informs us that he transcribed his text from a MS. written in Arabic characters.

Clear and bold East Syrian hand. Fully vowelled. Headings in red.

## Mingana 111

 $326 \times 202$  mm. 177 leaves, twenty-seven lines to the page.

The work entitled *The Balance of the Time*, by the Jesuit J. E. Nieremberg, who died in 1658. In Garshūni.

# مال مدرار الارمدار.

Ff. 1b-2a contain the introduction of the translator, who informs us that the work was translated from the Italian, to be printed in the press of the monastery of Shawīr (sic) in the mountain of the Druzes, in A.D. 1733.

Ff. 2b-4b contain an historical sketch of the author, and ff. 5a-7b a general index to the work.

The two colophons in Arabic and in Garshūni on fol. 177a inform us that the MS. was copied at Alķosh on 29th December, A.D. 1795, by the priest George, son of the priest Yāķo (Jacob), of the family of Yūḥāna. See about him Mingana 109 and Mingana 110.

Clear and bold East Syrian hand. Fully vowelled. Red headings. Profusely rubricated. Broad margins.

The paper used inside the cover for binding contains the Syriac text of the life of St. Apollo in an East Syrian hand of the four-teenth Christian century.

## Mingana 112

279-193 mm. 209 leaves, twenty-four lines to the page.

#### A

Ff. 1-92a, 107b-202a, 203a-209a: The festal homilies of the West Syrian writer Mūshé (Moses) bar Kepha.

عصعقا ماه ورسما بحسب مصدا المحال من المحال المحال المحال المحال المحال المحال المحال المحال المحال المحل المحلل المحل المحلل المحلل المحلل المحلل المحلل المحلل المحلل المحل المحلل المحلل

The order of the homilies corresponds (in spite of some variations) with Brit. Mus. DCCCXLI (pp. 876-879) in Wright's catalogue.

Fol. 1b: Annunciation of Zacharias; fol. 7a: Annunciation of the Virgin; fol. 9b: Visitation of Elizabeth; fol. 10b: Birth of John the Baptist; fol. 14b: Birth of Christ (followed by a special dissertation in eighteen kephalia); fol. 24b: Visit of the Magi; fol. 31b: Holy Innocents; fol. 34a: Epiphany (in 17 kephalia); fol. 44b: Circumcision (in 14 kephalia); fol. 50a: Presentation in the Temple; fol. 51a: Christ and Jonah; fol. 51b: Cause of Sunday; fol. 52b: Temptation of Christ; fol. 54b: The wood of the Cross; fol. 55a: The history of Moses bar Kepha; fol. 55b: On fast (in 20 kephalia); fol. 63b: The leper of the Gospel; fol. 65b: On Melchizedek; fol. 68a: On Lazarus; fol. 70b: Palm Sunday (in 33 kephalia); fol. 80b: The Eucharist (in 29 kephalia); fol. 88b: The washing of the feet (in 16 kephalia); fol. 107b: Resurrection (in 30 kephalia); fol. 117b: Friday of the Confessors (in 6 kephalia); fol. 118a: First Sunday after Easter (in 11 kephalia); fol. 121b: Ascension (in 20 kephalia); fol. 124b: Pentecost (in 19 kephalia, followed by another homily on the same subject); fol. 134b: Transfiguration; fol. 137a: Decease of the Virgin; fol. 138b: Finding of the Cross (in 21 kephalia); fol. 148b: Brazen Censer (with a quotation from GregoryNazianzen); fol. 149a: Consecration and dedication of the Church; fol. 150a: Baptism in general; fol. 155a: Advices concerning Baptism (in 10

kephalia); fol. 159b: Explanation of the Liturgy (it is a long treatise that ends on fol. 191a); fol. 191a: Holy Chrism (in 49 kephalia); fol. 203a: Another on Holy Chrism; fol. 206b: Tonsure of Monks (in 10 kephalia).

### $\mathbf{B}$

Ff. 92a-107b: A treatise on Good Friday, by Isho' bar Abraham bar Elijah of Melitene, who was the nephew of Michael I the Great. He died in A.D. 1215.

امد مدلال بدلا مزمدال برمسعمال بصمر لمعمد من احزومر من الأمار

The treatise is divided into 51 kephalia.

C

Ff. 202*a*-203*a*: A treatise on the difference between Holy Chrism and Eucharist, by Rabban Daniel.

محمد مل مدون بحمم مون محمد محمون محمد محمدا.

Dated (fol. 209b) middle of March, A.D. 1905, and written in the town of Midyad (محنية), in Tūr 'Abdīn, by Malke (محنية), son of Gouriyé (محنية) Shamōni, of the family of Safar (معنية), in the time of 'Abd al-Masīḥ II, Patriarch of the West Syrians, in the very year of his deposition by a Synod of all the bishops assembled at Amed, with the exception of the bishop of Tūr 'Abdīn. The bishops elected Behnam, the Metropolitan of Mosul, and sent his name to the Government of Constantinople for confirmation.

Clear but somewhat negligent West Syrian hand. Red headings. Fairly broad margins. Profusely rubricated.

## Mingana 113

 $331 \times 221$  mm. 198 leaves numbered in Arabic numerals.

#### A

Ff. 11b-187a: A work on Syriac Grammar, by Jacob Ķeṭarblāya, i.e. from Ķuṭrabbul. Title: Jacob , The Flower of Sciences.

... بعزا حصرزا بالقلاد سوا حصلا معللهاد حملت محت بعداد همر حالا بمعصا اهزاماد محتمل مدحمهاد بحمر حمدها سلما معمدها مهزدهاد

The work is divided into five maimré, subdivided into kephalia and pāsūķė. The maimré are: (a) fol. 15a: Verb (6 kephalia); (b) fol. 80b: Noun (15 kephalia); (c) fol. 123a: Particles (5 kephalia); (d) fol. 165a: Sounds and right pronunciation of some letters:

The MS. is finely written, often in form of tables, and within several sets of red rulings in each page. The verbs recorded in it are translated into Garshūni. The margins are often crammed with more thinly-written explicative glosses. This is also done sometimes with the spaces between the lines of the text. On ff. 184b-185b are two pāsūķé on the superiority of the Ḥarklean Version over the Peshiṭta Version, and of the Peshiṭta of the Old Testament over the Syriac Ḥarklean of the new Testament.

On ff. 186b-187a a long poetical piece by the author states that he finished the composition of the work in 2075 of the Greeks and in A.D. 1764, in the time of the West Syrian Patriarch Ignatius from Edessa. This Ignatius is evidently Ignatius Gorgis (George), a native of Edessa, who became Patriarch in A.D. 1746.