

X

HISTORY

91.

218 × 180 mm. 11 leaves. Sixteen lines to the page.

A MS. on vellum, containing lives of some Apostles and other treatises.

سيرة الرسل وغير رسائل.

A

Ff. 1-4a : The Invention of the Holy Cross, by the Empress Helena.

وجود الصليب المقدس.

Incomplete at the beginning.

Ends : وتقول الالة القديسة كل من يعيد الصليب ويذكره يكون له نصيب مع مارتمريم والدة سيدنا يسوع المسيح الذي له المجد والكرامة الى الابد امين.

B

Fol. 4a : A discourse of St. Epiphanius of Cyprus, containing praises of the Virgin.

المسيح الاهي ورجاي وخلصي والسيدة مارتمريم شفيعتي من قول القديس ايفانيوس اسقف قبرس مدح لمارتمريم والدة الاله.

Begins : اضا شعاع ايا عجائب والدة الاله فزيعه غير مدركة

C

Ff. 4b-8a : The history of the Apostle Philip, and his evangelisation of Carthage.

المسيح الاهي ورجاي وخلصي والسيدة مارتمريم شفيعتي. هذه قصة فلبس السليح رسول ربنا والاهنا يسوع المسيح عند ما بعثه الى مدينة يقال لها قرطاجنا بعد صعود سيدنا الى السما.

Begins : اذ كانوا التلاميذ لازمين اورشليم منتظرين ما امرهم سيدنا

Ends : بصلاوات السيدة ام النور مارتمريم الطاهرة مع صلوات فلبس السليح المبارك وجميع الاتقيا الصالحين الى ابد الابد امين.

A leaf is missing between ff. 4-5 and ff. 5-6.

The story is found in some other MSS. of my collection. Cf. Wright, *Apocryphal Acts of the Apostles*, i., 74-79, and ii., 69-92.

D

Ff. 8b-11b : An extensive portion of the beginning of the Acts of Thomas.

المسيح الاهي وقوتي وخلصي هذا ميمر توماس السليح وعجايه اذ كان بارض الهند عند ما باعه سيدنا المسيح.

Begins : لما اجتمعوا السليحين باورشليم واقسموا الدنيا كلها بينهم

Incomplete at the end. The last words of the extant text are : فان لي زمان كثير اطلب بنا يبنى
في هذا الموضع فاخذ السليح قصبه قدام الملك.

The story is much shorter than the Syriac text and its Greek translation, as edited by M. Bonnet, *Acta Apost. Apocr.*, ii., 99-288.

The present MS. is the oldest in any language, either Syriac, Greek or Arabic, etc., which contains the Acts of Thomas.

Thick vellum. No date. Written in an early Christian Kūfi hand of about A.D. 830. Headings in red. Fairly broad margins.

Coarse geometrical patterns separate the treatises. The main divisions of the text are marked by a series of patterns composed of red and black dots. Three of these patterns are used at the end of a longer section, and one at the end of a lesser section.

The characters used in the present MS. are thicker and bolder than those used in No. 43 [93]. Both MSS. seem to have been written in one country, possibly in Egypt. There is a pronounced paleographical affinity between them, but the initial *Alif* has not the sloping stroke to the right as well marked as in No. 43 [93].

See No. 43 [93].

It may here be stated that these two MSS. appear to contain the earliest translations from Greek into Arabic (in the domain of Patristic and Apocryphal literature) that have come down to us in manuscript form. No earlier MS. in the above two branches seems to be found in Mount Sinai or in the Vatican, which contain the oldest documents in Christian Arabic literature.