A RUMANIAN MANUSCRIPT MISCELLANY IN
THE JOHN RYLANDS LIBRARY

By E. D. TAPPE, M.A., F.S.A.,
LECTURER IN RUMANIAN IN THE UNIVERSITY OF LONDON

AMONG the Slavonic manuscripts acquired by the Rylands Library from the collections of the late Rabbi Gaster is one Rumanian manuscript, no. 2094. The Rumanian part of the Gaster collection of manuscripts was acquired by the Rumanian Academy Library after the Rabbi's death; but this codex must have been overlooked. It is an eighteenth-century miscellany of Orthodox texts, in which the first and longest item is Minunile Precistei (The Miracles of the Virgin). Its scribe was Matei Voileanu, several manuscripts by whom are already known. Some of these were published with a biographical notice by his great-great-grandson of the same name.¹ There exists among Gaster papers at the School of Slavonic and East European Studies in the University of London a fragment of a nineteenth-century catalogue of Voileanu manuscripts.² MS. 2094 can be identified as “VII” in this catalogue.

Some dates in the life of Logofătul Matei Voileanu Bătrânul (to give him the appellations by which he is distinguished from descendants of the same name) can be fixed from notes which he made in his manuscripts. In 1736 he was at the monastery of Bistrița in the county of Vâlcea in Wallachia; in 1740 at the monastery of Drăguș near Făgăraș in Transylvania; from 1743-61 he lived in the parish of Hundorf in the county of Târnava-mică (also in Transylvania), from which he moved to Șoimușul-românesc in the same county. His life therefore seems to have been spent in a fairly restricted area in the south of Transylvania and the north of Wallachia, partly in the service of monasteries. But he was not a monk; he was a lay scribe, a married man with children.

¹ M. Voileanu, Codicele Matei Voileanu, Sibiu, 1891.
² See the Appendix, p. 490.
Rylands Gaster MS. 2094 contains 180 leaves (235 × 180 mm.), and is bound in a cloth binding typical of Gaster's library. A modern foliation has missed one leaf between fols. 113 and 114; this I refer to as fol. 113 (a). Most of the table of contents (Insemnarea) has been lost: fol. 1 contains the titles of no. 13-55 of the Miracles of the Virgin, fol. 2 those of the contents of fols. 142-60. On fol. 2 is a drawing of the Virgin and Child enthroned, with a note "Ma<θει> Vo<ίleanu> 1768". Then, since fol. 3 is numbered as leaf 2, it is clear that the first leaf of the text of the Miracles of the Virgin is missing also. The Miracles, which occupy fols. 3-105, are as follows:

1. [The title and part of the text are missing. For the contents see p. 485.]
2. Pentru nașterea pruncului și pentru moartea maica sa, cum au învitat (Concerning the birth of the baby and the death of its mother, how she came to life again).
3. Pentru Ion croitorul (Concerning John the tailor).
4. Pentru minunile care s-au făcut în Neoria (Concerning the miracles which were done in Neorion).
5. Pentru adăparea orbului (Concerning the giving of water to the blind man).
6. Pentru tămăduirea de piatră (Concerning healing of the stone).
7. Pentru mortul ce pozițe să ajungă la izvorul cel de viață priimitoriu (Concerning the dead man who had desired to reach the spring that receives life).
8. Pentru darul ce au luat Roman căntărețul dela cea prea curată fecioară (Concerning the gift that Romanus the singer received from the most Immaculate Virgin).
9. Pentru credința pravoslaviei și pentru răul ce eșia din matcă de făcea mare înecătură (Concerning the faith of orthodoxy and concerning the river which came out of its bed and made a great flood.)
10. Pentru tăierea mâinii Sfintului Ioan Damaschin (Concerning the cutting off of the hand of St. John Damascene).
11. Pentru fata alde împărat ce i s-au tăiat mâinile (Concerning an emperor's daughter, whose hands were cut off).
12. Pentru Maria călugărița ce s-au scos ochii de i-au trimis lui Ricardie (Concerning the nun Maria who removed her eyes and sent them to Richard).
13. Pentru Eufimia, cum nu s-au ales mire pământesc (Concerning Euphemia, how she did not take for herself an earthly bridegroom).
14. Pentru doao fecioare, cum s-au încun<un>at dela înger cu canuni de trandafir pentru curățtele lor (Concerning two maidens, how they were crowned by the angel with crowns of roses for their chastity).
15. Pentru călugărul chelariu ce iubia vinul, iar avea și dragostea rugăciunii (Concerning the cellarer monk who loved wine, but also had the love of prayer).

1 The compiler of the catalogue mentioned above describes the table of contents as missing as far as the point where fol. 2 begins, so fol. 1 must at that time have been detached and mislaid.
2 "The spring that receives life" is a name of the Virgin.
16. Pentru un călugăr ce s'au lepădat de icôna preacisitii cu jurământ (Concerning a monk who abjured the Virgin’s icon).
17. Pentru Aglaida posadnică lui Petru Preotul, cum s'au mântuit de păcatul curviei (Concerning Aglais, the concubine of Peter the Priest, how she was saved from the sin of fornication).
18. Pentru o călugăriță ce să învăță de vrâjmașul (Concerning a nun who was deceived by the Enemy).
19. Pentru sihastrii ce lăcuită în părțile Siriei (Concerning the hermits who dwelt in the parts of Syria).
20. Pentru muzicașul Ioan Cucuzel (Concerning the musician John Cucuzel).
21. Pentru cum s’au zidit lavra cea mare a Athonului, la câți ani s’au zidit dela facerea lumii (Concerning how the great monastery of Athos was built; how many years it was built after the creation of the world).
22. A lui Petru Athonit cinstiitorului de Dumnezeu (Of Peter of Athos, who honoured God).
23. Pentru lepădarea și întoarcerea lui Carulos (Concerning the apostasy and reconversion of Charles).
24. Pentru lepădarea și întoarcerea lui Theofil din credință (Concerning Theophilus’s apostasy and reconversion to the faith).
25. Videnia celui de bună bunădără (The vision of the man of good family).
26. Pentru boiarul cel judecătoriu ce s’au înnecat și au înviat (Concerning the noble judge who was drowned and came to life).
27. Pentru cel ce nu putea să înveați Sfânta carte (Concerning the man who could not learn Scripture).
28. Pentru înnecarea unui copil (Concerning the drowning of a child).
29. Pentru jidovul ce l-au robit tâlharii (Concerning the Jew whom the robbers enslaved).
30. Pentru nasterea jidovei și pentru botezul jidovului (Concerning the child-birth of the Jewess and the baptism of the Jew).
31. Pentru îndelungarea vieții călugărului (Concerning the prolonging of the monk’s life).
32. Pentru cearta celor doi călugări (Concerning the quarrel of the two monks).
33. Pentru ostașul ce s’au pocăit (Concerning the soldier who repented).
34. Pentru cliricul ce să hrănnea cu scrisoarea lui (Concerning the clerk who fed himself with his writing).
35. Pentru moartea copilului cel aplecătoriu și cum au înviat din morți (Concerning the death of the suckling child and how it came to life from the dead).
36. Pentru copilul cel de Jidov carele s’au priceput cu ceialții copii creștinești (Concerning the Jewish child and how it received Communion with the other Christian children).
37. Pentru muiarea ce au căzut în păcat cu fiul ei (Concerning the woman who fell into sin with her son).
38. Pentru muiarea ce au zămislit în sâmbăta Paștilor (Concerning the woman who conceived on Easter Saturday).
39. Pentru dascălul ce nu credea fecioria Preacisiei (Concerning the teacher who did not believe in the virginity of Mary).
40. Pentru călugăruil ce petrecea cu leane multă (Concerning the monk who lived in great sloth).
41. Pentru preotul ce să îndoia spre stăpânescul trup (Concerning the priest who doubted about the Lord’s body).
42. Pentru pocâiñta ucigañilor jidovi (Concerning the repentance of the Jewish murderers).
43. Minunea care s’au făcut în Rîm. Pentru moartea de ciumă (The miracle which was done in Rome. Concerning the death by plague).
44. Pentru Ioan zugravul (Concerning John the painter).
45. Pentru întristăciunea sâraciei (Concerning the gloom of poverty).
46. Pentru slăbânoaga ce nu putea merge la besearică (Concerning the cripple who could not go to church).
47. Pentru fecioara ce au vorbit cu Hristos cocon mic (Concerning the maiden who spoke to the little baby Christ).
48. Pentru fecioara ce au lacuit cu mirel ei în curăţie (Concerning the maiden who dwelt with her bridegroom in chastity).
49. Pentru tâlhariul care le ucidea şi făcea jafuri multe (Concerning the robber who murdered and did many thefts).
50. Poveastă pentru un om hulitoriu de Dumnezeu ce s-au jucat în cărţi (Concerning a blasphemer of God who played cards).
51. Pentru Theodorit jidovul (Concerning Theodoretos the Jew).
52. Pentru o muiare ce nu s-au ispovădit pâcatul său (Concerning a woman who did not confess her sin).
53. Pentru cliricul care le curvit, şi în râu s-au înecat, şi din morţi au învăit (Concerning the clerk who fornicated, and was drowned in the river, and came to life from the dead).
54. Pentru un uştean tâlhariul care le făcea rugă în toate zilele, pentru aceia nu s-au omorit de diavolul (Concerning a soldier robber who prayed every day, and therefore was not killed by the devil).
55. Pentru văduva cea sâracă cărria i-au luat sufletul prea curata fecioară, iar la moartea bogatului au venit diavolul (Concerning the poor widow whose soul the most Immaculate Virgin took, while at the death of the rich man the devil came).
56. Pentru sâracul ce s’a rănit din vâzduh pentru puţina hulă, şi s’au vindecat de născătoarea lui Dumnezeu (Concerning the poor man who was wounded from the sky for his little blasphemy, and was healed by the Mother of God).
57. Pentru un copil ce nu s’au ars de foc (Concerning a child who was not burnt by the fire).
58. Pentru orbul cel din naştere care l-au luminat Precista (Concerning the man blind from birth to whom the Virgin gave light).
59. Pentru cela ce s’au mântuit dintru apa mării (Concerning the man who was saved from the water of the sea).
60. Pentru cela ce s’au mântuit de furtonă (Concerning the woman who was saved from the storm).
61. Videnie minunată a oarecăruia om milostivu şi cinstitoriu cătră prea curata a lui Dumnezeu născătoare (Wondrous vision of a certain merciful man who honoured the most Immaculate Mother of God).
63. *Pentru doi copii carepână-să casa pe ei s’au păzit nevătămași de preacista* (Concerning two children who, when the house fell on them, were kept unharmed by the Virgin).

64. *Pentru cea ce au căzut de pe zid și s’au struncinat, și de născătoarea de Dumnezeu s’au vindecat* (Concerning the man who fell off the wall and was smashed, and was healed by the Mother of God).

65. *Pentru minunea ce să face la fântâna Thrapsan și pentru firea unor ape* (Concerning the miracle which is done at the spring of Thrapsanon and concerning the nature of some waters).

66. *Vedeare minunată, cum că Domnul cătră noi să îmblânzea te cu ale Maicii rugăciunii plecându-să* (Wondrous vision, how that the Lord is gracious unto us, being moved by the prayers of his Mother).

Cartojan divides the Rumanian versions of the Miracles of the Virgin into three types. One of these is based on the compilation of the Cretan monk Agapios (born Athanasios Landos), published at Venice in 1641 with the title *Ἀμαρτωλῶν Σωτηρία*. The second is based on the work of a Ruthenian monk Galeatovski, published at Lvov in 1655. The third is a contamination of these two works. The version in our manuscript is of the Agapios type. It contains sixty-six of the sixty-nine miracles in Agapios. Those omitted are:

- A26. "Concerning the woman who bore a black child . . . ."
- A27. "Concerning a certain monastery which was unexpectedly helped in extreme necessity by the Mother of God."
- A59. "Concerning the leper who was cured and went to a monastery."

The correspondence between the Voileanu and Agapios series is as follows:

- V2-25 = A2-25
- V26-56 = A28-58
- V57-66 = A60-69

In view of this correspondence it is reasonable to assume that V1, of which only an illegible fragment remains, was parallel to A1 (Concerning the blinded Jews, and the man whose hands were cut off and who was healed by the Mother of God after believing in Christ).

At the end of this section is written:

"*Anu apieți Mai κζ de zile*

mi s’au scris de Logodorțieul Mathei Voileanu

bătrânul în Soimiuș românesc"

(the year 1768, May 27, written for me by Scribe Matei Voileanu Senior at Soimiușul-românesc).

1 N. Cartojan, *Cărțile populare în literatura românească*, II, p. 121.
The second section of the miscellany begins on fol. 106r with “Rugăciune cătră prea sfântă de Dumnezeu născătoarea” (Prayer to the most holy Mother of God). Then from fol. 106v to 111r we have four parables from the story of “Varlaam” and “Ioasaf”. This romance, Varlaam and Ioasafat, a Christianized version of the Buddha story, was very widely disseminated in many languages, and had been translated into Rumanian from a Slavonic version in the seventeenth century by Udriște Nășturiel, a Wallachian boyar. The four parables contained in our miscellany are “The Unicorn” (“Inorogul”), “The three friends”, “The king elected for one year” and “The four boxes”. The wording, however, is not identical with that of Nășturiel.

On fol. 111r follows a story of St. Basil the Great: Pentru un preot ce au trăit 170 de ani (Concerning a priest who lived 170 years). On the recto of an unnumbered leaf between fols. 111 and 112 is Istoria sfântului arhangel Gavril când au slujit la un sixastru ani 30 (Story of the holy archangel Gabriel when he served a hermit 30 years). On fol. 112r is Istoria unui împărat foarte scump (Story of a very grasping emperor), which does not appear to be connected with any saint. This ends on the recto of another unnumbered leaf between fols. 113 and 114, and is followed by a note on the authors of the non-Pauline epistles in the New Testament.

On fol. 114r a new heading introduces a series of miracles of St. Nicholas. There are seventeen of them, as follows:

2. *Cum au izbăvit o corabie de potop* (How he rescued a ship from the flood).
4. *Pentru popa Hristofor, cum sfântul Nicolae l-au izbăvit de tăierea sabiei* (Concerning the priest Christopher, how St. Nicholas rescued him from the cut of the sword).
5. *Pentru oarecare Sarachin, pre care sfântul Nicolae l-au răpit din temniță* (Concerning a certain Saracen, whom St. Nicholas rescued from prison).
7. *Pentru un Petru oarecare, căpetenie de știți, pre care sfântul Nicolae l-au izbăvit din temniță* (Concerning a certain Peter, captain of soldiers, whom St. Nicholas saved from prison).
8. *Pentru oarecare om Dimitrie, pre care l-au izbăvit de înecare* (Concerning a certain man, Demetrius, whom he saved from drowning).
9. *Pentru oarecare înecat, pre care sfântul Nicolae l-au păzit viu* (Concerning a drowned man, whom St. Nicholas kept alive).
10. Pentru Ștefan, craiul sârbesc, cum după orbirea ochilor sfântul Nicolae cu deagnetul l-au vindecat (Concerning Stephen, King of Serbia, how after his blinding St. Nicholas healed him with his finger).

11. Pentru aceasta ștefan (Concerning the same King Stephen).

[After this comes a title with an explanatory note: Pentru omul înecat în marea. Nu o am scris, că iaste în poucenie (Concerning the man drowned in the sea. I have not written it, as it is in the “Teaching”).]

12. Pentru sluga cea nevinovată la furtușag (Concerning the servant innocent of theft).

13. Pentru Simeon (Concerning Simeon).

14. Pentru un tânăr anume Nicolae (Concerning a youth named Nicholas).

15. Pentru un covor (Concerning a carpet).

16. Pentru mănăstirea lui ce sârâcise, cum o au îmbogățit cu aur (Concerning his monastery which had grown poor, how he enriched it with gold).

17. Pentru polovceanul care s-au făcut în cetatea Kievului (Concerning the Polovtsian prisoner... in the city of Kiev).

This section ends on fol. 147r with the following note: anu ψη ζile κ Iunie (the year 1768, 20 June).

On this same page (147v) Voileanu writes a doxology and an apologia for his work:

Pentru început mărire celui făr de început. Pentru sfârșit slavă celui făr de sfârșit. Dau unuia în troika proslăvit Dumnezeu, Tatăl, Fiu și sfântul Duh. Carele a îndemnat a să începe și au ajutat a să sâvârși cu scrisoarea această sfântă și minunată carte a minunilor prea sfântei de Dumnezeu născătoarei și pururea fecioare Marii. Și ale celui dintru sfânti părintelui nostru Nicolae. Deci tuturor cărora să va întâmpla a cethi pre această carte, cu plecăciune mă rog, ca unde veți afla în scrisoare greșit să nu defâmați, ci cu duhul blândeșii să îndreptați. Că nu numai de cea obișnuită slăbiciune a firii omenesti, ci și de bătrânețe și de alte multe împotrivi ale streinății și hârtia încă nu prea bună fiind, știu că multe cu neplăcere să vor afla. Ci iarăș mă rog să îndreptați și pre mine nevrednicul să nu mă eratați, că toți să ne învrednicim ertării dela milostiv Domnul nostru Isus Hristos, Amin. Mai mic și plecat a tuturor Logosului Matheei Voileanu bătrânului, scris în Șoimușul românesc. (For beginning I magnify Him that is without beginning, for end I give glory to Him that is without end, the glorious God, one in three, Father, Son and Holy Ghost, Who urged the beginning and aided the completion of writing this holy and wondrous book of the miracles of the holy Mother of God, the ever-virgin Mary, and of the holy Nicholas, our father, the great hierarch. Therefore to all those to whom it shall happen to read this book, I humbly pray that where you find error in this writing, you will not say evil, but with the spirit of gentleness will correct. For being filled not only with the usual weakness of human nature, but also with old age and many other difficulties from alien folk, and the paper too not being very good, I know that many shortcomings will be found. But again I pray you to correct them and to forgive me, the unworthy one, that we may all be made worthy of forgiveness from our merciful Lord Jesus Christ. Amen. The least and humblest of all, Scribe Matei Voileanu Senior. Written in Șoimușul-românesc.)
As it were a postscript to this section is a prayer to St. Nicholas on fol. 148r, followed on the verso by an episode from the life of St. Gerasimos: *Pentra posluşania leului* (Concerning the lion’s service). Finally on fol. 149v two other hands have written:

O prea minunate și prea slăvite lucrurile tale, părinte Nicolae, că nu iaste cu putință să spue cât de puțăn din minunile cele lucrate de tine, cîntește părinte! Fie numele D[omnului] întotdeauna cuvântat de acum și până în veac. (O most wondrous and glorious are thy works, father Nicholas, for it is not possible to tell the least part of the miracles wrought by thee, honoured father! Be the name of the Lord blessed now and henceforth for ever!)

From this point in the Miscellany the hagiographical texts give way almost entirely to liturgical matter. The third section begins on fol. 151r with a funeral oration, entitled in the table of contents *Cazanie la îngroparea omului mort* (Sermon at the burial of the dead man) and headed in the text *Cuvânt și învățătură de folos, la moartea omului creștin; ascultați fraților și părinților!* (Useful word and teaching at the death of the Christian man; hearken, brethren and parents!). On fol. 153v is *Ertăciune la oameni morți* (absolution for the dead). After this, on fol. 155v, is another note by the scribe:

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" 17 Logofăt<ul> Matei Voilean<u> 68
30 în Șoimus  Maii"
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(Scribe Matei Voileanu, 30 May, 1768).

Fol. 156r has a note on Predestination; fol. 156v an interpretation of part of Psalm 94. On the verso of fols. 157-8-9 we have Slavonic texts, with a Rumanian version on the opposite rectos. Fol. 158r has *Poruncire a marelui Vasilie* (Commandment of Basil the Great), *Iară a aceluiaș marelui Vasilie altă poruncire* (Another commandment of the same Basil the Great), and *Arătare pentru câte metanii în marele post* (showing the number of rosaries in Lent). On fol. 159r is *Adaugere pentru scurtarea postului cu liturghile și cu psaltirea* (Appendix concerning the shortening of the fast. With liturgies and Psalter), and *Din viața Sfintului Andrei cel nebun pentru Hristos* (From the life of St. Andrew, the madman for Christ). On fol. 160r *Și din otețnic cuvânt* (Word from the Pateric).

1 The word "Domnului" is very doubtful.
Below these parallel versions is a collection of moral aphorisms, beginning at the bottom of fol. 159v with the words: "Călugărul care se pleacă întru întoarcere, duce-l va Dumnezeul cu ceia cei lucrează fără de lege" (The monk who turns back, him shall God take with those that work unrighteousness). These aphorisms are drawn not only from the Bible, but also from later Christian writers—Quadratus, Evagrius, Chrysostom—and from the pagan Plutarch.

Invățături preotesti (Instructions for priests) is the heading of a new section beginning on fol. 161r; the last section of the manuscript. The opening words are "Preotul și diaconul spre slujirea dumnezeestii liturghii ieste datori să fie curat" (The priest and deacon must be clean for the celebration of the divine liturgy). The headings of sections are as follows:

fol. 161v: Pentru vreamea sfintei slujbe (Concerning the time of the holy service); fol. 163v: Pentru materia tainet a înșuși trupul lui Hristos (Concerning the material of the mystery of the very body of Christ); and Pentru materia sângeului lui Hristos (Concerning the material of Christ’s blood); fol. 164r: Pentru întâmplările care pot a să întâmpla în materii (Concerning the accidents which can happen in the materials); fol. 165v: Pentru întâmplarea de materia sângeului lui Hristos (Concerning the accident of the material of the blood of Christ); fol. 166v: Pentru întâmplarea sfințirii și a săvârșirii sfintelor daruri (Concerning the accident of the consecration and perfecting of the holy gifts); fol. 167r: Pentru întâmplarea nesăvârșirii de preotul ce slujaste (Concerning the accident of the priest not completing the celebration); fol. 175r: Pentru darul primirii, și pentru paza și închinăciunea D(u)mnezeului (Concerning the grace of reception, and the keeping and worship of the divine mysteries).

Finally, when the text ends on fol. 178v, we have the following note:

Aceaste scrisori le-am aflat tipărite din Râmnic în anul αψηθο. Iară acum le-am scris eu Logofățul Matei Voileanul Bătrânul, când am săzut în Șoimușul românesc, în anul αψξη dech<emvrie> 31 (These writings I found printed at Râmnic in the year 1749. And now I have written them, Scribe Matei Voileanu Senior, when I lived at Șoimușul Românesc, in the year 1768, Dec. 31).

Such then are the contents of Rylands Gaster MS. 2094. It does not throw new light on the biography of Matei Voileanu. The latest part of the previously published Voileanu manuscript (Codicele Matei Voileanu) dates from the same year, 1768, as does this manuscript; in fact the scribe seems to have started on our miscellany within a few weeks of finishing the other. One point,
however, may be noted. Matei Voileanu’s great-great-grandson of the same name, in editing the Codex, inclined to the view that the scribe had no books at hand after leaving the monastery of Drăguș in 1741, and was writing from memory.¹ This seemed antecedently improbable. And now that we have the note “aceaste scrisori le-am aflat tipărit din Râmnic în anul 1749”, it is clear that he must have had access to at least one book, a copy of the Preotia printed at Râmnic in 1749.² And if to one, why not to others?

The manuscripts of Matei Voileanu were used by him and his descendants, until well into the second half of the nineteenth century, for reading aloud. Young men and old gathered on Sundays and holy days at the Voileanu house to listen to the lives of the saints or to romances such as Archir and Anadan or to legends from the Byzantine chronographers such as the History of Troy. No doubt other such centres existed in Transylvania, and in Wallachia and Moldavia as well. Then, as more people learned to read and facilities for printing increased, this literature was circulated in cheap booklets which found a ready sale. The publication of such booklets continued in Rumania at least until the Second World War. At Christmas 1958³ the Rumanian Orthodox See in America announced that it had amassed a stock of such books for the edification of the members of its congregations. Here is an aspect of what Iorga called “Byzance après Byzance”.

APPENDIX

Fragment of a catalogue of Voileanu MSS.⁴

The fragment was bound up by Dr. Gaster as “MS. 214” and has a heading in pencil “Catalog MSS. Voileanu”. It is written in a nineteenth-century hand (C¹). Another hand (C²) has added and corrected. Bound up with the sheets is an envelope in which they were evidently posted to Dr. Gaster from Transylvania. The stamps have been removed, but the registration label from

¹ M. Voileanu, op. cit. p. 143.
² I. Bianu and N. Hodos, Bibliografia românească veche, ii. 110.
³ Solia, 21 December 1958, p. 12.
⁴ At the School of Slavonic and East European Studies in the University of London.
Nagy-Szeben (Sibiu) remains, and there is an English postmark on the back of the envelope, "Maida Vale FE 24 97".

The fragment contains particulars of manuscripts numbered from V to XVI, and may be summarized as follows

V. Copy of a pastoral letter sent from Râmnic in 1761 to the Rumanians in Transylvania to encourage them to remain faithful to Orthodoxy and not to unite with the Church of Rome.

VI. Prăznicar. 127 folios. The section of the Minei (Μηναιόν) from 1 September to 25 December, copied by Matei Voileanu Senior. C1 says it was copied 1761-8. C2 quotes a note on fol. 58: "Să se știe că acest prăznicariu al popii Vasilie din Hundorf, și s-au scris de dascălu Mateiu din Șoimuș, iară cine să întâmpla a-l fure, să fie sub blestemul celor 318 sfinți Părinte dela Nichea" (Be it known that this book of saints belongs to the priest Vasilie of Hundorf and was written by the cantor Mateiu in Șoimuș; may whoever chances to steal it be under the curse of the 318 holy fathers of Nicaea).

VII. The Miscellany described in the article.

VIII. 17 folios. Pentru împăratul Amphilog, care a vrut să ardă biserica Ierusalimului (Concerning the emperor Amphilochus, who wanted to burn the church of Jerusalem).1 In the writing of Mateiu Voileanu Junior (1743-1818).

IX. 1. Life of Peter of Athos. 2 29 folios.
2. Pentru un copil ce s'au ars (Concerning a child which was burned). 2 folios. Written by Mihai Sân Petru of Hodaia Vizirului in 1755, and corrected by Matei Voileanu Senior.
3. Pentru sfânta pricestanie (Concerning the holy communion). Written by Matei Voileanu Senior.
4. Glorification of the almighty power of God. 8 folios.
5. Pentru ființa lui Dumnezeu (Concerning the being of God). 10 folios. 4 and 5 are in the same hand as 1 and 2.
6. From "Simeon Soluneanul" (Simeon of Thessalonica) on the graces of prayer. 2 folios.
7. On the interpretation of holy scripture. 3 1½ folios. Written at Hundorf, 26 March 1755, by Matei Voileanu Senior.

X. Loose leaves.
1. Fragment of a poem in honour of the Virgin.
2. A poem about Joseph sold by his brethren.
3. Fragment of a poem about Adam.
4. The tale of Archir and Anadan.
5. A poem on the power of God over the whole world.

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1 This tale is translated from the Annales of Baronius, according to N. Cartojan, Cărțile populare în literatura românească, ii. 179.
2 A translation of the life written by Grigorios Palamas.
3 Simeon of Thessalonica, Περὶ τῆς Θείας προσευχῆς.

7. Questions and answers, e.g. "Q. How often did the Virgin go to Christ's tomb? A. Three times. First, alone..." Dated 3 March 1809.

XI. Questions and answers about marriage customs. 4 folios. Written in 1796 by Matei Voileanu Junior.

XII. The apocryphal legend of the letter sent by God from Heaven, which fell at Jerusalem. 8 folios. Written in 1796 by Matei Voileanu Junior.

XIII. 1. Poem to the Virgin, beginning: "O prea milostivă maică" (O most merciful mother).

2. Poem about Adam, beginning: "Veniti toți cei din Adam" (Come, all ye that are of Adam!)


4. Poem *O prea frumoasă pustie* (O beauteous desert).

5. Fragment on the creation and fall of Adam. 2 folios. 4 and 5 are in the same hand as 1-3.

XIV. Accounts for building the church and for church wine.¹


XVI. Fragment of a printed book—dated 1680 by C, but corrected (by Dr. Gaster?) to 1760—containing antiphons, etc.

I have to thank Mr. E. Turdeanu, who encouraged me to examine Rylands Gaster MS. 2094, and who has helped me with his advice:

¹ The church in question is presumably at Șoimuș.