



Ref. number of the  
original -

Ch. K. K. K.

06.07.2010

091(479.25)

CATALOGI CODD. MSS. BIBLIOTHECAE BODLEIANAE PARS XIV

CATALOGUE  
OF THE  
ARMENIAN MANUSCRIPTS  
IN THE  
BODLEIAN LIBRARY

BY THE  
REV. SUKIAS BARONIAN

AND

F. C. CONYBEARE, F.B.A.

HON. FELLOW OF UNIVERSITY COLLEGE, OXFORD

11  
|||  
21194



Oxford  
AT THE CLARENDON PRESS  
1918

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE CAPE TOWN BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY



## LIBRARIAN'S NOTE

THE present Catalogue of the Armenian Manuscripts in the Bodleian Library, one hundred and twenty-four in number, was begun in 1883 by the Rev. Sukias Baronian, who worked at it as opportunity offered until his death in 1904, by which time MSS. 1-63 had been dealt with. In 1912 Mr. F. C. Conybeare kindly undertook to complete the Catalogue and compile the Indexes, and his services to the Library are gratefully acknowledged. In such a case of dual authorship, spread over thirty-five years, some inconsistencies must inevitably be found. The printing began in 1889 and much of Dr. Baronian's work was printed off before his death. The text of the whole Catalogue was in print before the end of 1914.

The Index of Shelfmarks shows that the first Armenian Manuscripts were received from Archbishop Laud in 1635, and that Dr. Thomas Marshall, Dr. Edward Pococke and Archbishop Narcissus Marsh, with others, contributed to the building up of the Collection. A considerable number also were bought by Mr. E. W. B. Nicholson in the course of his long librarianship, including fifty in the year 1899.

F. MADAN.

*January, 1918.*

## AUTHOR'S PREFACE

THE following Catalogue is almost wholly the work of my lamented friend, Dr. Baronian. About half of it was already printed, when several years after his death I was asked by Mr. Madan to complete it. In doing so I went through the manuscripts afresh, re-writing or making such corrections in Dr. Baronian's manuscript text as seemed to me to be necessary. In particular I ventured to alter his transliteration of certain letters, for I cannot believe that the translators and authors of old Armenia, using as they did the idiom of Ararat, pronounced Paulos as Boghos, Petros as Bedros, Trdat as Drtad, nor was Dr. Baronian always consistent with himself. In general, therefore, I have used the equivalents employed in the great Catalogue of the codices of the Mekhitarists at Vienna, transliterating

*p* as *B*, not *p*.

*q* as *G*, not *k*.

*γ* as *D*, not *t*.

*ε* as *e*.

*z* as *z*.

*ε* as *é* or *è*.

*ϕ* as *ϕ* or *ϖ*.

*β* as *th*.

*ϑ* as *j* or sometimes *z*.

*ϕ* as *kh*.

*δ* as *dz*.

*ϕ* as *k*, not *g*.

*λ* as *ds*.

*ϕ* as *f* or sometimes *λ*.

*ϑ* as *dj*.

*ϑ* as *y* or, at the beginning of a word, as *h*.

*z* as *sh*.

*z* as *tch*.

*ϕ* as *dsh*.

*α* as *rh* or Greek *ρ*.

*ω* as *t*, not *d*.

*ρ* as *r*.

*g* as *tz*.

*ϕ* as *ph*.

*ϑ* as *q*.

*ω*, or *ο* as *ō* or *ó* or *au*.

*ϕ* as *f*.

*c* as *v*.

*ϕ* as *v*, sometimes as *v*.

*ϕ*, as *iv* or *iu* according as it comes at end or in middle of a word.

It would of course have been more satisfactory in some ways to employ, especially for consonants, the scientific symbols invented by comparative philologists and used by Hübschmann and Marr in their grammars of the language; but such symbols would convey nothing to most students for whose use this Catalogue is intended and to whom I only wished to impart roughly and generally what the letter corresponds to in the very inadequate English alphabet. I say *roughly*, for the same Armenian characters were pronounced very differently in East and West Armenia, especially after the tenth century; and the more unintelligent scribes often wrote the same word in several ways, all equally faulty. I therefore entreat the reader not to be censorious, and would say to him in behalf both of my dear old friend Dr. Baronian and of myself—

Be to our faults a little blind  
And to our virtues very kind.

FRED. C. CONYBEARE.

## CONTENTS

	PAGE
LIBRARIAN'S NOTE . . . . .	iii
AUTHOR'S PREFACE . . . . .	iv
INDEX OF SHELFMARKS OF MSS. . . . .	vi
LIST OF DATED MSS. . . . .	viii
CATALOGUE . . . . .	1-254
GENERAL INDEX.	
INDEX OF SUBJECTS.	

## INDEX OF SHELFMARKS OF MSS.

SHELFMARK.	No. IN CATALOGUE.	ACQUISITION.
MS. Arm. b. 1	45	Various years.
2	49	Given by Dr. Baronian, 1895.
" " c. 1	63	Bought from Quaritch, 1893.
2	85	Bought from Hannan, Watson & Co., 1899.
3	64	" " " "
4	83	" " " "
" " d. 1	10	Bought from J. Bayan, 1882.
2	26	" " " "
3	2	" " 1883.
4	3	" " " "
5	1	" " " "
6	5	" " 1884.
7	14	" " " "
8	13	" " " "
9	12	" " " "
10	34	17th cent.
11	68	Bought from F. C. Conybeare, 1892.
12	108	Given by Dr. Baronian, 1893.
13	53	Bought from Hannan, Watson & Co., 1897.
14	50	" " " " 1899.
15	56	" " " "
16	82	" " " "
17	88	" " " "
18	102	" " " "
19	106	" " " "
20	78	" " " "
" " c. 1	9	Bought from J. Bayan, 1883.
2	31	" " " "
3	11	" " 1882.
4	7	" " " "
5	25	" " " "
6	8	" " " "
7	28	" " " "
8	29	" " " "
9	16	" " " "
10	41	Given by R. Burscough, circa 1697.
11	86	Bought from F. C. Conybeare, 1892.
12	113	" " " "
13	122	Bought from Hannan, Watson & Co., 1897.
14	95	" " " " 1899.
15	80	" " " "
16	74	" " " "
17	84	" " " "
18	61	" " " "
19	67	" " " "
20	69	" " " "
21	81	" " " "
22	103	" " " "
23	105	" " " "
24	93	" " " "

INDEX OF SHELFMARKS OF MSS.

SHELFMARK.	No. IN CATALOGUE.	ACQUISITION.
MS. Arm. c.	25	100 Bought from Hannan, Watson & Co., 1899.
	26	101 " " " "
	27	116 " " " "
	28	96 " " " "
	29	89 " " " "
	30	54 " " " "
	31	109 " " " "
	32	87 " " " "
	33	99 " " " "
	34	112 " " " "
	35	71 " " " 1900.
	36	70 " " " "
	37	73 " " " "
	38	94 " " " "
	39	91 " " " "
	40	52 Bought from F. C. Conybeare, 1900.
" " f.	1	23 Bought from J. Bayan, 1882.
	2	24 " " " "
	3	46 Bought from Dr. Baronian, 1887.
	4	47 Given by the Rev. G. J. Chester, 1889.
	5	77 Bought from F. C. Conybeare, 1892.
	6	110 " " " "
	7	121 Bought from Hannan, Watson & Co., 1897.
	8	51 " " " 1899.
	9	72 " " " "
	10	97 " " " "
	11	55 " " " "
	12	104 " " " "
	13	111 " " " "
	14	119 " " " "
	15	120 " " " "
	16	114 " " " "
	17	90 " " " "
	18	92 " " " "
	19	76 " " " "
	20	75 " " " "
	21	115 " " " "
	22	60 " " " "
	23	62 " " " "
	24	79 " " " "
	25	107 " " " 1900.
	26	66 Bought from F. C. Conybeare, 1900.
" " E.	1	21 Bought from J. Bayan, 1882.
	2	18 " " " "
	3	22 17th cent.
	4 (R.)	33 Bought from Dr. Baronian, 1887.
	5	57 Bought from Hannan, Watson & Co., 1899.
	6	58 " " " "
	7	123 " " " "
	8	59 " " " "
	9	98 " " " "
	10	65 Bought from F. C. Conybeare, 1900.
MS. Bodl. Or.	13	124 Bought in the Bernard Collection, 1698.
MS. Canon. Or.	131	38 Bought in the Canonici Collection, 1817.
MS. Copt. c.	2	4 Given by A. J. Butler, 1884.
MS. Laud Or.	21	32 Given by Archbishop Laud, 1635.
	34	15 " " 1636.
	35	17 " " 1639.
	202	117 " " 1635.
MS. Marsh	8	19 Bequeathed by Archbishop Marsh, 1713.
	17	37 " " " "

## INDEX OF SHELFMARKS OF MSS.

SHELFMARK.	No. IN CATALOGUE.	ACQUISITION.
MS. Marsh	85	39 Bequeathed by Archbishop Marsh, 1713.
	128	35 " " "
	187	118 " " "
	438 (1-3)	30 " " "
	467	40 " " "
	646	6 " " "
MS. Marshall (Or.)	30	42 Bequeathed by Dr. T. Marshall, 1685.
	83	43 " " "
	106	20 " " "
	137	44 " " "
MS. Poccocke	399	27 Bought at Dr. E. Poccocke's sale, 1693.
	415	48 " " "
MS. Thurston	17	39 Given by Dr. R. Bathurst, 1675 (?).

## LIST OF DATED MSS.

DATE A. D.	No. IN CATALOGUE.	SHELFMARK.	DATE A. D.	No. IN CATALOGUE.	SHELFMARK.
1296	60	MS. Arm. f. 22	1617	35	MS. Marsh 128
1304	2	d. 3	1620	56	MS. Arm. d. 15
1324	31	e. 2	1632	63	c. 1
1334	83	c. 4	1637	18	g. 2
1334	110	f. 6	1641	95	e. 14
1335	3	d. 4	1651-5	55	f. 11
1382	71	e. 35	1657	14	d. 7
1394	69	e. 20	1657	57	g. 5
1453	61	e. 18	1664	122	c. 13
1464	29	e. 8	1672	98	g. 9
1469	7	e. 4	1674/5	39	MS. Thurston 17
1470	8	e. 6	1675	20	MS. Marshall (Or.) 106
1482	30	MS. Marsh 438	1675/6	34	MS. Arm. d. 10
1486	52	MS. Arm. e. 40	1687	119	f. 14
1488	15	MS. Laud Or. 34	1689	70	e. 36
1491	28	MS. Arm. e. 7	1697	38	MS. Canon. Or. 131
1497	9	e. 1	1701	93	MS. Arm. e. 24
1551	17	MS. Laud Or. 35	1706/7	33	g. 4 (R.)
1564	12	MS. Arm. d. 9	1707	84	e. 17
1570	13	d. 8	1712	120	f. 15
1578	123	g. 7	1752	94	e. 38
1609	53	d. 13	1753	89	e. 29
1610	85	c. 2	1833	108	d. 12
1611	66	f. 26	1850	101	e. 26
1613	115	f. 21			

## CATALOGUE OF ARMENIAN MSS.

### 1

#### MS. Arm. d. 5—Gospels, 12th & 13th centt.

Size,  $11 \times 7\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 4\frac{1}{2}$  in. In two columns, of 21 lines each. FF. 325. The volume is formed of two portions: the first is written on oriental glazed cotton paper, the second (from f. 257) on vellum. Both parts are written in small uncials but by different hands, and in both parts the quires are marked by letters. Oriental binding, with traces on the front cover of some metal ornaments: there was once a flap, and the volume was fastened by 3 thongs passing over it from the back cover on to 3 studs on the front cover.

It contains the four Gospels: Matthew, f. 1; Mark, f. 94<sup>b</sup>; Luke, f. 155; John, f. 255, defective from xxi. 14 to the end.

Of the disputed passages there are only the conclusion of Mark and the verses Luke xxii. 43, 44 (f. 243<sup>b</sup>). The narrative of the adulteress (in the vellum part) is omitted, but the margin (f. 281) gives the title of it. The text has the Eusebian section with numbers on the margins throughout the whole volume, but the corresponding harmonies at foot of the pages occur only in the paper part. There are to be found also the sections for choral use called Pentecostal Lessons, but there are no rich initials or marginal ornaments here or elsewhere.

At the end is a subscription, on vellum, but plainly from the hand of the writer of the first (paper) part. Unfortunately the beginning of this note is wanting, but we learn from it that the writer was a priest named Thoros. The two imperfect words [A ԷԼ] Ի ԲԵՐՈՍ ՏԱՍՄՈՒՄ 'in the mountains of Taurus' (words which are the last of a sentence that began on the missing part of this note) also show that the MS. was written in Cilicia. The date of the paper part can only be approximately fixed: in paper and in the quality and form of writing it greatly resembles one of the Gospels of the British Museum, dated 1181. It must, however, be later, because the introduction of the passage, Luke xxii. 43, 44, as well as other

disputed passages, into the Armenian text is believed to have begun in or soon before the reign of Hethoum II (1289-1307). If the paper portion of the MS. is of the 13th cent., the vellum must be of the 12th cent., for it is no doubt older than the paper part, from the fact that the latter has been transcribed purposely to complete the vellum part. This may be concluded from the two pages where the two transcripts meet together; the last page of the paper finishes with the end of the 26th verse of Ch. i. of John, leaving some lines in blank, whilst the vellum part continues with the last word ('of the world') of the same verse. Besides, the number of the first quire of the vellum part being the letter II', i.e. the 20th, shows that it had already a numeration of quires quite independent of the paper part, which has on the last quire the letter P, i.e. the 32nd.

At an uncertain date the MS. became the property of the commune of Urfa, as can be seen from the following inscription of the impress of a stamp (ff. 88<sup>b</sup> and 159) ԹՒՐԿՆԵՆԻ ԻՍՏԻՒՂԻ ԵՒ ԵՄՊԵՐԱՏՐԻ 1865.

This MS. was bought from Mr. Joseph Bayan on Sept. 12, 1883.

### 2

#### MS. Arm. d. 3—Gospels, A.D. 1304.

Oriental cotton paper, glazed and soft. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 4\frac{1}{2}$  in. In two columns, each of 23 lines (to f. 111) or 20 lines (f. 112 seqq.). FF. 298. Writing bold and uniform bologrigr. Oriental binding, with flap, and silver ornaments and stones on both covers: the volume was at one time fastened by 3 thongs passing from the back cover on to 3 studs on the front cover, and two of the studs remain.

It contains the four Gospels: Matthew, f. 16; Mark, f. 93; Luke, f. 143; John, f. 232.

The text omits all the disputed passages. It has the Pentecostal Lessons, with large initials and arabesques, although not completed, being only *outline* designs in a pale colour. The Eusebian

section-numbers are noted on the margins, but the corresponding harmonies at foot of the pages are wanting. It has the Eusebian canons at the beginning of the volume, with the references on the margins of the text under the section-numbers.

The MS. is remarkable for numerous full-page pictures, a large proportion of which, as can be seen from the following list, are placed at the beginning of the volume.

1. f. 3<sup>b</sup>. The Annunciation.
2. f. 4<sup>a</sup>. The Adoration by the Magi.
3. f. 4<sup>b</sup>. The Presentation in the Temple.
4. f. 5<sup>a</sup>. The Baptism.
5. f. 5<sup>b</sup>. The entry into Jerusalem.
6. f. 6<sup>a</sup>. The Crucifixion.
7. f. 6<sup>b</sup>. The Burial of our Lord.
8. f. 7<sup>a</sup>. The Descent into Hades.
9. f. 9<sup>b</sup>. The vision of Joseph, the husband of the B. V. Mary.
10. f. 10<sup>a</sup>. Christ *Judez Mundi*.

The bust of Christ holding in His left hand an open book bearing the words 'Come, ye blessed of my Father' (Matt. xxv. 34). In the background is a note of two lines, of which the following is the translation: 'Let Christ the God forgive on His second coming Ter Azat and Avak, who have helped [me] in these pictures.'

11. f. 11<sup>b</sup>. The repentant malefactor entering into Paradise.
12. f. 12<sup>a</sup>. The Annunciation to Zacharias.
13. f. 13<sup>b</sup>. The Sacrifice of Abraham.
14. f. 14<sup>a</sup>. Christ *Luz Mundi*.

Christ enthroned, holding a book on which is the sentence, 'I am the light of the world' (John viii. 12).

With this set of pictures are intermixed the ten pages of the Eusebian canons, which are bordered with simple reddish colour; the same is the case with the other ornaments throughout the whole volume.

Besides these pictures there is one of each Evangelist at the beginning of his Gospel, by a less skilful hand—very likely by the transcriber himself. Karapet, the priest, who states in a final note on f. 297 that he took trouble with the pictures, and that he finished the copy on the 25th June, 753 Arm. = 1304 A. D.; probably in Cilicia, since he mentions the reign of Hethoum (II) and the patriarchate of Gregory (VII).

All these pictures are protected by silk leaves of varying colour.

The MS. is adorned also on its two covers with some silver work, consisting of round-headed nails, small leaf-shaped plates, Maltese crosses of different sizes, and some stones, put together anyhow without taste or order. On the first cover there is, besides a Persian seal neatly engraved, an Armenian inscription roughly engraved and wrongly spelt;

on the larger silver cross we read the following:

ՈՒՆԻՅ ԸՆԴԻՆԵ ՅԵՐ ԼԻ ԻՐԸՅ ՏԻ  
ՅՈՍ ԸՆԵՍԻՆԵ ԻԻՐ ԿՐԻ ԸՆԵՅՈՒՆԵ. i.e. 'In

the year 1143 [= 1694 A. D.]. This cross is in memorial of Ter Iovanes and his wife.' On the second cover there are the following four inscriptions engraved on different crosses, in different forms of writing, and in coarse spelling:—

ՄԵՄԵՐՈՒ, i.e. Mary.

ԸԻՐԵՆԻՍ, i.e. John.

Տ Մ Կ Ր Ո Տ Ի Չ, i.e. Ter Mkertitch.

The fourth, in very ugly current style, is engraved on the larger cross, and runs thus: (ՅԵՆԱՆ՝ ԵՄԵՆ Ե ԽՈՍՏՈՒ ՏՈՒԿԻՔԻՆ ԵՐ ԽՈՒ Ի ԳԻՆԵՆ ԵՐ ԵՆԵՐԻՔԻՆ ԻՐԻՔԻՆ ԵՆԻՔԻՆ. ԵՐՄԵՆ ԵՐ ԵՐՄԵՆ ԵՐՄԵՆ, i.e. 'This cross is a

memorial of Mosekh, who gave it to the church of Holy Cross in the year 1143 [Arm. = 1694 A. D.] O Lord God, Jesus Christ.' It would, however, be hazardous to judge from these inscriptions that all these ornaments are of the 17th cent. In an injured note (f. 298), probably of the 16th cent., the goldsmith Amirkher (Ամիրխեր) states that he has made some silver ornaments for the MS., the silver being supplied to him by his mother.

This MS. was bought from Mr. Joseph Bayan on Aug. 28, 1883.

### 3

MS. Arm. d. 4—Gospels, A. D. 1335.

Oriental glazed cotton paper. Size, 9½ x 6½ in. Text, 7 x 4½ in. In two columns, of 19 lines each. Ff. 334. Writing, bolorigir of 14th cent. Oriental binding—at one time fastened by 2 thongs and 2 studs.

It contains the four Gospels: Matthew, f. 19; Mark, f. 106; Luke, f. 165; John, f. 258.

Of the disputed passages the text has all except Matthew xvi. 3, and the words *filius Dei* in Mark i. 1. But above the last twelve verses of St. Mark there is the following note: Ը՛հիլլոյ է պար, i.e. 'This is an addition'; and the narrative of the adulteress is marked by inverted commas on the margin.

There are the Pentecostal Lessons; the Eusebian section-numbers, with the corresponding harmonies, are written on the margins at the foot of the pages; and the Eusebian canons are placed at the beginning of the volume, with borders ornamented in red, blue, and green. The numeral letters referring to these tables are traced on the lateral margins in red ink. To each Gospel an index of the chapters is prefixed, with the respective Concordance, and an Argument; and at the beginning of each is a full-page picture of the Evangelist and a large head-piece. The first three are represented



as writing, St. John as dictating to Prochorus. On the blue background the name of each Evangelist is given in Greek and Armenian uncials. All these pictures are protected with silk leaves in different colours. The ornaments throughout the volume are remarkable for their neatness and beauty.

From two colophons (ff. 328 and 331), the former of which is by the copyist, it results that the MS. was written in the year 784 Arm. = 1335 A. D. by a monk, Neres, in the convent of St. Cyriacus and Holy Cross at the foot of Mt. Bethno (Մ. Կրկնայ) in the province of Ekeghiat (now Erzanguian), at the request of Melickshah of the village of Thilukhartz (Թիլուխարթ), to the memory of his son Ter Stephanos, the priest, and his grandson Sargis. Six years later Ter Stephanos sold it to the priest David of the village Vardanator (?) (Վարդանատոր) for (numbers erased) blanks. David writes (f. 331<sup>b</sup>) in 790 Arm. = 1341 A. D., in the presence of two witnesses, that after his death the MS. will pass into the possession of his four sons. In another note it is stated that the MS. was bought for 800 blanks of Erzenka by the priest Salomon, son of Ter Karapet. Later the MS. came into the possession of a certain Baghtasar, son of Advatur and Aslan-Khathun, and the note which tells us this states (f. 332) that in the year 1055 Arm. = 1606 A. D. there was a dreadful famine at Erzerum. A note on f. 1<sup>a</sup> mentions that the MS. was bound by a certain Petros, son of Thoros, in the year 1196 Arm. = 1747 A. D. There are some more notes in which other names have been written by the original copyist and others (ff. 103<sup>b</sup>, 161<sup>b</sup>, 156<sup>b</sup>, 332<sup>a</sup>, 333<sup>b</sup>, 334), but they are of no importance.

On the fly-leaf (f. 1<sup>a</sup>) is to be found a small fragment of an old vellum Syriac MS., four lines in a bold estranghelo.

This MS. was bought from Mr. Joseph Bayan on Sept. 12, 1883.

## 4

## MS. Copt. c. 2—fr. of Luke, 14th (?) cent.

Half of a single vellum leaf. Polyglott fragment, in 5 cols., Aethiopic, Syriac, Coptic ('Memphitic' version), Arabic in Karshuni characters, and Armenian, on the recto, and in contrary order on the verso. The Armenian on both pages, written in bold and thick bologir, probably in the 14th cent. Text, 6 x 2 in., of 22 lines on each page. Recent Bodleian binding.

It contains two passages of Luke vii, viz.: the recto 37-39, and the verso 42-44.

Montfaucon (Bibl. bibl., 1739, p. 527) mentions a similar Ambrosian MS., containing Acts and the

Pauline Epistles in Armenian (incomplete), Arabic, Coptic, and Aethiopic.

The fragment was given to the Bodleian in Jan. 1884, by Mr. A. J. Butler, M.A., Fellow of Brasenose College, Oxford, who had just brought it from Egypt.

## 5

## MS. Arm. d. 6—Gospels, 14th (?) cent.

Oriental glazed cotton paper. Size, 10½ x 6½ in. Text, 7½ x 4½ in. In two columns, each of 17 lines (to f. 318) or 18 lines. Ff. (4 blank +) 367 (+ 2 blank). Writing, bold bologir, apparently of 14th cent. The last quire (ff. 354-366) is restored. Oriental binding, with traces of silver ornaments: the volume was at one time fastened by 2 thongs and 2 studs.

It contains the four Gospels: Matthew, f. 12; Mark, f. 120; Luke, f. 190; John, f. 298, restored from xviii. 10 to the end.

The disputed passages are in the text, except Matt. xvi. 3 and the *filius Dei* of Mark i. 1. There are the Pentecostal Lessons with large initials and marginal ornaments; the Eusebian section-numbers, accompanied by their corresponding harmonies at the foot of the pages; and the ten Eusebian Canons at the beginning of the volume with borders—the text of them, however, has almost vanished, owing to the quality of the ink. There are also arguments prefixed to Mark and Luke.

Each Gospel has a head-piece preceded by a full-page picture representing the Evangelist: Matthew in the position of receiving light from heaven; Mark in the act of meditating; Luke of writing; and John in the grotto at Patmos dictating to his amanuensis.

There is no regular colophon, but from scattered notes (ff. 118, 188, 211, 298<sup>b</sup>) we know that the copyist was Avedick, the illuminator, son of Samuel and Gohar, that he learned from his father the art of writing, and that with his help he executed the pictures. The restored part is by the hand of Ter Johannes, made 1017 Arm. = 1568 A. D. at the request of Ter Melkieseth (f. 366). Another note (f. 366<sup>b</sup>) states that in the same year a certain Mahtesi Khandut and Pirijan his wife acquired this MS. and presented it to the Church of St. M. Deipara of Urfa, where it remained till 1865 at least, to judge from the impressions of the stamp of the Communal Board of Urfa on ff. 12, 190, 298.

The last folio (which does not refer to the present MS.) contains a note written by a certain Daniel, stating that the MS. was copied in the year 1031 Arm. = 1582 A. D. in the parish church of the Holy Handkerchief of Christ (Սուրբ Կարկանդակ) and St. Sargis (of Urfa).

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

## 6

## MS. Marsh 646—Gospels, 14th (?) cent.

Oriental glazed cotton paper. Size,  $7 \times 5\frac{1}{4}$  in. Text,  $5\frac{1}{2} \times 4$  in. In two columns, of 19 or 20 lines. Ff. (vii+) 292 (ff. 214, 215 are missing) (+ 2 blank). Writing, large bologir (*բոլորգիր*), probably of the 14th cent. Ff. 227 to the end are more or less injured by damp, and many leaves are roughly mended; a few leaves are wanting at the end, where one would expect the colophon of the copyist. 19th cent. Bodelean binding.

It contains the four Gospels: Matthew, ff. 1-90; Mark, ff. 92-140<sup>b</sup>; Luke, ff. 142-226<sup>b</sup>; John, ff. 228-289<sup>b</sup>.

Of the disputed passages the text has only the words *filius Dei* (Mark i. 1) and Luke xxii. 43, 44. The narrative of the adulteress stands at the end of John. The MS. is divided into Pentecostal Lessons, for choral use. The Eusebian section-numbers are given in the margins, but the harmonies at foot of the pages are wanting. Before each Gospel is a picture of the Evangelist, and the first page of each has a head-piece, and a large initial historiated with the Evangelist's symbol. Throughout there are marginal arabesques. These ornamentations have a character of their own as combining features of Persian and Arabic art, but quite unartistically. On f. 140<sup>b</sup> is a Syriac gloss, signed 'habet scholasticus Syrus,' and on f. 141 is a quotation in Latin from the *Conclatio* of Clemens Galanus.

The vellum fly-leaf once in this volume has been transferred to f. 12 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bequeathed in 1713 by Archbishop Marsh, whose autograph, with the date 1696, is on f. vii<sup>b</sup>. It is evidently the MS. numbered 851 in vol. II, pt. ii (p. 49) of Bernard's 'Catalogi liberorum manusciporum Angliae et Hiberniae,' and there catalogued as part of the library of Dudley Loftus the Orientalist, whose MSS., after his death in 1695, were bought by Marsh (*ib.* p. 65 note). On f. iii<sup>a</sup> is the signature, in an hand of the early 16th cent., of 'Heřy Monck literat' and lower down the no. '26.'

## 7

## MS. Arm. e. 4—Gospels, A. D. 1469.

Oriental glazed cotton paper. Size,  $7\frac{1}{2} \times 5\frac{1}{4}$  in. Text,  $5\frac{1}{2} \times 3\frac{1}{2}$  in. In two columns, of 22 lines each. Ff. 241 (numbered 3-243). Writing, bologir, of 15th cent. Old Oriental binding, with a flap, and

traces of 3 thongs and 3 studs by which the volume was at one time fastened.

It contains the four Gospels: Matthew, f. 5; Mark, f. 71; Luke, f. 114; John, f. 187.

Of the disputed passages the text has only the words *filius Dei* (Mark i. 1): Mark xvi. 9-20 is cut off. The narrative of the woman taken in adultery stands at the end of John. The Eusebian section-numbers are given in the lateral margins, but the harmonies at foot of the pages are missing. The text has the usual divisions called Pentecostal Lessons, and to each Gospel, except Matthew, an Argument is prefixed. At the beginning of each Gospel is a head-piece, and there are coloured initials and marginal arabesques at the head of the Pentecostal Lessons.

Notes by various writers, giving a history of the MS., occur at the end and in other parts of the volume. 1. The first (ff. 240<sup>b</sup>-242), the subscription of the original scribe, contains a discourse on the meaning of the number *four*, being that of the Evangelists; this (more or less developed) is usually found in MSS. of the 14th cent. and of later date. The scribe then states that the MS. was written, illuminated, and bound in the year 918 Arm. = 1469 A. D. at Kharberd (Kharput) by the priest Iacob, son of Grigor and Thansoukh, by order of the priest Iohannes, son of Shahlaron, curate of St. Sargis, in the same town. Other notes by this scribe appear on ff. 70 and 113. 2. An entry (f. 242<sup>b</sup>) written soon after states that one Margarit acquired the MS. and presented it to the church of St. Sargis in memory of herself and her relatives (see no. 8 in this catalogue). 3. A third note (f. 242<sup>b</sup>) mentions one Tarvish, who bought the MS. for his family in the year 1024 Arm. = 1575 A. D. 4. The fourth entry of the same hand (f. 242<sup>b</sup>) states that in the year 1042 Arm. = 1593 A. D. one Ter Kirakos of Egheg brought the volume to Shenthel (a village in the plain of Kharput). 5. In the fifth entry (f. 243) it is said that one Khoja Athanas of Shenthel bought the MS. and, having it re-bound by one Karapet Vardapet (probably in the present binding, which has traces of metal ornament), gave it to the Church in his village as a memorial of himself and his relatives, in the year 1146 Arm. = 1597 A. D. 6. The third note (f. 242<sup>b</sup>), written in the year 1049 Arm. = 1600 A. D., mentions the prices of articles of food, the scribe adding a prayer that God might save them from the trial, probably of famine. 7. The sixth entry, without date, on a fly-leaf at the beginning (f. 4), mentions two donors, Johar and Savar, who gave a quantity of bread yearly to the convent of Khartishar. 8. The entry (ff. 186 and 186<sup>b</sup>) states that one Khoja Iovasaph, of Shenthel, gave the MS. in the year 1076 Arm. = 1627 A. D. to the church of Holy Cross (*Խրիստոս* 'Իջնոս) at Egheg (*Եղեղ*), a village

probably in that neighbourhood, in memory of himself. 9. According to a note on f. 4, one Khoja Tarvesh and ten others gave this MS. as a memorial to the same church of Holy Cross, in the year 1100 Arm. = 1651 A. D.

The vellum fly-leaves formerly in this volume have been transferred to ff. 17, 18, 19, 20 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 8

## MS. Arm. e. 6—Gospels. A. D. 1470.

Oriental glazed cotton paper. Size,  $7 \times 5\frac{1}{2}$  in. Text,  $5 \times 3\frac{1}{2}$  in. In two columns, of 21 lines each. Ff. (1 blank +) 233. Writing, bolorgir, of 15th cent. There are 17 leaves wanting: four at the beginning, one after f. 58, three after f. 66, two after f. 108, three after f. 177, and one after each of the ff. 74, 187, 199, and 120. Old Oriental binding, with a flap: the volume was at one time fastened by 2 thongs and 2 studs.

It contains the four Gospels: Matthew, ff. 1-65 (wanting ch. i. 1-8 and ch. xxviii. 12-20); Mark, ff. 67-108<sup>b</sup> (wanting ch. i. 1-8); Luke, ff. 109-177 (wanting ch. i. 1-9 and ch. xxiv. 52-53); John, ff. 178-225 (wanting ch. i. 1-34).

As regards the disputed passages this is similar, so far as the text is complete, to the preceding MS., except that it contains Luke xxii. 43, 44. In the other details also it agrees with that MS. The copyist, in his final subscription, states (ff. 225<sup>b</sup>-228<sup>a</sup>) that a lady named Margarit, the second owner of the preceding MS., on the death of her son, her daughter, and grandsons, during a plague that raged in Kharberd and the neighbourhood during the year 919 Arm. = 1470 A. D., caused this MS. to be written to their memory during the same year by the priest Jacob, the transcriber of the preceding MS., who also illuminated and bound it, in the same town, in the quarter called Sinamut. It is possibly for the comfort of his patroness that the copyist has inserted in this copy Luke xxii. 43, 44 (f. 170<sup>b</sup>). The same subscription tells us that in that year the Catholicos of the Armenians was Aristakes, the bishop (of the province of Kharberd) Simeon, the superior of the convent (name erased and written Saph [Hawp?]) Grigor Vardapet, and that the country was ruled by Hassan Beg, the Khan of the Tatars, who 'extended his dominions from Babylon (Bagdad) to Shiraz and to Trebizond, and in many places was victorious: he vanquished in one year three Khans, and killed them. Jihan-shah, his sons, and Bousayid Khan, and conquered their dominions and strongholds.' This seems to

refer to the year 1470, since the fact is omitted in the preceding MS. which dates from 1469. On f. 226<sup>b</sup>, on blank spaces reserved for the names of Margarit's relatives, a later scribe adds, 'Who gave these Gospels as a memorial to the Convent of the Desert called Sur, perhaps the same convent referred to above ('Saph').' A note by another hand (f. 228<sup>b</sup>) says that the MS. was bought by Mahtesi Khulijan in the year 1055 Arm. = 1606 A. D., who, after having it re-bound by the priest Maghackia, gave it to the church of St. Jacob (St. James), 'at the sad and distressful time when the son of Antiehris called Thaval was devastating the country of Kharberd: he stayed five months in the plain, destroying the villages around and causing desolation everywhere.' On the rectos of each of the blank ff. 229-233 are imprecatory cautions against cutting the paper, written in two lines in the shape of X.

The old vellum fly-leaves once in this volume have been transferred to ff. 10 and 11 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 9

## MS. Arm. e. 1—Gospels, A. D. 1407.

Oriental glazed cotton paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  in. Text,  $5\frac{1}{2} \times 3\frac{1}{2}$  in. In two columns, of 21 or 20 lines each. Ff. i. + 286. Writing in regular bolorgir. Oriental binding (with flap) in leather, covered with yellow silk stuff.

It contains the four Gospels: Matthew, f. 24; Mark, f. 99; Luke, f. 148; John, f. 225.

The text has all the disputed passages except Matth. xvi. 3 and the conclusion of Mark. The Gospels are divided into Pentecostal Lessons, and have both the Eusebian harmonies and the Eusebian canons, the latter being placed at the beginning of the volume (ff. 16<sup>b</sup>-21<sup>a</sup>). To each Gospel is prefixed also an Argument, and an index or titles to the sections. The numerals of the latter refer to an old division of the text.

This MS. contains a set of full-page illuminations, placed at the beginning of the volume, which represent the chief facts of the Incarnation, as follows:—

1. f. 1<sup>b</sup>. The Annunciation.
2. f. 2<sup>a</sup>. The Adoration by the Magi.
3. f. 3<sup>b</sup>. The Presentation in the Temple.
4. f. 4<sup>a</sup>. The Baptism.
5. f. 5<sup>b</sup>. The Transfiguration.
6. f. 6<sup>a</sup>. The raising of Lazarus.
7. f. 7<sup>b</sup>. The washing of the feet.
8. f. 8<sup>a</sup>. The entry into Jerusalem.
9. f. 9<sup>b</sup>. The Crucifixion.
10. f. 10<sup>a</sup>. The removal to the Sepulchre.

11. f. 11<sup>b</sup>. The Descent into Hades.
12. f. 12<sup>a</sup>. The Women at the Sepulchre.
13. f. 13<sup>b</sup>. The Ascension.
14. f. 14<sup>a</sup>. The Descent of the Holy Ghost.
15. f. 15<sup>b</sup>. The Ancient of Days on His seraphic throne (Dan. vii. 9).
16. f. 16<sup>a</sup>. The Holy Cross appearing from the East.

To these are joined:—

17. f. 16<sup>b</sup>-21<sup>a</sup>. The Eusebian Canons, in ten pages.
- In addition there is in front of each Gospel a picture of the Evangelist:—
18. f. 23<sup>b</sup>. St. Matthew writing his Gospel.
19. f. 98<sup>b</sup>. St. Mark in meditation on the subject of his writing.
20. f. 147<sup>b</sup>. St. Luke in the act of writing.
21. f. 324<sup>b</sup>. St. John in the cavern at Patmos dictating to Prochorus.

Besides these illuminations there are also a large head-piece and historiated initials at the beginning of each Gospel, and the usual ornaments to the Pentecostal Lessons. Among these marginal arabesques there are some vignette figures.

The subscription at the end (ff. 283-286<sup>a</sup>), after a long preamble, states that the MS. was written by Grigor of Aghthamar in the church of the Holy Cross (of the I. of Aghthamar on the Lake of Van), in the year 946 Arm. = 1497 A.D., during the Patriarchate of Atom, catholicos of Aghthamar, and acquired by a Stephanos, son of Grigor and Thurvand. The copyist has also made some short notes on ff. 97, 98, and 147.

This MS. was bought from Mr. Joseph Bayan, on Aug. 28, 1883.

## 10

### MS. Arm. d. 1—Gospels, 15th (p) cent.

Oriental glazed cotton paper. Size,  $10\frac{1}{2} \times 7\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 5$  in. In two columns, of 20 lines each. ff. (2 blank +) 274 (numbered 3-276) (+ 2 blank). Writing, a bold and regular bologir, during of 15th cent. One leaf is wanting after f. 70, and four leaves after f. 144. Oriental binding, with flap and traces of ornamental enrichments executed for some church: the volume was at one time fastened by 3 thongs and 3 studs.

It contains the four Gospels: Matthew, ff. 10-89; Mark, ff. 92-144<sup>b</sup> (ch. xvi wanting); Luke, ff. 145-219<sup>b</sup> (ch. i, ch. ii. 1-16, wanting); John, ff. 221-276.

Of the disputed passages only the words *filius Dei* (Mark i. 1) and the verses Luke xxii. 43, 44 (f. 210<sup>b</sup>) occur in the MS. The text is divided into Pentecostal Lessons, and the Eusebian harmonies are given in marginal form; there are also at the beginning of the volume the illuminated frames of the ten

Eusebian canons, but without their text. Marginal arabesques and coloured initials appear at the beginnings of the Pentecostal Lessons; and on the first pages of the Gospels are head-pieces and illuminations of the Evangelists (that of Luke is missing), with their names traced on the blue ground. John is represented as dictating to Prochorus in the grotto at Patmos.

In the two consecutive colophons (f. 276) occur the name of the copyist, Melkiseh the priest, and that of Thoros, son of Derder and Oski-Khathun, the owner of the MS., who has procured it in memory of his relatives.

The vellum fly-leaves once in this volume have been transferred to f. 14 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 11

### MS. Arm. c. 3—Gospels, 15th cent.

Oriental glazed cotton paper. Size,  $6\frac{1}{2} \times 5\frac{1}{2}$  in. Text,  $5\frac{1}{2} \times 4$  in. In two columns, each of 22 lines (to f. 148) or 21 lines. ff. 259 (numbered 3-261). Writing, bologir, of 15th cent. A leaf is wanting after f. 10, the written surface of most of f. 5<sup>a</sup> has been stripped off, and f. 177<sup>b</sup> has been left blank. Oriental binding, with flap.

It contains the four Gospels: Matthew, ff. 5-69<sup>b</sup>; Mark, ff. 71-116<sup>b</sup>; Luke, ff. 118-197<sup>b</sup>; John, ff. 199-260<sup>b</sup>.

Of the disputed passages it has only the words *filius Dei* (Mark i. 1), Mark xvi. 9-20, and Luke xxii. 43, 44 (f. 188<sup>b</sup>); John vii. 51-viii. 11 comes at the end of that Gospel. The volume has the usual Pentecostal Lessons, marked with green initials, and the Eusebian section-numbers are given in the lateral margins, but the corresponding harmonies at foot of the pages are missing. A few musical notes, in black or red, are inserted above the text as a guide for intoning.

On ff. 260<sup>b</sup>-261<sup>b</sup> is the colophon: the prelude on the mystical meaning of the number four is preserved, but the part containing the date and other particulars is missing. The name of the owner, Mahdesi Sahak, son of Iohannes and Baghdad, occurs at the end of the first and second Gospels. On f. 117<sup>b</sup> it is stated by the priest Zackaria (who had the volume re-bound) that in the year 1233 Arm. = 1784 A.D. the MS. fell into the hands of brigands, and that four pious men bought it of them and gave it as a memorial to the church of St. Stephen in Meldeni (Malatia?).

The vellum fly-leaves once in this volume have been transferred to ff. 1 and 6 of the collection of



fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 12

## MS. Arm. d. 9—Gospels, A.D. 1564.

Oriental glazed paper. Size,  $10\frac{3}{4} \times 7\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 4\frac{1}{2}$  in. In two columns, of 21 lines each. Ff. (1 blank +) 280 (+ 2 blank). Writing, bolorgir, of 16th cent. Oriental binding, with traces on both covers of ornaments once affixed to them: the volume was at one time fastened by 3 thongs and 3 studs.

It contains the four Gospels: Matthew, f. 2; Mark, f. 77; Luke, f. 126; John, f. 211.

The text has all the disputed passages except Matth. xvi. 3. The narrative of the adulteress is rejected to the end of John (f. 277<sup>b</sup>), and appended to it is the supposed reference by Eusebius. There are the usual Pentecostal divisions, and the Eusebian marginal harmonies, although not complete. Arguments are prefixed to Mark and Luke: Matthew and John have only titles.

There are the usual illuminations, as well as a head-piece and large marginal arabesque at the beginning of each Gospel, and at the beginning of Pentecostal Lessons. On f. 1<sup>b</sup> there is also a picture, in an unfinished state, of Matthew.

According to the subscription of the copyist (f. 278<sup>b</sup>-279<sup>b</sup>), the MS. was written in the year 1013 Arm. = 1564 A. D., in the town of Urfa, by a priest Johannes, and bought by Hana Bali, son of Abdalath (Ի. Գ. Ե. Մ. Ջ.), in order to make it a present to the church of the same town in memory of his relatives.

The imprint of the stamp of the Communal Board of the town of Urfa, 1865, is to be found on ff. 2, 123, etc.

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

## 13

## MS. Arm. d. 8—Gospels, A.D. 1570.

Oriental glazed paper. Size,  $11 \times 7\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 4\frac{1}{2}$  in. In two columns, of 21 lines each. Ff. 280. Writing, bolorgir. Oriental binding, with traces of a flap, and marks on the front cover, showing that silver ornaments were once affixed to it: it was at one time fastened by 3 thongs or chains passing from 3 studs on the back to 3 on the front cover (5 of which studs are still perfect).

It contains the four Gospels: Matthew, f. 2; Mark, f. 79; Luke, f. 129; John, f. 212.

The text has all the disputed passages except Matth. xvi. 3 and John v. 4. The narrative of the adulteress is placed at the end of John. There are also the Pentecostal Lessons in the usual form, and the Eusebian sections with their harmony. There is an Argument to each Gospel except John, but at the end, not the beginning, of the respective Gospels. Each Gospel has prefixed to it a full-page sketch of the Evangelist. St. Luke is represented cutting the reed, and St. John in the grotto at Patmos, dictating to Prochorus.

According to the final notes of the scribe (ff. 275-280), this volume was written in the year 1019 Arm. = 1570 A. D. by a bishop Mkhithar of Edchmiadsin in the convent of St. James in Jerusalem. The introductory portion of these notes or subscriptions is the same as in a MS. seen by the compiler in private hands, which was executed in the same convent of St. James, in the year 1486 A. D. Mkhithar, we are told, after having completed his work on the 24th May, travelled in company of Archbp. Anton Sebastatsi, once his teacher in the art of writing. At that time the MS. was presented to the convent of St. Sargis through his homonym, another Mkhithar, the Archbp. of Urfa, whose guests they were, in the convent of St. Mary Deipam. This MS. belonged in 1865 to the commune of Urfa, as can be seen from numerous imprints of the communal stamp. During the journey of Mkhithar from Jerusalem to Urfa, which lasted one month, the MS. suffered very much, being almost 'continually in mud,' thus many of the leaves are stuck together, as the scribe says. This explains why the 21st quire (ff. 240-252) has been re-copied by a later writer, who has transferred four of its original leaves to the end of the book.

The old vellum fly-leaves once in this volume have been transferred to f. 23 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

## 14

## MS. Arm. d. 7—Gospels, A.D. 1657.

Oriental glazed paper. Size,  $9\frac{1}{2} \times 7\frac{1}{2}$  in. Text,  $6\frac{1}{2} \times 4\frac{1}{2}$  in. In two columns, generally of 22 lines each. Writing, bolorgir, of 17th cent. Ff. 271. The leaves were made of two thicknesses of paper fastened together; these have frequently become separated, and the blanks thus formed have been included in the foliation. Oriental binding, with flap and 3 thongs: the thongs pass from the back cover to 3 studs on the front cover.

It contains the four Gospels: Matthew, f. 5; Mark, f. 90; Luke, f. 135; John, f. 210.

Of the disputed passages, it has only the narrative of the adulteress—and that at the end of John. There are the Pentecostal divisions with the usual ornaments, the Eusebian harmony in marginal form, and at the beginning of each Gospel a full-page picture.

The final subscription of the copyist (ff. 265<sup>b</sup>-268) states that this MS. was written in the province of Gegham ('Ջեղհամ'), in East Armenia, the village of Barkis ('Վարկիս'), in the year of the Arm. date 1106 = 1657 A. D.—when the patriarch of Edchmiadzin was the Catholicos Jacob [IV], the superior of the holy convent of Mackenota Grigor Varlapet, the king of Tajies [Persians] Shah-Abbas [II] the younger, the khan of Erivan Ghazakh Khan, son of Nadehaph-Ghulu, and the melick of the province of Gegham Melick Beg—by Sargis, son of a priest Petros, native of the village Goris ('Գորիս'), in the province of Ghaphan ('Գափան'), East Armenia, for Mkhithar, son of Khetchum and Khathunjan, who dedicated it to the memory of his relatives and friends—many of whose names are given on ff. 267<sup>b</sup>-268. In the first part of this lengthy colophon the writer explains the mystical meaning of the number *four* of the Evangelists, and this part is identical with the beginning of the colophon of MS. Arm. e. 4 (no. 7 in this catalogue). According to another note (ff. 268<sup>b</sup>-269<sup>a</sup>) written on the 15th Aug., 1165 Arm. = 1716 A. D. by Garpar, son of Balsakhan, this MS. was restored and re-bound in that year by a priest Vardan, of Erivan, at the order of Abraham, in memory of himself, his wife Khaghan, and their sons and daughters.

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

## 15

## MS. Laud Or. 34—Psalter, A. D. 1488 &amp;c.

Oriental cotton paper. Size,  $5\frac{1}{2} \times 3\frac{1}{2}$  in. Text,  $4 \times 2\frac{1}{2}$  in. Usually 17 lines in a page. Ff. 315. Writing, large, regular bologir, of 15th cent. Oriental binding with flap—once fastened by 2 thongs and 2 studs.

The Psalter, intended for Church service or private devotion, is divided into eight books or canons ('կանոն'), each subdivided into seven sections ('գրքանոց'). At the end of each canon are canticles from the Old Testament, with a special collect and prayer from the office of Nocturns. The canticles of the last canon, taken from both Testaments, are more numerous and are followed by prayers composed by Armenian authors. The canons follow this order, according to the English version:—

1st Canon.	Ps. i.	f. 8.
2nd "	" xix.	f. 42 <sup>b</sup> .
3rd "	" xxxvii.	f. 81.

4th Canon.	Ps. lvi.	f. 122.
5th "	" lxxiii.	f. 155.
6th "	" xc.	f. 193 <sup>b</sup> .
7th "	" cvii.	f. 230 <sup>b</sup> .
8th "	" cxx.	f. 265.

Pss. i-vii, 10 (f. 8-18) and ex and cxvi et end (ff. 245-306) are supplied in later and inferior hands. The notes (in verse) by the original scribe come at the end of each canon, on ff. 42<sup>b</sup>, 81<sup>b</sup>, 121<sup>b</sup>, 154, 193, 229<sup>b</sup>; in the last it is said that Astwadzatur (Deodatus) wrote this work by order of one Iohannes for the use of his son Baronik, the newly-consecrated deacon. The date of the transcript according to this note is 937 Arm. = 1488 A. D. Of the portions supplied, the latter, according to its subscription (f. 309<sup>b</sup>), is written in the time of a Bishop Grigor, by the monk Mkerdich, of Baiburt ('Վաթիկոս Գրիգոր').

On ff. 2-7 a monk Sargis in the year 1040 Arm. = 1591 A. D. transcribed the collects of the Morning Prayers, which are usually found in Psalters after each canon. This he states on f. 7.

This MS. was presented by Archbishop Laud in 1636, and was once referenced as Laud. A. 16.

## 16

## MS. Arm. e. 9—Psalter, 15th cent.

Oriental cotton paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  in. Text,  $4\frac{1}{2} \times 3\frac{1}{2}$  in. 19 lines in a page, except the 12th and 13th quires, which have 13 lines in a page. Ff. 207. Writing, bologir, probably of 15th cent. A leaf is wanting after each of the ff. 13, 96, and 108, and a leaf or two at the end of the volume. Ff. 1-3, 200, 204-7 are supplied by other hands. Oriental binding, at one time fastened by 2 thongs and 2 studs.

The Psalter, as usually arranged. The beginnings of the sections have ornamental initials, with marginal arabesques, and each canon has an illuminated head-piece. On f. 199<sup>b</sup> is a short prayer by the copyist, without any name or date.

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 17

## MS. Laud Or. 35—Psalter, A. D. 1551.

Vellum, a little stained. Size,  $5\frac{1}{2} \times 4$  in. Text,  $4\frac{1}{2} \times 2\frac{1}{2}$  in. 25 lines in a page. Ff. 143. Writing, bologir, the words not clearly separated. European binding, with gilt edges and remains of two clasps.

The Psalter, as usually arranged, but omitting the 151st (apocryphal) Psalm. The last two

Psalms follow the canticles of the last canon (f. 140<sup>b</sup>). Copied by Stephanos Vardapet, of Ulukhal (Արևիկացի), near Chemeshkatzag, in Western Armenia, who was also patriarch of the Armenians of Constantinople (ff. 87, 103<sup>b</sup>, 121, 143). He states that, after being elected by the nation to the patriarchal see and confirmed by Sultan Suleiman II (1520-1565), he was deposed through some intrigues in 1550, when the Sultan left Constantinople to march against the Persians (յոթստամասի կարգին գնաց). Stephanos then went to Poland, where a large colony of Armenians had settled<sup>1</sup>. On his return he was again harassed, as he says, 'by the accursed *kavil*<sup>2</sup> of his people. The work (which, owing to his other occupations, took several years) was completed in the year 1000 Arm. = 1551 A.D.<sup>3</sup> Stephanos asserts that he made his copy after the one issued by Garnetzi; he is, however, often incorrect, both in the text and in his notes. Some errors are pointed out at the end of the MS. by an European scholar.

This MS. was presented by Archbishop Laud in 1639, and was once referenced as Laud. A 15.

## 18

## MS. Arm. g. 2—Breviary, A.D. 1637 &amp;c.

Size, 3½ x 2½ in. Text, 2½ x 1½ in. 17 lines in a page. Ff. 231+1 blank fly-leaf. The original text is written in bologir of 17th cent. on thin vellum; the part added after f. 208 in notergir and bologir, by different writers, of 18th cent., on paper. Oriental binding, at one time fastened by 2 thongs and 2 studs.

A Breviary (Արարակոթնի Լուսարկայ Իրգոթից), commonly called *Վարդգիթից*, containing psalms, collects, prayers, and hymns of canonical hours. The following are the chief headings:—

1. Formularies of faith, confession, and absolution, f. 1.
2. Canon of Nocturns (Գիշերային ժամ), f. 8.
3. " Matins (Դաստական ժամ), f. 42.
4. " Prime (Իրևազայի, Sunrise), f. 90.

<sup>1</sup> This Stephanos must not be confounded with his contemporary Stephanos V, catholicos of Etchmiadzin, who also went to Rome and Poland in 1548, and died at Leopold (Lemberg) in 1551, as stated by Stephanos Boshka in his *Annals* (MS. Philippe 7214, at Thibauts House, Cheltenham). This notice corrects Chamichian, who says that Stephanos returned from Poland and died in Etchmiadzin in 1585. Walter Aretinus, who met him at Rome, speaks favourably of him (*Assesman*, *Bild. Med.-Leurent*, 1742, pp. 60, 61).

<sup>2</sup> *Kavil* is a Turkish word meaning 'convention, contract, agreement.'

<sup>3</sup> Chamichian mentions Stephanos in his list of Armenian patriarchs of Constantinople under the years 1550-62. The notes of Stephanos correct this, unless it be supposed that he was at a later time restored to the patriarchate.

5. Canon of Tierce, f. 108.
6. " Sext, f. 118.
7. " None, f. 126<sup>b</sup>.
8. " Liturgy (Գրեթ սպաս արկանելը), without title, f. 136.
9. Benediction of the corporal table, f. 146.
10. Canon of Vespers (Երեկոցան ժամ), f. 151<sup>b</sup>.
11. Canon of Compline (Իրազայան ժամ), f. 178<sup>b</sup>.
12. " Rest (Հանգստան ժամ), f. 193<sup>b</sup>.
13. Appendix: Names of the eight musical tones, f. 207<sup>b</sup>.

Additions by various hands, viz.

14. The 94th prayer of Gregory of Narek (in notergir), f. 209.
15. Canticles of Nerses Claretzi: the first canticle, beginning Իրարական, is defective up to the initial Լուսար անձան.— Իրարգոց.— Ի՞նչ անելոց, the last four strophes are wanting.

The copyist states (f. 208) that the MS. was written in 1086 Arm. = 1637 A.D., near the church of St. Sargis and Martiros his son, for Zacharia the clerk.

The later notes state that the MS. came into the possession (1) of Iskandar, son of Davoot and Gohar, in the year 1094 Arm. = 1645 A.D. (f. 41), and (2) of Zatur, son of Mourouth and Belthel, who has written a note to that effect on f. 7<sup>b</sup>, written in the style of New Julpha (Isphan).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

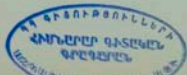
## 19

## MS. Marsh 8—Breviary, 17th cent.

Oriental glazed paper. Size, 4½ x 3 in. Text, 2½ x 1½ in. 15 lines in a page. Ff. iii + 213. Writing, a thick and uniform bologir of 17th cent. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

A Breviary, differing from the preceding MS. as follows:—1. In the Canon of Matins the collects and prayers are omitted, and after each Psalm are inserted hymns from the Sharanots. 2. The Liturgy (ff. 129-137) is much shorter.—On f. 207 occurs the name of the owner, Khatehatour, a merchant, son of Khoja Sahak and Thilpasha, apparently of the 17th cent.—On the fly-leaves (ff. 212<sup>b</sup> and 213) are these notes:—'Mr. Hide at the printing-house in Charter-house yard,' and 'Mr. Seaman in White-cross alley in the upper-Moorefields.'

This MS. was bequeathed in 1713 by Archbishop Marsh. It was bought by him among the MSS. of Dudley Loftus, who died in 1695, and is no. 852 in vol. II. pt. ii. (p. 49) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.'



## 20

MS. Marshall (Or.) 106—Low-Mass book,  
c. A. D. 1675.

Paper. Size,  $6\frac{1}{2} \times 4$  in. Text,  $4\frac{1}{2} \times 3\frac{1}{2}$  in. Fl. iii+18. Writing, notegir. Oriental paper cover with outer European half-leather binding. 'A Service for the Low Mass' ( $\text{Սպասարանի թիւնն արարագիր}$ ), being extracts from the Armenian liturgy, for the use of the priest at Low Mass,—a form of liturgy after the Latin Church admitted by the Roman Armenians.

An European hand has transcribed in Latin characters (ff. 9-14) all the above liturgy.

The copyist, a Roman Armenian priest, has added the following note in Armenian (f. 8<sup>b</sup>):—'On arriving at Oxford, 12 Dec., 1674, I called upon Dr. Mareschal, with a recommendation letter, and found him a learned man, and acquainted with many languages. Although very old he greatly desired to learn the Armenian language. I, Jacob Grigorentz, merely came here to see the country, but stayed during the winter, as travelling was unsuitable both by sea and land. If God preserve my health I shall leave for my own country, Armenia, on the first of April. Farewell, my brethren, for the glory of our Lord Jesus Christ.' Andreas Acoluthus, at the beginning of the preface to his 'Obadias Armenus,' 1680, gives a description of the person of this Grigorentz, whom he calls Jacobus de Gregoriis, who had left Armenia to see other countries, and who called on him at Leipzig about 1676.

This MS. was bequeathed in 1685 by Thomas Marshall, D.D. Its reference was at one time altered to MS. Bodl. Or. 357.

## 21

MS. Arm. g. 1—Antiphonary, 14th cent.

Oriental cotton brown paper. Size,  $4\frac{1}{2} \times 3\frac{1}{2}$  in. Text,  $3\frac{1}{2} \times 2\frac{1}{2}$  in. 18 lines in a page to f. 54, generally 17 afterwards. Fl. (2 blank +) 176 (+ 2 blank). Writing, bologir of 14th cent. Several leaves are wanting, viz. three at the beginning, three after f. 6, and one or two after each of the ff. 65, 66, 87, 97, 107, 119, 129, 162, and 172. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

An Antiphonary ( $\text{Սարգիսն արարագիր}$ ), containing anthems, introits, &c., with musical notes, for the four canonical hours, viz. Nocturns, f. 3; Matins, f. 12; the Liturgy, f. 42; and Vespers, f. 99. It contains words and portions of sentences, being the volume for the use of a chanter. There are

some additions by later hands (ff. 139-174), and another hand has written some incoherent verses on ff. 175<sup>b</sup>-176<sup>b</sup>.

The name of the original copyist, Lucas, as well as that of the owner, Tiratzou, a priest, appears in notes on ff. 28<sup>b</sup>, 66<sup>b</sup>, and 97<sup>b</sup>. But not many years after, as it seems, the MS. passed into the hands of a new possessor, the priest Thaddeos, who in the year 820 Arm.=1371 A.D. caused the second copyist, named Stephanos, to make the additions which we see between ff. 139 and 175. See the notes on ff. 138<sup>b</sup>, 173<sup>b</sup>, 174<sup>b</sup>. On fol. 173<sup>b</sup> there is a very short note by a still later hand, containing four names.

The old fly-leaf once in this volume has been transferred to fol. 21 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 22

MS. Arm. g. 3—Antiphonary, 14th cent.

Oriental cotton paper. Size,  $3\frac{1}{2} \times 2\frac{1}{2}$  in. Text,  $3 \times 1\frac{1}{2}$  in. 13 lines in a page. Fl. (2 blank +) 179 (+ 5 blank). Writing, regular and handsome bologir, with some ornamented initials, of 14th cent. European binding, with (older) patterned gilt edges.

An Antiphonary, rather similar to the preceding MS.

On a fly-leaf at the beginning is a note by the priest Ohannes Aghbakatzi, stating that in the year 1080 Arm.=1631 A.D. he had been in the convent of Aghzoart ( $\text{Աղջուարտ}$ , Gaghzoart?), a district to the south of Kars.

This MS. at different times since its entrance into the Bodleian has borne the following other pressmarks, (i) A. 161, (ii) Arch. B. 19, (iii) 3008 (in the 1697 Catalogue), (iv) MS. Bodl. Or. 196.

## 23

MS. Arm. f. 1—Hymnbook, 14th cent.

Oriental glazed cotton paper. Size,  $5 \times 3\frac{1}{2}$  in. Text,  $3\frac{1}{2} \times 2\frac{1}{2}$  in. 20 or 21 lines in a page. Fl. (2 blank +) 361 (+ 2 blank). Writing, bologir, with musical notes, of 14th cent. The leading chapters have ornamented initials and marginal arabesques. The MS. is very defective, though portions have been supplied and additions made when the volume was rebound. The whole of the first quire and the first leaf of the second are wanting; also two leaves after each of the ff. 10, 20, 36, 40, 330, and 333, and one leaf after each of the ff. 312, 321, and



335; f. 79 is mutilated. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

A Book of Sharacons (Հարախոց), or Hymns for special occasions. These hymns, mostly in prose, are sung at canonical hours and at other services. The first part of the book is arranged according to the order of the festivals; the second part according to the class of subject. These hymns were composed at various periods, down to the 16th cent. MSS. prior to that time differ more or less in their contents and arrangement. The order of our MS. is nearly that of the usual text. Many omissions are supplied at the end, partly by the copyist himself (ff. 329-335) and partly by a later hand (ff. 335-361). Ff. 175-178, containing the Canons of the 6th and 7th days of Pentecost, are also by a later hand. The Canon of St. James of Nisibis, which appears in the original on f. 25<sup>b</sup>, is repeated on f. 349<sup>b</sup>.

A very short note on f. 88 gives the name of the original copyist, Sargis. Other notes on ff. 32, 115<sup>b</sup>, 192, 195, 269<sup>b</sup>, and 292 are very brief, without date, and of no historical interest.

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 24

## MS. Arm. f. 2—Hymnbook, 14th cent.

Oriental glazed cotton paper. Size, 5 $\frac{1}{2}$  × 4 in. Text, 4 $\frac{1}{2}$  × 2 $\frac{1}{2}$  in. 23 lines in a page. Ff. (2 blank +) 289 (+ 2 blank). Writing, small and regular bologrig, with musical notes, ornamental initials, and marginal arabesques, of the 14th cent. Ff. 1 and 286-9 are by later hands. Oriental binding, with flap: the volume was at one time fastened by 2 thongs and 2 studs.

A Book of Sharacons (Հարախոց) like the preceding MS., but in rather different order. The Canon of St. James of Nisibis comes after that of St. Theodosius (f. 28). The hymn for the *Saints' days* (*բարեխոսք*) are distributed according to their respective days into the Canons of Passion-week (ff. 107-114), whilst the hymn *Կորսասեղծեալ*, with the Canon of the second Palm Sunday, *begin*. Մեծահարաշ (f. 166), follows the Pentecostal Canons (*հինգշաբթի*) (f. 168). The Canons for the Dead and the Canticles for the Hours of Sunrise precede the Canons of Lent (ff. 42-64). The MS. also contains many Sharacons, and some strophes of Sharacons, now out of use.

The name of the original copyist, 'Brother Thoros,' is given on f. 123. There are other notes by later hands. That on f. 1<sup>b</sup> states that the text was restored by Bp. Joseph in the year 915 Arm. = 1466 A.D. A second note (f. 127<sup>b</sup>) mentions a lady

Tinar Mama and others, who purchased this volume for the priest Margare. A third note (f. 161) states that the MS. fell into the hands of infidels, and was restored to its owner by public subscription. The last note (f. 289<sup>b</sup>), without date, is of one Stephanos, who had the volume rebound, after making some additions (ff. 286-9).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 25

## MS. Arm. e. 5—Collects &amp; Canticles, 15th cent.

Oriental glazed cotton paper. Size, 7 $\frac{1}{2}$  × 5 $\frac{1}{2}$  in. Text, 5 $\frac{1}{2}$  × 4 $\frac{1}{2}$  in. 17 lines to the page. Ff. 238, numbered 3-240. Written in bold bologrig, of the 15th cent. The chapter-headings and initials are rubricated, and there are a few ornamental initials and marginal arabesques. Oriental binding, with flap: the volume was at one time fastened by 2 thongs, which still remain, and 2 studs.

A Gantzaran (*Գանձարան*), i.e. a collection of Gantz, a sort of collects, to be sung at Matins and Vespers—intermixed towards the end with some Canticles, to be sung at Liturgy—on festivals or other great solemnities, all with musical notes. *Gantz* (*Գանձ*, i.e. a treasure) receives its name from the first word with which Gregory of Narek (10th cent.) always began his collects, which serve as the model for this sort of composition. The distinctive feature of them consists in the fact that the first letters of the strophes form, in acrostics, the name of the composer, or sometimes other short sentences. Later, another Gregory headed his Gantz with an octave couplet, calling it *Cafa* (*Կաֆա*), an Arabic word, likewise acrostic. The following Gantz in this MS. were composed in the 14th and 15th centuries:—

1. The Theophany. *Begin*. Մարտի և անբխ... —acrost. ՄԻՄՏԻՉ (f. 3).
2. The Annunciation. *Begin*. Ինչո՞ւ թեմա ձայն, —acrost. ԻՉՉՏՏՏՏՏՏ (f. 5).
3. The benediction of water on the day of the Theophany. *Begin*. Համեղայն ժամ.—ՀՈՆԷՆԵՆԻԻ ԵՄԻ (f. 11<sup>b</sup>).
4. The Circumcision. *Begin*. Գարունն բոճապին, with a *Cafa*.—ԳԳԳԳԳԳ (f. 14).
5. St. John the Precursor. *Begin*. Մեծապայծառ փառաբ.—ՄԻՄՏԻՉ (f. 17).
6. Candlemas-day (*Տեառնբերդառաջ*). *Begin*. Միամեկան.—ՄԻՄՏԻՉ (f. 19<sup>b</sup>).
7. The same. *Begin*. Գանեալ և արհեսեալ, with a *Cafa*.—ԳԳԳԳԳԳ (f. 22<sup>b</sup>).
8. The Sunday of Aradchavork. *Begin*. Գրբիդ

- կատարեալ, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; (f. 25).
9. St. Sukias. *Begin.* Գանձ սրբոյ քղթն, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; 0Ը (f. 29<sup>b</sup>).
10. St. Theodore, surnamed Tyro and Mercurius. *Begin.* Գոհարանեալ, with a Cafa.—ԳԳԳԳԳԳԳԳ (f. 34).
11. The 2nd Sunday in Lent. *Begin.* Գթուքեանք իջեր, with a Cafa.—ԳԳԳԳԳԳԳԳ (f. 37).
12. St. Cyril of Jerusalem. *Begin.* Գթացեալ քղթն.—ԳԳԳԳԳԳԳԳ (f. 41).
13. The 3rd Sunday in Lent. *Begin.* Ի՛նձ և ահեղ.—Ի՛նձՍԻ՛Չ (f. 44).
14. St. John of Jerusalem and St. Ephraem. *Begin.* Գթուքեանք քղթն.—ԳԳԳԳԳԳԳԳ (f. 47).
15. The 4th Sunday in Lent. *Begin.* Ի՛նձ և ահեղ.—Ի՛նձՍԻ՛Չ (f. 49).
16. The 40 Martyrs of Sebaste. *Begin.* Ի՛նձ և հզար.—Ի՛նձՍԻ՛Չ (f. 53).
17. The 5th Sunday in Lent. Ի՛նձ և ահեղ.—Ի՛նձՍԻ՛Չ (f. 56).
18. St. Gregory the Illuminator. Ի՛նձ և հզար.—Ի՛նձՍԻ՛Չ (f. 58<sup>b</sup>).
19. The 6th Sunday in Lent. Ի՛նձուս արձ մղուս.—Ի՛նձՍԻ՛Չ (f. 63).
20. The Raising of Lazarus. Գոհուք ըղձական, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; 0Ը (f. 67<sup>b</sup>).
21. Palm-Sunday. *Begin.* Համազդական, by Mkhithar Vardapet.—Acrost. ՀԸՍՅԻՍ (f. 72).
22. The Great Wednesday. Ի՛նձ և ահեղ խորհար.—Ի՛նձՍԻ՛Չ (f. 75<sup>b</sup>).
23. The Great (or Maundy) Thursday. Ի՛նձ ապրիս.—Ի՛նձՍԻ՛Չ (f. 79).
24. The Great (or Good) Friday. Խորհար ստեպի.—Ի՛նձՍԻ՛Չ (f. 82).
25. The Great Saturday. Խորհար հանգստան.—Ի՛նձՍԻ՛Չ (f. 86<sup>b</sup>).
26. Easter-day. Ի՛նձ սրբութեան թեանք քղթն.—Ի՛նձՍԻ՛Չ (f. 90<sup>b</sup>).
27. All Sundays. Ի՛նձ առեանց ուրախի.—Ի՛նձՍԻ՛Չ (f. 93<sup>b</sup>).
28. Low Sunday. Գաղանի խորհրդն, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; (f. 97<sup>b</sup>).
29. All Sunday eves. Գեթարարձ սաստան, with a Cafa.—ԳԳԳԳԳԳԳԳ (f. 101<sup>b</sup>).
30. Vigils (Գիշերացաշուտն). Գեթանա արթի, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; (f. 105).
31. The Ascension. Ի՛նձ ապրիս սաստան.—Ի՛նձՍԻ՛Չ (f. 108<sup>b</sup>).
32. Sunday after Ascension. *Begin.* Ի՛նձ ահար, by Mattheos Vardapet.—Acrost. Ի՛նձՍԻ՛Չ 1; Ի՛նձՍԻ՛Չ ԳԳԳԳԳԳԳԳ ԳԳԳԳ, i. e. by Mattheos, at the request of Grigor (f. 112).
33. Pentecost. Ի՛նձ և հզար.—Ի՛նձՍԻ՛Չ (f. 115).
34. St. Rhipsimé. Ի՛նձ ահար.—Ի՛նձՍԻ՛Չ (f. 120).
35. The Transfiguration. Ի՛նձ և ահեղ խորհար.—Ի՛նձՍԻ՛Չ (f. 123<sup>b</sup>).
36. The Assumption. Գաղարանեալ, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; (f. 126).
37. The Holy Cross. Հայն եղևմական.—Ի՛նձՍԻ՛Չ (f. 130).
38. The Martyrs. Ի՛նձ ապրիս.—Ի՛նձՍԻ՛Չ (f. 133).
39. *The name.* Ի՛նձ ահար քան.—Ի՛նձՍԻ՛Չ (f. 136).
40. SS. Ignatius and Polycarp. Գոհարանեան, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; 0Ը (f. 139).
41. The Apostles and Disciples. Գեթարարձ քղ և, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; (f. 143).
42. The Angels. Ի՛նձ և ահեղ խորհար.—Ի՛նձՍԻ՛Չ (f. 146).
43. St. James of Nisibis. Ի՛նձ ահար սան.—Ի՛նձՍԻ՛Չ (f. 150).
44. David the Prophet and St. James the Great. Խորհր անթն.—Ի՛նձՍԻ՛Չ (f. 153).
45. St. Stephen the Protomartyr. Ի՛նձ և հզար.—Ի՛նձՍԻ՛Չ (f. 157<sup>b</sup>).
46. SS. Peter and Paul. Խորհր երրորդութեան, by Ter Mkhithar.—Ի՛նձՍԻ՛Չ ԳԳԳԳԳԳԳԳ (f. 161).
47. The Sons of Thunder. Գեթարանձ լուսով, with a Cafa.—ԳԳԳԳԳԳԳԳ 1; 0Ը (f. 167<sup>b</sup>).
48. St. Basil. Խաչարար արթի.—Ի՛նձՍԻ՛Չ (f. 173).
49. Eve of the Theophany. Տարիս ըղձական, by Ter Mkhithar.—ՏԻ՛Ս Ի՛նձ (f. 177).
50. Assumption of the V. Mary. Ի՛նձ ապրիս.—Ի՛նձՍԻ՛Չ (f. 180<sup>b</sup>).
51. Canticles (Տար) on the Virgin, by Neres Clayetzi. *Begin.* Ըստ Գարրիէլ Ընարան տանար (f. 186).—Ընարան մայր լուսար. (Alphabetical, 10 strophes) (f. 188).
52. The Octave of Holy Cross. Ի՛նձ ապրիս սան.—Ի՛նձՍԻ՛Չ (f. 188<sup>b</sup>).
53. St. Cyriacus. Գեթարարձ արթի.—ԳԳԳԳԳԳԳԳ 1; (f. 192<sup>b</sup>).

54. St. Leontius, St. Vardan, and their companions. **Խրատեստեալ Կանոն.**—**ԽԵՂԸՏՈՒՎ** (f. 196).
55. Invention of the Holy Cross. **Խաչի գտման.**—**ԽԵՂԸՏՈՒՎ** (f. 200).
56. Canticle on the Baptism of Christ. **Ով զարմանալի** (f. 204).
57. Canticle on St. John the Baptist. **Ով կրօնընթացի մեծ** (f. 205).
58. Canticle on the Presentation of Christ in the Temple. **Բարաբեր երեսակէմ ցնծայ** (f. 206<sup>b</sup>).
59. The 3rd Sunday in Lent. **Ըստ հոգոյց աղաղակեմ,** by Grigor Vardapet.—**ԵՅՈՒ ԲԵՆՈՒ** (f. 208<sup>b</sup>).
60. Canticle on the same, by Nerses Clayetzi. (Extr. from *Jesus filius*) (f. 209<sup>a</sup>).
61. The 5th Sunday in Lent. **Գանգատ ունիմ.**—**ԳԻՒԳԻՒԻ Ե ԻԵՒ.** (*sic*) (f. 210<sup>b</sup>).
62. Canticle on the same, by Nerses Clayetzi. (Extr. from *Jesus filius*) (f. 212).
63. The Resurrection. *Begin.* **Ո՛վ զք մարմնացելոյ.**—**Ո՛վ ՄՆՆՈՒ Ե** (f. 212<sup>b</sup>).
64. The same. **Ո՛նեծ հասաւ անապ.**—**Ո՛վ ՄՆՆՈՒ Ե** (f. 214).
65. Canticle on the same. **Գասըն հըբեկան** (22 strophes) (f. 214<sup>b</sup>).
66. SS. Sargis and Martyros. **Ո՛նեծ ապոյծ ապառ.**—**Ո՛վ ՄՆՆՈՒ Ե** (f. 216<sup>b</sup>).
67. Canticles on the same and other subjects. **Ո՛ կոյնց հանդիսց** (f. 220<sup>b</sup>).
68. Canticles on the Resurrection. *Begin.* **Կրտեալ կանայքն.**—**Կանայքն արտասուք** (ff. 222<sup>a</sup>, 222<sup>b</sup>).
69. St. Anachorets. **Ղգնաւորք ընտրեալ.**—**ՂԳՆԵԼԻՒՄԻՒՐ.** (f. 223).
70. The Holy Innocents. **Խանդաղակաթ սրտի.**—**ԽԵՂԸՏՈՒՎ** (f. 227<sup>b</sup>).
71. Canticles on the same. *Begin.* **Սարեալ շերտիցս** (f. 230).—**Ըթթունք զուսթթունք** (alphabetically) (f. 231).
72. St. Nerses Catholicos, called the Parthian. **Գոյ մեզ ցնծալի.**—**ԳԻՒԳԻՒԻ** (f. 232).
73. Sons and grandsons of St. Gregory the Illuminator. *Begin.* **Կար թագ պետական.**—acrost. **ՆՈՒԲԵՆԵՒԼ** (*sic*) (f. 235<sup>b</sup>), the end wanting.

On f. 213 the copyist says: 'O my sweet brother, Mattheos, remember in the Lord, Iohanes, the transcriber.' A later, 18th cent. hand, states (f. 239) that 'This Book of Gantz (*Գանձեանք*) was given

to the church [illegible] in memory of the Tirtzou (clerk) Minas Meghetzi.'

The vellum fly-leaves once in this volume have been transferred to f. 4 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 26

MS. Arm. d. 2.—Lectionary, 13th (?) cent.

Oriental cotton paper. Size, 9 x 6½ in. Text, 7½ + 4½ in., in two columns, of 24 or 25 lines each. Ff. 293, in 22 quires, with Armenian numerals (most of which have been ploughed off), originally written at the foot of the first and last pages of each quire. Writing, large and elegant bologir, apparently of the 13th cent. The initials and first lines of chapters are rubricated. Some leaves are wanting after ff. 99, 142, 166<sup>b</sup>, 200, and 248. The MS. was repaired in the 16th cent., when the beginning (ff. 6-27) and the end (ff. 259-291) of the volume were supplied. The latter, at first inserted after f. 169, have lately been removed to the end of the volume. The head-piece on f. 6<sup>b</sup> was ornamented roughly by the same hand to which the marginal arabesques &c. of these later leaves are due. The words are generally divided, and, except sacred words, only *փան* and the termination *թիւն* are contracted. Oriental binding, with flap: the volume was at one time fastened by 3 thongs and 3 studs.

Lectionary (*Ղարոց*), according to the church of Jerusalem,—which is the oldest form of Armenian Lectionary. Its peculiarity consists in its referring to holy places, and in the simplicity of the festivals and commemorations, which chiefly relate to events in the Holy Land and Alexandria. On comparing this MS. with the most ancient copy known (perhaps 9th cent.) in the National Library at Paris (referenced Anc. fonds 20), the following differences are found:—1. For Lent (ff. 39-136) the number and arrangement of the Saints' days and their lessons agree with the modern lectionaries more than with the Paris MS. 2. In the office for Maundy Thursday the canon of the washing of feet is introduced, with the sermon of the Mandatum (*Կարոց պատուիրանի*) (ff. 165-168), not found in the Paris MS. 3. The lessons for the Vigil of Good Friday, omitted by accident in the original copy, have been supplied by a later hand (ff. 267-284); they occur here with lessons for Matins in Passion-week (ff. 284<sup>b</sup>-290). 4. The lessons for the following days are omitted: the octave of Low Sunday, the Ascension, the feast of

Holy Cross and Holy Places, the commemoration of the Holy Innocents, of Elisha the prophet, and of SS. Thomas and Andrew, the apostles. In place of these are the new festivals and commemorations, viz. the Annunciation (f. 229<sup>b</sup>), the Transfiguration (f. 242), St. John the Baptist and St. Athanagines (f. 237<sup>b</sup>), the commemoration of the foundation of the church of Etchmiadzin called Հայրապետ (f. 247<sup>b</sup>), SS. Bartholomew and Jude (f. 249), and St. James of Nisibis (f. 251).

The only note of the original copyist, on f. 258<sup>b</sup>, is unfortunately incomplete, through the loss of the next leaf, which probably gave his name and the date. Nor does the MS. supply the name of the later scribe, a priest, who had the volume rebound at the expense of one Amir Beg, son of Thomas and Khelok, and of other contributors, to their memory, for the use of a novice named Iohannes (f. 291). On the same page a still later hand states that 'the fields of Goshters' (Հոստերաց արտաք) were bequeathed to the church of St. Theotokos and St. Paul, by contributions from six householders (ամուսնավոր), and an entry on f. 5 in notogir of the 18th cent. gives an incomplete inventory of the chattels belonging to some church. A note by a later hand (f. 290<sup>b</sup>) informs us that 'the MS. was bound in the year 1123 Arm. [= 1674 A.D.] by the unworthy Galoust.'

The vellum fly-leaves formerly in this volume have been transferred to ff. 3 and 16 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## 27

## MS. Pococke 399—Lectionary, 14th cent.

Oriental cotton paper. Size, 13½ x 9½ in. Text, 10¼ x 6 or 6½ in., in two columns, mostly of 19 or 20 lines each. Fl. (3 blank +) 428 (+3 blank). Writing, bold and regular bologir, of 14th cent. Some leaves are wanting: about 30 leaves at the beginning and after f. 5, one after f. 139, two after f. 190, about five after f. 222, and several at the end. The foliation, in Armenian numerals, at the foot of the pages, was made after the MS. became defective. The volume is stained throughout by damp, particularly on the margins. Each chapter has a large rubricated initial, and the copyist frequently retains the old spelling. The words are not divided, and except sacred words only ֆօ, թի are contracted. 19th cent. Bodleian binding.

A Lectionary, more or less resembling the Paris MS. Its chief peculiarity consists in its having the lessons for Matins, not found in the Paris MS.

nor in MS. Bodl. Arm. d. 2. The other peculiarities are:—1. It introduces the benediction of the Water on the day of the Theophany (ff. 6-21<sup>b</sup>), and the washing of feet on Maundy Thursday, with the sermon of the Mandatum, and a detailed rubric for this ceremony (ff. 297-315). 2. It omits the commemorations of SS. Anthony and Theodosius. The Lent lessons agree with the Paris copy, having the lessons of the Catechumens (19 in number) grouped separately at the beginning of Lent (ff. 59-97). As a large part of the book, commencing with Low Sunday (Հայր Կիսակ), is lost, no further details can be given.

There are two short notes on ff. 54<sup>b</sup> and 59 giving the name of Martiros Vardapet as the copyist.

This MS. was bought in 1693, in the collection of Edward Pococke, D.D., the Orientalist.

## 28

## MS. Arm. e. 7—Ritual, A.D. 1491.

Oriental glazed cotton paper. Size, 7½ x 5½ in. Text, 5½ x 3½ in. 17 lines in a page. Fl. 3 blank fly-leaves + 201 (numbered 2-202) + 2 blank fly-leaves. A leaf is wanting after f. 11. Writing, bold bologir, of 15th cent. Oriental binding, with flap and traces of metal ornaments: the volume was formerly fastened by 2 thongs and 2 studs.

A Ritual or Service-book, called in Armenian Mashtotz (Մատոց), with these headings:—

1. Table of contents, f. 2.
2. Canon of Baptism, f. 3, and Christening, f. 13<sup>b</sup>, and of the taking off of the Baptismal crown on the eighth day, f. 17<sup>b</sup>. Cf. ed. Venice, 1831, pp. 1-37.
3. " the benediction of Marriage, f. 18<sup>b</sup>. Cf. ed. Ven. 66-76.
4. " taking off the Nuptial crown, f. 34<sup>b</sup>. Cf. ed. Ven. 82.
5. " administration of Holy Communion to a sick person, f. 35. Cf. ed. Ven. 121-143.
6. " the Burial of a child, f. 39. Cf. ed. Ven. 262-273-309: there are great divergencies.
7. " the following day, f. 54.
8. " the Burial of a layman, f. 58. Cf. ed. Ven. 177-193, 198-202, 204, 214-219, 225-230.—Collect for a Burial. *Begin.* Միայն ք, ԱՅՅ, —acrost. ՄԻԹԱԵԼԻ, f. 76<sup>b</sup>. Cf. MS. 29, f. 76<sup>b</sup>.
9. " the following day, f. 85. Cf. ed. Ven. 236-245.
10. " the seventh day and 115th, f. 91<sup>b</sup>. Cf. ed. Ven. 254-259.



11. Canon of the benediction of Offerings in commemoration of the dead (*Կանոն սղե Հանդիպան սուրհելյոյ*), f. 95<sup>b</sup>. Cf. ed. Const., 1807, pp. 78-85.
12. " the benediction of the Paschal lamb (*Կանոն զամեն չհելյոյ սարգուսարաց զամսին*), f. 100<sup>b</sup>.
13. " the benediction of Salt, f. 101. Cf. ed. Const. pp. 85-86.
14. " the benediction of Wheat for distributing in church (*Կանոն ն՛հու- լին Հատի պատարարաց*), f. 101<sup>b</sup>.
15. " the benediction of *matagh* (*Կանոն ննական ն՛հելյոյ*), f. 104<sup>b</sup>. Cf. ed. Const. 1807, pp. 86-89.
16. " the benediction of Water on the day of the Theophany, f. 111<sup>b</sup> (*Կանոն զուրն չհելյոյ*).
17. Sermon of the Mandatum on Maundy Thursday (*Վարդապետ պատարարին*) f. 127.
18. Canon of the washing of the feet on Maundy Thursday, f. 133.
19. " the benediction of a Cross, f. 148. Cf. ed. Ven. 602-25.
20. " the benediction of cereals, harvest, and vintage, f. 168. Cf. ed. Ven. 696-701.
21. " the benediction of church-vestments, f. 172<sup>b</sup>. Cf. ed. Ven. 628-36.
22. " the benediction of the Chalice and Patens, f. 173. Cf. ed. Ven. 626-7.
23. " fixing a new door in a church, f. 173<sup>b</sup>. Cf. ed. Ven. 642-5.
24. " re-opening a church desecrated by infidels, and of re-fixing an altar, f. 175. Cf. ed. Const. pp. 193-203.
25. " receiving penitents into communion on Maundy Thursday, f. 188<sup>b</sup>.

There are coloured headpieces, and coloured marginal ornaments and initials.

The note of the copyist on f. 201 states that this MS. has been transcribed by Yousie (*Կոստանի Կեսիկոս*) the monk, in 940 Arm. = 1491 A. D. in the convent of Khardishar (under the shadow of St. Karpapet, St. Theodokos, and St. Sargis the general, whilst the Superior of the convent was Stephanos Vardapet, and its members were 15 in number), and bought by Martha, daughter of the priest Dsatur for the use of her son Thaddeus, a newly consecrated priest.—A later note on f. 202 in a rough bologir character states that a tailor named Telik acquired the MS. for his son Khateatur.

The old vellum fly-leaves once in this volume have been transferred to ff. 8 and 9 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

## MS. Arm. e. 8—Liturgical, 16th cent.

Oriental cotton paper. Size,  $7\frac{1}{2} \times 5\frac{1}{4}$  in. Text,  $5\frac{1}{2} \times 3\frac{1}{4}$  in. 18 lines in a page. Fl. '238,' but f. 72 is missed in the numbering. Writing, large and bold bologir of 16th cent. There are a few ornaments roughly executed. The volume is stained throughout from damp and use. Oriental binding of 16th cent., with flap: the volume was at one time fastened by 2 thongs and 2 studs. The former part consists of a Ritual, and the latter of a collection of Gants (*Գանձարան*) and Canticles (*Տարաբան*).

## I. Contents of the Ritual:—

1. Canon of Baptism, f. 1 (wanting 2 leaves at the beginning), and of Christening, f. 10<sup>b</sup>, and of the taking off of the baptismal crown, f. 13. Cf. MS. 28. 2.
2. " the benediction of Marriage, f. 13. Cf. MS. 28. 3.
3. " taking off the nuptial crown, f. 21. Cf. MS. 28. 4.
4. " administration of Holy Communion to a sick person, f. 23. Cf. MS. 28. 5.
5. " the Burial of a child, f. 27<sup>b</sup>. Cf. MS. 28. 6.
6. " the following day, f. 38<sup>b</sup>. Cf. MS. 28. 7.
7. " the Burial of a layman, f. 41<sup>b</sup>. Cf. MS. 28. 8.
8. " the following day, f. 59<sup>b</sup>. Cf. MS. 28. 9.
9. " the seventh day, f. 66. Cf. MS. 28. 10.
10. " the benediction of offerings in commemoration of the dead, f. 70. Cf. MS. 28. 11.
11. " the benediction of *matagh*, f. 77. Cf. MS. 28. 15.
12. " the benediction of the Paschal lamb, f. 85<sup>b</sup>. Cf. MS. 28. 12.
13. " the re-opening of a desecrated church, f. 86. Cf. MS. 28. 24.
14. " the benediction of a new door in a church, f. 88<sup>b</sup>. Cf. MS. 28. 23.
15. " the benediction of a baptismal font, f. 89<sup>b</sup>.
16. " the benediction of church-vestments, f. 93<sup>b</sup>. Cf. MS. 28. 21.
17. " the benediction of the chalice and patens, f. 94. Cf. MS. 28. 22.
18. " the benediction of a picture in a church, f. 94<sup>b</sup>. Cf. ed. Ven. 646-9.



It contains a Menologium or 'Yaysmavourk' (Հայսմաւուրկ), that is, a collection of lives of different saints—observed and not observed by the Armenian church—arranged according to the Armenian year, whose opening day, since the variable year has been changed to a fixed one, corresponds to Aug. 11. Two or three principal redactions of Yaysmavourk have been made in the course of centuries. The latest, to which the present MS. belongs, as well as the different editions of Constantinople, made in the last century (in 1706, etc.), was by Gregory Vardapet Khlathetzi, about the beginning of the 15th cent. The style of this compilation is of more modern Armenian than those which preceded it, and many spurious materials enter into it; but it possesses an interesting feature in its many lives or martyrdoms of Armenian martyrs who suffered in later times, chiefly at the hands of the Mohammedans.

The entry relating to each day is distinguished by a large initial and a marginal vignette in colour. There are in the whole MS. only two large head-pieces with marginal ornaments, one at the beginning of the work, and the other on f. 233, the 5th January, the eve of the feast of the Theophany (Christmas). The small ones are reserved for the first entry of every month. Only red and blue are used in the ornamentation. There are no pictures: on f. 76<sup>b</sup>, immediately after the title of the article on St. Cyprrianus and St. Justina, we see a blank, and at the foot of the page this note: 'Չի խոհեմ նկարադր. զի ան սին պատկերն և զիկայրանոսին աստ նկարեւ'—that is: 'Careful painter, paint here the picture of the Virgin and Cyprrianus.'

Almost throughout the MS. the copyist has added at the end of each day's lessons a short prayer for the owner of the MS., and his relatives, and for himself: in the last one (f. 590) the writer, a priest named Mkertitch, states that this copy was made in the Arm. year 931=1482 A.D. in the province of Kharberd (Karpuz), in the convent Khoulavo or Khoulau, in the parish ('under the shadow') of St. George the General, and the Very Holy Deipara, and St. Sargis the General, while the superior of the convent was Grigor Vardapet, at the request of Khoja Jacob, son of Kourji-Beg and Tinar. Many members of the family are named in this colophon and in the subscriptions above mentioned.

At the end of the volume are many subscriptions and different notes. On ff. 590<sup>b</sup> and 591<sup>a</sup> there are two notes by different hands, each concerning the two bindings which were put on the MS. The first was written in the year 957 Arm.=1508 A.D., by a monk named Carapet Gandjaetzi (Գամբաբե) [there is now an Armenian village Gantza near Akhalkalaki in Georgia], and the second 65 years later, in 1022=1573 A.D., by a monk named Lazar, and Archdeacon Iohannes 'at the door of St. Deipara and the Forty Sainted Youths'

(of Sebaste). To the latter note a later hand has added in notergir: 'It is bought for 177 piastres (72<sup>1</sup>/<sub>2</sub>), and put in the church of St. Deipara.'

On the same folios there is written an elegy, in verse, of 31 quatrains, on the death of Iohannes the deacon, son of Khoja Jacob, the owner of the MS., who died in his youth in Kharberd in the year 927 Arm.=1478 A.D.; the following is the first quatrain:—

Նկերն Հարիւր Հոյոց Թղին.  
և կ'յայտելովքն,  
խարերդ շարք սուր մծ եղև.  
Չամ մահուան յոմարսն, etc.

Sometimes also (as on ff. 4<sup>b</sup>, 5<sup>b</sup>, 6<sup>b</sup>) short subscriptions in the body of the volume give a list of the sons of Khoja Jacob, among whom Iohannes is mentioned as 'deceased' or 'late'—but he is not invariably so described, e.g. not in the last colophon.

The name of the compiler of the above-mentioned elegy is added by another pen in red ink, at the end, 'Ստեփան Ժառոյ քր անտնին, ամն', i.e. Matthew, servant of St. Deipara, amen.

Ff. 590<sup>a</sup> and 591<sup>b</sup> contain five entries, by four different hands, of donations made by different people 'to the convent of Khoulavo' in 1503 A.D., and in 1505-1526 A.D. 'to the church of the Deipara,' called also the church of the Forty Youths, in Aleppo, whither the MS. seems to have been removed.

The last note, following the entries of the donations, is by one Abraham, who probably lived in the 18th cent., and who says that he had copied many passages from this MS.

Subjoined will be found a list of the contents of our MS. For the identification of the entries, there is added to each one the corresponding date taken from the Greek Menologium of Basil, and, where the latter affords no parallel, reference is made to the Acta of the Bollandists<sup>1</sup>. Some feasts, however, being peculiar to the Armenian church, sometimes no comparison can be made either with the Greek Menologium or with the Acta.

#### TABLE OF CONTENTS.

Navarard, Aug.

- |    |   |    |   |
|----|---|----|---|
| 1. | 1 | 11 | John the Baptist and Atheno-<br>genes (Դժմաւոր Թեւո). |
|    |   |    | Regia. Հոյսմաւ յայտարարեալ                            |
|    |   |    | Գրեցոր . . . f. 1.                                    |
|    |   |    | — Կսկ զամ ամեաւր թ՛հեալ                               |
|    |   |    | գլխոյն . . . f. 2 <sup>b</sup> .                      |

<sup>1</sup> Assemani in his *Bibl. Orient.* (Tom. III. pt. I. pp. 649-654) gives only a list of the names of saints, with the days of the months, taken from the edition of Constantinople, 1706.

Navaard. Aug.				Navaard. Aug.			
1.	1	11	Begin. <i>Իսկ զի այսօր կոչի աս- քեմուս . . .</i> , f. 2 <sup>b</sup> . — <i>Թացասոր մի կայր Հա- յոց Դրասուսայ տեսն . . .</i> , f. 3.	21.	11	21	Iustus (Հաստիան) of Rome, M. (Bas. Men. July 14)—the end of the text is missing—f. 18 <sup>b</sup> .
2.	2	12	Anicetus and Photinus, MM. (Bas. Men. Aug. 12), f. 3.	22.	12	22	Thomas, Apostle (Bas. Men. Oct. 6). The beginning is missing. It commences with these words ' . . . արամս՛մ, ոչ ուսեր և ոչ բերք . . . ' f. 19.
3.	"	"	Laurence, the priest of Rome, and his companions, MM. (Bas. Men. Aug. 10), f. 4.	23.	13	23	Irenaeus, bishop of Sermon, M. (Bas. Men. Aug. 23), f. 20.
4.	3	13	Marcellus, bishop of Apamea, M. (Bas. Men. Aug. 14), f. 4 <sup>b</sup> .	24.	"	"	Libertinus, abbot, disciple of St. Honoratus, f. 20.
5.	"	"	Hermias, Pelagius, and compan- ions, MM. at Nicomedia (Bas. Men. Feb. 7), f. 5.	25.	"	"	Photina the Samaritan, M. (Bas. Men. Mar. 20), f. 20 <sup>b</sup> .
6.	"	"	Martina (Սարթիթ?) V. and M., f. 5.	26.	14	24	Daniel the Prophet (Bas. Men. Dec. 17), f. 21.
7.	"	"	Honoratus, Abbot of Fondi in Italy (Boll. Jan. 16), f. 5.	27.	15	25	Abdemeius, M. in Tenedos (Bas. Men. July 15), f. 22.
8.	4	14	Inauguration of the Church of Etehiadzain, called Feast of Հարկաթ. Begin. <i>Ի ասա- րիչն մեր ասրիս Վրկոյոր . . .</i> , f. 5 <sup>b</sup> .	28.	"	"	Translation of St. Mary Deipara. A sermon beginning: ' <i>Ի աս- ասարիչն մեր ասրիս Վրկոյոր, ժամ կործանեաց . . .</i> ' wanting the end, f. 22.
9.	"	"	Ursicinus, M. in Illyria (Bas. Men. Aug. 15), f. 6.	29.	16	26	Adrianus and his wife Natolia, MM. (Bas. Men. Aug. 26). The beginning is wanting. It commences: ' <i>Օհա է ամոզ- ճիչ է արար . . .</i> ' f. 24.
10.	5	15	Translation of St. Mary Deipara. A sermon beginning: ' <i>Պարս և արքան է զհոսի . . .</i> ' f. 6 <sup>b</sup> .	30.	17	27	Soukias (Hesyehin) and his companions, MM. in Armenia (11th cent.). Begin. <i>Դաս- քեանք զբնասոր ասրիս թա- ղես յորժամ եկին Հայս . . .</i> , f. 26.
11.	6	16	Commemoration of the Image of Christ ( <i>ասր զարաստանակ</i> , the holy handkerchief) in Edessa. Begin. <i>Ի յոյսոր արքայն Հայոց և Բարսեղ լուս. զամս զի . . .</i> , f. 9 <sup>b</sup> .	31.	18	28	Stratoniceus, Philippus, and Eu- tichianus, MM. (Bas. Men. Aug. 17), f. 27.
12.	7	17	Myron, priest and M. in Cyzicus (Bas. Men. Aug. 16), f. 11 <sup>b</sup> .	32.	"	"	Onesius of Caesarea in Cappa- docia, monk (Bas. Men. July 14), f. 27.
13.	"	"	Laurus and Florus, brothers, MM. (Bas. Men. Aug. 18), f. 11 <sup>b</sup> .	33.	"	"	Antiochus the physician, M. in Sebaste (Bas. Men. July 15), f. 27 <sup>b</sup> .
14.	"	"	Diomedes the physician, M. at Nicaea (Bas. Men. Aug. 16), f. 12 <sup>b</sup> .	34.	19	29	Beheading of St. John the Bap- tist (Bas. Men. Aug. 29), f. 28.
15.	8	18	Stephen of Ulmi (now Zeythoun) and his companions, MM. in Armenia Minor, f. 12 <sup>b</sup> .	35.	20	30	Philonides, bishop of Cyprus, M. (Boll. Aug. 20), f. 30.
16.	9	19	Atom the general and his compan- ions, MM. in Armenia (4th cent.), f. 14 <sup>b</sup> .	36.	"	"	Tatianus of Claudopolis, M. (Bas. Men. Aug. 24), f. 30.
17.	"	"	Andrew the general and his army, MM. (Bas. Men. Aug. 19), f. 15.	37.	"	"	Aterneseh of Rome, son of the Emp. Probus (?), M. at Nico- media, under Licinius, f. 30 <sup>b</sup> .
18.	10	20	Bassa and her three sons, MM. at Edessa (Bas. Men. Aug. 21), f. 15 <sup>b</sup> .	38.	21	31	Finding of the girdle of St. Mary Deipara at Jerusalem (Bas. Men. Aug. 31)—a sermon be- ginning with ' <i>Դմնարբու- հայ կուսին Սարխան. ան- անին զգափն զան Սարու- սայէմ . . .</i> ' and ending with a
19.	"	"	Agathoneus and his companions, MM. at Nicomedia (Bas. Men. Aug. 22), f. 16.				
20.	"	"	Samuel the Prophet (Bas. Men. Aug. 20), f. 16 <sup>b</sup> .				



Navasard, Sept.		Hori. Sept.	
			prayer in acrostic strophes forming the name of the author
			Պ՝Գ՝Պ՝Պ՝ (Grigor), f. 30.
39.	22	1	Joshua the son of Nun (Bas. Men. Sept. 1), f. 32 <sup>b</sup> .
40.	"	"	Simeon Stylites of Antioch, the younger (Bas. Men. Sept. 1—Assem. II. 265), f. 33.
41.	23	2	Mamas, M. (Bas. Men. Sept. 2), f. 34.
42.	"	"	John the Faster (Bas. Men. Sept. 2), f. 34 <sup>b</sup> .
43.	"	"	Commemoration of a Miracle in Pamphylia, f. 34 <sup>b</sup> .
44.	24	3	Anthimus, bishop of Nicomedia, M. (Bas. Men. Sept. 3), f. 35.
45.	"	"	Athanasius, bishop of Seleucia, and Khantoush, MM., f. 35.
46.	"	"	Choresimus and Neophytus, servants of Khantoush, MM., f. 36.
47.	25	4	Babylas, bishop of Antioch, and his three pupils, MM. (Bas. Men. Sept. 4), f. 36.
48.	"	"	Oecanus (MS. Պ՝ուկիանոս, Lucianus), Theodoros, etc. (Bas. Men. Sept. 4), f. 36 <sup>b</sup> .
49.	"	"	Photina the Samaritan, M. (a repetition of the article of Aug. 23, f. 20 <sup>b</sup> ), f. 36 <sup>b</sup> .
50.	26	5	Ammon the deacon and 40 women of Adrianople, MM. (Bas. Men. Sept. 1), f. 37.
51.	"	"	Zacharias, father of St. John the Baptist (Bas. Men. Sept. 5), f. 37 <sup>a</sup> .
52.	27	6	Hermione (MS. Էրմիոնե), daughter of Philip the Deacon (Bas. Men. Sept. 4), f. 38.
53.	"	"	Faustus (MS. Գուստոս, Fusinus?) and Abibus the deacon, and their companions, MM. (Bas. Men. Sept. 6), f. 38 <sup>b</sup> .
54.	"	"	5000 women of Antioch, captives of Chosroes II, king of Persia, MM., f. 38 <sup>b</sup> .
55.	28	7	Commemoration of the first council of Nicaea (Bas. Men. May 29), f. 39.
56.	29	8	Nativity of St. Mary Deipam (Bas. Men. Sept. 8), f. 40 <sup>b</sup> .
57.	30	9	Sahac I, Patriarch of Armenia, f. 42.
			Hori.
58.	1	10	Menodora and her sisters, MM. (Bas. Men. Sept. 10), f. 43 <sup>b</sup> .
59.	"	"	Basilissa (MS. Բասիլիսկէ), V. and M. at Nicomedia (Bas. Men. Sept. 3), f. 43 <sup>b</sup> .
60.	1	10	Paulus, bishop in Spain (?), f. 44.
61.	2	11	Lily (Պ՝անուս, շաղկ), V. and M. in Persia, f. 44 <sup>b</sup> .
62.	"	"	Romulus (MS. Ռոմուլոս) and Eudoxius, MM. at Melitene in Armenia (Bas. Men. Sept. 6), f. 45.
63.	"	"	Diodorus and Didymus, MM. at Laodicea in Syria (Bas. Men. Sept. 11), f. 45.
64.	"	"	Sozon, M. in Lycia (Bas. Men. Sept. 7), f. 45.
65.	"	"	Eupaychus (MS. Էպպայքոս), M. at Caesarea in Cappadocia (Bas. Men. Sept. 7), f. 45 <sup>b</sup> .
66.	3	12	Autonomus, bishop, M. in Bithynia (Bas. Men. Sept. 12), f. 45 <sup>b</sup> .
67.	"	"	Severianus of Sebaste, M. (Bas. Men. Sept. 7), f. 46.
68.	4	13	Inauguration (Մասնակցութիւն) of the Church of the Resurrection at Jerusalem, f. 46 <sup>b</sup> .
69.	"	"	John Chrysostom. <i>Begin</i> , Պ՝Էժ Կարգապետեան անկեղեցիքի արեւ- զափն եկեղեցւոյ . . . , f. 48. (See Nov. 23.)
70.	5	14	Exaltation of the Holy Cross (Bas. Men. Sept. 14), f. 48 <sup>b</sup> .
71.	6	15	Nicetas of Gothland (Պ՝ուկեղեցիք), M. (Bas. Men. Sept. 15), f. 50.
72.	"	"	Euphemia of Chalcedon, M. (Boll. Sept. 16), f. 50 <sup>b</sup> .
73.	"	"	Cornelius the Aged, M. at Nicaea, f. 51.
74.	"	"	Several Martyrs who suffered under the Mohammedans in Armenia A. D. 712. <i>Begin</i> . Ընտանեկանս կոյսոբն հոռոսնց հայրանեան զարցս հարցոց . . . , f. 51.
75.	7	16	Theodora of Alexandria, the penitent (Bas. Men. Sept. 11), f. 51 <sup>b</sup> .
76.	8	17	SS. Translators [of the Bible into Armenian] (Սուրբ Թարգմա- նիչք), <i>Begin</i> . Լուսաւորչիչքն մեր է պարծառն շահքն . . . , f. 53 <sup>b</sup> .
77.	9	18	Moses and Aaron (Bas. Men. Sept. 4), f. 55.
78.	10	19	Oski (Պ՝սկի) and his companions, priests and MM. in Armenia, f. 57. The lesson is that of St. Soukias, on Aug. 27.
79.	11	20	Eustachius (Gr. Eustathius), and his wife Theopista and companions (Bas. Men. Sept. 20), f. 57.

	Hor.	Sept.		Hor.	Sept.	
80.	12	21	Peless (MS. Մովհաննոս, Apelianus), Nilus, and other companions, MM. at Caesarea in Palestine (Bas. Men. Sept. 19), f. 59.	100.	19 28	Elisaeus, the first Catholicoi of the Aghouans, f. 69 <sup>b</sup> .
81.	"	"	Macrobius, Gordianus, and their companions, MM. (Bas. Men. Sept. 13), f. 59.	101.	" "	Commemoration of the Miracle wrought in the Church of St. Zeno (at Verona) during an inundation (Boll. April 12), f. 70.
82.	"	"	Ariadna (MS. Արիանոս) called Mary, M. (Bas. Men. Sept. 18), f. 59.	102.	20 29	Chariton of Iconium, abbot and M. (Bas. Men. Sept. 28), f. 70 <sup>b</sup> .
83.	"	"	Papas (Պապ), M. in Lycia (Bas. Men. Sept. 14), f. 59 <sup>b</sup> .	103.	" "	Eusebius (MS. Եսեբիոս), abbot, f. 71.
84.	"	"	Commemoration of the destruction of Amida by the Persians (containing the history of that town during the 6th cent.). <i>Begin. իմացու որ Պարսիկացիս (Կուստ) անուշ զնաց . . .</i> , f. 59 <sup>b</sup> .	104.	21 30	Gregory the Illuminator. <i>Begin. Սուրբ Հայրապետն մեր լուսաւորին Վրեգորիս . . .</i> (Bas. Men. Sept. 30), f. 71 <sup>b</sup> .
85.	13	22	Phocas, bishop of Sinope, M. (Bas. Men. Sept. 23), f. 60 <sup>b</sup> .	105.	" "	Antonius (Անտոն), Cronides and the seven Grazer Hermits (Խոտանարաթ), MM. in Armenia, f. 71 <sup>b</sup> .
86.	"	"	Jonah the Prophet (Bas. Men. Sept. 22), f. 61.	106.	" "	Thathoul, Varus, and Thomas, hermits in Armenia. <i>Begin. Սրբա աշակերտք էին սուրբ Հայրապետացն . . .</i> , f. 72. (See also Dec. 30, and March 6.)
87.	14	23	Iraides of Alexandria, V. and M. (Bas. Men. Sept. 23), f. 61 <sup>b</sup> .		Oct.	
88.	"	"	Greek Martyrs executed by the Arabs in Armenia a. d. 812. <i>Begin. Առաքեացի Աբուսահլ սուլթանն Տաճկաց զնապանս . . .</i> , f. 62.	107.	22 1	The Twelve Doctors of the Church, f. 73.
89.	15	24	Thecla, V. and M. (Bas. Men. Sept. 24), f. 63.	108.	23 2	Ananias, the Apostle (Bas. Men. Oct. 1), f. 75 <sup>b</sup> .
90.	16	25	Cephas and Apollos, the disciples of Paul (Bas. Men. Dec. 9), f. 64 <sup>b</sup> .	109.	" "	Theodorus, M. at Perga (Bas. Men. Sept. 21), f. 76.
91.	"	"	Jacob, bishop of Serug (Boll. Oct. 28), f. 64 <sup>b</sup> .	110.	" "	Michael, abbot of Zoba (Bas. Men. Oct. 1), f. 76.
92.	"	"	Agathoclia, V. and M. in Spain (Bas. Men. Sept. 16), f. 65 <sup>b</sup> .	111.	" "	A Miracle at Mount Sinai, f. 76.
93.	17	26	The Rest of St. John the Evangelist (Bas. Men. Sept. 26), f. 65 <sup>b</sup> .	112.	" "	Dosan (Պոսան, Theosanus?), bishop of Byzantiss (?), in the time of Sapor II, f. 76 <sup>b</sup> .
94.	18	27	Callistratus and his companions, MM. at Rome (Bas. Men. Sept. 27), f. 67 <sup>b</sup> .	113.	" "	Paphnutius, hermit and M. in Egypt (Bas. Men. Sept. 25), f. 76 <sup>b</sup> .
95.	"	"	Marinus, M. (Bas. Men. March 17), f. 68 <sup>b</sup> .	114.	24 3	Cyprian and Justina, MM. (Bas. Men. Oct. 2), f. 76 <sup>b</sup> .
96.	"	"	Commemoration of the death of the pious Emperor Manuel II, f. 68 <sup>b</sup> .	115.	25 4	Dionysius the Areopagite, bishop, M. (Bas. Men. Oct. 3), f. 78.
97.	19	28	Simon, son of Cleopas, Apostle, M. (Bas. Men. Sept. 18), f. 69.	116.	" "	Cyriacus, the hermit, under Theodosius I (Bas. Men. Sept. 29), f. 78 <sup>b</sup> .
98.	"	"	Epicharis (MS. Էպիքարիս), V. and M. at Rome (Bas. Men. Sept. 27), f. 69 <sup>b</sup> .	"	" "	Adauctus of Ephesus and his daughter Callisthena, MM. (Bas. Men. Oct. 4), f. 78 <sup>b</sup> .
99.	"	"	Mamelichta (MS. Մամլիքա), M. in Persia (Bas. Men. Oct. 5), f. 69 <sup>b</sup> .	117.	26 5	Ripsime and her companions, VV., MM. (Bas. Men. Sept. 30), f. 79.
				118.	27 6	Gaiane and her companions, VV., MM. (Bas. Men. Sept. 30), f. 82.
				119.	28 7	Sergius and Bacchus, MM. (Bas. Men. Oct. 7), f. 83.
				120.	" "	Nazarius and Celsus, MM. at

Hori.	Oct.		Sahmi.	Oct.	
		Milan (Bas. Men. Oct. 14), f. 84.	140.	6 15	Lucianus (MS. <i>Սր. զԳրանոս</i> ) the priest of Antioch, M. (Bas. Men. Oct. 15), f. 92.
121.	29 8	Pelagia of Tarsus, V. and M. (Bas. Men. Oct. 7), f. 84.	141.	" "	Dasius, Gains, Zoticus, MM. at Nicomedia (Bas. Men. Oct. 21), f. 93.
122.	" "	Publia the deaconess, M. at Antioch (Bas. Men. Oct. 9), f. 84 <sup>b</sup> .	142.	" "	St. John the Precursor, and Athenogenes, bishop, f. 93. (See Aug. 11.)
123.	" "	Juveninus (MS. <i>Ջրքիպիոս</i> ) and Maximus, MM. (Bas. Men. Oct. 9), f. 84 <sup>b</sup> .	143.	7 16	Longinus ( <i>Պ. ունիպանոս</i> ) the Centurion (Bas. Men. Oct. 16), f. 93.
124.	30 9	Eulampius and Eulampia, MM. (Bas. Men. Oct. 10), f. 85 <sup>b</sup> .	144.	" "	Socrates the priest, and Theodota, MM. at Ancyra (Bas. Men. Oct. 23), f. 93 <sup>b</sup> .
125.	" "	Mark and Stephen of Antioch in Pisidia, MM. (Bas. Men. Nov. 22), f. 86.	145.	8 17	Chrysanthus and Daria ( <i>Պ. սարկիս</i> ) his wife, MM. (Bas. Men. Oct. 17), f. 94.
126.	" "	Romanus the Hymner ( <i>Նրքիչգոց</i> ) of Amasia (Bas. Men. Oct. 1), f. 86.	146.	9 18	Luke the Evangelist (Bas. Men. Oct. 18), f. 95.
127.	" "	A Miracle in Italy, f. 86 <sup>b</sup> .	147.	" "	Amphilochus, bishop of Iconium in Lycania (Bas. Men. Oct. 19), f. 95 <sup>b</sup> .
128.	" "	Exile of St. John Chrysostom. <i>Regin.</i> <i>Ջրքի սուսմելին շար սպասուս. որքն . . .</i> , f. 86 <sup>b</sup> .	148.	" "	Hosea the Prophet (Bas. Men. Oct. 17), f. 96.
129.	Sahmi. 1 10	Conception of St. John the Precursor (Bas. Men. Sept. 23), f. 87.	149.	10 19	Joel the Prophet (Bas. Men. Oct. 19), f. 96.
130.	2 11	Commemoration of the Second Council of Nicea (Bas. Men. Oct. 12), f. 88 <sup>b</sup> .	150.	" "	Artemius, M. at Antioch (Bas. Men. Oct. 20), f. 96.
131.	" "	Theodorus of Alexandria, M. (Bas. Men. Sept. 12), f. 88 <sup>b</sup> . (See Dec. 2.)	151.	" "	Andrew the monk, confessor under Constantine Cavallinus, f. 96 <sup>b</sup> .
132.	" "	Tameus, Probus, and Andronicus, MM. (Bas. Men. Sept. 12), f. 88 <sup>b</sup> .	152.	11 20	Arethas and his companions ( <i>Խոսրիթեանք</i> ) (Bas. Men. Oct. 24), f. 97.
133.	3 12	Carpus, bishop, and Papyrus, deacon, MM. (Bas. Men. Oct. 13), f. 89 <sup>b</sup> .	153.	12 21	Hilarion, abbot (Bas. Men. Oct. 21), f. 98.
134.	" "	Alphaeus, Alexander, Zosimus, etc., MM. at Antioch in Pisidia (Bas. Men. Sept. 28), f. 89 <sup>b</sup> .	154.	13 22	Abercius, bishop of Hierapolis, confessor (Bas. Men. Oct. 22), f. 99 <sup>b</sup> .
135.	" "	Domnina (MS. <i>Գոմնա</i> ), M. under Diocletian (Bas. Men. Oct. 12), f. 89 <sup>b</sup> .	155.	14 23	James the Less, brother of our Lord, Apostle (Bas. Men. Oct. 23), f. 101.
136.	" "	Sadoch (Boll. <i>Sadoth</i> ), bishop, and his companions (Bas. Men. Oct. 14), f. 89 <sup>b</sup> .	156.	15 24	The Seven Sleepers of Ephesus (Bas. Men. Oct. 23), f. 102.
137.	" "	Zacharia, father of St. John the Baptist, and finding of his relics with those of Pantaleon in Albania, f. 89 <sup>b</sup> .	157.	16 25	Marcian and Martyrius, notaries, MM. (Bas. Men. Oct. 25), f. 103 <sup>b</sup> .
138.	4 13	Mashtots Vardapet of Cotek ( <i>Վոսեթ</i> ), 9th cent. <i>Regin.</i> <i>Որ. բն զարգացանն Ո՞ւսանոց էր քի գուսաէն Վոսեթե. ց . . .</i> , f. 90.	158.	17 26	Demetrius (MS. <i>Պ. ձեռնարկանոս</i> ), M. at Thessalonica (Bas. Men. Oct. 26), f. 104.
139.	5 14	Commemoration of the Council of Ephesus, f. 91. (See also Feb. 5.)	159.	" "	Hipparchus and his companions ( <i>Նիպիթիթեանք</i> ) (Rom. Men. Dec. 9.—Assem. II. 124), f. 105.
			160.	" "	Bachtisoes ( <i>Վարդիշտ</i> ), bishop, M. in Persia, f. 105 <sup>b</sup> .
			161.	" "	Domnus, M. at Thessalonica (Bas. Men. Oct. 1), f. 105 <sup>b</sup> .

	Sahmi.	Oct.		Sahmi.	Nov.		
162.	17	26	Commemoration of the earthquake at Constantinople under the Emperor Leo the Isaurian (A. D. 740) (Bas. Men. Oct. 26), f. 105 <sup>b</sup> .	183.	29	7	Paulus, patriarch of Constantinople, confessor (Bas. Men. Nov. 6), f. 120.
163.	"	"	Sukias and his companions, f. 105 <sup>b</sup> . (See Aug. 27.)	184.	30	8	Angels and Archangels (Bas. Men. Nov. 8). <i>Regia. {Աստուծոյ անձնաց թիւն յարմար զկոնստանդնուպոլս . . .}</i> , f. 121 <sup>b</sup> .
164.	18	27	Capitolina and Eroteis (MS. <i>Երոտեյի և Երոտեյի</i> , Erotine), MM. (Bas. Men. Oct. 27), f. 105 <sup>b</sup> .	185.	"	"	On the hierarchy of the Angels, f. 123.
165.	"	"	Claudius, Asterius, and Neon, brothers, MM. (Bas. Men. Oct. 29), f. 106.	186.	"	"	Prayer to the Angels by Nerses Clayetzi, in verses, f. 124 <sup>b</sup> .
166.	19	28	Abraham the Anachoret (Bas. Men. Oct. 29), f. 107.	Trv.			
167.	20	29	Nune (Nina) and Mane, VV., f. 108.	187.	1	9	Antoninus of Apamea, M. (Bas. Men. Nov. 9), f. 126.
168.	21	30	Zenobius, bishop, and Zenobia, his sister, MM. (Bas. Men. Oct. 31), f. 109.	188.	"	"	Victor of Italy, M. (Bas. Men. Nov. 11), f. 126 <sup>b</sup> .
169.	"	"	Athanasia, V. and M. at Rome under Decius (Bas. Men. Oct. 12), f. 110.	189.	"	"	Stephanis, widow, M. (Bas. Men. Nov. 11), f. 126 <sup>b</sup> .
170.	"	"	John Hosavetzi, hermit in Armenia, f. 110.	190.	"	"	Hypatius (MS. <i>Իսպատիոս</i> ) of Gangra, M. (Bas. Men. Nov. 14), f. 127.
171.	"	"	Lucia (of Rome) and Geminianus (MS. <i>Գեմինիանոս</i> ), MM. (Bas. Men. Sept. 17), f. 110.	191.	2	10	Menas (Մենաս) the Egyptian, soldier, M. (Bas. Men. Nov. 11), f. 127.
172.	22	31	Epimachus of Egypt, M. (Bas. Men. Oct. 30), f. 110.	"	"	"	Story of Markhas and Cosphar, merchants, f. 127.
173.	"	"	Melassippus and his family, MM. at Ancyra (Bas. Men. Nov. 7), f. 110 <sup>b</sup> .	192.	3	11	John the Almoner ( <i>պարզած</i> ), patriarch of Alexandria (Bas. Men. Nov. 12), f. 131.
174.	"	"	Antoninus the priest, Nicephorus, etc., MM. (Bas. Men. Nov. 13), f. 111.	193.	4	12	Miles (Միլէս), bishop, Ebera (Եբրա), priest, and Soboa (Տոբոյ), deacon, MM. in Persia (Bas. Men. Nov. 13—Assem. I. 60), f. 132.
175.	23	Nov.	All Saints, f. 111.	194.	5	13	John Chrysostom (Bas. Men. Nov. 13). <i>Regia. Իսքրի {Յոյճաննեւ Իսքրիքան Էր այգու ասորի . . .}</i> , f. 133. (See also Sept. 13.)
176.	"	"	Cosmas and Damian, of Jerusalem, sons of Theodota (Bas. Men. Nov. 1), f. 111.	195.	6	14	Gurias, Samonas (Մամոնոս), and Abibus, MM. (Bas. Men. Nov. 15), f. 135 <sup>a</sup> .
177.	24	2	Acindynus (MS. <i>Ակինդոս</i> , Acinthos), Pegasus, etc., MM. in Persia (Bas. Men. Nov. 2), f. 113.	196.	7	15	Matthew the Evangelist (Bas. Men. Nov. 16), f. 137.
178.	25	3	Acepsimas and his companions, MM. in Persia (Bas. Men. Nov. 3—Assem. I. 171), f. 114.	197.	8	16	Plato, M. (Bas. Men. Nov. 18), f. 139.
179.	26	4	Cyriacna (Կիրիակոս) of Tarsus, M. (Bas. Men. Nov. 1), f. 114 <sup>b</sup> .	198.	"	"	Demetrius of Dabudennu (MS. <i>Դեմետրիանոս Բաբուդենոյի</i> ), M. (Bas. Men. Nov. 15), f. 139 <sup>b</sup> .
180.	"	"	Matrona of Pamphylia, abbess (Bas. Men. Nov. 8), f. 115.	199.	"	"	Romanus the Monk, and his companion child, MM. (Bas. Men. Nov. 18), f. 139 <sup>b</sup> .
181.	27	5	Stephen, bishop of Rome, and his companions, MM. (Bas. Men. Aug. 2), f. 115 <sup>b</sup> .	200.	"	"	Oldsiah the Prophet (Bas. Men. Nov. 19), f. 140.
182.	28	6	Porphyrius the comedian, M. (Bas. Men. Nov. 4), f. 119.	201.	9	17	Philip the Apostle (Bas. Men. Nov. 14), f. 140.
"	"	"	Martin, bishop of Tours (Bas. Men. Nov. 12), f. 119 <sup>b</sup> .				

Tres.		Nov.			Tres.		Dec.	
202.	10	18		Gregory the Illuminator of Armenia, f. 141 <sup>b</sup> . (See also Sept. 30.)	225.	24	2	M. (Bas. Men. Nov. 28), f. 168.
203.	11	19		Nerses the Parthian, patriarch of Armenia, and Khad the deacon, f. 145 <sup>b</sup> .	226.	"	"	Philomenus (MS. <i>Փիլոմենոս</i> , <i>Փիլոմենոս</i> ) of Lycenacia, M. (Bas. Men. Nov. 29), f. 168 <sup>b</sup> .
204.	12	20		Aza (MS. <i>Ազա</i> ), soldier, and his companions, MM. (Bas. Men. Nov. 19), f. 148.	227.	25	3	Theodorus, bishop of Alexandria, M. (Bas. Men. Dec. 3), f. 168 <sup>b</sup> .
205.	"	"		Barlaam the Aged, of Antioch, M. (Bas. Men. Nov. 16), f. 148 <sup>b</sup> .	228.	26	4	Jacob, who was cut in pieces ( <i>Ճակոյիկ քարմաշտազ Գեղց</i> ), M. in Persia (Bas. Men. Nov. 27—Assem. I. 242), f. 168 <sup>b</sup> .
206.	13	21		Presentation of the B. V. Mary in the Temple (Bas. Men. Nov. 21), f. 149.	229.	27	5	Stephen the Hermit (the younger), Peter, and Andrew (MS. <i>Սթեփանոս</i> ), MM. (Bas. Men. Nov. 28), f. 171.
207.	14	22		Archippus and Philemon, disciples of Paul (Bas. Men. Nov. 23), f. 150 <sup>b</sup> .	230.	"	"	Paulus of Thebes, anachoret (Bas. Men. Jan. 15), f. 172.
208.	"	"		Nersas (MS. <i>*Ներսաս</i> ) and Joseph, bishops in Persia, MM. (Bas. Men. Nov. 20—Assem. I. 96), f. 151 <sup>a</sup> .	231.	28	6	Paul the Simple ( <i>Պարզ Պարզափառ</i> ) (Bas. Men. Oct. 4), f. 173.
209.	"	"		Dasiun, bishop of Dorostola (Bas. Men. Nov. 20), f. 151 <sup>a</sup> .	232.	"	"	Zephaniah and Hatakkuk, the prophets (Bas. Men. Dec. 3 and 4), f. 174.
210.	"	"		Alypius (MS. <i>*Ալպիոս</i> ), stylites (Bas. Men. Nov. 26), 151 <sup>a,b</sup> .	233.	"	"	Theodulus of Cyprus, monk, M. (Bas. Men. Dec. 3), f. 174 <sup>b</sup> .
211.	15	23		Gregory, bishop of Agrigentum (Bas. Men. Nov. 24), f. 151 <sup>a,b</sup> .	234.	29	7	Athenodorus of Mesopotamia, monk, M. (Bas. Men. Dec. 8), f. 174 <sup>b</sup> .
212.	16	24		Gregory Thaumaturgus (Bas. Men. Nov. 17), f. 156.	235.	"	"	Barbara and Juliana, VV. and MM. (Bas. Men. Dec. 4), f. 175 <sup>b</sup> .
213.	17	25		Eusebia, called Xena (Bas. Men. Jan. 18), f. 158. (See also Jan. 4.)	236.	30	8	Salas, abbot, of Cappadocia (Bas. Men. Dec. 5), f. 176.
214.	"	"		Commemoration of the Miracle in Pontus, f. 158 <sup>b</sup> .				Bartholomew and Judas, the brother of James (Bas. Men. June 11). <i>Begun. Պյունիս ստիւնեցուն Քննեմ Տէր թնութեաց</i> . . . f. 176 <sup>b</sup> . (For Judas separately, see Feb. 16.)
215.	"	"		Commemoration of the Miracle at Antioch, f. 158 <sup>b</sup> .				
216.	18	26		Clement, bishop of Rome, M. (Bas. Men. Nov. 25), f. 159.				
217.	19	27		Mercarius, soldier, M. (Bas. Men. Nov. 25), f. 160.	237.	1	9	Conception of St. Mary Deipara (Bas. Men. Nov. 29), f. 178.
218.	20	28		Invention of the Armenian characters by St. Mesrob, f. 161.	238.	2	10	Menas, Hermogenes, and Eugegraphus, MM. (Bas. Men. Dec. 10), f. 179 <sup>b</sup> .
219.	"	"		Caeclia (MS. <i>Աղկիսա</i> , <i>Cielia</i> ), V., and her two brothers Tiburtius and Valerianus (Bas. Men. Nov. 24), f. 162.	239.	"	"	Three Miracles of St. Menas, f. 180 <sup>b</sup> .
220.	21	29		Tiridat ( <i>Տիրիդատ</i> ), the first Christian king of Armenia, f. 163 <sup>b</sup> .	240.	3	11	Nicolaus of Myra (Bas. Men. Dec. 6), f. 183 <sup>b</sup> .
221.	22	30		Andrew the Apostle, M. (Bas. Men. Nov. 30), f. 165 <sup>b</sup> .	241.	4	12	Ambrose of Milan (Bas. Men. Dec. 7), f. 185 <sup>b</sup> .
			Dec.		242.	5	13	Eustratius and his companions, MM. (Bas. Men. Dec. 13), f. 187 <sup>b</sup> .
222.	23	1		Sons and grandsons of St. Gregory the Illuminator, f. 167.	243.	6	14	Lucy of Syrcuse, V. and M. (Bas. Men. Dec. 13), f. 189.
223.	"	"		Ananias of Artavil in Persia, M. (Bas. Men. Dec. 2), f. 167 <sup>b</sup> .	244.	"	"	Thyrus, Leucius, and Callinicus, MM. (Bas. Men. Dec. 14), f. 190.
224.	24	2		Irenarchus (MS. <i>Իրենարխոս</i> )				



Kaghots. Dec.			Kaghots. Dec.				
245.	6	14	Barsimaens ( <i>Բարսիմաէս</i> ), bishop of Edessa, and companions, MM. (Bas. Men. Jan. 30), f. 190.	268.	15	23	Thaddaens the Apostle, and Sandoukht the Virgin, MM., f. 205 <sup>b</sup> .
246.	7	15	Jacob of Nisibis (Boll. July 15), f. 191 <sup>b</sup> .	269.	16	24	20,000 Martyrs of Nicomedia (Bas. Men. Dec. 28), f. 208.
247.	8	16	Spyridion, bishop of Cyprus (Bas. Men. Dec. 12), f. 194.	270.	"	"	Story of Chariton (MS. <i>Չարիտոսի քանոն</i> ) and Mary his wife, f. 208 <sup>b</sup> .
248.	"	"	Aithala ( <i>Այթալա</i> ) and Ap-saeus (MS. Taphson) the deacon, MM. in Persia (Bas. Men. Dec. 11), f. 196.	271.	17	25	David the Prophet (and king), and James, brother of our Lord, f. 209.
249.	"	"	Daniel Stylites (Bas. Men. Dec. 11), f. 196.	272.	18	26	Stephen, the Protomartyr (Bas. Men. Dec. 27), f. 211.
250.	"	"	Patapius the hermit (Bas. Men. Dec. 9), f. 196 <sup>b</sup> .	273.	"	"	Homily of St. Ephraim the Syrian on the Protomartyr. <i>Begin.</i> <i>Ընդարձակն անկարգն յարտաբանաց . . .</i> , f. 211. (Works of St. Ephraim, Venice, 1836, tom. iv, p. 143.)
251.	"	"	Marinus, M. at Rome (Bas. Men. Dec. 16), f. 197.	274.	19	27	Peter and Paul, Apostles. A panegyric, beginning <i>Մարտիրոսն և Սեբաստիանոսն</i> . . ., f. 214 <sup>b</sup> .
252.	9	17	Ignatius of Antioch (Bas. Men. Dec. 20), f. 197.	275.	20	28	John and James, sons of thunder. A panegyric, beginning <i>Սուրբ յովհաննէսն և յակոբոսն</i> . . ., f. 216.
253.	"	"	Philemon, Apollonius, etc., MM. (Bas. Men. Dec. 14), f. 197 <sup>b</sup> .	276.	21	29	Indus and Domna, MM. (Bas. Men. Dec. 28) f. 218.
254.	"	"	Eleutherius, bishop of Illyria, M. (Bas. Men. Dec. 15), f. 199.	277.	"	"	The Bishop of England (without name), M., f. 218 <sup>b</sup> .
255.	10	18	Theopompus, bishop, and Theonas the sorcerer, MM. (Bas. Men. Jan. 4), f. 199 <sup>b</sup> .	278.	"	"	John Garnetzi, the monk, a devotional story told by him, f. 218 <sup>b</sup> .
256.	"	"	Promus, Arneus, and Elias of Egypt, MM. (Bas. Men. Dec. 19), f. 200.	279.	22	30	Themistocles (Arm. <i>Թիմոստոս</i> ) and Dioscorides of Lycia, MM. (Bas. Men. Dec. 21), f. 220.
257.	"	"	Bacehus the younger, M. (Bas. Men. Dec. 17), f. 200 <sup>b</sup> .	280.	"	"	Thomas, abbot of the convent Thathlovank in Armenia, f. 220 <sup>b</sup> . (See Sept. 30.)
258.	"	"	Eugenius and Macarius, MM. (Bas. Men. Dec. 20), f. 201.	281.	23	31	Abgar, king of Armenia and Syria, f. 222 <sup>b</sup> .
259.	"	"	Timotheus the deacon (Bas. Men. Dec. 19), f. 201 <sup>b</sup> .				Jan.
260.	"	"	Polyenetus of Caesarea in Cappadocia, M. (Bas. Men. Dec. 19), f. 201 <sup>b</sup> .	282.	24	1	Basilus of Caesarea in Cappadocia (Bas. Men. Jan. 1), f. 223 <sup>b</sup> .
261.	11	19	The Vision of St. Gregory the Illuminator. <i>Begin.</i> <i>Սուրբ Գրիգորի տեսիլն ի Սուրբ Գրիգորի մասին</i> . . ., f. 201 <sup>b</sup> .	283.	"	"	— his miracles, eight in number, f. 224 <sup>b</sup> .
262.	12	20	Abraham and Khoren, confessors in Armenia (5th cent.), f. 203 <sup>b</sup> .	284.	25	2	Sylvester I, bishop of Rome (Bas. Men. Jan. 2), f. 228.
263.	13	21	Addai ( <i>Ադդայէ</i> ), bishop of Edessa, f. 204 <sup>b</sup> .	285.	26	3	Gordius, M. at Caesarea in Cappadocia (Bas. Men. Jan. 3), f. 230 <sup>b</sup> .
264.	"	"	Anastasia of Rome, M. (Bas. Men. Dec. 22), f. 204 <sup>b</sup> .	286.	"	"	Julianus the physician, and Silvanus, bishop of Emesa, MM. (Bas. Men. Feb. 6), f. 204 <sup>b</sup> . (See also the same article on Jan. 3.)
265.	14	22	Ten Martyrs of Crete, under Decius (Bas. Men. Dec. 23), f. 204 <sup>b</sup> .				(Bas. Men. Feb. 6), f. 231. This article is repeated from
266.	"	"	Shoushan, daughter of St. Vardan, M., f. 204 <sup>b</sup> .				
267.	"	"	Julianus the physician, Silvanus, bishop of Emesa, and companions, MM. (Bas. Men. Feb. 6), f. 204 <sup>b</sup> . (See also the same article on Jan. 3.)				

Kaghotz.	Jan.	Aratz.	Jan.
			Dec. 22 with a few verbal variations.
287.	27	4	Zosimus the monk and Athanasius the soldier, MM. (Bas. Men. Jan. 4), f. 231 <sup>b</sup> .
288.	"	"	Eusebia, called Xena (Bas. Men. Jan. 18), f. 232. This article is repeated from Nov. 25 with a few verbal variations.
289.	28	5	Christmas-Eve (Ճրագայրոյց). <i>Begin.</i> Կախահառու թիւնք մարգարէիցն որ գուշակեցին . . . , f. 233.
290.	"	"	On the Mystery of Christmas-Eve (Ճրագայրոյց). <i>Begin.</i> Խորհուրդ ճրագայուցիս յարբ գեղեցիկ է . . . , f. 233 <sup>b</sup> .
291.	29	6	The Nativity and Epiphany of our Lord, f. 234 <sup>b</sup> .
292.	"	"	On the Mystery of the first day of the Nativity and Epiphany, f. 236 <sup>b</sup> .
293.	"	"	John Vardapet Orotnetsi, called Cakhic, f. 237 <sup>b</sup> .
294.	30	7	Commemoration of the Vision of Khatchik (or Khatchatour) Vardapet. <i>Begin.</i> Լորդ անն ճգնազեկաց անահաճարդ վարարբ իստիկ անուշ . . . , f. 238.
295.	"	"	James, the son of Alphaeus, Apostle, M. (Bas. Men. Oct. 9), f. 239.
296.	"	"	Carterius (MS. Կարտերիս), priest, M. at Caesarea in Cappadocia (Boll. Jan. 8), f. 239.
297.	"	"	Why the commemorations of Stephen the Protomartyr and John the Precursor are made on the 2nd day of the Nativity, f. 239.
298.	"	"	On the 2nd day of the Nativity and Epiphany, f. 239 <sup>b</sup> .
Aratz.			
299.	1	8	Theophilus the deacon of Lybia, M. (Bas. Men. Jan. 8), f. 240 <sup>b</sup> .
300.	"	"	The Holy Innocents (Bas. Men. Dec. 29), f. 240 <sup>b</sup> . (See also May 10.)
301.	"	"	On the 3rd day of the Nativity and Epiphany, f. 241.
302.	2	9	Polyenctus of Melitene (Bas. Men. Jan. 9), f. 242 <sup>b</sup> .
303.	"	"	On the 4th day of the Nativity and Epiphany, f. 243 <sup>b</sup> .
304.	3	10	Gregory of Nyssa (Bas. Men. Jan. 10), f. 244 <sup>b</sup> .
305.	"	"	Simeon the Aged, and Anna the Prophetess (Bas. Men. Feb. 3), f. 244 <sup>b</sup> .
306.	3	10	On the 5th day of the Nativity and Epiphany, f. 244 <sup>b</sup> .
307.	4	11	Peter, surnamed Apaelamus (MS. Եսապիմս), M. (Bas. Men. Jan. 11), f. 246.
308.	"	"	Lazarus, the friend of Christ, bishop of Cyprus—History of the finding of his relics, f. 246. An almost identical account is given on March 16.
309.	"	"	On the 6th day of the Nativity and Epiphany, f. 246.
310.	5	12	Meortius (Մեորտիոս), M. (Bas. Men. Jan. 12), f. 247.
311.	"	"	Theodosius (MS. Թեոդոսիոս) the Coenobiarch (Bas. Men. Jan. 11), f. 247.
312.	"	"	On the 7th day of the Nativity and Epiphany, f. 247 <sup>b</sup> .
313.	6	13	Hermylus (Երմիլոս) and Stratonicens, MM. (Bas. Men. Jan. 13), f. 249.
314.	"	"	On the 8th day of the Nativity and Epiphany—the Circumcision, f. 249 <sup>b</sup> .
315.	7	14	Nativity of St. John the Precursor—a panegyric, f. 250.
316.	"	"	Martyrdom of the Monks of Mt. Sinai and Raitho (Թաւթայ) by the Arab barbarians (Bas. Men. Jan. 14,—Combesius, Christi Martyrum lecti Triumphi, p. 58), f. 251.
317.	"	"	Basilius, M. at Caesarea in Cappadocia (Bas. Men. Jan. 2), f. 252.
318.	8	15	Peter, patriarch of Alexandria, and Abishalom his deacon (Bas. Men. Nov. 25), f. 252 <sup>b</sup> .
319.	9	16	John Calybita (Կալիպիտոս) (Bas. Men. Jan. 15), f. 254.
320.	10	17	Antonius the Great, anachoret (Bas. Men. Jan. 17), f. 255.
321.	11	18	Theodosius the Great, and his sons and grandsons, emperors, f. 257 <sup>b</sup> .
322.	12	19	Athanasius and Cyril of Alexandria (Bas. Men. Jan. 18), f. 261.
323.	13	20	Euphrasia (Եփրասիմէ) of Nicomedia, V. and M. (Bas. Men. Jan. 19), f. 263.
324.	"	"	Bassus and his companions (Bas. Men. Jan. 20), f. 263 <sup>b</sup> .
325.	"	"	Euthymius (MS. Եստիմիոս), abbot, (Bas. Men. Jan. 20), f. 264.
326.	14	21	Eugenia and her family, of

Ararat.	Jan.		Ararat.	Feb.	
		Nicomedia (Bas. Men. Dec. 24), f. 264.	347.	26	2 Tryphon and his two brothers, MM. (Bas. Men. Feb. 1), f. 282.
327.	15	22 Feast of the Chains of St. Peter (Bas. Men. Jan. 16), f. 266.	348.	"	" Paul, Pausirius, and Theodotion (MS. Քււոյնանձ), three brothers, MM. (Bas. Men. Jan. 24), f. 282 <sup>b</sup> .
328.	"	" Tatiana of Alexandria, V. and M., f. 266 <sup>b</sup> .	349.	27	3 Epiphanius and Sbalita, solitaries in Armenia (3rd cent.), f. 283. (Taken from Faustus of Byzantium.)
329.	"	" Sahac and Joseph, MM. in Armenia (A. D. 808), f. 266 <sup>b</sup> .	350.	"	" Zuth the priest, of Armenia, M. (3rd cent.), f. 284. (From the same source.)
330.	"	" Pansophius (MS. Պանսոփոս), M. at Alexandria (Bas. Men. Jan. 16), f. 267.	351.	"	" Danactus the Reader, of Bulgaria, M. (Bas. Men. Jan. 16), f. 284.
331.	16	23 Anastasius the Persian, monk, M. (Bas. Men. Jan. 22), f. 267.	352.	28	4 Papias, Diodorus (MS. Վրդրոյր), and Claudianus (MS. Կլոդիանոս), MM. (Bas. Men. Jan. 16), f. 284 <sup>b</sup> .
332.	"	" Commemoration of the massacre of the Christians in Persia (7th cent.), f. 268.	353.	"	" Agatha of Sicily, V. and M. (Bas. Men. Feb. 4), f. 284 <sup>b</sup> .
333.	17	24 Clement, bishop of Anycra, M. (Bas. Men. Jan. 23), f. 268 <sup>b</sup> .	354.	"	" Inna (MS. Իննա), Rima, and Pinna (MS. Քիննա), VV. and MM. (Bas. Men. Jan. 20), f. 285.
334.	18	25 Gregory Nazianzen (Bas. Men. Jan. 25), f. 270.	355.	"	" 1003 Martyrs of Nicomedia (Bas. Men. Feb. 7), f. 285.
335.	19	26 Xenophon, Mary his wife, and sons (Bas. Men. Jan. 26), f. 272.	356.	"	" Bendimianus, hermit, disciple of St. Auxentius (Bas. Men. Feb. 1), f. 285 <sup>b</sup> .
336.	20	27 Translation of the relics of St. John Chrysostom to Constantinople (Bas. Men. Jan. 27), f. 273.	357.	29	5 40 Martyrs of Africa, Terentius, Africanus, etc. (Bas. Men. April 10), f. 285 <sup>b</sup> .
337.	21	28 Ephrem the Syrian (Bas. Men. Jan. 28), f. 274 <sup>b</sup> .	358.	"	" Commemoration of the Council of Ephesus, f. 286 <sup>b</sup> .
338.	22	29 Neophytus, M. in the time of Diocletian (Bas. Men. Jan. 21), f. 276.	359.	30	6 Cyrus (Վերսուս) and John, physicians, MM. (Bas. Men. Jan. 31), f. 287.
339.	"	" Translation of the relics of St. Ignatius of Antioch to Antioch (Bas. Men. Jan. 29), f. 277.			
340.	"	" Valerianus (MS. Վալերիանոս), Candidus, etc. MM. (Bas. Men. Jan. 20), f. 277.			
341.	"	" Speusippus and his two brothers, MM. (Bas. Men. Jan. 17), f. 277.			
342.	23	30 Theophilus the praetor, M. (A. D. 784) (Bas. Men. Jan. 30), f. 277 <sup>b</sup> .	360.		Mehek. 1 7 Andronicus, and Athanasia his wife, MM. at Antioch (Bas. Men. March 2), f. 288 <sup>b</sup> .
343.	"	" Theodula of Anazarba, V. and M. (Bas. Men. Jan. 18), f. 278.	361.	"	" Nerses Varlapat of the convent of Glatzor (d. A. D. 1284), f. 290.
344.	"	" Ananias the priest and his companions, MM. (Bas. Men. Jan. 27), f. 278.	362.	2	8 Abraham of Artavil, Persian, bishop and M. (Bas. Men. Feb. 4), f. 290.
345.	24	31 Sergius (Սարգիս) the General and his son Martyros, MM. <i>Begin. Ինքսք զկոյնք քի մեծն Սարգիս Էր . . .</i> , f. 278.	363.	3	9 Nathan the Prophet, f. 290 <sup>b</sup> . (See also on May 3, repeated with little variations.)
			364.	"	" Parthenius, bishop of Lampsaenus, confessor (Bas. Men. Feb. 7), f. 290 <sup>b</sup> .
346.	25	1 Barsimaeus (Նարսիմաս, Barsuma), of Melitene, hermit, f. 280.	365.	"	" Tryphaena (MS. Տրիփանա), V. and M. (Bas. Men. Jan. 31), f. 291.



Mehki. Feb.			Mehki. Feb.	
366.	3	9	Nicephorus, M. under Valerianus (Bas. Men. Feb. 9), f. 291 <sup>b</sup> .	priest, and his companions (Bas. Men. Feb. 16), f. 310.
367.	"	"	Victorinus (Victor, wanting in the Arm. text), Nicephorus, Claudianus, Diodorus (MS. Վեղարսու), Sarpion (MS. Սարսոնիս), and Papias, MM. (Bas. Men. Jan. 31—Assem. II. 60), f. 292.	385. 13 19 Mesrob Vardapet (5th cent.), f. 310 <sup>b</sup> .
368.	4	10	Mary and Martha, sisters, and Lycarion the monk, MM. (Bas. Men. Feb. 8), f. 292 <sup>b</sup> .	386. 14 20 Nestor, bishop of Side in Pamphylia (Bas. Men. Feb. 28), f. 312.
369.	"	"	Blasius (Սլասու), bishop of Sebaste, M. (Bas. Men. Feb. 11), f. 292 <sup>b</sup> .	387. " " Alexander, M. in Thrace (Bas. Men. Feb. 25), f. 312.
370.	5	11	Zosimus, bishop of Syracuse (Bas. Men. Jan. 21), f. 293 <sup>b</sup> .	388. " " Abdia (Abdas, Վարդան) of Persia, M. (Bas. Men. Sept. 5), f. 312.
371.	"	"	Mkhithar Vardapet of Medzoph, a panegyric by Daniel Vardapet. <i>Begin.</i> Ողջ գարստանայի և Տբարշաբի անսկիզբն անծ . . . , f. 293 <sup>b</sup> .	389. " " Theodotus, bishop of Cyrenia in Cyprus (Bas. Men. Jan. 19), f. 312.
372.	6	12	Mary the Nun, who called herself Marinus (Bas. Men. Feb. 12), f. 297.	390. 15 21 James, son of Zebedee, Apostle (Bas. Men. Nov. 15), f. 313.
373.	7	13	Martinianus (MS. Մարտիանոս), hermit (Bas. Men. Feb. 13), f. 298 <sup>b</sup> .	391. 16 22 Cornelius the centurion (Bas. Men. Oct. 20), f. 316.
374.	8	14	Presentation of our Lord in the Temple (Bas. Men. Feb. 2). <i>Begin.</i> Իրբն ըստն առաքարսն թեան . . . ոչս է զանասունն ար . . . , f. 301.	392. " " Polycarp, bishop of Smyrna, M. (Bas. Men. Feb. 23), f. 316 <sup>b</sup> .
375.	9	15	Onesimus, disciple of St. Paul (Bas. Men. Feb. 15), f. 305.	393. " " Melitina (MS. Մելիտնե) of Marcianopolis, M. (Bas. Men. Sept. 15), f. 317 <sup>b</sup> .
376.	"	"	Asaph [son of Berechiah], the Psalmist, f. 305.	394. 17 23 Avag (Վագ), a modern martyr at Salamat in A.D. 1390. <i>Begin.</i> Վարդանիկն երկար խնայելն Վասանայ . . . , f. 317 <sup>b</sup> .
377.	"	"	Matthias, Apostle (Bas. Men. Aug. 9), f. 305 <sup>b</sup> .	395. 18 24 Finding of the Head of St. John the Baptist at Jerusalem (Bas. Men. Feb. 24), f. 319 <sup>b</sup> .
378.	"	"	Auxentius the hermit (Bas. Men. Feb. 14), f. 305 <sup>b</sup> .	396. " " Perpetua and her companions, MM. (Bas. Men. Feb. 2), f. 320.
379.	10	16	Judas, the brother of James (Ջուզա Ջակոբեան), Apostle (Bas. Men. June 19), f. 306.	397. 19 25 Susanna (Տասան) V. and M. at Eleutheropolis (Bas. Men. Sept. 20), f. 320 <sup>b</sup> .
380.	"	"	Finding of the relics of Bartholomew the Apostle, f. 306 <sup>b</sup> .	398. " " Bishop of Beneventum (?) (Վենեանց եպիսկոպոս) and his six deacons, MM., f. 321 <sup>b</sup> .
381.	11	17	Theodore the general, called Tyro, M. (Bas. Men. Feb. 17), f. 307 <sup>b</sup> .	399. " " Yazd-buzid (Յազբուզիդ, Deusedit), M. in Persia, f. 321 <sup>b</sup> .
382.	12	18	Sadoch, bishop, of Seleucia and Ctesiphon, and his companions, MM. in Persia under Sapor II (Bas. Men. Feb. 20), f. 309 <sup>b</sup> .	400. 20 26 The Holy Cross of Varag (near Van). <i>Begin.</i> Կրկնն Կրուց զեղայ կայսեր շահանայ անունն Պարսոնիկե (Protonice) . . . , f. 322 <sup>b</sup> .
383.	"	"	Alexander of Thessalonica, M. (Bas. Men. Nov. 9), f. 309 <sup>b</sup> .	401. 21 27 Elisaeus Vardapet (5th cent.), f. 324.
384.	"	"	Pamphilus of Caesarea, the	402. " " Gregory Narecatsi (10th cent.), f. 325.
				403. 22 28 Charitina (MS. Վարդանիկե), M. (Bas. Men. Oct. 5), f. 325.
				404. " " The story of a woman anachoret [Anastasia] narrated by Abba Daniel (Boll. Mar. 10), f. 326 <sup>b</sup> .

Mehki. March.			Areg. March.			
405.	23	1	Eudokia of Heliopolis in Phoenicia, M. (Bas. Men. Mar. 1), f. 327 <sup>b</sup> .	427.	2 10	Martyrs of Gothland (Bas. Men. Mar. 26), f. 341 <sup>b</sup> .
406.	24	2	Conon ( <i>Կոնոն</i> ) the gardener, M. in Cyprus (Bas. Men. Mar. 6), f. 329.	428.	3 11	Agapius, Timolaus, and companions (Bas. Men. Mar. 15), f. 342.
407.	"	"	Amos the Prophet (Bas. Men. June 16), f. 329.	429.	" "	Theophylactus, bishop of Nicomedia (Bas. Men. Mar. 8), f. 342.
408.	"	"	A Miracle in Egypt, f. 329.	430.	" "	The narrative of John Vard., of Garni, concerning the vision which he saw in A. D. 1212 in Jerusalem of a Moor. <i>Begin.</i> <i>Ընտ սր զարդաստանն մեր ինքաննեւ ՚Կաննեցի թէ ք թուակննիս միքս զճ և ևր . . .</i> , f. 342.
409.	"	"	John, bishop, and Jacob, priest, MM. in Persia (Bas. Men. Nov. 1), f. 329 <sup>b</sup> .	431.	" "	Sabas the general, M. (Bas. Men. Apr. 25), f. 343.
410.	"	"	Philip the deacon (Bas. Men. Oct. 11), f. 330.	432.	4 12	Cotratus, Cyprianus, Dionysius (MSS. <i>Կոնեւոր Կիւրցիփոս</i> ), etc. (Bas. Men. Mar. 10), f. 343.
411.	25	3	Eutropius, Cleonicus, and Basiliscus, MM. (Bas. Men. Mar. 3), f. 330. (There is a special commemoration of St. Basiliscus on May 25.)	433.	" "	Pionius the Priest, of Smyrna, M. (Bas. Men. Mar. 11), f. 343 <sup>b</sup> .
412.	"	"	Semlat the general ( <i>Սարատակ</i> ) and his companions, MM. in Armenia in A. D. 854. <i>Begin.</i> <i>Ընտրելն իջնանն հարաւս զարարս . . .</i> , f. 330 <sup>b</sup> .	434.	" "	Ezekiel and Ezra, Prophets, f. 344.
413.	26	4	Marcus the hermit (Bas. Men. Mar. 4), f. 331 <sup>b</sup> .	435.	5 13	Gregory I, the Pope, and Peter his disciple (Bas. Men. Mar. 12), f. 344 <sup>b</sup> .
414.	"	"	Macarius of Egypt, the hermit (Bas. Men. Jan. 19), f. 332.	436.	6 14	Sabinus of Hermopolis, M. (Bas. Men. Mar. 13), f. 346 <sup>b</sup> .
415.	27	5	Conon the hermit, M. (Bas. Men. Mar. 6), f. 333 <sup>b</sup> .	"	"	Cosmas and Damian, of Arabia, and their companions, MM. (Bas. Men. Oct. 17), f. 347 <sup>b</sup> .
416.	28	6	Porphyrius, bishop of Gaza (Bas. Men. Feb. 24), f. 335.	437.	7 15	The Three Children, companions of Daniel [and the finding of their relics], (Bas. Men. Dec. 17), f. 347 <sup>b</sup> .
417.	"	"	42 Martyrs of Samaria, f. 335 <sup>b</sup> .	438.	8 16	Fausta of Cyzicus, V. and M. (Bas. Men. Feb. 6), f. 348 <sup>b</sup> .
418.	"	"	Gregoris, catholicos of Aghouans, f. 336.	439.	" "	Lazarus, the friend of Christ (Boll. July 29), f. 349 <sup>b</sup> . (See also Jan. 11.)
419.	"	"	Thathoul, Varus, and Thomas, monks, f. 336 <sup>b</sup> . (See Sept. 30.)	440.	9 17	Alexius ( <i>Ալեքսանդր</i> ), the man of God (Bas. Men. Mar. 17), f. 351.
420.	29	7	Basiliscus, bishop of Chersonesus Taurica, M. (Bas. Men. Mar. 8), f. 336 <sup>b</sup> .	441.	" "	Commemoration of the 1st day of the Creation, f. 352.
421.	"	"	Hermas (MS. <i>Էրմաս</i> ), Serapion, and Polyaneus (MS. <i>Պոլյանուս</i> ) (Bas. Men. Aug. 18), f. 337.	442.	10 18	Cyril of Jerusalem (Bas. Men. Jan. 18), f. 354.
422.	30	8	Euphrosyna ( <i>Էփրոսինե</i> ) called Smaragdus, of Alexandria, V. and M. (Bas. Men. Sept. 25), f. 337 <sup>b</sup> .	443.	" "	Vanacan Varlapet (d. in A. D. 1252), f. 355.
423.	"	9	The Forty Youths of Sebaste (Bas. Men. Mar. 9), f. 339.	444.	" "	Commemoration of the 2nd day of the Creation, f. 356.
424.	2	10	Theodosia of Tyre, V. and M. (Bas. Men. Apr. 3), f. 340 <sup>b</sup> .	445.	11 19	John of Jerusalem (Bas. Men. Mar. 30), f. 356 <sup>b</sup> .
425.	"	"	Hesychius ( <i>Հեսիպոս</i> ), M. (Bas. Men. May 10), f. 340 <sup>b</sup> .	446.	" "	Commemoration of the 3rd day of the Creation, f. 357 <sup>b</sup> .
426.	"	"	Silvanus the monk—an anecdote from his life, f. 341.			

Aug.	March.		Aug.	March.			
447.	12	20	Orentius and his six brothers, MM. (Bas. Men. June 24), f. 359.	467.	21	29	Marcian, Zeno, Alexander, Theodoros, and other 36 MM. in Africa, f. 386.
448.	"	"	Cyprilla (Կյպրիլա) of Cyrene, M. (Bas. Men. July 5), f. 359 <sup>b</sup> .	468.	"	"	Gousetazat (Bas. Men. <i>Atat</i> , Apr. 14), the Persian eunuch, M., f. 386 <sup>b</sup> .
449.	"	"	Commemoration of the 4th day of the Creation, f. 360.	469.	"	"	Martyrs at Disaphayt (Դիսֆայտ) and Astghabloor (Աստղաբլուր), in Armenia, f. 387.
450.	13	21	Jonas and Barachisus (MS. Յոնաս and Բարաքիսոս), brothers, MM. in Persia (Bas. Men. Mar. 29—Assem. I. 215), f. 361 <sup>b</sup> .	470.	22	30	David of Devin, M. in Armenia, f. 388.
451.	"	"	Aemilianus, M. (Bas. Men. July 18), f. 362.	471.	"	"	Jacob the priest, and Aza his deacon, MM. in Persia (Bas. Men. Apr. 14), f. 389.
452.	"	"	Commemoration of the 5th day of the Creation, f. 362 <sup>b</sup> .	472.	23	31	Lucius of Cyrene, M. (Bas. Men. Aug. 21), f. 389 <sup>b</sup> .
453.	14	22	Benedictus the abbot (Boll. Mar. 21), f. 364 <sup>b</sup> .	473.	"	"	Hermenigildus (MS. Ermintus), son of the king of the Longobards, Leovigildus (MS. Lighodorus), (Boll. Apr. 13), f. 389 <sup>b</sup> .
454.	"	"	Matrona, M. (Bas. Men. Mar. 28), f. 366 <sup>b</sup> .	474.	"	"	The Holy Cross of St. Nune (Nina), the apostle of the Georgians. <i>Begin.</i> Իսարբն Ը. ու շանդուսարի սրբանույ էր կին Վ սրբենույ . . . , f. 390.
455.	"	"	Commemoration of the 6th day of the Creation, f. 367.	475.	"	"	Homily on the second apparition of our Lord to the Apostles in the upper room and on the incredulity of Thomas, by Jacob of Sarug. <i>Begin.</i> Հորժամ յարեան. Հոգին շաղ . . . , f. 391 <sup>b</sup> .
456.	15	23	Marcus, bishop of Arethusa, M. (Bas. Men. Mar. 30), f. 369 <sup>b</sup> .			April.	
457.	"	"	Akakios, bishop of Antioch, M. (Bas. Men. Mar. 29), f. 371.	476.	24	1	Mary the Egyptian (Bas. Men. Apr. 1), f. 393 <sup>b</sup> .
458.	"	"	Commemoration of the 7th day of the Creation, f. 371.	477.	25	2	Marcus of Athens, the anachoret, f. 395 <sup>b</sup> .
459.	16	24	Abdas (Աբդաս), bishop, and his companions, MM. in Persia (Bas. Men. Mar. 31), f. 372 <sup>b</sup> .	478.	26	3	Apphianus (MS. Բիսֆիանոս) and his brother Aedesius (MS. Էդիսեսոս), MM. (Bas. Men. Apr. 2—Assem. II. 189 and 195), f. 399 <sup>b</sup> .
460.	"	"	The Resurrection of our Lord—a homily by Elisiaeus Vardapet, on the resurrection of our Lord. <i>Begin.</i> Կանխազգինն Սարգիս Սարգիսեանցին կին . . . , f. 373 <sup>b</sup> .	479.	"	"	Irene (Էրենե), Agape, and Chionia (Կիոնիե), sisters, MM. (Bas. Men. Apr. 3), f. 400.
461.	17	25	Melchizedek, King of Salem—an apocryphal history on him. <i>Begin.</i> Իսղիսի բող շաղաքին Սաղիսեայ . . . , f. 376.	480.	"	"	Severus and Memnon, and their companions, MM. (Bas. Men. Aug. 20), f. 400.
462.	"	"	The Descent of Christ into Hades, and day of Commemoration of the Departed—a homily. <i>Begin.</i> Բարձր յարժամ էզ իս շաղն Բժի դժ սխա . . . , f. 377 <sup>b</sup> .	481.	27	4	Agathopodes (MS. Բգաթոպոս, MS. Curzon Բգաթոս) the deacon and Theodulus the reader, brothers, MM. (Bas. Men. Apr. 4), f. 400 <sup>b</sup> .
463.	18	26	Paul and his sister Julianna, MM. (Bas. Men. Aug. 17, also Mar. 4), f. 379.	482.	"	"	Calliopius (MS. Կալիոպոս), M. (Bas. Men. Apr. 7), f. 401.
464.	"	"	Story of the proud young hermit, f. 379 <sup>b</sup> . (Lives of Fathers, ed. Ven. ii. 264-268.)	483.	"	"	Pausilippus, M. (Bas. Men. Apr. 8), f. 401 <sup>b</sup> .
465.	19	27	Catharine of Alexandria, V. and M. (Bas. Men. Nov. 25), f. 381 <sup>b</sup> .				
466.	20	28	Valhan of Coghthien (Վաղմուսյե), M. in Armenia (A. D. 737), f. 383 <sup>b</sup> .				

Areg.		April.		Aheki.		April.	
484.	27	4	Badimus (MS. <i>Բադիմոս</i> ), abbot, M. in Persia (Bas. Men. Apr. 9 — Assem. I. 165), f. 401 <sup>b</sup> .	505.	6	13	Paulus the monk—a story of his life, f. 418 <sup>b</sup> .
485.	"	"	The Vision of Ezra the scribe on the state of souls of the just and sinners after death. <i>Begin.</i> <i>Էջրես Եզրայի զՏրեշուակ Տնն և ԵՏարցի փառն արդարաց և ձեռնարաց յարժան փոխին յաշխարհս . . .</i> , f. 402.	506.	7	14	A vision of John Vardapet Carnetsi. <i>Begin.</i> <i>Պատմաց ձեզ քարեհեփէ Տէրաւորն . . .</i> , f. 419.
486.	28	5	Gerasimus (MS. <i>Երասիմոս</i> ) the solitary (Bas. Men. Mar. 4), f. 402.	507.	8	15	Ardalion the comedian, M. (Bas. Men. Apr. 17), f. 420 <sup>b</sup> .
487.	"	"	Story of a nun in Thessalonica, f. 403 <sup>b</sup> .	508.	9	16	Sembat I, king of Armenia, and his companions, MM. (A. D. 914), f. 421.
488.	29	6	Rusinus Mokatsi, Armenian monk, f. 403 <sup>b</sup> .	509.	10	17	John Otznetsi, Catholicos of the Armenians (8th cent.), f. 422.
489.	"	"	Marcus, the Egyptian solitary—an anecdote of his life, f. 405.	510.	11	18	Julianus of Anabarza, M. (Bas. Men. Mar. 16), f. 424.
490.	30	7	Annunciation of St. Mary Deipara, f. 405 <sup>b</sup> .	511.	"	"	Agapetus I (MS. <i>Ագապետոս</i> ), the Pope of Rome, f. 424 <sup>b</sup> .
491.	"	"	Commemoration of a Miracle which happened at Jerusalem in A. D. 1223, f. 407 <sup>b</sup> .	512.	"	"	Anoush ( <i>Մուսշ</i> ?) of Thessalonica, M. under Maximilianus, f. 425.
492.	1	8	Sahae and Hamazash, MM. in Armenia (A. D. 786), f. 408.	513.	12	19	Aetherius (MS. <i>Էթերիոս</i> ), Basilus, Capeton, etc., bishops of Chersonesus Taurica (Bas. Men. Mar. 8), f. 425.
493.	"	"	Abdjesu ( <i>Աբդյեսուս</i> ) and his companions, MM. in Persia, under Sapor II, f. 409.	514.	"	"	A Miracle which happened at Jerusalem, f. 426.
494.	2	9	The 72 disciples of Christ, f. 409 <sup>b</sup> .	515.	13	20	Simeon Zelotes, Apostle (Bas. Men. May 10), f. 426 <sup>b</sup> .
495.	3	10	Antipas ( <i>Անտիպոս</i> ) of Pergamum, M. (Bas. Men. Apr. 11), f. 412 <sup>b</sup> .	516.	"	"	Alphaeus, Philadelphus, and Cyrinus and their companions, MM. (Bas. Men. May 10), f. 427.
496.	"	"	George the anachoret, surnamed Limniotes (MS. <i>Լիմնիոս</i> ) (Bas. Men. Aug. 24), f. 413 <sup>b</sup> .	517.	14	21	Athanasius and his brother Severianus, patriarchs of the Syrians, f. 427.
497.	"	"	Dioscorides of Smyrna, M. (Bas. Men. May 11), f. 413 <sup>b</sup> .	518.	"	"	Story of two brothers, hermits, f. 428.
498.	"	"	Story of Peter the Cruel, f. 413 <sup>b</sup> .	519.	15	22	Theodorus of Sicyon, bishop (Bas. Men. Apr. 22), f. 428 <sup>b</sup> .
499.	4	11	Artemon, priest, M. (Bas. Men. Apr. 12), f. 415.	520.	16	23	George the general, of Cappadocia, and his companions, MM. (Bas. Men. Apr. 22), f. 430.
500.	5	12	Crescentius of Smyrna, M. (Bas. Men. Apr. 13), f. 416 <sup>b</sup> .	521.	"	"	Miracles of St. George, f. 433.
501.	"	"	Simeon (Ben Sabbai), bishop of Persia, and Phusik (Bas. Men. Phusik) and their companions, MM. in Persia (Bas. Men. Apr. 14 — Assem. I. 10), f. 417.	522.	17	24	Pasicrates and Valentinus of Dorostolum, soldiers, MM. (Bas. Men. Apr. 24), f. 434.
502.	"	"	1000 Martyrs who suffered in Persia under Sapor II (Bas. Men. Apr. 14), f. 417 <sup>b</sup> .	523.	"	"	Thamar, V. and M. in Armenia (A. D. 1398), f. 435.
503.	6	13	Sahas the Goth, M. (Bas. Men. Apr. 15), f. 418.	524.	"	"	Elizabeth, V. and M. in Armenia (A. D. 1391), f. 436 <sup>b</sup> .
504.	"	"	Leonidas (MS. <i>Լեոնիդոս</i> ) and the seven women, MM. (Bas. Men. Apr. 16), f. 418 <sup>b</sup> .	525.	18	25	Mark the Evangelist (Bas. Men. Apr. 25), f. 437 <sup>b</sup> .
				526.	"	"	Story of a Miracle, f. 438 <sup>b</sup> .
				527.	19	26	Basilus, bishop of Amasia (Bas. Men. Apr. 26), f. 439.
				528.	20	27	Maximus and Dadas (MS. <i>Մաքսիմոս և Դադաս</i> , MS. Curzon <i>Մաքսիմոս</i> ) MM. in Bulgaria (Bas. Men. Apr. 28), f. 440.

April.			March.			May.			
529.	20	27	Theodorus and Olbianus (MS. <i>Պփական</i> , MS. Curzon <i>Պանան</i> ?) the deacon, of the town Aphrodisia ( <i>Ափրոփան</i> ) under Diocletian, f. 441.	551.	1	8	The Sons of Thunder, f. 457 <sup>b</sup> . (See also Dec. 28.)		
530.	"	"	Ten Martyrs, Marcianus, Nicander, etc., of Egypt (Boll. June 1), f. 441.	552.	2	9	Commemoration of the Virgin Vardeni (Rose), f. 459.		
531.	"	"	Alexander of Rome, M. (Bas. Men. May 13), f. 441.	553.	"	"	Akakios of Cappadocia, soldier, M. (Bas. Men. May 7), f. 459 <sup>b</sup> .		
532.	21	28	Pachninus of Egypt, abbot—a story related from him on diabolical apparitions in dreams, f. 441 <sup>b</sup> .	554.	"	"	Simeon, a disciple, one of the seventy-two, M. in Bostra of Syria (Bas. Men. Apr. 29?), f. 460.		
533.	"	"	The Council of Manazkert in Armenia (A. D. 726). <i>Երկնի և Գաղաղապոսի անուն</i> . . . , f. 442.	555.	"	"	Commemoration of Turilius ( <i>Տուրիլիան</i> ), bishop, f. 460.		
534.	22	29	Bataso of Mesopotamia, hermit and M. (Bas. Men. May 1), f. 442 <sup>b</sup> .	556.	3	10	Arsenius the hermit (Bas. Men. May 8), f. 460.		
535.	"	"	Pelagia ( <i>Պելագիա</i> ) of Antioch, V. and M. (Bas. Men. Oct. 8), f. 443.	557.	"	"	The Holy Innocents, f. 461. (See also Jan. 8.)		
536.	23	30	Questions of Khosrov II, king of Persia, on the matter of the quarrel of the Monophysites, f. 443 <sup>b</sup> .	558.	4	11	Christophorus, M. (Bas. Men. May 9), f. 462.		
537.	24	1	Jeremiah the Prophet (Bas. Men. May 1), f. 445.	559.	5	12	Germanus I, patriarch of Constantinople (Bas. Men. May 12), f. 463 <sup>b</sup> .		
538.	25	2	Codratus of Nicomedia and his companions, MM. (Bas. Men. May 9), f. 447 <sup>b</sup> .	560.	"	"	Mocius ( <i>Մոկիս</i> ) the priest, M. (Bas. Men. May 11), f. 464.		
539.	"	"	Hesperus (MS. <i>Էսպիրոս</i> ) and his wife Zoe and two sons (Bas. Men. May 2), f. 448 <sup>b</sup> .	561.	"	"	Isaiah the Prophet (Bas. Men. May 9), f. 464.		
540.	"	"	George and Khosrov, MM. in Armenia (9th cent.), f. 449.	562.	6	13	Epiphanius of Cyprus (Bas. Men. May 12), f. 465.		
541.	26	3	Timotheus the reader, and his wife Maura, MM. in Egypt (Bas. Men. May 3), f. 449.	563.	7	14	Glyceria ( <i>Գլիցերիա</i> ), V. and M. (Bas. Men. May 13), f. 466 <sup>b</sup> .		
542.	"	"	Galenus ( <i>Գալենոս</i> ) the philosopher, M. f. 450.	564.	"	"	Sosipater and Jason, disciples of Paul (Bas. Men. May 27), f. 467. (See the same article on June 2.)		
543.	"	"	Nathan the Prophet, f. 450. (See also Feb. 8.)	565.	"	"	Epimachus and Gordianus, MM. (Bas. Men. May 9), f. 468.		
544.	"	"	Eli the High Priest, f. 450 <sup>b</sup> .	566.	8	15	Isidorus of Alexandria, soldier, M. (Bas. Men. May 14), f. 468.		
545.	27	4	Silvanus, bishop of Gaza, M. (Bas. Men. May 4), f. 450 <sup>b</sup> .	567.	"	"	Myrope of Chios, M. (Bas. Men. July 13), f. 468.		
546.	"	"	Justin the Apologist, M. (Bas. Men. June 1), f. 451.	568.	"	"	Paulinus, Heracles, and Benedictus of Athens, M. (Bas. Men. May 15), f. 468 <sup>b</sup> .		
547.	"	"	George the Blind, of Ardjesh in Armenia, f. 451.	569.	"	"	John, bishop of Colonia in Armenia Minor (Bas. Men. Dec. 9), f. 468 <sup>b</sup> .		
548.	28	5	Irene ( <i>Իրենիկ</i> ), V. and M. (Bas. Men. May 5), f. 452.	570.	9	16	Zachariah the Prophet (Bas. Men. Feb. 8), f. 469 <sup>b</sup> .		
549.	29	6	Job the Just (Bas. Men. May 6), f. 454 <sup>b</sup> .	571.	"	"	Abdjesu ( <i>Աբդյեսու</i> ) and Abdas ( <i>Աբդաս</i> ), bishops, and their companions, MM. in Persia (Bas. Men. May 16—Assem. I. 144), f. 470.		
550.	30	7	Apparition of the Cross at Jerusalem (A. D. 351) (Bas. Men. May 7), f. 456 <sup>b</sup> .	572.	"	"	Bahtisoes (MS. <i>Բախտիսու</i> , Abdjesu), Simeon, and Isaac, MM. in Persia (Bas. Men. May 15), f. 470 <sup>b</sup> .		
				573.	10	17	Finding of the Holy Cross at Jerusalem, f. 471 <sup>b</sup> .		



	Mareri.	May.		Mareri.	May.		
574.	10	17	The day of the entry of Noah into the ark. f. 472.			(Bas. Men. May 30). <i>Begin.</i> Սուրբ Տարբն ձեր Սահակ էր և շատեց աշխարհէն շայն ազգաւ . . . , f. 489.	
575.	11	18	Solocheanus (MS. Սոլոքեան) and his companions, MM. (Bas. Men. May 17), f. 472 <sup>b</sup> .	595.	22	29	Hermias (MS. Էրեմիաս) of Comana, soldier, M. (Bas. Men. May 31), f. 489 <sup>b</sup> .
576.	12	19	Hyacinthus (Հիպոկրիստ), M. at Amastris (Bas. Men. July 18), f. 474.	596.	23	30	Justinus of Rome and his companions, MM. (Bas. Men. June 1), f. 490.
577.	"	"	Patricius, bishop of Prusa, and his companions (Bas. Men. May 19), f. 474 <sup>b</sup> .	597.	"	"	Finding of the relics of Thaddeus the Apostle and St. Santoukht. <i>Begin.</i> Լեւորջող սբ անահայտյալ վարդապետ . . . , f. 490 <sup>c</sup> .
578.	13	20	Ascalon (MS. Բեկզաս), M. in Egypt (Bas. Men. May 20), f. 475.	598.	24	31	Thecla and Mary, nuns in Persia, MM., f. 492 <sup>b</sup> .
579.	"	"	Yesandoukht (Էջեանդուխտ) of Bethula (Բեթուլա) in Germania? (Երեմիքեան գերանուկեաց), M., f. 475.				June.
580.	"	"	Talelaeus (Թալեալոս) the physician, M. in Syria (Bas. Men. May 20), f. 475 <sup>b</sup> .	599.	25	1	Peter, Dionysius, Paul, and Andrew, MM. (Bas. Men. May 15), f. 493 <sup>b</sup> .
581.	14	21	Constantine the Great, and his mother Helen (Bas. Men. May 21), f. 476.	600.	"	"	Invasion of Turks (Tatars) into Vaspuracan (Armenia) in 467 Arm. = 1018 A. D., and transference of the throne of the dynasty of the Arzrunik to Sebaste. <i>Begin.</i> Օտարեկեան անտառաւ արկաթիւն և զերայ քրիստոնէկց, f. 493 <sup>b</sup> .
582.	15	22	Theodotus (MS. Թեոդոտոս) of Ancyra, and his companions (Bas. Men. May 18), f. 478.	601.	26	2	Moses the Ethiopian (Bas. Men. Aug. 28), f. 494 <sup>b</sup> .
583.	"	"	Colluthus (MS. Կոլուտոս) of Thebais, M. (Bas. Men. May 19), f. 478 <sup>b</sup> .	602.	"	"	Sospater and Jason, f. 495. (See May 14.)
584.	16	23	John of the Well (Յոսեֆ), anachoret, f. 479.	603.	27	3	Lucillianus (MS. Լուկիանոս) and his companions, MM. (Bas. Men. June 3), f. 495 <sup>b</sup> .
585.	17	24	Feast of the Finger of St. Peter, f. 482.	604.	"	"	Dorotheus, bishop of Tyrus, M. (Bas. Men. Oct. 9), f. 496.
586.	18	25	Basiliscus, of Amasia, soldier, M. (Bas. Men. May 22), f. 484.	605.	28	4	Metrophanes, bishop of Constantinople (Bas. Men. June 4), f. 496.
587.	"	"	Therapontes (MS. Թերապոնտեան), bishop of Cyprus, M. (Bas. Men. May 25), f. 485.	606.	29	5	Philemon, f. 497 <sup>b</sup> .
588.	19	26	Simeon Stylites of Antioch, the elder (Bas. Men. May 23), f. 485 <sup>b</sup> .	607.	"	"	Nicander and Marcianus, soldiers, MM. (Bas. Men. June 5), f. 497 <sup>b</sup> .
589.	20	27	Theodora and Didymus of Alexandria, MM. (Bas. Men. May 27), f. 487.	608.	"	"	Cyril (MS. Կիրիլոս), bishop of Gortyna in Crete, M. (Bas. Men. June 14), f. 497 <sup>b</sup> . (See also July 12.)
590.	"	"	David and Gourgen, brothers, MM. in Armenia (9th cent.), f. 487 <sup>b</sup> .	609.	30	6	Cyriacus (known in Arm. Liturgy by the name Կիրիլոս = Cyril) bishop of Jerusalem, and Anna his mother, MM. (Bas. Men. Oct. 28—Boll. May 4), f. 498 <sup>b</sup> .
591.	"	"	Ashot I, king of Armenia (9th cent.). <i>Begin.</i> Լեւորջող թագաւորն յազգէն Լեւորջողաւ . . . , f. 488.				Margats.
592.	21	28	Heliconida of Thessalonica, M. (Bas. Men. May 28), f. 488.	610.	1	7	Hezychius (MS. Էզիքիոս) of Andrapina in Bithynia, abbot, f. 500.
593.	"	"	Maruthas, bishop of Martyropolis (Bas. Men. Feb. 16), f. 489.				
594.	22	29	Sahac (Սահակ) the Armenian, monk and M. under Valens				

- | Margata. |    | June. |  | Margata. |    | June. |   |
|----------|----|-------|--|----------|----|-------|---|
| 611.     | 1  | 7     | Sausanna (Սոսանն) and Shushanna (Շուշանն), sisters, of Tauromenium in Sicily, f. 500 <sup>b</sup> .                    | 634.     | 17 | 23    | Leontius, soldier, and his companions, MM. (Bas. Men. June 18), f. 518.   |
| 612.     | 2  | 8     | Theodorus of Euchaita, the General (Bas. Men. June 8), f. 501.   | 635.     | "  | "     | Stephen, Armenian bishop of Sebaste, and two monks, MM. (A. D. 1387). <i>Begin. Հայրն Էմ և ին Թուսականն Հայրաց պր ոմն շարասարայ . . .</i> f. 519 <sup>a</sup> . |
| 613.     | 3  | 9     | Alexander and Antonina, MM. (Bas. Men. June 10), f. 503.   | 636.     | 18 | 24    | Thais (Տայսա) the prostitute (Boll. Oct. 8), f. 521.  |
| 614.     | "  | "     | Pelagia the penitent, of Antioch (Bas. Men. Oct. 8), f. 503 <sup>b</sup> .   | 637.     | 19 | 25    | Phelronia, V. and M. (Bas. Men. June 25), f. 521 <sup>b</sup> .   |
| 615.     | 4  | 10    | Olbianus, bishop, and his disciples, MM. (Bas. Men. May 4), f. 504.  | 638.     | 20 | 26    | Zakarias, catholicos of Aghthamar in Armenia (A. D. 1393). <i>Begin. Օսրրացանն քահանայականն մեր զմեր Օսրրաքիս սեկեսայ նախաւորն սահմայ . . .</i> f. 523.         |
| 616.     | "  | "     | Barlaamemius (MS. Բարթաղաւմե), bishop, and his sixteen disciples, MM. in Persia (Boll. Jan. 14—Assem. I. 111), f. 504. | 639.     | "  | "     | Silas and Silvanus, disciples of Paul (Bas. Men. July 30), f. 523 <sup>b</sup> .  |
| 617.     | 5  | 11    | Barnabas, the apostle (Bas. Men. June 11), f. 504.   | 640.     | 21 | 27    | Zenon and Zena, MM. (Bas. Men. June 23), f. 523 <sup>b</sup> .  |
| 618.     | "  | "     | Akakios, M. at Miletus (Bas. Men. July 28), f. 505 <sup>b</sup> .  | 641.     | "  | "     | Aristocles (MS. Aristoteles), priest, and Demetrianus, deacon, etc. (Bas. Men. June 23), f. 524.  |
| 619.     | 6  | 12    | Onuphrius and other anachorets (Bas. Men. June 12), f. 505 <sup>b</sup> .  | 642.     | 22 | 28    | Eustochius (Էւստոխէոս) the priest, his son Olbrianus, etc. (Bas. Men. June 23), f. 524 <sup>b</sup> .   |
| 620.     | 7  | 13    | Timotheus, bishop of Prusa, M. (Bas. Men. June 10), f. 507.  | 643.     | 23 | 29    | Peter and Paul, chief Apostles (Bas. Men. June 29), f. 525.   |
| 621.     | "  | "     | Antonina of Nicea, M. (Bas. Men. June 12), f. 507.   | 644.     | 24 | 30    | The Twelve Apostles (with a short biography) (Bas. Men. June 30), f. 527.   |
| 622.     | 8  | 14    | Eostachius, companion of St. Andrew the Apostle, f. 507 <sup>b</sup> .   |          |    |       |   |
| 623.     | "  | "     | Aquiline of Bibliopolis in Palestine, M. (Bas. Men. June 13), f. 508.  |          |    |       |   |
| 624.     | 9  | 15    | Theophanes of Antioch, recluse, and Pansemna, the penitent (Boll. June 10), f. 508 <sup>b</sup> .                      |          |    |       |   |
| 625.     | 10 | 16    | Cyriacus (Կիրիակէ) and his sister Parascuee (Ռարսկի), f. 509.  |          |    |       |   |
| 626.     | 11 | 17    | Elisha the Prophet (Bas. Men. June 14), f. 510 <sup>b</sup> .  | 645.     | 25 | 1     | Cosmas and Damian, MM. at Rome (Bas. Men. July 1), f. 528 <sup>b</sup> .  |
| 627.     | 12 | 18    | Dulas of Zephyra (MS. Օւնեւք) in Cilicia, M. (Bas. Men. June 15), f. 513.  | 646.     | "  | "     | Quintus (Կէրիկոս), of Phrygia, M. (Boll. July 2), f. 529.   |
| 628.     | "  | "     | Bonifacius (MS. Սեբաստոս) of Rome, M. at Tarsus (Boll. May 14), f. 513.  | 647.     | 26 | 2     | Finding of the box of the B. V. Mary (Bas. Men. July 2), f. 529 <sup>b</sup> .  |
| 629.     | 13 | 19    | Joseph of Devin, M. in Armenia (A. D. 1170), f. 514.   | 648.     | 27 | 3     | Bianorus and Silvanus of Pisidia, MM. (Bas. Men. July 9), f. 530 <sup>b</sup> .   |
| 630.     | 14 | 20    | Manuel (MS. Samuel), Sabel (MS. Thomas), and Ismael (Bas. Men. June 17), f. 515.                                       | 649.     | "  | "     | Khosrov of Gantzac in Aghouania, M. <i>Begin. Սուրբ Վկայքն քն Խոսրով Էր Ի Ղանչլա քահանայ Էջուսեմք . . .</i> f. 531.   |
| 631.     | "  | "     | Zosimus, soldier, M. (Bas. Men. June 19), f. 515 <sup>b</sup> .  | 650.     | 28 | 4     | Eusignius (MS. Սիգնիս) of Antioch, M. (Bas. Men. Aug. 5), f. 531 <sup>b</sup> .   |
| 632.     | 15 | 21    | Julianus of Egypt, and his companions, MM. (Bas. Men. June 21), f. 515 <sup>b</sup> .                                  | 651.     | "  | "     | Babylas, bishop of Antioch, and his 84 disciples, MM., f. 532.  |
| 633.     | 16 | 22    | Theodorus or Thoros (Թորոս), Armenian monk of Sebaste, M., f. 517.   | 652.     | 29 | 5     | Hyacinthus of Caesarea in Cappadocia, M. (Bas. Men. July 3), f. 532 <sup>b</sup> .  |

Margata. July.		Hrobita. July.	
653.	29 5	Astius, bishop of Durazzo (MS. <i>Մարգար</i> ) (Bas. Men. July 6), f. 533.	Lybia (Bas. Men. July 4), f. 551 <sup>b</sup> .
654.	30 6	Procopius of Jerusalem, and his companions, MM. (Bas. Men. July 8—Assem. II. 169), f. 533.	675. 15 21 Simeon Salus ( <i>Մարգար</i> ), and John, hermit of Edessa (Bas. Men. July 21), f. 552 <sup>b</sup> .
Hrobita.		676. 16 22	Golinduch ( <i>Գոլինդուխ</i> ), called Mary, V. and M. (Bas. Men. July 12), f. 554 <sup>b</sup> .
655.	1 7	Romanus and David, brothers, apostles of Russia, f. 534.	677. " " Mary Magdalene (Bas. Men. July 22), f. 555.
656.	2 8	Thomas, archbishop of Canterbury (Boll. Dec. 29), f. 536.	678. 17 23 Phocas, bishop of Rome (?) (Bas. Men. July 23), f. 555.
657.	3 9	Agnes of Rome, V. and M. (Bas. Men. July 5), f. 537.	679. " " Stephanos of Siunik (8th cent.), f. 555 <sup>b</sup> .
658.	" " 45	Martyrs of Nicopolis (Bas. Men. July 10—Assem. II. 159), f. 537 <sup>b</sup> .	680. 18 24 Christina (MS. <i>Քրիստինե</i> ) of Tarsus, V. and M. (Bas. Men. July 24), f. 556 <sup>b</sup> .
659.	4 10	Serapion of Macedonia, M. (Bas. Men. July 13), f. 538 <sup>b</sup> .	681. " " Olympias of Constantinople, the widow (Bas. Men. July 25), f. 557.
660.	" " "	Proclus and Hilarius ( <i>Կարակոն</i> ), MM. (Bas. Men. July 12), f. 538 <sup>b</sup> .	682. " " Anna and Joachim, parents of the B. V. Mary (Bas. Men. July 25), f. 557.
661.	" " "	Peregrinus, Lucianus, etc. MM. (Bas. Men. July 7), f. 540.	683. 19 25 Eupraxia of Constantinople, V. (Bas. Men. July 25), f. 557 <sup>b</sup> .
662.	5 11	Nativity of St. John the Precursor (Bas. Men. June 24), f. 540.	684. " " Martha, mother of Simeon Stylites (the elder), (Bas. Men. July 5), f. 558.
663.	6 12	Aristeus? ( <i>Արիստես</i> ) of Tyana, the physician, M. under Diocletian, f. 541.	685. 20 26 Hermolauz ( <i>Երմոլաւոս</i> ) of Nicomedia, priest, and his companions, MM. (Bas. Men. July 26), f. 558.
664.	" " "	Cyril, bishop of Gortyna in Crete (Bas. Men. July 9), f. 541.	686. 21 27 Callinicus of Gangra, M. (Bas. Men. July 29), f. 559.
665.	" " "	Melkiseh and Carapet, MM. in Armenia (A. D. 1403). <i>Բեյն. Օհրաւանս անայլն զոր անայ Տէրն . . .</i> , f. 541 <sup>b</sup> .	687. " " Apollonius of Iconium, M. (Bas. Men. July 9), f. 559 <sup>b</sup> .
666.	7 13	Abdalmessiah ( <i>Աբդալմէսի</i> ), M., f. 542 <sup>b</sup> .	688. " " Theodota and her three sons, M. in Nicaea (Bas. Men. Dec. 22), f. 559 <sup>b</sup> .
667.	8 14	Pancratius ( <i>Մարգարա</i> ), bishop of Tauromenium (Bas. Men. Feb. 9), f. 544.	689. 22 28 Goharine and his three brothers ( <i>Գոհարիներ</i> ), MM. in Sebaste (12th cent.), f. 560.
668.	9 15	Cyricus ( <i>Կիրիկոս</i> ) and his mother Julitta (Bas. Men. July 15), f. 547.	690. 23 29 Titus, disciple of Paul (Bas. Men. Aug. 25), f. 561.
669.	10 16	Patermuthius, Coprius, and Alexander, hermits, MM. (Bas. Men. July 9), f. 548.	691. 24 30 Lucia, V. and M. in Campania (Bas. Men. July 6), f. 562.
670.	11 17	Athenogenes, bishop of Sebaste, and his ten disciples, MM. (Bas. Men. July 16), f. 549.	692. " " Cindaecus (MS. <i>Կինդէկոս</i> ) of Salmina in Pamphylia, priest, M. (Bas. Men. July 11), f. 562.
671.	12 18	Marina of Antioch in Pisidia, V. and M. (Bas. Men. July 17), f. 550.	693. 25 31 Leontius the priest and his companions, MM. in Armenia (5th cent.), f. 562 <sup>b</sup> .
672.	13 19	Dius of Constantinople, abbot (Bas. Men. July 19), f. 551.	694. 26 Aug. 1 The Maccabees: Eleazar the Aged, Shamuni and her three sons (Bas. Men. Aug. 1), f. 564 <sup>b</sup> .
673.	" " "	Eustathius of Ancyra, soldier, M. (Bas. Men. July 28), f. 551 <sup>b</sup> .	695. 27 2 Finding of the relics of St. Stephen the Protomartyr (Bas. Men. Aug. 2), f. 566.
674.	14 20	Theodorus, bishop of Cyrene in	

	Hecata.	Aug.	
696.	28	3	Dalmatus the abbot (Bas. Men. Aug. 3), f. 567.
697.	29	4	Sophia and her three daughters (Bas. Men. Sept. 16), f. 568.
698.	"	"	Commemoration of the Ark of Moses, f. 569.
<b>Avelista.</b>			
699.	1	5	Transfiguration of our Lord (Bas. Men. Aug. 6). <i>Begin.</i> <i>ՄանգարայաՏք խորհրդոյն զի որոց հաստատու. կարգ և կրօնք եկեղեցւոյ . . .</i> , f. 570 <sup>b</sup> .
700.	2	6	Vardan the General, and his companions, M.M. in Armenia (5th cent.), f. 571 <sup>b</sup> .
701.	3	7	Dometius (MS. <i>Գովտարմանս</i> ), hermit in Syria (Bas. Men. Oct. 4), f. 574 <sup>b</sup> .
702.	"	"	Marinus of Anazarba, M. (Bas. Men. Aug. 8), f. 575.
703.	4	8	Gregorius II, Gregoris III, and Nerses IV, Catholicos of the Armenians (11th and 12th cent.), f. 575 <sup>b</sup> .
704.	5	9	Antoninus of Alexandria, M. (Bas. Men. Aug. 8), f. 577 <sup>b</sup> .
705.	"	"	Myron, bishop of Crete (Bas. Men. Aug. 8), f. 577 <sup>b</sup> .
706.	6	10	Story of Josaphat and Barlaam, ff. 578 <sup>b</sup> -589 <sup>b</sup> .—This ends with the following (17th cent.?) memorandum of the translator: <i>Օչ որ և ես Մասս մեղաւոր ծառայո Մասուծոյ բացում աշխատութեամբ և ջանքի փոքր ի շատե ծայրաբաց արքեպեթ թարգմանեցի զայս ի հոյ բարբառ, ձեռամբ իշխանի մեղ պատուարքի, i.e. 'Which also I, Asat, sinner, the servant of God, with much labour and industry summarizing little out of much, did translate into the Armenian tongue, by the hand of an honourable prince.'</i>

This MS. was bequeathed in 1713 by Archbishop Marsh, whose autograph, with the date 1690 and the words 'Ex Dono D. ff. G.' (the ff doubtless standing as usual for F), is on f. 1. It is no. 1328 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.' Its division into three volumes took place after it came into the Bodleian, and apparently in the present century.

31

MS. Arm. e. 2—Pseudo-Prochoros, etc., A.D. 1324.

Oriental glazed brown paper. Size, 7 x 5 in. Text, 5 1/2 x 3 1/2 in., of 19 lines to the page. Pp. 353. Writing, boldgoriz of 14th cent. Oriental binding, at one time fastened by 2 thongs and 2 studs.

The contents are:—

1. Pseudo-Prochoros: Acta Ioannis, in 10 chapters, called in old Armenian bibliography *Պրոխորան* (Prochoron), f. 1. One or two leaves at the beginning are missing in the first hand of the MS., which commences with the following words of the 1st chapter (f. 3) . . . *Երեք թ ծով և լիբն. և այս եկեղեցւոյ մի լի. գրպատե.*, etc., is supplied by a quite modern hand on a detached paper in cursive character. Cf. Th. Zahn's Greek text (Erlangen, 1880), on p. xxiii of which this imitated Armenian translation is referred to.
2. The Apocalypse. *Հայտնութիւն ան Հոսան. նա. Մ. Եւսարանի.*, f. 105<sup>b</sup>.
3. Life of John of the Well (*Հոյհաննէս Կրկեցի*). *Begin.* *Այն ոմն քնսեք որում անուն էր Հոյհու.*, etc., f. 140<sup>b</sup>. (Cf. Lives of Fathers, ed. Venice, 1855, I. 113-125.)
4. Life of John the Calybite—wanting the last leaf. *Begin.* *Համն ժամանակաց թագաւորութեանն Մովսէսէ Կոստ.*, etc., f. 154 (ib. I. 126-137, l. 18).
5. Life of Alexius, the voluntarily poor. Taken from the Yaysmavourk, 17th March (cf. no. 30, col. 56, in this catalogue). *Begin.* *Մ. ք ոմն էր ի Հանդիցւոյ զայդպիսի մեծատուն յոյժ և անուն նորա Արիսմանու . . . և յուսու ան ազօթից, և յորցաւ. կին նորա . . .*, f. 171 (ib. I. 138-161). This is the shorter compilation, and our MS. gives some preferable variants.
6. Martyrdom of James, the brother of John the Evangelist. *Begin.* *Ճառագոյլիք արքիեպ. հրաշ և անդարազիլի.*, etc., f. 184.
7. Ioannes Vardapet Erzenkatzi (13th cent.): Metrical discourse on the human nature, and praises to the Creator, composed in popular Armenian. *Հովանիսի վարդապետի երջեացւոյ տասնեայ թանք շարժառարկանք ի խրատ մարդկային բնութեւ. և զովութի արարողին ի մարդկայնոցն ներդրուկան ձայնի.* : The first two verses run thus: *Մ. ք հեղեայ Մ. ք անունն ու միշտ կենդանոյն. Որ երես խելք ու միք ու խաւարք մարդոյն.*, f. 221.
8. The Catholicos Zakaria (10th cent.): Sermon on the Passion of our Lord, delivered on Good Friday. *Begin.* *Երեկ գեմեի և զհրաշարժաւ հինգ շաբաթիւն.*, etc., f. 229<sup>b</sup>.



9. The same: Sermon on the Burial of our Lord, delivered on the Great Saturday. *Begin.* Հնրկեանն է գնացելունն ժաման. առ. և. քն. զհեղբորդ առ. և. ք. etc., f. 262.
10. Life of St. Nerses I, Catholicos, the grandson of St. Gregory the Illuminator (attributed to Mesrob Eretz of Vayotz-dzor, in the 10th cent.). *Begin.* Հայ թեւասան առ ժեմին Տրդատայ ճասու. etc., f. 287<sup>b</sup>. (Published at Madras, 1775, and again at Venice in 1853, at p. 118 of vol. 6 of the Little Series of Classics. Also translated in V. Langlois's Coll. des Hist. Arm., 1869, ii. pp. 17-44.) It ends with the passage . . . և. ունին զնոր նմա Սեպուպ աշակերտ իւր որ անուանեցաւ Սեպուպ. etc.
11. Aristotle's letter to Alexander on Virtue. *Begin.* Գովիկ են զեղեցիկն և պարասելի գարշիկն, etc., ff. 348-353. (Published together with the works of David the Philosopher, Venice, 1833, pp. 629-635.) Two leaves are wanting after f. 348, and the last leaf of the treatise is supplied by a later hand.

The copyist added to each treatise a postscript, asking the reader to pray for him and the owner of the MS.—see ff. 32, 43<sup>b</sup>, 46<sup>b</sup>, 53<sup>b</sup>, 73, 80<sup>b</sup>, 85<sup>b</sup>, 96, 105, 184, 220<sup>b</sup>, 287, 348. Only in that which follows the Apocalypse (ff. 139-140) does he give any personal details: there he says that he is called Stephanos the Scribe (գրիտ), and that he has written this MS. in the year 773 Arm. = 1324 A. D., in the convent at Skevra (in Cilicia) at the request of Abraham 'the aged monk.'

The two vellum fly-leaves once in this volume, of fourpages each, and both palimpsest, have been transferred to f. 26 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Sept. 12, 1883.

## 32

MS. Laud. Or. 21—Prayerbook, 16th cent., etc.

Paper. Size 4 x 2½ in. Binding, white vellum, with 2 clasps.

A pocket-book consisting of an irregular compilation, by different writers, of unconnected articles, either in *bologir* or in *otergir*. The original nucleus of it (ff. 42-62) is in a more regular *bologir* writing.

The small size of the volume shows that it was intended to be carried by the owner as a prayer-book, and at the same time as a charm against dangers. It was owned by one Pirzade (*գիրքատէ*) of Persia, whose name is inserted at the end of the original writing, on f. 62<sup>b</sup>. He has, however, also

utilized as a note-book the blank pages which had been left at the beginning and end.

The contents are—to begin with the original part (ff. 42-62), which is a collection mostly of well-known prayers—as follows:—

1. Prayer of Nerses Shnorhali. *Begin.* Հաւատով խոստովանիմ, f. 42.
2. The Nicene Creed. *Begin.* Հաւատով է մի ան. f. 50<sup>b</sup>.
3. Տէր ամենակալ, f. 53<sup>b</sup>.
4. Ողբի լալ կենդանւոյ, f. 58.
5. A magical prayer for preservation. *Begin.* Եւ ևս ամենայն ժամ զգյա ստեմ, etc., f. 59<sup>b</sup>.
6. Prayer for the intercession of the Holy Cross. *Begin.* Ըստիցառան թեւանք քր և անայնն շշանք, etc., ff. 60<sup>b</sup>-62<sup>b</sup>.

This contains a long list of more than 40 shrines of the Cross, with the names of the localities, which were for the most part in Armenia.

*Additions of Pirzade in bad otergir:*

7. Scribblings of no importance, ff. 1-4.
8. An itinerary of a considerable portion of the world, with the names of the places visited by the writer, ff. 4<sup>b</sup>-11.
9. The Song of the Pilgrim, of which the first verse is: Դարկինն կեանքն և լաւու. ff. 13-20.
10. Various geographical notes, ff. 64-68.
11. Italian words and expressions in Armenian characters, ff. 69-73.
12. *Ave Maria* and *Pater noster*, Latin in Armenian characters, ff. 85<sup>b</sup>-90.
13. Incantations, ff. 90-93.

*By some other hand in bologir:*

14. Prayers taken from the Psalms and the Common Prayerbook (*ժամագիրք*), ff. 23-33.

The writing of the original part of the MS. is probably of the beginning of the 16th cent. As for Pirzade's part, one of the later owners, he mentions two dates: on f. 62<sup>b</sup>, 'Aleppo 15 March 1051 Arm.' (1602 A. D.); and on f. 3, 'Paris 15 March 1056 Arm.' (1607 A. D.).

On f. 1<sup>a</sup>, at top, is written the name *Mortara S<sup>c</sup> Croce*, and in the middle of the page an Arabic note followed by the words *Emptus à Roberto Ely 1612 Aprilis xviij*. On f. 1<sup>b</sup> we find the name *Lewis Owen* and another Arabic note, followed by the partly obliterated words *Alexander Hope de Provincia de Sa-Lopia, Anglie*.—the name Hope being, however, just doubtful.

This MS. was presented by Archbishop Laud in 1635, and was once referenced as Laud. A. 32. It also bears inside the no. 163, apparently written by the R. Ely above mentioned.



## 33

## MS. Arm. g. 4 (R)—Phylactery, A. D. 1706-7.

Vellum roll. Size, 18 fl. 11 in. by 3 in. in width. Writing, notergir.

In old Armenian bibliography, this sort of roll is named *Պաշտամակ*, i. e. 'phylactery.' It was used either as a handy prayerbook, or as an amulet, protecting the person who wrote his name on it and carried it about him from all sorts of accidents, whether on land or at sea: accordingly it contains prayers appropriate to this object. This superstitious custom is met with chiefly in the 16th and 17th centuries.

The present roll contains the following articles, intermixed with pictures:—

1. The prayer for the use of every believer, *Հաւատով խոստանալիս*, etc., by Nerses Clayetsi, with his full-length portrait at head, surmounted by a picture of a vase of flowers. The course of the prayer is also broken by two pictures, one a half-length figure of Jesus Christ, and the other representing the Crucifixion—the latter having more connexion with the following article.
2. Prayer to Jesus Christ crucified. *Բայն Թառապ Տղայր ապաւէն ծարակոյց*, etc. Followed by a piece of 4 verses, beginning with *Չար ի ինքնընթե խաւարին*.
3. Short devotional or incantatory sentences, five in number, each preceded by a special picture, both the prayers and pictures being executed as medallions. They are:—
  - a. The Virgin and Child, followed by a prayer to the Virgin and All Saints. *Բայն Գարեխոսու թիւ նր նծածնին* :
  - b. Portrait of a king (St. Theodosius?), followed by a prayer for kings. *Բայն Տար սր թագաւորաց Տաւառ թիւ*, etc.
  - c. Picture of a ship containing St. Phocas, the Bishop, protector of seamen, and another person, followed by a prayer to the Saint. *Բայն Ին Գոխու կարակոյցու*, etc.
  - d. Picture of the sea-monster swallowing Jonah, followed by the 1st verse of the prayer of Jonah.
  - e. Six-winged seraph-head, followed by a sentence beginning at: *Ղայր զեան յորդանան եւ ի թերթ ծառ սի զեղեցիկ*, etc.
4. 'Prayer to the patriarch Abraham,' consisting of a paragraph referring to Gen. xxii. *Եւ հառ Էբրամ Տառ զորդի իւր զ Խառ Հակ*, etc. This is surmounted by a picture of Abraham's sacrifice of Isaac.
5. The Genealogy of our Lord, from Matt. i. 1-17,

written in red and black diagonal lines forming a net-work, the spaces of which are filled with conventional floral ornamentation. Eighteen portraits of patriarchs, forming six horizontal rows, are also inserted, at the beginning and end and in the course of the genealogy.

6. Prayer to our Lord in commemoration of his wounded side. *Բայն Հարի Ընդ սրբու զիւ*, etc. This is surmounted by a picture of the sacred chalice, in which stands a figure of our Lord holding a wafer and bestowing the benediction, while seraphs serve as supporters to the chalice.
7. Prayer to the archangels St. Gabriel and St. Michael, and to all the celestial host. *Բայն Ընդհարծ Ընդ Հայր սրբ*, etc. In this prayer are addresses to 28 angels, under their names, and with the addition of the special titles appropriate to their protecting functions. The prayer is preceded by a figure of an angel bearing a two-belted globe surmounted by a cross.
8. Prayer to St. Sargis the General, and his son Martyros. *Բայն Երջանիկ մեծ զաւական սրբ*, etc. In 14 strophes, the initials of which form the words *Եղ մեծի վկայիս ԿՏ*. At the head is a picture representing St. Sargis on horseback holding a club, and St. Martyros, who is depicted as a child, riding behind him.
9. The Evening Prayer, *Բայն Ընդ կերտանայ*, etc., of St. Gregory of Narek, preceded by a picture of the Saint.
10. Another Prayer on the same subject (without title), by an anonymous author. *Բայն Ընդ յախանական որ ի թեր ի ստորին կողմ*, etc.

This phylactery was possessed by a certain Agham (*Էղամ*), who has inserted his name in the title of each prayer—a condition necessary to put in operation the protecting virtue of the sacred amulet. And with this same idea the copyist ends his writing with this bizarre sentence: ' *Հայր մեր որ յեղեցիւ եւ սր եղեցի մաժման սման թա. Ղայր յա. թիւն նճճ իւ. առն*. ' 'Our Father which art in heaven, hallowed be Mathos' (Matthew?) 'thy name. Written in the year 1156. Amen.' The year mentioned = 1706-7 A. D.

This MS. was bought from the Rev. S. Baronian in July, 1887.

## 34

MS. Arm. d. 10—Liturgical, A. D. 167 $\frac{1}{2}$ .

Size, 10 $\frac{1}{2}$  x 7 $\frac{1}{2}$  in. Ff. iv-12. Written in notergir, by the Rev. Jacob (James) Grigorentz, 8 Jan. 167 $\frac{1}{2}$ , at the request of Thomas Mareshall, as stated on f. 9<sup>b</sup>. Binding of 19th cent.

## Contents:—

1. Formulas of the confession and absolution of a penitent. *Begin. Ս'կղայ ամնասուք կրթորդուքն հար.* etc., f. 1<sup>b</sup>.
2. A short note on St. Gregory the Illuminator, f. 2<sup>b</sup>.
3. Nicene Creed, in the translation of Armenian Roman Catholics, f. 3.
4. Canticle for the Epiphany. *Begin. Ողջոյն ընդ զնշ թագաւոր փառաց . . .*, f. 3.
5. Profession of faith for newly baptized persons, f. 3.—It differs from the text of the Armenian ritual.
6. Litany of our Lord, after the Latin Church, f. 3<sup>b</sup>.
7. Litany of All Saints, after the Latin Church, f. 5.
8. Prayer of St. Thomas Aquinas. *Begin. Մարտիրոս թուրքից, անհաս և անպատու . . .*, f. 8<sup>b</sup>.
9. Prayer in verse on the Passion of our Lord. *Begin. Մանահայտեալ անկրկնային, Մասնած և անկրկնայ անտարբին.* f. 9.
10. Note of the writer, f. 9<sup>b</sup>.

This MS. was formerly referenced as Bodl. Or. 529, and at an earlier period as Arch. C. 47. It was in the Bodleian at least as far back as 1701.

## 35

## MS. Marsh 128—Laws, etc., A. D. 1617.

Turkish glazed paper. Size, 10 × 6½ in. Text, 7½ × 4½, in 2 cols. of 27 lines each. FF. 186 (ff. 1<sup>a</sup>, <sup>b</sup>, 95<sup>b</sup>, 99<sup>b</sup>—105<sup>b</sup>, 183 and 184 are blank). It contains two pieces by different hands, both incorrect: the former part, extending to f. 99, is written in notegir; the latter, consisting of 76 ff., is in bologgir. The chapter-headings and smaller initials in both parts are rubricated, while the head-pieces and larger initials are neatly traced, but not coloured. Oriental stamped binding, lined with coloured stuffs, and with flap—at one time fastened with 2 thongs and 2 pegs.

## Contents:—

1. Civil code of Mkhithar Gosh (*'Վիրք դասանանայ Ս'իթիարայ*).—composed in 1184 A. D. in Khatchens, North Armenia. No title.
  - a. List of chapters of prolegomena, f. 1<sup>c</sup>.
  - b. Prolegomena of the code, f. 1<sup>c</sup>, verso.
  - c. List of chapters of the code, f. 13<sup>b</sup>.
  - d. The code, f. 17.—This work, published (for the first time) with notes by Vahan Vardapet Bastamiantz in Va-

gharshapat (Etchmiadzin), 1880, was translated into Latin, without the prolegomena, in the 16th cent. by the Armenians of Lemberg, where this code, with modifications, was then in use. This translation has been published by Dr. Ferdinand Bischoff in the 'Sitzungsberichte d. k. Akad. d. Wissensch. Wien, phil.-hist. Classe,' vol. xl. (1862) p. 255.

c. The 7th and 8th chapters of the preceding prolegomena and the 22nd and 23rd chapters of the code, an extract by a second hand (ff. 96-99).

2. Ս'ովեկ վարդապետ Երզնկացի. Հասարակ Տանուսու Ս'կնույնն սրբոյ Պատարագի զոր յառաջագոյն արտելու սրբոյ լուսուոր Հարց. A catena of commentary on the Armenian Liturgy, collected by Moses Vardapet Erzenkatzki. *Begin. Մ'ն որ մեծն է ողորմութեամբ, անկիրքն . . .*, f. 106. Ends (fol. 181<sup>b</sup>) with the subscription of the author, in 742 Arm.=1293 A. D.

On f. 182, Arakel Baberdatzki states that the transcription was made at Constantinople by him, in the quarter called Kafa (near the Adrianople Gate at Constantinople) in the year 1066 Arm.=1617 A. D.—when the Armenian patriarch was Ter Iovannes, and the Sultan of Turks, Sultan Ahmed—for the monk Iacob, son of Ekhdar and Thourvanda. The copyist, a pupil of Martiros Hizantzki, was a fellow-pupil of the writer of the Armenian MS. Add. 18549 in the British Museum, executed in 1618.

The old vellum fragment formerly in the covers has been transferred to f. 5 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1). On it occurs the following title:—'Pandectæ sive Liber continens leges Juris Ecclesiastici et civilis Gentis Armenicæ.'

This MS. was bequeathed in 1713 by Archbishop Marsh. It may possibly be the quarto Armenian MS., of unknown contents, numbered 1330 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscritorum Angliæ et Hiberniæ.'

## 36

## MS. Marsh 85—Poems of Nerses IV, etc., 17th cent.

Oriental glazed paper. Size, 6½ × 4½ in. Text, 4½ × 2½ in. 20 lines in a page. Writing, bologgir of 17th cent. FF. 317. Two leaves (possibly blank) at the beginning have been cut out. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

It contains principally the following metrical works of Nerses IV. Catholicos, surnamed Shnorhali, or Clayetzi (1102-1173); published at Venice, 1830, 24<sup>o</sup>.

1. The scriptural elegy. *Begin.* Հիսուս որդի Տաւր մահմին, f. 9. (Ed. Ven. pp. 9-166.)
2. Profession of faith, Ման հաստադր. *Begin.* Խոստովանիմ ան ըջճարբ, f. 100<sup>b</sup>. (Ed. Ven. pp. 169-227.)
3. Moral maxims, in alphabetical stanzas. *Begin.* Մարն Մատուծոյ գրեղ մերանկայ, f. 138. (Ed. Ven. pp. 326-340.)
4. Profession of faith, in alphabetical quatrains. *Begin.* Մարն անկիրքն ասե զՄՃ, f. 145<sup>b</sup>. (Ed. Ven. pp. 313-320.)
5. Moral precepts to schoolboys, in alphabetical quatrains. *Begin.* Մարն ասաղին ըջքեզ տղայ, f. 149<sup>b</sup>. (Ed. Ven. pp. 341-350.)
6. Alphabetical subscription to the copy of the Proverbs of Solomon made by the same author. *Begin.* Մատուածեկն հոգւովն ի սմա, f. 153<sup>b</sup>. (Ed. Ven. pp. 356-361.)
7. On Solomon. *Begin.* Խո մարգարե աստուածարան, f. 157<sup>b</sup>. (Ed. Ven. pp. 351-355.)
8. On heaven and its order. *Begin.* Խմ հղակն գոյով բնութիւն և սկզբնական, f. 159. (Ed. Ven. pp. 281-302.)
9. A metrical panegyric on Nerses Clayetzi, by Nerses of Lambron. *Begin.* Շարեհայ տարեկ հարկ սերունի, f. 168. (Ed. St. Petersburg, 1788.)
10. Penitential hymn, alphabetically arranged, by Nerses Clayetzi. *Begin.* Մշարհճ ամեղայն, f. 192.
11. Supplicatory morning hymn, alphabetically arranged, by the same. *Begin.* Մաստաւաթ, f. 193<sup>b</sup>.
12. Supplicatory verses to the Holy Trinity, alphabetically arranged, by the same. *Կորնի ՏՏ՝ Կերեսի տաղեհայ.*  
*Begin.* Մատուած անեղ անհաստակն  
Հարբ գրեմութեանց ինձ որդմես... f. 195<sup>b</sup>.
13. Moral precepts to young monks, in alphabetical order, by the same. *Begin.* Մեղայնի սկիրքն ես ետ. f. 196<sup>b</sup>. Wanting all after the half stanza which begins with the letter S.
14. An astronomical and meteorological treatise in verse, f. 203. Wanting the beginning. It commences with the verses of the chapter on the winds:—

Մարտիտայ հոգմն բարի  
Մըն աննրև ի մասին, . . .

With the help of this fragment the corresponding incomplete article in MS. Arm. f. 3

(no. 46 in this catalogue) can be completed. The copyist has inadvertently transposed the order of the pages, the right order being as follows:—Ff. 203<sup>a</sup>, then six missing leaves, then 204<sup>b</sup>, 205<sup>a</sup>-206<sup>b</sup>, 203<sup>b</sup>, 204<sup>a</sup>.

15. A poem on the loss of Paradise (called Մղաճ գրքք), in 29 chapters, by Ter Arackel Sunetzi, f. 207. *Begin.*

Մը փառք դրամովն անպատմի  
Ղըբնադատես և սրբաբլի.

The author's name is to be found in the acrostic letters of the stanzas in chapters 27 and 28, and ch. 28 forms in acrostics the following sentence:—*Բայցա աւմն եւ ծան կընցայ շար եւս ցանոսութիւն որ ինձեյ կայրբ պեքք.* Cf. ed. Constantinople, 1721.

16. Alphabetical verses in praise of and addressed to the Virgin, by the same(?). *Begin.* Մարն մին ի Քնն գոյնս դու յնն, f. 312<sup>b</sup>.

The greater part of the last leaf, which contained a two-page note, is missing. From the remaining portion it can be seen that the copyist was a priest, and that he wrote in a place whose name began with M.

The two old vellum fly-leaves formerly under the two covers of this volume have been transferred to ff. 24, 25 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bequeathed by Archbishop Marsh in 1713. It is no. 1329 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.'

## 37

## MS. Marsh 17—Pooms of Nerses IV, 17th cent.

Oriental glazed paper. Size, 6½ x 4 in. Text, 4½ x 2½ in. 15 lines in a page. Ff. 208. Writing, notegir of 17th cent. Rubricated chapter-headings and initials. Oriental binding, with flap: the volume was at one time fastened by 2 thongs and 2 studs.

Various metrical works of Nerses IV, Shnorhali:—

1. The scriptural elegy, f. 1. (Cf. MS. 36. 1.) The first leaf, containing vv. 1-17, is wanting.
2. Profession of faith, Ման հաստադր, f. 133. (Cf. MS. 36. 2.)
3. Moral precepts, in alphabetical order, f. 183. (Cf. MS. 36. 3.)
4. On heaven and its order, f. 192. (Cf. MS. 36. 8.)
5. Profession of faith, alphabetically arranged, f. 205. (Cf. MS. 36. 4.) Only the last two verses and the author's versified subscription.

There is on f. 132 a note dated 836 Arm. = 1387 A.D., and another on f. 203<sup>b</sup>, both by copyist Nerses. They are however merely copied from an old MS., being themselves of the 17th cent.

The vellum fly-leaves formerly in this volume have been transferred to f. 7 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1). On one of these is a note of the 18th cent., stating that a certain Minas gave this book to Baron David on condition that they should go together to Etchmiadzin to receive absolution from the Catholics and afterwards retire to the desert and do penance by reading this book.

This MS. was bequeathed in 1713 by Archbishop Marsh. It is probably one of the two octavo Armenian MSS., of unknown contents, numbered 1331-2 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscritorum Angliæ et Hiberniæ.'

## 38

MS. Canonici Or. 181—Ethical legends and fables, A. D. 1697.

Turkish glazed paper. Size, 8½ × 6½ in. Text, 5¼ × 3½ in. 17 lines in a page. Fl. vii. and 243. Writing, distinct and regular notergir. Rubricated chapter-headings and initials, with a coloured head-piece and a few coloured initials and ornaments. Binding of 19th cent.

## ETHICAL LEGENDS AND FABLES.

I. The history and sayings of Khicar the philosopher<sup>1</sup>. *Պատմութիւն և խօսք Խիկարայ իմաստասօրի*. Published at Constantinople in an Armenian volume entitled 'History of the town of copper,' 1720, pp. 71-106.

a. The history. *Begin. Համբն Անապարհմայ արքային Մարեասանեաց և ի Կիմուէ. ևս Խիկար . . .*, f. 1.

b. The maxims (190) that Khicar gave to his nephew Nathan. *Begin. Արդեակ. Եթէ լսես բան ի զբան արքունի . . .*, f. 3.

c. Other maxims (20) to the same. *Begin. Արդի Կաթան, որ ընդ ականն ոչ լսէ . . .*, f. 34.

II. History of the seven sages. *Պատմութիւն եօթն իմաստասիրաց. Begin. Մ. յոռն փառաս. որ որո՞՞ս անուն էր փանջիան . . .*, f. 37. Published at Leghorn, 1696, and at Constantinople, 1720 and 1740. On the history of this collection of stories see 'The Book of Sindibād,' by W. A. Clouston, 1884

—in which, however, no Armenian version seems to be mentioned.

III. Fables, called the Book of the Fox (by Vardan), (*Վիպր Մասսպեւրանու Թեան, որ ասի Մշուեսագիրք*). *Begin. Թագաւոր մի կայմաց սեզան զեսպանաց . . .*, f. 148. This collection contains 91 fables. The real Book of the Fox, in which the fox and other animals are actors, begins with the 33rd fable, commencing *Մգաս. մի պանիր ունէր ի բերան . . .*, f. 172<sup>b</sup>. Saint-Martin and Zohrab have published 45 of these fables under the title 'Choix de fables de Vartan, en Arménien et en Français,' Paris, 1825, and in 1838. The text has been published at Amsterdam, 1668, Marseilles, 1678, and Etchmiadzin, 1698.

IV. History of Barlaam and Josphat (*Տալ Հոյասափայ Թագաւորի. որդւյ Թագաւորին Տոյկաց Մրենբայ*), in verse, by Arakel Vardapet Baghshetzi. *Begin. Հոյթամ Տայրն երկուս. որ յերկր համեցաւ. f. 204*, and ending with the subscription of the author (dated 883 Arm. = 1434 A.D.) which consists of this quatrain:

Ի Թուականիս հայոց որ ութ հարի. բն է.  
 Ու Թուան երեք ի յոյն յարարողեալ է.  
 Ու անշարի շինցաւ. այս Մասրէլէ.  
 Այրգապեան կուէցեալ բաղիւցիէ. (f. 241<sup>b</sup>).

To this subscription is appended another quatrain of a copyist named Georki (*Գեորգի*), who was probably the writer of the MS. from which the present one was transcribed.

On ff. 22<sup>b</sup>, 147<sup>b</sup>, and 242 are the notes and colophon of Hayrapet the priest, who finished the transcription for one named Israel, on the 10th March, 1146 Arm. = 21 March, 1697 A.D., in the town of Shoah (i.e. Ispahan, or New Julpha), 'during the reign of Shah Hussein, and the first year of the patriarchate of Stephanos'—an intruder—in Etchmiadzin<sup>1</sup>.

This MS. was bought in 1817 in the Canonici collection.

## 39

MS. Thurston, etc., 17—Eulogy of Britain, 167½.

Paper. Size, 9½ × 7 in. Text, 7 × 4½ in. 18 lines in a page. Fl. 15 (6 blank). Writing, notergir. Binding of 19th cent.

Eulogy of Britain, in verse, the autograph work of the Rev. Jacob (James) Grigorentz (ff. 4-11). The following inscription is on f. 3<sup>b</sup>:—'Reveren-

<sup>1</sup> The name and personification of Khicar are taken from Archaicus or Achischarus, who appears in the Book of Tobit (l. 21, 22) as a nephew of Tobit.

<sup>2</sup> This statement corrects Chamich (Hist. of Armen., III. 725), who puts the election and deposition of Stephanos in 1695 and 1696.



dissimo doctissimoque Viro Dño. Radulpho Bathurst Vice-Cancellario Academiae Oxoniensis, etc. Jacobi de Gregorius Natione Armeni et Armenorum Presbyteri Elogium Britannie, et Gratiarium Actio pro acceptis ab Academia Oxoniensi Beneficiis, Carmine Armenico. Feb. 7. 1674.' These verses were published in 1875 at Venice (San Lazzaro), with an English translation and short account of the author by the Rev. L. Alishan, who had taken a copy of them in 1852.

This MS. was probably given in 1675 by the Very Rev. Ralph Bathurst, D.M., President of Trinity College, and Vice-Chancellor of the University.

## 40

## MS. Marsh 467—Theological tracts, 17th cent.

Turkish thick glazed paper. Size, 9 x 5½ in. Text, 6 x 3½ in. In two columns, of 23 lines each. Ff. ii + '391,' there being two 93's. Writing, distinct and uniform notegir of 17th cent. On f. 3<sup>b</sup> is a full-page picture of a bishop standing bare-headed, with the inscription, in uncial letters on the blue background on either side of the head, 'ԵԵՄԻՍ ԼԻՊՏ,' 'Nerses the Patriarch,' i. e. Nerses IV Shnorhali, author of the first article in this MS. Oriental binding of the end of the 17th cent., with flap: the volume was at one time fastened by 2 thongs and 2 wooden pegs.

Theological tracts, directed chiefly against the Greek, but also against the Roman church, upon objections and questions raised by them concerning the Armenian church in the Middle Ages.

1. Table of contents from the 1st to the 7th article, f. 1<sup>b</sup>.
2. Encyclical letter (Թուղթ քնդհանրական) of Nerses IV Shnorhali, catholicos of the Armenians, 1166 A. D., f. 4. (*Encycl. lett.*, St. Petersburg, 1788, pp. 1-76; Venice, 1838, pp. 29-210; Cappelletti, *S<sup>ni</sup> Nersesia Clajensis Opera*, Ven. 1833, i. pp. 92-210.)
3. Chapters 7-9 of the Letter of Gregory III, f. 76<sup>b</sup>. See the 9th article below.
4. Letter of the catholicos Gregory II, Veayser (Martyrophilus), to the Armenians, in which he exhorts them to hold fast their computation of Easter (in 1102). *Title*: Սրբան Վրիգորի Հայոց վերադասողի Վկայանքի Ընան յորդորական փառն ժողովման պատկերն. *Begin*. Ի Թուսականութեան Հայոց շէջ (read ջնն) Ի սուրբ ցառկեն ժողովման ժ աղջր Հաստատելոց, և Հայր և Վարդիք փայնն ժողովն . . . , f. 89<sup>b</sup>. This is an extract from Mattheos Ourhayetzi, c. 175.

5. A defence of the Armenian church in its use of the unmixed chalice and unleavened bread. *Title*: Կարգաորութիւնն սր և ուղջովաւ Հայաստանեայց եկեղեցւոյ որով յամեն ձանն զճերմածողն. *Begin*. Սուրբ Լուսաորի Վրիգորիս Հայաստանեայց զոր ինչ եղիս կարգ և կանոնադրութիւնս . . . , f. 91<sup>b</sup>.
6. A warning against eating unclean meat. *Title*: Պատճեն որով զորոգումանց սարկցազն յամեն ձանն. *Begin*. Սր Ժուսայնն որոգելի և Հախաակ են նմեղն զրոց . . . , f. 92.
7. Chapters 4-6 of the Letter of Gregory III, f. 93<sup>b</sup>. See the 9th article below.
8. Table of contents of the remainder of this volume, f. 98<sup>b</sup>.
9. Chapters 1-3 of the Letter of Gregory III, catholicos, to the Armenian priests of Amayk in Upper Mesopotamia, composed for him by his brother Nerses Shnorhali. *Begin*. Սր Թեպեա և սերտնական Տրամանն յորդորն . . . , f. 100. For the remaining chapters see the 3rd and 7th articles above, although they do not complete the letter. (*Encycl. lett.*, St. Petersburg, 1788, pp. 231-258. Cf. the Latin translation by Cappelletti, Venice, 1833, i. pp. 25 seqq., and Mai, *Script. vet. nov. coll.*, vi. pp. 416 seqq.)
10. Letter from Nerses of Lambron, archbishop of Tharsus, to Yousic (= Hesyehios) the hermit in Antioch. *Title*: Թուղթ Կեթակտարի Կիլիկիացւոյ Տարսոսի Պատմական Հուսկան արքեպիսկոս Տրամանքի Ի մենն Վախթ. յորս ժ յունանն զՏարսոսն կրկին կոտցն Վախթուս, և փո օր Ի Հայր նմային շարի՛ Տրամարութն և փո քահանայական կարգի, etc. *Begin*. Վրիգորյ պատմական Եւսթիանոց . . . , f. 127<sup>b</sup>. A defence of the validity of the orders of the Armenian church, which the clergy of Antioch had put in question. Published in the *Ղաւարալ* (Spicilegium). I (1859), Moscow.
11. Extract from the discourse of the same with the Emperor and the Greek patriarch of Constantinople, to whom he was sent by Leon I, king of the Armenians, in 1197, as deputy, on some of the questions on which the Armenian church differed from the Greek. *Title*: Տն Կեթակտարի արքեպի՛ Տարսոսի Արեղիկեացւոյ յորժամ շոգա զհասարակութեան Ի թիկն Հայոց մեծայ Ի անն Ի Կոստանդնուպոլիս: Հարցոսն պատրիարքին և պիտի՛ Կեթակտարի. *Begin*. Կրկն յառաջեաց նրն Կեթակտարաւ Թագաւորին Հուսայն . . . , f. 139<sup>b</sup>.



12. Discourse of Nerses Shnorhali, catholicos, at his consecration by his brother Gregory III, on Palm Sunday (in the year 1166), f. 145<sup>b</sup>. (*Encycl. lett.*, St. Petersburg, 1788, pp. 221-231; Venice, 1838, pp. 5-28; Cappelletti, ii. pp. 210-240.)
13. Reply of the same to Michael, patriarch of Syria. *Begin.* Օգուարմանն և պարկայնն հոգևայնն . . . f. 156. (*Encycl. lett.*, St. Petersburg, 1788, pp. 181-182; Venice, 1838, pp. 291-294; Cappelletti, i. pp. 248-250.)
14. Letter from the same to Paul the priest, who had joined the Greek church and calumniated the Armenian church, f. 157<sup>b</sup>. (*Encycl. lett.*, St. Petersburg, 1788, p. 183; Venice, 1838, p. 254; Cappelletti, i. pp. 251-253.)
15. Encyclical from the same to the Armenian priests and vardapets giving notice on the subject of the impending general council for effecting an union with the Greek church, f. 159<sup>b</sup>. (*Encycl. lett.*, St. Petersburg, 1788, pp. 185-186; Venice, 1838, pp. 278-281; Cappelletti, i. pp. 246-247.)
16. Acts and correspondence exchanged between the Greeks and Armenians (1165-1180), on the subject of an union of the two churches. *Title:* Պատճառ ինչոց զմարտութեան, etc., ff. 161-239<sup>b</sup>. (*Encycl. lett.*, St. Petersburg, 1788, pp. 79-178.) This is a compilation with historical notes drawn up by Nerses Lambronatzi, as attested by the colophon of a Paris MS. (*Asc. fonda* 93). The Bodleian MS. differs from the edition of St. Petersburg, having an omission in the middle of the work, and on the other hand adding a letter of the Greek patriarchal Synod. The following are the contents:—
- a. The preface. *Begin.* Սարգսրնն Վառիժ յանայնն և թոս, etc., f. 161.
- b. Confession of faith of the Armenian church, compiled by Nerses Shnorhali then archbishop, on behalf of Gregory III, catholicos, his brother, on the request of Alexis, brother-in-law of the Emp. Manuel I, in 1165. *Title:* Վեր հաստայ խոստովանութեանն Հայաստանեայց և կեղեցւոյ, etc. *Begin.* Ընտիք գուցնայնայնն . . . խոստովանութն զամենայն բարոյսին, etc., f. 163<sup>b</sup>. (Ed. St. Petersburg, pp. 82-100; Cappelletti, i. pp. 173-194; Dulaurier, *Histoire, dogmes, etc., de l'Eglise arm. orientale*, Paris, 1835.)
- c. Letter of the Emp. Manuel to Gregory III, in Sept. of the 15th indiction (1166). *Begin.* Ս'անուկ

ձիբանանն . . . Պարս և ամենացուն, etc., f. 180. (Ed. St. Petersburg, pp. 101-102.)

d. Reply of Nerses IV Shnorhali, catholicos.

*Begin.* Վնասանկայն ինքնակալ . . . Վեր պատասխանն հրատանի, etc., f. 182<sup>b</sup>. (Ed. St. Petersburg, pp. 103-113; Cappelletti, i. pp. 195-204.) To this letter is joined

e. A confession of faith, with an introduction. *Begin.* Ինկտա աղքատութի մայր . . . խոստովանութն արդև

ուսար ի հարցն սրբոյ, etc., f. 192<sup>b</sup>. (Ed. St. Petersburg, pp. 114-136; Cappelletti, i. pp. 205-230.)

f. Synodical letter of Michael, patriarch of Constantinople, to Gregory IV (successor of Nerses). *Title:* Ինուզմ պարտարգինն Կոստանդնուպոլսի առ Վերկար կանոնիկոս Հայոց համա

նայնութի նմ ժողովնն Հոստայն: Ըստ Վերկար որ զինն ՏՆ 'Կեղեցի յայրոցն. *Begin.* Ս'իսկէ ողորմութիւնն Ըն' սրբայնն Կոստանդնուպոլսի Վեր Հոստայ և ակեղբանն պարտարգ . . . Օրանս թո նր թուլում սնցամ լուսոյ, etc., ff. 215-219. The letter wanting in the edition of St. Petersburg, concludes with the subscription of Synodical bishops, 20 in number.

g. Synodical letter of Gregory IV, with a new Profession of faith, being a reply to the letter of Manuel.

*Begin.* Վեր գարայնակալ . . . Հաստամբ ի մի նմ հայր ամենակալ թուրքոս սարթէ, etc., f. 220. (Ed. St. Petersburg, pp. 158-168.)

h. Synodical letter of the same in 1177, being an answer to the Synodical letter of Michael. *Begin.* Սրբոյ մեծի և կեղեցւոյ . . . Վնասոյն զնամակ խաղաղութեան, etc., f. 231-238. (Ed. St. Petersburg, pp. 169-175.)

i. Conclusion of the Acts, ff. 238-239<sup>b</sup>. (Ed. St. Petersburg, pp. 176-178.)

17. Reply of Nerses Shnorhali to Jacob, a Syrian vardapet of Melitene, in Lesser Armenia. *Begin.* Ի զգարն զխոսարութիւնն զբարոսկան, f. 240<sup>b</sup>. (*Encycl. lett.*, St. Petersburg, pp. 203-212; Cappelletti, i. pp. 80-91.)

18. Three letters from the same in reply to the letters of an anonymous 'impertinent,' f. 251. (*Encycl. lett.*, St. Petersburg, pp. 186-119:

- Venice, pp. 259-272; Cappelletti, i. pp. 254-260.)
19. Three letters from the same to George vardapet, f. 256. (*Encycl. lett.*, St. Petersburg, pp. 191-193; Venice, pp. 273-277; Cappelletti, i. pp. 261-263.)
20. Title and first few lines only of an Encyclical letter from the same to the inhabitants of Kars and the neighbourhood, on the election of their bishop Khatchador (not mentioned in the table of contents), f. 257<sup>b</sup>. (*Encycl. lett.*, St. Petersburg, pp. 193-197; Venice, pp. 211-220; Cappelletti, i. pp. 264-268.)
21. Letter of Esayi vardapet (the Netchetzi), being an answer to the Encyclical letter drawn up by the catholicos, Constantin II, and put in circulation later, on the decision of the general council of Sis in 1307, in which the Armenians were advised to suppress some of their rites and customs (in order to please Rome). *Title*: Եսայի վարդապետի վասն մայրամե ցատկին. i.e. On the abrogation of Easter Day, by Esayi vardapet. But the right title occurs in the running title at the foot of the pages: Եսայի վարդապետի գրեւել պատասխանի կաթողիկոսին և թագաւորին, or Պատասխանի թղթիցն Սաշ, etc. A long extract dealing particularly with the question of the unmixt chalice. *Begin*. Եսարդ նր Տաւրա աշտարակ բանը և աշտարակ սպանաւոր . . . , f. 258.
22. On the council of Ephesus. *Title*: Ս ն Եփեսոսի երկրորդ ժողովոյն. *Begin*. Երկրորդ ժողովն Եփեսոսի վասն փշարկանութի և վասն Եւսեփի եղև զի միմանց Տակաւակ . . . , f. 271<sup>b</sup>.
23. On the council of Chalcedon. *Title*: Հաղապար Վաղկեղանի ժողովոյն. *Begin*. Ժողովն Վաղկեղանի շինելով շարագետի և քի Տիման Կեստորի . . . , f. 273.
24. On the two natures of Christ. *Title*: Բնութաստ առ այս. *Begin*. Հարգեց զքեզ որ երկու բնութիւն սահմանես ի քն երկու բնութի երկրորդեիս թէ զայն. f. 275<sup>b</sup>. An extract. The last three articles are a vindication of the doctrine of a single nature in Jesus Christ.
25. On the unmixt chalice. *Title*: Բնորդեմ այնպիսի որ բնորդեմ բաժանկն մայն. *Begin*. Բաժանկն օրհնութեան զոր օրհնենք առ առաքել. f. 277. An extract.
26. On the same subject, written in 1309 A.D. *Title*: Բնորդեմայնութիւն սակո ըզոյն խառնման ի նր խորհուրդն ի Թիֆլ Տայոց ԸՕՎ. (= 1309). *Begin*. Սրբիք մարգարէ մինչև յեր էք խոստաբար . . . և ես ընդայն առեւ-
- րելով վերաւայնեցեց . . . , f. 284<sup>b</sup>. The contents have no connexion with the title. The treatise is a severe reproach to the Armenians for their disposition, arising out of mere levity of mind, to be alienated from their national church. (Comp. the 21st article.)
27. On the unity, nature, person, and hypostasis of Christ. *Title*: Հաղապար միասութեւ և բնութեւ և քիսի և անձնասութեւ. *Begin*. Միասութիւն է սարգ և Տշմարխ . . . , f. 287<sup>b</sup>. An extract.
28. Letter from Stephanos Sinaetsi, the philosopher, to Germanos I, patriarch of Constantinople, being a reply to his well-known Letter to the Armenians in defence of the council of Chalcedon. *Begin*. Հաղապարի Տաղիկի փաստարկութեան . . . Օքնի խաղաղութիւն առերեւոյ . . . , f. 293<sup>b</sup>. The final interpolation, an invective against the Greeks, is not in this copy.
29. Letter from Moses vardapet Erzenatz, being an answer to Gregory the priest at Trebizond, who was an adherent of the Greek church. *Title*: Մոսէի վարդապետի Երզնացոյ զգրեւել պատասխանի ի Տրապիզոն առ Տաւառեւայ երէցն Կրկոր. *Begin*. Բնութեց բարեաց պարզեւտան զՏշմարտութեան միջ աւետարան . . . , f. 312. The writer quotes a some extent from the Commentary on the Breviary by Khosrov Antzevatsi, which the copyist treats as a separate article (f. 320<sup>b</sup>). The author justifies different usages of the Armenian church against the objections of the dissenter, and reproves some abuses.
30. Letter from Constantine I, catholicos, to King Hethoum I, being an answer to the Pope's letter brought by the legate Dimanche in the year 697 Arm. = 1248 A.D., composed by Vartan vardabed. *Begin*. Վաստակեալ նր թագաւորի . . . Հաստարակ գրող քաղաքի Տրամանոց . . . , f. 331<sup>b</sup>. (Comp. MS. 41, no. 10.)
31. A collection of quotations from various authors, Armenian, Greek, and Latin, in support of different peculiar usages of the Armenian church, f. 338. The subjects of this interesting chapter are: 1. The combined celebration of the Nativity and Baptism of our Lord on January 6.—2. The celebration of the Annunciation on April 6.—3. The breaking of the fast on Easter eve.—4. That the Lord ate the lamb on the Thursday evening.—5. The unleavened bread and unmixt chalice.—6. The Exaltation of the Holy Cross a Sunday feast.—7. The addressing of the hymn Trisagion to Christ.—8. The blessing

of the crosses.—9. The commencement of the liturgical day at sunset.—10. The blessing of the *matagh* (the votive sacrifice) for the poor at Easter and other festivals.

32. On hell and its tortures. *Begin.* Չար է անուն զժոհոց ի բնիս յարդարան . . . , f. 359.
33. List of Armenian kings (from Japhet, son of Noah, to Constantine II, 1298 A.D.), with some short historical notes, after Moses of Khorene and others, f. 360<sup>b</sup>. *Title:* Մոսէս Խորենացի զչարս Բագասարցն շարց սյայէս կարգէ. Հարկի որդի Նոյի . . . , f. 360<sup>b</sup>.
34. A stanza of 26 lines, without title. The first line is Մարգարէց ստ սերմանու. f. 366. It is an acrostic, including the name of a Moses (ՄՄՈՒ ՍՍՅԻ Ի; ՍՍ).
35. On the independence of the Armenian Patriarchate, and on the possessions of the Armenians in the Holy Land, etc., by Vanaean vardapet. *Title:* Ս անկան վարդապետի սասցեայ Ման Հասարաի. *Begin.* Կնեսարդն սուրբ աւետարանն . . . , f. 366.
36. Some ritualistic notices, by the same. *Title:* Ման քան Ս անկան վարդապետի գրեալ. *Begin.* Օ հնչէ ճրագարուցն լուծուէն, f. 369. *Title:* Հարազատ աստիճանաց եկեղեցոյ թէ ուր երկեցոյ Քն. f. 369<sup>b</sup>.
37. The number of verses in both Testaments, by Anania Shiracatzi, the mathematician (7th cent.). *Title:* Մանիայի Շիրակունոյ Համարոցի Թիւր որչափութեան սանց հին կտակ. *Begin.* Կիր Սոբիտի արեւոյրի. Դմնդոցն սուրբ են նի՛նջէ . . . , f. 371.
38. The names and colours of precious stones [by the same]. *Title:* Մուսնք սկանց ե գունաւորութիւնք նոցին. *Begin.* Օ մրտա, կանաչ է ե լուսասոր: Սարգիտն, շեկազոյն արեւաստիւլ . . . , f. 372<sup>b</sup>.
39. On weights and measures, by the same. *Title:* Մանիայի Շիրակունոյ Համարոցի Հարազատ կշտոց ե կշտորաց. *Begin.* Հարազատ աստիճանի, լեքտանի ե զանկի, f. 374.
40. Arithmetical problems, by the same. *Title:* Մանիայի Շիրակունոյ Հարազատ կտարման Համարոցութեան ե կերպից Հարցման. *Begin.* Օ ամենայն սասցի մասուն թեպէտ ե սակաւ ի բազմաց, եթէ . . . Հարցուն ն. Մասպէս լուսոյ ի Հասրե թեմ, ե թէ ի ժամանակ պատեբազմացն շարց ընդ Պարս, սաստիկ բաշտութիւնք լինեն ի Կամարականն . . . , f. 377.

Their solutions, f. 381. These problems, 24 in number, refer to 'false position.'

41. Notes on the eight oecumenical councils. *Title:* Հարազատ ժողովոցն եր որ եղեն ի

Վեկիս ե յայլն. *Begin.* Օ կնի երկեր Հասրար ե ճե ասի յարութե ան եղև. ժողով ի Վեկիս, ff. 382-4 (comp. the Paris MS. *Asc. fouds* 74, f. 172). An extract from Gregory of Tathev's *Book of Questions* (see no. 51 in this catalogue).

The MS. has only two notes: one, under the picture on f. 3<sup>b</sup>, says 'Remember in your prayer the illuminator, Iovannes vardapet of Constantinople'; the other, consisting of a few lines, is on f. 127<sup>b</sup> and is anonymous.

The vellum fly-leaf which once lined the covers of this volume has been transferred to f. 2 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bequeathed in 1713 by Archbishop Marsh. It is probably one of the two octavo Armenian MSS., of unknown contents, numbered 1331-2 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuseriptorum Anglie et Hibernie.'

## 41

## MS. Arm. e. 10—Theological, 18th cent.

Oriental paper. Size, 8½ x 5½ in. Text, 6 x 3½ in. 32 to 34 lines in a page. Ff. iv + '91' (but f. 55 is repeated). Written in notegirz by different 18th cent. hands. The chapter-headings are rubricated, and there are one or two pen-and-ink arabesques in the margins. Binding of 19th cent.

At the beginning of the MS. (ff. 1-15) are some extra articles transcribed by different hands. The original part of the volume, a collection of theological tracts, chiefly in support of the Armenian against the Roman church, commences further on.

## 1. Model compositions:

- a. A peroration to an exegetical sermon on the Gospels. No title. *Begin.* Մո՛ժժժ ժամանակ մեր յարարս ե ի կատարուէն Թարգմանութեան առաջի արկեալ աւետարանական բանս . . . , f. 1. Among the blessings addressed to the different members and classes of the congregation, it mentions the 'prince of princes' (իշխանաց իշխան), entitling him 'defender of Christianity,' and passes a long eulogy also to the bishop of the diocese, as being both present. This composition, which is written in a bombastic style, seems to be of the period of the Rubenian dynasty in the 13th cent.
- b. An address of blessings to a congregation. No title. *Begin.* Օ ի պատ-

Տան բարոյից անկ ան Հայրն եր-  
կնուոր Հաշտեցի ընդ ձեզ մինչ ի  
կատարանն . . . , f. 6<sup>b</sup>. Composed  
mostly after the style of the Absolu-  
tion of penitents on Maundy  
Thursday.

c. An invocation at the beginning of  
a sermon, written by another hand.  
No title. *Begin.* Մի աղբիւր կենդա-  
նութն և աղբիւր անտաճութն ան  
իմ յն՝ քն . . . , f. 9<sup>b</sup>.

2. On the degrees of relationship, by a third  
hand. *Title:* Հարապա աղգահայութնց  
բաժանման. *Begin.* Վիտելի և աղգահա-  
նութի սարքոյնու անձանցն և ոչ անձա-  
սին . . . , f. 12<sup>b</sup>.

3. Table of contents (in the hand of the original  
copyist), f. 16.

4. Controversy of the priest Mkhithar Seevratzi  
against the supremacy of the Pope of Rome,  
which took place at Acre between the author  
and the papal legate, William II of Tyre. *Title:*  
Միմար քահանայի Սկնացուցի Պատաս-  
խանք, etc. *Begin.* Ընձատանել և անծա-  
նաթ օրդին որ է 12րդ, f. 16<sup>b</sup>. Printed at  
Jerusalem, 1857, 12<sup>b</sup>. In the MS. the his-  
torical details of the controversy are sup-  
pressed, just as in the Paris MS. *Anc. fonds*  
132, ff. 75-108.

5. A short answer on the same subject [by the  
same]. *Title:* Համառուս պատասխանի  
չորիցն բանից ի յեթմանցն զոր ասաց ար-  
ստանձնակի ցՊետրոս զորս կարծեն մեծա-  
թիւն զոչ նմա, etc. *Begin.* Խիկ եթիկ արիցն  
Համայնեցիցն . . . , f. 28<sup>b</sup>. (Ed. Jerusalem,  
pp. 57-60.)

6. Quotations in favour of the parity of the  
twelve Apostles [by the same]. *Title:*  
Ս կայութիւնք յարդա անդանդանութն  
ս միմանս իժ առարկոյն, etc. *Begin.*  
Խաթի Հասարակաց ասաց քն. զուք էր ալ եր-  
կրի . . . , f. 29<sup>b</sup>. (Ed. Jerusalem, pp. 61-66.)

7. That the Armenian church is equal to the  
churches at Rome and Ephesus, because of  
the equality of its Apostles in honour with  
the other Apostles [by the same]. *Title:*  
Ս ան Հայոց կեկեցուցին զի Հասար  
և Հոսուց եկեղեցուքն և Եփեսոսի, etc.  
*Begin.* Եւ արդ եթէ ասն Հոյնք և Հոս-  
մայեցիք որպէս յառաջագին և պիժ  
ցձուս թէ որով պարիք մայրաքաղաքու  
. . . , f. 30<sup>b</sup>. (Ed. Jerusalem, pp. 66-70.)

8. Arguments (Չեմաբերք) of Stephanos, arch-  
bishop of Siunik, called Orbelian, against the

Chalcedonian doctrine, composed on the  
occasion of the proposal to adapt the  
Armenian doctrine to that of the Roman  
church towards the beginning of the 14th  
cent. Printed at Constantinople, 1756. The  
order of the two parts of which the treatise  
consists has been reversed in this MS. *Begin.:*

- |              |   |  |
|--------------|---|--|
| (Part<br>II) | } | a. Ըսր երկն և ունկողիք երկր . . .<br>f. 31 <sup>b</sup> .                      |
|              |   | b. Օրնութն զանազանութի սքանչելին<br>ի բնուս . . . , f. 32.                     |
|              |   | c. Վիտել պարս և նախ եթէ ի քանիս<br>բաժանի բնութի . . . , f. 34.                |
|              |   | d. Վայ սպասեալ արիցն անն շարութի<br>. . . , f. 35 <sup>b</sup> .               |
| (Part<br>I)  | } | e. Եւ ի մի լեբից բարձու աւետարանիչ<br>. . . , f. 36 <sup>b</sup> .             |
|              |   | f. Ընդմին և երկնուոր շնորհ որ ի վեր<br>քան զարման . . . , f. 40 <sup>b</sup> . |
|              |   | g. Օրնատանութի խաբիք ընդ կատարեալս<br>. . . , f. 41.                           |
|              |   | h. Ըսր անցուք որ երկու բնութիս<br>սլլանաս . . . , f. 43.                       |

9. Against those who say that the body of Christ  
was corruptible. *Title:* Ընդդէմ արձողիկ  
որք զմարմինն Վնի ապականացու ասնն.  
*Begin.* Ըսր եթէ զքի մարմինն ապականացու  
կարէր, զկարո առ քն թէ եւ ետ Հայն  
կենաց . . . , f. 48<sup>b</sup>. It also argues in favour  
of the unmixed chalice and unleavened bread.

10. Letter from Constantine I, catholicos, to King  
Hethoum I, f. 51. (Cf. the 30th article in  
no. 40 in this catalogue.)

11. Instructions to the orthodox Armenians. *Title:*  
Խրատք առ ուղղափառ Հասարակաց  
Հայոց ազգի, etc. *Begin.* Ըստինն այս  
որում ասն թէ յարմար մերան զք . . .  
f. 54<sup>b</sup>. These instructions, which consist of  
eight clauses, being answers to eight objec-  
tions made from the Roman faction against  
the usages and rites of the Armenian church,  
possess in a Paris MS. (*Anc. fonds* 132,  
ff. 176-207) an introductory letter addressed  
from Kiracos and Iohannes varlapets to the  
priest Sarkis, the chief curate of the  
Armenians of Erzeroum, in response to his  
request in the matter. They give us to  
understand that the first instruction on the  
form of the Armenian Baptism, was written  
by the *Catholicos* (?). In spite of the absence  
of any date, we can be sure that the case  
refers to the last part of the 17th cent., in  
which the Jesuit missionaries worked ear-  
nestly in those parts. (Cf. *Voyages d'un mis-  
sionnaire de la compagnie de Jésus en Turquie*



etc., de 1688 à 1709, [by J. J. Villette], and *État présent de l'Arménie*, [by T. C. Fleuriu], Paris, 1694.)

12. On the formation of the human body. No title. *Begin.* Ստեղծութիւն Զարարար ընտանի խնամասիրաց . . . , f. 65<sup>v</sup>. The end is wanting.
13. On the five patriarchates and their archbishops and bishops, written by Nilus the monk, surnamed Doxapatrius, at the request of Roger II, king of Sicily, and translated (from Greek) into Armenian by Archbishop Nerses, of Lambron, and the metropolitan Constantine (in 1179). *Title.* Վերոյ որ եղև առ զհմտակ [read 'Վերոյ կրասնաւորէ նախկին յեղեղոյ զգրաստարի . . . զն է. պատրիարքացն ածանայ. etc. *Begin.* Վճեամեմաստատակն իմ քան զստանալն զոր զբեցեր . . . , f. 57. *At end:* Թարգմանեցաւ ի ձեռն 'Կեղևոյ եղևի և Կրասնոյ մարտիրոսացոյն ի քառս Վճ: (Cf. Migne, *Patr. Gr.* 132, coll. 1107-1110, and G. Parthey, Hieroclis etc., 1866, pp. 265-308.)
14. The six miracles performed at the crucifixion of Christ, f. 83. A note by a later hand.

This MS. seems to have been given, not later than 1697, by Robert Burscough, M.A., of Queen's College, afterwards archdeacon of Barnstable. The 1697 catalogue calls the donor D. Ric. Burscough, and a note on f. 3 of the MS. describes it as 'ex dono Dni R. Burscough,' but this may be through a misunderstanding of D. = Dominus. It was at one time referenced as Arch. C. 32, and afterwards as MS. Bodl. Or. 254.

## 42

## MS. Marshall (Or.) 30—Lexicon, 17th cent.

Fr. Rivola's *Dictionarium Armeno-Latinum* (2nd ed., 4<sup>o</sup>, Paris, 1633) with manuscript additions on the margins and on interleaved pages. ff. 461. Binding of 19th cent.

An inscription at the beginning of the volume, by William Guise, the orientalist, fellow of All Souls', states that it was given to him by Dr. Thomas Marshall. Either before or after Guise's death it passed back into Marshall's hands and was bequeathed by him to the Bodleian in 1685. The 1697 catalogue describes it as 'MSS. additionibus D. Guise duplo auctum,' and many of these are followed by *Gl. G.*, which apparently = *Gualtero Guise* (as he signs himself at the beginning); others are followed by *Dr. G.* or *Dr.*, and are doubtless derived by him from the works of other

scholars—*Dr.* standing for Dudley Loftus, a contemporary translator from the Armenian, and *Gr. G.* for Grammatica Galani (which contains an Armeno-Latin vocabulary). Sharpe, on p. vii of his *Prolegomena* to T. Hyde's *Syntagma*, cautions the reader against supposing that Marshall wrote the notes, and says he knows for certain that they were all written by Guise.

The reference of the MS. was at one time altered to MS. Bodl. Or. 544.

## 43

## MS. Marshall (Or.) 83—Linguistic, 17th cent.

Paper. Size, 7½ × 6½ in. ff. 21 (many blank). Binding of 19th cent.

A pamphlet containing grammatical and philological notes:—

1. Samaritan alphabet, with those of Aethiopic, Arabic, Syriac, and Hebrew, and notes, in the handwriting of Thos. Marshall, f. 4.
2. The Aethiopic months, with their names in Hebrew and Coptic, and other notes, by the same, f. 5.
3. The Armenian letters, with their names, in the Armenian and Latin alphabets, f. 8.
4. Armenian capital letters, written in notegir by the Rev. Jacob Grigorentz, f. 8<sup>v</sup>.
5. List of Armenian contractions, by the same, f. 9. A longer list by the same is to be found in MS. Sloane 1574, in the British Museum.
6. One column in Persian and Latin, with heading 'Lib. Perfeus . . . Achlákú 'Imúchfni. Goethejt der natúren,' f. 12.

This MS. was bequeathed in 1685 by Thomas Marshall, D. D. It was originally numbered 65, and afterwards 83, and the following MS. (44) in this catalogue formed part of the same volume or bundle. The two MSS. were afterwards separated, and the present one was known for a time as MS. Bodl. Or. 388.

## 44

## MS. Marshall (Or.) 137—Linguistic, 17th cent.

Paper. Size, 6½ × 4½ in. ff. i + 15 (mostly blank). Binding of 19th cent.

Grammatical notes by Thos. Marshall:—

1. The first verse of the Psalter, in Armenian and Latin, f. 1.
2. The Armenian letters, with their names in the Latin and Armenian alphabets, and their values in the former, f. 2.
3. The beginning of Ps. i. 1, in Armenian and Latin, f. 5.



This MS. was bequeathed in 1685 by Thomas Marshall, D. D., and originally formed part of the same volume or bundle with the previous MS. It was consequently referenced as 'pars 65': 65 was then altered to 83, and afterwards to 137. It also had this last reference changed for a time to MS. Bodl. Or. 352.

## 45

## MS. Arm. b. 1—Old fly-leaves.

Paper, with vellum insertions. Size,  $19\frac{1}{2} \times 13\frac{1}{2}$  in. Fl. ii + 31. Binding of the last decade.

This volume contains 27 fragments of Armenian MSS., being fly-leaves, or parts of the binding, of other MSS. in this catalogue. Armenian binders and owners of books had a belief that a fragment of some sacred book, especially of the Gospels, placed under the cover, would protect the volume against all misfortune. Such fragments may be of great interest, and often contain part of some unknown work. The following are contained in the present volume:—

1 (f. 1). Parchment. Size,  $10\frac{1}{2} \times 6\frac{1}{2}$  in. Text, originally  $10\frac{1}{2} \times 8\frac{1}{2}$  in., in two columns of 21 lines each. Written on both sides in large uncial characters (*Արքայթագիր, ierokathogir*). Contains Matt. xv. 14-31, with marginal Eusebian section-numbers; but some lines are partly cut off. Not later than the 11th cent. Taken from MS. Arm. e. 3 (no. 11 in this catalogue).

2 (f. 2). Thin vellum. Size,  $11\frac{1}{2} \times 8\frac{1}{2}$  in. Text, originally  $10\frac{1}{2} \times 9$  in., in two columns of 19 lines each. Written on both sides in large uncial characters, with capitals on the verso written in yellow ink. Contains Matt. xxv. 45-xxvi. 17, with marginal Eusebian section-numbers; but some lines are partly cut off. Not later than the 11th cent. Taken from MS. Marsh 467 (no. 40 in this catalogue).

3 (f. 3). Thin vellum. Size,  $12\frac{1}{2} \times 9$  in. Text,  $11 \times 7\frac{1}{2}$  in., in two columns of 19 lines each. Written on both sides in large elegant uncial characters. Contains Matt. xxvi. 34-45, with marginal Eusebian section-numbers. Not later than the 11th cent. Taken from MS. Arm. d. 2 (no. 26 in this catalogue).

4a, b (f. 4). Parchment. A leaf cut across into halves, between which about  $1\frac{1}{2}$  in. has been lost: the left-hand side of the upper half is also wanting. Size (including the interval of paper between the halves),  $15\frac{1}{2} \times 10\frac{1}{2}$  in. Text, originally  $11\frac{1}{2} \times 7\frac{1}{2}$  in., in two columns of 16 lines each. Written on both sides in large uncial characters. Contains parts of Mark viii. 38-ix. 6, with marginal Eusebian section-numbers. Not later than the 11th cent. Taken from MS. Arm. e. 5 (no. 25 in this catalogue).

5 (f. 5). Thin vellum. Size,  $14\frac{1}{2} \times 9\frac{1}{2}$  in. Text,  $11\frac{1}{2} \times 8\frac{1}{2}$  in., in two columns of 19 lines each. Written on both sides in large and very neat uncials. Contains Luke vii. 19-29, with marginal Eusebian section-numbers. Apparently not later than the 10th cent. Taken from MS. Marsh 128 (no. 35 in this catalogue).

6 (f. 6). Vellum, much stained. Size,  $6\frac{1}{2} \times 10\frac{1}{2}$  in. Text, originally  $10\frac{1}{2} \times 7\frac{1}{2}$  in., in two columns of 7 lines each (originally 16), with large margins. The lower part of a leaf, containing on the recto Luke viii. 16, 18, 19, and on the verso Luke viii. 21, 22, 24. Not later than the 10th cent. Taken from the cover of MS. Arm. e. 3 (no. 11 in this catalogue).

7, 8 (f. 7). Two fragments of different MSS. Thin vellum. The upper part of one leaf, and the lower part of another. Size,  $5\frac{1}{2} \times 6\frac{1}{2}$  in., and  $5\frac{1}{2} \times 8$  in. Text, in two columns, the first fragment having 8 lines left, the second 6. Written on both sides in large uncial characters. The first fragment contains Luke viii. 51, 54-56; the second Luke xxi. 4, 6, 7, 9, 12, with marginal Eusebian section-numbers. Not later than the 11th cent. Taken from MS. Marsh 17 (no. 37 in this catalogue, which see for the note, in notergir, on the verso of the first fragment).

9, 10 (ff. 8, 9). Parchment, very much stained. Two leaves. Size,  $10 \times 7$  in. and  $10\frac{1}{2} \times 7$  in. Text, originally  $10\frac{1}{2} \times 7$  in., in two columns, originally of 20 lines each, but now of 18 lines in the first fragment and 17 in the second. Written on both sides in large uncial characters. The fragments formed part of the same copy of the Gospels: they contain, of course with some deficiencies, the passages Luke ix. 1-12, with marginal Eusebian section-numbers, and 42-57. Not later than the 11th cent. Taken from MS. Arm. e. 7 (no. 28 in this catalogue).

11 (ff. 10, 11). Vellum. A sheet of two leaves, each with the top, bottom, and outer side mutilated. Size,  $6\frac{1}{2} \times 9\frac{1}{2}$  in. (breadth of second leaf  $5\frac{1}{2}$  in.). Text, in two columns of 18 lines each. Written in neat square uncial characters, with occasional rubrication. Contains part of the Ritual, viz. a portion of the Canon of the third day of the Burial of a priest; parts of these lessons and prayers are not in the printed editions. (Cf. ed. Venice, 1831, pp. 476-477.) Apparently of the 13th cent. Taken from MS. Arm. e. 6 (no. 8 in this catalogue).

12 (f. 12). Parchment, soiled. Size,  $10\frac{1}{2} \times 6\frac{1}{2}$  in. Text (partly cut off down each side), in two columns: those on the recto contain parts of 26 lines, with possible traces of a 27th, those on the verso parts or traces of 25 lines. Written on both sides in square uncial characters. Contains the latter part of the Canon of the Benediction of cereals, harvest, and vintage (ed. Ven. pp. 700-701) and nearly all the Prayer in time of drought (*Ո՛ր անձ էրարանս թեան*) (ed. Ven. p. 706). Apparently of the 12th

cent. Taken from MS. Marsh 646 (no. 6 in this catalogue).

13 (f. 13). Parchment. Size,  $7 \times 10\frac{1}{2}$  in. Text, in two columns (mutilated at top and bottom): those on the recto contain respectively 20 lines (with a possible trace of another) and 26 lines, those on the verso 25 and 24. Written on both sides in square uncials, with 7 lines in small bologir-uncials. Belonging to a Lectionary for festivals (*Schabans*), it contains on the recto the latter part of Matt. xxiii. 37-39, followed by the heading of the day of commemoration of the council of Ephesus on the 30th of Arats (= Feb. 18) followed by the historical discourse of Philoxenus, bishop of Malug (Membeh in Syria) on the same council, in fragments. Title: *Երանելի զն զն փնդկրհանոսի Կարաբայ եպիսկոպոսի (sic) Պատճառք ժողովոյն . . . և Եփեսոսի բախումն Կատարի (sic), etc.* *Begin.* Կատարես առ մեծաւումն եպիսկոպոսայ (sic), etc., and *ending* (on the verso) . . . ապա ոչ կարցեալ չամբերել . . . զի մի պատուհ . . . թննել կոն . . . (Cf. Zarbhanalian's *Catal. des anciens traductions Arméniennes*, Venice, 1889, p. 734.) Apparently of the 12th cent. Taken from MS. Arm. e. 9 (no. 16 in this catalogue).

14 a, b (f. 14). Thin vellum. A leaf cut across into halves, between which  $\frac{1}{2}$  in. or so has been lost. Size (including the interval of paper between the halves),  $21\frac{1}{2} \times 13\frac{1}{2}$  in. Text (a few letters of each line cut off down the inner side of the inner column), in two columns of (at present) 42 lines each. Written on both sides in square uncials, with a large rose-coloured and light-green arabesque, and occasional red and black striped ornamentation occupying an entire line. Belonged to a Tonacan (Lectionary for festivals), and contains the last lines of the 42nd lesson and the beginning of the homily of Theodosius, bishop of Ancyra, on the Nativity of Christ. Title: *Ի ի՛ն թեոզուտայ եպիսկոպոսի Լեզկեթա [խաւար է] ծնունդն նն մարտի քի քի, etc.* *Begin.* Պիպիժա եւ Տրուախաւ եւ մեթալիպի առնել խորհրդ, etc., and *ending* (on verso) . . . անմարթ չամարի զոլ զառուցեալն ընթեման փոխազարթիւն եւ աստանարք. According to Zarbhanalian (p. 470), the homily is ascribed to Theodosius or Theodosius in MSS. preserved in the library of San Lazzaro, Venice, but the reading of Gallandus (*Bibl. Patr.* ix. p. 442) agrees with our fragment. Apparently of the 11th or 12th cent. Taken from MS. Arm. d. 1 (no. 10 in this catalogue).

15 (f. 15). Parchment. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  in. Text, in two columns of 15 lines each, the top and inner side of the inner column being cut off. Written on both sides in square uncials. Contains a portion of the xvith (according to the Greek text, xxth) of the Lesser Monastic Rules (called in the

Armenian *Հարցողաց զիրք*) of St. Basil, but part of the second page is almost or quite illegible. *Begin.* ընդունելն եւ ոչ զոլոյալմանն սարի փափկութեանն պատարաւ լիք, etc., and *ending* (on the verso) . . . զի ունեցումն . . . աննայն զգին. Apparently of the 12th cent. Taken from MS. Arm. e. 9 (no. 16 in this catalogue).

16 (f. 16). Parchment. Size,  $6\frac{1}{2} \times 9\frac{1}{2}$  in. Text, in two columns of (at present) 5 lines each, with large margins, but with the inner half of the inner column cut off. Written on both sides in square uncials. The lower part of a leaf: on the first page, after these words of the end of some ascetic treatise, *Հանդերանայար եւ բարոյժ փոխիլ արժանաւոր սյժմարք*, follows the garbled title: *Ս ան եղբայրսիրոյն—* 'On brotherly love.' On the verso: *առաքելութեամբ Ի՛ն Լըաւթ առնմ փամ յառաքելութեան յառաքելութեանն, 'XXII. Prayer to God for progress in virtue.'* Apparently of the 13th cent. Taken from MS. Arm. d. 2 (no. 25 in this catalogue).

17-20 (ff. 17-20). Thin vellum. Four leaves. Size, about  $7\frac{1}{2} \times 5\frac{1}{2}$  in. Text, about  $5 \times 3\frac{1}{2}$  in., of 18 lines to the page. Written on both sides in small and neat square uncials, with large initials in gold over rose-colour. Apparently of the 13th cent. Contains fragments of the works of Evagrius of Pontus, as follows:—

f. 17. Part of the treatise entitled (after Cod. Arm. 716 of the library of the Mekhitharists of Venice) *Եւպրեյայ Լամ Խրատու. ՉԷրախալլիս կոյլ ինդ, etc.* *Begin.* . . . գաւազնք Հեղոյ բլինեցին ընկղզ, etc., and *ending* . . . Ը անին ճանապարհք նեղ անցամաց զի—

f. 18. The final part of the chapter, entitled *Եւպրեյայ Լա մարտրոսան. Begin.* . . . ըն սարինն չամարանկութիւն ընդ սարքաբ . . . Ս ան չարութեանն չարութեանն զի երկրպագեցարք . . . and *ending* Եւ սարճուութեամբ քո ի եկեւ. եր—

f. 19. Part of the chapter entitled *Կարին Եւպրեյայ Եթէ ունեցին ընդ քեւ եղբարք, etc.* *Begin.* . . . սքի ի խաղէ անոր կամ ապանողն անար, etc. Եւ Պարզին արպես փառարեւոյ որդես ընկալոյ ի Չարք. չաւատա՛մ, etc., and *ending* . . . զի բարեպաշտութիւն է խորհրդ երրորդութեանն ի փրժմ նմութեանն, այլ—

f. 20. Part of the chapter entitled *Հաւատարք ի Կիկիայ. Begin.* . . . սարք կառարեւոյ բարեխաւս առանց աննեղ, etc., and *ending* Լըոյ որ փարզամ զիրք աննե կամ այն նն կամ ունեցու կամ այլ սյժմարթ ինչ, որք ի ճամբարութիւնն . . . (Cf. Zarbhanalian, p. 424).

Taken from MS. Arm. e. 4 (no. 7 in this catalogue).

21 (f. 21). Parchment. Size, 3½ in. square. Text, in two columns (most of the inner column being cut away) of (at present) 8 lines each, and with apparent traces of a 9th line. Written on one side in square uncials, with rubrication. The bottom of a leaf, only partially legible: the con-

tents have not been identified. Apparently of the 12th cent. Taken from MS. Arm. g. 1 (no. 21 in this catalogue). Across it is written in a late hand: *Ես նր մաթթոսովն այս արքան. բարսեզ արեցին. ժամառ. 'I Sir Mathios gave this hour's book to Barsej the monk.'*

22 (f. 22). Thin vellum. Size,  $14\frac{1}{2} \times 11$  in. Text,  $11\frac{1}{2} \times 8\frac{1}{2}$  in., in two columns of 28 lines each. Written on both sides in square uncials. A leaf of the Gospels containing Mark x. 15-38, with marginal Eusebian section-numbers, and with corresponding harmonies at the bottom of the page. Probably of the 10th cent. Taken from MS. Arm. d. 8 (no. 13 in this catalogue).

23 (f. 23). Parchment. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  in. Text, mutilated at top, nearly the same, in two columns of 26 or 27 lines. Written on both sides in large uncials for the text, and small or square uncials for the titles or rubrics. A leaf of a Ritual, containing part of the service for the Burial of a Priest. Probably of the 13th cent. Taken from MS. Arm. d. 8 (no. 13 in this catalogue).

24, 25 (ff. 24, 25). Vellum. Size, about  $8\frac{1}{2} \times 6$  in. each. Text (originally about  $9\frac{1}{2} \times 6$  in.), about  $7\frac{1}{2} \times 5\frac{1}{2}$  in., in from 14 to 15 lines (with apparent trace of a 16th), but every page has lost one or more lines. Written on both sides in medium-sized uncials. Both folios contain portions of moral treatises. The text begins thus: . . . ճաման ճեկն. պղ աշ բերկև առաքինարար . . . թխանն. յիշող զգորն զի է ճորտն թե [անաղ.] բասացառ. յառն մեր. և թե անզգառ զբեղ. . . . Probably of the 12th cent. Taken from MS. Marsh 85 (no. 36 in this catalogue).

26, 27 (ff. 26-27). Two palimpsest sheets of two folios each. Size of each leaf, about  $7 \times 4\frac{1}{2}$  in.

The under text is only in very slight part decipherable, but was written in small square iergathagir of about the 11th or 12th cent., and belonged to a liturgical book.

The upper text measures about  $6\frac{1}{2} \times 4\frac{1}{2}$  in., in from 20 to 26 lines—the top line or two in the second sheet being partly or entirely cut away. It is written in cursive bologir of about the 14th cent., with many abbreviations and monograms and with traces of rubrication. The contents are as follows:—

f. 1. Fragment of a commentary on Is. xl. 8, discoursing of the superior excellence of the soul as compared with the body. *Begin. . . և անս զու՝ ճեկուն և աջ[ա աշ] խոս միայն պլ և մեխիբ անսանես . . . , ending . . . և զի այս իրք [աս] բա՝ ճեկուն և անս զու՝ անեղերս : Սակայն —*

f. 2. Perhaps the conclusion of the foregoing commentary, followed by a Հարգորակ (the moral part), which begins with *Խան ան զարնեպլ ի յասարանն բարին ասարանից ի մաթթանս աղո՝*

*թից, etc.; and, after having invoked blessings on the Armenian king and catholicos (both unnamed), the verso ends with the following words: արց զարնահատայնն զն անսանեսկն աթնոցն և անխառն գաղաղայնն արտան —*

f. 3. Two extracts from Lives of Fathers. *Begin. . . յալլ թից ճլթեչառակ ի քաղաքն ի մի յառաքյ . . . , ending Պատասխանի ևս ճեկն. ասաց Եւայնի մարգարե թե կոր —* For the first extract, which wants a few lines at the beginning, see the 1855 Venice ed., ii, p. 223, l. 22-p. 225, l. 20, and for the second, p. 118, ll. 12-17.

f. 4. Fragment of some unknown commentary, in which the Temptation of Jesus in the wilderness is spoken of. *Begin. . . պրորկի իցին. աշ միայն այն զոր խառնաց. ընդ մին [i. e. մայիսեկն] : և ընդ պլլ . . . , ending յոյժ ինն ի զեպ էր պեթիբն : թե զրեկ է . . . որ և միայ բարե բաւանն են բարբարանկ զնա : Here the copyist continues: յեանն այասառ. որ յիշս յիշեցէք : Խոսա արտաժ էի ի մեն պա, i. e. 'Remember the last servant Iohannes. I was very sad at the moment.'*

Taken from MS. Arm. e. 2 (no. 31 in this catalogue).

28 (f. 30). Parchment, much browned and stained. Size,  $6\frac{1}{2} \times 8\frac{1}{2}$  in. Text, in two columns, but curtailed on all sides, each at present containing only four lines. Writing, in large square uncials of 10th or 11th cent. Contains fragments of a Lectionary, viz.: the Lessons of Wednesday of the second week of Lent—i. e. on recto, 1st col., Exod. ii. 22, and Joel ii. 1; 2nd col., Joel ii. 2-4; on verso, 1st col., Joel ii. 6-7; 2nd col., Joel ii. 9-11.

Before this folio was mutilated and used as a fly-leaf, a good hand, perhaps of the 15th cent., wrote out on the recto a list of saints whose days are kept from the 15th to the 19th of some month. One discerns the names of SS. Leontios, Nerses, Polycarp, Hilary the wonder worker, Kirakos, Eugenia, and others. Later hands have also covered the verso with rude writing.

Taken from MS. Arm. f. 6 (no. 111 in this catalogue).

29 (f. 30). Thin vellum, discoloured and creased. Size,  $9 \times 6$  in. Text in two columns, each 3 in. wide, containing at present 24 lines of 9 in. in length, but cut away at the top and bottom, as well as over most of the outer column. Writing, in small square uncials, and rubrics in half uncial after the manner of 12th cent. codices. The recto contains the end of a Homily. On the verso in the first column begins the Homily of John Chrysostom on the Incomprehensible (the second of the Armenian version, the third of the Greek original). *Beginn : Ընթանալոյսեր մշակք յորժամ անսաննն ճառ անպատգ . . .*

A note is written across the recto in a hand of the fifteenth century, for which see under MS. Arm. f. 6, from which, like Fr. 28, it was taken.

30 (f. 31). Vellum, yellowed and stained. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  in. The fragment consists of a complete leaf. The text, surrounded by ample margins, measures  $6 \times 5$  in., of 14 lines, written in elegant square uncials. Contains Hosea v. 7-13. Apparently of the 12th cent. At foot of recto a peacock is drawn in brown ink. Given by Dr. Baronian.

31 (f. 32). Vellum. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  in. Text in two columns (half the outer one cut away, as well as one line at top). It originally measured  $9\frac{1}{2} \times 7$  in., of 21 lines each column. Written in uncials. Contains Luke xiv. 16-32, partly mutilated. Perhaps of the 11th cent. Given by Dr. Baronian.

32 (ff. 33-34). Vellum, two mutilated leaves. Size,  $7 \times 6\frac{1}{2}$  in. Text in two columns, originally  $21 \times 7\frac{1}{2}$  in., of 21 lines, but now of 14 only. Written in uncials of middle size. Contains Matt. xvii. 12-xix. 12, in fragments. Perhaps as early as the 11th cent. Given by Dr. Baronian.

33 (f. 35). Vellum, much stained,  $2\frac{1}{2} \times 3\frac{1}{2}$  in. Text originally in two columns. Contains on recto the last verse of Matthew, and on verso Mark i. 12-13 in seven lines. Probably not later than the 11th cent. Given by Dr. Baronian.

34 (ff. 36-37). Vellum; two conjugate leaves. Size,  $9\frac{1}{2} \times 7$  in. Text,  $6\frac{1}{2} \times 7\frac{1}{2}$  in., in two columns, of 24 lines each, with the outer margins cut away. Written in elegant square uncials of the 11th or 12th century. Contains on the first leaf Luke xii. 19-40, and on the second, Luke xiii. 22-xiv. 7, with marginal section-numbers or Ammonian canons. Given by Dr. Baronian.

35 (f. 38). Glazed paper, much yellowed. Outer margin torn off obliquely. Size,  $6 \times 9\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 4\frac{1}{2}$  in., in two columns of 19 lines each. Written in a large bologir, of the kind current in N.W. Armenia in the 12th cent, with intermixture of uncial forms. Contains Matt. iii. 13-iv. 8. Has red stress accents for reading aloud or intoning. Given by Dr. Baronian.

36 (ff. 39-43). Glazed paper of brownish hue. Five leaves, the first three giving full pages, but cut across into halves, the fourth a fragment only, and the fifth the upper half of a leaf. Size, full pages,  $12\frac{1}{2} \times 8$  in. Text,  $9\frac{1}{2} \times 6\frac{1}{2}$  in., in two columns, of 20 lines each. Written in bold bologir of the 14th cent. Contains Mark (f. 39), v. 13-33; (f. 40), vii. 24-28; (f. 41), ix. 17-33; (f. 42 recto), x. 43-45; (f. 43 recto), xiii. 2-3; (f. 43 verso), xiii. 8-9, 11-12. Given by Dr. Baronian.

## 46

## MS. Arm. f. 3—Chronological, 17th cent.

Vellum. Size,  $5\frac{1}{2} \times 3\frac{1}{2}$  in. Text,  $4 \times 2\frac{1}{2}$  in., 18 to 20 lines to a page. Ff. 167; f. 1 is paginated as p. 23, showing that 11 ff. are missing at the beginning: two leaves have also been lost after f. 155, and again after f. 163. Writing, notergir, apparently of 17th cent., with a great many abbreviations and with rubrication. Oriental binding, fastened by 2 straps and 2 studs.

## Contents:—

1. The Armenian Calendar. *Title*: Պատճեն Հասնայեցոց (rather Հայոց) Տոմարին: 'Արեմակ անոց պայտեւ արաւ: Պայ զուճար ամիս', etc., f. 1. This so-called Calendar (in Arm. *Tommar*, from the Greek *Τομαριον*), probably older than the 7th cent., consists simply of a collection of practical formulae for ascertaining some homerological points and the days of moveable feasts according to the observance of the Armenian church<sup>1</sup>. It forms the topic of the next article, and seems on that account to have been inserted by a later hand here at the beginning of the volume; although it differs somewhat in the order, and more in the contents of the formulae, from the text used by the commentator, which seems to be shorter.
2. Commentary on the Calendar, by Iacob vardapet, of the Crimea (15th cent.), made at the request of Thomas vardapet Medzophetsi. *Title*: Ս'եկուսթիւն Տոմարի զոր ինչրեալ թափմայ վարդապետ Ս'եմեմայ վանաց: անարմալ սուրբ ուխտին եւ սրբով զՀայրուստանու արաւ կատարեալ Հնարի վարդապետի 'Վրեմացի Begin. 'ՕՀայրուստան գերերշտկի բարունայեանի երկուս երանելչ, etc., f. 13.
3. Historical treatise on the Calendar, by the same, including a full explanation of the reform made in it in the 6th cent., which resulted in the establishment of the Armenian era. *Title*: 'Արեմ Հնարի վրեպտի 'Վրեմացի, իցա տուճարական մակացոյթն թէ ի յարց մ'գիման արհեստարեցաւ. Begin. 'Վիտեի ե զե նախ ի նախամարդարեւն արեմացիցաւ. զի նա կարգեաց զբունուս զառկաց հինն իղի... f. 146<sup>b</sup>.

<sup>1</sup> As all the formulae begin with the word *Պայ* (i.e. *take*), we see this collection sometimes currently called *Պայրք*. Ex. 'Պայցոս այս նախնեաց յարմարեալէ գրով'. That is: 'These formulae are drawn up by the ancestors in writing.'—MS. Curzon, Arm. 6.



4. Some more hemerological formulae, six in number (see the first article above), and chronological notes. No title. *Begin.* Կայկ այսպէս արար: Կալի ի նաւասարգի անկէն մինչև ուր եւ . . . , f. 153<sup>b</sup>. The end is wanting.
5. Notes on weights and measures. No title. Begins on f. 155. The beginning and the end are missing.
6. Short notes on philosophical, rhetorical, theological, and other matters, in form of question and answer. The beginning is wanting. *Begin.* . . . անարանէ: Հ. ց. Օճնչ և իմաստաբարութիւն. Պա. Կրուեստ և արուեստից, etc. Հ. ց. Ո՛ր և արուեստ. Պա. Արդես զնիւթ ան արուեստ ունել պարս. և, etc., f. 156.
7. An astronomical and meteorological tract, in verse, by Ter Araquel (Balishetzi)<sup>1</sup>. Title of the first chapter: Հայրազս երկնասան կենդանակերպիցն, etc. *Begin.* Լճիկարճ ունի բլլն ժարնայ (lege ժարդդ) Երկնասան անդամք ժարնայ . . . , f. 158<sup>b</sup>. Concerning the Twelve zodiacal signs. *Begin:* The universe has the shape of a body (read *man*), twelve limbs hath the body . . . The lacuna after f. 163 can be supplied from the 14th article in no. 36 of this catalogue. The last chapter, entitled Լճուրք պահպանութեան, is omitted in the latter.
8. Some hemerological notes, with tables. *Begin.* Կիր բանեակայ այսպէս արար, etc., ff. 164-167.

This MS. was bought from the Rev. S. Baronian, on July 21, 1887.

## 47

MS. Arm. f. 4—Psalter, 17th cent. (P)

Oriental glazed paper. Size, 5½ x 4 in. Text, 4 x 2½ in., 21 lines in a page. Ff. 178. Writing, very neat and regular noterig of 17th or 18th cent., with rubrication and illumination. The first two quires, and first leaf of the third, are wanting. Modern oriental binding.

A Psalter, as usually arranged (see no. 15 in this catalogue), but imperfect, commencing in Ps. xx. 4. The beginnings of the sections have ornamental initials with marginal arabesques, and

<sup>1</sup> The author gives his name in the 7th quatrain of the 1st chapter, as follows:—

Տէր Լճարիկ գրեցի զլոյս բան  
Ի յայտնութիւն մրտաց ժարգան.  
Օ՛ր որք լընն ժարարանան,  
Ի քննութիւն բանիս փութան:

(cf. MS. 51, fol. 9).

each canon has an illuminated head-piece: the colours are rose and dark blue.

At the end of the volume is a rough note by a priest, Ter Karapet, stating that he was consecrated deacon and priest in May, 1850, at Nicomedia by the Archbishop Stephanos.

This volume was sent as a present from Smyrna on Nov. 28, 1889, by the Rev. Greville J. Chester, B.A.

## 48

MS. Pococke 415—Doctrinal, 17th cent.

Brownish paper. Size, 6½ x 4½ in. Text, 4½ x 3½ in. Usually 17 lines in a page. Ff. ii + 16 + xxvi, of which only 10 are written on. Writing, noterig of 17th cent., with rubrication. Recent Bodleian binding.

Contents:—

1. Profession of faith. *Title:* Դասանաք ուղղափառաց Համեստս որ զչն նծ մի բնութի դասնն և զերբարդութի մի նծութի, i. e. 'Confession of faith of orthodox, who confess one nature in the Divine Christ, and one Godhead in the Trinity,' f. 3. There is another title written by the same hand in the middle of f. 2<sup>b</sup>: Դասանութի Երփեսոսիք ժողովուն ինճ Հայրնայաց, i. e. 'Confession of faith of the 200 Fathers in the Council of Ephesus.' *Begin.* Խնտափանիք և Հաստատք ամենակատար արտի. զՏայր նծ, անել: անծին և անսկզբն . . . , f. 3, and ending Լճոյ այս և մերչս Հաստայ ուղղափառ դասնութի, etc., f. 5. This form of confession is recited in the evening ceremony introductory to the ordination of a priest. (Cf. *Ritual*, ed. Constantinople, 1807, pp. 261-262.)
2. A polemical discourse, being an answer by a monophysite to the objections of a deuterophysite. *Begin.* Երկարանք ասե, թէ քն ի բնութի ունի, անութի ուրիշ և ժարկութիւն ուրիշ . . . Պատասխանի իսկ բնութարան և ուրիշ ժարդդ անփոփոխելի չնայ, etc., f. 6. A marginal note wrongly attributes this tract to St. Nerses Shnorhali.

At the end of this article is a subscription of the copyist (f. 11<sup>b</sup>), the last part of which is transcribed in the middle of the following page, giving us to know that he, Akob the clerk (Լճոր զպիր), has 'written' this article at the request of the Archbishop Tiratour Karhkarhtzi (Տիրատուր Կահկարտցի) at Haleh in the Armenian era 1080 (A. D. 1621) on the 13th of May, a Friday.

This MS. was bought in 1693, in the collection of Edward Pococke, D.D., the Orientalist.



## 49

## MS. Arm. b. 2—Old Fly-leaves.

Paper, with vellum insertions. Size,  $19\frac{1}{2} \times 15\frac{1}{2}$  in. Fl. I + 16 + xxiii (blank): the numbering of the leaves after f. 16 is liable to be altered by the addition of fragments acquired in the future.

Fr. 1 (f. 1). Vellum, a leaf with its margin cut away. Size,  $5\frac{1}{2} \times 3$  in. Text on recto of 13 lines, in regular Cicerian bologir of 13th cent. Contains the last lines of a set of directions indicating according to the old usage on which days the liturgy of St. Basil and of St. John Chrysostom are to be used—see the full text in ff. 213<sup>b</sup>-214 of MS. Arm. VI of the Royal Library in Munich. On the verso is a partly decayed picture in Byzantine style, with gold background: it represents an officiating bishop (probably St. Basil) before an altar with a canopy, taking in his hand a (liturgical) book.

2 (f. 2). Glazed cotton paper, brownish. Size,  $5\frac{1}{2} \times 3\frac{1}{2}$  in. Text,  $4 \times 2\frac{1}{2}$  in., of 23 lines. A fragment of a book of Sharakans, in bologir of the 14th cent., with musical notes, containing a portion of the fourth tone ( $\frac{7}{4}$ ) of the Canon of Martyrs. Given by Dr. Baronian.

3 (f. 3). Glazed paper, brownish. Size,  $5 \times 3\frac{1}{2}$  in. Text, bordered with double red line on left and single on right,  $3\frac{1}{2} \times 2$  in., of 21 and 19 lines. A fragment of a book of Sharakans, in bologir of the 14th or 15th cent., without musical notes, containing the latter half of the Canon of the Eve of the Theophany. Given by Dr. Baronian.

4, 5 (ff. 4-9). Thin vellum, discoloured. The upper part of six leaves of an old Ritual, closely resembling the oldest copy preserved at San Lazaro in Venice. Size, about  $7 \times 4$  in. Text, originally about  $7 \times 5$  in., in two columns of 21 lines each. Written in small uncial with smaller ones in rubrics. Contains (ff. 4-7) portions (of a few lines each) of the Burial of a Priest (ed. Venice, 1831, pp. 367-368, 371-372, 375-377, and one more lesson, pp. 353-354, of the Constantinople edition, 1807); (f. 8 recto), of the Canon of Marriage (ed. Ven., pp. 77, 82); (f. 8 verso), the beginning of the Benediction of a Monk; (f. 9), a passage from the Burial of a Monk (?). Given by Dr. Baronian.

6-8 (ff. 10-12). Vellum. Three fragmentary leaves of a choristers' Lectionary, with the first top lines and the inner margins cut away. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  in. Text, originally  $7\frac{1}{2} \times 4\frac{1}{2}$  in., in two columns of about 25 lines each. Written in distinct bologir of the 14th cent., with rubrications. Contains (f. 10) portions of the week of St. Ripime and her Company; (f. 11), part of the feast of Sholakhath (a Saturday), and the last part of the preceding Thursday (?); (f. 12), Lessons of the

6th and 7th days of the octave of Khatchveratz (Exaltation of the Holy Cross). Given by Dr. Baronian.

9 (f. 13). Thin vellum. Two pieces of a leaf of a Tonakan (martyrology). Original size, including six missing lines,  $14\frac{1}{2} \times 7\frac{1}{2}$  in. Text, originally  $12\frac{1}{2} \times 4\frac{1}{2}$  in., in two columns of 32 lines each. Written in small square uncials of the 11th or 12th cent. Contains on the recto the end of an unknown martyrdom, concluding with the following record of the author's:—*... մարմնու նոցա ընկեալ ի ծով եւ երանելոյ կեփեփոյսն գեաւոյ զնոս, որո՛վ անուն էր Սարկիանոս, ժողովեաց մեծապատուով: զպոյ յիշատակարանս արարեալ նոցա, զոր մեր գրեցար մեծապ. զպուշտիկեանք, եւ ստաղբացք ընդ անկունս ու զջամբառ եկեղեցիս Քրիստոսի, etc.* After six lost lines and an oblong ornament in green and red, follows the martyrdom of St. Varus, incomplete from nearly the beginning. (Ed. Ven., Martyrol. II, 370-371.) The first article concludes with a colophon of the copyist in four lines, in which the name 'George' as owner is contained. Given by Dr. Baronian.

10, 11 (ff. 14, 15). Vellum, stained. Two leaves from one MS. Size,  $11\frac{1}{2} \times 7\frac{1}{2}$  in. Text, originally in two columns, the first leaf measures  $10 \times 5\frac{1}{2}$  in., in 22 lines, and the second  $11 \times 5\frac{1}{2}$  in., in 25 lines. Written in large square uncials of the 12th cent. Contains (f. 14 recto), part of a 'Commentary of John Chrysostom' on Matt. xii. 38 (ed. Venice, I, 627, ll. 26-28); (f. 14 verso), part of the 13th of the 'Catechetical Lectures' of Cyril of Jerusalem (ed. Vienna, p. 258, l. 17-p. 259, l. 1); (f. 15), parts of a 'Commentary on Luke', v. 1, beginning [*յառ*] *աջ գան զսուրբ խորհուրդն արարաք եյանե . . . ends ընդ անդիպողական ինչ արուեստ անդանելով: անլոյսս զլույսն իւրեանց ունեին ձեւ.*—On verso, *begina, վարդապետ շահս պողոտերե . . . , անե եւ փուսչն զանն Տանդարեանց ցանեւ.*— Given by Dr. Baronian.

12 (f. 16). Vellum. A single folio cut in half horizontally, but rejoined: lateral margins curtailed. Size, upper half  $9\frac{1}{2} \times 6\frac{1}{2}$ , lower  $9\frac{1}{2} \times 6\frac{1}{2}$  in. Verso left blank. Text on recto of 30 lines of varying length as defined by surrounding ornamental design. The latter consists of the following. A horizontal stripe of conventional fruit and foliage work, in green and blue on gold background, extends across the bottom of the page, from which rise vertical stripes of loose rope-work in blue on gold background, met at the top and joined by a stripe of fruit and foliage work similar to that below, but not carried to the edges of the page. The rectilinear frame so formed is bordered within by a purple diaper pattern edged internally by a red stripe of elliptical form with ogival projections. Within the space defined by this stripe is written the text. The rectilinear frame

carries above two peacocks in profile, their beaks toward a central one which faces the reader with outspread tail; their colours blue, red, and gold. At each upper corner an arabesque of blue rope-work on gold; the side margins occupied by branchwork of blue, supporting green global fruits veined with gold. On the left a red snake raises himself erect to taste the fruit. Text in small uncials such as are used in rubrics and marginal notes of 10th and 11th cent. gospels. Contains the epistle of Eusebius to Carpianus, which always accompanies the tables of Ammonian canons at the beginning of a gospel codex. It has been printed by N. Karamiantz in his catalogue of the Armenian MSS. of Berlin. Given by Dr. Baronian.

## 50

## MS. Arm. d. 14—Old Testament, 18th cent.

Glazed paper<sup>1</sup>. Size,  $10\frac{1}{2} \times 7\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 4\frac{1}{2}$  in., in two columns, 47 lines each. Ff. ii + 297 (in gatherings of 12) + i. Writing, notergir of 18th cent., neat and regular. Ornamentation: simple decorations in crimson, as also the largest initials, but smaller initials and rubrics in vermilion. Binding, chestnut-coloured leather with rectilinear, circular, and cable patterns: with four thongs of stamped leather (of which the corresponding pins are lost). Edges, red. It contains the Old Testament as far as Ecclesiasticus, every book being preceded by its special argument (*Գրքաբանություն*) and summary of chapters (*Գլխաբանություն*), as follows:—

- Genesis (called *Գրքածագ* in lower margins), f. 2.  
Exodus, f. 27<sup>b</sup>.  
Leviticus, f. 46<sup>b</sup>.  
Numbers, f. 59.  
Deuteronomy, f. 78.  
Joshua, f. 95.  
Judges, f. 107<sup>b</sup>.  
Ruth, f. 119.  
Preface to the four books of Kings, f. 120<sup>b</sup>.  
1 Kings (1 Samuel), f. 121.  
2 Kings (2 Samuel), f. 136.  
3 Kings (1 Kings), f. 149.  
4 Kings (2 Kings), f. 163<sup>b</sup>.  
1 Paralipomena (1 Chronicles), f. 176<sup>b</sup>.  
2 Paralipomena (2 Chronicles), f. 189.

<sup>1</sup> Among the paper-makers' devices visible are (1) a crown surmounted by a star, surmounted in turn by an upturned crescent (f. 285); (2) a long-stalked trefoil rising between the letters G (7) Z (f. 284); (3) another rising out of a monogram  $\text{—}\text{—}\text{—}$  (f. 8). The (unglazed) end-leaves, inserted by the binder, furnish (f. 1) a row of three crescents diminishing in size.—E.W.B.N.

- 1 Ezra (1 Edras, of the Apocryphas), f. 204.  
2 Ezra (Ezra), f. 211.  
Nehemiah, f. 215.  
Ether, f. 221.  
Judith, f. 226.  
Tobit, f. 232<sup>b</sup>.  
1 Maccabees, f. 238<sup>b</sup>.  
2 Maccabees, f. 252.  
3 Maccabees, f. 264<sup>b</sup>.  
Job, f. 271<sup>b</sup>.

Wisdom of Joshua, son of Sirach (Ecclesiasticus), according to the second version, as it is in the Zohrab edition, 1806, ff. 286–295. The copyist supplies on fol. 295 a large part of ch. 22, which he had missed in its proper place.

The book was never completed. Some short notes in the body of it give the names of the copyists (ff. 3, 46<sup>b</sup>, 149, 211, 232<sup>b</sup>): the early part was written by one Sargis, the latter part (from about f. 200) by a Neres Vardapet.

This MS. was bought from Hannan, Watson, & Co., Glasgow, on March 11, 1899, and is labelled 7.

## 51

## MS. Arm. f. 8—Isaiah, 17th cent.

Glazed paper. Size,  $6\frac{1}{2} \times 4\frac{1}{2}$  in. Text,  $4\frac{1}{2} \times 2\frac{1}{2}$  in., within crimson lines right and left, 20 lines in a page. Ff. 1–38<sup>a</sup>, 38<sup>b</sup>–106 (ff. 1 and 106 are only binder's fly-leaves), in gatherings of 12 (last one, 8). Written in a neat and regular notergir of the 17th or 18th cent. Ornamentation: large initials, crimson or blue, but mostly not filled in; scarlet rubrics; intitulations in alternating lines of crimson and bright blue. Binding, plain brown leather. Contents: Isaiah, ending on f. 103<sup>b</sup>.

This MS. was bought from Hannan, Watson, & Co., Glasgow, on March 11, 1899, and is labelled 37.

## 52

## MS. Arm. c. 40—Gospels, A.D. 1486.

Glazed paper, brownish. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  in. Text,  $5\frac{1}{2} \times 3\frac{1}{2}$  in., in two columns of 19 lines each. Ff. 316, in gatherings of 12 (the last one, 16), numbered with Armenian letters. Written in bold and uniform bologir. Ornamentation: vermilion capitals and initial lines; larger capitals and marginal ornaments, etc., in (1) red and white; (2) black and white (ff. 271<sup>a</sup>, 285<sup>a</sup>, 314<sup>a</sup>); (3) black, red, and white; (4) black, yellow, and white; (5) black, red, yellow, and white; (6) black, brown, and yellow (f. 205<sup>a</sup>)—some marginal ornaments being quasi-

human in shape, e.g. on ff. 70, 89. Oriental binding, stamped leather, with a flap, and originally fastened with thongs. Edges, red.

It contains the four Gospels: Matthew, f. 3; Mark, f. 92; Luke, f. 148; John, f. 242. Of the disputed passages it has only Luke xxii. 43, 44 (f. 231). The text has the Pentecostal sections, marked by red ornaments and intitations, with Eusebian concordances in lateral margins.

The only record, preserved at the end of Matthew (f. 91), gives the date of 935, Arm. era (A.D. 1486), and the name of the owner, Nahapet the priest.

Three later notices have been added on f. 2<sup>b</sup>, as follows:—

1. Ըրդ եւ բարբառ առի աւետարանուի Հայաւ Հրնչից (sic) ինոց : յիշատակ ինն և ծնաւ զայ ինոց Հայրն ինոց, ամիր աստվերն : և մայրն ինոց շաղու թղզին. և երբարայց ինոց միրնայ ըկեկ : և Հանգուցեայ առ զքն զարիմն : և զվերայ թիր վանդէ. թարգմանն և կողակցին ինոց աւղանցեալսն. և Հարսին Հարսիհանն. և զասեքն սիմ սաւ թմանն. և երբար որդոյն մայրն : և զասեքն զուլիսթն. Համախէ : ամեն. թղզի ուլչ.

2. In later hand :

բարբառի որդի եղնազար. ծառայ աստուածոց ամեն. թղզին. ո. Տը. ամեն. ապրիլ : ո

3. In yet later hand :

մայր մի որդի. զարիս. միրնայ խան. մրացեա. սկան. ըկեկցան. աստվերն. բարբառի որդի. զաւգալչ. յակուր գուլ փերիկ : թղզին. ուլչ : սիլոյ խան. ծառայ ուլչ. ամեն.

1. Now I, Baraq, acquired this gospel out of my honest earnings, a memorial of myself and of my parents,—of my father Amir Asath, and of my mother Shajuthlé, and of my brothers Mirzay Bék, and of Qarim at rest in Christ. And of my sisters Thir Vand, Tharviz, and of my wife Aullangéraq, and of my daughter-in-law Hurikhan and daughter Slim Saultban, and of my brother's son Malum, and daughters Gulfar, Hamasié. Amen. In year 1035 (1587).

2. Babaq's (sic) son Elnazar, servant of God. In year 1078 (1629). April 1.

3. Malumi's son. Garit. Mirzay Khan. Mérapet. Oscan. Békizan. Taruthén. Baraq's son, Langaz. Yakub. Gul Férik. In year 1084 (1635). Rizay Khan. Servant of God. Amen.

### 53

MS. Arm. d. 13—Gospels, A.D. 1609.

Oriental glazed paper, thin and brownish. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  in. Text,  $6\frac{1}{2} \times 4\frac{1}{2}$  in., in two columns of

22 lines each. Fl. 312. Quires, 23, each of 12 leaves. Writing, bold bolorig. Oriental stamped binding with a flap, bearing traces of three thongs and three studs. MS. well preserved, except that lower margins of the first 28 folios have been gnawed by a rat.

It contains the four Gospels: Matthew, f. 38; Mark, f. 115; Luke, f. 167; John, f. 248. The text contains the disputed passages; the episode of the adulteress is joined to the end of John. The interest of the volume lies in its numerous pictures and rich ornamentation, in gold and in colours. It begins with a collection of 24 full-page ( $6\frac{1}{2} \times 4\frac{1}{2}$  in.) illustrations of subjects from the Gospels, the meaning of each being explained at the foot of the page. These are :

1. f. 1<sup>b</sup>. The Annunciation.
2. f. 2. The meeting of Mary and Elizabeth, at which Joseph is present holding in his hands a wand, etc.
3. f. 3<sup>b</sup>. The Adoration of the Shepherds.
4. f. 4. The Adoration of the Magi.
5. f. 5<sup>b</sup>. The Presentation in the Temple.
6. f. 6. The Baptism.
7. f. 7<sup>b</sup>. The Transfiguration.
8. f. 8. The Raising of Lazarus.
9. f. 9<sup>b</sup>. The Triumphal Entry into Jerusalem.
10. f. 10. The holy Passover meal.
11. f. 11<sup>b</sup>. The Washing of Feet.
12. f. 12. The Betrayal of Juda and Malchus.
13. f. 13<sup>b</sup>. The Nailing on the Cross.
14. f. 14. The Crucifixion between robbers, and John embracing the Cross.
15. f. 15<sup>b</sup>. The Burial.
16. f. 16. The Descent into Hell.
17. f. 17<sup>b</sup>. The Women (two) at the Sepulchre.
18. f. 18. The Doubting of Thomas.
19. f. 19<sup>b</sup>. The Ascension.
20. f. 20. The Descent of the Holy Ghost in the upper chamber.
21. f. 21<sup>b</sup>. The appearance of the Holy Cross from the East and the sounding of the trumpets.—At the foot of the cross two figures, male and female, in worship, bearing each his name: *խոտաւերջան* 'Khodscha Têrîdechan,' and *ղայթար փաշէ* 'Laythar Phashé.'
22. f. 22. The Last Judgment and Weighing of Souls.
23. f. 23<sup>b</sup>. The Saviour.
24. f. 24. St. Mary Deipara, the Intercessor.

There follow the ten pages of the usual Eusebian canons. Each picture bears below a short explanation of the meaning of its accessory details. For further explanations the artist refers the reader, on his last page, to the treatise of Gregory of Tathey (see MS. 81, § 2). At the head of each Gospel stand the pictures of the Evangelists (ff. 37<sup>b</sup>, 114<sup>b</sup>,

166<sup>b</sup>, 247<sup>b</sup>), all in act of writing, but the last, John, dictating to Prochoros. Equally remarkable are the decorations all over the volume, the initials and the marginal arabesques of the liturgical divisions, 218 in number. Amongst these the more conspicuous are on the first pages of each Gospel. It is only to be regretted that so prolific an artist as the decorator of this MS. was so little capable of drawing a human face or figure. On f. 23<sup>b</sup> the illuminator gives his name as Mesrop.

Records are not wanting in this volume. Besides the short and accidental ones (ff. 22, 23<sup>b</sup>, 112), the copyist concludes the volume with a long colophon (ff. 307<sup>b</sup>—310<sup>b</sup>), after which later owners add others. In the first, after a preamble, in which he expounds the mystical reasons for there being four Gospels and four only (such a preamble is usual in MSS. after the beginning of the 15th cent., cf. MS. Arm. nos. 9 and 11), the writer continues as follows:—

Colophons, f. 309 foll.:—

1. Խօսողս տէրիբան և զորդին կարապետ . . . զանկեացող եղև պոյտ . . . նր աւետարանին .  
Եւ ստացաւ զամ Ի Հայաւ և յարդար փաստակոց իւրոց : . . .

II անայն յուսոյն ետ գրել զտեւոնեան աւետարանս առատ արիւր և զարդարեաց մեծամասրն իւր. Ի պայծառութի նր եկեղեցւոյ՝ և ի վայելուցն մանկանց սրբին : Եւ և յիշատակ բարի, Հոգոյ իւրոց և ծնաւ զոց իւրոց. կարապետն և մարտիրոս սոլմանն և կողակեց զայն թար փաշեն և զորդերն իւրց կարապետն մանուկն և զկրօնիչն և զՏանգուցեալ որդիքն յակօրն. և զաւետիսն և զեղբայրք պարտն բարեն և զբուերքն սպայթ սոլման և զՏանգուցեալն խառն՝ աղեն : և զպայն իւր մկրտին և կողակեցն բեկի սոլման. և զմիտս պայն իւր շահուցեց բարեն և կողակեցն սկզպար խառնու յիւնցեր . . . եւ արդ՝ եւ յանկու ի կարգաորաց . . . ստեփանոս սուստունու ըստ Տանգուց . . . կատարեց ի նր աւետարանս Ի ինկնինս Հայոց նժք ամբ. Ընդ Տանգուցեալն նր ստատածանի. Ի Հայրապետութե ան. մկրտելի, կաթողիկոսի՝ Հայոց : և ի յատաճորդութիւն մերջ գեաւդեա Տուլայոյ : մարտիրոսն արժեպիկի. և ի թագաորութեան շահպապանն, նժք թուին եկեայ բազում զորոք. Ի վն թգը բաժնաւ թաղաքին զանթեթի, սպառուլ զթեթ արեան Հայր իւրոց : եւ ի սպառա կոտորեաց զաղքե աւանանս մարտիրոսն. Հարապետութի իւրոց : և անցեալ ընդ երսոյնն զնացեալ ի գաւառն արարատեան ի վն բերդին : յարեանն և կոտորեաց զնս : և աւար է՛հար զամ երկիր նժք ամբն. սուք Հասուց ի վն Հայաստանաց՝ զոր քակեաց և

աւերեաց զամ տունս և բնակութիւնս, զորս փակեալ և թարեալ ի յայնոցն և ի ծեղոս վնմաց, զամանս գտեալ կոտորել զամանս զերթ փարեալ, և աւարեալ ի շաւշ թաղաքն Լապա՛հան որ ետես զանիւր անապատն . . . եւ բնակեցոյց զմեզ ի Հարատակոյս կողմ գեառն զանգարայր որ է ար. և շինեացք տունս և բնակութիւն, և յեկեղցիս յարացս աղմթից : և անտանեցար զանուն գեոգին շա՛ղղոյս և ո՛չ ջուզամ. զի թեպէտ թաւգաւորն սիրան թաղցր է ի վն քրիստոնէից՝ սակոյն բնակել ըք թաղաքին շարք Հակոսակ Հայ՛հոյիւ է օրինաց մերոց . . . զի շիթք երկրին շա՛ր է շերմանս և ջուսպին, և ամբն ջուսպից մարմնով . . .

2. f. 311. In a later hand and incomplete at the beginning:—

Ըրօպեան որ մահանուն մազման կոչի. և միտս ար մարտիրոս քաջ վարդեան և զորդին սոր գրեգորոս փարպետն և զամ աշխատարարս . . .

3. *Idem*, in a third hand:—

Դարձեալ յիւնցեր զխօսող տէրիբան . . . (the same names as in no. 1, then) . . . և զբուերն իւր աւարի սոլման և կողակեցն կարապետն և զորդին զպանազան և զՏանգուցեալ որ զիրն սուրբանս և զերեկ. և զուստրն սպի զաղեն և զեալմանն . . . զարձեալ յիւնցեր զաղարարեկն և կողակեցն սոլման և զորդին պարտն բարեն և զՏանգուցեալ զուստրն խառնու մազեն և զորդին մարտիրոսն . . . զարձեալ յիւնցեր զխօզա և զաներն իւր ուսմայ յակօրն և կողակեցն թաւ գեւմաշեն և զորդերն յովանեան և զՏանգուցեալ մկրտին և ըբուն խառնակին և զորդին ստագեան և Տանգուցեալ մեթոս . . . զարձեալ . . . զխօսող տէրիբան և զժառայքն իւր. թորան մարտան և զմեթմանն. զուլ աղեն և զան թաւառն . . .

4. On the fly-sheet, f. 312, in a much later hand:—

Դարձեալ յիւնցեր ի բրիտոսու. զի՛ժ կարապետն և կողակեցն իւր սուլման խառնու. և զորդին յակօր ման և զուստրն իւր նուրճայն. և իւր կողակեցն մանան : և որդիքն գրեգորոս փախին և միտս զուստրն յեղբիխան, և կողակեցն, աւետիքն և որդիքն սոլման զուլն. մկրտանն. և զուստրն. զուլապալման : Դարձեալ . . . զի՛ժ կարապետն և եղբարն իւր մանուկն, կողակեցն. շահպարտն որդիքն



յակոր ճանն և միւս եղբարն, մկրտին և կողակէցն ապից փաշէնն և զուսարն, խանուստ աշէն : իճճ կրկանն և Տանգուցեալ որդիներէրէան, կողակէցն, խախտն զանն և զուսարն զամարն, և ծառայքն մէջուսարմն, դեղնն և իւր որդին մարտիրոսն, Կարանալ . . . զիճճ կարապետն և կողակէցն սոլթան խանուսն, և զորդին իւր, յակոր ճանն . . . և իւր կողակէցն, թարգումանն, և զորդին իւր դեռարդս և Նորարդորդ : աշխարհն, զուսարմն, մանուկն :

## 5. In later and rude hand :—

. . . զակոր ճանն և կողակէցն թարգումանն և զորդին իւր աշխայ թուանն և իւր կողակէցն սղխանն :

## 6. In two hands, of which the first is identical with no. 4 :—

Նիշեցեր սուրբ և կեցեցոյ քահանայքն զմոր բարեղն, զուր յովանէն, զուր սարգիսն, զուր սէակն, սեր յովանէն, զուր թախանն : սեր սարգիսն, սեր բարեղն, սեր զբիգորն, սեր խաչատուսն, զուր մկրտին : զուր սիմանն :

1. Khôdsehay Têrîdeshan and his son Karapet . . . was desirous of this holy gospel, and acquired it out of his honest and just earnings . . . In this expectation he had this gospel of the Lord copied in lavish cost and ornamented luxuriously, for the glory of holy church, and profit of the children of Sion. But also as a goodly memorial of his own self and of his parents, of Karapet and Mahhub Sôlthan, and of his wife Laythar Phashên, and his sons Karapet Manuk and Mkrtitch, and his deceased sons Yakob and Avetiq, and his brother Paron Babên, and sisters Salay Sôlthan, and Khanum Alên deceased; and of his grandsire Mkrtitch and his wife Bêki Sôlhan, and his other grandsire Shahumentz Babên and his wife Ampar Khathun, remember them . . . And now I the last among the ordained . . . Stephanos falsely called a priest . . . completed this holy gospel in the Armenian era 1058 (1600), under the shelter of holy Deipara, in the patriarchate of Sir Melchiséth Catholicos of all Armenians, and in the episcopate over our village of Dschulay of Mesroph Archbishop, and in the reign of Shah Abbas (spelt *Apas*), who in the year 1052 came with a great army against the royal city Tawrêz, to avenge his sire's blood; and he utterly destroyed the race of Assman by his valour and his resources; and crossing the Eraskh (Araxe), he entered the canton of Ararat and attacked the Berd (i.e. fortress) at Arevan (Erivan), and he slew the enemy, and laid waste all the country in the year 1053. Mourning

fell upon Armenia, for he destroyed and made desolate all houses and habitations, so that men fled and hid themselves in fortresses and clefts of rocks. Some he found and slew, others he led captive and sent to that city of Shaush or Asphan which Daniel of the wilderness beheld. . . . And he settled us on the south side of the river Zandar, or Aji, where we built houses and habitations and churches for our prayers. And we called the name of our village Tehadscholy (i.e. unlucky) and not Dschula. For though the king's heart was well-disposed towards Christians, yet the inhabitants of the city were evil and opposed and blasphemers of our religion, . . . for the nature of the soil is evil and hot and dreary and we were full of bodily sickness . . .

2. The wardapet, nick-named Mazman, and another Têr Martiros, a brave wardapet, and his son Gregory wardapet and all workers . . .

3. Once more remember Khôdsehay Têrîdeshan . . . and his sister Sala Sôlthan and partner Karapet, and their son Layedschan and their deceased sons, Soujias and Eljê, and their daughter Asli Zadên and Khalinar . . .

Once more remember Larabêk and his partner Sôlthan and son Paron Babên, and deceased daughter Khanu Malên and son Martiros . . .

Once more remember Khôdscha and his son-in-law Usthay Yakob and his partner Thar Lumash, and their sons Yowanés, and Mkrtitch deceased, and the sister Khanbêk and son Apagel and Mathos deceased . . . Once more . . . Khôdsehay Têrîdeshan and his servants: Thoros Murat and Thathos, Gul Alên and Anthapam.

4. Once more remember in Christ Khôdscha Karapet, and his wife Sulthan Khanum, and their son Yakob Djan and daughter Nurmbal, and her partner Manas, and the sons Grigor, Wasil, and another daughter Yeztikhas, and her partner Avetiq, and the sons Sôlthan Gul, Mkrtum, and daughter Gul Napath. Again . . . Khôdscha Karapet, and his brother Manuk, the partner, Shah Phar, son Yakob Djan, and the other brother Mkrtitch, and his partner Aziz Phashên, and the daughter Khanu Alên, Khôdscha Karapet and his deceased son Têrîdeshan, his partner Khathun Dschan, and the daughter Iamar, and the servants Mehulath, Dôdê and her son Martiros. Again . . . Khôdscha Karapet and his partner Sôlthan Khanum, and his son Yakob Djan and his partner, Tharjumas, and his son in first bloom of life Alfath, Iauthandil, Manuk.

5. Akob Djan and his partner Tharjumas, and his son Alfay Thun and his partner Ojité.

6. Remember the priests of the holy Church, Têr Barsej, Têr Yowanés (John), Têr Sargis, Têr Shak, Têr Yowanés, Têr Thathos.

Têr Sargis, Têr Barsej, Têr Grigor, Têr Khat-chatur, Têr Mkrtitch, Têr Simeon.



54

MS. Arm. e. 80—Apocrypha of the O. T., 13th cent.

Size, 8 1/2 x 6 x 2 1/2 in. Ff. 218. A composite MS. of two portions, due to a later restoration. The oldest and the main part from (f. 83) consists of a text 6 1/2 x 4 in., 17 lines in a page. Defective at both ends, it possesses of the original set the quires bearing in Armenian numerals from 4 up to 19. Besides this, ff. 85-87 are left blank to fill up a gap. Writing, bold bologir of transition period, of 13th cent., that is, intermixed with some uncial forms, with the double-commas set higher than the level of the lines. Quires mostly of 8 leaves, but no. 16 has 7 only, also 19, which is incomplete at end. Ornamentations consist of illuminated capitals, those at the beginnings of chapters being peculiarly elegant; the marginal fleurons (ff. 88, 92<sup>b</sup>, 111, 154<sup>b</sup>, 155<sup>b</sup>, 169, 173<sup>b</sup>, 195, 196, 202<sup>b</sup>), designed of rope-work, are also noticeable. The prevailing colours are dark green and dark red. The additional portion joined on at beginning and end of the volume is, as regards ff. 1-79, of newer water-marked paper of the 18th cent., ruled with a stylus. Text double-columned, of 27 lines each, written in notegir, with rubrics and heading capitals in red. Folios 80-82 and 213 to end are a first attempt to complete the original text, in a bologir hand, 20 lines to page, and not in double columns like the latest part. Binding, oriental stamped leather, with a flap, and two thongs broken off.

I. Contents in the older portion :—

1. History of Joseph—a free compilation of the Bible, with some insertions. No title. *Begin.* Եւ այս եւ Տճուեցք Հակոբայ. Հոսիսիկ եւս թմու. ասանանայ էր . . . , f. 80 (cf. MS. 53, II, 2). The history as it proceeds falls into two subdivisions (ff. 88 and 92<sup>b</sup>), both having the same strange title of Եւ թմե վահանցի (?). The first three folios (ff. 80-83) are, as already stated, in a later hand.

2. History of Asaneth. *Begin.* Եւ եղև յամեր ասանանայ յեկն անանց լուծեանցն յաւ. սեանն ասանուան . . . f. 111.—The penitential prayer of Asaneth : Խեղցյ արեւ ասանի քո բազում յանցես . . . f. 154<sup>b</sup>.—Լուսիսիս խոթիւն (metamorphoses) : Խիւն եկն էլ ; ասի զաբարսոն նոր յու ինքն ի զայ զիս ի զաբարսիւնէ իտիւ . . . , f. 155<sup>b</sup> (cf. Lord

Curzon's Arm. MSS., no. 1 (Bible), ff. 37<sup>b</sup>-44, published at Venice from a text somewhat different from our MS. French translation by A. Carrière, in the 'Nouv. Mól. orient.' (Paris, 1886), pp. 471-511. Eng. trans. by J. Issaverdenz in the 'Uneconomic Writings of the O.T., etc.' (Venice, 1901), pp. 92-162).

3. The Testaments of XII Patriarchs, ff. 169-216<sup>b</sup>. Defective at end, our copy contains only the Testaments of Simeon, Levi, Joseph, Benjamin, and Juda. The last three leaves are supplied by a later hand in bad notegir. (Cf. Lord Curzon's Arm. MSS., no. 1, ff. 24-37.—Issaverdenz, l. c., pp. 351-479<sup>1</sup>.)

II. The additional part, due to the restorer :—

1. Vardan Vardapet's Abridgement of the Lives of the Fathers of the Desert, for the easy use of monks. The Prelude : Խր էրն ի սկզբանէ ան բանն վանն բար. զից զգլխայց . . . , ff. 2-78<sup>b</sup>. (Cf. MS. 89.)

2. Questions of the Queen (of Saba) and Solomon's answers. *Begin.* Կոնկոյն. ասե. Չիւն է նմն քո եւ հ. մ' նման է . . . , ff. 216-218.

Colophons :—

1 (f. 79<sup>b</sup>). զբոլեցաւ թիւն ըրիտաստի նէ Տից յաւ. սարգիս Թիւն Հայոց պատաստի մ'աւ փոքր թիւն որ է ազարի մեր Տե ինն զամար աստիս ի 7 ունն որն իրեք շարքս աս. որ նմանան պարն եւ սնարման ապիկար ս'անէս մեղացատ էրեց զբոլեցի շատ արատի . . . , i. e. 'This was written in the year of Christ 1723 on Navasard 1, in the Armenian era, August 11, and in the little era of Azariah 109, the 4th day of the month Lamar, on a Tuesday of the Fast of the Holy Dejpara. I, the unworthy weak Ohanés, sinful elder, wrote this in great affliction . . . '

2. Ընշատակ է զիրքս ձիք ար ասեփանոսի. Թանն ար ասարեկի. որդի. ար յակորնի եւ մորս ինչ ճանգարեցաւ թիւն լուցին . . . զբոլեցաւ. թիւն. ոմիր. մարքո. լ. նուան. փոքր թիւն. Հր. շամ. անարք. սասն. պատկեր մա. ուն էր է շարքսի. i. e. 'This book is a memorial of Ծնից Թեր Stephanos, nephew (or ? grandson) of Թեր Anqel, son of Թեր Yakob and of his mother deceased Thirwanden . . . It was written in the year

<sup>1</sup> Cf. R. Sinker, 'Testaments XII Patriarcharum' (Cambridge): Appendix, 1879. 'The Armenian Version,' pp. 23-27; Dr. E. Preuschen, 'Die armenische Uebersetzung der Testaments der zwölff Patriarchen,' in the 'Zeitschr. f. d. Neutest. Wissensch.,' 1 (1900), pp. 106-140; P. C. Conybeare, 'On the Jewish Authorship of the Testaments of the XII Patriarchs,' in the 'Jewish Quarterly Review,' 1893, p. 375; and 1896, pp. 360 and 421; Dr. R. H. Charles, 'Edition of the Testaments of the Patriarchs.'

1142, March 30; in the little era, the year 78, the tenth of the month Shams, the character of the day was the fifth of the week.

The above is the colophon of the scribe who wrote ff. 1-78. It is repeated on f. 218 at the end of the Questions of the Queen of Shelsa, only with a difference of date, viz.:—*զորք թիկն չէ. ազատ անկին. Թ. արև է շրթ. ձեռանին իմ յակոր երկցես է գրեալ. i.e. in the little era 77, on the ninth of the month Adam, on fifth of the week, by the hand of me, Jacob the Elder.*

## 55

MS. Arm. f. 11—Apocrypha of O. and N.T. and Legends, A. D. 1651-1655.

Vellum. Size,  $5\frac{1}{2} \times 4 \times 2$  in. Text,  $3\frac{1}{2} \times 2\frac{1}{2}$  in., of 17 and 21 lines in page. Ff. 220, of which last two are fly-leaves of later origin. The first leaves of the first quire are torn out, others after 174 and sundry leaves in other places. The first part of the volume is spoiled by damp. Writing, bold, distinct and regular, by different hands. Ornamentations in colours and gold at the beginning of chapters. Binding, oriental, repaired.

## I. Contents:—

1. Sections from N.T., especially from Matthew, ff. 1-28.
2. The 4th Book of Kings, by another hand. The beginning lost as far as ch. i. 16, and the chapters iv. 4-v. 7, and xiii. 36-xxiv. 12, ff. 29-86.
3. Story of Rousianos the oeconomos, f. 86 (cf. MS. 30, § 488—MS. f. 17).
4. History of John the Baptist, followed with the story of the transference of his head to Georgia, and hence in A. D. 700 (= 1252) to the convent of Gandesaar, Albania, f. 89.—In the margin is a picture of a head on a plate. (Comp. MS. 30, § 34.)

## II. Apocrypha of Old Testament:—

1. History of Melehisdek.—lacks beginning: . . . լայր դառնալեա: Իսկ հայրն իմ ընդ մերն ինչ. ընդէր լաս . . . , f. 93. The writer notes at the end (f. 94) that his original was incomplete.
2. History of Joseph,—without title: Իսկ Հիսկոր ծնա. մը որդիս ե յեռանինն Հիսկուփ էր . . . , f. 94. (Cf. Brit. Mus. Harl. 5459, f. 20.)

3. History of the Captivity of Israel. *Begin.* Ես յեա Հիսկուփայ բացմանն ազնն իբրայէի . . . , f. 104<sup>b</sup>. (Cf. Brit. Mus. Harl. 5459, f. 26.)
4. History of the Ark of the Covenant: Հիսկուփ մարմուրն ասացին Իսկուփ . . . , f. 116<sup>b</sup>. (Cf. Brit. Mus. Harl. 5459, f. 33.)

## III. Apocrypha of New Testament:—

1. The birth of Holy Virgin Mary: Օ. ի յոր. մամ ծնողն նր Հիսկուփն ե Լինույն ծերացեալ էին . . . , f. 122. (Cf. Brit. Mus. Harl. 5459, f. 38.)
2. The Annunciation, without title: Ես յեա վեց ամայ աւետանն Օ. արարիայի . . . , f. 127<sup>b</sup>. (Cf. Brit. Mus. Harl. 5459, f. 41.)  
And birth of John the Baptist: Ես ծնա. եզխարեթ զորդն իւր . . . , f. 130<sup>b</sup>. (Cf. Brit. Mus. Harl. 5459, f. 45.)
3. The birth and childhood of Jesus, without title: Իսկ յեա զ ամայ աւետանն Դաւրբէի . . . , f. 131<sup>b</sup>. (Cf. Brit. Mus. Harl. 5459, f. 46.)
4. The advent of Christ in Jerusalem, and Crucifixion: Ես ել ի Իսկուփայ զեպ յԵրուսաղէմ . . . , f. 148<sup>b</sup>. (Cf. Brit. Mus. Harl. 5459, f. 61<sup>b</sup>.)—After f. 150 there is a lacuna.
5. Lament of Mary,—in verse. *Begin.*  
Ով սիրական իմ որդի,  
Սիրաս իմ այրեալ կրակի . . . , f. 151<sup>b</sup>.
6. The incredulity of Thomas: Իւր. ար. ասացեալն Թու. մայ. յարմար զԼու բնունեցին . . . , f. 153. (Cf. Brit. Mus. Harl. 5459, f. 73.)
7. The forty days after the Resurrection, without title: Իսկ յեա յարութեան զասկին մինչև ի իւր . . . , f. 157<sup>b</sup>.

## IV. Sermon on the departed, by Gregory of Tathew:—

Ըստեա սակ երանելին Հիսր ի բերանայ նընկեցւոց. Ողորմեցարագ . . . , f. 160. (Cf. MS. e. 14, and ep. Brit. Mus. Harl. 5459, f. 94<sup>b</sup>.)

## V. Extracts from the Menologium (Հայրամառ. արք):—

1. Story of the merchants Markhas and Kosphar, f. 164. (Cf. MS. 30, § 191; Brit. Mus. Harl. 5459, f. 97; W. Wright, 'Catal. of Syr. MSS.', p. 1128.)
2. Story of the ascetic Kirakos and his sister Friday (Իւր. արք), f. 168. (Cf. MS. 30,

§ 625; Lives of Fathers, MS. d. 17, ch. 4.)

3. Story of Ter Stephanos, son of Ter Yousik, f. 172. The end wanting. (Cf. Brit. Mus. Harl. 5459, f. 92.)
4. Story of forty youths of Sebaste,—the beginning and end are lost, '... Հնչաւ և մեզ քան զԾածուկ հասաւ պահել...' f. 175. (Cf. MS. 30, § 156.)
5. Story of the three youths (of Daniel)—the end wanting, at f. 182. 'Ի ժամանակն որում գնաց Վարդգեսնապար աբղայն յԵրուսաղէմ...' f. 179<sup>b</sup>. By the first copyist.

VI. The history and sayings of Khikar, f. 183. Left incomplete at 18th adage. (Cf. MS. g. 9.)

VII. Christological Questions (seven in number) of unbelievers who say that Christ was merely a holy man, and Answers to them. An extract.

*Begin.* Այն որչա նր և անաշունչ զբոց հաստատեցար . . . Որք ասեն թէ փոյն նր մարդ է Վրիտաս . . . , ff. 188-217<sup>b</sup>.

Colophons (in first hand), f. 92<sup>b</sup> :—

1. [Որք ազով ի բն ուղբով սասցողի զբոց : պարուն ուլուխանին հայրն փրկանին երբայրն հայրաբնովն որչին ի ր. նորարուս զհնարողով անդրհանն, և զիս մեղաւոր մարդու գրիչս որ փորձ ի շատ և շնտաւեցար ի քն սորան թմբն հնգ, i. e. 'By whose prayers have pity on the owner of this book, Paron Ouloukhan, his father Miridjan, brother Haypath, his son the tender nursing Andreas, and myself Markos the scribe, us who worked a little out of much upon it, in the year 1103 (1654).']
2. (In same hand), f. 94 : [Որբով փոջույ ուլուխան և որչին քնն անդրհանն, i. e. 'Have mercy on Khodachay Ouloukhan and his son Paron Andreas.']
3. In same hand, but fragmentary, the page being torn across, f. 218. The same names are given for commemoration as in nos. 1 and 2, with the additional names of Philip Catholicos (1633-1655) and David Wardapet of Djula or Julfa under Shah Apas (or Abas).
4. A brief note, in fine bologir on f. 217<sup>b</sup>, mentions the same Paron Ouloukhan and another scribe Yarithuim. In this the book is called florilegium or ծաղկաբաշ զԵրբ.
5. An ill-written and mutilated note on f. 219 mentions one Yarithuim, son of Ter Yovanés of Julfa, in the year A. D. 1815.

## 56

MS. Arm. d. 15—Psalter, A. D. 1620.

Paper, yellowed. Size, 10 $\frac{1}{2}$  × 8 × 2 in. Double-columned text, 7 $\frac{1}{2}$  × 5 $\frac{1}{2}$  in., of 23 lines. Fl. 185. Writing, bold bologir. Rude arabesques of blue and purple, similar head-pieces and ornamental initials mark the beginnings of Psalms and Canons. The first two folios are cut out. F. 24 is an addition. Oriental binding, of stamped leather, with flap and three pegs. Quires, 15, mostly of 12 leaves. Pages much thumbed.

It contains a Psalter for liturgical use, with the following details :—

1. Form of Creed, f. 1.
2. Form of Confession—for a clergyman, f. 2.
3. Form of Confession—for a layman, f. 4<sup>b</sup>.
4. Form of Absolution, f. 6.
5. Prelude to the Psalms, by Epiphanius of Cyprus. *Begin.* Օ ամենայն ինչ զոր սասց լ' մանաս . . . , f. 6. (Publ. in the Armen. Bible, ed. Venice, 1860, p. 565.)
6. Prelude to the same, by John Ward. Garnetzi. *Begin.* Օ սասցմաս դաս թի, մանասան թէ զեբբս հոգւյն սրբոյ . . . , f. 9<sup>b</sup>. (Brit. Mus. Add. 11857, ff. 310-311.)
7. Psalms, with usual divisions and prayers (cf. MS. 15), preceded by a rude picture of David with a harp, ff. 11-131<sup>b</sup>.
8. The Appendix of the usual hymns and prayers, f. 131<sup>b</sup>.
9. Prayer of Nerses the Patriarch. *Begin.* հաստատ խոստովանիմ . . . , f. 135<sup>b</sup>.
10. Select prayers and meditations of Gregory of Narek, f. 138<sup>b</sup>.

A final colophon of the copyist (f. 185), although incomplete, informs us that a priest named Իստակն was the copyist, 'in memory of himself and his parents,' in A. D. 1069 (A. D. 1620), 'at the Door of St. Sargis the General at Julfa,' at Isphahan, under the catholicate of Melchisedek, and in the reign of Shah-Abas. It adds further that the exemplar which he made use of was made from one of the best copies of John Wardapet Garnetzi, who, discovering in the sacristy of the 'famous' convent at Medzoph (մեծոփ), a Psalter called 'of ancestors' (ծերայ) in tattered condition, copied and corrected it. Garnetzi's account, however, in § 6 above differs somewhat. The colophon, as it stands, ends with a prayer for one Thasali (զմասային) and his partner Nazlum (նազլում) and their children.

## 57

MS. Arm. g. 5—Breviary, A. D. 1657.

Glazed cotton paper. Size,  $5 \times 4\frac{1}{2} \times 1\frac{1}{2}$  in. Text,  $3 \times 2$  in., 19 lines to page. Quires, 23. Ff. 280, of which first and last three are blank. Writing, a clear regular bologir. Marginal arabesques, head-pieces and decorative initials in blue, red, and purple. F. 8<sup>b</sup> contains a picture of a bishop wearing a mitre; f. 245<sup>b</sup> another of a mitred bishop attended at mass by two deacons. Binding of red leather. Early folios worm-eaten.

Contains a breviary, or book of the hours, in the following order:—

f. 4. Profession of Faith by Gregory of Tathew. *Begin.* Հրատարկելիք ի սասանայէ . . . , and Confession of Sins, f. 5, beginning *Ազն սամնար երբորդու թն* . . .

f. 9. Night Office: f. 46, Matins; f. 107<sup>b</sup>, Prime or Dawn; f. 120, Terce; f. 128, Sext; f. 136, None; f. 145, part of Eucharistic rite, beginning with the *ժամանուս* or Intros, followed by variable hymns, psalms, and lessons; f. 170<sup>b</sup>, Vespers; f. 196, Blessing of a Corporeal or Carnal Table; f. 200, Hour of Peace; f. 228, Hour of Rest; f. 246, Liturgy of the Mass.

In the prayer of commemoration of living prelates, Ter David is mentioned as 'our archbishop.' He must have been David I, archbishop of Julfa from 1651-1683. If so, this MS. was written at Ispahan. At the end of Compline, or Hour of Peace, f. 227<sup>b</sup>, the writer adds these lines in an unknown tongue, but in Armenian characters:—

ճանրրովամ խաթ բրմունամ  
բուռիցար: ճան բրմիրամ խաթ  
բրմունամ յեազար Հար  
քնչիչի Հար փարկիբիմար  
խարթի բարին քմար: Էք զկիսոչի  
խաթայ յիմանոյքի թկուիդ: Իւս  
միխայամ ի սնյ զլանս թամ ուրջն'դ:  
բաթմ'  
փուտար իմն բն սամնիք Նուսդ  
մրդցուսու. փար բաշաա.

The above is Persian, and interpreted as follows by Professor Margolionth:—

من لرمم حتى اماند روزگار  
I am going whilst the day lasts.

من بمعمم حتى اماند یادگار  
I am dying whilst [so that no] memorial will remain.

هر کشیش هر یسر  
Every priest, every son of.

پدرما با آسمان نامت مگوشو ینک یاشد  
Our Father which art in heaven,  
hallowed be Thy name.

Colophons:—

- f. 107. *Գրեցաւ ժամագիրքս ի վայելունն պարան մարտիրոսին: ձեռամբ սուսանունն սարգիս զրշխ . . .*, i. e. This Hours' book was written for the use of Paron Martiros, by the hand of the falsely-named Sargis, the scribe . . .
- f. 170. The same Sargis after commemorating Paron Martiros, who acquired this book out of his honest earnings, asks our prayers for his parents, Martiros the priest and his mother Pharkhan (*Փարկխան*).
- f. 199<sup>b</sup>. Commemorates Paron Martiros afresh.
- f. 244<sup>b</sup>. *գրեցաւ ժամագիրքս թղին ևճդ*, etc., i. e. This Hours' book was written in the year 1106 (1657).

The same names follow as in the earlier notices. On the first and last pages of the volume is impressed a stamp bearing the legend: Stephanos, servant of Christ, 1824.

## 58

MS. Arm. g. 6—Breviary, 17th cent.

Glazed paper. Size,  $3\frac{1}{2} \times 2\frac{1}{2} \times 1\frac{1}{2}$  in. Text,  $2\frac{1}{2} \times 1\frac{1}{2}$  in., 14 lines to page. Quires, 14. Ff. 131. The last folio belongs after f. 19. Writing, bologir of the 17th cent. The margins, much damaged, have been repaired. Rude head-pieces and marginal arabesques at beginning of each canon. Binding of stamped brown leather, with thong.

Contains a breviary, of which the first part as far as the end of the first half of matins is lost. The Hymns are omitted, as is usual in older copies of this book. The Liturgy for the use of Clerks is placed at the end of the volume, ff. 65<sup>b</sup>-130. Colophons, two, at ff. 65 and 95<sup>b</sup>, both metrical, give the name of the copyist as Araquel, and ask our prayers to extricate him from hell.

## 59

MS. Arm. g. 8—Breviary, 17th cent.

Vellum. Size,  $3\frac{1}{2} \times 2\frac{1}{2} \times 1\frac{1}{2}$  in. Text,  $2\frac{1}{2} \times 1\frac{1}{2}$  in., 16 lines to page. Quires, 9. Ff. 109, nos. 2 and 3, 98 and the last three of paper, and added later to complete the text. Binding of brown leather.

Contains a breviary of the ordinary type.



Confession of Faith and formula of Repentance, f. 2.

Night Office, f. 9; Prime, f. 39<sup>b</sup>; Terce, f. 72<sup>b</sup>; Sext, f. 77; None, f. 80<sup>b</sup>; Vespers, f. 90.

No colophon or date.

## 60

MS. Arm. f. 22—Antiphony, A. D. 1296.

Glazed paper, much stained. Size, 5½ × 3½ × 1¼ in. Text, 3½ × 2½ in., 15 lines to page. Quires, originally 17, of 12 leaves, but the first part of the second and the last now lost. FF. 181. Written in neat archaic bologir, in a faded ink, with musical notes and neumes, and old orthography, viz.: *h* for *h*, *hewj* for *-hē* and *-hē* for *-hewj*. Binding of stamped leather on boards. FF. 180, 181 are in another ruder hand than what precedes. No ornamentation beyond plain red initials. Contains antiphons or *mesodis*, that is to say, introits, refrains or catches from the Psalms, sung in the several tones, chiefly at the Evening office and before the Scripture lessons of the Mass. They alter according to the various fasts and feasts and days of week. The chief divisions are as follows:—

f. 3. Թագաւորը ապաշխարութիւն.

Թագաւոր յաւանան : լուր մեզ ան փրկիչէ մեր և կեցո զմեզ որ յամենայնի կարողդ ես . . .

I. e. Forms of the 'O King,' for Seasons of Penitence. *Begin*. 'O King eternal, hear us, God our Saviour, and quicken us, thou who art all-powerful . . .'

f. 10. Թագաւոր մարտիրոսաց.

I. e. Forms of the 'O King,' for Feasts of Martyrs.

f. 15<sup>b</sup>. Կարգ ալէլուիաց զիշերի : և զիշերի և յարութիւններ ասաց . . .

Forms of 'Alleluiah' for the Night Office, etc., in order.

f. 31<sup>b</sup>. առաւան երգեր կարգ.

Songs at Matins in order.

f. 37. Հարցախաներ ապաշխարութեան. *Begin*. Հայր երկնաւոր որ առաքեցնր զմեծին որդիդ քո.

I. e. Forms of the hymn 'Blessed art thou, Lord God of our Fathers,' for Seasons of Penitence, *begin*. 'Heavenly Father, who didst send thy only born Son . . .'

f. 54<sup>b</sup>. Կարգաւ ժամանակեր. *Begin*. Ար ի հաւրե առաքեցոր փրկիչէ.

Introits in order. *Begin*. 'Who from the Father was sent, Saviour, . . .'

f. 80<sup>b</sup>. Սենեղիք ճաշոյ պահոց . . .

*Mesodis* for the Supper in Seasons of Fasting arranged for the different feriae.

f. 82<sup>b</sup>. ճաշոյ մտեղիք յարութեան. *Begin*. ամ երկիր երկիր պապցնր քեզ . . .

*Mesodis* for the Supper at the Resurrection Feast. *Begin*. 'All the earth shall worship thee . . .'

f. 85. Խաչմասք և ալէլուիք յմանցն.

Psalms and forms of the Alleluiah for the Fifty days (i. e. of Advent) . . .

f. 117<sup>b</sup>. Արքայապետութիւն կարգ :

Իսայիս թիւք հրեշտակաց և զաւրաց երկնաւորաց . . .

Forms of the *Sauctus* in order.

*Begin*. 'The multitudes of angels and heavenly hosts . . .'

f. 120. աւագ ար անն ճննդեան և զաակի.

The chief 'Holy is God' for the Feasts of the Birth and of Pascha.

f. 123<sup>b</sup>. Երբ բարձման ար խորհրդ :

Song of the Elevation of the holy Mystery.

f. 127. Խանարհեցեր աղու հայցիցն.

Խանարհեց ար և լուր ինն.

Forms of the 'Incline thine ear' for the Bread and Salt Fast (i. e. Lent).

f. 136<sup>b</sup>. փառեր երեկոյ :

Պ անն սրբոց քոց մարտիրոսաց հաշտեաւ ար . . .

Forms of the *Gloria* for Vespers.

*Begin*. 'For the sake of thy holy Martyrs, be reconciled, O Lord, . . .'

f. 150. Սենեղիք ճննդեան տեան :

Տէր ասաց ջիւ որդի իմ ես զու. և ես սյսաւր ճընոյ ըզքեզ . . .

*Mesodis* of the Lord's Birth.

*Begin*. 'The Lord said unto me : Thou art my Son, and I this day have begotten thee . . .'

f. 151<sup>b</sup>. Սենեղիք յարութեան.

*Mesodis* of the Resurrection.

f. 155<sup>b</sup>. Սենեղիք մարտիրոսաց.

*Mesodis* for Feasts of Martyrs.

f. 159. Սենեղիք ապաշխարութեան :

Տէր լուիցես ինն ի կարգալ ինն . . .

*Mesodis* for Days of Penitence.

*Begin*. 'Lord, hearken to me when I cry . . .'

f. 163<sup>b</sup>. Ուղիցի կարգաւ ի փառ :

Ուղիչ երկնի շա աղաւթք իմ որդես խոնկ առաջի քո . . .

Forms of the 'Let my Prayer' (Ps. cxli. 2) in order for the *Gloria*.

*Begin*. 'Let my prayer ascend before thee, like incense . . .'



Colophons (in first hand), f. 179:—

1. Շնորհիւ նա սկսայ և ազգութեւն շորա կա-  
տարեցի գտեարիկս : Ի թիւս հասցոյ : շնո-  
ր խանապատիս երեզ կոչեցել : Ընդ հաժա-  
նեսու նը նաճանիս և նրոյն գրկարի հայա-  
տանեաց լուսաւորին շարքարանոց սեղիս :  
Ըրդ աղաչեմ զամենեանս : որ աւկտիք ի  
սմանեւ կամ սնուս թր հանդիպէր յիշեցիք  
ի մարտիրոս յաղաթիս ներ զիս զմեզաւք  
սեւացել զտառանուն որ կուի բանարզես :  
աղաչեմ զձեզ յիշեալ ի նր զիս հրամ  
զարթաւր կրանուսորն և զիւր մոյրպեան  
զերից կինն : Սեղաց թողա թիւն իմզրել  
այլ : և ինքն որ կարող է յամենայն ձեզ  
թողա թիւն շորհեցել : և պարկեատուն  
ամենցուն շորհեցել պարգես և ողբ-  
մա թիւն պետարտի հայրաբարն ծնողացն  
հասրն և մաւրն հոգեցն և ամենայն զարմից  
շորա :

1. By the grace of God I began, and by his  
mercy I completed these quires. In the year of  
the Armenians, 744 (1295), in the hermitage called  
Erez, under the shelter of the holy Deipara and of  
St. Gregory, Illuminator of Armenia of the place  
of sufferings. I therefore beseech all who profit by  
this book or who peruse the same, to commemorate  
in your pure-gleaming prayers myself, Banarges,  
blackened with sin and falsely so-called. I pray you  
to commemorate in the Lord—Wahram the  
holy monk and his Abbess, the female Elder, and  
to ask of God remission of their sins. And may  
he who hath power over all grant you remission,  
and accord his gifts and mercy to Petros the  
Patriarch, to the father and mother who bore him,  
to his relatives<sup>1</sup> and all his kindred.

2. f. 180<sup>b</sup>. In the midst of an ill-written prayer  
to the Forerunner, and in a later hand:—

Ի թիզիս պճ ու ի զ : Խասմիլիքն ծնդկկէր ի  
Ժու : Չ : In the year 814 (1365). Khas-  
meliq . . .

3. f. 181<sup>b</sup> are scribbled the notes:—

Ես մուրէլի որդի պետարո գրեցիւ ամեն.  
Ես կիլիպի որդի մելիքակի գրեցիւ ամեն.  
Ես իմուլայի որդի գրեցիւ :

I.e. I Muqel's son, Petros, wrote it. Amen.  
I son of Eliaz, Meliqsêth, wrote it. Amen.  
I Khodschay Sêth . . .

61

MS. Arm. e. 18—Gandsaran and Talaran,  
A.D. 1453.

Glazed yellowed paper. Margins frayed and  
repaired. Size, 7 x 6 x 4 in. Text, 5 1/2 x 4 in., of

<sup>1</sup> Առկեցն in the MS. is a roz stêlil.

21 lines. Ff. 277 (really 279, for after f. 130 two  
are left unnumbered). Writing, bold bologir, with  
musical notes in the Canticles. Plain red initials  
and rubrics, and a few rude arabesques. Many  
folios and quires missing throughout the volume.  
Oriental binding with flap, of stamped brown  
leather on boards.

It contains a Gantzaran or collection of litur-  
gical hymns, arranged in the order of the yearly  
feasts, with special Canticles (*ուայ*) for the days  
added. This collection is larger than those of the  
MSS. 25 and 29; but as many of the pieces are  
mutilated or in fragments, in the following list we  
refer to the Paris MS. Suppl. 70, as being a nearly  
complete collection of Gantz and Canticles,  
gathered from the library of the Mekhitharists  
of Venice; the missing strophes of each Gantz  
are set in square brackets, as most of them are  
acrostic compositions<sup>1</sup>.

1. Eve of the Theophany, called Շրբապայտըց.  
*Begin. հարսութե ըղձակն . . .*—Acrost.  
[Տէր Ս' ի թի թա] բա. f. 1. (Cf. Paris MS., f. 1.)  
A large gap ensues.
2. The 3rd Day of the Theophany. The Gantz is  
lacking. Canticles: [Համենայն ժամ աւր-  
հեմեր . . .]—Acrost. [Հ] յաննիսի երգ. i.e.  
Song of John (called Plouz), f. 2. (Cf. MS.  
25. 3.)—A Canticle of Srik Ter Constantin.  
Կ'ն բանը Տըր ծնունդ, f. 3. Ով զարմանայի,  
f. 4. (P. M., f. 8.)
3. The 4th Day (the Annunciation). Իմզու-  
թեան ձայն, f. 4<sup>b</sup>. The first strophe only.  
(Cf. MS. 25. 2; P. M., f. 116.)
4. The 6th Day. [Հանեցական լուսոյն . . .]—  
Acrost. [Հ] պան] և, f. 5. (P. M., f. 17.)
5. Canticles : Պարագրի անպարագրելին . . .  
f. 5<sup>b</sup>.
6. Լ'սեւոս մեծ իորհրդայ, by Gregory of Narek  
(‘Works,’ ed. Venice, 1840, p. 466), f. 5<sup>b</sup>.  
The first three lines only remain. (P. M.,  
f. 5<sup>b</sup>.)
7. The 7th Day. Խորան փառաց կին . . .—Acrost.  
[խա] շատուր, f. 6. (P. M., f. 12.)
8. Cant. Երբը զարմանայի . . . , f. 7<sup>b</sup>.—Ըրն  
ծով ի ծով . . . , f. 7<sup>b</sup>. Ինչու եմ գեղեցիկ . . .  
f. 8<sup>b</sup>. (‘Works of Greg. of Narek,’ pp. 464-  
466.)
9. The 8th Day (the Circumcision). Գոչու թե  
ըղձային . . . , f. 9. (Cf. MS. 25. 4; P. M.,  
f. 20<sup>b</sup>.)
10. Cant. Ըստոր շոր խանութե . . . , by Gregory

<sup>1</sup> We notice that in most of the pieces bearing the acrostic  
‘Neres’ and ‘Gregir,’ the one means Neres Shorball (13th  
cent.), and the other Gregory of Khilath (15th cent.) or Gregory  
of Althamar (16th cent.).

- vard. of Ostan (Սասանդի), f. 11. (P. M., f. 11<sup>b</sup>, without name.)
11. Լ'նակից ըն բանդ Տօր . . . , by Srik Constantin., f. 11<sup>b</sup>. (P. M., f. 21.)
12. The Nativity of St. John the Precursor. Գեղարզ ըն բարի . . . , with a Cafa.—Acrost. Գրիգորի է, f. 13. Wanting the end. (P. M., f. 24.)
13. Cant. Կ'եղ ճառու ցանեկը . . . , f. 16. The last lines only. (P. M., f. 25.)
14. Լ'նամանցն չբեղինաց . . . , alphabetically, by Nerses Schnorhali, f. 16. (Ven. ed., p. 446; P. M., f. 24<sup>b</sup>.)
15. Peter of Alexandria and Absalom his Deacon. Սեբաստիանոս ցանկալ . . . —Acrost. Սարգսյան է, f. 17<sup>b</sup>. (P. M., p. 27.)
16. Cant. Ի չանդես տանի թո . . . , f. 20<sup>b</sup>. (P. M., f. 28.)
17. Antony the Anchorite. Իր Բարձրեայ ահաւոր . . . —Acrost. Բարձր երգել է, f. 21<sup>b</sup>. (P. M., f. 28<sup>b</sup>.)
18. Cant. Լ'նան Լ'նան նա անպատի, f. 25<sup>b</sup>. (P. M., f. 30.)
19. The holy Kings. (Քե) Կամաղզյանն Տօր . . . , by Ter Mkhithar.—Acrost. Չինդեասանն է, f. 26. (P. M., f. 30<sup>b</sup>.)
20. Cant. to St. Tiridate. Կորսնաչ աւսիւ . . . —Acrost. Կերսեւսի է, f. 31. (Ed. Ven., p. 475.)
21. Ե. Տրդատ գոռոջ արքայն . . . , f. 31. (P. M., f. 54<sup>b</sup>.)
22. Երբայր Երգար ունայեցի . . . , f. 32<sup>b</sup>. (P. M., f. 203<sup>b</sup>.)
23. The holy theologian Patriarchs. Իր Սյուրբ և բղին . . . —Acrost. Սեղասանը, f. 33. (P. M., f. 223.)
24. Cant. Եկուք տանեալք . . . , by Nerses.—Acrost. երգ, f. 37<sup>b</sup>.
25. Կոր զբարի թո ար . . . —Acrost. Կեղաց բանի ներսեւի է, f. 37<sup>b</sup>. (Ed. Ven., p. 435; P. M., f. 224<sup>b</sup>.)
26. Լ'նասար մայր սին ցնծայ . . . , alphabetical, f. 38. (P. M., f. 224<sup>b</sup>.)
27. Cyriacus and Julitta. Իթ, f. 39. (Cf. MS. 25. 53; P. M., f. 32<sup>b</sup>.)
28. Cant. Իր յուզիսու զուսար մեծ . . . , f. 41<sup>b</sup>.
29. Vahan Golthnatz. Կըզացեալ բղին . . . , with a Cafa.—Acrost. Գրիգոր, f. 43. (P. M., f. 34.)
30. Cant. Կայնոյ զարութը . . . —Acrost. Կայնանեւի է, f. 45<sup>b</sup>. (P. M., f. 34<sup>b</sup>.)
31. Ընթացայ Տօր . . . , by Gregory vard., f. 46. (P. M., f. 34<sup>b</sup>, without name.)
- 32<sup>b</sup>. Friday of the Aradchavorq (preliminary fast). Ը, f. 46<sup>b</sup>. (Cf. MS. 25. 8; P. M., f. 39<sup>b</sup>.)
- 32<sup>b</sup>. Cant. Պատճառ պարծանայ . . . , f. 49<sup>b</sup>. (P. M., f. 40.)
33. Sargis the General. Իր, f. 50. (Cf. MS. 25. 66; MS. 29, iii, 5; P. M., f. 42.)
34. Cant. Ի բն աղբարի Տօր . . . —Acrost. Ի յարարս այս երգ, f. 52. (P. M., f. 44.)
35. Ս զայն Տօր . . . , f. 53. (P. M., f. 44.)
36. Title: Երբ ար Իարգի ար Լ'նամանցն տացեալ ոչ մեծն, այլ փոքր. Begia. Բարձրեայ է կանն նմայն . . . , by Ter Araql the Little, f. 53<sup>b</sup>.
37. Իսր Իարգիս է. Ի արարս յայնոյ . . . , by the same, f. 57<sup>b</sup>.
38. Atom and companions. Ըն Գեղարզանն յուսով . . . —Acrost. Գրիգորի է, f. 58. (P. M., f. 45.)
39. Cant. Իր նաչասան Լ'նամ . . . with a Cafa, by Greg. of Khlath., f. 60. (P. M., f. 45<sup>b</sup>, without name.)
40. Soukias and companions. Ըն, f. 61. (Cf. MS. 25. 9; P. M., f. 46.)
41. Cant. Երբանիկ Տօր . . . , by Greg. vard., f. 63<sup>b</sup>. (P. M., f. 46<sup>b</sup>.)
42. Oski (Chrysos) Soukias and companions. Ին Խոստովանեց զբն փոխն . . . —Acrost. Խոստովան է, f. 65. (P. M., f. 47<sup>b</sup>.)—At foot of the page, fol. 67, this curious sentence of the writer: Կրկնր փնջան անել շնորհար իս շատուր արիամանու մտն ին աղար.
43. Cant. Իր Սյուրբ բարձրեայ Տօր . . . , of Gregory vard., f. 68. (P. M., f. 48<sup>b</sup>.)
44. The holy Translators, Sahak and Mesrob. Ըն Բարձրեայ անբն . . . , by Mkhithar.—Acrost. բան բարբոց, f. 69<sup>b</sup>. (P. M., f. 49.)
45. Cant. Եկուք ցնծացուք . . . , by Nerses.—Acrost. Երբայր է ու, f. 74<sup>b</sup>. (P. M., f. 50<sup>b</sup>.)
46. Leontius, Vardan, and their companions. Ը է, f. 75<sup>b</sup>. (Cf. MS. 25. 54; P. M., f. 51.)
47. Cant. Ի չանդես տանի մեր . . . , f. 78. (P. M., f. 51<sup>b</sup>.)
48. Գրգան բաշ փանոյ . . . , by Vardan the clerk (տրպան).—Acrost. Գրգանայ է, f. 79. (P. M., f. 53.)
49. The Eve of the Candlemas Day. Ըն, f. 79<sup>b</sup>. (Cf. MS. 29, iii, 3; P. M., f. 37<sup>b</sup>.)
50. Cant. f. 81<sup>b</sup>. (Cf. MS. 29, iii, 4; P. M., f. 38<sup>b</sup>.)
51. Candlemas Day (Տեանն ընդ տառ). Ըն, f. 83. (Cf. MS. 25. 6; P. M., f. 36<sup>b</sup>.)
52. Cant. Սանայի ամանն այսուր . . . , f. 85. (P. M., f. 38<sup>b</sup>.)

53. **Ըրասար ցնեայ եկե՛ . . .**, f. 85<sup>b</sup>. (Cf. MS. 25, 58; P. M., f. 38<sup>b</sup>.)
54. The holy Patriarchs of the holy Councils. (**Ի՛նչ փեղանի անժամայն . . .**) (by Mkhithar of Ayrivank).—Acrost. **Ըսրեկանեցի**, f. 86<sup>a</sup>. (P. M., f. 54<sup>b</sup>.)
55. Canticle of Profession of Faith. **Խոստովանիմք նձ զՏայր . . .**, by Nerses, f. 90<sup>a</sup>. (Cf. MS. 36, 2 and 37, 2; P. M., f. 56<sup>a</sup>.)
56. The First Sunday in Lent. **Ին՛. Երբս յաւետական . . .**, by Ter Mkhithar of Erivan.—Acrost. **Էրեւան[եց]ին**, f. 92. (P. M., f. 57.—Acrost. **Էրեւանեցի**.)
57. Cant. **Ղրաց Ղ՛ջմարտ . . .**, by Nerses, f. 95<sup>a</sup>. (P. M., f. 58.)
58. Theodorus the General and Mercurius the Soldier. **Իր**, f. 97. (Cf. MS. 25, 10; P. M., f. 59<sup>b</sup>.)
59. Cant. **Քաղաքարիկ մեծ . . .**, f. 98<sup>b</sup>. (P. M., f. 61<sup>b</sup>.)
60. **Խաղաղարար նոր թագաւոր . . .**—Acrost. **Խնդրեաց**, f. 99. (P. M., f. 61<sup>a</sup>.)
61. The Second Sunday in Lent. **Ինչ**, f. 99<sup>b</sup>. (Cf. MS. 25, 11; P. M., f. 63.)
62. Cant. **Պոլիդ անեղ անակզբան . . .**—Acrost. **Պրիզորի է այս**, f. 103. (Cf. MS. 25, 59; P. M., f. 64<sup>b</sup>.—Acrost. **Պրիզորի է բանս այս**.)
63. **Իմաստութիւն Հարս անեղին . . .**, f. 103<sup>b</sup>.
64. Cyril of Jerusalem. **Ինչ Ընեղ անժամ ծնունդ . . .**, by Ter Anzel.—Acrost. **Ըրսրան ըրարեցիւ**, f. 105. (P. M., f. 65<sup>b</sup>.)
65. Cant. *Title*: **Ի գանձէ ստողէս ե կախայս այս Ըմնեմաստ կամուք փրկին . . .**—Acrost. **Ըրարեք. Begia. Յաւիտեցի նձ յառաջ . . .**, f. 108.
66. **Ըրաց գու երեք փասար . . .**, f. 108<sup>b</sup>.
67. The Third Sunday in Lent. **Ին՛. Է**, f. 109. (Cf. MS. 25, 13.) The first two strophes only.
68. The raising of Lazarus, f. 110. (Cf. MS. 25, 20; P. M., f. 80.) Wanting the first four strophes.
69. Cant. **Սրբոց Հրեշտակաց զարմանս . . .**, by Stephanos.—Acrost. **Սեբեմանոր**, f. 112<sup>b</sup>. (P. M., f. 81.)
70. **Վար աւետեաց լուր . . .**—Acrost. **Վերսեւի երգ**, f. 113. (Ed. Ven., p. 379; P. M., f. 81.)
71. **Չայնն այն որ զաշխարհս արար . . .**, f. 113. (P. M., f. 81.)
72. Palm Sunday (**Սեծի ծառաբարբին**). **Ն՞րն**, f. 114. (Cf. MS. 25, 21; P. M., f. 82<sup>b</sup>.) The end lacking.
73. The Great Monday. [**Ն՞րն**] **Պերագոյն է էր . . .**—Acrost. [**Պրիզորի է սա**, f. 116. (P. M., f. 85.)
74. The Great Tuesday. **Ն՛ն. Վարս արարչական . . .**—Acrost. **Վրիզոր**, f. 119. (P. M., f. 87.)
75. Cant. **Ս երբէ յանեղին աւուրն . . .**—Acrost. **Ս արդարեան է**, f. 121<sup>b</sup>. (P. M., f. 78<sup>b</sup>.) The end wanting.
76. The Great Wednesday. **Ն՞ն. Է**, f. 123. (Cf. MS. 25, 22.)
77. The Great Thursday. [**Ն՞ն. Է**] **Օսնեղ անբանն . . .**—Acrost. [**Օսկարար**] **Էր**, f. 124. (P. M., f. 90.)
78. Canticle of Washing of Feet. **Հերեկային Հինգ շաբաթի . . .**, f. 124<sup>b</sup>. The end wanting.
79. **Ընեղ որդին Հարս մածին . . .**, by Nerses. Alphabetical up to letter **Պ**, f. 125. (Ed. Ven., p. 381; P. M., f. 96<sup>b</sup>.) The first strophe wanting.
80. Good Friday, morning office. **Վր**, f. 126<sup>b</sup>. (Cf. MS. 25, 24; P. M., f. 93<sup>b</sup>.) The last half wanting.
81. **Երեւոյ արարող արաստակեց որդիք . . .**, f. 128. (P. M., f. 97<sup>b</sup>.)
82. Good Friday, mid-day office. **Օսնեղան ամնեց . . . կա**—Acrost. **Օսար**, f. 128. (P. M., f. 96<sup>b</sup>.) The end wanting.
83. Easter Eve, f. 130. (Cf. MS. 25, 25; P. M., f. 100<sup>b</sup>.) Lacks the first strophe.
84. Cant. **Սր երեկոց շնորհս բաշխե . . .**, f. 130<sup>b</sup>. (P. M., f. 101<sup>b</sup>.) Lacks the end.
85. Easter Day. **Սեծս անեղ խորհարար . . .**—Acrost. [**Ս**] **կրիւք**, f. 131. (P. M., f. 111.)
86. Cant. **Նարս ճառագայթ . . .**, f. 132<sup>b</sup>. (P. M., f. 103<sup>b</sup>.) Lacks the end.
87. **Ըն՛ կոշի ի՛ ըստ մարմնայ . . .**, f. 133<sup>b</sup>.
88. **Հն՛նն այսար երկնք . . .**, f. 134. (P. M., f. 103<sup>b</sup>.)
89. The 3rd Day of Easter. **Տեր անբանական . . .**, by Mkhithar of Ayrivank.—Acrost. **Տ[եր]աւ Միկայել**, f. 134<sup>b</sup>. (P. M., f. 99<sup>b</sup>.)
90. Cant. **Նաւուն Հաւուն արթնացեալ . . .**, by Greg. of Narek, f. 136<sup>b</sup>. (Ed. Ven., p. 475; P. M., f. 107.)
91. **Հայն ժամ սրբով սերական . . .**, f. 136<sup>b</sup>.
92. The 4th Day of Easter. **Խորհարար Հարսերման . . .**—Acrost. [**Խաղաղ**] **աւր**, f. 137. (P. M., f. 106.)
93. Cant. **Վար Չայն աւետեաց . . .**, by Nerses.—Acrost. [**Վերսեւ . . . կամ**] **եղեկոսի Հարցոց**, f. 139. (Ed. Ven., p. 391; P. M., f. 108<sup>b</sup>.)

94. The 5th Day of Easter. Ս՛ե՛ծ աւետեաց ձայն . . . կէ.—Acrost. Ս՛կրտէ, f. 138<sup>b</sup>. (Cf. MS. 25, 27; P. M., wanting.) A lacuna follows.
95. The 6th Day of Easter. Cant. գործեալ յայտնի պլանդան . . ., by Nerses, f. 141. (P. M., f. 111<sup>b</sup>.) Lacks the beginning.
96. The beheading of John the Baptist. Պաշակն էական . . . —Acrost. Պրիգո[ր], f. 141. (P. M., f. 112<sup>b</sup>.)
97. Low Sunday. (Նոր կրթակէ, օր կրկնացարկի, as named at the foot of the page), Տ, f. 143. (Cf. MS. 25, 28; P. M., f. 114.)
98. Cant. Ը՛սասբ նոր արև . . ., f. 145<sup>b</sup>. (P. M., f. 115<sup>b</sup>.)
99. Ս՛խաշարժ երկնային . . ., f. 146. (P. M., f. 115<sup>b</sup>.)
100. All Easter Sundays. (Պանձ Հարութեան Հասարակաց) Տ՛ն Հիերոնիմոսնայ Հեալ . . . —Acrost. Հարնէ, f. 147. (P. M., f. 109<sup>b</sup>, ascribing to John of Thoulkouran Catholicos of Sis (1489–1525), and acrost. Հարութեան է.)
101. Cant. Նոր Բն աւետեաց բարբառ . . ., by Nerses, f. 148<sup>b</sup>. (Ed. Ven., p. 388; P. M., f. 124.) —Acrost. Ներսէս է Հայաց կաթօղկոսն.
102. All Sunday's Eve. (Կրթակմուտ) շ՛ք Պերամբարձ նծ . . ., with a Cafa.—Acrost. Պրիգոր, f. 149<sup>b</sup>. (P. M., f. 119<sup>b</sup>.)
103. Lord's Day. (Կրթակ աւուր) շ՛ք Պերակայ զգից . . . —Acrost. Պրիգոր է, f. 152. (P. M., f. 129.)
104. Cant. [[Կրթառաւական] . . ., f. 154. (P. M., f. 110<sup>b</sup>.) The last two strophes only.
105. Երուսաղէմ Երուսաղէմ . . ., f. 154.
106. Հայն առաւանին մեծի . . ., f. 154<sup>b</sup>.
107. The Night Office. (Պիկերաղաշան, vigil.) շ՛ք, f. 155<sup>b</sup>. (Cf. MS. 25, 30; P. M., f. 123.)
108. Հարեա Հանւ ոչն արժան . . ., f. 158. (P. M., f. 103<sup>b</sup>.)
109. Հարեա յաւուր երրորդն . . ., f. 158<sup>b</sup>.
110. Կանալ կանաչ որդային . . ., f. 158<sup>b</sup>. —Acrost. Ներսէս երգ. (P. M., f. 135.)
111. Հարեա փառաց թագաւորն . . ., f. 159. (P. M., f. 124<sup>b</sup>.)
112. Ս՛պր մարմնացելոյ բանին . . . —Acrost. Ս՛կրտէ էէր, f. 159<sup>b</sup>. (P. M., f. 105<sup>b</sup>.)
113. [Ս՛ե՛ծ Հա]ռանաւք եկին . . . —Acrost. Ս՛կրտէ է, f. 159<sup>b</sup>. (P. M., f. 118<sup>b</sup>.)
114. Եկեալ Ս՛արքա՛մ մազաղանայի . . ., f. 160. (P. M., f. 116<sup>b</sup>.)
115. Պաքն Հրեական . . ., f. 161. (P. M., f. 118<sup>b</sup>.)
116. Պաշէր Հրեաթան առ զիմն . . . —Acrost. Պրիգոր, f. 162. (P. M., f. 125<sup>b</sup>.)
117. Ը՛ստա անուհուքան . . ., alphabetically, f. 162<sup>b</sup>. (P. M., f. 135.) Up to the letter լ, after which is a lacuna.
118. The 3rd Sunday after Easter (Ը՛շխարհա՛մարան կրթակէ). Ս՛արքա՛ւ սա՛մար նր . . . —Acrost. [Ս՛]կրտէ, f. 163. (P. M., f. 123.)
119. Cant. Պն եկեալ քահանայապետ . . ., f. 165<sup>b</sup>. (P. M., f. 123.)
120. The Apparition of the Cross (at Jerusalem). Տ՛ն Խակնից որդի . . . —Acrost. Ի [Ս՛]խմե՛նուէ Խնդրեաց զրիգորն. It ends with a versified colophon of the author, f. 166<sup>b</sup>. (Cf. MS. 25, 32; P. M., f. 126.)
121. Cant. Իսա՛ն ի նախնուք . . ., f. 169<sup>b</sup>. —Ը՛շեալ ես փայտ . . ., f. 170. (P. M., f. 129.)
122. Ascension, Տ՛է, f. 171. (Cf. MS. 25, 31; P. M., f. 130<sup>b</sup>.)
123. Cant. Տէր մեր որդի Ս՛արքա՛մ . . ., f. 173. Lacks the end.
124. Sunday after Ascension (կերթոյց ծաղեալազարդ), f. 174. (Cf. MS. 25, 32; P. M., f. 133.) Lacks the beginning.
125. Cant. Ը՛սասբ անդամնից Հուր . . . —Acrost. Ը՛նդրեա փարզապետ, f. 175. (P. M., f. 133<sup>b</sup>.)
126. Pentecost. Հաւեա Խաղապետ . . . Տ՛ն —Acrost. Հայանէա, f. 176. (P. M., f. 142.)
127. Cant. Ի մեծի աւուր սա՛մար . . ., f. 178. (P. M., f. 136<sup>b</sup>.)
128. The 2nd Day. Ճ, f. 179. (Cf. MS. 25, 33; P. M., 137<sup>b</sup>.)
129. Cant. Ը՛սանաւք ծաղեաց լըյան . . ., f. 182<sup>b</sup>. (P. M., f. 138.)
130. The 3rd Day. Ճն Ս՛ երաբնեալ զոկեալ . . . —Acrost. Ս՛անիկասէ, f. 183. (P. M., f. 138<sup>b</sup>.)
131. Cant. Վրապէն Հոգւոյն սրբոյ . . . —Acrost. Վրապ, f. 185<sup>b</sup>. (P. M., f. 136<sup>b</sup>.)
132. Վերհիւանցուք քաղցր եղանակ . . . —Acrost. Վրապ Հոգւոյն սրբոյն իմաստ բանի ընդ Չոյնի, f. 185<sup>b</sup>. (P. M., f. 139<sup>b</sup>.)
133. Ripsime and companions. Ճն, f. 186<sup>b</sup>. (Cf. MS. 25, 34; P. M., f. 144.)
134. Cant. Ը՛սասառ լուսն արեւելեան պաղոյ . . ., by Nerses.—Acrost. Ը՛ն Հոգիոսն կայն է, f. 192. (Ed. Ven., p. 468; P. M., f. 145<sup>b</sup>.)



135. **Երևանի Հոգեհայր** . . . , by Nerses, f. 193. (Ed. Ven., p. 471; P. M., f. 145<sup>b</sup>.)
136. St. John the Precursor of Glak. **ԶԳ. Վշից հրդարի** . . . , with a Cafa.—Acrost. **Վրեգրի**, f. 194<sup>b</sup>. (P. M., f. 146<sup>b</sup>.)
137. Cant. **Սկրտին քրիստոսի մեծ կարգական** . . . , f. 196<sup>b</sup>. (P. M., f. 147.)
138. Foundation of Edchmiadzin (**Շողակաթ**). **ԶԳ. տաճարը երկնային** . . . —Acrost. **Տաւեցա**, f. 197. (P. M., f. 148<sup>b</sup>.) The first three strophes are similar with those of § 143 below.
139. Cant. **Սուրբ է տաճար** . . . , f. 199. (P. M., f. 149.) Fragmentary.
140. The Children of Bethlehem. **Զն. Խանդաղակաթ սրտին** . . . —Acrost. **Խաչատր**, f. 200. (P. M., f. 150.)
141. St. Nerses the Parthe and Khad his Deacon. **ԶԳ. Վոյ մեզ ցրեծայի**.—Acrost. **Վրեգրի**, f. 202. (P. M., f. 205<sup>b</sup>.)
142. Cant. **Վեր մեծահանգէս տաւեր** . . . , f. 204. (P. M., f. 153<sup>b</sup>.)
143. The Sons and Grandsons of St. Gregory. **ԶԵ. Վեր թագ պետական** . . . —Acrost. **Տաւեցա սեւի**, f. 205. (P. M., f. 155.)
144. Cant. **Վաղեսա ընդ բարեաց** . . . —Acrost. **Վրեգրի է**, f. 207<sup>b</sup>. (P. M., f. 156<sup>b</sup>.)
145. The Prophets. **ԶԳ. Խորհուրդ տրեմին** . . . —Acrost. **Խորհրդացն**, f. 209. (P. M., f. 217<sup>b</sup>.)
146. Cant. **Վորահայր տաւերս** . . . , by Nerses.—Acrost. **Վերսեի երգ**, f. 213<sup>b</sup>. (Ed. Ven., p. 431; P. M., f. 219.)
147. Cant. **Վառանգային Խորոցն անձա** . . . , f. 214. (P. M., f. 218<sup>b</sup>.)
148. **Սուրբ Հաստայ սուրբ Հարմարան** . . . , f. 215<sup>b</sup>.
149. The Transfiguration (**Սարգսաթ**), f. 216. (Cf. MS. 25. 35; P. M., f. 160.)
150. Cant. **Վրեգրական լոյսն** . . . , f. 217<sup>b</sup>. (P. M., f. 160<sup>b</sup>.)
151. **Խաւսեր բաւիւնա Հայրական** . . . , by Nerses, f. 218. (P. M., f. 160<sup>b</sup>.)
152. **Տէր փառայ սյուսար ի Թարաւր** . . . , f. 219. (P. M., f. 162.)
153. **Վերահայր աստուած գորով** . . . —Acrost. **Վրեգրի է**, f. 220.
154. **Վահայր վարդն փառ սեւայ** . . . , by Greg. of Narek, f. 220<sup>b</sup>. (Ed. Ven., p. 482; P. M., f. 162<sup>b</sup>.)
155. Assumption. **Զ. Վահարանեւ սուրբ**, f. 221<sup>b</sup>. (Cf. MS. 25. 36; P. M., f. 170<sup>b</sup>.)
156. Cant. **Վասար Վարդիւլ** . . . , by Nerses, f. 224. (Ed. Ven., p. 409; P. M., f. 165<sup>b</sup>.)
157. **Վարաւ տաճար** . . . , by Nerses, f. 225. (Ed. Ven., p. 409; P. M., f. 167.)
158. The 3rd Day. **Գն. Սեծայցածա հրաշակեցա** . . . —Acrost. **Սկրտին**, f. 226. (P. M., f. 166, abridged.)
159. Cant. **Սուրբ կենդանեաց** . . . —Acrost. **Սեծին Թարսի**, f. 229. (P. M., but beginning with **Խանդաղակ սրտին** . . . —Acrost. **Ի խնդրայ մեծին Թարսի է**.)
160. **Վառանգային մար լուսայ** . . . , f. 229<sup>b</sup>. (P. M., f. 168<sup>b</sup>.)
161. **Վաղեսա Վարդան** . . . , by Plouz vard, alphabetically, f. 230. (P. M., f. 17<sup>b</sup>.)
162. **Հանդական լուսնն** . . . , by the same, f. 232. (P. M., f. 10.)
163. **Վաղեսա Վերջանեաց** . . . —Acrost. **Վաղեսա Խաւսեր կոյսն Սարգսա է**, f. 232. (P. M., f. 10.)
164. **Վառանգային կոյս երանեւլ** . . . , f. 234. (P. M., f. 14.)
165. **Սղոյն ընդ ընդ Սարգսա** . . . , f. 234<sup>b</sup>. (P. M., f. 169<sup>b</sup>.)
166. **Օտարիկ պայծառ ծովային** . . . , f. 235. (P. M., f. 21<sup>b</sup>.)
167. **Title: Սան երկի անայ ի տաճարն. Begia. Վասար պարզային զերկեսա** . . . , f. 236.
168. **Վասար Նաւահասեաց արդայ մեծ տաճարից** . . . , by Gregory, Catholicos (of Aithamar), f. 236<sup>b</sup>.
169. St. John the Prophet and Job the Just. **Սեծայցածա փառաք. . . ցն.** —Acrost. **Սկրտին**, f. 238<sup>b</sup>. (P. M., f. 23<sup>b</sup>.)
170. Cant. **Հոգեհայրն մեծ մարգարէ** . . . , f. 239. (P. M., f. 26.) Lacks the beginning.
171. The Raising of the holy Cross (**Խաչ վերաց**). **Հայն երկնական զարկան** . . . , by John of Thoulkouran, f. 240<sup>b</sup>. The first strophe only. (Cf. MS. 25. 37; P. M. wanting.)
172. St. George the General. . . . **նն վրայի. մարտի յարա որդայն փառն** . . . , being only the ending at the Gands, f. 241.
173. Cant. **Ի Հանդական տաւերս** . . . , f. 241, out of the ten strophes only the first three. (P. M., f. 182.)
174. The holy Cross at Varsg. This canon should come after f. 247, but is lost in this MS.
175. Cant. **Վասար մեծ պարմանք հրաշից** . . . , f. 242. (P. M., f. 183.)



- 176. *Բարձր ի մեան խաչին . . .*, f. 243. (P. M., f. 182.)
- 177. The Apostles and the Disciples, *զք. Պերազըն զգլե . . .*, f. 243. (Cf. MS. 25, 41; P. M., f. 222.) The first two strophes only.
- 178. Cant. . . *Ի խորհեա մեզ Երանեայ. Պամադիել չբնամարտեայ . . .*, f. 244. Lacks the beginning.
- 179. The Invention of the holy Cross. *Խաչք. քաք Երկիրացանեմք . . .*—Acrost. *Խաչաւա[ու]. ի. f. 244<sup>b</sup>.* (P. M., f. 185.)
- 180. Cant. *Բարձր մեծ զարմար չհաչից . . .*, f. 246<sup>b</sup>. (Cf. § 178 above.)
- 181. *Բարձրեայ եւ փայտ շարճար Լիեայ . . .*, f. 247.
- 182. *Ի Երուսաղէմ գնամ . . .*, f. 247<sup>b</sup>. (P. M., f. 175<sup>b</sup>.)
- 183. The holy Virgins. *Ի սկզբան Էրգ . . .*, by Ter Mkhithar.—Acrost. *Ի փառ[ս Տեա]ն*, f. 248, a fragmentary piece. (P. M., f. 232<sup>b</sup>.)
- 184. Cant. *Այդք իմաստան թեանք զպատերս . . .*, f. 250. (P. M., f. 230.) Four strophes extract from § 190.
- 185. *Ի կենարար փայտն ծաղիեայ . . .*, f. 250<sup>b</sup>. (P. M., f. 233.)
- 186. The holy Martyrs. *Խոնարճեայ բարին . . .*—Acrost. *Խաչառար. ի. f. 251.* (P. M., f. 227<sup>b</sup>.)
- 187. Cant. *Բրեզան արարք ըջտար փրայ . . .*, by Nerses, alphabetically, f. 253. (Ed. Ven., p. 438.) Gands of Martyrs, f. 236<sup>b</sup>.
- 188. All Saints, by David Wartapet. *Պատանեզք որդիք աւրեայ . . .*—Acrost. *Պատ[ի]թէ*, f. 254<sup>b</sup>. (P. M., f. 193<sup>b</sup>.) Lacks the end.
- 189. All Souls. . . *ացն զՏրայից բերանն, զեւարն աղբամաղ . . .*, f. 255. Lacks the beginning.
- 190. Cant. *Խաւսիք առ մեզ որ Լուր . . .*, by Mkhithar.
- 191. *Երանու չի երկնային քաղաք անածին . . .* All but the end is missing.
- 192. Gands for the Burial of a Priest. *Սեծ է անուն Տրար . . .*—Acrost. *Սանդիել է*, i. e. of Daniel, f. 258.
- 193. Cant. *Բեախր թեզ Սարիամ . . .*, alphabetically, f. 263<sup>b</sup>. Lacks the middle portion.
- 194. The colophon of the copyist, f. 264.

*The following pieces are by alien writers.*

- 1. Canon of benediction of church-house (ժամաւան) and congregation. *Begin. Բարձրեայ է աննարաւ. որդրմութիւն որդայ*

- Երրորդութեան . . .*, f. 266. The second leaf and the end lost.
- 2. Eulogium in verse on the Gantzaran. *Title: Պատեա զա—*. *Begin. զպեմք ըզքեզ ով զա[ննարան], թ[ա]մ[ե]այ բարիչ, ներբողանեմ, etc.—*Acrost. *Պրգորք է Իրքս բարի, f. 275.*
- 3. 'Here is the scheme of Paul'—extract from the MSS. of Epistles of St. Paul, without title. *Պիտա[ւոր եւ] անպիւն կրանեցն փարգապեա . . .*, f. 275.
- 4. Riddles (?), three in number, fragmentary, without any title. *Begin. Սուրբ կանչոց և Չայնն ի խոր, . . . ընդ յարանկ խոտ խրմնգոր . . .*, f. 275<sup>b</sup>. Wanting the end.
- 5. The end of a Gands in vulgar Armenian on Hell. . . *Պոտիոց Տաւ կուգայ Եւ կուգորամ . . .*, f. 276.
- 6. Another fragment of a Gands on Prophets. . . *Որոց անդրանիւրն կայնն, այ շեզե Նարամին . . .*, f. 277. In another hand, see above after f. 213.

Colophons (f. 264, in first hand):—

- 1. *Փառք անննարաւ Երրորդութեան . . . արք զրե ջաւ . . . ցաննարան, ի գեւոյս որ կռչի արմն: ընդ Տովանեաւ. սուր անածին: ձեռնար անննամեղ և փրճուն սուսանուն մէլքիւթ զրէ: ի թիկնութեան Տայից: ըբ: Ի Տայրապետաւ, թիւ ակր զբիգորդ, և ի զաննութեան անկաց ըջճանչայն, որ յարմար մարտն երեկ և շատ աւերք էած թ սեղիս անիւս: զոր և յուսանք ի ակր սաստան անննայնի որ որդրմի իւր արարածոց և բառնայ զմտ պատու Տաւ ի յաչարճէ: Բ. Մ. Եւ . . . մէլքիւթէ երէցս զրեջի զմծաչունչ զաննաւերսս, ջաւագին աննարն և զշապից մարմնով, ի յանչանա աչխարճի, զՆ իրչատակ Տորդ խել, և ճնոպոց իմոց Տարն իրախիւան, և մարննուր ըջճանն, և եղորն յովանիւսն և պրիւնն, որ այս ստորի փոխեցաւ առ քն, և մեր բնիկայ ստորի ձառք . . . և բքերանն թուխ սարնն և խաչարն, և որոցն զարուս քաճանայնն, և զպարնն, անդրեկանն, և նորասունն զտաւանեակ արարանն, որ եւս թն անեայ որք մեց ի մարէ: և զտանն անթառանն, և որդայ նորն նորարարոյն, ներամայ զինն, և Տարն իւրոյ անապոյնն: Բ. Մ. և ընչեցէք միտ արարմայի զմարգարայ տրեղի մայրն, որ մէկ զատայ թուխ զրոջս աւգնութի էր եւ: ի յոտ մեր անեկայ արաւեմ ով նր քաճանայք յորժամ Երանակէք, կամ արնանկէք, կամ մեղրի և տաղ ուսանէք ի ընչեցէք և որդրմի ակր ուղիւ ստորի մէլքիւթ ընչեցէք:*

և նորակուսիք մէջքակթ ճարգոյի, որև այս  
 սասանն ճարգին . . . իշէկէք զճնասան մեր  
 և կենակիցն բրկոնծեն, որ կարճաբնայ  
 Հանգեաւ. ի քն՝ և եթոյ մեծ խոյ զսասանց  
 իւրոց :

1. Glory to the All-Holy Trinity . . . Now this Thesaurus was written in the village called Awan, under shelter of the holy Deipara, by the sinful and contaminated falsely-named scribe Mëlqisêth, in the year of the Armenians 902, in the patriarchate of Têr Gregory, and in the Khanate of the Tadjik of Dschihanshah laid waste the land far and wide. Wherefore we hope the Lord God of all may take pity on his creatures and avert all chastisement from the land. But I . . . Mëlqisêth the elder wrote this inspired Thesaurus (*Gaus-sarans*), afflicted in soul and suffering in body, as a memorial of myself and my parents, of my father Fakhrik and of my mother Nur Dœhban, and of my brother Yowanes, and of Aytin who in this year passed away to Christ, while we broken in heart are left . . . , and of my sisters Thukh Tar and Khoshaq, and of sons, of Galust the priest, and of Lazar, of Andreas, and of the tender stripling Tiratuz, who at the age of seven years is left an orphan by his mother's death, and of the daughter Antharan and her son newly born Ne Qamaydin, and his (or her) father Astuadzapow. But remember also and say a *misereere* for the mother of Abel, Margar the religious who aided us in preparing the paper. Falling at your feet I pray you, holy priests, when you copy or modulate these chants, or who learn these melodies and songs, remember and say a *misereere* with upright heart for Mëlqisêth the illuminator, whose first work of illumination this book is . . . Remember our parents and my partner in life Khondzên, who untimely has gone to rest in Christ, and left in us the sting of regret for her.

In a later hand, f. 265<sup>b</sup> :—

2. Օ յերջին սասանոյ . . . զմուրանոցայ՝ և զիւր  
 Հասնաւ երկնիցած զուսանն ճովմար և  
 զայն մարեան սաս. և թնար. սոր.  
 Remember the last owner . . . Thurvanday, and his modest and reverent daughter Dzwoinar and his other blood-relations . . .
3. Հիշէկէք նորշինից . . . Թուոյ՝ 1108 :  
 Remember Norshini . . . in the year 1108 (1659). In rude hand and half effaced.
4. Եւս զաննարանս նորշինու ճրի կեկեցուան  
 իշասակ ճնայ . . . իշէկ քր. ապագար զմեղ-  
 սանած նորայրորոյ. աղոյրս որ մկին  
 անուան (sic). Կարգիտանն. մկին անուան.  
 ընկան : իշէկէք : թվականն Ո՛ւղի : պոս.՝  
 պոս.՝ պոս.՝ պոս.՝ ո՛հ ո՛հ ո՛հ.

This Thesaurus remained as a memorial gra-  
 tuitously to the church of Norshini newly builded(?)

. . . remember the two sinful clerks, tender children, the one named Nsoptaan, the other Rnoetn, in the year 1093 (1644). Ayo. Ayo. Ayo. Yo. Yo. Yo.

5. *Idem*. Եւս և իշէկէք՝ զիւր Թուրանդէ  
 Թան, զիմաստիս նոր կարգին, որ ես զայս  
 երգարանս, որ ո՛հաննիս կեկեցուցին ի  
 իշասակ իւր . . .

But remember also the above-named Thur-  
 waud's grandson, Ignatius Têr Karapet, who gave  
 this song-book to the Church of St. John as a  
 memorial of himself . . .

The same Ignatius asks for our prayers in a note,  
 f. 276<sup>b</sup>, and styles himself a servant of the Church  
 of St. John, under date 1798, in the month Dama,  
 18th. As this month was used in the calendar of  
 Azariah, and this calendar among the Armenians  
 of Julfa, it is probable that this MS. was at Ispahan.  
 The same Ignatius writes a similar note inside  
 the first cover.

62

MS. Arm. f. 23—Antiphonary, 14th cent.

Glazed brownish paper. Size, 5½ × 4 × 1½ in.  
 Text, 4½ × 2½ in., of 19 lines in a page. Quires,  
 11, of 12 ff. FF. 120. Writing, bologri of 14th  
 cent., with musical signs. The rubrics and the  
 initial capital letters, with some simple arabesques  
 and head-pieces are in red. The beginning and  
 the end of the volume are missing, as well as  
 many folios of the 8th quire, and the first of the  
 11th. Much thumbed and worn. Oriental binding  
 with stamped leather.

It contains an Antiphonary in usual form for  
 the use of a chanter, similar to MSS. 21, 22, and  
 60 of this catalogue, with the last of which it  
 agrees in the matter of contents.

1. Գիշերային երգ. beginning with . . . ցէք  
 եւ զայսպես որ զեբմ արաստասար . . . f. 2,  
 i. e. Hymn of Night Office.
2. Կարգ կանոնացիտնն միասնուս. f. 2<sup>b</sup>. Order  
 of the Heads of Canons in general.
3. Թագաւոր Մարգարու թեան. f. 7. Forms  
 of the 'O King', for days of penance.
4. Թագաւոր Սարգիսայ. f. 12<sup>b</sup>. Forms of  
 the 'O King', for feasts of martyrs.
5. Կարգ զիշերու թեան Մէլուուց. —according to  
 the eight tones, f. 17. Order of the Alle-  
 luians in the Night Office.
6. Երաստանն Երգեր պահաց և պլոյց սասնից.  
 Ի զս ստ. որ սի աւաց ինոց . . . f. 28<sup>b</sup>. Hymns  
 at Dawn for fasts and feasts.
7. Նարչաբաւեր Մարգարու թեան. — accord-  
 ing to the eight tones, f. 33. Forms of the

'Blessed art thou, Lord God of our Fathers.'

- 8. Ն՝առչ լաամաներ միահամուռ, f. 45<sup>b</sup>.
- 9. Ն՝առչ Ս՝եսեղիք Երջաշարութեան, f. 61<sup>b</sup>.
- 10. Ն՝առչ Ս՝եսեղիք Հարութեան ան, f. 63.
- 11. Ն՝առչ Երջողիք Հիմանցն Երանեալէ սյր . . . , f. 65.
- 12. Ն՝առչ Ելէլուք միահամուռ.—according to the eight tones, f. 66. Lacking the end.
- 13. (Սրբասցութիւնք). Lacking the beginning, . . . իլեալի յերկնից . . . , f. 85.
- 14. Ծննդի և Օստիի Երջա սր անն, f. 86<sup>b</sup>.
- 15. Զճի սրբասցութեան յառաջ յերկալ Ս՝ի սր յերկալից . . . , f. 86<sup>b</sup>. Lacking the end.
- 16. (Երկնական ժամուն. խմբակցեցոյ և ապրեցոյ).—according to the eight tones, f. 87. Lacking the beginning.
- 17. Երջա Ս՝եսեղի Երջա Հայցին. Գարնո զիս սր . . . , f. 90.
- 18. Ստողիք Երջա Հայցին. Սրբանայ ինն ան . . . , f. 92<sup>b</sup>.—Երջա Սրբանուն. Հարութեալ զիսլոյ շարե . . . , f. 93.
- 19. Խմբակցեցոյ. Զասարակաց առ. բց. f. 93<sup>b</sup>.
- 20. Երկնյի փառեր. Սրբոց Ս՝արարտաց Ս՝ան սրբոց բոց ճարտարաց Հաշակա սր . . . , f. 94<sup>b</sup>.
- 21. Ս՝եսեղիք ծննդեան.—Հարութեան.—Ս՝արարտաց.—Երջաշարութեան, f. 103<sup>b</sup>. Lacking the end.
- 22. [Սեղեկ եղիցիք], f. 112. Lacking the beginning and end.
- 23. Կարգ Սեղեկաց միահամուռ. Սեղեկ եղիցին աղաւթք իմ որպես, f. 120<sup>b</sup>. Here ends the book.

No records, except on f. 96<sup>b</sup> imprints of a stamp with legend: յակոբ ծն. i.e. Yakob servant.

63

MS. Arm. c. 1—Lectionary, A.D. 1632.

Glazed cotton paper, of brownish hue. Size, 13½ x 8½ x 3 in. Text, 9½ x 6½. In two columns, some of 35 lines, some of 33 or less, toward the end of the volume, and ruled on both sides. Quires, 37, of 12 leaves each. FF. 432. One leaf is cut out after ff. 217 and 227 respectively. Writing, large bolorgir, clear and well-formed, but towards the end of the volume becoming bolder and careless. A more recent hand supplies in the margins *passim* passages omitted in the text. Oriental binding in strong wooden plates covered

with brown stamped leather, folios edged in red. It bears a flap, and traces of 3 pegs and 3 studs.

It contains a Lectionary (Ն՝առչողիք), entitled by the copyist, in his colophon, Տարեցիքը. It follows the new arrangement made in the 15th cent., which differs from the old, chiefly in addition of more Saints' days. (Cf. MSS. 26 and 27 of this catalogue.) So it agrees in all but a few particulars with the editions of Venice (1688) and Constantinople (1732). The commemorations of St. Cyriacus and that of St. Vahan Golthnatz are omitted. *Stologia* and *sharakans* with musical notes are added in a smaller hand (the same as wrote the main text), and where (as e.g. ff. 126, 144) the scribe found his archetype defective, he leaves blanks or lacunae.

Throughout the volume the rubrics are in red, and the headings of each day bear a large initial, and a coloured arabesque in the margin. The great liturgical divisions of the year are distinguished by superb head-pieces and arabesques. The most conspicuous of these mark the beginning of the festivals of Theophany (f. 2) and Resurrection (f. 152), and of Pentecost, f. 228. In the one on f. 152 the head-piece includes a vignette of the Despair with the infant Jesus, and on the two sides erect figures of Peter and Paul. These are accompanied on the opposite pages by full-paged pictures by another and ruder hand, of about 9½ x 6½ in., each richly coloured upon gold ground. The subjects of these full-page illuminations are:—

1. The Adoration of the Magi, f. 1<sup>b</sup>.
2. The Myrrhophore woman (two figures) and an Angel at the Holy Sepulchre, f. 150<sup>b</sup>.
3. The Resurrection of the Saviour, f. 151<sup>b</sup>.

The last of these betrays the influence of Italian art.

Colophons (the longest is the final one, f. 431<sup>b</sup>):—

1. Ժատք . . . Երգ ևս անպիտան և անխնայ  
 գրիչս շատեմանսս . . . սկսա և . . . կատարեցի  
 զսր զիս որ կոչի տարեցիքը: քանզի ունի սս  
 զըսր մատունս տունից տերունականաց  
 զսր սր Տարին Տասասանցին զընթերցուածն  
 զսր յակոբոս եղրսյր ան, և կիրեղ և՛՛յ  
 Տայրապետն Տասասանցին . . . ի խնդրոյ  
 պարոն և մեծահասա խաճա բարաշամին  
 և պարբաղին . . . կատարեցաւ սա ի թուական  
 թեան Տայրցոյ և՛ և ձ. ամին: ի Տայրապետութեան  
 Տայրցոյ տեսան մեթեւի և արհիւնպատեան  
 մերոյ մայրաքաղաքիս սր խաշատութի  
 ամբիւ աղանձոյ ի թողատարութեան  
 գարսից շահ՛ սեփա. և ի խնամութեան մերոյ  
 զիս զիս պարոն խաշնապարի. ի քաղաքս

չաւ: Ի զիւց ճուղոյ 'որ և Հինն Հայտա-  
ստանեալց: Ըրդ աղաչեմ զքնթերցողոյ և  
կամ զհարեանցի տեսանողոյ: յիշեցէք ի  
ժամ անարեւն զեմամն՝ զամեն զիսա-  
ճա բարազանն և զարարայն և զճնազն  
իւրեանց զմորան և զմանձանն և թեքն  
իւրեանց զմրտասինն և ըզդոլ զարկիսանն՝  
և Հանդուցեալ եղբարքն ախթարն սաթարն  
և զՀանդուցեալ որդիքն ախթարն մարիանն  
և կոզանիքն իւրեանց սեկտասինն բուսիկն:  
Պարնեալ . . զգարոն բարազանն՝ և զմեծ  
պապն իւր եղբանպաշինն և զմեծ մանն  
զիւանն և իւր պապն միթիմարն և իւր  
Հանիկն զպիւնն և Հաբ եղբարքն աղ-  
բառեցն փիլրաշինն, սասարաշինն զբիզորն,  
և Հաբ եղբարք որդիքն ըստեփաննոն եղ-  
տանրաշինն, մալազանն, զարարենն յակր-  
զանն . . .

և որդ' անյիշելի ստեփաննոս յիճան արժանի  
արարէք եղբարք, և սխալմանն և խոչորոմն  
զիս մի մեղացիք զի իմ կարն այսէ: Պար-  
նեալ յիշեցէք զվարդապետն իմ զիսաւատուր  
զարդապետն և զճագիւղ սորա զմկրտիչ  
զարդապետն և իւր ընտրեալ տէլէան զոր  
պետոս աշակերտն:

Պարնեալ յիշեցէք զիսաճա բարազանն և  
Հաւրեղբարք որդիքն զար գուկանն:

1. Glory, etc. . . Now I, unprofitable and dull  
scribe, no-Stephanos . . . began and . . . completed  
this book called 'Taregira,' because it contains all  
the portions for dominical feasts which the holy  
Fathers fixed, the lectures which Jacobus, the Lord's  
brother, and Cyril, patriarch of Jerusalem, fixed . . . At  
the request of Paron, and of the most faithful Khodja  
Barajam and Paragiaz. . . it was completed in the era  
of the Armenians 1080 (1631), under the patriar-  
chate over Armenians of Tër Moses, and during the  
archepiscopate in our metropolis of Tër Khatchatur,  
a spotless dove. In the reign over Persia of Shah Sëfi,  
and during the government of our village by Paron  
Khadschanazar, in the city of Shaus, in the village  
of Djula, which is the settlement of Armenians.  
So then I pray my readers, as also those who per-  
functorily look at it, to commemorate in the hour  
of the bloodless sacrifice of the lamb Khandja  
Barajam and Paragiaz, and their parents Thoros  
and Thantbak, and their sister Mërtatik and Gul  
Parikhan, and their deceased brothers Mkhithar,  
Saphar, and deceased sons Avetik, Mariam, and  
their partners Oskiatik and Rupik. Again . . .  
remember Paron Barajam and his great grandsire  
Eztanpashkh, and great grandmother Gilan, and  
his grandsire Mkhithar, and his grandmother  
Gayiana, and his father's brothers Albrasej  
Phirbashkh, Satbashkh Grigor; and his father's

brother's sons Stephanos Eztanbaskh, Malazat,  
Zaqarë Yakob Deschan . . .

And now deem worthy of commemoration the  
unmentionable Stephanos, my brethren, and blame  
not the faults and rudeness of my writing, for I  
have here done my best. Again remember my  
teacher, Khatchatur wardapet, and the Illumina-  
tors of the book, Mkrtitch warpet, and his chosen  
pupil Tër Petros his disciple. Again remember  
Khandja Barajam and his father's brother's son,  
Tër Lukas.

In addition to the above colophons at the end of  
the volumes about fifty more short ones are scat-  
tered throughout the text. Thus:—

f. 11<sup>b</sup>. In the lower margin is written in a  
small bologir and in faded yellow ink the draft of  
a contract (արքեանկ ճաշացն լիակատար) between  
the copyist and one Mahdas Stephanos for the sup-  
plying by the latter of paper for the book at so  
many *loumans* to be paid monthly by the scribe.  
The note also stipulates for illuminations, but is too  
obiterated to be read in its entirety.

f. 50. Our prayers are asked for owner and  
scribe.

f. 149. For the owner and his kin and for the  
scribe, who further asks us to remember Mhës' son  
Stephanos (զմեղեփ ստեփաննոս) the furtherer  
of his work. The names are those of colo-  
phon 1.

f. 28<sup>f</sup>. After mention of the owner, scribe, and  
Mahdasi (մահճասի տի) Stephanos, promoter of the  
good work, the scribe continues:—

և ըլնասքմորուս սըր զուկափն . . . մանասոր  
միարանիցն, տէր զուգարին զտէր սարգսին,  
տէր սասունգասուն բինն տէր միթիմարն՝ տէր  
սասարկին տէր մկրաշինն տէր մարտիրոսին,  
տէր քասակին, տէր ստեփաննոսին՝ տէր սյղով  
նահի:

f. 345. In lower margin:—

Երկու շարժմոր: մամասոյ՝ և փիլիթիտանն,  
և սիմոնի սիւնակեղոյ: և պահճի վարազոյ  
խաշին: Սայ թեպ ստեփաննոս որ յայս  
մասոր խոսա զարճութեաց, եղբարք լսեցի  
թե քո անինն թուսնակա սպանուս: Վերլն  
սուս էր սպա երկնաննեց ըսհարի սղան  
սասարկն էր: Թմին Հայոց ունի ըլնց մարդոյ  
միջ չկայր: երեսն սեա սասանային:

i. e. Second *Feria*. Feast of Mamas and Phil-  
temon, and of Simeon of Siunik, and fast of the  
Cross of Warg. Woe to thee Stephanos, who  
to-day was fearfully frightened. I heard from  
the brethren that thy kinsman is slain. His end was  
treacherous. It was Araqel, child of Eridschanantz



Bahar, in the year of the Armenians 1080 (1631). But it was through no sin of human being, but the black face of Satan.

This MS. contains, f. 115 foll. (not the ancient rite of Washing of the Feet on Maundy Thursday, but) the rite of Ephrem Syrus, translated in the 11th cent. by Gregory Wkayaser Catholicos: f. 192, the Epistle of Cyril of Jerusalem to the Emperor Constantine; and f. 229<sup>b</sup>, the Pentecostal Prayers of Chrysostom and the Homily of Nerses Catholicos, called his Panegyric of the Holy Spirit. Like most lectionaries, it gives, f. 113<sup>b</sup>, the bishop's address before the Evening Communion of Maundy Thursday and on f. 10<sup>b</sup> following the rite of Blessing the Waters on the Epiphany.

## 64

## MS. Arm. c. 3—Menologium, 16th cent.

Glazed paper slightly yellowed, many of the margins frayed, but repaired. Size, 14½ x 10½ x 5 in. Text, 11½ x 8. In double columns of 36 lines. Quires, 47, of 12 leaves each. Ff. 561. Hands, two (see below), both bologir, bold and clear of 16th cent., with stress accents for reading and archaic punctuation. A coloured head-piece precedes the text. Red initials and rubricated text at beginning of each feast-day. Oriental binding with flap. Ff. 545-561 are in a later and clumsier bologir, on coarser paper.

Contents, a menologium or *gyumarourg*, after the redaction of Gregory of Khlath, as is expressly stated. The contents vary little from those of MS. 30, except that there are several additional pieces, and an occasional difference of order. These variations are noticed in the following table, month by month. The sections are those of MS. 30; additional pieces are marked by an asterisk and their number is that of MS. 30 after which they follow.

August, ff. 1-37.

13. *Add.* § 5\*. Commemoration of the Catholicos Gregory IV and his brother Nerses IV and their successors. *Begin.* Ի 24ր ամին յաժնանն տրէ վախճանեցաւ նր Կարսեզ . . . ff. 5<sup>b</sup>-7.
17. §§ 12, 12\*. History of the Effigy of Virgin Mary of the convent called Hogvotz. *Begin.* Հարժամ գրասց երանելին Հոգճաննեա զննելու ձեռնին կուսինն Խարժամեյ առեալ առասուկ մի կեղտարի. ff. 14-15<sup>b</sup>.
18. §§ 13, 14, 15. (Acts of Laurus (*Khoros*) and Florus, of Diomedes, of Stephen of Ulmi), ff. 15<sup>b</sup>-19.

23. §§ 23, 24, 25, followed by Stephen of Ulmi with the note: Խորա պատմութիւն գրած է յա. գրաստի մը, i. e. his history was written on Aug. 18, f. 25<sup>b</sup>. (See MS. 30, § 15.)
- 24<sup>a</sup>. §§ 26, 26\*. Timotheus of Palestine, M., f. 26. (Bas. Men. Aug. 19.)
- 24<sup>b</sup>. § 26\*. Agapius and Thecla of Gaza, f. 26<sup>b</sup>. (Bas. Men. Aug. 19.)

September, ff. 37 (*bis*)<sup>a</sup>-79.

2. §§ 41, 42, f. 38<sup>b</sup>.
3. §§ 44, 45, 43, f. 39<sup>b</sup>.
4. § 47. Babylas, Bishop of Antioch. At the end an address 'to the pastors of the church,' wanting in the MS. 30. *Begin.* Եւ արդ լուարտի Հովիւք բանասոր Հաստից . . . բարոյեցեք Համարանկ լառ Կնանու, թն նր Հայրապետին Գարիւղայ . . . ff. 41-42.
10. §§ 58, 59, 61, 62, 63, f. 50.
11. §§ 64, 65, 60, f. 51.
17. §§ 76, 76\*. Trophimus, Dorimedon, and Sabatius (MS. Խարսահանա), f. 62. (Bas. Men. Sept. 19.)

October, ff. 79-118<sup>b</sup>.

9. § 127. *Omitted.*
10. § 129. The eulogium on St. John is attributed to Gregory' [of Khlath]: 'Գրեցոր վարդապետ ճախա յա. թիւոյ.' f. 93<sup>b</sup>.
12. §§ 133, 134, 135, 135\*. Varus and his six companions, in Egypt, ff. 94<sup>b</sup>-95<sup>b</sup>. (Bas. Men. Oct. 25.)
15. §§ 140, 141, 706. (An abridgment.) F. 98<sup>b</sup>.
18. §§ 146, 151, 148, 148\*. Varus, M., f. 102<sup>b</sup>. (Cp. § 135\*.)
19. §§ 149, 150, 159-161, 169, ff. 103-104.
21. §§ 153, 153\*. Malachia vardapet. + 1284, ff. 105-106<sup>b</sup>.
25. §§ 157, 158, f. 111.
- 26<sup>a</sup>. §§ 147, 162, 162\*. Semlat Bagratouni. *Begin.* Ի ինչ Թուականն Հայոց Թագաւորէր Պարսից Կարսով: և Խմբաւ Կարգաւորանկ բարցում մտառ յարգարէր . . . ff. 112<sup>b</sup>-113.
- 26<sup>b</sup>. § 163. Soukias and his companions. 'Գրած է ի Նաւասարդի թէ.' i. e. written out at Navasard, f. 17 (§ 30), f. 113.
30. §§ 168, 168\*. Vision of Proclus on St. John Chrysostom, f. 117.

November, ff. 118<sup>b</sup>-170<sup>b</sup>.

1. §§ 176, 176\*. Eulogium on all saints. *Begin.* Կաթողիկէ եկեղեցի նր երկին Ի յերկր Հաստանեցաւ . . . ff. 120-123.
2. §§ 177, 182\*. (S. Martin, f. 123.)



3. § 181, f. 124.  
 4. § 178, f. 126.  
 5. §§ 179, 180, f. 127.  
 6. § 183, f. 128.  
 7. §§ 182, 182\*. Commemoration of meteors and earthquakes in Constantinople, Armenia (A.D. 726), and Syria (A.D. 728), ff. 130-130<sup>b</sup>.  
 14. §§ 197, 198, 199, f. 141.  
 15. §§ 195, 214, f. 142<sup>b</sup>.  
 16. § 196, f. 144.  
 17. § 201, f. 145<sup>b</sup>.  
 20. § 204, f. 152.  
 22. §§ 207, 209, 208, 205, f. 154.  
 25. §§ 218, 218\*. Lamentation of Moses of Khoren, f. 161<sup>b</sup>. (*Hist. of Arm.* III, 68.)  
 26. §§ 216, 215, 215\*. Miracles to prove that it is good to light candles for the dead on Saturdays, ff. 164-164<sup>b</sup>.  
 28. § 219, f. 165<sup>b</sup>.

December, ff. 170<sup>b</sup>-216<sup>1</sup>.

4. §§ 234, 235.  
 5. § 228.  
 6. § 229.  
 7. §§ 231-233, 230.  
 9. § 237. 'Գրած է ք սեպտեմբեր Գրիգոր Կարգաւ', i.e. 'written out at Sept. 8, find and read' (§ 56).  
 16. §§ 248-250, 247.  
 18. §§ 255, 256.  
 19. § 261. Vision of St. Gregory. *Begin. Մտն արեւ Գրիգոր ընդ հրեշտակին. Հարտատ առնուս զմարգար. հարկն ուր ասանս . . .*, f. 203<sup>b</sup>. (MS. 30 instead of this relates the vision of the same saint concerning the construction of the church of Edchmiadzin.) On this day is also added § 257.  
 20. §§ 262, 262\*, Juliana, V. and M., f. 205<sup>b</sup>.  
 22. §§ 265, 267, 251.  
 24. §§ 269, 270, 258, 259.  
 25. §§ 271, 266.  
 29. §§ 276, 278.

January, ff. 226-279.

3. §§ 285, 285\*. Life of Ter Stephanos vard., son of Ter Yousik, ff. 233<sup>b</sup>-235.  
 4. §§ 287, 287\*. Abraham the patriarch, ff. 235<sup>b</sup>-236<sup>b</sup>.  
 7. §§ 297, 298.

11. §§ 307, 316, 309, 308.  
 14. §§ 315, 317.  
 16. §§ 319, 319\*. Theogones, Bishop of Paria (MS. Գրգոր), f. 255<sup>b</sup>. (Bas. Men. Jan. 4.)  
 23. §§ 331, 332, 295, 296.  
 30. §§ 342-344, 378, 86.

February, ff. 279-329.

2. §§ 347, 348, 348\*. Evagrius of Pontus (the deacon of St. Basilian), f. 282.  
 3. §§ 349-350, 326, 363.  
 4. §§ 352-356, 377.  
 6. §§ 359, 361.  
 7. § 360.  
 8. §§ 362, 364, 365, 368.  
 9. §§ 366, 367, 201, 398.  
 10. §§ 369, 375, 370.  
 11. §§ 407, 371.  
 15. §§ 417, 417\*. St. Yimar (Հիմար, 'fool') of Van, M. in A.D. 1388, ff. 302-303.  
 16. § 379.  
 20. §§ 386-389, 393.  
 23. §§ 396, 394.  
 24. §§ 395, 397.  
 25. §§ 399, 380.  
 29. § 380\* (for leap years). The holy patriarchs Abraham, Isaac, Jacob, and Joseph, ff. 322<sup>b</sup>-329.

March, ff. 329-391<sup>b</sup>.

1. §§ 405, 408.  
 2. §§ 406, 409, 409\*. Commemoration of the Cross, called Gertagal (Գերտաղել). 'Սրբաբն ինքնակալ կայսեր կոստանդիանոսի . . .', ff. 331-332<sup>b</sup>.  
 6. §§ 416, 418, 419.  
 7. §§ 420, 421, 421\*. Narcissus, Bishop of Jerusalem, f. 338<sup>b</sup>.  
 10. §§ 424, 425, 425\*. Commemoration of the paralytic healed by Jesus Christ, ff. 342-344. 'Մարտի անկանալից արքայս և անուկը . . .', f. 342. (Cf. Bibl. Nat. Paris, Anc. Fds. Arm. 65, f. 128, and MS. 91, § 2.)  
 11. §§ 427, 426, 430.  
 12. §§ 428, 434.  
 13. §§ 435, 436.  
 14. § 436\*. Հիշատակ վարդապետն իւր արքայն Գրիգորի հասնայ պատմին. The birth and youth of Gregory I, Pope. *Begin. Մարտի անկանալի կր ի Սրբաբն քաղաքին, և անուկ կանկին, Սրբաբն Գրգոր արքայս . . .*, ff. 348<sup>b</sup>-353.— A legendary story in the style of Oedipus.

<sup>1</sup> For the rest of the volume, in the case of mere transpositions of pieces, the days of the month alone are given to which in this order they are transposed.

21. §§ 450, 451, 454, 452.  
 22. §§ 453, 457, 455.  
 23. §§ 456, 433, 458, 514.  
 24. §§ 525, 473, 460.  
 26<sup>a</sup>. §§ 463, 463<sup>b</sup>. Pherbuta and her sister, etc., MM., in Persia, f. 381<sup>b</sup>. (Curzon, Mar. 28.—Bas. Men. Apr. 5.)  
 26<sup>b</sup>. § 464.  
 31. §§ 472-474.  
 April, ff. 391<sup>b</sup>-426.  
 4. §§ 481-484.  
 5. § 486.  
 6. § 488.  
 11. §§ 495-497.  
 13. §§ 503, 504.  
 14. §§ 436, 436<sup>a</sup>.  
 15. § 506.  
 16. §§ 507, 508.  
 19. § 513.  
 23. § 520.  
 24. §§ 523, 524.  
 25. §§ 525, 522.  
 May, ff. 426-460<sup>b</sup>.  
 11. Omitted.  
 27<sup>a</sup>. §§ 589, 589<sup>a</sup>. Finding of the relics of Lazarus, f. 455<sup>b</sup>.  
 27<sup>b</sup>. § 589<sup>a</sup>. Council of Nicaea, f. 456.  
 29. §§ 594, 595, 596.  
 30. § 597.  
 June, ff. 460<sup>b</sup>-493<sup>b</sup>.  
 10. §§ 615, 616, 618.  
 11. §§ 617, 622.  
 13. §§ 620, 623.  
 14. § 558.  
 20. §§ 630, 631, 631<sup>a</sup>. Marcus and Mocianus, MM., f. 481<sup>b</sup>. (Bas. Men. July 3.)  
 26. §§ 639, 638.  
 July, ff. 493<sup>b</sup>-530.  
 4<sup>a</sup>. §§ 650, 650<sup>a</sup>. Papilia and Paulus, etc., MM., f. 497. (Bas. Men. July 15.)  
 4<sup>b</sup>. § 651.  
 5. §§ 652, 673, 652<sup>a</sup>. Macrina, V., f. 498. (Curzon, July 18.—Bas. Men. July 19.)  
 6. §§ 659, 660, 661.  
 7. § 654.  
 8. § 655.  
 9. §§ 656, 665.  
 10. §§ 657, 658.  
 11. §§ 659, 659<sup>a</sup>. A miracle by holy cross at Van in 475 = 1421, f. 505.  
 12. §§ 663, 664, 434, f. 505<sup>b</sup>.

13. § 666.  
 19. § 672.  
 24. § 692.  
 25. §§ 682, 691.  
 27. § 688.  
 30. § 703, f. 526.  
 31. § 693.

August, f. 530-end.

5. §§ 698, 698<sup>a</sup>. Nerses Shnorhali. *Begin. Չորհարար և Հոգեկին տեր Ներսես . . .*, f. 535<sup>b</sup>.  
 6. § 699. (Transfiguration.)  
 7. § 700. (Vardan and companions.)  
 8. § 701.  
 9. §§ 704, 702.  
 10<sup>a</sup>. § 704<sup>a</sup>. Acts of St. Demetrius. *Begin. Ի Ժաւանական մեծի կոստանդիանոսի . . .*, f. 542.  
 10<sup>b</sup>. § 705.  
 10<sup>c</sup>. § 706. This section contains the story of Baralam and Jovasaph, which is read twice in this MS. Firstly, at ff. 98<sup>b</sup>-100, in an abridgement written in the first hand; and, secondly, at ff. 545-560<sup>b</sup>, in the longer form usually found at the end of menologia as translated and abridged by Asat (see MS. 30, f. 589<sup>b</sup>). This second text is in the later hand which penned the second colophon on ff. 560<sup>b</sup>-561.

Colophons. First, ff. 543<sup>b</sup>-544:—

Փառք եղակի անձանելլը եռահիսակ զաւանութեան . . .

Վասն որչոյ տեսեալ զլոյս . . . բարութիւնս երջանիկ վարդապետն Հոյոյց զօրհոր կլամբեցին և բազում աշխատութեանք և երկասեր վաստակք ժողովեալ զուսարեայ ի զանազան և յազգի ազգի պատմաբանց և ճառարանութեան իմաստուն և Հանձարեղ վարդապետաց և Հայրապետաց . . . Հաւաքեալ փառքեաց . . . ի յըշտանակ լուսաբոյլ ամենց տերութեանց . . .

'Glory to the single ineffable trine Faith . . . wherefore the blessed wardapet of the Hayq, Grigor of Khlath, beholding this . . . blessing, with much labour and toil collected and assembled (its contents) out of various and divers historians and works of wise and eloquent wardapets and patriarchs . . . he gathered it together into one volume . . . for the commemoration of the gleaming festivals of the Lord . . .'

This colophon is imperfect through the loss of one or more folios after f. 544, but at the end of each festival the scribe Daniel commemorates himself and the priest Sion for whom he copied the

work. Some of these notices give details of Sion's family and kindred. Thus, f. 15<sup>v</sup>, the parents of the possessor, the priest Sion, are named *pasian* as Matheos or Mathos and Narhathun or Narkhathun († 1189 Տաթուռ or † 1189 Տաթուռ), his wife (ff. 25, 31<sup>v</sup>, etc.) as Saltebuh (սալտեբուհ), his wife's kin (? *lit.* sister-in-law թեոյն շարին) as Karapet, Yovanes and Mkrtitch, honourable priests (ff. 15<sup>v</sup>, 34, 262<sup>b</sup>, 348<sup>b</sup>, 353, etc.); his sister's sons (թեոյն զարդն) as Nerses, Andrias (or Andreas) and Stephanos (ff. 15<sup>v</sup>, 265, 271, 299<sup>b</sup>, 353, etc.); his children as Yohanés and Yesayi (ff. 66, 81, 88<sup>b</sup>, 128, 142<sup>b</sup>, 299<sup>b</sup>, etc.).

A sister, Igdish (Իգդիշ իգդիշին) of Sion, is commemorated, f. 238.

Two scribes, Daniel and Thomas, collaborated in writing this book. Daniel wrote as far as f. 144, but resumes from ff. 240<sup>v</sup> to 270, from ff. 344 to 384, from ff. 385 to 441. Thomas began at f. 144 and wrote to about f. 240, he resumes at ff. 271 to 343, part of ff. 384 and 385, from f. 442 to end of volume.

The later colophon, f. 560<sup>b</sup>, is in the same hand which added the Tale of Baralam and Jovaspah, and mentions as last owners of the book, Khodschay Thuman and his brother Mahdas Andrias, who acquired it out of their honest earnings, and having bound it placed it at the door of Holy Sion. Their parents were named Nuridschan (Նուրիճան) and Saluar (սալուար) Sultan. Thuman has two wives, Yajip Sulthan (յայիպ սուլթան) and Khanum Alén (խանում ալեն), and the following sons: Latim Yovannés (լատիմ յովաննէս), Nuridschan (Նուրիճան), and Avetiq; and daughters, Nazlun (Նազլուն) and Yesalam (յէսալաւանն), the latter deceased. The son Yovannes has a wife Margaret and a son Astuadsatur.

Mahdas Andrias in turn has one wife Aslî zadén (ասլի զազէն), and another Aullan Fashén (աւլան փաշէն) whose sister is Ati Fashén (ատի փաշէն). His children by them are Khodschay Arajel and Ulukhan (ուլուխան), deceased. A Miridschan (միրիճան) is next mentioned with a wife named Shahum Alén (շահում ալեն), their son Mirza Khan (միրզախան) and daughter Saltar Soltan.

Khodschay Thuman in turn has a brother Mahdas Amiridschan (ամիրիճան) who has one wife Gafar (գափար, գափար or Gaqar) Sultan, and another Khanalén, with sons Astuadsatur, Avetiq, Aulindsch (աւլինճ) and Évaz (յէվազն), and a daughter Khathay (խաթայ).

Mahdas Andrias also has sisters Ya[r]un (յարուն), Fashén, a son Andrias, and daughters Gauzal (գաւզալ), Alén and Anané (անանն), a son Grigor and another Khatchatur. His father's brothers are Usta Gózal (ուստա Գոզալն), whose wife is Saray Khathun, sons Têr Astuadsatur with wife Vard

Khathun and a son Vadanés (վաճանէս), and daughters Ustiané (ուստիանէ) and Hovom Simén (հովոմ սիմեն). His brother is Yemi Bék (յէմի բէկն), deceased, with a wife Saluar Sultan and son Karpet. His other uncle on the father's side is named Ustay (ուստայ) Lazar, whose wife is Thanzakiz (թանզակիզն), and sons Akhidschan (ակիճանն) Karapet and Ohannés. A third uncle is Ustamirum (ուստամիրումն) with a wife Vakhakh (վախախ) Saultan, and sons Astuadsatur, and Asapov (ասապովն) whose wife is Aullan Fashén and son Sargis, and daughters Ilath Khathun (լլատիխաթն), Mananeh (մանանն), Ambar (ամբար) Khathun, and Khana[en] (խանալեն).

Then is mentioned the seal- or god-father Khundabakhk (խունձապախխն), and his wife Paron Khathun, his son Maskhut (մասխուտն), deceased, and daughters Fashabék (փաշապէկն), Gauzal Alén, Ulurik (ուլուրիկն), Marian and Oljan Fashén. A second seal-father is Amir Ezzin (էզզին) with a wife Gózal Alén; sons Astuadsatur and Grigor, and a daughter Khalas (խալաս) Khathun. A third is named Gurias, with a wife Khontcha (խոնչա) Khathun, sons Thoman, Qishi Bék, and Zazibék (զազիբէկն), whose wife in turn is Arzu (արզուն). Gan, sons Emi Bék, Yovannés, Mkrtitch, and Grigor. Another Andrias has a wife Elizabeth and a mother Gózalalén.

Next, Têr Kostand is commemorated with his wife Sapar (սապար) Meliq and son Arpael. Also Aguletzî (of Agul) Lazar and his wife. In the Armenian year 1068 (A. D. 1618) the book was repaired and bound by Mesrop the clerk.

f. 561. A note in the same hand as the above commemorates the priests Muqayil, Grigor, Astuadsatur, a second Muqayil, Barsel, and Petros.

Another hand then adds the priests Andrias and Stephanos, and another name now erased, whose wife is named in yet another hand as Thagubin (i. e. Queen), also his brother Grigor and his mother Elisabeth.

In a rude later hand a note commemorates Têr Barsel, Nurkar (?) Khanun, also Hasip Sôthan and his wife Nuridschan, deceased, and sons Margaré, Petros, Pôjos, Martiros, Grigor, and daughters Salam, Shushan, Dzasmoski (ճաճմոսկին), Anayi, Latam (լատամ), Sargis, Amiridschan.

Other ill-written notes commemorate Madi (մադի), Miridjajn (միրիճայն), his wife Shadum (շահում) Alén, their son Ulukhan and his wife Khanum Alén, their young son Andras, his wife Warwar or Varvar, sister Khathun and another Mulqi (մուլկին). Also Maydas, Khodschay Miridschan and his wife Shayum (շայում) Alén, their son Hayraf (հայրափ), and his wife Gagoyi (գաւգոյին) and son Miridschan.

Some of these persons add commemorations of themselves in the lower margins, e.g. f. 282<sup>b</sup> and elsewhere Khodschay Thounan and his wife Yapip (i.e. Abib) Sultan, and Khanum. Also f. 216, f. 202<sup>a</sup> and elsewhere Mahdas Andrias and his wife Ashljat and Aoljan Fashin.

This codex was written later than the year 1421, the date of a miracle related on f. 505<sup>v</sup>. On the other hand it is previous to 1618. From the style of writing it was probably written soon after the year 1500. Many of the names and titles mentioned in the colophons, e.g. *Khatkha* = lady, *Ulu* = grandee, Sultan, Khan, Ustha (teacher), Ojlan or *Auljan* = youth, Fashabek, Mahdas (pilgrim), Khodschay (*seigneur*), are of Tartar origin and indicate a highly Turcised circle of Armenians.

## 65

MS. Arm. g. 10—Perpetual Calendar, 17th cent.

Paper. Size, 4 × 3 × 1½ in. Text, 2½ × 2 in., of 12 lines in a page. Fl. 149. Writing, notergir, clear, of 18th cent. Oriental binding.

It contains:—

1. Perpetual Calendar, called in Arm. *Պարզառու Տար*, i.e. 'Simplified Calendar,'—consisting of a series of 35 and a half separate calendars, to be chosen according to the Easter-day of the year, which can fall in its limit from the 22nd March to the 25th April, and govern all the moveable feasts of the year. To each of these calendars is applied one of the 36 letters of the Armenian alphabet, called the *year-letter* (*Տարկերթ*), as it appears at the head of each calendar, ff. 18<sup>b</sup>-116.—This calendar, in tabular form, is published in the Arm. Psalters, and in French in the Dulaurier's *Chronologie Armenienne* (Paris, 1859, 4to), with a preliminary notice, pp. 401-405.
2. An additional part, consisting of some Gantz (ff. 1-17) and Hymns from the Night office (ff. 116-149), completes the volume.

Amongst them is inserted an extra chapter upon—

3. The Holy Places (*Տափառակներ և քաղաքներ*) in Palestine and Jerusalem. *Begin.* 'Կաթիկ և առաջին Կաղարկի քաղաք . . . ff. 119<sup>b</sup>-141<sup>b</sup>. (MS. 120, II. 1. Cf. Dasblian's *Catal.*, No. 170, § 7.—Published in *Bazmavep*, 1882, p. 198.)—The volume contains no record. Written probably in Constantinople.

## 66

MS. Arm. f. 26—Prayer-book, A.D. 1611.

Glazed thin paper. Size, 5¼ × 4¼ × 2½ in. Text, 3¼ × 2½ in., of 19 lines in a page as far as f. 243, and then of 21. The quires are numbered as far

as the 38th, which begins f. 392. They are mostly of 12 leaves, but nos. 7 and 23 are lost, 2 has 10, 38 but 8, 25 but 5; before f. 398 and after f. 404 the first and last folios of quire no. 39 are lost; and folios are also lost after ff. 50, 105, 243, 252, 280. The calendrical matter, f. 405 to end, is on rougher unglazed paper in a smaller bolorigir hand. Fl. 436. Writing in bold bolorigir, neat but faulty, large and easy as far as f. 243, then smaller and more compact. Ornamented with red, green, blue, and gold arabesques and initials at the usual places of the Psalter, and at the beginnings of the prayers. Binding in red leather.

It contains:—

I. A collection of prayers for Armenian and other authors, for private use, preceded first by—

1. A psalter, having the usual divisions into eight canons, with their liturgical prayers, ff. 3-237, and final hymns, ff. 237-243. (Cf. no. 15.) The first quire being lost, it begins with Ps. ix. 13, and ends after the half of the prayer of Manasseh.
2. A treatise, probably by John Garnetzi, and of which the beginning is lost, containing—
  - (1) Precepts for the vigil of Lord's Day (*Քանիք իրաւանք. վառն ջաղջ ապաշտուութեան՝ կիրակէին*), by the same. *Begin.* Ո՛ր խաչարարմն որ և կիրակէ. պատուելի և արժանութե՛ն (sic) զԷջեւրոյն . . . f. 244.
  - (2) Precepts for prayer, by the same. *Begin.* Մեծնոյն վարաց առաքելուս. թեանց սահման և շահ եղաւ . . . f. 245<sup>b</sup>.
  - (3) Prayers for each day of a week, by the same,—each of which begins with the initials of his name. *Begin.* Մշակք կիրակէի. յառիակնոց ան և արարչ. բոլորոց . . . f. 247.
  - (4) Prayer to our Lord, by the same. *Պառն ո՛յց ար ի՛ն ի՛ն ի՛ն ի՛ն ի՛ն ի՛ն ի՛ն* . . . f. 251.
  - (5) To the Mother of God, by the same. *Մեծնն մայր Վրճի և ճնալ* . . . f. 253.
  - (6) To Jesus Christ, by the same. *Ո՛ր յալ և Տաճարն ճանապարհ* . . . f. 254.
  - (7) To God, by the same. *Կայնա որ յաղցրութի՛ն առ զառնացուցիչս* . . . f. 254<sup>b</sup>.
  - (8) To God, by the same. *Երկնուոր*

<sup>1</sup> The MS. reads wrongly յաղջ ապաշտարութեան.



- ... թագաւոր. որ վան միջ մեղաւորի . . . , f. 255.
- (9) Sundry prayers, by the same. Հայ ազնեայր մեղք . . . , f. 256.
- 3. The 33rd chapter of Gregory Narekatzi, f. 262.
- 4. Prayers to be recited during Mass, by Mekhithar Gosh (13th cent.).
  - (1) Տր նծ իմ Հն զն բան հօր և կերպարան . . . , f. 267. (Cf. Dashian, *Catal.*, p. 686<sup>b</sup>.)
  - (2) Մենակալ ամենախնամ նծ յամենայնի . . . , f. 271.
  - (3) Before Mass. Երեքաննեայ տերութիւն միջ բնութի . . . , f. 273.
  - (4) Psalm of David returning from Gath, f. 274.
  - (5) Prayer at Elevation of Host, f. 275.
- 5. Prayer for Communion. Սր սր հայր ամենազարդ . . . , f. 277.
- 6. Prayers extracted from the Liturgy. Հայր սր որ անուանեցեր . . . , etc., f. 278<sup>b</sup>.
- 7. Prayers of St. Ephrem. Տես սր գառուապան իմ . . . , f. 287. (Cf. *Brit. Mus. Add.* 19,728, f. 250<sup>b</sup>.—Works of Ephrem (Venice, 1833), iv, pp. 227 foll.)
- 8. Prayer to holy Virgin. Ով Սարիամ մայր բանին նայ . . . , f. 298.
- 9. To the same, by Mesrob vardapet. Սարիամ նմանին մայր լուսայ . . . , f. 299<sup>b</sup>.
- 10. To the same, by John Sarkavag vardapet (12th cent.). Օրնուց կրկնածին (read կրկրածին) . . . , f. 300<sup>b</sup>. (*Sophery*, t. xvi, pp. 135-144.—See below, § 14.)
- 11. To the same,—the 80th chapter of Gregory Narekatzi, f. 305<sup>b</sup>.
- 12. To the Angels,—the 81st chapter of Gregory Narekatzi, f. 307<sup>b</sup>.
- 13. Prayers for holy places in Palestine: ի խորհուրդ նապարէթի. զքո վայրէջմանց վայր վերանայ (sic) . . . , f. 309.
- 14. Selection of the prayers of Sarkavag vard.,—being the 11th, 7th, 2nd, and 10th of *Sophery* (§ 10 above), f. 314.
- 15. Prayer to the Angels (by Nerses Shnorhali), in verse. Մի պաղատիւն առ հոգեղէնաց . . . , f. 330. (Works (Venice, 1830), pp. 267 foll.)
- 16. To the same. Մշկանիմ առաջի նմ գառուկու. թնց . . . , f. 333<sup>b</sup>.
- 17. To the twelve guardian Angels,—with their respective names and powers (magical letters). Հինգա զՍարգսիւղ հրեւրական և ապրիւ յ մ նեղութիւն: Քննա զՍարսիւղ . . . , f. 335.

- 18. To all saints. Ս ան նր և փրկանան շարչաբանաց քոց . . . , f. 335<sup>b</sup>.
- 19. Prayer for all the world. Մարհնեալ հայր նր նծ ճշմարտ սրեան զնց յամ սղաննաց միաց . . . , f. 337<sup>b</sup>.
- 20. Selection from Gregory of Narek,—being chapters 41, 42, 84, 85, 12, 91, 94, 95, 77, and 78, f. 340.
- 21. Prayers of Nerses Shnorhali, preceded by admonitions how to pray. Հաստով խոստովանիմ . . . , f. 356<sup>b</sup>.
- 22. Prayer of St. Basil. Մարհնեմ գրեց տէր երկուշնամիս . . . , f. 361<sup>b</sup>. Two leaves are missing.
- 23. Prayer of Moses the Grammarian (քեթիճոյ). Մարհնեմ գրեց տի. թայ ին զմեղ իմ . . . , f. 364<sup>b</sup>.
- 24. Prayer of Benik vardapet. Տէր նծ անակիրն հղոր . . . , f. 365<sup>b</sup>. (*Sophery*, t. xxi, p. 122.)
- 25. Prayer of Mesrob vardapet. Սր անեղց ես և անսեղծ . . . , f. 367.
- 26. Prayer of Gregory the Illuminator. Մարհնեալ մարտարութի քո . . . , f. 368<sup>b</sup>.
- 27. Of the same. Մարհնեմ գրեց փրկէ յաշխարհի յն . . . , f. 370.
- 28. Prayer of St. Phocas, bishop. Հն ին միանի որդի այ . . . , f. 371.
- 29. Prayer of (Stephanos called) the son of Yousik. Հն միանին նծ բողոքից . . . , f. 372.
- 30. Three other prayers of anonymous authors, f. 373.
- 31. Prayer of the Penitent Thief. Բաց ին զդուն ողորմութե . . . , f. 375<sup>b</sup>.
- 32. Prayer of Anastasius, priest. Վրտեմ տի զի աննրկի . . . , f. 379. *Lacks the beginning.*
- 33. Of the same. Վրտ ամենակալ տի. կեղանս սեղծեր զիս . . . , f. 385<sup>b</sup>.
- 34. Prayer of King Manasseh. Տր ամենակալ . . . , f. 394.
- 35. A moral or sapiential tract, beginning and end lost. *Beginn:* Սարգդն գանն և մեծութիւն . . . *End:* կամ գոց սանն կամ զերդ կամ շնացոց և, ff. 398-400<sup>b</sup>.
- 36. A list of aphorisms, incomplete at beginning and end. *Beginn:* Սր խօսարե (?), յարտաբն խաւարն առ ընց խաւար մեղաց մի շրէնպի: որ և բնի ի լույս աշաց և ի կրնն առմանց: առ մի ջամարեցուցե աշաց իւրաց զմանկ արտասուաց:

II. Hemerological Tables:—

- 1. Tables of Epacts (վերադիր), dominical letters (եթմերեակ), etc., and their explanations,



*Begin.* Ի անախիբ աղիտակիս սյապես արա-  
կադ զեմն թիւն զը . . . , f. 405.

2. Armenian Calendar of Feasts for entire year, in Polish with Armenian characters. *Begin.* Հիւննիսար. Ըն. զուն ն. Օնորայա նիկո շիւքանա . . . , f. 421.
3. List of the Easter Days from the year 1584 to 1702, in Armenian and Christian eras, ff. 433-436.

The final colophon of the copyist on the last page of the volume (f. 436<sup>b</sup>) states that 'This Book of the Songs of David and of Prayer (Մղթամանապարտ), and Almanack (Տոմար),' was written by Andreas the clerk (Իսպիր), and completed in the A. E. 1060 (A. L. 4, A. D. 1511) in Lemberg (Լեմբ), 'under the shadow of the Dormition of the Deipara,' when Sir Melchiseth was catholicos of Great Armenia and Sigismund III king of the Ruzes (ռուս. գր, Russians), for the use of the baron Sefer, son of the baron Nouridjan (նուրիճան). On f. 393<sup>b</sup> we read also: 'And remember me the sinful Lazarus.'

## 67

MS. Arm. c. 19—St. John Chrysostom's Homilies, 15th cent.

Paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2} \times 1\frac{1}{2}$  in. Text,  $6\frac{1}{2} \times 4\frac{1}{2}$  in., 29 lines in a page. Quires, 14, of 12 leaves each. Ff. 166. Writing, notergir. Rubrics in red. Binding, stamped leather boards, clasps gone.

Contents:—

1. St. John Chrysostom's Homilies delivered at Antioch, called also *Homilies of the Statue* (Վիքրք Մեղրիանյաց), and consisting of a series of 21 orations, preceded by an Argument, f. 1.—The Armenian translation is of the 5th cent., and published at Venice, 1861.
2. Of the same, Eulogy on St. Ignatius. *Begin.* Պատուասեր կոչանասարք սակզ բազմա-  
խորակա . . . , f. 156<sup>b</sup>.
3. Of the same, on Almsgiving, Forgiveness, and other Virtues. *Begin.* Ի զանազան երանյազ զունչ ծագիանց . . . , ff. 164-166.

This volume is written, according to the final colophon (f. 166<sup>b</sup>), 'in the country of Vaspourakan, now called Van,' in the village Ararq, 'under the shadow of Deipara the purple-clad (ձիրանաւոր), for the use of Moses of Julfa, doctor in theology.'—It is to be noted, that the unique copy of these Homilies in Venice was made in Van by Father Nerses Sargissian during his voyage in 1843-1853.

## 68

MS. Arm. d. 11—John Chrysostom's Commentary on Epistle to Ephesians, 11th cent.

Vellum, thin and crumpled. Size,  $11\frac{1}{2} \times 8\frac{1}{2}$  in. Text,  $8 \times 5\frac{1}{2}$  in. Double columns, with large margins, of 26 lines each, having on an average 16 letters to the line. Ff. 211. The quires, of 8 folios each, were originally 29 in number; there are now missing the first and last ones, and one leaf after f. 16, namely, the first of the second original quire. These are numbered with the Armenian alphabet in the usual sequence in the middle of the lower margins both of the first and last pages of each quire. The writing is a small ergathagir or uncial letters 3 mm. high, and is executed with much neatness, regularity, and uniformity. The doxologies, that is, the concluding lines of the Homilies, are traced in smaller characters; in these also are supplied on the margin passages omitted by mistake, as on ff. 18, 56<sup>b</sup>, etc. The bolorgir form of the letter յ occasionally occurs, to economise space at the end of lines: e.g. ff. 28<sup>b</sup>, 57, 166, etc. The orthography of the MS. is rather archaic. The words are not separated. Both forms, սյղ and սյլ, are employed, and the writer does not follow any strict rule in the separation of words at the end of lines, though he seems in general to try to close the line with a vowel, and these vowels are charged generally with a dash on the top, as, for instance, on f. 30, սարսն | կուտ. թիւն. սպաշախ | ջե. փորձ ի | բաց. The preposition զ is spelt զը when it falls at the end of a line. Except in the case of constantly recurring sacred words, նն, սր, յն, քն, etc., there is no abbreviation save of the final syllable թիւն as թն. For punctuation a square dot . or crooked comma , is employed; sometimes to mark a pause of less duration than a comma, it puts the , higher than the line, as on f. 16. It uses the diacritical marks " or " over the preposition ի, rarely on զ; and also employs emphatic notes ' ✓ / (ff. 28<sup>b</sup>, 29, 38, 52, etc.), and the inverted comma ' or " for quotations, putting them at the beginning of the lines.—In spite of the care and elegance with which the MS. is executed, not a few clerical errors are found. It is particularly to be remarked that there is a shuffling of large portions of the text, as on ff. 203-210, in the 22nd and 23rd chapters. The following is the order in which the reader must there follow the text:—

After f. 203<sup>b</sup>, col. I, l. 15, յարթեցեր. pass to f. 205<sup>b</sup>, col. II, l. 26, եւ. սառ եթէ . . . , as

- far as f. 205, col. II, l. 25, *Եթէ որպէս*.
- f. 209, col. I, l. 17, *մարդիկ վասն զի . . .*, as far as f. 210, col. II, l. 25, *Հասանաւուն կալցը*.
- f. 207, col. II, l. 9, *յայտնի զմէջս . . .*, as far as f. 209, col. I, l. 17, *Թշամուացի շինիցե*.
- f. 210<sup>b</sup>, col. II, l. 25, *Եւ ոչ անմին*.

Having regard to the equal lengths of these displaced portions, it is easy to see that the dislocation was produced by a transposition of folios of the original copy, unnoticed by our copyist or his predecessor. A former owner allowed the book to lie for an indefinite time without binding (the actual one being quite recent), and to this negligence is due the loss already noted of two quires. The first page is now from the same cause nearly illegible, and ff. 1-6 have been perforated by a hot iron. The upper outside corners of folios are discoloured by damp throughout the volume, as well as ff. 77-144. The margins of ff. 39-46, as well as ff. 163-166, have been cut off with scissors from top to the bottom, slightly impairing the text in some places.

It contains the Commentary of John Chrysostom upon the Epistle to Ephesians,—a translation of the 5th cent., and edited in Venice (1861, 8vo) in vol. i (pp. 672-942) of the author's Commentaries on the Epistles of St. Paul. Owing to the loss of quires, our MS., in its present condition, begins with the words: *զչիւ շատկանս վարս ցոցցոս*, etc. (p. 681, l. 26, of the printed edition), and ends with: *. . . անզի զպատեբազմաց եւ զմարտիցյոս շարք ցոցոս* (p. 932, l. 15).

The MS. is embellished with several marginal ornaments, and has two frontal vignettes inserted in the text, on ff. 123<sup>b</sup> and 133<sup>b</sup>. These illuminations mark the beginnings both of chapters and of the homiletic parts (*յոյոցորակ*) of the commentaries. They consist of outline designs, scrolls either of simple form, or more frequently of intertwined foliations, coloured with red, green, yellow, and sometimes dark blue or dark brown. The pigments employed are crude and without gradation, but contrast all the more strikingly with the beauty of the writing and material<sup>1</sup>.

As to the history of this codex, we know nothing; for the final colophon, if there was one, has disappeared along with the last quire. Of the three short colophons introduced by the copyist (ff. 81,

123<sup>b</sup>, 132<sup>b</sup>), the second one alone records the name of the primitive owner: *զմիզայարս ստացողս ասեփանոս յիշեմիք Ի բրիտանա*, i. e. 'Remember me in Christ, the sinful owner Stephanos.'

A note under the last cover records that this volume was in 1891 at Tiflis in the private possession of Ter Giit Aljaniantz. It was brought by Mr. F. C. Conybeare, of Oxford, to England.

But we can infer something of its history from two copies preserved in the library of San Lazzaro, Venice, nos. 652 and 697, from which the printed edition was made. Both these copies were made by Ter Nerses Sargissian, no. 697 in Tiflis in the year 1852, no. 652 in Althamar. Now the former of these lacks the text comprised in the missing quires of this MS., and it also has lacunae corresponding to the perforation made through the first few folios of our copy (cf. Venice ed., pp. 681, 682, 683, etc.<sup>1</sup>). It moreover repeats the interchange of folios, noted above, as I am informed by the librarian. Sargissian in his note points out that his original was written on vellum in ergathagir. These facts prove that Sargissian's original was our MS., which therefore was in Tiflis as early as 1852, in the possession of Ter Sahak Saharuni, son of Ter Melchised.

Coming to the other copy, no. 652, we know from the notice of the same scholar (Sargissian), that he has copied it in 1849 in the convent of Althamar, in the Lake of Van, from a MS. in bolorgir, executed in the Armenian year 1082 (A. D. 1632) by a scribe named Margaré. This copy is free from the imperfections at the beginning and the end of our MS., but it contains the same dislocations of text. The latter fact proves our MS. to have been closely related to the Althamar copy of 1632. Yet it may be doubted if our MS. was the archetype of the Althamar copy, for the latter here and there affords variants which can hardly be attributed to the capacity of the writer Margaré; such are the words *Համանք չոհեցի*, instead of *Հմանք չիհեցի* of our MS. (pp. 852 and 857, ed. Venice<sup>2</sup>).

It would appear, therefore, that our MS. and that of Althamar, both derived from a common ancestor, in which the interchange of pages was

<sup>1</sup> It may be noted that some of the restitutions made in italics by the editor to supply the lacunae are not correct. For instance, on p. 682, l. 2 from bottom, is omitted the word *անանկէ*, where the first letter *ա* stands distinctly in our MS. (fol. 1<sup>b</sup>). Likewise on p. 682, l. 6, are omitted the words *ապա* after *եւ մից*, which can be discerned in our MS., fol. 2, but in the mutilated form *ապա*.

<sup>2</sup> There is also another remarkable deviation; on p. 856 a long portion (of some ten lines of the print) is omitted in the MS. of Althamar, and this lacuna exactly recurs in the Greek text. But this can simply be due to coincidence. A Bible citation is made at this point of the text twice in identical terms, and led both copyists, through carelessness, to make the same omission.

<sup>1</sup> In this and in some other respects we can compare this volume with that of the National Library of Paris, marked Suppl. 64, which is a fragment of the Book of Isaiah, similarly written on thin vellum and in the same style of character and ornamentation.

found. It is also probable that our MS. originated in Althamar. The excellency of the writing material, the fineness of the penmanship, and the style of characters all concur to show that it was made at a time when that region, namely Vasporakan, was a flourishing literary centre under the royal dynasty of Ardzroonik, which came to an end in the first quarter of the 11th century<sup>1</sup>.

## 69

MS. Arm. e. 20—Cyril of Alexandria, etc.,  
A. D. 1304.

Glazed cotton paper. Size,  $7 \times 5 \times 3$  in. Text,  $5 \times 3\frac{1}{2}$  in. Lines in one page from 24 to 32. Fl. 213. Restored and patched towards the end of the volume. Writing, bologr, small and regular, with many abbreviations. Oriental binding, with broken clasps in brass.

It contains:—

I. Scholia (*Պարայաններ*) and Correspondence of Cyril of Alexandria, concerning the Nestorian dispute—bearing in Armenian bibliography the name of *գիրք Պարայանց*, taken from the first chapter. Title: *Պարայանք յաղագս ժողովանայց Սիմոնին*. Translated by Stephanos of Siuniq. (Cf. MS. 70.—Ed. Constantinople, 1717.)

1. Index of the chapters, f. 3.
2. Why this book is written. *Begin. զքնի խազադութիւնն առքերեղով մեզ և զբնասան ճշմարտութեան . . .*, f. 4<sup>b</sup>. This section enumerates the chief heresies, and gives a brief account of the earlier councils.
3. *Scholia*: On the Incarnation of the Only Begotten,—in 36 chapters. Fl. 8-37. (Cf. MS. 70, § I, 1.—Migne, Ser. Gr. v. 75, coll. 1369-1412.) In the Greek text much is lost.
4. *Correspondences*: Letter of the priest Tiberius and his brethren to Cyril. *Begin. Բարեք էր մեզ լսել թէ երեւր ինչ յաղովութիւն . . .*, f. 37<sup>b</sup>. (MS. 70, ib. 2.)
5. Answers of Cyril to the Questions of Tiberius. *Begin. Եթէ ան որ ի վերայ ամենցունց ձեռս, սոս. առ. . .*, f. 40<sup>b</sup>. (MS. 70, ib. 3.)
6. Letter of Cyril to the Emperor Theodosius on the feast of Easter. *Begin. Բ՛տ ուրեմն սրբազանն գիր Սիմոն իմաստութեան . . .*, f. 48. (MS. 70, ib. 4.)

<sup>1</sup> We can scarcely suppose our MS. to have been written in Cilicia. The homiletic part of the third chapter inserted in his commentary on the Liturgy by Nerses of Lambron (xii. 5) shows several variants, some of which are better than the readings of our MSS. We infer that in Cilicia there existed another group of copies.

7. Of the same to the Empress Eudokia. *Begin. Սրբայ զանայինն և երկնաւոր բաճանայազարկն . . .*, f. 52. (MS. 70, ib. 5.—Migne, Ser. Gr. v. 76, coll. 1335-1419.)
8. Of the same to the devout ladies, ever virgin sisters of the orthodox Emperor Theodosius, Arkadia and Marina. *Begin. Պարեկ շատնութիւնն առքերեղան և պարծան սրբայ եկեղեցւոյ . . .*, f. 81<sup>b</sup>. (MS. 70, ib. 6.—Migne, ib., coll. 1202-1222.) The Greek text lacks the title.
9. Of the same to the Emperor Theodosius on the orthodox faith in our Lord Jesus Christ. *Begin. Սր ի մարդկեփառաւորութիւն վերադառնութեամբ . . .*, f. 88<sup>b</sup>. (MS. 70, ib. 7.—Migne, ib., coll. 1133-1200.)
10. Of the same to the same after his return from the Council of Ephesus. *Begin. Ըճայինն և անմահ և բարեբոյս իշխեցողն թմութիւն . . .*, f. 113. (Migne, ib., coll. 453-471.)
11. Of the same, that Christ is one, at the request of Ermas against Nestorius. *Begin. Վերեղատ. Ռանմայ սրբազանք յաղագր . . .*, f. 120. (MS. 70, ib. 9.—Migne, Ser. Gr. v. 75, coll. 1253-1362.)
12. Of the same to Secundus (MS. *Սուկեստ*), bishop of Dioscoris in the Canton of Isauria. *Begin. Ընթեկցայ զթուղթից զոր առ ի բարեղ սրբութեան . . .*, f. 155. (MS. 70, ib. 10.)
13. Second letter to the same. *Begin. Հայտնի կազուցանէ զմեր ճշարտութիւն որպիսինն զմա . . .*, f. 158. (MS. 70, ib. 11.)
14. Of the same to Acacius of Melitene, pointing out how he wrote to the Easterns. *Begin. Սեծութիւնն եղբայր և բանք բազումք . . .*, f. 160<sup>b</sup>. (MS. 70, ib. 12.—Migne, Ser. Gr. v. 77, coll. 181-202, under the title: Epist. XL.)
15. On the same, Answer to a letter of John of Great Antioch, whom he wished to win over from the Nestorian ideas. *Begin. Ռեախաբան երկեր և զնմայեղ երկեր . . .*, f. 166. (MS. 70, ib. 13.—Migne, Ser. Gr. v. 77, coll. 173-182, under the title: Epist. XXXIX (al. XXXIV).)
16. On the same, Testimonies collected by Cyril from the holy fathers in refutation of Nestorius. *Begin. Սրբայն Պետրոսի կարեւորագրայեանն Ըղեբանցրի . . .*, f. 168. (Mansi, ed. Florent., tom. iv (1760), coll. 1183-1193.)—Amongst the citations is one from 'Jesus, bishop of Khorchoruni,' Տեսանէ Հեսուայ խորխորունաց եպի. *Begin.*

Ընկառնու շահ անմահասեի բարգասու թր . . . , f. 171.—At the end: Ըստ թիվ զլուրք բնիքն բնիքն և ի յիստուսաց ժողովի ի բուծու թի Կեստարի, i.e. these chapters were read at the Council of Ephesus for the refuting of Nestorius (f. 172).

17. Colophon of Stephanos of Siunik the translator, without title, f. 172. It agrees word for word with the colophon of the version of Dionysius the Areopagite of the same translator (MS. Arm. e. 33 = 73. § II, 8), differing only in the date, owing to a like discordance in synchronisms. Taking as accurate the expression 'in the second year of the reign of Astas' (read *Anastasio*), we obtain the year 714-715 as that of the translation. The dates given are 6224 of creation, 14th indiction, second year of Astas (*ասասաթ*). The translation was made from an 'accurate' copy in Cpl. by David the Hapatos, purveyor (*կենտաթ*) of the royal table, and Stephanos rhetor, pupil of Moses, bishop of Siunik.

18. An epilogue, by an anonymous scribe, in an obscure paradoxical style,—referring to the preceding collection of treatises against Nestorius. *Begin.* Ըստ հասցու վանհնչ գրուակ գերահասցեց . . . , f. 172<sup>b</sup>.

19. Letter of Cyril to Anastasius, Martinus (or *Martianus* after MS. 70), John, and other orthodox cenobites. *Begin.* գուսու ժաւորու թիւն և զքանախորութիւնդ ձերայր սիրոյ և այժմ ոչ փոքր ինչ գովեցից . . . , f. 173.

Explanation of the Nicene Symbol. *Begin.* Հուսասանք ի մի նծ հայր անմահալ, աննայն երևեկեաց և աներևութից արարիչ . . . , f. 175. (The MS. e. 36 = 70 inserts this article after § 15.—Cf. Migne, *l.c.*, coll. 289-319, under the title: Epist. LV.)

II.

1. Discourse on our Lord's birthday, by Theodosius (or *Theodotus* according to MS. no. 45, § 14) of Ancyra. *Begin.* Պայծառ և հրաշափառ և մերանայ ամերի խորհուրդ . . . , f. 182<sup>b</sup>. (MS. 70, *ib.* 2.—Migne, *l.c.*, coll. 1349-1370.)

2. Second discourse of the same, on the Epiphany. *Begin.* Պայծառ և մերանայ յիս ամեր պատճառ . . . , f. 190. (MS. 70, *ib.* 3.—Migne, *l.c.*, coll. 1369-1386.)

3. A question concerning the Son: since Son and Spirit are from the Father, why are they not called 'Brethren?' *Begin.* զի որդի և հայր ի հօրե ն՛մ ընդեր ոչ ասին եղարք . . . ,

f. 195. (Cf. Karamianz, Berlin Catalogue, no. 31, f. 253<sup>b</sup>.)

4. Heretical doctrines, 64 in number, of different sects. Ը. Պայծառ իցէ անշունչ և անզգայ ասել ասեղծեալ Ընչ զնարասեղծն, և ապա փշեալ ի նա ողի . . . , f. 195.

5. Answers to the above sentences. Ը. Ոչ է պարս անշունչ և անզգայ ասել ասեղծեալ Ընչ . . . , f. 196<sup>b</sup>. (Cf. Karamianz, *ib.*)

6. Compendious sketch of heresies and schisms, with the name of their authors, 77 in number. *Title:* Հարազդյուն թի հերետանոցաց և պանդից. *Begin.* the first item: Ը. Ոչ է պարս եղծանել զգիրս սուրբ և փրահանել այնթիկ գրել թան սարտաբ, որպէս Ը. բաննն, ff. 198-210<sup>b</sup>. (Cf. Karamianz, *ib.*) At end the note in another hand: 'Remember the Lord John, vard. of Medsoph Wang, and Thomas, a searcher after the word; and also this: 'the writing fails.'

7. David of Bagrevant (7th cent.) against the heretics. *Title:* Ղաւթի փիլիսոփայի թան հասաց ընդդէմ հերետանոցաց. *Begin.* Պատրաստ իցեր սուլ պատասխանի, ասէ հատարանազարչ յասարեալն Պերաս . . . , f. 200<sup>b</sup>. (Cf. Karamianz, no. 31, § ii, *ib.*, f. 262.)

8. Of the same, on the nature of Christ, by command of Anastasius, Armenian catholicos (661-667). *Begin.* Ըստ զի թո բարեփառութիւնդ յոժարեաց դասանութիւն յերկարանչի բոցն հասաց . . . , f. 205<sup>b</sup>.

9. Of the same, on the same matter, by request of Ashot the patrician. *Begin.* Ըստ զոր հարցանէր ոմ բարեփառութեան հարցափորձող . . . Որ մի անն բնութիւն Ըստնն . . . , f. 208<sup>b</sup>.

10. Theodorus, called Dagon (*Պազոն*), disciple of the same David, Refutation of those who hold by two natures. *Begin.* Ընտացանքն Ըստն ն՛մ ի մարդեանն . . . , f. 210<sup>b</sup>.—Eight short chapters.

11. Explanation of the Signs of Prosody, etc., f. 212.

f. 213. Colophon:—

Փառք . . . փերջինն թանախրաց, և արուպո պետաց՝ յովհաննէս կոչեցեալ ինչորոշ թանն տեսան յուսուք՝ զոր ի վնչ ժամանակաց՝ աննայնալ կարտեսար յեղակարծ ժամուս, գտեալ եղև ՚ի յարկեղս զբոց՝ ի հին վարձարանի, ի հերթման վանս կոչեցեալ առ սոս ծերուն բարունայ ՚ի ձեան համխրակ եղբարք մեր յովանիս օրմակ



մեզ եւ . . . Ըրդ եւ մեղադարտութի մանկուն  
 եկեղեցւոյ յոյճաննէս փարգայեա՛ զբնի  
 բազում աշխատութեամբ ի փոխելում ինձ  
 և իմոցն զպար Տամէրակ եղբար իմոց  
 աղաւեն զպատահեալոց ի սմին յիշել առ քո  
 զմեզ զբնաւ և զբարեմբա զգարուն  
 սմբի մուլն ծաղկեալ զսակար իւրոցն՝  
 և ծնոյսք Տանդերն որ զգարակց շոր-  
 Տեաց և զփոխանկեցունքս մեր զսոր  
 Տարք, զմահոս սակաւննս զբրից Տայր և  
 զմեւ սակաւննս, և զմարտիրոս . . . և զիս  
 ծնողք իմոցք . . . զբնացաւ սա ի թփն  
 մեզք ի զուռն լուսարբի սնարատ կըրս  
 սնարանս . . .

<sup>4</sup> Glory . . . I the last of philologists and lowest of officers, John, called a seeker for the word of the Lord Jesus, which at an early time I longed for and needed; in a changeful seeming hour, this was found in a chest of books in the old school, in the Wanq, called of Hermon, at the feet of the old Rabbi, by Hamshirak, our brother John, he gave us the copy . . . But I, sinful among the children of the church, John Vardapet, wrote it with much trouble, for the use of myself and mine, of Lazar Hamshirak my brother. I pray them who read it to remember in Christ the above-mentioned, and also the much-gifted Paron Amir Mulqn with his abounding offspring, and with his parents, him who bestowed the paper; also our monks, holy fathers, Mahdas' Stephanus the Elder father, and the other Stephanus, and Martiros . . . and myself with my parents. . . . It was copied in the year 843 (A.D. 1394), at the door of the illumining pure virgin Mariam. . . .

There follows more, but it is rubbed out or effaced by damp. At the beginning of the volume, f. 2, is another notice of a benevolent and faithful man of God, who was the last to renovate and give the book as a memorial of himself and his parents, to wit, the Father Nuridechan (Նուրիդեան), his mother Phasheken (Փասեկեն), his spouse Armalan (արմալան), his sons Amir, Mkrtitch, Margar; his daughters Nónofar (Նոնոփար), Ébath (էթաթ). His brother Yovanés (Յովանէս), his spouse Éthar (էթար), sons Aslan (ասլան), Yekhanés (յեկանէս), Yovanés, Zaqar (զարար), Araçel, and his relatives living or defunct. We are begged to commemorate and repeat a *Deus Misereere* for Avetiq, for Aslan's spouse Khalinar (խալինար), for Amir's spouse Ojid (օյիդիդ), for Shushan (շուշանի); in the year 1120 (A.D. 1671).

The Scholia of Cyril have been published from this and the next codex by Dr. F. C. Conybeare, in the Series of the Oriental Texts and Translations.

## 70

MS. Arm. e. 30—Cyril of Alexandria, A.D. 1689.

Glazed Turkish paper. Size,  $8\frac{1}{2} \times 6 \times 1\frac{1}{2}$  in. Text,  $6\frac{1}{2} \times 3\frac{1}{2}$  in., of 29 lines each. FF. 197. Writing, bolorgir regular. Binding in leather, of 18th cent. Rubrics and bird initials, with marginal scrolls in purple before each chapter.

It contains:—

I. Scholia and correspondence of St. Cyril of Alexandria. Similar to MS. 69, but with some differences in the ordering of chapters, as follows:—

Table of matters, f. 4.

1. On the Incarnation of the Only Begotten, f. 6. (Cf. MS. 69, I, § 3.)
2. Letter of the priest Tiberius, f. 23<sup>b</sup>. (*Ib.* § 4.)
3. Salutations of Cyril, f. 36. (*Ib.* § 5.)
4. Cyril to Theodosius, f. 42<sup>b</sup>. (*Ib.* § 6.)
5. Cyril to Eutochia, f. 45<sup>b</sup>. (*Ib.* § 7.)
6. Cyril to Arcadia and Marina, f. 74. (*Ib.* § 8.)
7. Cyril to Theodosius, f. 81. (*Ib.* § 9.)
8. Cyril to the same after his return from Ephesus, f. 104<sup>b</sup>. (*Ib.* § 10.)
9. Of the same, that Christ is one, at the request of Ermiias (MS. *Erermias*), f. 111. (*Ib.* § 11.)
10. Cyril to Secundus (Սեկունդոս), f. 151<sup>b</sup>. (*Ib.* § 12.)
11. Second letter to the same, f. 155. (*Ib.* § 13.)
12. Cyril to Acacius of Melitene, f. 158. (*Ib.* § 14.)
13. Cyril to John of Antioch, f. 165<sup>b</sup>. (*Ib.* § 15.)
14. Cyril to Anastasius, etc., f. 168<sup>b</sup>. (*Ib.* § 19.)

II. 1. Explanation of the Nicene Creed, f. 170:—

2. Discourse of Theodosius (*sic*) of Ancyra on the Saviour's Birth, f. 178. (*Ib.* § 2.)
3. Of the same, on Epiphany, f. 186. (*Ib.* § 3.)
4. Cyril's Discourse on the holy Deipara, delivered in the Council of Ephesus, against Nestorius. *Begin. Պարտա է մեզ բանս և շորհոցք 19եալ . . .* f. 191<sup>b</sup> (Migne, Ser. Gr. v. 77, coll. 1029-1040).—At the end a note in red: 'These chapters were read at Ephesus for the deposition of Nestorius.'
5. Colophon of Stephanos of Siunik, the translator of the first part of the contents above (I, §§ 1-14), f. 195<sup>b</sup>. (Cf. the preceding MS., § 17.)
6. An epilogue, by an anonymous author, without title, f. 196. (Cf. *Ib.* § 18.)

On the last folio (f. 197) of the volume are different records. The first one is the colophon of the copyist, named Sargis, priest, son of Johannes and Tatkm (Տաթկոս), stating that he has transcribed the volume in the A.E. 1138 (A.D. 1689) in the royal city of Sbôsh, now called Aspapen, in



the village-town Djulay, i.e. Julfa, 'under the shadow of Holy Bethlehem,' the king being Shah Soleyman, the catholicos Eliazar, and the archbishop of Julfa Stephanos. The notice is closed with a long list of the relations of the writer, viz. his mother's sister Thalithé, his brother Ephrem, with his wife Nanadeshan; also Sir Sargis, and 'my grandsire Sir Sargis and his wife Mariam,' his mother's grandsire Anagel and his wife Thagnhin; also Sir Sargis and his wife Azat Khan, and his daughters Folorithé, Anay, Urullu, and Catharine. He has also a short notice on f. 74.—The second record in bologir, joined to this colophon, is of a certain Grigor, son of the Kholscha Johannes and the Khathun Mariana. He names his brother Ohan Dschan, his wife Manuk Nazlu Khan, lately deceased; also Paron Grigor and his last wife Shmél, and his infant son Petros Dschan, and his daughters Anay Khanum, Mursakhanum, Zebithakhanum, attesting that he has got the volume for 50 silver tumans. The same Grigor, under his signature, in a scrawling hand, transfers, on the same page, the volume to Astouadatoour Vardapet in A.E. 1140 (A.D. 1601).—We read also in the same page, in a note under the date of 1834, the name of a Yordan Nersesian, probably an owner.

The first two colophons run as follows in the Armenian text:—

Որոյ ամեն առաւ շնորհին կատարեցի . . . Սարգիս կրկնս, որ անուամբն է՛մ կոչեցեալ քահանայ, և ոչ գործով: Ի թուականութեանս ճարուս: և՛. և՛. 87 ը՛ ասորիկ անդին, 47. շնորհին ան սխալ և ողբմունքեամբ շորին կատարեցի՝ զոր՝ զիրար որ կոչի պարայմանց: յաշխարհի պարսոց արքայանիստ քաղաքիս շոչ կոչեցեցայ՝ որ այժմ՝ ասպահան արտաւայրի, քի զեղաբարաբար ջուլյունոնոց հոգեմեա. որ բեղլանեմ, քի թագուս. բուն շայ սիւնանին, և զհասպետութեան հայոց հանուրց սեպից անամ և զխարս: և՛ քի՛ իրախեսչութեան շահան շահան պարսկաստանի հեղահոգի արհիւկիս. կողոպտի . . . անամ ասեփանտի . . . յիշեցեք զմեզն իմ զոհանան, և զմայրն իմ սաստկան, և զմորաբարն իմ զմայրիքն, և կրայրն իմ կեթեմ, և զկողակիցն իւր շանտանն յիշեցեք: Կարնեալ յիշեցեք զոր՝ սարգիս, և զպայն իմ որ՝ սարգիս, և զկողակիցն իւր մարիան, և զմոր պայն իմ ասաբն, և զկողակիցն իւր թագուհին: Կարնեալ յիշեցեք՝ քի բրիտոս զոր՝ սարգիս, և զկողակիցն իմ աղաս ամեն, և զստեղբս իմ ֆոյորթիքն, անային, և ուրուղլուն, և կատարեմն:

Then in other ink, and perhaps another hand, the following:—

Երբ ստացաւ որ՝ զիրար կոչի (sic) պարայմանց . . . պոլյատա պարն զիրարն, քի հայալընչից իւրոց յիշատակ իւր, և ճնարացն իւրոյ խաղայ յոհհանմանն, և մորն իւրոյ խաթան մարիան: և՛ հարապառ կրայրն իւր ոհանեանն, և կողակիցն իւր մանուկ շաղլուխանն, որ յայժմ՝ ամբ հանգեաւ . . . զարնեալ յիշեցեք՝ քի՛ զպարն զիրարն, և զմորին կողակիցն իւր շմլն, և զորին իւր՝ նորարողոջ պետրոս շանն, և զպսակբն իւր, անայի կանուան, մարտախանուան, և զերթմայ կանուան . . . արք ստացաւ զոր՝ զիրար, յիշան զեկան արձամի, որ պարակ բաւով լինի թուամն:

A still later colophon ends the page thus: 'I, the worthless Nereses, wrote this in the year 1283 (արձագ: A. D. 1734), April the sixth.'

71

MS. Arm. c. 35—Cyril of Alexandria, Ephrem, Vardan, A. D. 1382.

Oriental paper, brownish. Size, 7½ x 5½ x 2 in. Text, 5½ x 4 in., of 22 lines in a page. Ff. 187. Writing, bold bologir. Binding, brown stamped leather, with a flap. Ornamentation, red initials and first lines, with a few red arabesques in margin. The quires are of 12 leaves (except the last), 16 in number.

Contents:—

1. Commentary on Ezekiel, by Cyril of Alexandria,—mentioned neither by Zarbanelian nor by Somalian, and unknown in Greek either, except for some short fragments reproduced in Migne, Ser. Gr. v. 70, coll. 1458-1459, and taken from Mai. The MS. gives excerpts from a longer commentary upon chap. 1, verses 1-4, on chaps. 4, 25, 29, 37, 38. Ff. 2-27<sup>b</sup>.
2. Commentary on parts of Ezekiel, by Ephrem,—known to Zarbanelian only by name. The first chapter is entitled thus: Վ ամն շինութեան տաճարն, մեկուն թիւն Նփրեմի, i. e. 'on the building of the temple,' and begins: Վերսկիան յս ամբ Սեղեկիայ թագուս. բնն եղև . . . f. 2<sup>b</sup>. The succeeding sections of commentary are as follows:—

Chap. ii, 5 and 7, 11, 2 զայ Նանակե զանգիտութի, այլ չից սեղի տայ ապաշխարութեան . . . f. 3<sup>b</sup>.

- Chap. iii, 22, *Գանդի լուս թիւն տեսու-*  
*թիւնն անային յարմարագոյն ե...*  
f. 36<sup>b</sup>.
- Chap. viii, 1, *Հոյսանի է մարգարէիս ընդ*  
*յիքանայ է գերութի մասանէլ...*  
f. 52<sup>a</sup>.
- Chap. xii, 1, *զՏասարակաց զվոյրիւն*  
*զՏոպոզն քրասու յայնն սոց...* f. 66.
- Chap. xvi, 1, *Գարի է յանցանցն յանդի-*  
*մանն թիւն...* f. 80.
- Chap. xvii, 1, *Գրիմակու աննէլ նոս*  
*զմարգարէութիւնն Տրամայէ...*  
ff. 97<sup>b</sup>-121.

3. Commentary on Daniel, by Vardan Vardapet (of Halat),—published in Constantinople, 1825, as Appendix to the Commentary of XII Prophets, by Nerses of Lambron, pp. 242-248. It begins with a prologue:

*Հոյեոր քի եղբորք մք ե արզեակք յոմար-*  
*բեցն, etc.* ff. 122-185. In this and in the epilogue: *Եւ ինձ իսկ անորմանիս եզե*  
*փորք ինչ ըսգնալի վաստակել...* f. 185, the author declares that he undertook the work at the instance of Grigor Vardapet and others, as well as of 'my brother Sarkavag Vardapet' (written *սարգ-վան*), that he commenced it in the year of A. E. 717 (A. D. 1268) in Khor Virap (a convent near Artashat) and completed in the following year in the monastery called Aldsch (*Լճոյն*) 'in the presence of St. Stephen.' He asks our prayers for the *Երթասուս քոց պարանոց*, Sadon, Smbat, Prosh, Qurd, and all dwellers in the land. The authors from whom he compiled it were the Syrian Ephrem, Hippolytus patriarch of Rome, and Stephanus of Siunik, whose names are indicated in the margin against sections of commentary derived from them. Prof. W. Marr has collected the pieces of Hippolytus here given from another codex and published them.

The copyist of this MS. was named Johannes; whose colophon (ff. 185<sup>b</sup>-187) states that he transcribed this volume by order of John and Cyriacus Vardapets of the 'famous convent of the Holy Cross, in the district of Spatkret (*Սթպակրետ*), a place facing the town of Khizan' (south of Bitlis). He wrote the book as a memorial of himself and his parents and male kinsmen, for the instruction of himself and his brethren, among whom he mentions the religious Jacob; he entreats us to commemorate John the religious, who lent him his archetype, and who loved, received, and aided him to eat and take repose; also Stephanos, a religious brother of John just named, who has passed away;

also Mkrhtich, who prepared the bread, and Vardian a priest who bestowed on him a habitation, and all the brethren gathered therein. Also Thomas, a monk, who supplied the text of Daniel. The book was written under the shadow of the Theotokos and of St. George the general, opposite the city of Ostan (*ոստան*). In conclusion he asks us to forgive his blunders in writing. Dated in the year 831 (A. D. 1382). There follows a later note, f. 87, by an owner, Zachariah Vardapet.

The first notice coincides with a note of Zarthanelian (*l.c.*, p. 461) that 'the only known copy of the Commentary of Ephrem is extant in Van,' which is not far from the above-mentioned places.

## 72

## MS. Arm. f. 9—St. Nilus of Sinai, etc., 15th cent.

Paper, glazed brownish. Size,  $6\frac{1}{2} \times 4\frac{1}{2} \times 3$  in. Text,  $4 \times 2\frac{1}{2}$  in., of 15 lines in a page. Ff. 387, paginated in Armenian letters. Ornamentations: rude head-pieces on ff. 287, 340, and marginal arabesques. Written, it would appear, in several *notergir* hands, but probably by the same scribe, in the 18th cent.; the orthography is faulty. Binding of brown stamped leather, with a flap.

## Contents:—

I. A large selection made, without regard to order, from the Book of Elegies of Gregory of Narek; it comprises about 64 chapters out of the original 94, a notice of Gregory of Narek of himself as living under the Emperor Basil being added, ff. 1-285.

II. Selection from the works of St. Nilus of Sinai, from the 5th cent. translation:

1. On Prayer, in 150 chapters (the Greek text being 153). *Begin. Որ որ կամուցի աննէլ տնու շահս խոնկի...* f. 287. (Venice ed. in the *Life of Fathers* (1865, 2 vols. 8vo), t. II, 700-725.—Migne, Ser. Gr. v. 79, coll. 1167-1200.)
2. On the Eight Evil Spirits. (Cf. MS. d. 17.—Migne, *ib.*, coll. 1145-1164.)
  - a. On Wrath (*Գարկու թիւն*), f. 313.
  - b. On Melancholy (*Չանձրութիւն*), f. 315. (Ven. ed. II, 654-655.)
  - c. On Vainglory (*Որաստուս թիւն*), f. 317. (Ven. ed. II, 656-657.)
  - d. On Pride (*Գոբարտուս տնութիւն*), f. 319<sup>b</sup>. (Ven. ed. II, 658-662.)
  - e. On Gluttony (*Որովայնանոցութիւն*), f. 325. (Ven. ed. II, 641-643.)

- f. On Fornication (*Պանդուխտիք*), f. 329. (Ven. ed. II, 644-647.)
- g. On Avarice (*Բարձախնդրութիւն*), f. 334. (Ven. ed. II, 647-650.)
- h. On Sadness (*Տրտնութիւն*), f. 337. (Ven. ed. II, 652-654.)
3. Discourses (*Շարք*).—in 93 sections. *Title*: *Սուրբ Տօբն Երկոսի սասցեալ Տառք նստապիտութիւնք և ի Տրտնարութեան յաշխարհէս բարի քր կարմահատա . . .*, i. e. Of our holy Father Nilus, Discourses. Upon Virtue and Retirement from the world, abridged . . ., f. 340.
4. Spiritual counsels,—in 66 sections. *Title*: *Խրատ Տղեակաւ և զինակք արդարութեան Begia. ն զերկոսն նյ ուրիշիք ի գլուխն ք . . .*, f. 352.
5. Spiritual counsels, on the word of life,—in 233 sections. *Title*: *Խրատ Տղեակաւ սակալ զբանն կենաց մարդկան սղուց կեցուցանել Begia. ն զի այս և սկիզբն Տրտնարելոյ յաշխարհէս . . .*, f. 358<sup>b</sup>.
6. Counsels of gentleness, and precepts to beware of women, and about the future life. *Title*: *Խրատ յաղաք Տղեակութեան և զգլխն ի կանոն և վանն Տանդերեան կենաց յախանական, etc. Begia. ն Ար ցանկայ կենաց յախանոց, զք պարտասանաց սրբոց . . .*, f. 372.
7. Counsels for those who wish to find salvation in monkhood. *Title*: *Խրատ որ կամն զչիբնականն կրնաւ որի, etc. Begia. Ստեղծ յորտ աղթմել կամնայ . . .*, f. 380<sup>b</sup>.
8. On the preference of prayer before all things. *Title*: *Եթէ պարտ է զարթնն նախազրել քան զամ և ինչ վանն ազգոս. Begia. Վանայն զարթով սիրելիք և նախ քան փրկելն մերոյ . . .*, f. 383<sup>b</sup>.
9. Precepts to young people. *Begia. Պարտ է մանկաց ճշնեալ և կրթել զմարմնս . . .*, f. 385<sup>b</sup>. (Cf. MS. d. 17, § 24.—Ven. ed. II, 676-678.)

From the many records of the copyist appended to several of the chapters, foll. 33<sup>b</sup>, 82<sup>b</sup>, 121, 132, etc., we gather that the name of one of the scribes was Avetiğ. On ff. 11 and 371<sup>b</sup> he commemorates his parents, Khodschay Babağ (բաբայ), and Ulu Khathun (ուլուխատն); his son Babadschan (բաբաձան), and his daughters Khalaf (խալաֆ), Uljüo (ուլյու), Sophik (սոփիկ), Oskatit (ոսկատիկ). On f. 385, in a final notice, he mentions all these afresh, and adds a daughter Anna,

Jacob Dschan (deceased), Abdmessiah (*աբմեսիահ*), Philip (*փիլիպոս*), Mariam. None of these notices are dated.

## 73

MS. Arm. e. 37—Dionysius [Pseudo-] Areopagite, 17th cent.

Two separate MSS. are here bound in one volume, the first, written in 1662, is on glazed paper of brownish hue; the second, written on white glazed paper, in 1653. Size, 74 × 6 × 3 in. Text, 54 × 4½ in., in double columns, of 33 or 35 lines each, as far as f. 250, thereafter of 25 or 30. Ff. 483 + 3 left in blank. In 22 numbered quires of 12 leaves (except last, which has 4) as far as f. 251, where their numeration begins anew, the rest of the volume containing 20. Three columns are left in blank on f. 91. Writing, bologir, regular throughout, but more compact in the first half of the volume than in the second; bird letters, rubrics, and marginal arabesques also adorn the first half. Binding, red stamped leather of the 17th cent., with 2 tongs and brass studs.

It contains two translations of the writings of Dionysius Pseudo-Areopagite (Migne, Ser. Gr. v. 4), one of the 8th cent. by Stephanos of Siunik, from the Greek, and the other of the 18th cent. by Stephanos of Lemberg, from the Latin, both with scholia. In our copy the new translation precedes the old one.

I. The new translation (cf. Brit. Mus. Orient. 2619) comprises:—

1. Preface of the Translator. *Begia. 'Կար քան զանարկելի սրբոս թիւն արժան փարհանի պատմաւ արտազրել թէ վանն էր Տանդերեկեցոյ . . .*, f. 4.
2. On the celestial hierarchy, f. 5.
3. On the ecclesiastical hierarchy, f. 62.
4. On the divine names, f. 117<sup>b</sup>.
5. On the mystic theology, f. 219.
6. The ten letters, f. 225<sup>b</sup>.—At the end there is a notice of the translator (f. 248<sup>b</sup>) to the effect that he has abstained from rendering the Letter to Titus on the Dormition of the Holy Virgin, as it appears only in the Old Armenian version, not in Greek or Latin texts.
7. Narrative of the conversion of St. Dionysius. *Begia. Բաղդաժ ի յաւաց և ի լատմացոյ զարդպեցեաց . . .*, f. 248<sup>b</sup>.
8. The colophon of the Translator, without title. *Begia. Ես Սահախանս Խլովաղի սեփն ի քանաբաց անեալ զգիրս սրբոյն 'Կրնն.*

ստորի սղլլափոխեալ . . . f. 250<sup>b</sup>.—The translator, Stephanos of Lemberg, in his preface and colophon declares that during his stay in Edschmiadzin, as teacher of philosophy, he made, at the request of his pupils, this new translation,—as the old one was obscure,—from the Latin. He merely changed the words and phrases of the old text, and added to the scholia of Maximus, which already had a place in the old version, others taken from fresh sources; he did this A. E. 1111 (A. D. 1662), under the catholicate of Jacob IV. He also mentions his other translations into Armenian; namely, of Josephus (the Jewish war), of the Book of Causes (*Վիքք պատճառաց*), of the Lives of the Fathers, from the Polish, a work called the 'Mirror of Lives' (*Հայկի փարսց*), which was printed later on in 1702, apparently in Marseilles.

## II. The old translation:—

1. Prologue. *Title*: 'Վարդապետութիւն զամեն ձեռն Վիսնէստոր Մարտիրոսացոյ, և զամեն զորոց սյո զիւր ի նմանէ. *Begin*. Հայրնաւորութիւն և յրնշաւտութիւն և ի ձեռնութիւն յառաջնորդութեան ձեռն Վիսնէստոր . . . f. 252. (Migne, Ser. Gr. v. 4, coll. 370 foll.) The Greek text has more discourses at the end.
2. On the celestial hierarchy, f. 254<sup>b</sup>.—Here and in the following chapters each paragraph is accompanied by the scholia of Maximus in smaller letters. For reference of the scholia to the text, Greek letters are employed.
3. On the ecclesiastical hierarchy, f. 303.
4. On the divine names, f. 359<sup>b</sup>.
5. On the mystic theology, f. 454.
6. The ten letters, f. 459.—The last but one, addressed to Titus, is entitled: On the Dormition of Holy Deipara and ever Virgin Mary. *Begin*. Ճանկեկ եղբայրութիւնդ: սկ զեկմեկանդ Տիտո . . . f. 479.
7. From the theological treatises of St. Hierotheus. *Title*: Արդոյն յեաթևոս առ ի յանարանականացն ստիքընեալս. *Begin*. Ար բոլորիցս պատճառ և զերախոսաստարչիւն ձեռնութիւնն, որ զըմանաւոր բոլորին Համապն . . . f. 481.
8. Colophon of the Translator, without title. *Begin*. Ի վնջհարկերորդի երկե բնորդի ըսաներորդի առ արարածոց աշխարհիս, ըստ յանարնի թուոյ . . . f. 483.—Here we read that this Book of Dionysius the Areopagite was translated in Constantinople from 'accurate exemplars, by David the

Consul (*θρονος*) and Coenarius (*Κέννα*) of the royal table, and by Stephanos the priest and grammarian, pupil of Moses, bishop of Siunik, in the year 6220 of the creation, and in the 14th Indiction of the Greek era, in the second year of the reign of Philippus' (read *Philippicus*). If we assume the last clause to be the more accurate of the three, the date would correspond to A. D. 713. (Cl. MS. e. 20 = 69, f. 213.)

Three scribes were concerned in the writing of this MS. The first, who on f. 91 names himself Mkrtitch, wrote ff. 1-91, a second wrote ff. 92-250: the latter there leaves this notice: Have mercy on the owner of this holy book, Jacob Vardapet, and on the sinful debased scribe Gregory the elder of Yamith (*յամթեցի*, i. e. Armid). It was written in the year 1113 = A. D. 1664, Feb. 5.

The third scribe who penned the second half of the volume, in his colophon on f. 483, names himself Barsi or Basil, a minister of the word and vardapet. He asks our prayers for himself and for his parents, Sir Stephanos, nicknamed Tsiq (*Տիք*), and his mother Anna. He dates his colophon A. D. 1653 (A. M. 87), and in the Armenian era 1103.

The second half of the MS. was therefore copied ten or eleven years before the first, and the binder is responsible for not putting it first. Stephen of Lemberg in his colophon (f. 250<sup>b</sup>) states that he made his revision of Dionysius in the Armenian year 1111 (= A. D. 1662) under Jacob Catholicos, successor of Philip,—some ten or eleven years therefore after this second part of our MS. was written.

A later colophon, on f. 91, is of one Khôschamal (*խոշամալ*), dated 1155 (A. D. 1706). It is in a hand used at that epoch among the Armenians of New Julfa or Ispahan. The seal of the convent of the All Saviour in that city, dated 1201 (A. D. 1752), is impressed here and there on the pages of the volume.

## 74

MS. Arm. e. 16—Nana the Syrian, 17th or 18th cent.

Glazed paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2} \times 1$  in. Text, 6 x  $3\frac{1}{2}$  in. In two columns, of 34 lines each. Quires, 17, of 12 folios each. FF. 196. Writing, in thin and regular bologr of the 17th cent. Binding, of dark stamped leather on boards.

It contains:—

The Commentary on John's Gospel, by Nana the Syrian, turned into Armenian early in the 9th cent.—The anonymous translator in a preface (ff. 1-2<sup>b</sup>) states that Nana, a Syrian archdeacon, made his commentary at the request of Bagarat Bagra-



touni, governor of Armenia (A.D. 835-847) under the Arabs, in Arabic. When Bagarat was forced to abjure his faith, Sembat Bagratouni, chief of the Armenia militia, having come to know of the work, gave order to the translator (who is left unnamed), to turn it from the Arabic into Armenian; this work was interrupted when Sembat was in his turn captured by the Arabs and put to death for his faith (A.D. 856), but later on a new and complete translation 'with some abridgements' was ordered by Mariam Bagratouni 'the Lady of Siuniq' (Արմենացի արքային), daughter-in-law of Sembat. (Cf. Tehamitch, *History of Armenia*, t. II, pp. 441-453 and 705.) The work does not exist in Syriac, but there is extant a Greek version under the name of Nonnus of Panopolis, published by Passow (Leipzig, 1834), and a second time by A. Schindler. Dashian, in his *Catalogue* (1895), p. 1136 e, adds that modern critics attribute it rather to Apollinaris of Laodicea. The notice of the translator above mentioned discloses the fact that Nana, when he received the order of Bagarat, 'went about all the convents (անուխառատ) in Mesopotamia,' and 'found what he wanted. . . and he put it in an abridged form from the Syriac into Arabic.'

The volume contains no records of the copyist.

## 75

## MS. Arm. f. 20—Bartholomew of Bologna, 15th cent.

Paper. Size,  $6\frac{1}{2} \times 4 \times 2\frac{1}{2}$  in. Text,  $4\frac{1}{2} \times 2\frac{1}{2}$  in., 19 lines in a page. Quires, 31, of 12 leaves. Fl. 367, paginated in Armenian numerical letters as far as p. 560 (26). Writing, notergir of the beginning of 18th cent., compact and regular, but some of the letters blotted. Head-pieces and marginal arabesques rudely designed in colours on ff. 6 and 16. The latter, being the first chapter of the first day's commentary, has a picture representing the creation of Eve, after a western design. Binding, of dark leather, covered with white leather wrapper.

It contains the Commentary of the Seven Days of Creation. *Begin.* Ի սկզբանէ ստեղծ անծ . . . վարդապետք անն թէ անծ Ի սկզբն լինելու թէ արարած ցոս . . . , f. 16. The name of the author is not given. He was a Dominican missionary in Armenia in the 14th cent., and his work was translated into Armenian by his contemporary and co-religionist Jacob of Gerni, called the Translator (Թարգման). Cf. Dashian, *Catal.*, no. 249, pp. 640-641; Nat. Libr. Paris, Supp. 44; Imp. Libr. of Vienna, Arm. MSS., no. 29.

The colophon at the end of the volume (f. 367) gives only the name of the copyist, Stephanos a priest, without mentioning any date or place.

## 76

## MS. Arm. f. 19—Homilies of St. Gregory of Armenia, etc., 18th cent.

Glazed paper. Size,  $6\frac{1}{2} \times 4\frac{1}{2} \times 2$  in. Text,  $4\frac{1}{2} \times 2\frac{1}{2}$  in., of 21 lines to page as far as f. 216, then of 19 only. Quires, 18 x 6, of 12 leaves each. Fl. 296. Writing, notergir, of different hands. Rubrics. A lacuna of blank pages (pp. 216<sup>b</sup>-225). Binding, of stamped brown leather.

## Contents:—

I. Homilies of St. Gregory the Illuminator,—a collection of 23 pieces, known under a special name of Հայտնապատմութիւն. f. 2. (Published at Venice, 1838.)

## II. Some Gantz by a later hand:—

1. On the Annunciation, f. 213<sup>b</sup>. (Cf. MS. 25, § 2.)
2. On the Invention of the Armenian Alphabet, f. 214<sup>b</sup>. (Cf. MS. 59, § 44.)
3. On the 1st Sunday in Lent, ff. 215<sup>b</sup>-216. (Cf. MS. 59, § 56.)

III. An additional part of the volume with new numeration of quires. This begins with a list, written in a Julia hand, of the printed and manuscript books belonging to the owner of this volume. The first of them is the present volume; the second one seems to be our Arm. e. 34. Seventeen in all are enumerated.

## 1. Index of Names arranged alphabetically of an Armenian Menologium (Հայտնապատմութիւն).

'Մուղեմանի վկային. աւարտ. ին.'

Մարտի Եւ. Եւր. Տիմ. Եւ. etc., f. 227.

## 2. Index to the Book of Canons (Կանոնգիրք).

'Գե ընդ արեւելք ցարա Ե աղ. թեւ. ն. շէ. Ե . . . ff. 266<sup>b</sup>-296.

The only record of the principal copyist, traced at the end of the Homilies (f. 213), gives no name, but only the date of the Armenian era, Tuesday, 1st March, 1080 (= A.D. 1632). There are also stamps of different seals, giving the following names and dates:—

'x + 8. Ի սեպտեմբր. 1824' (ff. 2, 213).

'թեմ. Եւր. Կանոնգիրք' (in monogram), 1799'

(ff. 3, 83, 157<sup>b</sup>, 213, 295<sup>b</sup>).

'x + 8. Նիկողոս. 1821' (f. 216<sup>b</sup>).

And a fourth one without name, representing only some ornaments, above a cross, and below an 'Agnus Dei' (f. 45<sup>b</sup>).



## 77

## MS. Arm. f. 5—Gregory of Narek, 13th cent.

On cotton paper, brownish. Size,  $6\frac{1}{2} \times 5$  in. Text, about  $5\frac{1}{2} \times 3\frac{1}{4}$  in., having from 17 to 25 lines in a page. Fl. 281. Writing in bologir, distinct and bold, but careless. Not only is a large portion of the original MS. cut off at the end, but many folios (26 in number) are missing in different places throughout the volume. Brown stamped leather binding.

It contains the Book of Prayers of Gregory of Narek (10th cent.),—called usually 'Book of Narek.' It extends in our MS. as far as the half of the 87th chapter, the complete number of them being 95. (Best edition, Venice, 1840.)

In the absence of the final colophon of the copyist, we only learn from the short records, 42 in number, joined to the end of most of the chapters, that the MS. was written for the use of one Petros, in the monastery of Theljeniq (*ամայազան Թեղենիկաց*) in Bedeschni (*բեճնի*), a canton of Ararat (f. 137), by an exile from his land, Petros, with the aid of Astusatour, from a copy belonging to the man of God, Paulos. Owing to his fingers being wounded (ff. 58<sup>b</sup>-59), he also had the help occasionally of Sargis, and many others, all members of the community. On ff. 210<sup>a</sup> and 219<sup>b</sup> it is mentioned that a youth Paul, surnamed Vahram, son of Paulos the owner, was drowned at sea. As for the date, we can get it by comparing the volume with MS. *Orient*, 2283 of the British Museum, which was executed in the same monastery in 1295, and shows the same archaic formation of some letters, as *զ*, *մ*, *չ*, *դ*, *ը*, with which we are familiar in the writing of the copyist Sargis; whence we can argue the age of our MS. to be of the 13th or 14th century. The Vatican MS. of Gregory of Narek is in a closely similar hand.

## 78

## MS. Arm. d. 20—Correspondence of Nerses Shnorhali, etc., 15th cent.

Paper. Size,  $9\frac{1}{2} \times 7\frac{1}{2} \times 1\frac{1}{4}$  in. Text,  $6\frac{1}{2} \times 5\frac{1}{2}$  in., 30 lines in a page. Quires, 17, of 12 lines each. Fl. 107. The old pagination in Armenian numerical letters is marked at the foot of pages on left. Writing, notergir of 18th cent. Rude head-pieces adorn ff. 4<sup>a</sup> and 27<sup>b</sup>. The last folio is partly torn off. Binding of dark red leather.

## Contents:—

- I. 1. On sound faith and pure life, by Gregory of Narek, written at request of Vardan 'the secretary' (*գր. անուցյալը*). *Begin. Տէրու-*

*նեան Հասանակ իրաւան. որ բար ցարպեաց կր. . .*, f. 4<sup>b</sup>. (Cf. Dashian, *Catal.*, no. 21.)—At the end a later hand of Julia adds this strange notice: *զոյս զիրար որ կոչի Հոգե-ընդունակ արարեալ է Հայրապետութեան Տե՛ր Կեղեկի Հոյոց լուսանորչի. զկեցա-րի թի՛նն անձնացաւ ին ին արկեր անց-մարտաւ* (f. 27), i. e. this book, called 'Soul acceptable,' was composed in the patriarchate of Sir Nerses, illuminator of Armenia, and written in 1433 (= A. D. 1983!).

2. Encyclical Letter of Nerses Shnorhali, f. 27<sup>b</sup>. (Cf. no. 40, § 2.)
3. Of the same, Letter to the people of Mamestia about the Secretaries called Arevordiq, f. 64. (*Encycl. Lett.*, St. Petersburg, 1788, pp. 197-203.—Cappelletti, *Ners. Claj. Opera*, I, 269.)
4. Of the same, Letter to Michael, patr. of Syrians, f. 67. (Cf. no. 40, § 13.)
5. Letter of Moses Vard. of Erzenka to Gregory the priest (cf. MS. 40, § 29), reproducing here only the last half of the letter, beginning from the extract of Khosrov 'on the Church,' *Տեղի ազովից զիրք նր զեկեղեցի ուսուցանել*, etc., ff. 68-73. The name of Moses is not mentioned here; on the contrary it is wrongly attributed (f. 69) to Nerses of Lambron. (Cf. Dashian, *l. c.*, p. 350, who wrongly attributes the entire article to Khosrov Andzevatz, *l. c.*, p. 350.)
6. Synodical Address of Nerses of Lambron, f. 73<sup>b</sup>. (Cf. Arm. e. 21, 1.)
7. Eulogy of the Holy Cross, by Athanasius of Alexandria. *Begin. զհաւն մեր կեկարար . . .*, f. 94. (Cf. Zarbanelian, *Old Arm. Transl.*, p. 281.)

II. Acts and correspondence, etc., by Nerses of Lambron (*Պատմաւ ինչորայ Տիրապետութեան*).—Cf. no. 40, § 16, than which the copy before us is more complete, and wholly similar to the Paris MS., *Asc. fouds*, no. 93, written in 1231.—Partial Latin transl. by Cappelletti: *Opera Ners. Claj.*, t. I.

1. The preface of the author (Nerses of Lambron), f. 97. (No. 40, § 16 a.—P. M., f. 1<sup>b</sup>.)
2. The 1st letter of Nerses Shnorhali to the Emperor Manuel I, in 1165,—being a poem of faith, and a justification of some usages of the Armenian Church condemned by the Greeks, f. 98<sup>b</sup>. (No. 40, § 16 b.—P. M., f. 3<sup>b</sup>.)
3. The reply of the Emperor Manuel, dated Sept. 1166, f. 107. (No. 40, § 16 c.—P. M., f. 18.)
4. The 2nd letter of Nerses to the same,—with a 2nd form of faith, and new justifications, f. 108. (No. 40, § 16 d and e.—P. M., f. 20<sup>b</sup>.)

- 5. The reply of the Emperor Manuel, dated May 1170,—being an introductory letter for Theorian's first mission. *Begin.* Ս'անուելլ Վիկնիլ Տառասարիս . . . թագաւորաւ թեանս մարտի ք ժող ժամանակայ ծանուցաւ . . . , f. 123. (P. M., f. 47.—Ed. St. Petersburg, p. 136.—Mai, Script. Vet. Nova, coll. VI, 314-317.)
- 6. The 3rd letter of Nerses to the same, dated Oct. 1170,—with a third form of faith. *Begin.* Հրամար ինքնակալութեանն ձեռք . . . , f. 123<sup>b</sup>. (P. M., f. 48.—Ed. St. Petersburg, pp. 138-145.—Mai, *l. c.*, pp. 316-329.)
- 7. The reply of the Emperor Manuel, dated Dec. 1171. *Begin.* Ըստ ի քմե տապալակ զիբ թագաւորութեանս մարտ . . . , f. 128. (P. M., f. 56.)
- 8. The eight chapters of conditions for union proposed by the Greeks. *Begin.* Ընդգրկեցիք զասացոցսն մի բնութիւն . . . , f. 128<sup>b</sup>. (Cf. MS. 81, § 2, Arm. c. 15.—P. M., f. 57.—Galanus, *Council, Eccl.*, etc., t. I, chap. xxii.)
- 9. The letter of Michael, patr. of Constantinople, to Nerses. *Begin.* Խաղաղութիւն թագաւորաւ . . . , f. 129. (P. M., f. 59<sup>b</sup>—Mai, *l. c.*, pp. 328-337.—The §§ 7, 8, 9 are omitted in the *Encycl. Letters* of St. Petersburg.)
- 10. The 4th letter of Nerses to the Emperor Manuel. *Begin.* Երկրորդ յիս նմեզնե ժամանց . . . , f. 130. (P. M., f. 59<sup>b</sup>—Ed. St. Petersburg, p. 147.)
- 11. The 5th letter of Nerses in reply to the patr. Michael. *Begin.* Ի մարտ թեանս թեանս ստեանց . . . , f. 131. (P. M., f. 63<sup>b</sup>—Ed. St. Petersburg, p. 148.—Ed. Venice, 1838, pp. 282-290.)—The death of Nerses occurred on the 8th Aug. 1173.
- 12. Letter of Gregory IV to the Emperor Manuel, dated 1174. *Begin.* Հմե թաթի զոր սակ քս նմարեութիւնց . . . , f. 133. (P. M., f. 65.—Ed. St. Petersburg, p. 154.)
- 13. The reply of the Emperor Manuel, dated Jan. 1177. *Begin.* զասարեւելիքս ձեր թագաւորութեանս մեր ընթերցաս . . . , f. 134. (P. M., f. 67<sup>b</sup>.)
- 14. Synodical letter of Michael, patr. of Constantinople, to Gregory, f. 137. (No. 40, § 16<sup>f</sup>.—P. M., f. 72<sup>b</sup>.—The §§ 13 and 14 are omitted in the St. Petersburg edition.)
- 15. Synodical reply of Gregory IV to the Emperor Manuel,—with a form of faith, f. 139<sup>b</sup>. (No. 40, § 16 g.—P. M., f. 76.)
- 16. Synodical reply of the same to Michael, patr., with another redaction of the form of faith,

signed by 32 members of the Armenian clergy, f. 144<sup>b</sup>. (No. 40, § 16 h.—P. M., f. 85<sup>b</sup>.)

- 17. Conclusion of the Acts, interrupted by the death of the Emperor Manuel, on the 24th Sept. 1180, f. 147<sup>b</sup>. (No. 40, § 16 i.—P. M., f. 90<sup>b</sup>.)—The colophon of the author, extant in Paris MS. (f. 93), is missing in our MS.

III. 1. Letter of Nerses Shnorhali to the Syrian priest Jacob of Melitene, f. 149. (No. 40, § 17.)

2. Letter of Nerses of Lambron to Youaik the Hermit, f. 153<sup>b</sup>. (No. 40, § 10.)

3. Letter of the same to Bishop Gregory,—on receipt of a book written by the same Gregory<sup>1</sup>, f. 159<sup>b</sup>.

4. Relation of the Embassy of Nerses of Lambron to Constantinople in 1197. *Begin.* Կրկն յասարեւոյնն յերեստասարի թագաւորին յուրաց . . . , f. 160. (MS. 40, § 11.)—The topics of the discussion were the two natures, the unmixed chalice, the *Qui crucifixus es*, the myron, the feast of nativity, and the unleavened bread.

IV. Selection from the letters of Nerses Shnorhali:—

1. To the Armenians of Amayq, f. 163. (MS. 40, § 9.)

2. To the high clergy in Armenia, inviting them to a council with a view to union with the Greek Church. *Begin.* Պիտանութիւնն լիցի թեանս թեանն ձերայ . . . , f. 184<sup>b</sup>. (*Encycl. Letters*, St. Petersburg, p. 185.—Ed. Venice, pp. 254-258.)

3. To the priest Paul Տանուցեակ: 'զորոսի Տանուան մե Տնե և զարարակիս . . . ' f. 185.

4. To an 'impertinent,'—three letters, f. 186. (*l. c.*, pp. 186-191.—Ed. Venice, pp. 259-272.)

5. To George Vardapat,—three letters, f. 188. (*l. c.*, pp. 191-193.—Ed. Venice, pp. 273-277.)

<sup>1</sup> This letter is unknown, but of such interest that it deserves to be reproduced here in full.—'Կերեստասար ըստասար ժամանակ զըրեստի որդւոյ ինչ Կրիթորիոսի, ածի զոր աստ ընդ իսկաստանցնու պատիւս իսկ իմա Տաւոյնն ինչ [A. D. 1197]. և այս նամակս արարեալ խառակութիւն զասար զնոսս անմամբ ի սոցան թեանն զարարաք և Տրեանս կանոնք ընդ ՚նի թե կանկալ որք ոչ տեսիլ են ծառայելն ոյն նորացութեանն Հոգւոյն, այլ Տես թեանն զըրեստ, և սարարեալ ի Տոգլեար կանն մեր, զարարս Տեմաստիոն յուրոյ նոցա ամբամբ.' To this a note is joined:—'Կուսակնն այս են, Կրիթ Երեմիայ և Կերեստասարի. ինչ զմերն վասայ որ ի Հոգւոյն գամն Տասարայ, և Ի թեանս և Ս'անկայ.' (See the following article.)

6. To the Armenians of Kars, f. 189. (*Ib.*, pp. 193-197.—Ed. Venice, pp. 211-220.)

V. 1. Eulogy on the Angels, by the same author. *Begin.* Ընթաց երկրաւորս եկեղեցւոյ . . . , f. 191. (Latin transl., Cappelletti, II, 210-240.)

2. On the names attributed to the Angels, by the same. *Begin.* Իսկ հոգմանս զնոսս զՏրեշտակս անուանել . . . , f. 199.

3. Prayer to the Angels, in verse, by the same, f. 205<sup>b</sup>. (MS. 30, § 186.—Poetical works, ed. Venice, 1830, pp. 267-275.) The end half torn.

VI. Colophon of the copyist, f. 207<sup>b</sup>. Half torn away, and the continuation transferred wrongly by the binder to the beginning of the volume, f. 1.

VII. *Additions by later hands:*—

1. Narrative of the barbarous act of a Mahomedan Khan at Khonsar (Խոնսար, ? in Armenia), ff. 2-2<sup>b</sup>. Written by a contemporary in bologrin, in a very fragmentary state.

2. Formula of the exordium of an imaginary discourse, the beginning lacks: . . . որսուհեան զարմուցից զրանս իմ առ ի Իրազդան անել եւ բացերկանել առ մեկացուս . . . , f. 3.

3. Narrative of the miraculous deliverance by St. Sargis of a young girl, Margarit, of the village Teharbaz (Չարբազ), in Persia, who had been kidnapped by the Mahometans, between the years 1655-1665 (the half of the date is destroyed), written in the blank spaces and margins on ff. 3<sup>b</sup>-4. The end deficient.

4. Six strophes of magical quatrains. *Begin.* Իրոյեմ անախա շքեմաց անՏոււ . . . , f. 4.

The colophon of the copyist (f. 207<sup>b</sup>) is so damaged that we can make out no more than the name Iohan Vardapet. He addresses himself to some one who is to receive the book, and says, 'I wrote out of brotherly love.' Subsequently, according to a short record written in a Julfa hand (f. 3), the volume was presented by somebody to 'his spiritual father,' Stephanos Hazrdshretzi (Հարզիշիւրեցի), in Azarian era 169 (A. D. 1784). We see some records of the same date on f. 27, in which a Sir Alexander and his son Apikar are named, also the sons-in-law (ճանանց) of one Stephanos, named Astuadsatur and Martiros, in the Armenian year 1232.

## 79

MS. Arm. f. 24—Poems of Nerses IV, etc., 18th cent.

Glazed cotton paper. Size,  $5\frac{1}{2} \times 4 \times 1\frac{1}{2}$  in. Text,  $3 \times 2$  in. of 16 lines a page. Quires, 24, of 12 leaves. Ff. 234, some leaves omitting after f. 102, as well as the last leaves of the volume. Writing in good

neat notergir of 18th cent., one verse in each line. Binding of red stamped leather with flap.

It contains, with the exception of §§ 4 and 11, the well-known metrical works of Nerses Shnorhali, published in Venice, 1830, 24<sup>r</sup>.

1. The Spiritual Elegy (Հիսուսս որդի), f. 3.—This lacks the last 48 lines and the Memorial (MS. 36, § 1.)

2. Profession of Faith (Իման հաստատոյ), f. 103. This lacks the first 285 lines. (MS. 36, § 2.)

3. On Heaven and its order, f. 133<sup>b</sup>. (MS. 36, § 8.)

4. Moral precepts to schoolboys, by Karapet Vard., f. 144. (MS. 36, § 13, and MS. d. 17, § 8.)

5. Moral precepts, in alphabetical order. *Begin.* Ընթաց Ըրաւանից զբեղ մարմնայ . . . , f. 151<sup>b</sup>. (Ed. Venice, pp. 326-340.)

6. A prayer, alphabetically arranged. *Begin.* Ընթանել անհասանալան . . . , f. 161. (Ed. Venice, pp. 323-325.)

7. Profession of faith (Իման հաստատոյ), in alphabetical order: Ընթաց Ընթանել անել զԸնթան . . . , f. 163<sup>b</sup>. (Ed. Venice, pp. 313-322.)

8. Moral precepts to schoolboys, f. 168<sup>b</sup>. (MS. 36, § 5.)

9. Metrical colophons of his copy of the Books of Solomon, f. 173. (MS. 36, §§ 6 and 7.)

10. Metrical History of Armenia, f. 181. (Ed. Venice, pp. 493-559.)

11. Moral precepts to schoolboys, in alphabetical order, by Araquel Vardapet. *Begin.* Ընթաց Ըրաւանից է որմեակ . . . , f. 232.—Deficient after the letter 'Է'.

No record.

## 80

MS. Arm. e. 15—Nerses IV's Commentary on Matthew, etc., 17th cent.

Glazed paper. Size,  $7\frac{1}{2} \times 6$  in. Text,  $5\frac{1}{2} \times 3\frac{1}{2}$  in. In double columns of 31 lines each. Ff. 330+8 (blank). In a bologrin hand, neatly written, but with many abbreviations and some Tyronian signs, and very faulty orthography. F. 140 is restored in notergir. The first lines of chapters are rubricated, with a rude head-piece at the beginning of the text and elsewhere, and a few coloured bird-letters. Binding of brown stamped leather with two clasps in brass, edged in red brick colour.

Contents:—

1. Sermon on the grade and the staff of Vardapets, on text Ps. cx. 2. *Begin.* Թէ վասն Էր զասպանան զարգարելոյն արտարս բերել: Պիւ վասն բազում պատճառաց նախ զի . . . , ff. 2-7.

2. Explanation of the framework of the Eusebian Canons of Gospels. Title: *Մեկնութիւն խորանայ աւետարանին*. *Begin.* Սասանայք անպիտան և Հոգեբանի զհասութիւն իմաստի . . . , ff. 8-12.
3. 'From the ecclesiastical history,' dealing with the question, 'Why the Gospels are written, and how?' *Begin.* Ընտրեալք իման և պիլ աշակերտք Տր . . . , f. 13. (Cf. Dashian, *Catal.*, pp. 641 and 831. *Brit. Mus. Orient.* 2617.)
4. Commentary on Matthew, by Nerses Shnorhali, with the continuation by John of Erzenka (in the year 1316), ff. 15-211<sup>b</sup>. The work of Nerses stops at ch. v. 17. It begins with an address to his brother Gregory III Catholicos (†1166) who encouraged him to undertake the work. 'Արդյ զուրուծիւն զբարանց և քան զմեռութիւն և պիլ քան մինչ զի մտացունե անկն տարութեան . . .' (Latin translated by Cappelletti, *Opera S. Ners.* Claj. 1833, v. II, 33-168.) This commentary, being mostly an abridged compilation of John Chrysostom, is divided like its original in the Armenian translation, into four books, and curiously the titles of these divisions in our MS. bear the name, not of John of Erzenka, but of St. John Chrysostom, ff. 88, 133, and 173. (Published at Constantinople, 1825.)
5. Commentary on the six days of the Creation, by Matthew Vard., pupil of Gregory of Tathev, compiled in 1305 at the request of the monk Sargis. *Begin.* Արանկելի եր գործք քո և աննի իմ սիրեաց յոյժ. etc., ff. 214-279<sup>b</sup>.—The 1st day, f. 215<sup>b</sup>.—The 2nd day, f. 231.—The 3rd day, f. 236<sup>b</sup>.—The 4th day, f. 249<sup>b</sup>.—The 5th day, f. 260.—The 6th day, f. 266.
6. On eight evil thoughts, by the same, compiled from the Doctrine (the Antirrheticus) of Evagrius Ponticus, 'who is called the *Mind of the desert*, and from his follower St. Nilus,' ff. 280-303. (Cf. MS. 72, § ii, 2.)—On Gluttony, f. 280.—On Fornication, f. 283<sup>b</sup>.—On Avarice, f. 286.—On Sadness, f. 289.—On Wrath, f. 291<sup>b</sup>.—On Melancholy, f. 294<sup>b</sup>.—On Vainglory, f. 297.—On Pride, f. 300. It ends with a memorial of the author (f. 303), telling that he has finished 'this compendium in the inner hermitage (անտապաս) of Tantzapharakh' (Տանձափարակի) in Siunik, East Armenia, in 1393 (հինք թու. Հայոց).
7. Title: *Ընդացա սարաբանց Հատնասո*, i.e. 'An epitome on Genesis.' *Begin.* Ընտր ան զմարքն ի պատկեր ի. p. . . , ff. 303-310. It deals with some questions *per saltum*, begin-

ning from the creation of man, and extending as far as the New Testament. All in form of question and answer. (Cf. MS. e. 28, V. 1.)

8. Extracts from the Book of Questions (*Թ Հարցոցայ գրոց*), i.e. The Monastic Rules of St. Basil, ff. 310-330.

There are only two short records of the copyist (ff. 133, 137<sup>b</sup>) and the final colophon (f. 330<sup>b</sup>). He states (f. 137<sup>b</sup>) his name to be Lazar Tholathzi (*Թեոզաթզի*, i.e. of Tokat), and that he composed his work 'at the door of St. Stephen, called the Torch-bearer (*Թ շահբեկ*), for the sake of our master Sar Djivan (*սարձիվան*).' The last colophon (f. 330<sup>b</sup>) has the words: 'In the year of the Armenian era,' but fails to fill in the date.

## 81

MS. Arm. e. 21—Nerses of Lambron, 17th-18th cent.

Oriental glazed paper, thin, and of brownish hue. Size, 8½ x 6 x 2½ in. Double-columned text, of 6½ x 4½ in. of 27 lines each. Quires, 27, of 12 leaves each. Ff. 322. Writing, notergir of the beginning of the 18th cent. Rubrics in red, with some coloured initials and arabesques at the principal chapters. Binding of brown stamped leather with three thongs.

## Contents:—

1. Address of Nerses of Lambron at the general council held at Tarsus [in the year 1177] for the union with the Greek Church. *Begin.* Այ Հարց սարքք և պետք ճշտար. սուրբեան . . . , f. 1. (Published in Venice, 1838, 24<sup>o</sup>, pp. 95-202. Italian translated by Pascal Aucher, Venice, 1812.)
2. Chapters (7 in number) proposed by the Greeks as condition for union, with the answers of the Armenians to each of them. *Begin.* Ընդպիեցք զաստուան քի բնութիւն զբնասոս զԵւ. սիրեւ և զՎիսակորոս . . . , f. 28<sup>b</sup>. (Cf. MS. d. 20, = 78, II, 8.)
3. Counter propositions (8 in number) of the Armenians to the Greeks. *Begin.* Ընդմնայն մեզու զեւայք բառ իւրարանչիւք յանցանց . . . , f. 33. Both taken from the Acts of the above Council; according to some MSS. this redaction is due to Nerses of Lambron. (Cf. Dashian, *l. c.*, no. 78, § 8.)
4. Introductory part of the commentary on the Liturgy of Nerses of Lambron. (Published Venice, 1847.) The following are the principal chapters:—
  - a. Considerations upon the orthodox faith of the Church in the Holy Trinity



and the Incarnation, f. 33<sup>b</sup>. (Ed. Venice, pp. 1-21.)

- b. Investigation into the Orders of the Church and the alterations made in it, f. 44<sup>b</sup>. (Ed. Venice, pp. 21-40.)
- c. Again, on the alterations introduced into the Church, and on the dignity and grades of the Clergy, f. 55<sup>b</sup>. (Ed. Venice, pp. 41-53.)
- d. Investigation into the authority of the Fathers who prescribed that the bishops should have their seat in cities and not in monasteries, f. 61<sup>b</sup>. (Ed. Venice, pp. 54-79.)
- e. On the nine grades of the Clergy, their functions and garments, f. 74<sup>b</sup>. (Ed. Venice, pp. 80-92.)
- f. Why the priest's dress is of wool, not of linen, f. 81. (Ed. Venice, p. 92.)
- g. On the Divine Sacrament, and refutation of those who set it at naught, f. 81<sup>b</sup>. (Ed. Venice, pp. 93-109.)
- h. On the power of prayer, which ought to consist of mental activity, f. 90<sup>b</sup>. (Ed. Venice, pp. 109-120.)
- i. What is signified by calling the house of God a church,—the Church a bride, and Christ a bridegroom, etc., f. 97. (Ed. Venice, p. 120.)
- j. On the significance of the arrangements of the Church, etc., f. 101<sup>b</sup>. (Ed. Venice, p. 128.) In the sequel the author enters into a disquisition on the meaning of different parts of a church, of the rites and hierarchal functions of the clergy, of their vestments,—and further, on the meaning and mystery of the Offering (*Պատարագ*) on its different names, etc. (all of which are included in the Venice edition from p. 128 as far as p. 192), ff. 101-138.
- (Here our copy omits to reproduce separately the form of the Liturgy, as is done in many codices and in the printed edition, pp. 143-216.)
5. Commentary on the Liturgy, ff. 138-283<sup>b</sup>. (Ed. Venice, pp. 227-516.)
6. Inquiry into the Sacraments, f. 283<sup>b</sup>. See Venice ed., pp. 517-532.
7. On the same subject, with testimonies from the Armenian Fathers, f. 292<sup>b</sup>. See Venice ed., p. 532.
8. On the authority of the Priesthood, f. 299. See Venice ed., p. 544.
9. Commentary on Psalms xxxiv and xxxv, f. 304. The book is defective at end, and no colophon remains.

MS. Arm. d. 16—Nerses of Lambron and Vardan, 14th cent. (?)

Glazed paper, much browned. Size,  $9\frac{1}{2} \times 6\frac{1}{2} \times 2\frac{1}{2}$  in. Text,  $8\frac{1}{2} \times 5\frac{1}{2}$  in., in two columns of 36 lines each. Quires, 22, of 12 folios. FF. 267. Writing, old bologir of about 14th cent., neatly written, but becoming rather looser towards the end of the volume. At the end are lost some folios. Binding of brown stamped leather on boards.

Contents:—

1. Commentary on Proverbs by Nerses of Lambron, bishop of Tarsus (1153-1175-1198), having in the title of our MS., in violation of chronology, this note: *ի թուականին Հայոց ին սարտեալ*: i.e. 'finished in the Armenian era 721' (A.D. 1270). *Bevta*. Հանդիսեալք մի մի (sic) ի քննութիւն Մատթայ Սողոմոնի նախ զայս իմանալք զի . . . , f. 3. At the end of the first part of the Proverbs (chaps. i-ix) is a Memorial of the author (f. 106<sup>b</sup>), dated in the A.E. 646 (A.D. 1197), stating that three years ago 'Owing to bodily infirmity and grave cares, his mind was idle, and his hand inert,' so he was obliged to interrupt his work. Then, 'at this date,' he proceeds to Constantinople<sup>1</sup>, and there asked from the patriarch of that city for some Greek commentators on Proverbs and Job; he found that 'the grace of the Holy Ghost which had borne fruit within him was not deficient either' in the Greek, who consented and refused him not. Nerses returned home 'encouraged' to continue his investigations<sup>2</sup>.

<sup>1</sup> Cf. no. 40, § 11.

<sup>2</sup> Thus runs the text of this interesting piece, not yet published:—*Արեալ ի քննութիւն անախաւս իմաստիցս, երեք անալք յառաջ զան զայս, որ է ո՛ր ի զ թուակն չիւանդոս մարտիկս և ի ծանրութենէ Հոգոց զանգալ էր միտք նւաստութեան [ի] քննել և մեռ ի գրել: Հայտս ամ զանգեալ իմ ի Արասանդուպուհիս, և ինդրեալ ի նորին պատրիարքէն զոր առ նախին տեսութիւն Մատթայս և Հրոյս, և ընթերցեալ անդիկացայ, զի զոր առ ի մեռն պողարերէր շնորհնքն Հոգւոյն ոչ ինչ նուալ էր յայնմանէ, և նախաքննեալն Համաձայն էր և ոչ աստարանայր. եկեալ ի յարիս իմ երկրպագութեամբ զոհացայ զՄեծ և քաջակերեցայ ի քննութիւնս Տոբոս Կերտեւ, որ ի Տարսուս անուամբս սլցելու, և իսկ և զս թուանարս ընտելեալ ի Հանդիսաւ*. On f. 232<sup>b</sup> is a note, in the first hand, asking our prayers for the owner of this book, Karapet Robosus (i. e. teacher), and for his kindred. Also for the scribe, the worthless Sargis, falsely called a priest.



2. Commentary on Ecclesiastes, by the same Nerses. *Begin.* Մասկացն զիրք խրատե ժարգեան յանհարթ և յանհասար կեն-  
ցազցս ընթացքն . . . f. 129<sup>b</sup>.
3. Commentary on the Wisdom of Solomon, by the same. *Begin.* Կենդանրե ստար ուսու-  
նիմք և զպս իմաստութիւն Խաղովմեթ-  
[յոյ], որպէս և զմտակարգեայտ սարմե  
զՄասկս և զժողովոյն և զԻրկերպոյն . . .  
f. 179<sup>b</sup>.—The last word shows that Nerses  
also composed a commentary on the Song  
of Songs. But this copy has omitted in  
order, perhaps, to make room for the  
following.
4. Commentary on Song of Songs, by Vardan Vard.  
(of Halbat, 1265). Beginning with an ex-  
ordium: 'Իման է արքայութիւն Երկնոց  
գանձի ծածկելոյ . . . f. 232'.—addressed to  
Kirakos Vardapet (the historian), as pro-  
moter of the work, and calling him 'Our  
brother germane, head of doctors.' On the  
margins are noted the abbreviations of the  
names of Gregory (of Nyssa), Hippolytus,  
and Origen. The end is lost.

The date of the volume is not mentioned, but it  
seems not later than the 14th cent. A short note  
on fol. 232<sup>a</sup>, in a late rude hand, records that this  
book was a memorial for the convent of Baridzor  
(Good valley, բարի ձորոց գանձոյն).

## 83

## MS. Arm. c. 4—A Patriarchal Bull, A. D. 1334.

A thin vellum sheet cut into two, of which each  
part served as a fly-leaf, one in each cover of a MS.  
and accordingly mutilated. If we join the pieces  
and take into account the gap between the halves,  
its actual size is  $13\frac{1}{2} \times 10\frac{1}{4}$  in. Text is written  
only on one side,  $12\frac{1}{2} \times 10$  in., and consists of 15 $\frac{1}{2}$   
long lines. Writing is in a large graceful and  
distinct bologir, although not free of slips of  
pen. The capital letters and the sacred words are  
in gold.

It contains an original Patriarchal Bull (*կանոնակ*),  
which owing to the date fortunately preserved, we  
can with certainty ascribe to the Catholicos Jacob II  
(1327-1340, and a second time, 1355-1359). Of  
this valuable document, uniquely old of its kind,  
we cannot discover the main topic, through loss of  
its beginning. We learn from what remains that  
it is a letter addressed to a rural community, deal-  
ing, as it seems, with a question regarding an  
accused person; the decision is entrusted to the  
messenger who besides carrying the Bull also  
takes with him the holy Myron. Then the Bull  
after giving the date, both of the eras of the Incar-  
nation and of the Armenians, namely, 1334 and

782<sup>1</sup>, says: 'This our ordinance (*զիր հրամանի*)  
is sealed with the official (*տիրական*) ring, and for  
better confirmation, with our signatures also,'  
although neither of them is now visible. The  
volume, no. 70, in which this document was bound  
up, as a fly-leaf, was written originally in 1394 in  
Eastern Armenia and repaired in 1671 by a later  
owner named Reis (i.e. Headman) Avetis.

## 84

MS. Arm. e 17—Commentary on Liturgical  
Lessons, A. D. 1707.

Glazed paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2} \times 2\frac{1}{2}$  in. Text,  $5\frac{1}{2} \times$   
 $4$  in., 26 lines in a page. Quires, 32, of 12 leaves.  
Ff. xiv (blank) + 391, of which the last 11 are left  
blank. Writing, small neat notergrif of 18th cent.  
Ornamentation, a rude head-piece on f. 1, and some  
occasional marginal arabesques in red lines. Bind-  
ing of stamped leather on boards, with a flap and  
three thongs.

It contains two similar works, called both 'Com-  
mentary on lections' (Մեկնութիւն Մեթերցու-  
ճոց), or more correctly 'Rationale festorum' (Տու-  
նապատման), giving according to their yearly order,  
explanations or commentaries on the rubrics and  
lections of the feasts.

I. The first of these commentaries resembles that  
contained in the Paris MS., *Asc. fouds*, no. 45,  
written in 1355.

The initial title is as follows:—The Lections  
which were ordained by the holy Apostles in  
orthodox churches. Likewise the interpretation  
of the 9 and 10 lections, composed by Hippolytus  
and Nectarius and by John Chrysostom and other  
holy Doctors. Discourse on Epiphany and the  
Lord's Birth and the establishing of the Faith.  
Against the Dyophysites, with the testimony of  
the Lord's brother and of Cyril, of Jerusalem, holy  
Patriarch.

1. Reason of feasting the Epiphany and the  
Birth of the Lord on 6th of January.  
*Title:* Մարտիարայեանաց տասնայ վասն  
յայտութեան և ծննդեան Տէ . . . ընդդէմ  
երկարմակաց. etc. *Begin.* Հարմար կա-  
միցի շնորհածս որ հաստատու . . . f. 1.  
(P. M., f. 35.)
2. On the same subject, a quotation pertinent  
to the preceding article, from the Church  
History of Sarkavag Vardapet. *Title:* Հե-  
կեղեցեան պատմութեան, զոր երկրոր-  
դեալ է Խարխուրայ վարդապետի. *Begin.*  
Ի յարութեան Վի միշտ և զՎեկոր Հ. ու  
մայրեաց երկարայան . . . f. 3. (P. M., f. 37.)

<sup>1</sup> This synchronism differs by two years from the calculation  
table of Delaurier (*Chronol. Armen.*, 1859), p. 387.

3. On the same subject, taken from Samuel (of Kamedjatzor), Paulos (of Taron?) and other vardapets. *Begin.* Մեզ բազումք է վարդապետաց եկեղեցւոյ քան ինքզոյս պատրիկ . . . , f. 5. (P. M., f. 38.)
4. On the meaning of the lighting of candles (Հրաբայցոյ) on Christmas Eve. *Begin.* Հայրն անարամուսինն Կրկրորիս ասէ . . . , i. e. the father of theology, Gregory, says . . . , f. 6<sup>b</sup>. (P. M., f. 39<sup>b</sup>.)
5. Explanation of the rubrics and lessons of Jan. 5, f. 7. (P. M., f. 40.)
6. On seven days of Creation, referring to the 1st chapter of Genesis, being the first lesson of the Christmas Eve. No title. *Begin.* Հայտնիքն առ ուր արարուցինն ասոց անկեղի 17րդ . . . , f. 14<sup>b</sup>. (P. M., f. 47<sup>b</sup>.)
7. On the feast of the Circumcision, being the 8th day of the Theophany. *Begin.* Եւ զիմի եւ իմերպոյն Հանգիստ յերկնից արարուցինն . . . , f. 33<sup>b</sup>. (P. M., f. 68<sup>b</sup>.)
8. Why Theophany is followed by the Church feasts in memory of Peter and Abisolem at Alexandria, the Great Anthony and the Emperor Theodosius (I). *Begin.* Մասկու ուսար յաւանդութիւնն . . . , f. 37. (P. M., f. 71<sup>b</sup>.)
9. On the feast of the Presentation in the Temple and its rubrics. *Begin.* Պարս և գիտել քան Սիմեոնի . . . , f. 38<sup>b</sup>. (P. M., f. 71<sup>b</sup>.)
10. Reason of the Amidschavor fast. *Begin.* Մասկուս քան զարարուցինն յարարուցինն . . . , f. 45<sup>b</sup>. (P. M., f. 80.) On f. 47 is quoted Gregory Arsharuni.
11. Reason of the Quadragesimal fast. *Begin.* Սերմեայէ արարուցինն այ . . . , f. 49. (P. M., f. 83.)
12. Commentary on the Catechetical lessons, being the texts of the Catechetical sermons of St. Cyril of Jerusalem, and on the Lessons of the six weeks of Lent. *Begin.* Սնուս յայնքն նընչանն վարկեաց . . . , f. 51. (P. M., f. 85<sup>b</sup>.)
13. Reason of the Wednesday and Friday Lectons, f. 59.
14. Homily of Chrysostom on the text: 'The hand of the Lord was upon me, and the Spirit of the Lord drove me forth,' f. 146.
15. On the raising of Lazarus (the eve of Palm Sunday), being a commentary of the chap. xi. of John, compiled from Chrysostom, Ephrem, Stephanos of Siunik, Mambre, Marcus, after the Paris MS., etc., as their names are noted on margins, f. 132<sup>b</sup>. (P. M., f. 154<sup>b</sup>.)
16. On Palm Sunday, f. 140<sup>b</sup>. (P. M., f. 160.)
17. On the mystery of each day of the Passion Week, ff. 156-214. (P. M., f. 174.) In the
- Maundy Thursday's discourse on the *Credo*, there is (f. 179) an enumeration of more than 30 heresies (ff. 178<sup>b</sup>-181).
18. On the Burial of the Lord, by Theophilus, disciple of John Chrysostom. *Begin.* Մար կրկնից արար յերկնի Հաստատեցաւ . . . , f. 214<sup>a</sup>. (P. M., f. 228.)
19. On the mystery of the lighting of candles at Easter Eve. *Begin.* Մեզ զգաւոր. առ ուր բազմեկզանակ բանիք . . . , f. 219. (P. M., f. 231<sup>b</sup>.)
20. Commentary on the twelve lessons of Easter Eve service, f. 219<sup>b</sup>.
21. On Easter Day. *Begin.* Հայկոք յորժամ կամեցաւ զհաւինս գառակ լի մեծանց . . . , f. 229. (P. M., f. 240<sup>b</sup>.)
22. Low Sunday ('Մար կրկնիկ'). *Begin.* Մասկուս քան արարինն նորագոյնն . . . , f. 233. (P. M., f. 243<sup>b</sup>.)
23. The mystery of the Sabbath Day. *Begin.* Հիշեմք զուր. ասէ. զարն շաբաթ . . . , f. 238. (P. M., f. 248.)
24. The meaning of the fifty days' fasting and mourning. *Begin.* Հորժամ յնչ մոյրեկան մարդիկ . . . , f. 241. (P. M., f. 250<sup>b</sup>.)
25. The meaning of the fifty days of neither fasting nor kneeling. *Begin.* Գուցանէ մեզ զարմանալին ժամանակն . . . , f. 243. (P. M., f. 252<sup>b</sup>.)
26. On the Ascension, f. 243<sup>b</sup>. (P. M., f. 252<sup>b</sup>.)
27. The Sunday after Ascension, f. 253. (P. M., f. 261.)
28. Pentecost Day, f. 255. (P. M., f. 263.)
29. Rationale of the canonical hours, from the night office up to the Liturgy, by Stephanos of Siunik. (Extracts.) *Begin.* Սրբեւ ներկեալ որ է շաբ թշնամեաց . . . , f. 261<sup>b</sup>. (P. M., f. 278<sup>b</sup>.)
30. The feast of the Commemoration of the Ark of the Covenant, under the same title, f. 268. (P. M., f. 285.)
31. On the three forty days' fasts, with Dedication feasts ('Մասկուսիք'). *Begin.* Մասկուս արար բարձրաբոյն իորհուրդ անեալի . . . , f. 268<sup>b</sup>. (P. M., f. 289.)
32. On the feast of Transfiguration (Սարգսգալտ) and its lessons. *Begin.* Սնունք էր Հայկոք մեծն, որ երարար ան կռեցաւ. և ոչ կրկնից նիկ Հայրապետն . . . , f. 269. (P. M., f. 289<sup>b</sup>.) The Paris MS. inserts here chapters on the Apostles, Disciples, and Evangelists.
33. On the mystery of the Church. *Begin.* Մասկու և եկեղեցի. նուսպետաւ Հայր . . . , ff. 281<sup>b</sup>-290. (P. M., ff. 344-351, which ends with a chapter on the Assumption, incomplete at the end.)

II. Commentary on Lessons, by the Choroepiscopus Gregory Vard. Arsharuni (8th cent.) in sixty chapters, according to our MS. (Published in Constantinople, 1727. See also Conybeare, *Rituale Armenorum*, pp. 507, foll.)

1. Dedication of the author's work to the Patrician Vahan Kamsarakan. *Begin.* զՏարկ բանիս զոր պահանջեցեր լինեն . . . , f. 291.
2. *ն-ժն*. On the connection of the feasts of Theophany and Easter. *Begin.* ն. բալց նախ զլսս զհասացես, բաղդ բանասիրաց . . . , f. 291<sup>b</sup>.
3. Connection of Epiphany and Easter, f. 295.
4. Why lessons are excluded on the fast days of Aradshavorq. *Begin.* ժբ. իսկ երկրորդ անգամ զնախաճարն փրկութիւն . . . , f. 299<sup>b</sup>.
5. Meaning of Quadragesimal fast. *Begin.* ժգ. իսկ բառասուն յուրձանի ետք Տուրդ լինրեան . . . , f. 300.
6. Upon Wednesdays and Fridays in the seven weeks of Lent, f. 301.
7. On the lessons of the Wednesdays and Fridays in Lent. *Begin.* ժդ-իւ. Պատշաճէր յայսմ փոյրի նախ երանայիցն ի զիր անկեւոյց զն- թերցուածն ի շառանգել . . . , f. 302.
8. On the lessons and rubrics of the Holy (Passion) Week, f. 318<sup>b</sup>.
9. On the mystery of the lighting of candles (*Նարգալոյց*). *Begin.* լն. իսկ շարաթոր երկինն ի սր զասկին, նախ Տաննն զՏան- զերն սոյզ . . . , f. 327<sup>b</sup>.
10. On the dedication feast (*Կառակատեր*) of Low-Sunday. *Begin.* լզ. եւ զորորեակ ի սկզբանն պատմեցի թէ ինքն ինքն անաբճա . . . , f. 330.
11. To the patron of this book (Vahan the Patrician). *Begin.* լդ. եւ արդ փան զի ուղեորեցար առ սեր . . . , f. 331.—*Լն. ոմ աննն մեծաբարճուրդ եւ զարմանալից Տան- ճարով . . . , f. 333<sup>b</sup>.*
12. Commentary on the Lessons of Lent. *Titte:* լը. Ս' եկնութիւն ընթերցուածն թէ յուժ մե' եղաւ. etc. *Begin.* Մբ. երանելի եղալիս սեանն Հանորոս զուսջին շարաթն ոչ պնդեաց . . . , f. 334.
13. On the raising of Lazarus. *Begin.* իոգ. Պ ազա- րու մեծեկութիւնն . . . , f. 348.
14. On the Coming of the Saviour into Jerusalem (Palm Sunday). *Begin.* ին. Մուրս սու- նախմութիւն զերկուցուց . . . , f. 349<sup>b</sup>.
15. On the Great (*Մագ*) Monday,—the lesson of the fig-tree, f. 350<sup>b</sup>.
16. On the Great Tuesday,—the lesson of Noah, f. 351<sup>b</sup>.

17. On the Great Wednesday, f. 353<sup>b</sup>.
18. On the Great Thursday,—the Pascha and washing of feet, f. 355<sup>b</sup>.
19. Why we officiate the evening prayer on Christmas Eve, and not on Easter Eve, f. 358<sup>b</sup>.
20. Meaning of Easter (*գառիկ*). *Begin.* ծն. Հանոր յորտեմ կամ զուս զնախնն զանել ի փնանց . . . , f. 359.
21. Why the Low Sunday is called New Sunday (*Կոր կրակի*) and Dedication Feast (*Կառակատեր*), f. 360.
22. On the Pentecost, f. 360<sup>b</sup>.
23. Meaning of fifty days of Pentecosttide, f. 361.
24. Meaning of the commemoration of the Ark of the Covenant, f. 362<sup>b</sup>.
25. On the feast of Transfiguration (Vardavar) and on its lessons, f. 364<sup>b</sup>.
26. On the Assumption of Holy Virgin, f. 366<sup>b</sup>.
27. Why the construction of Noah's Ark lasted one hundred years, f. 367.
28. Meaning of the Presentation of Lord in the Temple, f. 367<sup>b</sup>.
29. On the Quadragesimal fast. *Begin.* կ. Ս ամբ բարձրագոյնն եւ երկայնագոյնն սանլոյց եւ զրկոց . . . , f. 368.
30. On the finding of the relics of St. Stephen. *Begin.* Որդեա ի գործն սաարեւոյց պատմի եւ ստի, ոմանք ինչորեցին, յառաբարցն զմար- մնն երանելոյն . . . , f. 374<sup>b</sup>. (Cf. MS. 30, § 695-)
31. How these were transferred from Jerusalem to Constantinople. *Begin.* Մբ. իբրև ան- ջին անք եօթն շինուածայ ամաւրին . . . , ff. 376-378. (P. M., f. 20<sup>b</sup>.)

The short records (ff. 14, 36<sup>b</sup>, 76<sup>b</sup>, 92, 107<sup>b</sup>, 113, 121<sup>b</sup>, 126, 133<sup>b</sup>, 156, 161, 174, 203, 355<sup>b</sup>, 358<sup>b</sup>) mention only, as owner, Alexander Catholicos, but a colophon of the copyist (ff. 378<sup>b</sup>-379) informs us that this volume after being transcribed by order of Alexander I Catholicos, in the year of A. E. 1156 (A. D. 1707), i. e. the second of his catholicate, was presented to Moses Vardapet, the primate of Julia (1706-1725).

## 85

MS. Arm. c. 2—Vardan's Commentary on Psalms, A. D. 1610.

Paper. Size, 11½ × 8½ in. Text, 8½ × 5 in. Double columns of 30 lines each. Quires, 32, of 12 leaves. Ff. 383. Writing, boldorig, large and distinct. Binding of maroon stamped leather with flap and 3 thongs and brass studs. The first cover

bears in the stamped ornaments the date A.E. 1061 (A.D. 1612). Well preserved MS. The beginning of each canon of the Psalter is marked by a coloured head-piece, marginal arabesque, and bird-initials.

It contains a catena on the Psalms, compiled by Vardan Vardapet of Halbat, at the request of [John] bishop of the monastery of Halbat in Eastern Armenia, in 1250. It begins with a prologue: **Ս' է նծ և մկնորդն նյ և մարգարն . . .**, ff. 2-11. The corresponding epilogue beginning with **Աստի յայս յոյս խոցանաւ անգամն եկեղեցւոյ**, etc., is curiously enough placed at the end of the commentary of the 119th Psalm (ff. 301-301<sup>b</sup>). In this the author avows that 'feeble in body and sorrowful' he has compiled his work 'from Euphrasianus, Ephrem, Athanasius, and Daniel, 'in different places.' In fact their names are noted throughout the volume in the proper places. (Cf. Brit. Mus. Add. 19,799, 13th cent.)

The volume opens with a linear square figure of a maze, in the middle of which is written: **Երկրով քաղաքի ասբնանն է**, 'This is the figure of the town of Ericho,' and under the lineament some verses (24 lines), of which the first one is:

**Ս'նքն է կեսա սրդի 'լաբն**

Besides two short records (ff. 12<sup>b</sup>, 170<sup>b</sup>), the copyist, named Simeon, priest, son of Nicolaus of Lutzka (**լուչքացի սրն նկողյալս**), closes his work with a long colophon (ff. 382-382<sup>b</sup>), giving in it the date A.E. 1059 (A.D. 1610), Aug. 25, a Saturday, and the place, Leopoldis (**լյւով**), Poland, 'under the shadow [of the church] of Holy Deipara,' Sigismund III being then king 'of the Franks,' for the sake of Ter David 'the chief chorister' (**Վարդապետ**). The colophon ends with an acrostic verse. All the particulars which we have described here, are met within the MS. Add. 7942, in British Museum, except the date and the names. The latter MS. was made in Kameniecz, Hungary, in the year 1606, and there is not any doubt that our volume is a copy of it. There are some other notes of later dates: one on f. 1, of an [Ter] Araquel, 'the chaplain' (**ժամաբար**), with the date of A.E. 1166 (A.D. 1717), 23rd of Adam (Azarian's calendar); and another in the bottom of f. 173<sup>b</sup>, of a Ter Martiros, 'the chaplain,' with the date 1169 (1720), 13th of Hamira, 'at the gate of the church of Lartzgel' (**Վարդգէլ**), Persia. The transfer of this volume to Persia from Poland, suggests that it is one of those MSS. of which Archbishop Nicol Therosowitz, after his forced conversion of the Armenians of Poland to Romanism, scattered abroad 'more than thousand.' Part of them went to Persia, as Araquel of Tabriz relates (*Hist.*, chap.

xxviii), and another part, about fifty, to Venice (Alishan, in *Bosmanow Journal*, 1852, p. 88).

Under each cover a folio of a vellum Latin Missal of the beginning of 14th cent. is bound in.

## 86

MS. Arm. e. 11—Gregory of Tathev, 15th cent.

Glazed paper discoloured. Size, 8½ × 6½ in. Text, 6½ × 4½ in. In two columns of 34 lines each. Quires, 35, generally of 12 folios each. Ff. 408 + 2 vellum leaves left blank. Writing, boldgorig, of 15th cent., with many abbreviations. Some leaves are stained, two missing after f. 135, and one each after ff. 213 and 355. In the course of restoration many of the folios are patched up, and f. 400 supplied. Binding of dark brown leather, torn out at the back.

It contains:—

I. 'The Book of Questions' (**Վերջ Լարցմանք**) of Gregory of Tathev, composed in 1397. (Published in Constantinople, 1729. Nat. Libr. Paris, *Acc. fonds*, nos. 67 and 71.) This work is a sort of ecclesiastical cyclopædia, in the form of interrogations and replies, for the use of students, and is divided into 10 books (called by the author (**Լասար**), otherwise into 40 sections or chapters, with different subsections. To each book is prefixed a full index of matters.

1. List of chapters (41 in number), f. 1.
2. Preface of the author, f. 2.
3. Book I. On the Sects: Table of matters, f. 3<sup>b</sup>.
4. Chap. i, §§ 1-3. Against the Fatalists, f. 4.— §§ 4-5. The Manicheans, f. 9.
5. Chap. ii, § 6. On the Knowledge of God, f. 12.
6. Chap. iii, §§ 7-16. Against Mahometanism, f. 13. (Omitted in the printed edition.)
7. Chap. iv, §§ 1-20. Against Judaism, f. 35<sup>b</sup>.
8. Book II. On the Heresies: Table of matters, f. 36<sup>b</sup>.
9. On heresies in general, f. 37<sup>b</sup>. This chapter is not numbered in our MS.
10. Chap. v, §§ 1-20. Against the Enoimians and Arians, 'after Gregory of Nazianz,' f. 40<sup>b</sup>.
11. Chap. vi, §§ 1-12. Against the Pneumatomachi, f. 48.
12. Chap. vii, §§ 13-14. Against the Nestorians [and Dyophysites], 'after Cyril of Alexandria,' f. 56.
13. Book III. On Theology, 'after Dionysius [pseudo-] Areopagite:' Table of matters, f. 74.
14. Chap. viii, §§ 1-26. On God, f. 75.



15. Chap. ix, §§ 1-19. On Angels, f. 88<sup>b</sup>.—§§ 20-26. On Devils, f. 96.
16. Book IV. On the Creation: Table of matters, f. 100.
17. Chap. x, §§ 1-5. On Providence, f. 101<sup>b</sup>.—§§ 6-8. On the ten attributes of God, f. 108.
18. Chap. xi, §§ 9-16. On the six days' creation, f. 110.
19. Chap. xii, §§ 17-24. On heaven and heavenly bodies (astronomy), f. 114<sup>b</sup>.—§§ 25-34. On the measure of time (hemerology), f. 118<sup>b</sup>.
20. Chap. xiii, §§ 35-43. On the four elements (meteorology), f. 124<sup>b</sup>.—§§ 44-45. On the earth (geology), f. 128.—§§ 46-47. On plants (botany), f. 129<sup>b</sup>.—§§ 45-53. On animals (zoology), f. 130<sup>b</sup>.
21. Chap. xiv, §§ 54-60. On Eden, ff. 134-135<sup>b</sup>, *end missing*.
22. Book V. On Man: Table of matters, *wanting*.
23. Chap. xv, §§ 1-2. The creation of man, f. 136.—§§ 3-13. On his body's structure (anatomy), f. 137.—§ 14. Physiognomy (Պատկերաբանություն), f. 144.
24. Chap. xvi, §§ 15-19. On the soul of man (psychology), f. 145.—§§ 20-21. Its creation, f. 147.
25. Chap. xvii, §§ 22-25. On man's birth, f. 152.—§§ 26-32. On his intelligence and qualities, f. 155.—§ 32. On the woman's creation, f. 159.—§§ 33-40. On the fall of man, f. 159<sup>b</sup>.
26. Book VI. On the Pentateuch: Table of matters, f. 162.
27. Chap. xviii, §§ 1-4. The (first) Patriarchs, f. 164.—§§ 5-6. The Deluge, f. 167.—§ 7. The Tower of Babel, f. 169, and the seventy-two languages, f. 170.—§ 8. The names of the wives of the (first) Patriarchs, f. 170<sup>b</sup>.
28. Chap. xix, §§ 9-21. On Melchisedek, Abraham and his generations, f. 171<sup>b</sup>.—§ 22. On Job, f. 181<sup>b</sup>.
29. Chaps. xx-xxiii, §§ 23-81. On Exodus, Leviticus, Numbers, and Deuteronomy, ff. 186-229<sup>b</sup>.
30. Book VII. On the Historical Books: Table of matters, f. 229<sup>b</sup>.
31. Chaps. xxiv-xxv, §§ 1-7. On Joshua and Judges, f. 230<sup>b</sup>.
32. Chaps. xxvi-xxix, §§ 8-27. On the four Books of Kings, ff. 235<sup>b</sup>-245<sup>b</sup>.—§§ 28-30. On the Captivity, f. 246.—§§ 31-33. On the Books of the Old Testament, and their chronology, f. 248.
33. Book VIII. On the New Testament: Table of matters, f. 250<sup>b</sup>.
34. Chap. xxx, §§ 1-32. On the Incarnation (Life of Jesus), ff. 252-287.—§ 33. On the day of the Nativity, ff. 265-266<sup>b</sup>.
35. Book IX. On the Church: Table of matters, f. 287<sup>b</sup>.
36. Chap. xxxi, §§ 1-6. On the New Law and the Church, f. 288<sup>b</sup>.—§ 7. The six Œcumenical Councils, f. 295<sup>b</sup>.—§ 8. The seven Armenian General Councils, f. 296<sup>b</sup>.—§§ 9-11. The autonomy of the Armenian Church, f. 297<sup>b</sup>.
37. Chaps. xxxii-xxxiii, §§ 12-27. On sin and on virtues, f. 302.
38. Chap. xxxiv, §§ 28-36. On the seven sacraments, ff. 316<sup>b</sup>-319.—§ 31. On the unmixed chalice, ff. 320<sup>b</sup>-322<sup>b</sup>.
39. Chap. xxxv, §§ 37-46. On the Armenian Church: its rites and ceremonies, f. 329.—§§ 47-48. Its songs and sharakans or hymns, f. 339.—The authors of the sharakans, f. 339<sup>b</sup>.—§ 49. On lessons, f. 342<sup>b</sup>.—§ 50. On incense, f. 343<sup>b</sup>.—§ 51. On feasts, f. 344.—§§ 52-54. On fasts, f. 345.—§ 55. On Matai or animal sacrifice, f. 349.—§ 56. The authors of the occasional rites, f. 349<sup>b</sup>.
40. Book X. On the Future Life (Eschatology): Table of matters, f. 350<sup>b</sup>.
41. Chap. xxxvi, §§ 1-4. On the death of laymen, f. 351<sup>b</sup>.—§§ 4-9. On the burial rite in the Armenian Church, ff. 355-361.
42. Chap. xxxvii, §§ 10-15. On the state of the future life, f. 361.—§ 14. Refutation of Purgatory, ff. 366<sup>b</sup>-369<sup>b</sup>.
43. Chap. xxxviii, §§ 16-19. On the Antichrist, f. 369.
44. Chap. xxxix, §§ 20-26. On the resurrection of body, f. 372.
45. Chap. xl, §§ 27-36. On the Second Advent and Last Judgement, f. 380<sup>b</sup>.—§§ 37-40. On Hell and Paradise, f. 381. The last three sections are based on the Apocalypse.
46. — Memorial of the Author, in which he states that he finished his work in A.E. 846 (A.D. 1397) 'in the monastery of Siunik.' *Begin.* Ըրդ ես վերջինս ի ծնունդս եկեղեցւոյ և արուստս բանասիրաց Պարթոզ . . . , f. 399<sup>b</sup>. Towards the close of this, Gregory asks us to commemorate his master, the great rhetor, John of Orotin.
- II. 1. Questions of John Vardapet, and Solutions of Gregory [of Athey], f. 400<sup>b</sup>.—These questions, fourteen in number, dealing with some exegetical and theological matters, are usually named 'Little Questions' (Վարդապետականք), in a contradistinction to those which precede. (Published in Constantinople along with the preceding.) The text of the first responsa breaks off in the middle



of the second column of f. 400<sup>b</sup>, and continues on f. 407.

2. Memorial of the Author, f. 407, in which he informs us that he made up this work in the stronghold of Shahapónq (*Շահապոնգ*) in Eastern Armenia, whither in the A. E. 836 (A. D. 1387) he had retreated during the invasion of Tatars (Lang Timour), on whose cruelties he expatiates without, however, assuring us of any tangible facts or dates. His account begins thus, f. 407: *և այս է խոստովանեան ժամու՛ն և յամենակ անգորշ յորում պաշարեալսք է Տիֆնից նեռողացմ կրկին յարուցեալ խորագմանու ան շաղագ զոր և անբաւ բազմութեամբն ասպատակ և անբեռաց զաշխարհս Տայոց պարսից՝ փայտ և զամենայն արեւելս . . .* Thence he retired for a while on New Sunday to Klay (ի դռան կայ սահաւ ինչ գանդաղեալ).

In col. 2 of 407<sup>b</sup>, we read: *Տամարի Հայկազան սեռից, Տարխրեց, Արմենիք քառից, և վեցեակ փեցից յորում ամի երկ ծնատանն զատեաց ազգաց կռեցեալ յունաց ի վերջ ասացեան առ ուր նորոյս նորութեանց. և այսպէս արամեալ ոգւով և թախծեալ մտաւք ընծայեցի տեղի մտամար, զհունարեայ զնուէրս բանի . . .* i. e. in the Armenian era  $100 \times 2 \times 4 + 6 \times 6$  (= A. D. 1388), in which year was a disturbance of the feasts of Pascha, by the races called Greek, usurping new authority on the said day, wherefore in sorrow and weighed down with care I devoted with weak finger this offering of discourse . . .

Although composed ten years earlier than the Book of Questions, they are added to them in the MSS. as an Appendix at the request of the author himself expressed in this memorial.

The colophons of the copyist on ff. 230, 287, and 407, merely ask for our prayers, without giving his name or date. A note, on f. 351, of a later hand affirms that a priest Yovanes (*Կոյանէս երց*) became possessor of the volume in the A. E. 1025 (A. D. 1575). To this is joined a curious paragraph giving the names of the relatives and disciples of the apostles Philippus and Bartholomew.

## 87

MS. Arm. e. 32—Matthew of Edessa, 18th cent.

Stout paper. Size,  $8\frac{1}{2} \times 6 \times 2$  in. Text,  $6\frac{1}{2} \times 4\frac{1}{2}$  in., of 22 or 23 lines. Quires, 19, of 12 leaves. Ff. 227. Writing, notegir of different hands of the 18th cent. Binding, of red stamped leather with brass hasps for clasps.

It contains the Chronicle of Matthew of Edessa (+ 1141), with the continuation by Gregory the priest, comprising the years 962, 1136, 1162. (Published at Jerusalem, 1869, and Edchmiadzin, 1898. French translation by E. Dulaurier, 1858.)

The colophon of the copyist is wanting. On the first page of the volume we read some records of divers hands regarding certain bequests made to the convent of Varag, near Van. The last one is of the monk Ter Avetis, stating that he was consecrated prior of that convent by Stephanos Vardapet in the A. E. 1152 (A. D. 1703).

These notices run thus:—

- (Incomplete at the beginning.) *Քրտանանց մանդրեկն իւր Հոգոյն և իւր ծնողացն. ամեն. Կարնեալ յիշեցեք ի ջրխառս . . . շուշանցի շամանին, և իւր ծնողացն տի փնասին և իւր մորն թեկիշանին. և երբորն մէջանին. և տի փնասի երբոր Ենթախին. յիշեցեք . . . նոցա Հոգոյն. որ ազգայու պլցին տի փնասին վարագայ տեի արարիք. անջնջ յիշատակ կենալ ի դուռն վարագայ որ Տարխուակ լինի պատեկ յայ . . . յաւաք սուրբ Իւանէն և վարագայ . . . զատկին աղբիւն ան մէկ ընձխողբատ. ի յամիս զուշ փ. շահ զուշ.*
- In another hand: *Եւ տէր ասեոխս արեղոյս աւրճեցոյ շնորամբ բաւեփաննուս վարագայեոխ յառաջ նոր վարագայ սուրբ Իւանին թփին ընծի փն. բանդի միասանց վարագայ տէր մարգարեն տէր մարկոս տէր մարտիրոս խալիֆայ զրեզոր խալիֆայ իւրճուր ան. անփորն պահեցեք.*

I. e. . . . of quadragesima, Mandrik his soul, and of his parents. Amen. Again, remember in Christ Shushantz Tehaman and his parents, Sir Minas and his mother Bêki Dechan and brother Mèloqon, and Sir Minas' brother Eniathin. Remember their souls, for we have dedicated the Vineyard of Sir Minas to Warag (or Varag). . . . at the gate of Warag. He that resists, God shall punish . . . at the great holy Emblem Easter, April 1, first of Dschemshidram (?), 20 in the month, 1708 (?) 1, shah 1708 (unintelligible).

For general sense of no. 2, see above. Avetis adds the names of the monks of Warag, viz. Margarè, Marcus, Martyrus, Khalifay Grigor, Khalifay Khibaur.

## 88

MS. Arm. d. 17—Lives of Fathers, 17th cent.

Glazed Turkish paper. Size,  $10\frac{1}{2} \times 8 \times 3$  in. In double columns. Text,  $7 \times 5\frac{1}{2}$  in., of 35 lines

each column. Quires, 39, of 12 leaves. Ff. 458, a few folios missing at end. Writing, bologir, neat and regular of 17th cent. Ornamentations: head-pieces and marginal arabesques in red and green at beginning of chapters. Binding, stamped leather boards, with a flap, and studs.

It contains the Lives of Egyptian Fathers (Պատմությունը)—according to the later version and redaction of the 12th cent. (published at Julfa, 1641, and Constantinople, 1721). The Venice edition (1852, 2 vols.) contains the old version of 5th cent. as well as the later one. (Cf. Brit. Mus. Add. 27,301 (A.D. 1615); Dashian's *Catal.*, no. 66.) In this redaction each chapter is closed with verses composed, it would seem, by Nerses Shnorhali, and some of those with extracts from the works of St. Nilus. (Cf. MS. 72, II.)

Here is the list of the contents:—

1. Chap. i. Preface on the Lives and Conduct of the holy Fathers, f. 2.
2. Chap. ii. On the Virtue of Perfection, f. 8.
3. — Letter of Bishop Philoxenus on Preparation for Death, f. 38.
4. — Tokens of Charity, f. 50.
5. — Moral Precepts from the letter of the solitary Moses to the monks, f. 50.
6. — Moral Precepts for young brethren, by the holy Father John the Theologus, f. 51<sup>b</sup>.
7. — Moral Precepts to young monks, by Karapet Vard. (of Bitlis), in verses, f. 52<sup>b</sup>. (Cf. MS. 36, § 13.)
8. Chap. iii. On Quietude, f. 54<sup>b</sup>.
9. Chap. iv. On Repentance, f. 64.
10. Chap. v. On Fasting, f. 86.
11. — On Gluttony, by St. Nilus, f. 99.
12. Chap. vi. On Fornication, f. 100<sup>b</sup>.
13. — On the same, by St. Nilus, f. 112.
14. Chap. vii. On Poverty, f. 114.
15. — On the same, by St. Nilus, f. 121.
16. Chap. viii. On Patience, f. 122.
17. Chap. ix. On Ostentation, f. 143<sup>b</sup>.
18. — On Vainglory, by St. Nilus, f. 149.
19. — Life of St. Theodora, f. 150.
20. Chap. x. On Rash Judgement, f. 154.
21. — On Pride, by St. Nilus, f. 162<sup>b</sup>.
22. Chap. xi. On the Divine Judgement, f. 164.
23. — Precepts to young people, by St. Nilus, f. 197<sup>b</sup>. (Cf. MS. 72, II. 9.)
24. Chap. xii. On Watchfulness, f. 198<sup>b</sup>.
25. — On Prayer, by St. Nilus, f. 210. (Cf. MS. 72, II. 1.)
26. Chap. xiii. On Prayer, f. 212.
27. — On Sadness, by St. Nilus, f. 215<sup>b</sup>.
28. Chap. xiv. On Hospitality, f. 216.
29. — Life of John the voluntary poor, f. 234<sup>b</sup>.
30. Chap. xv. On Obedience, f. 245.
31. Chap. xvi. On Humility, f. 251<sup>b</sup>.
32. Chap. xvii. On Forgiveness, f. 279<sup>b</sup>.
33. Chap. xviii. On the Love of God and One's Neighbour, f. 283<sup>b</sup>.
34. Chap. xix. On Spiritual Insight of Fathers, f. 292.
35. Chap. xx. On Thaumaturgic Fathers, f. 320.
36. Chap. xxi. On the Manner of Life of holy Fathers, f. 331.
37. — Life of the Father Timothy, related by Father Paphnutius, f. 338.
38. — Life of the Father Onophrius, related by the same, f. 340.
39. Chap. xxii. The Meeting of the Twelve Monks of the Holy Mountain, f. 350.
40. Chap. xxiii. The Virtuous Brethren, f. 352.
41. Chap. xxiv. The Spiritual Discourses of holy Fathers, f. 354.
42. Chap. xxv. St. Macarius to some questions f. 355.
43. Chap. xxvi. Life of Paul of Lystra, f. 357<sup>b</sup>.
44. Life of Father Apaur, f. 358<sup>b</sup>.
45. The Miracle which happened in the Convent of Nuns at Antioch, f. 362.
46. Life of the Virgin, called Marinos, f. 363. (Cf. MS. 90. 3.)
47. The Self-confident Hermit, f. 365. (Ed. Ven. II, 264–268, and cf. MS. 30, § 464.)
48. Life of John of the Pit, f. 366. (Cf. MS. 31, § 3.)
49. History of the hermit Macarius, f. 370<sup>b</sup>.
50. The monks who found the mountain of Paradise under the catholice of Nerses Shnorhali (12th cent.), f. 375.
51. On Macarius, who lived twenty miles from Paradise, related by the monk Theophilus, f. 375<sup>b</sup>.
52. Life of Sersapion the old man, f. 380.
53. Life of Abbot Marcus, related by Father Sersapion, f. 381<sup>b</sup>.
54. Life of Paul the Simple, f. 389.
55. Life of Paulus the Hermit, f. 391<sup>b</sup>.
56. Life of Martinianus, f. 396<sup>b</sup>.
57. Life of Simeon Stylites, f. 399<sup>b</sup>.
58. Life of Hilarion, f. 400<sup>b</sup>.
59. Life of Euphrosina, f. 402<sup>b</sup>.
60. Life of Mary the Egyptian, f. 407<sup>b</sup>.
61. Life of the blessed Fathers, f. 410.
62. On Repentance, by Ephrem the Syrian. *Begin. Հոգևորական Երթողացք և մի Ժամանակ . . .*, f. 414<sup>b</sup>.

63. Moral Precepts of St. Nilus. *Begin.* լուսե յասակ խորհրդով ննջել քան պիղծ խորհրդով ապիմս մասուցանել . . . , f. 420<sup>b</sup>.
64. Moral Precepts of the holy Fathers. *Begin.* Որ որ կամեցի քիտ այլ համայն լինել առաքելու թիւ . . . , f. 424<sup>b</sup>.
65. Life of Marcus, called Salon, f. 425.
66. Life of Simeon, who was foolish for Christ's sake, and John the Hermit, f. 425<sup>b</sup>.
67. Sayings of the Father John the Theologus, f. 430<sup>b</sup>.
68. History of Nerses, Son of the King of Byzance (*Հասովք*), who was voluntary monk in the convent of holy Father Anthony.—translated by Gagik from the Syrian, f. 432.
69. History of the Son of the King of Rome, who was voluntarily poor, f. 436.
70. History of Alexis, who was voluntarily poor, f. 446<sup>b</sup>. *Begin.* Ըսթ որ եր ի Համբարջակ մեծատուն յոյժ . . . , f. 446<sup>b</sup>. (Cf. MS. 31, § 5.) But after some seventeen lines, it is interrupted, and we read a note saying: 'Thus the Roman (Latin) version begins, but as the Greek beginning appeared to us best, we trace that one.' Երանելի Ըլէքսիանոս որդի էր մեծ իշխանի . . . , ff. 446<sup>b</sup>-458<sup>b</sup>. The end wanting.

Amongst several short records (ff. 7<sup>b</sup>, 240<sup>b</sup>, 251, 396, 399<sup>b</sup>, 426<sup>b</sup>), the most important is the third one, in verse, from which we learn that the volume was written for a lady named Shoushan (*շուշան*), daughter of Bashkkin (*բաշկին*) and Khourmèn (*խուրմեն*), with a brother Manuk (*մանուկ*), whose son was named Tòlmshin (*տոլմշին*), by a copyist who was a native of Norashink (*նորաշինկեղի*), in the 46th year of his age. No date or place. A note below on the same page commemorates 'My sisters Mrvath (*մրաթին*), and Mariam.' A later note on f. 399<sup>b</sup> commemorates a sister Varden, just deceased.

## 89

## MS. Arm. e. 29—Lives of St. Bartholomew and St. Gregory, A.D. 1753.

Paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2} \times \frac{1}{4}$  in. Text,  $6\frac{1}{2} \times 4$  in. Fl. 69 + 3 in blank. Writing, in notegir of the Julfa style. The book is the author's autograph, and that explains the rudeness of the style of writing and the barbarous spelling. The first 5-6 folios, being blotted, are difficult to decipher. New binding.

It contains the Lives of St. Bartholomew the Apostle and St. Gregory the Enlightener,—translated into Modern-Persian Armenian from the Spanish text of Zakaria, son of the priest Ter Martiros, called in religion Friar Franciscus, who entered the order of the bare-footed Franciscans at Manila, A. D. 1753. Here are the titles in both languages, Armenian and Spanish, as it is transcribed at the head of the volume:—

Գիրք երրորդ. որ կուի Ըլէքեակ Էլեքիւլայն և լուս Հայտանեայ, թարգմանեցալ է ըսպանիս լեոց լեզուէ առ մեր հայկական աշխարհաբան լեզուն . . . Ընթաստորիւ թիւ ըսպահանայ Տ զու զայնցի սեր մարտիրոս որդի զարարուլին, որ այժմ՝ կուի երեսայ ֆրանսիական կրօնու որ ի կարգին որդեական հայրապետ որ ֆրանսիականն, որ ոմար կու անուանին զէսկայսոս զէ սան ֆրանսիսիս, թիւն փրէշին Տոն մերայ զգար փան իերուր և հիսուն երեք մանկու մայրաբարբառս զգրեցաւ. (f. 1).

*Obras espirituales y Libro Tercero que intitula Sol del Oriente y Lucero de Armenia e nel qual se contiene la vida, martirio y predic<sup>o</sup> de S<sup>a</sup> Bartholomeo Apostol, y de S<sup>a</sup> Greg<sup>o</sup> sucesor en la Armenia. Recogido de varios Autores traduc<sup>o</sup> y compuesto en Lengua vulgar [de] Armenia por el H<sup>o</sup> Fran<sup>o</sup> de IHS Maria Relig<sup>o</sup> Dona. do Hijo de la S<sup>ta</sup> Prov<sup>a</sup> de S<sup>a</sup> Greg<sup>o</sup> de Philip. de Relig<sup>o</sup> Dezalcos de N. P. S. Fran<sup>o</sup> en el Conv<sup>o</sup> de Manila (f. 5).*

1. An address to the reader, f. 2.
2. Dedication of the book to St. Gregory, f. 6<sup>b</sup>.
3. Life and martyrdom of St. Bartholomew,—in 5 sections, f. 9.
4. Life and tortures of St. Gregory the Enlightener,—in 20 sections, f. 16<sup>b</sup>.

## 90

## MS. Arm. f. 17—Miscellany of Legends, 18th cent.

Paper. Size,  $6\frac{1}{2} \times 4\frac{1}{2} \times \frac{1}{8}$  in. Text,  $5\frac{1}{2} \times 3$  in. The beginning is lost. Fl. 32. Writing, notegir in the Julfa style, of 18th cent., faulty orthography. Binding, recent, in red cloth.

## Contents:—

1. Dialogue of St. Gregory (the Illuminator) with the Angel,—on the state of souls after death. The beginning is lost. *It begins with:* . . . [հաւ]ասոս ունելով երկրպար զինք իաշխարհ և աւետարանի . . . f. 1. (Cf. MS. 62, col. 203<sup>b</sup>, and Paris, MS. *Anc. fonds*,

- nos. 55, 56, 65, etc. In Georgian, cf. Brosset in *Mémoires asiat.* 1859, p. 167.)
2. Dialogue of the risen Saviour with the Paralytic. *Begin.* *Կարց անդամաւոր թի աշխարհըր և կազ և կանգ . . .*, f. 4<sup>b</sup>.
  3. Story of Marinos the Ascetic. *Begin.* *Իսկ Խարինոս կոչաւ ազնիկ կը. մնաս. մայրն, և հայրն կանկը զնայ յանապաս . . .*, f. 8. (Cf. MS. 88, § 46.)
  4. Story of the ascetic Alexis. *Begin.* *զհայրն սորա որ յոյժ մեծասուն և իշխան զազարին . . .*, f. 11. (Cf. MS. 88, § 70.)
  5. Story of Ruginos the Economos, f. 18<sup>b</sup>. (Cf. MS. 52, § 11.)
  6. Story of the Crucifixion of Christ. *Begin.* *Եւ յորժամ ուսուցանէր Վրն աշակերտացն ի պարտիզին, մկնեցաւ Հուլիա . . .*, f. 20. It ends with a Lament of Virgin Mary, f. 25. (Cf. MS. 55, f. 11, §§ 4 and 5.)
  7. Story of one of the miracles of St. Minas. *Ըսքր անն վաճառական խորհէր վաճառելով կը-թայ և բրկիպագանել զկերզանացն սրբոյն Խրնասայ . . .*, f. 30. (Cf. MS. 30, § 239, and Brit. Mus. MS. Egerton, 708.)
  8. Story of Job the Just. *Begin.* *Երանելին Հոր ի զարմէ Ըրաշամու. և ի թոռանցն Եսասայ . . .*, f. 31. (Cf. MS. 30, § 549.)

The closely similar records given at the end of several of the pieces (ff. 7<sup>b</sup>, 11, 18, 20, 30) state that the volume belonged to Gregory, son of Khatchatur and Khathoun, but give no date.

## 91

MS. Arm. e. 39—Book about Virtues,  
17th cent.

Paper. Size, 8½ x 7½ x 2½ in. Text, 5½ x 4½ in. Quires, 36, of 12 leaves each: on and after f. 87 the text is written in double columns. Ff. 418 + 6 in blank. Writing, bologriz, distinct and regular of 17th cent. Ornamented neatly at the headings of chapters in colours. Binding of richly stamped brown leather on boards, with a flap and 3 thongs.

It contains:—

'The Book of Virtues,' by Peter of Aragon, *Գիրք Հայգաց Մարքիտոսիանց*.—without name of author. *Begin.* *գորտ թիւն ելաներ իմանել և բշկեր զամենեանս. բանցի զանք իմաստունցն պարս է իննէ . . .*, f. 4. Peter was a Dominican friar, whose work was turned into Armenian by Jacob of Gerni, called the Translator, in the year 1330.—It was published at Venice, in 1721 and

1772, with a second part, *On Fices*, which this MS. lacks. Cf. Dashian, no. 109, § 5, and no. 233, § 1.

According to short notes on ff. 24<sup>b</sup>, 194, 265, and 293, the volume was written by one Sargis, son of Ter Martiros, and belonged to a Khodscha Avetiq, and his sons Sahak and Martiros. No date.—The other three records, succeeding each other at end of the MS., are of later owners, namely—a Ter Joseph with the date A.D. 1730, June 18; a Ter Khatchatur, A.D. 1738, May 5; and a Ter Armaq, 1806, May 1.

## 92

MS. Arm. f. 18—Moral Treatises, and  
Sermons, about 15th cent.

Glazed paper. Size, 6½ x 4½ x 2 in. Text, 4 x 2½ in., 25 lines in a page. Quires, 34, of 12 leaves each. Ff. 414 + 3 in blank. In a neat bologriz hand, of 15th cent., with abbreviations; rubrics, marginal arabesques, and bird-letters in red at the beginnings of sections. Binding, of red leather on boards with metal clasps. The scribe leaves lacunae where he could not read his archetype.

Contents:—

A collection of sermons on different subjects, called in a colophon on f. 264 'Book of Virtues.'

On Faith, in eight chapters,—without any general title. Beginning of the Preface (*Կարեկցան*): *Ըսքր ով սիրելիք, պիտայ են մեզ հասարք շնամբոս յամնայն բարի գործս . . .*, f. 6.—This resembles the work of Peter of Aragon in e. 39, but is much shorter.

On Speculative Philosophy. *Title:* *Հայգաց անասան իմաստութեան, որ է իմացական սիրքն, փոքր ինչ անութիւն.* *Begin.* *Հարցանել է և զայս թէ սիրս մեր սրբակն վերանայ սո ճշմարտութիւն . . . Ըսքր պատասխանեն վարդապետք և զենն զ պատճառ . . .*, f. 264<sup>b</sup>.

1. On the Nativity of Our Lord. Text: 1 John i. 14, *Իրդին այ մարդ եղև անշխիթ և անբաժանելի սրասորութեամբ . . .*, f. 291<sup>b</sup>.
2. On the Adoration of Magi. *Գիրքն է զի թագաւորս պա մարց . . .*, f. 294.
3. Explanation of the *Gloria in excelsis*. *Գիրքն է զի փաստորեն զնայն զնհարթին ունի զքրց . . .*, f. 297.
4. On Death. *զինչ է մահ . . . Իսն վարդապետք թէ որպէս սրասորութեան նոցա (հոգւոյ և մարմնի) կեանք . . .*, f. 316<sup>b</sup>.—It deals also with the ceremonials of burial.



By another hand and more elegant style of writing:—

5. On the text: Joel ii. 1. *Փրօփօտեական է ժար-դրյս ընտ. թիւն երբեմն է շար, երբեմն է բարին . . .*, f. 330.
6. Of the same three homilies on Repentance. Text: Matt. iii. 2. *'Եթա տեղուք թէ զինչ է ապշխարութիւն . . .*, f. 341<sup>b</sup>.
7. On Confession. Text: Jas. v. 16. *'Եթա զի-տեղի է զի փոստփանու թիւնն է Տարկուք . . .*, f. 356<sup>b</sup>.
8. Of the same, on Confession. *Որպէս ասի աղանդեալ է բազում ժամանակս կարտի ճարտարպետ արուեստագիտի . . .*, f. 362.
9. Of the same, on the text: 1 John i. 9. *Որպէս ասի ասն թէ նչ զաստասանն բազր է քան զաշխարհիս . . .*, f. 366<sup>b</sup>.
10. On the text: Luke xiii. 24. *Տանայարուք . . . զայս ասելով ուսուցանէ մի վայրագար . . .*, f. 380.
11. On the text: Luke xii. 16. *Բարեբարն մեր և ազատին յամ անորեմութնն էն . . .*, f. 391.
12. On the text: Luke xv. 4. *Բազմազիսի առա-կար զամենամեծ անուսթիւն . . .*, f. 395.
13. On the text: Luke xvi. 1. *Ի՞նչ որանելի առաքայս անան զարմանալ արժան է . . .*, f. 400<sup>b</sup>.
14. On the text: Luke xviii. 2. *Բարեկանն և աննազուսթնեան յորտ ամ կասի կեցուցանել . . .*, f. 406.
15. On Peace. Text: Isa. lvii. 20. *Ընթերցիր զձո՞վ . . . Ի՞նչու այս է վերայ ամ անորե-մութեանց անուս . . .*, f. 409.

Colophon, f. 264. The copyist of this book called 'Book of Virtues' was one Johannes, and the owner was David Vardapet, son of Nörin (Դորին) and Mérik (Մերիկ), who had brothers Margaré, John, and Jacob, all three deceased. The copyist of the second part is Astomadzatur (f. 412<sup>b</sup>). No date.

On the fly-sheet of this volume, f. 2, is written in English characters the name Arratoon Jacob, 25 July. The next two fly-sheets, ff. 3 and 4, and f. 414, contain in noterigir a homily on the text: 'Rejoice, Daughter of Sion, Behold thy King cometh, lowly, and sitting on an ass.'

## 93

MS. Arm. e. 24—Ethical Miscellany of Simeon of Julfa—Sermons, A.D. 1701.

Paper. Size, 7¼ × 5 × 3 in. Text, 5¼ × 3¼ in., 27 lines in a page. Fl. 537. Writing, bolorigir

and noterigir, by several hands. Binding of brown stamped leather on boards, with a flap and 3 thongs and studs. Stamped on the first cover are the words ՅԵՆՏԻ ՍԻ ՍԻՍԻՆԻ, 'Memorial of Simon.'

The volume really contains five distinct MSS. The first includes ff. 1-209 on smooth white paper in 18 quires of 12 leaves (last only 4); the second, ff. 210-342, on smooth paper of brownish hue; the third, ff. 343-458, on white smooth paper; the fourth, ff. 459-516, on brown glazed paper; the fifth, ff. 518-537. The second and fourth are in bolorigir hands, neat and regular. The other three are perhaps by the same hand, an irregular noterigir. The quires of parts 2-4 are numbered afresh, are of 12 leaves, and begin with no. 3 on f. 214, where a numbering of the folios in the hand which wrote part 2 begins and extends as far as f. 336 (ճեղ). The quires of the last portion are not numbered.

## Contents:—

I. A compilation made by Simeon Vardapet of Julfa, who prefaced his work thus:—'By the grace of the Holy Ghost, I, humble Simeon, a scatterer of the word (բարի գասնադա), by birth of Julfa, collected from various sources with great pain (what follows). I pray you to remember me in the Lord. In the year A.E. 1150' (= A.D. 1701), f. 3.—See also his last record at f. 206<sup>b</sup>, where he says, 'Remember me in the Lord, the bishop Simeon.' On f. 457<sup>b</sup> he writes that he collected the small treatises which precede and wrote them out with much toil. Here he names his brother Moses Vardapet and Paron Hayrapet (Patriarch).

1. Sayings on moral subjects, alphabetically arranged. No title. The first sentence: *Որ ասն Բարհամբեան. բարի ասուել յա-կեր ինչպիսի է Տարկուքացն և է յաշակեր-տութիւնն (sic) ինչ. քան որ արժանիքու-թեանն ինչ զի. բուն . . .*, f. 3. The following chapters are:—*Որ Երբասմու. — Որ Երգանայ և Երայի. — Որ Երգաց ժար-դեան. — . . . Որ Երբասութեան. — Որ Եր-բարաց. — . . . Որ Բարեկանութեան. etc.*
2. Collection of texts from Holy Writ for use in sermons, classified after the subjects, as Baptism, Communion, Knowledge of God, etc., f. 133.
3. Forms of exordium for sermons. Title: *'Եթա-իսբարար բարոյի կարգուս. Begiu. Վրիս-տառի Երանելի ընտ. թիւն և աննախանձ բարեբարութիւն . . .*, f. 170.
4. Forms of invocation in sermons. Title: *Որ աղ-թանք բարոյի կարգուս. Begiu. Տեր. տար*



ինչ լեզու. և խոսս զի գիտացից խոսել, etc., f. 172<sup>b</sup>.

5. Forms of perorations (Հարզարակ) of sermons.

Title: Հարզարակ զինի բարոզի. *Begin.* Լ'սե՛մ ժամանակ մեր, յառաջ և ի կտառ-րու մե թարգմանութեան, etc., f. 174<sup>a</sup>.—We met this first form exactly reproduced in MS. 41, § 1 a. See also Dashian, no. 312, § 64, p. 744.

6. Parables and similes on moral subjects, collected from Holy Writ and other sources. *Begin.*

Այսան խոստովանութեան. Աղայեալ գիրքն իւր պիեակոյն ուղղուի այսպէս և մեր խոստովանութիւն, etc., f. 187.

II. Collection of sermons:—

1. On Soul and Body. Text: Luke xviii. 2.

Այսրպայեալ սանն զմարզն ի հոգւոյ և ի մարմնոյ . . . , f. 197.

2. On the same subject. *Begin.*

Սանն զքանս առակի յան հանն . . . , f. 200.

3. On Prayer. Text: Luke xviii. 10.

Պարս և գիտել զժամանակ աղօթիցն . . . , f. 203.

4. On the Unjust Steward. Text: Luke xvi. 19.

Պարս և գիտել զի . . . մեծութիւնն նոյն և մեծութիւնն մարդոյ . . . , f. 206<sup>b</sup>.

III. Another collection of sermons, transcribed by an older hand, with new chaptering and pagination, and in neat and regular notergir. These sermons are intermixed with anecdotes (ff. 214-336):—

5. On the text: Matt. x. 16. *Ս.* Դասի գիտելի է զի որպէս մարդս հոգիէ . . . , f. 214.

6. On the text: Ps. lviii. 4. *Ի.* Ինչ վասն ինչ պատճառի մարդարէն առակաւ խօսի . . . , f. 220.

7. On the text: Prov. xviii. 9. *Կ.* Լ'անն զքանակն հոգին սակ մարդարէն . . . , f. 226.

8. On the Tongue. Text: Prov. xviii. 21. *Դ.* Լ'ազն իրասն վասն մարմնաւոր կենացս է . . . , f. 231.

9. On Neighbourly Love. Text: Matt. xix. 19. *Ե.* Լ'այս և դուռն նա՛մ բարեաց և նշան բրիտանեկց . . . , f. 236.

10. On Prayer. Text: Job xvi. 17. *Զ.* Դասի զպարս պարս և գիտել թէ քան զնա՛մ առակի-նութի պատուական աղօթիցն . . . , f. 244.

11. On Almsgiving. Text: Prov. xix. 17. *Ը.* Լ'այսպէս հրամայեն վարդապետք եկեղեցւոյ թէ բրիտանեկց բարի գործքն . . . , f. 252<sup>b</sup>.

12. On the text: Eccles. xii. 1. *Ը.* Լ'անն իմաստունքն թէ շորս քան ստանց մեր կամաց լինի առաջին ձերութիւն, etc., f. 265.

13. On the text: John ix. 41. *Թ.* Լ'սե՛ իմաստունն և անյաղճ փրկիտիւնայն Գաւիթ թէ իմաստութիւն քանանի ի տեսական և ի գործականն . . . , f. 271<sup>b</sup>.

14. On Death. Text: Eccles. vii. 1. *Ճ.* Եւ պարս և գիտել զի հեթանոսք զոր ծննդեան լաւ. համարին քան զոր մահուան . . . , f. 278.

15. On the text: 'Do not steal.' *Ճա.* Եւ զի այս քանս գիտելի է զի նծադիր պատգամացն . . . , f. 285.

16. On Pride. Text: Jas. iv. 6. *Ճբ.* Եւ գիտելի է զի նծ բնութիւն և յիւր բարի կամացն շարժեցաւ առնել զպարսածս . . . , f. 290<sup>b</sup>.

17. On the first sentence of Aristotle on the Cosmos: *Ճգ.* Եւ զի ըստ Պլատոնի հոգին երայմանն . . . , f. 300<sup>b</sup>.

18. On the text: 'Honour thy father,' etc. *Ճդ.* Եւ գիտելի է զի զի քան զուսկն ծնողին պարսական է . . . , f. 306<sup>b</sup>.

19. On the Last Day. Text: 1 Cor. xv. 52. *Ճե.* Դասի պարս և գիտել զի մահուան օրն և զկատարանն ծածկեալ է . . . , f. 310.

20. On Job. *Ճզ.* Լ'այր մի էր յԼ'ստից աշխարհէ . . . , f. 319<sup>b</sup>. (Cf. MS. 95, § 2.)

21. The letter sent from heaven to Rome, on the Observance of Sunday. Title: *Ճէ.* Խրատք կիրակեկց սասցեալ է. *Begin.* Եւս պատգամայն բարեքի եկի ի տաճարն նր առաքելոցն Պետրոսի և Պաղոսի, և տեսի զաս ի մէջ խորանին . . . , f. 331<sup>b</sup>. (Cf. Paris, MS. Anc. Fonds, no. 55, f. 43<sup>b</sup>; Dashian, no. 63, etc. 1)  
On the leaves left blank by a later hand:—

1. The Rubrics of the Psalms. The 1st Psalm: Հարժակ զնոց Սառուր առ զիւրան, etc., f. 336<sup>b</sup>.—One page only, that which follows having been cut out.

By another hand:—

2. Sermon on Lent. Text: Matt. iv. 2. Հազազա քատանորայց պահոցս զի ինչ հարցանելի է . . . , f. 337.

By some other copyist:—

3. On the Heresy of the Dyophysites of Althamar. Title: Հերետանորութիւն երկարմեակաց

<sup>1</sup> The Ethiopic version is translated into German by F. Praetorius, Leipzig, 1869, and into French by René-Basset, Paris, 1893.—E. Trunpp, in ZDMG., 1880, pp. 241-246.—Dr. Max Bittner in the Imp. Acad. of Sc., Vienna, Nov. 6th, 1901, etc.

Գլխամարկի, etc. *Begin.* 'Կախ զի սահն ը բնութի առանձաւորեալ յես անձաւ փառաբանութեանն . . . , f. 343.—Dealing in twelve chapters with the same topics as we have noticed in MS. e. 23.

4. List of the contents which follow, f. 343<sup>b</sup>. By another copyist, neatly written, ff. 344-458.
5. A collection of stories (resumed in twenty-one chapters) from the Life of the Fathers after the Latin text. *Title:* 'Պրանբայ Հարանց փարսցն է, i.e. 'Lives of Frank Fathers.' *Begin.* Գ. Տէրն մեր Հիմ Բա ստ է փրկեալն աւետարանին ձեռք թէ ուր գտանն մեր է . . . , ff. 344-399<sup>b</sup>.

IV. List of authors of philosophical works,—of commentators on the catholic epistles,—on books of Moses,—on the Psalms,—on the Bible in general, ff. 399-402. (Cp. Brit. Mus., MS. Or. 6798, f. 126<sup>b</sup>.)

V. Collection of sermons for feasts, by the same copyist:—

1. On Palm Sunday. Text: Zech. ix. 9. Խնն ամբոց էր Հրէաստանի . . . , f. 402. (Cf. MS. 96, § viii. 8.)
2. On Washing of Feet. Բազմաբան է մարդասերն նմ . . . , f. 407.
3. On Easter Day. Տէրն մեր Հիմ Բա յորտմ էր յաշխարհաւ. զիտաց . . . , f. 410<sup>b</sup>.
4. On Ascension Day. Սարգսպետք սահն թէ որդին նոյ որչափ կայր ի ծոց Հօր . . . , f. 414.
5. On Pentecost. 'Կախ զիսելի է զի Պենտեկոստան ի Տ'արոց լեզունն է թարգմանի որ նշանակէ զհինգ սան ազգին ինչ . . . , f. 418<sup>b</sup>.
6. On the Ark of Covenant. Բաւ նծային զիբրնեկաց Սոփեա ի լեւանն Սինեայ խաւ . . . , f. 423<sup>b</sup>.
7. On the Feast of the Transfiguration (Սարգսպետք). Տէր սէր, աւարինն լեզու խրատու . . . , f. 426<sup>b</sup>.
8. On the Assumption. Բարբիւն նմ արար զուսուսուս մեծամեծա . . . , f. 432.
9. On the Feast of the Holy Cross. Բճայինն և նսինն մեծն ի մարգարես աշխարհապատու Սոփեա . . . , f. 440<sup>b</sup>.
10. On the Holy Trinity. Երրորդութիւնը զերբապ, զերբազմը նմ և զերբազմը բարութի բրիտանեկից . . . , f. 444<sup>b</sup>.

— By another hand: Պատմութիւն Բանիս

չիրակացուն (an anecdote about Ananiah of Shirak), f. 448<sup>b</sup>.

VI. By Simeon of Julfa:—

1. Index of the chapters of the Life of Fathers, f. 449. (Cf. MS. 88.)
  2. Index of the stories of the Menologium (Հայտնաւորք), f. 454.
- At the end of this, f. 457<sup>b</sup>, is a record of Simeon of Julfa.

VII. Philosophical tracts (cf. MS. 111), in two new hands, one small, the other large, both neat and clear bologriz (ff. 459-516):—

1. Isagoge of Porphyry, ff. 459-472.—Բանակին թիւ երրորդ պրակին լուծմունք է. Բաշխարհ է յիբրնե և յիբրկրէ . . . , ff. 473<sup>b</sup>-474.
2. Categories of Aristotle, f. 474.
3. On the interpretation of Aristotle, with the commentary of David, ff. 498<sup>b</sup>-576.—This stops at the 33rd chapter in the middle of a phrase.

The following is added in notergriz on a blank leaf, f. 518<sup>b</sup>:—

VIII. The conversion of Dionysius the Areopagite,—a personal narrative. *Begin.* Եւ ինքն Պիմենիսոս պապեկ զբնաց. Եղբարք. ևս ի Բաղարք բարոք . . . , f. 518<sup>b</sup>.—One page. (Cf. Dashian, p. 224<sup>b</sup>.)

IX. A new selection of sermons, by some other writer, in slovenly notergriz:—

1. On Repentance and Confession, with reference to the Parable of the Prodigal Son. Պեմք առակիս առ անձակալ բնութիւնն և արարինն Հայինն . . . , f. 519.
2. On Dead. Բճ զմահ ոչ արար. ստ նծայինն Սոգանն . . . , f. 522<sup>b</sup>.
3. On Peace. Տէր նմ մեր, աւար մեզ զխաղաղութիւն, զի բոս նմ գործոց մերոց Տառապան մեզ . . . , f. 524. (Cf. MS. 93, § iii. 15.)
4. On the Great Saturday. Text: Matt. xiii. 40. Պիսելի է զի Հոռանն օրինակ էր Բճի . . . , f. 527.
5. On the Coming into Jerusalem (Palm Sunday). Text: Isa. ii. 3. Բաշխարհ բնութեալ է բանական, ապա ուրեմն երկինս ա երկին և արարած արարչի . . . , f. 532<sup>b</sup>.
6. On the Church. Text: Ps. lxxviii. 27. Եկեղեցին Հոռանունն է և բարձր նշանակութիւնս ունի . . . , f. 535.

Colophons:—

1. Of Simeon, ff. 3 and 206. See above.

2. Ff. 219<sup>b</sup>, 225<sup>b</sup>, 244, 252<sup>a</sup>, 265, 271, 285, 290<sup>b</sup>, 300<sup>b</sup>, 310, 319<sup>b</sup>, 331<sup>b</sup>, contained mementos of the original owners of the second part, viz.: John the Elder and his parents Qurtamir (Գուրտամիր) and Mariam (f. 336) and of his wife Varder (Վարդեր) and their daughters Uzulu (Ազուլու), Shahnaz (Շահնազ), Shushan, and their other children deceased. Also of the scribe Sarkavag (deacon) Mkrtitch (f. 331<sup>b</sup>): on f. 319, the sisters of John are given as Pharikhan (Փարիխան), Salvar (Սալվար), Elinar (Եղինար), Khampék (Խամպեկ), Ismikhán (Իսմիխան), Ertakhas (Երտախաս), Hoposim (Հոսոսիմ). F. 300<sup>b</sup>, a brother Sargis of John and two sons, Oskan and Martiros, are named, and the name of the scribe is given (ff. 285, 300<sup>b</sup>) as John (Yovanés) the Elder. In the earlier of the above notices, Simeon of Julfa has effaced the names of John the owner and his kindred, and substituted his own, and the names of his brother Moses Vardapet and of his parents Sargis and Julitta.

The scribe of the Aristotle section (ff. 459 foll.) names himself on f. 468 in this note in lower margin: Ը՛հ զաւլ. 'Oh, my head aches, Uski (?) Alék the scribe cannot go on.' The last folios of this, ff. 498-516, are, as remarked above, in another hand, and in this section there is no personal notice of any kind.

## 94

MS. Arm. e. 39—Ethical Tracts of Avetis the Notary, A. D. 1752.

Paper. Size, 8½ x 5½ x 2 in. Text, 6 x 3½ in., 27 lines in a page. Ff. 204, in 34 quires. Writing, notergir, in style of Julfa. Ornamentation rude. Binding in leather.

It contains the autograph works of a priest called Avetis the Scribe (Էւստար Էւետիս) as follows:—

1. The frontispiece with a long title, detailing the principal contents of the volume, with the name of the author and the date, f. 1.
2. To the Reader, f. 2<sup>a</sup>.
3. A rhythmical description of the state of Julfa, without title. *Begin.* Է՛մ յեանդ ժամանակն . . . —Acrost. Էւետիս քահանայն է այս բանքս զաւլ, f. 3<sup>a</sup>.
4. A series of fictitious headings of letters as

models, addressed to members of different ecclesiastical orders and of the gentry,—in inflated style and some of them in acrostic, ff. 4-53.—The text is interrupted on f. 9<sup>b</sup>, by a picture made by the author, in which he is represented in act of doing homage before an assembly of ecclesiastics. This is followed by an 'Eulogy of the holy fathers,' in verse:—

Է՛նկեալ առ սոս սրբոց պապեմ.

Է՛նարց ծառայս յէշէլ մաղթեմ.

5. Collection of quotations from the Scripture and Fathers on different virtues and vices, f. 53<sup>b</sup>.
6. Another collection of moral sentences from the Fathers, f. 116.
7. 'Compendium of a commentary on Psalms taken from Vardan, Epiphanius, Daniel, and Symmachus.' *Begin.* զի որպէս յուսով բացակոյ բարեացն անբարար զհնչազոյս զիշտս բերիցեմք . . . , f. 134.
8. A third collection of moral quotations from different authors, old and modern, some from Armenian published works, f. 142.
9. Sermons for the feast of the Benediction of the Water, Palm Sunday, Presentation in the Temple, Maundy-Thursdays, etc., f. 189.
10. Sermon on the respect due to priests, f. 214<sup>b</sup>.
11. Memorial of the author, Avetis, a priest, in verse, addressed to Ter Yarouthiun.—An Acrostic, f. 219:

Էւետիս մեղապարտի քահանայն է այս.

Իւանք առ սեր Էւարթիւնն զբեցի զայս.

12. Table of matters, f. 227.
13. A new collection of quotations from Old and New Testaments, to assist preachers,—in alphabetical order, f. 230.
14. A final record in the form of a rhythmical elegy on the state of Julfa, with the date of A. D. 1207 (= A. D. 1758). *Begin.*

Ի զիբէլ զբրիցի զայս եւս եղի.

շար պատահմանն ազգի ազգի . . . , f. 293.

Acrost.: Ի Էւետիս քահանայն է այս բանքս որոց եւս սրտասուաց լալեաց եւս ախարհն իւր.

The records, §§ 1, 11, and 14, inform that the work was compiled 'in Julfa, province of Larage' (Էւարացեզ), at the door of Deipara, 'in the years 1752 to 1758. It was addressed to Ter Johannes, who, in his turn, as we learn from a very poorly worded record (f. 204), sent it in his old age, from Basra, to his 'Brother Ter Yarouthiun' in Madras, on July 12th, 1759.—Later on, the volume was presented by George Avetian 'in token of friendship'

to the archpriest Ter Johannes Khatchikian (Խա- չկիան), in Calcutta, on April the 19th, 1866, as we read on the first page.

95

MS. Arm. o. 14—Ethical and other Miscellany, A. D. 1841.

Glazed paper, yellowed. Size, 7 3/4 x 5 1/4 x 2 in. Text, about 6 x 3 1/2 in., 27 lines in a page. Quires, 29, of 12 leaves each, the first 9 quires of the original text being lost. Ff. 251. Writing, not-tergir, except ff. 4-12, which are in a bold bolorgir, faulty orthography. Ornamental initials and rubrics. The volume begins with a lacuna which extends as far as the tenth quire, leaving intact only the third quire, and one leaf of the second and fourth quires. Binding of brown stamped leather.

Contents:—

- 1. Index, by the copyist, referring not to the articles, but to the paragraphs, 96 in number, of the following entries, f. 1. Of these, nos. 26-56 are wanting.
- 2. Sermon on Job. Լալը մի կը Լա-սիդ աշխարհէն . . . , ff. 4-13. A later insertion. The end is lost. (Cf. MS. 93, III. 20.)
- 3.\* Herestood a History of the Childhood of Jesus, in 23 chapters, according to the Index; but this has disappeared from the MS., though a record of the copyist is left on f. 61<sup>b</sup>.
- 4. A Selection of Ecclesiastical Canons,—referred to in §§ 28-44 of the Index, the beginning lost, f. 14. Most of them are taken from the Code of Mekhithar Gosh, but in no order. (Cf. MS. 35, § 1.)
- 5. On the Seven Degrees of Consanguinity. Title: ան վասն ազգականութեան որ է պարս կոչի. etc. *Begia*. Ի վերն այս և անաշխն միք և հոյրն մեր . . . , ff. 20-21.
- 6. Sermon on the Niniutes. Կարծամ Կե- ճուկաշիքն բազում շարին գործեցին . . . , f. 29.
- 7. An (Eastern) Chronicle, from the year 1570 to 1629. *Begia*. Իսկ զվերջին ժամանակն զբարսարեալ և զհիշխանութիւն Հայոց և զարացեալ և զմազարարութիւն (sic) աշ- լազգեաց . . . , ff. 33-61.
- A Collection of Sermons (§§ 47-57 of the Index):—
- 8. On Adam and the Redemption. Ին՛. Իսկ յարծամ անդի նծ զ՛ղամ և զԵւայ. պատուէր եւ . . . , f. 62.

- 9. On Baptism. Ին՛. Իսկ և ին՛ որ հարցանէ ին՛ զին՛ և մարտութեան պատճառ . . . , f. 67.
- 10. On Prayer. Ին՛. Իլ յարցանեան անի զն՛ կու- հրամայէ ին՛ . . . , f. 70<sup>a</sup>.
- 11. On Fasting. Ծ. Են՛ն որ հարցանէ ին՛ զին՛ և պահան . . . , f. 73.
- 12. On Charity. Ծաւ. Կախ պարմած այ՛ անուն և . . . , f. 74<sup>b</sup>.
- 13. On Confession. Ծբ. Ունկնդիր լըբուք և Ի միս ասերք . . . , f. 78<sup>b</sup>.
- 14. On the Departed. Ծգ. Որպէս ասէ Հար- Ողոր- մեցարուք քնմ . . . , f. 81<sup>b</sup>. (Cf. MS. 52.)
- 15. On Blasphemy. Ծդ. Եղբարք, ունկնդիր լը- բուք խրատդ . . . , f. 84.
- 16. On Brotherly Love. Ծե. Եղբարք սիրելիք սիրեցուք զմիմանս . . . , f. 86<sup>b</sup>.
- 17. On Fornication. Ծզ. Լաւ և խրատ հոգեհաճ, և ընդունելի . . . , f. 88<sup>b</sup>.
- 18. On Last Judgment, by Johannes Vard. [called Kozern]. Ծկ. Ի՛ կը անի ունկնդր գայտան անի Կր խառտի այ՛ միայ . . . , ff. 90-93<sup>b</sup>.
- 19. The Wisdom of Siraq (Ecclesiasticus) Ծլ-Ծբ.— according to the old version, with some differences, ff. 94-116.—It stops at ch. xxiii. (Cf. Bible, ed. Venice, 1860, pp. 681 foll.)
- 20. Sayings of Greek Philosophers. Title: Ծգ. Ի՛անք իմաստասիրաց Լ՛Սնեաց. *Begia*. Պատարարս ասէ. Հիմանակն Ի խոր- հուրդս և յասան զան զխառն և զգործել- զանդի գեուարքն և զխառնեալն և զոր- ծեանն միսանդամ գարնուցանել լեսու . . . , f. 116. In this collection we have a later version of the sayings, different from that which is published in the first volume of *Sophyery Haykikany*, Venice, 1853. (Cf. Dashian, no. 29, pp. 170-171.)
- 21. The Wisdom of Khikar,—the first page torn out. *Begia* with: [Ծդ.] . . . Իրքն անի կարուցի առաջին իմպարսոբն . . . , f. 118<sup>b</sup>. (Cf. MS. 99.) See edition by Dr. Harris, Mrs. Agnes Lewis, and Mr. Conybeare, Cambridge, 1898 and 1913.
- 22. Formula of Confession. Ծե. Պարս և ով կամի ուղիչ խառտանել . . . Ի՛ կոչու ան- շարք Երրորդութեան միայ նծութեան . . . , f. 131. It differs from the usual formula.
- 23. Story of the Brazen City, translated from the Arabic, in vulgar Armenian [by Araquel Vard. of Bitlis?]. Title: Պատմութիւն

<sup>1</sup> Cf. MS. no. 88 of Dashian's Catalogue (p. 354), which expressly attributes the translation to Araquel Vardapet, reading thus in the title: զոր թարգմանեալ է Լ՛անքել Գարգայեան Ի ասնիկ լըբուէ Ի Հայոց լըբուս. See also in the same Catalogue, no. 466 (iii. 2), which is anonymous, like this copy.



պղծէ թաղարին զոր թարգմանեալ է աս-  
տիկ լեզուէ ի Հայ լեզու. *Begin.* Տէր  
Կարբ ի Բարդուան թաղարին խալիֆա մի.  
որու՛մ անուն էր Լազարիսը . . . , ff. 133-  
149<sup>b</sup>.—It ends with the colophon of Gregorius  
catholics of Althamar in verse:—

Օրուսածող պղծէ թաղարին  
Կաթողիկոսն Կրիստոսի, etc.

Stating, among other things, that 'the 43  
elegiac epigrams' in verse inserted in the nar-  
ration, are of his own composition, thus: ' . . .  
և ինչ որք ի յիւրեան տակ է. թող զայն որ  
դ. ր. փանքն (sic) և քան ինքն է արարել ի  
մտեան յոյզերն զի պահաւեր' (f. 149<sup>b</sup>).  
See Masudi on Medinet en-Nahhas.

24. Hymn on St. Ripsime and her Companions,—  
in 107 quatrains. The first line:—

Հէ. Հուսամար զՏայրն ան անՀասանելի . . . ,  
ff. 150-157.

25. Compendium of Geography (attributed to Var-  
dan Vardapet). *Title:* Լիւս և Լաւար.  
Հայագիր. *Begin.* Տէր. Կոթի ջան զան՝  
խնդրեացուք ք եղբայրս զԷն . . . , ff. 157-169.  
(Publ. in *Bazmanev* (Venice), 1887, pp. 134-  
144.—*Nat. Libr. Paris, Anc. fonds*, 74, f. 132.  
—Transl. in French, by St. Martin, *Mémoires*,  
Paris, 1818, t. ii.)

26. History of the Great Satrapy of the Orbelians.  
*Begin.* Հիմ. Ի սկզբան նահապետութեան  
աշխարհիս Հայոց և վրաց . . . , ff. 169-196.  
Extr. of the *Hist. of Simey* of Stephanos  
Orbelian, chap. lxxvi. (French translation by  
Saint-Martin, *Mémoires*, t. ii, pp. 57-176,  
and notes, 176-301.)

27. Life of the catholicos Nerses I [by Mesrob the  
Elder], ff. 197-246. (Cf. MS. 31, § 10.—  
Publ. in *Sopherg*, vi. (1853).—Transl. in  
French in V. Langlois's *Coll. Hist. Arm.*, ii.  
(1869), pp. 17-44.)

28. *Without title, begin.:* զք. Եւ. Խաւսեցաւ ար  
ընդ Կաթիկի և ասէ. Հարսեցից զպղծին  
քո Լազարն . . . , ff. 246-251. Deficient  
at end.—This article deals with different  
unconnected subjects, e.g. the Temple, Mys-  
teries of the numbers seven and four, Fasting,  
the Mystic number forty, the Mystery of  
the Cross, the Virtues, etc. etc.

The final colophon is wanting. From several  
short records appended at the end of many articles  
(ff. 32<sup>b</sup>, 61<sup>b</sup>, 70, 72<sup>b</sup>, 74<sup>b</sup>, 78<sup>b</sup>, 84, 86<sup>b</sup>, 88<sup>b</sup>, etc.),  
we learn only that the volume was transcribed by  
a priest, Yusik, for the sake of one, Sahak and his  
son, Amirzade. The last record (f. 246) gives at  
length the family names of the owner, as well as the

date of the transcription, in A.E. 1090 (= A.D. 1641),  
as follows:—

Հիշայ զՏոբա մեղամած յուրիկ Իրիցու . . . և  
կենակցին իմոյ զասկար ասիմանին և որդոյն  
իմոյ, աստիճանաւոր զարքային և զարաւ-  
թեանին, և զանբայ իմոյ ասխոյ ասի-  
մանին, և Հանպուցեալ, զանբայ վարդի  
թեմին, և զմարթամին, և զհենդանի գան-  
բայն զասամ դուրմուրն, Հուսամեթին,  
և մարթամին, և ինչոյն իմ գակեր զպարսին,  
զՀուսամեթին . . . թիւ. ան. 7. Ին զրեցաւ  
աւրինակն.

'Remember the soul of the sin-stained Yusik the  
Elder, . . . and of my wife Gahvar Sólthan and of  
my sons, the graduate (?) Sargis and Yarushtan,  
and of my daughters Sayip Sólthan, and my de-  
ceased daughters Vardi Therin and Mariam, and  
my living ones Latam (on f. 32<sup>b</sup> Ladam), Luthlu,  
Hurumsim, and Mariam, and my parents Sir Zagar  
and Hramsım (sic) . . . in the year 1090 was written  
this copy.'

Ff. 61<sup>b</sup>, 74<sup>b</sup>, and 86<sup>b</sup>, Yusik spells his name  
Lusik. F. 72<sup>b</sup>, we are asked to commemorate also  
Aslan (ասլան) and Larip (exile), Khan Saultan,  
also Guhar (գուհար) Sólthan (? i. q. Gahvar).  
F. 84, he names an Araquel and Khansli (խանսղի).

## 96

MS. Arm. e. 28—Ethical Miscellany, 17th cent.

Stout glazed paper. Size, 8½ × 6 × 2½ in. Double-  
columned text, 6 × 4 in., of 26 or 27 lines each  
column. Quires, 38. Ff. 398. Writing, a good  
regular bologriz as far as f. 174, where, except for  
3 lines the folio is left blank, and a colophon added  
upon it. Thenceforth bologriz and notergir hands  
of 17th cent. alternate; faulty orthography. Bind-  
ing, stamped brown leather on boards, with a flap,  
protected with two thongs and brass studs.

Contents are of a miscellaneous character, com-  
prising law matters and other.

I. The prolegomena of the civil code of Mekhithar  
Gosch, f. 5<sup>b</sup>. (Cf. MS. 35, § 1<sup>b</sup>.) See § V, below.

II. Byzantine laws in the years 1193 and 1196—  
§§ 1 and 2 from the Syriac, and §§ 3-6 from the  
Greek. (Cf. Zarbhanelian, *Anc. Arm. Transl.*, pp. 750-  
755.—Sachau and Bruns, in *Syrisch-römische Rechts-  
buch* (Leipzig, 1880), wrongly attribute this transla-  
tion to the pupils of Mekhithar Gosch.)

1. *Title:* Լ. րեւելք յարմոյ թագաւորայ Կրիստա-  
նելից Կասանդիանիսի և ինչոյն և Լ. անի

**Թագաւորաց Համայնքի օր**, i. e. Laws of the victorious and Christian Roman emperors Constantinus, Theodosius, and Leo, ff. 28-125.

a. List of chapters,—numbering 143 entries, f. 28.

b. Text: *զարեմս բարի և Տշմարիտ . . .*, f. 32<sup>b</sup>.

c. Text: *ն. ն. արք որ և թէ մեռանի և ոչ գրէ կտակ . . .*, f. 34.

2. **Title: Համառոտ ժողովուրդի արքիւնաց**, i. e. Compendium of Laws.

a. List of chapters,—85 entries, f. 58.

b. Text: *ն. ն. արք (sic) գրասարքին և իշխանի թաղարքին չէ պարս ցնայ արտարայ յայլ աշխարհ . . .*, f. 59<sup>b</sup>.

3. **Title: Ընտրութիւն Համառուտ յորինաց բարեբանաց Լևոնի և Կոստանդէայ իմաստան և բարեպաշտ Թագաւորաց զարք և մեծն Հայաստանի և Կարգեաց զհարգ ուղղեալ ի բարեպաշտութիւն**, i. e. A short collection from the civil laws of the wise and pious emperors Leo (VII) and Constantine (VII), arranged (previously) by the Great Justinian.

a. List of chapters, f. 63<sup>b</sup>.

b. Text: *ն. ն. Հաստատեցի անուանութիւն Քրիստոսեանց արքայեալ . . .*, f. 67. —This part has its divisions in titles and chapters, and ends with the title 19, chap. 12.

4. **Title: Ս ան զինուորաց սահմանադրութեան**, i. e. Constitution of the Soldiers.

a. List of chapters,—56 entries, f. 98<sup>b</sup>.

b. Text: *ն. ն. զինուոր որ թէ համար ձակի . . .*, ff. 100-105. (Published in *Banaser* (Paris), 4th year (1902), pp. 321-327, after the MS. of Venice, no. 101.)

5. **Title: Ս ան աստիճանաց ազգականութեան յարգաց**, i. e. On the Degrees of Relationship, from the second book. *Begin.* **Ըղջականութիւն ծննդականութեան անուն և . . .**, f. 107.

6. **Title: Վրոյիք ընտրութեան ժողովեալ ի Ոսկեհաւան արքիւնաց**, i. e. A Selection from the Mosaic Laws,—67 chapters, preceded by a list of titles, f. 109<sup>b</sup>. Text, *Յնկիցն ի թ. ն. վասն միաց և արգարութեան . . .*, f. 110<sup>b</sup>. *Begin.* **Գճամբաստա մի բնդուկիցս . . .**, ff. 110<sup>b</sup>-125.

### III.

1. Precepts about Marriage, f. 128. *Begin.* **Ի շորբոր որք արչակս արքութեանք անանին . . .**

2. Canons of Thadeos, f. 132. *Begin.* **Չաղէտան խոտեալ մի ձեռնադրեցն . . .** This treatise is by way of question and answer.

3. **Խրատք ժամարաց**, i. e. Precepts for Chaplains, f. 133. *Begin.* **Եթէ որ բան ժողովայ ի սուրբ խորհրդոյն կրկնեաց զայն սեղին . . .**

4. Canons of the Apostles by Clement, deutero-apostolic, f. 137. *Begin.* **Եղիսկոպոս ձեռնադրեցի յերկուց կամ յերկից եպիսկոպոսաց . . .**

5. Deutero-Nicene Canons, 114 chapters, f. 144. *Begin.* **Չէ պարս զկրճատեան և զնրքինի արարեալ զհրեանս ի վնակ քահանայութեան յառաջանել . . .**

6. From the First Apostolic Canons, f. 148<sup>b</sup>. *Begin.* **Վարդեցին աստրեալն և եղին հաստատութեանք . . .**

7. From Canons of Thadeos, f. 150.

8. Canons of Nereses Catholicos, abridged, f. 150<sup>b</sup>. *Begin.* **Վահանայից պարս և արժան և արքութեանք սպասարքել . . .**

9. Canons of Consanguinity, f. 152<sup>b</sup>.

10. From Canons of Thadeos, f. 160<sup>b</sup>.

11<sup>a</sup>. **Ս ան անդարձ անելոյ որ է վարսաթ**, f. 162. *Begin.* **Ըլլ և արեւք է Վրիտանեից զի յորտա՛մ հասանէ հիւանդութիւն . . .**

11<sup>b</sup>. Against Mourning, f. 162<sup>b</sup>.

12. From Canons of Sahak, f. 163. *Begin.* **Պարս է ի նք կասարել մեռելոյն . . .**

13. From Canons of Basil, f. 164.

14. From Canons of Ephrem, f. 165<sup>b</sup>.

[There are nineteen heads of the above extracts, of which I have only given the more important.—F. C. C.]

Instructions for administration of Baptism, drawn up by George Vard. of Erzenka (14th cent.). *Begin.* **Յարժամ կամիցիս սոյոյ միտակ ասնին ի դուան եկեղեցոյ . . .**, ff. 169<sup>b</sup>-174. (Cf. Dashian, no. 515, § 3.)—The author's suggestion to baptize both with effusion and immersion was an innovation due to the Romanizing tendencies of his time, and was never formally adopted by the nation. Because of his reputation, however, his instructions are introduced in some of later rituals, either under his true name George (cf. Dashian, p. 988), or under the name Gregory (*idem*, pp. 521, 812, 869), or without naming the author. See *Rituale Armenorum*, p. 106.

By a third copyist:—

IV. Encyclical instructions of John Vard. of Erzenka, called Plouz, in a noterig hand. (Cf. MS. 97, § 5.—Dashian, nos. 4, 58, 170, etc., not any of them complete.)

1. Introductory Address. *Մարտիրոսի և աննանք երրորդութիւնն յամ արարածոց յերկնաօրաց և յերկրաօրաց . . .*, f. 176.
2. A Second Introduction.—where the MS. repeats the right title of the treatise. (See MS. 97, § 5.) *Begin. Մենազար թագաւորն մերոյ Հիօ՛ր Բիօ՛ն և բարերար փրկչին ծառայք ցնեայք . . .*, f. 176.
3. On Christian Faith. *Ն. Մախ և առաջ պարտ է իմանալ թէ զինչ է Վրիստանեութիւն . . .*, f. 177.
4. On Baptism. *Բ. Մարգ Վրիստանեութիւն սկիզբն և գլուխ մկրտութիւն է . . .*, f. 178<sup>b</sup>.
5. On Children's Education. *Գ. Սրբութիւն և անախատութիւն անուցանելն Վրիստանեութիւն ցնեայք զաւակն . . .*, f. 180.
6. On Marriage. *Դ. Սրբ պայտե սրբութիւն անանքն, և լինի կարիճ առջին ժե տարջ. ցնեայցաւ. և, և ազլիկն ժողովար . . .*—This chapter is omitted here, being transcribed by the second copyist, above on ff. 128–130, without its quotations. (Cf. MS. 97, § 5, c.)—In Dashian's MS. no. 4, this chapter is wanting.
7. On Adultery. *Կ. (Գ.) Վրիստանեայք օրն անկցին յախ շնութիւն . . .*, f. 180<sup>b</sup>.
8. On Robbery. *Է. (Ե.) Գրեմք է երրորդ փան զողութիւն, զի գորն նոյն չակատակ է . . .*, f. 182.
9. On Swearing. *Ը. (Ը.) Սրբերոց բան կանուսկան օչ է պարտ Վրիստանեկ երկուտ . . .*, f. 182<sup>b</sup>.
10. On False-witnesses. *Թ. Իմներոց կանն գրեմք փան պնոցիկ որք անմարտ սուս վայրութիւնս . . .*, f. 183.
11. On Abusive Language. *Ճ. (Ճ.) Տառերոց կանն գրեմք փան աճեզ . . . մեղացն, որ ասի յընցք ցեղչուկ բանի . . .*, f. 183<sup>b</sup>.—From the half of this chapter, f. 184<sup>a</sup> as far as f. 189<sup>b</sup>, the bologriz hand is resumed.
12. On Hatred. *Տ. (Տ.) Սրիստանեայք կանն գրեմք, որ չէ պարտ Վրիստանեայն զիրար սանն . . .*, f. 184<sup>a</sup>.—A note here of the author says that down to here he has treated on the prohibitive matters, henceforward he will treat of obligatory ones.

13. On Love. *Ժ. Ե. և առաջին պատուիրան սերն . . .*, f. 186.
14. On Prayer. *ժ. Ե. պարտ է քրիստանեկն աւարն զ չեա աղօթք անել . . .*, f. 187.
15. On Confession. *ժ. Գ. Տառնչորս գլուխ գրեմք օրն խոստովանութիւն, որ մեզ յայն մեծ բարի և պարգև է . . .*, f. 188.
16. On Communion. *ժ. Ե. Omitted.* (Cf. MS. 97, § 5, 4.)
17. On Almsgiving. *ժ. Զ. (Ի. Ե.) Սրբութեան արարեք ազրատաց . . .*, f. 189<sup>a</sup>.—Half-way through the chapter the copyist notes that his exemplar was defective here, and a later hand notices that on turning back fifteen leaves the missing part will be found. It actually occurs on f. 175, in conjunction with the following chapter, which is a portion of this treatise.
18. On Fasting. *ժ. Է. Պարտ է արեւմտապարտ և պահել Վրիստանեկն . . .*, f. 175.—Only one page, the end missing.
19. On Making Wills (Սրբ անգարաճ անելոյ). *ժ. Զ. (Ի. Ե.) Սրբ և սոյ արեւք է քրիստանեկց. զի յորտմ Տառնե շմա Տիւրանութիւն . . .*, f. 190.
20. Prohibition of Mourning for the Dead. *ժ. Ը. (Ի. Ե.) Վարանալ ի զեբայ աննայնի գրեմք և զայս կանն Տառնաւութիւն . . .*, f. 190.—The last two chapters have already been copied on f. 162<sup>a</sup>, with appropriate quotations from the canons of St. Sahak. (Cf. MS. f. 10=97, § 5, l.) This chapter, being the last of the Instructions, is omitted here (cf. MS. f. 10=97, § 5, 8), but the quotations from St. Sahak and St. Basil belonging to that chapter are transcribed from f. 163<sup>b</sup>, as well as the following:—
21. Epilogue. *Begin. Միտ սոյ է կանն, որ է քանն, և աճման քրիստանեկան Տառնաւաց . . .*, f. 163<sup>b</sup>.—It deserves to be noted that this final clause of the treatise is generally absent in the MSS. we know of this author.

#### V.

1. Precepts of the Spiritual Life, by John (Garnetzi?). *Title: Խրատ Տոգեարական ի նուստն Հոհաննիս. Begin. Մարտ նոյն զմարզն Տոգի և մարմն, և զարգարեաց յիւր պատկերն . . .*, f. 190<sup>b</sup>.
2. Precepts of the Bodily Life (by the same). *Title: Խրատ ի մարմնաւոր կեանք, etc. Begin. զպարտութեան արման մարզն սոյնով անուշեալութիւն իւր ի խնայն է*

... f. 194. — Both of these last articles are in a vulgar Armenian of great age.

## VI.

1. On Hatred, Acrimony, Wrath, Envy, and all other sins, from the book of Vardan Vard. (ի վարդան գրքոյ). *Begin.* Ս'հնապղն շար և յարգմանգամ գրասն և սխալարթիւն . . . , f. 195.
2. Ս' պարուելոյ զոր կրթակէի. Եւ որ զոր կրթակէի ոչ սփարե և պարուե . . . , f. 196<sup>b</sup>.

By some other hand:—

## VII. Continuation of § I.

1. The 10th chapter of the Prolegomena, in abridged form. *Begin.* Հասարկաց յասարկին աւրինացն ոչ . . . , f. 198.
2. List of the chapters of the Code of Mekhithar, f. 198.
3. The Code, ff. 203-298. Ff. 299-303<sup>a</sup> are left blank.

VIII. Collection of Sermons,—the full list of which, twenty-eight in number, is given on f. 305, but the first eight sermons only are copied, as follows:—

1. On consolation for loss of the dead, and on different sorts of death. *Title:* Ս'խթաւարթիւն և յասարկարթիւն ննջեցելոց, etc. *Begin.* Ս'աչ արդարաց բարե և խնայի ըստ բարգաւեցանակի . . . , f. 307.
2. On the text: John i. 1. աւ Լըզ ասացուք թե զինչ ակրղն . . . , f. 310.
3. On the text: Matt. xiv. 4. Ի՞նչ քիչն որ ներհարան առողջ անե . . . , f. 314.
4. On the same text. Գ. Եւ բան աւտարանիս Դ' ապ կրկիբ ցուանե . . . , f. 317<sup>b</sup>.
5. On Faith, on Love of God, and of One's Neighbour. *Text:* Lev. xix. 18. Դ' Ս'ան ոչ խառնել և նմարանել սյննջիկ է, որ մարութ են հոգւմ սրբոյ . . . , f. 321.
6. On the text: Deut. vi. 4. Եւ զի լսել պարտ է աւրինացն ոչ և հանապարդել . . . , f. 324.
7. On the Feast of the Raising of Lazarus. Զ' Վիսակի է զի վնջերոց շարթա յորում առնեմք զյարութի Վ' ապարու . . . , f. 328.
8. On Palm Sunday, f. 332. (Cf. MS. 93, § v. t.)

<sup>1</sup> A note of the copyist John in the margin below warns us that by mistake he joined the two articles into one.

9. On the same. *Text:* Matt. xxi. 9. Պարտ է մեզ խանարհարթի և սրբութի մարքել . . . , ff. 336<sup>b</sup>, 337.—Left incomplete on f. 337.

IX. Commentary on the Liturgy, by Jacob of the Crimea (15th cent.). No title. *Begin.* Պրտ նմայինն Սոցմուն. յամ և ժամանակ է նմ իրի . . . , ff. 340-398.

According to three records (ff. 125<sup>b</sup>, 174, 298<sup>b</sup>) of a Stephanos Vardapet, this volume was written by his directions by different copyists, and in ձ. հ. հ., A. E. 1077 (A. D. 1635), bequeathed to the convent of St. George in Lim (an island in the lake of Van), where he says were living more than seventy monks.

At the end of the volume there is a fly-leaf in parchment, written in large uncials (about ½ in. high) of 13th cent., in two columns, containing fragments of 1 Cor. xv. 2-12, which may have belonged to a ritual.

## 97

MS. Arm. f. 10—Ethical and Miscellaneous, 18th cent.

Glazed cotton paper. Size, 5½ × 4½ × 2½ in. Text, 3½ × 2½ in., of 15 lines each page. Ff. 250. Writing, notegir, by different hands of 18th cent. Rubrics begin each chapter. Binding of brown stamped leather on boards, with a flap.

## Contents:—

1. On Abusive Language, f. 2. (Cf. MS. I. 28, 96, § iv. 11.)—Being the tenth chapter of the Instructions of John of Erzenka.
2. On the same and on Malefactors. *Begin.* Պարկեցին հայրապետքն յժը որք կերի Ի՞մկին ժողովեալ. զն անարն և պղծ իշուցուտուացն և հերնուտողաց . . . , f. 7.
3. History of Tiridates and St. Gregory the Illuminator, the beginning lost. *Begin.* . . . Հնուն եկաց Սխիանու և պատմաց առաջի կայսերն . . . , f. 16.
4. Formula of Faith, 'from the traditions of the fathers.' *Begin.* Խոստովանելք և հաստատար զհայր նմ անել . . . , f. 31<sup>b</sup>.
5. Encyclical Instructions of John Vard. of Erzenka. *Title:* 'Կուստ վարդապետի Հայմանեւ Երզնկացւոյ իրաս Հասարակաց քրիստոնեից. . . ի կանոնական սահմանաց . . . և նր հարմար Ս' արդան վարդապետի . . . ժողովեալ. *Begin.* Կարե պարտ է խնամալ թե զինչ և քրիստոնեութի . . . , f. 35—



(Cf. MS. 96 e. 28 = 97, § iv.) The following are the chapters given here:—

- a. On Christian Faith, f. 35.
- b. On Baptism, f. 38.
- c. On Education of Children, f. 41<sup>b</sup>.
- d. (i) On Marriage, f. 44<sup>b</sup>.—Quotations from the Canons of the Fathers on Consanguinity, f. 45<sup>b</sup>.
- (ii) On Adultery, f. 51.
- e. On Swearing, f. 55<sup>b</sup>.
- f. On Love, f. 61.
- g. On Prayer, f. 64<sup>b</sup>.
- h. On Confession, f. 67<sup>b</sup>.
- i. On Communion, f. 70.—Omitted in MS. 104.
- j. On Almsgiving, f. 71<sup>b</sup>.
- k. On Fasting, f. 72<sup>b</sup>.
- l. On Making Wills, f. 75<sup>b</sup>.

m. Prohibition of Mourning for the Dead, f. 76.—Quotation from the Canons of St. Sahak (on Funerals):  
Պարտ է քառասունը կատարել . . . f. 78. (Cf. MS. 96, § iv. 20.)

n. On Priests. *Begin.* Հիշեալ գրեցի զհասարակաց քրիստոսեկից կանոնս, և այլո՛ժ զիցուր քրտհանայիցն նախ արժան է զիտել թէ ոչք են արժանի . . . , f. 80<sup>b</sup>.

Quotations:—

1. From the Apostolic Constitutions, f. 80<sup>b</sup>.
2. From the Canons of St. Sahak. *Խորհրդաւոր են նուէրք . . .*, f. 79.
3. From the Canons of St. Basil. *Եթէ ոք արկելիք զպատու զահանայի . . .*, ff. 79<sup>b</sup>–80.—The last two extracts are mislaid by the copyist.
6. Encyclical Instructions of John Vard. Garnetzi. *Begin.* Կրօնաւարակից ձեր Հայրանէս Կրօնանկի հարանմո՛ժ զողջունէ . . . , f. 81. (Cf. MS. e. 28 = 67, § i. 2.)
7. A Sermon on Hell. *Ըրդ և կոյք ոյսոր դասք մեղսօրաց . . .*, f. 99.
8. Divination by Dreams (*Երազահան*), 'written by the prophet Daniel,'—alphabetically arranged: *Ի՛ճ անանն ընի տան քու՛ժ, տան նորագութիւն է . . .*, f. 112.
9. History of Khikar the Philosopher, f. 133. (Cf. MSS. 95 and 98.)
10. Divination by Chorea (*Ո՛րարմախաղաց*, *պալաուստիզ* or *պալաուսիզ*), 'written by the philosopher king Alexander,' *Թէ սկուս*

*անկն խաղայ, մեծութիւն է . . .*, f. 174. (Publ. Amsterdam, 1668, etc. Nonnus, *Coll. histor.* i. 72.)

11. Story of a Monk. *Միայնակեաց ան ճընաւոր ազովէր ի յանապատի . . .*, f. 181.
12. Moral Fables,—four in number. *Երիտասարդ մի ուխտ եղեալ էր . . .*, f. 183<sup>b</sup>.
13. Riddles (*Հանելուկք*) of Nerses Shnorhali, 140 in number, f. 190.—Published in poetical works of Nerses (Venice, 1838).—Cf. Paris, *Anc. fonds*, no. 132.
14. Extracts from Menologium (*Հայրմանուկք*):—
  - a. Story of Archangels and Angels, f. 219. (Cf. MS. 30, § 184.)
  - b. Story of John the Almsgiver, f. 231. (*Ib.*, § 192.)
  - c. Story of St. John Chrysostom, ff. 238<sup>b</sup>–250. (*Ib.*, § 194.)—A record of a scribe on f. 227<sup>b</sup> has been obliterated.

## 98

MS. Arm. g. 9—The Wisdom of Khikar, A. D. 1672.

Vellum. Size, 3½ x 2¼ x 1¼ in. Text, 2¼ x 1¼ in., 15 lines in a page. Ff. 102 + 1 in blank. Writing, bologir. Binding of brown stamped leather, with a flap.

Contents:—

1. The Wisdom of Khikar,—*without title*, f. 1. (Cf. MSS. 38, § 1; 95. 22; 97. 9; and see *The Wisdom of Ahikar*, edited by Dr. R. Harris, etc., Cambridge, 1898 and 1913.)
2. Catechism, with queries and answers,—after Bellarminus. *Begin.* Հօր Կրօնաաննայի եւս.—*պս . . .*, f. 64<sup>b</sup>.

The final colophon of the writer (f. 102) states that the volume is written by Kirakos, priest, for the use of the 'young' Joseph, who had it written with great care, out of his honest earnings, in A. E. 1121, 26 Aram (A. D. 1672),—probably in Persia.

## 99

MS. Arm. e. 33—Story of Seven Sages, 18th cent.

Paper. Size, 7½ x 5 x 4 in. Text, 5½ x 3½ in., in two columns of 26 lines each. Ff. 84. Writing, notergir in Julfa style. Rubrics in red. Binding in leather, repaired.

It contains the Story of Seven Sages. (CLMS. 38, 2, and Th. Benfey, *Panctatorra*, I, § 95; and H. A. Keller, *Le Roman des Sept Sages*, Tübingen, 1836; and Friedr. Balthgen, *Sindbad oder die sieben weisen Meister*, *Syrisch und Deutsch*, Leipzig, 1879. It is also given in Bodley Arm. e. 33 = 108; in Paris, *Asc. fonds*, 69, f. 115, and Suppl. 51, f. 102. The Armenian text was translated by Jacobus of Tokat, of the family of Patug, at Zamose in Poland in 1615, and it was edited in Armenian at Leghorn in 1676.)

A colophon, on f. 84<sup>b</sup>, states that the MS. was written by me, Simon, in the year of the little era 82 ( $\dot{\lambda}$ p).

## 100

MS. Arm. e. 25—The Great Albert's Theology, 17th cent.

Paper. Size,  $8\frac{1}{2} \times 6 \times 2$  in. Text,  $6 \times 3\frac{3}{4}$  in., 26 lines in a page. Ff. 266. Writing, boldgir, neat and uniform. The first leaf of the first quire is wanting. Ornamented at chapters in colours. Binding of brown stamped leather, with flap.

It contains the *Summa Theologica* of Albert the Great, in three books, translated into Armenian (according to a MS. written in 1680) 'by Sargis Vardapet.' Each book preceded by an ample table of matters. (Published by the Abbot Mekhithar of Sebaste at Venice, 1715.)

Colophons:—

- f. 1<sup>b</sup>. In the year 1239 (1789), Jan. 27, Araquel was ordained priest.
- Ib.*, in a later hand: In the year 1262, Nkhayq, I was disciple of the above, Joseph Jovan-nisientz.
- f. 2, in lower margin: Work of Albert called Doctor, I, the chaplain Araquel, wrote it in the year 1750, Nadar (June) 17.
- A scrap of a resurrection hymn, in lower margin with the date 1171 ( $\alpha\dot{\lambda}\dot{\zeta}\omega$ ) Shems 5 (= 1721).
- f. 268<sup>b</sup>: Khatchatur, son of Khabik.
- f. 270<sup>b</sup>: A scribble mentions 'the holy brother Lucas,' and another in the same hand an Araquel.

## 101

MS. Arm. e. 26—Abelli's Theology, A.D. 1850.

Paper. Size,  $8\frac{1}{2} \times 6 \times 1$  in. Text,  $6\frac{1}{2} \times 4\frac{1}{2}$  in., with 22 lines in a page. Ff. 116 + 12 blank.

Writing, notergir, neat. Binding covered with red-flowered cloth.

It contains the *Summa Theologica* of Ludovig Abelli, bishop of the Ruthenians (*Սոմաթեոլոգիայի*), rendered into Armenian by Johannes Vard. Yakobian, of Constantinople, surnamed Holow, at the request of baron Bonaventura of Julfa, in Venice, 1687.—This work was published in Venice, 1748, under its genuine title of *Modulla Theologica* (*Սոմաթեոլոգիայի Թեոլոգիայի Գրքերի Մեծ Նմանություն*), a translation attributed to Petros Vard. of Tiflis, and greatly corrected by an editor whose initials were 'Պ. Ս. Ս. Պ.'

A note of the copyist (f. 2), named David Géorgéan of Julfa, declares that he copied it on Oct. 12th, 1850, from the original, which was in possession of Ter John Emin. Owing to the ravages time had made upon the original, he is obliged to leave many lacunae in his copy. On the following page (f. 2<sup>b</sup>) the same copyist presents his work to his preceptor, Ter Stephanos Harouthian J. Ter-Yohannentz, 'in token of his gratitude.'

## 102

MS. Arm. d. 18—Theological, and Commentary, 19th cent.

Paper. Size,  $11\frac{1}{2} \times 8$  in. Text,  $8\frac{1}{2} \times 5\frac{1}{2}$  in. Ff. 102 + 15 in blank. Writing, notergir, in a current hand, of 19th cent. Binding of brown leather.

Contents:—

- Treatise in defence of one nature in Christ, by Johannes Vardapet of Julfa, composed in 1696. Title: *Պիտի որ կոչի Սրբազանագործութիւն, մողովեալ ի գրոց նմայնոց և ի լուսուոր բանից նր վարդապետաց Մանասիքի որ Տուղայու նր Մանասիքի գերաշնչակ վանից վարան Հոգևորական Թեոլոգիայի Գրքերի Կարգի Կարգապետի, f. 1.*—This is a copy made from the book printed in Madras in 1809, as far as chap. xvi, where the copyist states, on f. 60<sup>b</sup>, that he had no time to continue it. Cf. MSS. e. 22 and f. 12.
- Commentary on the Gospel Parables, entitled, *Open Fountain*, by the archbishop Petrus Alajalian of Nakhidschevan. Title: *Սբեկնութիւն Մանասիքի Գրքերի Տեոլոգիայի Գրքերի Կարգի Կարգապետի, f. 61.* End wanting.—This also is copied from the printed book published by the monk Gregory of Julfa, in Jerusalem in 1812. Transcribed

in Julfa in the year 1815 by Ter David Mekertichian.

3. An extract from Numbers (chap. xxvii. 1-11), taken from the code of Mekhithar Gosh, II, 62,—by a later hand, f. 101.

## 103

MS. Arm. e. 22—A Romanizing Polemic,  
18th cent.

Paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2} \times 1$  in. Text,  $7 \times 5\frac{1}{2}$  in., 35 lines in a page. Fl. 141. Writing, notergir, in style of Julfa, 18th cent. Binding with red leather.

Contents:—

1. *Կոնսուլ Տ' Եստրաս Թեան*, i. e. 'Belleclapper of Truth,' by Stephanos Basil Shir-Phalankian, surnamed Dashtetzi, a layman,—being a refutation of a posthumous work of Johannes Vard., called Merqouz, entitled 'Book of the True Faith and Profession of the Armenian Church, and of Controversy against the Dyophysites,' published at Julfa, 1688, by Stephanos, archbishop of Julfa (1684-1697), and reprinted twice at Constantinople in 1713, f. 1<sup>b</sup>.—The text of Merqouz is reproduced, section by section, on the left hand, and their refutation is given on the right hand pages of the volume. After discussing the Christological aspect of the two natures, the refuter proceeds, in a Romanizing spirit, to deal with the questions of the unmixed chalice (chap. vii, f. 77), the supremacy of the Pope (chap. viii, f. 83), the communicating of Latins under one kind (chap. ix, f. 96), and the doctrine of Purgatory (chap. x, f. 104). The same author in his Epilogue (f. 118), after giving his full name, as above, and noticing that he was a native of the Plain (*Գաշա*), of the province of Golthn, in Eastern Armenia, but by origin from Isbahan (Julfa), states that he began to write his work on April 1, 1714, and ended in Feb. 1, 1715 (A.E. Jan. 1, 1164), at Bandar-Surat, in India.
2. *Հասկրական կոչուի*, etc., i. e. 'An appeal to the illustrious vardapets and bishops of our nation, from the humble servant, Stephanos Dashtetzi,' f. 119<sup>b</sup>.—The author, after complaining of 'misleading' publications, viz. 'of the works of Gregory of Tathév, Vardan, Vanakan, Mekhithar of Tashir, Stephanos of Siunik, Michael the Syrian, George of Skevra, and others,' made in his own time, proceeds to refute one of them, namely, the (fabulous) story of the debate held by David

the Philosopher and Moses of Khoren with Melitus and Juvenalis, at Constantinople, published by the aforesaid Stephanos of Julfa. He goes on to give 'the true' history of the Council of Chalcedon, which, he opines, Moses of Khoren must have written, but malicious people destroyed it (f. 125<sup>b</sup>). Then the author (Dashtetzi) concludes his treatise with:—

3. A 'faithful' translation of the Tome of Leo, with explanations. *Begin. Ըր ի կատարել լարկեա Տանուելէ զուղղափառութեան Հայաստանական եր . . .*, ff. 136-141.

## 104

MS. Arm. f. 12—A Romanizing Polemic,  
18th cent.

Paper. Size,  $5\frac{1}{2} \times 3\frac{1}{2} \times 1$  in. Text,  $4\frac{1}{2} \times 2\frac{1}{2}$  in., 17 lines in a page. Fl. 29 + 111. Writing, notergir, of the 18th cent. Binding of brown leather.

It contains:—

1. A controversial letter 'Concerning the Holy Catholic Faith,' written A.D. 1688 (= A.E. 1137). A work of Hieronymus Vardapet of Lemberg, and addressed to the *baron* Astouadzatar Spendowski, judge of the Armenians of Lemberg. It is a refutation of the 'Book of the True Faith,' etc., of Johannes Vard. Merqouz (cf. MS. e. 22 = no. 105, § 1), in five chapters, f. 1.—An acrimonious polemic, dealing with Christological questions, and attacking the national church under the name of 'Odznetzianism' (*Օձնեցականք*), from the name of John Odznetzi, called the Philosopher, catholicos (8th cent.). The author assumes wrongly (after Galanus) that he was the promoter and chief of the heresies of the Armenian Church. He concludes his discourse with an appendix entitled:—
2. *Ըղանդք և Հեթեոսիկոսական Տոչորութիւնք Հասարեալ յայլնց սղկաց ի Տողովարան Օձնեցապաշտից*, i. e. 'Heresies and false doctrines gathered from other nations into the meeting-house of the worshippers of the Odznetzi,' f. 102<sup>b</sup>.

No date or record of the copyist. Probably in Poland.

At the beginning of the volume is inserted a separate pamphlet (ff. 1-29), being a collection of thoughts of different authors, 99 in number, some in Latin, but more in Italian. Ill-written in a contemporary hand.

## 105

MS. Arm. e. 23—A Romanizing Polemic,  
19th cent.

Paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2} \times 1$  in. Text,  $6\frac{1}{2} \times 4\frac{1}{2}$  in. Ff. 249, or as pagged by the writer, pp. 258. Writing, notergir, of 19th cent., executed apparently in Constantinople. Binding in brown leather.

## Contents:—

Title: 'Հայելի ազնեցութեան,' յորում ցուցանին թիբար թիբար սեւորակին կոչեցելոյ 'Կառացան կրկնազար, առ ի զգալաւթիբն և յուզգուրթիան Տեղեմակի շարին Սրբաբէշ Ս'անուէրի, արարեալ յունեանէն Տշմարտասիրէ . . . յամի Տ'ն, 1781, i. e. 'A Reflecting Mirror,' showing the fallacies of the pamphlet called 'Staff of Twofold Strength' of Sermaqesh Manuel [published at Constantinople, 1750], written by a lover of truth [viz. Father Gabriel Avedikian (1751-1827), a Mekhitharist of Venice], in the year 1781. (Cf. no. 108.)

The principal items of this treatise are:—

1. Chap. i. On the *filioque* clause, f. 5, in which testimonies are adduced from the Armenian fathers, p. 101.
2. Chap. ii. Defence of the practice of monks who lived in the houses of laymen and held Mass therein, p. 158.
3. Chap. iii. Defence of the Latin Church: on Purgatory, p. 200; on their Baptism, p. 207; on the communion under one *species*, p. 215; on their confirmation, p. 227; on Last Unction, p. 232.
4. Chap. iv. On the Head of the Church, pp. 238-250; with Testimonies from the Armenian fathers in favour of the supremacy of the Pope.

On f. 26, line 1, the form of writing of the interpolated word *ծայրի* shows that the volume has been in Julfa.

## 106

MS. Arm. d. 19—A Romanizing Polemic,  
19th cent.

Paper. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  in. Text,  $7\frac{1}{2} \times 5\frac{1}{2}$  in. Ff. 181 + 5 in blank. Writing, notergir of the 19th cent., executed, apparently in Constantinople, by different hands. Binding of brown leather.

The title of this work is not given in this MS. It should run thus:—'Հերբում 'Է'կն լուսատու,' ժառանգին Կարճիկ Ս'անուէրի ի Հռոմականէ ունեանէ ի շատագոյութիան Հռոմական եկեղեցոյ, etc., i. e. 'A refutation of the book of Karjlik

[called also Sermakesh] Manuel, entitled "Radiant Gem" [published at Constantinople, 1782], by a Roman Catholic [viz. the Father Gabriel Avedikian, cf. no. 107]. It contains a defence of the Roman church as the only Christian church holy and true, sustained by the testimonies of Holy Scriptures and Armenian authors.'—Not published.

The principal items of this treatise, consisting of ten chapters, are:—

1. Chaps. i-iv. On the Church, f. 1.
2. Chap. v. That the true Church of Christ is the Church of Rome, f. 28.
3. Chap. vi. On the supremacy of St. Peter, f. 44, accompanied by testimonies on the point from Armenian authors, ff. 75-85 and 112-117<sup>b</sup>.
4. Chap. vii. On the supremacy of the Pope, f. 117<sup>b</sup>, with testimonies from Armenian authors, f. 143.
5. Chap. viii. Defence of Mekhithar of Sebaste, founder of the Mekhitharists, against the accusations of Kardjik Manuel, ff. 162-175, etc.

## 107

MS. Arm. f. 25—A Romanizing Polemic,  
18th cent.

Paper. Size,  $6\frac{1}{2} \times 4 \times 1\frac{1}{2}$  in. Text,  $5 \times 2\frac{1}{2}$  in., 17 lines in a page. Quires, 14, of 12 leaves each. The first quire lacking. Ff. 176. Writing, a notergir hand of Julfa, of 18th cent., neat and regular. Binding in brown leather.

## Contents:—

1. 1. On the schism of the Armenian and Latin Churches,—being an appeal to heal a breach due to mere misunderstanding on both sides. The beginning is wanting as far as the words: . . . են որ ոչ վշտակեց և ցուակեց լինիցի այնպիսի թշուառութեանց, երբ սեւսանէ զեկեղեցին այ ի վտանկի կործանման եղեալ ի ըլլոր արեւելից . . . , f. 1.—In the course of the text the treatise is called 'Է'կնութիան, i. e. explanation. The author's name does not transpire.
2. Answers to some objections raised by the brethren of Constantinople to the previous explanation. *Begin.* Հնուգորկեալ երբ որքանակ մի այս վերջոյցեալ մեկնութեանս ի Կոստանդնուպոլիս, և քանի մի եղբարք ի Հատիքեանց ինց արարեալ են ի վերայ շոթա զքանի մի Հարցմանս, որոց արժան է պիտ' պատասխանել:—Վրջ. ն. Եթէ չկայ վնաս որ երկարեանց եկեղեցին երկու.



բնութի ասնն ի Քն, որպէս ուսուցանել  
մեկնութիւն թո, ապա մե էր հայրապետքն  
մեր նշովեցին զեթիբանկն: Պա. Պետրոս  
է զանուանել, etc., f. 87.—The objections,  
eight in number, deal mostly with the same  
subjects as MS. Arm., f. 17, no. 91.

By some other hand:—

- II. Title: Պատմութիւն Վ շիմայ երկրին, արարեալ  
[է] Սարգիս Գարգապեան Վ շիմացոյ,  
սասնաւոր չափով: i. e. 'History of the  
Crimea,' in verse, by Martiros Vard. of  
Crimea, f. 168. *Begin.*

Ընտանանկն ան սնեղ և անսահման

Ըգար ի սկզբան զաշխարհս աննայն . . . f. 168.

Numbering 76 quatrains, the last contain-  
ing the date of the composition in  
A. E. 1111 (A. D. 1672).

### 108

MS. Arm. d. 12—Neophitos against the Jews,  
A. D. 1833.

Paper. Size,  $12 \times 8\frac{1}{2} \times \frac{1}{2}$  in. Text,  $10\frac{1}{2} \times 5\frac{1}{2}$  in.,  
of 21 lines in a page. Ff. 118, or 232 pages accord-  
ing to the numeration of the copyist. Writing, a  
distinct and elegant cursive or notergir. Binding  
of red leather.

It contains a controversial treatise against the  
Jews, by a person named Neophitos, 'a Greek  
doctor, formerly a Jewish rabbi. Translated from  
Moldavian into Armenian by the priest Ter Nerses  
(Yarouthianian), in the year of our Lord, 1808, on  
the 20th of May, in the town of Jassy (Եսս).—  
The translator informs us further in his colophon  
at the end of the volume, that the Greek original  
was published in 1803, and Ter Marcus 'our father,'  
having seen a copy of it in Moldavia, by Yarouthian  
Khevoliantz of Botoushan, gave it to the trans-  
lator to turn into Armenian, on Dec. 17, 1807.

The transcriber of our volume is named Manuel  
Dilantetz (Վիլանտեց), son of Khatehatour, who  
completed his work on Jan. 1, 1832, in Adana, on  
a copy which was made by Ephrem Vard. of Hadjin  
(Հաճինյի) in the Convent of St. James, Jerusalem,  
in the A. E. 1272 (A. D. 1822), when Ter Gabriel was  
patriarch.

This volume was advertised in the Catalogue of  
Bernard Quaritch, no. 34,058, and bought by the  
Rev. S. Baronian on April 10, 1886.

### 109

MS. Arm. e. 31—Refutation of the Koran,  
18th cent.

Paper. Size,  $8\frac{1}{2} \times 6 \times 1$  in. Text,  $6\frac{1}{2} \times 4$  in., of  
25 lines in a page. Ff. 139. Writing, in a clear

cursive hand of Julia style, of 18th cent. Binding  
of red-flowered cloth.

It contains a refutation of the Koran, in three  
books, by an anonymous author.

*Begin.* Ինէ զուրանն ոչ է սմբ:

Սողոյ պատմութիւն յազգաց մահմանի ապակե  
ասէ ինէ անն արեղոյ անուն Սարգիս աղա-  
նշով նեստորական ման չար գործոց ի բոց  
արարեալ ի մանկն կասանդուս պոլսոյ  
զբնաց ի կողմանս արարեց և եկն մինչև ի  
մայկն: և անդ էին երկու ժողովութիւնք  
մինն հրեից և միան կոապաշախց . . .

i. e. That the Koran is not from God.

True history about Mahmet says thus: A certain  
priest of the Nestorian heresy, called Sargis,  
because of his evil deeds, was banished from  
the monastery in Constantinople, and re-  
paired to Arabia and came as far as Mavén,  
where were two settlements, one of Jews and  
one of idolaters . . .

For the story, cp. Brit. Mus. MS. Or. 4580, f. 212.

### 110

MS. Arm. f. 6—David the Philosopher,  
A. D. 1334.

Glazed cotton paper, of brownish 'hne. Size,  
 $6\frac{1}{2} \times 4\frac{1}{2} \times 2$  in. Ff. 208. The volume is made up  
of two different MSS., executed each by distinct  
writers. The first part, which goes as far as f. 99,  
is composed of 8 quires, of 12 leaves each. Text,  
 $5\frac{1}{2} \times 3\frac{1}{2}$  in., 29 lines in a page. The second one,  
composed of 7 quires, of 16 leaves each, has text  
 $5\frac{1}{2} \times 3\frac{1}{2}$  in., 33 lines to page. There is wanting  
one leaf after f. 195. Both MSS. are written in  
bolorgir with many abbreviations of the same type;  
but in the second, the writing is a little more  
regular.—Ornaments: coloured head-piece on ff. 2,  
41, 51, 100, 154, and 204<sup>b</sup>. Binding of deep  
brown stamped leather, with flap; thongs and  
studs lost.

I. The first MS. contains:—

1. The Definitions of Philosophy (Սահմանք  
Իմաստասիրութեան) of David the Philo-  
sopher, called Վրայցթ, 'the Invincible,'  
f. 2. (Published at Venice, 1833, pp. 120-  
214).—This treatise (in 21 or 22 chapters)  
is an introduction to the study of philo-  
sophy, and consists of a refutation of the  
four objections raised by Pyrrhonism against  
philosophy. Extracts of this work in Greek  
text are published by Brandis.

2. *Omnia mala* (Մեղանք չար սարնելիք). No title, f. 39<sup>r</sup>. (Ed. Venice, pp. 215-216.)—This tract in Greek is attributed to Nemesius or Gregory of Nyssa, of whose 'Sermo contra Manichaeos' (Migne, Ser. Gr. t. 46, coll. 1107-1126) it is part. Cf. MSS. Arm. f. 13, l. 1, and e. 34, iv. 7.
3. Isagoge of Porphyry (Իսրածոթիւն Պորփիրի), f. 41. (Ed. Venice, pp. 227-250; Conybeare's Collation, etc., in 'Anecdota Oxoniensia,' vol. i (1892), pp. 76-88.)
4. Commentary on, or Analysis (Պէրլուծում-թիւն) of the Isagoge of Porphyry, by David the Philosopher, f. 51. (Ed. Venice, pp. 251-356.)
5. Letter of Aristotle to King Alexander about the Cosmos, ff. 98-99. Only two leaves, the end wanting. (See below, II. 3.)

## II. The second MS. contains:—

1. The Categories (Ստորոգում-թիւնք) of Aristotle, with the Commentaries of David, f. 100. (Ed. Venice, pp. 409-458, where are missing the first six chapters of the commentary.—Conybeare, *ib.*, pp. 1-50 and 107-183.)
2. On Interpretation (Հարցապ Խնկնութեան) of Aristotle, translated and commented by David, f. 154. (Ed. Venice, pp. 461-553.—Conybeare, *ib.*, pp. 28-50.)
3. Letter of Aristotle to King Alexander about the Cosmos, f. 194. (Ed. Venice, pp. 603-628.—Conybeare, *ib.*, pp. 51-71.)
4. Letter of the same to the same, on the Virtues, f. 204<sup>b</sup>. (Ed. Venice, pp. 629-635.—Conybeare, *ib.*, pp. 72-75.)
5. The Aphorisms of the Greek Philosophers on the Origin of the World. No title. *Begin.* Ըրիտառանկէս Խոսակերպքի էր ի զամէհիթ (sic) զաւանէ մերձ յ(Ղ)ինթոս . . . , ff. 207-207<sup>b</sup>.

To the end of § I. 2 (f. 40) is attached by the first writer a record stating that the copy was made in the A.E. 784 (A.D. 1335) in the hermitage or monastery of Ouljag (յանապատս որ կոչի Ռ-զագու. փանք) 'under the shadow of the Protomartyr,' for use of one named Mesrop 'the great rhetor,' by Manuel the Deacon. The name of the latter is interwoven also in capital letters in the first head-piece ornament (f. 2) spelt ՄԵՄԵՍԵՂԻՄ, ՍԻ 'Manuel the Deacon.' Likewise the name ՍՏԵՓԷՆՈՍ of the second copyist, who does not give any other record, is inserted in the head-piece of his own work (f. 100).—On the fly-leaf in vellum, transferred now to f. 29 of MS. 45 of this catalogue, there is this note in bolor-notegir:

Հանունն այ. Համի ան անլե. Հուճիս ժթ: Եւ Քր. Հյակի վարդապետն և զթին մյա. զնեի զար- սարկերս ի մեր Հայալ ընկեց: Ի նր. յհանէս և երանէ ժա թկաց փրնորդութ. Քր. զգրգորին և Քր. Տ. աւանին ըհահեցոյ և մերանի և մանուկ սղոցն (?): և. թի. անց մեր . . . ի սոյն ասի. ինթ ան: և Տ. հանան թ . . .

The Armenian text of the notice of 1437 is as follows:—

'In the name of God, on the 19th of June, 1437, the friar Joseph Vardapet (an Armenian Dominican) and Varkhan the pilgrim have purchased this book of philosophy for 11 denier from the bishop Ter Johannes, through the agency of the friar Grigor and friar Dehouan (John) of Djahook (in Eastern Armenia).' Six witnesses are named. The autograph record of the same Joseph Vard. appears again on f. 1<sup>b</sup>.—A later owner was the priest George Grigoriantz (f. 1<sup>b</sup>), who has cancelled, on ff. 40<sup>b</sup> and 153, the name of a previous possessor and substituted his own.

On f. 1<sup>b</sup> is the note: 'From the library of George Priest Grigoriantz.'

## 111

### MS. Arm. f. 13—Philosophical Tracts, etc., 17th cent.

Glazed paper of finer quality from f. 93 onwards. Size, 6½ × 4 × 2 in. Text, 4½ × 2½ in., 23 to 26 lines in a page. Quires, 31 + 18, of 12 leaves. Fl. 410. Writing, a neat and compact bologir, by different hands, of 17th cent. Ornamentation: rubrics with coloured head-pieces and marginal arabesques (ff. 93 and 200, etc.). Binding of brown stamped leather.

#### Contents—

##### I. Philosophical tracts:—

1. The Definitions of Philosophy, by David of Nergin (Ներցիկեացի), f. 5. (Cf. MS. f. 6 = 111, § i, 1.)
2. *Omnia mala*, f. 69<sup>r</sup>. (*ib.*, § i, 2.)
3. Title: Խահամբք իմաստասրբին Պաւթի. i. e. 'Definitions of David the Philosopher,'—a philosophical glossary, alphabetically arranged. *Begin.* Ըրառան, զանման և փրմարան զոյացութիւն. etc. Ըրաթք. Հայր. Թ. արեւոյ առ Ի. յայ, etc. . . , ff. 71-91.—*End:* Վա՛ն է ոյի բացարձակ ի հոգե- զն մարմնի ըստ ընթեան զոյով բարի.
4. Isagoge of Porphyry, f. 93. (*ib.*, § i, 3.)
5. Analysis of the Isagoge of Porphyry, by David the Philosopher, f. 111. (*ib.*, § i, 4.)

- 6. Aristotle about the Cosmos, f. 200. (*Ib.*, § i, 5.)
- 7. The Aphorisms of the Greek Philosopher on the Origin of the World, f. 221<sup>b</sup>. (*Ib.*, § ii, 5.)

II. Selection from Letters of Gregory Magistros (+1058) composed in an artificial dialect:—

- 1. To Kirakos, Greek grammarian. *Begin.* *Պատմագրական գեղամամ շահանայ թեզ յոյսմ . . .*—Acrost. *Պրիցոր Սպիտառու*, f. 222, p. 238. (Cf. Nouray de Byzance, in *Banquet* (Paris), II, 1900, pp. 119-140.)
- 2. To some idle students of philosophy,—in verse. *Title:* *Ըն Հեղասյուսունն իմաստից.* *Begin.* *Սրբուց քանար ծրեկայ ծերեկայ . . .*, f. 224, p. 237.
- 3. Again to the same. *Title:* *Ըն Սեղոն.* *Begin.* *Պանդին բախին Հասնայ գեղազանամ թեզ ճեղացեայ . . .*—Acrost. *Պրիցոր ի Հեղաս*, f. 224<sup>b</sup>, p. 236.—In other MSS. these last two articles are joined to each other.
- 4. To his sons, encouragement to fight hard with 'the mischievous' old man Nicolas,—in verse. *Title* (wanting in other MSS.): *Ներին առ որդիս իւր զաւանայ ե ի պատերազմին Հասանն լը ի շարասառն ծերունոցն Նիկոլայ սյարս (sic).* *Begin.* *Լուսար ին եմ պապն պապակ Սարգանտան պրասկ . . .*, ff. 225-225<sup>b</sup>, p. 234. See the letters of Gregory Magistros, published by K. Kostaneantz, at Alexandrapol, in 1910, of whose edition I give the pages.

III. Philosophical tracts:—

- 1. The Categories of Aristotle, with the Commentaries of David, f. 229. (MS. f. 6 = 110, § ii, 1.)

*By another hand:—*

- 2. Aristotle on the Virtues, f. 404. (*Ib.*, § ii, 4.)
- 3. The Aphorisms of the Greek Philosophers, etc., as above in § I. 7, f. 410,—the end lost.

The colophon of the copyist (f. 3) is effaced, but there are three short records by a later hand (ff. 91<sup>b</sup>, 199, 229) to the effect that Ter Alexander of Hazardschour (*Շաղարթեցյ*), son of Ter Stephanos, and his sons Clericus Astadzatur and Martiros, purchased this volume from Petros Vardapet on the 18th March, A.E. 1237 (A.D. 1788), out of their honest earnings. On ff. 199 and 229 Alexander mentions his wife Varvar (*Ս յոսվա*).

Under the upper cover there is a parchment fragment in pieces of 12th cent. of Luke xviii. 18 and 23-24.

MS. Arm. c.34—Grammatical and Philosophical Tracts, 18th cent.

Glazed paper. Size, 7 x 4½ x 1½ in. Text, 4½ x 3 in., 24 lines in a page. Quires, 27, of 12 leaves, paginated in Armenian numeral letters. Fl. 323. Writing, bologrin, neat and regular. Ornamented in blue and red, with head-pieces (ff. 4, 18, 23, 37, 99, 261, 281<sup>b</sup>) in colours at beginning of the principal articles, and with marginal arabesques. Brown stamped leather binding, with clasp hinges left.

Contents:—

I. Grammatical tracts:

- 1. The Grammar [of Dionysius of Thrace]. *Title:* *Հայագոս Վերականութան.* *Begin.* *Վերականութան թիւն և հմտութան որք ի թերթնայ ե ի շարագրաց . . .*, f. 4.—In the last chapter on the declensions (*Հայ. Ընլոյմանց*), the paradigm verb *կոխեմ* of the original copies, is changed into *սիրեմ*. See the § 3 below. (Published by Cirkbid, Paris, 1830.—Cf. G. Uhlig, etc.)
- 2. Glossary of the foregoing Grammar. *Title:* *Սեկնութիւն բառից Վերականութան.* *Begin.* *Սեկնութիւն թիւն, ընթեցարցութիւն, Ներկուս. ըստ կուս. կամ կիւս, կամ կիրիմ, կամ վարմ . . .*, f. 18.
- 3. The Grammar of Dionysius of Thrace,—without title, f. 23. Repetition of the first article above, with the difference that it agrees to the original and ancient text, and preserves all the Grecisms.

II.

- 1. Art of Penmanship (*Մտեստ գրութեան*) of Aristakes the Writer,—in ten chapters,—being simply a treatise on rules of spelling for use of copyists. *Begin.* *Մտագանից արարել առաջն ե վարուք առարկեաց . . .*, f. 37.—The instructions of the author are traced in small, and the examples in bigger characters.
- 2. On the same subject, by George Vard. (of Lambron, +1301), 'composed at request of Stephanos, surnamed Goyneritzantz (*Պոյնեկերցանց*), of Kaytharan (*Կայթարանցի*).—in three chapters. *Begin.* *Մտարարայ անշարն ձեւանրկեցի գրել զսա . . .* ճարարայ արարել զմանն ինչ գրելուցն, Վարասակեան Հասար գրէն և զի սասու ե ինչ զոր լուծեալ ի նմանն . . ., f. 74<sup>b</sup>.

- 3. On Penmanship, by the same [composed at the request of Constantin the Scribe],—in four chapters. *Title:* Հնարագրութեան արուեստի. *Begin.* զի կատարեալ է զարգարուն Հանդիպեցի շարագրութիւնն ըստ գանազան պիտոյիցն . . . , f. 89.
- 4. Two epilogues of the previous treatise, each in alphabetical acrostic, *without title:* Ընթաց յիմաց բազկէ մասանց զիր գրչութեան . . . , f. 96. Ընտրամտքից գրչութեան դուռն խրատու . . . , f. 96<sup>b</sup>. (Cf. MS. f. 7=123, § 10.)
- 5. *Title:* 'A fragmentary notice on Prosody, by George (of Lambron), as I found it.' *Begin.* շեշտայնն երկը ակնի ունի որ յանգին սասուած . . . , f. 96<sup>b</sup>.
- 6. Discourse on Wisdom, by Moses of Khoren. *Title:* Որպէսկի խորհրդացոյ Լուսն իմաստութեան. *Begin.* Ընդ խորհրդոյն է իմաստութիւն Հասաստեցաւ մարդկայինս ակեակ . . . , f. 97<sup>b</sup>. A short grammatical tract. (Dashian, p. 783.)

III. Philosophical tracts:—

- 1. The Definitions of Philosophy of David, f. 99. (MS. 111, § 1, 1).—This ends with the tract: Ըմենայն շար ամենելի աչ որ ամենեալ . . . , f. 177. (Cf. below, § 7.)
- 2. The five Lemmata (Լեմմայք), of the same. *Begin.* Ըրբ սահման է բան Համարուս . . . , f. 178. (Ed. Venice, pp. 217-222.)
- 3. A tract on the distinct ones of 'nature' and 'person', composed, in five chapters, without title or name,—referring to the dispute of two natures in Christ. *Begin.* Ինչորի թէ զԲն է բնութիւնն և բանի եղանակաւ ասի . . . , f. 184.—In the fourth chapter there is a quotation from John of Damascus (f. 191<sup>b</sup>). Perhaps this tract is from the version of Thomas Aquinas, made by John of Qepn.
- 4. Isagoge of Porphyry, f. 205.—It is preceded by a picture of the so-called 'Tree of Porphyry' (f. 204), as there is another one on f. 3<sup>b</sup>. (Cf. MS. 111, § 1, 3.)
- 5. On the Interpretation of Aristotle, translated and commented by David, f. 261.—The commentaries in spite of the title are omitted. (*Ib.*, § ii, 2.)
- 6. Aristotle about the Cosmos, f. 281<sup>b</sup>. (*Ib.*, § ii, 3.)
- 7. *Omnia mala* (MS., *Ib.*, § i, 2), versified (by Aranel?). No title. *The first two lines:—* Որք բնատուս բանի. զեակքս ստորագրեցին. Ըմենայն շար ամենելի գու. Տըբակցին . . . ,

- f. 304<sup>b</sup>,—in forty-eight lines. (Karamiantz, *Catalogue*, no. 75.)
- 8. *Title:* 'Կիսասուծ Ըրթաստեղի, i.e. Speculation of Aristotle.' *Begin.* Ուսուցանէ մեզ ի բնաստեղութեանցն պնդողիկ . . . , f. 303<sup>b</sup>. (Published in *Ararat* (Edchmiadzin), 1902, pp. 968-973.)
- 9. Scholium (Ուսուցում) on the ninth chapter of Aristotle's Categories. *Begin.* Ընտարհ է յերկն և յերկր և յայլ ստորեջջ լեալ ըստ Պլատոնի . . . , f. 308<sup>b</sup>.
- 10. A fragment, *without title.* *Begin.* Ըլլցն մի խոսկեցուցէ զմեզ մասունք գոյացութեանն . . . , f. 309<sup>b</sup>.
- 11. To the students of Philosophy by friar Augustinus, in verse, without title. *Begin.*

Ուսուցանենք Հասակ անմին Ընտար մասը բանասիրին . . . , f. 309<sup>b</sup>.

The composer ends his verses with a personal record designating himself as a Dominican friar, named Augustinus, his old name being Avetiç, and gives the dates A. D. ՈՒՂՂԷ (1381), Feb. 29, in a leap year, and the place 'in the Church of Venice' (ի զեկեժոյ եկեղեցին). Leon Alishan mentions in his *Armeno-Veneto* (Հայ-Վենետիկ, 1896, p. 155), that certain manuscripts and versified compositions of Augustinus are preserved in San Lazaro. (Cf. Paris, *Asc. fonds*, 105, fol. 159.)

12. A formula in verse—of twelve lines—a sort of conundrum. *Begin.*

- ա ին է շատ կամա շարիս ի մար. Գոցնս ի յալ զա իխա յամախ . . . , f. 311. (Published in *Էփեմերիս* (Ephemerides), 3rd ed. Venice (1796), pp. 426-427, where there is also given a method of using the formula, not given in this MS.)
- 13. Short philosophical tracts. *Begin.* Իրողութիւնք են բանական, բարդական և բնական . . . , f. 311<sup>b</sup>.
- 14. Aristotle on the Virtues, ff. 313<sup>b</sup>-320. (Cf. MS. f. 6 = 111, § ii, 4.)

A short record of the copyist (f. 260<sup>b</sup>) gives his name only Balthasar. Ff. 4 and 320 bear the stamp of the seal of Ter Stephanos, dated 1824. The same is found in the MS. 55. F. 3, a certain Ter Yovhantiants has written his name in 1828, in Nakha of the Azarian era (April) 14.

113

MS. Arm. e. 12—Geomancy, etc., 17th cent. Turkish paper. Size, 7½ x 6 in. Text, 6½ x 4½ in., of 24 lines in a page. Quires, 8. Ff. 97. Writing,



notergrir of 17th cent., very distinct. The titles are rubricated, but follow what precedes, without any break, in Arabic fashion. Shabby binding of paste-board.

It contains, after a few astrological notes, a system of geomancy.

I. A methodical table of matters, in alphabetical order, appertaining to geomancy, drawn up by a later hand, ff. 1<sup>b</sup>-8.

II. Astronomical tract in verse, by Araḡel Vardapet (of Bitlis).—(Only the first two chapters of the work given), f. 9. (Cf. MSS. 36, § 14, and 46, § 7.)—In the seventh quatrain the author's name (see MS. 46, § 7, note) is substituted here, to the detriment of the rhythm, with Տէր Բասաւածաւոր բանի սպասար, i. e. 'Ter Astoudatzour, the servant of the word.'

### III. Astrological tracts:—

1. The way to find the position of planets in the Zodiac. *Begin.* զմուս զոճախն (Saturn) սյոյլես արու հալ զմեւականն մեծ . . . , f. 11.
2. The way to ascertain the eastern and western star. *Begin.* Բնն աստղն որ քան զարեղականն յասաղ էլանէ . . . , f. 12.
3. The countries over which each planet holds dominion. *Begin.* Օրոճան ունի զՍոսի ե զՆոդիկս. զՆսպարն. . . Էրեղական ունի զՆաւայ. զՂին, զԿարաղ (written զԳերեղ-զման). զՂ և ու զՆսյոյց ասան . . . , f. 12<sup>b</sup>. (Cf. Brit. Mus. Add. 11,677, ff. 61<sup>b</sup>-62.)
4. The ascendant of each planet in the Zodiac. *Begin.* Օրոճանն է յասպարախումնն Տաւ-չինն է յերկինքն շարաք ունի . . . , f. 12<sup>b</sup>.

IV. Geomantic items:—Ուամլ or Ուամ, and its compound form Ուամգարութիւն, from an Arabic word meaning 'sand.' Its classical equivalent of 5th cent. is Հոգաճարութիւն, which occurs in John Mandakuni's works (ed. Venice, 1860, p. 190, wrongly printed Հեղաճարութիւն). This magical art of divination, as it is expounded in these pages, consists of sixteen figures framed with different combinations of dashes and dots, after the binary system of numeration. Besides our MS. there exist to my knowledge, without mentioning those of Venice, two corresponding ones, one in the British Museum (Add. 11,677), and another in Paris (*Asc. fonds*, 112), but they have little in common. This copy, and still more the Paris MS., present a free compilation from different sources. From the fact that most of the technical words are Arabic, and that the Arabic formula *Bism illahi arrahman arrahim* often recurs in these MSS., we

can infer that they are translated from that language. (Cf. J. G. T. Graesse, *Bibl. magica*, chap. xx.) It is worthy of notice that a passage reproduced at iii. 3, instead of calling Cilicia by the name Adalia or Tarsus, as in some corresponding passages, the Museum's copy does (ff. 61, 62<sup>b</sup>), uses the name of 'Leon, mansion of the Armenians,' a reference to the time of the dynasty of Rubeniens. Hence we infer that the Arabic original of some parts of our MS. was composed not later than the 12th or 13th cent., and their translation into colloquial Armenian of old style, with rare and valuable words, cannot be later than those centuries, and is assuredly the work of Araḡel of Ani, of whom there is preserved a treatise on 'Divination by Dreams' (*Երազմանն*), translated from the Arabic, in a similar dialect, in the year 1222. (Cf. *Basmaley*, 1848, pp. 84-85, and *Dashian*, no. 88, § ii, 1.) The text in the British Museum copy is much later, for it mentions Khlath (f. 97<sup>b</sup>), the capital of Seldjouks, in the 14th cent.

1. Հոգազո բամանն գիտութեան, i. e. on the science of Rami, i. e. Geomancy,—containing four chapters.
  - a. *Title:* զասոյ բամանն, թէ զինչ էրբ թալուսի ունի և ինչ կրաց Տաւք մանուէ. *Begin.* Բնանն ասանն լուճանն է. զասոյութիւնն իւրոյ անմինն զուրակ . . . , f. 15. (P. M., ff. 66<sup>b</sup> and 82<sup>b</sup>), the details being in reversed order, and in different language.)
  - b. Հոգազո գիտելոյ զըրեղն և զգիտելն թէ որպէս է. *Begin.* Էրեղ գիտացիր և երկնիսմ արայ, որ ասանն ասն զինչ արեկեանն է . . . , f. 16. (P. M., f. 21<sup>b</sup>.)
  - c. Ուամն գիտելոյ զմալիլ աներն. *Begin.* Վիտացիր որ ու ասան և ու զ անունն վիտայութի ասան է վերայ մեկ մեկ . . . , f. 17.
  - d. Պարս և իմանայ զայս և է ի միտ առնուլ յասաղ քան զամ բան բամանն, զի է կերպն որ ասոյ ունին զիտերն յերեւանս . . . , f. 17<sup>b</sup>. *End:* Էւս է աներն յասանն.
2. *Title:* Իմաստութիւն յասաննն իմաստամարտոյ և մեկնուլ Վանիէնն մարտարեկն վանն գիտութեան բարոյ և շարի և զգոյն իմելն է շարեն, i. e. 'Wisdom of ancient philosophers, expounded by Daniel the prophet, how to know good and evil, and beware of the latter.' *Begin.* Էւզ զի կերպն է կերս ունի. ասաննն Էրեղացայրն լուճանն . . . , ff. 18-40.—This long treatise is formed of

sixteen chapters of sixteen figures each. It bears some resemblance in the title to the Paris MS., ff. 12<sup>b</sup>-18, but the text is much shorter.

3. *Title*: Հայագա ժէ կերպիցն որ զ՝ քերեանն ի դարեմն. *Begin.* և. Հայրամ սարկին անկանի Հեա կրաց, գուշակե կրի. . . . ff. 40-41.—Sixteen entries.
4. The above is followed (ff. 41-61 and 65-86) by a long series of drawn-up answers to different questions, to discover all imaginable secrets, and predict future events, particularly in regard to family and social life. Some of those we find intermixed in a similar series contained in the Paris MS., with similar expressions, as on ff. 86-88.
5. The natures, qualities, and sympathies of the planets, fifteen items in number, followed by different tables. *Title*: Գուան որ ցուցանե ցասեղաց բնութիւններն. *Begin.* Գոհան հադ է և շար. . . . ff. 61<sup>b</sup>-65.
6. *Տարեցոյց*, being prognostics of harvest, and temperature, etc., for the whole year. *Begin.* Հայրիս ժէ առ զցորեան և կշտե հեա սոկոյն. . . . f. 74<sup>b</sup>.
7. List of lucky days and hours on which to 'cast the raml.' *Begin.* Ի լուսի առաջին օրէն մինչև ի զօրն հանապաղ զարկ. . . . ff. 86<sup>b</sup>-88.
8. The names of the sixteen figures in Arabic and Armenian. *Begin.* Է լահան, կենդանութիւն, etc., f. 88.
9. *Title*: Սան որ զկերպարանք ցուցանե մարդոն ըստ աստեղաց բնութեան. 'How the nature of the stars forecasts the man's features.' *Begin.* Է լարբանան, գոզանորո. . . . ff. 89-91. (P. M., ff. 36<sup>b</sup>-38.)
10. *Title*: Պատմութիւն վան սահրին. *Begin.* Տահրին բաշխուան այս է կամ հաւարկել թիւյ ըստ պիտոյից, զոր ունի արուեստս այս. . . . f. 91. (P. M., f. 85<sup>b</sup>.)
11. *Title*: Սան բուսկին ժէ առն. *Begin.* Պիտայիր զարեղաց բնութիւն. . . . f. 93.
12. A series of geomantic Tables, ff. 94-95<sup>b</sup>.

The volume contains no colophon, but it seems probable that the interpolated name of 'Ter Astouadzatur' mentioned above (§ II) is that of the copyist. No date.

## 114

MS. Arm. f. 16—Poetry of Araquel and Frik, etc., 17th cent.

Paper. Size, 6½ × 4½ × 1½ in. Text, 4½ × 3 in., of 19 lines in a page. Quires, 10, of 12 leaves.

Ff. 183. Writing, notergir of 17th cent., with occasional musical notes from f. 68 to end, orthography faulty. Some leaves at the beginning and four at the end of the volume are lost. Coloured head-pieces. The marginal ornaments of each chapter are mostly cut off with scissors. Binding of stamped brown leather on boards.

Contents:—

I. Metrical works of Araquel Vardapet (of Bitlis, 15th cent.):

1. History of Barlaam and Josaphat, in verse. The beginning lost as far as the line:  
Իսկ որ երևեկիս պայծառ և Տափ է. . . . f. 5.  
(See MS. 38, § iv.—Paris MS., *Acc. fonds*, 133, f. 103.—Published at Valarshapat in 1898.)
2. History of St. Gregory the Enlightener, by Araquel, in verse. *Begin.*  
Վարհանալ հայրն երկնաւ որ լուան անձառահան. . . . f. 34.  
(P. M., *ib.*, f. 54<sup>b</sup>; Dashian, no. 499.)
3. By the same. History of St. Neres the Parthian, without title. *Begin.*  
Վարհանալ առնու անձառ նյ բանին. . . . f. 56.  
(Published at Constantinople, 1737; P. M., *ib.*, f. 82; Dashian, no. 499.)

II. Poems of Frik. (Cf. MS., f. 21 = 115.)

1. On Love of God.  
Ի. . . յաշխարհս և կամ սեր շէր եղեալ. . . . f. 68.
2. *No title*:  
Վնեկիս հար գանեցի. . . . f. 71<sup>b</sup>.  
(MS. 114, § i, 3.)
3. *No title*:  
Հիսուս անուն յիս զթացար. . . . f. 74.  
(*ib.*, i, 4.)
4. *No title*:  
Պեղեցիկ պատկերք ու հեր. . . . f. 77.  
For its title, see MS. 115, § i, 5.
5. On the Discords of the Christians.  
Որք որ լուան այս պղերուս. . . . f. 81<sup>b</sup>.  
See for the full title, MS. 115, § vii.
6. On the Nativity of the Holy Virgin, f. 85<sup>b</sup>.  
(MS. 115, § i, 8.)
7. *No title*:  
Հանց մեծամեծ խորհուրդ արի. . . . f. 89<sup>b</sup>.  
(*ib.*, i, 10.)
8. *No title*:  
Սինչ անէ զնահ ռ. մաւս է. . . . f. 92.  
(*ib.*, i, 16.)

9. To a Dissolute Youth, f. 95<sup>b</sup>. (*Ib.*, i, 18.)
10. *No title:*  
Երբ ընդ խրատն էր պատաստած,  
Սիրով սանդիկեալ անդիր զըրած . . . , f. 100.
11. (On Drunkenness.)  
Ով կու սիրե կուժու կրթիսայ,  
Պատար ու որդիքն յեղուց մուրայ . . . ,  
f. 107.
12. *No title:*  
Եւս սուրբից ի մարգու մարջա (read մարուս)  
Երեկ ինձ բեռն եղաւ զերդա . . . , f. 110.
13. *No title:*  
Իման որ յառաջ քան զպահանաւս  
Հնեբնից ի մեզ խոնարհեցաւ . . . , f. 112.
14. (A Prayer.)  
Շարաւի անձն իմ առ ընդ ան Հզոր ե կեն-  
դանի . . . , f. 113<sup>b</sup>.
15. Տ անայի թէ լոյսն երնեմ, etc., f. 114<sup>b</sup>. (*Ib.*, i, 6.)
16. Պընոց մանկութեան Հարսաթն, ու երեկ ինձ  
Հոգս անհեջան . . . , f. 117.
17. Ըստ ե Համաստիւն ծաղիկն . . . , f. 117<sup>b</sup>.  
(*Ib.*, i, 11.)
18. Թե՛ զու ի սրտաց քննեմ . . . , f. 118. (*Ib.*, i, 13.)
19. (On the Vanity of the World.)  
Եկուք որ ի բաց թողուցէ զյաչ խարոզ կեանք  
որ չի խարիք . . . , f. 119.
20. Ի նր սեղանդն զերտոյ քան զազկին ուլ էրբ  
չի զենեն . . . , f. 122.
21. Իմ սիրտ մտախն մի լսել . . . , f. 123<sup>b</sup>. (*Ib.*,  
i, 15.)
22. Եղբայրբ, լռեցէք խրատի թէ Հեա ինձ ինչ քան  
կու լինի . . . , f. 125.
23. Պիրիկ, զինչ ձընձղայ ես զու որ լուր ձայնդ  
ի զուր գալեբակ . . . , f. 127<sup>b</sup>.
24. (On the Inconstancy of Fortune.)  
Ի ջարի, երբ ծրախ մարդոյն զուրն ի բուժ  
փորեւ . . . , f. 131.
25. On Faith,—or according to MS. 115, on Good  
Advice.  
Պանչեմ ի մեղաց վերայ . . . , f. 134. (*Ib.*, i, 17.)
26. Սարդոյն երբ սաւեհն ու բուրբն ե ծրուած  
. . . , f. 135<sup>b</sup>. (*Ib.*, i, 19.)
27. Ի անփառ անասուն, զիտեան զոր սեղիք ըն-  
կուղես . . . , f. 137<sup>b</sup>.
28. զարմանք մի մեծ լսեցիք ե մտի գրեք Հասա-  
սար . . . , f. 139.
29. Սիրտ իմ, ընդէր ես խառնել  
Ընք իմ, ընդէր ես խառնել . . . , f. 143.

30. Praise to God.  
Ը՛հ ահեղ անբնեւի, անբաւ անյայտ անժա-  
մանակ . . . , f. 147.
31. On Arjoon Khan and Bouja.  
Փառք նյ միշտ կենդանոյն արդար ե իրաւ  
գաւառօրին,  
Տեսէք թէ ինչ զարմանք եղև Հեա Բուշային  
ե Ըրախին<sup>1</sup> . . . , f. 155.
32. Իման մեկուսութեան (?).  
Հառաջն ինչ խորհուրդ եղև որդին սկիզբն  
ամենի,  
Պես սյն փայտն չէր բուսել, որ Հանին զմեր  
սէրն ի խաչն . . . , f. 159<sup>b</sup>.
33. On the Creation (Պ սան Ըրարբութեան).  
Ը՛ զարբութիւն ե կեանք, etc., f. 162<sup>b</sup>. (*Ib.*,  
i, 12.)
34. Պապարկեմ չուր, յուսով կուզեմ,  
Թե Համեմ յայն աղբիւրն որ կենդանանաւ  
. . . , f. 165<sup>b</sup>.
35. On the Incarnation (Ըստացուածք ի Տեառե-  
նութի փրկելն).  
Պու ան ես յախտեմնից կենդանի . . . , f. 168<sup>b</sup>.  
(*Ib.*, i, 9.)
36. Պատգամն որ երես ան, etc., ff. 171<sup>b</sup>-174.  
(*Ib.*, i, 20.)

### III. Some more poems of Araquel Vardapet (of Bitlis):—

1. On the Capture of Constantinople by the  
Turks, in verse:  
Ըրդ ամենայն սոց ե ազինք ողբան զրեզ-  
քազար ստամբուլ . . . , f. 175.  
(Cf. Dashian, no. 344, § 9.)
2. Praise of Edchmiadzin:  
Ըհաս աւեմ քան գովեալ  
Սուրբն Ըսայ նր ստամբին . . . , f. 179.  
(Published in *Arsarat* (Edchmiadzin), 1895,  
pp. 199-201.)

## 115

### MS. Arm. f. 21—Poetry of Friar, A.D. 1613.

Glazed paper, brownish. Size, 6½ x 4½ x 1 in.  
(Ff. 12-90 being an insertion of another MS.)  
The original text, 4½ x 3 in., of 15 lines in a page.  
Quires, 7, of 12 leaves. Ff. 155. But the original

<sup>1</sup> Oukhatha Khan of Tartars sent, in 1246, to Armenia and Georgia tax collectors, with one Arjoon as their chief, and as second in command Lara-Bouja. (Tchamitch, *Hist. of Armenia*, t. iii, pp. 221-222.) May we by this notice fix the date of the poet Friar, which is unknown? An article on him was published in the *Amacroy* journal in 1888, p. 129. There is a codex containing his apologies in the British Museum, MS. Orient, 2622.

MS. had ff. 75 only. Writing, notergir, neat and distinct, but faulty. There are lost pages at the beginning and after f. 141. Binding, new, in cloth.

Contents:—

1. The poems of Frik, a popular poet, probably of the 13th century. They are composed in the vulgar Armenian of his time, and deal with moral and devotional subjects; they often lack any special title, nor is any one collection of them complete. (Cf. MS. 114; Brit. Mus., *Oriental*. 2622. Several of them have been published by Kostiantz at Tiflis.)
    1. On Love of God.—The first two pages are lost. It begins with:—  
 . . . մեծն քի ծնունդն  
 Սանց լուսանքն որ երկն գտերն բարազէր . . .  
 f. 3. (MS. 114, ii. 1.)
    2. Lament upon Death, composed on the occasion of the author's passing by a Mahometan cemetery, where he saw dry bones scattered on the ground. *Begin.* 'Կեղեցիկ պատկերք ու հեք որ պատկեան են կուսույթս . . . , f. 92. (*Ib.*, ii. 4.)
    3. A Penitent's Lament:—  
 Հանցիք թէ քի լուսն երեսէ: քի խաւարն խխա  
 մաւտեցայ . . . , f. 97<sup>b</sup>.
    7. A Lament over the fact that the Mahometans assaulted the Christians and spurned their sacred places, because of the dissensions among the latter: Սրբ լուսնն այս ողբերդս, թող ըջմեղաց սուգըն պահեն . . . , f. 100. (*Ib.*, ii. 5.)
    8. On the Nativity of the Holy Virgin:—  
 Սինչ գեռ ոչինչ էր գոյացել,  
 Նմանող կուսն չայր էր զեկայ . . . , f. 104. (*Ib.*, ii. 6.)
    9. Thoughts (Բացումք) on the Incarnation:—  
 Ի ունն եւ յաւանեկց կենդանի,  
 Ի սո ընկեր ոչ եւ նքանն մկ լինի . . . , f. 107. (*Ib.*, ii. 35.)
    10. Lament of a Contrite Heart:—  
 Չայցն մեծանն խորհուրդ արի . . . , f. 110. (*Ib.*, ii. 7.)
    11. Բայ եւ Համասփիւռ ծաղիկ որ թափէ զմարգէ  
 քի հոյզայ . . . , f. 114. (*Ib.*, ii. 17.)
  12. On the Creation of all Living Things:—  
 Ընչ զաւրաւթիւնն եւ կամքն աւրջնել զարաւ  
 բաւս . . . , f. 114<sup>b</sup>. (*Ib.*, ii. 33.)
  13. On the Vanity of the World:—  
 Թէ զու քի սրտանց յմեծն այս կենցաղս, յերազ  
 խարոզէ . . . , f. 118. (*Ib.*, ii. 18.)
  14. Հարմար հայհոյքեր զարթանն, ու զմար  
 խաւարն կուսիք . . . , f. 119.
  15. Կեմ սիրտ մասինն մի լսեր ու շարին ընկն տեղ  
 մի տար . . . , f. 119<sup>b</sup>. (*Ib.*, ii. 21.)
  16. On Death:—  
 Սինչ տեղ մահն ու մաւտ է, ու (անդորր՝)  
 գրաւ զն զայ . . . , f. 122. (*Ib.*, ii. 8.)
  17. Moral Counsels (զանն խրատու):—  
 Կանչեմ քի մեղաց զերայ, ով լսէ թող յետ  
 զանուայ . . . , f. 126. (*Ib.*, ii. 25.)
  18. To a Dissolute Youth:—  
 Ի, անարեւն եւ անտակ երիտասարդ լըտ  
 զիմ գու . . . , f. 128. (*Ib.*, ii. 9.)
  19. Սարգանն որ սաղէհն ու բարանն է ծրաւ  
 . . . , f. 134. (*Ib.*, ii. 26.)
  20. On the Ten Commandments:—  
 Պատգամն որ ետ նն Սոփեակն զու զայն մե  
 առնաս . . . , ff. 139-141. (*Ib.*, ii. 36.)  
 Defective at end, about eight folios being  
 lost after f. 141.
  21. Colophon of the writer, f. 147.
- II. Additional pieces, by different hands, in notergir of 17th cent.:—
1. Extracts from the Sharakan, ff. 1-3.
  2. Extracts from the Breviary, f. 12.
  3. A portion of Matthew vi. 14-xv. 1, ff. 13<sup>b</sup>-43<sup>b</sup>.
  4. Extracts from the Sharakan, ff. 44-78.
  5. Hemerological notes, based on the Azarian calendar. *Begin.* Թեւաւան պայուստ արա  
 . . . , f. 78<sup>b</sup>.
  6. Moral maxims—fifty-six in number—by John Vard. (of Erzenka, called) Plouz, in verse, and vulgar Armenian:—  
 Երկուս քի մէկ տեղ ընթան զերթ զընկեր կասն  
 թէ պահէ.  
 Եւ շարս ընտրիւն օտար հետ իրաց կասն  
 թէ սաղ է . . . , ff. 85-90.  
 The last maxim is as follows:—  
 Բարեացն սիրող լերուք, գործեցէք, ւարէք  
 ձեզ անուն.  
 Կեմ քան զթոթիւն լական մահն քի մաւտ ւ պղտ  
 որդ զյն.  
 (Cf. Dashian, no. 344, § 11.)



At the end of the volume, by the original writer:—

7. The Prayer of Nerses Schnorhali: Հայրապետական խոստովանութիւնք—with its preface: Միգրաթի զոր պարտ է նմա՛րքիսունկեց ուսանելէ . . . , ff. 149-154. (Cf. Brit. Mus. Add. 11,857, ff. 305-310.)

According to the colophon, the original writer (f. 147), Melqon, deacon of Sebaste, finished his work in Aleppo 'at the door of Deipara and forty youths of Sebaste,' in A.E. 1062 (A.D. 1613), in behalf and at the expense of the pilgrim (ճշտեօք) Petros.

## 116

MS. Arm. e. 27—Glossary, 17th cent.

Glazed paper. Size,  $7 \times 4\frac{1}{2} \times 2\frac{1}{2}$  in. Text,  $4\frac{1}{2} \times 3\frac{1}{4}$  in. In two columns, each of 20 lines. Quires, 35, of 12 leaves each. Ff. 407. Writing, a regular notergir of 18th cent. Binding of stamped brown leather on boards, with a flap.

Contents:—

1. A Glossary of the Bible, by Jeremiah of Melri,—being a glossary of words selected from Holy Writ, in the order of the text beginning from Genesis up to the Rest of John, the Acts of Apostles being omitted. *Begin.* Վ. Մեղուկոյ. Թարգմանք անբարձր . . . , f. 4. (Dashian, 41,—Paris, Suppl. 24,—published in Constantinople, 1728.)
2. Glossary of the Bible in alphabetical order, including the proper names, as well as the words of the foregoing lexicon. No title. *Begin.* Միանայր հար որհնուքիւն: Միարբիւ. անչք կամ անցանոցք . . . , f. 194. (Cf. Paris, Suppl. 24,—Karamianz, no. 82,—published in Leghorn, 1698.)

No records.

## 117

MS. Laud Or. 202—Polyglot Vocabulary, 16th cent.

Paper. Size,  $6\frac{1}{2} \times 4\frac{1}{2}$  in. Text,  $4\frac{1}{2} \times 2\frac{1}{2}$  in., 13 lines in a page. Ff. 83, numbered backward, after the Turkish style. In a notergir hand of formless and clumsy style. Modern half-leather binding.

Contents:—

1. A Turkish-French-Armenian vocabulary, in three columns, and in the alphabetical order of the Turkish alphabet. The latter is

written in *nekki* or Arabic letters. It contains about 1500 words, ff. 1-60.

2. Dialogues in the same three languages. No title, f. 61<sup>b</sup>.
3. Lord's Prayer in Armenian only, f. 66<sup>b</sup>.
4. Armenian Alphabet, with names of letters and phonetic values, both in eastern and western pronunciation, in French and Armenian, ff. 66-67.
5. Letter of Sultan Ahmed I, padishah of Turkey, to Henry IV, king of France, in Turkish, written in Arabic characters, ff. 68-83.

## 118

MS. Marsh 187—Polyglot Glossary, 17th cent.

A paper in-folio volume, of 187 ff., the pages being not of a uniform size. Modern binding of half leather.

It contains a polyglot glossary of several languages:—Latin, Modern Greek, Turkish, Tatar, Armenian, Slavonic or Russian, Moldavic. Each language has a separate column, the Armenian the fifth. It is written by a tyro, in the same clumsy style as in MS. Laud. Or. 202 = 119. Nor is the writer better acquainted with the language; his spelling is full of faults, and many of his words are Turkish. It would seem as if he had only picked up the language by ear.

On f. 15 some Armenian words have their phonetic values written against them in Latin letters.

Cf. J. Uri, *l.c.*, p. 313.

## 119

MS. Arm. f 14—Class-books, A.D. 1687.

Paper. Size,  $6 \times 4\frac{1}{2} \times 2\frac{1}{2}$  in. Text,  $4\frac{1}{2} \times 2\frac{1}{2}$  in., 21 lines on page. Ff. 145. Writing, notergir. Binding of red leather.

It contains:—

I. Class-books, in questions and answers, composed by Constantin, son of Ramaz (Ռամազ) and Zithan, who was, according to the notices on ff. 10, 31, 34, 59, master of a school 'of 300 children' in the college of the convent of All-Saviour at Julfa in 1685, in the reign of Shah Suléman, and in the catholicate of Têr Eliazar 'when Stephanos was archbishop (1684-1698), and Khodsha Aveti was civil governor (Խոժաճան. Թեւաճին բաշանար Խոջայ աւեւին). These notes prove how anxious the Julfa merchants were to give their children a commercial education.

1. Catechism of the Christian Religion, ff. 10-30. Ff. 21 and 22 are insertions.
2. Merchant's Handbook, being a commercial geography enumerating the products with their qualities, and giving the measures and monies of different countries in Asia and Europe. *Begin.* *Ով եղբայր փաճասական ես՝ թե կուզես փաճասական լինես . . .* i.e. 'O Brother, art thou a merchant, or desirest thou to become a merchant? . . .' ff. 34-59.
3. Commercial Arithmetic, consisting of 144 problems with their solutions, f. 60.

II. At the beginning of the volume some other hand has added, in Julfa cursive, certain of the occasional rites of the Armenian Church, viz.:-

1. Canon when a woman's labour is difficult, f. 2<sup>b</sup>.
2. Canon of communion of the sick, f. 6.
3. Canon of a swearer (*Երգձաճար*), f. 9.

## 120

MS. Arm. f. 15—Class-books and Sundries, A.D. 1712.

Paper. Size,  $6\frac{1}{2} \times 4\frac{1}{2} \times 1$  in. Text,  $5 \times 2\frac{1}{2}$  in. Ff. 121+8 in blank. Writing, notegir of 18th cent. Binding of red stamped leather.

It contains in its first part another copy of the foregoing MS.

- I. 1. Merchant's Handbook, ff. 4-24. (MS. f. 14 = 119, i. 2.)
2. Commercial Arithmetic, ff. 25-110. (MS. 119, i. 3.)

By another hand:—

3. The Holy Places, f. 110<sup>b</sup>. (MS. 65, § 3.)

II. 1. A Handbook for Pilgrims to the Holy Land. *Begin.* 'Կարև և յստաջին քաղաքը Նազարեթ աղբիւրն, ուր գարբիւղ Տրեյսաւ կայեան գաւեհան ես . . .' First and foremost the city of Nazareth, the spring, where the archangel Gabriel made the annunciation . . . f. 110<sup>b</sup>.

2. Hymn to the City of Jerusalem, in verse, in twenty-one quatrains. *Begin.*

{Նայ շինեալ քաղաք պատուական,  
ցանկալի զուարթնոց և որդոց յարգկան . . .  
ff. 120-121.

According to the colophon (ff. 109<sup>b</sup>-110) the MS. was written in Constantinople, A.D. 1712 (A.E. 1161), under Sultan Ahmad, when Têr Alexander was Catholics in Echemiadzen, by Eajub (i.e. Jacob), a scribe of Julfa, son of Yavet, for the use of children of merchants.

## 121

MS. Arm. f. 7—Miscellany, 18th cent.

Paper. Size,  $6\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$  in. Text, irregular. Ff. 237. Writing, a notegir hand of varying style. Binding of yellow leather, with flap.

This volume is apparently the common-place book of a student, who, according to the short notes on ff. 32, 179, was named Stephanos, a priest of Aregli-boun (*Էրեղբուն*). It is a hotchpotch of all sorts of topics, without order, and mostly in fragmentary form. The most interesting pieces are the following:—

- I. 1. Biographical Note on Aristotle, f. 1.
2. Geographical Glossary, in which the ancient and modern names are juxtaposed, without alphabetical order. *Begin.* 'Էւնայ երկիր Երուսաղէմ պաղեստին եմք, սաղիւմ եմք . . . ff. 1<sup>b</sup>-3. Cf. Karamianz, no. 89, § 3; Dashian, no. 41, § 2.
3. On Heresies. *Էրգլէժ Հերձուածողաց*. *Begin.* 'Ելլ զարդասկարտ ահն թե անարանու թինն աւետարանիչս և ընդդէժ՝ սպգ Հերձուածողաց . . .', f. 5. See also f. 110<sup>b</sup>. Refutation of the same, f. 3<sup>b</sup>.
4. On Mohammad, ff. 6, 7. See also ff. 74, 83, 152, 163.
5. Glossary, a fragment. 'Կասկան, սանիս կամ վերնաբարի կամերի ձեղուն . . .', ff. 8-8<sup>b</sup>.
6. Form of Absolution, f. 10.
7. Commentary on chap. liii. 13, of Isaiah, a fragment, f. 12<sup>b</sup>.
8. Synonymous words, 'Պարս, պատշաճ, ի զեպ, ի ճաճ . . .', ff. 14-15. (Published in Constantinople, 1728.)
9. Notice of Manicheans (Paulicians), Adamites, and some other sects, f. 25.
10. Two alphabetical acrostic addresses of George Vard. of Lambroun, being the first epilogues of his two treatises on the art of penmanship, in twelve lines: 'Էս քեզ յիժոյ լրացել ճառանց Կիր գրչութեան, etc.', f. 26; and the second, in ten lines: 'Է՛ջա լամնամքեղ Կրչութեան Կուսն իրառան, etc.', f. 27.—The first ends with the notice: 'Էսս ստաջին իրանս գրչութեան առ ի ինչիլն կուսանդեայ գրչի'; and the second: 'Էսս երկրորդ իրանս գրչութեան առ ինչիլը Իսեհմանոսի Կոչնեկիանց կուչեցեալ', f. 26. In MS. 112, § ii. 4, these notices are missing.
11. A short notice of David, the philosopher, and

- the catholici John Mandakouni and Giut: *Վասիթ փիլիսոփայն էր ի Հարց գաւառէ . . .*, f. 27<sup>b</sup>.
12. Grammatical notes:—*Վասն էր սասն են առն- զանու թիւնք . . . — Վասն ընտրու թեան ցրդ . . . — Վասն կրկնակաց . . . — Վասն ընթերցողութեան . . . Վասն նախադրու- թեան . . .*, etc., ff. 28-32.
13. Explanation of words and phrases in the work of Gregory of Narek, ff. 32-36.
14. Notes on Ecclesiastical Canons, f. 36<sup>b</sup>.
15. Lexicological notes. *Վաղցեայ՝ ազն է, և քաղցէ մարդ Հարցուկ . . .*, ff. 38-45 and 49, 80<sup>b</sup>.
16. Explanation of some Biblical Expressions, ff. 45<sup>b</sup>-49.
17. Meteorological notes, ff. 49 and 51.
18. Martyrs executed in Persia, f. 51<sup>b</sup> (continued on f. 165<sup>b</sup>).
19. Historical notes. *Begin.* *Ի թմնն հայ իճը* (A. D. 753) *Մանուկ եկան Սերտիդայ . . . շինեաց զգանք նր Մանուկայ . . .*, f. 54<sup>b</sup>.—On Barzaphran (after Josephus and Moses of Khoren), ff. 55<sup>b</sup> and 59.—On the battle of Alans with Artashes (after Moses), ff. 61-62<sup>b</sup>. See also ff. 136<sup>b</sup>-137.
20. Historical memorial of King Hethoum II, about family events (years 1251-1293). *Begin.* *Ի թմնն հայ զճգն ի յունիս իմ պանին զայնն հեթումն . . . պանն իմ . . .*, ff. 56<sup>b</sup>-57.
21. On the Emperor Nikephorus (from Matthew of Edessa), ff. 59<sup>b</sup>-61.
22. Medical uses of different parts of the pig, f. 68.
23. Fragment of a metrical composition of Araquel Vard. (of Bitlis), in seventeen strophes, ending with a colophon. This piece agrees in many of its strophes, and also in the date (A. D. 1403), with the colophon of his poetry on Adam (or Adam-book in the Brit. Mus.). *Begin.*  
*Եւ որք յարեան ամենեկին  
Իմով հինգ հարիւր ստի նոցին . . .*, f. 69<sup>b</sup>.
24. Narrative on Lang-Timour. *Begin.* *յանկիմա- մարն ըլալիք դարձաւ ի Սմբղանդայ թագաւորեն . . .*, ff. 70-74.
25. Grammatical notes: Mystery of the 7 vowels, f. 75; of the 36 letters, f. 75<sup>b</sup>; the 10 prosodical signs, f. 76. See also ff. 77-77<sup>b</sup>.
26. Authors of the Art of Penmanship, f. 76<sup>b</sup>. (Cf. MS. 112, § ii.)
27. An erotic song, in four quatrains only. *Begin.*  
*Մի իմ փառասոր նմ փառք քեզ . . .*, f. 83<sup>b</sup>. (See also § 42.)
28. Zoological notes, ff. 84, 86-87.
29. A short notice on Norses of Lambron, f. 90<sup>b</sup>. From the Menologium (cf. Dashian, p. 44). Among his translations is mentioned also the Life of Pope Gregory (cf. MS. 30, 435) and the Byzantine Laws (cf. MS. 97, ii).
30. List of Cities with historical notes, ff. 95-97.
31. On the dignity and duty of a priest, in verse. *Begin.*  
*Տէրն ընդ Պետրոս սասց զայս բան,  
Տալ զփական արքայութեան . . .*, ff. 97<sup>b</sup>-100.
32. Why in the *Credo* there is no letter *z*, f. 100.
33. List of the Armenian Kings, from Japhet to Ashot I the Bagratide, ff. 103-104. (Cf. MS. 40, § 33.)
34. Explanation of the verse of John: 'And John was baptizing in Ænon . . .', f. 108.
35. Memorandum of Gregory of Marash on the invasion of the Turks in A. D. 2 զ ի ի *Begin.* *Մարգ ի շէք թուականի մարզ (A. D. 1150) յորում մասնեցաւ զքիսանեւութեան ի նեսս թուարաց . . .*, ff. 132<sup>b</sup>-134.
36. Chronological notices on the Khans of Tartary, from A. D. 1258-1576, ff. 137<sup>b</sup>-138; from A. D. 640 to 1423, f. 139. See also ff. 144<sup>b</sup>, 155.
37. Persian and Tatar sayings and songs in Armenian characters, ff. 138<sup>b</sup>, 140, 141, and 144.
38. Geographical notes on India, f. 139<sup>b</sup>.
39. Form of blessing the people in church, ff. 141<sup>b</sup>-142<sup>b</sup>.
40. Form of beginning of a letter, f. 143.
41. Geographical notes, ff. 144<sup>b</sup>-149<sup>b</sup>.
42. An erotic song, in nine quatrains. The first line—  
*Երկնքն էր ամպ, գեամնն էր սար,  
Վր ծոցիս փնչուս և կայ նրան ծառ . . .*, f. 150.
43. A (fantastic) explanation of the four-wheeled car (of the vision at Chobar?). *Begin.*  
*զհասս զայս տեսանել բոլոր արժան է բառ  
նմանութեան արեգական . . .*, f. 151.
44. A short note on the princes (of 13th cent.) in Eastern Armenia, f. 153. Cf. the Epilogue of the Commentary on Daniel of Vardan (MS. 71, § 3), in which are mentioned the same princes.
45. On the precious stones and their provenance.  
*Ս յան ըստ հարբեմունտ որ կան ի վերայ աշխ-*

արհի . . . *Begin.* \*Աբսի և առաջին պատման  
. . . , f. 157.

- 45<sup>a</sup>. A fragment of Ephrem on the Psalms, f. 160.  
45<sup>b</sup>. On the Errors of Mahomet, f. 163.  
46. On the races and countries of the three sons of Noah, by Karapet Vard. (of Bitlis?),—in verse of eighty-five quatrains, although the final note of the copyist counts ninety. The first line:

Եկաք Ըղամայ որդիք արարածքս ամեն միս-  
րան . . . , ff. 170-175.

An interesting geographical description of Europe and Armenia, of which the final strophe gives the date of the A.E. 989 (A.D. 1540). (Cf. *Bazmavep*, 1880, pp. 97-100.)

47. Medical items, ff. 179<sup>b</sup>-180<sup>b</sup>.  
48. Lexicological notes, ff. 182-182<sup>b</sup>.  
49. A metrical Composition, of fifty-five quatrains, without title, by a Tēr Joseph, as he names himself in the last lines. *Begin.*

Ս կրօնասեր մի փառք սերբութեան  
Երաբարեան նծութեան . . . , ff. 183-185.

50. A metrical Eulogy on Johannes Vardapet, arranged alphabetically, without title. *Begin.*

Ընթերցալ Հօրք պարծանայ.  
Ընթերցան և առն շնորհաց . . . , f. 186<sup>b</sup>.

II. Here is inserted portion of a Ritual. This consists of the first three quaternions (ա-դ) of a MS. of the 17th cent., and contains the following:—

1. Canons of Baptism, f. 192.
2. Canons of Administration of Holy Communion, f. 199.
3. Canons of Burial of a Layman, f. 201.
4. Canons of the following day, f. 208.
5. Canons of Burial of a Child, f. 211.
6. Canons of the following day, f. 217.
7. Canons of Benediction of Marriage, f. 218<sup>b</sup>.
8. Canons of Taking Off the Nuptial Crown, f. 220.
9. Canons of the Washing of Feet, f. 220<sup>b</sup>.
10. Canons of Offerings for Souls, f. 226<sup>b</sup>.

III. 1. On the Vision of Ezekiel at Chobar. *Begin.* զի տեսանէր յաշխարհէն քաղցեացոյ խառան Կառք . . . , ff. 230-233.

2. Chronological notes, from the year A.D. 716 to 1275, ff. 234-235. See also ff. 228, 236, 236<sup>b</sup>.
3. Historical note relating to Basil the Second's invasion of Armenia and Georgia in A.D. 1022. *Begin.* Ի ժամանակն յորում Հայոցն ի թագաւորն Հռոմոց զաիւրի ել յարևելքս . . . , ff. 237-237<sup>b</sup>.

The Georgian Khontzouri fragments, formerly bound in at both ends of the volume, and taken from a MS. of the 14th cent., are now catalogued as ff. 3, 4 of MS. Georg. c. 1.

## 122

MS. Arm. c. 13—Ritual, A.D. 1064.

Glazed paper, much discoloured. Size, 7 x 5 x 2½ in. Text, 5½ x 3¼ in., of 19 lines in a page. Quires, 19, of 12 folios each, except the last which has ten, and is not numbered. Fl. 340, many of which are worm-eaten, many others patched. Fl. 338-340 are late additions in a later hand. The copyist numbered the pages as far as f. 336. 3 folios are missing after f. 119, 1 after 152 and 163 each, and ff. 41 and 42 are to be read after 45. Writing, a large clear bologir, with rubrics in smaller characters, in red. Fl. 21, 22 are in a second hand, contemporary with that of the chief scribe. Plain binding on boards in brown leather.

Contains a Ritual:—

1. List of the Canons, f. 2<sup>b</sup>.
2. Canon of the Benediction of a Cross, f. 5. (MS. 28. 19.)
3. Canon of the Benediction of Baptismal Font, f. 23. (MS. 29. 15.)
4. Canon of Baptism, f. 28, and Anointing, f. 48. (MSS. 28. 2; 29. 1.)
5. Canon for a child forty days of age, f. 54.
6. Canon for the Benediction of the Token of Marriage, f. 57<sup>b</sup>.
7. Canon for the Benediction of the Nuptial Crown, f. 65<sup>b</sup>.
8. Canon of the Benediction of Marriage (Rite in the Church), f. 74<sup>b</sup>. (MSS. 28. 3; 29. 2.)
9. Canon of Taking Off the Nuptial Crown, on the eighth day, f. 85. (MSS. 28. 4; 29. 3.)
10. Canon of the Benediction of Second Marriage, f. 88<sup>b</sup>.
11. Canon of the Administration of Holy Communion to a Sick Person, f. 91. (Cf. MSS. 28. 5; 29. 4.)
12. Canon of the Burial of an Unbaptized Child, f. 101<sup>b</sup>.
13. Canon of the Burial of a Child, f. 102. (MSS. 28. 6; 29. 5.)
14. Lament on the Death of a Child, in verse, by Mekertich Nalash (16th cent.). *Begin.* Ըրարինն արարածոց մեզ բարկացաւ . . . , ff. 126<sup>b</sup>-128<sup>b</sup>.



15. Canon of the following day, f. 131<sup>b</sup>. (MSS. 28. 7; 29. 6.)
16. Canon of the Seventh Day, f. 135<sup>b</sup>.
17. Canon of the Burial of a Layman, f. 139. (MSS. 28. 8; 29. 7.)
18. Canon of the following morning, f. 163<sup>b</sup>. (MSS. 28. 9; 29. 8.)
19. Canon of the Seventh Day, f. 170. (Cf. MSS. 28. 10; 29. 9.)
20. Benediction of Offerings for Repose of the Dead (Հոգեհանգիստ առնել), f. 173<sup>b</sup>. (MSS. 28. 11; 29. 10.)
21. Benediction of Wheat and Wine for an Agape in Commemoration of the Dead (Հաս Պատարագի), f. 180<sup>b</sup>.
22. Benediction of a votive Agape or Dominical table (Սասաղ Տեառնական սրճեկ), f. 183<sup>b</sup>.
23. Benediction of Salt, f. 191. (Cf. MS. 28. 13.)
24. Benediction of Washing the Cross (Խաչալուսյ առնել), f. 191<sup>b</sup>.
25. Benediction of a new book, f. 194<sup>b</sup>.
26. Benediction of blessing water at the Theophany, f. 199<sup>b</sup>. (MSS. 28. 16; 29. 23.)
27. Canon of the Absolution of Penitents on Maundy Thursday, f. 218. (MS. 28. 25.)
28. Sermon of the *Mandatum* (Քարպազ պատահարնի) on Maundy Thursday, f. 237. (MSS. 28. 17; 29. 24.)
29. Canon of St. Ephrem for the washing of feet on Maundy Thursday, f. 243. (MSS. 28. 18; 29. 24.)
30. Benediction of the Presbytery (Ճամբարան) on Maundy Thursday, f. 263<sup>b</sup>.
31. Benediction of seed, f. 270<sup>b</sup>.
32. Benediction of vintage and vine press, f. 274. (MSS. 28. 20; 29. 20.)
33. Benediction of grain offering, f. 275.
34. Prayer for one who has eaten something impure, f. 276. (MS. 29. 21.)
35. Benediction of a new door of church, f. 277<sup>b</sup>. (MSS. 28. 23; 29. 14.)
36. Benediction of church vestments, f. 278<sup>b</sup>. (MSS. 28. 21; 29. 16.)
37. Benediction of chalice and patens, f. 279<sup>b</sup>. (MSS. 28. 22; 29. 17.)
38. Benediction of a painted church, f. 281. (MS. 29. 18.)
39. Prayers for a time of drought, f. 281<sup>b</sup>.
40. Prayer over a sweater, f. 282.
41. Benediction of a *Sewantroun*, f. 282<sup>b</sup>.
42. Benediction of incense, f. 284<sup>b</sup>. (MS. 29. 19.)
43. Benediction of a new church, or when desecrated by the infidels. (MSS. 28. 24; 29. 13.)
- Or, at the refixing of a sacred table when removed, f. 285. (MS. 28. 24.)
44. Prayer over Arians and other Sectaries when converted, by Mekhithar Gosh, f. 294<sup>b</sup>.
45. Prayer over the Nestorians and Eutychemians when converted, by the same, f. 295<sup>b</sup>.
46. Canon of praying over sick people, f. 296.
47. Memorial of the life of Mashtotz Vard. of Ejlivard, by his pupil Stephanos (of Siunik, 10th cent.). *Begin.* Հայրի վեցճարհարդի զամուսնեարդի ամբ Բնիկութեան . . . , f. 300. (See *Rituaire Armenorum*, Introd., p. xxxi.)
48. Benediction of a lamb, f. 305.
49. Benediction of chickens, f. 305<sup>b</sup>. (MS. 29. 27.)
50. Canon of receiving the relics of saints, f. 306.
51. Canon of the benediction of grapes, by Nerses IV Catholicos, f. 308. (MS. 29. 26.)
52. Lessons of the Myrophorae, or Balm-bearers, f. 313. (Cf. MS. 29. 2.)
53. Gantz or Anthem for the Burial of the Dead. *Begin.* Սրբոց Ի յէկն բանոց . . . , f. 328. (MS. 28. 8.) The acrostic is Սրանվերս, 'of Manuel.'
54. Colophon of the copyist, f. 334.
- Additional part:—*
55. Two folios (336, 337) taken from another Ritual, similar to our MS. in every respect. It contains passages of the Canon of Baptism, which we read above on ff. 42<sup>b</sup> and 47-48<sup>b</sup>. —On the last page there is an incomplete note of the writer, a priest, named Astouadzatur, dated 1138 (1689).
56. Canon of Burial, read on the anniversary of the death:—incomplete, and written by a later scribe in a notergir hand of Julfa, f. 338.
- The colophon above noticed (§ 54) states that 'this Mashtotz' was written for the sake of the priest David of Julfa, son of Alam and Phërikhan, by one Yarouthian, on the 20th March, in the A.E. 1113 (= A.D. 1664), in the catholicate of Jacob (IV), and the reign of Shah Abbas (II), and episcopate of David (I. 1651-1683), at Julfa, archbishop and valorous chief doctor.
- The writer then asks forgiveness of the priests who may read or copy his book for its shortcomings, in the way of orthography or contents, and ends by recommending to our prayers his deceased grandsire Shaqar Tër Yovanès (շարաք տերյովանէան), his wife Mër Phashën (մեր փաշէն); his son deceased, Alam (ալամ); his own father. Also Tër Davith and his wife Suphik (սուփիկ); their baby son Yovanès, now in his fifth year; their daughter Phërikhan, now eight years old.

On f. 1 are given the birth-days of Phëriphan (*sic* *փերիփան*) in the year of Armenians 1105; Yovanes, 1108, on Shams 9; Shamsbik (*շամշիկ*), 1112; Mavësh (*մաւէշ*), 1115; Alam (date illegible).

On f. 2 is the note: 'I Ohanës wrote in the year 1119'; and in another hand a note of the year of the little era of the Armenians 70, 30th of month Lamar, a Saturday, and the Feast of the Deipara.

On f. 340 is a note in late notergir, mentioning Nahapet, Catholicos of Julfa, and Alexander, Bishop, and Sultan Yösën (Hussëin, A. D. 1694-1722).

## 123

## MS. Arm. g. 7—Tonatzoytz, or Calendar of Feasts, A. D. 1578.

Glazed cotton paper. Size,  $3\frac{1}{2} \times 2\frac{3}{4} \times 1$  in. Text,  $2\frac{1}{2} \times 1\frac{1}{2}$  in., 15 lines in a page. Quires, 11, of 12 leaves each. The first and last three folios of the first one are lost. Ff. 124. Writing, bolongir. Binding, oriental, repaired.

## Contents—

1. A Tonatzoytz (*Տօնացոյց*), or guide to every day's proper lessons and Sharakans, etc., throughout the year, ff. 1-91.
2. *Ստեղծութիւն*, f. 92.  
*Ղարան*, f. 100.  
*Խրատն ժամանկաց*, f. 100<sup>b</sup>.

*Խրատն փոքր ժամանկաց*. *Քրտն*. *Խաղաղութեան արարանական ասուած Տանգիրիկի և Տակուսեան ասուած . . .*, f. 102<sup>b</sup>.

Other rubrics, without titles, f. 104.

Nocturnal hymns from the Breviary, f. 106.

Intraits (*ժամանակի կարգաւ*), f. 108<sup>b</sup>.

*Թարգմանքի կարգ*, f. 122<sup>b</sup>.

Metrical colophon, ff. 123<sup>b</sup>-126.

In this the scribe, named Yovannës, calls his book a *Տանացոյց*, or Feast-indicator, and states that he copied it from 'a good and choice copy in the year 1028 (A. D. 1578), at the request of the benevolent and reverend priest Tër Karapet.'

## 124

## MS. Bodl. Or. 13—Armenian Alphabets, 16th cent.

Paper. Size,  $6\frac{1}{2} \times 4 \times \frac{1}{2}$  in. Binding in leather, modern.

It contains, on f. 2, the Armenian Alphabet. Each letter bears its name and phonetic value according to the Western pronunciation, also its numerical value.

The writer, who seems to have been a European scholar of the 16th or 17th cent., has transcribed further in Latin the Rudiments of the Coptic Language, and Brief Grammars of Persian and Turkish. (Cf. J. Uri, *Bibl. Bodl. MSS.*, etc. (1787), t. i, p. 327.)

## GENERAL INDEX

### LIST OF ABBREVIATIONS USED IN INDEX

<p>bp. = bishop            ch. = church            col. = colophon            conv. = convent            dr. = daughter            fr. = fragment            m. = martyr            mt. = mountain            patr. = patriarch            pl. = place name</p>	<p>poss. = possessor            pr. = proper name            prov. = province            r. = river            s. = son            scr. = scribe            tr. = translated or translator            vd. = vardapet            vill. = village</p>
---	---

#### A

- Abdallah or Apallhath, father of Hana Bali, col. 12.  
 Abdalmessiah, m., 30 (666).  
 Abdalmessiah, s. of Avetiq, col. 72.  
 Abdishan, m. under Sapor II, 30 (493).  
 Abel, s. of Margar, col. 61.  
 Abelli, *Theologica Summa*, 101.  
 Abgar, king of Armenia, 30 (281).  
 Abraham, col. 14: poss., col. 30.  
 Abraham, monk of Skevra, col. 31.  
 Abraham and Khoren, mm. in Armenia, 30 (262).  
 Adam, name of month, col. 54.  
 Adana, 108.  
 Addai, bp. of Edessa, 30 (263).  
 Agham or Alam, poss., col. 33.  
 Aghthamar or Alth. on lake Van, col. 9: Chaldeonian Heresy at, 93: MS. of Chrysostom at, col. 68.  
 Aghuuart or Ajuarth, conv., col. 22.  
 Ağuletzi Łazar, male name, col. 64.  
 Ahmed, Turkish Sultan in 1617, col. 35: Turkish Letter to Henry IV of France, 117 (5).  
 Akakios, m. at Miletus, 30 (618).  
 Akhijan Karapet, s. of Łazar, col. 64.  
 Akob. See Jacob.  
 Alam, father of David, col. 122.  
 Alan (or Agham), poss., col. 33.  
 Ałamalian, Petrus, of Nakhijevan, comm. on the Parables, 102 (2).  
 Albertus Magnus, *Summa*, 100.  
 Albrasej, male name, col. 63.  
 Alēn, female name, col. 64.  
 Aleppo, col. 32: ch. of Deipara and forty youths at, col. 30: col. 115.  
 Alexander, bp. of Julfa, col. 122.  
 Alexander, Catholicos in 1712, col. 120: poss., col. 84.  
 Alexander, Tēr, of Hazarjur, col. 111.  
 Alexis, the voluntarily poor, 30 (440): 31 (5): 88 (70): 90 (4).  
 Alfath, s. of Jacob, col. 53.  
 Alfay Thun, pr., col. 53.  
 Ali, r. See Zandar.  
 Alisban, account of Grigorentz, 39.  
 Alj, conv. of St. Stephen at, 71 (3).  
 Alil-Saviour, convent of, in Julfa, col. 73.  
 Althamar. See Aghthamar.  
 Ajuarth. See Aghzuart.  
 Amayk in Mesopotamia, 40 (9).  
 Ambar Khathun, female name, col. 64: see also Ampar Khathun.  
 Amida, destroyed by Persians, 30 (84).  
 Amir Amath, father of Baraq, col. 52.  
 Amir Beg, s. of Thomas, col. 26.  
 Amirjan Mahdas, male name, col. 64.  
 Amirkber, goldsmith, col. 2.  
 Ampar Khathun, wife of Shah-
- mentz, col. 53: see also Ambar Khathun.  
 Ananē, female name, col. 64.  
 Ananias, bp. of Mardin, 121 (1, 19).  
 Ananiah of Shirak, Stichology of Bible, 40 (37): on jewels, 40 (38): weights, etc., 40 (39): arithmetic, 40 (40).  
 Anastasius, patr. in 661, 69 (II, 8).  
 Anastasius, priest, prayer of, 66 (32).  
 Anay, female name, col. 70.  
 Anay Khanum, dr. of Grigor, col. 70.  
 Anayi, female name, col. 64.  
 Audrapina, place in Bithynia, 30 (610).  
 Andreas, clerk, ser., col. 66.  
 Andreas, m. under Constantine Caballinus, 30 (151).  
 Andreas, s. of Meliqiseth, col. 61.  
 Andreas, s. of Ulukhan, col. 55.  
 Andreas, vd., author of Canticles, 61 (125).  
 Andreas Acoluthus of Leipzig, 20.  
 Andrias (*sic*) Mahdas, poss., col. 64.  
 Anna, dr. of Avetiq, col. 72.  
 Antharam, col. 53.  
 Antharan, dr. of Meliqiseth, col. 61.  
 Antiochene captives of Khosroes II, 30 (54).  
 Anton of Sebaste, teacher, col. 13.  
 Anush, m. of Thessalonica, 30 (512).  
 Apikar, s. of Alexander, col. 78.  
 Apollinaris, of Laodicea, comm. on fourth gospel, col. 74.

GENERAL INDEX

Aram, name of month, col. 98.  
 Araquel, male name, col. 63.  
 Araquel of Baberd, scr., col. 35.  
 Araquel of Bitlis, Poems, 114, 121 (I. 23): Story of Barlaam and Josephat, 38 (IV), 114 (I. 1): on capture of Cpl., 114 (III. 1): astronomy, 36 (14), 46 (7), 113 (II): Precepts, 79 (11).  
 Araquel, the little, author of Canticles, 61 (36, 59, 64, 65).  
 Araquel, scr., of breviary, col. 58.  
 Araquel, or Araquel, s. of Jacob, col. 53.  
 Araquel Khôjay, s. of Andrias, col. 64.  
 Araquel Sunetzi, poem on Paradise, 36 (15); on the Virgin, 36 (16).  
 Araquel, Tér, s. of Jacob, col. 54: owner, col. 85, col. 91.  
 Ararat, canton, invaded by Shah Abbas, col. 53.  
 Araraq, vill. in Van, col. 67.  
 Araxes, r., or Eraskh, col. 53.  
 Arizrunik, dynasty in 1018, 30 (60c): col. 68.  
 Aristakes, bp. of Kharberd, and Catholics, col. 8: the Writer, 112 (II. 1).  
 Aristes, m. of Tyana, 30 (663).  
 Aristotle, Categories, on Interpretation, on the Cosmos, etc., 31 (11), 93 (VII), 110, 111 (L. 6), 111 (III), 112 (II. 5, 6, 8, 9); note on, 121, i. 1.  
 Arjun, Tartar chief in 1246, column 240 note.  
 Armajan, wife of Phashekén, col. 69.  
 Arzu Qan, female name, col. 64.  
 Asaneth, Hist.-of, 54 (2).  
 Asapou, male name, col. 64.  
 Asat, Arm. translator of Barlaam and Josephat, 30 (706).  
 Asdvatur, pr., col. 3.  
 Ashot, king, history of, 30 (591).  
 Ashot, the Patriarch, 69 (II. 9).  
 Aslan, s. of Yovanék, col. 69: col. 95.  
 Aslan-Khathun, pr., col. 3.  
 Asli Zaden, dr. of Karapet, col. 53.  
 Asli Zaden, wife of Andrias, col. 64.  
 Astudzapou, husband of Antharou, col. 61.  
 Astudzatur, scr., col. 15.  
 Astudzatur, vd., poss., col. 70.  
 Aternersch, of Rome, 30 (37).  
 Athanas Khôja, of Shrentel, col. 7.  
 Athanasius, of Alexandria, on the Cross, 78 (L. 7): on Psalms cited, 85.  
 Athanasius, bp. of Selencia, and Khantush, mm., 30 (45).  
 Athanasius and Severianus, patrs. of Syria, 30 (517).  
 Athenogenes, bp., 30 (142).

Ati Fashén, female name, col. 64.  
 Atom and his army, mm., 30 (16).  
 Atom, catholics of Althamar, in 1497, col. 2.  
 Augustinus, Friar, on Philosophy, 112 (III. 11).  
 Aulinj, s. of Amirjan, col. 64.  
 Aulljan Fashén, wife of Andrias, col. 64.  
 Aulljangéraq, wife of Baraq, col. 52.  
 Ausman, race of, destroyed by Shah Abbas, col. 53.  
 Avag, author of Canticles, 61 (131).  
 Avag, m. of Salamast in 1390, 30 (394).  
 Avedikian, Father Gabriel, of Venice, works, 105, 106.  
 Avediq, scr., 5.  
 Aveti Khôja, governor of Julfa in 1685, 119 (I).  
 Avetiq, husband of Yestikhas, col. 53.  
 Avetiq, male name, col. 63.  
 Avetiq, scr., of Nilus' works, col. 72.  
 Avetiq, s. of Térijan, col. 53.  
 Avetis the Notary, ethical tracts of, col. 94.  
 Avetis, Tér, prior of Varag, col. 87.  
 Awan, village of, col. 61.  
 Aytin, brother of Méléziéth, col. 61.  
 Azariah, era, of, col. 54: col. 61: col. 78: col. 85: col. 112: 115 (II. 5): col. 122.  
 Azat Khan, wife of Sargis, col. 70.  
 Aziz Phashén, pr., col. 53.

B

Babajan, s. of Avetiq, col. 72.  
 Baba Khan, father of Garpar, col. 14.  
 Babag, pr., col. 52.  
 Babag Khôja, father of Avetiq, col. 72.  
 Baben, pr., col. 53.  
 Bagarat Bagratuni, governor of Armenia in 835, col. 74.  
 Baghdat or Baldat, mother of Sahak, col. 11.  
 Baghtasar or Balthasar, col. 3: scr., col. 112.  
 Balbur or Baberd, pl., col. 15.  
 Banarges, scr., col. 60.  
 Baralam and Jovasaph, life of, 30 and 64 (§ 706): versified, see Araquel of Bitlis.  
 Baralam Khôja, poss., col. 63.  
 Baraq, owner of Gospel, col. 52.  
 Bardishoy or Bachtisoes, bp., m., in Persia, 30 (160).  
 Baridzor, conv., col. 82.  
 Barkis, vill., col. 14.  
 Barlaam and Josephat. See Baralam and J.  
 Baron Khosh, poss., col. 29.

Baronian, Rev. S., poss., col. 33: col. 46: 49 (2, 9, 10): col. 108.  
 Baroni, deacon, col. 15.  
 Barsel, priest, col. 53.  
 Barsimacous of Melitene, 30 (346).  
 Bartholomew of Bologna, on Creation of World, 75.  
 Bartholomew, saint, life of, tr. from Spanish, 89.  
 Bashkkin, father of Shushan, col. 88.  
 Basil or Barsel, scr., col. 73.  
 Basil II, his invasion of Armenia in 1022, 121 (III. 3).  
 Basil, St., menologium of, 30: monastic rules of, 45 (15): 80 (8): prayer of, 66 (22).  
 Basil and Chrysostom, their liturgies, when used, fr., 49 (1).  
 Baara, col. 94.  
 Bathurst, Ralph, Vice-Chancellor, 39.  
 Bayan, Joseph, poss., col. 2: col. 3: col. 5: col. 7: col. 8: col. 9: col. 10: col. 11: col. 12: col. 13: col. 14: col. 16: col. 18: col. 21: col. 23: col. 24: col. 26: col. 28: col. 29.  
 Bejni, a canton of Ararat, 77.  
 Béki Jan, wife of Minas, col. 87.  
 Béki Sôlthan, wife of Mkrtitch, col. 53.  
 Békizian (sic), pr., col. 52.  
 Bellarmine, catechism, 98 (2).  
 Belthel, mother of Zatur, col. 18.  
 Benik, vd., pr., of, 66 (2, 24).  
 Bernard, *Cataloyi*, col. 6, 19, and 37.  
 Bethlehem, ch. of, in Julfa, col. 70.  
 Bethno, Mt., col. 3.  
 Bischoff, Dr. Ferdinand, on Mkhitar Gosh, 35 (1).  
 Bonaventura, baron, of Julfa, 101.  
 Barseough, Robert, M.A., donor, col. 41.  
 Buayid Khan, vanquished by Hassan Beg, col. 8.  
 Butler, A. J., donor, 4.

C

Calcutta, col. 94.  
 Carapet: see Karapet.  
 Catharine, dr. of Sargis, col. 70.  
 Chamehian, historian, col. 17 (note).  
 Chamberhouse Yard, col. 19.  
 Chemeskatzag, pl., col. 17.  
 Chester, Rev. Greville J., donor, col. 47.  
 Chrysostom, fragments of, 84: homilies of the Statute, 67 (1): on Ephesians, 68: homily on almsgiving, 67 (3): on St. Ignatius, 67 (2): on the Incomprehensible, fr. of, 45 (29): on St. Matthew, 49 (11): on St. John, ch. xi, etc., 84 (15): Pentecostal prayers, col. 63.



CATALOGUE OF ARMENIAN MSS.

- Clemens Galanus, his *Conciliatio*, 6.  
 Constantine, Emperor, laws of, 96 (II. 3).  
 Constantine, metropolitan, translates Nilus Dioxopatrus, 41 (13).  
 Constantine I, patr., to King Hethum I, on the Pope's letter of 1248, 40 (30) and 41 (10).  
 Constantine the Scribe, 112 (II. 3).  
 Constantine, s. of Ramaz, of Julfa, 119 (I).  
 Constantinople, Araçel, vd., his poem on capture of, 114 (III): earthquake at, in A.D. 740, 30 (162): Stephanos, patr. of, col. 17: visit thither of Nereses of Lambron, 82 (1).  
 Crimea, history of, by Martiros, vd., 107 (II).  
 Cyriacus, poss., col. 71.  
 Cyriacus, St., conv., col. 3.  
 Cyril of Alexandria, Scholia and Letters of, 69: 70: comm. on Ezekiel, 71 (1).  
 Cyril of Jerusalem, author of Arm. lectionary, col. 63: *Catechesis*, fr. of, 49 (11): 84 (12): Epistle to Constantine, col. 63.
- D
- Dama, name of mouth, col. 61.  
 Daniel, col. 5: scr., col. 64.  
 Daniel, author of Canticles, 61 (192).  
 Daniel; the prophet, at Shaush, col. 53: his 'wisdom', 113 (IV. 2).  
 Daniel, vd., on Mkhithar, vd., 30 (371): on Psalms, cited, 85.  
 Dasharan, Stephanos of, 103.  
 David, priest, col. 3.  
 David of Bagrevant, against Heresies, 69 (II. 7).  
 David, Baron, col. 37.  
 David I, bp. of Minas, of Julfa, 57: col. 122.  
 David, the consul of Constantinople, translates Dionysius, 73 (II. 8).  
 David of Devin or Dwin, 30 (470).  
 David of Julfa, priest in 1664, col. 122.  
 David of Julfa, vd., col. 55.  
 David, the philosopher, of Nergin, works of, 93 (VII): 110, 111 (I), 112 (III), 121 (L. 11): legend of, 103 (2).  
 David, vd., author of Canticles, 61 (188).  
 David, vd., s. of Nörin, col. 92.  
 David and Gurgun, mm. in Arm. 30 (590).  
 Davoot, father of Iskandar, col. 18.  
 Dédé, name of a servant, col. 53.  
 Derder, father of Thoros, col. 10.  
 Dilanantz, Manuel, scr., col. 108.
- Dimanche, Pope's Legate in 1248, 40 (30).  
 Dionysius Areopagita, translated by Stephanos, 69 (17), 73, 86 (I. 13): legend of, 93 (VIII).  
 Dionysius Thrax, grammar of, 112 (I).  
 Disaphayt, in Arm., mm. at, 30 (469).  
 Djabuk, in East Armenia, col. 110.  
 Dosan or Theosan, under Sapor II, 30 and 62 (112).  
 Dsch: see J-.  
 Dsiq, Tër Stephanos, poss., col. 54.  
 Dzamoski, female name, col. 64.  
 Dzwowinar, dr. of Thurwanday, col. 61.
- E
- Ébath, female name, col. 69.  
 Échmiadzin, Eulogium of, 114 (III. 2).  
 Edessa, col. 1.  
 Egbeg or Ejeg, pl., col. 7: Conv. of Holy Cross at, *ibid.*  
 Ekeçiatz or Ekeçhiats, prov., col. 3.  
 Ekhdjar, father of Jacob, col. 35.  
 Ejeg. See Egbeg.  
 Eliaz, father of Mëlçiqéth, col. 60.  
 Eliazar, catholicos in 1685, 119 (I).  
 Eliazar, patr. in 1689, col. 70.  
 Elié, s. of Karapet, col. 53.  
 Elinar, sister of John, col. 93.  
 Elisaeus, Catholicos of the Aġhans, 30 (100).  
 Elisaeus, vd., 30 (401): Homily on Resurrection, 30 (460).  
 Elizabeth, m. in Arm. A.D. 1391, 30 (524): wife of Andreas, col. 64.  
 Elnazar, s. of Babuq, col. 52.  
 Ely, Robert, poss., col. 32.  
 Emi Bek, male name, col. 64.  
 Emin, Tër John, poss., col. 101.  
 Eoiathin, br. of Minas, col. 87.  
 Ephraim (Ephrem) Syrus, comm. on Ezekiel and on Daniel, 71: on St. John, ch. xi. 84 (15): on Psalms cited, 85: homily on St. Stephen, 30 and 64 (273): on repentance, 88 (62): prayers of, 66 (7): rite of lavipedium, col. 63.  
 Ephrem, vd. of Hajin, 108.  
 Epiphanius, prelude to Psalms, 56, 85.  
 Erez, Convent of Deipara at, col. 60.  
 Erijanantz Bahar, male name, col. 63.  
 Erivan or Aravan, attacked by Shah Abbas, col. 53: Ghazakh, Khan of, col. 14: Vardan of, col. 14.  
 Erzenka, money of, col. 3.  
 Erzerum, famine at, in 1606, col. 3.  
 Esayi, vd., letter, 40 (21).  
 Éthar, wife of Yovanos, col. 69.
- Eusebius, canons explained by Nereses IV, 80 (2): epistle to Carpianus, 49 (12), and see Gospels, *passim*.  
 Evagrius Ponticus, abridgement of, by Matthew, vd., 80 (6): fragments, 45 (17-20).  
 Évaz, male name, col. 64.  
 Ezdin, Amir, male name, col. 64.  
 Ezekiel, comm. on, by Cyril of Alexandria and Ephrem, 71.  
 Ezekiel's vision at Chobar, 121 (III. 1).  
 Ezra the Scribe, his vision, 30 (485).  
 Estakhas (or Exd.), sister of John, col. 93.  
 Estantashkh, grandfather of Baralam, col. 63.
- F
- Fakhrik, father of Mëlçiqéth, col. 61.  
 Fashén, female name, col. 64.  
 Faustus of Byzantium, his story of Epiphanius and Shalita, 30 (349): his story of Zaitch, 30 (350).  
 Folorithé, female name, col. 70.  
 Frik, poems, 114, 115.
- G
- Gabriel Avedikian, of Venice, on faith, etc., 105, 106.  
 Gabriel, Tër, patr. of Jerusalem, 108.  
 Gagoyi, wife of Haypat, col. 64.  
 Galanus, *Grammatica*, 42.  
 Galenus, philosopher, 30 (542).  
 Galust, binder, col. 26.  
 Galust, priest, col. 61.  
 Gafar, or Gaqar, Sultan, wife of Amirjan, col. 64.  
 Gahvar Sólthan, wife of Yusik, col. 95.  
 Gandsak in Albania, 30 (649).  
 Gandsaer, conv. in Albania, 55 (I. 4).  
 Garnetzi, editor of Psalms, col. 17.  
 Garpar, s. of Babakhan, col. 14.  
 Gaural, female name, col. 64.  
 Gayiana, female name, col. 63.  
 Gegham or Gejeam, prov., col. 14.  
 George, hymn-writer, 29 (III. 20).  
 George of Arjesh, 30 (547).  
 George Grigoriantz, priest, poss., col. 110.  
 George, St., the general, ch. of, in Kharberd, col. 30: conv. of, in Lim, col. 96.  
 George, vd., letters of Nereses Shnorhali to, 40 (19).  
 George, vd. of Erzenka, 96, 97.  
 George, vd. of Lambron, grammarian, 112 (II): acrostics 121 (I. 10).  
 George and Khosrov, mm. in Arm., 30 (540).

GENERAL INDEX

Georgian, David, scr., col. 101.  
 Georki, scr., col. 38.  
 Germanus I, patr. of Constantinople, Letter to Arm., 40 (28).  
 Ghaphar or Laphan, prov., col. 14.  
 Ghazakh, Khan of Erivan, col. 14.  
 Gilsa, grandm. of Barajam, col. 63.  
 Giut Alaniantz, of Tiflis, col. 68.  
 Giut, catholics, 121 (I. 11).  
 Glatzor, conv., 30 (361).  
 Gohar, mother of Avedij, col. 5: of Iskandar, col. 18.  
 Goharine, m. in Sebaste, 30 (689).  
 Goris, vill. in prov. of Laphan, col. 14.  
 Goshters, fields, of, col. 26.  
 Goyneritzantz, Stephanos, of Kaytharan, 112 (II. 2).  
 Göza Lajen, female name, col. 64.  
 Gregory, Gregoris, see also Grigor.  
 Gregory Arsharuni, comm. on lectionary, 84 (II).  
 Gregoris, catholics of Ajbans, 30 and 64 (418).  
 Gregory, catholics of Althamar, Canticles, 25 (61), 61 (168): 95 (23).  
 Gregory, a Grecizing pr. at Trebizond, 40 (29).  
 Gregory, the Illuminator, descendants of, 30 and 64 (222): dialogue with an angel, 90 (1): homilies 76 (I): life of, tr. from Spanish, 89: prayer of, 66 (26): story of, 97 (3): vision of, 30 (26), 64 (§ 261).  
 Gregory of Klath or Akhlat, author of Menologium, 30, 64: of Eulogium on St. John 64 (§ 129): author of Canticles, 61 (39, 194).  
 Gregory Magistros, select letters of, 111 (II).  
 Gregory of Marash, on Turkish invasion, 121 (I. 35).  
 Gregory of Narek, on faith, 78 (I. 1): hymns 61 (8, 90, 157): prayer of, for the evening, 33 (9): prayers and meditations, 77: select prayers, 25: life of, 30 and 64 (402): 66 (3, 12, 20): 72 (1): 121 (I. 13).  
 Gregory Nazianzen, life of, 30 and 64 (334).  
 Gregory, of Nyssa, on Song of Songs, 82 (4): on evil, 110 (I. 2): life of, 30 and 64 (304).  
 Gregory II, patr. in 1102, on Easter, 40 (4): life of, 30 (703).  
 Gregory III, patr. to Priests of Amayk, 40 (3, 7, 9): on unclean meat, 40 (6): life of, 30 (703).  
 Gregory IV, patr., synodical letters to Manuel, etc., 40 (16, 9), 78 (II. 12, 15, 16): life of, 64 (5<sup>a</sup>): 30 (703).  
 Gregory VII, patr., col. 2.  
 Gregory I, Pope, life of, 30 (435), 64 (§ 436).

Gregory, priest, continer of Matthew of Edessa, 87.  
 Gregory of Tathev, 80 (5): sermon on the dead, 55 (IV): his profession of faith, 57: *Questions* or *Summa*, 86: on councils, 40 (41), 64 (589), 86 (I. 36).  
 Gregory, Tër, patr. in 1654, col. 61.  
 Gregory, vd., of Julay or Julfa, col. 53.  
 Gregory, vd., of Erzenka; see George, vd. of Erzenka.  
 Gregory, vd., of Ostan, author of Canticles, 61 (10).  
 Gregory Wkayastër, catholics, rite of lavipiedu, col. 63. See Gregory II.  
 Grigor (i.e. Gregory), of Althamar, scr., col. 9.  
 Grigor, bp. of Babert, col. 15.  
 Grigor, father of Jacob, col. 7.  
 Grigor, father of Stephanos, col. 9.  
 Grigor, poss., col. 70, col. 90.  
 Grigor, priest, col. 53: scr., 73.  
 Grigor, s. of Manas, col. 53.  
 Grigor, vd. of Kharberd, col. 8.  
 Grigor, vd. of Khov Virap, poss., col. 71.  
 Grigor, vd., prior of conv. of Khulay, col. 30.  
 Grigor, vd., prior of Maqenotz, col. 14.  
 Grigorentz, Rev. Jacob (James), scr., col. 20, col. 34: his eulogy of Britain, 39: Arm. alphabet, 43 (4).  
 Guhar Sölthän, female name, col. 95.  
 Guise, William, orientalist, 42.  
 Gul Ajlen, pr., col. 53.  
 Gul Fërik, pr., col. 52.  
 Gul Parikhan, sister of Barajam, col. 63.  
 Gul Sölthän, s. of Avedij, col. 53.  
 Gulfar, dr. of Baraq, col. 52.  
 Gurias, male name, col. 64.

H

Halbat, monastery of, 85.  
 Hamasië, dr. of Baraq, col. 52.  
 Hamshirak of Hermon Wang, col. 69.  
 Hana Bali of Urfa, col. 12.  
 Hannan, Watson & Co., of Glasgow, dealers, 50, 51.  
 Haruthian (or Yaruthian), s. of Yusik, col. 95.  
 Haruthian, scr., col. 55.  
 Haruthian of Madras, col. 94.  
 Haruthian Khevaliantz of Botushan, 108.  
 Haruthian, Tër Stephanos, poss., col. 101.  
 Hasip Sölthän, male name, col. 64.  
 Hassan Beg, Tartar Khan, col. 8.  
 Havav, vill. with ch. of St. Mary, col. 29.

Haypat, male name, col. 64.  
 Haypath, br. of Ulakhan, col. 55.  
 Hayrapet, priest, col. 38.  
 Hazarjar, pl., col. 111.  
 Hermon Wang, col. 69.  
 Hesyehius (Sukias, Yusik and Husik): Sukias and companions, mm., 30 (30 and 163): Sukias, s. of Karapet, col. 53: Husik of Antioch, letter of Nerses to, 40 (10): Husik the Elder, poss., col. 95: Husik, monk, scr., col. 28.  
 Hesyehius of Andrapina in Bithynia, 30 (610).  
 Hethum I, King of Arm. in 1248, 40 (30).  
 Hethum II, King, col. 2: history of, 121 (I. 20).  
 Hide, printer in Charter House Yard, col. 19.  
 Hieronymus, vd. of Lemberg, on Faith, 104.  
 Hierotheus, Extract from, 73 (II. 7).  
 Hippolytus, comm. on Daniel, 71 (3): on lectures, 84: on Song of Songs, 82 (4).  
 Hizhibazit, m., 30 (399).  
 Holy Cross, ch., col. 2: ch. in Althamar, col. 9: conv., col. 3: conv. in Eghor Eljeg, col. 7: conv. in Spatker, col. 71.  
 Hope, Alexander, poss. (?) 32.  
 Horom Simën, female name, col. 64.  
 Horosaim, sister of John, col. 93.  
 Hovanes; see John.  
 Hovazaph of Sheuthel, col. 7.  
 Hurikhan, dr.-in-law of Baraq, col. 52.  
 Hurusim, dr. of Yusik, col. 95.  
 Husik, see Hesyehius.  
 Hussein, Shah of Persia in 1697, col. 38, col. 122.

I

Igdish, sister of Sion, col. 64.  
 Ignatios, Tër, Karapet, col. 61.  
 Iohan. See John.  
 Iohannes. See John.  
 Isajah (Eayyi), vd., on Council of Sis, 40 (21).  
 Iskandar, s. of Davoot and Gohar, poss., col. 18.  
 Ismi Khan, sister of John, col. 93.  
 Israel, apocryph of, 55 (II. 3).  
 Israel, poss. in Shoeh, col. 38.

J

Jacob, col. 52.  
 Jacob, or Akob, a clerk of Haleh, col. 48.  
 Jacob, author of canticles, 61 (34).  
 Jacob, poss., col. 62.  
 Jacob, s. of Terijan, col. 53.

CATALOGUE OF ARMENIAN MSS.

- Jacob, scr., col. 7: col. 8.  
 Jacob II (1334), patriarchal bull, 83.  
 Jacob IV, catholicos of Echmiadzin, col. 14: 73 (I. 8): col. 122.  
 Jacob of the Crimea, on liturgy, 96 (IX): commentary on calendar, 46 (2 and 3).  
 Jacob the Elder, scr., col. 54.  
 Jacob Grigorents in Oxford, col. 20.  
 Jacob Jan, col. 63.  
 Jacob Jan, col. 72.  
 Jacob Jan, pr., col. 53.  
 Jacob Kboja, s. of Kurji-Beg, poss., col. 30.  
 Jacob, monk, s. of Ekhdjar, col. 35.  
 Jacob of Qerni, the translator, 75: tr. of Peter of Aragon, 91.  
 Jacob of Sarug, homily on St. Thomas, 30 (475): life of, 30 and 64 (91).  
 Jacob, Syrian, vd. of Melitene, reply of Nerses Shnorhali to, 40 (17).  
 Jacob of Tokat tr. story of Seven Sages, 99.  
 James, brother of the Lord, author of lectionary, col. 63.  
 James St., ch. of, in Kharberd, col. 8: conv. of, in Jerusalem, col. 13: martyrdom of, 31 (6).  
 Jassy, pl., 108.  
 Jeremiah, deacon, scribe, col. 29.  
 Jeremiah of Melri, glossary of Bible, 116.  
 Jerusalem, Arm. conv. of St. James at, col. 13: 108: hymn on, 120 (II).  
 Jihanshah, Khan, col. 61: vanquished by Hassan Beg, col. 8.  
 Job, apocryph of, 90 (8).  
 Johar, donor, col. 7.  
 John (Hovanes), author of Canticles, 61 (30).  
 John (Hovanes), Têr, col. 2: col. 55: col. 53.  
 John (Hovanes), Têr, patr. of Constantinople in 1617, col. 35: col. 40.  
 John (Iohan), vd., scr., col. 78.  
 John (Iohannes), arebdeacon in Aleppo, col. 30.  
 John (Iohannes), br. of Matheos, scr., col. 25.  
 John (Iohannes), deacon, s. of Khoja Jacob, col. 30.  
 John (Iohannes), father of Barouik, col. 15.  
 John (Iohannes), Khoja, col. 70.  
 John (Iohannes), a novice, col. 26.  
 John (Iohannes), of Urfa in 1564, col. 12.  
 John (Iohannes), scr., of Spatkert, col. 71.  
 John (Iohannes), son of Shahbaron, col. 7.  
 John (Iohannes), Têr, scr., 5.  
 John (Johannes), vd., called Merquz, 103 (i), 104 (1).  
 John (Iohannes), vd. of Erzerum, 41 (11).  
 John (Iohannes), vd., Yakobian, of Constantinople, tr. of Abelli's *Summa*, 101.  
 John Baptist, apocryph of, 55 (I. 4).  
 John the Calybite, life of, 31 (4).  
 John of Damascus, cited, 112 (III. 3).  
 John Garnetzi, his story, 30 and 64 (278): prayers, etc., 66 (2): preface to Psalms, 56: Precepts of spiritual life, 96 (V). 97 (6); his vision in A. D. 1212, 30 (430, 506).  
 John Hosavetzi, hermit, 30 (170).  
 John Otznetzi, catholicos, 30 (509): refuted, 104 (1).  
 John Sarkavag, prayer to B. V. M., 66 (10, 14): mentioned 71 (3), 84 (I. 2).  
 John, St., church of, col. 61.  
 John of Thulkuran, catholicos of Sis, 25 (3, 37): 61 (*passim*).  
 John, vd., *Quaestiones*, 86 (II).  
 John, vd. of Erzenka, called Pluz, encyclical instructions on Faith and Discipline, 96 (IV). 97 (1, 5, etc.): comm. on St. Matthew, 80 (4): maxims, 115 (II. 6): poem on Human Nature, 31 (7).  
 John, vd. of Holy Cross, conv., col. 71.  
 John, vd. of Julfa, defence of Monophysites, 102 (1).  
 John, vd. of Medzoph, 69 (II. 6).  
 John, vd. of Orotu, 30 (293).  
 John, vd., scr., col. 69.  
 John of the Well, life of, 31 (3).  
 John (Ohanes) Agbbakatz'i (or Al-bakatz'i) of Alsuarth, col. 22.  
 John (Ohanes) Jan, col. 70.  
 John (Ohanes), scr., col. 54.  
 Josaphat: see Baralan.  
 Joseph, apocryph of, 54 (1), 55 (II. 2).  
 Joseph, bp., col. 24.  
 Joseph, m. of Armin in 1170, 30 (620).  
 Joseph, vd., Arm. Dominican, col. 110.  
 Josephus, Arm. version of, 73 (I).  
 Julfa, or Djula, or Dschula, (I. 9, Ispahan) col. 55: col. 56: col. 70: merchants of, 119 (I): col. 120: poems upon, 94 (3). See also Shausb.  
 Julitta, wife of Sargis, col. 93.
- K
- Kafa, a quarter of Constantinople, col. 35.  
 Kamenietz, in Poland, MS. written at, col. 85.  
 Karapet, of Erzenka, precepts, 79 (4).  
 Karapet, of Ganja, col. 30.  
 Karapet, priest, col. 64.  
 Karapet, scr., 2: s. of Têrijan, col. 53.  
 Karapet, Têr, col. 3.  
 Karapet, of Nicomedia, col. 47.  
 Karapet, Têr, poss., col. 123.  
 Karapet, vd., binder, col. 7.  
 Karapet, vd., of Bitlis, Moral Precepts, 88 (7).  
 Kars, encyclical of Nerses to inhabitants of, 40 (20).  
 Kaytharan, pl., 112 (II. 1).  
 Keghi or Keji, ch. of SS. Sargis and Martiros at, col. 29.  
 Khaghan, wife of Abraham, col. 14.  
 Khajanzazar, headman of village, col. 63.  
 Khalaf, dr. of Avetig, col. 72.  
 Khalas Khatluu, female name, col. 64.  
 Khalinar, pr., col. 53.  
 Khalinar, wife of Aslan, col. 69.  
 Khampêk, sister of John, col. 93.  
 Khanalên, wife of Amirjan, col. 64.  
 Khanalî, f female name, col. 95.  
 Khanbêk, sister of Jacob, col. 53.  
 Khandut Mahtesi, col. 5.  
 Khanum Alên, dr. of Larabêk, col. 53.  
 Khanum Alên, pr., col. 53.  
 Khanum Alên, wife of Thuman, col. 64.  
 Kharberd or Kharput, pl., col. 7: plague at, in 1470, col. 8: conv. of Khulau at, col. 30.  
 Khatchar, conv., col. 7: col. 28.  
 Khatcharut, author of Canticles, 25 (*passim*), 29 (III. 11), 61 (7).  
 Khatchatur, bp. of Kars, 40 (20).  
 Khatchatur, merchant, col. 19.  
 Khatchatur, priest, cols. 53 and 91.  
 Khatchatur, s. of Telik, col. 28.  
 Khatchatur, Têr, archbp. of Shaumb in 1631, col. 63.  
 Khatchik, vd., his vision, 30 (294).  
 Khatchikian, Têr Johannes, of Calcutta, col. 94.  
 Khathay, dr. of Khanalên, col. 64.  
 Khatun Jan, pr., col. 53.  
 Khatunjan, mother of Mkhithar, col. 14.  
 Kbelok, mother of Amir Beg, col. 26.  
 Khetbum, father of Mkhithar, col. 14.  
 Khcar or Khikar, sayings of, 38 (I): 55 (VI): 95 (21): 97 (9): 98: 98.  
 Khizan, near Bitlis, col. 91.  
 Khôja Avetig, poss., col. 71.  
 Khôjmal of Julfa, col. 73.  
 Khondzeu, wife of Mélégieth, col. 61.  
 Khonar, in Armenia, persecution at, 78 (VII. 1).  
 Khorvirap, convent of, 71 (3).  
 Kshosak, sister of Mélégieth, col. 61.  
 Khosrov II on the Monophysites, 30 and 64 (536).

GENERAL INDEX

Khosrov Antzevstseian Arm. Breviary, 40 (29): on the Church, 78 (I. 5).  
 Khosrov of Gantzac in Albania, 30 and 64 (649).  
 Khosrov and George, mm. in Arm., 30 (540).  
 Khulay, conv. in Kharberd, col. 30.  
 Khulijan, Mahtesi, poss., col. 8.  
 Khundabashkh, male name, col. 64.  
 Khurshen, wife of Bashkhin, col. 88.  
 Khutcha Khathun, female name, col. 64.  
 Kirakos, ascetic, legend of, 55 (V. 2).  
 Kirakos, scr., col. 98.  
 Kirakos, Tēr, of Egbegor ELEG, col. 7.  
 Kirakos, vd. of Erzerum, 41 (11).  
 Kirakos, vd., historian, 82 (4).  
 Kostand, Tēr, male name, col. 64.  
 Kurji-Beg, father of Jacob Khoja, col. 30.

L

L. See also gh.  
 Lamar, dr. of Kathun, col. 53.  
 Lamar, name of month, col. 54.  
 Lang Timur, hist. of, 121 (I. 24): invasion of Armenia, 86 (II. 2).  
 Laphan in E. Arm., col. 14.  
 Larabék, pr., col. 53.  
 Lara-Bujs, Tartar chief in 1246, column 240 note.  
 Laragel, province of Persia, col. 94.  
 Lartagél, in Persia, col. 85.  
 Latam, female name, col. 64.  
 Latam, dr. of Yusik, col. 95.  
 Latim Yovannés, s. of Thuman, col. 64.  
 Laud, Archbp., donor, col. 16: col. 17: col. 32.  
 Laugaz, s. of Baraq, col. 52.  
 Lauthandil, pr., col. 53.  
 Layejan, s. of Karapet, col. 53.  
 Laythar Phashén, wife of Tērjian, col. 53.  
 Lazakh, Khan of Erivan, col. 14.  
 Lazar, Hamshirak, poss., col. 69.  
 Lazar, monk of Aleppo, col. 30.  
 Lazar, s. of Méléqiséth, col. 61.  
 Lazar of Tokat, scr., col. 80.  
 Lazarus of Havav, col. 29.  
 Lemberg or Lvov, ch. of Dormition at, col. 66: 104: Arm. ch. of Deipara at, col. 85.  
 Leo, Emperor, laws of, 96 (II. 3).  
 Leo I, King of Armenia in 1197, 40 (11).  
 Leo, Pope, Tome of, 103 (3).  
 Lim, island in Lake Van, col. 96.  
 Lialh Khathun, female name, col. 64.  
 Loftus, Dudley, orientalist, col. 6: 19: 42.  
 Lucas, scr., col. 21.  
 Lucas, Tēr, col. 63.  
 Lusik, poss., 95.

Luthlu, dr. of Yusik, col. 65.  
 Lutzka, in Poland, col. 85.

M

Mackenots, see Maqenotz.  
 Madras, col. 94.  
 Madi, name, col. 64.  
 Maghaekia, see Malachia.  
 Mahbud Sülthän, mother of Tērjian, col. 53.  
 Mabdas Amirjan, male name, col. 64.  
 Makarius, Solutions, 88 (42).  
 Malachia, priest, binder, col. 8.  
 Malazat, male name, col. 63.  
 Malumi, pr., col. 52.  
 Mananekh, female name, col. 64.  
 Manas, husband of Nurnbal, col. 53.  
 Manazkert, council of, in 726, 60 (533).  
 Mandrik, male name, col. 87.  
 Manila, Franciscans of, 89.  
 Manuel Dilanents, of Adana, scr., 108.  
 Manuel I, Emperor, correspondence with Armenian prelates, 78.  
 Manuel II, Emperor, commem., 30 (96).  
 Manuel Sermakesh or Karjik, his polemic, 106.  
 Manuel of Ulag, scr., col. 110.  
 Manuk, br. of Karapet, col. 53.  
 Manuk, male name, col. 88.  
 Manuk Nazlu Khan, wife of Ohan, col. 70.  
 Manushak (Lily), m. in Persia, 30 (61).  
 Maqenotz (or Mack.), conv., col. 14.  
 Marcianus, in fr. of a Tonakan, 49 (9).  
 Margar, a nun, col. 61.  
 Margaré, pr., poss., col. 24.  
 Margaré, scr. of Chrysostom's homilies, col. 68.  
 Margarit, poss., col. 7: col. 8.  
 Mariam, col. 63.  
 Mariam Bagratuni, Lady of Siuniq, col. 74.  
 Mariana, Kathun, wife of Johannes, col. 70.  
 Marinos, the ascetic, 88 (46), 90 (3).  
 Markhas and Kosphar, legend of, 30 (191), 55 (V. 1).  
 Marks, scr., col. 55.  
 Marr, prof. N., edition of Hippolytus, 71 (3).  
 Marsh, archb., donor, his autograph, col. 6: col. 19: col. 20: col. 30: col. 35: col. 36: col. 37: col. 40: col. 42: col. 43: col. 44.  
 Marshall, Thomas, col. 20: poss., col. 34, 42, 43, 44.  
 Martha, dr. of Dastur, col. 28.  
 Martiros, s. of Dédé, col. 53.  
 Martiros, s. of Larabék, col. 53.

Martiros, s. of St. Sargis, col. 18.  
 Martiros, Tēr, vd. of July, col. 53.  
 Martiros, vd., history of Crimes, 107 (II).  
 Martiros, vd., scr., col. 27.  
 Martiros Paron, col. 57.  
 Martiros Hizantz, writing master, col. 35.  
 Maruthas, bp., 30 and 64 (593).  
 Mary and Thecla of Persia, 30 and 64 (598).  
 Mashkut, male name, col. 64.  
 Mashtots, vd. of Elyvard, life of, by Stephanos of Siuniq, 122 (47).  
 Mashtots, vd. of Kotéq, 30 (138).  
 Mathos, br. of Iohanes, scr., col. 25.  
 Mathos, father of Sion, col. 64.  
 Mathos (etc.), s. of Yakob, col. 53.  
 Matthew, canticles of, 23 (32), 61 (120).  
 Matthew, servant of St. Deipara, col. 30.  
 Matthew, vd., comm. on Genesis, 80 (5).  
 Matthew of Edessa, selection from, 87: 121 (I. 21).  
 Maznan, nickname, col. 53.  
 Medzoph Wang, 56: 69 (II. 6).  
 Melubuth, name of a servant, col. 53.  
 Mekhithar: see Mekhithar.  
 Melchisedek, king of Salem, 30 and 64 (461); 55 (II. 1).  
 Meldenior Malatia, ch. of St. Stephen in, col. 11.  
 Melik Beg, of Geleam, col. 14.  
 Melikshah, pr., col. 3.  
 Méléqiséth, s. of Elias, col. 60.  
 Méléqiséth, priest, scr., col. 10.  
 Méléqiséth, catholicos in 1511, col. 66.  
 Méléqiséth catholicos, col. 53.  
 Méléqiséth, Tēr, col. 5.  
 Méléqiséth and Karapet, mm. in Arm. in 1403, 30 and 64 (665).  
 Méléqiséth, scr. of Awan, col. 61.  
 Melqon, deacon of Sebaste, scr., col. 115.  
 Melqon, s. of Minas, col. 87.  
 Mēr Phashén, wife of Shaqar, col. 122.  
 Mérapat, pr., col. 52.  
 Mériq, wife of Nörin, col. 92.  
 Merqur: see Stephanos Basil.  
 Mésratik, sister of Barajam, col. 63.  
 Mesrop or Mesrobo Mesrop, archbp. of Julfa in Persia, col. 53: illuminator, col. 53: life of Nereses I, 30 (10), 95 (27): rhetor of Ulag, col. 110: vd., 30 (385): prayers of, 66 (I. 9, 18, 25).  
 Michael, patr. of Constantinople, letter to Nereses IV, 78: to Gregory, 40.  
 Michael, Syrian patriarch, reply of Nereses to, 40 (13): 103 (2).



CATALOGUE OF ARMENIAN MSS.

Minas, miracles of, 90 (7).  
 Minas, poss., col. 37.  
 Minas, Tēr, male name, col. 87.  
 Minas, Meł-tzi, clerk, col. 25.  
 Mirjan, father of Ulukhan, col. 55 : col. 64.  
 Mirza Khan, s. of Mirjan, col. 64.  
 Mirzay Bēk, br. of Baraq, col. 52.  
 Mirzay Khan, pr., col. 52.  
 Mkerdich, of Baiburt, col. 15.  
 Mkhithar, archbp. of Urfa, col. 13.  
 Mkhithar, author of canticles, 61 (*passim*).  
 Mkhithar, of Ayri Wanq, author of canticles, 25 (46, 49), 61 (54, 89).  
 Mkhithar, bp. of Urfa, col. 13.  
 Mkhithar of Erivan, canticles, 61 (1, 56).  
 Mkhithar Gosh, select canons of, 95 (4) : prolegomena of, 96 (1, VII) : code of, 35 (1) : prayers for mass, 66 (4).  
 Mkhithar, male name, col. 63.  
 Mkhithar, of Medzoph, panegyric of, 30 (371).  
 Mkhithar of Sebaste, 106 (5).  
 Mkhithar of Seavra against Papal Supremacy, 41 (3-7).  
 Mkhithar of Tashir, 103 (2).  
 Mkhithar, s. of Khetchum, col. 14.  
 Mkrtich, author of canticles, 25 (*passim*), 29 (III *passim*), 61 (*passim*).  
 Mkrtitch, deacon, scr., col. 93.  
 Mkrtitch, scr., col. 30.  
 Mkrtitch, s. of Terjian, col. 53.  
 Mkrtitch, s. of Jacob, col. 53.  
 Mkrtitch, Tēr, col. 2.  
 Mkrtitch, vd., illuminator, col. 63.  
 Mkrturn, s. of Avetiq, col. 53.  
 Mltēs, s. of Stephanos, col. 63.  
 Monch, Henry, col. 6.  
 Mortara S<sup>a</sup> Croce, col. 32.  
 Mosekh, pr., col. 2.  
 Moses, grammarian, 73 (II, 8) : prayer of, 66 (23).  
 Moses of Julfa, doctor, col. 67, 93.  
 Moses of Khoren, his dirge, 64 (§ 218) : legend of, 103 (2) : on Wisdom, 112 (II, 6).  
 Moses, patr. in 1631, col. 63.  
 Moses, vd. of Erzenka, catena on Arm. liturgy, 35 (2) : letter to Gregory, 40 (29) : 78 (I, 5).  
 Moses, vd., primate of Julfa, poss., col. 84.  
 Mrvath, female name, col. 88.  
 Mułqi, female name, col. 64.  
 Mułqū, Paron Amir, col. 69.  
 Muqayil, priest, col. 64.  
 Muqel, pr., col. 60.  
 Murasa Khanum, dr. of Grigor, col. 70.  
 Muruth, father of Zatur, col. 18.

N

Nadclaph-Ghulu, father of Ghazakh or Lazakh Khan, col. 14.  
 Nahapet, catholicos of Julfa, col. 122.  
 Nakha, name of month, col. 112.  
 Nana, the Syrian commentator on fourth Gospel, 74.  
 Nanajan, wife of Ephrem, col. 70.  
 Napath, Gul, dr. of Avetiq, col. 53.  
 Narkhathum, mother of Sion, col. 64.  
 Nazlum, wife of Thasali, col. 56.  
 Nazlum, dr. of Thuman, col. 64.  
 Ne Qamaydin, s. of Antharap, col. 61.  
 Nectarius, fragments of, 84.  
 Nemesius or Gregory of Nysa, against Manichæans, 110 (4).  
 Neophitos, against Jewa, 108.  
 Nergin, David of, 111 (I, 1).  
 Nerseh, s. of King of Byzance, Life of, 88 (68).  
 Nerses I, catholicos, life of, 30 and 64 (203), 31 (10) : 95 (27).  
 Nerses, catholicos, eulogium of Holy Spirit, col. 63 : canticles, 61 (93, 95, 101, 110, 134, 187).  
 Nerses IV, catholicos, named Claretzi Shnorhali, life of, 30 (703) : 64 (698) : his poems, 36, 37, 79, 88 : controversial works, 40 (1, 2) : encyclical, etc., 78, to inhabitants of Kars, 40 (20) : comm. on St. Matthew, 80 (4) : sermons, etc., 80 : riddles 97 (13) : prayers, 32 (1) : 33 (1) : 66 (15, 21) : 115 (II, 7) : prayer to angels, 30 and 64 (186) : 56 : canticles, 18 (15) : 61 (*passim*) : reply to Jacob, 40 (17), to Michael, 40 (13), 103 (2).  
 Nerses of Lambron, archbp. of Tarsus, to Yusik, 40 (10) : 78 (III) : discourse addressed to Greek Emperor, 40 (11) : synodical address, etc., 78, 81 : comm. on the liturgy, etc., 81 : comm. on sapiential books, 82 : translates Nilus Doxopatrius, 41 (13) : notice of, 121 (I, 29) : tr. Byzantine laws, 96 (II).  
 Nerses the Parthian and Khad the Deacon, 30 (203).  
 Nerses Sargislian, of Venice, col. 67, col. 68.  
 Nerses, scr. of 1387, col. 37.  
 Nerses, vd. of conv. of Glatzor, 30 and 64 (361).  
 Nerses, vd., scr., 3 : scr. of a Bible, col. 50.  
 Nersesian, Jordan, poss., col. 70.  
 New Julfa or Isapahan, col. 18.  
 Nicol Thorosowitz, col. 85.  
 Nicolas of Lutskia in Poland, col. 85.  
 Nilus, St., works of, 72 : extracts, 88 *passim*.

Nilus Doxopatrius, on the five Patriarchates, 41 (13).  
 Nonnus of Panopolis, comm. on fourth Gospel, col. 74.  
 Nōnōfar, female name, col. 69.  
 Norshing, conv., col. 88.  
 Nōrsh, father of David, vd., col. 92.  
 Norshini, vill., col. 61.  
 Neopitæus, a clerk, col. 61.  
 Nune or Nina, the Georgian, 30 and 64 (167, 474).  
 Nur Jan, wife of Fakhrik, col. 61.  
 Nuridjan, Baron, col. 66.  
 Nurijan, poss., col. 69 : father of Thuman, col. 64.  
 Nurkar Khanum, name, col. 64.  
 Nurmhal, dr. of Karapet, col. 53.

O

Ohanes, Ohaunes, see John.  
 Olid, wife of Amir, col. 69.  
 Ojité, wife of Alfay, col. 53.  
 Ojlan Fashēn, female name, col. 64.  
 Onophrius, monk, life of, by Paphnutius, 88 (38).  
 Orbelian, see Stephanos of Siunig, 41 (8).  
 Orbelians, history of, 95 (26).  
 Origen on Song of Songs, 82 (4).  
 Oskan, br. of John, col. 93.  
 Oskan, pr., col. 52.  
 Oski and companions, mm. in Armenia, 30 (78).  
 Oskiatik, wife of Mkhithar, col. 63.  
 Oski-Khathum, mother of Thoros, col. 10.  
 Oskitatik, dr. of Avetiq, col. 72.  
 Ostan, city, col. 71.  
 Owen, Lewis, poss., col. 32.

P

Paphnutius, life of Timothy, 88 (37), of Onophrius, 88 (38).  
 Paraqiaz, poss., col. 63.  
 Paron, poss., col. 63.  
 Paron Hayrapet of Julfa, 93 (1).  
 Paron Khathum, female name, col. 64.  
 Paul, a Grecizing priest of Armenia, 40 (14).  
 Paul or Wahram, son of Paul, 77.  
 Peter of Aragon, his Book of Virtues, 91.  
 Petros, father of Sargis, col. 14.  
 Petros, patr. in 1295, col. 60.  
 Petros, scr. of Thejenig, 77.  
 Petros, s. of Muqel, col. 60.  
 Petros, s. of Thoros, binder, col. 3.  
 Petros, Tēr, col. 63.  
 Petros, vd. of Tiflis, 101.

GENERAL INDEX

Pharikhian, mother of Martiros, col. 57.  
 Pharikhian, sister of John, col. 93.  
 Phasbekén, female name, col. 69.  
 Phérikhian, mother of David, col. 122.  
 Philip Catholicos, col. 55.  
 Philippus (Philippicus), Emperor, 73 (II. 8).  
 Philoxenus of Mabug, fr., on council of Ephesus, 45 (13); on preparedness for death, 88 (3).  
 Phirbaskh, male name, col. 63.  
 Phocas, bp., prayer of, 66 (28).  
 Phocas, St., prayer to, 33 (3c).  
 Pirijan, wife of Khandut, col. 5.  
 Pirzade or Phirzade of Persia, poss., col. 32.  
 Plus, John, author of canticles, 61 (2).  
 Poccocke, Edward, D.D., col. 27, 48.  
 Porphyry, laicoge, 93 (VII), 110 (3), 111 (1), 112 (III. 4).  
 Prochorus, amanuensis of St. John, 3: 13; 53: 71 (3); Acta Ioannis, 31 (1).  
 Proclus, vision of, 64 (168).  
 Prôsh, monk, 71 (3).

Q

Qarim, br. of Baraq, col. 52.  
 Qarit, pr., col. 52.  
 Qishi Bek, male name, col. 64.  
 Quaritch, Bernard, 108.  
 Qard, monk, 71 (3).  
 Qurtamir, father of John, col. 93.

R

Rivola's *Dictionary Armeno-Latinum*, 42.  
 Rizay Kian, pr., col. 52.  
 Ruoetn (I), a clerk, col. 61.  
 Roger II, King of Sicily, 41 (13).  
 Romanus and David, apostles of Russia, 30 (655).  
 Restaké, scr., col. 56.  
 Rupik, wife of Mkhithar, col. 63.  
 Rusianos or Rusinus, an oecomenos, hist. of, 55 (I. 3); 90 (5).  
 Ruzinuz Mokatzi, Arm. monk, 30 (488).

S

Sadon, monk, 71 (3).  
 Sahak, poss., 91.  
 Sahak I, patr., 30 and 64 (57); canons of, 96 (12).  
 Sahak and Hamzaab, mm. A.D. 786, 30 (492).  
 Sahak and Joseph, mm. in Armenia, A.D. 808, 30 (329).

Sahak Khoja, father of Khatchatur, col. 19.  
 Sahak Mahtesi, son of Iohannes, poss., col. 11.  
 Sahak Saharuni, s. of Melchised, col. 68.  
 Salam, female name, col. 64.  
 Salay Sólthán, sister of Térjan, col. 53.  
 Salomon, priest, poss., col. 3.  
 Saltchug, wife of Sion, col. 64.  
 Saluar, sister of John, col. 93.  
 Saluar Sólthán (i. e. Sultan), dr. of Mirijan, col. 64.  
 Saluar Sultan, wife of Mirijan, col. 64.  
 Samuel, father of Avediq, col. 5.  
 Samuel of Kamerdjator, on Epiphany, 84 (I. 3).  
 Sapor Meliq, wife of Kostand, col. 64.  
 Saph, conv., col. 8.  
 Saphar, male name, col. 63.  
 Sar Djivan of Tokat, col. 80.  
 Saray Khathun, female name, col. 61.  
 Sargis, i. q. Sarkis and Sergios.  
 Sargis, priest, col. 53.  
 Sargis, pr., col. 3.  
 Sargis, priest of Erzerum, 41 (11).  
 Sargis, St., ch. of, in Julfa, col. 56: ch. of, in Urfa, col. 5: the general church of, in Kharberd, col. 7: col. 30: conv. of, col. 13: prayer to, 33 (8): and Martiros, ch. of, col. 18: in Keji, col. 29. See also Sergios.  
 Sargis, scr., col. 23: col. 70.  
 Sargis, scr. of a Bible, col. 50.  
 Sargis, scr. of Psalms, col. 57.  
 Sargis, s. of Martiros, col. 91.  
 Sargis, s. of Petros of Goris, col. 14.  
 Sargis, vd., Gound, commentary on Lections, 84 (I. 1-33).  
 Sargis, vd., tr. of Albertus Magnus, 100.  
 Sargissian (Nerves), 68.  
 Sarkavag, vd., his Church History, 84.  
 Sarkavag, vd. of Khor Virap, 71 (3).  
 Sathashkh, male name, col. 63.  
 Savar, donor, col. 7.  
 Saviour, St., ch. of, col. 29.  
 Sayip Sólthán, dr. of Yusik, col. 95.  
 Seaman of White Cross Alley, col. 19.  
 Sebaste, forty martyrs of, 30 and 64 (423), 55 (V. 4).  
 Sefer, Baron, poss., col. 66.  
 Séfi, Shah of Persia, in 1631, col. 63.  
 Sembat, s. King Sembat.  
 Sembat I, King of Armenia, m. in A.D. 914, 30 and 64 (508).  
 Sembat Bagratuni, history of, 64 (§ 162). See also Sembat.  
 Sergios and his son Martiros, 30 and 64 (345); churches of, in Julfa,

cols. 18 and 53: in Urfa, cols. 5 and 13: in Kharberd, col. 7: in Keji, col. 29. See also Sargis, St.  
 Sermaqesh, manual against Chalcedon, 105, 106.  
 Séth Khojaj, col. 60.  
 Severianus, patr. of Syria, 30 (517).  
 Shah Abbas I besieges Tavrét or Tavrèz, col. 53.  
 Shah Abbas II, king of the Tajiks, col. 14: col. 122.  
 Shah Phar, pr., col. 53.  
 Shah Séfi, col. 63.  
 Shahapóng, fortress in E. Armenia, 86 (II. 2).  
 Shaharon, father of Iohannes, col. 7.  
 Shahnaz, dr. of John, col. 93.  
 Shahum Ajén, female name, col. 64.  
 Shalhamuts Babén, pr., col. 53.  
 Shak (Isaak), priest, col. 53.  
 Shahtulivé, mother of Baraq, col. 52.  
 Shams, name of month of little Armenian Era, col. 54.  
 Shaqar Tér Yovanés, of Julfa, col. 122.  
 Shaqar's *Prolegomena* to Hyde, 42.  
 Shaush or Julfa, an Armenian settlement, col. 63. See also Julfa.  
 Shaush or Shôsh or Ispahan, city of Daniel, prophet, col. 53: col. 38: col. 70.  
 Shayun Ajén, female name, col. 64.  
 Shebs, Queen of, her questions, 54 (II. 2).  
 Shenthel, vill., col. 7.  
 Shmél, wife of Grigor, col. 70.  
 Shôlakath, 26.  
 Shôsh, see Shaush.  
 Shushan, dr. of Bashkhin, col. 88: dr. of St. Vardan, 30 and 64 (366); female name, col. 64 and 69.  
 Shushantz Tchaman, male name, col. 87.  
 Sigismund III, of Poland, col. 85: called King of the Russians in 1511, col. 66.  
 Simeon of Julfa, sermons, etc., 93.  
 Simeon, priest, col. 53.  
 Simeon, prior of Kharberd, col. 8.  
 Sinamut, quarter in Kharberd, col. 8.  
 Sion, Holy, ch. of, col. 64.  
 Sion, priest, poss., col. 64.  
 Siraq, wisdom of, old version, 95 (19).  
 Sis, John, catholicos of, 61 (100): Council of, in 1307, 40 (21).  
 Skevra, conv. of, col. 31.  
 Slim Saulthan, dr. of Baraq, col. 52.  
 Sembat Bagratuni, slain by Arabs in 856, col. 74. See also Sembat.  
 Sembat, m. in Armenia A.D. 854, 30 and 64 (412).  
 Sembat, monk, 71 (3).  
 Sophik, dr. of Avediq, col. 72.

CATALOGUE OF ARMENIAN MSS.

- Spakert, conv. of Holy Cross at, col. 71.
- Spendowski, Astadzatur, Arm. judge in Lemberg, 104 (1).
- Susan or Shushan (i.e. Susanna) of Tauronemium, 30 (611).
- Srik, Tēr Constantine, author of casticles, 61 (2, 11).
- Stephanos, archbp. of Julfa in 1685, 119 (1).
- Stephanos, archbp. of Julfa in 1689, col. 70.
- Stephanos, author of Canticles, 61 (69).
- Stephanos Basil Shir-Phalankian, called Merqz, author of a romanizing polemic, 103.
- Stephanos, bp. of Sebaste, 30 and 64 (635).
- Stephanos V, cath. of Echmiadzin, col. 17 (note).
- Stephanos, name of copyists, cols. of 21, 24, 31, 53, 63, 75, 96, 110.
- Stephanos of Hazzir, col. 78.
- Stephanos of Lemberg, editor of Dionysius the Areopagite, 73 (1).
- Stephanos Mahdas, col. 63; col. 69.
- Stephanos Orbelian, Hist., 95 (26): against Chalcedon, 41 (8).
- Stephanos, patr., col. 38.
- Stephanos, poss., col. 24.
- Stephanos, priest of Julay, col. 53.
- Stephanos, St., ch. of, in Meldeni, col. 11: in Tokat, col. 80: homily on, by Ephraim, 30, 64 (273).
- Stephanos, scr., col. 21: col. 62.
- Stephanos, scr. of Skevra, col. 31.
- Stephanos, archbp. of Siuniq, on Council of Chalcedon, 41 (8): life, 30 and 64 (679): letter to Germanus, patr., 40 (28): author of life of Mashtots of Ejlivard, 122 (47): on St. John, ch. xi, 84 (I 15): on canonical Hours, 84 (29): comm. on Daniel, 71 (3): commem., 30 (679): grammarian, pupil of Moses, 73 (II 8): tr. of Cyril, 69 (I 17): 70 (II): tr. of Dionys. Areop., 73 (II, 1-7).
- Stephanos, s. of Grigor and Thurvand, col. 9.
- Stephanos, s. of Yusik, prayer of, 66 (29): legend of, 64 (§ 285), 55 (V, 3).
- Stephanos, Tēr, col. 3: seal of, col. 55, col. 57, col. 112.
- Stephanos of Ulni, hist. of, 30 (15), 64 (23).
- Stephanos, vd., life of, 64 (§ 285).
- Stephanos, vd., poss., col. 96.
- Stephanos, vd., prior of Khardishar, col. 28.
- Stephanos, vd. of Ulukhal and patr. of Constantinople, scr., col. 17.
- Sukias, see Hesythius.
- Sulēman, Shah in 1685, col. 70, 119 (1).
- Sulēman II, Sultan, col. 17.
- Suphik, wife of Tēr Davith, col. 122.
- Sur, Desert, conv. of, col. 8.

T

- Tabreez or Tawrē, taken by Shah Abbas in A.D. 1603, col. 53.
- Tadjik or Tartars, Khan of, col. 61, 121 (I, 36): = Persians, col. 14.
- Tautzapharakh, conv. in Siuniq, 80 (6).
- Tarutōn, pr., col. 52.
- Tarvish, poss., col. 7.
- Tatsum, wife of Johannes, col. 70.
- Telajolay, nickname of vill. of Julfa, col. 53.
- Teharlaz, in Persia, miracle at, 78 (VII, 3).
- Telik, a tailor, poss., col. 28.
- Tērjan Khōja, poss., col. 53.
- Thaddæus, priest, poss., col. 21.
- Thaddæus, priest, s. of Martha, col. 28.
- Thaddæus and Sautukht, life, 30 and 64 (268): relics of, 30 (597).
- Thaguhin, female name, col. 64.
- Thaguhin, wife of Araqel, col. 70.
- Thalithōn, female name, col. 70.
- Thamar, m. in Arm., A.D. 1398, 30 (523).
- Thankaziz, female name, col. 64.
- Thansukh, mother of Jacob, col. 7.
- Thanthak, mother of Barajam, col. 63.
- Tharjumas, wife of Jacob, col. 53.
- Tharriz, sister of Barajam, col. 52.
- Thasali, pr., col. 56.
- Thathos, pr., col. 53.
- Thathos, priest, col. 53.
- Thavul devastates Kharberd, c. 1606, col. 8.
- Thecla and Mary of Persia, 30 and 64 (598).
- The[?]niq, conv. in Bejni, 77.
- Theodoros Dagon, refutation of Chalcedon, 69 (II, 10).
- Theodosius the Great, 30 and 64 (321).
- Theodotus or Theodosius of Ancyra, homilies on Christmas and Epiphany, 45 (14), 69 (II, 1, 2), 70 (II, 2, 3).
- Theophilus, disciple of Chrysostom, on the burial of the Lord, 84 (I, 18).
- Theotokos and St. George, ch. of, at Ostan, col. 71.
- Theotokos and St. Paul, ch. of, col. 26.
- Thilipasha, mother of Khatchatur, col. 19.
- Thilukharda, vill., col. 3.

U

- Ukhatha Khan of A.D. 1246. See note, column 240.
- Ulag, conv. of St. Stephen at, col. 110.
- Ulukhal 1, place, col. 17.
- Ulukhan, s. of Andrias, col. 55 and 64.
- Ulukhathun, wife of Balaq, col. 72.
- Ulurik, female name, col. 64.
- Ujarluā, dr. of Avestiq, col. 72.
- Urfa, ch. in, col. 12: conv. of St. Mary in, col. 13: ch. of St. Mary V. in, col. 5: ch. of the Holy Handkerchief in, *ibid.*
- Urujlu, female name, col. 70.
- Usta Gōzal, male name, col. 64.
- Ustāmīrum, male name, col. 64.
- Ustay Izar, male name, col. 64.
- Thir Vani, sister of Barajam, col. 52.
- Thir Vandem, mother of Jacob, col. 54.
- Thomas, abbot of Thathlowanq, 30 (280 and 419).
- Thomas Aquinas, prayer of, 34 (8).
- Thomas, father of Amir Beg, col. 26.
- Thomas, vd. Medzopetsi, 46 (2).
- Thoros, brother, scr., col. 24.
- Thoros, father of Barajam, col. 63.
- Thoros, monk of Sebaste, 30 (633).
- Thoros, poss., 61 (159).
- Thoros, scr., col. 1.
- Thoros, s. of Derder, poss., col. 10.
- Thoros Murat, pr., col. 53.
- Thukh Tar, sister of Mēlqisēth, col. 61.
- Thiukuran, John, canticles of, 61 (100, 171, etc.).
- Thuman Khōja, poss., col. 64.
- Thurvand, mother of Grigor, col. 9.
- Thurwanday, poss., col. 61: mother of Jacob, col. 35.
- Tiflis, MS. of Chrysostom at, col. 68.
- Timotheus, monk, life of, by Paphnutius, 88 (37).
- Tinar Mama, poss., col. 24.
- Tinar, mother of Jacob Khoja, col. 30.
- Tiratuz of Karbkar, col. 48.
- Tiratuz (i.e. clerk) Minas Mejetzi, col. 25.
- Tiratuz, priest, poss., col. 21.
- Tiratuz, son of Mēlqisēth, col. 61.
- Tiridat, King, 30 and 64 (220): 97 (3).
- Tokat or Tholjath, col. 80.
- Tojmsin, s. of Manuk, col. 88.
- Tsiq Stephanos, col. 73.
- Turulus, bp., 30 (555).

## GENERAL INDEX

- Ushay Jacob, son-in-law of Khôja, col. 53.
- Ustiané (I Justina), female name, col. 64.
- Uzurlu, dr. of John, col. 93.
- V
- Vadanés, male name, col. 64.
- Vahan of Golthn, m., 30 (466).
- Vahan the Patrician, 84 (II. 11).
- Vahan vd. Bastamiantz, editor of Arm. Code of Mkhithar Goash, 35 (1).
- Vakbakh Sôltan, female name, col. 64.
- Vanacavar or Vanakan, vd., on Arm. Patriarchate, 40 (35): fr. 103 (2).
- Vanakan, vd. (d. 1252), 30 and 64 (443).
- Vanik or Wanik, author of canticles, 61 (130).
- Varag, cross of, 30 and 64 (400).
- Varag or Warag, conv. near Van, col. 87.
- Vard Kathan, female name, col. 64.
- Vardan, clerk, author of canticles, 61 (48).
- Vardan, the General, m., 30 (700).
- Vardan, priest of Erivan, binder, col. 14.
- Vardan, the secretary, of Narek, 78 (I. 1).
- Vardan, vd., Fables of, 38 (III): Geography, 95 (25): abridgement of Lives of the Fathers of the Desert, 54 (II. 1): his answer to the Pope in 1248, 40 (30).
- Vardan, vd. of Halhat, comm. on Daniel, 71: comm. on Psalms, 85: comm. on Song of Songs, 82 (4).
- Vardansator or Vardatsator, vill., col. 3.
- Varden, female name, col. 88.
- Vardeni V., commem., 30 (552).
- Varder, wife of John, col. 93.
- Vardli Therin, dr. of Husik, col. 95.
- Varkhan, the pilgrim, col. 110.
- Varus, Acts of, fr., 49 (9).
- Varyar or Warwar, female name, col. 64.
- Varyar, wife of Alexander, col. 111.
- Vaspurakan or Van, col. 67. Vaspurakan invaded by Turks in 1018, 30 (600).
- Venice, Augustine of, 112 (III. 11).
- W
- Wehram, monk of Erez, col. 60.
- Walter Aretinus, col. 17 (note).
- Wardan: see Vardan.
- Wasil, s. of Manas, col. 53.
- White Cross Alley in Upper Moorefields, col. 19.
- William II of Tyre, Papal Legate, 41 (4).
- Y
- Yakob, see Jacob.
- Yajrun, female name, col. 64.
- Yaspip Sulthan, wife of Thuman, col. 64.
- Yekhanés, s. of John, col. 69.
- Yémi Bék, male name, col. 64.
- Yesalam, dr. of Thuman, col. 64.
- Yezandukht of Bethula, 30 (579).
- Yestikhas, dr. of Manas, col. 53.
- Yusik, see Hesychius.
- Z
- Zachariah, catholicos, homily on the passion, 31 (8): on the Lord's burial, 31 (9).
- Zachariah, patr. of Althamar in 1393, 30 (638).
- Zachariah, vd., poss., col. 18: col. 71.
- Zachariah, priest and binder, col. 11.
- Zagar, father of Husik, col. 95.
- Zamosc, in Poland, 99.
- Zandar or Aji, r. at Isfahan, col. 53.
- Zaqaré, male name, col. 63.
- Zatur, s. of Muruth, poss., col. 18.
- Zazi Bék, male name, col. 64.
- Zebitha Khanum, dr. of Grigor, col. 70.



## INDEX OF SUBJECTS

- A**
- Antiphonaries, 21, 22, 60, 62, 123.  
 Aphorisms, 66 (36): Latin and Italian, 104: see also Greek.  
 Aphthartodocetes refuted, 41 (9).  
 Apocalypse (old version), 31 (2).  
 Apocrypha of O. T., 54, 55: of N. T., 55, 90 (6).  
 Archangels, prayer to, 33 (7).  
 Arithmetic: see Ananiah of Shirak.  
 Ark, apocryph of, 50 (II. 4), 30 (698).  
 Armenian, alphabets, 30 (218), 43 (3, 4), 44 (2), 117 (4), 124: Church, defence of, see Rites: kings, lists of, 40 (33), 121 (I. 33, 44).  
 Asaneth, apocryph of, 54.  
 Astronomy and Astrology, 46 (7), 113.  
 Ave Maria, Latin in Arm. letters, 32 (12).
- B**
- Baptism, Rules for, by George of Erzenka, 96 (III).  
 Belleclapper of Truth, 103.  
 Bible, O. T., 50: fr. of Kings, 55 (I. 2): Isaiah, 51: Sirach, 95 (19): fragments, 45.  
 Bibliography of commentators, etc., 93 (IV).  
 Brazen city, tale of, 95 (23).  
 Breviaries, 18, 19, 57, 58, 59: explained by Khosrov, 40 (29), by Stephanos of Siunig, 84 (29).  
 Britain, eulogy of, 39.  
 Byzantine laws, 96 (II).
- C**
- Calendars, 46, 65, 66 (II), 123: explained by Jacob of Crimea, 46 (2, 3).  
 Canons of Church, select, 95 (4, 5), 96 (III): Index of, 76 (III): 121 (I. 14).  
 Canticles, 25, 29 (III), 61, 76 (II).  
 Causes, Book of, 73 (1).  
 Chalcedon, Council of, controverted, 40 (23, 28), 41 (9), 48 (2), 84, 103: see Theology.  
 Chalice, on unmixed, 40 (5, 25, and 26).  
 Christ's descent into Hades, 30 (462).  
 Christians massacred in Persia in 7th cent., 30 (332).  
 Christmas Eve, homily, 30 (289, 290).  
 Chronicle (1570-1629), 95 (7).  
 Chronology of years 716-1275, 121 (III. 2): of Arm. kings, 121 (I. 33).  
 Church order of Arm., defence of, by Nerses of Lambron, 40 (11).  
 Church usages of Arm., defended in citations of ancient authors, 40 (31).  
 Cities, list of, 121 (I. 30).  
 Class-books, 119, 120.  
 Code of Mkhithar Gosh, 35 (1), 96 (I, VII).  
 Commentaries on Bible, see Nerses of Lambron, Vardan, vd. of Haldat, Cyril, Ephrem, John, vd. of Erzenka.  
 Commentators on Bible, list of, 93 (IV).  
 Commercial manuals, 119, 120.  
 Consanguinity, degrees of, 95 (5).  
 Controversy against Roman Church, 41, 55 (VII).  
 Councils, oecumenical, by Gregory of Tathév, 40 (41), 64 (589), 86 (I. 36).  
 Cross, legend of, 30 and 64 (70, 550, 573): in Armenia, 30 and 62 (400, 409\*).
- D**
- Daniel, comm. on, by Vardan, 71 (3): by Ephraim, 71 (3).  
 Deipara. See Mary, Virgin.  
 Divination by dreams and choras, 97 (8, 10).  
 Djashtoz or Lectionary described, 26.  
 Dominicans, Armenian, col. 110, 112 (III. 11).  
 Dream divination, 97 (8).
- E**
- Earthquake in Constantinople A.D. 726, 30 and 64 (162), 64 (§ 182).  
 Easter, computation of, by Gregory II, 40 (4): Esayi, vd., on, 40 (21): tables, 66 (II. 3).  
 England, bp. of, 30 (277).  
 Epacts, tables of, 66 (II. 1).  
 Ephesians, comm. on, by Chrysostom, 68.  
 Ephesus, confession of faith at council of, 48 (1): council of, 30 (139, 358): 40 (22).  
 Epiphany, canticle, 34 (4): feast of, 84.  
 Era, the little Armenian, col. 54: see Azariah.  
 Ethical tracts of Avetia, 94.  
 Ezekiel, comm. on, by Cyril of Alexandria and Ephrem, 71.
- F**
- Fables, moral, 97 (12).  
 Fables or Book of the Fox, 38 (III).  
 Fathers of the desert, Lives of, 54 (II), 88: fr. of 45 (27).  
 Feasts of Arm. Ch., 30 and 62 (8).  
 Festal guide or Tomatzoytz: see Antiphonaries.

INDEX OF SUBJECTS

Forty Sainted Youths, ch. of, in Aleppo, col. 30.  
 Fox, fables of the, 38 (III).  
 Fragments of Arm. gospels, rites, etc. 45, 49: of canon of blessing of crops, 45 (12): of a lectionary, 45 (13).  
 France, 117 (5): col. 120.  
 Franciscans of Manila, col. 89.

G

Gautzaran or Gandsaran, described, 25; see Canticles.  
 Genesis, comm. on, by Matthew, vd., 80 (5).  
 Geographical glossaries, 121 (I. 2): notes, 32 (10).  
 Geography of Armenia A.D. 1540, 121 (I. 46): by Vardan, vd., 95 (25).  
 Geomancy, 113.  
 Glossary, 116-118, 121.  
 Gospels, 1, 2, 3, 4 fr., 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 52, 53: fr., 45, 49.  
 Grammar of Dionysius Thrax, 112.  
 Grammatical notes, 70 (II. 11), 121 (12).  
 Greek Church, union of Armenia with, 40 (15 and 16).  
 Greek martyrs in Armenia, A.D. 812, 30 (88): philosophers, aphorisms of, 95 (20), 110 (II. 5), 111 (I. 7), 111 (III).

H

Hades, descent of Christ into, 30 (462).  
 Handkerchief of Christ, ch. of, in Urfa, col. 5.  
 Heresies, Gregory of Tathev against, 86: list of, 69 (II. 4): tracts on, 121 (I. 3, etc.).  
 Holy Cross, prayer for intercession of, 32 (6).  
 Holy Land, guide to, 65 (3): 120 (II).  
 Homilies, 92, 93, 94, 95, 96 (VIII). 97: on Doctorate, 80 (1): on Hell, 40 (32), 97 (7).  
 Hosea, fr. of, 45 (30).  
 Hymnbook, 23, 24: fr. of, 49 (2 and 3), 65 (2).  
 Hymns, select, 115 (II. 1, 4).

I

Incantations, 32 (13).  
 Indian Geography, 121 (I. 38).  
 Isaiah, 51: comm. on, 45 (26).  
 Itinerary of Pirzade, 32 (8).

J

Jewels, virtues of, by Ananiah of Shirak, 40 (38).  
 Jews, refuted, 108.  
 Job, apocryph of, 90 (8).  
 John's Gospel, Nana's comm. on, 74.  
 Joseph, apocryph of, 55 (II. 11).  
 Joseph and Asaneth, apocryph of, 54.

K

Koran, refuted, 109, 121 (I. 452).

L

Laws, Byzantine, 97, (II).  
 Lectionary or Djashots, 26, 27, 63: comm. on, 84: comm. on, by Gregory Arsharuni, 84 (II): fr. of, 45 (13, 14, 28), 49 (6-8).  
 Lexicon, 42: 121 (I. 15, 48).  
 Linguistic, 43.  
 Litanies, Latin, 34 (6 and 7).  
 Little era, cols. 54, 61, 99.  
 Liturgy, Arm. Catena on, by Moses of Erzenka, 35 (2): comm. on, 84: comm. by Jacob of Crimes, 96 (IX).  
 Lives of Fathers, 88, 90: index of, by Simeon, 93 (VI): abridged by Vardan, vd., 54 (II): fr. 45 (26): from Latin, 93 (III. 5).

M

Magical prayers, 32 (5): 78 (VII. 4).  
 Martyrs of Armenia, A.D. 712, 30 (74).  
 Mary, Virgin, apocryph of, 55 (III. 1), ch. of, at Urfa, col. 67: at Awan, col. 61: at Amry, col. 67: at Aleppo, col. 115: in Julia, col. 94: in Lemberg, col. 66: in Havav, col. 29: conv. of, in Urfa, col. 13: elsewhere, cols. 69, 71, 85.  
 Mashots, described, 28.  
 Mass Book, 20.  
 Mata] or animal sacrifice, defended, 40 (31, 10).  
 Matthew's Gospel, comm. on, by Nerses IV, 80.  
 Meats, against unclean, by Gregory III, 40 (6).  
 Medicine, 121 (I. 22 and 47).  
 Melchizedek, apocryph of, 30 (461): 55 (II. 1).  
 Menologium, 30, 64: extracts, 55 (V), 97 (14): index of, 76 (III. 1), 93 (VI).  
 Moldavian tract against Jews, 108.  
 Monophysite tract, anon., 48 (2).  
 Monophysitism, defence of, by John, vd., 102 (1).  
 Moral Treatises and Sermons, 66 (I. 35-6): 92, 93, 94, 95.

N

Natures, two in Christ, 40 (24 and 27), 112 (III. 2).  
 New Testament apocryphs, 55.  
 Nicea, Council of, 30 (55).  
 Nicene Creed, 32 (2), 34 (3): Cyril upon, 69 (19): 70 (II. 1).

O

Old Testament, 50: apocryphs, 54, 55.  
 Orders, defence of Armenian, by Nerses of Lambron, 40 (10).

P

Papal supremacy controverted by Mkhithar, 41 (4).  
 Parables explained by Petrus Ajmalian, 102 (2).  
 Patriarchs, Testaments of the, 54 (3).  
 Persian, martyrs, 121 (I. 18): texts, 43: in Armenian characters, 57, 121 (I. 37).  
 Philip and Bartholomew, apocryph of, 86 (*sub finem*).  
 Philosophy, dialogue upon, 46 (6): of Aristotle, 110, 111, 112: Book of Causes, 7, (I. 8).  
 Phylactery, 33.  
 Pictures of Life of our Lord, 2, 9: of Evangelists, 2, 3, 5, 6, 9, 10, 12, 13: other pictures, 33, 40, 46, 47, 52, 56, 63, 94.  
 Pilgrim's Song, 32 (9).  
 Poems of Nerses IV, 36, 37, 79: of Frik, 114, 115: of Arapel Sunetzi, 36 (15, 16).  
 Poland, Armenian colony in, col. 17.  
 Polish Calendar, 66 (II. 2).  
 Polyglot glossaries, 117, 118.  
 Prayers, misc., 32, 34, 36.  
 Prosody, signs of, 69 (II. 11).  
 Proverbs, comm. on, by Nerses of Lambron, 82.  
 Psalms, comm. on, by Avetis, 94 (7): by Vardan, vd., 85: by Ephraim (quoted), 85.  
 Psalter, 15, 16, 17, 47, 56, 66 (I): in the redaction of the Elders: col. 56.  
 Pyrrhonism refuted by David the Philosopher, 110 (1).

R

Raml or Geomancy, 113 (IV).  
 Riddles, of Nerses, 97 (13).  
 Rites, Armenian, fragments of MSS. of, 45 (11-14): defended against Greeks and Romans, 40, 41, 48, 78, 81: of burial of a priest, fr. of, 45 (23), 49 (4, 5).

CATALOGUE OF ARMENIAN MSS.

Ritual, 28, 29, 122: selections from, 119 (II), 121 (II).  
 Roman Church controverted, 41 (*passim*).  
 Romanizing polemics, 103, 104, 105, 106, 107.

S

Sapiential books, comm. on, by Nerses of Lambron, 82: a sapiential tract, 66 (35).  
 Seven Sages, hist. of, 38 (II), 99.  
 Sharakans or Sharmans, book of, described, 23; see Hymns.  
 Song of Songs, comm. on, by Vardan, *vd.*, 82 (4).  
 Spanish missionaries in Armenia, col. 89.  
 Stichology of Bible, by Ananiah, 40 (37).  
 Stones, precious, 40 (38): 121 (I. 45).

*Summa*, of Gregory of Tathev, 86: of Albertus Magnus, 100.  
 Sunday observance, letter from heaven upon, 93 (21).  
 Syriac, fr., 3: gloss in Gospel, 6.

T

Taregirq or Lectionary, col. 63.  
 Tartar, Khans, notices from A.D. 1258, 121 (I. 36): songs in Arm. characters, 121 (I. 37).  
 Theology, controversial, 40, 41, 48, 55 (VII), 78, 81, 93 (III. 3), 102, 103, 104, 105, 106, 107, 108, 109, 112 (III. 3).  
 Turkish letter of Ahmed I, 117 (5).

U

Unleavened bread in Sacrament, defence of, 40 (5).

V

Virtues, Book of, by Peter of Aragon, 91.

W

Weights and measures, treatise on, by Ananiah, 40 (39).  
 Wisdom of Khicar or Ahiqar, 38 (1), 55 (VI), 95 (21), 97 (9), 98.  
 Wisdom of Siraq (Ecclesiasticus), old version, 95 (19).  
 Writing, art of, 112 (II), 121 (I. 26).

Y

Yaysmavurk described, 30: see Menologium.





