$\mathbf{B}$ 

Ff. 1b-16a: The life of St. Cyriacus and his mother Julitta. In Garshūni.

## مدن مهزامه مه حديد امده.

One leaf is missing between ff. 11-12, and about 30 leaves have also disappeared between ff. 15-16, and the beginning of 16a does not seem to be the end of the life of St. Cyriacus.

C

Ff. 16a-24b: A maimra on Alexander and Gog and Magog, by Jacob of Serug.

محامدنا بدا المحسبن محكما مدممسا مدلا ٥٥ لزهل بدم حاهت الهما ٥٥٠ محمهما بصمر كمديت محمود،

Begins: حبر اهزا كمدمدكه Four leaves are missing between ff. 19-20.

Ff. 24b-34b: The story of Salih b. 'Abd al-Kūddus with the Chinese monk. In Garshūni.

. . . عربة ركس احم حدم كلمومه مدم ناهو الرب.

علا مراهد الم محزيا حزامد مح Begins: حماله محزيا

Many words have disappeared from ff. 26

and 29.

Fol. 34b: The beginning of the story of the wise man Josephus and King Nebuchadnezzar.

... هن السديد مصدوه الاساد المعدر معالى و ماده ميم السعمر somesom ollecty celly.

Incomplete. In Garshūni.

F

Fol. 35: The end of a maimra on the second coming of our Lord, and the beginning of another maimra on death, by Isaac of Antioch.

محامدوا ومدوب استعسم وحلا محسف

Begins: معمار هيء حب سحتحب

Incomplete.

No date. Written in a neat and clear West Syrian hand of about A.D. 1450. Headings in Estrangela characters. Rubricated. The MS. is fragmentary and in a bad state of preservation.

## Mingana 89

 $322 \times 215$  mm. 93 leaves; more than half of the leaves of the MS. have double columns, with from twenty-nine to thirty-six lines to the page.

Ff. 1-6b: The geographical part of Barhebræus's work entitled:

## مديدا مويعا

The work contains the introductory matter and all the first nīsha. Incomplete at the beginning.

 $\mathbf{B}$ 

Fol. 5 contains a map of the earth with red and black lines, based on the seven climates of Ptolemy.

Ff. 6b-9a: An ecclesiastical calendar of the sun and the moon in form of tables. The numbers are placed in the twenty-two squares of each one of the thirty-two lines. The calendar is attributed at the beginning to Dioscorus.

سماح حدم الله مهزهة هزا السعاد مع الملامه ومصمورهما A long Garshūni note at the beginning explains the use of the calendar.

Dated 2026 of the Greeks (A.D. 1715), and copied by the priest Abraham, son of Yaunān (Jonas), who mentions with gratitude his teacher, the priest Sulaimān.

D

Ff. 9b-10a are blank. Ff. 10b-18b: The commentary of Dionysius Barşalībi on the Apocalypse.

المدان المعموم المعمو

E

Ff. 18b-28b: The commentary of the same Dionysius Barşalībi on the Acts. Incomplete at the end.

معممل بعردهسه درجه وسلال بمديد

F

Ff. 29a-38b: The treatise of the same Dionysius Barşalibi against the Jews. Incomplete at the end.

. . . المنع وبحدم محمد المحمد ونعا محصدا محمد محمد وبمهورتا . . ومراه ومحمدا ومسعمه حربزا.

G

Ff. 39a-84b: The treatise of the same Dionysius Barşalībi against the Muḥammadans

ازهدهال (صدهاد or المعدلا المعدلا

The treatise is divided into three maimré, subdivided into thirty kephalia. I edited and

translated the last maimra (ff. 76-84), which consists entirely of Kur'anic quotations.

A leaf is missing at the beginning, which contained the title page and the first part of the introduction. Another leaf is missing between ff. 76-77.

H

Ff. 85a-92b: The treatise of the same Dionysius Barṣalībi against the Nestorians.

ازهدها بحمد سعهة تسه.

The treatise is incomplete at the beginning and at the end.

I

Fol. 93a contains a grammatical note on the siyāmé points which are not to be used for the cardinal numbers, and a commentary on Ps. xv. This folio belongs to a different MS., which contained Biblical commentaries. This is proved by the Arabic inscription dealing with the purchase of the MS. by a for his son Sulaimān. Fol. 93b contains the list of the MSS. owned by the priest Yalda, son of Hanna, of the village of Karakosh.

No date. Written apparently in two different and bold West Syrian hands, of about A.D. 1700 and 1450-1500. The major part of the MS. is by the first hand. Ff. 1-9 are by a third and thinner hand, and dated 2026 of the Greeks. See above under C. They appear also to be from a totally different MS. Moderately rubricated. Broad margins.

## Mingana 90

210 × 155 mm. 244 leaves, generally from nineteen to twenty-two lines to the page.

The Service-Book of the West Syrian Church, entitled , as follows:

Ff. 1b-62: Generalities with معتبر and معتبرا