a whole quire of ten leaves is missing between ff. 66-67.

B

Ff. 112b-135: The history of the Apostle Philip.

المحمد بعداله وعدالمه وعدال معدال

مدلا مدن معمد معسل معر :Begins عدد معسل معرف معسل مسروا.

On fol. 125b the copyist informs us that a leaf had disappeared from the MS. from which he was transcribing.

The colophon (fol. 135b) states that the MS. was written Wednesday, 16th February, 1981, of the Greeks (A.D. 1670), by the deacon Makbai, or Maccabee (معمد), son of Kaskūn (معمد), from the town of Amed.

Clear, but somewhat negligent East Syrian hand. Large headings in red. Fairly broad margins.

On fol. 136b two modern notes, one in Arabic and the other in vulgar Syriac, inform us that the MS. belonged to a certain Ḥanna Marōgui (استار فحان).

Mingana 123

 217×158 mm. 77 leaves, eighteen and twenty-one lines to the page.

A work in questions and answers embracing all that happened to this world from its beginning, and all that will happen to it till its end. In Garshūni.

The one who asks is called a "pupil," and the one who answers is Isaac of Tripoli, a Roman Catholic bishop, and an ancient student of the Roman College De Propaganda Fide.

بهادت صعب دلم ولما معالمه مع احده; مادت صعب دلم ولمدا معالمه مع احده; العسام للمدم وصدره مدلها المادله.

Dated Tuesday, 12th August, A.D. 1740, and written by the deacon Michael, son of the Bishop Basil (حب المعالمة المعالمة),¹ of the village of 'Ain Tannūr (جب أبوز).

Written in two different hands on two different kinds of paper. The first hand is a clear and neat East Syrian script, and the second is a clear but somewhat negligent East Syrian script. Broad margins. All headings in red.

An Arabic marginal note (fol. 39a) informs us that the MS. passed into the possession of the priest Anṭūn, son of Thomas (قس انطون بن بن انطون بن).

A leaf is missing between ff. 10-11. The first fly-leaf, containing the heading "Book of Paradise," belongs to a totally different MS., and has been added by the binder.

Mingana 124

 145×100 mm. 261 leaves, generally twenty-three lines to the page (when there is no harmony at the bottom of it).

The four Gospels according to the Harklean Version, as follows:—

A

Ff. 1-12a: A list of the lessons from the Gospels to be read in the West Syrian Church service.

A leaf is missing at the beginning, and the list itself is damaged in some places.

محم لا محصم الم بروخ : The first line is

¹There were evidently some Roman Catholic bishops who were married in the first half of the eighteenth century.

ملمر مه بحوه : At the end are the words

The above list has been added to the rest of the volume in a clear and neat West Syrian script. The first words of the Gospels are in black, and the indications referring to festivals in red.

B

Ff. 12a-13b: The letter of Eusebius to Carpianus concerning the Canons of the Gospels and the Ammonian sections.

بامصحیه مهنی بعدهامدز معدار، بعاصعیده اهنا بعدها میقیا.

Written by the same hand that wrote the Gospels which follow.

C

Ff. 14a-18b: The list of the Canons of Eusebius.

Written in four columns to each page in black, red and apparently also blue ink.

 \mathbf{D}

Ff. 19a-261b: The four Gospels, according to the Harklean Version.

Each Gospel is preceded by a list of its chapters.

Matthew: The list of the sixty-eight chapters is on ff. 19a-20a, is incomplete at the beginning, and ends as follows:

مدسد مقال باههدم مبعد بعدم مدسد ماههدها سر مدح لمزدها بهومرح معسدا ملاح ماهدسا.

This is followed by the text of the Gospel (ff. 20b-89a), after which is the subscription:

محمر المهمي مبعل دورولا ومده مبعل مامهمهم وسي مداله معمل مامهما الم حده وبي مقال علم مامهما ممستا بمنقبا المماد معلى مالقا حصب مسعف معمورة الممار ماناب.

Luke: The list (incomplete at the beginning) of the eighty-three chapters is on ff. 142a-143a, followed by the Gospel (ff. 143b-220a), after which is the subscription: عدم عبد عبد عبد المحال المحال

John: The list of the nineteen chapters is on fol. 220b, headed as usual: مقالاً إلى المحمد عميداً.

This is followed by the Gospel (ff. 221a-261b). Incomplete at the end, and the text breaks off with John xviii, 3. All the chapters xix-xxi are, therefore, completely missing.

The Ammonian sections and the Eusebian Canons are marked in red on the margins, while at the foot of each page is a complete harmony of the Gospels. The numbers of the chapters are marked in black ink on the margins.

On the margins of the pages are the Greek words found in the MS. which Thomas of Ḥarkal was translating. Apparently only those Greek words which for some reason or other required special mention are referred to. These are at times identical with those found in the MS. edited by White, and at other times different from them. The same margins contain also many of those Syriac glosses printed by White as footnotes to his edition.

We will give an example of the nature of the harmony found at the foot of the pages from fol. 83b.

Twa	<u>حومل</u>		<u>~~~~</u>
	635	مرر	هيه
	બા ;	مرس	عمار
محه	•	مرم	an
			gue

Vellum.

Ff. 97-104, 106-111, 122-131, 151-152, 159-160, 241-249 are supplied by a fifteenth-century hand. The rest of the MS. is written on fairly thick vellum and in regular Estrangela characters of about A.D. 730.

The margins of many leaves have disappeared, and complete lines of the text have disappeared from some other leaves. Ff. 105, 132, 141, 256, 257, 259-260 are more or less fragmentary.

On fol. 110b there is a Garshūni note of reading by the priest 'Abd al-'Azīz, dated 1976 of the Greeks (A.D. 1665).

Mingana 125

 158×110 mm. 123 leaves (according to the Syriac numbering at the bottom of the pages), fifteen lines to the page.

West Syrian Psalter.

حطحل بمدرمده وا ببصب

Ten leaves are missing at the beginning (with Psalms 1-16), and Psalms 146-150 are missing at the end.

No date. Written in a clear West Syrian hand of about A.D. 1650. Eight leaves at the beginning and twenty-three leaves at the end are by a later hand. Rubricated. Headings in red.

Mingana 126

 273×188 mm. 99 leaves, twenty lines to the page.

Α

Ff. 1-91b: A collection of the sermons or homilies of Dionysius Behnam, son of 'Abdallah, the West Syrian Metropolitan of Mosul, in the second half of the nineteenth century. In Garshūni; but ff. 24b-27a, together with many other quotations, are in Syriac.

معمر الرح والرح . . . وحدم Begins: محمر الرح والرح محمولا الرحم المحمولات الرحم الحدم المحمولات والمرادة المرادة المر

The sermons are seventeen in number and generally deal with penitence, death and ing. They are found on ff. 1b, 7b, 21a, 27a, 31a, 33b, 37a, 44a, 48b, 54b 77b, 78b, 89b.

B

Ff. 91b-93b: Fourteen short poet in the twelve-syllable metre by Behnam, Metropolitan of Mosul. with a translation into Garshūni.

در دلت کسی مداز : Headed کے الگری دمدیا الاصلی بالاست دمدیا الاصلی الاستان کیار درست الامدورال .

C

Ff. 94b-99b: A sermon sent from nople in A.D. 1890 by the same Metropolitan of Mosul, to be real Cathedral of his diocese.

اسم همهد مع هرومر معتوده مع المعددة معتودة المعددة ال

Dated 19th January, A.D. 1890 (fol. 94a), and written in Constantinople by Matthew (مدلاته), son of Ḥanna as-Samarji (مدلاته), the nephew of the same Metro-