A long maimra in the twelvesyllable metre, composed by Timothy, West Syrian bishop of Gargar, on the Egyptian Fathers Macarius, John, Bishōi, Maximus and Domitius.

محامدزا حسما بمدن محمود امدم كمدن المحددالمه العمهموط بينهم حلا احتقال محرقها احا محمنه ماحا مسب ماحا حمده ماحتقال محمدمهم وبومدالمهمهم

G

Ff. 106a-107a are filled in with a prayer, and ff. 107b-123b contain various penitentiary sughyātha, the first two of which are attributed to Bar Ķīķi, probably the West Syrian Maphrian Mark bar Ķīķi.

لمح همهدها بالمدخل الرحم سعمل حز عمص.

Some other sughyātha seem also to be by Bar Ķīķi.

 $\mathbf{H}$ 

Ff. 123b-132b: An anonymous commentary on the well-known mystical maimra of Barhebræus, which begins

]

Ff. 132b-141b: A miscellaneous collection of short tracts and prayers: (a) Questions of a pupil and answers of a teacher. (b) An anonymous tract on admonition (Jackies). (c) The canticle of the Three Children. (d) The trisagion, the first part of which is said to have been recited by the angels near the tomb of our Lord, and the second part by Joseph and Nicodemus.

J

Ff. 142a-143b: The Gloria in excelsis, as completed by Athanasius of Alexandria.

لعدوسال ومدالقل . . وعمد حين موسعا المالياهموه في المالياهموها والمالية المالية المال

K

Ff. 143b-149b: The ten beatitudes, and an anonymous and mystical explanation of some words of the Gospel.

Dated (on fol. 112a), 2096 of the Greeks (A.D. 1785), and written in a uniform but negligent West Syrian hand. Headings in red. The copyist does not give his name.

The fly-leaf at the end contains an anonymous exhortation to Edessa, and to a sinner.

Fol. 107a contains a note of purchase in Garshūni by a certain son of 'Abd al-Karīm of the family of Ḥāwa (معال).

## Mingana 84

 $248 \times 165$  mm. 142 leaves, twenty-eight and twenty-nine lines to a page.

A

Ff. 1-10: Isagogy of Porphyry in the form of tables only, and so differing somewhat from that preserved in some other MSS.

... موركم نوروم المعموم الموروه الموروم

See Wright's Catal. of British Museum and of Cambridge.

В

Ff. 11-18: Categories of Aristotle, in the form of tables only.

ووكيا بحصبه لازهله لهكمه فمكهوفا

Ff. 19-23 are blank. All the preceding leaves are unnumbered by the copyist, whose

pagination begins with fol. 24b and ends with fol. 142 and contains 237 pages in all.

C

Ff. 24b-103: The long treatise of John bar Zu'bi, entitled رمەزا محسوا, "The Metrical Composition" (fabric).

It is a discourse in the seven-syllable metre on the true faith and Economy of Christ according to the East Syrian doctrine, and against Monophysitism. It contains a long statement on the two sacraments of baptism and Eucharist (ff. 53 sqq.).

Ff. 102-103 contain a complete index of the headings of the work, which are written on the margins of the pages.

 $\mathbf{D}$ 

Ff. 103b-124a: A maimra by the same John bar Zu'bi, in the twelve-syllable metre, on the explanation of the liturgy of the East Syrian Church.

It bears the title اجتمع بعد بعد بعد بعد بعد المعامد , and begins: عدا لعدد المعامد المعامد المعامد المعامد بعد المعامد المعامد بعد المعامد ا

E

Ff. 124b-142: A maimra, in the twelve-syllable metre, containing the explanation of the liturgy of the East Syrian Church.

Same title as above, under D, or more fully (fol. 125a): حمير كما المنال المنا

The maimra is here anonymous, but it was published by me under the name of Narsai in my Narsai Hom. et Carm., i, 257-270. As I pointed out in my edition (ibid., i, 28), the maimra has been attributed by some writers to the East Syrian writer 'Abdīsho' (Ebedjesu), Metropolitan of Elam.

All the MS. is written by one copyist, the deacon Joseph, son of Elijah, of the village

of Mar Behīsho' of Kamūl (معنف معنف). The colophon is on fol. 101b.

Written in a clear and neat East Syrian hand of about A.D. 1790. Fully vowelled. Profusely rubricated. Red rulings. Fairly broad margins.

## Mingana 85

 $222 \times 165$  mm. 187 leaves, twenty lines to the page.

Collection of Lives of Saints.

A

Ff. 1-19a: St. Daniel the physician:

وسامل اهما.

В

Ff. 19-30a: SS. George, Antoninus and Queen Alexandra:

سهزا محدلاً. والموسيوها اهلم المهالمسه والمحمد

C

Ff. 30a-33a: The Abbot Arsenius, King of Egypt: إحل ازهيم محجل بمرزح بالحيا

D

Ff. 33b-43b: St. John, "son of the kings," known as Calybita: مصب حز محكةا

He was the son of a Roman nobleman whose father was called , and his mother Theodora.

E

Ff. 43b-52b: Onesima, daughter of the kings: العبيموها حيا

F

Ff. 52b-55b: A child killed by his master: