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CA T A L O G U E
OF THE
A R M E N I A N M A N U S C R I P T S
IN THE
B O D L E I A N L I B R A R Y

BY THE

REV. SUKIAS BARONIAN

AND

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

HON. FELLOW OF UNIVERSITY COLLEGE, OXFORD

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

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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

բ as *B*, not *p*.

գ as *G*, not *k*.

դ as *D*, not *t*.

ե as *e*.

զ as *z*.

կ as *é* or *ē*.

լ as *ě* or *ä*.

թ as *th*.

ժ as *j* or sometimes *ž*.

խ as *kh*.

ժ as *dz*.

կ as *k*, not *g*.

ձ as *ds*.

ղ as *ł* or sometimes *λ*.

ճ as *dj*.

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

շ as *sh*.

չ as *tch*.

ղ as *dsch*.

ւ as *rh* or Greek *ρ*.

ւ as *t*, not *d*.

ր as *r*.

ց as *tz*.

փ as *ph*.

ք as *q*.

ււ or օ as *ō* or *ó* or *au*.

ֆ as *f*.

ւ as *v*.

վ as *w*, sometimes as *v*.

իւ 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	t-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	„ „ „ „
„ „ e.	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, <i>circa</i> 1697.
	11	86	Bought from F. C. Conybeare, 1892.
	12	113	„ „ „ „
	13	122	Bought from Hannan, Watson & Co., 1897.
	14	95	„ „ „ „
	15	80	„ „ „ 1899.
	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. e.	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.
" " g.	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	36 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. Pococke	399	27 Bought at Dr. E. Pococke'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	e. 13
1464	29	e. 8	1672	98	g. 9
1469	7	c. 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, $7\frac{1}{2} \times 4\frac{3}{4}$ 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^b; 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^b). 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 [*h* *h*] *phiw Samrouh* '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 29th 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 **U**, 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^b and 159) **ԹԵՂԻՍՏԱՆԻ ԽՈՐՀՈՒՄԻ ԵԳԵՍՈՒՅ 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, $9\frac{3}{8} \times 6\frac{1}{2}$ 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 bologir. 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^b. The Annunciation.
2. f. 4^a. The Adoration by the Magi.
3. f. 4^b. The Presentation in the Temple.
4. f. 5^a. The Baptism.
5. f. 5^b. The entry into Jerusalem.
6. f. 6^a. The Crucifixion.
7. f. 6^b. The Burial of our Lord.
8. f. 7^a. The Descent into Hades.
9. f. 9^b. The vision of Joseph, the husband of the B. V. Mary.
10. f. 10^a. Christ *Judex 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^b. The repentant malefactor entering into Paradise.
12. f. 12^a. The Annunciation to Zacharias.
13. f. 13^b. The Sacrifice of Abraham.
14. f. 14^a. Christ *Lux 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: ԱՂԴԻ ԵՆՍԻՆ ՅԵՐ, Ի ԽԵԶՍ ՏԻ ՅՈՎ ԵՆԵՍԻՆ ԻՐ ԿՈՂԵՅՈՒՆ, 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:—

ՄԱՐԵՄ, i. e. Mary.

ԵԼԵՆՆՍ, i. e. John.

Տ ՄԿԵՐՏԻՉ, i. e. Ter Mkertitch.

The fourth, in very ugly current style, is engraved on the larger cross, and runs thus: Հիշատակ է լսաչս մոսկեխն որ ետ ի զնն սբ նշանին թիւն ոճխդ. ար ան յս քս, 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 × 6½ in. Text, 7 × 4¾ in. In two columns, of 19 lines each. Ff. 334. Writing, bolongir 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: Եւեւորդ է այս, 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, Nerses, in the convent of St. Cyriacus and Holy Cross at the foot of Mt. Bethno (Լ. [Նրթնոյ]) in the province of Ekeghiat (now Erzinguan), at the request of Meliekshah of the village of Thilukhartz (Թիլուխարձ), 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 Vardanatsor (?) (Վարդանդատսոր) for (numbers erased) blanks. David writes (f. 331^b) 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 Asdvatur 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^b 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^b, 161^b, 156^a, 332^b, 333^b, 334), but they are of no importance.

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

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, Syriae, 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 bolorgir, 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 6¾ in. Text, 7¼ x 4¾ in. In two columns, each of 17 lines (to f. 318) or 18 lines. Ff. (4 blank +) 367 (+ 2 blank). Writing, bold bolorgir, 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^b) we know that the copyist was Avediek, 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 Iohannes, made 1017 Arm. = 1568 A. D. at the request of Ter Melkiseti (f. 366). Another note (f. 366^b) 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 Ձեռքի Կրօնի) 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, $5\frac{3}{8} \times 4$ in. In two columns, of 19 or 20 lines. Ff. (vii+) 292 (ff. 214, 215 are missing) (+ 2 blank). Writing, large bolorgir (բղղրղրղր), 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. Bodleian binding.

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

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^b is a Syriac gloss, signed 'habet scholiastes Syrus,' and on f. 141 is a quotation in Latin from the *Conciliatio* 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^b. It is evidently the MS. numbered 851 in vol. II, pt. ii (p. 49) of Bernard's *Catalogi librorum manuscriptorum 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^a is the signature, in an hand of the early 16th cent., of 'Hēry 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, $5\frac{1}{2} \times 3\frac{3}{4}$ in. In two columns, of 22 lines each. Ff. 241 (numbered 3-243). Writing, bolorgir, 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^b-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 Shahbaron, curate of St. Sargis, in the same town. Other notes by this scribe appear on ff. 70 and 113. 2. An entry (f. 242^b) 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^b) 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^b) 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^b), 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^b) states that one Khoja Iovasaph, of Shenthel, gave the MS. in the year 1076 Arm. = 1627 A. D. to the church of Holy Cross (Առքք 'Աշտի) 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, $7 \times 5\frac{1}{4}$ in. Text, $5 \times 3\frac{3}{4}$ 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^b (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^b-228^b) 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 Sinanut. It is possibly for the comfort of his patroness that the copyist has inserted in this copy Luke xxii. 43, 44 (f. 170^b). 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 [Սափ ?]) 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^b, 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^b) 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 Maghaekia, gave it to the church of St. Jacob (St. James), 'at the sad and distressful time when the son of Antichrist called Thavul 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. 1497.

Oriental glazed cotton paper. Size, $7\frac{1}{4} \times 5\frac{1}{4}$ in. Text, $5\frac{1}{8} \times 3\frac{3}{8}$ 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^b-21^a). 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^b. The Annunciation.
2. f. 2^a. The Adoration by the Magi.
3. f. 3^b. The Presentation in the Temple.
4. f. 4^a. The Baptism.
5. f. 5^b. The Transfiguration.
6. f. 6^a. The raising of Lazarus.
7. f. 7^b. The washing of the feet.
8. f. 8^a. The entry into Jerusalem.
9. f. 9^b. The Crucifixion.
10. f. 10^a. The removal to the Sepulchre.

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

To these are joined :—

17. f. 16^b–21^a. The Eusebian Canons, in ten pages.
In addition there is in front of each Gospel a picture of the Evangelist :—
18. f. 23^b. St. Matthew writing his Gospel.
19. f. 98^b. St. Mark in meditation on the subject of his writing.
20. f. 147^b. St. Luke in the act of writing.
21. f. 224^b. 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^a), 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 (?) cent.

Oriental glazed cotton paper. Size, 10½ × 7½ in. Text, 7¾ × 5 in. In two columns, of 20 lines each. Ff. (2 blank +) 274 (numbered 3–276) (+ 2 blank). Writing, a bold and regular bolorgir, probably 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^b (ch. xvi wanting); Luke, ff. 145–210^b (ch. i, ch. ii. 1–16, wanting); John, ff. 221–276.

Of the disputed passages only the words *filii Dei* (Mark i. 1) and the verses Luke xxii. 43, 44 (f. 210^b) occur in the MS. The text is divided into Pentecostal Lessons, and the Eusebian harmonics 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, Melekiseth 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. e. 3—Gospels, 15th cent.

Oriental glazed cotton paper. Size, 6¾ × 5½ in. Text, 5½ × 4 in. In two columns, each of 22 lines (to f. 148) or 21 lines. Ff. 259 (numbered 3–261). Writing, bolorgir, of 15th cent. A leaf is wanting after f. 10, the written surface of most of f. 5^a has been stripped off, and f. 177^b has been left blank. Oriental binding, with flap.

It contains the four Gospels: Matthew, ff. 5–69^b; Mark, ff. 71–116^b; Luke, ff. 118–197^b; John, ff. 199–260^b.

Of the disputed passages it has only the words *filii Dei* (Mark i. 1), Mark xvi. 9–20, and Luke xxii. 43, 44 (f. 188^b): 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 harmonics 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^b–261^b 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^b it is stated by the priest Zaekaria (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, $7\frac{1}{4} \times 4\frac{1}{2}$ 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^b), 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^b there is also a picture, in an unfinished state, of Matthew.

According to the subscription of the copyist (f. 278^b-279^b), the MS. was written in the year 1013 Arm. = 1564 A. D., in the town of Urfa, by a priest Iohannes, and bought by Hana Bali, son of Abdalhath (Աբդալհատ), 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, $11 \times 7\frac{1}{4}$ in. Text, $7\frac{3}{8} \times 4\frac{1}{2}$ 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 Deipara. 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, $9\frac{3}{4} \times 7\frac{1}{2}$ in. Text, $6\frac{1}{2} \times 4\frac{3}{4}$ 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 on 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^b-268) states that this MS. was written in the province of Gegham (Գեղեւաճ), in East Armenia, the village of Barkis (Բարկիս), 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 Mackenots Grigor Vardapet, the king of Tajics [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^b-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^b-269^a) written on the 15th Aug., 1165 Arm. = 1716 A. D. by Garpar, son of Babakhan, 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 &c.

Oriental cotton paper. Size, $5\frac{1}{2} \times 3\frac{3}{8}$ in. Text, $4 \times 2\frac{3}{8}$ in. Usually 17 lines in a page. Ff. 315. Writing, large, regular bolorgir, 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 (գորոզայ). 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 ^b .
3rd „	„ xxxvii.	f. 81.

4th Canon.	Ps. lvi.	f. 122.
5th „	„ lxxiii.	f. 155.
6th „	„ xc.	f. 193 ^b .
7th „	„ cvii.	f. 230 ^b .
8th „	„ cxx.	f. 265.

Pss. i-vii, 10 (f. 8-18) and cx and cxvi to 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^b, 81^b, 121^b, 154, 193, 229^b; 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^b), is written in the time of a Bishop Grigor, by the monk Mkerdich, of Baiburt (Բաբերդացի).

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, $7\frac{1}{4} \times 5\frac{1}{2}$ in. Text, $4\frac{3}{4} \times 3\frac{1}{2}$ in. 19 lines in a page, except the 12th and 13th quires, which have 13 lines in a page. Ff. 207. Writing, bolorgir, 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^b 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, $5\frac{3}{8} \times 4$ in. Text, $4\frac{5}{8} \times 2\frac{3}{8}$ in. 25 lines in a page. Ff. 143. Writing, bolorgir, 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^b). Copied by Stephanos Vardapet, of Ulukhal (Աւլուխաւացի), near Chemeshkatzag, in Western Armenia, who was also patriarch of the Armenians of Constantinople (ff. 87, 103^b, 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 (յորժամ նա ի կարմիրին գնաց). Stephanos then went to Poland, where a large colony of Armenians had settled¹. On his return he was again harassed, as he says, 'by the accursed *kawil*²' of his people. The work (which, owing to his other occupations, took several years) was completed in the year 1000 Arm. = 1551 A. D.³ 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 &c.

Size, 3 $\frac{3}{8}$ × 2 $\frac{5}{8}$ in. Text, 2 $\frac{1}{2}$ × 1 $\frac{5}{8}$ in. 17 lines in a page. Ff. 231 + 1 blank fly-leaf. The original text is written in bolorgir of 17th cent. on thin vellum; the part added after f. 208 in notergir and bolorgir, by different writers, of 18th cent., on paper. Oriental binding, at one time fastened by 2 thongs and 2 studs.

A Breviary (Ասրղաւորութիւն Հասարակաց Աղօթից), commonly called յամադիրը, 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 (Առաւօտեան ժամ), f. 42.
4. „ Prime (Արևազարի, Sunrise), f. 90.

¹ 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 Leopoldis (Lemberg, in 1551, as stated by Stephen Roshka in his Annals (MS. Phillips 7214, at Thirlestane House, Cheltenham). This notice corrects Chamichian, who says that Stephanos returned from Poland and died in Etchmiadzin in 1583. Walter Arctinus, who met him at Rome, speaks favourably of him (Assemani, Bibl. Med.-Laurent., 1742, pp. 60, 61).

² *Kawil* is a Turkish word meaning 'convention, contract, agreement.'

³ Chamichian mentions Stephanos in his list of Armenian patriarchs of Constantinople under the years 1550-61. 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^b.
8. „ Liturgy (Օրէնք սպաս արկանելոյ), without title, f. 136.
9. Benediction of the corporal table, f. 146.
10. Canon of Vespers (Երեկոյեան ժամ), f. 151^b.
11. Canon of Compline (Խաղաղական ժամ), f. 178^b.
12. „ Rest (Հանգստեան ժամ), f. 195^b.
13. Appendix: Names of the eight musical tones, f. 207^b.

Additions by various hands, viz.

14. The 94th prayer of Gregory of Narek (in notergir), f. 209.
15. Canticles of Nerses Clayetzi: the first canticle, beginning Արարչական, is defective up to the initial Հ.—Այսօր անճառ,— 'Կորոզող.—Աճ անեղ, 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^b, written in the style of New Julpha (Ispahan).

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

19

MS. Marsh 8—Breviary, 17th cent.

Oriental glazed paper. Size, 4 $\frac{1}{8}$ × 3 in. Text, 2 $\frac{1}{4}$ × 1 $\frac{3}{8}$ in. 15 lines in a page. Ff. iii + 213. Writing, a thick and uniform bolorgir 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 Sharacnots. 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 Thilipasha, apparently of the 17th cent.—On the fly-leaves (ff. 212^b 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, $6\frac{1}{8} \times 4$ in. Text, $4\frac{5}{8} \times 3\frac{1}{2}$ in. Ff. iii + 18. Writing, notergir. Oriental paper cover with outer European half-leather binding. 'A Service for the Low Mass' (*Ազատուարու թիւն թիւ պատարազի*), 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^b):—'On arriving at Oxford, 12 Dec., 1674, I called upon Dr. Mareshall, with a recommendatory 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 'Obadiah 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, $4\frac{3}{4} \times 3\frac{1}{4}$ in. Text, $3\frac{3}{4} \times 2\frac{3}{8}$ in. 18 lines in a page to f. 54, generally 17 afterwards. Ff. (2 blank +) 176 (+ 2 blank). Writing, bolorgir 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 (*Մանրուսննք*), 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^b-176^b.

The name of the original copyist, Lucas, as well as that of the owner, Tiratzou, a priest, appears in notes on ff. 28^b, 66^b, and 97^b. But not many years after, as it seems, the MS. passed into the hands of a new possessor, the priest Thadeos, 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^b, 173^b, 174^b. On fol. 173^b 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, $3\frac{7}{8} \times 2\frac{3}{4}$ in. Text, $3 \times 1\frac{3}{4}$ in. 13 lines in a page. Ff. (2 blank +) 179 (+ 5 blank). Writing, regular and handsome bolorgir, 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 Aghzouart (*Աղզուարթ*, Gaghzouan?), 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, $3\frac{5}{8} \times 2\frac{3}{8}$ in. 20 or 21 lines in a page. Ff. (2 blank +) 361 (+ 2 blank). Writing, bolorgir, 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

325; 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 Sharacans (Շարակնոց), 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. 336-361). Ff. 175-178^b, 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^b, is repeated on f. 349^b.

A very short note on f. 88 gives the name of the original copyist, Sargis. Other notes on ff. 32, 115^b, 192, 195, 269^b, 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 $\frac{5}{8}$ × 4 in. Text, 4 $\frac{1}{8}$ × 2 $\frac{5}{8}$ in. 23 lines in a page. Ff. (2 blank +) 289 (+ 2 blank). Writing, small and regular bologir, 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 Sharacans (Շարակնոց) 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* (*begin.* Երարչական) are distributed according to their respective days into the Canons of Passion-week (ff. 107-114), whilst the hymn 'Կորասակդձեալ, with the Canon of the second Palm Sunday, *begin.* Մեծահարաչ (f. 166), follows the Pentecostal Canons (Հինունք) (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 Sharacans, and some strophes of Sharacans, 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^b states that the text was restored by Bp. Joseph in the year 915 Arm. = 1466 A.D. A second note (f. 127^b) 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^b), 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 & Canticles, 15th cent.

Oriental glazed cotton paper. Size, 7 $\frac{1}{4}$ × 5 $\frac{3}{8}$ in. Text, 5 $\frac{3}{4}$ × 4 $\frac{1}{4}$ in. 17 lines to the page. Ff. 238, numbered 3-240. Written in bold bologir, 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.* Մարութ և անրիծ . . .
—acrost. ՄԿՐՏԻԶ (f. 3).
2. The Annunciation. *Begin.* Ինդու թեան ձայն,
—acrost. ԽԵՉՏՈՒԲ (f. 5).
3. The benediction of water on the day of the Theophany. *Begin.* Համենայն ժամ:—ՀՈՒՆԵՆԻՍԻ ԵՐԳ. (f. 11^b).
4. The Circumcision. *Begin.* Գառնին ըղձարին,
with a *Cafa*.—ԳՐԳՐՐ (f. 14).
5. St. John the Precursor. *Begin.* Մեծապայծառ
փառաբ.—ՄԿՐՏԻԶ (f. 17).
6. Candlemas-day (Տեասնընդ ասալ). *Begin.*
Մխանական—ՄԿՐՏԻԶ (f. 19^b).
7. The same. *Begin.* Գալեալ և ւերհնալ,
with a *Cafa*.—ԳՐԳՐՐ (f. 22^b).
8. The Sunday of Aradchavork. *Begin.* Գոլիդ

- կատարեալ with a Cafa.—ԳՐԻԳՈՐԻ Է (f. 25).
9. St. Sukias. *Begin.* Գանձ սիրոյ քրոյն, with a Cafa.—ԳՐԻԳՈՐԻ Է ԱԸ (f. 29^b).
10. St. Theodore, surnamed Tyro and Mercurius. *Begin.* Գոհարանեալ with a Cafa.—ԳՐԻԳՈՐ (f. 34).
11. The 2nd Sunday in Lent. *Begin.* Գթութեամբ իջեր, with a Cafa.—ԳՐԻԳՈՐԻ Է (f. 37).
12. St. Cyril of Jerusalem. *Begin.* Գթացեալ քրոյն.—ԳՐԻԳՈՐ (f. 41).
13. The 3rd Sunday in Lent. *Begin.* Անծ և ահեղ.—ԱՆԻՐՏԻՉ (f. 44).
14. St. John of Jerusalem and St. Ephraem. *Begin.* Գթութեամբ քրոյն.—ԳՐԻԳՈՐ (f. 47).
15. The 4th Sunday in Lent. *Begin.* Անծ և ահեղ.—ԱՆԻՐՏԻՉ (f. 49).
16. The 40 Martyrs of Sebaste. *Begin.* Անծ և հզաւր.—ԱՆԻՐՏԻՉ (f. 53).
17. The 5th Sunday in Lent. Անծ և ահեղ.—ԱՆԻՐՏԻՉ (f. 56).
18. St. Gregory the Illuminator. Անծ և հզաւր.—ԱՆԻՐՏԻՉ (f. 58^b).
19. The 6th Sunday in Lent. Անզայ տը մեղայ.—ԱՆԻՐՏԻՉ (f. 63).
20. The Raising of Lazarus. Գողումն ըզձական, with a Cafa.—ԳՐԻԳՈՐԻ Է ԱԸ (f. 67^b).
21. Palm-Sunday. *Begin.* Համադոյական, by Mkhithar Vardapet.—Acrost. ՀԱՍՅԻՍ (f. 72).
22. The Great Wednesday. Անծ և ահեղ խորհուրդ.—ԱՆԻՐՏԻՉ (f. 75^b).
23. The Great (or Maundy) Thursday. Անծապայծառ.—ԱՆԻՐՏԻՉ (f. 79).
24. The Great (or Good) Friday. Խորհուրդ սոսկալի.—ԽՆԴՆՏՈՒՐ (f. 82).
25. The Great Saturday. Խորհուրդ հանգստեան.—ԽՆԴՆՏՈՒՐ (f. 86^b).
26. Easter-day. Մարգարեութեամբ որդիդ.—ԱՆԻՐՏԻՉ (f. 90^b).
27. All Sundays. Անծ աւետեաց ուրախալի.—ԱՆԻՐՏԻՉ (f. 93^b).
28. Low Sunday. Գաղտնի խորհրդին, with a Cafa.—ԳՐԻԳՈՐԻ Է (f. 97^b).
29. All Sunday eves. Գերամբարձ աստուած, with a Cafa.—ԳՐԻԳՈՐ (f. 101^b).
30. Vigils (Գիշերապաշտան). Գերանձառ արփի, with a Cafa.—ԳՐԻԳՈՐԻ Է (f. 105).
31. The Ascension. Անծապայծառ տանիւս.—ԱՆԻՐՏԻՉ (f. 108^b).
32. Sunday after Ascension. *Begin.* Միակդ ահաւոր, by Mattheos Vardapet.—Acrost. ՄԱՏԹԻՆՈՒ Է. ԽԵԳԻԵՆՅ ԳՐԻԳՈՐ, i. e. by Mattheos, at the request of Grigor (f. 112).
33. Pentecost. Անծ և հզաւր.—ԱՆԻՐՏԻՉ (f. 115).
34. St. Riphime. Վայելչականաց.—ՎԿԸՆՆ (f. 120).
35. The Transfiguration. Անծ և ահեղ խորհուրդ.—ԱՆԻՐՏԻՉ (f. 123^b).
36. The Assumption. Գողարանեալ, with a Cafa.—ԳՐԻԳՈՐԻ Է (f. 126).
37. The Holy Cross. Յայն եղեմական.—ՅՈՍ ԼՆՆԵՆԻՍ (f. 130).
38. The Martyrs. Անծապայծառ.—ԱՆԻՐՏԻՉ (f. 133).
39. *The same.* Խոնարհեալ բանին.—ԽՆԴՆՏՈՒՐ (f. 136).
40. SS. Ignatius and Polycarp. Գոհարանական, with a Cafa.—ԳՐԻԳՈՐԻ Է ԱԸ (f. 139).
41. The Apostles and Disciples. Գերադոյն դոյ է, with a Cafa.—ԳՐԻԳՈՐԻ Է (f. 143).
42. The Angels. Անծ և ահեղ խորհուրդ.—ԱՆԻՐՏԻՉ (f. 146).
43. St. James of Nisibis. Անծահամբաւ անուն.—ԱՆԻՐՏԻՉ (f. 150).
44. David the Prophet and St. James the Great. Խորք անքնին.—ԽՆԴՆՏՈՒՐ (f. 153).
45. St. Stephen the Protomartyr. Անծ և հզաւր.—ԱՆԻՐՏԻՉ (f. 157^b).
46. SS. Peter and Paul. Խորք երրորդութիւն, by Ter Mkhithar.—ՄԸՐԳԻՍ ԳՐԻՉ (f. 161).
47. The Sons of Thunder. Գեղապանձ լուսով, with a Cafa.—ԳՐԻԳՈՐԻ Է ԱԸ (f. 167^b).
48. St. Basil. Խաչարարձ արփի.—ԽՆԴՆՏՈՒՐ (f. 173).
49. Eve of the Theophany. Տարիուն ըզձական, by Ter Mkhithar.—ՏԻՐ ՄԽԻ (f. 177).
50. Assumption of the V. Mary. Անծապայծառ.—ԱՆԻՐՏԻՉ (f. 180^b).
51. Canticles (Տաղ) on the Virgin, by Nerses Clayctzi. *Begin.* Եյսաւր Գարբիէլ—Ենարատ տաճար (f. 186).—Եձածին մայր լուսոյ. (Alphabetical, 10 strophes) (f. 188).
52. The Octave of Holy Cross. Անծապայծառ ակն.—ԱՆԻՐՏԻՉ (f. 188^b).
53. St. Cyriaeus. Գերապայծառ արփի.—ԳՐԻԳՈՐԻ Է (f. 192^b).

54. St. Leontius, St. Vardan, and their companions. **Խրամատեալ կանոն.**—**ԽԵՉԵՏՈՒՐ** (f. 196).
55. Invention of the Holy Cross. **Խաչի քո քն.**—**ԽԵՉԵՏՈՒՐ** (f. 200).
56. Canticle on the Baptism of Christ. **Ող զարմանալի** (f. 204).
57. Canticle on St. John the Baptist. **Սկրտիչն քնի մեծ** (f. 205).
58. Canticle on the Presentation of Christ in the Temple. **Այսաւր երուսաղէմ ցնծայ** (f. 206^b).
59. The 3rd Sunday in Lent. **Ան Հայրդ աղաղակեմ**, by Grigor Vardapet.—**ԵՅՍ ԽԵՆՍ** (f. 208^b).
60. Canticle on *the same*, by Nerses Clayetzi. (Extr. from *Jesus filius*) (f. 209^b).
61. The 5th Sunday in Lent. **Գանգատ ունիմ:**—**ԳԻՒԳՈՒԻ Ե ԽԵ** (*sic*) (f. 210^b).
62. Canticle on *the same*, by Nerses Clayetzi. (Extr. from *Jesus filius*) (f. 212).
63. The Resurrection. *Begin.* **Սայր մարմնացելոյ.**—**ՍԿՐՏԻՉ Ե** (f. 212^b).
64. *The same.* **Սեծ Հառաչանաք.**—**ՍԿՐՏԻՉ Ե** (f. 214).
65. Canticle on *the same.* **Գապն հրէական** (22 strophes) (f. 214^b).
66. SS. Sargis and Martyros. **Սեծապայծառ փառօք.**—**ՍԿՐՏԻՉ** (f. 216^b).
67. Canticles on *the same and other subjects.* **Ս կայից հանդիսից** (f. 220^b).
68. Canticles on the Resurrection. *Begin.* **Կստեալ կանայքն.**—**Կանայքն արտասուօք** (ff. 222^a, 222^b).
69. St. Anachorets. **Ղգնաւորք ընտրեալ.**—**ՂԳՆԵՆՈՒՐ** (f. 223).
70. The Holy Innocents. **Խանդաղակաթ սրտիւ.**—**ԽԵՉԵՏՈՒՐ** (f. 227^b).
71. Canticles on *the same.* *Begin.* **Սարսեալ Հերովդէս** (f. 230).—**Արթունք զուարթունք** (alphabetically) (f. 231).
72. St. Nerses Catholicos, called the Parthian. **Գոյ մեղ ցնծալի.**—**ԳԻՒԳՈՒՐ** (f. 232).
73. Sons and grandsons of St. Gregory the Illuminator. *Begin.* **Կոր թագ պետական,**—acrost. **ՆՍԻԵՅԵԱ**, (*sic*) (f. 235^b), 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 (**Գանձտեար**) was given

to the church [illegible] in memory of the Tiratzou (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 × 6½ in. Text, 7½ + 4¼ 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 bolorgir, apparently of the 13th cent. The initials and first lines of chapters are rubricated. Some leaves are wanting after ff. 99, 142, 166^b, 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^b 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 (**Ղաչոց**), 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 (**Վարոզ պատուիրանին**) (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^b–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^b), the Transfiguration (f. 242), St. John the Baptist and St. Athanagines (f. 237^b), the commemoration of the foundation of the church of Etehmiadzin called Շողակաթ (f. 247^b), SS. Bartholomew and Jude (f. 249), and St. James of Nisibis (f. 251).

The only note of the original copyist, on f. 258^b, 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' (Գաշտերաց արտեր) were bequeathed to the church of St. Theotokos and St. Paul, by contributions from six householders (սանուտեր), and an entry on f. 5 in notergir of the 18th cent. gives an incomplete inventory of the chattels belonging to some church. A note by a later hand (f. 290^b) 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, $13\frac{1}{2} \times 9\frac{1}{2}$ in. Text, $10\frac{1}{4} \times 6$ or $6\frac{1}{2}$ in., in two columns, mostly of 19 or 20 lines each. Ff. (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 զհ, 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^b), 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 (Նոր կիրակէ), is lost, no further details can be given.

There are two short notes on ff. 54^b 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, $7\frac{1}{2} \times 5\frac{1}{2}$ in. Text, $5\frac{3}{8} \times 3\frac{3}{4}$ in. 17 lines in a page. Ff. 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^b, and of the taking off of the Baptismal crown on the eighth day, f. 17^b. Cf. ed. Venice, 1831, pp. 1-37.
3. " the benediction of Marriage, f. 18^b. Cf. ed. Ven. 66-76.
4. " taking off the Nuptial crown, f. 34^b. 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. Մինդի յՅէէն, —acrost. ՄՐՈՒԵԼՍ, f. 76^b. Cf. MS. 29, f. 76^b.
9. " the following day, f. 85. Cf. ed. Ven. 236-245.
10. " the seventh day and 115th, f. 91^b. Cf. ed. Ven. 254-259.

11. Canon of the benediction of Offerings in commemoration of the dead (*Կանոն ողեհանդիստ առնելոյ*), f. 95^b. Cf. ed. Const., 1807, pp. 78-85.
12. " the benediction of the Paschal lamb (*Կանոն գառնն հելոյ սաղաւարաց զատկին*), f. 100^b.
13. " the benediction of Salt, f. 101. Cf. ed. Const. pp. 85-86.
14. " the benediction of Wheat for distributing in church (*Կանոն ն հոսելի հատի պատարաց*), f. 101^b.
15. " the benediction of *matagh* (*Կանոն ննական ն հնելոյ*), f. 104^b. Cf. ed. Const. 1807, pp. 86-89.
16. " the benediction of Water on the day of the Theophany, f. 111^b (*Կանոն շուրն հելոյ*).
17. Sermon of the Mandatum on Maundy Thursday (*Վարդղ պատուիրանին*) 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^b. 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^b. Cf. ed. Ven. 642-5.
24. " re-opening a church desecrated by infidels, and of refixing an altar, f. 175. Cf. ed. Const. pp. 193-203.
25. " receiving penitents into communion on Maundy Thursday, f. 188^b.

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 (*Հուսիկ* Hesyehios) the monk, in 940 Arm. = 1491 A. D. in the convent of Khardishar (under the shadow of St. Karapet, 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 Dsatour for the use of her son Thaddæus, a newly consecrated priest.—A later note on f. 202 in a rough bolorgir character states that a tailor named Telik acquired the MS. for his son Khatchatur.

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.

29

MS. Arm. e. 8—Liturgical, 16th cent.

Oriental cotton paper. Size, 7 $\frac{1}{8}$ × 5 $\frac{1}{2}$ in. Text, 5 $\frac{1}{2}$ × 3 $\frac{3}{4}$ in. 18 lines in a page. Ff. '238,' but f. 72 is missed in the numbering. Writing, large and bold bolorgir 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 (*Տաղարան*).

I. Contents of the Ritual:—

1. Canon of Baptism, f. 1 (wanting 2 leaves at the beginning), and of Christening, f. 10^b, 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^b. Cf. MS. 28. 6.
6. " the following day, f. 38^b. Cf. MS. 28. 7.
7. " the Burial of a layman, f. 41^b. Cf. MS. 28. 8.
8. " the following day, f. 59^b. 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^b. 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^b. Cf. MS. 28. 23.
15. " the benediction of a baptismal font, f. 89^b.
16. " the benediction of church-vestments, f. 93^b. 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^b. Cf. ed. Ven. 646-9.

19. Canon of the benediction of incense, f. 95. Cf. ed. Ven. 663-4.
20. „ the benediction of cereals, harvest, and vintage, f. 96. Cf. MS. 28. 20.
21. Prayer for one who has eaten something impure, f. 97. Cf. ed. Const. p. 91.
22. Canon of the benediction of a cross, f. 97^b. Cf. MS. 28. 19.
23. „ the benediction of water on the day of the Theophany, f. 117^b. Cf. MS. 28. 16.
24. „ the washing of feet on Maundy Thursday, f. 136^b. Cf. MS. 28. 18.
- „ Sermon of the Mandatum on Maundy Thursday, f. 151^b. Cf. MS. 28. 17.
25. Canon of the benediction of the water of the fields (i.e. of the water used in all agricultural purposes), (*Անոն խաչալուսայ աննելոյ*), f. 159^b. Cf. ed. Ven. pp. 665-9.
26. „ the benediction of grapes, f. 162^b. Cf. ed. Ven. pp. 688-695.
27. „ benediction of chickens, f. 165^b. Cf. ed. Ven. 682-5.
11. Gants of great (or Good) Friday. *Խորհուրդ նոր ծածկեալ*.—*ԽՆՉԱՏՈՒՐ*, f. 205.
12. Canticle on the same, 20 strophes. *Աճածին սրբուհի*, f. 210^b.
13. Gants of Great Saturday. *Տաւն տէրունական*.—*ՏԻՐՈՒՆԵԿՆԵ*, f. 212^b.
14. Canticles on the Myrophori (*Լուղարերից*), 8 strophes. *Այսաւր նոր արև*, f. 218.
15. Gants of Easter. *Սեծապալծառ ձայն ուրախալի*.—*ՍԿՐՏԻՉ*, f. 219. Cf. MS. 25. 26.
16. Canticle on the same, 5 strophes. *Յայնժամ սիրով սիրական*, f. 221^b.
17. Gants of a vigil (*Հակման գիշերոյ*). *Գերանձառ արփի*.—*ԳԻՒԳՈՒ*, f. 222^b. Cf. MS. 25. 30.
18. Canticle on the same, 14 strophes. *Ովքահանայք և վարդապետք*, f. 225^b.
19. Gants of a Burial. *Begin. Սինդ ի յէէն*, f. 228. Cf. MS. 28. 8.
20. Canticle on the same. *Գոչեմք առ ձեզ ոգերըրգական*.—*ԳԵՒՈՒԳ՝ ՎԼԻՂՎԵՏԻ ԻՆԵ Ի ԻՆԵՄՈՅ ԱՆՈՒԵԼՈՅ*, ff. 233-237^b.

II. Lessons of the Myrophori (*Լուղարերից*), of Healing (*Իժշկութեան*), and of the Dead (*Հանգստեան*), from the Gospels, f. 166^b.

III. The Gants (*Գանձ*) and Canticles (*Տաղ*):—

1. Gants of the Nativity of our Lord. *Begin. Սարուր և ամբիծ*,—acrost. *ՍԿՐՏԻՉ*, f. 181^b. Cf. MS. 25. 1.
2. Canticle on the same. *Begin. Կայր կայսն կայրին*, f. 184^b.
3. Gants of the Eve of Candlemas day, by Gregory Vardapet. *Begin. Գովեալ և աւրհնեալ*.—*ԳԻՒԳՈՒ*, f. 186^b. Cf. MS. 25. 7.
4. Canticle on the same, 25 ll. *Begin. Վն փառաց թագաւոր*, f. 189.
5. Gants of St. Sargis and St. Martyros his son. *Begin. Սեծապատիւ փառօք*.—*ՍԿՐՏԻՉ*, f. 190. Cf. MS. 25. 66.
6. Canticle on the same, 8 strophes. *Վ կայից հանդիսից*, f. 194. Cf. MS. 25. 67.
7. Gants of Palm Sunday. *Begin. Համադոյական*.—*ԼՅՅԵՍ*, f. 195^b. Cf. MS. 25. 21.
8. Canticle on the same, 8 strophes. *Այսաւր ցնձան արարածք*, f. 198^b.
9. Gants of Great (or Maundy) Thursday, by Mekhithar. *Begin. Չահեղ զանքնին*.—*ՉՊԵԿԵՍՈՒՐ*, f. 199.
10. Canticle on the same, 6 strophes. *Գանն անարատ պատարագ*, f. 204^b.

According to the last note of the copyist (f. 236^b) this volume was written by Jeremiah the deacon in the parish of SS. Sargis and Martyros, of the town of Keghi, in 913 Arm.=1464 A. D. There are other short notes by the same copyist in verse and prose on ff. 117^b, 123, 151^b, 159, 165^b, 166, 194, 198^b, 218, and 220^a-221^b. Two more by different hands after the principal colophon state (f. 238) that Baron Khosh bought the MS. and gave it as a memorial to the church of St. Saviour. The names of the donor's relatives are also given. A last note states (f. 238^b) that the volume was repaired and completed the 28th March, 1147 Arm.=9th April, 1698, by one Lazarus of the village of Havav, 'at the door' of the church of the Virgin Mary.

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

30

MS. Marsh 438 (I-III)—Menologium, A. D. 1482.

Oriental glazed cotton paper. Size, 14½ × 10 in. Text, 11 × 7½ in. In two columns of 35 lines each. Ff. 1 + '592' (18 and 23 missing, 167, 204, 347 repeated) + 2 fly-leaves at beginning and end of each volume. Originally undivided: vol. i. contains ff. 1-201; vol. ii. ff. 202-401; vol. iii. ff. 402-592. Writing, bold bolorigir. Binding of 19th cent.

It contains a Menologium or 'Yaysmavourk' (Հայսմաւորք), 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^b, immediately after the title of the article on St. Cyprianus and St. Justina, we see a blank, and at the foot of the page this note: 'Ձգեստ նկարող, զկուսին պատկերն եւ զկիրիանոսին աստ նկարէ'—that is: 'Careful painter, paint here the picture of the Virgin and Cyprianus.'

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 Mkeritch, states that this copy was made in the Arm. year 931 = 1482 A.D. in the province of Kharberd (Karput), in the convent Khoulayo or Khoulaou, 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 Iacob, 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^b and 591^a 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 (Գանջաւեղի)—[there is now an Armenian village Gantza near Akhalkalak in Georgia], and the second 65 years later, in 1022 = 1573 A.D., by a monk named Lazar, and Archdeacon Iohannes in Aleppo '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 (շէշ), 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 Iacob, 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:—

Յինքն հարիւր հարցոց թղին,
 և իբ՛ր յաւելորդին,
 խարրերդ քաղաք սուգ մեծ եղև
 վասն մահուան յովանիսին,' etc.

Sometimes also (as on ff. 4^b, 5^b, 6^b) short subscriptions in the body of the volume give a list of the sons of Khoja Iacob, 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, 'Մատէոս ծառայ էր անձին, ամէն,' i.e. Matthew, servant of St. Deipara, amen.

Ff. 590^a and 591^b contain five entries, by four different hands, of donations made by different people 'to the convent of Khoulaou' 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 Bollandists¹. 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.

Navasard. Aug.			
I.	1	11	John the Baptist and Athenogenes (Եւթանազինէս).
			Begin. Հորժամ Լուսաւորեաց
			Գրեցոր . . . f. 1.
			— Իսկ վասն ամենաւրհնակ
			զլեղին . . . f. 2 ^b .

¹ 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.

Navasard. Aug.			Navasard. Aug.				
1.	1	11	<i>Begin.</i> Իսկ զի այսօր կոչի սա- րեմուս . . . , f. 2 ^b . — Թագաւոր մի կայր Հա- յոց Մարտաւաղ անուն . . . , f. 3.	21.	11	21	Iustus (Հուստինս) of Rome, M. (Bas. Men. July 14)—the end of the text is missing—f. 18 ^b .
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 ' . . . սրտում, ոչ ուակր և ոչ ըմբէր . . . ' f. 19.
3.	"	"	Laurence, the priest of Rome, and his companions, MM. (Bas. Men. Aug. 10), f. 4.	23.	13	23	Irenaeus, bishop of Sermion, M. (Bas. Men. Aug. 23), f. 20.
4.	3	13	Marcellus, bishop of Apamea, M. (Bas. Men. Aug. 14), f. 4 ^b .	24.	"	"	Libertinus, abbot, disciple of St. Honoratus, f. 20.
5.	"	"	Hermias, Pelagius, and com- panions, MM. at Nicomedia (Bas. Men. Feb. 7), f. 5.	25.	"	"	Photina the Samaritan, M. (Bas. Men. Mar. 20), f. 20 ^b .
6.	"	"	Martina (Մարթին?) 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	Abudemins, M. in Tenedos (Bas. Men. July 15), f. 22.
8.	4	14	Inauguration of the Church of Etechmiadzin, called Feast of Շողակաթ. <i>Begin.</i> Ի ռուսաւ- որին մեր սուրբն Վրիգոր . . . , f. 5 ^b .	28.	"	"	Translation of St. Mary Deipara. A sermon beginning: ' Ի ռու- սաւորին մեր սուրբն Վրիգոր յոր- ժամ կործանեաց . . . ' 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: ' Օհա ի բանդ- ճիչ կրարձ . . . ' f. 24.
10.	5	15	Translation of St. Mary Deipara. A sermon beginning: ' Պարտ և արժան է գիտել . . . ' f. 6 ^b .	30.	17	27	Soukias (Hesychius) and his companions, MM. in Armenia (11th cent.). <i>Begin.</i> Ի ռա- բեալն բրիստոսի սուրբն Թա- ղէսոս յորժամ եկն ի Հայս . . . , f. 26.
11.	6	16	Commemoration of the Image of Christ (սուրբ դաստառակ, the holy handkerchief) in Edessa. <i>Begin.</i> Բարբար արբայն Հայոց և Մարտոց լուաւ վանքի . . . , f. 9 ^b .	31.	18	28	Stratonicus, 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 ^b .	32.	"	"	Onesimus of Caesarea in Cappa- docia, monk (Bas. Men. July 14), f. 27.
13.	"	"	Laurus and Florus, brothers, MM. (Bas. Men. Aug. 18), f. 11 ^b .	33.	"	"	Antiochus the physician, M. in Sebaste (Bas. Men. July 15), f. 27 ^b .
14.	"	"	Diomedes the physician, M. at Nicaea (Bas. Men. Aug. 16), f. 12 ^b .	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 ^b .	35.	20	30	Philonides, bishop of Cyprus, M. (Boll. Aug. 20), f. 30.
16.	9	19	Atom the general and his com- panions, MM. in Armenia (4th cent.), f. 14 ^b .	36.	"	"	Tatianus of Claudiopolis, M. (Bas. Men. Aug. 24), f. 30.
17.	"	"	Andrew the general and his army, MM. (Bas. Men. Aug. 19), f. 15.	37.	"	"	Aternersch of Rome, son of the Emp. Probus (?), M. at Nico- media, under Licinius, f. 30 ^b .
18.	10	20	Bassa and her three sons, MM. at Edessa (Bas. Men. Aug. 21), f. 15 ^b .	38.	21	31	Finding of the girdle of St. Mary Deipara at Jerusalem (Bas. Men. Aug. 31)—a sermon be- ginning with ' Եմեսարու- հէզ կուսին Մարիամու ան- անին զգօսին գսին յԵրու- սաղէմ . . . ' and ending with a
19.	"	"	Agathonieus and his companions, MM. at Nicomedia (Bas. Men. Aug. 22), f. 16.				
20.	"	"	Samuel the Prophet (Bas. Men. Aug. 20), f. 16 ^b .				

Navasard. Sept.			Hori.	Sept.	
					prayer in acrostic strophes forming the name of the author ԳՐԻԳՈՐ (Grigor), f. 30.
39.	22	1			Joshua the son of Nun (Bas. Men. Sept. 1), f. 32 ^b .
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 ^b .
43.	"	"			Commemoration of a Miracle in Pamphylia, f. 34 ^b .
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.	"	"			Oceanus (MS. ԳՈՒԿԻԱՆՈՍ, Lucianus), Theodorus, etc. (Bas. Men. Sept. 4), f. 36 ^b .
49.	"	"			Photina the Samaritan, M. (a repetition of the article of Aug. 23, f. 20 ^b), f. 36 ^b .
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 ^b .
52.	27	6			Hermione (MS. Երմիոնէ), daughter of Philip the Deacon (Bas. Men. Sept. 4), f. 38.
53.	"	"			Faustus (MS. ԳՈՒՍԻՈՍ, Fusius?) and Abibus the deacon, and their companions, MM. (Bas. Men. Sept. 6), f. 38 ^b .
54.	"	"			5000 women of Antioch, captives of Chosroes II, king of Persia, MM., f. 38 ^b .
55.	28	7			Commemoration of the first council of Nicaea (Bas. Men. May 29), f. 39.
56.	29	8			Nativity of St. Mary Deipara (Bas. Men. Sept. 8), f. 40 ^b .
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 ^b .
59.	"	"			Basilissa (MS. ԲԱՍԻԼԻՍՏ), V. and M. at Nicomedia (Bas. Men. Sept. 3), f. 43 ^b .
60.			1	10	Paulus, bishop in Spain (?), f. 44.
61.			2	11	Lily (Մանուշակ), V. and M. in Persia, f. 44 ^b .
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.	"	"	"	"	Eupsyehus (MS. Եսպսիքոս), M. at Caesarea in Cappadocia (Bas. Men. Sept. 7), f. 45 ^b .
66.	3	12			Autonomus, bishop, M. in Bithynia (Bas. Men. Sept. 12), f. 45 ^b .
67.	"	"			Severianus of Sebaste, M. (Bas. Men. Sept. 7), f. 46.
68.	4	13			Inauguration (Կարակառօխք) of the Church of the Resurrection at Jerusalem, f. 46 ^b .
69.	"	"		"	John Chrysostom. <i>Begin.</i> ՍԵԾ Վարդապետան օրեկերացե արեգակն եկեղեցւոյ . . . , f. 48. (See Nov. 23.)
70.	5	14			Exaltation of the Holy Cross (Bas. Men. Sept. 14), f. 48 ^b .
71.	6	15			Nicetas of Gothland (Գոթացիք), M. (Bas. Men. Sept. 15), f. 50.
72.	"	"			Euphemia of Chalceldon, M. (Boll. Sept. 16), f. 50 ^b .
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> Յուստինիանոս կայսրն հռոմնց հարածեաց զազգս հայոց . . . , f. 51.
75.	7	16			Theodora of Alexandria, the penitent (Bas. Men. Sept. 11), f. 51 ^b .
76.	8	17			SS. Translators [of the Bible into Armenian] (Սուրբ Թարգմաւորացիք). <i>Begin.</i> Սուսուորիչքն յերեւելս զսպարաւ չափն . . . , f. 53 ^b .
77.	9	18			Moses and Aaron (Bas. Men. Sept. 4), f. 55.
78.	10	19			Oski (Սոկի) 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.

Hori.	Sept.		Hori.	Sept.			
80.	12	21	Peleus (MS. Լուկիլիանոս , Apelianus), Nilus, and other companions, MM. at Caesarea in Palestine (Bas. Men. Sept. 19), f. 59.	100.	19	28	Elisaeus, the first Catholicos of the Aghouans, f. 69 ^b .
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. Արիադնա) called Mary, M. (Bas. Men. Sept. 18), f. 59.	102.	20	29	Chariton of Iconium, abbot and M. (Bas. Men. Sept. 28), f. 70 ^b .
83.	"	"	Papas (Պապ), M. in Lycia (Bas. Men. Sept. 14), f. 59 ^b .	103.	"	"	Eupsyehius (MS. Եսսիքոս), 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.</i> Ռազաւոր Պարսից Սուր (Պաւսա) անուն զնաց . . . , f. 59 ^b .	104.	21	30	Gregory the Illuminator. <i>Begin.</i> Սուրբ Հայրապետն Ջր լուսաւորին Վրիգորիս . . . (Bas. Men. Sept. 30), f. 71 ^b .
85.	13	22	Phocas, bishop of Sinope, M. (Bas. Men. Sept. 22), f. 60 ^b .	105.	"	"	Antonius (Անտոն), Cronides and the seven Grazer Hermits (Նոտաճարակք), MM. in Armenia, f. 71 ^b .
86.	"	"	Jonah the Prophet (Bas. Men. Sept. 22.), f. 61.	106.	"	"	Thathoul, Varus, and Thomas, hermits in Armenia. <i>Begin.</i> Սորա աշակերտք էին սուրբ Հայրապետացն . . . , f. 72. (See also Dec. 30, and March 6.)
87.	14	23	Iraides of Alexandria, V. and M. (Bas. Men. Sept. 23), f. 61 ^b .			Oct.	
88.	"	"	Greek Martyrs executed by the Arabs in Armenia A. D. 812. <i>Begin.</i> Մարտիրաց Մուսահալ սուլտանն Տաճկաց զԵսպանս . . . , 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 ^b .
90.	16	25	Cephas and Apollos, the disciples of Paul (Bas. Men. Dec. 9), f. 64 ^b .	109.	"	"	Theodorus, M. at Perga (Bas. Men. Sept. 21), f. 76.
91.	"	"	Jacob, bishop of Serug (Boll. Oct. 28), f. 64 ^b .	110.	"	"	Michael, abbot of Zoba (Bas. Men. Oct. 1), f. 76.
92.	"	"	Agathoclia, V. and M. in Spain (Bas. Men. Sept. 16), f. 65 ^b .	111.	"	"	A Miracle at Mount Sinai, f. 76.
93.	17	26	The Rest of St. John the Evangelist (Bas. Men. Sept. 26), f. 65 ^b .	112.	"	"	Dosan (Պոսան , Theosanus?), bishop of Byzantis (?), in the time of Sapor II, f. 76 ^b .
94.	18	27	Callistratus and his companions, MM. at Rome (Bas. Men. Sept. 27), f. 67 ^b .	113.	"	"	Paphnutius, hermit and M. in Egypt (Bas. Men. Sept. 25), f. 76 ^b .
95.	"	"	Marinus, M. (Bas. Men. March 17), f. 68 ^b .	114.	24	3	Cyprian and Justina, MM. (Bas. Men. Oct. 2), f. 76 ^b .
96.	"	"	Commemoration of the death of the pious Emperor Manuel II, f. 68 ^b .	115.	25	4	Dionysius the Areopagite, bishop, M. (Bas. Men. Oct. 3), f. 78.
97.	19	28	Simeon, son of Cleopas, Apostle, M. (Bas. Men. Sept. 18), f. 69.	116.	"	"	Cyriaeus, the hermit, under Theodosius I (Bas. Men. Sept. 29), f. 78 ^b .
98.	"	"	Epicharis (MS. Եպիքուրա), V. and M. at Rome (Bas. Men. Sept. 27), f. 69 ^b .	"	"	"	Adauctus of Ephesus and his daughter Callisthena, MM. (Bas. Men. Oct. 4), f. 78 ^b .
99.	"	"	Mamelchta (MS. Մամեկթա), M. in Persia (Bas. Men. Oct. 5), f. 69 ^b .	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. Ռղկիանոս) 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, Gaius, Zoticus, MM. at Nicomedia (Bas. Men. Oct. 21), f. 93.
122.	"	"	Publia the deaconess, M. at Antioch (Bas. Men. Oct. 9), f. 84 ^b .	142.	" "	St. John the Precursor, and Athenogenes, bishop, f. 93. (See Aug. 11.)
123.	"	"	Juventinus (MS. Յորենդիոս) and Maximus, MM. (Bas. Men. Oct. 9), f. 84 ^b .	143.	7 16	Longinus (Ղուենկիանոս) the Centurion (Bas. Men. Oct. 16), f. 93.
124.	30	9	Eulampius and Eulampia, MM. (Bas. Men. Oct. 10), f. 85 ^b .	144.	" "	Socrates the priest, and Theodota, MM. at Ancyra (Bas. Men. Oct. 23), f. 93 ^b .
125.	"	"	Mark and Stephen of Antioch in Pisidia, MM. (Bas. Men. Nov. 22), f. 86.	145.	8 17	Chrysanthus and Daria (Չահրէս) his wife, MM. (Bas. Men. Oct. 17), f. 94.
126.	"	"	Romanus the Hymner (Րոմանոս) 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 ^b .	147.	" "	Amphilochus, bishop of Iconium in Lycaonia (Bas. Men. Oct. 19), f. 95 ^b .
128.	"	"	Exile of St. John Chrysostom. <i>Begin.</i> Յորժամ տանէին չար սպասարդքն . . . , f. 86 ^b .	148.	" "	Iosea 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 Nicaea (Bas. Men. Oct. 12), f. 88 ^b .	150.	" "	Artemius, M. at Antioch (Bas. Men. Oct. 20), f. 96.
131.	"	"	Theodorus of Alexandria, M. (Bas. Men. Sept. 12), f. 88 ^b . (See Dec. 2.)	151.	" "	Andrew the monk, confessor under Constantine Cavallinus, f. 96 ^b .
132.	"	"	Taracus, Probus, and Andronicus, MM. (Bas. Men. Sept. 12), f. 88 ^b .	152.	11 20	Arethas and his companions (Արեթէթեանք) (Bas. Men. Oct. 24), f. 97.
133.	3	12	Carpus, bishop, and Papyrus, deacon, MM. (Bas. Men. Oct. 13), f. 89 ^b .	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 ^b .	154.	13 22	Abercius, bishop of Hierapolis, confessor (Bas. Men. Oct. 22), f. 99 ^b .
135.	"	"	Domnina (MS. Չոմնա), M. under Diocletian (Bas. Men. Oct. 12), f. 89 ^b .	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 ^b .	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 ^b .	157.	16 25	Marcian and Martyrius, notaries, MM. (Bas. Men. Oct. 25), f. 103 ^b .
138.	4	13	Mashtots Vardapet of Cotek (Մասէթ), 9th cent. <i>Begin.</i> Սուրբ վարդապետն Մաշտոց էր ի դաւանէն Առաւելոց . . . , f. 90.	158.	17 26	Demetrius (MS. Չեմէթարիանոս), 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 (Հիպարխիթեանք) (Rom. Men. Dec. 9.—Assem. II. 124), f. 105.
				160.	" "	Bachtisoes (Բաքիսոց), bishop, M. in Persia, f. 105 ^b .
				161.	" "	Domninus, M. at Thessalonica (Bas. Men. Oct. 1), f. 105 ^b .

	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 ^b .	183.	29	7 Paulus, patriarch of Constantinople, confessor (Bas. Men. Nov. 6), f. 120.
163.	"	"	Sukias and his companions, f. 105 ^b . (See Aug. 27.)	184.	30	8 Angels and Archangels (Bas. Men. Nov. 8). <i>Begin.</i> Յաւուրս անանձնի թեան յորում զհուսո ձեռագործս . . . , f. 121 ^b .
164.	18	27	Capitolina and Eroteis (MS. Երոտինէ, Erotine), MM. (Bas. Men. Oct. 27), f. 105 ^b .	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 Člayetzi, in verses, f. 124 ^b .
166.	19	28	Abraham the Anaforet (Bas. Men. Oct. 29), f. 107.	187.	Tre.	1 9 Antoninus of Apamea, M. (Bas. Men. Nov. 9), f. 126.
167.	20	29	Nune (Nina) and Mane, VV., f. 108.	188.	"	" Victor of Italy, M. (Bas. Men. Nov. 11), f. 126 ^b .
168.	21	30	Zenobius, bishop, and Zenobia, his sister, MM. (Bas. Men. Oct. 31), f. 109.	189.	"	" Stephanis, widow, M. (Bas. Men. Nov. 11), f. 126 ^b .
169.	"	"	Athanasia, V. and M. at Rome under Decius (Bas. Men. Oct. 12), f. 110.	190.	"	" Hypatius (MS. Իւպատիոս) of Gangra, M. (Bas. Men. Nov. 14), f. 127.
170.	"	"	John Hosavetsi, hermit in Armenia, f. 110.	191.	2	10 Menas (Սփնաս) the Egyptian, soldier, M. (Bas. Men. Nov. 11), f. 127.
171.	"	"	Lucia (of Rome) and Geminianus (MS. Գեմինիոս), MM. (Bas. Men. Sept. 17), f. 110.	"	"	" Story of Markhas and Cosphar, merchants, f. 127.
172.	22	31	Epimachus of Egypt, M. (Bas. Men. Oct. 30), f. 110.	192.	3	11 John the Almoner (ողորմած), patriarch of Alexandria (Bas. Men. Nov. 12), f. 131.
173.	"	"	Melasippus and his family, MM. at Ancyra (Bas. Men. Nov. 7), f. 110 ^b .	193.	4	12 Miles (Սէլէս), bishop, Eboza (Բուրա), priest, and Soboa (Շեօի), deacon, MM. in Persia (Bas. Men. Nov. 13—Assem. I. 60), f. 132.
174.	"	"	Antoninus the priest, Nicephorus, etc., MM. (Bas. Men. Nov. 13), f. 111.	194.	5	13 John Chrysostom (Bas. Men. Nov. 13). <i>Begin.</i> Սուրբ Յովհաննէս Սոկերեւան էր ազաւ աօրի . . . , f. 133. (See also Sept. 13.)
175.	23	Nov. 1	All Saints, f. 111.	195.	6	14 Gurias, Samonas (Սաղմանաս), and Abibus, MM. (Bas. Men. Nov. 15), f. 135 ^b .
176.	"	"	Cosmas and Damian, of Jerusalem, sons of Theodota (Bas. Men. Nov. 1), f. 111.	196.	7	15 Matthew the Evangelist (Bas. Men. Nov. 16), f. 137.
177.	24	2	Acindynus (MS. Ահինթոս, Acinthus), Pegasius, etc., MM. in Persia (Bas. Men. Nov. 2), f. 113.	197.	8	16 Plato, M. (Bas. Men. Nov. 18), f. 139.
178.	25	3	Aeepsimas and his companions, MM. in Persia (Bas. Men. Nov. 3—Assem. I. 171), f. 114.	198.	"	" Demetrius of Dabudennm (MS. Գոմեաթանոս Բուդեննայի), M. (Bas. Men. Nov. 15), f. 139 ^b .
179.	26	4	Cyriaena (Կիրենա) of Tarsus, M. (Bas. Men. Nov. 1), f. 114 ^b .	199.	"	" Romanus the Monk, and his companion child, MM. (Bas. Men. Nov. 18), f. 139 ^b .
180.	"	"	Matrona of Pamphylia, abbess (Bas. Men. Nov. 8), f. 115.	200.	"	" Obadiah the Prophet (Bas. Men. Nov. 19), f. 140.
181.	27	5	Stephen, bishop of Rome, and his companions, MM. (Bas. Men. Aug. 2), f. 115 ^b .	201.	9	17 Philip the Apostle (Bas. Men. Nov. 14), f. 140.
182.	28	6	Porphyrius the comedian, M. (Bas. Men. Nov. 4), f. 119.			
"	"	"	Martin, bishop of Tours (Bas. Men. Nov. 12), f. 119 ^b .			

Kaghotz. Dec.			Kaghotz. Dec.			
245.	6	14	268.	15	23	Thaddaeus the Apostle, and Sandoukht the Virgin, MM., f. 205 ^b .
246.	7	15	269.	16	24	20,000 Martyrs of Nicomedia (Bas. Men. Dec. 28), f. 208.
247.	8	16	270.	"	"	Story of Chariton (MS. Քաղիստոն) and Mary his wife, f. 208 ^b .
248.	"	"	271.	17	25	David the Prophet (and king), and James, brother of our Lord, f. 209.
249.	"	"	272.	18	26	Stephen, the Protomartyr (Bas. Men. Dec. 27), f. 211.
250.	"	"	273.	"	"	Homily of St. Ephraim the Syrian on the Protomartyr. <i>Begin.</i> Ընդրանիկն ամենայն մարտիրոսաց . . . , f. 211. (Works of St. Ephraim, Venice, 1836, tom. iv, p. 143.)
251.	"	"	274.	19	27	Peter and Paul, Apostles. A panegyric, beginning Վշխաւոր և մեծ առաքեալքն թի . . . , f. 214 ^b .
252.	9	17	275.	20	28	John and James, sons of thunder. A panegyric, beginning Սէրելի աշակերտքն թի Յովհաննէս և Յակոբոս . . . , f. 216.
253.	"	"	276.	21	29	Indus and Domna, MM. (Bas. Men. Dec. 28) f. 218.
254.	"	"	277.	"	"	The Bishop of England (without name), M., f. 218 ^b .
255.	10	18	278.	"	"	John Garnetzi, the monk, a devotional story told by him, f. 218 ^b .
256.	"	"	279.	22	30	Themistocles (Arm. Իլյաւախաւ) and Dioscorides, of Lycia MM. (Bas. Men. Dec. 21), f. 220.
257.	"	"	280.	"	"	Thomas, abbot of the convent Thathlovank in Armenia, f. 220 ^b . (See Sept. 30.)
258.	"	"	281.	23	31	Algar, king of Armenia and Syria, f. 222 ^b .
259.	"	"			Jan.	
260.	"	"	282.	24	1	Basilus of Caesaræa in Cappadocia (Bas. Men. Jan. 1), f. 223 ^b .
261.	11	19	283.	"	"	— his miracles, eight in number, f. 224 ^b .
262.	12	20	284.	25	2	Sylvester I, bishop of Rome (Bas. Men. Jan. 2), f. 228.
263.	13	21	285.	26	3	Gordius, M. at Caesarea in Cappadocia (Bas. Men. Jan. 3), f. 230 ^b .
264.	"	"	286.	"	"	Julianus the physician, and Silvanus, bishop of Emesa, and companions, MM. (Bas. Men. Feb. 6), f. 231. (See also the same article on Jan. 3.)
265.	14	22				This article is repeated from
266.	"	"				
267.	"	"				

Kaghotz. Jan.			Aratz. Jan.			
			306.	3	10	On the 5th day of the Nativity and Epiphany, f. 244 ^b .
287.	27	4	307.	4	11	Peter, surnamed Apselamus (MS. Եսաղիմոս), M. (Bas. Men. Jan. 4), f. 231 ^b .
288.	"	"	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.
289.	28	5	309.	"	"	On the 6th day of the Nativity and Epiphany, f. 246.
			310.	5	12	Meortius (Մեորտիոս), M. (Bas. Men. Jan. 12), f. 247.
290.	"	"	311.	"	"	Theodosius (MS. Թեոդոսիոս) the Coenobiarch (Bas. Men. Jan. 11), f. 247.
291.	29	6	312.	"	"	On the 7th day of the Nativity and Epiphany, f. 247 ^b .
292.	"	"	313.	6	13	Permylus (Քերմիլոս) and Stratonicus, MM. (Bas. Men. Jan. 13), f. 249.
293.	"	"	314.	"	"	On the 8th day of the Nativity and Epiphany—the Circumcision, f. 249 ^b .
294.	30	7	315.	7	14	Nativity of St. John the Precursor—a panegyric, f. 250.
			316.	"	"	Martyrdom of the Monks of Mt. Sinai and Raitho (Րայթո) by the Arab barbarians (Bas. Men. Jan. 14,—Combes, <i>Christi Martyrum lecti Triumphi</i> , p. 58), f. 251.
295.	"	"	317.	"	"	Basilus, M. at Caesarea in Cappadocia (Bas. Men. Jan. 2), f. 252.
296.	"	"	318.	8	15	Peter, patriarch of Alexandria, and Abishalom his deacon (Bas. Men. Nov. 25), f. 252 ^b .
297.	"	"	319.	9	16	John Calybita (Կալիբիտա) (Bas. Men. Jan. 15), f. 254.
298.	"	"	320.	10	17	Antonius the Great, anachoret (Bas. Men. Jan. 17), f. 255.
299.	Aratz.	1	321.	11	18	Theodosius the Great, and his sons and grandsons, emperors, f. 257 ^b .
300.	"	"	322.	12	19	Athanasius and Cyril of Alexandria (Bas. Men. Jan. 18), f. 261.
301.	"	"	323.	13	20	Euphrasia (Եփրասիս) of Nicomedia, V. and M. (Bas. Men. Jan. 19), f. 263.
302.	"	2	324.	"	"	Bassus and his companions (Bas. Men. Jan. 20), f. 263 ^b .
303.	"	"	325.	"	"	Euthymius (MS. Եփեմիոս), abbot, (Bas. Men. Jan. 20), f. 264.
304.	3	10	326.	14	21	Eugenia and her family, of
305.	"	"				

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

Meheki.	Feb.		Meheki.	Feb.	
366.	3	9	Nicephorus, M. under Valerianus (Bas. Men. Feb. 9), f. 291 ^b .		
367.	"	"	Victorinus (Victor, wanting in the Arm. text), Nicephorus, Claudianus, Diodorus (MS. Թէոդորոս), Sarapion (MS. Սարապիոս), and Papias, MM. (Bas. Men. Jan. 31—Assem. II. 60), f. 292.	385.	13 19
368.	4	10	Mary and Martha, sisters, and Lycarion the monk, MM. (Bas. Men. Feb. 8), f. 292 ^b .	386.	14 20
369.	"	"	Blasius (Սլաս), bishop of Sebaste, M. (Bas. Men. Feb. 11), f. 292 ^b .	387.	" "
370.	5	11	Zosimus, bishop of Syraeuse (Bas. Men. Jan. 21), f. 293 ^b .	388.	" "
371.	"	"	Mkhithar Vardapet of Medzoph, a panegyric by Daniel Vardapet. <i>Begin.</i> Ո՞ր զարմանալի և հրաշալի անակիզքն նո՞ճ . . . , f. 293 ^b .	389.	" "
372.	6	12	Mary the Nun, who called herself Marinus (Bas. Men. Feb. 12), f. 297.	390.	15 21
373.	7	13	Martinianus (MS. Մարտիանոս), hermit (Bas. Men. Feb. 13), f. 298 ^b .	391.	16 22
374.	8	14	Presentation of our Lord in the Temple (Bas. Men. Feb. 2). <i>Begin.</i> Իբրև լցան աւուրք սրբու թեան . . . պս է քառասուն օր . . . , f. 301.	392.	" "
375.	9	15	Onesimus, disciple of St. Paul (Bas. Men. Feb. 15), f. 305.	393.	" "
376.	"	"	Asaph [son of Berechiah], the Psalmist, f. 305.	394.	17 23
377.	"	"	Matthias, Apostle (Bas. Men. Aug. 9), f. 305 ^b .	395.	18 24
378.	"	"	Auxentius the hermit (Bas. Men. Feb. 14), f. 305 ^b .	396.	" "
379.	10	16	Judas, the brother of James (Հուդա Հակոբեան), Apostle (Bas. Men. June 19), f. 306.	397.	19 25
380.	"	"	Finding of the relics of Bartholomew the Apostle, f. 306 ^b .	398.	" "
381.	11	17	Theodore the general, called Tyro, M. (Bas. Men. Feb. 17), f. 307 ^b .	399.	" "
382.	12	18	Sadoch, bishop, of Seleucia and Ctesiphon, and his companions, MM. in Persia under Sapor II (Bas. Men. Feb. 20), f. 309 ^b .	400.	20 26
383.	"	"	Alexander of Thessalonica, M. (Bas. Men. Nov. 9), f. 309 ^b .	401.	21 27
384.	"	"	Pamphilus of Caesarea, the	402.	" "
			priest, and his companions (Bas. Men. Feb. 16), f. 310.	403.	22 28
			Mesrob Vardapet (5th cent.), f. 310 ^b .	404.	" "
			Nestor, bishop of Side in Pamphylia (Bas. Men. Feb. 28), f. 312.		
			Alexander, M. in Thrace (Bas. Men. Feb. 25), f. 312.		
			Abdia (Abdas, Աբդիա) of Persia, M. (Bas. Men. Sept. 5), f. 312.		
			Theodotus, bishop of Cyrenia in Cyprus (Bas. Men. Jan. 19), f. 312.		
			James, son of Zebedee, Apostle (Bas. Men. Nov. 15), f. 313.		
			Cornelius the centurion (Bas. Men. Oct. 20), f. 316.		
			Polycarp, bishop of Smyrna, M. (Bas. Men. Feb. 23), f. 316 ^b .		
			Melitena (MS. Մելիտենէ) of Marcianopolis, M. (Bas. Men. Sept. 15), f. 317 ^b .		
			Avag (Աւագ), a modern martyr at Salamast in A.D. 1390. <i>Begin.</i> Աբնեղի և խորթ խնամակցն Աստուծոյ . . . , f. 317 ^b .		
			Finding of the Head of St. John the Baptist at Jerusalem (Bas. Men. Feb. 24), f. 319 ^b .		
			Perpetua and her companions, MM. (Bas. Men. Feb. 2), f. 320.		
			Susanna (Շուշան) V. and M. at Eleutheropolis (Bas. Men. Sept. 20), f. 320 ^b .		
			Bishop of Beneventum (?) (Մեանեղ եպիսկոպոս) and his six deacons, MM., f. 321 ^b .		
			Yazd-buzid (Հիզդիբուզա, Deuseddit), M. in Persia, f. 321 ^b .		
			The Holy Cross of Varag (near Van). <i>Begin.</i> Սինն Սղաշղեայ կայսեր շումայ անուն Պատրնիկէ (Protonice) . . . , f. 322 ^b .		
			Elisacus Vardapet (5th cent.), f. 324.		
			Gregory Narecatsi (10th cent.), f. 325.		
			Charitina (MS. Քարիտինէ), M. (Bas. Men. Oct. 5), f. 326.		
			The story of a woman anchooret [Anastasia] narrated by Abba Daniel (Boll. Mar. 10), f. 326 ^b .		

Meheki. March.			Areg. March.				
405.	23	1	Eudokia of Heliopolis in Phoenicia, M. (Bas. Men. Mar. 1), f. 327 ^b .	427.	2	10	Martyrs of Gothland (Bas. Men. Mar. 26), f. 341 ^b .
406.	24	2	Conon (Աննոն) 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>
409.	"	"	John, bishop, and Jacob, priest, MM. in Persia (Bas. Men. Nov. 1), f. 329 ^b .				Լսէ սբ վարդապետն Տէր Յովանէս Վառնեցի թէ էլ թուականիս մերու մ'ըճ և կա . . . , f. 342.
410.	"	"	Philip the deacon (Bas. Men. Oct. 11), f. 330.	431.	"	"	Sabas the general, M. (Bas. Men. Apr. 25), f. 343.
411.	25	3	Eutropius, Cleonicius, and Basiliscus, MM. (Bas. Men. Mar. 3), f. 330. (There is a special commemoration of St. Basiliscus on May 25.)	432.	4	12	Cotratus, Cyprianus, Dionysius (MSS. Վինէնոս or Վինդինիոս), etc. (Bas. Men. Mar. 10), f. 343.
412.	"	"	Sambat the general (Ապարապետ) and his companions, MM. in Armenia in A. D. 854. <i>Begin.</i> Մնորէն իշխանն հազարացի ջաֆար . . . , f. 330 ^b .	433.	"	"	Pionius the Priest, of Smyrna, M. (Bas. Men. Mar. 11), f. 343 ^b .
413.	26	4	Marcus the hermit (Bas. Men. Mar. 4), f. 331 ^b .	434.	"	"	Ezekiel and Ezra, Prophets, f. 344.
414.	"	"	Macarius of Egypt, the hermit (Bas. Men. Jan. 19), f. 332.	435.	5	13	Gregory I, the Pope, and Peter his disciple (Bas. Men. Mar. 12), f. 344 ^b .
415.	27	5	Conon the hermit, M. (Bas. Men. Mar. 6), f. 333 ^b .	436.	6	14	Sabinus of Hermopolis, M. (Bas. Men. Mar. 13), f. 346 ^b .
416.	28	6	Porphyrius, bishop of Gaza (Bas. Men. Feb. 24), f. 335.		"	"	Cosmas and Damian, of Arabia, and their companions, MM. (Bas. Men. Oct. 17), f. 347 ^a .
417.	"	"	42 Martyrs of Samaria, f. 335 ^b .	437.	7	15	The Three Children, companions of Daniel [and the finding of their relics], (Bas. Men. Dec. 17), f. 347 ^b .
418.	"	"	Gregoris, catholicos of Aghouans, f. 336.	438.	8	16	Fausta of Cyzicus, V. and M. (Bas. Men. Feb. 6), f. 348 ^a .
419.	"	"	Thathoul, Varus, and Thomas, monks, f. 336 ^b . (See Sept. 30.)	439.	"	"	Lazarus, the friend of Christ (Boll. July 29), f. 349 ^b . (See also Jan. 11.)
420.	29	7	Basiliscus, bishop of Chersonesus Taurica, M. (Bas. Men. Mar. 8), f. 336 ^b .	440.	9	17	Alexius (Ալեքսիանոս), the man of God (Bas. Men. Mar. 17), f. 351.
421.	"	"	Hermas (MS. Երմոս), Serapion, and Polyaenus (MS. Պաղեսոս) (Bas. Men. Aug. 18), f. 337.	441.	"	"	Commemoration of the 1st day of the Creation, f. 352.
422.	30	8	Euphrosyna (Եփրոսինէ) called Smaragdus, of Alexandria, V. and M. (Bas. Men. Sept. 25), f. 337 ^b .	442.	10	18	Cyril of Jerusalem (Bas. Men. Jan. 18), f. 354.
423.		9	The Forty Youths of Sebaste (Bas. Men. Mar. 9), f. 339.	443.	"	"	Vanaean Vardapet (d. in A. D. 1252), f. 355.
424.	2	10	Theodosia of Tyre, V. and M. (Bas. Men. Apr. 3), f. 340 ^b .	444.	"	"	Commemoration of the 2nd day of the Creation, f. 356.
425.	"	"	Hesyehius (Հեսիքոս), M. (Bas. Men. May 10), f. 340 ^b .	445.	11	19	John of Jerusalem (Bas. Men. Mar. 30), f. 356 ^b .
426.	"	"	Silvanus the monk—an anecdote from his life, f. 341.	446.	"	"	Commemoration of the 3rd day of the Creation, f. 357 ^b .

	Areg.	March.		Areg.	March.	
447.	12	20	Orentius and his six brothers, MM. (Bas. Men. June 24), f. 359.	467.	21 29	Marcian, Zeno, Alexander, Theodorus, and other 36 MM. in Africa, f. 386.
448.	"	"	Cyprilla (Սուրբիլա) of Cyrene, M. (Bas. Men. July 5), f. 359 ^b .	468.	" "	Gousetazat (Bas. Men. Azat. Apr. 14), the Persian eunuch, M., f. 386 ^b .
449.	"	"	Commemoration of the 4th day of the Creation, f. 360.	469.	" "	Martyrs at Disaphayt (Գեղափայտ) and Astghabloor (Աստղաբլուր), in Armenia, f. 387.
450.	13	21	Jonas and Barachisus (MS. Յովնան and Բարաքիսս), brothers, MM. in Persia (Bas. Men. Mar. 29 — Assem. I. 215), f. 361 ^b .	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 ^b .	472.	23 31	Lucius of Cyrene, M. (Bas. Men. Aug. 21), f. 389 ^b .
453.	14	22	Benedictus the abbot (Boll. Mar. 21), f. 364 ^b .	473.	" "	Hermenigildus (MS. Ermintus), son of the king of the Longobards, Leovigildus (MS. Lighodorus), (Boll. Apr. 13), f. 389 ^b .
454.	"	"	Matrona, M. (Bas. Men. Mar. 28), f. 366 ^b .	474.	" "	The Holy Cross of St. Nune (Nina), the apostle of the Georgians. <i>Begin.</i> Սուրբն Շուշանդուսարվարդանայ էր կինն Վաղգենայ . . . 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> Յորժամ յարեաւ Տոմասն ըստ . . . f. 391 ^b .
456.	15	23	Marcus, bishop of Arethusa, M. (Bas. Men. Mar. 30), f. 369 ^b .			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 ^b .
458.	"	"	Commemoration of the 7th day of the Creation, f. 371.	477.	25 2	Marcus of Athens, the anachoret, f. 395 ^b .
459.	16	24	Abdas (Աբդաս), bishop, and his companions, MM. in Persia (Bas. Men. Mar. 31), f. 372 ^b .	478.	26 3	Apphianus (MS. Ամիրիոս) and his brother Aedesius (MS. Եղիսէոս), MM. (Bas. Men. Apr. 2—Assem. II. 189 and 195), f. 399 ^b .
460.	"	"	The Resurrection of our Lord—a homily by Elisaeus Vardapet, on the resurrection of our Lord. <i>Begin.</i> Աստիսագոյնն Սարիամ Սաղազենացին եկն . . . f. 373 ^b .	479.	" "	Irene (Երինէ), Agape, and Chionia (Չիօնիէ), sisters, MM. (Bas. Men. Apr. 3), f. 400.
461.	17	25	Melchizedek, King of Salem—an apocryphal history on him. <i>Begin.</i> Սաղեմ ընդ քաղաքին Սաղեմայ . . . 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> Արդ յորժամ էջ խաչեալն Աժիգժոխս . . . f. 377 ^b .	481.	27 4	Agathopodes (MS. Աղաթապիոս, MS. Curzon Աղաթաթոս) the deacon and Theodulus the reader, brothers, MM. (Bas. Men. Apr. 4), f. 400 ^b .
463.	18	26	Paul and his sister Juliana, MM. (Bas. Men. Aug. 17, also Mar. 4), f. 379.	482.	" "	Calliopus (MS. Ապիլիոս), M. (Bas. Men. Apr. 7), f. 401.
464.	"	"	Story of the proud young hermit, f. 379 ^b . (Lives of Fathers, ed. Ven. ii. 264–268.)	483.	" "	Pausilippus, M. (Bas. Men. Apr. 8), f. 401 ^b .
465.	19	27	Catharine of Alexandria, V. and M. (Bas. Men. Nov. 25), f. 381 ^b .			
466.	20	28	Vahan of Coghthen (Վասիմնացի), M. in Armenia (A. D. 737), f. 383 ^b .			

	Areg.	April.		Aheki.	April.	
484.	27	4	Badimus (MS. Բաւմնոս), abbot, M. in Persia (Bas. Men. Apr. 9 — Assem. I. 165), f. 401 ^b .	505.	6	13 Paulus the monk—a story of his life, f. 418 ^b .
485.	„	„	The Vision of Ezra the scribe on the state of souls of the just and sinners after death. <i>Begin.</i> Ետես Եզր զպիր զՏրեշտակ Տն և Եհարց փանն արդարոց և մեղաւորաց յորժամ փոխին յաշխարհէս . . . , f. 402.	506.	7	14 A vision of John Vardapet Carnetsi. <i>Begin.</i> Պատմեաց մեղ բարեւեսիլ ճգնաւորն . . . , f. 419.
486.	28	5	Gerasimus (MS. Երասիմոս) the solitary (Bas. Men. Mar. 4), f. 402.	507.	8	15 Ardalion the comedian, M. (Bas. Men. Apr. 17), f. 420 ^b .
487.	„	„	Story of a nun in Thessalonica, f. 403 ^b .	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 ^b .	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 ^b .	511.	„	„ Agapetus I (MS. Ագապիոս), the Pope of Rome, f. 424 ^b .
491.	„	„	Commemoration of a Miracle which happened at Jerusalem in A. D. 1223, f. 407 ^b .	512.	„	„ Anoush (Անուշ ?) of Thessalonica, M. under Maximilianus, f. 425.
492.	1	8	Sahac and Hamazasb, MM. in Armenia (A. D. 786), f. 408.	513.	12	19 Aetherius (MS. Աթերիոս), Basilus, Capeton, etc., bishops of Chersonesus Taurica (Bas. Men. Mar. 8), f. 425.
493.	„	„	Abdjesu (Աբդիշաւ) 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 ^b .	515.	13	20 Simeon Zelotes, Apostle (Bas. Men. May 10), f. 426 ^b .
495.	3	10	Antipas (Անթիպաս) of Pergamum, M. (Bas. Men. Apr. 11), f. 412 ^b .	516.	„	„ Alphaeus, Philadelphus, and Cyrenus and their companions, MM. (Bas. Men. May 10), f. 427.
496.	„	„	George the anachoret, surnamed Limniotes (MS. Ղրմնիկոս) (Bas. Men. Aug. 24), f. 413 ^b .	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 ^b .	518.	„	„ Story of two brothers, hermits, f. 428.
498.	„	„	Story of Peter the Cruel, f. 413 ^b .	519.	15	22 Theodorus of Sicyon, bishop (Bas. Men. Apr. 22), f. 428 ^b .
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 ^b .	521.	„	„ Miracles of St. George, f. 433.
501.	„	„	Simeon (Ben Sabbai), bishop of Persia, and Phusik (Bas. Men. Phasik) 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 ^b .	523.	„	„ Thamar, V. and M. in Armenia (A. D. 1398), f. 435.
503.	6	13	Sabas the Goth, M. (Bas. Men. Apr. 15), f. 418.	524.	„	„ Elizabeth, V. and M. in Armenia (A. D. 1391), f. 436 ^b .
504.	„	„	Leonidas (MS. Լեոնդիոս) and the seven women, MM. (Bas. Men. Apr. 16), f. 418 ^b .	525.	18	25 Mark the Evangelist (Bas. Men. Apr. 25), f. 437 ^b .
				526.	„	„ Story of a Miracle, f. 438 ^b .
				527.	19	26 Basilus, bishop of Amasia (Bas. Men. Apr. 26), f. 439.
				528.	20	27 Maximus and Dadas (MS. Պաւլա , MS. Curzon Պաղա) MM. in Bulgaria (Bas. Men. Apr. 28), f. 440.

	Aheki.	April.		Mareri.	May.	
529.	20	27	Theodorus and Olbianus (MS. Արիանոս , MS. Curzon Արիանոս ?) the deacon, of the town Aphrodision (Ափրոդիսիոս) under Diocletian, f. 441.	551.	1 8	The Sons of Thunder, f. 457 ^b . (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 ^b .
532.	21	28	Pachumius of Egypt, abbot—a story related from him on diabolical apparitions in dreams, f. 441 ^b .	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>Begin.</i> Երկնք մի խորհրդարանս անուխ . . ., f. 442.	555.	" "	Commemoration of Turulius (Տուրուլիոս), bishop, f. 460.
534.	22	29	Batas of Mesopotamia, hermit and M. (Bas. Men. May 1), f. 442 ^b .	556.	3 10	Arsenius the hermit (Bas. Men. May 8), f. 460.
535.	"	"	Pelagia (Պելեգիա) 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 ^b .	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 ^b .
538.	25	2	Codratus of Nicomedia and his companions, MM. (Bas. Men. May 9), f. 447 ^b .	560.	" "	Mocius (Մոկկիմոս) the priest, M. (Bas. Men. May 11), f. 464.
539.	"	"	Hesperus (MS. Եսպերոս) and his wife Zoe and two sons (Bas. Men. May 2), f. 448 ^b .	561.	" "	Isaiah the Prophet (Bas. Men. May 9), f. 464.
540.	"	"	George and Khosrov, MM. in Armenia (9th cent.), f. 449.	562.	6 13	Epiphanus 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 (Գլեքերիկէ), V. and M. (Bas. Men. May 13), f. 466 ^b .
542.	"	"	Galenus (Գալենոս) 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 ^b .	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 ^b .	567.	" "	Myrope of Chios, M. (Bas. Men. July 13), f. 468.
546.	"	"	Justin the Apologist, M. (Bas. Men. June 1), f. 451.	568.	" "	Paulinus, Heraclius, and Benedictinus of Athens, M. (Bas. Men. May 15), f. 468 ^b .
547.	"	"	George the Blind, of Ardjesh in Armenia, f. 451.	569.	" "	John, bishop of Colonia in Armenia Minor (Bas. Men. Dec. 9), f. 468 ^b .
548.	28	5	Irene (Երբնէ), V. and M. (Bas. Men. May 5), f. 452.	570.	9 16	Zachariah the Prophet (Bas. Men. Feb. 8), f. 469 ^b .
549.	29	6	Job the Just (Bas. Men. May 6), f. 454 ^b .	571.	" "	Abdjesu (Աբդյէշաւ) and Abdas (Աբդաս), 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 ^b .	572.	" "	Baetisoos (MS. Բաեթիշաւ , Abdjesu), Simeon, and Isaac, MM. in Persia (Bas. Men. May 15), f. 470 ^b .
				573.	10 17	Finding of the Holy Cross at Jerusalem, f. 471 ^b .

	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 Հայրն Տեր Սահակ էր ի Հոռամնց աշխարհէն Հայ ազգաւ . . . , f. 489.	
575.	11	18	Solochanus (MS. Սողոխոն) and his companions, MM. (Bas. Men. May 17), f. 472 ^b .	595.	22	29	Hermias (MS. Երեմիաս) of Comana, soldier, M. (Bas. Men. May 31), f. 489 ^b .
576.	12	19	Hyacinthus (Հակինթոս), 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 ^b .	597.	"	"	Finding of the relics of Thad-daens the Apostle and St. Santoukht. <i>Begin.</i> Երեղայ մի նծահաճոյ վարուք Աիրակոս . . . , f. 490 ^b .
578.	13	20	Ascalon (MS. Էսկալաս), M. in Egypt (Bas. Men. May 20), f. 475.	598.	24	31	Thecla and Mary, nuns in Persia, MM., f. 492 ^b .
579.	"	"	Yesandoukht (Հեզանդուխտ) of Bethula (Իւլթուլա) in Germanica? (Յերկրին գերմանիկեցոց), M., f. 475.			June.	
580.	"	"	Talelaeus (Թալէլէոս) the physician, M. in Syria (Bas. Men. May 20), f. 475 ^b .	599.	25	1	Peter, Dionysius, Paul, and Andrew, MM. (Bas. Men. May 15), f. 493 ^b .
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 Arzrounik to Sebaste. <i>Begin.</i> Օարթեաւ նծասաստ բարկու թիւն ի վերայ քրիստոնէից, f. 493 ^b .
582.	15	22	Theodotus (MS. Թէոդոթոս) of Ancyra, and his companions (Bas. Men. May 18), f. 478.	601.	26	2	Moses the Aethiopian (Bas. Men. Aug. 28), f. 494 ^b .
583.	"	"	Colluthus (MS. Կոլուլթոս) of Thebais, M. (Bas. Men. May 19), f. 478 ^b .	602.	"	"	Sosipater and Jason, f. 495. (See May 14.)
584.	16	23	John of the Well (Յոսեփ), anachoret, f. 479.	603.	27	3	Lucillianus (MS. Լուկիանոս) and his companions, MM. (Bas. Men. June 3), f. 495 ^b .
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. Թերապոնթէս), bishop of Cyprus, M. (Bas. Men. May 25), f. 485.	606.	29	5	Philemon, f. 497 ^b .
588.	19	26	Simeon Stylites of Antioch, the elder (Bas. Men. May 23), f. 485 ^b .	607.	"	"	Nieander and Marcianus, soldiers, MM. (Bas. Men. June 5), f. 497 ^b .
589.	20	27	Theodora and Didymus of Alexandria, MM. (Bas. Men. May 27), f. 487.	608.	"	"	Cyril (MS. Կիւրէնէոս), bishop of Gortyna in Crete, M. (Bas. Men. June 14), f. 497 ^b . (See also July 12.)
590.	"	"	David and Gourgen, brothers, MM. in Armenia (9th cent.), f. 487 ^b .	609.	30	6	Cyriacus (known in Arm. Liturgy by the name Կիւրէղ = Cyril) bishop of Jerusalem, and Anna his mother, MM. (Bas. Men. Oct. 28—Boll. May 4), f. 498 ^b .
591.	"	"	Ashot I, king of Armenia (9th cent.). <i>Begin.</i> Եւաջին թագաւորն յազգէն Բագրատունեաց Եւոս . . . , f. 488.			Margats.	
592.	21	28	Heliconida of Thessalonica, M. (Bas. Men. May 28), f. 488.	610.	1	7	Hesyehius (MS. Կեսիփոս) 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				

	Margats.	June.		Margats.	June.	
611.	1	7	Sansanna (Սոսանն) and Shushanna (Շուշանն), sisters, of Tauromenium in Sicily, f. 500 ^b .	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.</i> Տավին ԸՃ Լ Լ Լ [Թուսկանին Տայոց այր անն չարարարոյ . . . , f. 519 ^b .
613.	3	9	Alexander and Antonina, MM. (Bas. Men. June 10), f. 503.	636.	18 24	Thais (Տայաս) the prostitute (Boll. Oct. 8), f. 521.
614.	"	"	Pelagia the penitent, of Antioch (Bas. Men. Oct. 8), f. 503 ^b .	637.	19 25	Phebronia, V. and M. (Bas. Men. June 25), f. 521 ^b .
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.</i> Օ սրբազան քահանայական մեր զտէր Օ սրբաբնա տեսեալ նախաչարն սասանայ . . . , f. 523.
616.	"	"	Barbashemius (MS. Բարբաշեմիւս), 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 ^b .
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 ^b .
618.	"	"	Akakios, M. at Miletus (Bas. Men. July 28), f. 505 ^b .	641.	" "	Aristoteles (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 ^b .	642.	22 28	Eustochius (Եւստոքէոս) the priest, his son Olbianus, etc. (Bas. Men. June 23), f. 524 ^b .
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 Nicaea, 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	Eustachius, companion of St. Andrew the Apostle, f. 507 ^b .	645.	25 1	July. Cosmas and Damian, MM. at Rome (Bas. Men. July 1), f. 528 ^b .
623.	"	"	Aquilina of Bibliopolis in Palestine, M. (Bas. Men. June 13), f. 508.	646.	" "	Quintus (Կլլինդոս), of Phrygia, M. (Boll. July 2), f. 529.
624.	9	15	Theophanes of Antioch, recluse, and Pansemna, the penitent (Boll. June 10), f. 508 ^b .	647.	26 2	Finding of the box of the B. V. Mary (Bas. Men. July 2), f. 529 ^b .
625.	10	16	Cyriacus (Կիրիակէ) and his sister Parascue (Սարգսիմ), f. 509.	648.	27 3	Bianorus and Silvanus of Pisidia, MM. (Bas. Men. July 9), f. 530 ^b .
626.	11	17	Elisha the Prophet (Bas. Men. June 14), f. 510 ^b .	649.	" "	Khosrov of Gantzac in Aghouania, M. <i>Begin.</i> Սուրբ վկայի թի Ստարուլ էր ի Ղանջա քաղաքէ Աղուանից . . . , f. 531.
627.	12	18	Dulas of Zephyra (MS. Օ Էն Լ Գ) in Cilicia, M. (Bas. Men. June 15), f. 513.	650.	28 4	Eusignius (MS. Սիցնիոս) of Antioch, M. (Bas. Men. Aug. 5), f. 531 ^b .
628.	"	"	Bonifacius (MS. Սոնիֆաստոս) of Rome, M. at Tarsus (Boll. May 14), f. 513.	651.	" "	Babylas, bishop of Antioch, and his 84 disciples, MM., f. 532.
629.	13	19	Joseph of Devin, M. in Armenia (A.D. 1170), f. 514.	652.	29 5	Hyacinthus of Caesarea in Cappadoeia, M. (Bas. Men. July 3), f. 532 ^b .
630.	14	20	Manuel (MS. Samuel), Sabel (MS. Thomas), and Ismael (Bas. Men. June 17), f. 515.			
631.	"	"	Zosimus, soldier, M. (Bas. Men. June 19), f. 515 ^b .			
632.	15	21	Julianus of Egypt, and his companions, MM. (Bas. Men. June 21), f. 515 ^b .			
633.	16	22	Theodorus or Thoros (Թորոս), Armenian monk of Sebaste, M., f. 517.			

Margats. July.			Hrotits. July.		
653.	29	5 Astius, bishop of Durazzo (MS. Վրաբրդ) (Bas. Men. July 6), f. 533.			Lybia (Bas. Men. July 4), f. 551 ^b .
654.	30	6 Procopius of Jerusalem, and his companions, MM. (Bas. Men. July 8—Assem. II. 169), f. 533.	675.	15 21	Simeon Salus (Մղրուաշ), and John, hermit of Edessa (Bas. Men. July 21), f. 552 ^b .
Hrotits.			676.	16 22	Golindueh (Գոլինդուխ), called Mary, V. and M. (Bas. Men. July 12), f. 554 ^b .
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 ^b .
658.	" "	45 Martyrs of Nicopolis (Bas. Men. July 10—Assem. II. 159), f. 537 ^b .	680.	18 24	Christina (MS. Վրխստոնէ) of Tarsus, V. and M. (Bas. Men. July 24), f. 556 ^b .
659.	4	10 Serapion of Macedonia, M. (Bas. Men. July 13), f. 538 ^b .	681.	" "	Olympias of Constantinople, the widow (Bas. Men. July 25), f. 557.
660.	" "	Proclus and Hilarius (Իլարիոն), MM. (Bas. Men. July 12), f. 538 ^b .	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 ^b .
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? (Արեստիս) of Tyana, the physician, M. under Diocletian, f. 541.	685.	20 26	Hermolaus (Երմոլայոս) 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.	" "	Melkiset and Carapet, MM. in Armenia (A.D. 1403). <i>Begin.</i> Օհրամանս անային զոր ասոց Տէրն . . , f. 541 ^b .	687.	" "	Apollonius of Iconium, M. (Bas. Men. July 9), f. 559 ^b .
666.	7	13 Abdalnessiah (Աբղմեսէ), M., f. 542 ^b .	688.	" "	Theodota and her three sons, M. in Nicaca (Bas. Men. Dec. 22), f. 559 ^b .
667.	8	14 Pancratius (Քաղաբատ), bishop of Tauromenium (Bas. Men. Feb. 9), f. 544.	689.	22 28	Goharine and his three brothers (Գոհարինեանք), MM. in Sebaste (12th cent.), f. 560.
668.	9	15 Cyrius (Կիրակոս) 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 Paternuthius, 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.	" "	Cindaus (MS. Կինդոս) 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 ^b .
672.	13	19 Dios of Constantinople, abbot (Bas. Men. July 19), f. 551.	694.	26 1	The Maccabees: Eleazar the Aged, Shamuni and her three sons (Bas. Men. Aug. 1), f. 564 ^b .
673.	" "	Eustathius of Ancyra, soldier, M. (Bas. Men. July 28), f. 551 ^b .	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			

	Hrotits.	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.
	Aveliats.		
699.	1	5	Transfiguration of our Lord (Bas. Men. Aug. 6). <i>Begin.</i> Աւանդապահք խորհրդոյն թի որոց հաւատացաւ կարգ և կրօնք եկեղեցւոյ . . . , f. 570 ^b .
700.	2	6	Vardan the General, and his companions, MM. in Armenia (5th cent.), f. 571 ^b .
701.	3	7	Domctius (MS. Պոմեստիանոս), hermit in Syria (Bas. Men. Oct. 4), f. 574 ^b .
702.	„	„	Marinus of Anazarba, M. (Bas. Men. Aug. 8), f. 575.
703.	4	8	Gregoris II, Gregoris III, and Nerses IV, Catholici of the Armenians (11th and 12th cent.), f. 575 ^b .
704.	5	9	Antoninus of Alexandria, M. (Bas. Men. Aug. 8), f. 577 ^b .
705.	„	„	Myron, bishop of Crete (Bas. Men. Aug. 8), f. 577 ^b .
706.	6	10	Story of Josaphat and Barlaam, ff. 578 ^b -589 ^b .—This ends with the following (17th cent.?) memorandum of the translator: Օրը և ես Ասատ մեղաւոր ծառայս Աստուծոյ բաղում աշխատութեամբ և ջանիւ փոքր ի շատէ ծայրաքաղ արարեալ թարգմանեցի զայս ի հայ բարբառ, ձեռամբ իշխանի միոյ պատուաւորի, 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.'

This MS. was bequeathed in 1713 by Archbishop Marsh, whose autograph, with the date 1690 and the words 'Ex Dono D. fl. G.' (the ff doubtless standing as usual for P), 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. o. 2—Pseudo-Prochoros, etc., A. D. 1324.

Oriental glazed brown paper. Size, 7 x 5 in. Text, 5³/₈ x 3⁵/₈ in., of 19 lines to the page. Pp. 353. Writing, bologgir 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 Պրոխորոս (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 ի ծով և լերին. և ապա եկեալ նաւ մի յեղիպտոսէ, 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 inedited Armenian translation is referred to.
2. The Apocalypse. Յայտնութիւն տն Յոհաննու Աւետարանչի, f. 105^b.
3. Life of John of the Well (Յովհաննէս Վրեցի). *Begin.* Կին ոմն քնասէր որում անուն էր Յուղիա, etc., f. 140^b. (Cf. Lives of Fathers, ed. Venice, 1855, I. 113-125.)
4. Life of John the Calybite—wanting the last leaf. *Begin.* Յամն ժամանակաց թաղաւորութեանն Արկադէոսի, 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.* Այր ոմն էր ի Հոռմայեցոց քաղաքին մեծատուն յոյժ և անուն նորա Ռիիմիանոս և լուաւ անձ աղօթից, և յղացաւ կին նորա . . . , I. 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.* Ղառազայթ արբիաւհրաշ և անպարագրելի, etc., f. 184.
7. Ioannes Vardapet Erzenkatzi (13th cent.): Metrical discourse on the human nature, and praises to the Creator, composed in popular Armenian. Յոյանիսի վարդապետի եղնկացոյց ասացեալ բանք չափաւորականք ի խրատ մարդկային ընութեա, և գովութի արարողին ի մարդկայնոցն ներբողական ձայնիւ : The first two verses run thus :
 Այրհնեալ Այն անունն ու միշտ կենդանոյն,
 Իր երես խելք ու միտք ու խաւք մարդոյն : f. 221.
8. The Catholicos Zakaria (10th cent.): Sermon on the Passion of our Lord, delivered on Good Friday. *Begin.* Երէկ զմեծի և զհրաշչափառ հինգ շաբաթուն, etc., f. 229^b.

9. The same: Sermon on the Burial of our Lord, delivered on the Great Saturday. *Begin.* **Յերիկեան ի գնացելունն ժամու առուրն զվեցերորդ առուր**, 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.* **Յուժեատան ամի մեծին Տրդատայ նստաւ**, etc., f. 287^b. (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 զնէր նմա Մեարոզ աշակերտ իւր որ անուանեցաւ Սաշոց**, etc.
11. Aristotle's letter to Alexander on Virtue. *Begin.* **Գովելի են գեղեցիկքն և պարսակելի գարշելիքն**, 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^b, 46^b, 53^b, 73, 80^b, 85^b, 96, 105, 184, 220^b, 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 (*գպիր*), 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 four pages 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 $4 \times 2\frac{3}{4}$ in. Binding, white vellum, with 2 clasps.

A pocket-book consisting of an irregular compilation, by different writers, of unconnected articles, either in bolorgir or in otergir. The original nucleus of it (ff. 42-62) is in a more regular bolorgir 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 (*փիրզատէ*) of Persia, whose name is inserted at the end of the original writing, on f. 62^b. 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.* **Հաւատամք ի մի ան**, f. 50^b.
3. **Տէր ամենակալ**, f. 53^b.
4. **Որդի Այ կենդանուց**, f. 58.
5. A magical prayer for preservation. *Begin.* **Եւ ես ամենայն ժամ զայս ասեմ**, etc., f. 59^b.
6. Prayer for the intercession of the Holy Cross. *Begin.* **Բարեխօսութեամբ նբ և անձային նշանի**, etc., ff. 60^b-62^b.

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 notergir:

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^b-11.
9. The Song of the Pilgrim, of which the first verse is: **Ղարբին կեանքն է լալու**, 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^b-90.
13. Incantations, ff. 90-93.

By some other hand in bolorgir:

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^b, 'Aleppo 15 March 1051 Arm.' (1602 A. D.); and on f. 3, 'Paris 15 March 1056 Arm.' (1607 A. D.).

On f. 1^a, at top, is written the name *Mortara S^o Croce*, and in the middle of the page an Arabic note followed by the words *Emptus à Roberto Ely 1612 Aprilis xvij^o*. On f. 1^b we find the name *Lewis owen* and another Arabic note, followed by the partly obliterated words *Alexander Hope de Prouvincia de Sa=Lopia, Angliæ*.—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 ft. 11 in. by 3 in. in width. Writing, notergir.

In old Armenian bibliography, this sort of roll is named Պահպանակ, 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 խոստովանիմ*, etc., by Nerses Clavetsi, 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. *Begin. Թաղաւոր Հզոր ապաւեն ծարաւելոց*, etc. Followed by a piece of 4 verses, beginning with *Չար իշխանքն 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. *Begin. Բարեխօսութիւն նր անձնին* :
 - b. Portrait of a king (St. Theodosius?), followed by a prayer for kings. *Begin. Տուր տր թագաւորաց հաշտութիւն*, etc.
 - c. Picture of a ship containing St. Phocas, the Bishop, protector of seamen, and another person, followed by a prayer to the Saint. *Begin. Այն փոկաս եպիսկոպոս*, 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: *Պայր զհան յորդանան և բերէր ծառ մի զեղեցիկ*, etc.
4. 'Prayer to the patriarch Abraham,' consisting of a paragraph referring to Gen. xxii. *Եւէաս Մորրհամ զորդին իւր զ Խասհակ*, 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. *Begin. Հոգի Մ.Յ սրբեա զիս*, 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. *Begin. Ընտկեղեն Մ.Ճ 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. *Begin. Երջանիկ մեծ զաւրական քի*, etc. In 14 strophes, the initials of which form the words *Եկ մեծի վկայիս կհ*. 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, *Որդի Մ.Յ կենդանոց*, 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. *Begin. Մ.Ճ յաւիտեանկան որ իջեր ի ստորին կողմն*, etc.

This phylactery was possessed by a certain Agham (Աղամ), 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 յերկինս ես սրբ եղեցի մաթոսն անուն քո. Վրեցաւ թղին նձձիլին ամէն.* ' '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 $\frac{5}{8}$.

Size, 10 $\frac{1}{4}$ × 7 $\frac{3}{4}$ in. Ff. iv-12. Written in notergir, by the Rev. Iacob (James) Grigorentz, 8 Jan. 167 $\frac{5}{8}$, at the request of Thomas Mareshall, as stated on f. 9^b. Binding of 19th cent.

Contents:—

1. Formulas of the confession and absolution of a penitent. *Begin.* Մեղայ ամենասուրբ երրորդու թեան հօր, etc., f. 1^b.
2. A short note on St. Gregory the Illuminator, f. 2^b.
3. Nicene Creed, in the translation of Armenian Roman Catholics, f. 3.
4. Canticle for the Epiphany. *Begin.* Աղջոյն ընդ թեղ 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^b.
7. Litany of All Saints, after the Latin Church, f. 5.
8. Prayer of St. Thomas Aquinas. *Begin.* Արաւիչս բոլորից, անհաս և անպատում . . . , f. 8^b.
9. Prayer in verse on the Passion of our Lord. *Begin.* Ամենահրաշ աէր երկնային, Աստուած և աէր բանդ անմարմին, f. 9.
10. Note of the writer, f. 9^b.

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 × 6 $\frac{7}{8}$ in. Text, 7 $\frac{3}{4}$ × 4 $\frac{5}{8}$, in 2 cols. of 27 lines each. Ff. 186 (ff. 1^a, ^b, 95^b, 99^b—105^b, 183 and 184 are blank). It contains two pieces by different hands, both incorrect: the former part, extending to f. 99, is written in noter-gir; the latter, consisting of 76 ff., is in bolorgir. 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 (Պիլրբ դատաստանաց Սիթիթարայ),—composed in 1184 A.D. in Khatchens, North Armenia. No title.
 - a. List of chapters of prolegomena, f. 1^c.
 - b. Prolegomena of the code, f. 1^c, verso.
 - c. List of chapters of the code, f. 13^b.
 - 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.

e. 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. Մովսէս վարդապետ Երզնկացի. Հաւարումն համառաւտ Սեկնութեան սրբոյ Պատարագի, զոր յառաջագոյն արարեալ սրբոյ լուսաւոր Հարց. A catena of commentary on the Armenian Liturgy, collected by Moses Vardapet Erzenkatzi. *Begin.* Ա՛ճ որ մեծն է ողորմութեամբ, անսկիզբն . . . , f. 106. *Ends* (fol. 181^b) with the subscription of the author, in 742 Arm. = 1293 A.D.

On f. 182, Arakel Baberdatzzi 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 Ekhdiair and Thourvanda. The copyist, a pupil of Martiros Hizantzi, 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 Iuris 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 manuscriptorum Angliæ et Hiberniæ.'

36

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

Oriental glazed paper. Size, 6 $\frac{1}{2}$ × 4 $\frac{7}{8}$ in. Text, 4 $\frac{3}{8}$ × 2 $\frac{5}{8}$ in. 20 lines in a page. Writing, bolorgir 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°.

1. The scriptural elegy. *Begin.* Յիսուս որդի Տաւր միածին, f. 9. (Ed. Ven. pp. 9-166.)
2. Profession of faith, Իան հաւատոյ. *Begin.* Խոստովանիմ եմ ըզՏայր, f. 100^b. (Ed. Ven. pp. 169-227.)
3. Moral maxims, in alphabetical stanzas. *Begin.* Այբն Աստուծոյ զբեզ մերձակայ, f. 138. (Ed. Ven. pp. 326-340.)
4. Profession of faith, in alphabetical quatrains. *Begin.* Այբն անսկիզբն ասէ զԱ՛ծ, f. 145^b. (Ed. Ven. pp. 313-320.)
5. Moral precepts to schoolboys, in alphabetical quatrains. *Begin.* Այբն առաջին ըզբեզ սղայ, f. 149^b. (Ed. Ven. pp. 341-350.)
6. Alphabetical subscription to the copy of the Proverbs of Solomon made by the same author. *Begin.* Աստուածեղէն հոգւովն ի սմա, f. 153^b. (Ed. Ven. pp. 356-361.)
7. On Solomon. *Begin.* Սա մարգարէ աստուածաբան, f. 157^b. (Ed. Ven. pp. 351-355.)
8. On heaven and its order. *Begin.* Խմեղական գոլով բնութիւն և սկզբնական, f. 159. (Ed. Ven. pp. 281-302.)
9. A metrical panegyric on Nerses Clayetzi, by Nerses of Lambron. *Begin.* Շարժեալ ստիպէ հարկ տէրունի, f. 168. (Ed. St. Petersburg., 1788.)
10. Penitential hymn, alphabetically arranged, by Nerses Clayetzi. *Begin.* Աշխարհ ամենայն, f. 192.
11. Supplicatory morning hymn, alphabetically arranged, by the same. *Begin.* Ասաւս լուսոյ, f. 193^b.
12. Supplicatory verses to the Holy Trinity, alphabetically arranged, by the same. Նորին Տն Ներսեսի ասացեալ
Begin. Աստուած անեղ անհասական
Տայր զըթութեանց ինձ ողորմեա... , f. 195^b.
13. Moral precepts to young monks, in alphabetical order, by the same. *Begin.* Ամենայնի սկիզբն ես եմ; f. 196^b. Wanting all after the half stanza which begins with the letter Տ.
14. An astronomical and meteorological treatise in verse, f. 203. Wanting the beginning. It commences with the verses of the chapter on the winds:—

Ազդիւաւզ հողմն բարի
Արև անձրև ի միասին, . . .

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^a, then six missing leaves, then 204^b, 205^b-206^b, 203^b, 204^a.

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

Եր փառք զբախտին անպատմելի
Չըբնաղատես և սրխրալի.

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:—Խայտ աւճնն եւ ծառն էր նոցայ չար եււ ցանկոռութիւնն որ ի նմայ կայրր պեղըը. Cf. ed. Constantinople, 1721.

16. Alphabetical verses in praise of and addressed to the Virgin, by the same(?). *Begin.* Այբէն մինչ ի Վէն գովես դու յինէն. f. 312^b.

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 manuseriptorum Angliæ et Hiberniæ.'

37

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

Oriental glazed paper. Size, 6¼ × 4 in. Text, 4½ × 2⅝ in. 15 lines in a page. Ff. 208. Writing, notergir 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, Իան հաւատոյ, 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^b, 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 Etehmiazzin to receive absolution from the Catholicos 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 manuscriptorum Angliæ et Hiberniæ.'

38

MS. Canonici Or. 131—Ethical legends and fables, A. D. 1697.

Turkish glazed paper. Size, 8 $\frac{3}{8}$ × 6 $\frac{1}{8}$ in. Text, 5 $\frac{1}{4}$ × 3 $\frac{1}{2}$ in. 17 lines in a page. Ff. 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 Khiear the philosopher¹. *Պատմութիւն և խօսք խիկարայ իմաստասիրի*. Published at Constantinople in an Armenian volume entitled 'History of the town of copper,' 1720, pp. 71-106.

a. The history. *Begin. Համին Սենաքարիմայ արքային Ասորեստանեաց և ի Աինուէ, ևս խիկար . . .*, f. 1.

b. The maxims (190) that Khiear gave to his nephew Nathan. *Begin. Որդեակ, և թէ լսես ըան ի դրան արքունի . . .*, f. 3.

c. Other maxims (20) to the same. *Begin. Որդի Աթան, որ ընդ ականջն ոչ լսէ . . .*, f. 34.

II. History of the seven sages. *Պատմութիւն ևօթն իմաստասիրաց*. *Begin. Այր ոմն փառաւոր որու՛մ անուն էր փոնցիան . . .*, 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), (*Վիրք Առասպելաբանութեան, որ ասի Աղուեսարիք*). *Begin. Թագաւոր մի կալմեաց սեղան 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 *Աղուաւ մի պանիր ունէր ի բերանն . . .*, f. 172^b. 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 Etehmiazzin, 1698.

IV. History of Barlaam and Josaphat (*Տաղ Հովասափայ թագաւորի, որդւոյ թագաւորին Հնդկաց Արեւերայ*), in verse, by Arakel Vardapet Baghishetzi. *Begin. Հորժամ Հայրն երկնաւոր յերկիր Հաճեցաւ*, 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 Հարիւրն է,
Ու թսուն երեք ի նոյն յարաբարդեալ է,
Ոտնաչափ շինեցաւ այս Առաքելէ,
Սարգսպետ կոչեցեալ բաղնջեցիէ. (f. 241^b).

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

On ff. 22^b, 147^b, 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 Shosh (i. e. Ispahan, or New Julpha), 'during the reign of Shah Hussein, and the first year of the patriarchate of Stephanos'—an intruder—in Etehmiazzin¹.

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

39

MS. Thurston, etc., 17—Eulogy of Britain, 167 $\frac{1}{2}$.

Paper. Size, 9 $\frac{1}{8}$ × 7 in. Text, 7 × 4 $\frac{1}{2}$ in. 18 lines in a page. Ff. 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^b:—'Reveren-

¹ The name and personification of Khiear are taken from Acheicharos or Achiacharos, who appears in the Book of Tobit (I. 21, 22) as a nephew of Tobit.

¹ 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 Gregoriis Natione Armeni et Armenorum Presbyteri Elogium Britanniae, et Gratiarum Actio pro acceptis ab Academia Oxoniensi Beneficiis, Carmine Armenico. Feb. 7. 1674.' These verses were published in 1875 at Venice (San Lazaro), 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, $9 \times 5\frac{3}{4}$ in. Text, $6 \times 3\frac{3}{4}$ in. In two columns, of 23 lines each. Ff. ii + '391,' there being two 93's. Writing, distinct and uniform notergir of 17th cent. On f. 3^b 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, 'ՆԵՐՍԻՍ ԻՍ ԿՊՊՏ,' '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^b.
2. Encyclical letter (Թուղթ ընդհանրական) 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, *Sti Nerses Clajensis Opera*, Ven. 1833, i. pp. 92-210.)
3. Chapters 7-9 of the Letter of Gregory III, f. 76^b. See the 9th article below.
4. Letter of the catholicos Gregory II, Vcayaser (Martyrophilus), to the Armenians, in which he exhorts them to hold fast their computation of Easter (in 1102). *Title*: Արդյն Գրեգորի Հայոց վերադիտողի Ա կայսարի Բան յորդորական վան մերթման զասկին. *Begin*. Ի թուականութեան Հայոց չլա (read չճա) Ի սուրբ զասկէն մուրեկցան մ աղբ չաւասացելոց, և Հայր և Ասորիք միայն մնացին . . . , f. 89^b. 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*: Կարգաւորութիւն նը և ուղղափառ Հայաստանեայց եկեղեցւոյ որով յամուծանէ զՏեքնածողըն. *Begin*. Սուրբն Առաւորիչ Գրեգորիոս Հայաստանեայց զոր ինչ եգիտ կարգ և կանոնադրութիւնս . . . , f. 91^b.
6. A warning against eating unclean meat. *Title*: Պատճէն որով զորովայնամուլ արբեցաւըն յամուծ աննէս. *Begin*. Արք ծառային որովայնի և հակառակ են նձեղէն զրոց . . . , f. 92.
7. Chapters 4-6 of the Letter of Gregory III, f. 93^b. See the 9th article below.
8. Table of contents of the remainder of this volume, f. 98^b.
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*. Ար թէպէտ և աէրունական հրամանն յորդորէ . . . , 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 Tarsus, to Yousie (= Hesyehios) the hermit in Antioch. *Title*: Թուղթ Ներսեսի արքեպիսկոպիտի Արեւելեաց Տարսոնի. Պատասխանի հուսկան արքեպիտան ճգնաւորի Ի մեծն Անտիոք. յորում Լուծանէ զհարցումն կղերկոսացն Անտիոքու, և վն որ Ի Հայր նձային շնորհի ճշմարտութե Ի վր քահանայական կարգի, etc. *Begin*. Գիրքոյդ պատուականութեանդ . . . , f. 127^b. A defence of the validity of the orders of the Armenian church, which the clergy of Antioch had put in question. Published in the Ճոարաղ (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 Ներսեսի արքեպիտոսի Արեւելեաց, յորում չոյաւ զն սպանութեամբ Ի թիկէն Հայոց մեծաց Աննէ Ի Առասանդնուպոլիս: Հարցումն պատրիարքի և պիսի Արեւսի. *Begin*. Կրեւ յառաջեայ նրն Ներսես առաջն թագաւորին հունաց . . . , f. 139^b.

12. Discourse of Nerses Shnorhali, catholicos, at his consecration by his brother Gregory III, on Palm Sunday (in the year 1166), f. 145^b. (*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.* Օգուարթուն և զարիազոյն հովուապետ . . . , 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^b. (*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^b. (*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 խնդրոյ միաբանութեան, etc., ff. 161-239^b. (*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. (*Anc. fonds* 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.* Սարգարէն Վառիթ յանային երգս, 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 հաւատոյ խոստովանութեան Հայաստանեայց եկեղեցւոյ, etc. *Begin.* Բանիւք դուզնաբեայ իմն . . . Խոստովանիմք զամենաճր երրորդութի, etc., f. 163^b. (Ed. St. Petersburg, pp. 82-100; Cappelletti, i. pp. 173-194; Dulaurier, *Histoire, dogmes, etc., de l'église arm. orientale*, Paris, 1855.)

c. Letter of the Emp. Manuel to Gregory III, in Sept. of the 15th indiction (1166). *Begin.* Սանուէլ

ճիրանածնունդ . . . Պարտ է ամենեցուն, etc., f. 180. (Ed. St. Petersburg, pp. 101-102.)

d. Reply of Nerses IV Shnorhali, catholicos.

Begin. Վնասպակեալ ինքնակալ . . . Վեր պատուական հրասանի, etc., f. 182^b. (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.* Թէպէտ աղբատութի մտաց . . . Խոստովանիմք որպէս ուսաք ի հարցն սրբոց, etc., f. 192^b. (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:* Թուղթ պատրիարքին Խոստանդնուպոլսի առ Վրիգոր կաթողիկոս Հայոց համանայնութի մամ ժողովոյն Հոռոմոց: Եւս Վրիգոր որ զկնի Տն Վերսեփ յաջորգեաց. *Begin.* Սիրայէլ ողորմութիւն Լ՛յ արքեպն Խոստանդնուպաւլի Վոր Հոռոմոյ և տիեզերական պատրիարք . . . Օրանս քո նր բազում անդամ լուսաք, etc., ff. 215-219. The letter, wanting in the edition of St. Petersburg, concludes with the subscription of Synodal 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.* Վիւ զաւրացեալ . . . Հաւատամք ի մի ն՛ծ հայր ամենակալ, բոլորիցս արարիչ, 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 մծի եկեղեցւոյ . . . Ընկալաք զնաժակ խաղաղութեան, etc., f. 231-238. (Ed. St. Petersburg, pp. 169-175.)

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

17. Reply of Nerses Shnorhali to Isaac, a Syrian vardapet of Melitene, in Lesser Armenia. *Begin.* Ի զգալի զխաւորութիւն զբաւորական, f. 240^b. (*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. 186-189;

- 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^b. (*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*: *Եսայայ վարդապետի վասն մոլորման զասկին*, i.e. On the aberration of Easter Day, by Esayi vardapet. But the right title occurs in the running title at the foot of the pages: *Եսայեսայ վարդապետի զրեալ պատասխանի կաթողիկոսին և թագաւորին, or Պատասխանի թղթոյն Սոյ, etc.* A long extract dealing particularly with the question of the unmixed chalice. *Begin*. *Եւարդ նր Տաւրս այսօրիկ բանք և այսպիսի սպանալիք . . .*, f. 258.
22. On the council of Ephesus. *Title*: *Ս Ե Եփեսոսի երկրորդ ժողովոյն*. *Begin*. *Երկրորդ ժողովն Եփեսոսի վասն փլախանոսի և վասն Եւափրի եղև զի միմանց հակառակ . . .*, f. 271^b.
23. On the council of Chalcedon. *Title*: *Յաղագս Վրացիկոսնի ժողովոյն*. *Begin*. *Ժողովն Վրացիկոսնի շինելով շարասէս ի վն հիման Կեսաորի . . .*, f. 273.
24. On the two natures of Christ. *Title*: *Եւոլուստ առ այս*. *Begin*. *Հարցից քրեղ որ երկու բնութիւն սահմանես ի քն երկու բնութի երկրպագելիս թէ ոչ*, f. 275^b. An extract. The last three articles are a vindication of the doctrine of a single nature in Jesus Christ.
25. On the unmixed chalice. *Title*: *Ընդդէմ այնոցիկ որ ընդդէմ բաժակին մոլին*. *Begin*. *Բաժակն օրհնութեան զոր օրհնեմք ասէ առաքեալ*, f. 277. An extract.
26. On the same subject, written in 1309 A.D. *Title*: *Ընդդէմնաբնութիւն սակս ջրոյն խառնման ի նր խորհուրդն ի թիփա հայոց ՉՕՎ (= 1309)*. *Begin*. *Որպիք մարդկան մինչև յերէր էր խառսիրար . . . և ես զնոցայն արեւ-*
- րելով վերաձայնեցի . . .*, f. 284^b. 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*: *Յաղագս միաւորութեւ և բնութեւ եւ զիմի և անձնաւորութեւ*. *Begin*. *Միաւորութիւն է ստոյգ և ճշմարիտ . . .*, f. 287^b. An extract.
28. Letter from Stephanos Siunetsi, the philosopher, to Germanus I, patriarch of Constantinople, being a reply to his well-known Letter to the Armenians in defence of the council of Chalcedon. *Begin*. *Յողնապատի հռչակելի փառաւորութեամբ . . . Օքնի խաղաղութիւն արեւելով . . .*, f. 293^b. The final interpolation, an invective against the Greeks, is not in this copy.
29. Letter from Moses vardapet Erzeneatzi, being an answer to Gregory the priest at Trebizond, who was an adherent of the Greek church. *Title*: *Մոսես սի վարդապետի Եղնկացւոյ զրեալ պատասխանի ի Տրապիզոն առ հասուածեալ երէցն Գրիգոր*. *Begin*. *Ընաւից բարեաց պարգևատուն զճշմարտութիւն միշտ աւետարանէ . . .*, f. 312. The writer quotes a passage of some extent from the Commentary on the Breviary by Khosrov Antzevatsi, which the copyist treats as a separate article (f. 320^b). 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 vartabed. *Begin*. *Վրնապատեալ նր թագաւորի . . . Յառաքեալ զրոյր քոյ զրոյն հրամանոյ . . .*, f. 331^b. (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 unmixed 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 զժոխոց ի լսելի մարդկան . . . , 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^b. *Title:* Սոփէս խորենացի զշար թագաւորացն Հայոց այսպէս կարդէ. Յարեթ որդի Նոյի . . . , f. 360^b.
34. A stanza of 26 lines, without title. The first line is Սարգաթէից սա սերմանումն, f. 366. It is an aerostic, including the name of a Moses (ՍՄՍՄՍՄՍՄ Լ; ՍՄ).
35. On the independence of the Armenian Patriarchate, and on the possessions of the Armenians in the Holy Land, etc., by Vanaean vardapet. *Title:* Անական վարդապետի ասացեալ խան հաւատալի. *Begin.* Անսաբուղն սուրբ աւետարանն . . . , f. 366.
36. Some ritualistic notices, by the same. *Title:* Ելլ բան Անական վարդապետի գրեալ. *Begin.* Օհնէ ճրագալուցին լուծումն, f. 369. *Title:* Յաղագս աստիճանաց եկեղեցւոյ թէ ո՞ր երևեցոյց Վն, f. 369^b.
37. The number of verses in both Testaments, by Anania Shiracatzi, the mathematician (7th cent.). *Title:* Ընանիայի Շիրակունւոյ համարողի թիւք որչափութեան տանց հին կտակ. *Begin.* Վիր Սոփեսի աւրէնադրի. Օմնորոցն տունք են դէ՛յէ . . . , f. 371.
38. The names and colours of precious stones [by the same]. *Title:* Ընուանք ականց և դունաւորութիւնք նոյն. *Begin.* Օմրութա, կանաչ է և լուսաւոր: Սարգիոն, շիկադոյն արիւնատեսիլ . . . , f. 372^b.
39. On weights and measures, by the same. *Title:* Ընանիայ Շիրակունւոյ համարողի Յաղագս կշոց և կշորդաց. *Begin.* Յաղագս ասարիոնի, լեբտոնի և զանկի, f. 374.
40. Arithmetical problems, by the same. *Title:* Ընանիայի Շիրակունւոյ Յաղագս կատարման համարողութեան և կերպից հարցման. *Begin.* Օամենայն ասացի մասունս թէպէտ և սակաւ ի բողմաց, եթէ . . . Հարցումն ն. Լյսպէս լուայ ի հարե իմն, եթէ ի ժամանակի պատերազմացն Հայոց ընդ Պարսս. սաստիկ քաջութիւնք լինէին ի Վամսարականէն . . . , f. 377.

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

41. Notes on the eight oecumenical councils. *Title:* Յաղագս ժողովոցն նր որ եղն ի

Նիկիա և յայլն. *Begin.* Օհնի երեք հարիւր և թե ամի յարութեանն եղև ժողով ի Նիկիա, ff. 382-4 (comp. the Paris MS. *Anc. 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^b, says 'Remember in your prayer the illuminator, Iovannes vardapet of Constantinople;' the other, consisting of a few lines, is on f. 127^b 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 manuscriptorum Angliæ et Hiberniæ.'

41

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

Oriental paper. Size, $8\frac{1}{4} \times 5\frac{5}{8}$ in. Text, $6 \times 3\frac{1}{2}$ in. 32 to 34 lines in a page. Ff. iv + '91' (but f. 55 is repeated). Written in notergir 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.* Լյժմ ժամանեալ մեր յաւարտ և ի կատարումն թարգմանութեան առաջի արկեալ աւետարանական բանիս . . . , 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 on 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.* Օհ պատ-

ճառն բողոքից անեղ և՛ծ հայրն երկնաւոր հաշտեցի ընդ ձեզ մինչ ի կատարածն . . . , f. 6^b. Composed mostly after the style of the Absolution of penitents on Maundy Thursday.

- c. An invocation at the beginning of a sermon, written by another hand. No title. *Begin.* Ով աղբիւր կենդանութեւն և աղբիւր անմահութեւն և՛ծ իմ յն. քն . . . , f. 9^b.
- 2. On the degrees of relationship, by a third hand. *Title:* Յաղագս ազգականութեց բաժանման. *Begin.* Վիտելի է ազգականութի տարորոշեալ անձանցն և ոչ անհաւտին . . . , f. 12^b.
- 3. Table of contents (in the hand of the original copyist), f. 16.
- 4. Controversy of the priest Mkhithar Scevratzi against the supremacy of the Pope of Rome, which took place at Aere between the author and the papal legate, William II of Tyre. *Title:* Մխիթար քահանայի Սկեռացոյ Պատասխանիր, etc. *Begin.* Ընհասանելի և անձանաւ որդին որ է լոյս, f. 16^b. Printed at Jerusalem, 1857, 12°. In the MS. the historical details of the controversy are suppressed, just as in the Paris MS. *Anc. fonds* 132, ff. 75-108.
- 5. A short answer on the same subject [by the same]. *Title:* Համառուտ պատասխանի չորիցն բանից ի յեւթանցն զոր ասաց արտանձնակի ցՊետրոս զորս կարծեն մեծութիւն զոչ նմա, etc. *Begin.* Իսկ և թէ ասիցեն չսովմայեցիքն . . . , f. 28^b. (Ed. Jerusalem, pp. 57-60.)
- 6. Quotations in favour of the parity of the twelve Apostles [by the same]. *Title:* Վ կայութիւնք յաղագս անղանաղանութեն աս միմանս թժ առաքելոցն, etc. *Begin.* Դրախ հասարակաց ասաց. քն. գուք էք ալ երկրի . . . , f. 29^b. (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:* Վ ասն Հայոց եկեղեցւոյն զի հաւասար է Հռոմայ եկեղեցւոյն և Եփեսոսի, etc. *Begin.* Եւ արդ և թէ ասն Յոյնք և չսովմայեցիք որպէս յառաջագոյն և այժմ ցՀայս թէ որով պարծիք մայրաքաղաքաւ . . . , f. 30^b. (Ed. Jerusalem, pp. 66-70.)
- 8. Arguments (*Չեռնարկք*) of Stephanos, archbishop 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 II)
 - a. Լուր երկին և ունկնդիր երկիր f. 31^b.
 - b. Օրնութեան զանաղանութի սքանչելին ի բնաւս . . . , f. 32.
 - c. Վիտել պարտ է նախ և թէ ի քանիս բաժանի բնութի . . . , f. 34.
 - d. Վայ այսու հետեւ ատոյեանն չարութեն . . . , f. 35^b.
 - e. Ելի վր լերինդ բարձու աւետարանիչդ . . . , f. 36^b.
- (Part I)
 - f. Ընային և երկնաւոր շնորհ որ ի վեր քան զարժանն . . . , f. 40^b.
 - g. Օրմաստութի խօսիմք ընդ կատարեալս . . . , f. 41.
 - h. Երդ տեսցուք որ երկու բնութիս այլատես . . . , f. 43.

- 9. Against those who say that the body of Christ was corruptible. *Title:* Ընդդէմ այնոցիկ որք զմարմինն Վնի ապականացու ասեն. *Begin.* Երդ և թէ զքի մարմինն ապականացու կարծէք, զհարդ ասէ քն թէ ես եմ հացն կենաց . . . , f. 48^b. 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 աս ուղղափառ հաւատացեալս Հայոց ազգի, etc. *Begin.* Ընային այս որում ասեն թէ յորժամ մկրտեն զոր . . . , f. 54^b. These instructions, which consist of eight clauses, being answers to eight objections 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 vardapets 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 earnestly in those parts. (Cf. *Voyages d'un missionnaire de la compagnie de Jésus en Turquie*

etc., de 1688 à 1709, [by J. J. Villotte], and *Estat present de l'Armenie*, [by T. C. Fleuriau], Paris, 1694.)

12. On the formation of the human body. No title. *Begin.* Ստուգիւ ճարտարօք ընտրած իմաստասիրաց . . . , f. 65^b. 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.* Վեր որ եղև առ զինոսէ [read 'Նիլոս] կրանաւորէ մակալիւնցեղոյ դարսապատիւ . . . զն է. պատրիարկացն աթոռոց, etc. *Begin.* Լճենամեծատոհմակեր իմ, քանն պատճառն զոր գրեցեր . . . f. 67. *At end:* (Ժարգմանեցաւ ի ձեռն 'Երեսեի Ենիսի և Կոստանդ մտրաւպաւրի, ի քառս Լճ. (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 Barnstaple. The 1697 catalogue calls the donor D. Ric. Bourscough, and a note on f. 3 of the MS. describes it as 'ex dono Dns 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°, 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. Guisti duplo auctum,' and many of these are followed by *Gl. G.*, which apparently = *Guilielmus Guise* (as he signs himself at the beginning): others are followed by *Gr. G.* or *Dl.*, and are doubtless derived by him from the works of other

scholars—*Dl.* 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, 7 $\frac{7}{8}$ × 6 $\frac{3}{8}$ 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 notergir by the Rev. Jacob Grigorentz, f. 8^b.
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. Perficus . . . Achlákú 'Imúchfni. Goetheijt 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, 6 $\frac{1}{2}$ × 4 $\frac{3}{8}$ 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, $19\frac{3}{4} \times 13\frac{1}{2}$ in. Ff. 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, $10\frac{1}{2} \times 6\frac{5}{8}$ in. Text, originally $10\frac{1}{4} \times 8\frac{1}{4}$ in., in two columns of 21 lines each. Written on both sides in large uncials (*Երկաթագիր*, *ierkathagir*). 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, $11\frac{7}{8} \times 8\frac{3}{8}$ in. Text, originally $10\frac{1}{2} \times 9$ in., in two columns of 19 lines each. Written on both sides in large uncials, 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, $12\frac{3}{4} \times 9$ in. Text, $11 \times 7\frac{1}{2}$ in., in two columns of 19 lines each. Written on both sides in large elegant uncials. 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), $15\frac{7}{8} \times 10\frac{3}{4}$ in. Text, originally $11\frac{1}{4} \times 7\frac{1}{4}$ in., in two columns of 16 lines each. Written on both sides in large uncials. 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, $14\frac{3}{4} \times 9\frac{1}{2}$ in. Text, $11\frac{5}{8} \times 8\frac{1}{4}$ 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, $6\frac{3}{4} \times 10\frac{5}{8}$ in. Text, originally $10\frac{1}{2} \times 7\frac{3}{4}$ 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, $5\frac{5}{8} \times 6\frac{5}{8}$ in., and $5\frac{5}{8} \times 8$ in. Text, in two columns, the first fragment having 8 lines left, the second 6. Written on both sides in large uncials. 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, 10×7 in. and $10\frac{3}{8} \times 7$ in. Text, originally $10\frac{3}{8} \times 7$ 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 uncials. 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, $6\frac{7}{8} \times 9\frac{3}{4}$ in. (breadth of second leaf $5\frac{1}{4}$ in.). Text, in two columns of 18 lines each. Written in neat square uncials, 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, $10\frac{1}{2} \times 6\frac{3}{4}$ 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 uncials. 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 (*Մ առն կրաշուն- թիւն*) (ed. Ven. p. 706). Apparently of the 12th

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

13 (f. 13). Parchment. Size, $7 \times 10\frac{3}{8}$ 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 boldgirs-uncials. Belonging to a Lectionary for festivals (*Տօնական*), 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 Mabug (Membij in Syria), on the same council, in fragments. *Title*: Երանելուցն Վիղիքսիանոսի Կարուքայ եպիսկոպոսի (sic) Պատճառք ժողովոյն . . . յ եւ Եփեսոսի քակտումն Կատորի (sic), etc. *Begin.* Կատորիոս ոմն մեծանուն եղևալ եպիսկոպոս (sic), etc., and *ending* (on the verso) . . . ապա ոչ կարացեալ համբերել . . . զի մի պատուհ . . . թենէն կրե . . . (Cf. Zarbhanalian's *Catal. des anciennes 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 $\frac{3}{4}$ in. or so has been lost. Size (including the interval of paper between the halves), $21\frac{1}{4} \times 13\frac{1}{2}$ 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 Theodotus, bishop of Aneyra, on the Nativity of Christ. *Title*: Խոյն թեոդոտոսի եպիսկոպոսի Ենկիւրա [խաւք ի] ծնունդն նն մերոյ յի. քի. etc. *Begin.* [Պայ]ծառ եւ հրաւչափառ է մերձա[կայ] տաւնիս խորհուրդ, etc., and *ending* (on verso) . . . անմարթ համարի գոլ զասացեալն ընութեան փոխադրու թիւն. եւ աստանաւր. According to Zarbhanalian (p. 470), the homily is ascribed to Theodorus or Theodosius in MSS. preserved in the library of San Lazaro, Venice, but the reading of Gallandus (*Bibl. Patr.* ix. p. 440) 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, $9\frac{3}{8} \times 6\frac{7}{8}$ 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.* ընդունին. եւ ոչ զգ[ուշա]նան ապի փափ[կու]թեան. պատրաստ լեր, etc., and *ending* (on the verso) . . . զի ունայնութե . . . ամենայն զգեն. Apparently of the 12th cent. Taken from MS. Arm. e. 9 (no. 16 in this catalogue).

16 (f. 16). Parchment. Size, $6\frac{3}{8} \times 9\frac{1}{4}$ 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, հանդերձեալքս, եւ բազում փութոյ արժանաւորք պիմուքս, follows the garbled title: Ս անն եղբայրսիրու—'On brotherly love.' On the verso: առաքինութեամբ: Խոյն Եղաւթք առանձ փան յառաքինութեան յառաջադիմութեան, 'XXII. Prayer to God for progress in virtue.' Apparently of the 13th cent. Taken from MS. Arm. d. 2 (no. 26 in this catalogue).

17–20 (ff. 17–20). Thin vellum. Four leaves. Size, about $7\frac{1}{8} \times 5\frac{5}{8}$ 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) Եւագրեայ Բան խրատու. Օգրախայրիս կալոյ իմոյ, etc. *Begin.* . . . գաւազանք հեղոց բղեսեցեն ընկոյզ, etc., and *ending* . . . Ոչ առնին ճանապարհք նեղ անղզամաց, զի—

f. 18. The final part of the chapter, entitled Եւագրեայ Եւ մարտիրոսան. *Begin.* . . . քն սուրինձ համարձակութիւն ընդ սուրբա քո . . . Ս անն Յարութեան. Յարութեանն քի երկրպագեսցուք . . . and *ending* եւ աւրհնութեամբ քո լի եղև եր—

f. 19. Part of the chapter entitled Կորին Եւագրեայ. Եթէ ունիցիս ընդ քեւ եղբարս, etc. *Begin.* . . . սցի ի խուողէ անտի, կամ ի սպանողէ անտի, etc. Ես Պաւղին այսպէս փառաւորեալ որպէս ընկին հարցն. հաւատամ, etc., and *ending* . . . զի բարեպաշտութիւն է խորհուրդ երրորդութեանն ի միում անութեան, այլ—

f. 20. Part of the chapter entitled Հաւատք որ ի Կիկիայ. *Begin.* . . . սուրբ կատարեալ բարեխաւս առանց առնելոյ, etc., and *ending* Եւ յոր միանդամ զիրք ասեմ կամ աչս նն կամ ունջս, կամ այլ այնպիսի ինչ, որք ի ճշմարտութիւնն . . . (Cf. Zarbhanalian, p. 424).

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

21 (f. 21). Parchment. Size, $3\frac{1}{2}$ 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 տր մաթիոս-տղի այս տրրանն. բարսել արեղին. ժամուց*, 'I Sir Mathios gave this hour's book to Barse! the monk.'

22 (f. 22). Thin vellum. Size, $14\frac{1}{2} \times 11$ in. Text, $11\frac{1}{2} \times 8\frac{1}{4}$ 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, $12\frac{1}{8} \times 9\frac{1}{2}$ 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 $8\frac{1}{4} \times 6$ in. each. Text (originally about $9\frac{1}{4} \times 6$ in.), about $7\frac{1}{4} \times 5\frac{1}{4}$ 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: *... նամա նեղի. սյլ ոչ բերել առարկնարար ... ութնանն. յիշայ զտրն. զի ի ճոխութե [անաղ] քասացաւ վան մեր. եթե անգամ գրեղ ...* 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 $7 \times 4\frac{1}{8}$ 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 $6\frac{3}{8} \times 4\frac{3}{8}$ 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 bolorgir 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 տես զուս ձեալն և ահա [ա ոչ] խոս միայն սյլ և մոխիր տեսանես ... , ending ... և զի այս իրք [տա]րա ձեալ էին ընդ արեղերս: Սակայն —*

f. 2. Perhaps the conclusion of the foregoing commentary, followed by a *Հորդորակ* (the moral part), which begins with *Խակ ահա զարձեալ ի յաւարտման բանիս սատարելոյ ի մարմանս ազո-*

թից, etc.; and, after having invoked blessings on the Armenian king and catholicos (both unnamed), the verso ends with the following words: *որոց վարձահատոյցն քն անասանելի աթոռոցն և անթառամ պսակացն արժան —*

f. 3. Two extracts from Lives of Fathers. *Begin. ... յսյլ [թիր հըրեշտակ ի քաղաքն] ի մի յաւուրց ... , ending Պատասխանի ետ ձերն. ասաց Եսայի մարգարէ թէ 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. ... այնորիկ իցեն. ոչ միայն այն զոր խօսեցաւ ընդ միլի [i. e. մոխեսի]: և ընդ սյլս ... , ending յոյժ իմն ի գէպ էր պնխին: թէ գրեղ է ... որ և մտք բանի բաւական են բմերանեղ զնա: Here the copyist continues: յետին սպասաւոր յիլէս յիշեցէք: խիստ տրտում էի ի ժմս այս, 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, $6\frac{1}{4} \times 8\frac{3}{8}$ 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, 9×6 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). *Begin: Աշխատայսեր մշակք յարժամ տեսանեն ծառ անպտուղ ...*

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, $9\frac{3}{8} \times 6\frac{1}{2}$ in. The fragment consists of a complete leaf. The text, surrounded by ample margins, measures 6×5 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, $9\frac{3}{8} \times 6\frac{1}{4}$ in. Text in two columns (half the outer one cut away, as well as one line at top). It originally measured $9\frac{3}{4} \times 7$ 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, $7 \times 6\frac{3}{4}$ 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, $2\frac{3}{4} \times 3\frac{1}{2}$ 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, $9\frac{1}{4} \times 7$ in. Text, $6\frac{1}{8} \times 7\frac{3}{4}$ 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, $7\frac{1}{4} \times 4\frac{1}{2}$ 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, $9\frac{1}{4} \times 6\frac{3}{4}$ 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, $5\frac{1}{4} \times 3\frac{3}{4}$ 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*: Պատճէն Հոռմայեցոց (rather Հայոց) Տումարին. 'Արկնակ ամսոց պսպէս արա. Վալ զունվար ամիսն,' etc., f. 1. This so-called Calendar (in Arm. *Toumar*, from the Greek *Τομάριον*), probably older than the 7th cent., consists simply of a collection of practical formulae for ascertaining some hemerological points and the days of moveable feasts according to the observance of the Armenian church¹. 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*: Մեկնութիւն Տումարի զոր խնդրեալ թողմայվարդապետն Մեծոխայ վանաց: անարնակ սուրբ ուխտին եւ սիրով զՏայցուածս նորա կատարեալ Հակոբ վարդապետի Վրիմեցոյ. *Begin*. ՕՏայցուածս զերերջանիկ բարունակեաի երիցս երանելոյ, 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*: 'Աորին Հակոբ վրդպտի Վրիմեցոյ յիգս տումարական մակացութե թէ ի յորոց միկանէ արհեստաւորեցաւ. *Begin*. Վիտելի է զի նախ ի նախամարդարէէն օրինադրեցաւ. զի նա կարգեաց զլումունս զատկաց Հինն իղի . . . , f. 146^b.

¹ As all the formulae begin with the word Վալ (i.e. *take*), we see this collection sometimes currently called Վալք. Ex. Վալքս այս նախնեաց յարմարեալէ զրով. 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.* Իոպէ այսպէս սրա. Վալի նաւասարդի ամեն մինչև ուր ես . . . , f. 153^b. 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 : չ. Օրնչ է իմաստասիրութիւն. Պտ. Արուեստ է արուեստից, etc. չ. Որ է արուեստ. Պտ. Որպէս գնիւթ ամ արուեստ ունել պարտ է, etc., f. 156.
- 7. An astronomical and meteorological tract, in verse, by Ter Araquel (Balishetzi)¹. Title of the first chapter: Յաղագս երկոտասան կենդանակերպիցն, etc. *Begin.* Աշխարհ ունի ըզձև մարմնոյ (lege մարդոյ) Երկոտասան անդամք մարմնոյ . . . , f. 158^b. Concerning the Twelve zodiacal signs. *Begins:* 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 Աւուրք պահպանութեան, is omitted in the latter.
- 8. Some hemerological notes, with tables. *Begin.* Վիր բանալեաց այսպէս սրա, 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. (?)

Oriental glazed paper. Size, 5³/₄ x 4 in. Text, 4 x 2¹/₂ in., 21 lines in a page. Ff. 178. Writing, very neat and regular notegir 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

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

Տէր Առաքել զրեցի զայս բան
 Ի յայտնութիւն միտաց մարդկան.
 Օր որք լըսեն ճարտարանան,
 Ի քննութիւն բանիս փութան :

(cf. MS. 52, 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. Pocoeke 415—Doctrinal, 17th cent.

Brownish paper. Size, 6¹/₄ x 4³/₈ in. Text, 4³/₈ x 3¹/₂ in. Usually 17 lines in a page. Ff. ii + 16 + xxvi, of which only 10 are written on. Writing, noderkir of 17th cent., with rubrication. Recent Bodleian binding.

Contents:—

- 1. Profession of faith. *Title:* Վաւանանք ուղղափառաց Տամառօտ որ զքն ան մի բնութի զաւանեն և զերրորդութին մի անութի, 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^b: Վաւանութի յԵփեսոսի նը Ժողովուն ինճ Տայրեցաց, i. e. 'Confession of faith of the 200 Fathers in the Council of Ephesus.' *Begin.* Խոտտովանիմք և Տաւառամք ամենակատար սրտիւ զՏայր անձ, անեղ, անծին և անսկիզբն . . . , f. 3, and ending Արդ այս է մերոյս Տաւառոյ ուղղափառ զաւանութի, 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.* Երկարնակն ասէ, թէ քն ի բնութի ունի, անութի ուրիշ և մարդկութիւն ուրիշ . . . Պատասխանի. իսկ բնաւորական էութի մարդոյ անփոփոխելի մնայ, 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^b), the last part of which is transcribed in the middle of the following page, giving us to know that he, Akob the clerk (Վիրդ զպիր), has 'written' this article at the request of the Archdeacon Tiratour Karhkarhtzi (Տիրատուր Վառկատցի) at Haleb 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 Pocoeke, D.D., the Orientalist.

49

MS. Arm. b. 2—Old Fly-leaves.

Paper, with vellum insertions. Size, $19\frac{1}{4} \times 15\frac{3}{4}$ in. Ff. 1 + 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, $5\frac{3}{8} \times 3$ in. Text on recto of 13 lines, in regular Cicilian 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^b–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, $5\frac{1}{4} \times 3\frac{1}{4}$ in. Text, $4 \times 2\frac{3}{4}$ 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 ($\zeta\delta$) of the Canon of Martyrs. Given by Dr. Baronian.

3 (f. 3). Glazed paper, brownish. Size, $5 \times 3\frac{3}{8}$ in. Text, bordered with double red line on left and single on right, $3\frac{1}{4} \times 2$ 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 7×4 in. Text, originally about 7×5 in., in two columns of 21 lines each. Written in small uncials 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, $8\frac{1}{2} \times 6\frac{1}{8}$ in. Text, originally $7\frac{3}{4} \times 4\frac{1}{8}$ 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. Ripsime and her Company; (f. 11), part of the feast of Sholakath (a Saturday), and the last part of the preceding Thursday (?); (f. 12), Lessons of the

6th and 7th days of the octave of Khatch-veratz (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, $14\frac{1}{2} \times 7\frac{1}{4}$ in. Text, originally $12\frac{1}{4} \times 4\frac{1}{4}$ 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:—*... յարմինս նոցա ընկենուլ ի ծով. եւ երանելոյ եպիսկոպոսին գտեալ զնոսա, որում անուն էր Սարկիանոս, ժողովեաց մեծապատուով: զպս յիշատակարանս արարեալ նոցա, զոր մեք գրեցաք մեծաւ զգուշութեամբ, եւ առաքեցաք ընդ ամենայն ուղղափառ 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 $10 \times 5\frac{3}{4}$ in., in 22 lines, and the second $11 \times 5\frac{3}{4}$ 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. 16–28); (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*] *աջքան զսուրբ խորհուրդն արտաքս ելանէ . . .*, ends *ընդ անդիպողական ինչ արուեստ անցանկով. անյայտս զյոյսն իւրեանց ունեին ձգե.*—On verso, *begin. վարդապետ շահս պողարերէ . . .*, ends *եւ միւսդն զանձն հանդարտեցուցանել.*— Given by Dr. Baronian.

12 (f. 16). Vellum. A single folio cut in half horizontally, but rejoined: lateral margins curtailed. Size, upper half $9\frac{3}{4} \times 6\frac{3}{8}$, lower $9\frac{3}{4} \times 6\frac{1}{8}$ 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 paper¹. Size, $10\frac{3}{4} \times 7\frac{3}{4}$ in. Text, $7\frac{1}{2} \times 4\frac{5}{8}$ 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 (*Վարձարու-թիւն*) and summary of chapters (*Ղլուխք*), as follows:—

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

¹ 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 (?) Z (f. 284); (3) another rising out of a monogram $\frac{c}{n}$ (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 Esdras, of the Apocryphas), f. 204.
- 2 Ezra (Ezra), f. 211.
- Nehemiah, f. 215.
- Esther, f. 221.
- Judith, f. 226.
- Tobit, f. 232^b.
- 1 Maccabees, f. 238^b.
- 2 Maccabees, f. 252.
- 3 Maccabees, f. 264^b.
- Job, f. 271^b.

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^b, 149, 211, 232^b): the early part was written by one Sargis, the latter part (from about f. 200) by a Nerses 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, $6\frac{1}{2} \times 4\frac{3}{4}$ 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^a, 38^b-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^b.

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

52

MS. Arm. e. 40—Gospels, A.D. 1486.

Glazed paper, brownish. Size, $7\frac{1}{4} \times 5\frac{1}{2}$ 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 bolorgir. Ornamentation: vermilion capitals and initial lines; larger capitals and marginal ornaments, etc., in (1) red and white; (2) black and white (ff. 271^v, 285^v, 314^v); (3) black, red, and white; (4) black, yellow, and white; (5) black, red, yellow, and white; (6) black, brown, and yellow (f. 205^v)—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 intitulations, 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^b, as follows:—

1. Արդ ես բարաբս առի աւետարանս. ի հալալ հընչից (sic) իմոնց: յիշատակ ինձ և ծնաւղաց իմոնց. հաւրն իմոնց. ամիր ասաթին: և մաւրն իմոնց. շաղուծղղէ. և եղբարաց իմոնց. միրնայ բէկէ: և և հանգուցեալ առ քն. քարիմին: և քվերաց. թիր վանդէ. թարվիղին. և և կողակցին իմոնց աւղանդէրաբին, և հարսին. հուրիտանին. և զստերն. սլիմ սաւլթանին, և եղբար որդոյն մալուսին: և զստերացն. զուլփարէ. համասիէ: ամէն. թվկ նլլ:

2. In later hand:

բարաբի որդի եղնաղար. ծառայ աստուածոյ. ամէն. թվկն. ն. հը. ամէն. սպրիլ. ն

3. In yet later hand:

մալուսի որդի. քարիտ. միրղայ խան.
մէրապետ. ոսկան. բէկիղան. տարուծէն.
բարաբի. որդի. զաւգաղ. յակուբ
զուլ փէրիկ: թվկն. նճղ:
ոիղայ խան. ծառայ նյ. ամէն.

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 Shaluthlvé, 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 Saulthan, and of my brother's son Malum, and daughters Gulfar, Hamasié. Amen. In year 1036 (1587).

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

3. Malumi's son. Qarit. Mirzay Khan. Mérapet. Oscan. Békizan. Taruthén. Baraq's son, Laugaz. Yakub. Gul Fèrik. 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, $6\frac{3}{4} \times 4\frac{1}{2}$ in., in two columns of

22 lines each. Ff. 312. Quires, 23, each of 12 leaves. Writing, bold bologir. 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 ($6\frac{1}{4} \times 4\frac{1}{4}$ in.) illustrations of subjects from the Gospels, the meaning of each being explained at the foot of the page. These are:

1. f. 1^b. 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^b. The Adoration of the Shepherds.
4. f. 4. The Adoration of the Magi.
5. f. 5^b. The Presentation in the Temple.
6. f. 6. The Baptism.
7. f. 7^b. The Transfiguration.
8. f. 8. The Raising of Lazarus.
9. f. 9^b. The Triumphal Entry into Jerusalem.
10. f. 10. The holy Passover meal.
11. f. 11^b. The Washing of Feet.
12. f. 12. The Betrayal of Juda and Malchus.
13. f. 13^b. The Nailing on the Cross.
14. f. 14. The Crucifixion between robbers, and John embracing the Cross.
15. f. 15^b. The Burial.
16. f. 16. The Descent into Hell.
17. f. 17^b. The Women (two) at the Sepulchre.
18. f. 18. The Doubting of Thomas.
19. f. 19^b. The Ascension.
20. f. 20. The Descent of the Holy Ghost in the upper chamber.
21. f. 21^b. 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: *խօջա տէրիջան* 'Khodscha Téridschan,' and *ղայթար փաշէ* 'Laythar Phashé.'
22. f. 22. The Last Judgment and Weighing of Souls.
23. f. 23^b. 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 Tathev (see MS. 81, § 2). At the head of each Gospel stand the pictures of the Evangelists (ff. 37^b, 114^b,

166^b, 247^b), 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^b the illuminator gives his name as Mesrop.

Records are not wanting in this volume. Besides the short and accidental ones (ff. 22, 23^b, 112), the copyist concludes the volume with a long colophon (ff. 307^b-310^b), 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. Խօծայ տէրիջան և զորդին կարապետ . . . ցանկացող եղև այսմ . . . նք աւետարանիս : Եւ ստացաւ զսմ 'ի հալալ և յարդար վաստակոց իւրոց : . . .

Ս անայն յուսոյն ետղրել զտէրունեան աւետարանս առատ տրիւք և զարդարեաց մեծածախ ընչիւք, ի պայծառութի նք եկեղեցւոյ և ի վայելումն մանկանց սիրոնի : Եւ յիշատակ բարի, հոգի իւրոյ և ծնաւդաց իւրոց. կարապետին և մահչուր սօլթանին, և կողակից. զայլմար փաշէն և զորդիքն իւրց կարապետն մանուկն և զմկրտիչն և զհանգուցեալ որդիքն յակորն. և զաւետարան. և զեղբայրք պարոն բարէն և զբուերքն սալայի սօլթան և զհանգուցեալն խանու՛մ աղէն : և զպապն իւր մկրտիչն և կողակիցն բէկի սօլթան. և զմիուս պապն իւր շահումնց բարէն և կողակիցն ամպար խաթուն յիշեցէք . . . եւ արդ՝ ես յետինս ի կարգաւորաց՝ . . . ստեփանոս սուտանուն քահանայ . . . կատարեցի զնք աւետարանս : Ի լիմիկնիս հայոց ն՛ծը ամբի : Ընդհովանեաւ նք աստուածածնի : Ի հայրանպետութեան. մեքրիսէթ, կաթիկսի նմ հայոց : և ի յառաջնորդութիւն մերոյ գեաւղիս ջուլայոյ : մերոի արհեսնկսի, և ի թագաւորութեան շահադասին, ն՛ծը թուին եկեալբաղում զօրօք, ի վն թիզնիստ. քաղաքին զամբեժոյ, առնուլ զվրէժ արեան հաւր իւրոյ : եւ ի սպառ. կոտորեաց զպղզն աւամանա ճարտար և հնարանործութի իւրով : և անցեալ ընդ երասին գնացեալ 'ի գաւառն արարատեան 'ի վն բերդին : յարեանա՛, և կոտորեաց զնն : և աւար էհար զնմ երկիր ն՛ծի ամին, սուք հասուց 'ի վն հայաստանաց՝ զոր քակեաց և

աւերեաց զնմ տունս և բնակութիս, զորս փակեալ և թաքեալ ի յամրոցն և ի ծերպս վիմանց, զամանս գտեալ կոտորել զամանս զէրի վարեալ, և առաքեալ 'ի շաւշ քաղաքն Եւսպահան որ ետես զանիէլ անապատին . . . եւ բնակեցոյց զմեզ 'ի հարաւակոյս կողմ գետոյն զանգարոյ. որ է այլի. և շինեցաք տունս և բնակութիս, և յեկեղիս յաղաղս աղօթից : և անուանեցաք զանուն գեօղին շմշողայ և ս՛չ ջուղան. զի թէպէտ թաւգաւորին սիրան քաղցր է ի վն քրիստոնէից՝ սակայն բնակիչք քաղաքին չարք հակառակ հայհոյիչ է օրինաց մերոց . . . զի նիւթք երկրին չար է ջերմեւտ և ցաւային, և ամբն ցաւալից մարմնով . . .

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

Եւրպետն որ մականուն մաղման կոչի. և միուս տր մարտիրոս քաջ վարպետն և զորդին տր գրիգորիս վարպետն և զնմ աշխատաւորս . . .

3. *Ibidem*, in a third hand :—

Պարծեալ յիշեցէք զխօջայ տէրիջան . . . (the same names as in no. 1, then) . . . և զբուրն իւր սալախ սօլթան և կողակիցն կարապետն և զորդին զսլեանցն և զհանգուցեալ որդիքն. սուքիսան և զեղիէ. և զուստրն ասլի զաղէն և զխալինարն . . . դարձեալ յիշեցէք զղարարէկն և կողակիցն սօլթան և զորդին պարոն բարէն և զհանգուցեալ զուստրն խանու մաղէն և զորդին մարտիրոսն . . . դարձեալ յիշեցէք զխօջա և զաներն իւր ուսթայ յակորն և կողակիցն թառ զուման և զորդիքն յոփանէսն և զհանգուցեալ մկրտիչն և քուրն խանբէկին և զորդին առագելն և հանգուցեալ մաթոս . . . դարձեալ . . . զխօջայ տէրիջան և զծառայրն իւր. թորոսն մուրատն. և զթաթոսն. գուլ աղէն և զանթառամն.

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

Պարծեալ յիշեցէք ի քրիստոս. զնմ կարապետն. և կողակիցն իւր սուլթան խանումն. և զորդին յակուր ճան և զգուստրն իւր նուրմհալն. և իւր կողակիցն մանան : և որդիքն, զրիգորն. վասին. և միուս զուստրն յեղտիխասն. և կողակիցն, աւետիքն. և որդիքն սօլթան զուրն. մկրտումն. և գուստրն. գուրնապաթն : Պարծեալ . . . զնմ կարապետն. և եղբարն իւր մանուկն, կողակիցն. շահիարին. որդին

յակոր ճան. և միւս եղբարն. մկրտին. և կողակիցն աղեղ փաշէն. և դուստրն. խանու՛մ աղէն : ի՛նձ կրոնսն. և հանգուցեալ որդին. տէրիջան. կողակիցն. խաթուն ջան. և դուստրն զամարն, և ծառայքն. մեհուրաթն. զէղէն և իւր որդին մարտիրոսն. Կարձեալ . . . զնձ. կարապետն. և կողակիցն սողթան խանու՛մն. և զորդին իւր. յակոր ճան . . . և իւր կողակիցն, թարղումաշն, և զորդէքն իւր զեռաբոյս և նորաբողբոջ. ալֆաթն, զաւթանդին. մանուկն.

5. In later and rude hand :—

. . . զակոր ճանն և կողակիցն թարղումաշն և զորդին իւր ալֆայ թունըն և իւր կողակիցն օղետէն.

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

Յիշեցէր սուրբ եկեղեցոյ քահանայքն զնոր բարսեղն. զտէր յովանէսն. զտէր սարգիսն. զտէր սհակն. տէր յովանէսն. զտէր թաթոսն : տէր սարգիսն. տէր բարսեղն. տէր գրիգորն. տէր խաչատուն. զտէր մկրտին : զտէր սիմէոնն.

1. Khōdschay Tēridschan 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 at 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 Mahbub Sōlthan, and of his wife Լայthar Phashēn, and his sons Karapet Manuk and Mkrtitch, and his deceased sons Yakob and Avetiq, and his brother Paron Babēn, and sisters Salay Sōlthan, and Khanum Aļēn deceased; and of his grandsire Mkrtitch and his wife Bēki Sōlhan, and his other grandsire Shahumentz Babēn 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 (1609), under the shelter of holy Deipara, in the patriarchate of Sir Melqisēth Catholicos of all Armenians, and in the episcopate over our village of Dschulay of Mesroph Areh-bishop, and in the reign of Shah Abas (spelt *Apas*), who in the year 1052 came with a great army against the royal city Tawrēž, to avenge his sire's blood; and he utterly destroyed the race of Aussen by his valour and his resources; and crossing the Eraskh (Araxes), he entered the canton of Ararat and attacked the Berd (i.e. fortress) at Aravan (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 Aspahan which Daniel of the wilderness beheld . . . And he settled us on the south side of the river Zandar, or Aļi, where we built houses and habitations and churches for our prayers. And we called the name of our village Tehadschōlay (i.e. unlucky) and not Dschnļa. 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 Tēr Martiros, a brave wardapet, and his son Gregory wardapet and all workers . . .

3. Once more remember Khōdschay Tēridschan . . . and his sister Sala Sōlthan and partner Karapet. and their son Layedschan and their deceased sons, Suqias and Eļiē, and their daughter Asli Zadēn and Khalinar . . .

Once more remember Larabēk and his partner Sōlthan and son Paron Babēn, and deceased daughter Khanu Maļēn and son Martiros . . .

Once more remember Khōdscha and his son-in-law Usthay Yakob and his partner Thar Lumash, and their sons Yowanēs, and Mkrtitch deceased, and the sister Khanbēk and son Aragel and Mathos deceased . . . Once more . . . Khōdschay Tēridschan and his servants: Thoros Murat and Thathos, Gul Aļēn and Antharām.

4. Once more remember in Christ Khōdscha Karapet, and his wife Sulthan Khanum, and their son Yakob Djan and daughter Nurmhal, and her partner Manas, and the sons Grigor, Wasil, and another daughter Yeztikhas, and her partner Avetiq, and the sons Sōlthan Gul, Mkrtum, and daughter Gul Napath. Again . . . Khōdscha Karapet, and his brother Manuk, the partner, Shah Phar, son Yakob Djan, and the other brother Mkrtitch, and his partner Aziz Phashēn, and the daughter Khanum Aļēn, Khōdscha Karapet and his deceased son Tēridschan, his partner Khathun Dschan, and the daughter Լamar, and the servants Mehobath, Dēdē and her son Martiros. Again . . . Khōdscha Karapet and his partner Sōlthan Khanum, and his son Yakob Djan and his partner, Thar Lumash, and his son in first bloom of life Alfath, Լauthandil, Manuk.

5. Akob Djan and his partner Thar Lumash, and his son Alfay Thun and his partner Oļitē.

6. Remember the priests of the holy Church, Tēr Barsel, Tēr Yowanēs (John), Tēr Sargis, Tēr Shak, Tēr Yowanēs, Tēr Thathos.

Tēr Sargis, Tēr Barsel, Tēr Grigor, Tēr Khat-chatur, Tēr Mkrtitch, Tēr Simeon.

54

MS. Arm. e. 30—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 bolorgir 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, 92b, 111, 154b, 155b, 169, 173b, 195, 196, 202b), 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 notergir, 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 bolorgir 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 սյս են ճնունդք Յակոբայ. Յովսէփ եաւ թնուտասնամեայ էր . . . , f. 80 (cf. MS. 52, II, 2). The history as it proceeds falls into two subdivisions (ff. 88 and 92b), both having the same strange title of Եւ թն վաճանդի (?). The first three folios (ff. 80-83) are, as already stated, in a later hand.
2. History of Asaneth. *Begin.* Եւ եղև յամին առաջնունն յե թն ամանց լրու թեանցն յամ սեանն առաջնունն . . . , f. 111.—The penitential prayer of Asaneth: Սեղայ տր և առաջի քո բաղում յանցեա . . . , f. 154b.—Լուսարիո խու թիւն (metamorphoses): Սինչև եկն Յուսէփ զաւրաւորն նյ նա ինքն իջցց զևս ի զաւրու թենէ իմն: . . . , f. 155b (cf. Lord

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

3. The Testaments of XII Patriarchs, ff. 169-216b. 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 notergir. (Cf. Lord Curzon's Arm. MSS., no. 1, ff. 24-37.—Issaverdenz, *l. c.*, pp. 351-479¹.)

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: Որ էրն ի սկզբանէ անբանն վանն բարւոյն գոյացոյց . . . , ff. 2-78b. (Cf. MS. 89.)
2. Questions of the Queen (of Saba) and Salomon's answers. *Begin.* Վշխոյն. ասէ. Չի՞նչէ անճքս և ում նման է . . . , ff. 216-218.

Colophons:—

- 1 (f. 79b). *զրվեցաւ թիվն քրիստոսի նէ ճիգ նաւաւ սարդի ա թիվն Տայոց օգոստոսի ժն և փոքր թիվն որ է ազարի մին ճև ինն զամար ամսին ի գ ումն օրն իրեր շարաթ սուրբ նծածնան պաքին ես անարժան ապիկար ոճանէս մեղապատ էրէց գրեցի շատ տրտուով . . . , 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 Deipara. I, the unworthy weak Ohanēs, sinful elder, wrote this in great affliction . . . '*
2. *Յիշատակ է. գիրքս ձիք տր ստեփանոսի. թոնն տր առաքելի որդի. տր յակորին և մօրս իմոյ Տանգուեցեալ թիրվանդին . . . գրեցաւ. թիվն. ոճխր. մարտի. Լ նունն. փոքր թիւն. Տը. շամն. ամսոյն. տասն. պատկեր աւուրն եր է շարաթի, i. e. 'This book is a memorial of Dsiq Tēr Stephanos, nephew (or ? grandson) of Tēr Araquel, son of Tēr Yakob and of his mother deceased Thirwandēn . . . It was written in the year*

¹ Cf. R. Sinker, 'Testamenta XII Patriarcharum' (Cambridge); Appendix, 1879, 'The Armenian Version,' pp. 23-27; Dr. E. Preuschen, 'Die armenische Uebersetzung der Testamente der zwölf Patriarchen,' in the 'Zeitschr. f. d. Neutest. Wissensch.,' i (1900), pp. 106-140; F. C. Conybeare, 'On the Jewish Authorship of the Testaments of the XII. Patriarchs,' in the 'Jewish Quarterly Review,' 1893, p. 375, and 1896, pp. 260 and 471; 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 Sheba, only with a difference of date, viz. :—*փոքր թիվն է արամ ամսին. թ. օրն է շրթ. ձեռամբն իմ յակոբ երիցիս 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, $5\frac{1}{4} \times 4 \times 2$ in. Text, $3\frac{1}{4} \times 2\frac{3}{8}$ 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, bologeir, 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 oconomos, 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. E. 700 (= 1252) to the convent of Gandsasar, 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 Melchisedek,—lacks beginning: . . . *լայր զառնապէս: Լսէ հայրն իմ ընդ մօրն իմնյ. ընդէր լաս . . .*, f. 93. The writer notes at the end (f. 94) that his original was incomplete.
2. History of Joseph,—without title: *Իսկ Յակոբ ծնաւ. ժր որդիս և յանածինն Յովսէփ էր . . .*, f. 94. (Cf. Brit. Mus. Harl. 5459, f. 20.)

3. History of the Captivity of Israel. *Begin. Եւ յետ Յովսէփայ բազմացան ազգն իսրայէլի . . .*, f. 104^b. (Cf. Brit. Mus. Harl. 5459, f. 26.)
4. History of the Ark of the Covenant: *Յորժամ ժողովուրդն ասացին Ս'ովսէսի . . .*, f. 116^b. (Cf. Brit. Mus. Harl. 5459, f. 33.)

III. Apocrypha of New Testament:—

1. The birth of Holy Virgin Mary: *Օհ յորժամ ծնողնն նր Յովակիմ և Լինայն ծերացեալ էին . . .*, f. 122. (Cf. Brit. Mus. Harl. 5459, f. 38.)
2. The Annunciation, without title: *Եւ յետ վեց ամսոյ աւետեացն Օւարարիայի . . .*, f. 127^b. (Cf. Brit. Mus. Harl. 5459, f. 41.)
And birth of John the Baptist: *Եւ ծնաւ եղիսարեթ զորդին իւր . . .*, f. 130^b. (Cf. Brit. Mus. Harl. 5459, f. 45.)
3. The birth and childhood of Jesus, without title: *Իսկ յետ 7 ամսոյ աւետեացն Պարրիէլի . . .*, f. 131^b. (Cf. Brit. Mus. Harl. 5459, f. 46.)
4. The advent of Christ in Jerusalem, and Crucifixion: *Եւ ելի լեթանիայ զէպ յԵրուսաղէմ . . .*, f. 148^b. (Cf. Brit. Mus. Harl. 5459, f. 61^b.)—After f. 150 there is a lacuna.
5. Lament of Mary,—in verse. *Begin.*
*Ով սիրական իմ որդի,
Սիրտս իմ այրեալ կըսկծի . . .*, f. 151^b.
6. The incredulity of Thomas: *Սուրբ առաքեալն թուամայ, յորժամ որ զՔս ըմբռնեցին . . .*, f. 153. (Cf. Brit. Mus. Harl. 5459, f. 73.)
7. The forty days after the Resurrection, without title: *Իսկ յետ յարութեան զատկին մինչև ի խ օր . . .*, f. 157^b.

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

Լսյապէս ասէ երանելին Յոր ի բերանոյ ննչեցելոց. Ողորմեցարուք . . ., f. 160. (Cf. MS. e. 14, and cp. Brit. Mus. Harl. 5459, f. 94^b.)

V. Extracts from the Menologium (Յայտմաւուրք):—

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 (Ուրրաթ), 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, ‘. . . *Հեշտ է մեղքան դժածուկ հաւատ պահել*. . .’, f. 175. (Cf. MS. 30, § 156.)
5. Story of the three youths (of Daniel),—the end wanting, at f. 182. ‘*Ի ժամանակին որում պնաց Վարուգոզնոսոր արքայն Ներուսողէմ*. . .’, f. 179^b. 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. Յետ որոյ նր և ածաշունչ գրոց հաստատեցար . . . Որք ասնն թէ միայն նր մարդ է Քրիստոս . . ., ff. 188-217^b.

Colophons (in first hand), f. 92^b:—

1. *Որոց աղօթիւքն սղորմի ստացողի գրոցս : պարնն ուլուխանին. հայրն միրիշանին եղբայրն հայպլամին որդին իւր. նորարուս դեռարդընջ անդրիանն, և զիս մեղաւոր մարկոս գրիչս որ փոքր ՚ի շատե աշխատեցար ՚ի վճ սորա թիւնն ճի, i. e. ‘By whose prayers have pity on the owner of this book, Paron Ouloukhan, his father Miridjan, brother Haypath, his son the tender nursling 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: *Ողորմի խօջայ ուլուխան և որդին նրն անդրիանն*, i. e. ‘Have mercy on Khodschay 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 bolorgir on f. 217^b, mentions the same Paron Ouloukhan and another scribe Yaruthiun. In this the book is called florilegium or *ծաղկաբաղ զերբ*.
5. An ill-written and mutilated note on f. 219 mentions one Yaruthiun, son of Tēr Yovanēs of Julfa, in the year A. D. 1815.

56

MS. Arm. d. 15—Psalter, A. D. 1620.

Paper, yellowed. Size, 10 $\frac{3}{4}$ × 8 × 2 in. Double-columned text, 7 $\frac{1}{2}$ × 5 $\frac{1}{4}$ in., of 23 lines. Ff. 185. Writing, bold bolorgir. 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^b.
4. Form of Absolution, f. 6.
5. Prelude to the Psalms, by Epiphanius of Cyprus. *Begin. Օսմենայն ինչ զոր ասաց Մթանաս . . .*, f. 6. (Publ. in the Armen. Bible, ed. Venice, 1860, p. 565.)
6. Prelude to the same, by John Ward. Garnetzi. *Begin. Օսաղմոս դաւթի, մանաւանդ թէ զերգս հոգւոյն սրբոյ . . .*, f. 9^b. (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^b.
8. The Appendix of the usual hymns and prayers, f. 131^b.
9. Prayer of Nerses the Patriarch. *Begin. հաւատով խոստովանիմ*. . ., f. 135^b.
10. Select prayers and meditations of Gregory of Narek, f. 138^b.

A final colophon of the copyist (f. 185), although incomplete, informs us that a priest named Rstakēs was the copyist, ‘in memory of himself and his parents,’ in A. E. 1069 (A. D. 1620), ‘at the Door of St. Sargis the General at Julfa,’ at Ispahan, under the catholicate of Melehisedek, 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 (*Մեծաթ*), a Psalter called ‘of ancestors’ (*ծերոց*) 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 (*Կթասալինն*) and his partner Nazlum (*Նազլումն*) and their children.

57

MS. Arm. g. 5—Breviary, A. D. 1657.

Glazed cotton paper. Size, $5 \times 4\frac{3}{4} \times 1\frac{1}{2}$ in. Text, 3×2 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^b contains a picture of a bishop wearing a mitre; f. 245^b 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 Tathev. *Begin.* Հրաժարիմք ի սատանայէ . . . , and Confession of Sins, f. 5, *beginning* մեզն ամենանք երրորդութե . . .

f. 9. Night Office: f. 46, Matins; f. 107^b, Prime or Dawn; f. 120, Terce; f. 128, Sext; f. 136, None; f. 145, part of Eucharistic rite, beginning with the *ժամանուտ* or Introits, followed by variable hymns, psalms, and lessons; f. 170^b, 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, Tēr 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^b, the writer adds these lines in an unknown tongue, but in Armenian characters:—

մանրրովամ խաթ ըրմունաթ
 ըռուղիդար: ման ըրմիրամ խաթ
 ըրմունաթ յետդար Հար
 քէշիշի Հար փսարիքիվար
 ևօրաթ բարին քթարք. Էք զիլխօշն
 խութայ բխամուրդն բկուիդ. իլն
 միխայամ ի սոյ վըսոյ բխամ ուրղս՛դ:
 քաթս՛:
 փուտար իմն բն ասմանն Նումր
 մըղգուսու փաք բաշատ.

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

من اروم حتى بماند روزگار
 I am going whilst the day lasts.

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

هر قشیش هر پسر
 Every priest, every son of.

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

Colophons:—

1. f. 107. *Վրեցաւ ժամադիրքս ի վայելումն պարոն մարտիրոսին: ձեռամբ սուտանունն սարգիս զրշիս . . .*, i. e. This Hours’ book was written for the use of Paron Martiros, by the hand of the falsely-named Sargis, the scribe . . .
2. 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 Pharikhan (*փարիխան*).
3. f. 199^b. Commemorates Paron Martiros afresh.
4. f. 244^b. *զրեցաւ ժամադիրքս թվին իճղ*, 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, $3\frac{1}{2} \times 2\frac{3}{4} \times 1\frac{1}{2}$ in. Text, $2\frac{3}{8} \times 1\frac{3}{4}$ 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^b-130. Colophons, two, at ff. 65 and 95^b, 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, $3\frac{1}{2} \times 2\frac{3}{8} \times 1\frac{1}{2}$ in. Text, $2\frac{3}{4} \times 1\frac{3}{4}$ 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^b; Terec, f. 72^b; Sext, f. 77; None, f. 80^b; Vespers, f. 90.

No colophon or date.

60

MS. Arm. f. 22—Antiphonary, A. D. 1296.

Glazed paper, much stained. Size, 5 3/4 x 3 1/4 x 1 3/4 in. Text, 3 5/8 x 2 1/2 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 bolorgir, in a faded ink, with musical notes and neumes, and old orthography, viz.: Է for Է, ՆԵԼ for ՆԵԼ and ՆԵԼ for ՆԵԼ. 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 mesedis, 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 lections of the Mass. They alter according to the various fasts and feasts and days of week. The chief divisions are as follows:—

f. 3. ԹՊԱԳԱԼՈՐ ԵՎ ԱՊԿՆԱՐՈՒԹԵՆ.

ԹՊԱԳԱԼՈՐ յԱՎԻՏԵԱՆ: ԼՈՐ ԴԵՂ ԱԾ ՎԵՐԿԻՆ ԴԵՐ Ե ԿԵՆՈ ՂԴԵՂ ՈՐ ԵՄԵՆԱՅԻՆԻ ԿԱՐՈՂԳ 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. ԹՊԱԳԱԼՈՐ ԴՄԱՐՏԻՐՈՍԱԳ.

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

f. 15^b. ՎԱՐԳ ԱՆԷԼՈՒԿԱԳ ՂԻՂԵՐԻ: Ե ՂԻՂԵՐԻՔ Ե ԵՐՈՒԹԻՒՆԵՐ ԱՍԱԳ . . .

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

f. 31^b. ԱՌԱՆՈՒՄ ԵՐԵՐ ԿԱՐԳ.

Songs at Matins in order.

f. 37. ՀԱՐԳՄԻԱՈՒՆԵՐ ԱՊԿՆԱՐՈՒԹԵԱՆ. Begin. ՀԱՅՐ ԵՐԿՆԱՆՈՐ ՈՐ ԱՌԱՔԵՆԵՐ. ՂԻՒԹԻՆ ՈՐՂԻԳ 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^b. ՎԱՐԳԱԸ ԺԱՄԱՄՈՆԵՐ. Begin. ՈՐ Ի ՀԱՐԵ ԱՌԱՔԵՆՅԱՐ ՎԵՐԿԻՆ:

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

f. 80^b. ՄԵՍԵԳԻՔ ՆՊՆՅՅ ՍԿՏՈԳ . . .

Mesedis for the Supper in Seasons of Fasting arranged for the different feriae.

f. 82^b. ՆՊՆՅՅ ՄԵՍԵԳԻՔ ԵՐՈՒԹԵԱՆ. Begin. ԱՄԵՐԿԻՐ ԵՐԿԻՐ ՍԿՏՈՆ ԲԵՂ . . .

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

f. 85. ՍԱԳՈՍՔ Ե ԱՆԷԼՈՒՔ ԵՄԵՆԱՅԻՆ.

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

f. 117^b. ՍՐՐԵԱՍԱԳՈՒԹԻՒՆ ԿԱՐԳ:

ԲԱԳՈՒԹԻՔ ՀՐԵՂՄԱԿԱԳ Ե ՂԱՐԱԳ ԵՐԿՆԱՆՈՐԱԳ . . .

Forms of the Sanctus in order.

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

f. 120. ԱՆՈՂ ՆՐ ԱԾՆ ԾՆՆՂԵԱՆ Ե ՂԱՍԿԻ.

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

f. 123^b. ԵՐԳ ԲԱՐՃԱՄՆ ՆՐ ԽՈՐՀՐԳ:

Song of the Elevation of the holy Mystery.

f. 127. ԽՈՆԱՐՀՆԵՆԵՐ ԱՂՈՒՀԱԳԻՅՆ.

ԽՈՆԱՐՀՆԵՆՈՒՆ ԵՐ Ե ԼՈՐ ԻՆՃ.

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

f. 136^b. ՓԱՈՆԵՐ ԵՐԵԿՂԻ:

Վ ԱՄՆ ՍՐՐՈԳ ՔՈԳ ԴՄԱՐՏԻՐՈՍԱԳ ՀԱՂՄԵԱ ՆՐ . . .

Forms of the Gloria for Vespers.

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

f. 150. ՄԵՍԵԳԻՔ ԾՆՆՂԵԱՆ ՍԵԱՈՆ:

ՏՐ ԱՍԱԳ ԳԻՍ. ՈՐՂԻ ԽԴ ԵՍ ԴՈՒ. Ե ԵՍ ԱԵՍԱՐ ԾՆՆԱՅ ԲՂԲԵՂ . . .

Mesedis of the Lord's Birth.

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

f. 151^b. ՄԵՍԵԳԻՔ ԵՐՈՒԹԵԱՆ.

Mesedis of the Resurrection.

f. 155^b. ՄԵՍԵԳԻՔ ԴՄԱՐՏԻՐՈՍԱԳ.

Mesedis for Feasts of Martyrs.

f. 159. ՄԵՍԵԳԻՔ ԱՊԿՆԱՐՈՒԹԵԱՆ:

ՏԵՐ ԼՈՒԿԵՍ ԻՆՃ Ի ԿԱՐԳԱԼ ԽԴՆ . . .

Mesedis for Days of Penitence.

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

f. 163^b. ՈՒՂԵՆԻՔ ԿԱՐԳԱԸ Ի ՓԱՈ:

ՈՒՂԵՂ ԵՂԵՆԻ ՆԱ ԱՂԱՒԹՐ ԽԴ, ՈՐՂԵՍ ԽՈՆՆԿ ԱՌԱՅԻ ՔՈ . . .

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

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

Colophons (in first hand), f. 179 :—

1. Շ նորհիւ տն սկսայ և ողորմութիւն նորա կատարեցի զետերիկս : ի թիւս. հայոց : շխո. ի յանապատիս երեզ կոչեցել : բնդ հովանեաւ նր անձանիս և նրդն գրեգորի հայաստանեաց լուսաւորչին շարչարանաց տեղիս : Արդ աղաչեմ զամենեանն : որք աւկտիք ի սմանէ. կամ անտութիւն հանդիպիք յիշեալիք ի մաքրարայլ յաղաւթս ձեր զիս զմեղաւք սեւացել զսուտանուն որ կոչի, բանարգես : աղաչեմ զձեզ յիշեալ ի տր զվաճըրամ զորասեր կրանաւորն և զլւր մայրպետն զերից կինն. Սեղաց թողութիւն խնդրել յայ : և ինքն որ կարող է յամենայնի ձեզ թողութի. շնորհեսցէ : և պարգևատուն ամենեցուն շնորհեսցէ պարգևս և ողորմութի. պետրոսի հայրպետին ծնողացն հաւրն և մաւրն հոգեցն և ամենայն զարմից նորա.

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 relatives¹ and all his kindred.

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

Ի թվիս պճ ու ի ժոգ : խամբելիքն ծնդէկէր ի ժու : զ : In the year 814 (1365). Khasmeliq . . .

3. f. 181^b are scribbled the notes :—
 Ես մուքելի որդի պետրոս գրեցի. ամէն.
 Ես էլիաղի որդի մէլիքսէթ գրեցի. ամէն.
 Ես խնայ յսէթի գրել

I.e. I Muqel's son, Petros, wrote it. Amen. I son of Eliaz, Mēliqsēth, wrote it. Amen. I Khodschay Sēth . . .

61

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

Glazed yellowed paper. Margins frayed and repaired. Size, 7 × 6 × 4 in. Text, 5 3/4 × 4 in., of

¹ Հոգեցն in the MS. is a vox nihili.

21 lines. Ff. 277 (really 279, for after f. 130 two are left unnumbered). Writing, bold bolorgir, 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 liturgical hymns, arranged in the order of the yearly feasts, with special Canticles (*տաղ*) 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 compositions¹.

1. Eve of the Theophany, called Ղրագալոյց. *Begin.* Տարիումն ըղձական . . .—Acrost. [Տէր Սիիթա]րա, 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 աւրհանմք . . .—Acrost. [Հ]ոհաննիսի երգ, i.e. Song of John (called Plouz), f. 2. (Cf. MS. 25. 3.)—A Canticle of Srik Ter Constantin. Վն բանդ հօր ծնունդ, f. 3. Ով զարմանալի, f. 4 (P. M., f. 8.)
3. The 4th Day (the Annunciation). Խնդութեան ձայն, f. 4^b. The first strophe only. (Cf. MS. 25. 2; P. M., f. 116.)
4. The 6th Day. Հաննղական լուսոյն . . .—Acrost. [Հ]ովան]էս, f. 5. (P. M., f. 17.)
5. Canticles : Պարագրի անպարագրելին . . ., f. 5^b.
6. Աւետիս մեծ խորհրդոյ, by Gregory of Narek ('Works,' ed. Venice, 1840, p. 466), f. 5^b. The first three lines only remain. (P. M., f. 5^b.)
7. The 7th Day. Խորան փառաց էին . . .—Acrost. [խաչ]ատուր, f. 6. (P. M., f. 12.)
8. Cant. Երգը զարմանալի . . ., f. 7^b.—Աչբն ծովի ծով . . ., f. 7^b. Սեաւ եմ գեղեցիկ . . ., f. 8^b. ('Works of Greg. of Narek,' pp. 464-466.)
9. The 8th Day (the Circumcision). Վոչումն ըղձագին . . ., f. 9. (Cf. MS. 25. 4; P. M., f. 20^b.)
10. Cant. Այսօր նոր խառնումն . . ., by Gregory

¹ We notice that in most of the pieces bearing the acrostic 'Nerses' and 'Grigor,' the one means Nerses Shnorhali (12th cent.), and the other Gregory of Khloth (15th cent.) or Gregory of Althamar (16th cent.).

- vard. of Ostan (Ստանցի), f. 11. (P. M., f. 11^b, without name.)
- 11. Լ'նսկիդ բն բանդ հօր . . . , by Srik Constantin, f. 11^b. (P. M., f. 21.)
- 12. The Nativity of St. John the Precursor. Վերադոյն բարի . . . , with a Cafa.—Acrost. Վրիգորի է, f. 13. Wanting the end. (P. M., f. 24.)
- 13. Cant. Վերկ մատուցանեմք . . . , f. 16. The last lines only. (P. M., f. 25.)
- 14. Լ'նմարմնոցն հրեղինաց . . . , alphabetically, by Nerses Schnorhali, f. 16. (Ven. ed., p. 446; P. M., f. 24^b.)
- 15. Peter of Alexandria and Absalom his Deacon. Սերաբհնեալ գովեալ . . . —Acrost. Սարգապետի, f. 17^b. (P. M., p. 27.)
- 16. Cant. Վհանդէս տաւնի քո . . . , f. 20^b. (P. M., f. 28.)
- 17. Antony the Anchoret. Խղ Բարձրեալ ահաւոր . . . —Acrost. Բայիւ երգել, f. 21^b. (P. M., f. 28^b.)
- 18. Cant. Լ'նտոն Լ'նտոն ոստ անապատի, f. 25^b. (P. M., f. 30.)
- 19. The holy Kings. (Իէ) Վամագոյական հօր . . . , by Ter Mkhithar.—Acrost. Հինգէտասան, f. 26. (P. M., f. 30^b.)
- 20. Cant. to St. Tiridate. Վորահրաշ տեսիլ . . . —Acrost. Վերսէսիէ, f. 31. (Ed. Ven., p. 475.)
- 21. Եւ Տրդատ գոռող արքայն . . . , f. 31. (P. M., f. 54^b.)
- 22. Արքայք Լ'րդար ունհայեցի . . . , f. 32^b. (P. M., f. 203^b.)
- 23. The holy theologian Patriarchs. Իր Սայել է քոյին . . . —Acrost. Սէշասանք, f. 33. (P. M., f. 223.)
- 24. Cant. Եկայք տածեալք . . . , by Nerses.—Acrost. Երգ, f. 37^b.
- 25. Վոր գրախաի քո ար . . . —Acrost. Վրվազ բանիս ներսէսի է, f. 37^b. (Ed. Ven., p. 435; P. M., f. 224^b.)
- 26. Լ'յաւար մայր սինն ցնծայ . . . , alphabetical, f. 38. (P. M., f. 224^b.)
- 27. Cyriacus and Julitta. Իթ, f. 39. (Cf. MS. 25. 53; P. M., f. 32^b.)
- 28. Cant. Սրբազան զուտար մեծայ . . . , f. 41^b.
- 29. Vahan Golthnatzi. Վրդայեալ քոյին . . . , with a Cafa.—Acrost. Վրիգոր, f. 43. (P. M., f. 34.)
- 30. Cant. Յաղթող զաւրութը . . . —Acrost. Յովհանէսի, f. 45^b. (P. M., f. 34^b.)
- 31. Շնորհաց հոգոյն . . . , by Gregory vard., f. 46. (P. M., f. 34^b, without name.)

- 32^a. Friday of the Aradchavorq (preliminary fast). Հ, f. 46^b. (Cf. MS. 25. 8; P. M., f. 39^b.)
- 32^b. Cant. Պատճառ պարձանաց . . . , f. 49^b. (P. M., f. 40.)
- 33. Sargis the General. Լ'ր, f. 50. (Cf. MS. 25. 66; MS. 29, iii. 5; P. M., f. 42.)
- 34. Cant. Իքէն աղերսիւ հայցեմք . . . —Acrost. Իյակորայ այս երգ, f. 52. (P. M., f. 44.)
- 35. Սկայից հանդիսից . . . , f. 53. (P. M., f. 44.)
- 36. Title: Երգ սր Սարգսի տր Լ'ոպրելոյ ասացեալ ոչ մեծին, այլ փոքր. Begin. Լ'ւրհնեալ է կամքն անային . . . , by Ter Araquel the Little, f. 53^b.
- 37. Սուրբ Սարգիս եւ Սարսիրոս յաղթող . . . , by the same, f. 57^b.
- 38. Atom and companions. Լ'ր. Վեղապանծ լուսող . . . —Acrost. Վրիգորի, f. 58. (P. M., f. 45.)
- 39. Cant. Սը նահատակ Լ'տոմ . . . , with a Cafa, by Greg. of Khloth., f. 60. (P. M., f. 45^b, without name.)
- 40. Sonkias and companions. Հր, f. 61. (Cf. MS. 25. 9; P. M., f. 46.)
- 41. Cant. Երջանիկ հոգիահրաշ երանելին . . . , by Greg. vard., f. 63^b. (P. M., f. 46^b.)
- 42. Oski (Chrysos) Suqias and companions. Հր. Խոստովանիմք զքեզ միածին . . . —Acrost. Խաչատուր, f. 65. (P. M., f. 47^b.)—At foot of the page, fol. 67, this curious sentence of the writer: 'Վրիկը վիպտն ասել շնորհաւ ար խաչատուր արիամանու մարտի թաղոս.'
- 43. Cant. Սր Սոկի քահանայք նպելի . . . , of Gregory vard., f. 68. (P. M., f. 48^b.)
- 44. The holy Translators, Sahak and Mesrob. Լր. Բարձրեալ անքնին . . . , by Mkhithar.—Acrost. բան քարոզից, f. 69^b. (P. M., f. 49.)
- 45. Cant. Եկայք ցնծացուր . . . , by Nerses.—Acrost. Երգս այս է ո, f. 74^b. (P. M., f. 50^b.)
- 46. Leontius, Vardan, and their companions. Հէ, f. 75^b. (Cf. MS. 25. 54; P. M., f. 51.)
- 47. Cant. Ի հանդէս տաւնի ձեր . . . , f. 78. (P. M., f. 51^b.)
- 48. Վարդան քաջ վանող . . . , by Vardan the clerk (տիրացու).—Acrost. Վարդանայ է, f. 79. (P. M., f. 53.)
- 49. The Eve of the Candlemas Day. Հր, f. 79^b. (Cf. MS. 29, iii. 3; P. M., f. 37^b.)
- 50. Cant., f. 81^b. (Cf. MS. 29, iii. 4; P. M., f. 38^b.)
- 51. Candlemas Day (Տեառն ընդ տաջ). Լթ, f. 83. (Cf. MS. 25. 6; P. M., f. 36^b.)
- 52. Cant. Ստեալի ասճարն այսաւր . . . , f. 85. (P. M., f. 38.)

53. Մյաւր ցնծայ եւմ . . . , f. 85^b. (Cf. MS. 25. 58; P. M., f. 38^b.)
54. The holy Patriarchs of the holy Councils. (Խ) Մծ կենդանի անխմանալի . . . (by Mkhithar of Ayriyank).—Acrost. Մյրիւնեցի, f. 86^b. (P. M., f. 54^b.)
55. Canticle of Profession of Faith. Խոստովանիւք նծ զՏայր . . . , by Nerses, f. 90^b. (Cf. MS. 36. 2 and 37. 2; P. M., f. 56^b.)
56. The First Sunday in Lent. Խն. Երրոյ յաւեժական . . . , by Ter Mkhithar of Erivan.—Acrost. Երեւան[էց]ին, f. 92. (P. M., f. 57.—Acrost. Երեւանեցի.)
57. Cant. Չրագ Չճարիտ . . . , by Nerses, f. 95^b. (P. M., f. 58.)
58. Theodorus the General and Mercurius the Soldier. Խր, f. 97. (Cf. MS. 25. 10; P. M., f. 59^b.)
59. Cant. Քաջամարտիկ մեծ . . . , f. 98^b. (P. M., f. 61^b.)
60. Խաղաղարար նոր թագաւոր . . . —Acrost. Խնդրեաց, f. 99. (P. M., f. 61^b.)
61. The Second Sunday in Lent. Խոյ, f. 99^b. (Cf. MS. 25. 11; P. M., f. 63.)
62. Cant. Վոյիդ անեղ անսկզբան . . . —Acrost. Վրիդորի է այս, f. 103. (Cf. MS. 25. 59; P. M., f. 64^b.—Acrost. Վրիդորի է բանս այս.)
63. Խմաստութիւն Տաւր անեղին . . . , f. 103^b.
64. Cyril of Jerusalem. Խոյ. Մենեղ անմահ ծնունդ . . . , by Ter Araquel.—Acrost. Մյսբան Մոաբելէս, f. 105. (P. M., f. 65^b.)
65. Cant. Title: Խ դանձէ ասողէս է կափայս այս. Մենիմաստ կամուք վերին . . . —Acrost. Մոաբել. Begin. Յաւիանից նծ յառաջ . . . , f. 108.
66. Բայց դու երեք փառաւք . . . , f. 108^b.
67. The Third Sunday in Lent. Խե, 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. Ստեփանոսի, f. 112^b. (P. M., f. 81.)
70. Վոր աւետեաց լուր . . . —Acrost. Վերսեփ երբ, f. 113. (Ed. Ven., p. 379; P. M., f. 81.)
71. Չայնն այն որ զաջխարհս արար . . . , f. 113. (P. M., f. 81.)
72. Palm Sunday (Սեծի ծառղարդարին). Վոյ, f. 114. (Cf. MS. 25. 21; P. M., f. 82^b.) The end lacking.
73. The Great Monday. [Վոյ.] Վերադոյն է ից . . . —Acrost. [Վ.]րիդորի է սա, f. 116. (P. M., f. 85.)
74. The Great Tuesday. Վե. Վործ արարչաւ կան . . . —Acrost. Վրիկոր, f. 119. (P. M., f. 87.)
75. Cant. Վ Երջի յաներեկ աւուրն . . . —Acrost. Վ արդայեանին է, f. 121^b. (P. M., f. 78^b.) The end wanting.
76. The Great Wednesday. Վոյ, f. 123. (Cf. MS. 25. 22.)
77. The Great Thursday. [Վե.] Օւհեղ անքնին . . . —Acrost. [Օ.]զակասոր[դ]դք, f. 124. (P. M., f. 90.)
78. Canticle of Washing of Feet. Յերեկոյին հինգ շարաթի . . . , f. 124^b. The end wanting.
79. Մենեղ որդին Տաւր միածին . . . , by Nerses. Alphabetical up to letter Չ, f. 125. (Ed. Ven., p. 381; P. M., f. 96^b.) The first strophe wanting.
80. Good Friday, morning office. Կ, f. 126^b. (Cf. MS. 25. 24; P. M., f. 93^b.) The last half wanting.
81. Երեւալ արտաքոյ արտասուալից որբովք . . . , f. 128. (P. M., f. 97^b.)
82. Good Friday, mid-day office. Օանեղական ամենից . . . կն.—Acrost. Օտւր, f. 128. (P. M., f. 96^b.) The end wanting.
83. Easter Eve, f. 130. (Cf. MS. 25. 25; P. M., f. 100^b.) Lacks the first strophe.
84. Cant. Որ եղեղոց շնորհս բաշխէ . . . , f. 130^b. (P. M., f. 101^b.) Lacks the end.
85. Easter Day. Սեծս ահեղ խորհուրդ . . . —Acrost. [Ս]կրիչ, f. 131. (P. M., f. 111.)
86. Cant. Տաւր ճառագայթ . . . , f. 132^b. (P. M., f. 103^b.) Lacks the end.
87. Մծ կոչի իմ ըստ մարմնոյ . . . , f. 133^b.
88. Յնձան այսաւր երկինք . . . , f. 134. (P. M., f. 103^b.)
89. The 3rd Day of Easter. Տէր սէրունական . . . , by Mkhithar of Ayriyank.—Acrost. Տ[էր]ուն[ակա]ն, f. 134^b. (P. M., f. 99^b.)
90. Cant. Տաւուն հաւուն արթնացեալ . . . , by Greg. of Narek, f. 136^b. (Ed. Ven., p. 475; P. M., f. 107.)
91. Յայն ժամ սիրով տիրական . . . , f. 136^b.
92. The 4th Day of Easter. Խորհուրդ հրաւիրման . . . —Acrost. [Խոսչատ]ու[ր], f. 137. (P. M., f. 106.)
93. Cant. Վոր ձայն աւետեաց . . . , by Nerses.—Acrost. [Վերսես . . . կաթ]ողեկոսի հայոց, f. 139. (Ed. Ven., p. 391; P. M., f. 108^b.)

- 94. The 5th Day of Easter. **Մեծ աւետեաց ձայն . . . կէ**.—Acrost. **Մկրտիչ**, f. 138^b. (Cf. MS. 25. 27; P. M., wanting.) A lacuna follows.
- 95. The 6th Day of Easter. Cant. **գործեալ յայտնի պլանըման . . .**, by Nerses, f. 141. (P. M., f. 111^b.) Lacks the beginning.
- 96. The beheading of John the Baptist. **Գոյակն էական . . .**—Acrost. **Գրիգոր[ը]**, f. 141. (P. M., f. 112^b.)
- 97. Low Sunday. (**Նոր կիրակէ**, or **կրկնաշաբտիկ**, as named at the foot of the page), **Տ**, f. 143. (Cf. MS. 25. 28; P. M., f. 114.)
- 98. Cant. **Աստուր նոր արև . . .**, f. 145^b. (P. M., f. 115^b.)
- 99. **Միաշարթ երեկոյին . . .**, f. 146. (P. M., f. 115^b.)
- 100. All Easter Sundays. (**Գանձ Յարութեան Տասարակաց**) **Տն Յերկնից խոնարհեալ . . .**—Acrost. **Յարնէ**, f. 147. (P. M., f. 109^b, ascribing to John of Thoulkouran Catholicos of Sis (1489-1525), and acrost. **Յարութեան է**.)
- 101. Cant. **Նոր իմն աւետեաց բարբառ . . .**, by Nerses, f. 148^b. (Ed. Ven., p. 388; P. M., f. 124.)—Acrost. **Ներսէսի է Տայոց կաթողիկոսին**.
- 102. All Sunday's Eve. (**Աիրակամուտ**) **Նր. Գերամբարձ ան . . .**, with a Cafa.—Acrost. **Գրիգորր**, f. 149^b. (P. M., f. 119^b.)
- 103. Lord's Day. (**Աիրակի աուուր**) **Նի. Գերակայ գոյից . . .**—Acrost. **Գրիգոր է**, f. 152. (P. M., f. 129.)
- 104. Cant. [**Աէր յառաւատէն**] . . ., f. 154. (P. M., f. 110^b.) The last two strophes only.
- 105. **Երուսաղէմ Երուսաղէմ . . .**, f. 154.
- 106. **Տայն առաւատին մեծի . . .**, f. 154^b.
- 107. The Night Office. (**Գիշերապաշտօն**, vigil.) **Նի**, f. 155^b. (Cf. MS. 25. 30; P. M., f. 123.)
- 108. **Յարեաւ Տան այն արթուն . . .**, f. 158. (P. M., f. 103^b.)
- 109. **Յարեաւ յաուր երրորդին . . .**, f. 158^b.
- 110. **Նստեալ կանայք ողբային . . .**, f. 158^b.—Acrost. **Ներսէսի երգ**. (P. M., f. 135.)
- 111. **Յարեաւ փառաց թագաւորն . . .**, f. 159. (P. M., f. 124^b.)
- 112. **Սոյր մարմնաց լոյ բանին . . .**—Acrost. **Սկրտիչ էկր**, f. 159^b. (P. M., f. 105^b.)
- 113. [**Մեծ Տա**] **նաշանաւք եկին . . .**—Acrost. **Սկրտիչ է**, f. 159^b. (P. M., f. 118^b.)
- 114. **Եկեալ Սարիամ մազալենացի . . .**, f. 160. (P. M., f. 116^b.)

- 115. **Գասրն Տրեական . . .**, f. 161. (P. M., f. 118^b.)
- 116. **Գոչէր Տրեշտակն առ վիմին . . .**—Acrost. **Գրիգոր**, f. 162. (P. M., f. 125^b.)
- 117. **Արմատ անմահութեան . . .**, alphabetically, f. 162^b. (P. M., f. 135.) Up to the letter **Խ**, after which is a lacuna.
- 118. The 3rd Sunday after Easter (**Աշխարհաւմատրան կիրակէ**). **Սարբեալ տաճար նր . . .**—Acrost. [**Ս**] **կրտիչ**, f. 163. (P. M., f. 123.)
- 119. Cant. **Քն եկեալ քահանայակետ . . .**, f. 165^b. (P. M., f. 123.)
- 120. The Apparition of the Cross (at Jerusalem). **Տն Խակակից որդի . . .**—Acrost. **Խ [Ս] աթեկնուէ խնդրեաց գրիգորն**. It ends with a versified colophon of the author, f. 166^b. (Cf. MS. 25. 32; P. M., f. 126.)
- 121. Cant. **Խաչն ի նախնումն . . .**, f. 169^b.—**Աչեալ ես փայտ . . .**, f. 170. (P. M., f. 129.)
- 122. Ascension, **Տէ**, f. 171. (Cf. MS. 25. 31; P. M., f. 130^b.)
- 123. Cant. **Տէր մեր որդի Սարիամու . . .**, f. 173. Lacks the end.
- 124. Sunday after Ascension (**երկրորդ ծաղկազարդ**), f. 174. (Cf. MS. 25. 32; P. M., f. 133.) Lacks the beginning.
- 125. Cant. **Ասաւր անգրանիկ Տաւր . . .**—Acrost. **Անգրիաս վարդապետ**, f. 175. (P. M., f. 133^b.)
- 126. Pentecost. **Տաւտ իսկապէս . . . Տիմ**.—Acrost. **Տովանէս**, f. 176. (P. M., f. 142.)
- 127. Cant. **Խ մեծի աուուր տաւնիս . . .**, f. 178. (P. M., f. 136^b.)
- 128. The 2nd Day. **Ճ**, f. 179. (Cf. MS. 25. 33; P. M., 137^b.)
- 129. Cant. **Աստանաւր ծաղեաց լոյն . . .**, f. 182^b. (P. M., f. 138.)
- 130. The 3rd Day. **Ճն Ա Երաւրհնեալ գովեալ . . .**—Acrost. **Ա անիկ ասէ**, f. 183. (P. M., f. 138^b.)
- 131. Cant. **Նըւազեմք Տոլոյն սրբոյ . . .**—Acrost. **Նվազ**, f. 185^b. (P. M., f. 136^b.)
- 132. **Ներհիւսեցուք քաղցր եղանակ . . .**—Acrost. **Նվազէ Տոլոյն արժողին իմաստ բանի ընդ Չայնի**, f. 185^b. (P. M., f. 139^b.)
- 133. Ripsime and companions. **Ճր**, f. 186^b. (Cf. MS. 25. 34; P. M., f. 144.)
- 134. Cant. **Առաւատ լուսոյ արեւելեան ազանց . . .**, by Nerses.—Acrost. **Ան Տոլոյնիկ կոյն է**, f. 192. (Ed. Ven., p. 468; P. M., f. 145^b.)

135. *Երջանիկ հոգիահրաշ . . .*, by Nerses, f. 193. (Ed. Ven., p. 471; P. M., f. 145^b.)
136. St. John the Precursor of Glak. *ՉԳ. Վոյիդ հըլաւրի . . .*, with a Cafa.—Acrost. *Վրի-դոր*, f. 194^b. (P. M., f. 146^b.)
137. Cant. *Սկրտիչն քրիստոսի մեծ կարապետն . . .*, f. 196^b. (P. M., f. 147.)
138. Foundation of Edchmiadzin (*Շողակաթ*). *ՉԳ. տաճարդ երկնային . . .*—Acrost. *Տաւեցս*, f. 197. (P. M., f. 148^b.) 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. *ՉԵ. Խանդազակաթ սրտին . . .*—Acrost. *խաչատ[ուր]*, f. 200. (P. M., f. 150.)
141. St. Nerses the Parthe and Khad his Deacon. *ՉԶ. Վոյ մեղ ցրնծալի*.—Acrost. *Վրի-դորի*, f. 202. (P. M., f. 205^b.)
142. Cant. *Վոր մեծահանդէս տաւնի . . .*, f. 204. (P. M., f. 153^b.)
143. The Sons and Grandsons of St. Gregory. *ՉԷ. Վոր թագ պետական . . .*—Acrost. *[Տաւ]նից ա[տե]լ*, f. 205. (P. M., f. 155.)
144. Cant. *Վովեստ քեզ բարեաց . . .*—Acrost. *Վրիգորի է*, f. 207^b. (P. M., f. 156^b.)
145. The Prophets. *ՉԸ. Խորհուրդ անքնին . . .*—Acrost. *խորհըրդոցն*, f. 209. (P. M., f. 217^b.)
146. Cant. *Վորահրաշ տաւնիս . . .*, by Nerses.—Acrost. *Վերսէսի երդ*, f. 213^b. (Ed. Ven., p. 431; P. M., f. 219.)
147. Cant. *Մատուծային խորոցն անձառ . . .*, f. 214. (P. M., f. 218^b.)
148. *Սայր հաւատոյ սուրբ հարսնարան . . .*, f. 215^b.
149. The Transfiguration (*Սարդախառ*), f. 216. (Cf. MS. 25. 35; P. M., f. 160.)
150. Cant. *Մրիթական ըյան . . .*, f. 217^b. (P. M., f. 160^b.)
151. *Խաւսէր բանիւ նա հայրական . . .*, by Nerses, f. 218. (P. M., f. 160^b.)
152. *Տէր փառոց այսաւր ի թարաւր . . .*, f. 219. (P. M., f. 162.)
153. *Վերահրաշ աստուած գոլով . . .*—Acrost. *Վրիգորի է*, f. 220.
154. *Վօհար վարդն վառ առեալ . . .*, by Greg. of Narek, f. 220^b. (Ed. Ven., p. 482; P. M., f. 162^b.)
155. Assumption. *ՉԹ. Վոհարանեալ սուրբ*, f. 221^b. (Cf. MS. 25. 36; P. M., f. 170^b.)
156. Cant. *Մյաւր Վարրիէլ . . .*, by Nerses, f. 224. (Ed. Ven., p. 409; P. M., f. 165^b.)
157. *Մնարատ տաճար . . .*, by Nerses, f. 225. (Ed. Ven., p. 409; P. M., f. 167.)
158. The 3rd Day. *ՉԺ. Մեծապայծառ հրաշա-կերտ . . .*—Acrost. *Մկրտիչ*, f. 226. (P. M., f. 166, abridged.)
159. Cant. *Սայր կենդանեաց . . .*—Acrost. *Մեծին թորոսի*, f. 229. (P. M., but beginning with *Խմանալի սերորէ . . .*—Acrost. *ի խնդրոյ մեծին թորոսի է*.)
160. *Մատուծածին մայր լուսոյ . . .*, f. 229^b. (P. M., f. 168^b.)
161. *Մուջնաճաշակ պտղոյն . . .*, by Plouzard., alphabetically, f. 230. (P. M., f. 17^b.)
162. *Յանեղական լուսոյն . . .*, by the same, f. 232. (P. M., f. 10.)
163. *Վովեստ Ֆերկրանաց . . .*—Acrost. *Վովեստ ի սուրբ կոյսն Սարիամ է*, f. 232. (P. M., f. 10.)
164. *Մատուծածին կոյս երանեալ . . .*, f. 234. (P. M., f. 14.)
165. *Ողջոյն ընդ քեզ Սարիամ . . .*, f. 234^b. (P. M., f. 169^b.)
166. *Նաղիկ պայծառ ծովային . . .*, f. 235. (P. M., f. 21^b.)
167. *Title: Սան երից ամաց ի տաճարն. Begin. Մյաւր պարզողին զերկինս . . .*, f. 236.
168. *Յաւր նաւակատեաց նորոյ մեծի տաճարիդ . . .*, by Gregory, Catholicos (of A]thamar), f. 236^b.
169. St. John the Prophet and Job the Just. *Մեծապայծառ փառաւք . . . ղԷ. Սկրախ[ն]*, f. 238^b. (P. M., f. 23^b.)
170. Cant. *Յովհաննէս մեծ մարգարէ . . .*, f. 239. (P. M., f. 26.) Lacks the beginning.
171. The Raising of the holy Cross (*խաչ վերաց*). *Յայն եղեմական դրախտին . . .*, by John of Thoulkouran, f. 240^b. The first strophe only. (Cf. MS. 25. 37; P. M. wanting.)
172. St. George the General. . . . *ին վկայի մատիր յաղերս որդոյն միածնի . . .*, being only the ending at the Gands, f. 241.
173. Cant. *Ի հանդիսական տաւնիս . . .*, f. 241, out of the ten strophes only the first three. (P. M., f. 182.)
174. The holy Cross at Varag. This canou should come after f. 247, but is lost in this MS.
175. Cant. *Մյաւր մեծ զարմանք հրաշից . . .*, f. 242. (P. M., f. 183.)

- 176. Այսաւր ի ձեռն խաչին . . . , f. 243. (P. M., f. 182.)
- 177. The Apostles and the Disciples, զԳ. Գեբա-
դոյն գոյէ . . . , f. 243. (Cf. MS. 25.
41; P. M., f. 222.) The first two strophes
only.
- 178. Cant. . . . Կիկողեմնոս մեծդ երանեալ, Գա-
մաղելէ Հրմոալարժեալ . . . , f. 244.
Lacks the beginning.
- 179. The Invention of the holy Cross. Խաչի քո
քն երկիրպագանեմք . . . —Acrost. Խաչա-
տ[ու]ր, f. 244^b. (P. M., f. 185.)
- 180. Cant. Այսաւր մեծ գարմանք հրաշից . . . ,
f. 246^b. (Cf. § 178 above.)
- 181. Աւրհնեալ ես փայտ շնորհաւք լցեալ . . . ,
f. 247.
- 182. Ի Երուսաղէմ գնամ . . . , f. 247^b. (P. M.,
f. 175^b.)
- 183. The holy Virgins. Ի սկղբան էիդ . . . ,
by Tēr Mkhithar. —Acrost. Ի փառ[ս
Տեա]ն[ն], f. 248, a fragmentary piece.
(P. M., f. 232^b.)
- 184. Cant. Այոյբ իմաստութեամբ զլսպտերս . . . ,
f. 250. (P. M., f. 230.) Four strophes
extract from § 190.
- 185. Ի կենարար փայտէն ծաղկեալ . . . , f. 250^b.
(P. M., f. 233.)
- 186. The holy Martyrs. Խոնարհեալ քանին . . . —
Acrost. Խաչատուր, f. 251. (P. M., f. 227^b.)
- 187. Cant. Արեգակն արդար ըղհուր սիրոյ . . . ,
by Nerses, alphabetically, f. 253. (Ed. Ven.,
p. 438.) Gands of Martyrs, f. 236^b.
- 188. All Saints, by David Wartapet. Գաւանցէք
որդիք աւրինաց . . . —Acrost. Գ[աւի]թէ,
f. 254^b. (P. M., f. 193^b.) Lacks the end.
- 189. All Souls. . . . ացն զհարկից բերանն, զեա-
ւարն աղջամուղջ . . . , f. 256. Lacks the
beginning.
- 190. Cant. Խաւսմբ առ ձեզ որ լսւք . . . , by
Mkhithar.
- 191. Երանուհի երկնային քաղաք անձամբ . . . All
but the end is missing.
- 192. Gands for the Burial of a Priest. Սեծ է
անուն հղաւր . . . —Acrost. Սանփիելի է,
i. e. of Daniel, f. 258.
- 193. Cant. Աւետիս բեզ Սարիամ . . . , alpha-
betically, f. 263^b. 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 (ժամա-
տուն) and congregation. Begin. Աւր-
հնեալ է ամենարաւ ողորմութիւն սրբոյ

- Երրորդութեան . . . , f. 266. The second
leaf and the end lost.
- 2. Eulogium in verse on the Gantzaran. Title:
Գովեսա գա — Begin. գովեմք ըզբեզ ով
դա[նձարան], ր[ամ]եալ բանիւ շնորբողական,
etc.—Acrost. Գրիգորի ե իրգս բանի, f. 275.
- 3. ‘Here is the scheme of Paul’—extract from
the MSS. of Epistles of St. Paul, without
title. Գլխա[ւոր ես] անձային կրանիցն
փարգապեա . . . , f. 275.
- 4. Riddles (?), three in number, fragmentary, with-
out any title. Begin. Մունիր կանչող ե
Չայնն ի խոր, . . . ընդ յարձակ խիստ խրմն-
գոր . . . , f. 275^b. Wanting the end.
- 5. The end of a Gands in vulgar Armenian on
Hell. . . . Գժոխոց հոտ կուգայ լեւ կու-
ղողամ . . . , f. 276.
- 6. Another fragment of a Gands on Prophets.
. . . Որոց անդրանիկրն կային, այ շեղե նա
բաժին . . . , f. 277. In another hand, see
above after f. 213.

Colophons (f. 264, in first hand):—

- 1. Փառք ամենասուրբ երրորդութեան . . . արգ գրե-
ցաւ . . . դանձարանս, ի դեւղս որ կոչի ավան :
ընդ հովանեաւ սուրբ անձանիս : ձեռամբ ամե-
նամեղ ե փրձուն սուտանուն մէլքիսէթ
զրչէ : ի թվկնութեւ հայոց : չբ : ի հայրա-
պետութե տէր գրիգորոյ, ե ի զանութեւն տաճ-
կաց ջրհանշահի, որ յայսմ ամի մորելի երեկ
ե շատ աւերք էած ի տեղիս տեղիս : զոր ե
յուսամք ի տէր աստուած ամենայնի որ ողորմի
իւր արարածոց ե բառնայ գնմ պատուհաս ի
յաշխարհէ : Այլ ես . . . մէլքիսէթ էրէցս
գրեցի զանձաշունչ գանձատերսս, ցաւադին
անձամբ ե վշտալից մարմնով, ՚ի յանցանս աշ-
խարհի, վն յիշատակ հոգոյ իմոյ, ե ծնօղաց
իմոց, հաւրն Վասիւրկան, ե մաւրն նուր ջհանին,
ե ե զբօրն յովանիսին ե սյտինին, որ այս տարի
փոխեցաւ առ քն, ե մեր բեկեալ սրտիւ
մնացաք . . . : ե քվերացն թուխ տարին ե
խոշարին, ե որոցն գալուստ քահանային, ե
ղաղարին, անգրէասին, ե նորատունկ պատա-
նեակ տիրացւին, որ եաւթն ամնսոյ որբ
մնաց ի մաւրէ : ե դասերն անթառանցին, ե
որդոյ նորին նորայրորոջ, նեքամայ զինին, ե
հաւրն իւրոյ անձապովին : Այլ ե յիշեցէք
միով տր ողորմելիւ զմարգարայ արեղի մայրն,
որ մէկ պատասյ թուխա գրոցս աւղնութի
էր ես : ի յոտս ձեր անկեալ աղաչեմ ով սր
քահանայք յորժամ եղանակէք, կամ օրինա-
կէք. կամ մեղեդի ե տայ ուսանիք յիշեցէք ե
ողորմի ասէք ուղիւ սրտիւ մէլքիսէթ զըժողի,
K 2

և նորակնուճք մելքիսէթ ծաղկողի, որէ այս
 առաջին ծաղկին . . . յիշեցէք զճնաւդսն մեր.
 և կենակիցն ըղխոնծէն, որ կարծաւրեայ
 Տանդեաւ ի քն՝ և եթող մեծ խոց զաւակաց
 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 Mēlqisēth, in the year of the Armenians 902, in the patriarchate of Tēr Gregory, and in the Khanate of the Tadjik of Dschūhanshah 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 . . . Mēlqisēth the elder wrote this inspired Thesaurus (*Gand-saran*), afflicted in soul and suffering in body, as a memorial of myself and my parents, of my father Fakhrik and of my mother Nur Dschhan, 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 Tiratzu, 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 *miserere* 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 *miserere* with upright heart for Mēlqisēth the illuminator, whose first work of illumination this book is . . . Remember our parents and my partner in life Khondzēn, who untimely has gone to rest in Christ, and left in us the sting of regret for her.

In a later hand, f. 265^b :—

2. Օյերջին ստացող . . . զթուրուանդայ՝ և զիւր
 համեստ երկիւղած դուստրն ծովինար և
 զայլ անարեան առու մերձաւորք :

Remember the last owner . . . Thurvanday, and his modest and reverent daughter Dzowinar and his other blood-relations . . .

3. Յիշեցէք նորջինուոյ . . . թուրլ անճը :

Remember Norshini . . . in the year 1108 (1659). In rude hand and half effaced.

4. Մյս գանձարանս նորջինուա ծրի եկեղեցումն
 յիշատակ մնաց . . . յիշէ զբարեպաշտ զմեզ
 սամաճ նորայրողընջ : սղայքս որ մէկին
 անուամն (*sic*). Վսորլիտակն : մէկին անուամն :
 րնոէան : յիշեցէք : թվականն . . . յյոճ .
 այոճ . այոճ . այոճ . ոճ ոճ ոճ .

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

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

5. *Ibidem*. Մյլ և յիշեցէք՝ զվեր թուրվանդէ
 թոռն, զիգնատիոս սր կարնկն, որ ետ զայս
 երգարանս, սր ոճաննիսի եկեղեցոյն ՚ի
 յիշատակ իւր . . .

But remember also the above-named Thurwandē's grandson, Ignatios Tēr Karapet, who gave this song-book to the Church of St. John as a memorial of himself . . .

The same Ignatios asks for our prayers in a note, f. 276^b, 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 Ignatios 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, 4¼ × 2¾ in., of 19 lines in a page. Quires, 11, of 12 ff. Ff. 120. Writing, bolorgir 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 եւզլապտերս ջերմ արտասուաւք . . . , f. 2, i. e. Hymn of Night Office.
2. Կարգ Կանովնագլխոյն միահամուռ, f. 2^b. Order of the Heads of Canons in general.
3. Թաղաւորք Վպաշխարութեան, f. 7. Forms of the 'O King,' for days of penance.
4. Թաղաւորք Մարտիրոսաց, f. 12^b. Forms of the 'O King,' for feasts of martyrs.
5. Կարգ զիշերութեան Վլլուաց,—according to the eight tones, f. 17. Order of the Alleluiahs in the Night Office.
6. Մաւաւտեան Երգեր պահոց և այլոց սաւնից. Մյս տուր տր աւաց իմոց . . . , f. 28^b. Hymns at Dawn for fasts and feasts.
7. Հարցախառեր Վպաշխարութեան,—according to the eight tones, f. 33. Forms of the

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

- 8. Չ'աշոյ յամամտեր միահամուռ, f. 45^b.
- 9. Չ'աշոյ Ս'եսեղիք Մ'պաշխարութեան, f. 61^b.
- 10. Չ'աշոյ Ս'եսեղիք Յարութեան ան, f. 63.
- 11. Չ'աշոյ Մտողոզիք Յինանցն. Երանեալէ սյր . . . , f. 65.
- 12. Չ'աշոյ Ալէլուք միահամուռ,—according to the eight tones, f. 66. Lacking the end.
- 13. (Սրբասացութիւնք). Lacking the beginning, . . . իջեալ ի յերկնից . . . , f. 85.
- 14. Ծոննիկ և Օգտակի Աւագ նք ան, f. 86^b.
- 15. Օգնի սրբասացութեան յառաջ բերեալ Սիոք յերեսայից . . . , f. 86^b. Lacking the end.
- 16. (Երեկոյեան ժամուն. խոնարհեցոյ և ապրեցոյ),—according to the eight tones, f. 87. Lacking the beginning.
- 17. Աւագ Ս'եսեղի Աղուհացիցն. Ղարձո զիս նք . . . , f. 90.
- 18. Ստողոզիք Աղուհացիցն. Ողորմեաց ինձ ան . . . , f. 92^b. — Աւագ Ուրբաթուն. Յարուցեալ վկայք չարե . . . , f. 93.
- 19. խոնարհեցուք հասարակաց աւուրց, f. 93^b.
- 20. Երեկոյի փառեր. Սրբոց Սարտիրոսաց Սան սրբոց քոց մարտիրոսաց հաշտեա տր . . . , f. 94^b.
- 21. Ս'եսեղիք ծննդեան,—Յարութեան,—Սարտիրոսաց,—Մ'պաշխարութեան, f. 103^b. Lacking the end.
- 22. [(Աղիւղ եղիցիք)], f. 112. Lacking the beginning and end.
- 23. Կարգ Ուղղեցեաց միահամուռ. Ուղիւղ եղիցին աղաւթք իմ որպէս, f. 120^b. Here ends the book.

No records, except on f. 96^b imprints of a stamp with legend: յակոր ծն, i.e. Yakob servant.

63

MS. Arm. c. 1—Lectionary, A.D. 1632.

Glazed cotton paper, of brownish hue. Size, 13 3/8 x 8 3/8 x 3 in. Text, 9 3/4 x 6 1/4. 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 (Չ'աշոցիւք), entitled by the copyist, in his colophon, Տարեկիրք. 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 Golthnatzi are omitted. Stologis 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 Deipara 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 9 1/2 x 6 1/2 in., each richly coloured upon gold ground. The subjects of these full-page illuminations are:—

- 1. The Adoration of the Magi, f. 1^b.
- 2. The Myrrhiphore woman (two figures) and an Angel at the Holy Sepulchre, f. 150^b.
- 3. The Resurrection of the Saviour, f. 151^b.

The last of these betrays the influence of Italian art.

Colophons (the longest is the final one, f. 431^b):—

1. Փառք . . . Արդ ևս անպիտան և անիմաստ գրիչս չստեփաննոսս . . սկսա և . . կատարեցի զսք զիրքս որ կոչի տարեկիրք: քանզի ունի սա զբոլոր մասունս տաւնից աւելունականաց զոր նք հարքն հաստատեցին զընթեքցուածն զոր յակոբոսս եղբայր ան, և կիւրեղ եմյ հայրապետն հաստատեցին . . . ի խնդրոյ պարոն և մեծահաւատ խաւճա բարազամին և պարաբիպին . . կատարեցաւ սա ի թուականութեն հայոց, և և ձ. ամին: ի հայրապետութեան հայոց տեառն մովսէսի և արհիւնգոսութեան մերոյ մայրաքաղաքիս նք խաչատուրի ամրիժ աղանդոյ, ի թագաւորութեն պարսից շահ սէֆու և ի շխանութեն մերո զիւզիս պարոն խաչանազարի. ի քաղաքս

չաւչ ի զիւրս ճուղայ որ է հիմն հայա- ստանեայց : Արդ աղաչեմ զընթերցողսդ և կամ զհարեանցի տեսանողսդ յիշեցէք ՚ի ժամ անարիւն զենմանն՝ զառինն զխաւ ճա բարազամն և պարաբրիաղն և զճնաւդսն իւրեանց զԹորոսն և զԹանթախն և քեռքն իւրեանց զմերտատիկն և ըրզուլ պարիխանն՝ և հանդուցեալ եղբարքն մխիթարն սափարն և զհանդուցեալ որդիքն աւետիկն մարիամն և կողակիցքն իւրեանց ոսկիատիկն բուուպիկն : Վարձեալ . . զպարոն բարազամն՝ և զմեծ պապն իւր եղտանպաչինն, և զմեծ մամն զիլանն, և իւր պապն մխիթարն և իւր հանիկն պայիանէն և հաւր եղբարքն աղբրասեղն փերբաչինն, սատրաչեն զբիգորն, և հաւր եղբաւր որդիքն ըստեփանոսն եղտանդաչինն մալաղատն, զաքարէն յակորջանն . . .

և արդ՝ անյիշելի ստեփաննոսս յիշման արժանի արարէք եղբարք, և սխալանաց և խոչորութե գրիս մի մեղադրէք զի եմ կարն այսէ : Վարձեալ յիշեցէք զվարդապետն իմ զխաչատուր վարդապետն և զճաղկաւղ սորա զմկրտիչ վարդապետն և ՚իւր ընտրեալ տէլէան զտր պետրոս աշակերանն.

Վարձեալ յիշեցէք զխաւճա բարազամն և հաւրեղբաւր որդին զտր զուկասն.

1. Glory, etc. . . Now I, unprofitable and dull scribe, no-Stephanus . . began and . . completed this book called 'Taregirq,' because it contains all the portions for dominical feasts which the holy Fathers fixed, the lections 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 Paraqiaz . . it was completed in the era of the Armenians 1080 (1631), under the patriarchate over Armenians of Tēr Moses and during the archepiscopate in our metropolis of Tēr Khatchatour, a spotless dove. In the reign over Persia of Shah Sēfi, and during the government of our village by Paron Khadschanazar, in the city of Shaush, in the village of Djula, which is the settlement of Armenians. So then I pray my readers, as also those who perfunctorily look at it, to commemorate in the hour of the bloodless sacrifice of the lamb Khaudja Barajam and Paraqiaz, and their parents Thoros and Thanthak, and their sister Mērtatik 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 Albrasel Phirbashkh, Satbashkh Grigor; and his father's

brother's sons Stephanos Eztanbashkh, Malazat, Zaqarē Yakob Dsehan . . .

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 Illuminators of the book, Mkrtitch warpet, and his chosen pupil Tēr Petros his disciple. Again remember Khandja Barajam and his father's brother's son, Tēr Lukas.

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

f. 11^b. In the lower margin is written in a small bolorgir and in faded yellow ink the draft of a contract (աւրինակ ճաչոցն լիակատար) between the copyist and one Mahdas Stephanos for the supplying by the latter of paper for the book at so many *tourmans* to be paid monthly by the scribe. The note also stipulates for illuminations, but is too obliterated 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 Mltēs' son Stephanos (զմղտէսի ստեփաննոսն) the furtherer of his work. The names are those of colophon 1.

f. 285. After mention of the owner, scribe, and Mahdasi (մահզասի sic) Stephanos, promoter of the good work, the scribe continues:—

և ըղնաւսրմորուս տր զուկասին . . մանաւանդ միաբանիցն տէր զազարին զտէր սարգսին տէր աստուածասուրբին տէր մխիթարին տէր առաքելին տէր մկրտչին տէր մարտիրոսին տէր քոսակին տէր ստեփաննոսին տէր այլով անհի.

f. 345. In lower margin:—

Երկու շաբաթօր : մամասայ՝ և փրկելտիմանի, և սիմէոնի սիւնակեցոյ : և պահք վարագայ խաչին : Մայ քեզ ստեփաննոս որ յայտ մաւոր խիստ զարհուրեցար : եղբարք լսեցի թէ քո աներն թուանկաւ սպաննաւ վերջն սուտ էր ապա երիջաննեց բահարի տղա՝ առաքելն էր : թվին հայոց ուձ բայց մարդոյ մեղ չկայր : երեսն սեաւ սատանային :

i. e. Second *Feria*. Feast of Mamas and Philitemon, and of Simeon of Siunik, and fast of the Cross of Warag. Woe to thee Stephanus, who to-day wast fearfully frightened. I heard from the brethren that thy kinsman is slain. His end was treacherous. It was Araquel, child of Eridsheanantz

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 Wkayasēr Catholicos: f. 192, the Epistle of Cyril of Jerusalem to the Emperor Constantine; and f. 229^b, 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^b, the bishop's address before the Evening Communion of Maundy Thursday and on f. 10^b 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 × 10½ × 5 in. Text, 11⅜ × 8. In double columns of 36 lines. Quires, 47, of 12 leaves each. Ff. 561. Hands, two (see below), both bolorgir, 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 bolorgir, on coarser paper.

Contents, a menologium or *yaysmavourq*, after the redaction of Gregory of Klath, 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 չէր ամին յամ- սեանն արե վախճանեցաւ նոր Տարսեղ . . . , ff. 5^b-7.
17. §§ 12, 12*. History of the Effigy of Virgin Mary of the convent called Hogvotz. *Begin.* Յորժամ զիտաց երանելին Յովհաննէս զննջումն անածին կուսին. Սարխանյ առեալ ապիտակ մի կիպարի, ff. 14-15^b.
18. §§ 13, 14, 15. (Acts of Laurus (*Khoros*) and Florus, of Diomedes, of Stephen of Ului), ff. 15^b-19.

23. §§ 23, 24, 25, followed by Stephen of Ului with the note: Սորա պատմութիւն գրած է ի յալգաստսի ժր, i. e. his history was written on Aug. 18, f. 25^b. (See MS. 30, § 15.)
- 24^a. §§ 26, 26*. Timothy of Palestine, M., f. 26. (Bas. Men. Aug. 19.)
- 24^b. § 26**. Agapius and Thecla of Gaza, f. 26^b. (Bas. Men. Aug. 19.)

September, ff. 37(*bis*)^a-79.

2. §§ 41, 42, f. 38^b.
3. §§ 44, 45, 43, f. 39^b.
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 լուարուք հովիւք բանաւոր հաւարից . . . բարոզեցէք համարձակ ըստ նմանութե նր հայրապետին Տարսեղյ . . . , ff. 41-42.
10. §§ 58, 59, 61, 62, 63, f. 50.
11. §§ 64, 65, 60, f. 51.
17. §§ 76, 76*. Trophimus, Dorimedon, and Sabbatius (MS. Սաբատիանա), f. 62. (Bas. Men. Sept. 19.)

October, ff. 79-118^b.

9. § 127. *Omitted.*
10. § 129. The eulogium on St. John is attributed to 'Gregory' [of Khloth]: 'Գրիգոր վար- դասկեա ճառիս յարինող,' f. 93^b.
12. §§ 133, 134, 135, 135*. Varus and his six companions, in Egypt, ff. 94^b-95^b. (Bas. Men. Oct. 25.)
15. §§ 140, 141, 706. (An abridgment.) F. 98^b.
18. §§ 146, 151, 148, 148*. Varus, M., f. 102^b. (Cp. § 135*.)
19. §§ 149, 150, 159-161, 169, ff. 103-104.
21. §§ 153, 153*. Malachia vardapet. + 1284, ff. 105-106^b.
25. §§ 157, 158, f. 111.
- 26^a. §§ 147, 162, 162*. Sembat Bagratouni. *Begin.* Ի ինչ թուականն Հայոց թագաւորէր Պարսից Խոսրով և Սմբատ Տաղրատունի բաղում մարտս յարգարէր . . . , ff. 112^b-113.
- 26^b. § 163. Soukias and his companions. 'Գրած է ի նաւասարդի մէ,' 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^b-170^b.

1. §§ 176, 176*. Eulogium on all saints. *Begin.* Վաթողիկէ եկեղեցի նր երկին ի յերկրի հաստատեցաւ . . . , 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^b.
 14. §§ 197, 198, 199, f. 141.
 15. §§ 195, 214, f. 142^b.
 16. § 196, f. 144.
 17. § 201, f. 145^b.
 20. § 204, f. 152.
 22. §§ 207, 209, 208, 205, f. 154.
 25. §§ 218, 218*. Lamentation of Moses of Khoren, f. 161^b. (*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^b.
 28. § 219, f. 165^b.

December, ff. 170^b-216¹.

4. §§ 234, 235.
 5. § 228.
 6. § 229.
 7. §§ 231-233, 230.
 9. § 237. 'Գրած է ի սեպտ. 8. Գիտ և կարդա,' 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.* Մսէ նքն Գրիգոր ընդ հրեշտակն. Հորժամանուս զմարդու հոգին ուր տանիս . . . , f. 203^b. (MS. 30 instead of this relates the vision of the same saint concerning the construction of the church of Edehmiadzin.) On this day is also added § 257.
 20. §§ 262, 262*. Juliana, V. and M., f. 205^b.
 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^b-235.
 4. §§ 287, 287*. Abraham the patriarch, ff. 235^b-236^b.
 7. § 297, 298.

11. §§ 307, 316, 309, 308.
 14. §§ 315, 317.
 16. §§ 319, 319*. Theogones, Bishop of Paria (MS. պորիոյ), f. 255^b. (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. Basilus), 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^b-329.

March, ff. 329-391^b.

1. §§ 405, 408.
 2. §§ 406, 409, 409*. Commemoration of the Cross, called Getargel (Գետարգել). 'Մաս յրն ինքնակալ կայսեր կոստանդիանոսի . . . , ff. 331-332^b.
 6. §§ 416, 418, 419.
 7. §§ 420, 421, 421*. Nareissus, Bishop of Jerusalem, f. 338^b.
 10. §§ 424, 425, 425*. Commemoration of the paralytic healed by Jesus Christ, ff. 342-344. 'Այր ոմն անդամալոյծ աղքատ և անտէր . . . , 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 վարուց անն նյ սրբոյն Գրիգորի հոմայ պապին. The birth and youth of Gregory I, Pope. *Begin.* Այր ոմն կոմս էր ի Վրէնդիս քաղաքին, և անուն կոմսին, Վինդի, Գուանկ աղգաւ . . . , ff. 348^b-353.— A legendary story in the style of Oedipus.

¹ 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 codex they are transposed.

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

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

August, f. 530-end.

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

Colophons. First, ff. 543^b-544:—

Փառք եղակի անձառելոյ եռահիւսակ դաւանութեան . . .

Վասն որոյ տեսեալ զայս . . . բարութիւնս երջանիկ վարդապետն հայոց գօրգօր խլաթեցին: և բազում աշխատութեամբ և երկասէր վաստակօք ժողովեալ գումարեաց ի զանազան և յաղի ազգի պատմագրաց և ճառարանութենէ իմաստուն և հանձարեղ վարդապետաց և հայրապետաց . . . հաւաքեալ միաւորեաց . . . յիշատակ լուսափայլ սօնից տէրունականաց . . .

'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^b, the parents of the possessor, the priest Sion, are named *passim* as Matheos or Mathos and Narhathun or Narkhathun (Նարհատիոն or Նարխատիոն), his wife (ff. 25, 31^b, etc.) as Saltehuq (սալտեղ), his wife's kin (? *lit.* sister-in-law բեռոյ նորին) as Karapet, Yovanes and Mkrtitch, honourable priests (ff. 15^b, 34, 262^b, 348^b, 353, etc.); his sister's sons (բեռորդոցն) as Nerses, Andrias (or Andreas) and Stephanos (ff. 15^b, 265, 271, 299^b, 353, etc.); his children as Yohanês and Yesayi (ff. 66, 81, 88^b, 128, 142^b, 299^b, etc.).

A sister, Igdish (քվերն 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^b 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, parts of ff. 384 and 385, from f. 442 to end of volume.

The later colophon, f. 560^b, is in the same hand which added the Tale of Baralam and Jovasaph, 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 (նուրիջան) and Saluar (սալուար) Sultan. Thuman has two wives, Yapip Sulthan (յապիպ սուլթան) and Khanum Alên (խանում աղէն), and the following sons: Latim Yovannês (լատիմն յովանէսն), Nuridschan (նուրիջան), and Avetiq; and daughters, Nazlun (նազլուն) and Yesalam (յեսալամն), the latter deceased. The son Yovannes has a wife Margaret and a son Astuadsatur.

Mahtas Andrias in turn has one wife Asli zadên (ասլի զարէն), and another Aullan Fashen (աւղլան փաշէն) whose sister is Ati Fashen (ատի փաշէն). His children by them are Khodschay Araquel and Ulukhan (լուկխան), deceased. A Miridschan (միրիջան) is next mentioned with a wife named Shahum Alên (շահում աղէն), their son Mirza Khan (միրզախան) and daughter Saluar Sôltan.

Khodschay Thuman in turn has a brother Mahdas Amirdschan (ամիրջան) who has one wife Gafar (գափար, գաբար or Gaqar) Sultan, and another Khanaîên, with sons Astuadsatur, Avetiq, Aulindsch (աւլինջ) and Êvaz (էվազ), and a daughter Khathay (խատայ).

Mahdas Andrias also has sisters Yaîrun (յալուն), Fashên, a son Andrias, and daughters Gauzal (գաւզալ), Alên and Ananê (անանէն), a son Grigor and another Khatchatur. His father's brothers are Usta Gôzal (ուստա Գօզալ), whose wife is Sařay Khathun, sons Têr Astuadsatur with wife Vard

Khathan and a son Vadanês (վադանէս), and daughters Ustianê (ուստիանէ) and Hořom Simên (հօրոմ սիմէն). His brother is Yêmi Bêk (յէմի բէկն), deceased, with a wife Saluar Sultan and son Karapet. His other uncle on the father's side is named Ustay (ուստայ) Lazar, whose wife is Thankaziz (թանկազիզն), and sons Akhidschan (ակիժանն) Karapet and Ohannês. A third uncle is Ustamirum (ուստամիրումն) with a wife Vakhakh (վախախ) Saultan, and sons Astuadsatur, and Asapov (ասապովն) whose wife is Aullan Fashên and son Sargis, and daughters Llath Khathun (լլաթխատիոն), Mananekh (մանանէին), Ambar (ամբար) Khathun, and Khanaîên (խանայէն).

Then is mentioned the seal- or god-father Khundabashkh (խունդարաշին), and his wife Paron Khathun, his son Maskhut (մասխուտն), deceased, and daughters Fashabêk (փաշաբէկն), Gauzal Alên, Ulurik (ուլուրիկն), Marian and Ollan Fashên. A second seal-father is Amir Ezdin (էզդին) with a wife Gôzal Alên; sons Astuadsatur and Grigor, and a daughter Khalas (խալաս) Khathun. A third is named Gurias, with a wife Khontcha (խոնչա) Khathun, sons Thoman, Qishi Bêk, and Zazibêk (զազիբէկն), whose wife in turn is Arzu (արզու) Qan, sons Emi Bêk, Yovannês, Mkrtitch, and Grigor. Another Andrias has a wife Elizabeth and a mother Gôzalaîên.

Next, Têr Kostand is commemorated with his wife Sapar (սապար) Meliq and son Araquel. Also Agulezi (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 Thagubîn (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 Margarê, Petros, Pôlos, Martiros, Grigor, and daughters Salam, Shushan, Dzamoski (ձամոսկին), Anayi, Latam (լատամ), Sargis, Amirdschan.

Other ill-written notes commemorate Madsî (մադսի), Miridjajn (միրիճայն), his wife Shahum (շահում) Alên, their son Ulukhan and his wife Khanum Alên, their young son Andras, his wife Wařwar or Varvar, sister Khathun and another Mulqi (մուկի). Also Maydays, Khodschay Miridschan and his wife Shayum (շայում) Alên, their son Haypař (հայպաթ), and his wife Gagoyi (գագոյի) and son Miridschan.

Some of these persons add commemorations of themselves in the lower margins, e. g. f. 282^b and elsewhere Khodschay Thouman and his wife Yapip (i. e. Abib) Sultan, and Khanum. Also f. 216. f. 202^b and elsewhere Mahdas Andrias and his wife Aslilat and Aullan Fashin.

This codex was written later than the year 1421, the date of a miracle related on f. 505. 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. *Khathun* = lady, *Ulu* = grandee, Sultan, Khan, Ustha (teacher), Ollan or *Aullan* = 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, $4 \times 3 \times 1\frac{3}{8}$ in. Text, $2\frac{3}{4} \times 2$ in., of 12 lines in a page. Ff. 149. Writing, notergir, clear, of 18th cent. Oriental binding.

It contains :—

1. Perpetual Calendar, called in Arm. *Պարզատու՝ մար*, 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* (*Տարեգիր*), as it appears at the head of each calendar, ff. 18^b–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 (*Տոբինական տեղեր*) in Palestine and Jerusalem. *Begin.* *Մահու և առաջին Մարգարէի ազրիւր . . .*, ff. 119^b–141^b. (MS. 120, II. 1. Cf. Dashian's *Catal.*, No. 170, § 7.—Published in *Bazmarep*, 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, $5\frac{3}{4} \times 4\frac{3}{4} \times 2\frac{3}{8}$ in. Text, $3\frac{3}{4} \times 2\frac{1}{2}$ 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 bolorgir hand. Ff. 436. Writing in bold bolorgir, 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 from 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 (*բանք իրատու վանք ցայդ ապաղտու թեան՝ կիրակէին*), by the same. *Begin.* *Սիաշարամն որ է կիրակէ պատուելի է արթնութե (sic) գիշերոյն . . .*, f. 244.

(2) Precepts for prayer, by the same. *Begin.* *Մենայն վարուց առաքինութեանց սահման և չորի եղաւ . . .*, f. 245^b.

(3) Prayers for each day of a week, by the same,—each of which begins with the initials of his name. *Begin.* *Մլոթք կիրակէի յախտենից ան և արարիչ բողբոյն . . .*, f. 247.

(4) Prayer to our Lord, by the same. *Վստն այ տի իմ և ան իմ Յիսուս . . .*, f. 251.

(5) To the Mother of God, by the same. *Մծածին մայր Վրի և ծնող . . .*, f. 253.

(6) To Jesus Christ, by the same. *Սաս լուսդ և ճշմարիտ ճանապարհ . . .*, f. 254.

(7) To God, by the same. *Մայլա տր քայցրութի առ դաննացուցիչս . . .*, f. 254^b.

(8) To God, by the same. *Երկնաոր*

¹ The MS. reads wrongly *ցայդ ապաղխարութեան*.

Թագաւոր, որ վասն միոյ մեղաւորի . . . , f. 255.

(9) Sundry prayers, by the same. Հաւազնեալս մեղօք . . . , f. 256.

3. The 33rd chapter of Gregory Narekatzi, f. 262.

4. Prayers to be recited during Mass, by Mekhithar Gosh (13th cent.).

(1) Տ՛ր ան իմ Հիսուս քս բան հօր և կերպարան . . . , f. 267. (Cf. Dashian, *Catal.*, p. 686^b.)

(2) Ամենակալ ամենախնամ ան յամենայնի . . . , f. 271.

(3) Before Mass. Երեքանձնեայ տէրու թիւն միով ընու թիւ . . . , f. 273.

(4) Psalm of David returning from Gath, f. 274.

(5) Prayer at Elevation of Host, f. 275.

5. Prayer for Communion. Աբ սբ հայր ամենակարող . . . , f. 277.

6. Prayers extracted from the Liturgy. Հայր սբ որ անուանեցեր . . . , etc., f. 278^b.

7. Prayers of St. Ephrem. Տես տր զտառապանս իմ . . . , f. 287. (Cf. Brit. Mus. Add. 19,728, f. 250^b.—Works of Ephrem (Venice, 1833), iv, pp. 227 foll.)

8. Prayer to holy Virgin. Ով Սարիամ մայր բանին այ . . . , f. 298.

9. To the same, by Mesrob vardapet. Սարիամ անծածին մայր լուսոյ . . . , f. 299^b.

10. To the same, by John Sarkavag vardapet (12th cent.). Կանոնդ երկնածնին (read երկրածնին) . . . , f. 300^b. (*Sopherq* (Venice), t. xvii, pp. 135–144.—See below, § 14.)

11. To the same,—the 80th chapter of Gregory Narekatzi, f. 305^b.

12. To the Angels,—the 81st chapter of Gregory Narekatzi, f. 307^b.

13. Prayers for holy places in Palestine: ի խորհուրդ նազարէ թի. զբո վայրի ջմանդ վայր վերառեալ (sic) . . . , f. 309.

14. Selection of the prayers of Sarkavag vard.,—being the 11th, 7th, 2nd, 10th, and 20th of *Sopherq* (§ 10 above), f. 314.

15. Prayer to the Angels (by Nerses Shnorhali), in verse. Այլ պաղատիմք առ հողեղէնսդ . . . , f. 330. (Works (Venice, 1830), pp. 267 foll.)

16. To the same. Անկանիմ առաջի անդասակցութեց . . . , f. 333^b.

17. To the twelve guardian Angels,—with their respective names and powers (magical prayer). Հիշեալ զՍարգիէլ հրեշտակն և ապրիս յ մ նեղութե : յիշեալ զՍարսիէլ . . . , f. 335.

18. To all saints. Վասն սբ և փրկական չարչարանաց քոց . . . , f. 335^b.

19. Prayer for all the world. Աւրհնեալ հայր սբ ան ճշմարիտ սրբեա զմեզ յամ սղալանաց մերոց . . . , f. 337^b.

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. Հաւատով խոստովանիմ . . . , f. 356^b.

22. Prayer of St. Basil. Աւրհնեմք զքեզ տէր երկայնամիտ . . . , f. 361^b. Two leaves are missing.

23. Prayer of Moses the Grammarian (քերթող). Աղաչեմք զքեզ տր, թող ինձ զմեղս իմ . . . , f. 364^b.

24. Prayer of Benik vardapet. Տէր ան անսկիզբն հզօր . . . , f. 365^b. (*Sopherq*, t. xxi, p. 122.)

25. Prayer of Mesrob vardapet. Որ անեղդ ես և անստեղծ . . . , f. 367.

26. Prayer of Gregory the Illuminator. Աւրհնեալ մարդասիրու թի քո . . . , f. 368^b.

27. Of the same. Աղաչեմ զքեզ փրկիչ յաշխարհի Վս . . . , f. 370.

28. Prayer of St. Phocas, bishop. Հիսուս միածին որդի այ . . . , f. 371.

29. Prayer of (Stephanos called) the son of Yousik. Հիս միածին ան բողոքից . . . , f. 372.

30. Three other prayers of anonymous authors, f. 373.

31. Prayer of the Penitent Thief. Իաց ինձ զգուռն ողորմութե . . . , f. 375^b.

32. Prayer of Anastasius, priest. Գիտեմ տր զի աններկի . . . , f. 379. *Lacks the beginning.*

33. Of the same. Գու ամենակալ տր, կենդանաստեղծեր զիս . . . , f. 385^b.

34. Prayer of King Manasseh. Տր ամենակալ . . . , f. 394.

35. A moral or sapiential tract, beginning and end lost. *Begins*: Սարդոյն գանձն և մեծու թիւն . . . *Ends*: կամ գող ասեն կամ զրկող կամ շնացող և, ff. 398–400^b.

36. A list of aphorisms, incomplete at beginning and end. *Begins*: Որ խօսարէ (?) յարտաքին խաւարէն՝ աստ ընդ խաւար մեղաց մի շրջեսցի : որ երկնի ՚ի լալց աչաց՝ և ՚ի կրճեւատա մանցն՝ աստ մի՛ ցամաքեցուցէ աչաց իւրոց զվտակս արտասուաց :

II. Hemerological tracts:—

1. Tables of Epacts (*վերադիր*), dominical letters (*եօթներեակ*), etc., and their explanations.

Begin. Բանալիք աղիւսակիս այսպէս արաւ.
Կալ գլեծ թիւն հըր . . . , f. 405.

2. Armenian Calendar of Feasts for entire year, in Polish with Armenian characters. *Begin.* Յունվար. շն. գուն ն. (Սեղապա նվկո շնքանա . . . , 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^b) states that 'This Book of the Songs of David and of Prayer (Մշոթամաւ աղյց), and Almanack (Տումար),' was written by Andreas the clerk (Պպիր), and completed in the A. E. 1060 (*ն. Լ. Կ.*, A. D. 1511) in Lemberg (Լըվ), 'under the shadow of the Dormition of the Deipara,' when Sir Melchiseth was catholicos of Great Armenia and Sigismond III king of the Ruzes (ըռուզք, Russians), for the use of the baron Šefer, son of the baron Nouridjan (նուրիճան). On f. 393^b we read also: 'And remember me the sinful Lazarus.'

67

MS. Arm. e. 19—St. John Chrysostom's Homilies, 18th cent.

Paper. Size, $8\frac{3}{8} \times 6\frac{1}{4} \times 1\frac{1}{2}$ in. Text, $6\frac{1}{2} \times 4\frac{1}{4}$ 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* (Պիրք Լ'նդրիանդաց), 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.* Պատուասէր կոնստանդին ստեղ բաղմախորակիս . . . , f. 156^b.
3. Of the same, on Almsgiving, Forgiveness, and other Virtues. *Begin.* Ի զանազան Երանդս գունոց ծաղկանց . . . , ff. 164-166.

This volume is written, according to the final colophon (f. 166^b), 'in the country of Vaspourakan, now called Van,' in the village Ararq, 'under the shadow of Deipara the purple-clad (ծիրանաւոր), 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, $11\frac{1}{2} \times 8\frac{3}{4}$ in. Text, $8 \times 5\frac{5}{8}$ 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^b, etc. The bolorgir form of the letter յ occasionally occurs, to economise space at the end of lines: e.g. ff. 28^b, 57, 166, etc. The orthography of the MS. is rather archaic. The words are not separated. Both forms, պյլ and պլ, 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, սարաւ | կուսու թիւն, ապա շաւի | ջէ, փորձ Ի | լաց. The preposition զ is spelt զը when it falls at the end of a line. Except in the case of constantly recurring sacred words, նծ, սղ, 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 ' ✓ ρ / (ff. 28^b, 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^b, col. I, l. 15, չյազթեցեր, pass to f. 205^b, col. II, l. 26, եւ սսս եթէ . . . , as

far as f. 205, col. II, l. 25, *Եթէ որպէս*.

f. 209, col. I, l. 17, *Ճարգիկ վասն զի . . .*, as far as f. 210, col. II, l. 25, *Հաստատուն կալցյ*.

f. 207, col. II, l. 9, *Եպտանի զմէջս . . .*, as far as f. 209, col. I, l. 17, *Թ շնամեացն շինիցէ*.

f. 210^b, col. II, l. 25, *Եւ ոչ անձին*.

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: *զՏրե շտակական վարս ցուցցուք*, etc. (p. 681, l. 26, of the printed edition), and ends with: *. . . բանիկ զպատերազմաց եւ զմարտից յուշ արար, ցուցա* (p. 932, l. 15).

The MS. is embellished with several marginal ornaments, and has two frontal vignettes inserted in the text, on ff. 123^b and 133^a. These illuminations mark the beginnings both of chapters and of the homiletic parts (*յորդ որակ*) of the commentaries. They consist of outlined 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 material¹.

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^b, 132^b), the second one alone records the name of the primitive owner: *զմեղապարտ ստացողս ստեփանոս յիշեալիք ի բրիտանոս*, 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 Giut Alaniantz. 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.¹). 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 bologir, 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 *Հրամանք, չգոհցի*, instead of *Հմայք, չդինիցի* of our MS. (pp. 852 and 857, ed. Venice²).

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

¹ 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 *առաւել*, where the first letter *ա* stands distinctly in our MS. (fol. 1^b). Likewise on p. 685, l. 6, are omitted the words *առաւյս* after *Ետ մեզ*, which can be discerned in our MS., fol. 2, but in the mutilated form *առաւյ*.

² 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.

¹ 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 Athmar. 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 Vaspourakan, was a flourishing literary centre under the royal dynasty of Ardzrounik, which came to an end in the first quarter of the 11th century¹.

69

MS. Arm. e. 20—Cyril of Alexandria, etc.,
A. D. 1394.

Glazed cotton paper. Size, 7 × 5 × 3 in. Text, 5 × 3½ in. Lines in one page from 24 to 32. Ff. 213. Restored and patched towards the end of the volume. Writing, bolorgir, small and regular, with many abbreviations. Oriental binding, with broken clasps in brass.

It contains:—

I. Scholia (Պարագմունք) and Correspondence of Cyril of Alexandria, concerning the Nestorian dispute—bearing in Armenian bibliography the name of զիրք Պարագմունք, taken from the first chapter. Title: Պարագմունք յաղագս մարդանալը Միածնին. 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 խաղաղութիւնն առբերելով մեզ և զըջաւատս ճշմարտութեան . . . , f. 4^b. 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. Ff. 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.* Բարւոր էր մեզ լսել թէ երևէր ինչ յուղղութիւն . . . , f. 37^b. (MS. 70, *ib.* 2.)
5. Answers of Cyril to the Questions of Tiberius. *Begin.* Եթէ ան որ ի վերայ ամենցունց ձեռս, ոտս, աչս . . . , f. 40^b. (MS. 70, *ib.* 3.)
6. Letter of Cyril to the Emperor Theodosius on the feast of Easter. *Begin.* Ըսէ ուրիմն սրբազանն զիր. Սկիզբն իմաստութեան . . . , f. 48. (MS. 70, *ib.* 4.)

7. Of the same to the Empress Eudokia. *Begin.* Որդ զնձայինն և երկնաւոր քահանայազործեն . . . , 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.* Պարկեշտաբանութիւն տիեզերական և պարծանս սրբոյ Եկեղեցւոյ . . . , f. 81^b. (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.* Որ ի մարդիկ փառաւորութիւն վերագունութեամբ . . . , f. 88^b. (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.* Ընայինն և անմահ և բարբիցս իշխեցողն բնութիւն . . . , f. 113. (Migne, *ib.*, coll. 453-471.)
11. Of the same, that Christ is one, at the request of Ermias against Nestorius. *Begin.* Վիւրեղ ասէ. Ուսմանց սրբազանից յագուրդ . . . , 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.* Ընթերցայ զթուղթս զոր առ ի քո յոյդ սրբութեանէ . . . , f. 155. (MS. 70, *ib.* 10.)
13. Second letter to the same. *Begin.* Հայսնի կացուցանէ զինքն ճշարտութիւն որոց սիրենն զնա . . . , f. 158. (MS. 70, *ib.* 11.)
14. Of the same to Acacius of Melitene, pointing out how he wrote to the Easterns. *Begin.* Սեծութիւն եղբարց է բանք քաղցունք . . . , f. 160^b. (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.* Ուրախացին երկինք և ցնծացէ երկիր . . . , 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.* Սրբոյն Պետրոսի եպիսկոպոսականին Ըղեքանդրի . . . , f. 168. (Mansi, ed. Florent., tom. iv (1760), coll. 1183-1193.)—Amongst the citations is one from 'Jesus, bishop of Khorkhouni,' Տէսանն Հետուայ խոսխոսունեաց եկի. *Begin.*

¹ 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 Nerves of Lambroun (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.

Լ՝մենանուշակ անանջատելի բաղդատու թր . . . , f. 171.—At the end : Լ՝յոզբիկ գլուխը ընթերցան էլ յեփեսացոց ժողովին ի լուծումն Դեստորի, 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 *Anastasius*), we obtain the year 714-715 as that of the translation. The dates given are 6224 of creation, 14th indiction, second year of Astas (*աստասի*). The translation was made from an 'accurate' copy in Cpl. by David the Hupatos, purveyor (*կենառի*) 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.* Լ՝ոսհալք վսեհից գրուակ գերահունից . . . , f. 172^b.

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

Explanation of the Nicene Symbol. *Begin.* Հաւատամք ի մի անձ հայր ամենակալ, ամենայն երևելաց 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 է մերձակայ տօնիս խորհուրդ . . . , f. 182^b. (MS. 70, *ib.* 2.—Migne, *l.c.*, coll. 1349-1370.)

2. Second discourse of the same, on the Epiphany. *Begin.* Պայծառ է մերձակայիս տօնի 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 հօգի ի հօրէ են՝ ընդէր ոչ ասին եղբարք . . . ,

f. 195. (Cf. Karamianz, Berlin Catalogue, no. 31, f. 253^b.)

4. Heretical doctrines, 64 in number, of different sects. Լ՝ Պարտ իցէ անշունչ և անզգայ ասել ստեղծեալ Լ՝ շնախաստեղծն, և ապա փշեալի նա ոգի . . . , f. 195.

5. Answers to the above sentences. Լ՝ Ոչ է պարտ անշունչ և անզգայ ասել ստեղծեալ Լ՝ շ . . . , f. 196^b. (Cf. Karamianz, *ib.*)

6. Compendious sketch of heresies and schisms, with the name of their authors, 77 in number. *Title :* Տարացոյցութի հերձուածողաց և աղանդից. *Begin. the first item :* Լ՝ Ոչ է պարտ եղծանել զգիրս սուրբս և փոխանակ պնտիկ գրել բանս օտարօտիս, որպէս Լ՝ րտեմոն, ff. 198-210^b. (Cf. Karamianz, *ib.*) At end the note in another hand: 'Remember the Lord John, vard. of Medsoph Wanq, and Thomas, a searcher after the word;' and also this: 'the writing fails.'

7. David of Bagrevant (7th cent.) against the heretics. *Title :* Պաւթի փիլիսոփայի բան հաւատոյ ընդդէմ հերձուածողաց. *Begin.* Պատրաստ իցէք տալ պատասխանի, ասէ համարձակագոյն յառաքեալն Պետրոս . . . , f. 200^b. (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.* Լ՝ յլ զի. քո բարեփառութիւնդ յօժարեաց դաւանութիւն յերկաքանչիւրոցն հաւատոց . . . , f. 205^b.

9. Of the same, on the same matter, by request of Ashot the patrician. *Begin.* Ի՛նչ զոր հարցանէք ով բարեփառութեան հարցափորձող . . . Որք մի ասեն բնութիւն Ի՛նչին . . . , f. 208^b.

10. Theodorus, called Dagon (*Պագոն*), disciple of the same David, Refutation of those who hold by two natures. *Begin.* Լ՝ նստացական Ի՛նչն անձ ի մարդանալն . . . , f. 210^b.—Eight short chapters.

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

f. 213. Colophon :—

Փառք . . . վերջինս բանասիրաց, և տրուպս պետաց՝ յովհաննէս կոչեցեալ խնդրոլ բանին տեառն յիսուսի՝ զոր ի վաճ ժամանակաց՝ տենչացեալ կարօտեաք՝ յեղակարծ ժամոն, գտեալ եղև ՚ի յարկեղս գրոց՝ ի հին վարժարանի, ի հերմոնի վանս կոչեցեալ առ ոտս ծերուն բարունոյ ՚ի ձեռն համշիրակ եղբաւր մեր յովանիսի օրինակ

մեզ ետ . . . Արդ ևս մեղապարտս ի մանկունս
 եկեղեցւոյ յովհաննէս վարդապետ՝ գրեցի
 բաղում աշխատութեամբ ի վայելում ինձ
 և խնցն զաղար համշխարհ եղբար իմոյ
 աղաչեմ զպատահեալսք ի սմին յիշելաւ քն
 զվերոյ գրեալս. և զբաղմերսնս զպարոն
 ամիր մուլքն ծագկեալ զաւակաւք իւրովք՝
 և ծնօլովք հանդերձ որ զբարտեղս շնոր-
 հեաց : և զմիայնակեցունքս մեր զսուրբ
 հարքս. զմահապատեմաննս զերկց հայր և
 զմուս ստեփաննոս, և զմարտիրոս . . . և զիս
 ծնողօք իմովք : . . . գրեցաւ սա ի թվիս
 նկար ի դունն լուսաբեր անարատ կոյս
 մարիամու .

'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 Nuridschan (նորիջան), his mother
 Phashékên (փաշեկէն), his spouse Armaġan (արմա-
 զան), his sons Amir, Mkrtitch, Margar; his daugh-
 ters Nônôfar (նոնոֆար), Êbath (էթար). His
 brother Yovanês (John), his spouse Êthar (էթար),
 sons Aslan (ասլան), Yekhanês (յեխանիսին), Yovanês,
 Zaġar (զաղար), Aġaqel, and his relatives living or
 defunct. We are begged to commemorate and
 repeat a *Deus Miserere* for Avetiq, for Aslan's
 spouse Khalinar (խալինար), for Amir's spouse Oġid
 (օղիդին), for Shushan (շուշանին); 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 Trans-
 lations.

70

MS. Arm. e. 36—Cyril of Alexandria, A. D. 1689.

Glazed Turkish paper. Size, $8\frac{1}{4} \times 6 \times 1\frac{1}{4}$ in. Text,
 $6\frac{3}{8} \times 3\frac{3}{4}$ 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^b. (*Ib.* § 4.)
3. Salutations of Cyril, f. 36. (*Ib.* § 5.)
4. Cyril to Theodosius, f. 42^b. (*Ib.* § 6.)
5. Cyril to Eutochia, f. 45^b. (*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^b. (*Ib.* § 10.)
9. Of the same, that Christ is one, at the request
 of Ermias (MS. *Eremias*), f. 111. (*Ib.* § 11.)
10. Cyril to Secundos (Սեկունդոս), f. 151^b. (*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^o. (*Ib.* § 15.)
14. Cyril to Anastasius, etc., f. 168^b. (*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. Պայծառ է մեղ բանս և շնորհօք
 լցեալ . . . , f. 191^b (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^b. (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 Tatkum (Տատկում), stating that he has tran-
 scribed the volume in the A. E. 1138 (A. D. 1689) in
 the royal city of Shôsh, now called Aspahan, in

the village-town Djulay, i.e. Julfa, 'under the shadow of Holy Bethlehem,' the king being Shah Suleyman, 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 Thalithên, his brother Ephrem, with his wife Nanadschan; also Sir Sargis, and 'my grandsire Sir Sargis and his wife Mariam,' his mother's grandsire Araquel and his wife Thagubin; also Sir Sargis and his wife Azat Khan, and his daughters Folorithê, Anay, Urullu, and Catharine. He has also a short notice on f. 74.—The second record in bolorgir, joined to this colophon, is of a certain Grigor, son of the Khodscha 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 Shmêl, and his infant son Petros Dschan, also his daughters Anay Khanum, Murasakhanum, 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 Astonadzatour Vardapet in A.E. 1140 (A.D. 1691).—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 ամէն առատ շնորհիւն կատարեցի . . . Սարգիս էրէցս. որ անուամբ եմ կոչեցեալ քահանայ, և ոչ գործով: 'ի թուականութեան մերում: Է. և ճԼԸ 'պարիլի ամսոյն, ԺԳ, շնորհիւ Խն սկսայ և ողորմութեամբ նորին կատարեցի 'զս' զիրքս որ կոչի պարապմանց: յաշխարհի պարսից արքայանիստ քաղաքիս շօշ կոչեցելոյ 'որ այժմ ասպաճան արտաձայնի, ի գեօղաքաղաք ջուլայու ընդ հովանեաւ ս'ր բեղլաէմի, ի թագաւորութեան շայ սլեմանին. և գիտապետութեան հայոց հանուրց սևուից տեառն եղիւ զարու: և 'ի վերայտեսութեան նահանգիս պարսկաստանի հեղահոյի արհիւսկոպոսի . . . տեառն ստեփաննոսի յիշեցէք զճնօղն իմ զյոճանէան, և զմայրն իմ տատկումն, և զմօրաբոյրն իմ զթալիթէն, և և զբայրն իմ եփրեմն, և զկողակիցն իւր նանաջանն յիշեցէք: 'Կարձեալ յիշեցէք զս'ր սարգիսն, և զպայն իմ տ'ր սարգիսն, և զկողակիցն իւր մարիամն, և զմօրէ պայն իմ առաքելն, և զկողակիցն իւր թագուհին. 'Կարձեալ յիշեցէք 'ի բրիստոս զս'ր սարգիսն, և զկողակիցն իմ աղատ խանն, և զլստերքս իմ ֆօլօրիթէն, անային, և ուրուղլուն, և կատարինէն:

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

Արդ ստացաւ ս'ր գրիգոր կոչի (sic) պարապմանց . . . պայաղատ պարոն գրիգորն, 'ի հալալ ընչից իւրոց, յիշատակ իւր, և ճնօղացն իւրոյ խօջայ յովհաննիսին, և մօրն իւրոյ խաթուն մարիանէ: և հարաղատ եղբայրն իւր ոհանջանն, և կողակիցն իւր մանուկ նազլուխանն, որ յայսմ ամի հանգեաւ . . . դարձեալ յիշեցէք 'ի քն զպարոն գրիգորն, և զվերջին կողակիցն իւր շմէլն, և զորդին իւր նորարողոջ պետրոս ջանն, և զլստերքն իւր, անայի խանումն, մուրասախանումն, և զերիթայ խանումն . . . արդ ստացաւ զս'ր զիրքս, յիսուն գեկան արծաթի, որ պարսիկ բառով լինի թուման:

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

71

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

Oriental paper, brownish. Size, 7½ x 5½ x 2 in. Text, 5¼ x 4 in., of 22 lines in a page. Ff. 187. Writing, bold bolorgir. Binding, brown stamped leather, with a flap. Ornamentation, red initials and first lines, with a few rude 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 Zarbhanelian 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^b.
2. Commentary on parts of Ezekiel, by Ephrem,—known to Zarbhanelian only by name. The first chapter is entitled thus: Ս ասն շինութեան տաճարին, մեկնութիւն Եփրեմի, i. e. 'on the building of the temple,' and begins: 'Կերութիւնն յամի Սեղեկիայ թագաւորութեն եղև . . . , f. 27^b. The succeeding sections of commentary are as follows:—

Chap. ii, 5 and 7, Ոչ զնյ նշանակէ զանկիտութի, այլ նց տեղի տալ ապաշխարութեան . . . , f. 30^b.

- Chap. iii, 22, Վրանդի լուծիւն տեսու-
թեանցն նծային յարմարագոյն է . . . ,
f. 36^b.
- Chap. viii, 1, Հայտնի է մարգարէիս ընդ
յեթնիայ ի գերութի մատնել . . . ,
f. 52^b.
- Chap. xii, I, զհասարակաց զվայրկեան
զհոգւոյն զբանս յայտնեաց . . . , f. 66.
- Chap. xvi, 1, Բարի է յանցանացն յանդի-
մանութիւն . . . , f. 80.
- Chap. xvii, 1, Լ'ւրինտկաւ առնել նմա
զմարգարէութիւնն հրամայէ . . . ,
ff. 97^b-121.

3. Commentary on Daniel, by Vardan Vardapet (of Hallat),—published in Constantinople, 1825, as Appendix to the Commentary of XII Prophets, by Nerses of Lambron, pp. 242-248. It begins with a prologue: Հոգևոր նր եղբարք մէր և որդեակք յօժարեցին, etc., ff. 122-185. In this and in the epilogue: Եւ ինձ իսկ անարժանիս եղև փորք ինչ բազմալի փաստակել . . . , 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. վիտն), 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 (Լ'ղջոյ) 'in the presence of St. Stephen.' He asks our prayers for the երախտաւորաց պարոնաց, Sadon, Smbat, Prôsh, 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^b-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 Spatkert (Սրպատկերա), 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 Mkrtitch, who prepared the bread, and Vardan 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 Zerbhanehian (*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., 18th cent.

Paper, glazed brownish. Size, $6\frac{1}{4} \times 4\frac{1}{4} \times 3$ in. Text, $4 \times 2\frac{5}{8}$ 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.* Ար որ կամեցի առնել անուշահոտ խոնկա . . . , 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 (Բարկութիւն), f. 313.
 - b. On Melancholy (Չանձրութիւն), f. 315. (Ven. ed. II, 654-655.)
 - c. On Vainglory (Սիւտաւորութիւն), f. 317. (Ven. ed. II, 656-657.)
 - d. On Pride (Լ'մարտաւանութիւն), f. 319^b. (Ven. ed. II, 658-662.)
 - e. On Gluttony (Սրտախմբութիւն), f. 325. (Ven. ed. II, 641-643.)

- f. On Fornication (**Պոռնիկութիւն**), f. 329. (Ven. ed. II, 644-647.)
- g. On Avarice (**Լքծաթսիրութիւն**), f. 334. (Ven. ed. II, 647-650.)
- h. On Sadness (**Տրտմութիւն**), f. 337. (Ven. ed. II, 652-654.)

- 3. Discourses (**Ճ'առք**),—in 93 sections. *Title:* **Սուրբ Տօրն նիղոսի ասացեալ ճ'առք. ն. առաքինութիւնք և ի հրաժարումն յաշխարհէս բարի որ կարճահատ . . .**, 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 հոգեշահ և վիճակք արդարութեան.** *Begin.* **ն գերկեղն նյ ունիջեր ի զըջումն քո . . .**, f. 352.
- 5. Spiritual counsels, on the word of life,—in 233 sections. *Title:* **Խրատ հոգեշահ ասելով զբան կենաց մարդկան որոց կեցուցանել.** *Begin.* **ն. զի այս է սկիզբն հրաժարելոյ յաշխարհէս . . .**, f. 358^b.
- 6. Counsels of gentleness, and precepts to beware of women, and about the future life. *Title:* **Խրատ յաղազս հեղութեան և զգոյշլինել ի կանանց և վասն հանդերձեալ կենացն յաւիտենական, etc.** *Begin.* **ն. Որ ցանկայ կենաց յաւիտենից, զոր պատրաստեաց սրբոց . . .**, f. 372.
- 7. Counsels for those who wish to find salvation in monkhood. *Title:* **Խրատ որ կամին զփրկականն կրօնաւորիլ, etc.** *Begin.* **Սոնողն յորժամ աղօթել կամենայ . . .**, f. 380^b.
- 8. On the preference of prayer before all things. *Title:* **Եթէ պարտ է զաղօթս նախագրել քան զնմ և ինչ վասն աւղտի.** *Begin.* **Ըմենայն գործով սիրելիք, և նմ բան փրկչին մերոյ . . .**, f. 383^b.
- 9. Precepts to young people. *Begin.* **Պարտ է մանկանց ճգնեալ և կրթել զմարմինս . . .**, f. 385^b. (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^b, 82^b, 121, 132, etc., we gather that the name of one of the scribes was Avetiq. On ff. 11 and 371^b he commemorates his parents, Khodschay Babaq (**բաբաք**), and Ulu Khathun (**ուլուխաթուն**); his son Babadschan (**բաբաջան**), and his daughters Khalaf (**խալաֆ**), Ułurluè (**ուլուլուէ**), Sophik (**սոփիկ**), Oskitatik (**ոսկիտափիկ**). On f. 385, in a final notice, he mentions all these afresh, and adds a daughter Anna,

Jacob Dschan (deceased), Abdmessiah (**ապուլմիսէս**), 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, 7½ × 6 × 3 in. Text, 5¼ × 4¼ 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. *Begin.* **Վասի քան զձեռնարկել յիրողութիւնս արժան վարկանիմ պատճառ արտադրել թէ վասն էր համարձակեցայ . . .**, f. 4.
- 2. On the celestial hierarchy, f. 5.
- 3. On the ecclesiastical hierarchy, f. 62.
- 4. On the divine names, f. 117^b.
- 5. On the mystic theology, f. 219.
- 6. The ten letters, f. 225^b.—At the end there is a notice of the translator (f. 248^b) 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. *Begin.* **Բաղում ի յունաց և ի լատինացոց վարդապետաց . . .**, f. 248^b.
- 8. The colophon of the Translator, without title. *Begin.* **Ես Ստեփանոս Երովացի յեփն ի բանասիրաց տեսեալ զգիրս սրբոյն Վիտնե**

սիոսի սյլափոխեալ . . . , f. 250^b.—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 (Վերք պատճառաց), of the Lives of the Fathers, from the Polish, a work called the 'Mirror of Lives' (Հայելի վարուց), which was printed later on in 1702, apparently in Marseilles.

II. The old translation :—

1. Prologue. *Title* : 'Վախարանութիւն վասն մեծին Վիտնեսիոսի Միսոպոլիտոսի, և վասն զրոցս պս գրելոյ ի նմանէ. *Begin*. Հազ նուականութիւն և յընչաւտութիւն և ի մեծութիւն յաստընտրութեան մեծին Վիտնեսիոսի . . . , 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^b.—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^b.
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*. ծանիցէ և զբայրութիւնդ : սի վն մականդ Տիտէ . . . , f. 479.
7. From the theological treatises of St. Hierotheus. *Title* : Արդոյն յեռոթէոսի առ ի յանձարանականացն ստիքերունեայ. *Begin*. Ար բոլորիցս պատճառ և զերալիսպատարային նձութիւնն, որ զըմանաւոր բոլորին Հանձայն . . . , f. 481.
8. Colophon of the Translator, *without title*. *Begin*. Ի վեցհազարերորդի երկերիւրորդի բսաներորդի ամի արարածոց աշխարհիս, ըստ յունարէն թուոյ . . . , f. 483.—Here we read that this Book of Dionysius the Areopagite was translated in Constantinople from 'accurate exemplars, by David the

Consul (ὄπατος) and Cocnarius (Կենտա) of the royal table, and by Stephanos the priest and grammarian, pupil of Moses, bishop of Siunik, in the year 620 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. (Cf. 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 (յամիթեցի, i.e. Arnida). 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 (ձիք), and his mother Anna. He dates his colophon A. D. 1653 (ա. ո. ծ. դ.), 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^b) 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 Khödsehamal (խոջամալ), 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 $\frac{3}{8}$ × 5 $\frac{3}{4}$ × 1 in. Text, 6 × 3 $\frac{3}{4}$ in. In two columns, of 34 lines each. Quires, 17, of 12 folios each. Ff. 196. Writing, in thin and regular holorgir 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^b) 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' (**Սիւնեաց արկին**), daughter-in-law of Sembat. (Cf. Tchamitch, *History of Armenia*, t. II, pp. 441-453 and 705.) The work does not exist in Syriae, 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 *Catalogus* (1895), p. 1136 c, 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 (*անապատս*) in Mesopotamia,' and 'found what he wanted . . . , and he put it in an abridged form from the Syriae into Arabic.'

The volume contains no records of the copyist.

75

MS. Arm. f. 20—Bartholomew of Bologna, 18th cent.

Paper. Size, $6\frac{1}{4} \times 4 \times 2\frac{1}{4}$ in. Text, $4\frac{1}{4} \times 2\frac{3}{4}$ in., 19 lines in a page. Quires, 31, of 12 leaves. Ff. 367, paginated in Armenian numerical letters as far as p. 560 (**շԷ**). 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 ասեն թէ անծ ի սկիզբն լինելու թէ արարածոցս . . .**, 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 Qerni, 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, $6\frac{1}{4} \times 4\frac{1}{4} \times 2$ in. Text, $4\frac{1}{4} \times 2\frac{1}{2}$ in., of 21 lines to page as far as f. 216, then of 19 only. Quires, 18×6 , of 12 leaves each. Ff. 296. Writing, notergir, of different hands. Rubrics. A lacuna of blank pages (pp. 216^b-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 **Յաճախապատում**; f. 2. (Published at Venice, 1838.)

II. Some Gantz by a later hand:—

1. On the Annunciation, f. 213^b. (Cf. MS. 25, § 2.)
2. On the Invention of the Armenian Alphabet, f. 214^b. (Cf. MS. 59, § 44.)
3. On the 1st Sunday in Lent, ff. 215^b-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 Julfa 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 (**Յայտմաւորք**).

Մուրղիմոսի վկային, աւգոստ. ին.

Մըղիշօ եկնսին. Հոկտ. ԺԹ. etc., f. 227.

2. Index to the Book of Canons (**Վանոնգիրք**).

Ղե ընդ արեւելս սլարտ է աղոթել ան չէէ' . . ., ff. 266^b-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:—

Ք + ծ. Ստեփանոս, 1824' (ff. 2, 213).

Քիծ. "տր" Վանիէլ (in monogram), 1799'
(ff. 3, 83, 157^b, 213, 295^b).

Ք + ծ, նիկողոս, 1821' (f. 216^b).

And a fourth one without name, representing only some ornaments, above a cross, and below an 'Agnus Dei' (f. 45^b).

77

MS. Arm. f. 5—Gregory of Narek, 13th cent.

On cotton paper, brownish. Size, $6\frac{3}{4} \times 5$ in. Text, about $5\frac{3}{8} \times 3\frac{1}{4}$ in., having from 17 to 25 lines in a page. Ff. 281. Writing in bolorgir, 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 Theleniq (*անապատ Թեղենեաց*) in Bedsehni (*Բեջնի*), a canton of Ararat (f. 137), by an exile from his land, Petros, with the aid of Astuat-satur, from a copy belonging to the man of God, Paulos. Owing to his fingers being wounded (ff. 58^b–59), he also had the help occasionally of Sargis, and many others, all members of the community. On ff. 210^b and 219^b 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 *չ, մ, շ, պ, ջ*, 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., 18th cent.

Paper. Size, $9\frac{1}{4} \times 7\frac{1}{8} \times 1\frac{1}{2}$ in. Text, $6\frac{3}{4} \times 5\frac{1}{4}$ in., 30 lines in a page. Quires, 17, of 12 lines each. Ff. 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^b and 27^b. 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' (*գրասանագրիւր*). *Begin.* Տէրու-

նեան հաւանեալ խրատու որ ըստ պարզեաց էր... , f. 4^b. (Cf. Dashian, *Catal.*, no. 21.)—At the end a later hand of Julfa adds this strange notice: *զայս գիրքս որ կոչի Հոգե-ընդունակ արարեալ է հայրապետու [Յեան Տն 'ի 'Արեւսէսի Հայոց Լուսաւորչի, գրեցաւ է [Յզին անդճի ումն ծն նյ սպիկր տնցւարտոս* (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^b. (Cf. no. 40, § 2.)
3. Of the same, Letter to the people of Mamestia about the Sectaries called Arevordi, 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 աղօթից գիրք նր զեկեղեցի ուսուցանէ*, 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 Khosrow Andzevatzi, *l. c.*, p. 350.)
6. Synodical Address of Nerses of Lambron, f. 73^b. (Cf. Arm. e. 21, 1.)
7. Eulogy of the Holy Cross, by Athanasius of Alexandria. *Begin.* *գեաշն մեր կենարար*... , f. 94. (Cf. Zarbhanelian, *Old Arm. Transl.*, p. 281.)

II. Acts and correspondence, etc., by Nerses of Lambron (*Պատճառ խնդրոյ միարանու Յեան*).—Cf. no. 40, § 16, than which the copy before us is more complete, and wholly similar to the Paris MS., *Anc. 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^b.)
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^b. (No. 40, § 16 b.—P. M., f. 3^b.)
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^b.)

- 5. The reply of the Emperor Manuel, dated May 1170,—being an introductory letter for Theorian's first mission. *Begin.* Մանուէլ Վրի նոյ հաւատարիմ . . . [Թագաւորու թեանս մերումի վաղ ժամանակաց 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.* Հրամանք ինքնակալութեանն ձերոյ . . . , f. 123^b. (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.* Այս ի քէն առաքեալ զիր [Թագաւորութեանս մերոյ . . . , f. 128. (P. M., f. 56.)
- 8. The eight chapters of conditions for union proposed by the Greeks. *Begin.* Անշղովեցէք զասացողսն մի բնութիւն . . . , f. 128^b. (Cf. MS. 81, § 2, Arm. e. 15.—P. M., f. 57.—Galanus, *Concil. Eccl.* etc., t. I, chap. xxii.)
- 9. The letter of Michael, patr. of Constantinople, to Nerses. *Begin.* Խաղաղութիւն բազում ասէ . . . , f. 129. (P. M., f. 59^b.—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 յետ անդէզն մատանց . . . , f. 130. (P. M., f. 59^b.—Ed. St. Petersburg, p. 147.)
- 11. The 5th letter of Nerses in reply to the patr. Michael. *Begin.* Ի մաւրդ խմաստութեան ստեանց . . . , f. 131. (P. M., f. 63^b.—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.* Հին բարի զոր արկքն անսիրութիւնդ . . . , f. 133. (P. M., f. 65.—Ed. St. Petersburg, p. 154.)
- 13. The reply of the Emperor Manuel, dated Jan. 1177. *Begin.* զառաքեալ զիրս ձեր [Թագաւորութիւնս մեր ընթերցաւ . . . , f. 134. (P. M., f. 67^b.)
- 14. Synodical letter of Michael, patr. of Constantinople, to Gregory, f. 137. (No. 40, § 16f.—P. M., f. 72^b.—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^b. (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^b. (No. 40, § 16 h.—P. M., f. 85^b.)

- 17. Conclusion of the Acts, interrupted by the death of the Emperor Manuel, on the 24th Sept. 1180, f. 147^b. (No. 40, § 16 i.—P. M., f. 90^b.)—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 Yousik the Hermit, f. 153^b. (No. 40, § 10.)
- 3. Letter of the same to Bishop Gregory,—on receipt of a book written by the same Gregory¹, f. 159^b.
- 4. Relation of the Embassy of Nerses of Lambron to Constantinople in 1197. *Begin.* Իբրև յառաջեացն Վերսէս առաջի [Թագաւորին յունաց . . . , 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.* Վխառութիւն լիցի խմաստութեան ձերոյ . . . , f. 184^b. (*Encycl. Letters*, St. Petersburg, p. 185.—Ed. Venice, pp. 254-258.)
- 3. To the priest Paul Հոռոմացեալ, 'պօղոսի համուան վեհին և քաղաքակցի . . . ,' f. 185.
- 4. To an 'impertinent,'—three letters, f. 186. (*Ib.*, pp. 186-191.—Ed. Venice, pp. 259-272.)
- 5. To George Vardapet,—three letters, f. 188. (*Ib.*, pp. 191-193.—Ed. Venice, pp. 273-277.)

¹ This letter is unknown, but of such interest that it deserves to be reproduced here in full :—'Վերսէս նուսաս ըստացող մասննիս գրչութիւն որդւոյ իմոյ Վրիգորիոսի, ածի զնր տառս ընդ իսի կոստանդնուպօլսիս ի թուինս հայոց ինոյ [A. D. 1197], և այս նամակօքս արարեալ խօսակցութիւն գտաք զնոսս անծանօթ ի սոցանէ թանձրաբարբառք և հրէական կամօվք ընդ նիւթս կապեալ, որք ոչ ախորժեն ծառայել նոյ նորոգութեամբ Հողոյն, այլ հնու թեամբ գրոյն, և սորջացեալ ի հողեոր կամս մեր, դարձաք հիմաստախոհ յուսոյ նոցա ամօթով.' To this a note is joined:—'Մասնակնս այս են, Վիրքն Երեմիայ և Վերմանոսի, թուղթքն փոտայ որ ի Հայք վասն հաւատոյ, և Լթանասի և Մանեայ.' (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.* Այսօր երկրաւորքս եկեղեցւոյ . . . , f. 191. (Latin transl., Cappelletti, II, 210-240.)

2. On the names attributed to the Angels, by the same. *Begin.* Իսկ հոգիներն զնոսա զհրեշտակս անուանել . . . , f. 199.

3. Prayer to the Angels, in verse, by the same, f. 205^b. (MS. 30, § 186.—Poetical works, ed. Venice, 1830, pp. 267-275.) The end half torn.

VI. Colophon of the copyist, f. 207^b. 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 (Խօնսար, ? in Armenia), ff. 2-2^b. Written by a contemporary in bologir, in a very fragmentary state.

2. Formula of the exordium of an imaginary discourse, the beginning lacks: . . . այսուհետև զարձուցից զբանս իմ առ ի իրազգած աննել եւ բացերեցել առ մակացու . . . , f. 3.

3. Narrative of the miraculous deliverance by St. Sargis of a young girl, Margarit, of the village Tcharbaz (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^b-4. The end deficient.

4. Six strophes of magical quatrains. *Begin.* Իդրեմ անախտ չըքնազ անհուն . . . , f. 4.

The colophon of the copyist (f. 207^b) 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 (Հազրդշրեցի), 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 (Թոռանոց) 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 3/8 x 4 x 1 1/4 in. Text, 3 x 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°.

1. The Spiritual Elegy (Հիսուս սրղի), f. 3.—This lacks the last 48 lines and the Memorial. (MS. 36, § 1.)

2. Profession of Faith (Իան հաւատոյ), f. 103. This lacks the first 285 lines. (MS. 36, § 2.)

3. On Heaven and its order, f. 133^b. (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.* Այլն՝ Աստուծոյ զրեզ մերձակայ . . . , f. 151^b. (Ed. Venice, pp. 326-340.)

6. A prayer, alphabetically arranged. *Begin.* Ա՛ճ անեղ անհասական . . . , f. 161. (Ed. Venice, pp. 323-325.)

7. Profession of faith (Իան հաւատոյ), in alphabetical order: Այլն՝ Անկիրքն ասէ զԱ՛ճ . . . , f. 163^b. (Ed. Venice, pp. 313-322.)

8. Moral precepts to schoolboys, f. 168^b. (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.* Այլն Աստուծոյ է օրինակ . . . , f. 232.—Deficient after the letter 'Լ'.

No record.

80

MS. Arm. e. 15—Nerses IV's Commentary on Matthew, etc., 17th cent.

Glazed paper. Size, 7 5/8 x 6 in. Text, 5 1/2 x 3 7/8 in. In double columns of 31 lines each. Ff. 330 + 8 (blank). In a bologir 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.* Ի՞՞՛է վանն էր զաւազանն զարդարելոյն արտաքս բերէ : Պիւ վանն բազում պատճառաց նախ զի . . . , ff. 2-7.

2. Explanation of the framework of the Eusebian Canons of Gospels. *Title: Մեկնութիւն խորանաց աւետարանին. Begin. Մատենք անագիծք և հոգէբուղն վնտութիւք իմաստից . . .*, ff. 8-12.
3. 'From the ecclesiastical history,' dealing with the question, Why the Gospels are written, and how? *Begin. Մարտեալք բժան և այլ աշակերտք հի . . .*, 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^b. 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. '*Սիրոյ զաւրութիւն գերադանց է քան զընութիւն, և այն քան մինչ զի մոռացումն առնել տկարութեան . . .*' (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 1395 at the request of the monk Sargis. *Begin. Աքանչեի են գործք քո և անձն իմ սիրեաց յոյժ*, etc., ff. 214-279^b.—The 1st day, f. 215^b.—The 2nd day, f. 231.—The 3rd day, f. 236^b.—The 4th day, f. 249^b.—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^b.—On Avarice, f. 286.—On Sadness, f. 289.—On Wrath, f. 291^b.—On Melancholy, f. 294^b.—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 (*անապատ*) of Tantzapharakh' (*Տանծափարախ*) in Siunik, East Armenia, in 1393 (*չկար թու հայոց*).
7. *Title: Յաղպս արարածոց համառոտ*, i.e. 'An epitome on Genesis.' *Begin. Մարտեալք անագիծք ի պատկեր իւր . . .*, 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 (*Ի Հարցոցոց գրոց*), i.e. The Monastic Rules of St. Basil, ff. 310-330.

There are only two short records of the copyist (ff. 133, 137^b) and the final colophon (f. 330^b). He states (f. 137^b) his name to be Lazar Tholathtzi (*Թողաթցի*, i.e. of Tokat), and that he composed his work 'at the door of St. Stephen, called the Torch-bearer (*Չաշընկալ*), for the sake of our master Sar Djivan (*սարճիւան*).' The last colophon (f. 330^b) 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 × 6 × 2¼ in. Double-columned text, of 6¾ × 4¼ 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. Ով հարք սուրբք և պետք ճշմարտութեան . . .*, f. 1. (Published in Venice, 1838, 24°, 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. Մեղակցեք զասողան մի բնութիւն զբրիտոս զԵւսիբէս, և զՎիոսկորոս . . .*, f. 28^b. (Cf. MS. d. 20, = 78, II, 8.)
3. Counter propositions (8 in number) of the Armenians to the Greeks. *Begin. Մ. Մենայն մեղուցեալք ըստ իւրաքանչիւր յանցանաց . . .*, 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^b. (Ed. Venice, pp. 1-21.)
- b. Investigation into the Orders of the Church and the alterations made in it, f. 44^b. (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^b. (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^b. (Ed. Venice, pp. 54-79.)
- e. On the nine grades of the Clergy, their functions and garments, f. 74^b. (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^b. (Ed. Venice, pp. 93-109.)
- h. On the power of prayer, which ought to consist of mental activity, f. 90^b. (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^b. (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 hierarchical 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^b. (Ed. Venice, pp. 227-516.)
6. Inquiry into the Sacraments, f. 283^b. See Venice ed., pp. 517-532.
7. On the same subject, with testimonies from the Armenian Fathers, f. 292^b. 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.

82

MS. Arm. d. 16—Nerses of Lambron and Vardan, 14th cent.(?).

Glazed paper, much browned. Size, $9\frac{3}{4} \times 6\frac{3}{4} \times 2\frac{1}{4}$ in. Text, $8\frac{1}{4} \times 5\frac{1}{4}$ 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 շայոյ չի աւարտեալ* i.e. 'finished in the Armenian era 721' (A. D. 1270). *Begin.* *Նանդերձեալք նոյ մի (sic) ի քննութիւն Առակաց Սողոմոնի նախ զայս իմանամք զի . . .*, f. 3. At the end of the first part of the Proverbs (chaps. i-ix) is a Memorial of the author (f. 106^b), 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 Constantinople¹, 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 investigations².

¹ Cf. no. 40, § 11.

² Thus runs the text of this interesting piece, not yet published:—*Սկսեալ ի քննութիւն ածախաւս իմաստիցս, երեք ամաւրջառաջ քան զայս, որ է ն. ի. զ. թուակ. ի հիւանդոտ մարմնոյ և ի ծանրութեան հոգոյ դանդաղ էր միտք նւաստութեան [ի] քննել և ձեռն ի գրել: Յայս ամ գնացեալ իմ ի Արասանդնուպաղիս, և ինդրեալ ի նորին պատրիարքէն զոր առ նոսին տեսութիւն Առակացս և Յորայ, և բնթերցեալ տեղեկացոյ, զի զոր առ ի մեջ պաղաբերէր շնորհ սք Հոգւոյն ոչ ինչ նուաղ էր յայնմանէ, և նախարնեալն համաձայն էր և ոչ աւտարանայր. եկեալ ի յարկս իմ երկրպագութեամբ գոհացայ զԱյ և քաջալերեցայ ի քննութիւնս հոգս Արեւս, որ ի Տարսն տեսամբ պղեւր, և իսկ և զա յաւթեանքս բնակեալ ի հանդիսս.* On f. 232^b is a note, in the first hand, asking our prayers for the owner of this book, Karapet Rabouni (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.* Առակացն զիրք խրատէ մարդկան յանհարթ և յանհարատար կեն- յաղոյս ընթացքն . . . , f. 129^b.
3. Commentary on the Wisdom of Solomon, by the same. *Begin.* Ազերնազրէ աստի ուսա- նիմք և զոյս իմաստութիւն Սաղովմոնի- [զոլ], որպէս և զնախակարգեալս սորին զԱռակս և զԺողովոյն և զԵրպերպոցն . . . , f. 179^b.—The last word shows that Nerses also composed a commentary on the Song of Songs. But this our 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 exordium: 'Աման է արքայութիւն երկնից դանձի ծածկելոյ . . . , f. 232^b,—addressed to Kirakos Vardapet (the historian), as promoter 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^b, in a late rude hand, records that this book was a memorial for the convent of Baridzor (Good valley, բարի ձորոյ վանացն).

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 $13\frac{3}{4} \times 10\frac{1}{4}$ 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 bolorgir, although not free of slips of pen. The capital letters and the sacred words are in gold.

It contains an original Patriarchal Bull (*կոնդակ*), 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, dealing, 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 oras of the Incarnation and of the Armenians, namely, 1334 and

782¹, 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, $8\frac{3}{4} \times 6\frac{1}{2} \times 2\frac{1}{2}$ in. Text, $5\frac{3}{4} \times 4$ 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 notergir of 18th cent. Ornamentation, a rude head-piece on f. 1, and some occasional marginal arabesques in red lines. Binding of stamped leather on boards, with a flap and three thongs.

It contains two similar works, called both 'Commentary on lections' (*Սեկնութիւն ի նթերցուածոց*), or more correctly 'Rationale festorum' (*Տօնապատճառ*), 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., *Anc. fonds*, 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: Սուրբ վարդապետաց ասացեալ վան յայտնութեան և ծննդեան Տն . . . ընդդէմ երկարնակաց, etc. *Begin.* Յորժամ կամիցի շինուածս որ հաստատեալ . . . , 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:* Յեկեղեցական պատմութենէ, զոր երկրորդեալ է Սարկաւագ վարդապետի. *Begin.* ի յարութենէն Վրի մինչև ցի՛նկտոր Հոռմայեցոց եպիսկոպոսն . . . , f. 3. (P. M., f. 37.)

¹ This synchronism differs by two years from the calculation table of Dulaurier (*Chronol. Armen.*, 1859), p. 387.

3. On the same subject, taken from Samuel (of Kamerdjatzor), Paulos (of Taron?) and other vardapets. *Begin.* Արդ բաղումք ի վարդապետաց եկեղեցւոյ վասն խնդրոյս պատրիկ . . . , f. 5. (P. M., f. 38.)
4. On the meaning of the lighting of candles (Նորադալոյց) on Christmas Eve. *Begin.* Հայրն անարանութեան Գրիգորիոս ասէ . . . , i.e. the father of theology, Gregory, says . . . , f. 6^b. (P. M., f. 39^b.)
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.* Հառաջին աւուր արարութեն ասաց ան. եղիցի լոյս . . . , f. 14^b. (P. M., f. 47^b.)
7. On the feast of the Circumcision, being the 8th day of the Theophany. *Begin.* Եւ զկնի եւթներորդոյն Հանդիստ յերկնից արքայութիւնն . . . , f. 33^b. (P. M., f. 68^b.)
8. Why Theophany is followed by the Church feasts in memory of Peter and Abisolom at Alexandria, the Great Anthony and the Emperor Theodosius (I). *Begin.* Այսպէս ուսար յաւանդութենէ . . . , f. 37. (P. M., f. 71^b.)
9. On the feast of the Presentation in the Temple and its rubrics. *Begin.* Պարտ է դիտել վասն Սիմէոնի . . . , f. 38^b. (P. M., f. 71^b.)
10. Reason of the Aradshavor fast. *Begin.* Բազում պատճառք են յառաջաւոր պահոցն . . . , f. 45^b. (P. M., f. 80.) On f. 47 is quoted Gregory Arsharuni.
11. Reason of the Quadragesimal fast. *Begin.* Սերձեալէ արքայութիւն 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.* Ամենաշաղթ սընչանն փայլեաց . . . , f. 51. (P. M., f. 85^b.)
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^b. (P. M., f. 154^b.)
16. On Palm Sunday, f. 140^b. (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^b-181).
18. On the Burial of the Lord, by Theophilus, disciple of John Chrysostom. *Begin.* Մոր երկնք պսօր յերկրի Հաստատեցաւ . . . , f. 214^b. (P. M., f. 228.)
19. On the mystery of the lighting of candles at Easter Eve. *Begin.* Արդ զպատիւ աւուրս բաղմայեզանակ բանիւք . . . , f. 219. (P. M., f. 231^b.)
20. Commentary on the twelve lessons of Easter Eve service, f. 219^b.
21. On Easter Day. *Begin.* Հակոբ յորժամ կամեցաւ զսաշինս զասելի միմեանց . . . , f. 229. (P. M., f. 240^b.)
22. Low Sunday (Մոր կիրակի). *Begin.* Մաւակատիք ասի, այսինքն նորոգումն . . . , f. 233. (P. M., f. 243^b.)
23. The mystery of the Sabbath Day. *Begin.* Հիշեալիք դու, ասէ, զաւրն շաբաթ . . . , f. 238. (P. M., f. 248.)
24. The meaning of the fifty days' fasting and mourning. *Begin.* Հորժամ յնչ մորթեցան մարդիկ . . . , f. 241. (P. M., f. 250^b.)
25. The meaning of the fifty days of neither fasting nor kneeling. *Begin.* ցուցանէ մեզ գարնանային ժամանակն . . . , f. 243. (P. M., f. 252^b.)
26. On the Ascension, f. 243^b. (P. M., f. 252^b.)
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.* Որպէս նեղեալ որ ի շար թշնամեաց . . . , f. 261^b. (P. M., f. 278^b.)
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 (Մաւակատիք). *Begin.* Մաւակատիքս բարձրագոյն խորհուրդ սեանի . . . , f. 268^b. (P. M., f. 289.)
32. On the feast of Transfiguration (Սարգսփառ) and its lessons. *Begin.* Սան էր Հակոբ մեծն, որ եղբայր ան կոչեցաւ, և ոչ կրեակց նմի Հայրապետն . . . , f. 269. (P. M., f. 289^b.) The Paris MS. inserts here chapters on the Apostles, Disciples, and Evangelists.
33. On the mystery of the Church. *Begin.* Մաւէ եկեղեցի, նաւապետ Հայր . . . , ff. 281^b-290. (P. M., ff. 344-351, which ends with a chapter on the Assumption, incomplete at the end.)

II. Commentary on Lessons, by the Chorpiscopus 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.* զհարկ բանիս զոր պահանջեցեր յինէն . . . , f. 291.
2. Կ-Տ. On the connection of the feasts of Theophany and Easter. *Begin.* Կ. բայց նախ զայս գիտասցես, քաջդ բանասիրաց . . . , f. 291^b.
3. Connection of Epiphany and Easter, f. 295.
4. Why lessons are excluded on the fast days of Aradschavorq. *Begin.* Տ. Իսկ երկրորդ անգամ զնախահօրն փրկուածին . . . , f. 299^b.
5. Meaning of Quadragesimal fast. *Begin.* Տ. Իսկ քառասուն յորժունի խորհուրդ յինքեան . . . , 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.* Տ. Ի. Պատշաճէր յայսմ վայրի նախ երախայիցն ի գիր անկէլոց զընթերցուածն յիշատակել . . . , f. 302.
8. On the lessons and rubrics of the Holy (Passion) Week, f. 318^b.
9. On the mystery of the lighting of candles (*Նորդալոյց*). *Begin.* Ը. Իսկ շարածոր երկուսն ի սբ զատկին, նախ հանեն զհանդերձ սոյ . . . , f. 327^b.
10. On the dedication feast (*Վաւակատիք*) of Low-Sunday. *Begin.* Ը. Եւ զորորինակ ի սկզբանն պատմցի թէ նիւթական աշխարհս . . . , f. 330.
11. To the patron of this book (Vahan the Patrician). *Begin.* Ը. Եւ արդ վասն զի ուղերեցար առ տէր . . . , f. 331.—Ը. Ի՛վ անձն մեծախորհուրդ և զարմանալիք հանձարով . . . , f. 333^b.
12. Commentary on the Lessons of Lent. *Title:* Ը. Ս՝ կենութիւն ընթերցուածոց թէ յու՛մ մէ՛ եղաւ, etc. *Begin.* Մ. րդ երանելի եղբայր տեառն հակորոս զառաջին շարածն ոչ պնդեաց . . . , f. 334.
13. On the raising of Lazarus. *Begin.* Խ. Վ զազարու մեռելութիւնն . . . , f. 348.
14. On the Coming of the Saviour into Jerusalem (Palm Sunday). *Begin.* Խ. Մ. Եւ ուրս սու նախորութիւն զերկոցունց . . . , f. 349^b.
15. On the Great (*Վաւակ*) Monday,—the lesson of the fig-tree, f. 350^b.
16. On the Great Tuesday,—the lesson of Noah, f. 351^b.
17. On the Great Wednesday, f. 353^b.
18. On the Great Thursday,—the Pascha and washing of feet, f. 355^b.
19. Why we officiate the evening prayer on Christmas Eve, and not on Easter Eve, f. 358^b.
20. Meaning of Easter (*զատիկ*). *Begin.* Ծ. Կ. հակոր յորժամ կամեցաւ զնաշինն զատել ի միմեանց . . . , f. 359.
21. Why the Low Sunday is called New Sunday (*Նոր կիրակի*) and Dedication Feast (*Վաւակատիք*), f. 360.
22. On the Pentecost, f. 360^b.
23. Meaning of fifty days of Pentecosttide, f. 361.
24. Meaning of the commemoration of the Ark of the Covenant, f. 362^b.
25. On the feast of Transfiguration (Vardavar) and on its lessons, f. 364^b.
26. On the Assumption of Holy Virgin, f. 366^b.
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^b.
29. On the Quadragesimal fast. *Begin.* Կ. Ս. ասն բարձրագոյն և երկայնագոյն ասելոց և զրեւոյց . . . , f. 368.
30. On the finding of the relics of St. Stephen. *Begin.* Որպէս ի գործս առաքելոցն պատմի և ասի, ոմանք ինդրեցին յառաքելոցն զմարմին երանելոյն . . . , f. 374^b. (Cf. MS. 30, § 695.)
31. How these were transferred from Jerusalem to Constantinople. *Begin.* Մ. րդ իբրև անցին ամբ եօթն շինուածոյ տաճարին . . . , ff. 376-378. (P. M., f. 20^b.)

The short records (ff. 14, 36^b, 76^b, 92, 107^b, 113, 121^b, 126, 133^b, 156, 161, 174, 203, 355^b, 358^b) mention only, as owner, Alexander Catholicoe, but a colophon of the copyist (ff. 378^b-379) informs us that this volume after being transcribed by order of Alexander I Catholicoe, 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 Julfa (1706-1725).

85

MS. Arm. c. 2—Vardan's Commentary on Psalms, A. D. 1610.

Paper. Size, 11 $\frac{5}{8}$ × 8 $\frac{1}{8}$ in. Text, 8 $\frac{1}{4}$ × 5 in. Double columns of 30 lines each. Quires, 32, of 12 leaves. Ff. 383. Writing, bolorigir, 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: Մի է ան և միջնորդն այ և մարդկան . . . ff. 2-11. The corresponding epilogue beginning with Աստի յայս յայս խոցոտեալ անդամն եկեղեցւոյ, etc., is curiously enough placed at the end of the commentary of the 119th Psalm (ff. 301-301^b). In this the author avows that 'feeble in body and sorrowful' he has compiled his work 'from Epiphanius, 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: Երեբով բազաբի աւրինակն 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'եծըն Յեսու որդի 'Նաւին.

Besides two short records (ff. 12^b, 170^b), the copyist, named Simeon, priest, son of Nicolaus of Lutzka (լուցքացի պրն նիկոլայոս), closes his work with a long colophon (ff. 382-382^b), giving in it the date A. E. 1059 (A. D. 1610), Aug. 25, a Saturday, and the place, Leopold (լվով), 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' (ժամարար), with the date of A. E. 1166 (A. D. 1717), 23rd of Adam (Azarian's calendar); and another in the bottom of f. 173^b, of a Ter Martiros, 'the chaplain,' with the date 1169 (1720), 13th of Hamira, 'at the gate of the church of Lartzgêl (Վարդգէլ),' Persia. The transfer of this volume to Persia from Poland, suggests that it is one of those MSS. of which Archbishop Nicol Thoresowitz, 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 *Bazmawep 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, 6¾ × 4½ in. In two columns of 34 lines each. Quires, 35, generally of 12 folios each. Ff. 408 + 2 vellum leaves left blank. Writing, bolorgir, 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' (Վերբ շարցմանց) of Gregory of Tathev, composed in 1397. (Published in Constantinople, 1729. Nat. Libr. Paris, *Anc. fonds*, nos. 67 and 71.) This work is a sort of ecclesiastical cyclopaedia, in the form of interrogations and replies, for the use of students, and is divided into 10 books (called by the author (շատոր), 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^b.
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^b.
8. Book II. On the Heresies: Table of matters, f. 36^b.
9. On heresies in general, f. 37^b. This chapter is not numbered in our MS.
10. Chap. v, §§ 1-20. Against the Eunomians and Arians, 'after Gregory of Nazianz,' f. 40^b.
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^b.—§§ 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^b.—§§ 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^b.—§§ 25-34. On the measure of time (hemerology), f. 118^b.
20. Chap. xiii, §§ 35-43. On the four elements (meteorology), f. 124^b.—§§ 44-45. On the earth (geology), f. 128.—§§ 46-47. On plants (botany), f. 129^b.—§§ 45-53. On animals (zoology), f. 130^b.
21. Chap. xiv, §§ 54-60. On Eden, ff. 134-135^b, *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^b.
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^b.
28. Chap. xix, §§ 9-21. On Melehisedek, Abraham and his generations, f. 171^b.—§ 22. On Job, f. 181^b.
29. Chaps. xx-xxiii, §§ 23-81. On Exodus, Leviticus, Numbers, and Deuteronomy, ff. 186-229^b.
30. Book VII. On the Historical Books: Table of matters, f. 229^b.
31. Chaps. xxiv-xxv, §§ 1-7. On Joshua and Judges, f. 230^b.
32. Chaps. xxvi-xxix, §§ 8-27. On the four Books of Kings, ff. 235^b-245^b.—§§ 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^b.
34. Chap. xxx, §§ 1-32. On the Incarnation (Life of Jesus), ff. 252-287.—§ 33. On the day of the Nativity, ff. 265-266^b.
35. Book IX. On the Church: Table of matters, f. 287^b.
36. Chap. xxxi, §§ 1-6. On the New Law and the Church, f. 288^b.—§ 7. The six Œcumenical Councils, f. 295^b.—§ 8. The seven Armenian General Councils, f. 296^b.—§§ 9-11. The autonomy of the Armenian Church, f. 297^b.
37. Chaps. xxxii-xxxiii, §§ 12-27. On sin and on virtues, f. 302.
38. Chap. xxxiv, §§ 28-36. On the seven sacraments, ff. 316^b-319.—§ 31. On the unmixed chalice, ff. 320^b-322^b.
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^b.—§ 49. On lessons, f. 342^b.—§ 50. On incense, f. 343^b.—§ 51. On feasts, f. 344.—§§ 52-54. On fasts, f. 345.—§ 55. On Matal or animal sacrifice, f. 349.—§ 56. The authors of the occasional rites, f. 349^b.
40. Book X. On the Future Life (Eschatology): Table of matters, f. 350^b.
41. Chap. xxxvi, §§ 1-4. On the death of laymen, f. 351^b.—§§ 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^b-369^b.
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^b.—§§ 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.* Մեր ևս վերջինս ի ծնունդս եկեղեցւոյ և արուպս բանասիրաց Վրիպոյ . . . , f. 399^b. Towards the close of this, Gregory asks us to commemorate his master, the great rhetor, John of Orotu.
- II. 1. Questions of John Vardapet, and Solutions of Gregory [of Tathey], f. 400^b.—These questions, fourteen in number, dealing with some exegetical and theological matters, are usually named 'Little Questions' (Փոքր Հարցմունք), 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^b, 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 Shahapônq (Շահապօն) 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 ի խոսովութեան ժամու՛ և յանձուկ սեղոջ յորում պաշարեալք ի հինից նետողաց՝ կրկին յարուցեալ խորազմանուան ՚ ազգաց՝ զոր և անբաւ բազմութեամբ՝ ասպատակ ՚ աւերեաց զաշխարհս հայոց՝ պարսից՝ վրաց՝ և զամենայն արեւելս . . . Thence he retired for a while on New Sunday to Klay (ի գոան կլայ սակաւ ինչ զանդաղեալ).

In col. 2 of 407^b, we read: Տօմարի հայկազան սեռից, հարիւրից. Արկնակի քառից, և վեցեակ վեցից յորում ամի եղև ծուտաւն զատկաց, ազգաց կոչեցեալ յունաց ի վերոյ ասացեալն աւուր նորոյս նրութեանց. և այսպէս տրտմեալ ոգւով, և թախծեալ մտաւք ընծայեցի տխրոյ մատամբ, զխունախոյ զնուէրս բանի . . . i. e. in the Armenian era 100 x 2 x 4 + 6 x 6 (= A.D. 1388), in which year was a disturbance of the feasts of Paseha, 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 (Հովանէս երէց) 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 3/4 x 6 x 2 in. Text, 6 1/4 x 4 1/2 in., of 22 or 23 lines. Quires, 19, of 12 leaves. Ff. 227. Writing, notergir of different hands of the 18th cent. Binding, of red stamped leather with brass hasps for clasps.

It contains the Chroniele of Matthew of Edessa (+ 1141), with the continuation by Gregory the priest, comprising the years 962, 1136, 1162. (Published at Jerusalem, 1869, and Edehmiadzin, 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:—

1. (Incomplete at the beginning.) Վրասանից մանդրիկն իւր հոգոյն և իւր ծնողացն. ամէն. Վարձեալ յիշեցէք ի քրիստոս . . . շուշանցի չամանին, և իւր ծնողացն տր՝ մինասին և իւր մօրն բէկիջանին. և եղբօրն մէլրոնին. և տր՝ մինասի եղբօր էնիաթին. յիշեցէք . . . նոցա հոգոյն. որ սղբալու պոլին տր՝ մինասին վարապայ ոխօ արարինք. անջինջ յիշատակ կենայ ի դուռն վարապայ որհակառակ լինի պատճէ յայ . . . յաւաք սուրբ նշանէն և վարապայ . . . զաակին ապրիէլն. մէկ ջմշիտիգրամ. ի յամիս զոսջ մի . շահ զոսջէ.
2. In another hand: Ես տէր աւետիս արեղայս տւրհնեցայ ձեռամբ ըստեփաննոս վարդապետի յառաջ նորդ վարապայ սուրբ նշանին թվին ն՝ ճ՝ ճ՝ ք՝ սին. քանզի միարանից վարապայ տէր մարգարէն տէր մարկոս տէր մարտիրոս խալեփայ զրիգոր խալեփայ իլհուր ան. անփորձ պահեսցէ.

I. e. 1. . . . 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 Dsehan and brother Mëlqon, and Sir Minas' brother Êniathin. 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, l'rôsh (?) 1, shah l'rôsh (unintelligible).

For general sense of no. 2, see above. Avetis adds the names of the monks of Warag, viz. Margarê, Marcus, Martyrus, Khalifay Grigor, Khalifay Khlhaur.

88

MS. Arm. d. 17—Lives of Fathers, 17th cent.

Glazed Turkish paper. Size, 10 1/4 x 8 x 3 in. In double columns. Text, 7 x 5 1/4 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 (Ասորացի հայրեր),—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 Conduet 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^b.
7. — Moral Precepts to young monks, by Karapet Vard. (of Bitlis), in verses, f. 52^b. (Cf. MS. 36, § 13.)
8. Chap. iii. On Quietude, f. 54^b.
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^b.
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^b.
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^b.
22. Chap. xi. On the Divine Judgement, f. 164.
23. — Precepts to young people, by St. Nilus, f. 197^b. (Cf. MS. 72, II. 9.)
24. Chap. xii. On Watchfulness, f. 198^b.
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^b.
28. Chap. xiv. On Hospitality, f. 216.
29. — Life of John the voluntary poor, f. 234^b.
30. Chap. xv. On Obedience, f. 245.
31. Chap. xvi. On Humility, f. 251^b.
32. Chap. xvii. On Forgiveness, f. 279^b.
33. Chap. xviii. On the Love of God and One's Neighbour, f. 283^b.
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^b.
44. Life of Father Apaur, f. 358^b.
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^b.
50. The monks who found the mountain of Paradise under the catholicate of Nerses Shnorhali (12th cent.), f. 375.
51. On Macarius, who lived twenty miles from Paradise, related by the monk Theophilus, f. 375^b.
52. Life of Serapion the old man, f. 380.
53. Life of Abbot Marcus, related by Father Serapion, f. 381^b.
54. Life of Paul the Simple, f. 389.
55. Life of Paulus the Hermit, f. 391^b.
56. Life of Martianus, f. 396^b.
57. Life of Simeon Stylites, f. 399^b.
58. Life of Hilarion, f. 400^b.
59. Life of Euphrosina, f. 402^b.
60. Life of Mary the Egyptian, f. 407^b.
61. Life of the blessed Fathers, f. 410.
62. On Repentance, by Ephrem the Syrian. *Begin.* Հոգևորապէս նորոգեսցուք և մի յարմնով . . . , f. 414^b.

63. Moral Precepts of St. Nilus. *Begin.* լաւ է յստակ խորհրդով ննջել և քան սիղծ խորհրդով աղօթման մատուցանել . . . , f. 420^b.
64. Moral Precepts of the holy Fathers. *Begin.* Որ որ կամիցի քսի նյ հաճոյ լինել առաքինութիւն . . . , f. 424^b.
65. Life of Marcus, called Salon, f. 425.
66. Life of Simeon, who was foolish for Christ's sake, and John the Hermit, f. 426^b.
67. Sayings of the Father John the Theologus, f. 430^b.
68. History of Nerseh, Son of the King of Byzance (*Հուռմբ*), 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^b. *Begin.* Եւր ոմն էր ի Հուռմբաղաքի մեծատուն յոյծ . . . , f. 446^b. (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 Եւրասիանոս որդի էր մեծ իշխանի . . . , ff. 446^b-458^b. The end wanting.

Amongst several short records (ff. 7^b, 240^b, 251, 396, 399^b, 426^b), 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 Bashkhin (*բաշխին*) and Khourmên (*խուրմէն*), with a brother Manuk (*մանուկ*), whose son was named Tólmshin (*տօլմշին*), by a copyist who was a native of Norashink (*նորաշինկեցի*), in the 46th year of his age. No date or place. A note below on the same page commemorates 'My sisters Mvath (*մբաթին*), and Mariam.' A later note on f. 399^b commemorates a sister Varden, just deceased.

89

MS. Arm. o. 29—Lives of St. Bartholomew and St. Gregory, A.D. 1753.

Paper. Size, $8\frac{1}{4} \times 6\frac{3}{8} \times \frac{1}{2}$ in. Text, $6\frac{3}{4} \times 4$ in. Ff. 69 + 3 in blank. Writing, in notergir 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:—

Վերբ երբորդ, որ կոչի Երեզակ Յերեմիայն և լուս Հայնտնեայ, թարգմանեցեալ ի ըսպանիւնաց լեզուէ առ մեր հայկական աշխարայրաւ լեզուն . . . Եւ շատասիրու թրն ըսպահանայ ջուղայեցի տէր մարտիրոսի որդի զաբարիային, որ այժմ կոչի եխրայր Ֆրանչիսկոս կրօնաւոր ի կարդէն սրորէական հայրապետ սր Ֆրանչիսկոսին, որ ոմանք կու անուանեն զէսկալսոս զէսան Ֆրանսիսկօ, թիմն փրկչին Տնն մերոյ զգարօթան խէրուր և հիսուն երեք, մանիլու մայրայրազաղաքումն գրվեցաւ (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^{on} de Sⁿ Bartholome Apostol, y de Sⁿ Greg^o sulucesor en la Armenia. Recogido de Uarios Autores traduc^{to} y compuesto en Lengua vulgar [de] Armenia por el H^o Fran^{co} de IHS Maria Relig^o Dona . do Hijo de la S^{ta} Prov^a de Sⁿ Greg de Philip. de Relig^{os} Dezalzes de N. P. S. Fran^{co} en el Conv^{to} de Manila (f. 5).

1. An address to the reader, f. 2.
2. Dedication of the book to St. Gregory, f. 6^b.
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^b.

90

MS. Arm. f. 17—Miscellany of Legends, 18th cent.

Paper. Size, $6\frac{3}{4} \times 4\frac{5}{8} \times \frac{3}{8}$ in. Text, $5\frac{3}{4} \times 3$ in. The beginning is lost. Ff. 32. Writing, notergir 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.] առ ունելով երկրպաղեմք խաչին և սեւասարանին . . .* f. 1. (Cf. MS. 62, col. 203^b, and Paris, MS. *Anc. fonds*,

nos. 55, 56, 65, etc. In Georgian, cf. Brosset in *Mél. asiat.* 1859, p. 167.)

2. Dialogue of the risen Saviour with the Paralytic. *Begin.* *Ապր անդամալոյժ մի աչք կայր և կաղ և կուշկ . . .*, f. 4^b.
3. Story of Marinos the Ascetic. *Begin.* *Իսկ Սարինոս կոյս աղջիկ էր, մեռաւ մայրն, և հայրն կամէր գնալ յանապատ . . .*, f. 8. (Cf. MS. 88, § 46.)
4. Story of the ascetic Alexis. *Begin.* *Ղհայրն սորա որ յոյժ մեծատուն և իշխան քաղաքին . . .*, f. 11. (Cf. MS. 88, § 70.)
5. Story of Rusinos the Economos, f. 18^b. (Cf. MS. 52, § 11.)
6. Story of the Crucifixion of Christ. *Begin.* *Եւ յորժամ ուսուցանէր Քրիստոս աշակերտացն ի պարտիղին, մեկնեցաւ Յուդա . . .*, 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. *Այր ոմն վաճառական խորհէր վաճառելով երթալ երկիրպագանել զերեզմանացն սրբոյն Սինասայ . . .*, f. 30. (Cf. MS. 30, § 239, and Brit. Mus. MS. Egerton, 708.)
8. Story of Job the Just. *Begin.* *Երանելին Յոբ ի զարմէ Լբրահամու և ի թոռանցն Եսաւայ . . .*, f. 31. (Cf. MS. 30, § 549.)

The closely similar records given at the end of several of the pieces (ff. 7^b, 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, 8³/₄ × 7¹/₄ × 2¹/₄ in. Text, 5³/₄ × 4¹/₄ 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, bolorgir, 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, *Վիրք Յաղագս Լուսաբնութեանց*,—without name of author. *Begin.* *Գորութիւն ելանէր իմանէ և բշկէր զամենեսեան. բանդի ջանք իմաստնոցն պարտ է լինել . . .*, f. 4. Peter was a Dominican friar, whose work was turned into Armenian by Jacob of Qerni, called the Translator, in the year 1330.—It was published at Venice, in 1721 and

1772, with a second part, *On Vices*, which this MS. lacks. Cf. Dashian, no. 109, § 5, and no. 233, § 1.

According to short notes on ff. 24^b, 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 Khatchatour, A.D. 1738, May 5; and a Ter Araquel, 1806, May 1.

92

MS. Arm. f. 18—Moral Treatises, and Sermons, about 15th cent.

Glazed paper. Size, 6¹/₄ × 4¹/₄ × 2 in. Text, 4 × 2³/₄ in., 25 lines in a page. Quires, 34, of 12 leaves each. Ff. 414 + 3 in blank. In a neat bolorgir 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 (*Լուսերգան*): *Լրդ ով սիրելիք, պիտոյ են մեզ հաւատք ճշմարիտ յամենայն բարի գործս . . .*, f. 6.—This resembles the work of Peter of Aragon in e. 39, but is much shorter.

On Speculative Philosophy. *Title:* *Յաղագս տեսական իմաստութեան, որ է իմացական միտքն, փոքր ինչ տեսութիւն. Begin.* *Հարցանել է և զայս թէ միտքս մեր որպէս վերանայ առ ճշմարտութիւն . . . Լոյսմ պատասխանեն վարդապետք. և դնեն ՚դ պատճառ . . .*, f. 264^b.

1. On the Nativity of Our Lord. Text: 1 John i. 14, *Որդին այ մարդ եղև անշփոթ և անբաժանելի միաւորութեամբ . . .*, f. 291^b.
2. On the Adoration of Magi. *Վիտելի է զի թագաւորքս այս մոգուց . . .*, f. 294.
3. Explanation of the *Gloria in excelsis*. *Վիտելի է զի փառաւորելն զնոյն զահագութեն ունի զցոյց . . .*, f. 297.
4. On Death. *զինչ է մահ . . . Լսեն վարդապետք թէ որպէս միաւորութիւն նոցա (հողոյ և մարմնոյ) կեանքէ . . .*, f. 316^b.—It deals also with the ceremonials of burial.

By another hand and more elegant style of writing :—

- 5. On the text: Joel ii. 1. *Փոփոխական է մարդոյս բնութիւն երբեմն ի չար, երբեմն ի բարին . . .*, f. 330.
- 6. Of the same three homilies on Repentance. Text: Matt. iii. 2. *Մարտի տեսցուք թէ զինչ է ապաշխարութիւն . . .*, f. 341^b.
- 7. On Confession. Text: Jas. v. 16. *Մարտի տեսցիլ է զի խոստովանութիւնն է հարկաւոր . . .*, f. 356^b.
- 8. Of the same, on Confession. *Որպէս ոսկի աղտեղեալ ի բազում ժամանակս կարօտի ճարտարագետ արուեստաւորի . . .*, f. 362.
- 9. Of the same, on the text: 1 John i. 9. *Սարգս ապետք ասեն թէ սյ դատաստանն քաղցր է քան զաշխարհիս . . .*, f. 366^b.
- 10. On the text: Luke xiii. 24. *Չանացարուք . . . զայս ասելով ուսուցանէ մի վայրագար . . .*, f. 380.
- 11. On the text: Luke xii. 16. *Բարերարն մեր և աղատին յամ անօրէնութեց չն . . .*, f. 391.
- 12. On the text: Luke xv. 4. *Բազմաղիմի առաւելօք զամենախնամ տեսութիւն . . .*, f. 395.
- 13. On the text: Luke xvi. 1. *Բնդ սքանչելի առակացս տեսն զարմնալ արժան է . . .*, f. 400^b.
- 14. On the text: Luke xviii. 2. *Բարեկամն և ամենագութն ան յորժամ կամի կեցուցանել . . .*, f. 406.
- 15. On Peace. Text: Isa. lvii. 20. *Բնօրէնք իրրե զժով . . . Բանս այս ի վերայ ամ անօրէնութեանց անու . . .*, 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 Nôrin ('Մօրին) and Mërik (Մէրիկ), who had brothers Margarê, John, and Jacob, all three deceased. The copyist of the second part is Astouadzatur (f. 412^b). No date.

On the fly-sheet of this volume, f. 2, is written in English characters the name Arratëon Jacob, 25 July. The next two fly-sheets, ff. 3 and 4, and f. 414, contain in notergir 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, 7³/₄ × 5 × 3 in. Text, 5³/₄ × 3¹/₈ in., 27 lines in a page. Ff. 537. Writing, bolorgir

and notergir, 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 ՅՇ ՏՍ ՍԻՄՈՒՆԻ, '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 bolorgir hands, neat and regular. The other three are perhaps by the same hand, an irregular notergir. 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 (Ճիդ). 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 (բանի վատնողս), 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^b, where he says, 'Remember me in the Lord, the bishop Simeon.' On f. 457^b he writes that he collected the small treatises which preceede 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: *Ս անս Բզահոթութան. քանի առաւել լաւ էր Յուդայի ի հարկաւորացն և ի յաշակերտութիւն (sic) քի, քան որ արծաթօտութեամբն ելից զի. բունն . . .*, f. 3. The following chapters are:—*Ս Երբահամու, Ս Երգանայ և Եւայի, Ս Երգաց մարդկան, . . . Ս Երկնաուրթի, Ս Երբարշտաց, . . . Ս Բարեկամութե, 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: *Մարտիւնք քարոյի կարգաւ. Begin. Ռբիստոսի. Երանելի բնութիւն և աննախանձ բարերարութիւն . . .*, f. 170.
- 4. Forms of invocation in sermons. Title: *Մաղթմանք քարոյի կարգաւ. Begin. Տէր. աւեր*

ինձ լեզու և խօսս զի գիտացից խօսել, etc., f. 172^b.

- 5. Forms of perorations (էորդորակ) of sermons. *Title:* էորդորակ զկնի քարոզել. *Begin.* Այժմ ժամանեալ մեր յաւարտ և ի կատարումն թարգմանութեան, etc., f. 174^b.—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.* Այսն խոստովանութեան. Սղալեալ գիրքն իւր օրինակովն ուղղուի այսպէս և մէք խոստովանութի, etc., f. 187.

II. Collection of sermons:—

- 1. On Soul and Body. Text: Luke xviii. 2. *Այարգապետք ասնն զմարդն ի հոգւոյ և ի մարմնոյ . . .*, f. 197.
- 2. On the same subject. *Սմանք զբանս առակի յնձ հաննն . . .*, f. 200.
- 3. On Prayer. Text: Luke xviii. 10. *Պարտ է գիտել զժամանակ աղօթիցն . . .*, f. 203.
- 4. On the Unjust Steward. Text: Luke xvi. 19. *Պարտ է գիտել զի . . . մեծութի նյ և մեծութի մարդոյ . . .*, f. 206^b.

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. *ն. Նախ գիտելի է զի որպէս մարդս հոգիէ . . .*, f. 214.
- 6. On the text: Ps. lviii. 4. *բ. թէ վասն ինչ պատճառի մարդարէն առակաւ խօսի . . .*, f. 220.
- 7. On the text: Prov. xviii. 9. *դ. Անձն զբանական հոգին ասէ մարդարէն . . .*, f. 226.
- 8. On the Tongue. Text: Prov. xviii. 21. *դ. Առաջին խրատն վասն մարմնաւոր կենացս է . . .*, f. 231.
- 9. On Neighbourly Love. Text: Matt. xix. 19. *ե. Այս է զլուսն նմ բարեաց և նշան բրիստոնէից . . .*, f. 236.
- 10. On Prayer. Text: Job xvi. 17. *զ. Նախ զայս պարտ է գիտել թէ քան զնմ առաքիտութի պատուական աղօթքն . . .*, f. 244.
- 11. On Almsgiving. Text: Prov. xix. 17. *է. Այսպէս հրամայեն վարդապետք եկեղեցւոյ թէ քրիստոնէից բարի գործքն . . .*, f. 252^b.

- 12. On the text: Eccles. xii. 1. *բ. Ասն իմաստունքն թէ չորս բան առանց մեր կամաց լինի. առաջին ծերութիւն, etc.,* f. 265.

- 13. On the text: John ix. 41. *թ. Ասէ իմաստունն և անյաղթ փիլիսոսիայն Վաւիթ թէ իմաստութիւն բաժանի ի տեսական և ի գործնականն . . .*, f. 271^b.

- 14. On Death. Text: Eccles. vii. 1. *Ճ. Եւ պարտ է գիտել զի հեթանոսք զօր ծննդեան լաւ համարին քան զօր մահուան . . .*, f. 278.

- 15. On the text: ‘Do not steal.’ *ժն. Եւ զի այս բանս գիտելի է զի նձագիր պատգամաց . . .*, f. 285.

- 16. On Pride. Text: Jas. iv. 6. *ժբ. Եւ գիտելի է զի նձ բնութիւն և յիւր բարի կամացն շարժեցաւ առնել զարարածս . . .*, f. 290^b.

- 17. On the first sentence of Aristotle on the Cosmos: *ժդ. Եւ զի բոս Պլատոնի հոգին եռայմանն . . .*, f. 300^b.

- 18. On the text: ‘Honour thy father,’ etc. *ժդ. Եւ գիտելի է զի զ բան զաւակն ծնողին պարտական է . . .*, f. 306^b.

- 19. On the Last Day. Text: 1 Cor. xv. 52. *ժե. Նախ պարտ է գիտել զի մահու օրն և զկատարածն ծածկեալ է . . .*, f. 310.

- 20. On Job. *ժզ. Այր մի էր յԼուսիդ աշխարհէ . . .*, f. 319^b. (Cf. MS. 95, § 2.)

- 21. The letter sent from heaven to Rome, on the Observance of Sunday. *Title:* ժէ. Խրատք կիրակէից ասացեալ է. *Begin.* Ես պապս Հռոմայ քաղաքի եկի ի տաճարն նր առաքելոցն Պետրոսի և Պօղոսի, և տեսի զսա ի մէջ խորանին. . . , f. 331^b. (Cf. Paris, MS. Anc. fonds, no. 55, f. 43^b; Dashian, no. 63, etc.)

On the leaves left blank by a later hand:—

- 1. The Rubrics of the Psalms. The 1st Psalm: *էորժամ գնաց Սաւուղ առ գիւղան, etc.,* f. 336^b.—One page only, that which follows having been cut out.

By another hand:—

- 2. Sermon on Lent. Text: Matt. iv. 2. *էաղաղս քառասնորդաց պահոցս դ ինչ հարցանելի է . . .*, f. 337.

By some other copyist:—

- 3. On the Heresy of the Dyophysites of Althamar. *Title:* Հերձուածողութիւն երկարնակաց

¹ The Ethiopic version is translated into German by F. Praetorius, Leipzig, 1869, and into French by René-Basset, Paris, 1893.—E. Trumpp, in ZDMG., 1880, pp. 241–246.—Dr. Max Bittner in the Imp. Acad. of Sc., Vienna, Nov. 6th, 1901, etc.

Մի շաբաթից, etc. *Begin.* Մասն զի ասնն ի բնութի առանձնաւորեալ յետ անձառմիաւորութեանն . . . , 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^b. 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:* Պրանբաց Հարանց վարուցն է, i.e. 'Lives of Frank Fathers.' *Begin.* Մ. Տէրն մեր Հն Վրս ասէ ի փրկական աւետարանին մէջ թէ ուր գանձն ձեր է . . . , ff. 344-399^b.

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^b-402. (Cp. Brit. Mus., MS. Or. 6798, f. 126^b.)

V. Collection of sermons for feasts, by the same copyist:—

1. On Palm Sunday. Text: Zech. ix. 9. Սին ամրոց էր Հրէաստանի . . . , f. 402. (Cf. MS. 96, § viii. 8.)

2. On Washing of Feet. Բազմագութ և մարգասէրն ան . . . , f. 407.

3. On Easter Day. Տէրն մեր Հն Վրս յորժամ էր յաշխարհս, զիսաց . . . , f. 410^b.

4. On Ascension Day. Ս արդապետք ասնն թէ որդին ան որչափ կայր ի ծոց Հօր . . . , f. 414.

5. On Pentecost. Մասն զիսեղի է զի Պէնտէկոստն ի յԱսորոց լեզունն ի թարգմանի որ նշանակէ զՏինդ սոն աղդին ինն . . . , f. 418^b.

6. On the Ark of Covenant. Մսէ անային զիրքն. եկաց Սոլսէս ի լեառն Սինեայ ին սիւ . . . , f. 423^b.

7. On the Feast of the Transfiguration (Սարգավառ), Տէր ասէր, տուր ինձ լեզու խրատու . . . , f. 426^b.

8. On the Assumption. Մրարիչն ան արար զուսաւորս մեծամեծս . . . , f. 432.

9. On the Feast of the Holy Cross. Մծային և նախնին մեծն ի մարգարէս աշխարհապատումն Սոլսէս . . . , f. 440^b.

10. On the Holy Trinity. Երրորդութիւնդ զերակայ, զերագոյնդ ան և զերաղոյնդ բարութի բրիստոնէից . . . , f. 444^b.

— By another hand: Պատմութիւն Մանիրա

շիրակացուն (an anecdote about Ananiah of Shirak), f. 448^b.

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 (Յայսմաւուրք), f. 454.

At the end of this, f. 457^b, 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 bolorgir (ff. 459-516):—

1. Isagoge of Porphyry, ff. 459-472.—Քանակին թ. երորդ պրակին լուծմունք է. Մշխարհ է յերկնէ և յերկրէ . . . , ff. 473^b-474.

2. Categories of Aristotle, f. 474.

3. On the interpretation of Aristotle, with the commentary of David, ff. 498^b-576.—This stops at the 33rd chapter in the middle of a phrase.

The following is added in notergir on a blank leaf, f. 518^b:—

VIII. The conversion of Dionysius the Areopagite,—a personal narrative. *Begin.* Եւ ինքն Պիոնեսոսոս այսպէս զրեաց. Եղբարք, ես ի Բալբաք քաղաք . . . , f. 518^b.—One page. (Cf. Dashian, p. 224^b.)

IX. A new selection of sermons, by some other writer, in slovenly notergir:—

1. On Repentance and Confession, with reference to the Parable of the Prodigal Son. Պէտք առակիս առ ամենակալ բնութիւնն և արարիչն Հային . . . , f. 519.

2. On Dead. Մծ զմահ ոչ արար. ասէ անայինն Սողոմոն . . . , f. 522^b.

3. On Peace. Տէր ան մեր, տուր մեզ զխաղաղութիւն, զի ըստ ան գործոց մերոց Հասուցաւ մեզ . . . , f. 524. (Cf. MS. 93, § iii. 15.)

4. On the Great Saturday. Text: Matt. xii. 40. Պիտեղի է զի Հունան օրինակ էր Վնի . . . , f. 527.

5. On the Coming into Jerusalem (Palm Sunday). Text: Isa. ii. 3. Բազմանք բնաւորեալ է բանական, ապա ուրեմն երկին առ երկին և արարած արարչի . . . , f. 532^b.

6. On the Church. Text: Ps. lxxviii. 27. Եկեղեցին Հովնտուն է և բաղում նշանակութիւնս ունի . . . , f. 535.

Colophons:—

1. Of Simeon, ff. 3 and 206. See above.

2. Ff. 219^b, 225^b, 244, 252^b, 265, 271, 285, 290^b, 300^b, 310, 319^b, 331^b, contained mementos of the original owners of the second part, viz.: John the Elder and his parents Qurtamir (*բուրամիրին*) and Mariam (f. 336) and of his wife Varder (*վարդեր*) and their daughters Uzurlu (*ուզուրլու*), Shahnaz (*շահնազ*), Shushan, and their other children deceased. Also of the scribe Sarkavag (deacon) Mkrtitch (f. 331^b): on f. 319, the sisters of John are given as Pharikhan (*փարիխան*), Salvar (*սալվար*), Elinar (*ելինար*), Khampêk (*խամպէկ*), Ismikhân (*իսմիխան*), Eztakhas (*էտզախաս*), Hořom-sim (*հօրոմսիմ*). F. 300^b, a brother Sargis of John and two sons, Oskan and Martiros, are named, and the name of the scribe is given (ff. 285, 300^b) as John (Yovanês) 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: *հի հի գլուխ կու ցաւի բսկի աղէկ գրիչ չե գալ*, 'Oh, my head aches, Uski(?) Alêk 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. 38—Ethical Tracts of Avetis the Notary, A.D. 1752.

Paper. Size, 8½ × 5½ × 2 in. Text, 6 × 3½ in., 27 lines in a page. Ff. 294, 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 ('*Երեսար 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^b.
3. A rhythmical description of the state of Julfa, without title. *Begin.* *Էմն յետնոյ ժամանակի . . .*—Acrost. *Էւետիս քահանայիս է այս բանքս զա*, f. 3^b.
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^b, 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:—

*Էնկեալ առ ոոս սրբոցդ պաղեմ,
Էնարդ ծառայս յիշել մաղթեմ:*

5. Collection of quotations from the Scripture and Fathers on different virtues and vices, f. 53^b.
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 բացակայ բարեացն անտրտմաբար զկենցաղոյս վիշտս 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^b.
11. Memorial of the author, Avetis, a priest, in verse, addressed to Ter Yarouthiun.—An Acrostic, f. 219:

*Էւետիս մեղապարտի քահանայիս է այս,
Եանք առ տէր Յարուժիւնն գրեցի 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. E. 1207 (= A. D. 1758). *Begin.*

*Է վերջ զըրբիս զայս ևս եղի,
չար պատահմանցն աղգի աղգի . . .*, f. 293.

Acrost.: *Է Էւետիս քահանայիս է այս բանքս որոց և և արտասուաց լալեաց և և աշխարհ չեւոց.*

The records, §§ 1, 11, and 14, inform that the work was compiled 'in Julfa, province of Էրազըլ ('*Էրազըլ*), 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. 294), 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 (Խաչկեան), in Calcutta, on April the 19th, 1866, as we read on the first page.

95

MS. Arm. e. 14—Ethical and other Miscellany, A. D. 1641.

Glazed paper, yellowed. Size, 7 3/8 x 5 1/4 x 2 in. Text, about 6 x 3 3/4 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. Լոր մի էր Լուսիդ աշխարհէն . . . , ff. 4-13. A later insertion. The end is lost. (Cf. MS. 93, III. 20.)
- 3.* Here stood 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^b.
- 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 պորտ կոչել, etc. Begin. Ի վերն այս է առաջինն մեր և հայրն մեր . . . , ff. 20-21.
- 6. Sermon on the Ninivites. Յորժամ Մեհնուէացիքն բազում չարիս գործեցին . . . , f. 29.
- 7. An (Eastern) Chronicle, from the year 1570 to 1629. Begin. Իսկ զվերջին ժամանակիս զորաւարեալ է զելշանութիւն հայոց և զաւրացեալ է զթագաւորութիւն (sic) սլաւագեաց . . . , ff. 33-61.

A Collection of Sermons (§§ 47-57 of the Index):—

- 8. On Adam and the Redemption. Խէ. Իսկ յորժամ ստեղծ ան զԼիամ և զԵւայ, պատուէր ետ . . . , f. 62.

- 9. On Baptism. Խէ. Իսկ եթէ որ հարցանէ թէ զինչէ մկրտութեան պատճառ . . . , f. 67.
- 10. On Prayer. Խթ. Սարգայեան անի քն կուհարմայէ թէ . . . , f. 70^b.
- 11. On Fasting. Ծ. Եթէ որ հարցանէ թէ զինչ է պահքն . . . , f. 73.
- 12. On Charity. Ծն. Մախ ողորմած ան անուն է . . . , f. 74^b.
- 13. On Confession. Ծր. Ունկնդիր լերուք և ի միտ առէք . . . , f. 78^b.
- 14. On the Departed. Ծդ. Որպէս ասէ Յոր. Ողորմեցարուք ինձ . . . , f. 81^b. (Cf. MS. 52.)
- 15. On Blasphemy. Ծդ. Եղբարք, ունկնդիր լերուք խրատոյս . . . , f. 84.
- 16. On Brotherly Love. Ծե. Եղբարք սիրելիք, սիրեսցուք զմիմեանս . . . , f. 86^b.
- 17. On Fornication. Ծդ. Լնս է խրատ հոգեշահ և ընդունելի . . . , f. 88^b.
- 18. On Last Judgment, by Johannes Vard. [called Kozern]. Ծէ. Սէր ակն ունիմք զալստեանն Մր խտոսի ան մերոյ . . . , ff. 90-93^b.
- 19. The Wisdom of Siraq (Ecclesiasticus) Ծը-հէ.— 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: հէ. Իանք իմաստասիրաց Լթեանցոց. Begin. Պլուտարքոս ասէ. Յաճախեա ի խորհուրդս, և յառաջքան զխօսելն և զգործելքան զժուարին է զխօսեցեալն և զգործեալն միւսանկամ զարձուցանել յետս . . . , f. 116. In this collection we have a later version of the sayings, different from that which is published in the first volume of *Sopherg Haykakanq*, Venice, 1853. (Cf. Dashian, no. 29, pp. 170-171.)
- 21. The Wisdom of Khikar,—the first page torn out. Begins with: [հէ.] . . . իրրե ամի կացուցի առաջի թագաւորին . . . , f. 118^b. (Cf. MS. 99.) See edition by Dr. Harris, Mrs. Agnes Lewis, and Mr. Conybeare, Cambridge, 1898 and 1913.
- 22. Formula of Confession. հէ. Պարտ է ոյ կամի ուղեղ խոտոյանել . . . Սէր զայ ամենանալ Երրորդութե և միայ անութե . . . , f. 131. It differs from the usual formula.
- 23. Story of the Brazen City, translated from the Arabie, in vulgar Armenian [by Araquel Vard. of Bitlis¹]. Title: Պատմութիւն

¹ 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 Լուսաբել վարդապետն ի սաճիկ լեզուէ ի հայոց լեզուս. See also in the same *Catalogue*, no. 466 (iii. 5), which is anonymous, like this copy.

պղնձէ քաղաքին զոր թարգմանեալէ ի տա-
 ճիկ լեզուէ ի Հայ լեզու. *Begin.* Հէ. Կայր ի Բաղտատ քաղաքին խալիֆա մի,
 որում անուն էր Բրդլմէլիք . . . , ff. 133-
 149^b.—It ends with the colophon of Gregoris
 catholicos of Althamar in verse :—

Օլուսածող պղնձէ քաղաքիս
 Կաթողիկոսն Վրիգորիս, etc.

Stating, among other things, that ‘the 43
 elegiac epigrams’ in verse inserted in the nar-
 ration, are of his own composition, thus : ‘. . .
 և խնդ որ ի յիւրմէն ասեր է, թող զայն որ
 զէք վանքն (*sic*) և զան ինքն է արարել ի
 բնական յողբերն զի պակասէր’ (f. 149^b).
 See Masudi on Medinet en-Nahhas.

- 24. Hymn on St. Ripsime and her Companions,—
 in 107 quatrains. The first line :—

Հէ. Հաւատամք զՀայրն ան անհասանելի . . . ,
 ff. 150-157.

- 25. Compendium of Geography (attributed to Var-
 dan Vardapet). *Title:* Երեսն և Երեսն
 Հացոյց. *Begin.* Հէ. Կախ քան զամ
 ինդրեցուք եղեալքս զէն . . . , ff. 157-169.
 (Publ. in *Bazmawep* (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. Հէ. Ի սկզբան նահապետութեան
 աշխարհիս Հայոց և վրաց . . . , ff. 169-196.
 Extr. of the *Hist. of Siuniq* 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 իսաւեցաւ ար
 ընդ Վաւթի և ասէ. Յարուցից զորդին
 քո Երդմոն . . . , 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^b, 61^b, 70, 72^b, 74^b, 78^b, 84, 86^b, 88^b, 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 :—

Յիշայ զՏողիս մեզսամած յուսիկ Իրիցու . . . և
 կենակցին իմոյ գահվար սուլթանին և որդոցն
 իմոց, աստիճանաւոր զսարգսին և զյարու-
 թեանին, և զսաերաց իմոց սայլպ սուլ-
 թանին, և Հանգուցեալ, զստերքս վարդի
 թերին, և զմարիամին, և զկենդանի գասե-
 րացն զատամ զութուին, հուռումսիմին,
 և մարիամին, և ծնօզն իմ զտէր զղաքին,
 զհուռումսիմէն . . . թմն. և զին գրեցաւ
 աւրինակէն.

‘Remember the soul of the sin-stained Yusik the
 Elder, . . . and of my wife Gahvar Sôlthan and of
 my sons, the graduate (?) Sargis and Yarushean,
 and of my daughters Sayip Sôlthan, and my de-
 ceased daughters Vardi Therin and Mariam, and
 my living ones Latam (on f. 32^b Ladam), Luthlu,
 Hurumsim, and Mariam, and my parents Sir Zagar
 and Hrumsim (*sic*) . . . in the year 1090 was written
 this copy.’

Ff. 61^b, 74^b, and 86^b, Yusik spells his name
 Lusik. F. 72^b, we are asked to commemorate also
 Aslan (ասլան) and Larip (exile), Khan Saulthan,
 also Guhar (գուհար) Sôlthan (? i. q. Gahvar).
 F. 84, he names an Araquel and Khanali (խանաղի).

96

MS. Arm. e. 28—Ethical Miscellany, 17th cent.

Stout glazed paper. Size, 8¼ × 6 × 2½ in. Double-
 columned text, 6 × 4 in., of 26 or 27 lines each
 column. Quires, 38. Ff. 398. Writing, a good
 regular bolorgir as far as f. 174, where, except for
 3 lines the folio is left blank, and a colophon added
 upon it. Thenceforth bolorgir 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^b. (Cf. MS. 35, § 1^b.) 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-römisches Rechts-
 buch* (Leipzig, 1880), wrongly attribute this transla-
 tion to the pupils of Mekhithar Gosch.)

1. *Title:* Երէնք յազմող թագաւորաց Վրիստո-
 նէից կոստանդիանիսի և թէոդոսի և Վսնի

Թագաւորաց Հոռնայեցոց, 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. Preface: *ղաւթէնս բարի և ճշմարիտ . . .*, f. 32^b.
 - c. Text: *Ս. Մ. յը եթէ մեռանի և ոչ գրէ կտակ . . .*, f. 34.
2. *Title: Համառօտ ժողովումն աւրինաց*, i.e. Compendium of Laws.
- a. List of chapters,—85 entries, f. 58.
 - b. Text: *Ս. Իւրոյ (sic) դատաւորին և իշխանի քաղաքին չէ պարտ գնալ արտաքոյ յայլ աշխարհ . . .*, f. 59^b.
3. *Title: Բնորութիւն Համառատ յօրինաց քաղաքականաց Լեոնի և Կոստանդեայ իմաստուն և բարեպաշտ Թագաւորաց զորոյ և մեծն Հուստինիան կարգեաց զկարգ 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^b.
 - b. Text: *Ս. Հաստատեցի ամուսնութիւն Վրիստոնէից այսպէս . . .*, f. 67. —This part has its divisions in titles and chapters, and ends with the title 19, chap. 12.
4. *Title: Ս ան զինուորաց սահմանագրութեան*, i.e. Constitution of the Soldiers.
- a. List of chapters,—56 entries, f. 98^b.
 - b. Text: *Ս. զինուոր ոք թէ Համարձակի . . .*, 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 յրգրոց*, i.e. On the Degrees of Relationship, from the second book. *Begin. Մ. զգականութիւն ծննդականութեան անուն է . . .*, f. 107.
6. *Title: Վլուխը ընտրութեան ժողովեալ ի Սոլիսական աւրինաց*, i.e. A Selection from the Mosaic Laws,—67 chapters, preceded by a list of titles, f. 109^b. Text, *Յեղին, իթ. Ս. վասն մեղաց և արդարութեան . . .*, f. 110^b. *Begin. զհամառատութիւն մի ընդունիցիս . . .*, ff. 110^b-125.

III.

1. Precepts about Marriage, f. 128. *Begin. Ի շորրորդ ոքը այսպէս սրբութեամբ մնանին . . .*
2. Canons of Thadeos, f. 132. *Begin. Օտպէտմն խոտեալ մի ձեռնադրեցեն . . .* This treatise is by way of question and answer.
3. *Խորատը ժամարարաց*, i.e. Precepts for Chaplains, f. 133. *Begin. Եթէ որ բան մոռանայ ի սուրբ խորհրդոյն, կրկնեացէ զայն տեղին . . .*
4. Canons of the Apostles by Clement, deuteropostolic, f. 137. *Begin. Եպիսկոպոս ձեռնադրեցի յերկուց կամ յերից եպիսկոպոսաց . . .*
5. Deutero-Nicene Canons, 114 chapters, f. 144. *Begin. չէ պարտ զկրճատեալսն և զներքինի արարեալ զինքեանս ՚ի վիճակ քահանայութեան յառաջածել . . .*
6. From the First Apostolic Canons, f. 148^b. *Begin. Վարդեցին առաքեալքն և եզին Հաստատութեամբ . . .*
7. From Canons of Thadeos, f. 150.
8. Canons of Nerses Catholicos, abridged, f. 150^b. *Begin. Վահանայից պարտ և արժան է սրբութեամբ սպասաւորել . . .*
9. Canons of Consanguinity, f. 152^b.
10. From Canons of Thadeos, f. 160^b.
- 11^a. *Ս ան անդարձ առնելոյ որ է վասիսթ*, f. 162. *Begin. Մ. և աւրէնք է Վրիստոնէից, զի յորժամ հասանէ հիւանդութիւն . . .*
- 11^b. Against Mourning, f. 162^b.
12. From Canons of Sahak, f. 163. *Begin. Պարտ է ինք կատարել մեռելոյն . . .*
13. From Canons of Basil, f. 164.
14. From Canons of Ephrem, f. 165^b.

[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. Յորժամ կամիցիս տղայ մկրտել տանին ի դուռն եկեղեցոյ . . .*, ff. 169^b-174. (Cf. Dashian, no. 515, § 3.)—The author's suggestion to baptize both with affusion 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 notergir hand. (Cf. MS. 97, § 5.—Dashian, nos. 4, 58, 170, etc., not any of them complete.)

1. Introductory Address. **Աւրջնեալ է ամենայն երրորդութիւնն յամարարածոց յերկնաւորաց և յերկրաւորաց . . .**, f. 176.
2. A Second Introduction,—where the MS. repeats the right title of the treatise. (See MS. 97, § 5.) *Begin.* **Ամենազօր թագաւորին մերոյ Յիսուսին և բարեբար փրկչին ծառայք զնեալք . . .**, f. 176.
3. On Christian Faith. **Կալս և առաջ պարտ է իմանալ թէ զինչ է Վրիստոնէութիւն . . .**, f. 177.
4. On Baptism. **Էրզ Վրիստոնէութիւն սկիզբն և զլուսն մկրտութիւն է . . .**, f. 178^b.
5. On Children's Education. **Կ. Արբու թբ և անաւրատութիւն սնուցանեն Վրիստոնէքն զիւրեանց զաւակսն . . .**, f. 180.
6. On Marriage. **Կ. Որք այսպէս սրբութիւն սնանին, և լինի կտրիձ տղայն ժե տարոյ, փեսայացու է, և աղջիկն ժե տարոյ . . .**—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 (Կ). Վրիստոնեայք մի անկցին յախտ շնութե . . .**, f. 180^b.
8. On Robbery. **Կ (Ե). Գրեմք է երրորդ վասն գողութե, զի գողն նյ չակառակ է . . .**, f. 182.
9. On Swearing. **Կ (Զ). Ութերորդ բան կանոնական ոչ է պարտ Վրիստոնէի երդնու . . .**, f. 182^b.
10. On False-witnesses. **Թ. Խններորդ կանոն գրեմք վասն այնոցիկ որք անձաբար սուտ վկայութի տան . . .**, f. 183.
11. On Abusive Language. **Ժ (Ը). Տասներորդ կանոն գրեմք վասն ահեղ . . . մեղացն, որ ասի յիշոցք գեղջուկ բանիւ . . .**, f. 183^b.—From the half of this chapter, f. 184^b as far as f. 189^b, the bologir hand is resumed.
12. On Hatred. **Ժն (Թ). Մետասաներորդ կանոն գրեմք, որ չէ պարտ քրիստոնեայն զերարատեն . . .**, f. 184^b.—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. **Ժբ. Եւ է առաջին պատուիրան սէրն . . .**, f. 186.
14. On Prayer. **Ժգ. Եւ պարտ է քրիստոնէին աւուրն Կ չեստ աղօթք առնել . . .**, f. 187.
15. On Confession. **Ժդ. Տասնևչորս զլուսն գրեմք զն խոստովանութե, որ մեղայն մեծ բարի և պարգև է . . .**, f. 188.
16. On Communion. **Ժե. Omitted.** (Cf. MS. 97, § 5, և.)
17. On Almsgiving. **Ժզ (իե). Ողորմութի արարէք աղքատաց . . .**, f. 189^b.—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. **Ժզ. Պաշք նր և անարատ պարտ է պահել Վրիստոնէին . . .**, f. 175.—Only one page, the end missing.
19. On Making Wills (**Ա սան անդարձ առնելոյ**). **Ժը (իզ). Այլ և այս օրէնք է քրիստոնէից, զի յորժամ չասանէ նմա չիւանդութիւն . . .**, f. 190.
20. Prohibition of Mourning for the Dead. **Ժթ (իէ). Գարձեալ ի վերայ ամենայնի գրեմք և զայս կանոն Տաստատութե . . .**, f. 190.—The last two chapters have already been copied on f. 162^b, with appropriate quotations from the canons of St. Sahak. (Cf. MS. f. 10=97, § 5, և.) This chapter, being the last of the Instructions, is omitted here (cf. MS. f. 10=97, § 5, ն), but the quotations from St. Sahak and St. Basil belonging to that chapter are transcribed from f. 163^b, as well as the following :—
21. Epilogue. *Begin.* **Աչա այս է կանոն, որ է քանոն, և սահման քրիստոնէական Տաւատոյս . . .**, f. 163^b.—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:* **Խորատ Տողեորական ի նուաստ Յոհաննիսէ.** *Begin.* **Արար նծ զմարդն Տողի և մարմին, և զարդարեաց իւր պատկերն . . .**, f. 190^b.
2. Precepts of the Bodily Life (by the same). *Title:* **Խորատ ի մարմնաւոր կեանք,** etc. *Begin.* **զպարնութե արժանի մարդն այլ նով ճանաչես, թէ իւր խելքն իւր իշխան 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 գրոց). *Begin.* Մեծագոյն շար և յաղթանդամ գաղան է ռիսակալութիւն . . . , f. 195.
- 2. Ս քարուելոյ զօր կիրակէի. Եւ որ զօր կերակէի ոչ միծարէ և պարուէ . . . , f. 196^b.¹

By some other hand:—

VII. Continuation of § I.

- 1. The 10th chapter of the Prolegomena, in abridged form. *Begin.* Հաւաքեցաք յառաջին աւրինացն այ՛ . . . , f. 198.
- 2. List of the chapters of the Code of Mekhithar, f. 198.
- 3. The Code, ff. 203-298. Ff. 299-303^a 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:* Մխիթարութիւն և յուսադրութիւն ննջեցեալոց, etc. *Begin.* Մահ արդարոց բարի և խնդալի ըստ բազում եղանակի . . . , f. 307.
- 2. On the text: John i. 1. ա. Ըրդ ասասցուք թէ զինչէ սկիզբն . . . , f. 310.
- 3. On the text: Matt. xiv. 4. Դ. Ո՞ր բժիշկ որ ներհական առողջ առնէ . . . , f. 314.
- 4. On the same text. Դ. Եւ ըսն աւետարանիս Դ աղբ երկիր ցուցանէ . . . , f. 317^b.
- 5. On Faith, on Love of God, and of One's Neighbour. *Text:* Lev. xix. 18. Դ. Ս անն այ խաւսել և անարանել պնոցիկ է, որ մարուր են հոգւով սրբով . . . , f. 321.
- 6. On the text: Deut. vi. 4. Եւ զի ըսել պարտ է աւրինացն այ և հանապազորդել . . . , f. 324.
- 7. On the Feast of the Raising of Lazarus. Դ. Գիտակի է զի վեցերորդ շաբաթս յորում տաւնմք զյարութի Կ պարու . . . , f. 328.
- 8. On Palm Sunday, f. 332. (Cf. MS. 93, § v. 1.)

9. On the same. *Text:* Matt. xxi. 9. Պարտ է մեզ խոնարհութիւն և սրբութիւն մարրել . . . , ff. 336^b, 337.—Left incomplete on f. 337.

IX. Commentary on the Liturgy, by Jacob of the Crimea (15th cent.). No title. *Begin.* Գրէ անձայինն Սողոմոն. Եւ և ժամանակ է ան իրի . . . , ff. 340-398.

According to three records (ff. 125^b, 174, 298^b) of a Stephanos Vardapet, this volume was written by his directions by different copyists, and in Խ. Հ. Է., 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 ¼ 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 × 4¼ × 2½ in. *Text,* 3½ × 2½ in., of 15 lines each page. Ff. 250. Writing, notergir, 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. 1. 28, 96, § iv. 11.)—Being the tenth chapter of the Instructions of John of Erzenka.
- 2. On the same and on Malefactors. *Begin.* Կարգեցին հայրապետքն յժԷ որք էին ի Միկիտ ժողովեալ զն անաւրէն և պիղծ իշուցատուացն և հերձուածողաց . . . , f. 7.
- 3. History of Tiridates and St. Gregory the Illuminator, the beginning lost. *Begin.* . . . Յոսն եկաց ի կիլիանոս և պատմեաց առաջի կայսերն . . . , f. 16.
- 4. Formula of Faith, 'from the traditions of the fathers.' *Begin.* Խոստովանիմք և հաւատամք զհայր անն . . . , f. 31^b.
- 5. Encyclical Instructions of John Vard. of Erzenka. *Title:* Մուստ վարդապետի Յովաննէս Եղեկացւոյ, խրատ հասարակաց բրիտանէից, . . . ի կանոնական սահմանաց . . . և նր հօրն մերոյ Ս արդան վարդապետի . . . ժողովեալ. *Begin.* Մտի պարտ է իմանալ թէ զինչ է քրիստոնէութի . . . , f. 35.—

¹ A note of the copyist John in the margin below warns us that by mistake he joined the two articles into one.

(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^b.
- d. (i) On Marriage, f. 44^b.—Quotations from the Canons of the Fathers on Consanguinity, f. 45^b.
- (ii) On Adultery, f. 51.
- e. On Swearing, f. 55^b.
- f. On Love, f. 61.
- g. On Prayer, f. 64^b.
- h. On Confession, f. 67^b.
- i. On Communion, f. 70.—Omitted in MS. 104.
- j. On Almsgiving, f. 71^b.
- k. On Fasting, f. 72^b.
- l. On Making Wills, f. 75^b.
- 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.* Հետ գրելոյ զհասարակաց քրիստոնէից կանոնքս, և այժմ զիցուր զքահանայիցն նախ արժան է գիտել թէ ոչք են արժանի . . . , f. 80^b.

Quotations:—

1. From the Apostolic Constitutions, f. 80^b.
2. From the Canons of St. Sahak. Խորհրդաւոր են նուէրք . . . , f. 79.
3. From the Canons of St. Basil. Եթէ որ արգելցէ զպտուղ քահանայի . . . , ff. 79^b–80.—The last two extracts are misplaced by the copyist.
6. Encyclical Instructions of John Vard. Garnetzi. *Begin.* Օսոսայակից ձեր Հովանէս Վասնեցի հարցանեմ զողջունէ . . . , f. 81. (Cf. MS. e. 28 = 67, § i. 2.)
7. A Sermon on Hell. Լորդ եկայք այսօր դասք մեղաւորաց . . . , f. 99.
8. Divination by Dreams (Երազահան), 'written by the prophet Daniel,'—alphabetically arranged: Լճ տեսանէն ի տան քում, տան նորոգութիւն է . . . , f. 112.
9. History of Khikar the Philosopher, f. 133. (Cf. MSS. 95 and 98.)
10. Divination by Chorea (Սարմնախաղաց, παλμοστική or παλματική), 'written by the philosopher king Alexander.' Թէ սկաւա-

նակն խաղայ, մեծութիւն է . . . , f. 174. (Publ. Amsterdam, 1668, etc. Nonnus, *Coll. histor.* i. 72.)

11. Story of a Monk. Սիւնակեաց ոմն ճգնաւոր աղօթէր ի յանապատի . . . , f. 181.
12. Moral Fables,—four in number. Երիտասարդ մի ուխտ եղեալ էր . . . , f. 183^b.
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 (Հայամաւորք):—
 - 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^b–250. (*Ib.*, § 194.)—A record of a scribe on f. 227^b has been obliterated.

98

MS. Arm. g. 9—The Wisdom of Khikar, A. D. 1672.

Vellum. Size, $3\frac{3}{4} \times 2\frac{3}{4} \times 1\frac{1}{4}$ in. Text, $2\frac{1}{2} \times 1\frac{1}{8}$ 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.* Հոգ. Վու. քրիստոնէայի ես.—պտ . . . , f. 64^b.

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, $7\frac{1}{2} \times 5 \times \frac{4}{8}$ in. Text, $5\frac{1}{2} \times 3\frac{1}{8}$ 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. (Cf. MS. 38. 2, and Th. Benfey, *Pañcatantra*, I, § 95; and H. A. Keller, *Le Roman des Sept Sages*, Tübingen, 1836; and Friedr. Balthgen, *Sindban oder die sieben weisen Meister*, *Syrisch und Deutsch*, Leipzig, 1879. It is also given in Bodley Arm. e. 33 = 108; in Paris, *Anc. 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^b, states that the MS. was written by me, Simon, in the year of the little era 82 (ՃԲ).

100

MS. Arm. e. 25—The Great Albert's Theology, 17th cent.

Paper. Size, $8\frac{3}{4} \times 6 \times 2$ in. Text, $6 \times 3\frac{3}{4}$ in., 26 lines in a page. Ff. 266. Writing, bolorgir, 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:—

1. f. 1^b. In the year 1239 (1789), Jan. 27, Araquel was ordained priest.
2. *Ib.*, in a later hand: In the year 1262, Nkhayq, I was disciple of the above, Joseph Jovanisienntz.
3. f. 2, in lower margin: Work of Albert called Doctor, I, the chaplain Araquel, wrote it in the year 1750, Nadar (June) 17.
- 4^a. A scrap of a resurrection hymn, in lower margin with the date 1171 (ՌՃՏԿ) Shems 5 (= 1721).
- 4^b. f. 268^b: Khatchatur, son of Khablik.
5. f. 270^b: 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 Ludowig Abelli, bishop of the Ruthenians (Առաջնացող), rendered into Armenian by Johannes Vard. Yacobian, 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 *Medulla Theologica* (Աղեղեւ ծովի անարան Աբելի), a translation attributed to Petros Vard. of Tiflis, and greatly corrected by an editor whose initials were Պ. Ս. Վ. Կ.

A note of the copyist (f. 2), named David Gêorgean 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^b) the same copyist presents his work to his preceptor, Ter Stephanos Harouthiun J. Ter-Yohannentz, 'in token of his gratitude.'

102

MS. Arm. d. 18—Theological, and Commentary, 19th cent.

Paper. Size, $11\frac{3}{8} \times 8$ in. Text, $8\frac{1}{4} \times 5\frac{1}{8}$ in. Ff. 102 + 15 in blank. Writing, notergir, in a current hand, of 19th cent. Binding of brown leather.

Contents:—

1. Treatise in defence of one nature in Christ, by Johannes Vardapet of Julfa, composed in 1696. *Title*: Վերբ որ կոչի Արքայնագործութիւն, Ժողովեալ ի գրոց անայնոց և ի լուսաւոր բանից նր վարդապետաց. Մշակաստիրութիւն Վոր Յուլայու նր Մենասիրկչի գերաշնչակ վանից միարան Յովհաննու մեծիմաստ քաջ Տաւտորի և բանիւրուն անարան վարդապետի, 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^b, that he had no time to continue it. Cf. MSS. e. 22 and f. 12.
2. Commentary on the Gospel Parables, entitled, *Open Fountain*, by the archbishop Petrus Almalian of Nakhidschevan. *Title*: Սեղեւնութիւն Մակաւոր բանից Տէր յերոյ Յիսուսի, որ կոչի Վարդապետ, 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 Mekertitchian.

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, $8\frac{1}{4} \times 6\frac{7}{8} \times 1$ in. Text, $7 \times 5\frac{7}{8}$ in., 35 lines in a page. Ff. 141. Writing, notergir, in style of Julfa, 18th cent. Binding with red leather.

Contents:—

1. *Կոչնակ ճ' շմարտութեան*, i. e. 'Bellelapper 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^b.—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 unmingled 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 (*Պաշտ*), of the province of Golthn, in Eastern Armenia, but by origin from Ispahan (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. *Հրաւիրական կոչումն*, etc., i. e. 'An appeal to the illustrious vardapets and bishops of our nation, from the humble servant, Stephanos Dashtetzi,' f. 119^b.—The author, after complaining of 'misleading' publications, viz. 'of the works of Gregory of Tathev, 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^b). Then the author (Dashtetzi) concludes his treatise with:—

3. A 'faithful' translation of the Tome of Leo, with explanations. *Begin. Լ'ն ի կատարել լապէս ճանաչել զուղղափառութեան հաւատս բաւական էր . . .*, ff. 136-141.

104

MS. Arm. f. 12—A Romanizing Polemic,
18th cent.

Paper. Size, $5\frac{3}{8} \times 3\frac{3}{4} \times 1$ in. Text, $4\frac{1}{2} \times 2\frac{5}{8}$ in., 17 lines in a page. Ff. 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* Astonadzatour 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 Odznetsi, 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. *Լ'ղանդք և հերետիկոսական մոլորութիւնք հաւաքեալ յայլոց ազգաց ի Բողոքարան (Օձնեցապաշտից*, i. e. 'Heresies and false doctrines gathered from other nations into the meeting-house of the worshippers of the Odznetsi,' f. 102^b.

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, $8\frac{5}{8} \times 6\frac{1}{2} \times 1$ in. Text, $6\frac{3}{4} \times 4\frac{5}{8}$ in. Ff. 249, or as paged by the writer, pp. 258. Writing, notergir, of 19th cent., executed apparently in Constantinople. Binding in brown leather.

Contents:—

Title: ‘Հայելի ազգեցութեան,’ յորում ցուցանին թիւրութիւնք տեարակին կոչեցելոյ Վաւարան կրկնազօր, առ ի զգաստութիւն և յուզողութիւն հեղինակի նորին Սրմաքէշ Սանուէլի, արարեալ յուսմանէ ճշմարտասիրէ . . . յամի ՏՆ, 1781, i. e. ‘A Reflecting Mirror,’ showing the fallacies of the pamphlet called ‘Staff of Twofold Strength’ of Sermagêsh 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 *ծայթ* shows that the volume has been in Julfa.

106

MS. Arm. d. 19—A Romanizing Polemic,
19th cent.

Paper. Size, $9\frac{1}{4} \times 6\frac{1}{2}$ in. Text, $7\frac{3}{4} \times 5\frac{1}{4}$ 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:—‘Հերքումն ‘Մին լուսատու’ մատենին կարծիկ Սանուէլի ի Հռոմեական երկրորդ, etc., i. e. ‘A refutation of the book of Kardjik

[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^b.
4. Chap. vii. On the supremacy of the Pope, f. 117^b, 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, $6\frac{1}{4} \times 4 \times 1\frac{1}{4}$ in. Text, $5 \times 2\frac{7}{8}$ 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:—

- I. 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: . . . Էն որ ոչ վշտակից և ցաւակից լինիցի այնպիսի թշուառութեանց, երբ անսանէ զկեկեցին այ ի վտանկի կործանման եղեալ ի բոլոր արեւելից . . . , f. 1.—In the course of the text the treatise is called Սեկնութիւն, 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.* Հնուարկեալ էի օրինակ մի այս վերոյգրեալ մեկնութեանս ի կոստանդնուպօլիս, և քանի մի եզրաբար ի համշերակաց իմոց արարեալ են ի վերայ նորա զքանի մի հարցմունս, որոց արժան է այժմ պատասխանել:—Հրց. ան. Եթէ չկայ վնաս որ երկարնակաց եկեղեցիքն երկու.

ընու[թի] ասն ի Վն, որպէս ուսուցանէ մեկնութիւնք, ապա վն էր հայրապետքն մեր նըրովեցին զերկաբնական: Պտ. Պիտոյ է զանազանել, 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 Վրիմայ երկրին, արարեալ [ե] Սարտիրոս վարդապետէ Վրիմեցւոյ, ոտանաւոր չափով, i. e. 'History of the Crimea,' in verse, by Martiros Vard. of Crimea, f. 168. *Begin.*

Մեծամանակն ան անեղ և անսահման

Արարի սկզբան զաշխարհս ամենայն . . . , f. 168.

Numbering 76 quatrains, the last containing 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, $12 \times 8\frac{1}{4} \times \frac{3}{4}$ in. Text, $10\frac{1}{4} \times 5\frac{1}{2}$ in., of 21 lines in a page. Ff. 118, or 232 pages according 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 (Yarouthiunian), in the year of our Lord, 1808, on the 20th of May, in the town of Jassy (Եաս).—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 Yarouthiun Khevoulantz of Botoushan, gave it to the translator to turn into Armenian, on Dec. 17, 1807.

The transcriber of our volume is named Manuel Dilanentz (Վիլանեանց), son of Khatchatour, who completed his work on Jan. 1, 1832, in Adana, on a copy which was made by Ephrem Vard. of Hadjin (Հաճնեցի) in the Convent of St. James, Jerusalem, in the A. E. 1272 (A. D. 1822), when Têr 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 Julfa style, of 18th cent. Binding of red-flowered cloth.

It contains a refutation of the Koran, in three books, by an anonymous author.

Begin. Թե զուրանն ոչ է յայ.

Ստոյգ պատմութիւն յազազս մահմետի այսպէս ասէ թէ ոմն արեղայ անուն Սարգիս ազանդով նեստորական վասն շար դործոց իւրոց արտրեալ 'ի վանիցն կոստանդնուպօլսոյ զընաց 'ի կողմանս արաբից և եկն մինչև 'ի մավէն: և անդ էին երկու ժողովութիւնք մինն հրէից և միւսն կոպպաշից . . .

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 repaired to Arabia and came as far as Mavên, 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 hue. Size, $6\frac{3}{4} \times 4\frac{3}{4} \times 2$ 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, $5\frac{1}{4} \times 3\frac{1}{2}$ in., 29 lines in a page. The second one, composed of 7 quires, of 16 leaves each, has text $5\frac{1}{8} \times 3\frac{5}{8}$ 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^b. 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 Philosopher, called Մշտղթ, '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 philosophy, 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.

- 6. Aristotle about the Cosmos, f. 200. (*Ib.*, § i, 5.)
- 7. The Aphorisms of the Greek Philosop on the Origin of the World, f. 221^b. (*Ib.*, § ii, 5.)

II. Selection from Letters of Gregory Magistros (+1058) composed in an artificial dialect:—

- 1. To Kirakos, Greek grammarian. *Begin.* **Գամաղիտական գեղանամ շոհացեալ քեզ յայսմ . . .**—Acrost. **Գրիգոր Սագիստոս**, f. 222, p. 238. (Cf. Norayr de Byzance, in *Banaser* (Paris), II, 1900, pp. 119-140.)
- 2. To some idle students of philosophy,—in verse. *Title:* **Լն հեղգս յուսուսն իմաստից**. *Begin.* **Սրգուղ փանաք ծրդեալ ծեքեալ . . .**, f. 224, p. 237.
- 3. Again to the same. *Title:* **ԼՅԼ ի նոյն**. *Begin.* **Պանդին բարինն հասեալ գեղազանամ քեզ ճոխացեալ . . .**—Acrost. **Գրիգոր ի հեղգս**, f. 224^b, 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.): **Նորին առ որդիս իւր զաւրանալ և ի պատերազմին հասանելոյ ի շարաբաստ ծերունեղն Նիկաւլա այրար (sic)**. *Begin.* **Լուաք թէ եկն պասն պաղակ, Սարգանասրն պիտակ . . .**, ff. 225-225^b, 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^b, 199, 229) to the effect that Ter Alexander of Hazardsehour (**Շազարջըեցոյ**), son of Têr Stephanos, and his sons Clericus Astuadzatur 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 (**Վառվառ**).

Under the upper cover there is a parchment fragment in uncials of 12th cent. of Luke xviii. 18 and 23-24.

112

MS. Arm. e.34—Grammatical and Philosophical Tracts, 18th cent.

Glazed paper. Size, 7 × 4³/₄ × 1¹/₂ in. Text, 4¹/₂ × 3 in., 24 lines in a page. Quires, 27, of 12 leaves, paginated in Armenian numeral letters. Ff. 323. Writing, bologir, neat and regular. Ornamented in blue and red, with head-pieces (ff. 4, 18, 23, 37, 99, 261, 281^b) 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:* **Յաղագս Վերականութեան**. *Begin.* **Վերականութինն է հմտութիւն որբ ի քերթից և ի շարադրաց . . .**, f. 4.—In the last chapter on the declensions (**Յշ շուղմանց**), the paradigm verb *կոփեմ* of the original copies, is changed into *սիրեմ*: See the § 3 below. (Published by Cirbied, Paris, 1830.—Cf. G. Uhlig, etc.)
- 2. Glossary of the foregoing Grammar. *Title:* **Սեկնութիւն բանից Վերականին**. *Begin.* **Սէրձանութիւն, ընթերցողութիւն:** **Վերկուս, ըստ կուս, կամ կոս, կամ կիրթ, կամ վարժ . . .**, 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 (**Մրուեստ գրչութեան**) of Aristakes the Writer,—in ten chapters,—being simply a treatise on rules of spelling for use of copyists. *Begin.* **Մճազանից արանց առաջի և վարուք առաքինեաց . . .**, 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 (**Գոյնեկրիցանց**), of Kaytharan (**Վայթարանցի**)’—in three chapters. *Begin.* **Մնպարապ անձամր ձեռնարկեցի գրել զսա . . . ծաղկաբաղ արարեալ զմասն ինչ գրելոցն յՍուրիստակէսէ հոտոր գրչէ եզի աստ, է ինչ զոր լուծեալ ի նմանէ . . .**, f. 74^b.

3. On Penmanship, by the same [composed at the request of Constantin the Scribe],—in four chapters. *Title*: Յաղագս. գրչութեան արուեստի. *Begin*. զի կատարեալ և զարդարուն հանդիպեցի շարագրութիւնն ըստ զանազան պիտոյիցն . . . , f. 89.
4. Two epilogues of the previous treatise, each in alphabetical acrostic, *without title*: Ա. քեզ յիմյ բազկէ մասանց զիր գրչութեան . . . , f. 96. Ա. հա բանամ. քեզ գրչութեան գունն խրատու . . . , f. 96^b. (Cf. MS. f. 7 = 123, § 10.)
5. *Title*: 'A fragmentary notice on Prosody, by George (of Lambron), as I found it.' *Begin*. շէշտորն երեք տեղի ունի որ յանդին սասուած . . . , f. 96^b.
6. Discourse on Wisdom, by Moses of Khoren. *Title*: Մովսէսի Խորենացոյ Տան իմաստութեան. *Begin*. Այ խորհրդով և իմաստութիւն հասաստեցաւ մարդկայինս տեսակ . . . , f. 97^b. A short grammatical tract. (Dashian, p. 783.)

III. Philosophical tracts:—

1. The Definitions of Philosophy of David, f. 99. (MS. 111, § i, 1.)—This ends with the tract: Ամենայն չար տանջելի ոչ որ տանջեալ . . . , f. 177. (Cf. below, § 7.)
2. The five Lemmata (Առաձք), of the same. *Begin*. Արդ սահման է բան համարում . . . , 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*. Խնդրի թէ զինչ է բնութիւն և քանի՞ եզանակաւ ասի . . . , f. 184.—In the fourth chapter there is a quotation from John of Damascus (f. 191^b). Perhaps this tract is from the version of Thomas Aquinas, made by John of Qerq.
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^b. (Cf. MS. 111, § i, 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^b. (*Ib.*, § ii, 3.)
7. *Omnia mala* (MS., *Ib.*, § i, 2), versified (by Araquel?). No title. *The first two lines*:—
Որք բնախաւս քանիւ զէակերս ստորագրեցին,
Ամենայն չար տանջելի գող ճշգրտեցին . . . ,
- f. 304^b,—in forty-eight lines. (Karamiantz, *Catalogue*, no. 75.)
8. *Title*: 'Կատուան Արիստոտելի, i.e. Speculation of Aristotle. *Begin*. Աստուցանէ մեզ ի բնալսողութեանցն պնդեցի . . . , f. 305^b. (Published in *Ararat* (Edchmiadzin), 1902, pp. 968-973.)
9. Scholium (Առձուան) on the ninth chapter of Aristotle's Categories. *Begin*. Աշխարհ է յերկնէ և յերկրէ և յայլ տարբրցի լեալ ըստ Պլատոնի . . . , f. 308^b.
10. A fragment, *without title*. *Begin*. Բայց քի խոովեցուցէ զմեզ մասունք գոյացութեանն . . . , f. 309^b.
11. To the students of Philosophy by friar Augustinus, in verse, without title. *Begin*.
Աստուանտենչ համակ անձին
Աշխոյժ մտաց բանասիրին . . . , f. 309^b.
- The composer ends his verses with a personal record designating himself as a Dominican friar, named Augustinus, his old name being Avetiq, and gives the dates A.D. ՌՅՉԼ (1381), Feb. 29, in a leap year, and the place 'in the Church of Venice' (ի վրնէժոյ եկեղեցին). Leon Alishan mentions in his *Armeno-Veneto* (Հայ-վենետի, 1896, p. 155), that certain manuscripts and versified compositions of Augustinus are preserved in San Lazaro. (Cf. Paris, *Anc. fonds*, 105, fol. 159.)
12. A formula in verse—of twelve lines—a sort of conundrum. *Begin*.
ա. Թէ շատ կաֆա չարիես ի ձախ,
Վտցես ի յաջ գա խիստ յաճախ . . . , f. 311.
- (Published in *Եփեմերոսէ* (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, բարոյական և բնական . . . , f. 311^b.
14. Aristotle on the Virtues, ff. 313^b-320. (Cf. MS. f. 6 = 111, § ii, 4.)
- A short record of the copyist (f. 260^b) 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 Yovhaniantz 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, 7 $\frac{3}{4}$ × 6 in. Text, 6 $\frac{1}{2}$ × 4 $\frac{1}{8}$ in., of 24 lines in a page. Quires, 8. Ff. 97. Writing,

notergir 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^b-8.

II. Astronomical tract in verse, by Araquel 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 Լստուածատուր բանի սպասաւոր, i.e. 'Ter Astouadzatur, the servant of the word.'

III. Astrological tracts:—

1. The way to find the position of planets in the Zodiac. *Begin.* զմուտ զոհային (Saturn) այսպէս արա. կալ զԹուակամն մեծ . . . , f. 11.
2. The way to ascertain the eastern and western star. *Begin.* Լսն աստղն որ քան զարեւ զակն յառաջ ելանէ . . . , f. 12.
3. The countries over which each planet holds dominion. *Begin.* Օհնալն ունի զՍտի և զՆիղիկս, զՀապաղն, . . . Լրեգակն ունի զՀաճագ, զՉին, զՍորազմ (written զգերեւ զման), զՂևոն զՀայոց տունն . . . , f. 12^b. (Cf. Brit. Mus. Add. 11,677, ff. 61^b-62.)
4. The ascendant of each planet in the Zodiac. *Begin.* Օհնալն ի յաստղաբաշխութեան Հաշխն ի յերկինքն շարաֆ ունի . . . , f. 12^b.

IV. Geomantic items:—Ոսամլ or Ոսամ, and its compound form Ոսամգարկութիւն, from an Arabic word meaning 'sand.' Its classical equivalent of 5th cent. is Հողահարութիւն, which occurs in John Mandakuni's works (ed. Venice, 1860, p. 190, wrongly printed Հեղահարութիւն). 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 (*Anc. 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^b), uses the name of 'Leon, mansion of the Armenians,' a reference to the time of the dynasty of Rubenians. 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 Araquel of Ani, of whom there is preserved a treatise on 'Divination by Dreams' (*Երազահան*), translated from the Arabic, in a similar dialect, in the year 1222. (Cf. *Basmavep*, 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^b), the capital of Seldjouks, in the 14th cent.

1. Տաղազս ըռամին գիտութեան, i.e. on the science of Raml, i.e. Geomancy, — containing four chapters.

- a. *Title:* զտանց բաժանունն, թէ զինչ իրք թաղուխ ունի և ինչ իրաց հոք մասնէ. *Begin.* Լսաջին տունն լահիանն է, զառողջութիւն իւրոյ անձինն գուշակ . . . , f. 15. (P. M., ff. 66^b and 82^b, the details being in reversed order, and in different language.)
- b. Տաղազս գիտելոյ զցրցերն, և զվկանին թէ որպէս է. *Begin.* Լզէկ գիտացիր և եղթիաթ արայ, որ առաջին տան ցիցն արևելեանն է . . . , f. 16. (P. M., f. 21^b.)
- c. Վանն գիտենալոյ զթալել տներն. *Begin.* Վիտացիր որ ի տուն և դէ և հտուն վկայութի տան ի վերայ մէկ մէկի . . . , f. 17.
- d. Պարտ է իմանալ զայս և ի միտ առնուլ յառաջ քան զամբ քան ըռամին, զի լկերպն որ ստոյգ ունին զկէտերն յիքեանս . . . , f. 17^b. *Ends:* Լսյ է տներու յատաթն.

2. *Title:* Իմաստութիւն յառաջին իմաստնասիրաց և մեկնեալ Վանիէլի մարգարէի, վասն գիտութեան բարոյ և չարի և զգոյշ լինել ի չարէն, i.e. 'Wisdom of ancient philosophers, expounded by Daniel the prophet, how to know good and evil, and beware of the latter.' *Begin.* Լնջի կերպն է կէտ ունի, ասացին Եգիպտացիքն լահիան . . . , 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^b-18, but the text is much shorter.

- 3. *Title: Յաղագս ժող կերպիցն որ ՚դ ՚դ երևենան ի զարկնն. Begin. Ա. Յորժամ տարերևն անկանի հետ իրաց, գուշակէ կուի . . .*, 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: Գուռն որ ցուցանէ զաստեղաց բնութիւններն. Begin. զոհալն հով է և չոր . . .*, ff. 61^b-65.
- 6. *Տարեցոյց*, being prognostics of harvest, and temperature, etc., for the whole year. *Begin. Յուլիսի ժը առ զցորեան և կշուէ հետ ոսկոյն . . .*, f. 74^b.
- 7. List of lucky days and hours on which to 'cast the raml.' *Begin. Ի լուսնի առաջին օրէն մինչև ի ՚դ օրն հանապաղ զարկ . . .*, ff. 86^b-88.
- 8. The names of the sixteen figures in Arabic and Armenian. *Begin. Ա յահան, կենդանութիւն, etc.*, f. 88.
- 9. *Title: Ա յան որ զկերպարանք ցուցանէ մարդոյն ըստ աստեղաց բնութեան. 'How the nature of the stars forecasts the man's features.' Begin. Արարձրանձն, գոլամօրու . . .*, ff. 89-91. (P. M., ff. 36^b-38.)
- 10. *Title: Պատմութիւն վասն տահրին. Begin. Տահրին բաշխումն այս է. կամ հաւարել թվոյ ըստ պիտոյից, զոր ունի արուեստս այս . . .*, f. 91. (P. M., f. 85^b.)
- 11. *Title: Ա յան ըսամիլն ժող տուն. Begin. Պիտացիր զտարերաց բնութիւն . . .*, f. 93.
- 12. A series of geomantic Tables, ff. 94-95^b.

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, 6¼ x 4¼ x 1½ in. Text, 4⅞ x 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 seissors. 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 երևելիս պայծառ և ճոխ է . . .*, f. 5. (See MS. 38, § iv.—Paris MS., *Anc. fonds*, 133, f. 103.—Published at Valarshapat in 1898.)
- 2. History of St. Gregory the Enlightener, by Araquel, in verse. *Begin. Աւրհնեալ հայրն երկնաւոր լուսն անձառական . . .*, f. 34. (P. M., *ib.*, f. 54^b; Dashian, no. 499.)
- 3. By the same. History of St. Nerses the Parthian, *without title. Begin. Աւրհնեալ անուն անձառ այլ 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 սէր շէր եղեալ . . .*, f. 68.
- 2. *No title: Աններելի հուր վառեցի . . .*, f. 71^b. (MS. 114, § i, 3.)
- 3. *No title: Յիսուս անուն յիս դթացար . . .*, 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 լուսն այս ողբերուս . . .*, f. 81^b. See for the full title, MS. 115, § vii.
- 6. On the Nativity of the Holy Virgin, f. 85^b. (MS. 115, § i, 8.)
- 7. *No title: Հանց մեծամեծ խորհուրդ արի . . .*, f. 89^b. (*Ib.*, i, 10.)
- 8. *No title: Մինչ ածէ զմիսհն ու մաւտ է . . .*, f. 92. (*Ib.*, i, 16.)

Հասցեայ Վարդապետի Գրառարարի Երևան

- 9. To a Dissolute Youth, f. 95^b. (*Ib.*, i, 18.)
- 10. *No title*:
Երբ քեզ խրատն էր պատրաստած,
Սիրով ստեղծեալ անդիր դրած . . . , f. 100.
- 11. (On Drunkenness.)
Ով կու սիրէ կուժ ու կըթխայ,
Վուստր ու որդիքն յէգուց մուրայ . . . ,
f. 107.
- 12. *No title*:
Շատ ոլըեց ի մարդու մորոյս (read մորուս)
Երեկ ինձ բռնն եղաւ գերոյս . . . , f. 110.
- 13. *No title*:
Բանն որ յառաջքան զյաւիտեանս
Յերկնից ի մեզ խոնարհեցաւ . . . , f. 112.
- 14. (A Prayer.)
Օտարաւի անձն իմ առ քեզ, անձ հզօր և կեն-
դանի . . . , f. 113^b.
- 15. Տանացի թէ լոյսն ելնեմ, etc., f. 114^b. (*Ib.*, i, 6.)
- 16. Ղրնաց մանկութեան հասրաթն, ու երեկ ինձ
հոգս անհիշուն . . . , f. 117.
- 17. Լոյս է համասփիւռ ծաղիկն . . . , f. 117^b.
(*Ib.*, i, 11.)
- 18. Թէ դու ի սրտաց քննես . . . , f. 118. (*Ib.*, i, 13.)
- 19. (On the Vanity of the World.)
Եկաք որ ի բաց թողումք զայս խաբող կեանք
որ չի խաբինք . . . , f. 119.
- 20. Ի նք սեղանոյն վերայ քան զաղէկն այլ իբր
չի զենեն . . . , f. 122.
- 21. Իմ սիրտ վատին մի լել . . . , f. 123^b. (*Ib.*,
i, 15.)
- 22. Եղբայրք, լսեցէք խրատի թէ հետ ինձ ինչ բան
կու լինի . . . , f. 125.
- 23. Պըրիկ, զինչ ծընծղայ ես գու որ լուր ձայնդ
ի դուրս գա յերակ . . . , f. 127^b.
- 24. (On the Inconstancy of Fortune.)
Ի ջարխ, երբ ծրոխս, մարդոյն զաւրն ի բուն
փորես . . . , f. 131.
- 25. On Faith,—or according to MS. 115, on Good
Advice.
Կանչեմ ի մեղաց վերայ . . . , f. 134. (*Ib.*, i, 17.)
- 26. Մարդոյն երբ տալեհն ու բուրջն է ծրոած
. . . , f. 135^b. (*Ib.*, i, 19.)
- 27. Ի անմիտ և անասուն, զիտնս զոր տեղեր ըն-
կուղես . . . , f. 137^b.
- 28. Ղարմանք մի մեծ լսեցէք և մտի զրէք հաւա-
սար . . . , f. 139.
- 29. Սիրտ իմ, ընդէր ես խոսկել
Լէք իմ, ընդէր ես խաւարել . . . , f. 143.

- 30. Praise to God.
Լ՛ծ ահեղ անքննելի, անբաւ անյայտ անժաւ
մանակ . . . , f. 147.
- 31. On Arloun Khan and Bouja.
Փառք նյ միշտ կենդանոյն արդար և իրաւ-
դատաւորին,
Տեսէք թէ ինչ զարմանք եղև հետ Բուղային
և Լարուխին¹ . . . , f. 155.
- 32. Բան մեկնութեան (?).
Յառաջն ինչ խորհուրդ եղև որդին սկիզբն
ամենի,
Վեռ այն փայտն չէր բուսել, որ հանին զմեր
տէրն ի խաչին . . . , f. 159^b.
- 33. On the Creation (Մասն Լարութեան).
Լ՛յ զաւրութիւն և կեանք, etc., f. 162^b. (*Ib.*,
i, 12.)
- 34. Փափաքելեմ ի ջուրն յուսով կուգեամ,
Թէ հասնիմ յայն աղբիւրն որ կենդանանամ
. . . , f. 165^b.
- 35. On the Incarnation (Սացուածք ի Տնաւրէ-
նութի փրկչին).
Վու անձ ես յաւիտենից կենդանի . . . , f. 168^b.
(*Ib.*, i, 9.)
- 36. Պատգամն որ երես անձ, etc., ff. 171^b-174.
(*Ib.*, i, 20.)

III. Some more poems of Araquel Vardapet (of Bitlis) :—

- 1. On the Capture of Constantinople by the
Turks, in verse:
Լ՛րդ ամենայն ազգ և ազինք ողբան զբեղ
քաղաք ստամբաւ . . . , f. 175.
(Cf. Dashian, no. 344, § 9.)
- 2. Praise of Edchmiadzin:
Լ՛հա ասեմ բան զողեստի
Սաւրըն լուսոյ նք տաճարին . . . , f. 179:
(Published in *Ararat* (Edchmiadzin), 1895,
pp. 199-201.)

MS. Arm. f. 21—Poetry of Frik, A.D. 1613.

Glazed paper, brownish. Size, 6 5/8 x 4 1/2 x 1 in. (Ff. 12-90 being an insertion of another MS.) The original text, 4 1/2 x 3 in., of 15 lines in a page. Quires, 7, of 12 leaves. Ff. 155. But the original

¹ Oukhatha Khan of Tartars sent, in 1246, to Armenia and Georgia tax collectors, with one Arloun 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 Frik, which is unknown? An article on him was published in the *Amsoreay* journal in 1888, p. 139. 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:—

I. 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., *Orient.* 2622. Several of them have been published by Kostaniantz at Tiflis.)

1. On Love of God.—The first two pages are lost. It begins with:—
 . . . մեծն ի ծնունդն
 Սանց լուսոյն որ երեկ զսէրն քարոզէր . . . ,
 f. 3. (MS. 114, ii. 1.)
2. Երբիկ թող ի բաց զայս սուտս ի ձեռաց . . . ,
 f. 6.
3. A Penitential Prayer: Ընկերքի հուր վառեցի
 . . . , f. 7^b. (MS. 114, ii. 2.)
4. A Prayer to Jesus: Երանուն յիս զըթացար
 . . . , ff. 10–11. This is continued on f. 91.
 (MS. 114, ii. 3.) Ff. 12–90 being an insertion from another MS., of which the contents are enumerated at the end of this list.
5. ‘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.* Գեղեցիկ պատկերք ու հեր որ պատիկած են կունայիս . . . , f. 92. (*Ib.*, ii. 4.)
6. A Penitent’s Lament:—
 Չանացի թէ ի լուսն երնեմ ի խաւարն խիստ մաւտեցայ . . . , f. 97^b.
7. A Lament over the fact that the Mahometans assaulted the Christians and spurned their sacred places, because of the dissensions among the latter: Որք լուսն այս ողբերոյս, թող ըղձեղաց սուղըն պահեն . . . , f. 100. (*Ib.*, ii. 5.)
8. On the Nativity of the Holy Virgin:—
 Սինչ գեռ ոչինչ էր պոյսեղը
 Ծնունդ կուսին չայր էր վեկայ . . . , f. 104. (*Ib.*, ii. 6.)
9. Thoughts (Ըսացուածք) on the Incarnation:—
 Գու ան ես յաւիտենից կենդանի,
 Վր ընկեր ոչ և նրման հիլ լինի . . . , f. 107. (*Ib.*, ii. 35.)
10. Lament of a Contrite Heart:—
 Չայնց մեծամեծ խորհուրդ արի . . . , f. 110. (*Ib.*, ii. 7.)
11. Ըստ է համաստիւս ծաղիկ որ թափէ զմարդն ի հողոյ . . . , f. 114. (*Ib.*, ii. 17.)

12. On the Creation of all Living Things:—

Մի զաւրու թիւն և կամք աւրհնել զարարածս . . . , f. 114^b. (*Ib.*, ii. 33.)

13. On the Vanity of the World:—

Թէ դու ի սրտանց քննես այս կենցաղս, յերազ խարոզէ . . . , f. 118. (*Ib.*, ii. 18.)

14. Հորժամ հայհոյէք զաղբատն, ու դժար խաւաւք կուռիք . . . , f. 119.

15. Գեմ սիրտ վատին մի լսեր ու չարին ըսկի տեղ մի տար . . . , f. 119^b. (*Ib.*, ii. 21.)

16. On Death:—

Սինչ ածէ մահն ու մաւտ է, ու (անողորմ) գրաւըն գայ . . . , f. 122. (*Ib.*, ii. 8.)

17. Moral Counsels (վասն խրատու):—

Կանչեմ ի մեղաց վերայ, ով լսէ թող յետ գառնայ . . . , f. 126. (*Ib.*, ii. 25.)

18. To a Dissolute Youth:—

Երանուն և անառակ երիտասարդ ըստ զիմ դու . . . , f. 128. (*Ib.*, ii. 9.)

19. Սարգուն որ տալէհ ու բուրձն է ծրուած . . . , f. 134. (*Ib.*, ii. 26.)

20. On the Ten Commandments:—

Պատգամն որ ետ ան Սովսէսի դու զայն մահաւանաս . . . , 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^b–43^b.
4. Extracts from the Sharakan, ff. 44–78.
5. Hemerological notes, based on the Azarian calendar. *Begin.* Թուական պսոպէս արա . . . , f. 78^b.
6. Moral maxims—fifty-six in number—by John Vard. (of Erzenka, called) Plouz, in verse, and vulgar Armenian:—
 Երկուս ի մէկ տեղ բերած զերթ զընկեր կասն թէ պահէ,
 Եւ չորս բնութիւն օտար հետ իրաց կասն թէ սաղէ . . . , ff. 86–90.

The last maxim is as follows:—

Բարեացն սիրող լըրուք, պործեցէք, ւարէր ձեզ անուն,

Գեմքան զթօթկական մահն ի մօտ է ազամ յորդոյն.

(Cf. Dashian, no. 344, § 11.)

At the end of the volume, by the original writer:—

7. The Prayer of Nerses Schnorhali: Հաւատով
խոստովանիմ—with its preface: Միշտ թք
զոր պարտ է ամբարբանելից ուսանել . . . ,
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 (*ժողով*) Petros.

116

MS. Arm. e. 27—Glossary, 17th cent.

Glazed paper. Size, $7 \times 4\frac{3}{4} \times 2\frac{1}{2}$ in. Text, $4\frac{3}{8} \times 3\frac{1}{2}$ 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.* Թ. Նիդուհրք. Թարգմանի ամբառ-
ու թիւեր . . . , 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.* Մբանայ. Հօր օրհնութիւն: Մբա-
րիմ: անցք կամ անցանոցք . . . , f. 194. (Cf. Paris, Suppl. 24.—Karamianz, no. 82,—pub-
lished in Leghorn, 1698.)

No records.

117

MS. Laud Or. 202—Polyglot Vocabulary,
18th cent.

Paper. Size, $6\frac{3}{4} \times 4\frac{3}{4}$ in. Text, $4\frac{5}{8} \times 2\frac{3}{4}$ 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 *neskhi* or Arabic letters. It contains about 1500 words, ff. 1-60.
- 2. Dialogues in the same three languages. No title, f. 61^b.
- 3. Lord's Prayer in Armenian only, f. 66^b.
- 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, Moldavie. 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, $6 \times 4\frac{1}{4} \times \frac{3}{4}$ in. Text, $4\frac{3}{4} \times 2\frac{3}{4}$ 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 Sulëman, and in the catholicate of Tër Eliazar 'when Stephanos was archbishop (1684-1698), and Khodscha Aveti was civil governor' (*Իշխանութեամբն քալանքար խո-
ջայ աւետին*). 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.* Ու եղբայր վաճառական ես՝ թէ կուզես վաճառական 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^b.
2. Canon of communion of the sick, f. 6.
3. Canon of a swearer (Երդմեա՛հար), f. 9.

120

MS. Arm. f. 15—Class-books and Sundries, A.D. 1712.

Paper. Size, 6¼ × 4¼ × 1 in. Text, 5 × 2½ in. Ff. 121 + 8 in blank. Writing, notergir of 18th cent. Binding of red stamped leather.

It contains in its first part another copy of the foregoing MS.

1. 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^b. (MS. 65, § 3.)
- II. 1. A Handbook for Pilgrims to the Holy Land. *Begin.* Կախ ե յստաջին քաղաքն նազարէթ աղբիւրն, ուր գարրիէլ Տրեշտուկապետն դաւեոտինն ետ . . . , 'First and foremost the city of Nazareth, the spring, where the archangel Gabriel made the annunciation . . . ' f. 110^b.
2. Hymn on the City of Jerusalem, in verse, in twenty-one quatrains. *Begin.*

Յնչ շինեալ քաղաք պատուական,
ցանկալի զուարթնոց և որդոց մարդկան . . . ,
ff. 120-121.

According to the colophon (ff. 109^b-110) the MS. was written in Constantinople, A. D. 1712 (A. E. 1161), under Sultan Ahmad, when Têr Alexander was Catholicos in Echmiadzin, by Ealub (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, 6½ × 4½ × 1¾ in. Text, irregular. Ff. 237. Writing, a notergir 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 (Մրէ Կրքուեցի). 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.* Մեծաց երկիր Երուսաղէմի պաղեստին նմի, սաղիմ նմի . . . , ff. 1^b-3. Cf. Karamianz, no. 89, § 3; Dashian, no. 41, § 2.
3. On Heresies. Մեղգէմ չերձուածողաց. *Begin.* Մի վարդապետը ասին թէ նձարանու թիւն աւետարանիչս է բնդգէմ ժ աղբ չերձուածողաց . . . , f. 5. See also f. 110^b.
Refutation of the same, f. 5^b.
4. On Mohammad, ff. 6, 7. See also ff. 74, 83, 152, 163.
5. Glossary, a fragment. Պատիկն, տանիս կամ վերանյարկ կամերկ ձեզուս . . . , ff. 8-8^b.
6. Form of Absolution, f. 10.
7. Commentary on chap. liii. 13, of Isaiah, a fragment, f. 12^b.
8. Synonymous words, 'Պարտ, պատշաճ, ի գէպ, ի ճա՛հ . . . ' 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 Lambron, being the first epilogues of his two treatises on the art of penmanship, in twelve lines: Մա բեղ յիմնց Ֆաղկէ մասանց Վիր գրչութեան, etc., f. 26; and the second, in ten lines: Մ՛հա Ֆանամբեղ Վրչութեան Վուսն խրատու, etc., f. 27.—The first ends with the notice: Մյոս առաջին խրատն գրչութեան աւ ի ննդիրն կատանեկայ գրչի; and the second: Մյոս երկրորդ խրատն գրչութեան առ ննդիր Ստեփանոսի Վոյնեբեցանց կոչեցեալ, 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: Պաւլոս փիլիսոփայն էր ի հարք դաւառէ . . . , f. 27^b.
12. Grammatical notes:—Վասն էր տասն են առու գանութիւնք . . . — Վասն ընդդութեան գրոյ . . . — Վասն կրկնակաց . . . — Վասն ընթերցողութեան . . . Վասն նախադրութեան . . . , 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^b.
15. Lexicological notes. Վաղղեայ՝ աղգն է, և քաղղէ մարդ հարցուկ . . . , ff. 38–45 and 49, 80^b.
16. Explanation of some Biblical Expressions, ff. 45^b–49.
17. Meteorological notes, ff. 49 and 51.
18. Martyrs executed in Persia, f. 51^b (continued on f. 165^b).
19. Historical notes. *Begin.* Ի թվին հայ իճը (A.D. 753) Մանիա եկան Սեբաստիոյ . . . շինեաց զվանքն և Մանեանց . . . , f. 54^b. — On Barzaphran (after Josephus and Moses of Khoren), ff. 55^b and 59. — On the battle of Alans with Artashes (after Moses), ff. 61–62^b. See also ff. 136^b–137.
20. Historical memorial of King Hethoum II, about family events (years 1251–1293). *Begin.* Ի թվին հայ զճիթ ի յունիս ի թ սպանին գոյնն հեթումն . . . պասն իմ . . . , ff. 56^b–57.
21. On the Emperor Nikephorus (from Matthew of Edessa), ff. 59^b–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 ամենեքին
Թովով հինգ հարիւր ստի նոցին . . . , f. 69^b.
24. Narrative on Lang-Timour. *Begin.* Լանկիմա մուրն ջալալի գարձաւ ի Սմիղանդայ թագաւորէն . . . , ff. 70–74.
25. Grammatical notes: Mystery of the 7 vowels, f. 75; of the 36 letters, f. 75^b; the 10 prosodical signs, f. 76. See also ff. 77–77^b.
26. Authors of the Art of Penmanship, f. 76^b. (Cf. MS. 112, § ii.)
27. An erotic song, in four quatrains only. *Begin.* Եւ իմ փառաւոր ան փառք քեղ . . . , f. 83^b. (See also § 42.)
28. Zoological notes, ff. 84, 86–87.
29. A short notice on Nerses of Lambron, f. 90^b. 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 զփականս արքայութեան . . . , ff. 97^b–100.
32. Why in the *Credo* there is no letter ձ, 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 Aenon . . .’, f. 108.
35. Memorandum of Gregory of Marash on the invasion of the Turks in A.E. 577. *Begin.* Եւ որ ի շղէ թուականիս մերոյ (A.D. 1150) յորում մասնեցաւ քրիստոնէութիւնս ի ձեռս թուրքաց . . . , ff. 132^b–134.
36. Chronological notices on the Khans of Tartary, from A.D. 1258–1576, ff. 137^b–138; from A.D. 640 to 1423, f. 139. See also ff. 144^b, 155.
37. Persian and Tatar sayings and songs in Armenian characters, ff. 138^b, 140, 141, and 144.
38. Geographical notes on India, f. 139^b.
39. Form of blessing the people in church, ff. 141^b–142^b.
40. Form of beginning of a letter, f. 143.
41. Geographical notes, ff. 144^b–149^b.
42. An erotic song, in nine quatrains. The first line—
Երկինքն էր ամուղ, գետինն էր սար,
Վր ծոցիս միջումն ու կայ նրան ծառ . . . , f. 150.
43. A (fantastic) explanation of the four-wheeled car (of the vision at Chobar?). *Begin.* զկառս զայս տեսանել բոլոր արժան է ըստ 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. Սասն ջաւ հարբենուն որ կան ի վերայ աշխ-

արժի . . . *Begin.* Մախ և առաջին ալմասն
. . . , f. 157.

45^a. A fragment of Ephrem on the Psalms, f. 160.

45^b. 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 :

Եկայք Մղամայ որդիք արարածքս ամեն միա-
բան . . . , 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. *Bazmauer*, 1880, pp. 97-100.)

47. Medical items, ff. 179^b-180^b.

48. Lexicological notes, ff. 182-182^b.

49. A metrical Composition, of fifty-five quatrains, without title, by a Têr Joseph, as he names himself in the last lines. *Begin.*

Ո՛ր կրօնաբեմք փառք տէրութեան
Եռայրուսեան նծութեան . . . , ff. 183-185.

50. A metrical Eulogy on Johannes Vardapet, arranged alphabetically, without title. *Begin.*

Մճարեալ չօրդ պարծանաց,
Մսպնչական և առն շորչաց . . . , f. 186^b.

II. Here is inserted portion of a Ritual. This consists of the first three quaternions ($\frac{1}{4}$ - $\frac{3}{4}$) 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^b.
8. Canons of Taking Off the Nuptial Crown, f. 220.
9. Canons of the Washing of Feet, f. 220^b.
10. Canons of Offerings for Souls, f. 226^b.

III. 1. On the Vision of Ezekiel at Chobar.

Begin. զի տեսանէր յաշխարհին բազմե-
ացոց խաչաձև կառք . . . , ff. 230-233.

2. Chronological notes, from the year A.D. 716 to 1275, ff. 234-235. See also ff. 228, 236, 236^b.

3. Historical note relating to Basil the Second's invasion of Armenia and Georgia in A.D. 1022. *Begin.* Ի Յամանակին յորում չայոց-
նչ. թողաւորն չոռոմոց վասիլ եւ յարեւելս
. . . , ff. 237-237^b.

The Georgian Khoutzouri 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. e. 13—Ritual, A.D. 1664.

Glazed paper, much discoloured. Size, 7 × 5 × 2 $\frac{1}{4}$ in. Text, 5 $\frac{1}{4}$ × 3 $\frac{1}{4}$ in., of 19 lines in a page. Quires, 19, of 12 folios each, except the last which has ten, and is not numbered. Ff. 340, many of which are worm-eaten, many others patched. Ff. 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 bolorgir, with rubrics in smaller characters, in red. Ff. 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^b.
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^b.
7. Canon for the Benediction of the Nuptial Crown, f. 65^b.
8. Canon of the Benediction of Marriage (Rite in the Church), f. 74^b. (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^b.
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^b.
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 Mekertitch Nalash (16th cent.). *Begin.* Մարտիչն արարածոց մեզ բարկացաւ . . . , ff. 126^b-128^b.

15. Canon of the following day, f. 131^b. (MSS. 28. 7; 29. 6.)
16. Canon of the Seventh Day, f. 135^b.
17. Canon of the Burial of a Layman, f. 139. (MSS. 28. 8; 29. 7.)
18. Canon of the following morning, f. 163^b. (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 (Հողհհանդիսա առնել), f. 173^b. (MSS. 28. 11; 29. 10.)
21. Benediction of Wheat and Wine for an Agape in Commemoration of the Dead (Հաս Պատարագի), f. 180^b.
22. Benediction of a votive Agape or Dominical table (Սասաղ Տեանական օրհնել). f. 183^b.
23. Benediction of Salt, f. 191. (Cf. MS. 28. 13.)
24. Benediction of Washing the Cross (Խաչալուայ առնել), f. 191^b.
25. Benediction of a new book, f. 194^b.
26. Benediction of blessing water at the Theophany, f. 199^b. (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* (Քարոզ պատուհրանին) 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 (ժամատու) on Maundy Thursday, f. 263^b.
31. Benediction of seed, f. 270^b.
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^b. (MSS. 28. 23; 29. 14.)
36. Benediction of church vestments, f. 278^b. (MSS. 28. 21; 29. 16.)
37. Benediction of chalice and patens, f. 279^b. (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^b.
40. Prayer over a swearer, f. 282.
41. Benediction of a *Semantron*, f. 282^b.
42. Benediction of incense, f. 284^b. (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^b.
45. Prayer over the Nestorians and Eutychians when converted, by the same, f. 295^b.
46. Canon of praying over sick people, f. 296.
47. Memorial of the life of Mashtotz Vard. of Elivard, by his pupil Stephanos (of Siunik, 10th cent.). *Begin.* Համի վեցհարիւրորդի վաթսուներորդի ամի լինելու թեան . . . , f. 300. (See *Rituale Armenorum*, Intro., p. xxxi.)
48. Benediction of a lamb, f. 305.
49. Benediction of chickens, f. 305^b. (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.* Մինդ է յէն բանդ . . . , f. 328. (MS. 28. 8.) The acrostic is Մանվելոս, '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^b and 47-48^b.—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 Ałam and Phērikhan, by one Yarouthiun, 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 Tēr Yovanēs (չարար տրյովանէս), his wife Mēr Phashēn (մէր փաշէն); his son deceased, Ałam (ալամ); his own father. Also Tēr Davith and his wife Suphik (սուփիկ); their baby son Yovanēs, now in his fifth year; their daughter Phērikhan, now eight years old.

On f. 1 are given the birth-days of Phēriphan (*sic* *փերիփան*) in the year of Armenians 1105; Yovanes, 1108, on Shams 9; Shamsbik (*շամշիկ*), 1112; Mavēsh (*մաւէշ*), 1115; Ałam (date illegible).

On f. 2 is the note: 'I Ohanēs 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 Yōsēn (Hussēin, A. D. 1694-1722).

123

MS. Arm. g. 7—Tonatzoytz, or Calendar of Feasts, A. D. 1578.

Glazed cotton paper. Size, $3\frac{3}{4} \times 2\frac{3}{4} \times 1$ 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, bolorgir. 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. *Մ'Լուկի*, f. 92.
Ղ'աշու, f. 100.
Խրատ ժամանեղաց, f. 100^b.

Խրատ փոքր ժամանեղաց. Begin. Խաղյորժամ
տիրունական տան Տանդիպի և Տսկունն
տոնիս . . ., f. 102^b.

Other rubrics, without titles, f. 104.

Noeturnal hymns from the Breviary, f. 106.

Introits (*ժամանեկեր կարգաւ*), f. 108^b.

Թափաւրի երգ, f. 122^b.

Metrical colophon, ff. 123^b-126.

In this the scribe, named Yovannēs, calls his book a *Տանացոյց*, or Feast-indicator, and states that he copied it from 'a good and choice eopy in the year 1028 (A. D. 1578), at the request of the benevolent and reverend priest T'Er Karapet.'

124

MS. Bodl. Or. 13—Armenian Alphabets, 16th cent.

Paper. Size, $6\frac{1}{4} \times 4 \times \frac{1}{2}$ 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

bp. = bishop	poss. = possessor
ch. = church	pr. = proper name
col. = colophon	prov. = province
conv. = convent	r. = river
dr. = daughter	s. = son
fr. = fragment	scr. = scribe
m. = martyr	tr. = translated <i>or</i> translator
mt. = mountain	vd. = vardapet
patr. = patriarch	vill. = village
pl. = place name	

A

- Abdalhath or Aptlhath, 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 Aġth. on lake Van, col. 9: Chalcedonian Heresy at, 93: MS. of Chrysostom at, col. 68.
- Aghzuart or Alzuarth, conv., col. 22.
- Aguletzi 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.
- Alam (or Agham), poss., col. 33.
- Aġamalian, Petrus, of Nakhijevan, comm. on the Parables, 102 (2).
- Albertus Magnus, *Summa*, 100.
- Albrasel, male name, col. 63.
- Aġen, 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, Têr, 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.
- Alishan, account of Grigorentz, 39.
- Alj, conv. of St. Stephen at, 71 (3).
- All-Saviour, convent of, in Julfa, col. 73.
- althamar. See Aghthamar.
- Aġzuarth. See Aghzuart.
- Amayk in Mesopotamia, 40 (9).
- Ambar Khathun, female name, col. 64: see also Ampar Khathun.
- Amida, destroyed by Persians, 30 (84).
- Amir Asath, father of Baraq, col. 52.
- Amir Beg, s. of Thomas, col. 26.
- Amirjan Mahdas, male name, col. 64.
- Amirkher, goldsmith, col. 2.
- Ampar Khathun, wife of Shahu-mentz, col. 53: see also Ambar Khathun.
- Ananê, female name, col. 64.
- Ananiah, bp. of Mardin, 121 (I. 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.
- Andrapina, place in Bithynia, 30 (610).
- Andreas, clerk, scr., col. 66.
- Andreas, m. under Constantine Caballinus, 30 (151).
- Andreas, s. of Melqisêth, 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 Melqiseth, 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 Josaphat, 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 Aragel, 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, Têr, s. of Jacob, col. 54: owner, col. 85, col. 91.
 Ararat, canton, invaded by Shah Abbas, col. 53.
 Ararq, vill. in Van, col. 67.
 Araxes, r., or Eraskh, col. 53.
 Ardżrunik, dynasty in 1018, 30 (600): col. 68.
 Aristakes, bp. of Kharberd, and Catholicos, col. 8: the Writer, 112 (II. 1).
 Aristeus, m. of Tyana, 30 (663).
 Aristotle, Categories, on Interpretation, on the Cosmos, etc., 31 (11), 93 (VII), 110, 111 (I. 6), 111 (III), 112 (II. 5, 6, 8, 9); note on, 121, i, 1.
 Arlun, Tartar chief in 1246, column 240 note.
 Armaĵan, wife of Phashekên, col. 69.
 Arzu Qan, female name, col. 64.
 Asaneth, Hist. of, 54 (2).
 Asapon, male name, col. 64.
 Asat, Arm. translator of Barlaam and Josaphat, 30 (706).
 Asdvatur, pr., col. 3.
 Ashot, king, history of, 30 (591).
 Ashot, the Patrician, 69 (II. 9).
 Aslan, s. of Yovanês, col. 69: col. 95.
 Aslan-Khathun, pr., col. 3.
 Asli Zadên, dr. of Karapet, col. 53.
 Asli Zadên, wife of Andrias, col. 64.
 Astuadzapow, husband of Antharan, col. 61.
 Astuadzatur, scr., col. 15.
 Astuadzatur, vd., poss., col. 70.
 Aternersch, of Rome, 30 (37).
 Athanas Khôja, of Shenthel, col. 7.
 Athanasius, of Alexandria, on the Cross, 78 (I. 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 Fashên, female name, col. 64.
 Atom and his army, mm., 30 (16).
 Atom, catholicos of Althamar, in 1497, col. 2.
 Augustinus, Friar, on Philosophy, 112 (III. 11).
 Aulinj, s. of Amirjan, col. 64.
 Anllan Fashên, wife of Andrias, col. 64.
 Anĵlangêraq, 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).
 Avetiĵ, husband of Yeztikhas, col. 53.
 Avetiĵ, male name, col. 63.
 Avetiĵ, scr. of Nilus' works, col. 72.
 Avetiĵ, s. of Têrijan, col. 53.
 Avetis the Notary, ethical tracts of, col. 94.
 Avetis, Têr, prior of Varag, col. 87.
 Awan, village of, col. 61.
 Aytin, brother of Mâlqisêth, 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 Phashên, pr., col. 53.
- B
- Babajan, s. of Avetiĵ, col. 72.
 Baba Khan, father of Garpar, col. 14.
 Babaq, pr., col. 52.
 Babaq Khôja, father of Avetiĵ, col. 72.
 Baben, pr., col. 53.
 Bagarat Bagratuni, governor of Armenia in 835, col. 74.
 Baghdat or Baĵdat, mother of Sahak, col. 11.
 Baghtasar or Baĵthasar, col. 3: scr., col. 112.
 Baiburt 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 Bachtisoecs, bp., m., in Persia, 30 (160).
 Baridzor, conv., col. 82.
 Barkis, vill., col. 14.
 Barlaam and Josaphat. See Baralam and J.
 Baron Khosh, poss., col. 29.
 Baronian, Rev. S., poss., col. 33: col. 46: 49 (2, 9, 10): col. 108.
 Baronik, deacon, col. 15.
 Barsel, priest, col. 53.
 Barsimacus of Melitene, 30 (346).
 Bartholomew of Bologna, on Creation of World, 75.
 Bartholomew, saint, life of, tr. from Spanish, 89.
 Bashkhin, father of Shushan, col. 88.
 Basil or Barsĵ, 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).
 Basra, 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.
 Bêki Jan, wife of Minas, col. 87.
 Bêki Sôlthan, wife of Mkrtitch, col. 53.
 Bêkizan (*sic*), pr., col. 52.
 Bellarmine, catechism, 98 (2).
 Belthel, mother of Zatur, col. 18.
 Benik, vd., prayer of, 66 (2. 24).
 Bernard, *Catalogi*, 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.
 Burscough, Robert, M.A., donor, col. 41.
 Busayid Khan, vanquished by Hassan Peg, col. 8.
 Butler, A. J., donor, 4.
- C
- Calcutta, col. 94.
 Carapet: see Karapet.
 Catharine, dr. of Sargis, col. 70.
 Chamichian, historian, col. 17 (note).
 Charterhouse Yard, col. 19.
 Chemeshkatzay, pl., col. 17.
 Chester, Rev. Greville J., donor, col. 47.
 Chrysostom, fragments of, 84: homilies of the Statue, 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 Dodoxopatrius, 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, Araquel, vd., his poem on capture of, 114 (III): earthquake at, in A.D. 740, 30 (162): Stephanos, patr. of, col. 17: visit thither of Neises 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: *Catecheses*, fr. of, 49 (11): 84 (12): Epistle to Constantine, col. 63.

D

Dama, name of month, 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 Julfa in 1651, col. 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 (I. 11): legend of, 103 (2).
 David, vd., author of Canticles, 61 (188).
 David, vd., s. of Nôrin, col. 92.
 David and Gurgin, mm. in Arm. 30 (590).
 Davoot, father of Iskandar, col. 18.
 Dêdê, name of a servant, col. 53.
 Derder, father of Thoros, col. 10.
 Dilanentz, 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).
 Djahuk, in East Armenia, col. 110.
 Dosan or Theosanus, under Sapor II, 30 and 62 (112).
 Dsch-: see J-.
 Dsiq, Têr Stephanos, poss., col. 54.
 Dzamoski, female name, col. 64.
 Dzwowinar, dr. of Thurwanday, col. 61.

E

Êbath, female name, col. 69.
 Echmiadzin, Eulogium of, 114 (III. 2).
 Edessa, col. 1.
 Egheg or Eġeg, pl., col. 7: Conv. of Holy Cross at, *ibid.*
 Ekeġiatz or Ekeġhiats, prov., col. 3.
 Ekhdjar, father of Jacob, col. 35.
 Eġeg. See Egheg.
 Eliaz, father of Mêliqsêth, col. 60.
 Eliazar, catholicos in 1685, 119 (I).
 Eliazar, patr. in 1689, col. 70.
 Eliê, s. of Karapet, col. 53.
 Elinar, sister of John, col. 93.
 Elisaens, Catholicos of the Aġbans, 30 (100).
 Elisaens, 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 Babaq, col. 52.
 Ely, Robert, poss., col. 32.
 Emi Bêk, male name, col. 64.
 Emin, Têr John, poss., col. 101.
 Êniathin, 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.
 Erijanentz Bahar, male name, col. 63.
 Erivan or Arevan, 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).
 Êthar, wife of Yovanes, col. 69.

Eusebius, canons explained by Nerses 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).
 Êvaz, 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).
 Eztakhas (or Ezd.), sister of John, col. 93.
 Eztanpashkh, grandfather of Baralam, col. 63.

F

Fakhrik, father of Mêliqsêth, col. 61.
 Fashên, female name, col. 64.
 Faustus of Byzantium, his story of Epiphanius and Shalita, 30 (349): his story of Zuith, 30 (350).
 Folorithê, female name, col. 70.
 Frik, poems, 114, 115.

G

Gabriel Avedikian, of Venice, on faith, etc., 105, 106.
 Gabriel, Têr, 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 Sôlthan, wife of Yusik, col. 95.
 Gandsak in Albania, 30 (649).
 Gandsasar, conv. in Albania, 55 (I. 4).
 Garnetzi, editor of Psalms, col. 17.
 Garpar, s. of Babakhan, col. 14.
 Gauzal, female name, col. 64.
 Gayiana, female name, col. 63.
 Gegham or Geġeam, 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 Nerses 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).
 Ghaphan or Laphan, prov., col. 14.
 Ghazakh, Khan of Erivan, col. 14.
 Gilan, grandm. of Baraġam, col. 63.
 Giut Aġniantz, of Tiflis, col. 68.
 Giut, catholicos, 121 (I. 11).
 Glatzor, conv., 30 (361).
 Gohar, mother of Avediq, 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).
 Gôza Laġen, female name, col. 64.
 Gregory, Gregoris, see also Grigor.
 Gregory Arsharuni, comm. on lectionary, 84 (II).
 Gregoris, catholicos of Aġbans, 30 and 64 (418).
 Gregory, catholicos of Aġthamar, 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 Manucl, etc., 40 (16. 7), 78 (II. 12, 15, 16): life of, 64 (5*): 30 (703).
 Gregory VII, patr., col. 2.
 Gregory I, Pope, life of, 30 (435), 64 (§ 436).
 Gregory, priest, continuer of Matthew of Edessa, 87.
 Gregory of Tathev. 80 (5): sermon on the dead, 55 (IV): his profession of faith, 57: *Quaestiones* or *Summa*, 86: on councils, 40 (41), 64 (589), 86 (I. 36).
 Gregory, Têr, 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 Wkayasêr, catholicos, rite of lavipedium, col. 63. See Gregory II.
 Grigor (i.e. Gregory), of Aġthamar, 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 Sôlthan, female name, col. 95.
 Guise, William, orientalist, 42.
 Gul Aġen, pr., col. 53.
 Gul Fêrik, pr., col. 52.
 Gul Paikhan, sister of Baraġam, col. 63.
 Gul Sôlthan, s. of Avctiq, col. 53.
 Gulfar, dr. of Baraġ, col. 52.
 Gurias, male name, col. 64.
- H
- Halbat, monastery of, 85.
 Hamasiê, dr. of Baraġ, col. 52.
 Hamshirak of Hermon Wanq, col. 69.
 Hana Bali of Urfa, col. 12.
 Hannan, Watson & Co., of Glasgow, dealers, 50, 51.
 Haruthean (or Yaruthean), s. of Yusik, col. 95.
 Haruthiun, scr., col. 55.
 Haruthiun of Madras, col. 94.
 Haruthiun Khevuliantz of Potushan, 108.
 Haruthiun, Têr Stephanos, poss., col. 101.
 Hasip Sôlthan, male name, col. 64.
 Hassan Beg, Tartar Khan, col. 8.
 Havav, vill. with ch. of St. Mary, col. 29.
 Haypat, male name, col. 64.
 Hayrath, br. of Ulukhan, col. 55.
 Hayrapet, priest, col. 38.
 Hazarjur, pl., col. 111.
 Hermon Wanq, 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 lections, 84: on Song of Songs, 82 (4).
 Hizdibuzit, m., 30 (399).
 Holy Cross, ch., col. 2: ch. in Aġthamar, col. 9: conv., col. 3: conv. in Egheg or Eġeg, col. 7: conv. in Spatkert, col. 71.
 Hope, Alexander, poss. (?) 32.
 Hořom Simên, female name, col. 64.
 Hořomsim, sister of John, col. 93.
 Hovanes; see John.
 Hovasaph of Shenthel, col. 7.
 Hurikhan, dr.-in-law of Baraġ, col. 52.
 Hurumsim, 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, Têr, Karapet, col. 61.
 Iohan. See John.
 Iohannes. See John.
 Isaiah (Esayi), vd., on Council of Sis, 40 (21).
 Iskandar, s. of Davoot and Gohab, poss., col. 18.
 Ismi Khan, sister of John, col. 93.
 Israel, apocryph of, 55 (II. 3).
 Israel, poss. in Shosh, col. 38.
- J
- Jacob, col. 52.
 Jacob, or Akob, a clerk of Haleb, col. 48.
 Jacob, author of canticles, 61 (34).
 Jacob, poss., col. 62.
 Jacob, s. of Têrijau, 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 Grigorentz in Oxford, col. 20.
 Jacob Jan, col. 63.
 Jacob Jan, col. 72.
 Jacob Jan, pr., col. 53.
 Jacob Khôja, 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), archdeacon 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 Baronik, 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 Otnetzi, catholicos, 30 (509): refuted, 104 (1).
 John Sarkavag, prayer to B. V. M., 66 (10, 14): mentioned 71 (3), 84 (1. 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 Orotn, 30 (293).
 John, vd., scr., col. 69.
 John of the Well, life of, 31 (3).
 John (Ohanes) Aghbakatzi' (or Aĭbakatzi) of Aĭznarth, col. 22.
 John (Ohanes) Jan, col. 70.
 John (Ohanes), scr., col. 54.
 Josaphat: see Baralam.
 Joseph, apocryph of, 54 (1), 55 (II. 2).
 Joseph, bp., col. 24.
 Joseph, m. of Dwin in 1170, 30 (629).
 Joseph, vd., Arm. Dominican, col. 110.
 Josephus, Arm. version of, 73 (I).
 Julfa, or Djula, or Dschula, (*i. q.*, Ispahan) col. 55: col. 56: col. 70: merchants of, 119 (I): col. 120: poems upon, 94 (3). See also Shaush.
 Julitta, wife of Sargis, col. 93.
- K
- Kafa, a quarter of Constantinople, col. 35.
 Kameniecz, 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, Têr, 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 Keĭi, ch. of SS. Sargis and Martiros at, col. 29.
 Khaghan, wife of Abraham, col. 14.
 Khajanazar, headman of village, col. 63.
 Khalaf, dr. of Avetiq, col. 72.
 Khalas Khathun, 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.
 Khanali, ? female name, col. 95.
 Khanbêk, sister of Jacob, col. 53.
 Khandut Mahtesi, col. 5.
 Khanum Aĭên, dr. of Larabêk, col. 53.
 Khanum Aĭên, pr., col. 53.
 Khanum Aĭên, wife of Thuman, col. 64.
 Kharberd or Kharput, pl., col. 7: plague at, in 1470, col. 8: conv. of Khulau at, col. 30.
 Khartishar, conv., col. 7: col. 28.
 Khatchatur, 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 Shaush in 1631, col. 63.
 Khatchik, vd., his vision, 30 (294).
 Khatchikian, Têr Johannes, of Calcutta, col. 94.
 Khathay, dr. of Khanalên, col. 64.
 Khathun Jan, pr., col. 53.
 Khathunjan, mother of Mkhithar, col. 14.
 Khelok, mother of Amir Beg, col. 26.
 Khetchum, father of Mkhithar, col. 14.
 Khicar or Khikar, sayings of, 38 (I): 55 (VI): 95 (21): 97 (9): 98.
 Khizan, near Bitlis, col. 71.
 Khôja Avetiq, poss., col. 91.
 Khôjamal of Julfa, col. 73.
 Khondzen, wife of Mêlqisêth, col. 61.
 Khonsar, in Armenia, persecution at, 78 (VII. 1).
 Khorvirap, convent of, 71 (3).
 Khoshak, sister of Mêlqisêth, col. 61.
 Khosrov II on the Monophysites, 30 and 64 (536).

GENERAL INDEX

Khosrov Antzevatsion 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.
 Khurmên, wife of Bashkhin, col. 88.
 Khutchâ Khathun, female name, col. 64.
 Kirakos, ascetic, legend of, 55 (V. 2).
 Kirakos, scr., col. 98.
 Kirakos, Têr, of Egheg or E]eg, col. 7.
 Kirakos, vd. of Erzerum, 41 (11).
 Kirakos, vd., historian, 82 (4).
 Kostand, Têr, 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.
 Larabêk, pr., col. 53.
 Lara-Bu]a, Tartar chief in 1246, column 240 note.
 Laragel, province of Persia, col. 94.
 Lartzgêl, in Persia, col. 85.
 Latam, female name, col. 64.
 Latam, dr. of Yusik, col. 95.
 Latim Yovannês, s. of Thuman, col. 64.
 Laud, Archbp., donor, col. 16: col. 17: col. 32.
 Laugaz, s. of Baraq, col. 52.
 Lauthandil, pr., col. 53.
 Laycajan, s. of Karapet, col. 53.
 Laythar Phashên, wife of Têrijan, col. 53.
 Lazakh, Khan of Erivan, col. 14.
 Lazar, Hamshirak, poss., col. 69.
 Lazar, monk of Aleppo, col. 30.
 Lazar, s. of Mêlqisêth, 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.
 Llath Khathun, female name, col. 64.
 Loftus, Dudley, orientalist, col. 6: 19: 42.
 Lucas, ser., col. 21.
 Lucas, Têr, col. 63.
 Lusik, poss., 95.

Luthlu, dr. of Ynsik, col. 65.
 Lutzka, in Poland, col. 85.

M

Mackenots, see Maqenotz.
 Madras, col. 94.
 Madsî, name, col. 64.
 Maghackia, see Ma]achia.
 Mahbub Sôlthan, mother of Têrijan, col. 53.
 Mahdas Amirjan, male name, col. 64.
 Makarius, Solutions, 88 (42).
 Ma]achia, priest, binder, col. 8.
 Malazat, male name, col. 63.
 Malumi, pr., col. 52.
 Mananehk, female name, col. 64.
 Manas, husband of Nurmal, col. 53.
 Manazkert, council of, in 726, 30 (533).
 Mandrik, male name, col. 87.
 Manila, Franciscans of, 89.
 Manuel Dilanentz, 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 U]ag, ser., 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.
 Margarê, pr., poss., col. 24.
 Margarê, 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).
 Markos, 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 Dsatur, col. 28.
 Martiros, s. of Dêdê, col. 53.
 Martiros, s. of Larabêk, col. 53.

Martiros, s. of St. Sargis, col. 18.
 Martiros, Têr, vd. of Julay, col. 53.
 Martiros, vd., history of Crimea, 107 (II).
 Martiros, vd., scr., col. 27.
 Martiros Paron, col. 57.
 Martiros Hizantzi, writing master, col. 35.
 Maruthas, bp., 30 and 64 (593).
 Mary and Thecla of Persia, 30 and 64 (598).
 Mashkhut, male name, col. 64.
 Mashtots, vd. of E]ivard, life of, by Stephanos of Siuniq, 122 (47).
 Mashtots, vd. of Kotêq, 30 (138).
 Matheos, br. of Iohancs, scr., col. 25.
 Matheos, father of Sion, col. 64.
 Mathos (*sic*), s. of Yakob, col. 53.
 Matthew, canticles of, 25 (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).
 Mazman, nickname, col. 53.
 Medzoph Wanq, 56: 69 (II. 6).
 Mehubath, name of a servant, col. 53.
 Mekhithar: see Mkhithar.
 Melchisedek, king of Salem, 30 and 64 (461); 55 (II. 1).
 Meldeni or Malatia, ch. of St. Stephen in, col. 11.
 Melik Beg, of Ge]eam, col. 14.
 Melikshah, pr., col. 3.
 Mêliqsêth, s. of Eliaz, col. 60.
 Mêlqisêth, priest, scr., col. 10.
 Mêlqisêth, catholicos in 1511, col. 66.
 Mêlqisêth catholicos, col. 53.
 Mêlqisêth, Têr, col. 5.
 Mêlqisêth and Karapet, mm. in Arm. in 1403, 30 and 64 (665).
 Mêlqisêth, scr. of Awan, col. 61.
 Melqon, deacon of Sebaste, scr., col. 115.
 Melqon, s. of Minas, col. 87.
 Mêr Phashên, wife of Shaqar, col. 122.
 Mêrapet, pr., col. 52.
 Mêrik, wife of Nôrin, col. 92.
 Merquz: see Stephanos Basil.
 Mêrtatik, sister of Bara]am, col. 63.
 Mesrop or Mesrob or Mesroph, archbp. of Julfa in Persia, col. 53: illuminator, col. 53: life of Nerses I, 30 (10), 95 (27): rhetor of U]ag, col. 110: vd., 30 (385): prayers of, 66 (I. 9, 18, 25).
 Michael, patr. of Constantinople, letter to Nerses IV, 78: to Gregory, 40.
 Michael, Syrian patriarch, reply of Nerses to, 40 (13): 103 (2).

CATALOGUE OF ARMENIAN MSS.

Minas, miracles of, 90 (7).
 Minas, poss., col. 37.
 Minas, Têr, male name, col. 87.
 Minas, Meletzi, clerk, col. 25.
 Mirijan, father of Ulukhan, col. 55 :
 col. 64.
 Mirza Khan, s. of Mirijan, col. 64.
 Mirzay Bêk, 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 Skevra against Papal
 Supremacy, 41 (3-7).
 Mkhithar of Tashir, 103 (2).
 Mkhithar, s. of Khetchum, col. 14.
 Mkrritch, author of canticles, 25
 (*passim*), 29 (III. *passim*), 61
 (*passim*).
 Mkrritch, deacon, scr., col. 93.
 Mkrritch, scr., col. 30.
 Mkrritch, s. of Têrijan, col. 53.
 Mkrritch, s. of Jacob, col. 53.
 Mkrritch, Têr, col. 2.
 Mkrritch, vd., illuminator, col. 63.
 Mkrutum, s. of Avetiq, col. 53.
 Mltês, s. of Stephanos, col. 63.
 Monck, Henry, col. 6.
 Mortara S^a 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 (1. 5).
 Moses, vd., primate of Julfa, poss., col.
 84.
 Mrvath, female name, col. 88.
 Mulqi, female name, col. 64.
 Mulqn, 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

Nadchaph-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.
 Narkhathun, mother of Sion, col. 64.
 Nazlum, wife of Thasali, col. 56.
 Nazlun, dr. of Thuman, col. 64.
 Ne Qamaydin, s. of Antharan, col.
 61.
 Nectarius, fragments of, 84.
 Nemesius or Gregory of Nyssa,
 against Manicheans, 110 (4).
 Neophitos, against Jews, 108.
 Nergin, David of, 111 (I. 1).
 Nersch, 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 Cla-
 yetzi 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 Lambroun, archbp. of Tar-
 sus, to Yusik, 40 (10) : 78 (III) :
 discourse addressed to Greek Em-
 peror, 40 (11) : synodical address,
 etc., 78, 81 : comm. on the liturgy,
 etc., 81 : comm. on sapiential books,
 82 : translates Nilus Döxopatrius,
 41 (13) : notice of, 121 (I. 29) :
 tr. Byzantine laws, 96 (II).
 Nerses the Parthian and Khad the
 Deacon, 30 (203).
 Nerses Sargissian, 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 Ispahan, col. 18.
 Nicol Thorosowitz, col. 85.
 Nicolaus of Lutzka in Poland, col. 85.
 Nilus, St., works of, 72 : extracts,
 88 *passim*.

Nilus Döxopatrius, on the five Patri-
 archates, 41 (13).
 Nonnus of Panopolis, comm. on fourth
 Gospel, col. 74.
 Nôûôfar, female name, col. 69.
 Norashingq, conv., col. 88.
 Nôrin, father of David, vd., col. 92.
 Norshini, vill., col. 61.
 Nsophtaen, a clerk, col. 61.
 Nune or Nina, the Georgian, 30
 and 64 (167, 474).
 Nur Jau, wife of Fakhrik, col.
 61.
 Nuridjan, Baron, col. 66.
 Nurijan, poss., col. 69 : father of
 Thuman, col. 64.
 Nurkar Khanun, name, col. 64.
 Nurmhal, dr. of Karapet, col. 53.

O

Ohaues, Ohannes, see John.
 Olid, wife of Amir, col. 69.
 Olitê, wife of Alfay, col. 53.
 Oļan Fashên, female name, col. 64.
 Onophrius, monk, life of, by Paph-
 nutius, 88 (38).
 Orbelian, see Stephanos of Siuniq,
 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 Ar-
 menia, 30 (78).
 Oskiatik, wife of Mkhithar, col. 63.
 Oski-Khathun, 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 Khathun, 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 Theleniq, 77.
 Petros, s. of Muqel, col. 60.
 Petros, s. of Thoros, binder, col. 3.
 Petros, Têr, col. 63.
 Petros, vd. of Tiflis, 101.

GENERAL INDEX

- Pharikhan, mother of Martiros, col. 57.
- Pharikhan, sister of John, col. 93.
- Phashekén, female name, col. 69.
- Phèrikhan, 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 (3 c).
- Pirijan, wife of Khandut, col. 5.
- Pirzade or Phirzade of Persia, poss., col. 32.
- Pluz, John, author of canticles, 61 (2).
- Poccoke, Edward, D.D., col. 27, 48.
- Porphyry, Isagoge, 93 (VII), 110 (3), 111 (I), 112 (II. 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. 32.
- Qarit, pr., col. 52.
- Qishi Bêk, male name, col. 64.
- Quaritch, Bernard, 108.
- Qurd, monk, 71 (3).
- Qurtamir, father of John, col. 93.
- R
- Rivola's *Dictionarium Armeno-Latinum*, 42.
- Rizay Khan, pr., col. 52.
- Rnoetn (?), a clerk, col. 61.
- Roger II, King of Sicily, 41 (13).
- Romanus and David, apostles of Russia, 30 (655).
- Rstakès, scr., col. 56.
- Rupik, wife of Mkhithar, col. 63.
- Rusianos or Rusinus, an oeconomos, hist. of, 55 (I. 3): 90 (5).
- Rusinus Mokatzî, 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 Hamazashb, 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 Sôlthan, sister of Tèrijan, col. 53.
- Salomon, priest, poss., col. 3.
- Saltchuq, wife of Sion, col. 64.
- Saluar, sister of John, col. 93.
- Saluar Sôltan (i. e. Sultan), dr. of Mirijan, col. 64.
- Saluar Sultan, wife of Mirijan, col. 64.
- Samuel, father of Avediq, col. 5.
- Samuel of Kamerdjatzor, on Epiphany, 84 (I. 3).
- Sapar 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. 64.
- Sargis, *z. 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 Kelî, 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 (Nerses), 68.
- Sarkavag, vd., his Church History, 84.
- Sarkavag, vd. of Khor Virap, 71 (3).
- Satbaskh, male name, col. 63.
- Savar, donor, col. 7.
- Saviour, St., ch. of, col. 29.
- Sayip Sôlthan, 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.
- Sêfi, Shah of Persia, in 1631, col. 63.
- Sembat. See also Smbat.
- Sembat I, King of Armenia, m. in A.D. 914, 30 and 64 (508).
- Sembat Bagratuni, history of, 64 (§ 162). See also Smbat.
- 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 Kelî, col. 29. See also Sargis, St.
- Sermaqêsh, manual against Chalcedon, 105, 106.
- Sêth Khojay, col. 60.
- Severianus, patr. of Syria, 30 (517).
- Shah Abbas I besieges Tawrêz or Tawbreez, col. 53.
- Shah Abbas II, king of the Tajics, col. 14: col. 122.
- Shah Phar, pr., col. 53.
- Shah Sêfi, col. 63.
- Shahapônq, fortress in E. Armenia, 86 (II. 2).
- Shahbaron, father of Iohannes, col. 7.
- Shahnaz, dr. of John, col. 93.
- Shahum Aîên, female name, col. 64.
- Shahumentz Babên, pr., col. 53.
- Shak (Isaak), priest, col. 53.
- Shaùthlvê, mother of Baraq, col. 52.
- Shams, name of mouth of little Armenian Era, col. 54.
- Shaqr Têr Yovanès, of Julfa, col. 122.
- Sharpe'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.
- Shayum Aîên, female name, col. 64.
- Sheba, Queen of, her questions, 54 (II. 2).
- Shenthel, vill., col. 7.
- Shmêl, wife of Grigor, col. 70.
- Shôlakath, 26.
- Shôsh: see Shansh.
- Shushan, dr. of Bashkhin, col. 88: dr. of St. Vardan, 30 and 64 (266): 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.
- Sinanut, 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.
- Smbat Bagratuni, slain by Arabs in 856, col. 74. See also Sembat.
- Smbat, m. in Armenia A.D. 854, 30 and 64 (412).
- Smbat, monk, 71 (3).
- Sophik, dr. of Avetiq, col. 72.

CATALOGUE OF ARMENIAN MSS.

- Spatkert, conv. of Holy Cross at, col. 71.
 Spendowski, Astuadzatur, Arm. judge in Lemberg, 104 (1).
 Sôsân or Shushan (i.e. Susanna) of Tauromenium, 30 (611).
 Srik, Têr Constantine, author of canticles, 61 (2, 11).
 Stephanos, archbp. of Julfa in 1685, 119 (I).
 Stephanos, archbp. of Julfa in 1689, col. 70.
 Stephanos, author of Canticles, 61 (69).
 Stephanos Basil Shir-Phalankian, called Merquz, 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 Hazrjir, col. 78.
 Stephanos of Lemberg, editor of Dionysius the Areopagite, 73 (I).
 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 Elivard, 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, Têr, col. 3: seal of, col. 55, col. 57, col. 112.
 Stephanos of Ului, 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 Hesyehius.
 Sulêman, Shah in 1685, col. 70, 119 (I).
 Sulêman II, Sultan, col. 17.
 Suphik, wife of Têr Davith, col. 122.
 Sur, Desert, conv. in, col. 8.
- T
- Tabreez or Tawrêž, taken by Shah Abbas in A.D. 1603, col. 53.
 Tadjik or Tartars, Khan of, col. 61, 121 (I. 36): = Persians, col. 14.
 Tantzapharakh, conv. in Siuniq, 80 (6).
 Taruthên, pr., col. 52.
 Tarvish, poss., col. 7.
 Tatkum, wife of Johannes, col. 70.
 Tehajołay, nickname of vill. of Julfa, col. 53.
 Tcharbaz, in Persia, miracle at, 78 (VII. 3).
 Telik, a tailor, poss., col. 28.
 Têrijan Khôja, 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.
 Thalithên, female name, col. 70.
 Tamar, m. in Arm., A.D. 1398, 30 (523).
 Thankaziz, female name, col. 64.
 Thansukh, mother of Jacob, col. 7.
 Thanthak, mother of Barağam, col. 63.
 Tharłumash, wife of Jacob, col. 53.
 Tharviz, sister of Barağ, 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).
 Thełeniq, 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.
 Thilukbards, vill., col. 3.
 Thir Vand, sister of Barağ, col. 52.
 Thir Vandén, 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. Medzophetsi, 46 (2).
 Thoros, brother, scr., col. 24.
 Thoros, father of Barağam, 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 Mëlqisêth, col. 61.
 Thulkuran, John, canticles of, 61 (100, 171, etc.).
 Thuman Khôja, 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.
 Tiratur of Karhkarh, col. 48.
 Tiratzu (i.e. clerk) Minas Mełetzi, col. 25.
 Tiratzu, priest, poss., col. 21.
 Tiratzu, son of Mëlqisêth, col. 61.
 Tiridat, King, 30 and 64 (220): 97 (3).
 Tokat or Thołath, col. 80.
 Tolmshin, s. of Manuk, col. 88.
 Tsiq Stephanos, col. 73.
 Turulius, bp., 30 (555).
- U
- Ukhatha Khan of A.D. 1246. See note, column 240.
 Ułag, conv. of St. Stephen at, col. 110.
 Ulukhal?, place, col. 17.
 Ulukhan, s. of Andrias, col. 55 and 64.
 Ulukhathun, wife of Babağ, col. 72.
 Ułurik, female name, col. 64.
 Ułurluê, dr. of Avetiq, 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.*
 Urułlu, female name, col. 70.
 Usta Gôzal, male name, col. 64.
 Ustâmirum, male name, col. 64.
 Ustay Iazar, male name, col. 64.

GENERAL INDEX

Usthay Jacob, son-in-law of Khôja, col. 53.
 Ustiané (? Justina), female name, col. 64.
 Uzurlu, dr. of John, col. 93.

V

Vadanês, male name, col. 64.
 Valian of Golthn, m., 30 (466).
 Vahan the Patrician, 84 (II. 11).
 Vahan vd. Bastamiantz, editor of - Arm. Code of Mkhithar Gosh, 35 (1).
 Vakhakh 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 Wurag, 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 Halbat, comm. on Daniel, 71: comm. on Psalms, 85: comm. on Song of Songs, 82 (4).
 Vardanatsor or Vardntzetzor, vill., col. 3.
 Varden, female name, col. 88.
 Vardeni V., commem., 30 (552).
 Varder, wife of John, col. 93.
 Vardi Therin, dr. of Husik, col. 95.
 Varkhan, the pilgrim, col. 110.
 Varus, Acts of, fr., 49 (9).
 Varvar or Warwar, female name, col. 64.
 Varvar, 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

Wahram, 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.
 Yalrun, female name, col. 64.
 Yapip Sulthan, wife of Thuman, col. 64.
 Yekhanês, s. of John, col. 69.
 Yêmi Bêk, male name, col. 64.
 Yesalam, dr. of Thuman, col. 64.
 Yezandukht of Bethula, 30 (579).
 Yeztikhas, 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 Aîi, r. at Ispahan, col. 53.
 Zaqarê, male name, col. 63.
 Zatur, s. of Muruth, poss., col. 18.
 Zazi Bêk, 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 Siuniq, 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 (II), 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 Halbat, 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, œcumenical, by Gregory of Tathev, 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 chorea, 97 (8, 10).
 Djashotz 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 Avetis, 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 Tonatzoytz; 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

Gantzaran 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 (1. 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 Djashotz, 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 Crimea, 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. 5: at Awan, col. 61: at Ararq, col. 67: at Aleppo, col. 115: in Julfa, col. 94: in Lemberg, col. 66: in Havav, col. 29: conv. of, in Urfa, col. 13: elsewhere, cols. 69, 71, 85.
 Mashtotz, described, 28.
 Mass Book, 20.
 Matal 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 Almalian, 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, 73, (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 Araquel 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 Sharacans, 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 Ahıqar, 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.

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