

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 × 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.

ܡܠܬܐ ܡܨܪܐ ܕܐܠܝܬܐ

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 Alkošh on 29th December, A.D. 1795, by the priest George, son of the priest Yāko (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 fourteenth 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 Mūshē (Moses) bar Kepha.

Headed: ܡܠܬܐ ܡܨܪܐ ܕܐܠܝܬܐ
ܡܨܪܐ ܕܐܠܝܬܐ ܡܨܪܐ ܕܐܠܝܬܐ
ܡܨܪܐ ܕܐܠܝܬܐ ܡܨܪܐ ܕܐܠܝܬܐ
ܡܨܪܐ ܕܐܠܝܬܐ ܡܨܪܐ ܕܐܠܝܬܐ
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ܡܨܪܐ ܕܐܠܝܬܐ ܡܨܪܐ ܕܐܠܝܬܐ
ܡܨܪܐ ܕܐܠܝܬܐ ܡܨܪܐ ܕܐܠܝܬܐ

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 Gregory Nazianzen); fol. 149a: Consecration and dedication of the Church; fol. 150a: Baptism in general; fol. 155a: Advices concerning Baptism (in 10

