Mark: ff. 39b-67a. Luke: ff. 67b-114a. John: ff. 114a-151b. Acts: ff. 151b-203a. Catholic Epistles: ff. 203a-216a (James, Peter, John).

Pauline Epistles: ff. 216-319. A leaf is missing at the end which contained Heb. xiii.

17-24.

The MS. contains two kinds of numberings in chapters. The first numbering embraces all the Books of the New Testament as a whole, which have thus 165 chapters. The second numbering affects each separate Book as follows: Matthew, 22 chapters; Mark, 13; Luke, 23; John, 20; Acts, 25; Catholic Epistles, 8; Pauline Epistles, 44.

Ff. 1-3, 13-15, 20, 22, 32-34, 51-53, 112-112a, 201-227, are supplied by a hand of about 1860. The same hand has also renovated some other leaves that were in a bad state of preservation, but the edges of the three final leaves have been overlooked.

No date. Written in a beautiful East Syrian hand of about A.D. 1500. Complete set of puḥḥāmés of the East Syrian Massora. Rubricated.

Mingana 42

 115×85 mm. 182 leaves, twenty-four lines to the page.

The Four Gospels with some other New Testament writings, according to the Harklean Version.

Α

Ff. 1-6a contain an index of the lessons from the New Testament to be recited on some specified festivals. The references are to kurrāsa and pithḥa (Lala) of the MS. The index was compiled (fol. 6a) in 1449 of the Greeks (A.D. 1138) by a later hand.

هدا بعومد مرا هد واند معدا واندم ولا المناس المناسب المناسبة المن

All the indications in the index are written within small squares, and even the above colophon is written in this way.

Ff. 6b-7a contain an additional lesson for the Commemoration of the dead from I Thessal. iv. 13-23.

B

Fol. 7b contains a spheric diagram showing in red and black letters the day and the month of a given year of the Greeks. A note at the bottom of the diagram tells how to make use of it.

Fol. 8a contains an inscription by an owner (a son of Joseph), which cannot be safely deciphered.

All the above leaves, apart from fol. 8a, are a later addition to the original MS. which follows.

C

Ff. 8b-52a: The Gospel of Matthew.

One leaf is missing between ff. 17-18 which contained Matt. vii. 6-26, and another between ff. 25-26 which contained Matt. xii. 34 (in part)-xiii. 10.

Ff. 52b-80a: The Gospel of Mark.

Ff. 80b-133a: The Gospel of Luke. At the end of the Gospel is found the date of all the MS.: 1146 of the Greeks (A.D. 835):

Ff. 133b-173b: The Gospel of John. At the end of the Gospel are some square ornaments.

Fol. 174a is filled with a picture of a saint with a halo round his head. The picture is dim and I cannot see the main feature of the man whom it represents, and who may possibly have been John the Evangelist.

D

Ff. 174b-182 contain New Testament matter as follows:

Ff. 174-178b: The Epistle of St. James, headed: محم عندهم المنال بدعود عندهم المنال ا

About half of fol. 176 has completely disappeared.

Fol. 182b: A quotation from the Epistle to the Hebrews.

The MS. is in vellum. Here and there a few words have begun to fade, but are still legible.

Dated 1146 of the Greeks (A.D. 835). See above under C. Headings in red. The chapters are written on the margins in figures, accompanied by the letter Sādhé which stands for J. On the margins are also some glosses, and the enumeration of the festivals on the occasion of which the text is to be read.

Mingana 43

150 \times 105 mm. 130 leaves, seventeen lines to the page.

A work on Horoscope attributed to Abu Ma'shar, the Indian philosopher, or Abu Ma'shar Ja'far b. Muḥammad al-Balkhi. In Garshūni.

Ff. 1-107a deal mostly with men, and ff. 107a-130 deal with women.

Almost every large section is introduced by: "Says the philosopher Abu Ma'shar the Indian," or simply by "Says the philosopher." Even Aristotle is quoted sometimes (see e.g. fol. 60a).

No date. Written in a clear but ugly West Syrian script of about 1840. Headings in red.

Mingana 44

 153×105 mm. 139 leaves, twenty lines to the page.

A

Ff. 1-30: The work on Logic called *Isagoge*, by Barhebræus.

The work has four kephalia, subdivided into $p\bar{a}s\bar{u}k\dot{e}$. They begin on ff. 1a, 14a, 21b, 25b.

Written in the monastery of Za'farān in 1885 of the Greeks (A.D. 1574):

محمده وطحل واستصهوب مد وطحل وساها العبم وصل حبا ورحوال عدم العده ومو حطمده وصل حبا ورحوال عدم العده ومو

B

Ff. 31a-62b: The second part of Aristotle's $\Pi \epsilon \rho i$ 'E $\rho \mu \eta \nu \epsilon i as$ with a detailed commentary on the margins:

ولادل ولمزي وانسههههالمس ومعلمهه هنامديماس به مدلاً موسقاً.

The first words of the text are:

عرمداله ربع بالمسمر مع عمدا معى مدكرا

The first words of the commentary are:

هد بعرمدلد مده مدانع امدز دلامها لعمد مد مدهدار

The four other chapters begin as follows (fol. 36b): المنافعة ومستال الماء والماء وا