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ORIGINAL DOCUMENTS OF THE COPTIC
CHURCH.

I.

THE DIVINE LITURGY

OF

SAINT MARK

THE EVANGELIST.

*Translated from an old Coptic MS., and compared
with the printed Copy of that same Liturgy
as arranged by S. Cyril.*

BY

THE REV. S. C. MALAN, M.A.,

VICAR OF BROADWINDSOR, AND PREBENDARY OF SARUM.

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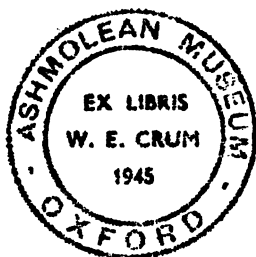
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PREFACE.

THE Egyptian Church seems to have used, apparently from an early date, three liturgies—that of S. Basil; that of S. Gregory the Theologian (or of Naz.); and that of S. Cyril, also called the Liturgy of S. Mark. Whether or not those liturgies, or, rather, their original framework, was written in Greek, certain it is that they must have been translated into Coptic even during the Greek period of the Egyptian Church, for the use of the many who only understood and spoke Coptic; as they were afterwards translated into Arabic for the benefit of those who only understood that language. But, with the translation, considerable additions and alterations were made, rubrics were introduced, and the original of those liturgies, whatever it may have been, was so interpolated, that one cannot now tell wherein it lay.

The one of those liturgies most frequently used is that of S. Basil. It is also the one which has suffered most at the hands of translators or compilers; judging, at least, from the great difference there is between my MS. of it, which is apparently of the thirteenth or fourteenth century, and the printed copy published at Rome in 1737. Not only do Coptic copies of it differ materially one from another, judging from Renaudot's translation; but they have very little in common with the Greek Liturgy of S. Basil of the Church of Alexandria, as given in Renaudot's *Litt. Or.* (vol. i, p. 57), and nothing whatever to do with the Liturgy of S. Basil the Great, as used by the Greek Church.

The Liturgy of S. Gregory, "which is said on the Feasts of the Saviour and other solemn festivals", says Wansleb (*Hist. Alex. Ch.*, p. 94), has also undergone sundry alterations and additions since it was first made, judging from the difference there is between my MS. and both Renaudot's translation of it and the copy printed at Rome.

But of these three Liturgies, the one which naturally creates the greatest interest is that

of S. Mark, also called the Liturgy of S. Cyril, because he is said to have settled and arranged it. One fain would try and unravel the tangled web of later additions, in order to get at the Apostolic original, if it ever did exist; and with what joy would not one treasure it up, as a gem of priceless worth! But albeit this is hopeless, and although no careful and thorough scholar can receive the so-called Apostolic Liturgies, such as they are,¹ as really coming from the Apostles, and thus valuing them as “the everlasting inheritance of the Catholic Church”, yet are they sources of great interest, on account of their real or supposed antiquity. This may be said chiefly of the Liturgies of S. Mark and of S. James, as having been more widely adopted than any others in the Syrian and in the Egyptian Churches; although, as we shall see, the Greek Church at last rejected them. But these Liturgies differ so materially in their

¹ Thus, the Liturgy of S. Matthew, in Latin, contains the *Nicene* Creed with the *Filioque*; that of S. James, in Greek, has Commemorations of “Our Lady Mary”, praying for her intercession, and that of other saints; it has also the Apostles’ Creed, the Ave Maria, etc., which are likewise found in the Liturgy of S. Mark, etc.

so-called Greek originals, from their other originals in Syriac and in Coptic, that one is at a loss to know what to think of either.

For instance, the Greek original of the Liturgy of S. Mark was supposed to have been discovered, in the sixteenth century, in a convent in Calabria. It was then published, with full approbation from Rome, by Canon Andræa at Paris, in 1583, in Greek and Latin; then reprinted in 1716 by Renaudot (*Litt. Or.*, i, p. 127 et seq.); in 1719 by Fabricius (*Cod. Ap. N. T.*, iii, p. 253 et seq.); and, lastly, by the late Dr. Neale (Hayes, Lond., 1858), who, without any allusion whatever to any Coptic Liturgy of S. Mark, or to any other opinion on the subject, says, in his preface, that "the general form and arrangement of this Liturgy may safely be attributed to the Evangelist himself, and to his immediate followers, S. Anianus, S. Abilius, and S. Cerdo." I regret that Dr. Neale did not give his reasons for thus settling the matter; for while yielding neither to him nor to any one else in love for Apostolic doctrine and institutions, I find it impossible to join issue with him.

To begin with the very first prayer of thanksgiving in this Greek copy : *Εὐχαριστοῦμέν σοι καὶ ὑπερευχαριστοῦμεν, κύριε ὁ Θεὸς ἡμῶν, κ. τ. λ.* This prayer does not, so far as I yet know, occur anywhere else in Greek, either among the many prayers and thanksgivings found in libb. vii and viii of the Apostolic Constitutions, or in any other Greek Liturgy. But it occurs in Coptic and Arabic in the Liturgy of S. Basil, p. 19 ; and in the Office for Matins, Copto-Arabic, p. 3 ; as well as in a Book of Prayers for every day in the week, Copto-Arabic, published at Rome in the last century ; and also in the Ethiopic Liturgy (Renaud., Litt. Or., vol. i, p. 503), framed upon a Jacobite original from Alexandria. Now it is, to say the least, singular, that this prayer should not occur in the Coptic Liturgy of S. Mark, if it were his, since it has been introduced into other Liturgies ; the more so as sundry other prayers in his Coptic Liturgy bear strong analogy to corresponding prayers in the Greek copy, as may be seen by comparing the two.

I do not, assuredly, pretend to solve even this first difficulty ; neither will I take part

either with Renaudot or Dr. Neale, who think this Greek copy the Apostolic original; for I feel rather inclined to follow Balsamon, who, in his reply to Patriarch Mark of Alexandria, said of the two Liturgies of S. Mark and of S. James in Greek, *ἀλλὰ καὶ ἡ καθολικὴ ἐκκλησία τοῦ ἀγιοτάτου καὶ οἰκουμενικοῦ θρόνου τῆς Κωνσταντινουπόλεως, οὐδ' ὅλως ταύτας ἐπινυνώσκει, ψηφίζόμεθα οὖν μὴ εἶναι δεκτὰς αὐτὰς· κἂν γὰρ ἐγένοντο, παντελοῦς ἀπραξίας κατεψηφίσθησαν ὡς καὶ ἄλλα τὰ πολλά*, as quoted by Renaudot (vol. i, p. lxxxviii. See also Fabric., Cod. Ap. N. T., iii, p. 27); and in the Πηδαλ. τ. ἀγ. ἐκ., p. 142, in Concil. vi, in Trullo, Can. xxxii, it is said of the Liturgy of S. James, *ὅτι δεν εἶναι δεκτὴ, ἴσως διὰ τί εἰς μερικὰ φαίνεται νὰ ᾔηται νενοθευμένη; Τὸ γὰρ ἐπὶ σοὶ χαίρει, ὅπου λέγει νὰ ψάλλεται μετὰ τὸ, Ἐξαιρέτως τῆς Παναγίας ἀχράντου, δεν ᾔητον παλαῖον ἀλλὰ ὑστερινόν, κ.τ.λ.*—passages the like of which ought not to be overlooked by those who treat these Apostolic Liturgies as if they were authentic documents, speaking of them as of “writings which must ever rank in theological value next to the Holy Scriptures themselves.”¹ The less so as these Li-

¹ Dr. Neale, in Pref. to S. Mark's Liturgy.

turgies in Greek bear ample internal evidence of a later age than that of the Apostles : as, *e.g.*, in the frequent use of *ἱερεύς*, *θυσία*, *θυμίαμα*, etc., terms the use of which is long posterior to the Apostolic times. So that even Card. Bona (Rer. Liturg., lib. T., c. 8, p. 353 et seq., ed. 1677) speaking of the Liturgy of S. Peter, also found in Calabria, says : “*Detegit quoque imposturam Canon Romanus, prout hodie in usu est, eidem insertus—nec ullus credet, qui noverit verum à falso, et proprium ab alieno discernere.—Extant Matthæi et Marci Evangelistarum nomine Liturgiæ, quas cum plerisque inter dubiæ fidei scripta recenseo.*” Then alluding to the same Greek copy as reprinted by Dr. Neale, he adds : “*De illa altissimum ubique silentium est; hanc commemorat ac veluti pseudepigrapham rejicit sæculi XII Scriptor Theod. Balsamon, Resp. I, ad Marcum Patriarcham et ad Can. 32 Concil. Trullani.*” Card. Bona, however, thinks better of the Liturgy of S. James ; but he does not prove its authenticity, neither does he mention the fact told by Bar Salibi that the Syriac original of that Liturgy was sent down from Heaven to the Holy Apostle

three days after the Pentecost. The Greek copy, however, does not claim such a descent.

Enthusiasm in such matters is very excusable ; yet honest research, and calm, sober sense are assuredly better. My object at present, then, is only to try and throw some light on the way in which these ancient Liturgies have been altered and enlarged, and thus drawn out of their earlier simplicity, by giving the translation of an old Coptic MS. of S. Mark's Liturgy, together with the rubrics and other alterations and additions said, in the printed copy of that Liturgy, to have been made by S. Cyril. That MS. was given me at Jerusalem by the Abuna of the Jacobite Convent ; and it consists in a small thick 8vo volume of 174 pages, written in Coptic and Arabic, on thick cotton paper, in a hand that points to the thirteenth or fourteenth century as the probable date of the MS. This volume, which is bound in wood, and much worn, had evidently been in use for some considerable time, either at Jerusalem or in Egypt. It contains very few rubrics—a sign of old age in MSS. of this kind—and, like most Egyptian missals, gives the three Liturgies of S.

Basil, S. Gregory, and S. Cyril or S. Mark, in their simplest form.

I was anxious to have printed the rubrics in red; but inasmuch as it would add considerably to the expense, all rubrics in the original MS. and in the printed copy are here printed in *italics*; the large type showing the contents of the MS., and the small type the additions to it found in the printed copy. It will thus be seen how prayers and supplications originally intended to be said consecutively, were divided, if not literally cut up, by him, them, or whosoever he be that undertook to arrange this Liturgy—whether S. Cyril or anyone else. At all events, as Johannes Bostrensis, whose prayers form part of the Introduction, lived in the tenth century, that portion of the arrangement could not be by S. Cyril, although it be so stated in the title of the printed Liturgy; while other parts will be found equally doubtful, and altogether different from the Greek edition.

This Liturgy of S. Mark is now published first, as being of most general interest. But if I meet with sufficient encouragement to justify further outlay, the following works,

now ready for the press, will be published one after another.

II. The Ecclesiastical Calendar of the Coptic Church; translated from an Arabic MS., with notes.

III. The Gospel and Versicles for every Sunday and other Feast Days in the year, as used in the Coptic Church; translated from a Coptic MS.

IV. A short History of the Coptic Church, translated from the Arabic of Maqrizi and of Said Ibn Batrik, with notes.

V. Fragments of Homilies of S. Sinuthius and other Saints; with Maxims of the Fathers of the Desert; translated from the Sahidic.

S. C. MALAN.

Broadwindsor, Sept. 13, 1872.

IN THE NAME OF GOD.

(ΣΤΥΝ ΘΕΩ.)

THE DIVINE LITURGY

OF

S. MARK THE EVANGELIST.

[IN THE NAME OF GOD.

(ΣΤΥΝ ΘΕΩ.)

The beginning of the Liturgy (*ἀναφορά*) of our holy father MARK the Apostle, as it was settled [Arab., arranged and put together] by the thrice-blessed Saint Cyril.]

PRAYER OF THE VEIL,¹

OF

JOHANNES BOSTRIN.²

Invocation.

(ἐπίκλησις) [μυστικῶς.]

O Creator of the whole creation, of that which is seen and of that which is not seen,

¹ That is, said before the veil which, as in the Armenian Church, is drawn, in imitation of the Temple, before the Most Holy Place where the altar stands on which mass is performed. In the Greek Church, this veil is replaced by the *εικονοστάσιον*, iconostasion, or wainscoat adorned with pictures of saints. In Romish churches, the rood-screen takes the place of this icono-

who orderest all things by Thy Providence ; for Thine they are, O our Lord, Lover of Souls !

I beseech Thee, O Lord Almighty—I, poor, despised, and unprofitable as I am among Thy servants, now drawing near to Thy Holy of Holies, and about to enter upon the initiation to these holy mysteries³—give me, O Lord, Thy Holy Spirit : that fire immaterial and incomprehensible that devours all infirmity and consumes wicked inventions :

Let it kill the members of the flesh that are in the earth ; let it restrain the wanderings⁴ of the mind that lead it to secret fancies full of passion :

stasion ; which in the Anglican Church is represented by the cancelli, or rails that rail off the chancel from the nave of the church.

³ Johannes Bostrin, or John of Bostra, or Botsra, was a Monophysite bishop of that place in the tenth century. He flourished from A.D. 928 to 961, and framed a Liturgy, whence this prayer and the next were taken. The next prayer is likewise found in the printed copy of the Lit. S. Basilii, Copt.-Arab., p. 137 ; as it was also in Renaudot's MS. of that liturgy (Litt. Orient., vol. i, 21 ; ii, 421). But it is not in my MS., which omits a great many rubrics given by Renaudot, and is, therefore, probably older than the MS. he used. For an account of Joh. Bostrensis see Assem. Bib. Or., vol. ii, p. 97, and Renaud., Litt. Or., vol. ii, p. 435.

³ *μυσταγωγία.*

⁴ Or, refrain the impulses.

And as it becomes priests, let it make me rise above all thoughts of mortal things, and make them dwell on the Word that sanctifies, in order to fulfil this offering now laid on [the altar] which is altogether a mystery;¹ in the fellowship and communion of Thy Christ.

To whom with Thee and the Holy Ghost, the Giver of Life, and of one essence with Thee, belongs glory now and at all times.

Prayer² of ἀσπασμός

[of the ἀναφορά of Saint Mark]

to the Father.

[Here shall the priest say the three short versicles found at p. 35 of the Lit. of S. Basil, together with what follows; and after that he shall say the Creed found at p. 95 of that same Liturgy.]

O God of Love, thou Giver of oneness of heart, who vouchsafest the true oneness of mind, who hast also granted unto us, through Thine only Begotten Son, the new commandment—that we love one another as thou hast

¹ Or, the mystery of mysteries, according to the printed copy.

² This prayer, which is also taken from the Liturgy of John of Bostra (Renaud., vol. ii, p. 421) comes after the next in the printed copy.

loved us—us, unworthy as we are, and gone astray :

And who didst give Thy beloved Son for our life and our salvation—We pray Thee, O our Lord, grant us Thy servants, the whole of our lifetime on earth, but more especially at present, thoughts that do not recall to memory former evil deeds; and a conscience without hypocrisy. But thoughts of faith, and a heart that loves the brotherhood :

That we may also give one another the spiritual greeting, and flee from any likeness to Judas the traitor, but be like Thy holy Disciples and Apostles :

That we agree together in the purity of purity,¹ and cleanse ourselves through the means of Thy holy Spirit.

In the grace—

[*The Deacon says :*

Greet one another with a holy kiss.]

*Another Prayer of ἀσπασμός to the Father.*²

O thou Prince of Life and King of Ages, God unto whom every knee bows, of things in Heaven, of things on earth, and of things

¹ Or, perfect purity.

² Of S. Cyril. Renaud., vol. i, pp. 39, 316.

under the earth, to whom every thing is subject, and in the bond of servitude, bowing the head to the sceptre of Thy kingdom :

Unto whom the armies of angels give glory together with the Heavenly hosts, and all intelligent natures in deep contemplation, with a voice that never ceases—but who hast taken pleasure in us, poor inhabitants of the earth, to make us do Thee service, because of the uncleanness of our hands—for we have not done good upon the earth : And who hast been pleased to give us of Thy purity, poor and unworthy as we are—receive us, O Thou Good [God] and Lover of men, as we draw nigh to Thy holy altar, according to the multitude of Thy mercies.

And make us worthy of the heavenly peace that becomes Thy divine nature, and is full of salvation—that we may give it one to another in perfect charity, and that we may greet one another in holiness ; not with spiteful thoughts, but [with thoughts] given to the fear of Thee, with thoughts free from guile, and from the wickedness of the traitor. So that our conscience be not at one with evil ; but with the gladness of our souls, with the

joy of our hearts—which is to us the token both great and perfect of the love of Thine only Begotten Son.

And cast us not out from among Thy servants, because of the defilement of our sins : For Thou, as our Creator, knowest whereof we are made, and that no one born of a woman is strong¹ before Thee.

Therefore make us worthy, O Lord, with a clean heart and a soul filled with Thy grace, to be made to stand before Thee, and to bring to Thee this holy, rational, and bloodless sacrifice; for the forgiveness of our trespasses, and for the remission of [the sins of] ignorance² of Thy people.

For Thou art a merciful and pitiful God,

[The Deacon says :

Pray for perfect peace and love, and for the holy greetings of the Apostles.

The People say :

Lord have mercy upon us.

The Priest says :]

to whom we send up glory and honour, and power and worship : The Father and the Son, and the Holy Ghost, now and at all times.

¹ Or, can stand.

² Lit., ignorances.

[The People, greeting :

Let Emmanuel our God, now in the midst of us in the glory of His Father, with the Holy Ghost, bless us all, cleanse all our hearts, heal the sicknesses of our souls and bodies.

The Holy Liturgy (ἀναφορά) of Saint Cyril.

The Deacon says :

Offer, offer, offer as it is meet ; stand in awe.

Look towards the East.

Let us answer : the mercy of peace (ἐλεος εἰρήνης), the sacrifice of praise.

The People say :

The mercy of peace, the sacrifice of praise.]

The Priest :

The Lord be with you all.

The People :

And with Thy spirit.

The Priest :

Lift up your hearts.

The People :

We lift them up unto the Lord.

The Priest :

Let us give thanks unto the Lord.

The People :

It is meet and right so to do.

The Priest :

It is meet and right so to do.

It is meet and right so to do.

It is meet and right so to do.

For in truth it is worthy, and meet, and

holy, and becoming, and profitable, that our souls, and bodies, and spirits, should sing unto Thee, and praise Thee, and bless Thee, and serve Thee, and worship Thee, and give thanks unto Thee, and give Thee glory; to confess Thee night and day, with lips that never rest, with a heart that is never silent, and with glories that never wane—Thee, who art the Lord God Most High, the Father Almighty—at all times and in all places of Thy dominion.

For Thou art He who didst create the Heavens, and that which is in them, the earth and all things therein.

The seas,

The rivers,

The fountains,

The lakes and all things in them.

Thou art He who didst create man after Thine own image, and after Thy similitude. And all things didst Thou create in Thy wisdom.

Thy True Light, then, Thine only Begotten Son our Lord, our God, and our Saviour Jesus Christ, is He to whom we, therefore, give thanks, unto whom with Thee, with the Holy Ghost, the Holy Trinity, of one and the same

essence, and indivisible, we offer this rational sacrifice and this bloodless service,

[Bring the censer, and offer up incense.

(Arab. Rubric.) Here shall the Priest sign (with the sign of the Cross) the bow; then take out some incense, and with the censer in his hand he shall say:]

which all nations offer unto Thee,

[Here he shall wave (in the form of the Cross) the censer, from east to west and from north to south.]

from the sun rising to the setting of the same,
and from the north to the south :

[Here he shall raise the censer above the congregation.]

For great is Thy name, O Lord, among all nations, and in all places, where sweet perfume is offered to Thy holy name, and pure sacrifice, over this sacrifice and this offering.

[The People say :

Lord, have mercy upon us.

The Priest says :]

We pray and we beseech Thy goodness, O Thou lover of men. Remember, O Lord, Thy peace, which is one and alone, and holy, to the Catholic and Apostolic Church,

[The Deacon :

Pray for the peace of the one only Holy Catholic and Apostolic Church, and for God's salvation among the peoples, with settled order and peace in every place; that He will set us free from our sins.

The People say :

Lord, have mercy upon us.

The Priest says :]

which is from the ends of [the habitable world unto the ends of] all peoples ; and all the fields thereof, bless them all, unto the end thereof.

[Give to all our hearts the peace which is from Heaven ; but with the peace of this life grant us also prosperity.

Adorn, and with peace perfect the king, the army, the rulers, the councillors, the multitude, our neighbours, our going in and our coming out—O Thou King of Peace, give us Thy peace. For Thou, O Our Saviour, hast given us all things, and unto Thee do we ascribe all that we have. For we know no one besides Thee, and we call upon Thy holy name.

Let our souls, then, live through Thy Holy Spirit ; and let not the death of sin have dominion over us, Thy servants, nor upon all Thy people.

The People say :

Lord, have mercy upon us.

The Priest says :]

And the sick among thy people,

[The Deacon :

Pray for our fathers and brethren that are sick of whatever sickness, either in this place or anywhere else ; that Christ our God will grant us and them health and healing ; and forgive us our sins.

The People say :

Lord, have mercy upon us.

The Priest says :]

those whom Thou hast visited in mercy, in pity heal :

Take away from them, and from us also, all

infirmities and all sicknesses. Drive away the spirit of infirmity from those who have lain in sicknesses for a long time. Raise them up, and comfort those who are vexed with unclean spirits. Set them all free who are in prisons, or in mines, or in exile, or in captivity, or those who are brought by force into bitter bondage. O Lord, set them all free, and have mercy upon them.

For thou art He who loosest the captives, and settest upon their feet those that are smitten down. Thou art the hope of those that have none; the help of those who have no helper; the consolation of those who are of a broken heart;¹ the harbour of those that are in the tempest. And unto every troubled soul that is oppressed, under the dominion of others, O Lord, show mercy, and give rest; give them a time of refreshing, and give them help.

And for ourselves, O Lord, heal Thou the sicknesses of our own souls, and also of our bodies, and make them whole. And give a good time² to our souls and to our bodies, O

¹ Lit., of a small heart.

² Lit., a time of truth.

Thou Bishop [Inspector] of all flesh, and visit us with Thy salvation.

[*The People say :*

Lord, have mercy upon us.

The Priest says :]

And as to our Fathers or our brethren who are travelling abroad,

[*The Deacon says :*

Pray for our fathers and our brethren who go abroad, or who are thinking of going anywhere ; make their way plain, whether by sea, or through rivers, or by lakes, or by dry land, on foot, or whatever be their mode of going.

That Christ our God will bring them back to their homes in peace, and forgive us our sins.

The People :

Lord, have mercy upon us.

The Priest says :]

or those who are thinking of going anywhere, make Thou the way plain before them, whether by sea, or through rivers, or on lakes, or by land ; or whatever be their way of travel, anyhow and in any place, go Thou with them, and bring them to a peaceful harbour, to a harbour of safety.

And vouchsafe unto their companions who sail in company with them, to reach their own homes, with great joy and in perfect health. Take part in the work with Thy servants in everything that is good.

And for ourselves, O Lord, who are also strangers and pilgrims in this life, keep it for us unto the end free from hurt, from tempest, and from troubles.

[(Arab. Rubric.) *Then shall the Priest say the special prayers, according to the season, whether for the fruits of the earth or for the waters, or for other purposes. See for them p. 225, and what follows.*

(At p. 225, in the Liturgy of S. Gregory, we find the following:)

From the 12th of the month of Bauneh to the 16th of the month of Bābeh, this prayer for the waters shall be said:]

And as to the filling up of the rivers, bless Thou them ;

[*The Deacon :*

Pray for the rising of the rivers of water this year; that Christ our God will bless them and make them rise to their measure, to rejoice the face of the earth, to give support to the sons of men, and food to the cattle; and forgive us our sins.

Or this :

Pray for the full rise (of the Nile), and of the waters in the rivers.

The Priest says :]

make them rise up to their measure, according to Thy favour. Give joy to the face of the earth; let her bud be well watered, and her fruit be increased. Prosper Thou the seed and the harvest; and order Thou our life according to Thy holy and blessed will.

Bless the crown of the year according to Thy great kindness.

For the sake of the poor of Thy people ; for the widow and the orphan :

And for the stranger, and for the sojourner, and for all those who hope in Thee, and call upon Thy holy name :

For our eyes, and those of all, hope in Thee :

For Thou art He who gives them their food in due season ; deal Thou, then, with us after Thy great goodness.

Thou who givest food to all flesh, fill our hearts with joy and gladness.

So that we, also, may have enough of all things, at all times, and that we may abound in all good things.¹

[*The Deacon :*

Pray that Christ our God will give us mercy and pity from the powers that be, and soften their heart towards us for good at all times ; and that He will forgive us our sins.

The Priest says :]

As to the king of the land, Thy servant, keep him in peace, and in truth, and in strength :

Let all be subject unto him : the barbarians,

¹ Here, in the Liturgy of S. Gregory, follow special prayers for the crops when put in, from the 10th of Paopi (Bābeh) to the 11th of Tōbi (Tubeh) ; and for the weather, from the 11th of Tōbi to the 11th of Paoni (Bauneh).

the nations, and those who wage war against him ; for our own common welfare.

Speak to his heart, for the peace of Thy one, only, Holy Catholic and Apostolic Church :

And give him to think things of peace towards Thy holy name.

So that we, also, may lead a quiet and peaceful life ; and thus continue in all piety, and everything becoming to us, for Thy sake.

[*The People :*]

Lord have mercy upon us.

[*The Priest :*]

And as for our fathers and our brethren who have fallen asleep, whose souls Thou hast taken to Thyself, give them rest ; and also remember all Thy saints who have pleased Thee from the beginning of the world :

Our holy Fathers—

The Patriarchs,

The Prophets,

The Apostles,

The Evangelists,

The Preachers,

The Martyrs,

The Confessors,

And all true spirits that were made perfect
in the Faith :

Especially the pure Mother of God, who is
full of glory, the ever virgin, Holy Mary.

With S. John the Precursor, Baptist, and
Martyr ;

And S. Stephen, the First Deacon and
First Martyr ;

And S. Mark, the Holy Apostle, Evan-
gelist, and Martyr ;

With the holy Patriarch Severus,¹

And S. Cyril,

And S. Basil,

And S. Gregory,

And our holy Father, the great Abba An-
thony ;

And our three² Abbas Macarius,

And the whole company of Thy Saints.

[*The Priest says :*]

In a [mourning] plaintive tone.

It is not, O our Master, that we are worthy
to make intercession for the blessedness of
those [saints].

¹ Athanasius, Lit. S. Gregory.

² "And the one", Lit. S. Cyril.

But it is because they stand before the Throne of Thine only Begotten Son :

That they, rather, should make intercession for our poverty and our weakness ; and that it be for the remission of our iniquities, through their holy prayers and through Thy holy name, which is blessed, and which they call upon in our behalf.

[*The Deacon says :*

Whatever they may ask.

The Priest says the *Invocation* [*secretly.*]

Remember, O Lord, our other holy orthodox Fathers and Archbishops who have already fallen asleep :

Who rightly divided the Word of Truth :

And give us also our portion and lot with them, that Thou mayest also remember us who make mention of them this day.

[*Here are they to be mentioned by name.*

Lord, give rest unto their souls.

For the list, see Lit. of S. Basil, p. 123 and following, where, after S. Mark, we find mention made of : S. Athanasius the Apostolic ; S. John Chrysostom ; Abba Petros, martyr ; SS. Cyril, Basil, Gregory, or Gregory the Armenian, Anthony, Abbas Paule, Macarius, Pshoi, Paule, Paphnuti, Moses, Isidorus, Pakhom, Theodorus, John the Cripple, Nupher, Am-

monius, Arsenius, Sarapamon, Callinicus, Ammonius, Symeon, Eukin, Ephraim the Syrian, etc.]

The Deacon [says]:

*Prayers and supplications for our Fathers
and for our brethren who have fallen asleep.*

[In the faith of Christ, from the beginning.

For our holy fathers Archbishops, and our fathers Bishops, and our fathers Qamases (ἡγούμενοι), our fathers presbyters, and our brethren deacons; for our fathers monks, and our fathers laics, and for the complete rest in peace of Christians; that Christ our God will give them rest in the paradise of His joy, and that He will have mercy upon us also, and forgive us our sins.

Then shall the Priest give the blessing found at p. 127 of the Lit. of S. Basil:

God have pity on us, and bless us, and show us the light of His countenance, and have mercy upon us.

Lord, save Thy people and bless Thine inheritance; feed them and set them up for ever. Raise the horn of Orthodox Christians, through the power of the Cross that gives Life.

(Then follows the same list of saints as before) and after that Diptych,]

The Priest [says:]

And have mercy, O Lord, not only on those whose names have just been told, but on those whose names have not been mentioned, who are of one mind with them, and those who are not, and those who are not like them;¹

¹ Or, who have no part with them.

who have slept and rested in the faith of Christ.

Vouchsafe rest unto all their souls, in the bosom of our holy Fathers Abraham, Isaac, and Jacob.

Feed them in green pastures, by the waters of comfort,¹ in the Paradise of joy :

The place whence all sorrow of heart, all grief, all sighs have fled, in the light of Thy saints.

And raise up their flesh in the day Thou hast appointed, according to Thy promise, which is true and is no lie.

And grant them the good things which eye hath not seen nor ear heard, neither have entered into the heart of man, which Thou, God, hast prepared for them that love Thy holy name.

For there is no death for Thy servants ; but a passage hence ; until some trance or unconsciousness take them, like men, and they put on their flesh and dwell in the world.

Thou, therefore, good God, and lover of men as Thou art, vouchsafe to remit to them

¹ Lit., rest.

[their sins], for there is no one clean and without blemish ;

No, not even if his life be only one day on earth.

And as to those, O Lord, who are yonder, whose souls Thou hast taken [to Thyself], give them rest, and make them worthy of the kingdom of Heaven.

And to us all give grace to be perfect Christians, to do what is well pleasing in Thy sight.

And give us our portion and lot with them, and with all Thy saints.

[*The People say :*

Lord, have mercy upon us.

The Priest says :]

The sacrifice and the oblation,

[*The Deacon says :*

Pray for those who watch over¹ the sacrifices, the oblations, the first-fruits, the oils, the incense, the veils, the books for reading, and the precious furniture of the altar :

That Christ our God will requite them in the heavenly Jerusalem—and forgive us our sins.

The People :

Lord, have mercy upon us.

The Priest says :]

and the thanksgivings, the honour and glory

¹ Or, have the care of. Arab., break, divide, or offer up.

given to Thy holy name, on thy altar, holy, rational, and heavenly—O Lord accept them, and let the smell of incense rise unto Thy Majesty in the heavens, through the ministration of Thy holy angels and archangels.

As Thou didst accept the offerings of Abel the righteous, and the sacrifice of our Father Abraham, and the two mites of the widow, so, also, accept the thanksgivings of Thy servants ;

Both what is much and what is little, what is hidden and what is open ; from those who wish to bring their offering but who cannot ; and from those who offer these oblations on this day.

Give them incorruptibility in exchange for that which perishes ; and heavenly things for that which is earthly ; eternal things in exchange for those which are temporal ; and fill their houses and their treasures with all manner of good.

Compass them about, O Lord, with the hosts of Thy holy angels and archangels, while they make mention of Thy holy name upon the earth.

Remember them, O Lord, in Thy kingdom ;

and in this one that now is, do not cast them away.¹

[Here no mention is to be made of the Episcopate, but only of the Patriarch.]

As to our Patriarch, the honourable Father Abba N., and his companion the minister (λειτουργός) Abba N.²

[*The Deacon says :*

Pray for the life and firm estate of our Patriarch, the Archbishop N.

That Christ our God will preserve his life for many years, and in peaceful times; and forgive us our sins.

The Priest then says this prayer for the Papa.³]

Preserve them to us in health for a number of years, and in peaceful times; to administer these holy things which have been committed to them, from Thee, O our High Priest!

To divide rightly the Word of Truth; to guide Thy people in purity and in righteousness.

Grant them with us peace and safety from all parts;

And accept on Thy rational and heavenly altar, as a sweet smelling savour, the prayers which they offer for us, and for Thy whole

¹ Lit., do not leave them behind thee.

² The Lit. of S. Cyril omits mention of the λειτουργός.

³ Or Pope, the title given originally to the Patriarch of Alexandria, as told in detail in the History of that Church.

people, as well as our own prayers on their behalf.

And as regards all their enemies, both seen and unseen, bruise them and lay them low shortly under our feet.

But keep them in peace and in righteousness, in Thy Holy Church,¹ unto the end.

[*The People :*

Lord have mercy upon us.

The Priest :]

Remember also, O Lord, the Orthodox²
Bishops in every place.

[*The Deacon says :*

Pray for our fathers, the Orthodox Bishops, in every place; with the presbyters, the deacons, sub-deacons, readers, singers, and for all orders in the Church.

That Christ our God will keep them from all evil—and forgive us our sins.

The Priest says :]

The Presbyters, the Deacons,

The Sub-deacons, the Readers, the Singers,
the Exorcists,

The Monks, the widows, the orphans, the
continent, the laics : those who are joined in

¹ The Lit. of S. Cyril omits the last three words.

² The term "orthodox," though given to the Melkite or Greek Copts, is, nevertheless, adopted by the Jacobites, who consider themselves the original church, and alone orthodox. (See Hist. of the Coptic Church.)

wedlock, and those who are bringing up children ; with those who have asked to be remembered and those who have not asked.

Those whom we know not :
Our enemies, and our friends,
O God, have mercy on them !

[*The People say :*

Lord have mercy upon us.

The Priest says :]

Remember, O Lord, the remainder of Orthodox [people] in all places in the earth.

[*The Deacon says :*

Pray for the remainder of Orthodox [people] in every place in the whole habitable world.

That Christ our God will have pity on them, and shew them mercy—and forgive us our sins.

The People :

Lord have mercy upon us.

The Priest says :

Lord save us !

And then :]

Remember, O Lord, this holy place of Thine, and every monastery of Orthodox Fathers,

[*The Deacon says :*

Pray for the good order of this holy place ; and for that of every place and of every monastery of Orthodox Fathers : of the deserts and of the ancients that live there ; and of the rest of the whole world :

That Christ our King will keep them from all evil—and forgive us our sins.

The Priest says :

and every town and country ; and villages ;
and every house of the faithful : keep them
in the Orthodox Faith unto their last breath ;
for this alone is our hope.

[The People say :

Lord have mercy upon us.

The Priest says :

*Remember, O Lord, those who stand in this
place, and who are our fellow-worshippers in
prayer unto Thee,*

[The Deacon says :

Pray for those who stand¹ in this place, and for those who
pray with them :

That Christ our God will keep them, watch over them, re-
ceive their prayers and shew them mercy ; and that he will set
us free from our sins.

The Priest says :

our Fathers, and our brethren, and all others
who are in all places in the earth :

Defend them and ourselves with the host
of Thy holy Powers ; and save us from the
burning fiery darts of the Devil, and his
wiles ; and from the snare of justifying a lie.

[The People say :

Lord have mercy upon us.

¹ In Eastern churches the congregation stands during the
whole service, except when kneeling prostrate on the earth.

The Priest says :

Remember, O Lord, all those who have requested us to remember them

[The Deacon says :

Pray for all those who have requested us to remember them in our prayers and supplications :

That Christ our God will deliver them from all evil, and remember them at all times for good ; and that he will set us free from our sins.

The Priest says :

in our prayers and supplications, which we offer unto Thee, O Lord.

And at this particular time, of this holy oblation, which we celebrate in continual remembrance of them, and of all those who are in the recollection of every one of us.

And let our remembrance of them be to them a strong wall, to ward off them all hurt from devils, and from the counsels of evil men.

[The People say :

Lord, have mercy upon us.

The Deacon says :

Worship God with fear and trembling.]

The Priest [says this] Invocation [secretly.]

Remember, O Lord, my misery, and the anguish of my soul, and give me to understand how awful it is for me to stand before

Thy holy altar. And drive out of me all the passions¹ of youth ; that they be not a burden on me, in my answers at that awful day. And deliver me from all efforts of the adversary's power ; and destroy me not with my iniquities.

Neither be Thou angry with me for ever ; to keep against me all the evil I have done : but make me, even me, to know Thy goodness ; and save me, unworthy though I be, according to Thy mercy, which is great towards me.

The Priest cries aloud :

That I may bless Thee at all times, every day of my life.

[*The People say :*]

Lord, have mercy upon us.

[*The Priest says :*]

Remember, O Lord, this holy company of Thy clergy ;

[*The Deacon :*

Pray for this holy company of clergy, and for all holy orders of the Orthodox Church ;

That Christ our King will strengthen them in the Orthodox Faith unto their last breath ; and set us free from our sins.

¹ Lit. of S. Cyril adds here, " of ignorance and".

The Priest says :

and every order of Orthodox Clergy, with all Thy people now standing before Thee.

Lord have mercy upon us.

Remember us also, O Lord, O Lord, in Thy mercies and in Thy compassions, and wipe away our iniquities, good God as Thou art, and Lover of men ; and deign to company with us, that we may minister unto Thy holy name.

[The People say :

Lord, have mercy upon us.

The Priest says :

Bless also our congregations,

[The Deacon says :

Pray for this our congregation, and for all other congregations of orthodox people ;

That Christ our God will bless them, and make them perfect in peace ; and forgive us our sins.

Here the Priest shall take in hand the censer, and say :

and root out entirely from the earth those who serve idols ; and as to Satan, and all his evil hosts, bruise them and lay them low under our feet shortly.

Abolish all scandals, and those who create them.

Let all divisions cease, and heresies be destroyed.

And lay low the enemies of Thy holy Church as always, so also now.

Lay bare their pride of heart, and show them their meanness shortly.

Make their envy of no avail, with their plots, their devices, and their evil intentions, and their calumnies against us; O Lord, make them all of no avail.

And divide their counsels, Thou, O God, who didst defeat the counsel of Ahitophel.

Arise, O Lord, and let all Thine enemies be scattered; and let every one who hates Thy holy name flee before Thee.

[Here the Priest shall turn to the west, and cense the people.]

But let Thy people continue in Thy blessing, by thousands of thousands and tens of thousands of tens of thousands, to do Thy will.

The Deacon [says]:

Ye that are seated, stand up.

The Priest [says:]

Loose those that are bound.

[The People say:]

Lord, have mercy upon us.]

Deliver those who are in necessity.¹

Satisfy the hungry.

Comfort the broken-hearted.

Raise up those that are fallen.

Strengthen those who stand.

Bring back those that are gone astray.

Bring them all in the way of Thy salvation,
and reckon them with Thy people.

And redeem us, all of us, from our sins,
Thou who watchest over us, and who protectest us in all things.

The Deacon [says:]

Eastward !

The Priest [says:]

For Thou art God, over all dominion and authority, and above all power, and all lordship, and every name that is named, not only in this age, but in all ages to come.

For Thou art He around whom stand thousands of thousands and ten thousands of ten thousands of holy angels and archangels, who serve Thee ;

For thou art He before whom stand Thy

¹ After every request in this ἐκτενής, the Lit. of S. Cyril has, " Lord, have mercy upon us."

four most honourable beasts; and the Seraphim and Cherubim, with six wings and a multitude of eyes.

With two wings they cover their faces because of Thy Godhead; which they cannot behold and on which they cannot dwell. With two wings they cover their feet; with the other two they fly, crying aloud:

Here the Priest cries:

For all things hallow Thee at all times; but with all them that hallow thee, receive also, O Lord, our hallowing of Thee, while we sing unto Thee with them, saying:

[The People say:

Holy, holy, holy, Lord of Sabaoth, heaven and earth are full of Thy glory.

Here the Priest shall wash his hands.

Thou sprinklest over me Thy hyssop, and I am clean.

Thou washest me, and I am whiter than snow.

Thou makest me to hear of joy; my bruised bones rejoice with joy.

I shall wash my hands in Thy holy places, that I may go about Thine altar, O Lord, when I hear the voice of Thy blessing.

He shall then place the covering upon his hand; and while the people repeat the "Αγιος (Sanctus), he shall sign thrice with the sign of the Cross; once himself, once the minister, and once the people; and then the Assistant-Priest shall go round the Temple with the censer.]

The Deacon [says:]

Let us attend in holiness.

[The People say:]

Come to the table. Let us bless God, with angels and arch-angels, crying and saying: Holy, holy, holy, Thou, O Lord! Hallelujah! now and ever, and world without end. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.]

The Priest [says:]

Thou art Holy, Lord of Sabaoth; heaven and earth are full of Thy glory, O Lord our God.

Truly heaven and earth are full of Thy holy glory, because of Thine Only Begotten Son, our Lord and our God, and our Saviour, and the King of us all, Jesus Christ.

Fill up this Thy sacrifice, O Lord, with the blessing [+ *Here the Priest signs with the Cross.*] that comes from Thee, through the coming down upon it of Thy Holy Ghost; and with the blessing with which Thou blessest, [+ *Here the Priest signs with the Cross.*

The People say:

Amen.]

and with the cleansing with which Thou cleanseest, [+ *Here he also signs with the Cross.*]

The People say :
Amen.]

these Thine honourable oblations, [*Here the Priest points towards the bread and the wine, and says :*] which we have already placed before Thee, this bread and this cup.

For He is Thine Only Begotten Son, our Lord and our God and our Saviour, and the King of us all, Jesus Christ.

[*Here he shall wave his hand over the censer.]*

Who in the night that He was betrayed, and began to suffer for our sins, unto the death which He took upon Himself of His own accord, for us all ;

[*The People say :*
We believe that this is in truth. Amen.

The Priest says :]

Took Bread upon His holy hands, innocent and without stain, blessed and life-giving ;

[*The People say :*
This also is in truth. Amen.

The Priest says :]

He then looked up to Heaven unto Thee, His own Father, God and Lord of all ; and having given thanks, [+]

The People say :

Amen.]

He blessed [+

The People say :

Amen.]

and hallowed it ; [+

The People say :

Amen.]

He brake it, and gave it to His honourable and holy disciples and apostles, saying :

Take, eat of it, all of you, for this is my Body, which is broken for you and for many, which is given for the remission of sins. Do this in remembrance of me.

[The People say :

This also is in truth. Amen.

The Priest says :]

Likewise also He took the cup after supper, and mixed it up with wine and water ; and having given thanks, [+

The People : Amen.]

He blessed it, [+

The People : Amen.]

and hallowed it ; [+

The People : Amen.]

He then tasted of it, and gave it again to His

honourable disciples and holy Apostles, saying :

Take, drink ye all of it, for this is My Blood of the New Testament which is shed for you and for many ; which is given for the remission of sins. Do this in remembrance of me.

[*The People say :* .

This also is in truth. Amen.

Here shall the Assistant-Priest go round the Temple with the censor, and the Priest Celebrant shall point towards the Body and the Blood.

For every time ye shall eat of this Bread, and shall drink of this Cup, ye shew¹ My death, ye confess My Resurrection, and ye make mention of Me, until I come.

The People [say:]

Thy death, [O Lord, and Thy Resurrection, do we proclaim, and confess Thy ascension. We praise Thee, we bless Thee, we give Thee thanks, O Lord ; and pray unto Thee, O God.]

The Priest [says:]

So, then, O God the Father Almighty, do we shew² the death of Thine Only Begotten Son, our Lord, our God, and our Saviour, and the King of us all, Jesus Christ.

¹ Lit., proclaim.

² Lit., proclaim.

We confess His divine Resurrection, and His going up into the heavens, and His sitting at the right hand of the Father.

And we look out for His second appearing, coming out from heaven, awful and glorious, at the end of this age, when He comes to judge the earth, and every man one by one, according to his works, whether they be good, or whether they be evil.

The People [say:]

According to Thy mercy, [O Lord, and not according to our sins.]

The Priest [says:]

Thou art He Who has placed us before Thy holy glory [the glory] of these Thy offerings, out of that which is Thine, O our holy Father.

The Deacon [says:]

Bow your heads in fear.

The Priest [says this] *Invocation* [secretly.]

We pray and entreat Thy Goodness, O Thou Lover of men, put us not to everlasting shame; cast us not away from among Thy

servants, neither drive us away from Thy presence, nor yet say to us : I know you not.

But give water to our heads and a fountain of tears to our eyes, that we may weep day and night before Thee over our transgressions.

For we are Thy people and the sheep of Thy pasture.

Pass by our iniquities, and forgive the trespasses, which we have committed wilfully, and which we have committed unwillingly ; which we have done wittingly, and which we have done unwittingly ; which are hidden, and which are open ; which we have already confessed, and which we have also forgotten— which Thy Holy Name knows.

Hear, O Lord, the voice of Thy people ; attend to the sighs of Thy servants ; and do not by reason of my sins and of what my heart knows, deprive Thy people of the coming down of Thy Holy Spirit.

[The People, three times :

Have mercy upon us, O God, the Father Almighty.

Here the Priest shall take the covering in his hand, and say :

For Thy People in Thy Church—

He will then turn towards the people, point to them with his hand, and then finish the prayer.]

Crying aloud :

For Thy people and Thy Church make their supplications unto Thee, saying :

Have mercy on us, O God the Father Almighty.

[*The Deacon says :*

Worship God the Father Almighty.]

The Priest,

[*Invocation, secretly.*]

And send down from Thy holy Height, from Thy well-adorned resting-place, from Thy dwelling-place well-adorned, from Thy bosom which is unsearchable, from the Throne of Thy glory—Him who is the Comforter,

Thy Holy Spirit who is of One nature [with Thee] indivisible, unchangeable ; Who is the Lord Giver of Life ; Who spake through the Law, through the Prophets, and through the Apostles ; Who is in every place ; Who fills every place ; Whom no place can contain ; and Who, in His own authority, and after Thy good pleasure, works purity in those He loves ; but not according to their service ;

The whole of His nature, which shows itself in His manifold energy, the source of divine graces, which is of one essence with Thee ;

Who, sharing as he does with Thee and

with Thine only Begotten Son, our Lord and our God, and our Saviour Jesus Christ, the throne of Thy Kingdom of Glory, comes from Thee, upon us Thy servants, and upon these Thy honourable offerings, which we have placed before Thee—upon this Bread, and upon this Cup—in order that He may cleanse them and change them ;

[*The Deacon says :*

Attend. Amen.

The People : Amen.]

The Priest [here signs the Body (Bread) three times with the sign of the Cross, and then] cries aloud :

and that He make this Bread the Holy Body of Christ;

[*The People say :*

Amen, I believe.

Here the Priest shall make three times the sign of the Cross upon the Cup, and say :]

and this Cup also, the honourable [precious] Blood of His New Covenant ;

[*The People say : Amen.*

The Priest says :]

of Him, our Lord, and our God, and our Saviour, and the King of us all, Jesus Christ.

[*The People say : Amen.*

The Priest says :]

That they may be to us all who partake of them :¹

Unto Faith unsearchable :

Unto Charity unfeigned :

Unto patience which endures unto the end :

Unto firm hope.

Unto watchful faith.

Unto health and joy.

Unto renewing of the soul, body, and spirit.

Unto the glory of Thy Holy Name.

Unto fellowship with the blessedness that is in life everlasting and in immortality.

Unto the remission of sins.

[The People say :

As it was, and is, and shall be, unto all generations, and unto all ages, world without end. Amen.

The Priest says :]

That at present, as again, in all things, the greatness of Thy holy name, which is honourable and blessed in all things, may receive

¹ At the end of every request in this *ἐκτενής*, the Lit. of S. Cyril has : Lord, have mercy upon us.

glory and blessing, and be extolled, with Jesus Christ Thy Beloved Son and the Holy Ghost.

Peace to all.¹

The People :

As it was, is now, and ever shall be.

The Priest

[says the following before the breaking of the Bread.]

Again let us give thanks unto Him, unto God Almighty, the Father of our Lord, and our God, and our Saviour, and the King of us all, Jesus Christ :

That He has made us worthy to stand at present in this holy place, and to lift up our hands in worship of His Holy Name :

Let us again beseech Him that He will make us worthy of the fellowship and of the Communion of His divine and immortal Mysteries :

[*The People say : Amen.*

Here shall the Priest take the Body upon his hand, and say :]

The Holy Body and the precious² Blood

¹ The Lit. of S. Cyril here reads : "And with thy spirit", that seems right.

² Lit., honourable.

of His Christ, the Almighty, the Lord our God.

[*The Deacon says :*

Amen, amen. Pray ye.

The People say :

Lord, have mercy upon us. And with thy spirit.]

Prayer at the Breaking [of the Bread] : to the Father.

[*The Priest says :*]

O God, who hast before ordained us to sonship with Thy Son Jesus Christ our Lord, according to the good pleasure of Thy will to the honour and the glory of Thy grace; Who hast vouchsafed it unto us in Thy Beloved, in Whom we have it—that is, our redemption through His Holy Blood, the forgiveness of our sins ;

We thank Thee, O Lord God Almighty, that Thou hast made us fit, us sinners, to stand here in this holy place, and to fulfil these holy, heavenly Mysteries, that, as Thou hast made us fit to fulfil them, so also Thou wilt fit us for the Communion and partaking of them.

O Thou who didst open the eyes of the blind, open the eyes of our hearts, so as to drive from us all the darkness of wickedness

and vice, the very semblance of defilement ; that we may be able to raise up our eyes on high towards the beauty of Thy holy glory.

And in like manner as Thou didst cleanse the lips of Thy servant Isaiah the prophet, when one of the Seraphim took with tongs a coal from the altar and touched him with it, saying : This which thou takest with thy lips, shall do away thine iniquity, and will cleanse away all thy sin—so also vouchsafe unto us wretched sinners, Thy servants, who now partake of the Mysteries, to cleanse our souls, and our bodies, and our lips, and our hearts ; and to give us this true and live coal, that gives life to the soul, the body, and the spirit—that which is the holy Body and the precious¹ Blood of Thy Christ :

Not for judgment, nor yet for our being brought into judgment, nor for reproach, nor yet for reproof on account of our transgressions ; lest, having partaken of the Mysteries, our unfitness make us liable to² them.

And lest it be in excess of Thy gifts, O our Master, let it be to us, in excuse for the

¹ Lit., honourable.

² Or, in danger of.

weight [of our sins], mostly when brought to judgment—so that we be not thankless towards Thee, who doest us good.

But grant us Thy Holy Spirit, that we may venture into Thy presence without fear, but with a clean heart, an enlightened conscience, a countenance without shame, with faith unfeigned, in perfect charity, and in hope sure and steadfast,

To say the Divine Prayer which Thine only Begotten Son gave His holy Disciples and Apostles, saying unto them :

At all times when ye pray, pray ye thus, and say: OUR FATHER WHICH ART IN HEAVEN.

[*Another*] *Prayer for the breaking [of the Bread] to the Father.*

O Thou who didst give us the grace of sonship, through the washing of regeneration and the renewing of the Holy Ghost ;¹

Make us at present also fit, without fear, and with a clean heart ; with a conscience full

¹ The rubric in the Lit. of S. Cyril refers for the remainder of this prayer to p. 137 of the Lit. of S. Basil, whence it is taken, and adds: The people shall then say OUR FATHER, as it is found at p. 67 of the "Morning Offering up of Incense" in the Lit. of S. Basil.

of confidence and with lips that falter not, to pray to Thee, Abba, Father ;

That we lay aside the vanity of saying many words, as heathens do, and the arrogance of the Jews ; so that we may be able to bring to Thee the request of the Prayer of Thine only Begotten Son, as a sacrifice full of salvation ; in a lowly voice, that becomes Christians ; in cleanness of soul, body, and spirit :

That we may dare to cry unto Thee without fear : Thou art uncreated and without beginning, without generation ; the Master of all, God the Father, who is in the heavens.

[*Another*] *Prayer for the breaking* [of the Bread]
*to the Father.*¹

O God Who didst bring forth the light ;
Thou Prince of Life, Who grantest knowledge, and Creator of Grace ; Who doest good to our souls, Treasure of wisdom, Teacher of purity, Founder of all ages, Who receivest prayers that are pure, Who givest those whose heart is set on Thee, things which Angels desire to look into ; Who hast

¹ This prayer is not given in the Lit. of S. Cyril ; but it is found in that of S. Basil, at p. 139.

brought us out of the deep into the light ;
Who hast given us life for death ; Who hast
granted us freedom from bondage ; Who
didst cause the darkness of error that rested
on us, to be made light at the appearing in the
flesh of Thine only Begotten Son—Do Thou
now, O Master, enlighten the eyes of our
hearts ; and cleanse us thoroughly in soul,
body, and spirit :

So that with a pure heart and with clean
lips, we may venture to pray to Thee, Father
who art in heaven ; and to say : OUR FATHER
WHICH ART IN HEAVEN.

Prayer after "OUR FATHER."

[*The Priest says :*]

We pray Thee, O God the Father Almighty,
lead us not into temptation, but deliver us
from the Evil ; and scatter abroad the mani-
fold wiles of Satan ;

And make of no avail the plots and coun-
sels of wicked men ; but let Thy life-giving
right hand be at all times a wall to us ;

Thou art our Helper and our Defender, in
Jesus Christ our Lord ; unto Whom and
through Whom be glory and power.

[Another Prayer after OUR FATHER.]

Wherefore do we pray Thee, O Lord our God, lead none of us into temptation, which we are not able to endure by reason of our weakness.

But in the temptation give us the issue withal, that we may be able to quench all the burning fiery darts of the Devil.

And deliver us from the Evil and his works, through Jesus Christ our Lord; unto whom, as unto Thee and the Holy Ghost, belongs glory. Amen.

The Deacon says :

Bow down your heads in fear unto the Lord.

[The People :

In Thy presence, O Lord.

Another Prayer after OUR FATHER.

Deliver us from the Evil, O Christ our God, who, through Thy sufferings, hast granted us indifference to pain; through Thy death immortality; and through Thy Resurrection incorruptibility.

Allow not our mind to be made captive to serve our passions, lest the enemy deceive us and make us forget Thee, O God, who doest good, through the seductions of the world, to the loss of our soul; by coming near and breathing into our imaginations to despise Thee;

But pour out Thy love over us, through Thy Holy Spirit which Thou hast given us; In the good pleasure of God Thy good Father. Unto whom, as unto Thee and the Holy Ghost, belongs glory. Amen.

Prayer of Humiliation before receiving (the Holy Mysteries).]

The Priest says:

O God who didst love us so much and who hast granted us the dignity of sonship, that we should be called the sons of God; and, such as

we are, heirs also of Thee our God and Father, and joint-heirs with Thy Christ ;

Bow down Thine ear, O Lord, and hear us, who now bow our heads to Thee; and cleanse our inward man, as Thine only Begotten Son is pure, that Thou mayest accept that which we think.

Let fornication and every defiled imagination flee from me, for the sake of God born of the Virgin.

Let boasting, and original sin, which is pride [also flee from me], for the sake of Him who alone humbled Himself for our sakes ;

Let also fear go from me, for the sake of Him who suffered in the flesh for our sakes, and wrought out the victory of the Cross.

Let vain glory also [flee from me] for the sake of Him who was rejected, who was scourged for our sakes, and who gave His face to the shame of spittles.

All envy and murder, and rapine, and other crimes—for the sake of the Lamb of God, who taketh away the sins of the world.

All anger and remembrance of evil done to us—for the sake of Him who was nailed to the Cross by the hands of sinners.

All evil spirits and the devil, let them flee from me, through Him who defamed the Prince of evil, and spoiled the Power of Darkness.

Let every evil thought of the earth go out of us, through Him who went up into Heaven:

So that we may thus be partakers in all purity of these Holy Mysteries, and be ourselves thoroughly cleansed in our soul, body, and spirit.

So that we may be in fellowship with the Lord Christ in body, and be partakers of His form with Him.

Who is blessed with Thee, and unto Whom with Thee and with the Holy Ghost, of one essence with Thee, belongs glory, now and ever.

[*The Deacon says:*

Let us attend in the fear of God.

The People:

And with thy spirit.

And this Prayer: O Lord, the Lord God Almighty, who healest our souls, etc., as it stands in the Lit. of S. Basil, at p. 149; and likewise the Confession, also found at p. 156 of the same Liturgy.]

Prayer of Thanksgivings after partaking of the Holy Mysteries.

What blessing, what praises, and what

thanksgivings can we give Thee in return, O God, Lover of men—

For that Thou hast set us free, us, exposed to condemnation and sunk in the pit of our sins, and hast given us of this food immortal and heavenly, and for that Thou hast revealed to us this whole mystery, which had been hidden from ages and generations,

That now the Dominions and the Powers which are in the heavens, should be revealed to us from within Thy Church thus manifold;

O God who directest our works in wisdom, and far beyond what we ourselves could order, in this Thy great mercy, and in this Thy great and fatherly care for us, giving us this token of Thy great goodness.

[Thou, unto whom truly belongs all glory, and majesty, and power, and dominion, before all ages, the Father and the Son and the Holy Ghost, now and ever.

The Priest says this Prayer of Humiliation after partaking (of the Holy Mysteries).

Thou art He, O Lord, who hast laid for us our life before Thee, O Lord, who fillest all things; keep us in every place wherein we happen to be;

And keep in us safe from loss the humility that comes from prayer, and the good resolutions in our hearts to lead a righteous life, without regret on our part.

So that all times, and in all places of Thy dominion, we

may look up to Thee, and walk in that which is well pleasing unto Thee and according to Thy will.

That we be not ashamed in the Day of Judgment in righteousness, when every one shall receive his reward ; when the angels shall stand about ; and Thine Only Begotten Son, our Lord and our God and Saviour, Jesus Christ, shall give judgment.

Unto whom, as unto Thee and the Holy Ghost, belongs glory, now and ever. Amen.

Then the Priest shall give the blessing, and dismiss the people in peace.]

NOTICE.

At p. 19, l. 5,

“ The Holy Liturgy (ἀναφορά) of Saint Cyril ”

should be in small type ; as those words are not found in the MS.

At p. 20, l. 11, 18, for “ didst ”, read “ did ” ; and at p. 23, l. 10, 11, for “ loosest ” and “ settest ”, read “ looses ” and “ sets ”.



ORIGINAL DOCUMENTS OF THE COPTIC
CHURCH.

II.

THE CALENDAR
OF
THE COPTIC CHURCH.

*Translated from an Arabic MS. ;
with Notes,*

BY

THE REV. S. C. MALAN, M.A.,
VICAR OF BROADWINDSOR, AND PREBENDARY OF SARUM.

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PREFACE.

THIS Calendar of the Coptic Church is the translation of a manuscript calendar in Arabic which, until quite lately, was used in a Jacobite Church at Cairo, whence it was procured and kindly sent me by Dr. A. Grant, of that city.

And it is now published, not so much perhaps for the amount of lore, real or new, it contains, as for the interest attached to an authentic document, however imperfect or small, that helps one to get a clearer insight into the existing state of one of the ancient churches of the East—even when, as in this case, one can only wonder at the kind of information thought sufficient for priest and people. Yet even such as it is, will this small work, I doubt not, interest those who neither limit their idea of Christ's Holy Catholic Church to one branch of it, nor teach their own commandments for His doctrine; but who belong to the church of that saint of old who said, *ὅπου ἂν ᾖ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία.* (ad Smyrn. viii).

The Agricultural and Civil Calendar of Egypt was always an interesting subject for research, even before recent discoveries in Egyptian lore gave us positive knowledge in the matter for mere guess-work. So that from the days of Geminus and of Ptolemy to the present time, there has been a

variety of Egyptian Calendars, more or less accurate, in Greek, Latin, Arabic, and other languages. But as regards the Ecclesiastical Calendar of the Egyptian Church, albeit R. Hospinian gave some desultory notices of it in his learned work, *De Origine Fæstorum*, etc. (Tiguri, 1592), and J. Scaliger mentioned eight feasts in his *Computus Christianorum Elkopti* (De Emend. Tempor. 1598, p. 661), yet was J. Selden probably the first to give a connected list of the feasts and festivals of the Coptic Church, in his translation of two MS. Calendars in his possession, and published at the end of his work *De Synhedriis Vet. Ebræorum* (vol. ii, p. 204 sq.) After him, J. Ludolf gave in his *Comment. in Hist. Æthiop.* (p. 389 sq.) the “Fasti Sacri” of the Abyssinian and Egyptian Churches; the latter drawn partly from documents obtained by him at Rome, and partly from Selden’s edition of Calcasendi’s Calendar, which he often quotes.

This Calendar, however, is more complete than any of those. It also differs from them very frequently in the names of saints feasted on the same day, probably because this is a Jacobite Calendar, and the others were intended for the use of the Melkite section of the Egyptian Church; each section in honour preferring its own favourite saints and patriarchs.

S. C. MALAN.

Broadwindsor, February 8th, 1873.

IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST, ONE GOD. AMEN.

We begin, with the help of our Lord Christ, to write that which has been chosen in His behalf, from among the roll of gracious Lords, of illustrious Martyrs, and of holy and good Fathers; as fit to be read in the Holy Orthodox Coptic Church.

In the peace of the Lord. Amen.



Makes on left hand = Rylands Dipt̄n̄r.

THE CALENDAR OF THE COPTIC CHURCH.

The Month of TOT, the Blessed. [1].*

Jul. Aug.	Al.	TOT. August—September.
29	i.	JOB took a warm bath, and was healed of his sores. <i>Also,</i> Mourning for the Disciple and Apostle BARTHOLOMEW, one of the Twelve. <i>Also,</i> Rest in the Lord of the holy Father MILIUS, pope of Alexandria. This saint was promoted in the 15th year of King Domitian. [2.]
30	ii.	On this day S. JOHN THE FORERUNNER, Prophet and Baptist, son of Zachariah the priest, suffered martyrdom at the hand of Herod the King. <i>Also,</i> Martyrdom of ASIH the soldier, who was of the people of Ninda.
31	iii.	On this day a SYNOD was gathered in the city of Alexandria, in the 2nd year of the rule of our holy Father DIONYSIUS. [3.] <i>Also,</i> On this day a great earthquake happened in the city of Egypt, Kahira, and in many other cities of the country. [4.]

* These numbers refer to the notes at the end of the Calendar.

Jul Sept.	Al.	TOT. September.
1	iv.	Rest in the Lord of our holy Father MACARIUS, Patriarch of Alexandria. [5.]
2	v.	Rest in the Lord of SOPHIA. This saint was turned to the Church, with two of her companions, who became Christians. [6.]
3	vi.	On this day the Prophet ISAIAH, the son of Amoz, suffered martyrdom from King Manasseh. [7.]
4	vii.	Rest in the Lord of our valiant Father DIOSCORIUS, chief of the Bishops of Alexandria. [8.]
	"	Also, Martyrdom of the Saints AGHATUA, PETER, JOHN, AMUN, and AMUNA, and of REBECCA their mother.
	"	Also, Rest in the Lord of the holy Father SEVERIANUS, Bishop of Gabala. [9.]
5	viii.	On this day ZACHARIAH, son of Barachiah the priest, suffered martyrdom at the hand of King Herod. [10.]
	"	Also, Rest in the Lord of the great Prophet MOSES, chief of prophets. He wearied himself unto blood with the people of God.
	"	Also, Martyrdom of Saint DATMABALUS. He was of the people of Darsan, from the chair of Dantu.
6	ix.	Martyrdom of our holy Father SYRA. He was bishop of the God-loving city of Masail. [11.]
7	x.	We feast on this day, in behalf of the leader ABUAMKAR.
	"	Also, Martyrdom of MATRUNA. [12.]
	"	Also, Commemoration of S. BASINE and of her children.

Prognosis

Jul.	Al.	TOT. September.
8	xi.	Martyrdom of WASILIDAS [13], father of kings.
9	xii.	On this day was the HOLY SYNOD held in the city of EPHEBUS. This is the third of the great councils.
10	xiii.	Commemoration of the great wonders wrought by the illustrious BASILIUS.
11	xiv.	Rest in the Lord of AGHATA, of the pillar. He was from the city of Yensus. [14.]
12	xv.	On this day we feast to the removal of the body of STEPHEN, first of Martyrs and first of Deacons.
13	xvi.	On this day we feast to the PREACHING in the Temple of the Resurrection. [15.]
14	xvii.	On this day we make mention of the GLORIOUS CROSS of our Lord Jesus Christ. [16.]
	"	Also,
		Rest in the Lord of the blessed THEOGNOSTA. She lived in the days of Honorius and Archadius, two Kings of Parthia. [17.]
15	xviii.	On this day we feast to S. PORPHYRIUS. [18.]
16	xix.	Commemoration of S. GREGORY, Patriarch of Armenia. [19.]
17	xx.	Rest in the Lord of S. ATHANASIUS, Patriarch. He was the twenty-eighth patriarch of Alexandria. [20.]
18	xxi.	Martyrdom of SS. CYRIL and JUSTINA. S. Cyril was an infidel sorcerer. [21.]
19	xxii.	Martyrdom of COTTAS and of AKSU, his sister. These two were children of Sapor, King of Persia. [22.]
	"	Also,
		Martyrdom of S. JULIUS of Khbehs, writer of the roll of Martyrs. [23.]
20	xxiii.	Martyrdom of VETANIUS and ANDREUS. These two saints were men of noble birth. [24.]
21	xxiv.	Rest in the Lord of S. GREGORY the monk, who was from the Sahid. [25.]
22	xxv.	Rest in the Lord of the great prophet

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Jul.	Al.	TOT. September.
		JONAH. This just one was the son of the widow of Zarephath of Sidon. [26.]
23	xxvi.	On this day did ZACHARIAH, son of Barachiah the priest, receive the tidings of the birth of John the Baptist. [27.]
24	xxvii.	Martyrdom of S. EUSTATHIUS and of his son. He was one of the ministers of the King of Rum. [28.]
25	xxviii.	Martyrdom of Lord ABADIR and of his sister IRANI. He was the son of the sister of Wasilidas, vizier of Antioch. [29.]
26	xxix.	Martyrdom of SS. ARSIMA virgin, and AGATHA, with other virgins their fellows; and of men who had taken vows; in all seventy-two souls. [30.]
27	xxx.	On this day we feast to the great and wonderful signs wrought by our Lord JESUS CHRIST, to whom be glory; and to the apostolic SAINT ATHANASIUS [31], Patriarch of the city of Alexandria. In the peace of the Lord. Amen.

End and fulfilment of the month of Tot, the blessed. In the peace of the Lord. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost, one God.

The Month of BABEH, the blessed.

September—October.

28	i.	Martyrdom of S. ANASTASIA. This champion was from the city of Rome the ancient. [1.]
29	ii.	On this day the great SEVERUS, Patriarch of Antioch, came to the monasteries of Egypt. [2.]
30	iii.	On this day we feast to S. GREGORY, Bishop of Armenia. [3.]

Jul.	Al.	<i>BABEH. October.</i>
	"	<i>Also,</i>
		Commemoration of S. THEODORA, daughter of King Arcadius, son of Theodosius the Great. [4.]
	"	<i>Also,</i>
		Rest in the Lord of our godly Father SIMEON, Patriarch of the city of Alexandria. That saint was a native of Alexandria. [5.]
Oct.	1 iv.	Martyrdom of S. WAKAS, follower of S. Sergius, at the hands of Antiochus. [6.]
	2 v.	Rest in the Lord of the holy Father PAUL, Patriarch of the city of Constantinople. [7.]
	3 vi.	Rest in the Lord of the righteous prophetess HANNAH, mother of the prophet SAMUEL. [8.]
	"	<i>Also,</i>
		Commemoration of Saint ANTHONY, martyr; who was bishop of the city of Bana. [9.]
	4 vii.	Rest in the Lord of our Father PAULA, who was from Themuah. [10.] He abode in Mount Ansa, in the Sahid, with his disciple Ezekiel.
	5 viii.	On this day S. MATHRA the aged suffered martyrdom, and a number of others with him.
	6 ix.	Rest in the Lord of Father LIBERIUS, pope of Rome. He was a man pure and godly. [11.]
	"	<i>Also,</i>
		From the 958th year of the Martyrs, in the reign of El Melik Eyyub Es-saleh. [12.] <i>eclipse</i>
	7 x.	Rest in the Lord of the virgin Father EUMENIUS, patriarch of Alexandria. [13.]
	"	<i>Also,</i>
		Martyrdom of S. SERGIUS, follower of S. Wakas. He was one of the saddlers at the court of King Maximianus. [14.]
	8 xi.	Rest in the Lord of the holy Father JAMES, (ya'aqub) patriarch of Antioch. [15.]
	"	<i>Also,</i>
		Rest in the Lord of S. PELAGIA. This pure maiden was from the city of Antioch. [16.]

Jul.	Al.	BABEH. October.
9	xii.	On this day the holy Evangelist and Apostle MATTHEW suffered martyrdom, after having preached in the country of Kahanat. [17.]
	"	Also, Rest in the Lord of the virgin and pure champion against listlessness, and victorious over his nature, Father DEMETRIUS, patriarch of the city of Alexandria. [18.]
10	xiii.	Rest in the Lord of our Father ZACHARIAH the monk. The father of this champion was called Carius. [19.]
11	xiv.	Rest in the Lord of S. PHILAS. This saint was from Cesarea Palæstina. [20.]
12	xv.	Rest in the Lord of the illustrious Saint NANNILAEMON. This saint was from the city of Nicomedia. [21.]
13	xvi.	Rest in the Lord of the holy patriarch ACHILLES, patriarch of the city of Alexandria. [22.]
14	xvii.	Commemoration of S. GREGORY, brother of Basilus. [23.]
	"	Also, Rest of our Father DIOSCORUS, who first was Patriarch of the city of Alexandria, after our Father John. [24.]
15	xviii.	Rest in the Lord of our holy Father THEOPHILUS, Patriarch of Alexandria. [25.]
16	xix.	Martyrdom of S. THEOPHILUS and of his wife, in the days of Diocletian. He was from Phium. [26.]
	"	Also, On this day was a holy Synod called together at Antioch against PAUL OF SAMOSATA. This wretched man was of the town of Samosat. [27.]
17	xx.	Rest in the Lord of the holy, great light, Father YOHANNES the short. He was from a town called Tesma, in the Sahid of Egypt. [28.]

Jul.	AL	BABEH. October.	
18	xxi.	On this day we keep the feast of the removal of the bones of THE MARY Our Lord raised from the dead.	<i>Lazarus</i>
	"	<i>Also,</i> We keep the feast of the mourning for the prophet JOEL. This just man prophesied in the days of Asa, son of Abia, son of Rehoboam, son of Solomon.	
19	xxii.	On this day we feast to the holy Apostle and Evangelist LUKE the physician. He was one of the Seventy whom he mentions in his gospel. [29.]	
20	xxiii.	Rest in the Lord of the Patriarch JOSEPH, (yusab) patriarch of Alexandria. [30.]	
21	xxiv.	Commemoration of the pious, holy champion ABELARION, the monk-anchorite. This saint was from the town of Gaza. [31.]	
22	xxv.	Rest in the Lord of our father ABIB the pilgrim; and Commemoration of our father ABLASADIQ. [32.]	
23	xxvi.	Martyrdom of S. THOMAS. The Lord chose this disciple from among the seventy. [33.]	<i>Thomas</i>
24	xxvii.	Rest in the Lord of our Father S. MACARIUS, bishop of Anco. In him were fulfilled the words of the prophet David that says— [34.]	
25	xxviii.	Martyrdom of MARCIANUS and of MERCURIUS. Those two saints were disciples of S. Paul the Martyr. [35.]	
26	xxix.	Martyrdom of S. DEMETRIUS, in the days of Maximianus. [36.]	
27	xxx.	Rest in the Lord of the champion and worshipper, ABRAHAM the anchorite. He was from the city of Menuf; and born of Christian parents. [37.]	
	"	<i>Also,</i> Feast of S. MARK the Evangelist. May he be health to us. Amen. [38.] <i>End and fulfilment of the month of Babeh. Peace from the Lord. Amen.</i>	

Jul.	Al.	<i>HATOR. October—November.</i>
		In the name of the Father, and of the Son, and of the Holy Ghost, one God, <i>The Month of HATOR the Blessed.</i> October—November.
28	i.	Commemoration of the martyrdom of SS. MAXIMIUS, DOMANTIUS, VICTOR, and PHILIP, in the days of Decius the King. [1.]
29	ii.	Rest in the Lord of our Father PETER, patriarch of Alexandria, who rose to the patriarchate after Timothy. [2.]
30	iii.	Rest in the Lord of the holy Father CIRYAXUS. This champion (or confessor) was from the city of Corinth. [3.]
31	iv.	On this day we keep the feast of the two fathers, YUHANNA and YA'AKUB (John and James), bishops in the land of Persia. [4.]
	"	<i>Also,</i> Martyrdom of S. THOMAS, bishop of Damascus, who suffered martyrdom at the hands of the Arabs. [5.]
	"	<i>Also,</i> Martyrdom of ABIMACHUS and ADRIANUS, both of the city of Rome. [6.]
Nov.	1 v.	Discovery of the head of S. LENGIUS, who owned the spear with which he pierced the side of the Saviour on the cross. [7.]
	"	<i>Also,</i> Commemoration of the bringing of the body of THEODORUS to Shetab. [8.]
2	vi.	Rest in the Lord of the Holy Father FELIX, Pope of Rome. [9.]
	"	<i>Also,</i> The Saviour and his disciples were gathered together in QOSAKAM. [10.]
3	vii.	Martyrdom of S. GEORGE of Alexandria. His father was a faithful merchant of Alexandria. [11.]
	"	<i>Also,</i> Martyrdom of our holy father NEHERVA. He was from the parts of Phium. [12.]

Jul.	Al.	<i>HATOR. November.</i>
	"	<i>Also,</i> Rest in the Lord of our father MINA, bishop of Tama, who was from Samnud. [13.]
	"	<i>Also,</i> Commemoration in the Church of S. MAR GEORGIUS the Great; and preaching therein. [14.]
4	viii.	Commemoration of the FOUR BEASTS without a body. [15.]
5	ix.	Rest in the Lord of our father the Patriarch ISAAC, patriarch of Alexandria. [16.]
	"	<i>Also,</i> The three hundred and eighteen fathers were gathered together at the city of NICÆA, in the days of King Constantine.
6	x.	Martyrdom of the fifty holy virgin nuns and of SOPHIA their mother. [17.]
	"	<i>Also,</i> A holy Synod was called together in Rome, in the days of VICTOR, the Pope thereof. [18.]
7	xi.	Rest in the Lord of the pious, blameless HANNAH, mother of our Holy Lady Mary, Mother of God. [19.]
8	xii.	On this day we keep the feast of the great angel MICHAEL, the archangel.
9	xiii.	Rest in the Lord of Father TIMOTHY, bishop of the city of Ansana. [20.]
10	xiv.	Rest in the Lord of the holy father MARTIUS, bishop of the city of Pharactia. [21.]
	"	<i>Also,</i> Rest in the Lord of our holy fathers, the three youths, HANANIA, AZARIA, and MESAK.
11	xv.	Martyrdom of AUTUMNA, surnamed the faithful and blessed. That saint's father was from the inhabitants of Nickius. [22.]
12	xvi.	Preaching in the church of the illustrious S. ABUNEFER, the devout. [23.]
		<i>Also,</i> Commemoration of S. CASTUS, bishop, who suffered martyrdom at the hands of Maximianus. [24.]

Jul	Al.	HATOR. November.
13	xvii.	We keep the feast in memory of the removal of the body of the holy Doctor, now at rest, JOHN GOLDENMOUTH (Chrysostom).
14	xviii.	Martyrdom of the two holy virgins ATHARASIS and YUNA. This holy maid Atharasis was daughter of King Aurianus. [25.]
	"	Also, Martyrdom of the holy apostle PHILIP, one of the twelve.
15	xix.	Preaching in the church of the SS. SERGIUS and WAKHAS, in the city of Resafa. [26.]
	"	Also, Commemoration of the holy apostle BARTHOLOMEW, one of the twelve.
16	xx.	Rest in the Lord of the holy father ANIANUS, second patriarch of Alexandria. [27.]
	"	Also, Commemoration of the martyr THEODORAS, son of John of Nantas; and preaching in the church dedicated to him. [28.]
17	xxi.	Rest in the Lord of the holy father GREGORY, who wrought wonders (THAUMATURGUS). He was from the country of Rum. [29.]
	"	Also, Rest in the Lord of our father COSMA, patriarch of Alexandria. [30.]
18	xxii.	Martyrdom of the two saints CAZMAN and DAMIAN, and of their brothers Antimus and Lavendus and Abranuis, with their mother THEODORA. [31.]
19	xxiii.	Rest in the Lord of S. CORNELIUS, chief over a hundred soldiers (Centurion). [32.]
20	xxiv.	Commemoration of the TWENTY-FOUR ELDERS who sat on the seat of glory. [33.]
21	xxv.	Martyrdom of S. MERCURIUS. He was from the city of Rome, and both his father and grandfathers were hunters, their calling being to hunt wild beasts. [34.]
22	xxvi.	Martyrdom of SS. VALERIANUS and of his brother TIBURNUS. [35.]

Jul	Al.	<i>HATOR. November.</i>
23	xxvii.	Martyrdom of S. YA'AKUB, <i>el muqtah</i> . He was one of the body guard of Sakrad, son of Sapor, King of Persia. [36.]
24	xxviii.	Martyrdom of S. SERABAMUN, bishop of Nikius. He was of the race of Asnafanus. [37.]
25	xxix.	Martyrdom of S. PETER, patriarch of Alexandria ; the Seal of martyrs. [38.]
	"	<i>Also,</i> Martyrdom of CLEMENT, Pope of Rome. This saint was of Roman origin and of royal descent. [39.]
26	xxx.	Rest in the Lord of S. ACACIUS, patriarch of Constantinople. This saint was a great doctor, skilled in the exposition and explanation of divine writings. [40.]
		<i>End and fulfilment of the month of Hator, the blessed. Peace from the Lord. Amen.</i>

In the name of the Father, the Son, and the Holy Ghost, one God.

The Month of KIHAK the Blessed.

November—December.

27	i.	Rest in the Lord of S. PETER of Edessa, bishop. He was of noble race. [1.]
28	ii.	Rest in the Lord of Father HOR, the monk. He was from Athribis in the Sahid. [2.]
	"	<i>Also,</i> Rest in the Lord of our holy Father HARMAN, Bishop of Qao in the Sahid. [3.]
29	iii.	On this day was the entrance of our Lady Virgin, Holy MARY, Mother of God, into the Temple at Jerusalem. [4.]
30	iv.	Martyrdom of S. ANDREW the apostle, and brother of Peter. The lot fell to him to go to the borders of the Kurds. [5.]
Dec 1	v.	Commemoration of the righteous NAHUM

Jul.	Al.	<i>KIHAK. December.</i>
		the prophet. This just man was from the tribe of Simeon. [6.]
2	vi.	Rest in the Lord of our holy Father ABRAHAM, patriarch of Alexandria. This father was one of the lights of the East. [7.]
3	vii.	Rest in the Lord of MATTHEW the poor. This saint was head of the convent of Mount Asswan. [8.]
4	viii.	Rest in the Lord of Father HERACLA, patriarch of Alexandria, and native of that city. [9.]
	"	<i>Also,</i> Martyrdom of S. BARBARA and of S. JULIANA. Barbara was daughter of a great man in the land of the East. [10.]
	"	<i>Also,</i> Rest in the Lord of our Father SAMUEL, superior of the convent of Qalmun. He was from Dacluba and from the seat of Masail. [11.]
	"	<i>Also,</i> Martyrdom of the holy Father ISAI, and of his sister THECLA. He was from Abusir, west of Ashmunein. [12.]
5	ix.	Rest in the Lord of S. NAMIN the martyr, in Phirdum. He was from Minieh, in the government of Ashmunein. [13.]
6	x.	On this day they brought the body of S. SEVERUS, patriarch of Antioch, to the convent of El-Zedjadj. [14.]
	"	<i>Also,</i> Mourning for the holy father NICHOLAS. This blessed man was from the town of Mira, and his father's name was Anianus. [15.]
7	xi.	Rest in the Lord of our holy father BENJAMIN. He was of the people of Phasaia, from the seat of Masail. [16.]
8	xii.	On this day was a holy COUNCIL held in the city of Rome, in the first year of Decius, the infidel king. [17.]

Pjini

Jul	Al.	KIHAH. December.
9	xiii.	Martyrdom of S. BARSENUFIUS in the days of the Mussulmans. [18.]
	"	Also, Rest in the Lord of Father ABRACAS. He was from the Sahid, and became monk at the age of twenty.
10	xiv.	Martyrdom of S. SIMEON, who was from Menuf the upper, in the days of the Mussulmans. [19.]
11	xv.	Rest in the Lord of S. GREGORY, patriarch of Armenia, martyr, in Phirdum. 20.]
	"	Also, Rest in the Lord of S. LUCAS of the pillar. [21.]
12	xvi.	Mourning for GIDEON, one of the Judges of the children of Israel.
13	xvii.	We keep the feast to the removal of the body of the holy and devoted LUCAS of the pillar. This saint was from the city of Persia Thumbadjard, and was Emir.
14	xviii.	Removal of the body of S. TITUS the apostle from the city of Crete.
15	xix.	Rest in the Lord of S. John, bishop of Barlas. He was of a noble race, and his ancestors were priests. [22.]
16	xx.	Rest in the Lord of the prophet, the just HAGGAI. This pious man was of the sons of Aaron the priest.
17	xxi.	Martyrdom of S. BARNABAS the apostle, whose name is rendered "son of consolation."
18	xxii.	Commemoration of the illustrious angel, the archangel, GABRIEL, the harbinger.
	"	Also, Rest in the Lord of the holy father ANASTASIUS, patriarch of Alexandria. [24.]
19	xxiii.	Rest in the Lord of the holy champion TIMOTHEUS the devoted. [25.]
	"	Also, Rest in the Lord of the great prophet DAVID, the son of Jesse, king. This prophet

Jul.	Al.	KIHAK. December.
		was the second king over the children of Israel.
20	xxiv.	Martyrdom of the illustrious saint IGNATIUS, patriarch of the city of Antioch. [26.]
	"	Also, Commemoration of S. PHILOCONIUS, patriarch of Antioch. This saint was married, and made over his property to his son. [27.]
21	xxv.	Rest in the Lord of S. ABU YUHANNAS, of the people of Stobra. [28.]
22	xxvi.	Martyrdom of S. ANASTASIA. This champion was of the city of Rome. [29.]
23	xxvii.	Martyrdom of our holy father ABSADI, bishop.
24	xxviii.	Martyrdom of a hundred and fifty men, and of twenty-four virgins.
	"	Also, Glorious birth of OUR LORD JESUS CHRIST in the flesh, from the Virgin Maiden, Holy Mary.
25	xxix.	On this day also do we keep the feast of the glorious birth of OUR LORD JESUS CHRIST.
26	xxx.	Rest in the Lord of our Father YUHANNAS, Qamass of Shihat, who was set over the holy convent of Father Macarius. [30.]
		<i>End and fulfilment of the month of Kihak, the blessed. Amen.</i>

In the name of the Father, the Son, and the Holy Ghost, one God.

The Month of TUBEH the Blessed.

27	i.	December—January.
	"	Martyrdom of the holy apostle STEPHEN, chief of deacons and first of martyrs.
	"	Also, Martyrdom of LEONDIUS, in the days of

Jul	Al.	<i>TUBEH. December—January.</i>
		Maximianus, the infidel king, in the land of Syria. [1.]
28	ii.	Martyrdom of S. GELANICUS, bishop. [2.]
	"	<i>Also,</i> Rest in the Lord of S. THEONAS, patriarch of Alexandria. This saint was Doctor of the Law. [3.]
29	iii.	Murder of the holy pure Infant martyrs; a hundred and forty-four thousand. [4.]
30	iv.	Assumption of S. JOHN, virgin and Evangelist. [5.]
31	v.	Martyrdom of EUSGENIUS, who was soldier in the days of King Constantine. [6.]
Jan. 1	vi.	On this day our Lord Jesus Christ went into the place of CIRCUMCISION, and fulfilled the law. [7.]
	"	<i>Also,</i> Assumption of the prophet ELIAS, the Tishbite, alive into-heaven. This jealous prophet lived in the days of King Ahab.
	"	<i>Also,</i> Commemoration of Father MARCIANUS, patriarch of Alexandria. He was promoted after our Lord's ascension into heaven.
2	vii.	Rest in the Lord of the holy father SYLVESTER, Pope of Rome. [8.]
3	viii.	On this day was held the holy predication in the convent of S. Macarius, by our father BENJAMIN, patriarch of Alexandria. [9.]
	"	<i>Also,</i> Commemoration of S. ANDRONICUS, patriarch of Alexandria. This father was deacon. [10.]
	"	<i>Also,</i> Mourning for our father BENJAMIN, patriarch of Alexandria. He was of Mariuth. [11.]
4	ix.	Rest in the Lord of our father ABRAHAM, fellow of our father Djardja. He was a pitiful man and fond of the poor. [12.]
5	x.	On this day a collection was made in

Jul. Al.

TUBEH. January.

Christian churches to cover what had been taken from holy fathers. [13.]

On this day OUR LORD JESUS CHRIST was baptized in the River Jordan. [14.]

Martyrdom of the valiant THEODORUS, the Eastern. [15.]

Commemoration of the miracle wrought by OUR LORD JESUS CHRIST in Cana of Galilee.

Rest in the Lord of S. ARSELIDAS.

Also,

Rest in the Lord of S. MAXIMIUS, brother of Domatius. [16.]

Rest in the Lord of the prophet OBADIAH. This pious man was son of Hananiah, the prophet.

Also,

The Christians of Syria keep the feast of mourning for GREGORY, brother of Basil. [17.]

Martyrdom of S. PHILOTHEOS, whose name is rendered "loving God."

Also,

Rest in the Lord of the great father, our Father JOHN, patriarch of Alexandria. [18.]

Commemoration of the illustrious saints MAXIMIUS and DOMATIUS.

Rest in the Lord of our holy, brilliant, father (Ya'akub) JAMES, bishop of Nisibis. [19.]

On this day were found the bones of ABHUR, and of ABUSARA his brother, and those of ANTANIRA their mother. [20.]

Rest in the Lord of S. ABRUKUS, apostle.

Also,

[21.]

Commemoration of the martyr BEBNUVA, and preaching in the church of Yuhannas Elkukhi. [22.]

Rest in the Lord of the Virgin Mother of God, the pure LADY MARY.

Also,

Rest in the Lord of S. ALARIA, daughter of king Zeno. [23.]

Jul.	AI.	<i>TUBEH. January.</i>
	"	<i>Also,</i> S. GREGORY, brother of Basil, and bishop of Nyssa.
17	xxii.	Rest in the Lord of the holy great ANTHONY, the father of monks. [24.]
18	xxiii.	Martyrdom of the holy and great TIMOTHY, the apostle. [25.]
19	xxiv.	Rest in the Lord of the holy and devoted MARY. [26.]
20	xxv.	S. PETER, the servant of God. [27.]
21	xxvi.	Martyrdom of forty-nine holy aged monks of the desert.
	"	<i>Also,</i> Rest in the Lord of S. ANASTASIA. [28.]
22	xxvii.	Martyrdom of our holy father SERAPION. [29.]
	"	<i>Also,</i> Feast in honour of the removal of the bones of the apostle TIMOTHY, from the city of Ephesus to that of Constantinople.
	"	<i>Also,</i> Commemoration of the angel SURIYAL, sur-named "Of a brilliant countenance."
23	xxviii.	Martyrdom of S. CLEMENT. [30.]
24	xxix.	Rest in the Lord of S. AKSANIA. [31.]
25	xxx.	Martyrdom of the holy virgins BASTIS and HALBIS and AGANI, and of SOPHIA their mother. [32.]
		<i>End and fulfilment of the month of TubeH the blessed. Peace from the Lord. Amen.</i>

In the name of the Father, of the Son, and of the Holy Ghost, one God.

The Month of AMSHIR the Blessed.

January—February.

26	i.	Feast in memory of the Synod of a hundred and fifty fathers. [1.]
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Jul. Al.

AMSHIR. January—February.

"

Also,

Feast and preaching in the Church built to S. PETER BIARUMARDINUS. [2.]

27 ii.

Rest in the Lord of S. LANGIUS, superior of the convent of El-zedjadj. [3.]

"

Also,

Commemoration of our father PAULA the great. [4.]

28 iii.

Rest in the Lord of the holy and pious

29 iv.

YA'AKUB, the monk. [5.]

Martyrdom of the holy apostle AGAPIUS. [6.]

30 v.

Rest in the Lord of the holy father AGRI-BWA. [7.]

"

Also,

Commemoration of S. ABUSHIA, fellow of the convent of Akhmin. [8.]

"

Also,

Rest in the Lord of AMBA BALA, equal to angels. [9.]

"

Also,

Rest in the Lord of father ABULEDUS, Pope of Rome. [10.]

31 vi.

On this day ascended the body of S. ABULEDUS, the illustrious doctor now at rest, and Pope of Rome. [11.]

"

Also,

Rest in the Lord of the two saints ABUGIR and YUHANNES, and three virgins. [12.]

Feb.

1 vii.

Rest in the Lord of Father ALEXANDER, patriarch of Alexandria. [13.]

"

Also,

Rest in the Lord of our father THEODORUS, patriarch of Alexandria. [14.]

2 viii.

Entrance of the LORD into the temple, and presentation there. [15.]

3 ix.

Rest in the Lord of the great father BAR-SUMAS, father of Syrian monks. [16.]

"

Also,

Martyrdom of PAUL, the Syrian. [17.]

Jul.	Al.	AMSHIR. February.
4	x.	Martyrdom of the holy disciple (Ya'akub) JAMES, son of Alphæus. [18.]
	"	Also, Rest in the Lord of the holy father ISIDORUS of Pherme. [19.]
5	xi.	Martyrdom of the holy father VALENTIANUS, Pope of Rome. [20.]
6	xii.	Rest in the Lord of the pious father GELASIUS. [21.]
7	xiii.	Martyrdom of S. SERGIUS, and of his father and sister. [22.]
	"	Also, Rest in the Lord of S. TIMOTHEUS, Pope of Rome. [23.]
8	xiv.	Rest in the Lord of our father SEVERUS, patriarch of Antioch. [24.]
	"	Also, Rest in the Lord of our father YA'AKUB (James), patriarch of Alexandria. [25.]
9	xv.	Rest in the Lord of the great prophet ZACHARIAH, one of the minor prophets.
	"	Also, Commemoration and preaching in the church of the FORTY MARTYRS OF SEBASTE.
	"	Also, [26.] Commemoration of our holy father PAPHNUTI. [27.]
10	xvi.	Rest in the Lord of S. ELIZABETH, mother of S. John the Baptist.
11	xvii.	Martyrdom of S. MINA, the monk. [28.]
12	xviii.	Rest in the Lord of S. MALATIUS, patriarch of Antioch. [29.]
13	xix.	We feast to the removal of the bones of our father MARTIANUS, the monk. [30.]
14	xx.	Rest in the Lord of our happy father PETER, patriarch of Antioch. [31.]
15	xxi.	Rest in the Lord of father ZACHARIAH, Bishop of Sakha. [32.]
	"	Also, Martyrdom of S. ONESIMUS, priest and disciple of Paul the Apostle. [33.]

Jul.	Al.	AMSHIR. February.
16	xxii.	Commemoration of S. MARUNA, bishop. [34.]
17	xxiii.	Martyrdom of S. EUSEBIUS, son of S. Wasilidas, visir. [35.]
18	xxiv.	Rest in the Lord of S. AGAPITUS, bishop. [36]
19	xxv.	Martyrdom of the SS. ARCHIPPUS and PHILEMON, and of a virgin called LYCIA. [37.]
20	xxvi.	Rest in the Lord of the great prophet HOSHEAH, who is HOSEA.
	”	<i>Also,</i> Commemoration of the martyrdom of ZADOK, and of those who were put to death with him, in number a hundred and twenty-eight saints. [38.]
21	xxvii.	Rest in the Lord of S. EUSTATHIUS, patriarch of Antioch. [39.]
22	xxviii.	Martyrdom of S. THEODORUS, the Roman. [40.]
23	xxix.	Martyrdom of S. PULCHRIUS, who was bishop of Armenia. [41.]
24	xxx.	On this day was the head of S. JOHN THE BAPTIST found, and the charger on which it was put, when Herod ordered his head to be cut off.
		<i>End and fulfilment of the month of Amshir the blessed. Peace from the Lord. Amen.</i>

In the name of the Father, the Son, and of the Holy Ghost, one God.

The Month of BARMAHAT, the blessed.

February—March.

25	i.	Rest in the Lord of S. BARCASIUS, bishop of Jerusalem. [1.]
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Jul.	AL.	<i>BARMAHAT. February—March.</i>
	"	<i>Also,</i> Commemoration of our father MERCURIUS, bishop. [2.]
	"	<i>Also,</i> Martyrdom of S. ALEXANDER of Rome. [3.]
26	ii.	Martyrdom of our blessed father MACRAWA, bishop. [4.]
27	iii.	Rest in the Lord of our devoted father QOSMA, patriarch. [5.]
	"	<i>Also,</i> Rest in the Lord of our holy father HADID.
	"	<i>Also,</i> Martyrdom of S. BARQONIAS, who was from Tania. [6.]
28	iv.	This day was a COUNCIL gathered together at Djezirch Beni-Omar. [7.]
	"	<i>Also,</i> Martyrdom of the blessed S. HAYULIUS, the emir. [8.]
Mar.	1	v. Rest in the Lord of our father S. SERA- PION, Qamass of the convent of Abu Yuhannas. [9.]
	"	<i>Also,</i> Commemoration of S. EUDOXIA. [10.]
2	vi.	Martyrdom of S. DIOSCORIUS, in the days of the Arabs. [11.]
	"	<i>Also,</i> Rest in the Lord of S. THEODOTUS, the learned. [12.]
3	vii.	Martyrdom of SS. PHILEMON and ABELA- BIUS. [13.]
4	viii.	Martyrdom of ARYANAUS, at Ansana. [14.]
	"	<i>Also,</i> Martyrdom of S. MATTHIAS, one of the twelve apostles. [15.]
	"	<i>Also,</i> Rest in the Lord of Patriarch YULIAS. [16.]
5	ix.	Martyrdom of SS. ABRIANUS, AMRATA, AUSANIUS, and forty more. [17.]

Jul.	Al.	<i>BARMAHAT. March.</i>
6	x.	Finding of the GLORIOUS CROSS.
7	xi.	Martyrdom of S. BASILAS, bishop. [18.]
8	xii.	Feast of the illustrious S. DEMETRIUS, patriarch. [19.]
	"	<i>Also,</i> Commemoration of MALACHI, martyr. [20.]
9	xiii.	Martyrdom of FORTY SAINTS, at Sebaste. [21.]
	"	<i>Also,</i> Rest in the Lord of our holy Father DIONYSIUS, patriarch of Alexandria. [22.]
10	xiv.	Martyrdom of S. SINUDA, of Beni-Hassan. [23.]
	"	<i>Also,</i> Martyrdom of SS. EUCHANUS, GALIDRUS, and ALIBDUS. [24.]
11	xv.	Rest in the Lord of the holy nun SARAH. [25.]
12	xvi.	Rest in the Lord of our father KHAYIL, patriarch of Alexandria. [26.]
13	xvii.	Rest in the Lord of good LAZARUS, the friend of our Lord.
	"	<i>Also,</i> Commemoration of GEORGIUS, the servant of God, and of S. BELASIUS, martyr, and of YUSHAB, bishop. [27.]
14	xviii.	Martyrdom of S. ISIDORUS, friend of Yushab, bishop of Wasna. [28.]
15	xix.	Rest in the Lord of the holy evangelist ARISTOBULUS, the apostle. [29.]
	"	<i>Also,</i> Commemoration of ALEXANDER, the Egyptian; of AGAPIUS, of Gaza; of NICHOLAS, of Pontus; of DIONYSIUS, of Tripoli; and of DOMINAS. [30.]
16	xx.	Rest in the Lord of our Father KHAYIL, Pope of Alexandria. [31.]
	"	<i>Also,</i> On this day did OUR LORD, to whom be glory, raise LAZARUS from the dead.

Jal.	Al.	<i>BARMAHAT. March.</i>
	"	<i>Also,</i> Preaching in the church of our father SAK- RUN. [32.]
17	xxi.	On this day was OUR LORD JESUS CHRIST, to whom be glory, with his disciples in Beth- any. [33.]
	"	<i>Also,</i> Commemoration of S. THEODORUS, and of TIMOTHEUS, martyrs. [34.]
	"	<i>Also,</i> Commemoration of S. THAUSTA. [35.]
18	xxii.	Rest in the Lord of the great father CYRIL, Bishop of Jerusalem. [36.]
19	xxiii.	Rest in the Lord of our Father DANIEL, the great prophet.
20	xxiv.	Rest in the Lord of our father MACARIUS, patriarch of Alexandria. [37.]
21	xxv.	Rest in the Lord of the holy and great apostle ONESIPHORUS, one of the seventy. [38.]
22	xxvi.	Rest in the Lord of S. PRAXIA, virgin. [39.]
23	xxvii.	Rest in the Lord of our devoted father ABU MACARIUS, father of patriarchs. [40.]
	"	<i>Also,</i> On this day was OUR LORD CRUCIFIED in the body, for our salvation.
24	xxviii.	Rest in the Lord of the good King CON- STANTINE. [41.]
25	xxix.	On this day was the full form of Salvation wrought on the whole world. [42.]
26	xxx.	It is meet that on this day we should keep the feast of the great angel GABRIEL, on ac- count of his coming down from heaven.
	"	<i>Also,</i> Commemoration of SAMSON, one of the judges of the children of the Israel. The father of that good man was called Manoah, of the tribe of Dan.

Jul.	Al.	<i>BARMAHAT. March.</i>
	"	<i>Also,</i> Removal of the body of YA'AKUB, the an-chorite. [43.] <i>End and fulfilment of the month of Barma-hat. Peace from the Lord. Amen.</i>
<hr/>		
		In the name of the Father, the Son, and the Holy Ghost, one God, <i>The Month of BARMUDEH, the Blessed.</i> March—April.
27	i.	Commemoration of Father SILAS. [1.]
	"	<i>Also,</i> Passage of Pilgrims from the Sahid. [2.]
	"	<i>Also,</i> Discussions between the Elders of Alex-andria and some from the Sahid, as to whether we should feast Haron. [3.]
28	ii.	Martyrdom of S. CHRISTOPHORUS, whose face was like that of a dog. [4.]
29	iii	Rest of S. JOHN, bishop of Jerusalem. [5.]
	"	<i>Also,</i> Rest in the Lord of our valiant and blame-less father KHAYIL, patriarch of Alexandria. [6.]
30	iv.	Martyrdom of BAKTAROS, DACIUS, and ABRINL [7.]
31	v.	Rest in the Lord of the great prophet EZEKIEL, son of Nuni the priest.
Apr. 1	vi.	Rest in the Lord of S. MARY, the Copt. [8.]
2	vii.	Rest in the Lord of righteous JOACHIM. [9.]
	"	<i>Also,</i> Commemoration of AGAPIUS and THEODORA. [10.]
	"	<i>Also,</i> Rest in the Lord of our great and holy father MACARUSIUS. [11.]

BARMUDEH. April.

Jul.	Al.	
3	viii.	Martyrdom of the three SS. AGAPIA, IRENE, and SIYUNIA. [12.]
	"	Also, Death of a hundred and fifty martyrs. [13.]
4	ix.	Rest in the Lord of the holy champion ZOZIMUS, the monk. [14.]
	"	Also, Signs and wonders wrought at the hand of S. SINUTHI. [15.]
5	x.	Rest in the Lord of the holy champion, our father ISAAAC, disciple of our father Aphlaph. [16.]
	"	Also, Rest in the Lord of our celebrated father GABRIEL, son of Tarik. [17.]
6	xi.	Rest in the Lord of the holy mother THEODORA. [18.]
7	xii.	Rest in the Lord of our holy father ALEXANDER, patriarch of Jerusalem. [19.]
8	xiii.	Martyrdom of the holy and pious monks father YESHUA and father YUSEF. [20.]
9	xiv.	Rest in the Lord of Father MAXIMUS, patriarch of Alexandria. [21.]
10	xv.	Feast in honour of the first preaching in a Christian temple.
	"	Also, Commemoration of AGAPIUS, the apostle, one of the seventy. [22.]
	"	Also, <i>~ mart. S. Simeon</i> Commemoration of S. ALEXANDRA, queen. [23.]
11	xvi.	Martyrdom of S. ANTIUS, bishop of the town of Pergamos. [24.]
12	xvii.	Martyrdom of S. JAMES (Ya'akub), the apostle, son of Zebedee. [25.]
13	xviii.	Martyrdom of the holy, illustrious EUSTATHIUS. [26.]
14	xix.	Martyrdom of S. SIMEON, the Armenian. [27.]
15	xx.	Martyrdom of S. BABNUDAH, of Denderah. [28.]

Jul. Al.

BARMUDEH. April.

16 xxi.

Rest in the Lord of S. BERUTHAUS. [29.]

17 xxii.

Rest in the Lord of S. ISAAC, of Hurein. [30.]

"

Also,

Rest in the Lord of father ALEXANDER, patriarch of Alexandria. [31.]

"

Also,

Rest in the Lord of our father MARCUS, Pope of Alexandria. [32.]

"

Also,

Rest in the Lord of our father KHAYIL. This monk was made a saint. [33.]

18 xxiii.

Martyrdom of the holy MAR GEORGIUS. [34.]

19 xxiv.

Martyrdom of S. SISA, companion of Isidorus. [35.]

"

Also,

Rest in the Lord of our father SINUTHIUS, Pope of Alexandria. [36.]

20 xxv.

Martyrdom of the wife of a man whose name was SACRATUS. [37.]

"

Also,

Commemoration of S. BABNUDAH, the anchorite, and of S. THEODORUS, and a hundred martyrs. [38.]

21 xxvi.

Martyrdom of S. SOSNIUS. [39.]

22 xxvii.

Martyrdom of the illustrious VICTOR. [40.]

23 xxviii.

Martyrdom of S. MILIUS.

24 xxix.

Rest in the Lord of the Apostle ERASTUS. [41.]

"

Also,

Rest in the Lord of S. ACACIUS, bishop of Jerusalem. [42.]

25 xxx.

Martyrdom of S. MARK, apostle and evangelist, first patriarch of Alexandria. [43.]

End and fulfilment of the month of Barmudeh. Peace from the Lord. Amen.

Jul. Al.

BASHANSH. April—May.

In the name of the Father, the Son, and the Holy Ghost, one God.

The Month of BASHANSH, the Blessed.

April—May.

- | | | |
|-------|-------|---|
| 26 | i. | On this day was our great LADY MARY, Mother of God, born. [1.] |
| 27 | ii. | Rest in the Lord of the eminent JOB, the righteous. |
| | " | <i>Also,</i>
Rest in the Lord of S. THEODORUS, disciple of our father Pakhom. [2.] |
| 28 | iii. | Rest in the Lord of S. BASAN. [3.] |
| | " | <i>Also,</i>
Martyrdom of our father EUTHYMON, the presbyter. [4.] |
| 29 | iv. | Rest in the Lord of our holy father YU-HANNAS, patriarch of Alexandria. [5.] |
| 30 | v. | Rest in the Lord of JEREMIAH, the prophet. |
| May 1 | vi. | Martyrdom of father ISAAC, who was from Defra. [6.] |
| | " | <i>Also,</i>
Rest in the Lord of the gracious father MACARIUS, the presbyter. [7.] |
| 2 | vii. | Rest in the Lord of the apostolic S. ATHANASIUS. [8.] |
| 3 | viii. | Martyrdom of S. BARNABAS ^{Bartholomew} , of Senhus, whose father was called Macarba. [9.] |
| | " | <i>Also,</i>
Our Lord JESUS CHRIST went up on high into the heavens. |
| | " | <i>Also,</i>
Rest in the Lord of our father DANIEL, Qamass of Schihet. [10.] |
| 4 | ix. | Rest in the Lord of S. HELENA, the queen. [11.] |
| 5 | x. | Commemoration of the THREE YOUTHS, honourable and righteous. [12.] |

Jul.	Al.	BASHANSH. May.
6	xi.	Commemoration of TAULKIA, wife of Yas- thas. [13.]
	"	<i>Also,</i> Commemoration of father PAPHNUTIUS, bishop. [14.]
7	xii.	Rest in the Lord of S. JOHN GOLDEN- MOUTH (Chrysostom). [15.]
8	xiii.	Rest in the Lord of the devoted Father ARSENIUS. [16.]
9	xiv.	Rest in the Lord of S. PAKHOMIUS, father of Cœnobites. [17.]
	"	<i>Also,</i> Martyrdom of S. ABIMACHUS, from Pharna. [18.]
10	xy.	Martyrdom of S. SIMON ZELOTES, the Apostle. [19.]
	"	<i>Also,</i> Four hundred martyrs put to death in the town of Denderah. [20.]
	"	<i>Also,</i> Commemoration of MINA the Deacon. [21.]
11	xvi.	Commemoration of S. JOHN the Evangelist.
12	xvii.	Rest in the Lord of EPIPHANIUS, bishop of Cyprus. [22.]
13	xviii.	Rest in the Lord of S. DJAORGEA. [23.]
	"	<i>Also,</i> Preaching in the church of our great Father PAULA, of Alexandria. [24.]
14	xix.	Rest in the Lord of our Father ISAAC, pres- byter of Kellal. [25.]
	"	<i>Also,</i> Martyrdom of S. ISIDORUS, of Antioch. [26.]
15	xx.	Rest in the Lord of our Father AMANI, of Mount Tunah. [27.]
16	xxi.	Rest in the Lord of S. MARTIANUS. [28.]
17	xxii.	Rest in the Lord of ANDRONIUS the Apostle. [29.]
18	xxiii.	Martyrdom of S. YULIANUS and of his mother. [30.]
19	xxiv.	On this day, OUR LORD, to whom be glory, came into the land of Egypt.

Jul.	Al.	<i>BASHANSH. May.</i>
	"	<i>Also,</i> Rest in the Lord of HABBAKUK, one of the twelve minor prophets.
20	xxv.	Martyrdom of S. COLOS, physician. [31.]
21	xxvi.	Martyrdom of S. THOMAS the Apostle, surnamed the Twin. [32.]
22	xxvii.	Rest in the Lord of our Father YUHANNEB patriarch. [33.]
	"	<i>Also,</i> Rest in the Lord of LAZARUS, brother of Martha and Mary.
23	xxviii.	On this day was the body of S. EPIPHANIUS to Cyprus. [34.]
24	xxix.	Rest in the Lord of S. SIMON, who was from the mountain of Antioch. [35.]
25	xxx.	Rest in the Lord of our Father MICHAEL, patriarch of Alexandria. [36.]
	"	<i>Also,</i> Rest in the Lord of the Apostle PHURAS, one of the seventy. [37.]
		<i>End and fulfilment of the month of Bashansh the blessed. Peace from the Lord. Amen.</i>

In the name of the Father, the Son, and the Holy Ghost, one God.

The Month of BAUNEH, the Blessed.

May—June.

26	i.	Preaching in the Church of LEONTIUS of Damascus.
27	ii.	Discovery of the body of the great S. JOHN THE BAPTIST.
28	iii.	Rest in the Lord of the pious S. DARTA. [1.]
	"	<i>Also,</i> Martyrdom of S. HELLADIUS. [2.]
29	iv.	Martyrdom of S. SUNSI. [3.]

Jul.	Al.	<i>BAUNEH. May—June.</i>
	"	<i>Also,</i> Martyrdom of S. AYAMUNS and S. SOPHIA. [4.]
30	v.	Rest in the Lord of S. YAKUB the eastern. [5.]
	"	<i>Also,</i> Martyrdom of F. MACARIUS of Menuf. [6.]
31	vi.	Martyrdom of S. THEODORUS the monk. [7.]
June 1	vii.	Martyrdom of the holy Father SANHIRUN. [8.]
2	viii.	Commemoration of the Church of our LADY THE VIRGIN. [9.]
	"	<i>Also,</i> Commemoration of KAMADAH and of her children; of ARMENIUS and of his mother. [10.]
3	ix.	Commemoration of the great prophet SAMUEL. [11.]
	"	<i>Also,</i> Martyrdom of LUCIANUS and of four with him. [11.]
4	x.	Martyrdom of S. DABAMUN and S. BESATHAMUN, and of their mother SOPHIA. [12.]
	"	<i>Also,</i> Commemoration of the great joy that filled the whole earth. [12.]
5	xi.	Martyrdom of the great S. GLAUDIUS of angelic life. [13.]
	"	<i>Also,</i> Festival in honour of the preaching in the church of the FORTY MARTYRS.
6	xii.	Rest in the Lord of S. YUSTUS, patriarch of Alexandria. [14.]
	"	<i>Also,</i> Tidings of S. EUPHEMIA. [15.]
7	xiii.	Rest in the Lord of S. JOHN (Yuhannes), bishop of Jerusalem. [16.]
	"	<i>Also,</i> It is the custom in some villages of Egypt to hold a feast on this day to the Archangel GABRIEL.
8	xiv.	Martyrdom of the holy ABACORA, and YUHANNA, and of ANTHALMA, and PHILIP.

Jul.	Al.	BAUNEH. June.
9	xv.	Feast and predication in the church of the martyr MINA, in Maruth. [17.]
10	xvi.	Rest of S. ABU-NEFER, the devout. [18.]
11	xvii.	Commemoration of our Father LETSUN. [19.]
12	xviii.	Rest in the Lord of Father DAMIANUS, patriarch of Alexandria. [20.]
13	xix.	Martyrdom of S. GEORGIUS in Mezaham.
	"	<i>Also,</i> [21.]
		Martyrdom of S. ABISHAI ANUB. [22.]
14	xx.	Rest in the Lord of the great prophet ELISHAH.
15	xxi.	Commemoration of our LADY MARY. [23.]
	"	<i>Also,</i>
		Martyrdom of S. TIMOTHEUS the Egyptian. [24.]
16	xxii.	Rest in the Lord of CODIUS, patriarch of Alexandria. [25.]
	"	<i>Also,</i>
		We keep the feast in memory of the martyrs CAZMAN and DAMIAN, and of their sisters and mother. [26.]
17	xxiii.	Rest in the Lord of S. ABBA NUB, the emaciated.
18	xxiv.	Martyrdom of the champion ABU MUSE, who was of a red colour. [27.]
19	xxv.	Martyrdom of the Apostle JUDAS, son of Joseph. He was one of the seventy. [28.]
20	xxvi.	Rest in the Lord of the great prophet JOSHUA the son of Nun. [29.]
21	xxvii.	Rest in the Lord of the apostle HANANIAH. [30.]
	"	<i>Also,</i>
22	xxviii.	Rest in the Lord of our father THEODORUS, Pope of Alexandria. [31.]
		Martyrdom of S. THOMAS, of Shandlat. [32.]
23	xxix.	Martyrdom of seven devoted saints of Mount Tubeh. [33.]
	"	<i>Also,</i>
		Feast in commemoration of the church dedicated to the angel SURIYAL.

Photog.
pna

Jul. Al.

BAUNEH. June.

24 xxx.

On this day was born S. JOHN THE BAPTIST, greatest among those born of women.

End and fulfilment of the month of Bauneh. Peace from the Lord. Amen.

In the name of the Father, the Son, and the Holy Ghost, one God.

The Month of ABIB, the Blessed.

June—July.

25 i.

Martyrdom of S. COPHRONIA. [1.]

26 ii.

Rest in the Lord of the holy champions BENUFA and BENABEN. [2.]

27 iii

Rest in the Lord of CELESTINUS, Pope of Rome. [3.]

28 iv.

Feast of the removal of the bones of ABU AKIR and YUHANNA.

29 v.

Martyrdom of the apostles S. PETER and S. PAUL, stars among the disciples. [4.]

30 vi.

Martyrdom of S. ELYMAS, surnamed Baulas. [5.]

July

1 vii.

Rest in the Lord of our pious father S. SINUDIUS, the archimandrite. [6.]

2 viii.

Rest in the Lord of the great saint ABUBESHAI. [7.]

"

Also,

Martyrdom of SS. ABRUM and ATUM, brothers.

"

Also,

Martyrdom of our father BELANA.

"

Also,

Martyrdom of our father S. BIMAMON.

"

Also,

Rest in the Lord of our holy father CARAS.

"

Also,

Mourning for the saint Mar MARCUS, of the convent of S. Anthony. [8.] [9.]

Jul. Al.

ABIB. July.

- | | | |
|----|--------|---|
| 3 | ix. | Martyrdom of the apostle S. SIMON, son of Cleopas. [10.] |
| | " | Also,
Rest in the Lord of S. CLAYATANUS, Pope of Alexandria. [11.] |
| 4 | x. | Martyrdom of THEODORUS, bishop. [12.] |
| | " | Also,
THEODORUS, the champion, who was bishop of Corinth. [13.] |
| 5 | xi. | Martyrdom of SS. YUHANNA and SIMEON, his cousin. [14.] |
| | " | Also,
Commemoration of our holy, learned, and gracious father ASHIA, the anchorite, of Mount Shihet. [15.] |
| 6 | xii. | Martyrdom of the holy Abba HUR. [16.] |
| 7 | xiii. | Rest in the Lord of our holy father SANDAH, bishop of Coptos. [17.] |
| | " | Also,
Martyrdom of S. ABAMUN, of Thauah. [18.] |
| 8 | xiv. | Martyrdom of the illustrious S. ABROCONIUS, knight of Christ. [19.] |
| 9 | xv. | Rest in the Lord of our father S. EPHREM, the Syrian. [20.] |
| | " | Also,
Martyrdom of S. KYRIACUS and of LAULETHA, his mother. [21.] |
| 10 | xvi. | Rest in the Lord of S. JOHN, of the golden gospel. [22.] |
| 11 | xvii. | Martyrdom of S. EUPHEMIA. [23.] |
| 12 | xviii. | Martyrdom of St. JAMES, bishop of Jerusalem. [24.] |
| 13 | xix. | Martyrdom of MAR BATHALAN, the physician. [See Maqrizi's Hist. of the Copts.] |
| | " | Also,
Martyrdom of our father S. BEBDHABA, bishop of the Copts. [25.] |
| 14 | xx. | Martyrdom of the great and illustrious S. THEODORUS, son of John. [26.] |
| 15 | xxi. | Rest in the Lord of S. SUSNIUS, the eunuch. [27.] |

Jul.	Al.	ABIB. July.
16	xxii.	Martyrdom of S. MACARIUS, son of Basilus, the vizir.
	"	Also, Martyrdom of the illustrious S. ALANTIUS. [28.]
17	xxiii.	Rest in the Lord of S. LENGIUS. [29.]
18	xxiv.	Martyrdom of our holy father NUB.
	"	Also, Rest in the Lord of father SIMEON, patriarch of Alexandria. [30.]
19	xxv.	Rest in the Lord of S. THEKLA, the apostle.
	"	Also, [31.] Martyrdom of S. ANDOKIA. [32.]
	"	Also, Martyrdom of our holy father ISAAC. [33.]
	"	Also, Martyrdom of S. LIARIA.
	"	Also, Martyrdom of SS. THEKLAH and PHAUGI, of Kerakas. [34.]
	"	Also, Martyrdom of the holy father ABKERAD-JUN. [35.]
	"	Also, Predication in the church of S. MERCURIUS. [36.]
20	xxvi.	Rest in the Lord of old YUSEF, the carpenter. [37.]
	"	Also, Rest in the Lord of TIMOTHEUS, patriarch of Alexandria. [38.]
21	xxvii.	Preaching in the church of ABU PHAM.
	"	Also, Martyrdom of S. Abba MUN, of Maruth. [39.]
22	xxviii.	Rest in the Lord of MARY MAGDALENE.
23	xxix.	Feast in honor of the removal of the bones of S. THADDEUS, the apostle. [40.]
	"	Also, Martyrdom of S. WARSHUFA.

Jul. Al.

ABIB. July.

24 xxx.

Martyrdom of S. MARCURA and of S. EPH-
REM. [41.]

*End and fulfilment of the month of Abib
the blessed. Peace from the Lord. Amen.*

In the name of the Father, the Son, and
the Holy Ghost, one God.

*The Month of MESRE, the
Blessed.*

July—August.

25

i.

Martyrdom of ABALI, son of Justus. [1.]

26

ii.

Rest in the Lord of S. BAISIA. [2.]

27

iii.

Rest in the Lord of S. SIMEON, the devoted.
[3.]

28

iv.

Rest in the Lord of the pious and good
king HEZEKIAH.

”

Also,

Preaching in the church of S. ANTHONY.

29

v.

Rest in the Lord of S. JOHN, the soldier.
[4.]

30

vi.

Martyrdom of S. VULITHA. [5.]

31

vii.

On this day did God send the angel GA-
BRIEL, who brought tidings to JOACHIM, con-
cerning OUR LADY. [6.]

”

Also,

Aug

Martyrdom of S. ISIDORUS. [7.]

1

viii.

Death of nine holy martyrs.

2

ix.

Martyrdom of the holy father ABRI. [8.]

3

x.

Martyrdom of S. BATHRA.

”

Also,

Martyrdom of our holy father YUHANNAS.

4

xi.

Rest in the Lord of our holy father MASIS.
[9.]

5

xii.

Feast of the good and pious king CONSTAN-
TINE.

Jul.	AL.	MESRE. August.
6	xiii.	TRANSFIGURATION of OUR LORD JESUS on Mount Thabor.
7	xiv.	Marvels wrought by God on this day in Alexandria. [10.]
8	xv.	Rest in the Lord of S. MARINA. [11.]
9	xvi.	On this day was the body of OUR LADY taken up to heaven. [<i>Assumption</i> of the Virgin Mary.]
10	xvii.	Martyrdom of S. YA'AKUB.
11	xviii.	Rest in the Lord of our father ALEXANDER, patriarch of Alexandria. [12.]
12	xix.	On this day the body of our holy father MACARIUS was brought to Shihat.
13	xx.	Rest in the Lord of the SEVEN YOUTHS of Ephesus, [13.]
14	xxi.	Rest in the Lord of S. IRENA.
15	xxii.	Rest in the Lord of the great prophet MICAH.
16	xxiii.	Martyrdom of thirty thousand souls in Alexandria. [14.]
	"	<i>Also,</i> Martyrdom at Antioch of a Saint called DAMIAN. [15.]
17	xxiv.	Rest in the Lord of the holy soldier of Christ, THOMAS, bishop of Margash. [16.]
18	xxv.	Rest in the Lord of the great S. BESSARION. [17.]
19	xxvi.	Martyrdom of S. BAUSIS and of his sister SARAH. [18.]
	"	<i>Also,</i> Commemoration of AGAPIUS, the soldier, and of THEKLA, the nun.
20	xxvii.	Martyrdom of S. BIAMON, and of his sister EUSKISSA. [19.]
21	xxviii.	Feast of ABRAHAM, ISAAC, and JACOB.
	"	<i>Also,</i> Feast of the Assumption of ISAAC, the son of Abraham.
	"	<i>Also,</i> Feast of the Assumption of JACOB, chief of the patriarchs.

Jul. Al.

MESRE. August.

22 xxix.

Martyrdom of SS. AUTASIUS and HARASMUS,
and of others with them. [20.]

23 xxx.

Rest in the Lord of the prophet MALACHI,
one of the minor prophets.

*End and fulfilment of the month of Mesre
the blessed. Peace from the Lord. Amen.*

In the name of the Father, the Son, and
the Holy Ghost, one God.

The Month of NISSI, the Blessed.

[EPAGOMENÆ OR INTERCALARY DAYS.]

August.

24 i.

Martyrdom of the holy apostle EUTYCHUS.
[21.]

25 ii.

Rest in the Lord of the apostle TITUS.

"

Also,

Martyrdom of S. ISAI, brother of Abba
Hur.

26 iii.

Commemoration of the angel RAPHAEL. [22.]

27 iv.

Rest in the Lord of the holy father INANI-
MON. [23.]

28 v.

Rest in the Lord of our father YA'AKUB,
bishop of Masr. [24.]

"

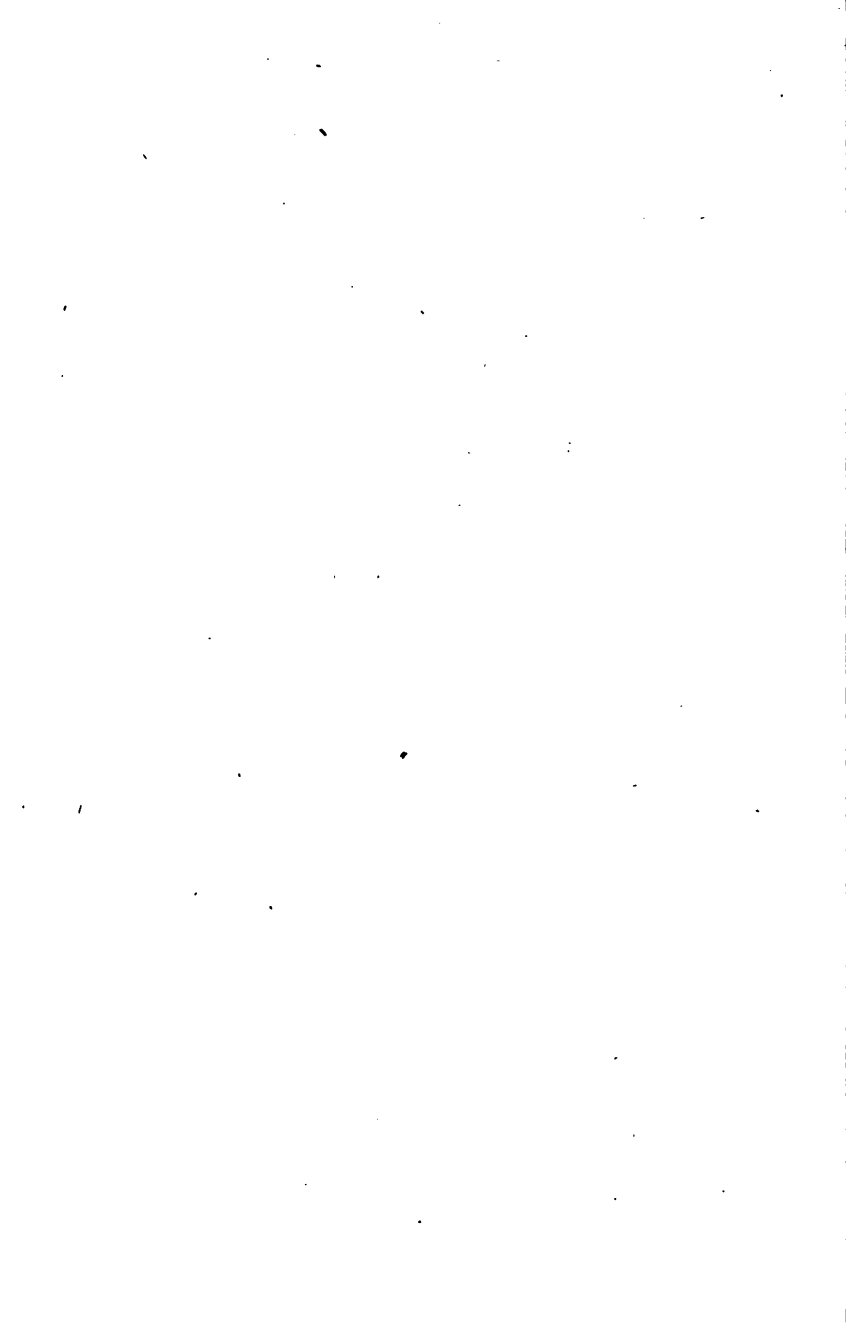
Also,

Rest in the Lord of our father BARSUMA,
the perfect. [25.]

*And if there be a sixth day in NISSI, it be-
hoves us, O believing orthodox brethren, bought
with the blood of Christ, to praise God to our
utmost. Amen.*

*O God, forgive the writer of these lines, and
him who reads them. Amen.*

*Kyrie Eleyson. [And in Coptic] Remember
thy servant Joseph.*



NOTES
ON
THE CALENDAR.



NOTES ON THE CALENDAR.

The Month of TŌT or TŪT.

SEPTEMBER.

[1.] The Copts, and in general the peasants of Egypt, make use in their reckoning of the Alexandrine year, which, ever since B.C. 24, begins on the 29th (or 30th after leap year) of August ; and they have two calendars, the one civil, for domestic and agricultural uses, and the other ecclesiastical, which is the one here given. It is, properly speaking, a short Synaxarium, probably abridged from a more complete work of the kind ; extracts of which are given by F. Georgi in his *Fragm. Martyr. S. Coluthi*.

The Coptic year consists of twelve months of thirty days, with a thirteenth month called NISSI, of five or six intercalary days, or epagomenæ. But the names of the months, which in the Memphitic dialect show evident traces of the older names once in use in ancient Egypt, are very much altered by the Copts in their modern Arabic pronunciation of them. They are as follows :

	MEMPHITIC.	ARABIC.	GREEK.
	I. Thōūth.	<i>Tūt.</i>	Θῶθ.
	II. Paōpi.	<i>Bābeh</i>	Παωφί.
	III. Athōr.	<i>Hatūr.</i>	Ἀθῶρ.
pe	IV. Khoiak.	<i>Kihak.</i>	Χοιάκ.
	V. Tōbi.	<i>Tubēh.</i>	Τυβί.
	VI. Mekhir.	<i>Amshir.</i>	Μεχίρ.
	VII. Phamenōth.	<i>Barmahāt.</i>	Φαμενώθ.
	VIII. Pharmuthi.	<i>Barmūdeh.</i>	Φαρμουθί.
may	IX. Pakhōn.	<i>Bashans.</i>	Παχών.
	X. Paōni.	<i>Baūneh.</i>	Παννί.
	XI. Epēpi.	<i>Abīb.</i>	Επίφι.
	XII. Mesōre.	<i>Misra, or Mesre.</i>	Μεσορί.

The names of some of these months are those of the

divinities supposed, in olden time, to preside over them, as Thoth, Khons, Apap, etc.: while others, like Mesore, are the names of asterisms or constellations.

[2.] MILLIUS, also called MINIUS by the Arabs (Maqrizi Hist. Copt., p. 8, ed. W.), and ΜΙΛΩΙ by the Copts, is called Abilius by Eusebius (Hist. Eccl., lib. iii, c. 14), who, speaking of the death of Annianus, or Hananiah, consecrated first bishop of Alexandria by S. Mark, says, *διαδέχεται δ' αὐτὸν δεύτερος Ἀβίλλιος*. He is said in the Apostolic Constit. (lib. vii, c. 46) to have been ordained by S. Luke, *δεύτερος δὲ Ἀβίλλιος ὑπὸ Λουκᾶ καὶ αὐτοῦ εὐαγγελιστοῦ* (and note). But this is clearly at variance with the tradition that he was one of the three (Renaud Patr. Al., p. 13), or of the twelve (Eutych. Orig. Eccl. Alex., p. 29, Seld.) presbyters ordained by S. Mark. At the same time there seems to be some connection between this account, and the tradition given in the Syriac Peshito version of S. Luke, and in some Greek MSS. that S. Luke wrote his gospel at Alexandria, fifteen years after our Lord's ascension. If this were true, it would sufficiently account for the Coptic version being the only one that has not the Doxology at the end of the Lord's prayer; as well as for the great antiquity of that version. MILLIUS is styled papa, or "Pope of Alexandria," a title given to the patriarchs of that city, from Hananiah, the first patriarch, to Demetrius XI; but according to a MS. used by Selden (Notes in Eutych., p. 65), until Alexander the eighteenth patriarch, who put an end to the custom established by S. Mark, of electing the patriarch from among the presbytery, and allowed him to be chosen from anywhere; recommending at the same time that the title of "papa" or "baba" should no longer be used. The origin of this title, says Maqrizi (Hist. Copt., p. 8) was this: the bishops used to call the patriarch *ab*, father; but as christians in general also called their bishops *ab*, father, they made up the word *baba*, with the meaning of "grandfather," for the title of the patriarch of Alexandria, as being above both bishops and the laity. Eutychius says the same; but Renaudot, in his *De Patr. Alexandrino* (Liturgg., vol. i), and in his *Hist. Patriarch. Alexandrinorum*, has taken to task both Euty-

chius and Selden. These works, as well as Tillemont (vol. ii, p. 72 sq.), and the Eutychus Vindicatus, of Abr. Echellensis, should be consulted for more information on the subject. MILIUS was promoted, or raised to the patriarchate, in the fifteenth year of Domitian; but Selden (Notes ad Eutych., p. 67) places him under Vespasian, which is probably correct, as Maqrizi says that he lived before the destruction of Jerusalem.

[3.] This council was called together on account of a heresy lately sprung up in Arabia, by certain men who taught that the soul of man died with the body. Origen was present at this council, and, says Eusebius (Hist. Eccl. Lib. vi. c. 37), reclaimed all those heretics.

[4.] This earthquake happened in A. Mart. 828, i.e. A.D. 1112, on the Friday, 3rd of Tot, at nine in the morning. El-Makin (Hist. Saracen. p. 298, ed. Erp.) says that the captain of forces, Afdal, pulled down that night the church of Hariira, and said it was the result of the earthquake. Renaudot (Hist. Patr. Alex. p. 490) says it was the church of S. Michael, which Maqrizi (Hist. Copt. p. 27) says was in the island of Raudha, near Cairo, and in the Emir's garden.

[5.] This MACARIUS was chosen patriarch by the Jacobites, from the convent of Abu Maqar. When once installed in his chair at Alexandria, he went back to Masr (Cairo) and ruled the Church from thence (Maqrizi, Hist. c. p. 27). El-Makin adds that he abolished many rites and ceremonies in the Church; among others the use of incense (Hist. Saracen. p. 298). He was the sixty-ninth patriarch, and died in A.D. 1129 (Renaud. Hist. Pat. Al. p. 483 sq.)

[6.] S. SOPHIA suffered martyrdom, with her three daughters, Faith, Hope, and Charity, under Hadrian (Tillemont, vol. ii. p. 103). For a full legendary account of it, see Symeon Metaphrastes, vol. ii. p. 498 sq. She is called "the Pearl of the City of Rome" by the Ethiopic Church; and her two (not three) daughters, Barnaba and Axosia (I. Lud. Æth. Cal. p. 389).

[7.] The tradition prevalent in the Church that ISAIAH was sawn asunder with a wooden saw, by the

orders of Manasseh, is told at length in the Ethiopic apocryphal book of The Ascension of Isaiah, c. v., where we read that Berial (Belial) being greatly incensed against Isaiah, because of his visions of Christ, took possession of Manasseh's heart, who commanded Isaiah to be sawn asunder with a wooden saw, or, as we may read it, with a saw used in sawing wood, which is more likely. This legend occurs also in the *Gad'la Hawariyât*, or Conflict of the H. Apostles, another apocryphal book of the Egyptian and of the Abyssinian Churches.

[8.] DIOSCORUS was the twenty-fifth Patriarch of Alexandria. In his time the schism between his disciples, the Jacobites, and the Melkites or orthodox Copts, took place. He was made Patriarch by Theodosius; and in his days Eutyches arose, and the Council of Chalcedon took place. Dioscorus and six other bishops resisted the Greek Emperor, while others sided with him, and were on that account called Melkites or Royal; and Orthodox, as agreeing with the Greek Church (Maqrizi, *Hist. Copt.* p. 15; Renaud. *H. Pat. Al.* p. 114 sq.). He died A.D. 458.

[9.] See the Preface to the Fifteen Homilies of S. Severian, Bp. of Gabala, in Armenian, published at Venice in 1827, for a clearing of the confusion which often prevails between Eusebius *Emisenus*, Severianus *Gabalitanus*, and Severus *Antiochenus*. (See Tillem., vol. iv. p. 10 of Notes).

[10.] That is, of course, a mistake. But this is not the place to quote the many explanations given for "Zacharias son of Barachias;" although the most probable one is, that by him is meant Zachariah the son of Jehoiadah, in the days of Joash—2 Chron. xxiv. 20, 21; Abel being mentioned by our Saviour as the first, and Zachariah as the last, "martyr," in the Canon of the Old Testament.

[11.] Called in Ethiopic AB BISSORA (I. Lud. Cal. Æth. Comm. H. Æth., p. 390), probably Abi SORA. He was bishop of *Matsil*, also called *Phu*, and in Coptic *Meladj*, according to one MS. But see for more correct information respecting this town of *Massil* or *Matsil*, in Lower Egypt, which was the seat of a bishop, Champollion, l'Eg.

sous les Pharaons, vol. ii. pp. 238, 239, and Wansleb, Hist. de l'Egl. Al., p. 23.

[12.] There were several martyrs of that name. It is not clear which is here meant. (See Tillem. vol. v. pp. 100, 234, 241).

[13.] S. BASILIDES, soldier and disciple of Origen (Euseb. Hist. Eccl. Lib. vi. c. 5), who rescued S. Pota-misena from the insults of the mob, and who himself suffered martyrdom at Alexandria shortly after, under Severus, A.D. cc. 204.

[14.] One cannot help suspecting some confusion here, between SIMÉON STYLITES, mentioned for the 14th of Tot, by A. Achmed Calcasendi (in Selden de Synhedr. Vet. Ebreor. Lib. iii. p. 212); and this S. AGATHE, or Acace (Tillem. vol. v. p. 165, sq.), who was scourged, tied to a walnut-tree, or hanged—*καροία, ἐφ' ἧς κρεμασθῆναι λόγος τὸν μάρτυρον Ἀκάκιον καὶ τελειωθῆναι* (Socrat. H. Eccl., lib. vi, c. 23); the tree, in this case, being taken for the pillar to which the saint was tied.

[15.] At Jerusalem; the church built by Queen Helena (Rufin. Hist. Eccl. ii. c. 7; Euseb. V. Const. lib. iii. c. 25; Sozom. ii. c. 1, 2; Maqrizi, H. Copt. p. 12). The name of it, *el-Qiyamet*, "of the Resurrection," is changed by Mahommedans into *el-Qomāmet* "of the offscouring," or "rubbish," out of spite to Christians (Golius in Alfrg. p. 138). The preaching in that church takes place on the eve of the Exaltation of the H. Cross, on which day the Dedication of the Church is also commemorated.

[16.] The Feast of the EXALTATION of the Cross lasts three days, according to the Coptic calendar given by Ludolf and by Selden (De Synh. v. Ebr.)

[17.] She is called "Roman" in the Ethiopic calendar. She seems rather to have been a Greek, and to have preached in India; but "*Rūmi*" in Arabic, and "*Romāwī*" in Ethiopic, often mean Greek as well as Roman.

[18.] S. PORPHYRIUS had charge of the cross found by Queen Helena (Tillem. vol. ii. 6 sq.) This calendar agrees with that given by Ludolf; for the Feast of the Exaltation of the Cross lasts from the 13th to the 15th

of Tot, beginning with the preaching in the church of the Resurrection and ending with the Feast of S. Porphyrius, who is connected with the finding of the H. Cross by Helena.

[19.] See his Life and Times, translated from the Armenian. (Rivingtons, 1868).

[20.] A Jacobite, Patriarch of Alexandria, who died A.D. 497. He was, it seems, a good man, and full of the Holy Ghost (Renaud. Patr. Alex. p. 125). In his days the Gymnasium built by Ptolemy at Alexandria was burnt down (Maqrizi, H. Copt. p. 16).

[21.] S. CYRIL is a mistake for *S. Cyprian*, who tried to use his magic arts against S. Justina, *νύμφη Χριστοῦ γνησία, κάλλος ἀπόθετον, ἄγαλμα ἔμψυχον*, etc. (Greg. Naz. Or. xviii. p. 278-19), with whom he had fallen in love. But instead of succeeding, he was converted by her, and both suffered martyrdom under Diocletian. S. Justina is feasted in connection with the Feast of the blessed Virgin, also kept on this day; because the Virgin is said to have appeared to her when led to be put to death (Tillem. vol. i. p. 31).

[22.] I cannot find any notice of these two martyrs in Sozomen's account of Sapor's persecution of Christians (Lib. ii. c. 10 sq.) Both Ludolf and Selden call ACSU "brother" of COTOLAS (or Cythele?—Selden); but my MS. makes ACSU his "sister."

[23.] S. JULIUS was a native of the small town of *Kabadh*, or *Kafas*, in Coptic *Khbehs*, situated between the Pharmutic and the Canopic branches of the Nile, in Lower Egypt. He wrote an account of several Egyptian martyrs, and is always mentioned as *Julius Piremkhbehs*,—that is, native of *Khbehs*. He calls himself by that name at the end of the martyrdom of S. Anub, saying, "I am Julius Piremkhbehs, who was eye-witness of all these things (Zoega, Codd. Memph. p. 32). This town is called *Kbahs* in the Theban dialect; hence the Arabic *Kafas*, and the patronymic *Aqfāsī*, and more correctly Ethiopic, *Aqfahāsī*; which Dillman (Lex. Æth. p. 1419) wrongly says is the name "of a town" in Egypt. (See Champoll. l'Eg. sous les Pharaons, vol. ii. p. 234, 235).

[24.] Although my MS. distinctly reads VETANIUS or UTANIUS, yet do I suspect some mistake, which one jot more or less may easily create. Unless this Vetanius be for Vettius Epagathus (Euseb. H. Eccl. Lib. v. c. 1), and Andræas (cognom. Magnus, Tillem. vol. iii. p. 329), it seems more likely that the Ethiopic calendar (Ludolf, Comm. p. 392) gives the true reading of "Eunobius and Andreas his son," without any further notice of them. Probably the Greek, *Εὐνόβιος*.

[25.] This GREGORY, celebrated in the Coptic Church, is called in the calendar given by Selden *El-Mandhabaqi*, which he renders, through "the recluse." But it is probably for *El-Manqabadhi*, "native or inhabitant of *Manqabadh*," Coptic, *Mankapôt*, a small town near Siût, in Upper Egypt, or Sahîd. (See Quatremère, Mém. Geogr. sur l'Égypte, vol. i. p. 219; Champoll. l'Eg. sous les Phar., vol. i. p. 281). Among his sayings is the following worth remembering: "God requires three things from every baptized person—true faith from the soul, truth from the tongue, and temperance from the body." (Ἀποφθεγμ. τῶν ἀγ. πατ., p. 146).

[26.] This oversight of the Coptic writer is more pardonable in him than in the Pharisees, who replied to Nicodemus (S. John, vii. 52), and who evidently had forgotten that Jonah was of Gath-hepher (2 Kings, xiv. 25), in the tribe of Zabulon, and thus also of Galilee.

[27.] A mistake, akin to the foregoing.

[28.] Suffered martyrdom under Hadrian (Tillm. H. Eccl. vol. ii. p. 103), with his wife Theopiste and his children, Agapius and Theopistus. My MS. mentions only "his son;" but the copy used by Ludolf has "his son and his wife; while the Ethiopic reads, "his wife and his sons."

[29.] Read ABADIR, and not ABBA DIR, as Selden does. He also says "AIRAI, frater ejus," for IRANI or IRAI "his sister," as in my MS. I do not know whether this IRAI be the one alluded to by Eusebius (lib. vii. c. 4), as Ἥραις, which Valesius (note ad l. p. 113) says is feasted by the Greeks as Ἥραις, and by the Latins as

IRAIS; and may be the Egyptian virgin IRAIS, who suffered martyrdom in the city of Antinoüs or Antinoë, in Coptic *Besa*, in Upper Egypt (Tillem. vol. iii. p. 138); Quatrem. Mem. sur l'Eg. vol. i. p. 39; Champoll. l'Eg. sous les Phar. vol. i. 281). Antinoë was celebrated for its monasteries, as Palladius tells us (Hist. Laus. *περὶ τῶν ἐν Ἀντινόου*, p. 143, ed. Meurs), numbering in his days some 1,200 monks, eminent for good works, and with most of whom he was personally acquainted.

[30.] The Ethiopic calendar says this day is dedicated to S. ARSIMA and to her mother S. AGATHA, with other virgins.

Also, according to Selden, ABU PAULA, who seems different from the one mentioned below, suffered martyrdom on this day.

[31.] Twentieth Patriarch of Alexandria, whose praise is in all the churches.

The Month of BĀBEH.

OCTOBER.

[1.] See Tillemont (vol. v. p. 138 sq.; and Simon Metaphr. vol. ii. p. 1294).

[2.] Or "entrance of Severus into Egypt," as Ludolf's calendar gives it. This was Severus, patriarch of Antioch, who came to Egypt under Timotheus, thirty-second patriarch of Alexandria (Renaud. Pat. Alex. p. 133, and 127 sq.) concerning whom and the troubles of the Church of Alexandria, Renaudot and Maqrizi (Hist. Copt. p. 16 sq.) may be consulted. Maqrizi mentions another Severus who was patriarch of Alexandria for twenty-two years, and succeeded Timotheus, and who was a Melkite or Orthodox. He cannot be the one meant for this day, for it is expressly said both by Renaudot (p. 133) and in my MS. that the feast of the 29th of September, or 2nd of Bābeh, is that of Severus, patriarch of Antioch, who,

although he was a Jacobite, and interfered both with the Melkite Anastasius and with the Church of Alexandria, is nevertheless feasted alike by Orthodox and by Jacobite Copts. This "coming to the convents of Egypt," mentioned in my MS., may refer to his temporary banishment from Alexandria, when he fled to the convent of Abu Maqar or S. Macarius, in Wādi Habīb (Maqrizi H. Copt. c. p. 17).

[3.] The Illuminator, not "bishop" only, but patriarch and patron saint of Armenia.

[4.] I can find no account of this S. Theodora, daughter of Arcadius, son of Theodosius I. And albeit saints of various kinds find their way into the calendar, as e.g. S. Christophorus, with a dog's face, mentioned in the legend of SS. Andrew and Bartholomew ("Gad'la Hawariyat," p. 93 sq.), yet can this S. Theodora scarcely be for the daughter of Acacius and wife of Justinian, although she is said to have built a church (Tillem. vol. v. p. 67), nor yet for S. Theodora, who suffered martyrdom under Diocletian (Simon Metaphr. vol. ii. p. 83).

[5.] There were two patriarchs called SIM'ON or SIMON. The better man of the two, apparently, to whom the epithet of "pure or goodly" applies best, was sixty-second patriarch, but a native of Syria. The other, forty-first patriarch, was a native of Alexandria (Renaud. Pat. Al. and Maqrizi, H. Copt. pp. 21, 23).

[6.] S. BACAS was with S. SERGIUS put to death, not by Antiochus, but under Maximinus. (For more particulars see Tillem. vol. v. p. 209 sq.)

[7.] See Tillem. vol. vi. p. 293 sq.

[8.] In Ludolf's Ethiopic Calendar this Hannah is called "mother of Cyriacus."

[9.] The episcopal town of *Bāna*, Coptic *Panau*, was not far from Busiris in Lower Egypt. It is often mentioned in the History of the Patriarchs of Alexandria, p. 207, 227, 380, 450, etc.); but both Kircher and Renaudot made a mistake in supposing that the town called *Panau* was the Πανόπολις of Ptolemy (Quatrem. Mém.

vol. i. p. 105 sq.; Champoll. l'Eg. sous les Phar. vol. ii. p. 181).

[10.] The abbot Paul was not, as I. Ludolf says, a native of *Themuah*, *Temois* or *Thmuis*, a town in Lower Egypt, which was an episcopal town of some repute (Quatrem. Mém. vol. v. p. 129; Champoll. l'Eg. sous les Phar. vol. ii. p. 114); while Maqrizi alludes to a convent of that name in Hist. Copt. p. 40, as full of vines, palm-trees, and all manner of other fruit-trees. But Paul was of *Tamma* in the nome of *Koeis*, *ou-rem-Tamma pen ptash Koeis*, or *Kais* (Cynopolis) in Lower Egypt, where he lived some time with his disciple Ezekiel (Zoega Codd. Sahid. p. 368). Paul is surnamed "the Just" by the Abyssinian Church.

[11.] For Pope LIBERIUS, see Sozomen, Hist. Eccl. lib. ii. c. 34, etc., and the Notes of Valesius. (Tillemont, vol. vii. and viii. p. 69 sq.)

[12.] In or about the year 958 ATHANASIUS the younger was appointed patriarch of Alexandria, during the rule of El-Melik es-Sâleh Nejm ed-Din EYYUB (Maqrizi, Hist. Copt. p. 29; Renaud. Hist. Pat. Al. p. 599).

[13.] Seventh patriarch of Alexandria (Euseb. H. Eccl. lib. iv. c. 5). He is said to be the sixth, not reckoning S. Mark first patriarch, as does Renaudot: (Hist. Pat. Al. p. 16; Maqrizi, Hist. Copt. p. 9).

[14.] Evagr. Hist. Eccl. lib. iv. c. 28; Tillem. vol. v. p. 73 sq.

[15.] JAMES is here made patriarch of Antioch by a mistake both of the Ethiopic encomiast and of the writer of my MS. He was fourth patriarch of Alexandria, as Ludolf and Selden give it correctly in their calendars (Renaud. H. Pat. Al. p. 266; and Maqrizi, Hist. Copt. p. 23). Maqrizi says that since his time the Copts have been completely reduced in numbers and in power.

[16.] S. PELAGIA is said to have been converted by Nonnus, bishop of Edessa (Assem. Bib. Or. vol. i. p. 257). See Tillem. vol. v. 170 sq.

[17.] The country where S. MATTHEW preached the Gospel is not known, although the general tradition that

he went into Ethiopia seems most correct (I. Ludolf, Comm. H. Æth. Lib. I. xxiii. and III. xiii. ; Abdias, Cert. Apostol. p. 85 sq. ; Tillem. vol. i. p. 155), Assemani however (Bib. Or. vol. iv. pp. 3, 5), claims him for Parthia, etc., but Maqrizi (Hist. Copt. p. 7) says that he suffered martyrdom at Carthage on the 18th of Bābeh. I can, however, find no trace of this country *Kahana* except in the Ethiopic apocryphal book "*Gad'la Hawariyat*" (p. 43 sq. of the translation), where it is called *Kahanat*, which in Ethiopic means "priesthood" or "clerical life," the probable meaning of the word, judging at least from the whole spirit of the "conflict of S. Matthew" in the Ethiopic work. The Sahidic original of the work, if still extant, might possibly throw light on this subject.

[18.] Twelfth Patriarch (Renaud. Hist. Pat. Al. p. 20) ; Maqrizi, Hist. Copt. p. 9). The Abyssinian and Coptic Churches attribute to him the computation of the Pass-over epacts, and hold him in great honour.

[19.] This is, perhaps, the Zacharias mentioned in Zoega, Codd. Sahid. p. 323, and by Tillemont, vol. vii. p. 249, and in *Ἀποφθέγματα τ. ἀγ. πατέρων* of Palladius (42). When S. Macarius asked him what a monk ought to be, Zacharias answered, *Τὸ κατ' ἐμὲ, πάτερ, τὸ ἐαυτὸν βιάζεσθαι εἰς πάντα, οὗτος ἐστὶν ὁ μοναχός*. And when on his death-bed he was asked by Abba Moses what he saw, he then replied, *Ὁ βέλτιον τὸ σιωπᾶν, πάτερ* ;—"Is it not best to hold my peace, father?" Ibid. (45).

[20.] PHILSA is a mistake for PHILBAS, the Arabic for Philip. In Ludolf's calendar he is styled "Apostle," though one of the deacons. (Acts vi. xxi. 8.) The Abyssinian Church feasts him also on this day ; and Selden's calendar feasts him and all the other deacons.

[21.] For "Nanilaemon" read PANTALEON or PENTILEON, who suffered martyrdom with his brother S. ISIDORUS under Diocletian (Zoega Codd. Sahid. p. 240 ; Tillem. v. p. 67). He was one of the nine saints who went into Ethiopia in the reign of Amiamida, son of Saladoba, to finish the work begun by Frumentius. They are greatly honoured in the Abyssinian Church (Ludolf, Hist. Æth. lib. iii. c. 3).

[22.] Eighteenth Patriarch (Renaud. Hist. Pat. Alex. p. 65). He is called **ARCHELAUS** by Maqrizi (Hist. Copt. p. 10).

[23.] **S. GREGORY** of Nyssa.

[24.] **DIOSCORUS** was twenty-fifth Patriarch of Alexandria (Renaud. H. Pat. Al. p. 116).

[25.] He was twenty-third Patriarch (Renaud. Hist. Pat. Al. p. 103).

[26.] I cannot find an Egyptian martyr with his wife, of that name, under Diocletian. Can it be a mistake for **S. TIMOTHEUS** and **S. MAURA** his wife?

[27.] Tillem. vol. iv. p. 120 sq.

[28.] John the Short, Ἰωάννης ὁ κολοβός, is celebrated in the Egyptian Church. He was one of the monks of Schiet, near the Natron Lakes, and several of his sayings are given in Ἀποφθεγ. τ. ἀγ. πατέρων, 84, 114. But I can find no town of the Sahid called *Tesmā*, unless it be an abbreviation of *Tabennesi*. There was a favourite convent built to his name by Constantine (Maqrizi, H. Copt. 46, 47).

[29.] If the prevailing tradition that **S. Luke** wrote his Gospel at Alexandria could be proved, it would, as already said, go some way to explain why the Memphitic version is the only one that has not the Doxology at the end of the Lord's Prayer. In this case the Church of Alexandria would have had the Lord's Prayer given by **S. Luke** long before the Greek translation of **S. Matthew's Gospel**, and so got used to the Lord's Prayer without the Doxology.

[30.] Or **YUSAB**, was forty-fourth Patriarch (Tillem. H. P. Al. p. 77; Maqrizi, H. C. p. 23).

[31.] For Abelarion read **AB** (i. e. father) **HILARION**, who instituted monachism in Palestine in the fourth century. (Tillem. vol. iv, p. 55, notes).

[32.] **S. ABIB** was monk and deacon at Alexandria; and suffered martyrdom under Decius in the third century. (Tillem. vol. iv, p. 106).

[33.] There is no **THOMAS** among the names of the seventy given by Solomon, Bishop of Botsra (*Deburitho*,

tr. p. 82). Those Seventy are always called "apostles" in the Eastern church, as well as the Twelve.

[34.] This S. MACARIUS was bishop, not of *Anco*, as my MS. reads; but of *Qāou*, Copt. *Tkōou*, or *Ἀνταίοπολις*, in Upper Egypt. No quotation from the Psalms is given in the MS. with reference to him.

[35.] Disciples of S. PAUL, patriarch of Constantinople. See above, the 6th of this month.

[36.] S. DEMETRIUS of Thessalonica, the *μεγαλόμартυρ* or *μυρόβλυτος* of the Greeks, who suffered martyrdom under Maximian. (Tillem. vol. v, p. 65, and Simon Metaphr. vol. iij, pp. 108-1417!)

[38.] For a life of S. MARK, see Eutychius, Orig. Eccles. suæ (Alex.), and Gad'la Hawariyât, p. 181, sq.

The Month of HATOR.

NOVEMBER.

[1.] It is impossible to tell which martyrs are here meant from among the many of the same name, under Decius.

[2.] Twenty-seventh patriarch of Alexandria.

[3.] It is not certain which of the many Saints of that name is here meant. Is it the one who is said to have found the Holy Cross, with Helena? Ludolf says in a note to his Ethiopic Calendar, that the body of S. Cyriacus, remained a long time without decaying.

[4] There were several bishops of that name, who suffered under Sapor, King of Persia. (Tillem. vol. vii, p. 41).

[5.] The Ethiopic Calendar calls this S. THOMAS, "Fellow of Zacharias, bishop of Damascus," without throwing more light upon it.

[6.] Probably meant for SS. EPIMACHUS and ALEXANDER, who suffered martyrdom together at Alexandria,

under Decius ; and whose bodies were afterwards taken to Rome. (Tillem. vol. iv, p. 104).

[7.] For LENGIUS, read LONGINUS, the centurion, who thrust his spear into our Saviour's side, and whose head was cut off by order of Tiberius (!) and brought to Pilate. He is said to have suffered thus in Cappadocia, whither he went after his conversion. His spear-head, without the shaft, is one of the relics enshrined in the cathedral of Etchmiadzin, where it was shown to me not long ago. (See also Tillem. vol. i, pp. 21, 196 ; Sim. Metaphr., vol. ii, p. 31 sq.)

[8.] There were several fathers of the desert called THEODORUS. The most celebrated seems to be THEODORUS of Phorme ; but of *Shethab* I can find no trace. Is it perhaps for *Schièt* or *Schèt*, the Scythica Regio of Ptolemy, about the Natron Lakes, celebrated for convents, to which Theodore of Phorme was brought ?

[9.] Tillem. ix, p. 234.

[10.] Qosakam, or Qos-kam, is the Coptic name of Apollinopolis parva, to the north of *Tkōou*, Arab. *Qō* or *Qāou*. Our Saviour did not meet His disciples, or gather them together there ; but it is the place whither, tradition says, He fled with His parents, and where Maqrizi tells us he spent six months. The story of Joseph the carpenter, in which our Saviour's flight into Egypt is told in detail, says (c. xxv, ed. Th.) that He spent three years there. He halted amongst other places at *Mataréa*, Arab. *Matarieh*, the probable site of On or Heliopolis, where the sycamore is yet shown in which the Virgin and the infant Jesus took refuge from robbers, by whom they were attacked. In a Coptic hymn, our Saviour and His mother are said to have come to *Schmun-an-erman*, that is *Mendès*, and to have tarried on the Mount Qos-kam, a part of the Lybian chain, near the village or town of that name, where there is a convent called *el-Moharrie* or *el-Moharraq* (Maqrizi, Hist. Copt., p. 41), in honour of the tradition. (See Champoll. L'Eg. sous les Ph., vol. i, p. 273, and vol. ii, p. 126).

[11.] The Ethiopic Calendar calls this S. GEORGE,

Liqa Samāhat, chief of martyrs ; that leads Ludolf to say he is S. George *μεγαλόμάρτυρ* (Tillem. vol. v, pp. 80-1.) But his birthplace seems to point to some other of the many Georges of Alexandria.

[12.] This NEHERVA or NEHRUH, is most probably the Abba *Rehru* or *Rehrwa* of the Ethiopic Calendar.

[13.] MINA is also called MINAS in the Ethiopic Calendar. Ludolf renders the town *Tama*, whereof he was bishop, by *Temoi* or *Temois*, evidently *Thmuis*. There were, however, two small towns called *Tamma* or *Tammah*, in Lower Egypt, but too insignificant to have been the seat of a bishop. *Semnud*, of which S. Mina was a native, is the *Sebennytus* of Ptolemy, in Coptic *Djemnuti*. I can find no further account of S. Mina, unless he be the "S. Mennè or Menās," mentioned by Tillemont, vol. v, pp. 189 and 339, as a native of Egypt and martyr, whom the Coptic church feasts on the 15th of this month, according to Ludolf. But if, instead of *Abuna*, "our father," we read as my MS. does, *Anba*, this Mina will then be ANBA MINA, who was patriarch of Alexandria after Cosmas (Maqrizi, Hist. Copt., p. 23) ; or after Khail, according to Renaudot, Hist. Pat. Al., p. 237.

[14.] Bishop of Alexandria.

[15.] Both the Coptic and the Abyssinian churches hold a feast to the "Cherubic Horses," as the Abyssinians call the Four Beasts they really believe bear up the Throne of God (Rev., iv, 6-7), which the Copts render "the four angelic beasts."

[16.] Forty-first patriarch (Renaud. Hist. Pat. Al., p. 177), surnamed "the Just."

[17.] Who suffered martyrdom under Julian.

[18.] A.D. 341.

[19.] S. HANNAH is said, in the Ethiopic Calendar, to have been the wife of Joachim Calliopa, or Cleopas.

[20.] *Ansana* or *Ansena* is the Arabic name for *Antinous*, or *Ἀντινόους μητρόπολις τῆς Θηβαίδος*. Quatrem. Mem., vol. i, p. 40 ; Abulfeda, Egypt. ed. Mich., p. 25 ;

Num. lvi, where it is called *Ansina*. It is also called *Besa*.

[21.] MARCIANUS, bishop of Thrace, of whom several wonderful things are told. He was deposed by the Arian party.

[22.] For ATUMMA, as given in my MS., read ABU MINA, as given by both Ludolf and Selden. He was a native of *Nikiu*, or *Nikius*, the *Pschati* of Coptic writings, an episcopal town of great importance in Lower Egypt. It is mentioned by Ptolemy; Anton. Itiner.; Palladius H. Laus., and often in the lives of Egyptian saints. See Quatrem. Mem., vol. i, p. 423 sq., and Champoll. L'Eg. sous les Ph., ii, p. 162 sq.

[23.] ABU NEFER is *Ὀνούφριος*, an Egyptian monk of repute, supposed to have died A.D. 370. See Tillem., x, p. 12. He is said, by the Ethiopic encomiast, to have had his abode outside Memphis. (I. Ludolf, ad loc.)

[24.] There are several saints of this name. The one here meant is probably he whom S. Cyprian mentions. De Laps. See Tillem., vol. iii, p. 55.

[25.] These two virgins are also feasted as martyrs by the Abyssinian church.

[26.] Resapha, *Syr.* Rasopho, or Rasiphta, is the ancient Reseph, and the Greek *Σεργίουπολις*, mentioned by Evagrius, as so called, on account of the relics of SS. Sergius and Wakas, or Bacchas, brothers, preserved there. (Evagr. lib. iv, c. 38. Assem. Bib. Or., vol. i, p. 117. Abulfeda, *Syr.* ed., Koehl., p. 119.)

[27.] Second patriarch of Alexandria, and ordained by S. Mark. (Maqrizi, H. Copt., p. 8. Eutyech. Origin. ad init.)

[28.] *Nantab*, or rather *Nenhati*, is often mentioned in the acts of S. Theodorus; but the situation of that town is uncertain. (Champ. L'Eg. s. l. Ph., ii, 313.)

[29.] Socrat. Hist. Eccl., lib. iv, c. 27.

[30.] There were three patriarchs of that name, the forty-fourth, fifty-fourth, and fifty-eighth.

[31.] Not S. Theodora but S. THEODOTA. There were

several of that name; this one is perhaps alluded to in Tillem. vol. v, p. 279, note lxx.

[32.] First bishop of Cæsarea Palæstina.

[33.] Rev. iv, 10.

[34.] Perhaps S. MERCURIUS, mentioned in Tillem. vol. v, p. 231. My MS. calls him "of Rûm," which may mean either Old or New Rome; but the Ethiopic Cal. says distinctly that he was of Rome.

[35.] S. VALERIANUS and S. TIBURCIUS (not *Tiburnius*) were brothers. S. Valerianus was S. Cecilia's husband: they all suffered martyrdom at Rome. (Tillem. vol. iii, p. 114.)

[36.] This saint is styled *el-Muqtah*, i. e. "cut up." His martyrdom, in which his limbs were cut off from his body one after another, until his tormentors grew weary, is given in the original by A. Georgi, Martyr of S. Coluthi, p. 252 sq. He was put to death by Varan, King of Persia, under Honorius and Theodosius.

[37.] Bishop of Nikius, in Lower Egypt. (See note 22.) He is the Σεραπίων celebrated among the fathers of the desert.

[38.] The thirty-fourth patriarch.

[39.] Philip, iv, 3, etc.

[40.] Perhaps Acacius, bishop of Cæsarea, who succeeded Eusebius, and restored the library of Pamphilus. Or it may be intended for S. Acacius, of Constantinople, who, says the Ethiopic Calendar, succeeded Anatolius.

The Month of KIHAK.

DECEMBER.

[1.] He succeeded Cyrus, A.D. 471. (Assem. Bib. Or., vol. i, p. 269 and 406).

[2.] Possibly 'Ωρ or OR, whose sayings are given in 'Αποφθέγμ. τῶν ἁγ. πατέρων, p. 438. He is described as

HOR or HORUS in Com. H. Æth., lib. iii, 19; in Rossweyd. Vit. Pat., p. 457 sq.; and in Zoega Codd. Sahid, p. 299. *Athribis*, however, was not in the Sahid or Upper Egypt; but in the Delta, where the nome of that name was among the most important. Palladius, Hist. Laus., 24, mentions him.

[3.] He came on a visit to S. Athanasius with S. Theodorus of Tabennesi. For *Qāo* or *Qaou*, see above, p. 56.

[4.] Feast in memory of the B. VIRGIN MARY being brought into the temple, when she was three years old. Ludolf Comm., p. 428; and also Xavieri, Hist. D. H. I. Christi, Persice. ed De Dieu, p. 20, evidently taken from Evang. De Nativ. B. Mariæ (c. vi. Ed. Thilo), "Cumque trium annorum circus volveretur et ablactationis tempus completum esset, ad templum Domini virginem cum oblationibus adduxerunt," or "Cum autem tertio anno ablactasset eam, abierunt simul Joachim et Anna uxor ejus ad templum Domini," etc., c. iv, of another Gospel, p. 349.

[5.] This tradition respecting S. ANDREW agrees with that of the Georgian and of the Armenian churches, where he is said to have visited those regions, the southern parts of which belong to the present Kurdistan.

[6.] NAHUM was from *El-Kosh*, some six or eight miles north of Nineveh.

[7.] There is no patriarch of Alexandria of that name. It is a mistake of the copyist, who has added "Alexandria" to "patriarch," either from habit or as a matter of course. But this 6th of Kihak is the feast of the patriarch Abraham, the Friend of God and the Father of the faithful, in both the Abyssinian and the Coptic churches.

[8.] The only account I can find of MATHEOS N-HEKE, "Matthiew the poor," is in Zoega Codd. Sahid., pp. 537-539, where a story is told of his raising to life a child that was dead, etc. His monastery was near *Snè* or *Esnè*, Λατόπολις, in Upper Egypt, at the entrance of the mountainous part of that country.

[9.] Thirteenth patriarch (Renaud. H. P. Al., p. 25). Maqrizi, H. Copt., p. 9, calls him THEOCLAS by mistake;

for Eusebius leaves no doubt as to his right name—*διαδέχεται δ' αὐτὸν (τὸν Δημ) ὁ Ἡρακλᾶς*. (Hist. Eccl. lib. vi, c. 26, p. 19.)

[10.] There are several saints of each of these names. S. BARBARA suffered martyrdom under Maximinus; but nothing certain is known of her. (Tillem. v, p. 117). The Greek church feasts her on this day, and she is probably the one here meant. For S. JULIA or S. JULIAS, see p. 169 of the same vol.

[11.] The convent of *Kalmun* or *Calamun* is celebrated in Egypt. It lies on a hill, towards the Fayyum, and is, Maqrizi tells us, the only place where the Persea grows, the tree so celebrated in the writings of ancient Egypt. This convent was built in honour of the monk SAMUEL, who suffered martyrdom sometime between the days of Our Lord and those of Muhammed. (Maqr. Hist. Copt., p. 41). An account of him in Sahidic (Zoega Codd. Sah., p. 527), says that he first went to *Schiet*, and that taking a few brethren with him, they built the monastery of Calamon, in the nome of Phium, arab. *Fayyum*. There were twin brothers in his convent, whose names were HATRE and HOR (mentioned above, note 2); they were inseparable, always lived together, and were renowned among the fathers of the desert. (Zoega Codd. Sahid., p. 299).

[12.] For *Isaï*, read PAESI, the real name of this martyr. The Ethiopic Calendar, leaving out the Copt. art. poss. *pa*, makes *Esi*, of the name which properly means "belonging to Isis." Zoega (Codd. Sahid., p. 238) quotes from the Acts of Paesi, and of his own sister Thecla, who were of *Tammah*, near *Schmun*, on the banks of the Nile. F. Georgi (in his Fragm. Ev. Johan. Theb., pref. p. 97) gives a page or two from these Acts of Paesi and Thecla, who were put to death by the "Dux" Armenius, under Diocletian or Maximian. The "Dux" says to Thecla, "I will cease to torment thee and to be angry with thee; for by the great god Apollo I love thee much." Georgi, however, mistook *dime*, "I love," for *dime* or *dimi*, a village; and so made of *Schmun*, Apollinopolis parva, which is Hermopolis magna, in Middle

Egypt. It is called *Ashmunein* in Arabic; and *Tammah*, the exact place of which is not known, is doubtless meant for *Abusir*, one of the many towns or villages of that name.

[13.] *Minieh* is north of *Ashmunein* on the Nile. Of S. NAMIN I can find no trace, unless it be in ANBA MIRA, who, after his death, was found to be a woman. (Ludolf, ad loc.)

[14.] The convent of *El-Zedjaj* was outside Alexandria. It was also called either *El-Habetün* or *El-Anton*, and also that of *Abu Djordj* the elder. Formerly it was the custom for patriarchs to retire for a while to this convent after their installation. (Maqrizi, Hist. Copt., p. 46).

[15.] Read *Myra* in Lycia; S. NICHOLAS was bishop thereof, and attended the Council of Nicæa. (Tillem. vi, pp. 274-294). His name, however, appears neither in the Sahidic (Zoega Codd. Sahid., p. 426), nor in the Syriac list of the bishops. (Analecta Nicæa, ed. H. Cowper.)

[16.] A celebrated monk of *Schêt* or Nitria, ἐν τῷ ὄρει τῆς Νιτρίας γέγονεν ἀνὴρ τίς θαυμαστός ὀνόματι Βενιαμείν. He afflicted his body until it was covered with sores, and was called νέος Ἰώβ, Job the younger. (Pallad. Hist. Laus., p. 29. Ἀποφθέγμ. τῶν ἀγ. πατ. p. 145).

[17.] A.D. 251, under pope Cornelius, against Novatus, and at Carthage under S. Cyprian, about the Lapsi; which Council the whole clergy and some of the laity attended. (Nicephor. Call., lib. vi, c. 5. Tillem. vol. iv, art. S. Cyprian.)

[18.] Βαρσανούφιος γένος Αἰγύπτιος, ὃς ἐν σαρκὶ τὴν ἀσκακὸν μετήλθε ζώην (Nicephor. Call., lib. xvii, c. 22), under Justinian. v. l. x f

[19.] *Menuf the Upper* is in Lower Egypt, east of the Bolbitine branch of the Nile. It was an episcopal town, also called *Panuf-rès* in Coptic. It was called "the Upper," in order to distinguish it from "the nether," that is *Manuf* or *Memphis*. Who was this Simon or Simeon, does not appear; there was a patriarch of Alex-

andria, and a father of the desert of that name ('Αποφθεγμ. πατ. p. 413).

[20.] There is some confusion here. S. GREGORY, patriarch of Armenia, died in a cave on a mountain, in the province of Taron, in Armenia.

[21.] See Ludolf. Comm. in H. Æth., lib. iii, c. 3, No. xxii, p. 291, for an account of this saint, who is there praised for his austerity, though not a word is said of the pillar, that seems to be of Greek origin, as he is called *στυλίτης*.

[22.] *Barlas*, *Barlos*, or *Bourlos er-ramal*, that is, *Παραλος*, or *Parallon*, in Coptic, was a town in Lower Egypt, and the residence of a bishop. (Champoll. l'Eg. sous les Phar., ii, 206).

[23.] S. Barnabas was one of the seventy. He suffered martyrdom, probably in Cyprus. See Cave's Hist. Lit., vol. i, p. 18). But Solomon, bishop of Botsra, does not mention S. Barnabas in his list of the seventy disciples. (Deburitho, c. 49).

[24.] He was the thirty-sixth patriarch. (Renaud. Pat. Al., p. 151.; Maqrizi, Hist. Copt., p. 19). He was a Jacobite, and during his life the whole of Egypt was Jacobite.

[25.] It does not appear which of the many *S. Timotheuses* is here meant.

[26.] Generally supposed to have been the little child whom our Saviour called to Him, to teach humility to His disciples.

[27.] *Φιλογόνιος ὁ ἀπὸ δικολόγου ἐπίσκοπος γεγονώς*, says Nicephorus Call. (lib. viii, c. 6), was an eminent man, who restored the churches destroyed by the heathen rulers of the country. (Tillem. vi, p. 83).

[28.] It does not appear which of the many men of that name is here meant. He is also called Yuhannas of the Wâdi, that is probably of the Wâdi Habîb, where was a celebrated monastery of S. Macarius. Or it may mean simply "in the desert;" possibly ὁ Ἰωάννης, τῶν κελλίων, frequently mentioned in Ἀποφθέγματα τῶν ἁγ. πατέρων; or is he perhaps, Ἰωάννης ἐν κοινοβίῳ, which

more nearly seems to render the Arabic *Ba-wādi*. Ἀποφθ. p. 221. *Shobra* was a small town of the Saïtic home, in Lower Egypt.

[29.] Tillem., vol. v, pp. 140, 315.

[30.] *Qomas* is by some said to be from *κώμη*, as it answers to *ἡγούμενος*, or *ἀρχιπρεσβύτερος*—to something like a Rural dean. This Yohannes is called *ἡγούμενος* by the Greeks, and *Komos* in the Arabic Dyptyc. (Renaud. Liturg. Or., vol. i, p. 413). In a MS. Litany Copt.-Arab., I have, which is said in the holy Liturgy for this month, praying for the intercession of saints, Michael is called *ἡγούμενος*, which the Arabic renders *Qomass*; and in it, this same Yohannes and Abba Daniel are styled *ἡγούμενοι*, and rendered by the pl. of *Qomass*—*Qomāmsat*. But as the Arabic root implies wearing a tunic (hence Fr. *chemise*) the term *Qomass* (which in Arabic has the first syllable short) seems more nearly related to the Arabic *Qamass*, than to the Greek *κώμη*. For if it were *κῶμος*, from *κώμη*, it would be written with a *k* (kaf) and an *s* (sin), and not with a *q* (qāf) and a *ss* (ssād). This father is called YUHANNAS CAMA by the Abyssinians, who built a monastery to his name. It is now in ruins. (Maqrizi, H. Copt., p. 46).

The Month of TUBEH.

JANUARY.

[1.] It does not appear which of the many martyrs of that name is here meant; but another copy of the Coptic Calendar gives "LEONTIUS patriarch," without stating his seat. There is no patriarch of Alexandria of that name; but there are several bishops of Antioch, Macedonia, Cappadocia, and of elsewhere, called Leontius.

[2.] Read HELLANICUS, bishop of Tripoli, in Phœnicia, who was at the Council of Nicæa. He is called *Ellaticus* in Zoega, Codd. Sahid., p. 244, and *Ellanicus* in the Syriac List. (Anal. Syr., ed. Cowper, p. 9).

[3.] He was sixteenth patriarch.

[4.] Murder of the Innocents.

[5.] For the Ethiopic account of it, see *Conflicts of the Holy Apostles*, p. 137, and p. 244 for the Armenian version of the same legend.

[6.] Eusghenius or Ausghenius is probably a corruption of EUGENIUS, who was tormented with S. Macarius, by Julian. As he is said to have lived 110 years, he might have known Constantine, and thus have interpreted to him the signs of the stars—according to the Abyssinian account. (Ludolf, *Comm. in Cal.* p. 428).

[7.] He was eighth patriarch (Maqrizi, *H. C.*, p. 9; Renaud. *Pat. Alex.*, p. 17); but the Coptic writer may possibly have confused him in his mind with S. Marc, mentioning with him, as he does, our Lord's Ascension; for he was made patriarch long after.

[8.] A.D. 314.

[9.] This predication was at the Dedication of the church of that convent. See Renaud. *Pat. Al.*, p. 165; and also Ludolf, *Comm. in Cal.*, num. v.

[10.] He was thirty-seventh patriarch.

[11.] *Mariuth* is the ancient *Mareotis*, near the lake of that name, close to Alexandria. (Quatrem. *Mem. sur l'Eg.*, vol. i, p. 375).

[12.] This father is often mentioned in Coptic writings (*Ἀποφθεγμ. τῶν ἀγ. πατ.* p. 129; Pallad. *H. Lausiac.*, p. 134). But for DJARDJA, read DJIDJOI, the name of another celebrated father of the desert. Abraham was his disciple, and one day, when he was tempted of the devil, Djidjoi prayed over him, spreading his hands to heaven and crying that he would not drop them until he was heard. And Abraham was delivered, or healed, that self-same hour. (Zoega Codd. *Sahid.*, p. 342).

[13.] It is not said which of the many deeds of violence and oppression on the part of the Mussulman rulers of Egypt is here meant in particular. Convents were often plundered and destroyed by Emirs or by their deputies, like the beautiful convent of *El-Qosseir*, situated in a

lovely spot, judging from the poet's description; which was destroyed by El-Hakim Biamrillai, in the year 400 of the Hegira. The sacking of it lasted several days. (Maqrizi, H. Copt. p. 37). This 10th of Tubeh is the eve of our Saviour's Baptism and Epiphany, and is kept very strictly by fasting until the evening.

[14.] This feast is kept three successive days by the church of Alexandria; and in Abyssinia it is also kept by the people, bathing together in great numbers.

[15.] Or S. THEODORUS of Pherme, as he is called in Ἀποφθέγμ. τ. ἀγ. π., p. 188, sq. The ancient *Pelusium*, at the mouth of the easternmost branch of the Nile, was called by the Copts *Peremun*. (Champoll. l'Eg. s. les Ph., vol. ii, 82; Quatrem. Mem. vol. i, 259). It was afterwards called *Pharamia* or *Pharmā* by the Arabs (Golii Not. ad Alfrag. p. 145), and in the Greek of Egypt Φερμή. Hence was Theodorus called "the Eastern," because he either was a native of Pherme, or had come from thence, and was therefore called ὁ ἀββᾶς Θεόδωρος ὁ τῆς Φερμῆς. But there was also a mountain Ὅρος ἐν τῇ Αἰγύπτῳ ἀπ᾿άγον ἐπὶ τὴν Σκήτην τὴν ἔρημον—towards *Schët* or *Schidët*, i. e., Nitria, towards Lybia to the west. Thence came another father Παῦλος ὁ ἐν τῇ Φέρμῃ. (Pallad. Hist. Laus. p. 61).

[16.] For Domadius, read DUMATHEOS, brother of Maximus. He is said, by the Ethiopic encomiast, to be the chief or patriarch of monks. (Ludolf ad loc.)

[17.] S. GREGORY of Nyssa.

[18.] There are sixteen patriarchs of that name in Renaudot's Pat. Al. It does not appear which of them is here meant; unless it be the fortieth, who died in this month, and foretold his own death.

[19.] Celebrated in the Syrian church. (Assem. Bib. Or., i, p. 17).

[20.] For *Abhur*, *Antanera*, etc., read with the Ethiopic, those, i. e., "the people or children" of BĒHUR and NĒRA their mother—without more information concerning them.

[21.] For *Abrukhus* read PROCHORUS. He was one of

the deacons chosen with S. Stephen, and the reputed companion of S. John. But the Ethiopic Calendar makes him bishop—probably of Nicomedia.

[22.] Instead of *Behnuwa*, read *BENHUA*, a holy virgin. As to *Johannes el-kukhī*, i. e., living in a hut, I can find no church dedicated to him; although there are both churches and monasteries built to the name of *Johannes el-qasir*, Ἰωάννης ὁ κολοβός. I know not if *Johaunes el-kukhī* may not be Ἰωάννης τῶν κελλίων (Ἀποφθέγμ. ἀγ. πατ., p. 233), also celebrated among the fathers of the desert.

[23.] For *Alaria*, read *HILARIA*. There are several saints of this name who suffered martyrdom. The Ethiopic Calendar makes this *Hilaria* an anchorite; anyhow the emperor Zeno had no children, so that she cannot be his daughter.

[24.] One of the most celebrated of Egyptian fathers, and friend of S. Athanasius. His life exists in several eastern languages.

[25.] Said to have suffered martyrdom A.D. 97, at Ephesus (Tillem. vol. i, p. 146). Neither Eusebius nor Solomon, Bishop of Botsra, mention his martyrdom; but Nicephorus says distinctly, ἐπ' αὐτοῦ (Δομετιανοῦ) καὶ Τιμόθεος, καὶ Ὀνήσιμος καὶ Διονύσιος ὁ Ἀρεόπαγίτης, τὸ ὑπὲρ Χριστοῦ στάδιον ἔδραμον. (Lib. iii, c. ii, p. 240).

[26.] It does not say which Mary, and it cannot be the Blessed Virgin, whose feast occurs also on the 21st of this month.

[27.] Which Peter, from among the many servants of God of that name?

[28.] Tillem. vol. v, pp. 138, 140; Simon Metaphr. vol. ii, p. 1294.

[29.] A celebrated father of the desert. Ἀποφθέγμ. τ. ἀγ. π., p. 413, ἐπὶ κλητος Σινδόνις, παρεκτός γάρ σινδονίου οὐδέποτε οὐδὲν ἄλλο περιεβάλετο. κ. τ. λ. (Pallad. Hist. Laus. p. 104).

[30.] Disciple of the Apostles (Tillem. vol. i, p. 68 sq.) Ρωμαῖος ἀνωθεν ἦν, καὶ τῇ βασιλικῇ φυλῇ κατὰ γένος προσήκων—πολλοῖς δὲ δεινοῖς διὰ τὴν εἰς Χριστὸν ὁμολογίαν

ὠμιληκῶς, ὕστερον ἀγκύρα σιδηρᾷ τοῦ τραχήλου ἐξαρτηθείση. (Niceph. Call. Hist. Eccl., lib. iii, c. xviii). He was third bishop of Rome (Euseb. H. Eccl., lib. iii).

[31.] Both the Greek and the Ethiopic churches feast this sainted woman, of whom nothing further is said.

[32.] For *Bastis*, read Πίστις; for *Halbis*, Ἑλπίς; and for *Agani* or *Agabi*, Ἀγάπη, the three daughters of S. SOPHIA, widow, who suffered under Hadrian. (Tillem. vol. ii, p. 138).

The Month of AMSHIR.

FEBRUARY.

[1.] The Œcumenic Council of CONSTANTINOPLÉ.

[2.] PETER, seventeenth patriarch of Alexandria, and the last of the martyrs under Diocletian. (Vansleb. Hist. de l'Eglise d'Alexandrie, p. 309; Renaud. Pat. Al. p. 54, sq.; Maqrizi, Hist. Copt. p. 9; Zoega Codd. Sahid, p. 237).

[3.] Read LONGINUS. He was a father of the desert, celebrated for the cures he wrought. (Ἀποφθέγμ. πατ. p. 256; and Zoega Codd. Sahid, p. 237).

[4.] He was the first anchorite. S. Anthony visited him in his last moments, aged 113 years, and buried him. (Tillem. vol. iii, p. 142). He is called Παῦλος ὁ μέγας in Ἀποφθέγμ. τ. ἀγ. πατ. p. 381).

[5.] Ἀποφθέγμ. τ. ἀγ. πατ. p. 232.

[6.] Acts, xi, 28; xxi, 10. Probably one of the seventy.

[7.] For *Agribwa* read either AGRIPPINUS with Maqrizi and the Eth. Cal. and Renaudot; or AGRIPPUS and AGRIPPA with Vansleb. p. 305. He was the tenth Patriarch of Alexandria, and died on this day.

[8.] For *Abushia*, read ABUSHOI or BESSOI, with the

Ethiopic Cal. *Akhmin* or *Ikhmen* (Abulfeda Egypt. n. xlv, p. 17, ed. Mich.) is the ancient *Khmin* or *Shmun*, Πανόπολις, in Upper Egypt. (Champoll. l'Eg. sous les Ph.)

[9.] For *Amba Bala*, read with the Ethiopic Cal. ABLA or EBLOI; two names that seem intended for one and the same person.

[10.] and [11.] For *Abuledus*, read HIPPOLYTUS, who suffered martyrdom about A.D. 267.

[12.] The three virgins are AMOGI, ATHANASIA, and MARIA.

[13.] Nineteenth Patriarch. (Vansleb. p. 309; Renaud. P. Al. p. 67; Maqrizi, p. 10).

[14.] Forty-fifth patriarch. (Renaud. p. 201; Maqrizi, H. C. p. 21; Vansleb. p. 316).

[15.] Also "the priest SIMEON and his carrying the Lord," or feast of the PURIFICATION.

[16.] *Nāzikhō mōri Barsūmō*, the celebrated and excellent "Mar-Barsumas," as Jacob of Edessa calls him. (Assem. Bib. Or. vol. i, p. 486, ii, p. 1, sq.) "Inclytum vocat illum auctor Jacobita, quem pessimum hæreticum fuisse constat ex actis S. Concil. Chalcedonensis," says Assemani, however. But this Calendar is of the Jacobite church of Egypt, although they call themselves orthodox, as in the letter to the king of Abyssinia, published by Ludolf (Comm. Hist. Æth. p. 494), in which the writer addresses those "who with him are orthodox, called Jacobites."

[17.] It does not say which of the many Pauls known in the Syrian church is here meant. (See Assem. Bib. Or. vol. ii, p. 331).

[18.] S. JAMES THE LESS, who perished by the sword. (Conflicts of the Ap. c. xiii, and Abdias, ad loc.) The Ethiopic and the Syrian, as well as the Coptic churches seem to reckon three SS. James's—two apostles, S. James, the son of Zebedee, and S. James, the son of Alphæus; and S. James, bishop of Jerusalem—and so think certain Greeks. But the Church of Rome reckons

only two, viz., S. James, the son of Zebedee, and S. James, the son of Alphæus, also bishop of Jerusalem. (See the note by Cotelierius, on Constit. Ap. lib. ii, c. 55).

[19.] S. ISIDORUS of Pherme, that is, Pelusium, called ὁ Πηλουσιώτης, in order to distinguish him from another Isidorus of Schêt, also called Ἰσιδῶρος ὁ ξενόδοχος in Pallad. Hist. Laus. p. 10. Ἀποφθέγμ. τ. ἀγ. πατ. pp. 220, 221. S. Isidorus of Schêt (Nitria) is also mentioned in Zoega Codd. Sahid. p. 358, and S. Isidorus of Pelusium is celebrated for his epistles.

[20.] There is no pope martyr of that name; but several martyrs of the name of VALENTINUS (Tillem. vol. iv, pp. 52, 53, note, etc.) The Ethiopic Cal. calls him *Belatianos*, which is quite another name.

[21.] The Ethiopic makes of it GALLIUS. But GELASIUS was a father of the desert (Ἀποφθέγμ. πατ. p. 145).

[22.] I cannot find such particulars of a Sergius, of which there are many. But this S. SERGIUS is styled "the monk," in the Eth. Cal. (Ludolf, ad loc.), and may refer to Sergius the Syrian monk, celebrated in the Syrian Church (Assem. Bib. Or. vol. iii, p. 440).

[23.] TIMOTHEUS was twenty-second patriarch of Alexandria—not of Rome. He is celebrated for the burning words with which he condemned the heresy of Eutyches. As he was a Jacobite, either he was not "orthodox," as the Jacobites call themselves, or if he were "orthodox" in their sense, Jacobites are not Eutychians.

[24.] Assem. Bib. Or. vol. iii, 9, v.

[25.] The fiftieth.

[26.] They suffered under Licinius (See Tillem. vol. v, p. 220 sq., and 357). The place of their burial was forgotten, until one day αὐτοὶ οἱ τεσσαράκοντα παραξένους ἡμφιεσμένοι χλαμίδας, σφᾶς ἐδήλουν, to Thyrsus and to the Princess Pulcheria (Niceph. Call. Hist. Eccl. lib. xiv, c. 10).

[27.] A celebrated father of the desert, called *Bebnuda* by Copts speaking Arabic. Παφνούτιος is styled γνωστικώτατος, by Palladius (Hist. Laus. p. 125), on

account of his knowledge, τῶν θείων γραφῶν, παλαιῆς καὶ καινῆς διαθήκης, πᾶσαν αὐτὰς ἐρμηνεύων, μὴ ἀνεγνωκῶς γραφὰς. Some of his sayings are given in Ἀποφθέγμ. πατ. p. 377 sq. *Bebnuda* comes from PAPNUTE, his name in Sahidic, while PAPHNUTI is Memphitic. It means ὁ τοῦ Θεοῦ. Zoega Codd. Sahid. pp. 308, 309.

[28.] MINA or MENAS, was bishop of *Akhmin* or *Ikhmin*, Πανόπολις. See note 12, p. 61.

[29.] MELETIUS succeeded Eustathius as bishop of Sebaste, in Cappadocia. He went thence to Beroëa, and afterwards to Antioch (Socrat. Hist. Eccl. lib. ii, c. 44). His bones were removed from Athens to Antioch (Ludolf. ad loc. note).

[30.] He was an anchorite in Chalcis (Tillem. vol. viii, p. 202 sq.)

[31.] This PETER, if he is not the bishop of Edessa, must be PETROS CLUNŌYŌ or Petrus Fullo (Assem. Bib. Or. vol. ii, p. 69). But "Antioch" is probably a mistake for "Alexandria," where three patriarchs of the name held the chair. The one here meant probably is the twenty-first, who succeeded S. Athanasius. But it is also possible that this "Peter, patriarch of Antioch," may be meant for "Peter, mathran of Damascus," whose feast is on the following day, according to the list given by Calcasend.

[32.] I know not if this ZACHARIAS is the ἀββᾶς Ζαχαρίας mentioned among the fathers of the desert (Ἀποφθέγμ. πατ. p. 177 sq.) He is said in Zoega Codd. Sahid. p. 323, to have been a disciple of Silvanus, another father of the desert. *Sakha* is the Σαῶς of the Greeks, and the *Skhōou* of Coptic writings (Quatrem. Mém. vol. i, 275; Champoll. l'Eg. s. les Ph. ii, p. 211), in lower Egypt.

[33.] Solomon, bishop of Botsra, says that ONESIMUS was Philemon's servant, and had his ribs broken at Rome. (Deburitho, ch. 48, p. 81, of tr.)

[34.] No clue is given to the birth-place of this bishop. The Ethiopic Cal. calls him *Mārāna*, and my copy reads *Maruan* or *Marvan*, a name I cannot find in the books I have at hand.

[35.] I do not know whether this "S. Eusebius, son of Basilides, visir," may be the same as S. Eusebius and S. Basilides, who were senators, and suffered martyrdom at Nicomedia, in this month of Mechir (or Amshir) under Diocletian (Tillem. vol. v, p. 79).

[36.] The writer gives no clue as to which bishop of the name is here meant.

[37.] Philemon, with his wife Appia, and Archippus, seem to have been together. (Tillem. vol. i, p. 124). ARCHIPPUS was perhaps bishop of Colossæ. It does not appear which of the many S. Lycia's is here meant, though her name be in red letters in the Ethiopic Calendar.

[38.] See Tillem. vol. vii, pp. 38-39, who gives a hundred and twenty-eight as the number of martyrs slain with ZADOK by order of Sapor. The Ethiopic encomiast raises it to two thousand and eight.

[39.] Assem. B. Or. iii, p. 542. Sozomen, lib. ii. c. 19. Tillem. vii, p. 10, sq.

[40.] Socrat. Hist. Eccl., lib. iii, 19.

[41.] For Polykrius, read probably POLYCHRONIUS, bishop of Apamæa, and brother of Theodorus of Mopsuesta. (Theodor. Hist. Eccl., lib. v, c. 40. Tcham. Hist. Armen., vol. ii, p. 369). It is, however, probable that this Polykrius be meant for POLYCARPUS, bishop of Smyrna, who is distinctly named in the Ethiopic Calendar, and said by the Encomiast to have suffered martyrdom in Armenia, instead of at Smyrna.

The Month of BARMAHĀT.

MARCH.

[1.] Baracasius, bishop of Jerusalem, may probably be, according to the Ethiopic Calendar, BARKISOS, *i.e.*, BARAKISUS or BRIK-JESU, who suffered martyrdom under Sapor. (Assem. i, p. 15.) Both the Ethiopic and the Coptic

accounts, however, make him "Rest in the Lord," of a natural death.

[2.] No clue as to which Mercurius it be. Perhaps the one who was at the council of Nicæa.

[3.] Is it S. Alexander who suffered martyrdom at Rome in the days of S. Gregory Thaumaturgus? (Tillem. iv, p. 137, sq.)

[4.] This saint is called *Macarawi*, "of Macar or Macarius," in the Ethiopic Calendar, and Ludolf makes of it an adjective, but he does not say how an adjective can be the proper name of a bishop. There is some confusion here; and the name which in the Arabic calendar of Selden is written *Makara*, and in mine *Macrawa* or *Macarawa*, may possibly point to *Macorus* or *Macrobius*, names common to both bishops and martyrs.

[5.] There were three patriarchs of that name—the forty-fourth, fifty-fourth, and fifty-eighth.

[6.] For *Barchonias* read BAR-FONIUS, with the Ethiopic. As regards *Tanias*, it is not known, unless it be for *Tounah* or *Thuneh*, the Arabic for Tanis, *Aschmunein*, Hermopolis Magna, in U. Egypt.

[7.] The Ethiopic Calendar says this council was concerning the Passover, and Ludolf refers it to that of Nicæa. But the council of Nicæa is mentioned by name in my MS. So that, "Djeziret Beni Omar," a small town on the Tigris, three days journey north of Mosul, cannot be meant for it. It must be a mistake of the writer, who probably means some local council, such as that of Seleucia or of Ctesiphon, or some other alluded to by Eusebius (Hist. Eccl., v. 23), held in Osrohene, concerning the Passover.

[8.] Read HANULIUS with the Ethiopic. Ludolf adds the epithet of *Terhensis*, from an unknown place.

[9.] Already mentioned. Pallad. Hist. Laus. p. 104. Ἀποφθ. παρ. p. 413, sq.

[10.] Daughter of S. Athanasia. She suffered martyrdom at Canopus. (Tillem. v, p. 205).

[11.] It does not say which of the many martyrs of that name is here meant.

[12.] There are many of the name. The Ethiopic Calendar calls him "martyr," and Ludolf adds that he was scourged at Athens.

[13.] Read SS. PHILEMON and APOLLONIUS. They suffered together in Upper Egypt. (Tillem. v, p. 153).

[14.] Read S. ARRIAN or ARRIANUS, who was governor of the Thebaïd, and suffered martyrdom with the above saints. (Tillem. v, p. 154, sq.)

[15.] He is said (Conflicts of H. Ap., p. 163) to have been put upon an iron bedstead with fire under it, but that he was not consumed; and that "he slept a good sleep" in the city of Phalaon, in the tribe of Judah.

[16.] Read JULIANUS, with the Ethiopic Calendar. He was eleventh patriarch of Alexandria.

[17.] Read ANDRIANUS, AMRA, and EUSEBIUS.

[18.] Read S. BASILIUS, with the Ethiopic. Is it S. Basil who suffered martyrdom under Julian?

[19.] He was twelfth patriarch of Alexandria.

[20.] Read MELAJI with another copy, or MELAZI with the Ethiopic. He may be one of the numerous saints called Meletius or Melacius.

[21.] The forty martyrs of Sebaste are celebrated in the history of the Church. (See Tillem. and Niceph. Call., lib. xiv, c. 10.)

[22.] He was fourteenth patriarch.

[23.] Also S. SINUTHIUS. This name occurs frequently among Egyptian saints. *Beni-Hassan* is Σπέος Ἀρτέμιδος, in Upper Egypt, near Antinoë.

[24.] Or EUGENIOS, EUGANDROS, ABILANDIOS, with the Ethiopic.

[25.] She is mentioned in Ἀποφθέγ. τ. ἀγ. πατ. p. 420.

[26.] There were three patriarchs of Alexandria of that name—the forty-sixth, the fifty-third, and the fifty-sixth.

[27.] For Valasius read THALASSIUS.

[28.] This Joseph, bishop of *Wasna*, for which read *Asna* or *Esne*, Latopolis, in Upper Egypt, is probably Ἰωσήφ ὁ Θηβαῖος in Ἀποφθέγμ. π., p. 241, to distinguish him from Ἰωσήφ ὁ εἰς Πανεφώ, and other fathers of the same name. And the ISIDORUS here mentioned is also probably Ἰσιδῶρος ὁ πρεσβύτερος, one of the many monks of that name. (Tillem. viii, p. 186.) This Isidorus, however, is made "martyr" in another copy.

[29.] Said to have laboured and died in Isauria. (Deburitho, tr. p. 81.)

[30.] Martyrs at Cesaræa Palæstina.

[31.] It does not say which of the three patriarchs of that name.

[32.] Not known. Read SAKARON or ASKARAN, with the Ethiopic.

[33.] Our Saviour is said in other copies (Ludolf and Selden) to have given His disciples "power to bind and to loose" on this day—Maundy Thursday.

[34.] Not said which of the many martyrs of the same names.

[35.] Read probably THEODOTA, who suffered martyrdom at Canopus, not far from Alexandria.

[36.] Died after A.D. 370. (Niceph. Call., lib. ix, c. 46. Tillem. vi, p. 120, sq.)

[37.] There were two of that name—the fifty-ninth and sixty-ninth.

[38.] He is not reckoned among the seventy in the catalogue of their names given in Deburitho, tr. p. 83.

[39.] Read EUPRAXIA or EUPHRASIA. (Tillem. vol. x, p. 22.)

[40.] One of the two mentioned above. It would seem, however, that "father of patriarchs," an epithet which applies to S. Mark is a mistake, for "father of monks," that is S. MACARIUS the Great, and with S. Anthony, the most celebrated of all the fathers of the desert. His homilies are superior to those of S. Shenuti or Sinuthius.

[41.] Died on Whitsunday (Euseb. V. Const., lib. iv, c. 44), A.D. 337.

[42.] Through the Resurrection of Christ from the dead.

[43.] He is called "martyr" in the Ethiopic Calendar. But ΥΑ'ΑΚΥΒ the anchorite is probably ὁ Ἰακώβος, mentioned in Ἀποφθέγμ. π. 232. (Pallad. Hist. Laus., p. 124 ?)

The Month of BARMUDEH.

APRIL.

[1.] SILVANUS, a celebrated father of the desert. (Ἀποφθέγ. π. 408. Zoega. Codd. Sahid., pp. 319-323).

[2.] From the Sahid, or Upper Egypt, to Schèt, or Nitria, celebrated for the number and importance of convents there.

[3.] Respecting the feast of AARON, the brother of Moses, which is on this day.

[4.] This CHRISTOPHOROS is the κυνοκέφαλος who appeared to SS. Andrew and Bartholomew, and who went about with them and wrought miracles on their behalf in Alwa, that is Nubia, where κυνοκέφαλοι were reported to exist. (See Conflicts of the Holy Apostles, p. 91, sq. Zoega. Codd. Sahid, p. 235).

[5.] Tillemont, vol. x, p. 241, sq.

[6.] Already mentioned above.

[7.] S. VICTOR and his companions, DECIUS and ERMO, according to the Ethiopic Calendar, are also feasted by the Church of Rome.

[8.] She was a penitent, and died at Nona, near Alexandria, where she was born. For an account of her, and how she was converted by Zozimus, a Syrian monk, see Niceph. Call., lib. xvii, c. 5. He says that her life was written by Sophronius of Jerusalem; and that is, perhaps, the one written in Arabic of which Assemani speaks. (Bib. Or., iii. 286).

[9.] Father of the B. VIRGIN MARY, according to the Apocryphal gospels.

[10.] Or read AGABUS with the Ethiopic.

[11.] Probably MACROBIUS, said in the Ethiopic Calendar to be the son of Moses, with no further clue to his origin.

[12.] Called AGAPIS, ARIANA, and ASNONIA in the Ethiopic Calendar.

[13.] "Of Persia," adds the Ethiopic. They suffered under Sapor.

[14.] This is ZOZIMUS, alluded to above in the history of Mary the Egyptian.

[15.] S. SHENUTI or SINUTHIUS is a celebrated father of the desert. Wonders wrought by him and other fathers are told in Zoega. Codd. Sahid., p. 336, sq.

[16.] ISAAC is probably Ἰσαὰκ ὁ πρεσβύτερος τῶν κελλιῶν mentioned in Ἀποφθέγ. π. p. 224, sq.

[17.] He was seventieth patriarch of Alexandria, and celebrated in Ethiopia for his learning and his administration.

[18.] See some of her sayings in Ἀποφθέγ. π. 201. Pallad. Hist. Laus., p. 116.

[19.] Probably S. ALEXANDER, martyr, who was thirty-sixth patriarch of Jerusalem. (Dion. Petav., Adnot. in Epiph., p. 265).

[20.] Two disciples of MILIUS or ABILIUS, third patriarch of Alexandria.

[21.] He was fifteenth patriarch.

[22.] Neither AGAPIUS nor AGABUS appear in the list of the seventy given by the bishop of Botsra. (Debur., p. 80, sq.)

[23.] There is here probably some mistake; for "S. Alexandra, Queen," can hardly be intended for any of the Alexandras mentioned in Josephus Antiq., lib. xiii, and in Niceph. Call. Hist. Eccl., lib. i, c. 6. But it appears from both Tillem. vol. x, and Pallad. Hist. Laus., p. 15, that there was a celebrated nun and anchorite of that name in the neighbourhood of Alexandria.

[24.] Read ANTIPAS with the Ethiopic. He was disciple of S. John, and bishop of Pergamos. (Rev. ii. 13).

[25.] See Conflicts of the H. Apostles, p. 178, etc. Zoega. Codd. Sahid., p. 228.

[26.] For EUSATHIUS read EUSEBIUS, but it does not say which of the many saints of that name.

[27.] There were several bishops and Catholicos of that name in Armenia mentioned in Tchamitch's Hist. of Armenia, vol. ii, but it does not say which of them is here alluded to.

[28.] *Bebnuda*, that is PAPHNUTI. He was put to death by Arrianus, governor of the Thebaid, who was himself converted and suffered martyrdom afterwards. The palm tree on which S. Paphnuti was hanged is said to have blossomed at once. (Ludolf, ad loc. Tillem. vol. v, p. 150). But there were many men of that name celebrated in Egypt, both as bishops and as anchorites. ('Αποφθέγ. π. 377. Pallad. Hist. Laus., p. 125. Niceph. Call. Hist. Eccl., lib. viii, c. 19, ix, c. 14. Zoega. Codd. Sahid., p. 308. Tillem. vol. x, p. 19, sq.; and Rossweyd, Vit. PP. pp. 99-363, sq.)

[29.] The Ethiopic reads *Abrataeus*, without further information. The name, as written in Arabic, may be meant for either *Protas*, bishop of Milan, or *Protus*, or *Protaeus*. It cannot be read *Baradaeus*.

[30.] There are so many men of this name, celebrated among the saints of Egypt, that it is difficult to decide which of them is here meant. (Tillem. vol. viii, 264). This Isaac may be 'Ισαὰκ ὁ Θηβαῖος, if his native place, *Hurein*, is the same as *Hur*, in Middle or Upper Egypt. (Champ. l'Eg. s. les Phar., ii, 312. 'Αποφθέγμ. π. p. 240).

[31.] There were two patriarchs of this name, the nineteenth and the forty-third.

[32.] Besides S. MARK the evangelist, who is not alluded to in this place, there were two other patriarchs of that name, the forty-ninth and the seventy-third. The one here mentioned is probably the forty-ninth, who is the most celebrated for his redemption of captives.

[33.] It does not say which of the three Khayils is here meant, but it is probably the one mentioned in Renaud., Pat. AL., p. 208.

[34.] Also mentioned on the seventh of Hator.

[35.] Read Σισόη, Copt. *Djidjoi*. Both he and S. Isidorus were disciples of S. Anthony, and abode in the Thebaïd. (Ἀποφθέγμ. π. 392. Zoega. Codd. Sahid., p. 300).

[36.] The sixty-fifth.

[37.] Or Socrates.

[38.] Doubtless Θεόδωρος ὁ τῆς Φερμῆς. Ἀποφθέγμ. π. 188. S. BABNUDAH or PAPHNUTI has already been mentioned above, pp. 70 and 78.

[39.] "Petri Susensis filius fuit." (Ludolf, ad loc.)

[40.] It does not say which of the many saints of that name. The Abyssinian Church feasts S. VICTOR's mother, MARTHA.

[41.] See Acts xix, 22 ; 2 Tim. iv, 20.

[42.] This seems a mistake as regards the see of Acacius, said (Tillem. vol. iii, p. 157 sq.) to have been an eastern bishop, who suffered martyrdom under Decius. But there were other bishops of that name, such as Acacius of Cæsarea Palæstina, of Berœa, etc. ; as well as other martyrs of the same name, who were not bishops, such as Acacius, one of the forty martyrs of Sebaste, Acacius of Miletus, etc.

[43.] See his martyrdom in the fragment, "Eutychii Origines Ecclesiæ suæ," ed. Selden ; and in the work itself, p. 334, sq., ed. Pococke ; in Conflicts of the H. Apostles, p. 181, sq. ; Euseb. H. Eccles. lib. iii, c. 39 ; Tillem. vol. i, p. 70, sq., etc.

The Month of BASHANSH.

MAY.

[1.] See Evang. de Nativitate S. Mariæ in Thilo's Prolegom. p. xc-icv, and p. 340, sq., and I. Ludolf. Comm. p. 432.

[2.] See Rossweyd, VV. PP., p. 131, 135, sq., 504, sq. etc. The Ethiopic Calendar (I. Lud. ad loc.) calls him "son of Pakhōm." I. Lud. Comment. in H. Æth. p. 432.

[3.] Read with the Eth. Calendar, ABBA BESSOL.

[4.] Read EUTHYMIUS, Εὐθύμιος, disciple of S. Pambo, ὁ μακάριος Παμβῶν, διδάσκαλος Διοσκόρου καὶ Εὐθυμίου τῶν ἀδελφῶν, Pallad. H. Laus. p. 24; Rossweyd. VV. PP., p. 715; also called Εὐδαίμιος in Ἀποφθέγμ. τ. ἀ. πατ. p. 176.

[5.] There seems to be some confusion here in the date of this patriarch's death. I. Ludolf, in his note (Comm. in H. Æth. pp. 286 and 432), takes this John for the patriarch, surnamed "the bountiful"; but he died on another day. Renaud. P. Alex. p. 125, sq.

[6.] A celebrated saint and martyr, who lived at *Defrah*, *Difrah*, or *Tefre*, in the Gharbiyyeh, in Lower Egypt. Quatrem. Mem. i, p. 107.

[7.] One of the many monks of that name. He was called πρεσβύτερος, to distinguish him from others. Pallad. Hist. Laus. p. 18.

[8.] Whose praise is in all the churches, and who is called "Apostolic" by the Egyptian and the Abyssinian churches.

[9.] For Macarba, read Maquarha, and for *Semhun*, of which I can find no trace whatever, read probably, *Samhur* or *Semhur*, the Arabic name of *Sunhori*, a town of the province of Phiom or Fayyum, anent the site of Lake Mœris.

[10.] A celebrated father of the desert. His sayings are given in Ἀποφθέγμ. τ. ἀγ. πατ. p. 153.

[11.] The Ethiopic Calendar mentions on this day the finding of the Cross, by Queen Helena, but not her death.

[12.] SHADRACK, MESHAK, and ABED-NEGO.

[13.] The Ethiopic Calendar commemorates on this day TAWAKELIA, i.e., Taulka or Taulkia, with her son Obolius and his companion Justus.

[14.] One of the most celebrated fathers of the desert. See above, notes 27, p. 70, and 28, p. 78.

[15.] Also feasted on this day by the Abyssinian church.

[16.] Another copy adds that ARSENIUS brought up the two sons of Theodosius the Great in the Greek faith. *Ἀποφθέγμ.* p. 88, sq.

[17.] S. ΠΑΚΗΩΜ or ΠΑΚΗΩΝ, of Tabennesi, was the founder of the Cœnobia, and called the father of the Cœnobites. He is celebrated in the Egyptian church; and wrote "Fifty Rules or Precepts for a Monastic Life," given in *Patres Ægyptii*, p. 948, ed. Migne. See also Pallad. H. Laus. p. 89; and Tillemont, Rossweyd, etc., for the life of this saint—*Ἀρχιμανδρίτην γεγονότα ἀνδρῶν τρισχιλίων.* Pallad. H. L. p. 22.

[18.] Read perhaps ΕΠΙΜΑΧΟΣ; or SYMMACHUS with the Ethiopic Calendar.

[19.] Simon Zelotes, or the Cananite, suffered martyrdom, it is said, at Nicophia or Pitsunda, in Mingrelia, on the northern shore of the Black Sea. The church said to have been built by him, or at least to his name, in the first or second century, has lately been restored by Gabriel, bishop of Imereth.

[20.] Said, in the Ethiopic Calendar, to have been four hundred soldiers.

[21.] MENAS or ΜΗΝΑ, deacon of Alexandria, exiled with Arius.

[22.] Tillem. vii, p. 258, etc.

[23.] He is also called GARGA in the Ethiopic Calendar.

[24.] There are many churches dedicated to PAULA, patriarch of Alexandria, in various part of Egypt. (Maq-rizi, H. Copt., pp. 59-60.

[25.] Ἀββᾶς Ἰσαὰκ ὁ πρεσβύτερος τῶν κελλίων. (*Ἀποφθέγμ.* τ. ἀγ. π., p. 224).

[26.] Perhaps S. ISIDORUS, who suffered at Alexandria under Decius.

[27.] Mount *Tūnan* or *Thunan*, is near Upper Tanis or

Thōni, where AMMONIUS dwelt. But there are several fathers of that name (*Ἀποφθέγ. π.* p. 120, etc.), written *Ammonios* in another copy (Ludolf. ad loc.)

[28.] It does not say which S. MARTIANUS. Perhaps *Μαριανός* (or *Μαρτιανός*), *ἀνὴρ τῶν ἐν ἁγίᾳ*—a man of great importance, who did the honours of the palace at the dedication of the Church of the Resurrection, built by Constantine at Jerusalem. (Sozom., lib. ii, c. 26 ; Tillem. vol. vii, c. 6).

[29.] He preached in Illyricum, and there died and was buried. (Deburitho, tr. p. 80).

[30.] Probably S. JULIAN, who suffered martyrdom in Cilicia, near the borders of Antioch. His mother was a Christian, and was also tormented. (Tillem. vi, p. 244).

[31.] For *S. Colos*, read S. COLUTHUS, also called ACOLYTHUS, his name in the Ethiopic Calendar. There were several Egyptian saints of that name ; but this is the one whose martyrdom was published at Rome in 1793, by A. Georgi. At p. 7, sq., he quotes from *ἄθλησις τοῦ ἁγίου μ. Κολλούθου*, for the xix of May (Julian), also called *ὁ μάρτυς Ἀκόλουθος*. He was put to death by Arsianus, governor of the Thebaïd ; and in an extract from the Coptic Synaxarium, in Arabic, at p. 7, we find that S. Colythus was a physician and lived at Antinoë or Ansana, in Middle Egypt. (See his martyrdom in the above work, and Zoega, Codd. Sahid, l. c.)

[32.] Conflicts of the Holy Apostles, p. 214, sq.

[33.] It does not say which of the many patriarchs of that name is here meant.

[35.] In another copy he is called S. SIMEON the Great, which seems to apply to S. SIMEON Stylites (Assen. Bib. Or. i, p. 239), as he is the most celebrated saint of that name.

[36.] The sixty-eighth.

[37.] His name does not appear in the bishop of Botra's list of the Seventy ; but PHURAS may possibly be meant for RUFUS, who was one of them. (Debur. p. 80.)

The Month of BAUNEH.

JUNE.

[1.] For *Darta* read *MARTHA*, with the Ethiopic.

[2.] It does not say which one of the name, whether *HELLADIUS*, deacon of Alexandria, who favoured Arius or *Helladius Luciferian*, against whom S. Jerome wrote. But the Ethiopic reads *HILARIUS*, and that leaves the matter yet more uncertain.

[3.] For *Sunsi*, read *SANUSI* with the Ethiopic; perhaps it is meant for Synesius, if not for Sisinnus.

[4.] For *Ayamun*, read *AMUN* or *AMMON*, a very common name among the fathers of the desert, and other saints of Egypt. A saint of that name suffered martyrdom at Alexandria under Decius. But the names *AMMON* and *AMMONIUS* are often taken the one for the other.

[5.] Perhaps the 'Αββας 'Ιάκωβος of 'Αποφθέγμ. π. 232, whose few sayings are worth remembering: "As the lamp shines from within the lantern, so does the fear of God in the heart of man teach him all virtues;" and "We do not want words, there is plenty of that in the world; we want works."

[6.] This *Menuf* is probably *Manuf-el-'alia*, an episcopal city (Vansleb, Hist. Egl. d'Al. p. 23), and capital of the province *Manuffiyeh*, in Lower Egypt. It was called *Panuf-iès* in Coptic, or South Manuf. (Kircheri, L. Æg. rest. p. 207; Champoll. l'Eg. s. les Ph. ii, p. 155).

[7.] There are so many men of that name who were monks, some of whom suffered martyrdom, that we cannot tell which is here meant.

[8.] For *Sankhirun*, read more correctly *ASKHIRON* with the Ethiopic and the Arabic copy, followed by Ludolf; but this is probably for *ISCHYRION*, the name of a celebrated father of the desert, who resided in *Schièt*. 'Αποφθέγ. π. p. 241; Zoega, Codd. Sahid. p. 326.

[9.] By "Commemoration," understand "Feast of the Dedication." There are a great many such churches in Egypt. (Maqrizi, H. Copt. p. 49, sq.)

[10.] For *Kamadah*, read TAMADA or TAAMADA, with the Ethiopic.

[11.] No clue to the particular martyr of that name.

[12.] This alludes, probably, to the respite from awful persecution, and to the rebuilding of churches thrown down under Hakem, which happened during the patriarchate of Zacharias. (Renaud. P. Al. p. 386, sq.)

[13.] There are several martyrs of that name. S. CLAUDIUS, martyred at Rome; S. CLAUDIUS, one of the forty martyrs of Sebaste, etc. This is probably the one meant here, honoured on the feast of the Dedication of the church of those martyrs. Instead of "predication," read probably "dedication;" one dot more or less makes the difference.

[14.] He was the sixth, said to have been baptized by S. Mark.

[15.] She was martyred at Alexandria. (Tillem. vol. v, 233).

[16.] He succeeded S. Cyril. (Tillem. viii, p. 124).

[17.] Both the saint and his church are celebrated in Egypt. *Mariut*, also *Niphaiut*, in Coptic, is the ancient *Marcotis*. (Quatrem. Mem., vol. i, p. 371, sq. Kircher. L. Æg. rest, p. 209. Champoll. l'Ég. a. les Ph. ii, p. 265.)

[18.] Probably ABUNEFER (or Onuphrius), celebrated in the persecution which originated through Ἰωάννης ὁ τῶν κελλίων, in the days of Zacharias, sixty-fourth patriarch of Alexandria. (See Renaud. ad loc.)

[19.] LATSUM or BATATSUN was so abstemious as to live on a few cabbage-leaves, whence his body became so light as to be carried away by the wind. (Ludolf. Comm., p. 291.)

[20.] He was thirty-fifth patriarch.

[21.] *Mezaham* is probably a mistake for *men La'am*, i.e., "from La'am," the place where he suffered or whence he came.

[22.] Instead of *Abishai Anub* read probably, with the Ethiopic, ANUB BISSOIU or BISSOI. The Ethiopic encoo-

miast says it means "precious gold," but this meaning exists only in his imagination. *Anub* is Anubis, and when Ludolf (Comm. p. 433) said that *anūb* and *nūb* are the same, he made a mistake. (See 'Αποφθε'γμα. π. p. 129.)

[23.] And feast of the dedication of her Church.

[24.] Reader and martyr in Upper Egypt. (Tillem. vol. v, p. 151.)

[25.] Read CERDO or CERDIANUS, who was fourth patriarch. (Maqrizi Hist. Copt., pp. 8-9.) The Ethiopic Calendar calls him *Cedianus* without other title.

[26.] They are called "the two wise ones" by Maqrizi (Hist. Copt., p. 60), and *Cazman* is there called *Cosmas* or *Cormas*. They suffered martyrdom at *Ægæ*, in Cilicia. (Tillem. v, p. 75.) They and their mother are called upon in my MS. Litany, p. 96.

[27.] Or Abba MOSES, the Black. He was an Ethiopian, and from a brigand became a zealous monk. (Pallad. Hist. Laus., p. 55.)

[28.] See Deburitho, p. 82.

[29.] The calendar published by Selden says the sun stood still on this day.

[30.] Or ANANIAS—see Debur., p. 82.

[31.] He was the forty-fifth.

[32.] *Shandalat* is the Coptic *Shintelet*, a small town in Lower Egypt. (Kircher. L. Æg. rest., p. 209. Champoll. ii, p. 224.) This saint is said to have raised a dead woman to life. (Ludolf, ad loc.)

[33.] Mount *Tubah* or *Tuba*, was near Σείος 'Απρέμιδος, or Beni-Hassan, a favourite abode of many of the fathers of the desert.

The Month of ABĪB.

JULY.

[1.] This saint is also called Afrania, Φερωνία and Febronia in Greek and Latin Synaxaria.

[2.] For *Benaben* the Ethiopic, read BENJAMIN.

[3.] Another copy has S. CYRIL of Alexandria, probably because both he and Pope CELESTINUS closed the churches of the Novatians in Egypt and at Rome.

[4.] But it is by no means proved that the two apostles suffered on the same day, nor yet in the same year. Abdias says S. PAUL suffered two years after S. PETER; while Cedrenus says only one year. Asterius, bishop of Amasis, in his Hom. on SS. Peter and Paul, p. 300, ed. M., says that Nero ζητῶν Πέτρου καὶ Παύλου τὴν κεφαλὴν, ἀμφοτέρους ἀνέδησε τῷ στεφάνῳ τοῦ μαρτυρίου, τὸν μὲν τῷ ξύλῳ προσηλώσας, τοῦ δὲ Παύλου τὴν κεφαλὴν ἔκτεμὼν, ἡμῖν καὶ τῷ κόσμῳ καταλιπὼν τὸ τῶν ἀγίων πάθος, πανήγυριν, καὶ τοσαύτης ἑορτῆς ἀφορμὴν. S. Nilus also says that SS. Peter and James were put to death first, and that after them the root of the vine put forth another branch, and then ἐτετρύγητο Παῦλος, καὶ βότρυς ἄλλος μαρτυρίου περκάζων, ὁ Θωμᾶς, ἀνεφαίνετο. Paul was gathered, and Thomas, like a fresh bunch ripening for martyrdom, then appeared. (Phot. Bibl. p. 1537). The council of Pope Gelasius ridiculed as heretical the idea that SS. Peter and Paul did not suffer the same day; yet SS. Irenæus, J. Martyr, Augustine, and many others did not think so. (See note to S. Clem. Ep. ad Cor. i, c. 5, in Cotel. PP. Ap. vol. i, p. 148). The Abyssinian church, however, feasts on this day the wives of Agrippa, of whom we read in the Conflicts of the H. Ap. ch. i. But the so-called epistle of S. Dionysius the Areopagite to S. Timothy, on the martyrdoms of SS. Peter and Paul, speaks of them as having taken place on the same day.

[5.] The Ethiopic reads ALMINAS, but gives no further clue to him.

[6.] A celebrated monk of Schihèt, fragments of whose homilies Zoëga has given in the original. He is called upon in the Diptych or Litany for the month of Kihak (p. 97 of my MS.) as Abba Shenuti, the Archimandrite, which the Arabic renders "chief of the monks" or cœnobites. He had several disciples, of whom BESA, BESSOI, or BESHAI is the most noted.

[7.] Disciple of S. SHENUTI, and coupled with him in

the Invocation. Ludolf's copy calls him of "Hanib," an error for "*Habīb*" or *Wady Habīb*, a part of Shihèt, where some of the most celebrated monasteries stood; among others that of S. Macarius, in which patriarchs of Alexandria were wont to spend some time after their election.

[8.] Or CYRUS, with no clue as to which martyr of that name is here meant. He is called *Keros* in the Coptic Litany.

[9.] S. MARC was a monk celebrated for his piety; and a friend of S. Anthony, who came to visit S. Athanasius at Alexandria. (Tillem. vii, 97.) He is mentioned in the Litany (p. 98). He was disciple of S. Silvanus. Ἀποφθέγμ. π. p. 293. Zoega. Codd. Sahid., p. 319. Pallad. Hist. Laus., p. 53.

[11.] Read CELADION, the ninth patriarch.

[12.] Read THEODORA with the Ethiopic. She was a virgin who suffered martyrdom near Alexandria.

[13.] THEODORUS was confessor, and suffered under Julian. He is often confounded with Alexander, bishop of Corinth. (Tillem. vii, p. 399.)

[14.] Both mentioned in the Litany, p. 86.

[15.] Read ESAIAS. Ἀποφθέγ. π. p. 180.

[16.] He was the inseparable friend and companion of Abba Hatre. (Zoega. Codd. Sahid., p. 209. Ἀποφθέγ. π. p. 437.)

[17.] For *Sandah* read BASANDAH or Basanda with the Ethiopic.

[18.] For *Thauah* read *Taubah*, in Lower Egypt, capital of the Pthembutic nome, according to Ptolemy, between the Pharmutic Canal and the Phatmetic branch of the Nile. It was also the native place of S. Isaac, martyr. (Quatrem. Mém., vol. i, p. 350. Kircher. L. Æg. rest., p. 207. Champoll. ii, p. 175.)

[19.] Read PROCHORUS.

[20.] Died June 15, A.D. 372. (Assem. Bib. Or., vol. i, p. 25, sq., and S. Ephræm's Works, vol. i.)

[21.] It does not say which of the many martyrs of the name is here meant.

[22.] This JOHN (or YUHANNAS) is surnamed *Calybites*. He was celebrated for his abstinence and other virtues, but chiefly for his having had the whole gospels written for him in letters of gold. A life of him exists in Arabic. (*Assem. Bib. Or.*, vol. iii, p. 286.)

[23.] Already mentioned above p. 84, note 15.

[24.] The Conflicts of the H. Ap., p. 15, etc., but chiefly the fragment of Hegesippus given by Routh, *Reliq. Sac.*, vol. i, p. 192. "Fragmentum," says Cave, "auro contra non charum."

[25.] For *Bebdhaba*, which seems to be a mistake, the calendars of Selden and Ludolf give *Aphthonius* and *Athanatheus*, or *Antonius*, bishop of Clysma.

[26.] This Theodorus was surnamed "the General" in the days of Licinius. See Ludolf's note ad loc.

[27.] Read SUSNÆUS.

[28.] Read LEONTIUS.

[29.] Read LONGINUS.

[30.] This SIMON was forty-second patriarch. He is said to have been poisoned on this day.

[31.] Companion of S. Paul. See her acts in *Spicileg. SS. PP.* ed. Grabe, vol. i, p. 95.

[32.] Read EUDOXIA.

[33.] S. ISAAC was a native of Taubah, in Lower Egypt. See above, note 18.

[34.] Read Thecla and AMAUGIA. Karacas may perhaps be for Characa or Charax, near Ragæ, in Media.

[35.] Read CARAZUN with the Ethiopic.

[36.] For "Predication in," read also "Commemoration of" (the dedication of) the church of S. Mercurius. It does not say where, but there are several churches of that name in various parts of Egypt. This is probably the church dedicated to S. Mercurius in *Bana*, already mentioned.

[37.] The husband of the B. V. Mary. He died 111

years old, on the 26th of Abib. Hist. Josephi Fabri Lign. Arabicè, ch. i, ed. Thilo.

[38.] He was thirty-second patriarch.

[39.] It is possible that S. BIFAMUN, who is feasted on this day by the Abyssinian Church, was by the writer made into Abba PHAM and Abba MUN; *pi* being the Coptic article.

[40.] S. THADDEUS, one of the twelve (or perhaps Thaddeus, one of the seventy), is the apostle of Armenia. See his acts and martyrdom in The Life and Times of S. Gregory the Illuminator, p. 67, sq.

[41.] They were brothers.

The Month of MESRE.

AUGUST.

[1.] For *Abali* read OBOLIUS, who on the 11th of Bashans is said to be "fellow," and not "son," of JUSTUS.

[2.] Read probably S. ATHANASIA.

[3.] Called S. SIMEON Stylites in another copy.

[4.] He was native of Edessa (or Orfah), and was a soldier. He suffered martyrdom with S. Kur or Cyr. (Tillem. v. p. 204, sq.)

[5.] Read perhaps S. JULIA, friend of Eupraxia. But there were many saints and martyrs of the name of JULIA, as well as of JULITHA or JULITTA.

[6.] See Evang. Nativ., B. V. Mariæ, c. iii.

[7.] No clue to which of the many saints of the name is here meant.

[8.] That is, ELEAZAR and MACCHABEA, his wife, with their seven sons, who suffered at Antioch under Antiochus Epiphanes.

[9.] Or MOISIS as given in the Ethiopic. He was bishop of *Ausim*, the *Ushēm* of Coptic MSS. in the Athribite nome, in Lower Egypt. It was an episcopal town, the native place of several saints. (Champoll. l'Eg. s. les Phar., vol. ii, p. 52, sq. Quatrem. Mém., vol. i, p. 114. Vansleb. Hist. de l'Egl. Alex., p. 17).

[10.] The Jacobites claim many miracles on their behalf. This may perhaps allude to the miracles wrought in Alexandria in the days of Christodulus, sixty-sixth patriarch, who removed the patriarchal seat from Alexandria to Masr [Old Cairo].

[11.] Is the same as S. MARGARITA. (Tillem. vi, p. 239.) She suffered either at Antioch or at Alexandria.

[12.] There were two patriarchs of that name, the nineteenth and the forty-third, but the death of neither falls on this day.

[13.] The SEVEN SLEEPERS, whose names are differently given by Latin, Syriac, Greek, Ethiopic, and Coptic writers. (See Assem. Bib. Or., vol. i, p. 335, sq., and Ludolf ad loc. Comm. p. 436.)

[14.] Put to death by Arians; so says the Ethiopic. But it may refer to the slaughter of Christians at Esneh (Latopolis), under Diocletian, A.D. 284, about this time of the year, from which dates the Era of Martyrs used in the Coptic Church.

[15.] It may be "near Antioch," and so be at *Ægæ*, a city of Cilicia, where a S. DAMIANUS suffered.

[16.] See Assem. Bib. Or., vol. iii, 463.

[17.] He was one of the most celebrated fathers of Egypt. (Ἀποφθέγμ. π. p. 137.) He is said to have wrought miracles, some of which are told in Zoega. Codd. Sahid., p. 336.

[18.] The Ethiopic reads MOISIS and his sister SARAH.

[19.] Read perhaps with the Ethiopic, BAAMIN and his sister EUDOXIA.

[20.] Read ATHANASIUS and GERASIMUS.

The Month of NISSI.

EPAGOMENÆ, OR INTERCALARY DAYS.

[21.] This can hardly be meant for EUTYCHUS, raised to life by S. Paul (Acts xx), and the name does not occur among those of the Seventy.

[22.] Also BISA, BESA, or BESSOI—see above, p. 86, n. 6.

[23.] Read perhaps ANBA NIMAN.

[24.] *Masr* is Old Cairo, the seat of patriarchs ever since they ceased to reside at Alexandria.

[25.] The Egyptian, also surnamed "the naked," as he gave all his clothes to the poor and went about in shreds. (Assem. Bib. Or., iii, p. 287), unless this one be one of the many Syrian saints of that name.

NOTICE.

For "Bashansh" at p. 29, etc., read *Bashans*, as at p. 43.



ORIGINAL DOCUMENTS OF THE COPTIC
CHURCH.

III.

A SHORT HISTORY
OF
THE COPTS
AND OF THEIR CHURCH.

Translated from the Arabic of Tāqi-ed-Dīn El-Maqrizī.

BY

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P R E F A C E.

THE Sheikh and Imām Tāqi-ed-Dīn El-Maqrīzī, so called from the quarter El-Maqriz, in Baalbek, whence his family came—was born at Cairo, towards the end of the fourteenth century. He was justly esteemed, as well for the fairness of his disposition—that led to his filling many public offices in his native city—as for his rich and various literary acquirements. He is one of the most celebrated of Arabic writers, and is reckoned a great authority in matters relating to Egypt and to her people. For this reason an English translation of his history of the Qibt of Misr—or Copts of Egypt—and of their church, may perhaps prove acceptable to some who take interest in these matters, and cannot read the original.

I have added to it a few notes, taken chiefly from the annals written by the Melkite patriarch, Sa'id Ibn Batrik, or Euty chius, in the tenth century; and from El-Makīn, another Christian author.

S. C. MALAN.

Broadwindsor,

May 19th, 1873.



HISTORY OF THE COPTS

AND

OF THEIR CHURCH.

I.—*An account of the Qibt of Misr [Copts of Egypt]; of their ancient religions; of how they became Christians, and then, afterwards, subjects of the Moslem [Mussulmans], with the events relating thereto.**

Know that all people who follow the divine laws of the prophets, on whom be peace! such as Mussulmans, Jews, and Christians, are all agreed that Nuh† [Noah], on whom be peace! is the second father of mankind, and successor of Adam, on whom be peace! So that in Noah are centered, and from him God most High has brought out, all the children of Adam; neither is there one from among the children of Adam, who is not of those of Noah.

The Nabatheans, the magi, and the people of Hind and of Sin [China], do not believe in him, and deny the flood.‡ Some of them, indeed, hold that the flood hap-

* Translated from the Arabic of Taqī ed-dīn el-Maqrīzī, ed. Wustenfeld, 1845.

† Noah is very frequently mentioned in the Qoran, as in Sur. xxxvii. v. 74 sq. "Consider then, what has been the end of devoted men, besides sincere servants of God. When Noah cried unto us—and well be it to those who bow down themselves—we delivered him and his family from the great anguish; and we made his descendants the remnant [on earth]." also Sur. xxxvi. v. 104, sq.; lxxi, v. 1, sq.; xiv. 26, etc.

‡ This is not the place to enter into details; but El-Maqrīzī is not quite right. The Nabatheans, who were the first inhabitants of Babylonia, before the conquest of it by the Chasdim or Chaldeans, did believe in Noah; judging not only from the

pened only in the region of Babel, and in the countries Assyrian records lately read, but also from one of their books on agriculture, written by Sagrit, translated into Arabic in the 9th cent. by Ibn-Wahshiyah, and mentioned by Maimonides in *More Nebukim*, and by others. (Chwols, vol. ii. p. 452. Quatrem. Agric. Arab., ad loc.)

The Mendeans, who are often wrongly mistaken for Sabians, did also believe in Noah and the flood; as we find from lib. Adami ii, 58, 12, and i, 96, 1, where he is called Nuh or Denanukt, his wife Nuraito, and his three sons, Shum, Yamin, and Yaphet, by whom the world was to be wakened up into life.

As regards the Magi, El-Maqrizi does not tell the sect. But if they were not strict disciples of Zerdhust, and received the Bundehesh as well as the Gāta ahunavaiti, they must have believed in the flood, if not in Noah. For it is described in Sect. xvi, 5, sq., in the struggle between Ganā [Angra] Mainyu [Ahriman] and the waters; assisted as he was by Tistrya and other gods, who were thirty days at work in the air. It then rained incessantly ten days and nights; *sak vārān-i kana sar-shagi*, etc.; all the drops of that rain were the size of a dish, and the whole of this earth was water to the height of one man, so that every beast perished, etc.

As to Hindoos, the Puranic legends of the flood, and of the fish avatar of Vishnu are too well-known to need mentioning. But since Egyptian, as well as Buddhistic and Brahmanic lore, teaches that water existed before land, it is not always easy to decide whether a given passage relates to the chaotic waters, or to those of a later flood.

Thus, in the Rig V. (I Skt. lxxiii, 1), the hymn that begins with *Twam mahān Indram*, etc., seems rather to point to a flood; albeit, Sayanacharia explains the Vedic *jagyāna*: in that hymn, by precisely the same term which Manu (Sanh. i, 6, 8) uses to describe the appearance of the world emerging into life.

As regards Sin or China, however, in the Shoo-king (Sect. v, Yih and Tseih), Yu speaking to the Emperor (B.C. 2000?) says, "*hung shwūy t'haou t'hien haou haou*, etc., "when the flood of waters rose up to heaven and spread abroad, it embraced the mountains, rose above the hills, and the people were overwhelmed," etc. And as Yu goes on telling how he framed the course of the Yang-tsze, Hoang-ho, and other large rivers, it cannot be meant of a common inundation, nor yet of the chaotic waters; but it seems to point to a tradition of the

lying behind it to the westward ; but that the children of Kayumert, who according to them was the first man, were in the countries to the east of Babel, and that the flood did not overwhelm either them, Hind, or Sin.* But

flood. And so does the Japanese commentator seem to understand it, when he says, *ad loc.*, *Ten chi hirakete hisarakaradz; ima Tenka Kōshi ect*, "heaven and earth have not long appeared ; but now when the flood rose above the mountains and destroyed (*hyak-shō ta-mi*) the poor people, labourers," etc.

Then come the Buddhistic legends of the chaotic waters, on which floated teeming particles called *altan djiriketu*, "gold-hearted," in Mongolian (*Ssanang setzen*, ch. i), like cream on milk ; called in Japanese *arakane tszchi*, or first coarse earth, whence men were formed in Japan and in Central Asia ; but on which, according to the *Dhul-va*, *lha-mas* grew like sugar-canes in Tibet. This brings us to the traditions rife around El-Borz [*Hara-berezaiti*], and thence to the days of Deucalion and Pyrrha ; to the teaching of Thales, and to the periodical floods of Plato, until we find, in the sweet strains of the far north (*Kalev. i.* 233, sq.)

Munasen alainen puoli

Alaiseksi maa-emäksi, etc.,

almost in the very words of the sweetest tongue of the far south (*Manu Sanh. i.* 12),

— *tadand'ham akarōddwidā,*

tāb'hyān sa shakalāb'hyāncha divam b'hūmincha nirmamé.

Only that in the warm south, Brahma created that egg of gold on the waters ; whereas in the north, it was laid by a beautiful duck on the knee of the Sea-mother, which she raised above the waters, in order to give the bird a resting place.

We then feel tempted to connect the *wātara*, "water," of Singhalese legends, with the *vættir* or *vættur*, "being, matter, earth and water, and genius" of the Edda. But we must not ; not only because we dare not, but because it would lead us astray from our subject—the History of the Copts. We may, however, step over from Ultima Thule to the new world, and there we find the traditions of this local flood spread (probably from north to) south. It seems, indeed, to have been local—but local everywhere.

* Kayumert or *gayā mareta* [*Yaçna*, xxvi, 5, *hacha gayāt*

the truth is with those who hold the divine laws,' that Noah, after God had made him and those with him go up on board the ship, came down with them, eighty men in all, besides his own children. All those died without issue; so that the succession was from Noah through his three sons.† And the Word of God proclaims this aloud

marathnat a Shaoshyantāi verethraghnat], from Gayō-mareta (the living or first man) to the last Shaosyansh, [that is, "from the creation to the resurrection"] is called Gayomart in the Bundehehsh and other later works—and is the Kayomard or Kayumuras of Persian writers. In the *Tarikh Jehan Ara* (Sect. ii, ch. 1) he is said to be the great grandson of Shem, and to have been surnamed *Wali-khak*, i. e., "lord or master of the dust," wherein we find traces of *gaya* and *maretan*; for albeit *gaya* is life, it yet points to *γῆ* and *γαῖα*. He is the first of the Peishdadian kings, and came into being in Irān or Erān, the land from the Indus to the Tigris, which, after Palestine, is the most interesting spot on earth. Spiegel (*Eran. Alterth.* vol. i, p. 456, sq.) says very truly, that no flood is mentioned in the Avesta, and that it does not, so far as our knowledge goes, make part of Iranian legends. But the passage above given from the Bundehehsh, seems clearly to point to such an event. For much learning and information on Gayō-mareta or Kayumert, see Windischmann *Mithra*, p. 73, sq., besides the passages themselves in the original.

† El-Maqrizi is right in saying the truth lies with those who keep to the sacred text—though not to the one he means. For even the Jews tell us (*Midrash Rabb.* fol. 35, verso) that *Platanus*, i. e., Mount Gerizim, is called Blessed. "Why?" asks Rabbi Joqtan: "because," replies another, "the waters of the flood did not cover it." But the reason thereof is rather singular. "Why was it not covered by them?" asks the first. "Because," says the other, "it is said that the high mountains were covered with water; but the Blessed Mountain is not high, and so is not one of them." But in the Talmud (*Sevachim*, fol. 113, col. 2; *Eisenm.* vol. ii, p. 385) it is said that "the flood did not come down upon the land of Israel." Then one would expect the ark to have rested on Mount Gerizim; but the Samaritan version makes it rest on Mount Sarendib, i. e., Ceylon; while the Targum of Onkelos understands rightly by

concerning Noah, thus : "And we made his seed the remnant of mankind." [Sur. xxxvii, v. 78, quoted above.]

But the tidings thereof [that have reached us] are that Noah's three sons, Sām, and Hām, and Yāphet, divided

"Mountains of Ararat," the mountains of Qardu or Kurdistan, called "Djudi," or Jewish, in Qoran, Sur. xxxvii, which Abarbanel (Com. in Pent. fol. 36, verso) understands to be meant by "the high hills" of Gen. vii, 19; while A. Ezra (Com. ad loc.) rebukes "the weakness of his brethren, who pretend that there is a mountain in the land of Javan, which was not covered with the waters of the flood; but that for his part, he will keep to the word of God." This, however, does not say "Mount Ararat," but "the mountains of Ararat," i. e., Armenia, to which Mount *El-djudi*, or of Qardu belongs. Said Ibn Batrik describes it exactly, "near Mosul, adjoining a place called Qarda (wrongly written Pharza), a district of Thamanin, called to this day Djeziret Ibn Omar (Nuzum El-juh, p. 41). The Armenians contend that their Mount Masis, by Etchmiadzin, is Mount Ararat; yet the Chaldean tradition seems the most probable.

But the number of those who came out of the ark is variously told by Arab writers, who do not all agree about the words *illa men sabaga*, etc. (Sur. xxiii, 28); some saying that they refer to Ham and to Noah's wife, who both perished in the ark; others that they did not perish, but that eight souls in all were saved; others again, that there were twenty-four; and others seventy-two, etc. (Maracci Qor. in Sur. xxiii, p. 340). Said Ibn Batrik, however, says the *eight* who came out of the ark built the city of *Thamanin*, after their number (saying), "Lo, we are eight," (*thamaniyeh*, ad loc, p. 43). On the other hand, the Armenians, who insist on the ark having rested on their Mount Masis, call Nakhtchevan, that is *nakh-itchevan*, "first descent"—the town at the foot of Mount Ararat, which, say they, was the first built by Noah and his sons.

These had married sisters, the daughters of Methuselah, and had brought into the ark Adam's body, from the Holy mountain, "one of the mountains of India," whither Adam had been driven from Paradise; together with gold, incense, and myrrh, as offerings to God. The Ethiopic Kufale, however, says Adam "was driven from Paradise into the country of Hellas" (p. 15, ed. Dillm).

the earth [among themselves]. To the sons of Sām, Noah's son, fell the land of Irāk and Phārs, as far as Hind, and thence to Hadramaut; Omān, Bahrein, Aledj, Yabrin, Wabār, Ed-Dauw, Ed-Dehna, and all the land of Yemen and of the Hedjāz.* To the sons of Hām, Noah's son, fell the land of the south,† from where the land begins in the west, unto the utmost cities of the west. And to the sons of Yāphet, Noah's son, fell in lot the Caspian sea and as far as Sin [China].

From among the descendants of Sām [Shem], were the Qodhain,‡ Phars [Persians], Syrians, Hebrews, Arabs,

* *Irāq* or *Irāq Arabi* is Babylonia (El-Kazwīni, *Athār el-belād*. Aql. iv, p. 280), and extends from Mosul to the mouths of the Tigris. *Irāq Ajemi*, is Phars or Parsis of old; also called *Irāq el-Jebāl*, alluding to the mountains of Assyria. It derives its name from *irāq*, the border or edge of water-skins; washed as it is both by the Tigris and by the sea; unless it come from *Erech*, Gen. x, 10 (Masudi Murudj ez-z. iii, p. 140; Gol. ad Alfrag. p. 118, sq.) *Hadramaut* (Hazarmavet Gen. x, 26?) in South Arabia, near Aden, celebrated of late by the inscriptions of Hisn Ghorāb (Edrisi, Aql. ii, sect. 6, ed. Rome; El-Kazw. *Athār. el-bel.* pp. 23, 43; Gol. ad Alfr. p. 82). Hud was buried in Hadramaut (Abulfeda H. Ant. Isl. p. 20, ed. Fl.) *Oman* (El-Kazw. *Ath. el-bel.* p. 37) was so called from Oman, the grandson of Abraham. It extends from the Persian Gulf to the Arabian sea. It is rich, but the heat there is such, that "the heat of Oman," is a proverbial expression in Arabic (Edrisi, Aql. ii, sect. 6; Gol. ad Alfr. p. 80). *Bahrein* (Edrisi, *ibid.*; El-Kazw. *Ath. el-bel.* p. 51; Ibn Batutah, ii, p. 246) extends along the sea from Bassorah to Oman, and is celebrated for its pearls. *Aledj* and *Yabrin* are in Arabia the "sandy" (or-ramel). *Wabār* (El-Kazw., *ibid.*, p. 41) is between Yemen and the hills of Yabrin, where the Adites dwelt at first; when they were driven away it was then inhabited by Jinns [Genii]. As to *Ed-Dauw* and *Ed-Dehna*, their situation is not certain. *Yemen* and the *Hedjāz* are well known provinces of Arabia.

† "Of the south," refers to the geographical arrangement of the world by Arab writers (El-Kazw., *Athār el-b.* p. 8), and embraces Zindj, Nubia, Habesh, etc.

‡ The *Qodhaites* were descendants of *Himyar*, son of *Saba*,

Mosta'arabs, Nabatheans, Ad, Thamud, the Amorites, the Amalekites, the people of Hind, the people of Sind, and a number of peoples that have perished. The descendants of Ham, Noah's son, were from his four sons, namely, Cush, Misrāim, Phut, and Canaān. From Cush came the Habsha and the Zindj [negroes]; from Misrāim, Qibt,† Misr, and the Nubians; and from Phut, the Africans, people of Africa, and beyond them, to the farthest west; and from Canaān descended the people who inhabited Syria, which Musā [Moses], the son of Amran, destroyed by means of his own people, the children of Israel; and sundry tribes of Berbers, which have now perished.

The sons of Ham dwelt from Saïda [Sidon] to the land of Misr, and thence to the end of Africa, along the surrounding [Mediterranean] sea;‡ and thence spread to-

son of Kahtan, *i. e.*, Joktan, Gen. x. The *Adites* were the descendents of Ad, son of Udh (Uz, Job, i?), son of Aram, son of Shem, son of Noah. They were giants, and dwelt in Hadramaut, after the confusion of tongues, etc. (Abulfeda H. Ant. Isl. pp. 182, 178). *Thamud* was son of Gether, son of Aram, son of Shem, and dwelt in the Hedjaz (*ibid.* p. 16).

† *Qibt*. Arab writers who make Qibt [Copt] a son of Misraim, place his seat at Coptos, in the Saïd [Upper Egypt], and make his descendants the aboriginal inhabitants of Misr [Egypt], whom they call the Qibt of Misr, the Copts of Egypt, as we shall see throughout. And, albeit the Arabs be Shemites, yet they claim relationship with the Qibt, through Noah; as Ibn Abd-ul-Hakem (ed. Karle. sect. i) says, quoting traditions in which Mahomet prescribed kind treatment towards the Qibt; precepts which they certainly forgot in after time, judging from the cruelties to which the Copts of Egypt were subjected by their Moslem conquerors.

‡ Properly the "winding sea," also called the "great sea." The idea is borrowed from a thread, or the track of a wriggling snake, and is said both of the Mediterranean sea and of the ocean—of this as encircling the earth, and of that as edging the northern coast of Africa. (Edrisi Aql. iii, sec. 1; Khalil ed-

wards the south—thirty [different] races in all. And the descendants of Yaphet, Noah's son, were the Slaves, Franks, Galicians of the tribes of Romans, Phut and the people of Sin, and a nation known as Madians* and the Ionians, the Romans, the Greeks, and tribes of Turks, Yagog, and Magog, the people of Cyprus and Rhodes; the number of the families of Yaphet being twenty-five in all. They dwelt in the left quarter [*i. e.*, the north], as far as the bordering sea [or ocean]; but their countries became too narrow for them, and could not hold their multitudes. So they went from those parts, and took possession of sundry districts belonging to the children of Ham, the son of Noah.

Master Ibrahim Ben Wasif Shah, the writer, says that the Qibt [Copts] descend from Qibtim, son of Misraim, son of Misr, son of Ham, son of Noah. That Qibtim was the first to do wonders in Misr [Egypt]; he worked the mines, and dug water-courses while ruling the land of Misr, after his father Misraim. He lived until the confusion of tongues, and came from it with the [Qibtieh] Coptic language which he knew; and died after a reign of eighty years. His sons and his people lamented together over his death, and buried him on the eastern side of the Nile, in a cave under the Great Mountain; and his son Qaphtorim then reigned in his stead over Misr.

But certain annalists maintain that Misr, son of Ham, son of Noah, was called Misraim; others say that Misraim was son of Hermes, son of Herdus [Herod?] and was grandfather of Alexander;† while others again believe Dhaheri, p. 6, and note 2, p. 13; in De Sacy Chrest. Ar. vol. ii; and Abulpharaj. Hist. Dyn. Arab. p. 108).

* Madai (?), Gen. x, 2.

† This is a fair sample of the kind of history that satisfies eastern writers in general. Abulpharaj (Hist. Dyn. Arab. p. 9) tells us that the ancient Greeks called Enoch, Hermes and

that Phut, son of Ham, son of Noah, married Bakht, daughter of Betawīl, son of Tiras, son of Yāphet, son of Nuh [Noah], and that she bare him Buqir, father of Qibt.

Ibn Is'ak [a man learned in traditions, who lived in the year 150 of the hegira], and others after him, say that Misr was son of Ham; but that, nevertheless, Misr was son of Hermes, son of Herdus, son of Meithan, son of Rūmi, son of Leiti, son of Yūnān, and that Misr [Egypt] was called after him, that is, Macedonia.* Others also say that the Qibt [Copts] come from Qibt, son of Misr, son of Phut, son of Ham, who was son of Noah, and that Misr [Egypt] was called after him.† But God knows.

Trismegistus, because he was the first to ascribe to the Most High Creator the three attributes of existence, wisdom, and life. Arabs call Enoch, Edris, and say there are three Hermeses. 1. He who lived in Upper Egypt, who foretold the flood, and built the pyramids. 2. He who lived in Babylonia, and built Babylon. 3. Hermes Trismegistus, so-called because he was the third Hermes. He wrote his doctrine for his disciple Tatius, in questions and answers, but now apparently incoherent, because the original was lost. This is the *Poemander*, which we have in Greek, Arabic, and Syriac; a work, may be, of the first or second century. Any one curious to see how much can be written on so little, had better consult "Divinus Pymander Hermetis Mercurii Trismegisti, cum commentariis," E. P. F. Hannibalis Rosseli, etc. Six vols. fol. Colon, 1630.

* Wüstenfeld quotes Soyuti, who in his *Geography of Egypt*, says that it got its name from Misr or Misraïm, son of Bisr, son of Ham; and that the Greeks call Misr, "Macedonia." A strange confusion of ideas, which probably originates from Alexander and Alexandria.

† Ibn Abd-ul-hakem (sect. ii), after describing a patriarchal scene between Noah, Shem, Arphaxad, Ham, and other sons, says, "Canaan was the eldest of the sons of Ham, who was turned black by Noah's curse. He is the father of the Ethiopians and of the Abyssinians; Cush, another son of Ham, was father of Hind and Sind; the next, Quts, of the Berbers; and the last, Bisr, the youngest, was father of the Qibt [Copts]."

II. — *Of the religions of the Qibt, ere they became Christians.*

Know that the Qibt of Misr [the Copts of Egypt] were in past ages a people of believers in false gods. They worshipped the stars, they offered sacrifices to them, and set up figures with names on them, as the Sabians did. Ibn Wasif Shah says, that the worship of idols first began in Misr, in the days of Qaphtorim, son of Qibtim, son of Misraïm, son of Bisir, son of Ham, son of Noah; that Eblis [the devil] set up the idols that had been thrown down by the flood, and [made it] an honour for the Qibt to serve them. So that Budsir, son of Qaphtorim, was the first soothsayer and worker of magic arts; and Menā-ush, son of Menqāus, was the first of the people of Misr to worship kine.

El-Muwafiq Ahmed, Ben Abu-'l-qasem Ben Khalifat, known by the name of Ibn Abu Ossēibi'ah,* relates that the Qibt made a religion of their own, more celebrated than that of the Sabians. They had temples bearing the names of stars, to which men from other parts of the world came in pilgrimage; and wise men also and philosophers from among the rest, longed to come, and sought intercourse with them [the Qibt], for the sake of the knowledge they had of magic, of talismans, of geometry, of astronomy, of medicine, and of alkimia,† concerning which a good

Others say that Misr had four sons, Qibt, Ashmun, Atrib, Sā, and that Bisir built Memphis, the first city inhabited after the flood, etc. This, however, does not agree with the Armenian tradition mentioned above, which claims that honour for Nakhtshevan, at the foot of Mount Ararat.

* A celebrated physician and biographer, W.

† The learned Salmasius (Exercitt. Plin. in Solinum, p. 772, sq.) should be consulted on the etymology of *al-chymy* or *chemistry*; whether it come from *χημεία*, (*χέω*, *χέμα*, *χυμός*), or from *χῆμι*, black-earth, Egypt (*χημεία*, *χειμεία*). The Arabic

deal has been told. They had a language peculiarly their own, and their written characters were of three sorts: the writing of the common people, the writing of the nobles, which was also the priests' own, and the writing of the kings.*

Ibn Wasif Shah says, moreover, that the priesthood of Misr excelled in power and renown, by reason of the science of soothsaying; and that the wise among the Greeks give them place, and bear them witness for it, and also call them to witness, saying, "The wise men of Misr have taught us this and that."† In their soothsaying they went by the stars, which, in their opinion, made them

term, however, comes directly from *kama*, "to conceal or cover, shroud in mystery," and is written with a *k*. It would, therefore, mean, "secret or hidden art." Yet, if the Arabic term came from the Greek, it would most probably be written with *kh*, as *Akhristodulus* for *χριστόδουλος*, but *Kirilas* for *Κύριλλος*; the more so as *χῆμι* is evidently from *Kham*, *Ham*.

* The demotic, the hieratic, and the hieroglyphic systems of writing are thus described by Porphyrius de Vit. Pythag. ii (p. 89, ed. Par.), who says Pythagoras learnt of the Egyptians *τὴν Αἰγυπτίων φωνήν, γραμμάτων δὲ τρισσὰς διαφοράς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν, τῶν μὲν κοινολογουμένων κατὰ μίμησιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνιγμοὺς, κ. τ. λ.*, and S. Clem. Alexandr. (*Stromat.* v, p. 555, ed. Col.) *τὴν Αἰγ. γραμ. μέθοδον ἐκμανθάνουσι—τὴν ἐπιστολογραφικὴν καλουμένην δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χρώνται ἱερογραμματεῖς ὑστέρτην δὲ καὶ τελευταίαν, τὴν ἱερογλυφικὴν, κ. τ. λ.* Also Herod ii, 36. Diod. Sic. i, 81, iii, 4, etc.

† Diodor. Sicul. Bibl. lib. i, c. 96, *ῥητέον ὅσοι τῶν παρ' Ἑλλήσι δεδοσμένων ἐπὶ συνέσει καὶ παιδείᾳ παρέβαλον εἰς Αἴγυπτον ἐν τοῖς ἀρχαίοις χρόνοις, ἵνα τῶν ἐνταῦθα νομίμων καὶ παιδείας μετὰσχωσιν.* Also in F. A. Stroth, *Ægyptiaca*, p. 198; Herodot. ii, c. 109-143, etc.; Diog. Laert. *Thales*, i, 24, etc. On the other hand τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον ἐν Αἰγύπτῳ. S. Clem. Alex. (*Strom.* i, p. 343). But it would be needless to add further proofs of that, which daily progress in Egyptian lore continually brings to light, as regards the priesthood and other religious as well as civil institutions of Egypt.

abound in knowledge, and told them things hidden or doubtful; revealed to them the secrets of horoscopes and the order of talismans; guided them into hidden sciences, and [taught them] names both glorious and profound. The Qibt, therefore, wrought celebrated talismans, and discovered important secrets of others; they brought out figures that could speak, they limned moving pictures, reared the highest buildings, engraved their sciences on stones; and through their talismans warded their enemies off the land; so that their wisdom was marvellous, and the wonders they wrought were known of all.

The land of Misr consisted of eighty-five districts; forty-five in the lowland [or Lower Egypt], and forty in the Saïd [or Upper Egypt].* In every district there was a headman [or chief] from among the priests [a high priest], and they were wizards. The one among them who served the stars, and the seven planets for seven years, was called Bahir; and he who for forty-nine years served the planets, and all the stars for seven years more, was called Qatir, whom the king raised to greater honour, than the rest; made him sit at his side, and never made up his mind on any thing without asking his

* Maqrizi does not tell us whence he took this division of Egypt. But Diod. Sicul. says (lib. i, 54) that Sesostris divided the land into thirty-six nomes; and Strabo (lib. xvii, 3) also mentions this number of districts, or *νομοι*, viz., ten in Lower Egypt, ten in the Thebaid, and sixteen in the country between. Yet he also mentions the opinion of others, that the land was divided into as many nomes as there were chambers in the labyrinth; and these were not so many as thirty-six. The most ancient reckoning, however, of prefects or judges, which probably corresponds with that of the *νομοι*, is found in the Ritual of the Dead, ch. 125, and the number given is forty-two. But some of the *νομοι* were subdivided (Strabo, ad loc.), so that the exact number seems hardly known. (See Brugsch. Geog. Æg., vol. i, p. 98; Champollion, l'Eg. sous les Phar., ii, 270, etc.)

view of it.* Then the priests came in, and with them the masters of arts, who stood over against the Qatir. Now every priest among them was set apart for the service of one star from among the seven planets, and served no other; but was named by the service of that star, and was called servant of the Moon, servant of Mercury, servant of Venus, servant of the Sun, servant of Mars, servant of Jupiter, or servant of Saturn.

Then as they all stood there together, the Qatir said to one of them: Where is thy master?—who answered: In such sign of the Zodiac, or in such degree or minute. Then the Qatir would ask the next, who answered him alike; until he had asked them all, and thus would know the stations of the stars in the whole Zodiac. He then said to the king: It behoves thee to do this or that to-day; and to eat such and such a thing; to visit thy wife at such a time; to ride on horseback at such a time; so on, to the last thing he had to do. The scribe who stood before him, wrote down all that the Qatir said; who then turned to the masters of arts, brought them out into the court of workmen, and set them to do that wherein they would prosper that day. He then wrote in detail what happened in the course of that day, on a tablet which was placed in the king's treasury.

And when the king had anything on his mind, he ordered the priests to be gathered outside the city of Menf [Memphis]. Then, when the people were set in order in the main street of the city, the whole priesthood made their entrance on horseback, according to their rank, with drums [beating] before them. There was not one among them who was not remarkable for some wonderful thing done by him; for the face of some of them shone of a

* Καθόλου γὰρ περὶ τῶν μεγίστων οὗτοι [οἱ ἱερεῖς] προβουλευόμενοι συνδιατρίβουσι τῷ βασιλεῖ—καὶ διὰ μὲν τῆς ἀστρολογίας καὶ τῆς ἱεροσκοπίας τὰ μέλλοντα προσημαίνοντες, κ. τ. λ. Diod. Sic., i, 73.

light like unto that of the sun, so that no one could fix his eyes on them. Others wore on their persons jewels of various colours woven on their dress; others again were enveloped in enormous serpents; or fastened over themselves circles of light; until there was not one of them, who had not some new and strange thing about him. Thus apparelled, they went into the presence of the king, who then told them what had come to pass. Then they consulted among themselves, until they agreed as to the advice they would give him.

So much then, God bless thee!—for an account of them, so long as the kingdom was their own. But when the Amalekites ruled over the kingdom of Misr, and the Pharaohs reigned, then other races held it alternately. Then sciences dwindled away by degrees from among the Qibt, until they became Christians, gave up the customs of idolaters, and followed what they were told to do of the Christian religion; whereof thou shalt be made certain from what follows; if God will.

III.—*How the Qibt of Misr were brought to the Christian religion.*

Know then, that Christians are followers of the prophet Isa [Jesus] son of Miriam [Mary] on whom be peace! They are called *Nasāra* [Christians] because they came originally from the small town of Nāsaret, situated in one of the vales of the hill-country of Galilee. That hill-country is known as “the hills of Canaan,” and now, in our time, it belongs to the district of Safad. But the origin of the Qibt being called *Nasāra* is this: When Miriam, daughter of Imrān, had given birth, at Bethlehem, outside the city of Jerusalem, to her son Isa, on whom be peace! she went with Him to the land of

Misr* and dwelt there some time; after which she returned with Him to the land of the children of Israel her people; and came down to the town of Nāsaret, where Isa grew up; and was for that reason called Yesu en-Nāsari [Jesus the Nazarene].

Then after that God Most High, had sent Him as Apostle to the children of Israel, and He had suffered shame, as thou shalt see, until God took Him up unto Himself—His apostles, who were those that believed in Him, dispersed abroad among the different quarters of the earth, to call men to His religion. They took their name from that of their Prophet, Isa, the son of Miriam, and were called *en-Nasirieh*; but the Arabs altered this word and call them *en-Nasāra*. Ibn Sida says that Nasra, Nāsara, or Nasarīa, is a small town in Syria, and that the Nasāra take their name from it. That is what philologues say; but it is weak; unless it be a rare derivation, and hardly allowable. But Sibaweih says: As regards *en-Nasāra*, El-Khalil leads the way in calling it the plural of *Nasra* or *Nasrān*, as one says *Nadmān* and *Nadāma*; only, that one of the two *Ye's* has been elided, as from the word *athqiya*, and that an *Elif* has been put instead thereof. What we have to say in answer to this is, that it refers to *Nasrān*, since he speaks of it. For if one makes the plural, and says *Nasāra* as one says *Nadāma*, this is more regular; but the first is more to the purpose. Yet it is also more regular; for one never heard of the plural *Nasra*.

Moreover, the fifth form, *tenassar*, means, “entrance into the Nazarean [Christian] religion”; and the second form *nassar*, means, “to make one such” [Christian]; but *ansar* means “uncircumcised”; and it comes from this,

* Various places in Egypt claim the honour of having sheltered the Holy Family. The most celebrated is the convent on the hills of Koskām and Shmun-an-erment. See the notes to the Calendar of the Coptic Church, p. 56.

that the Nasāra [Christians] are not circumcised. But in the commentary on the Gospel, the meaning of *Nāsara* the town, is, "new"; and *nasrāniah*, "renewing, making anew," and *en-Nasāra*, "one who is made anew." It is also said that they take their name from *nasrān*, one of the intensive forms [of *nasar*]; the meaning of which is that this religion, is that of another people than the relations of the founder thereof; that is—the religion of those among His followers who gave Him help.

And now that this is settled, know that the Messiah, the Spirit of God, and the Word that came to Miriam—is Isa; and that the root of His name is in Hebrew, the language of His mother and of her fathers, *Yashu*; but the Nasāra [Christians] called it *Yeshu*; yet God most high gave Him His name [in the Qoran] and justifies those who call Him *Isa*.* The meaning of the word *Yeshu* in the Syriac language is, "Saviour"; so says the commentary on the Gospel, that renders it by *el-Mesih*, that is—the Just one; and it is said He was so called, because He never passed His hand over anyone who was diseased, without healing him; or because He laid His hands on the heads of orphans. It is also said that He came out of His mother's womb anointed with oil; and that Gabriel, on whom be peace! fanned Him with his wings at His birth, as a preservative against the touch of Satan.

Others again say that *El-Mesih*, is a name derived from *masih* [anointing with oil], because the Holy Ghost came upon the body of Isa instead of oil, with which, among the children of Israel, kings and priests were

* Our Lord is often mentioned in the Qorān, and always with honour and respect, e. g. in Sur. ii, v. 254, "And to some of these messengers we vouchsafed the word of God over and above others, and raised them in rank; we gave Isa [Jesus], the son of Miriam, a clear perception [or knowledge] and strengthened Him with the Holy Ghost," etc.

anointed ; they also say [that He was so called] because He anointed with blessing ; or that He was *amsah*, had flat feet, without the hollow part in the under foot. Or, again, that He went about the land in all directions, without a resting place therein. They also say that the name *Mashih* is originally Hebrew ; but it has been altered by the Arabs into *Masih*.*

We further learn concerning Him, on whom be peace !—that while His Mother Miriam, the daughter of Imran was in her room, God most High sent her tidings concerning Isa. She then left Jerusalem, after washing herself from her impurity ; and the angel appeared to her in the likeness of flesh, in the form of Joseph, son of Jacob the carpenter, a workman of Jerusalem, who breathed into her bosom, the breath penetrating into her, whence she became with child of Isa, as women are. But it was without a man ; the breath of the angel alone wrought it in her. Then nine months after, but some say, on the very day she conceived,† she brought forth her son in the small town of Bethlehem, in the neighbourhood of Jerusalem ; on the fourth day of the week, the 25th of Kanun el-awwal, or 29th of Kihak,‡ in the year 319 of Alexander. Then ambassadors from the king of Persia came to inquire after

* See Sur. iii, 45, sq., and Hottinger Hist. Or. pp. 153-150.

† See Evangelium Nativ. B. V. Mariæ, c. vii—ix ; Historia de Nativitate Mariæ et de Infantia Salvatoris, c. viii—xii ; Hist. Josephi fabri lign., Arabic, c. ii—vi ; Protoev. Jacobi, c. viii—xiii, etc., in Thilo's Cod. Apocr. N. T., and compare with those accounts, Sur. iii, v. 35, sq., where sundry commentators on the Qorān, say that the Blessed Virgin Mary and her son Isa were born without being hit by Satan at their birth, like all other men, that is, without sin ; and that neither of them ever sinned like the rest of the sons of Adam. And in Sur. xxi, v. 91, God is made to say, " She [Mary] kept herself pure, and we breathed into her of our spirit, and made her and her son a sign unto all time."

‡ Although these and other dates are accurately given in the

Him, with presents of gold, myrrh, and incense ; wherefore Herod, king of the Jews at Jerusalem, sought to kill Him ; but He was warned of it, and His mother Miriam departed with Him, then two years old, on an ass, with Joseph the carpenter to accompany them, until they came into the land of Misr, where they sojourned for the space of four years.*

They returned thence, Isa being then six years old ; and

Calendar of the Coptic Church already published ; yet, inasmuch as the names of both Arab and Coptic months often occur in this volume, it may be well to give a relative table of the Julian, Arab, Coptic, and Syrian months, which will be found sufficiently accurate for general purposes.

<i>Julian.</i>	<i>Coptic.</i>	<i>Syrian.</i>	<i>Arabic.</i>
January	Tybi—Tübeh	Kānun II	Shawāl
February	Mechir—Amshir	Shubāt	Dhulqa'da
March	Phamenoth—Barmehāt	Adār	Dhulhaja
April	Pharmuthi—Barmüdah	Nisān	Muharrem
May	Pakhons—Bashans	Eiyār	Safar
June	Payni—Bauneh	Hazirān	Rebī I
July	Epiphi—Abib	Tammūz	Rebī II
August	Mesori—Meare	Ab	Jumadeh I
September	Thoth—Töt	Eilāl	Jumadeh II
October	Paophi—Bābeh	Tishrin I	Reseb
November	Athyr—Hatūr	Tishrin II	Sha'bān
December	Khoiak—Kihak	Kānun I	Ramadhān

* Abulpharaj (Hist. Dyn. Arab., p. 110, and Chron. Syr., p. 50) says that our Saviour and His parents remained in Egypt two years. In the Arabic copy he gives a prediction from ancient Persian writings which, the magi told Herod, had caused them to come when led by the star to worship the Saviour. But that prophecy has not yet been discovered anywhere else. He also mentions a letter from the philosopher *Autoghnus* (called *Longinus* in the Syriac copy) to Claudius Cæsar, concerning our Saviour's birth and the coming of the magi, whom he calls Persians. Their number is variously stated at from three to three thousand ; and other particulars are given in Assem. Bib. Or., vol. iii, p. 316, where allusion is also made to the above prophecy of Zoroaster (?), and to the letter of Longinus.

Miriam went down with Him to the small town of Nasaret among the hills of Galilee, and made it her home. Then Isa grew up until He was thirty years of age ; when He and His aunt's son, Yahia [John], son of Zakaria, on both of whom be peace!—went down to the River Jordan. Isa washed Himself in it, and the prophetic power alighted upon Him. He then went into the wilderness, where He remained forty days without tasting food or drink. God then revealed to Him, that He should call the children of Israel to the worship of God most High ; He therefore, went about the towns and called the men thereof to God most High, cured the blind, cleansed the lepers, and raised the dead by God's leave ; He also rebuked the Jews, and commanded them to abstain from the world, and to repent of their rebellious ways.

The Apostles, who were of the class of fishermen,—some say of fullers,* others of sailors—believed in Him. They were twelve in number ; and received, as true, the Gospel which God most High had sent down to Him, but which the people of the Jews called a lie ; accusing Him and suspecting Him of falsehood of which He was innocent. He therefore, often had contentions with them, until their Doctors agreed to put Him to death, and fell upon Him in the night of Friday. Some say that He then went up into

* In Sur. iii, v. 51, the apostles are called *Hawariyun*, that is, "fullers," or, as some think (Maracci Qor. ad loc.), because they wore white raiment. This, however, is not probable ; it is far more likely to be a play upon the Ethiopic *Hawariyāt*, "apostles," (from *hōra*, to go, to be made to go, to send, *hawā-riyā*, messenger, apostle) ; thus turned into "fullers" by Mahomedan malice. We may compare with it, on the Christian side, Πέτρος ὁ ἐπικλην Κναφεύς, Petrus "Fullo," notorious alike in the Syrian, Armenian, and Greek churches, for his addition to the Trisagion (Nicephor. Hist. Ecc., lib. xv, c. 28 ; Assem. Bib. Or., vol. iii, p. 517, sq. ; and vol. ii, p. 77), whose surname *Glunōyō* in Syriac, means both "fuller," and "a native of Callinichus," whence he came.

heaven ; others, that they took Him and brought Him to Pontius Pilatus, the prætor of Jerusalem, by order of the king Tiberius Cæsar ; and would have killed Him. But he put them off Him ; until at last they prevailed on Pilate, by telling him, that their religion judged Isa worthy of death. [Pilate] then gave Him up to them ; but while they were preparing the wood in order to crucify Him, God raised Him up to Himself.* This happened at the sixth hour of the day, on a Friday, the 13th day of the month of Nisan ; 19th of the month of Barmahat ; the 15th of Adar ; and the 17th of Dhul-Qa'da ; when He was thirty-three years and three months old.

Then they crucified one like Him ; and with Him, two thieves, whom they fastened with iron nails, while the soldiers parted their garments among them. And the land was covered with darkness, which lasted three hours, until day became like night, and the stars appeared ; and with it there was a trembling and quaking of the earth. Then they took Him down from the cross early on the Sabbath morning, and buried Him under a rock in a new tomb ; and then they set a watch by it, lest his friends should steal Him away.

But the Nasara [Christians] believe that He who was buried, came out of His tomb by witchcraft on the first day of the week ; and that on the evening of that day, He came to the Apostles, conversed with them, and gave them His last instructions. Then forty days after His resurrection, He went up into heaven ; the Apostles being His witnesses of it. And ten days after His ascension, they were gathered together on the height of Zion, which to day is called Sahyion, outside Jerusalem—when flames of fire appeared to them ; whereupon they

* And God said to Isa, " O Isa, I have Thee for thoroughly accepted ; I will take Thee up unto Me, and deliver Thee from these infidels." Sur. iii, v. 54, and commentators on it.

spake all languages, and according to common report, more than three thousand people believed in them.

The Jews then took them and put them in prison. But their honourable dealings were made manifest ; for God opened for them the door of the dungeon by night. So they went out of it to the Temple, and began to call to the people by preaching. Then the Jews were for killing them ; but as some five thousand souls believed in them, the Jews could not manage to put them to death.

After that the Apostles went forth to various quarters of the earth, to call men to the faith of the Messiah.

Peter, chief of the Apostles, took with him, Shim'ōn Es-Sep̄ha,* and went to Antioch, and to Rome, where he made many followers. He was put to death there on the 5th of Abib, which is the feast of the Qasria.† Andraas [Andrew] his brother, went to Nicæa and to the coasts thereof, where he made many converts, and then died at Byzantium, on the 4th of Kihak—Yaq'ub [James] son of Zebedee and brother of Yuhanna [John] the Evan-

* Ἡ δὲ ἱστορία παρὰ Κλήμεντι—ἐν ᾗ καὶ Κηφᾶν, περὶ οὗ φησὶν ὁ Παῦλος (Gal. ii, 11, where most MSS. in the Syriac, Coptic, etc., read "Cephas") ἕνα φησὶ γεγονέναι τῶν ἐβδομήκοντα μαθητῶν, δμῶνυμον Πέτρῳ τυγχάνοντα τῷ Ἀποστόλῳ (Euseb. H. Eccl. lib. i, c. 12). With this agrees Solomon, bishop of Botsra, in Deburiho, c. xlix, where "Cephas, who taught at Antioch," is ranked among the seventy or seventy-two disciples. The "Ancient Syriac Documents," however, contradict this; for there Peter is not so named, but only as "Simon Cephas" throughout (pp. 35, 36). See also Cotelerius's note to S. Clem. 1 Ep. ad Cor. c. xlvii (in Patr. Apostolici, vol. i, p. 175). Like the question of the two Thaddæi, the two or the three Jameses, Simon or Symeon, etc., Peter and Cephas will perhaps always offer matter for conjecture.

† *El-Qasria* is a celebrated convent near Atfeh, to the name of SS. Peter and Paul, where a feast is held in honour of those two apostles, on the 5th of Abib. See El Maqrizi's account of the Convents of Egypt, No: 5.

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 gelist, went to the city of Abydene, where many followed him; he then was killed on the 17th of Barmudeh. John the Evangelist went to the country of Asia and Ephesus, and wrote his Gospel in Greek, after that Matthew, Mark, and Luke had written their Gospels; as he found that they had cut sundry things too short, on which he discoursed at greater length; and this took place thirty years after the ascension of the Messiah. [John] also wrote three Epistles; and died after living more than a hundred years. Philbas [Philip] went to Cæsarea, and to the borders thereof, and was put to death there on the 8th of Hatur, after having made many followers. Bartholomæus [Bartholomew] went to Armenia, to the country of the Berbers, and to the oases of Egypt,* where he made many converts, and there died. Thōmā [Thomas] went to Hind [India], and was killed there. Matā [Matthew, the tithe-gatherer, went to Palastin [Palestine], Sur [Tyre], Saïda [Sidon], and to the city of Basra [Botsrah or Bassorah], and nine years after the ascension of the Messiah, wrote his gospel in Hebrew, which was afterward translated by John into the Greek tongue;† Matthew was put to death at Carthagine [Carthage], on

* The oases, *wāhāt*, and the oasis nearest Egypt, *Al-wāh*. In my translation of the Conflicts of the Apostles, from the Ethiopic, I rendered *Alwah*, the country where SS. Bartholomew and Andrew preached, by "Albania," beyond the Caucasus, in Armenian *Aghwah*, the *gh* being usual in Armenian words instead of *l*. And since Armenia claims S. Bartholomew, and Georgia S. Andrew for their respective apostles, there was nothing improbable in my conjecture, except, indeed, the story of the Cynocephalus or Cynoprosopus, which ought to have led me to seek for *Alwah* where it was, about Nubia, or to the west of Egypt. See Kircher, *Ling. Æg. Restit.* p. 211. Quatremère *Mem. Geogr.* vol. ii, pp. 15, 26, 33. Edrisi, *Aqlim i*, sect. 4, ed. Rome, and *Ælian*, *Hist. An. lib. xx*, c. 25.

† Eutychius [Said Ibn Batrik] also says that he translated it into Greek; *ad loc.* vol. i, p. 329.

the 18th of Bābeh, after having made many converts to his preaching.

Yaq'ub [James], the son of Khalpha [Cleopas], went to the cities of Hind ; then came back to Jerusalem, and was put to death on the 10th of Amshir. Yehūda [Jude], son of Ya'qub [James], went from Antioch to the Island [Mesopotamia], where many believed in him, and he was put to death on the 2nd of Abib.* Shim'ōn [Simon or Simeon] went to Samisat [Samosata], Haleb [Aleppo], Manbej [Hierapolis], and Bizantía [Byzantium], and was put to death on the 9th of Abib. Matias [Matthias] went to the cities of Sherāt, and was put to death on the 18th of Barmahāt. And Paul of Tarsus went to Damascus, and to the cities of Rum or Greece, [*i. e.*, of the Roman Empire both east and west], and to Rome ; and was put to death on the 5th of Abib.

Then seventy other apostles also scattered themselves among cities, and brought much people to the faith. Among these seventy was Marcus [Marc] the evangelist, whose name was at first Yuhanna [John]. He knew three languages—Frank [Latin], Greek, and Hebrew. He went to Peter at Rome, and companied with him, and wrote his gospel from him, in the Frank language, twelve years after the ascension of the Messiah. He converted by preaching, men in Rome, in Egypt, in Habesh [Abysinia], and in Nubia ; and ordained Hanania, bishop of Alexandria. He then went forth to Barka, and in his days Christians were multiplied. He was put to death on the second day after the Passover, in Alexandria.†

Another of the seventy was Luka [Luke], the evangelist and physician, and disciple of Paulas [Paul]. He

* Said to have gone to Babylon, and to have consecrated Abdias, first bishop of that city. Abdias, *ad init.*

† His death is told in detail in Conflicts of the Holy Apostles, p. 181, sq.

wrote his gospel in Greek from Paul, in Alexandria, twenty years after the ascension of the Messiah, and was put to death two-and-twenty years after that.

And when Peter, the chief of the apostles, escaped from prison at Rome, and went down to Antioch, he ordained Adarius [Ignatius?] patriarch; for Antioch is one of the four chairs [patriarchates] of the Christians, which are Rome, Alexandria, Jerusalem, and Antioch.* Adarius continued patriarch of Antioch twenty-seven years. He was the first of her patriarchs; and after him her patriarchs inherited the patriarchate, one after another.

But Shim'ôn es-Sepha† preached in Rome twenty-five years, and Patricia‡ believed in him. She then went to Jerusalem, where she discovered the wood of the Cross, which she entrusted to Ya'qub. [James], son of Joseph [then] bishop; she built a church there, and then returned to Rome; and as she was confirmed in the faith several of her people believed with her.

Then the Apostles gathered together in the City of Rome,

* According to Wansleb (*Hist. de l'Eglise d'Alexandrie*, c. iv) the Egyptian church acknowledges seven patriarchates, viz., four Œcumenic and three honorary. The four Œcumenic are Rome, Alexandria, Ephesus (now Constantinople), and Antioch; and the three honorary ones are Jerusalem, Selk (or Seleucia or Bagdad), and Abyssinia; albeit the Abyssinian patriarch is only a metropolitan, he yet is called "patriarch" on account of his extensive diocese. He ranks seventh among the other patriarchs.

† Simon Cephas. From this, which clearly relates to S. Peter, it would seem that in the passage quoted above, instead of reading "took with him," the alteration proposed by Wetzer, "whose name is," was right; for these two passages are so nearly alike as to appear identical.

‡ Most likely "a patrician lady," one of those who are mentioned by name in the Ethiopic Conflicts of the Apostles, p. 3, in Zoëga Codd. Sahid. cxxviii, p. 229; in Fabricius Cod. Ps. N. T. vol. ii, p. 770; and alluded to by Mich. Glycas, when speaking of Nero (?).

and delivered the canons, which they sent by Aqlimas* [Clement], Paul's disciple; and wrote in that document the number of the books of the Old and New Testaments that should be read.

Of the Old—the Tōrah [Pentateuch], the book of Yūsha [Joshua] son of Nun, Judges, the book of Rāut [Ruth], the book of Yehūdit [Judith], the book of the Kings, the book of Benyāmin [Benjamin], the book of Macabees, the book of Ezra, the book of Esther, the history of Haman, the book of Eyyūb [Job], the book of Psalms of David, the book of Suleymān [Solomon], son of David, the book of the Prophets, that is twenty-six books, and then the book of Yūsha' [Jesus], son of Shirākh.

Of the New Testament—the Book of narrative in the four Gospels; the Kātilikūn books [catholic Epistles], the book of Paul, and the book of Abraksis [that is, the Acts of the Apostles], and the book of Aqlimas [Clement], wherein is contained that which the Apostles ordered and forbade.

But after that king Nīrūn Qīsar [Nero] had put to death Petros [Peter] chief of the apostles in Rome,

* This is probably borrowed from the Arabic Didascalia of the Apostles. I quote from the Ethiopic version of them: "We, the twelve apostles, messengers of the only Begotten, assembled at Jerusalem [not Rome], thus have we framed and decreed the law of the House of Christians [the Church], which we have written in a book of instruction, and have sent it by Klemantōs our brother and messenger into this world, that they may walk in the precepts of the churches which are under heaven," etc. Didasc. Apost. Æth. pp. 1, 2. None of the other *Διατάξεις τῶν ἀγ. Ἀπ.* either in Greek, Syriac, or Coptic, mentions the place of gathering; and all those works differ very considerably one from another. Sometimes, indeed, the same book contradicts itself, as the Coptic copy does, which at p. 61, directs milk and honey to form part of the Holy Eucharist, and at p. 173 especially anathematizes those who do so, according to Can. ii of the Apostles, in PP. Apost. vol. i, p. 437.

Arius* was ordained patriarch of Rome after him, and was the first who was made patriarch of Rome, where he lived twelve years. After him the patriarchs of Rome succeeded one another, unto this our day in which we live.

But when the Jews had put to death Ya'qub [James], bishop of Jerusalem, they demolished his church and took the wood of the Cross, and the woods of the other two [crosses], and heaped upon them very much earth, until it became a huge mound; [and so it continued] until Helena, mother of Constantine, drew them out thence, as thou shalt see presently, if God Most High will. Then after Ya'qub, Sim'an [Simeon], his uncle's son, was ordained bishop of Jerusalem in his stead; and continued so forty-two years until his death. After him the bishops of Jerusalem perpetuated the episcopate there, one after another.

IV.—*The Church of Alexandria.*

HANANIAS
II,
A.D. 65.

WHEN Marcus [Mark] made Hanānia, also called Anānia, patriarch of Alexandria, he also ordained with him† twelve presbyters to whom he commanded—when the patriarch died—to choose one from among themselves for patriarch; and, at the same time, to choose from

* Called "*Ansus*, the deacon," in Anc. Syr. Doc. p. 40. He was Linus.

† Eutychius explains better the following paragraph, thus, "twelve presbyters who should be with the patriarch; and who, when the patriarch died, should choose one from among the twelve presbyters, on whose head the other eleven presbyters should lay their hands, then bless him, and make him patriarch; and then they would choose some excellent man and make him presbyter in his stead, so that there should always be twelve presbyters. This lasted until Alexander, the

among the Nasāra [Christians] a presbyter instead of the one [made patriarch]; so that there should never fail to be twelve presbyters. And the patriarchs did not cease to be chosen from among the twelve presbyters, until the synod of 318 [the council of Nicæa], as thou shalt see, if it please God Most High.

The patriarch of Alexandria was also called Bābā [Papa], even from the time of Hanānia, the first patriarch of Alexandria, until Demetrius, the eleventh patriarch, arose. At first, however, there were no bishops in the land of Misr, but they were [gradually] appointed; so that during the patriarchate of Harkel [Heraclius, twelfth patriarch], there were already many bishops in cities of the land. And it so happened that those bishops called the patriarch *El-ab* [the father]; but as the priests and the rest of the Christians also called their several bishops *El-ab* [the father], they used the word *El-bābā*, the meaning of which is, "the father of fathers," especially for the patriarch of Alexandria.* Afterwards this title went forth from the chair of Alexandria to that of Rome, because it patriarch of Alexandria, who was of the three hundred and eighteen [at the Council of Nicea]; for he forbade the presbyters to appoint the patriarch, and decreed that when the patriarch died, the bishops should come together and appoint a patriarch, and that they should choose for that purpose some excellent man of approved behaviour, either from among the twelve presbyters, or from among others, and make him patriarch. Thus ended the old custom, that the presbyters should appoint the patriarch, and thus came into use the appointment of him by the bishops." (Eutyech. ad loc., p. 331, sq.)

* Eutyechius tells this differently. "If some should ask why the patriarch of Alexandria is called 'baba,' that means 'grandfather' (let them know that) from the days of Hanania, whom Mark the evangelist made patriarch of Alexandria, until those of Demetrius, the eleventh patriarch of Alexandria, there were no bishops in the land of Egypt; for no patriarchs before him had consecrated any bishops. But when he became patriarch, he consecrated three bishops; and was the first patriarch of

is the chair of Peter, the chief of the apostles ; and thus did it happen, that the patriarch of Rome was called *El-baba*, and that he has been so called without interruption, down to our time.*

Hanānia or Anānia then remained in the patriarchate Alexandria who consecrated bishops. And when he died, Harkel, who came after him as patriarch, consecrated twenty bishops, one of whom was Eumenius, who changed his religion. When Harkel heard of it, he called together a synod of the bishops, and went to the city where Eumenius dwelt ; and having enquired and ascertained the fact, he brought him back to the truth. But when the people heard those bishops call the patriarch '*abba*' (father), they said within themselves, if we call our bishops *abba*, and the bishops call the patriarch also '*abba*,' it behoves us to call him *baba*, that is '*grandfather*,' as being the father of fathers. And thus was the patriarch of Alexandria called *baba* from the days of Harkel." (Eutyech. ad loc. vol. i, p. 333, sq.)

* This very interesting account of the consecration of the patriarch, "with laying on of the hands of the presbytery" (1 Tim. iv, 14), forms the substance of Selden's learned work, "*Eutychii Ægyptii Patr. Orthodox. Alexandr. Ecclesiæ suæ originēs*," Lond. 1642, to which Abraham Ecchellensis, a Maronite, replied in his "*Eutychius Vindicatus*," and "*De Origine Nominis Papa*," Romæ, 1681. It is a work full of interesting extracts ; but the author is not honest. In the very paragraph given by Selden, whose translation he criticises, he himself translates most arbitrarily and against the rules of Arabic grammar, in order to suit his own purposes. Georgius Homadius, surnamed El-Makin, and Abp. Klahi (Ab. Echell. Pars ii, p. 99, sq.) agree with Eutychius ; but Abulbaraka (*ibid.* p. 102) makes out that as all other patriarchs called him of Rome *abba*, father, the church in general said, "let us call him *baba*, so as not to make the title go from Alexandria to Rome ; but to Rome first of all."

As regards the twelve presbyters ordained by S. Mark, together with Hanania [or Anianus] patriarch—originally the cobbler who mended S. Mark's shoe at his coming to Alexandria—El-Makin alone agrees with Eutychius and with El-Maq-rizi. But Severus, patriarch of Alexandria (Abr. Echell. Pt. i, p. 224, sq.), says that S. Mark ordained only three presbyters and seven deacons. And with him agrees Ben er-Rabrab

of Alexandria twenty-two years, and then died, on the

Alex. in his *Chronic. Or.* (*ibid.* p. 225). Anyhow, there seems to be an allusion to these twelve presbyters in the Coptic Apost. Constit. p. 15, where S. Peter is made to say, "that if there be twelve men in a place, fit candidates for the office of bishop," etc.; and further on, the apostles are made to wish for "twenty-four presbyters," according to Rev. iv, 4, etc.

Throughout these Coptic Ap. Const. (except at p. 135) mention is made only of bishops, presbyters, deacons, etc., but not once of "priests," *ιερείς*. In the same book in Ethiopic, however, both *πρεσβύτεροι* and *ιερείς* are mentioned almost equally often, together with the "priesthood," "high priests," i. e., bishops, etc. The Syriac Apost. Constit., on the other hand, speak of bishops, presbyters, and deacons much as the Greek original does, from which they seem to be an abridgement, though not in the same order. At c. ix (ed. Lag.) they say, "bishops are your high priests, and your priests and levites are the presbyters and deacons," and further on, "presbyters are to you instead of apostles," etc.; and the Greek (lib. ii, c. 25, ad. fin.) much to the point: ἄκουε ἱερὰ καθολικὴ ἐκκλησία—αἱ τότε θυσαί, νῦν εὐχαί, καὶ δεήσεις, καὶ εὐχαρισταί· αἱ τότε ἀπαρχαί—προσφοραί, αἱ δὲ τῶν ὁσίων ἐπισκόπων προσφερόμεναι κυρίῳ τῷ Θεῷ διὰ Ι. Χ. τοῦ ὑπὲρ αὐτῶν ἀποθανόντος, οὗτοι γὰρ εἰσιν ὑμῶν οἱ ἀρχιερεῖς· οἱ δὲ ἱερεῖς ὑμῶν οἱ πρεσβύτεροι, καὶ οἱ Λευῖται ὑμῶν, οἱ νῦν διάκονοι, κ. τ. λ. (l. c. xxvi), οἳ τε πρεσβύτεροι εἰς τύπον ἡμῶν τῶν Ἀποστόλων ὑμῖν νενομίσθωσαν—ἐπειδὴ ὁ Κύριος ἡμᾶς ἀποστέλλων ἔλεγε· Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, κ. τ. λ. The corresponding passage in the Ethiopic copy gives precisely the contrary sense; every nation making the apostles speak according to national ideas and predilections.

Yet it all goes to prove the correctness of Card. Bellarmine's saying, that the Apostles carefully avoided all terms of the old economy, such as high priest, priests (*ιερείς*), temple, etc., lest they should appear to hold on to Judaism. So that when in the Ancient Syriac Documents, the Apostles in their "doctrine" (p. 29), speak of "the priest," *ιερεύς*—and (at V, p. 26) say that "over the presbyters and deacons, as over the Levites and those who carried the vessels of the temple, there should be a *dāqō* (lat. *dux*), who should govern them as Aaron did the priests of old, one cannot but see the recent date and doubt the authenticity of these documents.

20th of Hatur, eighty-seven years after the appearance of the Messiah.

* MINIUS
III,
A.D. 87.

After him Miniu [Minius or Milius*] was consecrated patriarch, and continued twelve years and nine months, until his death. Meanwhile the Jews rose against the Christians, and drove them out of Jerusalem, even beyond Jordan, where they took up their abode. But soon after, came the destruction of Jerusalem; and the dispersion and slaughter of the Jews at the hand of Titus, about forty-four years after the ascension of the Messiah. During the patriarchate of Minius, the Christians multiplied greatly, and many of them went back to Jerusalem after

This strange substitute for the apostolic ἐπίσκοπος (Syr. *ἐπισκῶπω*) reminds one of the δοῦξ, -κός, dux, if not of the still later δοῦκας, -κά—the title given to commissioners sent to Egypt, under the Greek emperors (S. Athan. Ep. ad Solit. vol. x, p. 852), when the kindred terms παλατῖνοι, νοτάριοι, κομήτες, etc. (Euseb. Hist. lib. iv, c. 1), were in use. This term δοῦξ, passed into the Coptic writings of that date, as it seems to have done in Syriac ones at a much later time than that of the Apostles. This accounts for the writer of these same Ancient Documents calling S. Addæus and SS. Andrew and Peter priests, *ιερείς*—albeit S. Peter styles himself *συμπρεσβύτερος*, when writing to the *πρεσβύτεροι* of his day (1 Pet. vi, 1).

El-Maqrizi, however, in his description of the “customs of Christians,” explains rightly this matter of the priesthood, when he says, “they have a priesthood: that is, the deacon, over whom is the presbyter; over the presbyter is the bishop; over the bishop, the metropolitan; and over the metropolitan is the patriarch.”

* Minius is called *Philetius*, by Eutychius, ad loc. He was patriarch during the reigns of Titus and of Domitian. In his days S. John the Evangelist, who was in *Neso* (νήσος), fled to Ephesus, where he died. Domitian then fetched from Jerusalem the sons of Judas, son of Joseph, and having asked about their king, they replied he was Christ, and that His kingdom was not of this world. Upon this Domitian became afraid, and then treated the Christians as well as he had ill-treated them before.

the destruction of the city by Titus. There they built a church, and made Sim'an [Symeon] bishop thereof.*

After Minius, Crathiānu [Gratianus or Cerdo†] was raised to the patriarchate of Alexandria, in the days of king Adrianus Qīsar [Hadrian],‡ who brought great miseries upon the Christians; for he put to death a whole multitude of them, made others slaves, and brought down untold trials upon them in their bondage; until the ministers and great men of Rūm§ had pity on them, and interceded for them with Hadrian the Emperor, who relented and released them. Crathiānu [Cerdo] then died on the 11th of Barmūdeh, having ruled in the chair of Alexandria eleven years, after a long and beautiful life.

CERDO
IV,
A.D. 99.

After him arose Abriu [Primus],|| who was patriarch twelve years, and then died on the 3rd of Mesre. Then were orders concerning the Christians made harder than ever by Hadrian; who put to death multitudes of them without number. He also came to Egypt and exterminated what Christians there were; he then also demolished what churches of Christians were built in Jerusalem, and forbade also the people to return to the city, but brought

PRIMUS
V,
A.D. 110.

* He was afterwards crucified by order of Hadrian, being 120 years old. Eutyeh.

† Or Gardius. Eutyeh. ad loc.

‡ Fifteenth year of Domitian. Eutyeh.

§ Rūm is a general term for the Roman Empire, whether in ancient or in new Rome (Constantinople). The city of Rome is called *Rūmiya*; Byzantium or Constantinople, *Bizanthia*, and *Qostantinia*; whence the Mediterranean is often styled "the sea of Rūm."

|| Called Barmius, by Eutyehius, ad loc. He was, says Severus, in his History of the Patriarchs of Alexandria, a layman of good repute before his ordination. This, remarks Renaudot, does not agree with the statement of Eutyehius, concerning the election of the patriarch from among the presbytery of twelve.

Greeks thither in their place, and gave to El-Quds [Jerusalem] the name of *Ælia*; so that Christians would not venture near the city.

JUSTUS
VI,
A.D. 118.

After the death of Abriu [Primus], patriarch of Alexandria, arose Yastas [Justus], who died on the 12th of Bauneh, after having been patriarch eleven years.

EUMENIUS
VII,
A.D. 133.

After him arose Aumania [Eumenius], who was patriarch ten years and four months, and then died on the 10th of Bābeh.

MARCIANUS
VIII,
A.D. 143.

After him arose Marqianu [Marcianus] on the chair of Alexandria, which he occupied nine years and six months, and then died on the 6th of Tūbeh.

CLAUDIANUS
IX,
A.D. 153.

After him came Cluthianu [Claudianus or Celadion*], who was patriarch fourteen years, and died on the 9th of Abīb. In his days king Aurelianus Qīsar [Aurelian] was very hard upon the Christians, of whom he put a great number to death.

AGRIPPINUS
X,
A.D. 167.

After Cluthianu [Claudianus], Aghrabinu [Agrippinus]† was patriarch for twelve years, and died on the 5th of Amshīr. In the days of his patriarchate, the patriarchs of all other metropolitan cities agreed in their view concerning the reckoning of the Christian Passover, and of the season of their fast; and they settled how it was to be found out, laying the Coptic reckoning as ground work, and deriving from it a knowledge of the time of their fast and of their Passover; and to this reckoning they have adhered ever since. For before that, they used to fast forty days after the Feast of the Baptism [or the Epiphany], as did the Messiah, on whom be peace! and then broke their fast; while as regards the Feast of the Passover, they kept it then with the Jews. Those patriarchs therefore moved the fast and made it reach unto the Feast of the Passover, because in their opinion the Feast of the Passover was

* In the fourth year of Antoninus. Eutych.

† In the fifteenth year of Antoninus. Eutych.

on the day of the Messiah's resurrection from the dead ; and the Apostles themselves had ordered that the time thereof should not be altered, but that it should be kept every year at that same time.*

Then after Agrippinus, Yuliyanos [Julianus] sat on the chair of Alexandria as patriarch ten years, and died on the 8th of Barmahat.

JULIANUS
XI,
A.D. 179.

He was succeeded by Demetrius, who was patriarch† thirty-three years and then died. He was a labourer, and an uncouth man, and had a wife ; but they tell of him that he never lived with her.‡ In his day king

DEMETRIUS
XII,
A.D. 190.

* "Again the Apostles decreed : Forty days before the Passion of our Saviour, be ye fasting ; and then keep the day of His Passion and the day of His Resurrection. For that He also, our Lord, who is Lord of the Church, fasted forty days, and Moses and Elias who were clothed in this mystery, also fasted forty days each and were glorified." Doctr. Ap. in Anc. Syriac Documents, p. 26. *εἰ τις ἐπίσκοπος ἢ πρεσβ. κ. τ. λ. τὴν ἁγίαν τεσσαρακοστὴν οὐ νηστεύει, ἢ τετράδα, ἢ παρασκευὴν, καθαιρέσθω* (Canon. Apost. lxi, in PP. Ap. vol. i, p. 138, but *ξθ* in Πηδαλ. τ. κ. ο. ἐκκλησι. p. 51). The Greeks accept these documents as authentic, but not so the Romans. See Bellarmine, as quoted by Dallæus, in his learned work, *De Pseudepigraphis Apostolicis*, pp. 2, 3 (Harden. 1653), and then read *De Jejuniis Quadragesimali*, pp. 138, 169, in PP. Apost. ed. Cotel. vol. ii.

Eutychius (p. 362) says "that this took place under the following patriarch, Demetrius, who wrote to Gabius, bishop of Jerusalem ; to Maximus, patriarch of Antioch ; and to Victor, patriarch of Rome, concerning the reckoning of the Christian Passover, and how it might be derived from the Jewish Passover ; several books and letters were written on the subject, until they all agreed on the present use of Easter, and of the forty days' fast preceding." He thus got the credit of discovering and of fixing the Epacts. Dion. Petavius has given several treatises on this subject in his *Uranologia*, pp. 313, 403 and notes ; also Scaliger de Emend. Tempp. lib. vii ; and Halma in his edition of Ptolemy's Astronomy.

† The fifteenth year of Aurelian. Eutych.

‡ See Wansleb (*Hist. de l'Eglise d'Alexandrie*, p. 306) and

Severianos Qisar [Severianus] raised great persecutions against the Christians, all over his kingdom, and put to death a great multitude of them. He came to Egypt and slaughtered all the Christians there, threw down their churches, and built in Alexandria a temple for his idols.

THEOCLAS OF
HERACLAS
XIII,
A.D. 291.

Then arose Taukla [Theoclas*] on the chair of Alexandria, which he occupied sixteen years, until his death on the 8th of Kihak. The Christians then suffered very great hardships from king Maximus† Qisar, who killed a

Renaudot (Patr. Alexandr. p. 21) for a legend on this subject. He was, according to Eutychius, the first to ordain bishops for Egypt, that is, Lower Egypt. He, too, as well as Primus, was a layman, but of no education, though remarkable for his goodness.

* Also called Harkel or Heraclas. It was under his patriarchate that the patriarch of Alexandria was called *baba* (or *papa*, pope), as told above, p. 27. But Abr. Ecchellensis and his special pleading, should be read in his "De Origine Nom. Papæ." With him agrees Renaudot, Hist. Patr. Alex. p. 28, where he speaks of this origin of the epithet "*papa*" (or pope) as "*nihil magis ridiculum.*" Wansleb, however, himself a Dominican, who wrote at Cairo his History of the Church of Alexandria, gives this as the origin of the name "*papa*," at p. 308, saying, "*et voilà l'origine du nom baba ou papa.*" Renaudot also, who here praises Ab. Ecchellensis, elsewhere treats his work as "*Ab. Ecchellensis lucubrationes,*" where he happens to differ from him! It must, however, be noticed that all quotations to the contrary, brought forward by Renaudot (p. 28, sq.) are posterior to the time of Heraclas, and therefore prove nothing. Alas for honesty!

Heraclas is said to have been an idolater and a Sabian, as well as a disciple of Origen. One day as he was sitting idle, an old woman offered him a MS. of S. Paul's Epistles. He read them and asked for more of such writings. The old woman referred him to the patriarch Demetrius, by whom he was baptised. See, for more information, Renaud. Patr. Al. p. 25.

† Maximianus. Eutych.

great number of them ; but Philbas Qīsar [Philippus], when he began to reign, treated them with kindness.

Dionysius then followed as patriarch of Alexandria during nineteen years, and then died on the 3rd of Tōt.* In his days lived the monk Antonius [St. Anthony†], the Egyptian, who was the first to wear woollen raiment, and to begin dwelling in monasteries in the wilderness, to which he brought monks. At that time, also, did the Christians suffer hardships at the hands of king Dekius Qīsar [Decius] ; for he commanded them to worship idols, but they refused to do so, and he put them to death with the most cruel tortures. Then it was that “the Youths of the Cavern” fled before him from the city of Ephesus, and hid themselves in a cave of the mountain to the east of the city, where they fell asleep. And God closed their ears, so that they never ceased to sleep for three hundred years, and nine more‡.

DIONYSIUS
XIV,
A.D. 244.

* Dionysius was a Sabian, like Heraclas ; but was converted and baptised by Demetrius. He is the author of several epistles and treatises, some of which he wrote on the occasion of Novatus and Novatianus, and also of Origen, against whom he warned his people. He also wrote against Paul of Samosata, and was banished from Alexandria into the Mareotis, during the persecution in which others suffered martyrdom.

† S. Anthony and the other Egyptian saints and fathers of the desert, are mentioned at length in the Notes to the Calendar.

‡ ἐν Ἐφέσῳ τῆς Ἰωνίας, ἑπτα παῖδες ᾗσαν ἀδελφοί—παῖδες ἰσχυροί. —ἐν σπηλαίῳ κατακρύβηται—εἰς ὕπνον βαθὺν τίνα τραπήναι ἐδόκουν, καὶ γε οὕτως ἐπὶ τριακόσια καὶ ἑβδομήκοντα καὶ δύο διέμειναν ἔτη. Nicephor. Call. Eccl. H. lib. xiv, c. 45. The legend of the “Seven Sleepers” and their names are variously told. Eutychius says that they were seven sons of noblemen at Ephesus, whom Decius set over his wardrobe, and whose names were Maximianus, Arneschus, Dianus, Martimus, Dionysius, Antonius, and Johannes. They fled from Decius into a cavern in Mount Chaos, eastward of Ephesus, where they subsisted some time, until at last God caused a deep sleep to fall upon them. When

MAXIMUS
XV,
A.D. 266.

THEONAS
XVI,
A.D. 282.

Then followed Maximus on the chair of Alexandria for twelve years, until his death, on the 14th of Barmūdeh.

After him Theonas was patriarch for the space of seven years and nine months, until his death. Ere this, the Christians of Alexandria were wont to pray in secret, for fear lest they should be put to death by the Rūm [Romans and Greeks]; but Theonas won the good will of these with beautiful presents, until he built the church of Miriam [Mary] in Alexandria; and the Christians prayed in it openly.* In the days of king Tibārius Qīsar [Tiberius], orders about Christians were more strict, for he killed a great many of them. But in the days of Daqlatianos Qīsar [Diocletianus], the people of Egypt and of Alexandria having turned against him, he put to death a great multitude of them; ordered the churches of Christians to be closed, and idols to be worshipped; but he put to death those who would not do so, and made a very great number of martyrs.

PETRUS
MARTYR
XVII,
A.D. 289.

After Theonas, Petros [Petrus] occupied the patriarchal chair eleven years.† But he was slain with the

they awoke, one of them wrote their history on a sheet of lead, which he enclosed in a box of brass, left it in the cave, the opening of which he closed with a stone, and then departed. They are also mentioned in the Qoran, Sur. xviii, v. 9, and following.

* While Theonas was patriarch Sabellius came to Alexandria, when, say Arabic authors, Peter Martyr, disciple of Theonas, challenged Sabellius to an open conference, during which Sabellius had a fit and died.

† He deposed Arius and expelled him from the church. When Peter, however, was in prison, awaiting his doom, Arius and some of his friends went to him and implored him to withdraw his anathema from Arius, upon which Peter said aloud, "Let Arius be anathema in this life and in the next, by our Lord Jesus Christ." See Renaudot and Tillemont for his martyrdom, and for the legend of the mother and her two sons from Antioch. Also Cave, Hist. Litt. Sacr. vol. i, p. 160, for an

sword in Alexandria ; and with him also his wife and his daughters, because they would not worship idols.

After him came his disciple, Arslaus [Archelaus], who was patriarch six months only, and then died.

ARCHELAUS
OF ACHILLAN
XVIII,
A.D. 295.

From this Diocletian and his slaughter of the Christians of Egypt, do the Qibt of Misr [the Copts of Egypt] date their reckoning until this our day, as we have told it in our account of their reckoning, with others, in this book, to which we refer thee. After Diocletian arose Maximianus Qīsar, who ill-treated the Christians and put so great a multitude of them to death, that the slaughter was carried on wholesale, and they were cast into the sea.

The so-called
ERA OF THE
MARTYRS,
A.D. 284.

Then after Archelaus, arose Askandras [Alexander] on the patriarchal chair of Alexandria. He was disciple of Peter the martyr, and continued patriarch for twenty-three years, and then died on the 22nd of Barmūdeh.

ALEXANDER
XIX.
A.D. 295.

During his patriarchate, there was a synod of Christians in the city of Niquia [Nicæa].

At that time, the Christians [of Egypt] and others of the Greek-nation, wrote to Constantine, who was over Byzantia [Byzantium], to induce him to deliver them from the tyranny of Maximianus, of whose arrogance they complained ; and Constantine gathered together an army to march against him. Helena, Constantine's mother, was from the city of Er-Roha [Edessa or Oorfah], where she had been made Christian by the bishop thereof, who taught her the Scriptures. But as Qostas [Constantius], captain of Diocletian's body-guard, happened to pass through her city, he saw her, admired her, married her, and brought her to Byzantia his city, where she brought forth to him his son Qostantin [Constantine], who was fair to behold.

account of Peter's writings. His treatise on the Passover is given by Petavius, in his Uranologia.

Meanwhile an astrologer had told Diocletian that this child would reign over Rūm,* and change their religion ; wherefore Diocletian thought of putting him to death. But Constantine fled from him to Er-Roha [Edessa], and studied there the wisdom of Rūm [Greece] until Diocletian's death, when he returned to Byzantia. His father Constantius then made over to him the city, and he ruled there after his father's death, until the people of Rome called him to their assistance.

As he was getting ready for marching, he saw in a dream, stars in heaven in the form of a cross, when a voice from heaven said to him, "Bear this sign and thou shalt overcome thine enemies."† Constantine told this vision to his guard, and set the figure of a cross on his standards and signals, and then went forth to Rome to fight Maximianus [Maxentius], who came out to meet him. But he was defeated and overcome by Constantine, who became king ; and then left Rome, and made Constantinople the seat of his government. This was the origin of "the Exaltation of the Cross,"‡ and of its ap-

* The Romano-Greek empire of those days.

† Having read the letters from Rome, that begged him to march against Maxentius, Constantine "felt great grief, and was doubtful what to do. While he thought thereon, a brilliant cross of stars appeared to him at noonday in heaven, and around it the words, 'With this thou shalt overcome.' He then asked his attendants if they also had seen it, who said they had. From that day Constantine embraced the Christian faith." Eutyech. ad loc. p. 422. Abulpharaj (H. Dyn. p. 135, ed. loc) says, that Constantine raising up his head to heaven, saw the standard of a cross in heaven like light, with these words around it, "In this sign thou shalt overcome," and that Constantine having made a cross of gold, carried it upon his spear when he went to battle.

‡ Ἀμφὶ μεσεμβρινὰς ἡλίου ὥρας—αὐτοῖς ὀφθαλμοῖς ἰδεῖν ἔφη ἐν αὐτῷ οὐρανῷ, ὑπερκείμενον τοῦ ἡλίου σταυροῦ τροπαῖον, ἐκ φωτὸς συνιστάμενον, γραφὴν τε αὐτῷ συνῆφθαι, λέγουσαν, τοῦτω νίκα·—ἐνταῦθα

pearing among men ; and from that day the Christians took it up, and extolled it so far as to worship it. Constantine favoured the Christians, and embraced their religion in the city of Nicomedia, in the twelfth year of his reign over Rūm. He then commanded that churches should be built in the whole realm ; while he broke down idols and demolished their shrines.

He also called together the synod of Nicæa. And the cause of it was this.

Alexander, patriarch of Alexandria, forbade Arius to enter his church, and anathematised him for his teaching ; telling [at the same time] about Peter Martyr, patriarch of Alexandria, that he had said of Arius that his faith was corrupt.* Alexander wrote this to all the patriarchs,

ὁ δὲ ὑπνοῦντι αὐτῷ, τὸν Χριστὸν—παρακελεύσασθαι—μίμημα—τοῦ σημείου—πρὸς τὰς τῶν πολεμίων συμβολὰς ἀλεξήματι χρῆσθαι. Euseb. De V. Const. lib. i, c. xxviii, sq. The feast of "the Exaltation of the Cross," takes place on the 14th or 15th of September, and lasts three successive Sundays. But both in the Greek and in the Coptic Church there is another feast of the "Appearing of the Cross," probably over Jerusalem, on two distinct occasions. (Theodorit. H. Eccl. lib. iii, c. xx; Philostorg. lib. iii, c. xxvi.)

But there is also another feast of the "Invention (Discovery) of the Cross," on the 10th of March. As regards the "Exaltation of the Cross," ἡ ὑψωσις τοῦ τιμίου καὶ ζωοῦ. ξύλου τοῦ σταυροῦ, there seems to be some confusion ; for "Græci hujus festi originem a temporibus Constantini et Helenæ male arcessunt, ac si nihil inter *exaltatæ et inventæ crucis* collocationem discriminis intercessisset." (Th. Smith, De Eccl. Græc. Statu. hod. pp. 15, 16.) Some understand it of Macarius, bishop of Jerusalem, who was the first to fix a cross on the top of the dome of a church ; others to the cross brought by Heraclius from his victory over Chosroes, A.D. 628. But the vision of Constantine, and his bearing the cross as standard of his army, seem a far better origin for this feast. See the Calendar and the Notes to it.

* Peter the Martyr, patriarch of Alexandria, had said to his two disciples, Achilles and Alexander, concerning the heretic

upon which Arius went to king Constantine with two bishops, imploring his aid, and complaining of Alexander. Constantine then ordered Alexander to come before him, with Arius; he then gathered together the eyes of Christians,* in order to discuss the matter.

Arius said, that "There was a time when the Father was, but the Son was not; then the Father brought forth the Son, who then became the Word for Him, and is therefore brought forth, and created. The Father then committed everything to Him, the Son, named the Word, who created everything of things in the heavens and in the earth, and in them both; so that He was the Creator, in that the Father gave Him [power to do so]. After that, this same Word took a body from Miriam, and from the Holy Ghost, and that became the Messiah. So that El-Mesih [Christ] means both 'Word and Body,' and the two together are created."

To this Alexander said, "Which is most fitting then, the worship of Him who created us, or the worship of Him who did not create us?" And Arius answered, "Why, the worship of Him who created us is the most fitting." Then replied Alexander, "If then the Son created us, as thou layest it down, and He is created, and

Arius, "Our Lord Christ has cursed Arius; beware lest ye receive him or his words. I had a dream of Christ, with his raiment torn asunder, and I asked him, 'Lord, who has thus torn Thy raiment?' and he replied, 'Arius has torn it; beware lest ye let him come with you into the church.'" But five years after Peter's martyrdom, Arius feigned recantation; Achilles, who was then patriarch, ordained him deacon. But Alexander, who succeeded him in the chair of Alexandria, forbade Arius to enter the church, making use of the words he had heard from the mouth of Peter the Martyr, his teacher. (Eutyech. ad loc. pp. 406, 483.) Alexander also cursed at the same time Meletius, bishop of Asyntus, who had embraced the doctrine of Arius.

* The chief men among them.

the worship of Him is more fitting than that of the Father, who was not created—therefore must the worship of the Creator be unbelief, and that of the creature belief [which is, nevertheless,] of all the most shameful.”

The words of Alexander pleased the king, who commanded him to anathematise Arius; and he anathematized him. Then Alexander asked the king to gather together the bishops. He therefore sent them his order; and at the end of six months they had come together from all countries, and were gathered in the city of Nicæa; and two thousand three hundred and forty* was the number of the bishops who differed among themselves concerning the Messiah.

Some of them said the Son was from the Father, as one flame of fire issues from another, without making the first any the less when the second is detached from it;

* This may possibly be the number, not of bishops alone, but of bishops, presbyters, and deacons with them. *Ἐπὶ τῆς παρουσίας χορείας, ἐπισκόπων μὲν πληθὺς ἦν, πεντήκοντα καὶ διακοσίων ἀριθμὸν ὑπερακοντίζουσα. Ἐπομένων δὲ τοῖς πρεσβυτέρων καὶ διακόνων, ἀκολουθῶν τε πλείσθων ὧσων ἐτέρων οὐδ' ἦν ἀριθμὸς εἰς κατάληψιν.* Euseb. De V. Const. lib. iii, c. 8, sq. The numbers, however, vary: Nicephorus (His. Eccl. lib. viii, c. 14) says there were three hundred and eighteen bishops, and as many presbyters and deacons; S. Athan. (ad Episcop. Ep. vol. i, p. 932) also three hundred and eighteen; Theodoritus (Hist. Eccl. lib. i, c. 7) says three hundred and eighteen, but in c. 8, says, *διακοσίων μῆτι γε καὶ ἑβδομήκοντα*—τὸ γὰρ σαφὲς διὰ τὸν τῆς πολυανδρίας ἔχλον οὐχ οἷος τέ εἰμι γραφεῖν; Socrates, H. Eccl. lib. i, c. 8, quotes the words of Eusebius. See for more authorities, Selden's notes to his Eutychiei Origines, p. 78, sq. In the *Analecta Nicæna* (ed. H. Cooper) the number is two hundred and thirty; but the Syriac writer says the western bishops were not mentioned (see Notes to the *Analecta*), and the list preserved by Zoëga, in Codd. Sahid, p. 243, sq., only gives one hundred and ninety names; but it is not complete. The Arabic list given by Selden (p. 90, sq. of notes, ad Eut.) has three hundred and eighteen names.

such was the doctrine of Sabellius,* of the Saïd [Upper Egypt], and of his followers.

Others said that Mary had not been with child of the Messiah nine months ; but that He had passed through her womb like water through a channel—this was the doctrine of Ælianus, and of his followers.†

Others again held that the Messiah in the flesh was created, and that the Son took His beginning from Mary ; but that afterwards He was chosen, and the grace Divine joined itself to Him with love and free will, and that therefore He was called the Son of God Most High, from this and with that ; for God is one, and one Person. Such denied the Word and the Holy Ghost, and did not believe in them ; and this was the doctrine of Paulus of Samisat [Paul of Samosata], patriarch of Antioch, and of his friends.‡

* Epiphan. Adv. Hær. lib. ii, 62.

† Irenæus (Adv. Hær. lib. i, 13) speaks of the Valentinians teaching εἶναι δὲ τοῦτον τὸν (Χριστὸν) διὰ Μαρίας διοδεύσαντα, καθάπερ ὕδωρ διὰ σωλήνος ὁδεύει (and in lib. iii, c. ii, p. 219, ed. Grab.) Theodoretus in his Ep. (cxlv, ad Monach. Constantinop. vol. iv, p. 1380, ed. M.), speaking of Simon, Menander and other heretics, says also, παντάπασιν ἀρνοῦνται τὴν ἐνανθρώπησιν—τὸν Θεὸν λόγον παράδοτον εἶναι δι' αὐτῆς, ὥσπερ διὰ σωλήνος, etc. So also taught Marcion, Apelles, etc. See Epiphan. Adv. Hær. lib. i, p. 381, vol. i.

‡ S. Athanasius (D. H. Nat. Opp. vol. i, p. 599) writes of Paul of Samosata, how he dated the origin (γένεσιν) of the Word and thus of God, from Nazareth. This heresy may have arisen from γένεσις, inserted in S. Matt. i, 18, in after years, instead of the γέννησις of the oldest MSS., from which the Peschito was made. Wherefore does Didymus Alex. (De Trin. lib. ii, col. 572, ed. M.) warn us “to bear in mind ὅτι διὰ τὰς αἰρετικὰς ἀδολεσχίας, that because of the fond conceits of heretics, did the evangelist place first γένεσιν, the origin or descent, εἶτα γέννησιν, and then the birth.” But such facts are ignored by the would-be popular critics of the day. See Epiphan. Adv. Hær. lib. ii, Hær. 62; Euseb. Hist. Eccl. lib. vii, c. 27; Nicephor. H. Eccl. lib. vi, c. 27, etc.

Others said that the Godhead is three-fold, good and bad, and the mean between the two ; and this was the doctrine of Marcion and of his followers.*

Others again said that the Messiah and His mother were two Gods, besides God : and this was the doctrine of the Marians, a sect of Christians.†

Others again said, No such a thing ! God created the Son, who is the Word from all eternity, as He created the angels, a pure, holy, and simple spirit, distinct from matter. Then afterwards He created the Messiah at the end of time, from the substance of Mary the pure virgin, and then the Son and Word, created from all eternity, took to the man Messiah, and the two became One.

Then others again said that the Son was begotten of the Father before all worlds, without creation ; and that He is of the Father's own essence, and Light of His Light, and that the Son took to [united Himself to] the man taken from Mary, and that the two became One, who is the Messiah ; and this was the opinion of the three hundred and eighteen [bishops at the synod of Nicæa].

Constantine was astonished to see their difference of opinion, and greatly wondered at it. He then ordered them to retire to sundry places, where they would be supplied with necessities, and there to discuss the matter among themselves, until he should see clearly the result of their discussion. But the three hundred and eighteen abode by their own opinion, so that the rest separated from them.

* "Some of these heretics," says Epiphanius, "went so far in their folly regarding the Blessed Virgin Mary—*ἀντὶ Θεοῦ τὰν παρὶσάγειν ἐσπουδακότες*—as to strive to bring her in in the place of God, *καὶ ἐν ἐμβρυότησει τινι, καὶ φρενοβλαβεῖα φερόμενους*—carried away as if thunderstruck by the disease of their mind," etc. (Adv. Hær. Antidicomarianitæ Hær. 78, p. 1055).

† See Epiph. lib. i, Hæres. 42.

Then Constantine sided with the teaching of the majority, and opposed the rest; he welcomed the three hundred and eighteen, and ordered chairs to be brought for them, whereon he made them sit; he made over to them his sword and his seal, and spread their hands* all over his kingdom. Then they gave him their blessing,† and wrote for him a book of Canons for kings [civil], and of Canons for the church [ecclesiastical], and in it all that [depends on] relates to government and to marriage-laws; and they wrote accordingly to the other kingdoms.

The chiefs of this synod were Alexander, patriarch of Alexandria; Astās [Eustathius], patriarch of Antioch; and Macarius, bishop of Jerusalem. Saltus [Sylvester], patriarch of Rome, had also sent two presbyters, who agreed with the rest in anathematising Arius; and so they anathematised and banished him. Then the three hundred and eighteen wrote the celebrated Faith [Creed] known from them; and also ratified the decree that the Fast should reach unto the Passover,‡ which had been made by the patriarchs in the days of Aurelianus Qisar, as told before. They also forbade bishops to marry;§ for before that time, when a bishop happened to be married, he was not kept from his wife, so long as he held his bishopric; while on the other hand, no patriarch might have a wife at all. And the three hundred and eighteen parted from the seat [city] of Constantine with great honours.

* Gave them authority.

† Eutychius adds that those bishops, having received from Constantine his sword, girt him withal, saying, "Profess the Christian faith, and follow it."

‡ Euseb. Vit. Const. lib. iii, c. 14, sq.

§ "It is a good thing if he (the bishop elect) has not a wife; but if he has taken a wife and has children, let him abide with her, continuing stedfast in all doctrine, and able to explain the Scripture." Constit. Ap. Copt. lib. i, p. 17.

This Alexander is he who broke the idol of brass that was in the temple of Saturn, in Alexandria, which the people worshipped, and to which they held a feast on the 18th of Hatūr, and offered abundance of sacrifices.

When Alexander wished to break this idol, the people of Alexandria would not let him. But he dealt subtilly with them, and humoured them by craft; so that when the feast day drew nigh and the people were gathered together, he preached to them, representing to them the shamefulness of the worship of that idol, and induced them to abandon it, and to celebrate the feast in honour of Michael the archangel, who would plead for them with God, [adding] that this would be better than to keep the feast of the idol; and that he would neither alter the celebration of the feast to which the people had been accustomed, nor yet do away with their offerings [or sacrifices].

The people agreed to this, and consented to break down the idol, which he then broke and burnt, and made of the house thereof a church to the name of Michael. And this church in Alexandria was not injured until it was burnt down by the soldiers of the Imām el-Mo'iz le-dīn-illah abu Temīm Mo'add, when they came in the year 358. Since that time the feast of Michael has continued without interruption every year among the Christians of Egypt.

But in the twenty-second year of the reign of Constantine, his mother Helena went to Jerusalem, and built there churches for the Christians. Macarius, the bishop, gave her information about the Cross, and made known to her what the Jews had done with it. She then pressed hard on the Jewish priests, until they led her to the place, where she dug and found a grave with the three trees. They pretended not to know the cross that was wanted [that of our Saviour] from among the three

trees ; but having placed every one of them upon a man already dead some time, he rose alive, when one of the three crosses was placed upon him;* they then celebrated

* Eusebius, who writes at length of Constantine, and of his mother Helena, says nothing of this. But Socrates (lib. i, c. 17) says that Macarius having prayed for a sign, as to which of the three trees was that of the Saviour, applied every one of them in turn to a woman of Jerusalem who was dying of a sore disease, and who revived when touched by the third cross, which was then known to be the true one. Sozomen repeats this story in his H. Eccl. (lib. ii, c. 1).

Eutychius, however, tells the story somewhat differently. Helena called together ten men from Jerusalem and from Galilee, out of whom she chose three, one of whom was called Judas—and ordered them to point out the site of the sepulchre and of the crosses.

But as they declined, she let them down a well without water, until they should consent. While there, Judas said to his companions, he knew the site, which his father had once shown him. He was then taken out ; and brought the queen to the spot, which was a large dung-heap, and there prayed that the earth should quake and smoke rise up, in token that it was the real spot. The earth then did quake, and smoke, as of incense, rose up from the dung-heap, which they uncovered, and there found the sepulchre, the skull, and the three crosses. Then, in order to ascertain which was the cross of Christ, they put the crosses, one after another, upon a sick man, for whom there was no hope, who happened to be close by. He felt nothing from the first and second crosses ; but when the third was laid on him, he recovered at once, and walked home whole. Thus did they know the true cross from the others (ad loc. p. 454).

Nicephorus Call., however, though he agrees with Socrates as regards the sick woman, yet says the three crosses were found in a cave, together with the white tablet on which Pilate wrote the title, and some of the nails, one of which Constantine used as a bit for his horse in battle, etc. ; and quotes this Sibylline oracle, *ὁ ξύλον μακαριστὸν ἐν ᾧ Θεὸς ἐξετανύσθη* (lib. viii, c. 29). But so does Cedrenus quote the oracle of Cyzicus, which foretold the birth of our Saviour to Jason and his crew in the ship Argo, on their way to the Golden Fleece.

a feast in honour of this, that lasted three days, known among them as the Feast of the Cross,* and from that time the Christians have served [worshipped] the Cross. Helena made for it a case of gold, and built the church of the Resurrection, which is known at this day as "the Church of the Rubbish."†. She then set the bishop Macarius over the building of other churches, and returned to her own city. The space of time between the birth of the Messiah and the discovery of the Cross was three hundred and twenty-eight years.

Then arose on the patriarchate of Alexandria, Athanasius the Apostolic, who continued therein forty-six years, until his death; after having suffered great hardships, during which he fled three times from his chair. In his days there were long quarrels with the bishop Eusebius, which ended in his being beaten and banished. For he favoured Arius, and declared that he did not say "that the Messiah created all things;" but that he said "that all things were created through Him, inasmuch as He is the Word of God Who, through Him, created the heavens

ATHANASIUS
XX,
A.D. 326.

* See note above, p. 38, and the Calendar.

† So called, says Golius (not. ad Alfrag. p. 188), "*a versis sordibus nuncupant, vel probosc ita mutantes nomen El-giyāmeḥ (resurrectio); vel quod olim urbis sordes illuc comportari soleant.*" The Mussulman Abu-lfeda (Hist. A. Islm. p. 64) calls it by no other name than "The Church of the Rubbish;" whereas the Christian El-makin (Hist. Sarac. c. iii, p. 28) knows no other name than "The Church of the Resurrection." But the name "Church of the Rubbish" may also come from what Eutychius relates (p. 322), that as the disciples visited every day both the place of the crucifixion and the sepulchre, the Jews said among themselves, "This place will become known, and a building will be erected upon it. And so long as the sepulchre is left empty, men will not cease to believe, to the great injury of our religion. Come, let us cover it with earth, so that not a trace of it be seen." They did so, and it became a large dung-heap.

and the earth; for that God Most High created all things by His Word, and that by Him did all things consist but not that He [the Word] gave them existence; and that therefore the three hundred and eighteen had dealt unfairly by Arius."

In his days a multitude of Jews became Christians, and many of them spake evil of the Law which was in the hands of the Jews. The converted Jews said the others had curtailed it, but that the true Law was that which the seventy had explained [translated]. Constantine then ordered to have it brought to him, pressing them hard, until they showed a place in Egypt where it was. He then ordered to have it brought to him; and then it was found that between it and the Law of the Jews, were one thousand three hundred and sixty-nine years' [difference].* They maintained that the Jews had curtailed it in the genealogies told therein, on account of the Messiah.

At that time also did Helena send a large sum of money to the city of Er-Roha [Edessa or Oorfah], and built the great churches thereof. Constantine also ordered the Jews to be driven from Jerusalem, and obliged them to embrace the Christian religion; and put to death those who refused. Many of them became Christians; but a still greater number refused to yield, and were put to death. He then proved those among them who had become Christians, by gathering them together at the feast of the Passover in the church, and commanding them to eat swine's flesh; but many of them would not eat of it, and were put to death in great numbers on that day.

* Eutychius adopts this reckoning throughout: he thus gives the birth of Christ on the 29th of Kihak (25th of December), as having taken place 582 years after the captivity of Babylon, 1059 after David's reign, 2172 after Abraham, 2713 after Phaleg, 3240 after the flood, and 5500 after Adam (p. 310).

But when Constantine, the son of Constantine [the Great] began to reign after his father, the doctrine of Arius prevailed in Constantinople, Antioch, and Alexandria; and the most part of the people of Alexandria, and of the land of Egypt became Arians and Manichæans, and took possession of what churches there were. Even the king [emperor] inclined to their views, and carried men with him; but afterwards he went back from that doctrine. At that time also Kīrilas [Cyril], bishop of Jerusalem, gave out that he had seen the figure of a cross of fire over the Church of the Resurrection, on the day of the feast of Pentecost,* on the 10th day of the month of Eyyar, at the third hour of the day. The light of that cross excelled that of the sun, and it was seen by the whole people of Jerusalem with their eyes [or distinctly]. It stood over the Church of the Resurrection for a number of hours, while the people witnessed it, until on that day, many thousands of Jews and of others believed.†

Then when Yulianos [Julian], son of Constantine's uncle, began to reign, he greatly afflicted the Christians, and put to death a great multitude of them. He forbade them to look into any thing in the Scriptures [or in books].‡ He took away the vessels from the churches

* ὤφθη δὲ ἐπὶ τῶν Ἱεροσολύμων περὶ τὴν τρίτην ὥραν μάλιστα τῆς ἡμέρας, ἑορτῆς τῆς λεγομένης πεντηκοστῆς ἐνισταμένης.—Philostorg. Hist. Eccl. lib. iii, 26.

† It was chiefly through the letter which S. Cyril wrote to Constantine, relating the apparition of this cross, that the emperor recanted his Arian ideas, and ceased to favour Arians. This cross, says S. Cyril himself, φωτὸς μαρμαριγαῖς ἀπαστράπτων ἐν Ἱεροσολύμοις ὤφθη—περὶ τρίτην ὥραν παμμεγέθους ὁ σταυρὸς—ὑπεράνω τοῦ ἁγίου Γολγοθᾶ καὶ μέχρι τοῦ ἁγίου ὄρους τῶν ἐλαιῶν, ἐκτεταμένος ἐφαίνετο, κ. τ. λ. (S. Cyrilli Epist. p. 247, ed. Par.) and the size thereof διῆκε δὲ κατέχον περὶ τὸ οὐράνιον κύτος, ἀμφὶ δέκα καὶ πέντε στάδια (Nicephor. Call. lib. ix, c. 32), etc.

‡ Or rather, as Abulpharaj (H. Dyn. p. 139) says, he forbade

and from the monasteries. He set up a large table covered with dishes of what he had sacrificed to his idols, and proclaimed aloud, that whosoever would have money, should throw incense upon the fire, and eat of the sacrifices to idols, and then take what he liked of money. But many from Rûm [Greeks and Romans] refused so to do; and said, "we are Christians!" He then put them to death in great numbers, and effaced the cross from his signals and standards. In his days Anarion dwelt in the wilderness of Jordan, and built monasteries there. He was the first Christian who took up his abode in those parts.

But when Jovinianus [Jovianus] reigned over Rûm and became Christian, he brought back all the bishops who had been banished, to their sees, and wrote to Athanasius, patriarch of Alexandria [asking him] to explain to him the true faith. Then Athanasius called together [his] bishops, and they wrote to the king that he ought to embrace the faith of the Three hundred and eighteen. But the people of Alexandria rose against Athanasius, and would have killed him. He then fled, and they set up Lucius, an Arian, in his stead. But after five months the bishops came together, anathematised and banished him, and brought back Athanasius to his chair, and he continued patriarch until he died. He was then succeeded by Batros [Petrus].

But two years after the Arians rushed upon him, and he fled from them. Then brought they back Lucius, who continued three years in the chair. But his enemies fell upon him, and he fled from them. Then they brought back Betros, on the 20th of Amshir, and he continued patriarch one year. But in the days of Walis [Valens], king of Rûm, Arius, bishop of Antioch, came to Alexandria to busy themselves with anything in books of philosophy.

dria with his consent, and drove away from thence a multitude of Greeks; put Petrus, the patriarch, in prison, and appointed Arius of Someisat [Samosata] in his place. But Petrus escaped from prison to Rome, and implored the aid of her patriarch. Valens, however, was an Arian; and started on a visit to the church of Mar Thoma [S. Thomas], in the city of Er-Roha [Edessa]. He then banished her bishop, and with him a multitude, to the island of Rhodes; and banished all other bishops who differed from his views, except two.

Then arose Timathaus [Timotheus] on the patriarchal chair of Alexandria, which he occupied seven years, and then died. In his days took place the second Council of Christians, in Constantinia [Constantinople], in the year 112 of Diocletian. One hundred and fifty bishops were gathered at that synod, at which they anathematised Macedonius, the enemy of the Holy Ghost, [and with him] all those who held his doctrine.* And the cause of it was, that he said the Holy Ghost was created; and they anathematised with him several others who held together foul opinions against the Messiah. Then those bishops added to the Faith decreed by the Three hundred and eighteen—"And we believe in the Holy Ghost, the Lord Giver of life, who cometh from the Father."† I give God Most High great praise for that saying of theirs.

TIMOTHEUS
XXII,
A.D. 380.

* The three chiefs of that synod, called together by Theodosius the Great, were Timotheus, patriarch of Alexandria; Meletius, patriarch of Antioch; and Cyril, bishop of Jerusalem (Eutych. p. 510). Damasius, patriarch of Rome, wrote letters on the subject, which the Council confirmed.

† Eutychius adds, "and who is worshipped and glorified with the Father and the Son." But inasmuch as the Three hundred and eighteen had said in their creed "and in the Holy Ghost," these settled that the Father, and the Son, and the Holy Ghost, are three Persons, three *ὑποστάσεις* and three properties; unity in Trinity, and Trinity in unity (p. 513).

And they anathematised anyone who, after that, should either add to it, or take aught from it. This synod happened fifty-eight years after that of Nicæa.*

In the days of Timotheus a number of churches were also built in Alexandria, and a great multitude was turned from the doctrine of Arius. At that time the bishops and the monks were allowed to eat meat on the day of the Passover, in order to oppose the sect of the Manichæans, who forbade altogether the use of flesh.† Then king Aghradianus [Gratianus] called back all the bishops who were banished by Valens, and ordered that every one, except the Manichæans, should follow his own religion.

THEOPHILUS
XXIII,
A.D. 385.

Then arose Taophila [Theophilus] on the chair of Alexandria, which he occupied twenty-seven years, and then

* "At this synod, the bishops in council assembled, decreed that the patriarch of Rome should rank *first*, that of Constantinople *second*, that of Antioch *third*, that of Alexandria *fourth*. They also gave the bishop of Jerusalem the title of patriarch, and gave him the *fifth* place." The next patriarch is he of Selk or of Bagdad (Eut. pp. 513, 514) according to the ninth canon (in Arabic) of the Council of Nicæa. He ranks *sixth* among patriarchs, and is judge in matters of faith, being the one to whom the purity of the faith is left in charge. The *seventh* patriarch is the metropolitan of Abyssinia, called patriarch, because of the extent of his diocese. Wansleb, p. 10; Socrates, H. Eccl. lib. ii, c. 41, 42.

In this reckoning there is no room left for the Armenian patriarch. That shows how completely the Armenian church has been severed from the rest. But why? for she is just as orthodox as they, as may be seen from her history; and as might be further shown by proofs drawn from her divines in *Hantisaran ughghap'harhutyean Hayots eg'heghetswu*—"Defence of the Orthodoxy of the Armenian Church," by Mattheos Catholicos of all Armenia: Tiflis, 1860—if these matters created greater interest than they do.

† That is, as Eutychius explains it, Timotheus allowed bishops and monks to eat meat on the feasts of our Lord, in

died, on the 18th of Bābeh. At that time "the youths of the cave" [the Seven sleepers]* appeared, and Theodosius, who was then king of Rūm,† built over them a church, and made to them a feast every year.‡ He was also hard upon the Arians and oppressed them, and commanded to take from them the churches of the Christians after they had held them nearly forty years. He also drove from his army every one in it who was Arian, and dismissed from his court and from his service all who held that doctrine; he put to death a great number of heathens, and threw down the shrines of idols in every place. In his day the church of Mary, in Jerusalem,§

order to distinguish between bishops and monks who were Manichæans, and those who were not; for Manichæans ate only fish, which is not reckoned meat, not being slaughtered (p. 514).

* *Ashāb al-kahf er-Raqim*, "the lads (or masters) of the cave of er-Raqim." The whole story is told in the Qorān, Sur. xviii, v. 8, sq.

† Theophilus was made patriarch by Theodosius, in this wise: Theophilus was a friend of Theodosius, and when this one was made emperor, he stayed at his gate a whole year praying for admittance, which was always refused. At last, one day, Theodosius while praying, heard a voice say, "O Theodosius, thou hast forgotten thy old friend Theophilus." Theophilus asked, "Who art thou?" "I am he," said the voice, "who was with thee in the wilderness; as I made thee emperor, do thou also make Theophilus patriarch." Upon this Theodosius sent for Theophilus, and said, "Friend, I had quite forgotten thee, until yesterday, when a voice I heard at prayers reminded me of thee." "I also heard a voice," replied Theophilus, saying, "as I made Theodosius emperor, so also do I make Theophilus patriarch." Just at that moment the news that Timotheus was dead reached those two talking together, and Theodosius made Theophilus patriarch (Eutyech. p. 526). It was then, as before, and as it is now. The chief butler forgot Joseph; Theodosius forgot Theophilus; and small men raised on high, forget former friends greater than themselves.

‡ Their waking up, and the legend of one of them with a coin of Decius, are told at length in Eutyech. pp. 533, 534.

§ That church, and the churches of Theodosius and of S.

was built. And in the days of king Gratianus [Arcadius] the convent of El-Qosseir,* now known by the name of the Convent of the Mule, was built in the mountain of Moqattem,† east of Tora, outside the city of Fostât, or Misr [Old Cairo].

CYRIL
XXIV,
A.D. 412.

Afterwards Kîrilas [Cyril]‡ arose to the patriarchate of Alexandria,§ where he continued thirty-two years, and then died on the 3rd of Abib. He was the first to set up figures [statues or images] in the churches of Alexandria and in the land of Egypt.

In his days [in the 21st year of Theodosius] took place the third synod of the Christians [in Ephesus], on account of Nestorius, patriarch of Constantinople.|| For he denied that Miriam [Mary] was the mother of Isa [Jesus]; but said that she had brought forth a man united to the will of God, that is Isa; and that this union with the will of God was especial [singular], but not in [essence or] nature; and that when God came down

John, at Alexandria, were built by Theophilus under these circumstances. There was at Alexandria a marble pavement, with three ΘΘΘ's cut in it, and this inscription around them: "Whosoever explains these three thetas, shall have what lies beneath them." Theophilus interpreted them—the first for Theos [God], the second for Theodosius, and the third for Theophilus. He then raised the marble slab, and found a large treasure, concerning which he wrote to the emperor, who then wrote him back to spend that money in building those churches (Eutychn. p. 526).

* This is one of those celebrated convents of Egypt, for the beauty of its situation. El-Maqrizi describes it at length in his account of the "Convents of Egypt," p. 37.

† Built by order of Arcadius over the grave of Arcanes.

‡ Cyril was nephew of Theophilus, by his sister.

§ In the first year of Theodosius the younger.

|| He succeeded Sisinnius in the chair of Constantinople, in the seventeenth year of Theodosius the younger; and continued patriarch four years, less two months, ere he was deposed. Eutychn. vol. ii, p. 4.

upon Isa, it was not in reality, but only in gift and honour. He said also, as regards the Messiah, that the Son who is from all eternity came down upon Him, and said, "I worship Him, because God came down upon Him," and that He is two natures [or essences] and two persons, but only one will. And in his discourse on the day of the Nativity, he said that Miriam [Mary] had given birth to a man, and "I do not hold with a son of two months and a three-fold Godhead, neither do I offer Him my worship as unto God."

Such was also the opinion of the two bishops, Taudāras [Theodorus] and Diodāras [Diodorus], whose teaching resulted in that He who was born of Miriam [Mary] was the Messiah; and He who was born of God was the Eternal Son, who came down into the Messiah, and was called the Son of God, so far as the gift and the honour went, and that that union was in will and intention. And they thus, according to their opinion, ascribed to God Most High two sons; the one as to essence, and the other as to grace.

When the doctrine of Nestorius reached Cyril, patriarch of Alexandria, he wrote to him to withdraw from it; but he would not. Cyril then wrote to Aklimas [Clemens, *i. e.*, Celestinus], patriarch of Rome, and to Yuhanna [John], patriarch of Antioch, and to Juvenatius [Buflavius, Eutych.], bishop of Jerusalem, to inform them of this. They then wrote together to Nestorius, to turn from his doctrine; but he would not. The patriarchs then agreed upon a synod in the city of Ephesus, whither two hundred bishops came; but John, patriarch of Antioch, was not present. Nestorius also refused to come to them, after they had repeatedly sent to fetch him, once and again. They then looked into his teaching, and they anathematised and banished him. Then John presented himself at the synod, and was angry at the decision of the matter having taken place before he came.

He then defended Nestorius, and said they had anathematised him without reason; so that they parted at Ephesus with ill-will.* But afterwards they were reconciled, and the Easterns wrote a copy of their faith and of their anathema of Nestorius, which they sent to Cyril, who received it and wrote back to them that his faith agreed with what they had written.

Between the second synod and this there were fifty, some say, five-and-fifty years. As to Nestorius, he was banished to the Sa'îd of Egypt [Upper Egypt], and went down to the town of Akhmîn, where he dwelt seven years, and then died, and was buried there. Meanwhile his doctrine spread; and Barsumas, bishop of Nisibis,† adopted it, as did also the Christians of the land of Phars [Persia], of Irak, of Mosul, and of Mesopotamia, as far as the Euphrates. And they are known now-a-days as Nestorians.

DIOSCORUS
XXV,
A.D. 444.

Then Theodosius, king of Rûm, made Dioscorus patriarch of Alexandria, in the second [39th Eut.] year of his reign. In his days appeared the sect of Eutakhi [Eutyches],‡ a presbyter of Constantinople, who gave out that the body of the Messiah was subtile, without any resemblance to our bodies; and that the Son took nothing from Mary. Against him one hundred and thirty bishops gathered themselves and anathematised him.

At Alexandria also, on the day of the Passover, a multitude of Jews consorted together and crucified a figure in the form of the Messiah, and mocked it; whence fol-

* John, in consequence, excommunicated Cyril, and Simon bishop of Ephesus; whereupon a dissension took place, through such an absurd conduct on the part of John. But they were afterwards reconciled by Theodosius.

† See "Nestorianismi Origines," in *Assem. Bibl. Or.* vol. iv, c. 3, p. 67, sq., for every information on Barsumas, bishop of Nisibis, and on the Nestorians in general.

‡ Eutyshius, as written by Eutyech. ad loc. p. 84.

lowed a dreadful slaughter of both Christians and Jews on either side ; on account of which the king sent an army, and put to death most of the Jews in Alexandria.

The fourth of the synods of Christians took place in the city of Chalcedon ; and the cause of it was this. Dioscorus, patriarch of Alexandria, said that the Messiah was one substance out of two substances, one person out of two persons, one nature out of two natures, and one will out of two wills ; while the opinion of Marcianus, who was then king of Rūm, and of the people of his kingdom was, that the Messiah was two substances, two natures, and two wills in one person. When the bishops saw what the opinion of the king was, they were afraid, and agreed with it—except Dioscorus and six bishops, who would not agree with the king. Then some of the bishops opposed [to Dioscorus and his followers] wrote a letter of agreement with the king, which Dioscorus begged to have sent him, in order also to sign it. But when they sent him their writing, he wrote upon it his own faith, and anathematised all of them, and all who should depart from it.

Then king Marcianus was very angry and would have killed him, but he was advised rather to send for him and to hold a disputation. He then ordered him to come, and there also came six hundred and thirty-four bishops who, together with the patriarchs, advised Dioscorus to agree with the king's opinion, and thus to continue in his chief [high] office ; but he [first] prayed for the king and then said to them, "The king is not called upon to inquire into such delicate matters ; his business is with the affairs of his kingdom and of the government thereof ; but he ought to let the priesthood inquire about the right faith, for they know the Scriptures ; and he has no preference for any thing, but only to follow the truth."

Then Balkharia [Pulcheria], the wife of king Marcianus,

who was sitting opposite to him, said to Dioscorus, "In the days of my mother, there was a man stubborn and head-strong like thee, whom they anathematised and banished from his chair—I mean John Goldenmouth [Chrysostom], patriarch of Constantinople."

Then Dioscorus answered her, "I know also what happened to thy mother, and how she pined away in a sickness that taught her a lesson, until she came to the very body of John Goldenmouth [Chrysostom], who forgave her, and she recovered."

The queen then, incensed at his speech, hit him with her fist and knocked out two of his teeth, and gave him into the hands of two men who tore off most of his beard.* The king then commanded him to be anathematised and to be banished from his chair. So they gathered together against him, and anathematised and banished him; and the king raised Bartarus [Proterius] in his place.

MELKITES
and
JACOBITES.

From that synod were the Christians divided, and became *Melkites* [that is, Royalists] of the sect of king Marcianus, and *Jacobites*, of the opinion of Dioscorus; and this happened in the year 193 of Diocletian. Marcianus then wrote to all his kingdom, that whosoever did not say as he said [agree with him], should be put to death. And there were twenty years [21 Eutych.] between the third synod and this one.

But Dioscorus took up his two teeth and the hair of his beard, and sent them to Alexandria, saying, "This is the fruit," namely, of the faith. Then the people of Alexandria and of Egypt followed him. He then started on his exile, and passed through Jerusalem and Palestine, making his doctrine known. Many followed him, and

* Eutychius does not mention this fact; but says that Eudoxia, Theodosius's queen, having heard of the anathema hurled at Dioscorus, treated him very kindly, ad loc. vol. ii, p. 98.

said as he said [adopted his views], and he ordained many Jacobite bishops. He then died in exile on the 4th of Tôt, after having been patriarch for the space of fourteen years. The chair of Alexandria continued without a patriarch during the remainder of Marcianus's reign; although it is said that he appointed Proterius.

Yet as regards the name *Jacobite*, there is, so far, difference of opinion. Some say that Dioscorus, before he became patriarch, was called Ya'qub [Jacob], and that he wrote from his exile to his friends, that they should follow the faith of the poor exile Ya'qub [Jacob].* Others say that he had a disciple named Ya'qub [Jacob], and that during his exile he sent him to his friends, who took their name from him. Others again say that Ya'qub [Jacob] was a disciple of Severus, patriarch of Antioch, who was of Dioscorus's way of thinking, and that he sent this Jacob to the Christians, in order to confirm them in the faith of Dioscorus, and that they were called after him. While others say that Ya'qub [Jacob] was a very pious and abstemious man, who clothed himself in the shreds of saddle-cloths, whence he was called Ya'qub el-Barada'î† [Jacob in rags], that he went about the country, bringing people to the doctrine of Dioscorus, and that whosoever adopted his views was called after him, "Jacobite." People also say that he was called "Ya'qub es-Serudji" [Jacob the-saddler].

In the days of Marcianus lived Simon the anchorite, he of the pillar [Stylites]. He was the first monk who dwelt in a hermitage, and his abode was a cave in the mountain of Antioch.

* This is copied from El-Makin, Chr. Pt. 1. See Assem. Bib. Or. vol. ii, p. 65.

† He was bishop of Edessa, and called by the Greeks Ζάβδα-λός. According to Asseman, he is the real origin of the term "Jacobite." Bib. Or. vol. ii, p. 62, sq., and vol. i, p. 424.

PROTERIUS,
Melkite.

After the death of Marcianus, the people of Alexandria fell upon the patriarch Proterius, and murdered him in his church ; then they brought his body to the gymnasium that was built by Ptolemy, and burnt it there, because he was a Melkite. He had been patriarch six years, and in his place they appointed Timathaus [Timotheus], a Jacobite, who continued three years, when a governor* came from Constantinople and deposed him, and then raised in his stead Savirus [Severus], who was a Melkite, and who continued twenty-two years, and died on the 7th of Mesre.



TIMOTHEUS
XXVI,
Jacobite.

SEVERUS,
Melkite.

Then when Zeno, son of Leon of Rûm, began to reign, he favoured the Jacobites, and honoured them, because he was himself a Jacobite. And he brought every year to the convent of Bu-Maqar, what was wanted of corn and of oil for the maintenance of those who lived in it. He then drove away Severus from the chair of Alexandria to Wâdi Habîb, and restored Timotheus to it from his exile. He, however, only survived two years, until his death, when Zeno appointed Batros [Petrus] in his place, who lived eight years, seven months, and six days, and then died on the 4th of Hatur.

PETRUS
XXVII,
Jacobite,
A.D. 477.

ATHANASIUS
XXVIII,
A.D. 486.

After him arose Athanasius [Abinas, Eutyech.], who lived seven years, and died on the 20th of Tôt. He built many churches, and in his days the gymnasium, built by Ptolemy, was burnt down.

JOHANNES
XXIX,
Jacobite,
A.D. 498.

Then arose on the patriarchate of Alexandria, Yuhanna [Johannes], a Jacobite, who continued in the chair nine years, and died on the 4th of Bashans ; and then the chair remained vacant.

JOHANNES
XXX,
Jacobite,
A.D. 505.

Then Yuhanna el-Habîs [Johannes reclusus] was made patriarch, and continued such twenty [eleven, el-Makin]

* His name was Balaus. He deposed Timotheus, and in his place appointed another Timotheus, also called Sevrus [or Severus]. Eutyech. p. 102.

years, until his death, which happened on the 27th of Bashans.

After him came Disqoras el-Djedid [Dioscorus the younger], who continued two years and five months, and then died on the 17th of Bâbeh.

DIOSCORUS
XXXI,
Jacobite,
A.D. 526.

At that time Ilia [Elias], patriarch of Jerusalem, wrote to Nastās [Anastasius], king of Rūm, to turn him from the doctrine of the Jacobites to that of the Melkites; and he sent to him a company of monks,* with valuable presents. Anastasius took the presents, then dismissed the monks with great rewards, and sent to Elias a handsome sum of money towards the furnishing of his churches and monasteries, and for alms. Then Severus turned himself to Anastasius and gave him to understand that the truth lay in the doctrine of the Jacobites. Anastasius then gave orders to write throughout his whole kingdom, that the doctrine of Dioscorus should be received, and the Council of Chalcedon abandoned.

Then the patriarch of Antioch sent word to him, "What thou hast done is without cause; for the truth lies in the Council of Chalcedon." At this the king was very wroth, and sent him into exile, and appointed another in his stead. But Elias, patriarch of Jerusalem, summoned a synod of monks and heads of monasteries, ten thousand of whom answered his call; and they anathematised king Anastasius and all who held his doctrine. Then Anastasius banished Elias to the city of Ailath; but the Melkite patriarchs and their bishops gathered together, and

* One of these was Saba (the founder of the convent of S. Saba, near Bethlehēm), whom Elias recommended to the emperor as a man of rare excellence, "who had changed the wilderness into a city of habitation." But as Saba was in rags and kept behind the rest, the gate-keepers would not let him in. At last the emperor inquired for him, and made him sit by him, and asked many questions about Jerusalem and the Melkite creed, which he promised to embrace. Eutyck. p. 138.

anathematised king Anastasius and those who agreed with him.

In the days of Yastānus [Justinus], the heathens of Harran,* who were Sabians, were made to embrace Christianity; many of whom consented, but by far the greater number of them refused, and were put to death. Justinus also recalled many Melkites whom Anastasius had sent into exile; for he was himself a Melkite. He then set Timathāus [Timotheus], a Jacobite, upon the chair of Alexandria, on which he continued three [seventeen, Ren.] years, and was then banished.†

TIMOTHEUS
XXXII,
Jacobite,
A.D. 528.

After him came Apollinarius,‡ a Melkite, who did his utmost to convert a number of Christians to the Melkite faith, and spared no pains in the pursuit of this object; but constrained the Christians of Egypt to embrace the

APOLLINARIUS,
Melkite,

* See Chwolson's learned and most interesting work on the Sabians of Harran, the Mendæans of Botsra, and the Nabathæans of Babylonia; often mistaken one for another. But for the Sabians especially, Maimonides' "Moreh Nevuchim," where they were first mentioned.

† Eutychius says that in the fifth year of Justinus, Theodosius was made patriarch of Alexandria. He was deposed after three years, and in his place, Caius, a Manichæan, was appointed; but he only continued two years, and having also been deposed, Theodosius re-occupied the chair he had vacated for the space of five years, and then died. Justinian, who succeeded Justinus on the throne of Constantinople, was himself a Melkite, and sent for Theodosius who was a Jacobite, ordering him to abjure the Jacobite faith. But he would not; and hid himself in the desert, whither many followed him. Justinian hearing this, banished him, and made Paulus, a Melkite, patriarch in his stead. This Theodosius is here called Timotheus by El-Maqrizî.

‡ This Apollinarius was one of Justinian's "δουκδες," also called "Comites," a sort of viceroys or governors of Egypt under the Greek emperors, whose title "δούξ," occurs frequently in Syriac, Coptic, and Greek writings of the Greek period of the Egyptian church. Justinian made him patriarch of Alexan-

new faith. The monks of the monasteries of Bu-Maqar, in Wādi Habib,* agreed with him therein; on the other hand, Ya'qub el-Barada'i [Jacob the ragged] went about in all places [of Mesopotamia, Armenia, etc.] confirming his followers in the faith which he considered the right one. The king then ordered all bishops to keep the Nativity on the 25th of Kanun el-awwal [December], and to hold the feast of the Baptism on the 6th of Kanun eth-thānī†; for many of them kept the feast of the Nativity and of the Baptism on the same day, that is, on the 6th of Kanun eth-thānī—a custom which still prevails among the Armenians until our day.‡

In those days John the Grammarian appeared in Alexandria; he taught that the Father, the Son, and the Holy Ghost, were three Godheads and three natures, but one substance.§ Then Julian also came out, who taught

dria, and sent him thither with a large army, in order to bring by force the Jacobites to the Melkite faith.

* In Shiēt or Shèt, near the Natron lakes.

† The Epiphany and the Baptism of our Lord are looked upon as one, and both are celebrated on the same day.

‡ El-Maqrizī is quite correct; for the orthodox Armenian church keeps the feast of the Nativity, of the Epiphany, and of the Baptism of our Lord on the same day—the 6th of January; but the Latin Armenians celebrate the Nativity on the 25th of December, and only the Epiphany and the Baptism on the 6th of January. The Greek church on that day, however, only knows of τὰ ἅγια ἐπιφάνεια, or τὰ Θεοφάνια τοῦ Σωτῆρος ἐν τῇ Ἰορδάνῃ, festum Theophaniorum sive Baptismatis Christi in Jordane. Quæ vera est et antiquissima appellationis ratio: neque aliam agnovit ecclesia Græca. Cæteræ duæ—manif. stellæ magis, et manif. divin. J. C. in Cana Galil.—a Latinis erant superadditæ. Th. Smith, de Eccl. Gr. Statu Hod. p. 19.

§ This Johannes Grammaticus embraced the doctrine of Severus, and taught, as here stated, heresy concerning the Trinity. Upon this, the bishops of Egypt gathered together in synod at Misr [Old Cairo], and called upon him to recant, but he would not; and they expelled him. But he went to Amru

that the body of the Messiah had come down from heaven, and was subtile and spiritual, incapable of suffering except when suspected of [tempted or liable to?] sin ; but that the Messiah was not suspected of sin, and that therefore He was not crucified in reality, did not suffer, and did not die ; but that all that was only in appearance.

The king then commanded the patriarch Timotheus [Theodosius, Eut.] to return to the Melkite faith ; but he would not do so. He then ordered him to be put to death, but afterwards relented and banished him.

PAULUS,
Melkite.

In his place then arose Baulass [Paulus], a Melkite, who continued two years. The Jacobites did not like him ; and it is said that they put him to death, and made Dilus patriarch instead of him. He was a Melkite, and continued five years "in the hardness of toil" ; they even wished to kill him, but he fled, and lived in exile five years, until his death.

Then it reached Yustianius [Justinian] king of Rūm, that the Jacobites of Alexandria and of Egypt had got the upper hand, and that they would not receive his patriarchs. It was then that he sent Apollinarius, one of his prefects [whom he appointed patriarch] and with him a large army, to Alexandria. When he came near to the

Ibn al-Asi, who had taken possession of Alexandria, and who was so pleased and astonished at the philosophical teaching of John the Grammarian, that he offered to do for him what he liked. John asked to have the philosophical books given him that were then in the royal library. Amru said he must write about that to the Khaliph Omar Ibn el-Khattab, who replied that "If those books only tell that which is in the Word of God [the Qoran], they are of no use ; but if they teach other doctrine, the sooner they are destroyed the better." Amru then gave orders that the books should be distributed among the bath houses of Alexandria to be used as fuel, for which purpose they lasted six months. Thus perished the library of Alexandria. Abulphar. H. Dyn. pp. 180, 181.

city, he went into the church, and taking off his soldier's uniform, he put on the vestments of a patriarch, and celebrated the Holy Liturgy. The multitude would have stoned him ; but he withdrew, and gathered together his soldiers, and made known that a letter had just come to him from the king, to be read to the people. He then rang the bells on the first day [of the week, Sunday], and people came together inside the church until there remained not one [outside]. He then went up into the pulpit, and said, "O ye people of Alexandria, abandon the Jacobite doctrine ; if not, I fear lest the king send to put you to death, and to sell your property and your wives."

But they went about stoning him. He then made a sign to his men, who drew the sword on the people, and slaughtered a multitude, the number of which could not be estimated, until the soldiers waded in blood. They say, however, that on that day two hundred thousand people were killed. Others fled in numbers to the monasteries in Wādi Habīb, and the Melkites took possession of their churches. Since that day the Jacobite chair has been in the convent of Bu-Maqar, in Wādi Habīb.*

In his day the Samaritans rose up in the land of Palestine, threw down the churches of Christians, burnt what was in them, and put to death a multitude of Christians ; until the king sent an army that destroyed a great number of them. He then remitted a certain sum out of his revenues from Palestine ; he restored the buildings of the churches, and founded a hospital for the sick in Jerusalem ; he gave freely towards the building of the church at Bethlehem, and built the convent on Mount Sināi ; he also fortified it all round, many yards long, and appointed a guard for the protection of the monks.

* For a description of this famous convent, see El-Maqrizi, p. 45.

In his days, also, took place the fifth synod of the Christians, the cause of which was that Arikhanas [Origenes], bishop of Mambedj [Hierapolis in Syria], taught the transmigration of souls [and denied the resurrection, Eutych]. These three bishops also, [Theodoritus of Ancyra, [Thaddeus] of Massisa, and [Ibas] of Er-Roha [Edessa, or Oorfah], said, that the body of the Messiah was in appearance only, and not in reality. They were brought to Constantinople, where they met the patriarch thereof, Eutas [Eustathius], who disputed with them, and threatened them with anathema. But the king commanded that a synod should be called together on their account, and wrote to fetch the patriarchs and bishops, a hundred and forty of whom gathered together and anathematised those other bishops, and whomsoever should follow their teaching. And between the fourth Council of Chalcedon and this one, there were one hundred and sixty-three years.

After the death of [Apollinarius] the governor, who was made patriarch of Alexandria, and continued so seventeen years, there arose Yuhanna [Johannes], who was a Manichæan, and was patriarch three years, until his death.

JOHANNES,
Manichæan.

THEODOSIUS
XXXIII,
Jacobite,
A.D. 545.

Then the Jacobites brought forward a patriarch, by name Taudasius [Theodosius], who continued for the space of thirty-three years; and the Melkites brought forward another patriarch, called Daqius [Decius]. The king then wrote to the governor of Alexandria, to lay before the Jacobite patriarch the faith of the Council of Chalcedon, and if he did not receive it to expel him. The governor then put it before him, but he would not receive it, so he was expelled, and Baulas [Paulus] of Tanis was raised in his stead. But the people of Alexandria would not accept him, and he died. The churches of the Jacobite Copts were then closed, and they suffered many hardships from the Melkites. But the Jacobites

DECIOUS,
Melkite.

PAULUS,
Melkite.

rebuilt two churches in Alexandria, in the year 248 of Diocletian; and Theodosius died on the 28th of Bawāneh, after thirty-three years of patriarchate, out of which he spent four in exile, in the Sa'id of Misr [Upper Egypt].

After him arose Batros [Petrus], a Jacobite, who was secretly made patriarch in the convent of El-Zedjadj,* near Alexandria, by three bishops. He continued two years, and then died on the 25th of Bawāneh.

PETRUS
XXXIV,
Jacobite,
A.D. 578.

Then in the year 881 of Alexander, Damianu [Damianus] was appointed patriarch of Alexandria. He was a Jacobite, and continued thirty-six years, until his death, on the 18th of Bawāneh. In his days the monasteries were destroyed, and the Melkites set up for themselves, in Alexandria, a patriarch called Athanās [Athanasius], who was a Manichæan. He lived six years and died.

DAMIANUS,
XXXV,
Jacobite,
A.D. 555.

After him came Yuhanna [Johannes], a Manichæan, surnamed El-Qaīm el-Haqq [standing, or firm in the truth, orthodox]. He continued five months and died; and after him arose Yuhanna el-Qaīm bel-Amr [Johannes, firm in the commandment], a Melkite, who lived eleven years and then died.

JOHANNES,
Manichæan.

JOHANNES,
Melkite.

And in the days of Tiberius, king of Rūm, the Christians built a temple at Madaīn [that is] Madaīn Kesra [Ctesiphon]; they also built another temple in the town of Waset. And in the days of king Mauriq Qisar [Mauricius], a monk, by name Mārōn, gave out that the Messiah, on whom be peace! had two natures, and one will and one person. His followers were the people of Hammāt, Qinsarein, el-'Awasim,† and many from Rūm; they adopted his religion, and were known among Christians as Maronites. And after his death they built a convent to his name in Hammāt.

Then in the days of Phocas, king of Rūm, Kosra‡

* El-Maqrizī, p. 46.

† A district of Syria around Antioch.

‡ Kosra (Pers. Khosru), son of Hormuz, and twenty-first

[Chosroes], king of Persia, sent his armies against the cities of Syria and of Egypt, and destroyed the churches of Jerusalem and of Palestine, and of all the cities of Syria, and put to death a multitude of Christians. After that, he and his soldiers came into Egypt, where they killed a very great quantity of Christians, and made of them captives without number. For the Jews helped them in their destruction of the Christians, and in the demolition of the churches. And the Jews of Tiberias and of the hills of Galilee, of some of the Christian towns, of Tyre and of Jerusalem, joined the Persians in doing what they liked to the Christians, and aggravated considerably their misfortunes; they demolished their two churches in Jerusalem, they set fire to their houses, they took away a piece of the wood of the Cross, and they made prisoners the patriarch, and many of his friends with him. After that, came Chosroes himself from el-'Irak [Babylonia], on his expedition against Constantinople, then under the king of Rûm, which he besieged fourteen years.

JOHANNES
Melkite.

But in the days of Phocas, Yuhanna er-Rahîm [John the merciful] was appointed patriarch of Alexandria over the Melkites, and governed [as such] the whole land of Egypt ten years, and then died in Cyprus, whither he had fled from before the Persians. Then was the chair of Alexandria without a patriarch seven years, because the lands of Egypt and of Syria were forsaken by the Greeks [Rûm], and what Christians were left in them, hid themselves for fear of the Persians.

king of the fourth dynasty of the Sassanides, was surnamed *Parviz* or victorious. His magnificence and his luxury form the subject of many a Persian romance. He died by the hand of his son Shiruyeh. (Tarikh Jehan Ara, p. 58, sq.; Abulphar. Hist. Dyn. Ar. p. 157; Shah Namuh, p. 1866, sq., vol. iv, ed. Mac. Nicephor. Call. lib. xviii, c. 19), etc.

Then the Jacobites made Anastasius patriarch, who continued twelve years, and then died, on the 22nd of Kihak, in the year 330 of Diocletian. He took back what churches the Melkites had taken from the Jacobites; restored what the Persians had scattered abroad from them, and took up his residence in Alexandria. Then Athanasius, patriarch of Antioch, sent him presents, accompanied by a great number of bishops, and came himself to visit him; Anastasius went forth to meet him, and rejoiced at his coming. At that time the whole land of Egypt was Jacobite, reft as it was then of Greeks.

ANASTASIUS
XXXVI,
Jacobite,
A.D. 604.

Meanwhile the Jews rose up in the city of Tyre, and sent messengers to their other cities, which agreed among themselves upon an onslaught on the Christians, to put them to death. A fight took place between them and the Jews who were gathered together, some twenty thousand, and who threw down the churches of the Christians outside Tyre. But the Christians gained the upper hand, being in greater number, put the Jews to a shameful flight, and slaughtered a great multitude of them.

But when Harkel [Heraclius] reigned over Rûm,* in Constantinople, he overcame the Persians by subtilty,† which he directed against Kosra [Chosroes], until they departed from Constantinople. He then went from thence to set right the kingdoms of Syria and Egypt, wherein he restored what the Persians had laid waste.

Then the Jews of Tiberias and of other places came out to him, bringing him costly presents, and asked him to give them his word for safety, and to swear to them to that effect; and he did so. He then made his entrance

* The Hedjra of Mahomet took place in the first year of his reign, the 338th of Diocletian, or of the era of Martyrs, A.D. 622. Eutychn. p. 226.

† Told at length in Eutychn. p. 228, sq.

into Jerusalem, where the Christians also met him, with the Gospels and crosses, and with immense lighted tapers. He found the city and the churches thereof with the Qomāmeḥ* in ruins, and was grieved and hurt at it. The Christians then made known to him that it was done in the rising against them of the Jews and Persians, who fell upon them and destroyed their churches; and that they had suffered worse, far worse, treatment from the Jews than from the Persians; for they were more intent on their destruction than other people.

They then persuaded Heraclius to fall upon them, representing it to him as a good deed. But he told them he could not, as he had pledged to them his word for their safety, and had sworn it to them. Then the Christian monks, patriarchs, and presbyters gave him as a reason, that he need not be hindered by that from the slaughter of them, inasmuch as they had dealt by him with craft, so far as to make him give them his word for their safety, without his being aware of the real state of the case, as regarded them; and that they would undertake for him, in expiation of his faith [given to the Jews], to bind themselves and the Christians to a fast of a week every year for ever. Heraclius inclined to their terms, and made a shameful onslaught upon the Jews, whom he massacred until none were left in the kingdoms of Rūm, Egypt, and Syria, but those who had fled and hidden themselves. The patriarch [of Jerusalem] and the bishops then wrote unto all the cities, to constrain the Christians to this fast for seven days in the year; and that fast is kept until this day, and is known among them as "the week of Heraclius."† He then went on with the restora-

* See above, p. 47.

† This fast lasts one week, during which the Copts do not eat until after sunset. It forms part of Lent, and is kept on the first week of it. See the Calendar of the Coptic Church

tion of the churches and monasteries, upon which he laid out a large sum of money.

In his days Adraslum [Andronicus] was made patriarch of the Jacobites of Alexandria. He continued six years, and died on the 8th of Tubeh. During his patriarchate the monasteries were in ruins.

ANDRONICUS
XXXVII,
Jacobite,
A.D. 609.

After him came Benyāmīn [Benjamin], patriarch over the Jacobites, who restored the convent called the Convent of Abu Beshai, and the Convent of Our Lady of Abu Beshai, both in Wādi Habīb. He continued thirty-nine years, out of which the Persians ruled Egypt ten years. Then came Heraclius, who exterminated the Persians in Egypt; and Cyrus, a Manichæan, was made patriarch of Alexandria. He then sought to kill Benjamin, but he could not; for he fled from him.* But Heraclius was a Maronite; and as he one day met Mina, brother of Benjamin, he burnt him in the fire, in hatred of the Jacobites; and then went back to Constantinople.

BENJAMIN,
XXXVIII,
Jacobite,
A.D. 622.
HEDJRA
of Mahomet.

CYRUS,
Manichæan,
A.D. 630.

In his days God brought to light the religion of Islam, and the kingdoms of Egypt and of Syria came out of the hands of the Christians, who then became subjects of the Mussulmans. And the time of the Christian rule lasted for more particulars, and also Wansleb, Hist. de l'Egl. d'Al. p. 74.

* Then happened the legend about the head of S. Mark. A mariner having got into the church in Alexandria, called the Cave, where the body of S. Mark was kept, thinking the chest contained treasure, broke it open, and carried off on board his ship the head of S. Mark. When he set sail, however, nothing could make the ship move from her moorings. Amru sent to inquire, and finding that head on board the ship brought it ashore. The ship then sailed of itself out of port. Amru then sent to Benjamin, who had fled, promising him his protection; and when he returned, he gave him in charge the head of S. Mark, and with it ten thousand dinars to build a church in honour of this head, which was called Mo'allagah, at Misr [or Old Cairo]. Wansleb, p. 169.

cf. B. Beckel-
mann
Benjamin
Kyrillos

from the Ascension of the Messiah, until Egypt was opened, and the Christians from among the Qibt [Copts] were brought under the Mussulman yoke. But during part of that time they were under the power of the Rūm [Romans and Greeks], who put them to the worst of deaths—by the cross, by fire, by stoning, by breaking their bones asunder; but a part of that time also they were their own masters, owing to the kings [of R m] becoming Christians.

V.—*An account of how the Christians from among the Qibt of Misr [the Copts of Egypt] came under the yoke of the Mussulmans; of the tribute they were [by them] made to pay; of their being made dependent on them; and of the events which happened in connection with it.*

Know that the land of Egypt, when the Mussulmans entered it, was full of Christians, but divided among themselves in two sects, both as to race and to religion. The one part was made up of men about the court and public affairs, all Greek, from among the soldiers of Constantinople, the seat of government of Rūm; their views, as well as their religion, were for all of them, Melkite; and their number was above three hundred thousand, all Greeks.

The other portion was the whole people of Egypt, who were called Qibt, and were of mixed descent; among whom one could not distinguish Copt from Abyssinian, Nubian or Israelite; and they were all Jacobites. Some of them were writers in government offices, others were merchants and tradesmen, others were bishops and presbyters and such like, others were tillers of the land in the country, while others were of the class of servants

and domestics. But between these and the Melkite or ruling population, marriages were not allowed, from mutual hatred of each other, often carried to murders on either side. The number of these people rose to very many twenties of thousands ; for they were, in fact, the people of the land of Egypt, both Upper and Lower.

When 'Amru ['Omar] Ibn-el-'Asi came to Egypt with troops of Mussulmans, the Greeks fought against them, to defend their kingdom, and to keep them out of their cities. But the Mussulmans fought against them, and overpowered them by the Fortress, as it has already been told.* Then the Copts begged for safety at the hands of 'Amru, on condition of paying tribute. He granted them peace, and secured to them what they possessed of lands and other things ; and they then helped the Mussulmans against the Greeks, until God Most High had driven them all out of the land of Egypt.

'Amru then wrote to Benjamin, patriarch of the Jacobites, a letter in pledge of safety, in the twentieth year of the Hedjra. The patriarch was much pleased with it, and came to 'Amru, and sat in the chair of the patriarchate after having been absent from it thirteen years ; ten of which were spent during the Persian rule of Egypt, and the rest after the coming of Heraclius into that

* 'Amru Ibn-el-'Asi was general of the forces gathered by the Khalif Abu Bekr against Heraclius, who was then about Gaza with his army, and was ordered by Abu Bekr to march through Syria without hurting man, woman, or child, ox, sheep, or fruit tree, until he reached Ælath. But he fought the troops of Heraclius, at Gaza, and discomfited them, and laid waste Palestine. After that he marched against Damascus, and took it, and then he came to Egypt, through Palestine ; and on his way tarried at Jerusalem, where he built the mosque of Omar, called after him, on Mount Moriah. "The Fortress" here meant is probably Misr, which the Greeks had fortified for themselves. Eutych. p. 302.

country. The Jacobites then prevailed over all the churches and monasteries of Egypt, which they alone occupied, to the exclusion of the Melkites.

Men among the Christians who are well versed in history,* relate of the Emir of the faithful, 'Omar Ben-el-Khattāb, to whom God be favourable! that when he took the city of Jerusalem, he wrote to the Christians a deed of safety for their persons, their children, their wives, and their possessions, that he would not destroy their churches nor dwell in them. He then sat down in the middle of the court of the church of the Resurrection, and when the time of prayer came, he went out and prayed by himself, outside the church, on the steps which are before the door. After that he sat down and said to the patriarch, "If I had prayed inside the church, in order to take possession of it, the Mussulmans after me would say, 'Here did Omar pray.'" He then wrote a deed to certify that no Mussulmans should ever pray on the steps, but only one at a time; that Mussulmans should not gather there for prayer; and that they should not call to prayer from thence.

The patriarch [Sophronius, Eut.] then showed him a spot on the rock† on which to build a mosque. But as it was covered with much soil, Omar, to whom God be favourable! took up some of it in his mantle; when the Mussulmans hastened to remove it all, until there remained none of it; and the Mesdjid el-Aqsa was built in front of the rock. But when Abd el-Melik ben Merwān came into power, he enclosed the rock in the Haram el-Aqsa; in the 65th year of the Hedjra. And further, when Omar—to whom God be favourable—came to Beth-lehem,

* This is meant for El-Makin, from whose history it is taken. See Hist. Sarac. p. 28.

† The rock on which Jacob slept on his way to Padan-Aram. El-Makin, c. iii, p. 28.

he prayed in the Church, near the recess [or abse] in which the Messiah was born ; and then wrote an agreement [or decree] and gave into the hands of the Christians, that not one of the Mussulmans should ever pray in that place, but only one man after another ; and that they should not gather there to prayer, nor call to prayer from thence.*

But when the patriarch Benjamin died in Alexandria, in the year 39 of the Hedjra and the 2nd of the Emirat of 'Amru, the Jacobites appointed for his successor in the chair Agathua [Agathon], who lived seventeen years and then died in the year 56 [of the Hedjra].† It was he who built the Church of S. Marc in Alexandria, which stood until it was demolished in the Sultanat of El-Melik el-'Adel Abi Bekr Ben-Eyyüb. In his days a dearth of three years also happened ; during which he maintained the weak [the poor].

AGATHON
XXXIX,
Jacobite,
A.D. 663.

After him came Is'āk [Isaac] a Jacobite, who continued two years and eleven months, and then died.

ISAAC,
XLI,
Jacobite,
A.D. 660.

After him the Jacobites raised in his stead, Simun [Simon] the Syrian, who lived seven years and a half until his death. In his days ambassadors came from the people of Hind [India] to ask that a bishop be sent to them ; but the patriarch declined, until he should have leave from the Sultan to appoint another.

SIMON
(the Syrian),
XLII,
A.D. 693.

After him the chair of Alexandria remained three years vacant, without patriarch.

* El-Makin, l. c.

† El-Makin (H. Sarac. c. vii) says that Agathus or Agathon died in the year 58 of the Hedjra, and that he was succeeded by Yuhanna-er-rahim, John the Merciful, patriarch of Alexandria, who was so called for having provided for the poor during the famine. He, and not Agathon, is also said to have built the church of S. Mark the Evangelist, in Alexandria, called Qamsha. But that John, patriarch of Alexandria, has already been mentioned by El-Maqrizi, at p. 68.

‡ El-Makin, H. Sar. c. xii.

ALEXANDER
XLIII,
Jacobite,
A.D. 704.

Then the Jacobites, in the year 81 [of the Hedjra] made Alexandros [Alexander] patriarch, who continued twenty-four years and a half—some say twenty-five years,—and died in the year 106 [of the Hedjra]. He endured great hardships, for he was twice made to contribute money, and from him six thousand dinārs were taken. In his days also, 'Abd-el-'Aziz Ben Merwān, Emir of Egypt, ordered a census of the monks; and when it was taken, he levied a tax of one dinār on every monk. That was the first tribute ever taken from monks.

But when 'Abd-allah Ben 'Abd el-Melik Ben Merwān governed Egypt, he oppressed the Christians; and when Qorra Ben Sherik was judge, he showed himself still more cruel in his rule of Egypt, and brought upon the Christians hardships the like of which they had never endured. Then 'Obeid Allah Ben el-Hidjāb, commissioner of revenue, added a tax of one qirāt to every dinār on the Copts; until the people of the Eastern Plain rebelled; when the Mussulmans marched against them, and slaughtered a large number in the year 107.

Then again, Usāma Ben Zeid et-Tanūkhi, commissioner of revenues, oppressed the Christians still more; for he fell upon them, robbed them of their possessions, and branded with an iron ring the name of every monk on the monk's own hand, and the name of his convent, as well as his number; and whosoever of them was found without this brand, had his hand cut off. He then wrote to the several districts, that any Christian found without a written certificate, should have ten dinārs taken from him.* He then attacked the convents, where he found a

* El-Makin tells the story of a poor widow who was going from one town to another in Egypt with her son, with whom was the certificate or pass. As he went down to the river to drink, he was carried off by a crocodile, with the pass and everything he had on him. The poor widow was then obliged to sell

number of monks without the brand on their hands, of whom he beheaded some, and others he beat so long that they died under the lash. He then pulled down the churches, broke the crosses, rubbed off the pictures, broke up all the images—and there were many,—in the year 104, under the khaliphat of Yezīd 'Abd-el-Melik.

But when Hashām Ben 'Abd el-Melik became Khaliph, he wrote to Egypt that the Christians should continue to enjoy their customs and their possessions, according to securities in hand.

Yet when Handāla Ben Sephwān was Emir over Egypt for the second time of office, he laid still heavier burdens upon the Christians; he increased their taxes, numbered both men and beasts, made upon every Christian a mark in the form of a lion,* and hunted them down; and whosoever among them was found without this mark had his hand cut off.

Then after Alexander's death, the Jacobites set up for patriarch, Qosma [Cosmas], who lived five years and ten months and then died.

COSMAS
XLIV,
Jacobite,
A.D. 722.

After him they appointed Tadoras [Theodorus] in the year 109; who died after eleven years. In his days the Church of Bu-Mina in the Red Street, outside the city of Misr [Old Cairo], was restored in the year 117; for which reason a multitude of Mussulmans rose against El-Walid Ben Rifā'at, who was Emir of Egypt at that time.

THEODORUS
XLV,
Jacobite,
A.D. 725.

Then in the year 120, the Jacobites set up Mi'khāil† [Michael] as patriarch, who continued twenty-three years, and then died. In his days the Copts of the Sa'id [Upper Egypt] rebelled and laid waste the districts there, in the

MICHAEL
XLVI,
Jacobite,
A.D. 735.

her clothes and to beg, until she got means to purchase another pass, for ten golden dinārs, ere she was allowed to go on her way. Hist. Sarac. ch. xii.

* El Makin, H. Sar. c. vii.

† Called Abna Khayil, by El Makin, H. S. c. vii.

year 121 ; when troops were sent against them, that put to death a great number of them. Then came forth Yuhannas [John] of Samnud to fight the Moslem troops, and gave them battle ; but he was killed, and with him a great number of Copts, in the year 32 [132?]. The Copts of Rashid [Rosetta] also revolted at this time ; but when Merwān Ibn Muhammed came to Egypt, he sent [his soldiers] against them and put them to flight.

Then 'Abd el-Melik* Ben Mūsa Ben Nasīr, Emir of Egypt, laid hands on the patriarch Michael, and cast him into prison, and pressed him for money. He therefore started on a visit among his bishops,† in the districts of Egypt, to beg of her people, which he found in great distress ; he then returned to Fostāt and delivered to 'Abd el-Melik what he had collected, and then was set free. But great tribulation befel him through Mirwān, who took him by force and fell upon the Christians, burnt Misr [Old Cairo] and her crops ; and made captive a number of women from among the nuns of several convents. And he tried to seduce one of them ; but she dealt subtilly with him, and put him off her, by making him eager for a certain oil she pretended to have by her, which, when rubbed on a man, made him proof against the edge of the sword. She then persuaded him to make

* He was a Jew who embraced Islamism.

† El-Makin says that Mikhail started on his errand not "among his bishops," but "with them"; and that he returned on the 21st of Tybi, when a dreadful earthquake took place generally over all the East, that caused great damage. Abd-ul-Melik being greatly frightened, and taking it to be a judgment on his cruelty, let the patriarch go free.

Then Cyriacus, king of Nubia, having heard of the treatment the patriarch had received, came with a large army against the governor, Abd-ul-Melik, who made the patriarch write to the king of Nubia. When he heard that the patriarch had been set free, he left Egypt without giving battle.

the trial of it upon herself, and thus 'succeeded in deceiving him. She then took some oil and anointed herself with it ; then stretched out her neck, which he smote with the sword, and made her head fly. He then understood that she had preferred death to defilement. But the patriarch and the Christians did not drop their chains under Merwān until he was killed at Busir ; and then they were set at liberty.*

Now, as to the Melkites. When Leon was king of Rūm, he set up Qosma [Cosmas] patriarch of the Melkites in Alexandria, in the year 107. Cosma then went with presents to Hashām Ben 'Abd el-Melik, who wrote in his behalf, that the churches of the Melkites should be restored to them ; and he took the Church of the Annunciation from the Jacobites. The Melkites were then without a patriarch in Egypt for seventy-seven years ; from the treaty with Amar Ben el-Khattāb, on whom God be favourable ! unto the khaliphāt of Hashām Ben 'Abd el-Melik. During that time the Jacobites had the upper hand over all the churches of Egypt, and appointed their own bishops to them. Then the people of Nubia sent to them to demand a bishop, and they sent them one of the Jacobite bishops. From that time Nubia has been Jacobite.†

COSMAS,
Melkite,
A.D. 729.

Then after the death of Michael the Jacobites brought forward Amba Mina [as patriarch] in the year 146 ; he lived seven years and then died. In his days the Copts came forth from the plain of Sekha, and drove out the Government officers, in the year 150, and made themselves into a community. Then Yezīd Ben Hātim Ben Qabīsat, Emir of Egypt, sent an army against them ; but the Copts came upon them by night, killed a number of Mussulmans and put the rest of them to flight.

AMBA MINA
XLVII,
Jacobite,
A.D. 766.

Then heavier hardships than ever fell upon the Christ-

* El-Makin, lib. ii, c. 2.

† See Eutychius and El-Makin, ad loc.

ians, who were obliged to eat the dead ; while their new churches in Misr were destroyed. The church of Mary anent that of Abu Senuda in Misr was also pulled down, as well as that in the ward of Constantine, which the Christians entreated Sulimān Ben Ali, Emir of Egypt, to spare for fifty thousand dinārs ; but he would not. But when, after him, Mūsa Ben 'Isa became governor, he allowed them to rebuild them ; and they were all rebuilt by the advice of El-Leith Ibn Sa'ad, and of 'Abd Allah Ben Siehat, Qadhi of Egypt ; who gave as their reason that their fabric was an ornament to the town, and that the churches in Misr had only been built during Islamism, in the days of the companions of the Prophet and of their followers.

JOHANNES
XLVIII,
Jacobite,
A.D. 776.

After the death of Amba Mina, the Jacobites brought forward Yuhanna [Johannes], who continued twenty-three years and then died. In his days the Copts of Belhīt came out in battle in the year 56 [156 ?] ; but Musa Ben 'Ali, Emir of Egypt, sent [troops] against them and put them to flight.

MARCUS
XLIX,
Jacobite,
A.D. 796.

After him the Jacobites brought forward Marqas [Marcus] the younger, who continued twenty years and seventy days and died. In his days the strife took place between El-Amin and El-Mamūn,* during which the Christians of

* The Christians suffered at that time, on account of the dispute between El-Amin and El-Mamun, which arose from this and ended in war. Harun al-Rashid had a fit of apoplexy, when two physicians were sent for. One of them, the son of Bahtishia, a young Christian, advised him to be bled ; but El-Amin, a Mahomedan doctor, said it should never be. El-Amin's brother, El-Mamun, however, answered that, since all the doctors gave him up, it might be best to bleed him, as that might save his life. He was bled, and then opened his eyes and stood up in bed. El-Mamun then told him what had happened, and from that day Harun al-Rashid favoured El-Mamun, and kept the son of Bahtishia about his person at a handsome salary. El-Mak. lib. v, c. 6.

Alexandria were plundered, and their houses burnt in great numbers. The monasteries in Wādi-Habīb were also burnt down,* and only a very small company of monks remained there.

In his days the patriarch of the Melkites, who was skilled in medicine, went to Baghdad, to attend one of the concubines of the Khaliph.† When she recovered, the Khaliph gave him a written order that all the churches of the Melkites in Egypt, which the Jacobites had taken, should be restored to them. He therefore got them back from the Jacobites; and died after having been patriarch of the Melkites forty years.

Then after Marcus, the Jacobites brought forward Ya'qūb [Jacobus], in the year 211. He continued patriarch ten years and eight months, and died. In his days the monasteries were rebuilt, and the monks returned to them. A church was also built in Jerusalem for such Christians from Egypt as went thither.‡ Dionysius, patriarch of Antioch, also came to see Ya'qūb, who treated him with great honour, until his return to his chair.

JACOBUS
L,
Jacobite,
A.D. 826?

In his days the Qibt [Copts] again revolted, in the

* By the Charisians, who took advantage of a quarrel between the sons of Harun ar-Rashid, who had just died, in order to commit these depredations in Alexandria and on the monasteries. El-Makin, lib. ii, c. 6.

† She was an Egyptian, sent to Harun ar-Rashid by his brother, Abd Allah Ben Mahad, who was then governor of Egypt. El-Makin, ad. loc.

‡ This church was built by a magistrate called Maqāra of Nabruh, under the following circumstances. He, one day, when a son was born to him, asked the patriarch Ya'qub to come and eat bread with him, and Ya'qub did so. Shortly after Maqāra's son died, and the father brought him dead to the patriarch, who took him, laid him in his bosom, wept and prayed over him, and returned him alive to Maqāra, who, from gratitude and astonishment, gave a third portion of his goods to the poor, and built this church at Jerusalem. El-Mak. lib. ii, c. 8.

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year 216; but El-Afshīn fell upon them, until they resigned themselves to the decision of the Emir of the Faithful, 'Abd-allah el-Māmūn, who decided concerning them, that the men should be put to death, and that the women and children should be sold; most of whom were sold and made captives. From that time the Qibt [Copts] have been reduced throughout the land of Egypt; neither could any of them go forth to battle against the Sultan, while the Mussulmans also got the upper hand over the population of the villages. But the Qibt [Copts], from open warfare, had recourse to craft, and by stealth, cunning, and fraud, plotted against the Mussulmans. They were made secretaries of revenues, and between them and the Mussulmans, many things took place which thou shalt hear presently, if God Most High will.

SIMEON
LI,
Jacobite,
A.D. 844.

Then the Jacobites made Semāun [Simeon] patriarch, in the year 222. He lived one year, and then died; but some say that he was patriarch only seven months and sixteen days. After him, the patriarchal chair remained vacant one year and twenty-seven days.

JOSEPH
LII,
Jacobite,
A.D. 849.

Then the Jacobites brought forward Yusāb [Joseph] of the Convent of Bu-Maqār in Wādī Habīb, in the year 227. He lived eighteen years and then died. In his days Ya'qub Mathran of Abyssinia came to Egypt, having incurred the displeasure of the king's wife [while the king was with his army], by whom another bishop was appointed. But the King of Abyssinia [when he returned, blamed his wife and] sent to ask the patriarch [of Alexandria] to send him back. The patriarch therefore sent him back, and with him also several bishops into Africa. In those days died the patriarch of Antioch [Dionysius], who had come to Egypt in the fifteenth year of his patriarchate.

At that time also, did el-Motawakkil 'Ala-llahi order in the year 235, that all the dependant population

[Copts] should wear honey-coloured cloaks of wool; be girt with a girdle, and use saddles with wooden stirrups in riding, and make two knobs, one on each side of their saddles: then that they should wear two patches, one on each drawer, of a different colour from the dress, and each about four fingers long, and each patch of a different colour; and as to the women, when they went out they were to wear veils of honey-coloured stuff; he also forbade them to wear girdles. He then ordered their new churches to be pulled down; to take the tithe from their dwellings, and to place over the doors of their houses a wooden figure of devils. He forbade them to take any part in matters belonging to the Sultan; and any Mussulman to give them instruction. He likewise forbade them to show a cross in their public services, and to light a fire on the road. He ordered them also to make their graves level with the earth, and wrote concerning this to the districts of the country. At last, in the year 39 [239] he ordered the dependent population [Copts] to wear two honey-coloured sleeves, one on each arm, with an under garment; and when riding, to limit themselves to mules and asses only, to the exclusion of horses and other steeds.

After the death of Yusāb, in the year 242, the patriarchal chair remained vacant thirty days. The Jacobites then brought forward a monk from the convent of Yuhannas, whose name was Michael, and made him patriarch. He lived one year and five months; then died, and was buried in the convent of Bu-Maqār, and was the first patriarch buried there.

After him the patriarchal chair remained vacant eighty-one days, and then, in the year 244, the Jacobites brought forward a deacon from the convent of Abu Maqār, whose name was Qosma [Cosmas], and who was patriarch seven years and five months, and then died.

After him the chair remained vacant fifty-one days. In

MICHAEL
LIII,
Jacobite,
A.D. 851.

COSMAS
LIV,
Jacobite,
A.D. 858.

his days Taophil [Theophilus] son of Michael, king of Rūm [Greece], ordered all pictures to be effaced from the churches, so that not a picture remained in any one church. The cause of this was, that it came to his ears that the president of a certain church had made on a picture of Miriam [Mary], on whom be peace! young breasts yielding milk, which dropped it at her festival. Theophilus inquired into this, and found it was done in order to get money thereby. So he cut off the head of that man, and fetched the picture out of the church. Then Cosmas, the patriarch of the Jacobites, sent to him, and talked him over,* until he consented to the picture being put back where it stood before.

SATIR,
Jacobite.

Then the Jacobites made Satir† patriarch, who lived nineteen years and died.

SANUTIUS
LV,
Jacobite,
A.D. 859.

Then followed Bu Sanutius in the beginning of the khaliphath of el-Mo'tazz; he continued eleven years and then died.‡ During his patriarchate an aqueduct was

* He brought forward the example of the figures of cherubim, which Moses set up in the tabernacle, and Solomon in the temple. Moreover, said he, when a letter comes to us sealed from the king, the seal of it is kissed and the letter raised to one's head, in honour of the king. So also do we value an image for the sake of him whose name it bears, not for that of the colours. El-Makin, lib. ii, c. 11.

During his patriarchate the persecution carried on by Motawakkil was so severe, that Christians were not allowed wine for the celebration of the Holy Eucharist, but used instead of it, the fermented juice of tender vine branches. Renaud. P. Al. p. 298.

† This patriarch is not mentioned by El-Makin, who calls him Osanius.

‡ The patriarch Sanutius or Shenuti had the blessed name of JESUS so often on his lips, that he established the custom which has prevailed ever since in all Coptic MSS. and other written documents, of writing the name of "Jesus Christ, the Son of God," in initials only, thus: IC. XC. TC. OC. (instead of ΘΥ.) His bishops followed his example, and the Coptic clergy have

made [by him] under the earth at Alexandria, to carry water through pipes to the houses. In his days, also, Ahmed Ben Tuben came to Egypt as emir thereof.

Then the Jacobites brought forward Michail [Michael] who continued twenty-five years, and died; after that Ahmed ben Sulun obliged him to bring twenty thousand dinārs,* at which price Khail sold him the houses attached to the churches, and the land of Habesh outside Fostāt of Misr. He then sold to the Jews the church adjoining the Moallaqah of Qasr-esh-Shemā; he levied on every Christian a poll-tax of one *Qirrāt*† yearly, which brought him the half of the tribute he had to pay [to the khaliph]. In his days the emir Abu'ljeish Khomaraweih Ben Ahmed Ben Tulun was put to death. After his death the chair of Alexandria remained without patriarch for fourteen years, and on the second day [of the week, Tuesday] the 3rd of Shawwāl, of the year 300, the great church in Alexandria, known as that of the Resurrection, was burnt

MICHAEL
LVI.
Jacobite,
A.D. 876.

followed it unto this day. Sanutius endured great persecution from refractory monks, at whose instance he was cast into prison by the emir. But he was released afterwards, and died of sickness, A.D. 881. Renaud. ad loc.

* The origin of it was this. The patriarch was one day consecrating the church of S. Ptolemy the Martyr, at Denushar; but as Saca, the bishop thereof, did not make his appearance, engaged as he was with guests at his house, the patriarch began the celebration of the Holy Eucharist without him. Saca, then furious, rushed into the church, took the Host, trod it under foot and went out. But he was soon deposed by a synod of Egyptian bishops; when, to avenge himself, he went to the emir, who was in want of money, and told him the patriarch was wealthy. The emir then cast him into prison, and released him only on the promise that he would pay him twenty thousand dinārs. In order to obtain this sum, Khail [or Michael] practised simony to so fearful an extent, that he gave himself the name *Khaia*, or "the last," the meanest of the patriarchs. Renaud. ad loc.

† The 24th or 20th part of a dinār.

down. It had first been a temple of Saturn, and was one of Cleopatra's edifices.

GABRIEL
LVII.
Jacobite,
A.D. 915.

Then in the year 300, Ghabrîal [Gabriel] was made patriarch ; he lived eleven years and died. In his days a poll-tax was levied [by the emir] on the women as well as on the men ; and the Jacobites greatly persecuted the Melkites.

COSMAS
LVIII.
Jacobite,
A.D. 923.

And after him the Jacobites brought forward Qosma [Cosmas] in the year 311. He continued twelve years and then died. Then in the year 312, of a Saturday, in the middle of the month Redjeb, the Moslems of Damascus burnt down the church of Miriam [Mary] in that city ; and plundered the furniture and vessels that were of very great value ; they also plundered the convent of women adjoining it, and drove away the Jacobites and the Nestorians.

Then 'Ali Ben 'Isa ben el-Jarrâh came to Egypt as emir, in the year 213. He searched the land and made the bishops, monks and the weak [poor] Christians to pay tribute. They paid it ; but a company of them went to Baghdad, and pleaded with El-Moqtader Billahi, who wrote that no tribute should be levied on bishops, monks and the poor ; but that they should go on according to the securities they had in hand.

COSMAS
LIX.
Jacobite,
A.D. 945.

Then, in the year 323, the Jacobites brought forward Qosma* [Cosmas] as patriarch, who lived twenty years and then died. In his days the Moslems in Jerusalem made a rising in the year 325, and burnt down the church of the Resurrection, which they plundered, and destroyed all they could of it.

SAID IBN
BATRIQ OF
EUTYCHIUS,
Melkite,
A.D. 948.

Then, in the year 328, on the second day [of the week, Tuesday] of the last Redjeb, died Sa'id Ibn Batriq, patriarch of the Melkites in Alexandria, after having oc-

* El-Makin, lib. iii, c. i, calls him Michail.

cupied his chair seven years and a half, amid overwhelming evils connected with his party. For the emir Abu Bekr Muhammed Ben Taghdj el-Ikhsheid, sent Abu'l-Hosein, one of his prefects, with a company of soldiers to the city of Tanis, to set seal on the churches of the Melkites, and to bring to Fostât the vessels found in them, that were in great number. But the bishop ransomed the church with five thousand dinârs; for they sold with it what had been settled on the churches, and thus saved his party. He was a gifted man, and to him belongs [he wrote] a useful history.* Then the Mussulmans made another rising in the city of 'Askân [Askalon], where they demolished the Greek church of Mary, and plundered what was in it. The Jews helped them to burn it down; the bishops of Askalon then fled to Ramleh, and abode there until his death.†

Then in the year 345, the Jacobites brought forward as patriarch Thaophanius [Theophanius], who continued four years and six months.

After him came Mina, who lived eleven years and died. Then was the chair vacant one year. In his days the Jacobites of Antioch and those of Alexandria held frequent intercourse.

THEOPHANIUS
LX,
Jacobite,
A.D. 953.

MINA
LXI,
Jacobite,
A.D. 957.

* He also took the Greek name Eutyohus or Euty chius (*εὐτυχῆς* or *εὐτύχιος*), Greek for the Arabic *Sa'id*. Selden published a fragment of his history, in 1642, and E. Pococke published the whole of it in Arabic and Latin, at Oxford, in 1654, in two volumes. It is justly esteemed a good book, and very rare. He was a celebrated physician. Abulph. H. Dyn. Ar. p. 250.

† Renaudot (Pat. Al. p. 344), Wansleb (Hist. de l'Egl. d'Al. p. 323), and a MS. list of the patriarchs of Egypt, sent me from Cairo, all give Maqari [Macarius] as fifty-ninth patriarch, between Cosmas and Theophanius, though he is not mentioned by El-Maqrizi in the edition I have followed, albeit Renaudot quotes El-Maqrizi in his account of Macarius, who was consecrated he says, A.D. 934.

EPHRAIM
LXII,
Jacobite,
A.D. 977.

Then the Jacobites brought forward Aphraham [Ephraim], son of Zor'a, in the year 366. He lived three years and six months, and died, poisoned by one of the Christian secretaries,* because he had forbidden him to keep a concubine.

PHILOTHEUS
LXIII,
Jacobite,
A.D. 981.

After him the chair remained vacant six months, when Philatus [Philotheos] was set up in the year 69 [369?]. He lived twenty-four years and died; but he was a glutton. In his days the Melkites took possession of the church of Our Lady, known as the Church of the Patriarch. Arsenius, patriarch of the Melkites, had taken and held it for them in the days of 'Aziz Billah† Nizar Ben el-Mo'azz.

ZACHARIAS
LXIV,
Jacobite,
A.D. 1002.

Then, in the year 339, the Jacobites set up for patriarch Zakharis [Zacharias], who lived twenty-eight years. Of these, nine years were spent in tribulation under El-Hakem Abu 'Ali Ben el-'Aziz Billahi, who kept him in prison three months, and commanded that he should be cast to the lions with Susana the Nubian; but the lions did him no hurt, according to what Christians say. But when he died, the chair remained vacant after him seventy-four days.

And in his time, hardships such as one never saw befel the Christians. It arose from this—that several of them were so far engaged in matters belonging to the Government, as to become vizirs, and to be held in great honour by reason of their influence, position, and of the abundance of their wealth; but their arrogance increased and they

* His hand was afterwards cut off as a punishment. Ephraim was an excellent man, who left all his goods to the poor, and abolished simony. El-Mak.

† Aziz Billahi, governor of Egypt, had married a Christian wife [concubine], by whom he had a daughter [a son, Hakem]. But that wife had two brothers, one called Jeremiah or Hermes, who was patriarch of Jerusalem, and the other, Arsenius, who was the Melkite patriarch of El-Qahira and Misr. Thus did Arsenius recover this church. El-Makin, lib. iii, c. 5.

went on trying to do what harm they could to the Mus-sulmans.

Then el-Hakem Biamr-illahi was so angry at it, that he could not control himself from rage. He laid hands on the Christian Isa Ben Nestoris, who once held an office akin to that of vizir, and cut off his head. He then seized upon another Christian, Faïd Ben Ibrahim, secretary to a Doctor Berdjewan, and cut off his head also. He then further oppressed the Christians by obliging them to wear a distinct dress, and a sash around their loins; he forbade them to hold any public processions and games at the Feast of Hosannas or at that of the Cross, and at the Epiphany, as it was their wont to do at those festivals. He then laid his hand on all endowments of the churches and of the monasteries, which he confiscated to the public treasury, and wrote to that effect to all his provinces. He then burnt the wood of a great many crosses, and forbade the Christians to buy men or maid servants; he pulled down the churches that were in the street Rashida, outside the city of Misr [Old Cairo]. He then laid in ruins the churches of El-Maqs outside El-Qahira [Cairo], and made over their contents to the people, who plundered them of more goods than can be told. He threw down the convent of El-Qosseir,* and gave it to the people to sack. He then forbade the Christians to celebrate the Feast of Baptism on the banks of the Nile in Egypt, and put an end to their gatherings on those occasions for the sake of recreation.

He then obliged every man among the Christians to wear, hanging from his neck, a wooden cross, of the weight of five *rotl*,† and forbade them to ride on horses; but made them ride on mules and asses, with saddles and bridles, on which no gold or silver trimmings were allowed,

* See above, p. 54.

† A *rotl* is about 2lbs. weight.

but all made of black leather. He also proclaimed publicly, at the sound of the bell, in Qahira and Misr [Cairo and Old Cairo], that no livery-stable master should let out a steed to any of the dependent population [Copts], and that no Mussulman should let one of them sail [or cross the river] in his boat. He also ordered that the head dress and turbans of Christians should be deep black ; that the stirrups of the saddles should be made of sycamore wood, and that the Jews should wear outside and over their dress, hanging to their neck, a round piece of wood, weighing five rotl.

He then set about demolishing all churches, and made over to the people, as prey and forfeit, all that was in them, and all that was settled on them. They were then all demolished, all their furniture and chattels were plundered, their endowments were forfeited to others, and mosques were built in their place. He allowed the call to prayer from the church of Senuda, in Misr ; and built a wall around the church of Mo'allaqah, in Qasr esh-Shemā. Then many people sent up letters to request to be allowed to search the churches and monasteries in the provinces of Egypt. But their request was hardly delivered [at head-quarters], when a favourable answer was returned to the request ; so they took the vessels and chattels of the churches and of the monasteries, and sold them in the market places of Egypt, together with what they found in those churches of gold and silver vessels, and things of the kind ; and bartered their endowments.

But they found enormous wealth in the church of Senuda, and in that of Mo'allaqah, a very great, endless quantity of gold fabrics and of silken vestments.

The emir also wrote to the intendants of the provinces to support the Mussulmans in their destruction of the churches and of monasteries. And the work of demolition in Egypt was so general in the year 403, that ac-

according to statements on which one can rely, as to what was demolished at the end of the year 405, both in Egypt and in Syria and the provinces thereof, of temples built by the Greeks—it amounted to more than three thousand churches. All the gold and silver vessels in them were plundered, their endowments were forfeited; and those endowments were splendid and bestowed on wonderful edifices.

He further obliged the Christians to hang on their necks a cross when they went into the bath; but he made the Jews hang bells on their necks, on the same occasion. And lastly he ordered all Jews and all Christians to depart out of the land of Egypt, and go to the cities of Rūm. But they all gathered together under the castle of El-Qahira, beseeching and imploring mercy from the emir of the faithful, until he let them off from being banished. Under these circumstances a great many Christians became Mussulmans.

In the year 407, one of the principal Bulgarians rose against their king Qotmaras, put him to death, and took possession of the kingdom in his stead. He then wrote to Wāsīl [Basil], king of Constantinople, to give him his allegiance and to assure him of it. But he was killed within a year, and then king Basil marched against the Bulgarians in [the month of Shawwāl, of] the year 408, and took possession of the kingdom of Bulgaria. He then put a number of Greeks in the fortresses of the country, and returned to Constantinople. From that time Greeks and Bulgarians mixed together and intermarried, and after the bitterest enmity became one hand [united].

Then in the year 421, the Jacobites placed over themselves Sanutir, as patriarch of Alexandria, on the first day [of the week, Sunday], the 23rd of Barmahāt. He continued five years and a half, and died in [the month

SANUTIUS
LXV.
Jacobite,
A.D. 1029.

of] Tūbeh. He was fond of money, and took fees for holy orders [practised simony], and committed great excesses. After him the chair remained vacant a year and five months.

CHRISTODU-
LUS
LXVI,
Jacobite,
A.D. 1049.

Then the Jacobites brought forward as patriarch, Akhartudlas [Christodulus], in the year 439. He lived thirty years, and died in the Mo'allaqah of Misr. It was he who made the church of Bu-Marqura, in Misr, and that of Our Lady in the Street of Rūm, in El-Qahira, patriarchal churches.* And after him there arose no patriarch for seventy-two days.

CYRILLUS
LXVII,
Jacobite,
A.D. 1078.

Then the Jacobites set up Kiralass [Cyrillus],† who continued twenty-four years and three months and a half, and then died in the church of Mokhtar, in the island of Misr, called Rhoda, towards the close of the 2nd [month] of Rebī, in the year 485. He made the patriarchal dress of blue silk, and the civic dress of red silk, with patterns in gold, and put an end to taking fees for consecration to holy orders [simony]. And after him no patriarch ruled for the space of one hundred and twenty-four days.

MICHAEL
LXVIII,
Jacobite,
A.D. 1093.

Then Mikhaīl el-Habīs [Michael the hermit], of Sinjar, was raised in the year 482. He continued nine years and eight months, and died in the Mo'allaqah, in Misr. It then happened that as the water in the Nile of Egypt

* He published Ecclesiastical Constitutions which are of some authority in the Egyptian church; such as that no male and female infant shall be baptised together in the same water—that the utmost care be taken of the water, of which three drops were sprinkled over the Holy Eucharist, when administered to them in token of union—that Christians shall stand in the churches on Sundays and other festivals—that women sit apart from the men—that no mourning for the dead ever take place on Sundays, &c. Renaud. P. Al.

† He was a monk of the monastery of S. Macarius, named Georgius. He took the name of Cyrillus at his ordination.

was lacking, El-Mostansar Billahi sent him with rich presents to the king of Habesh [Abyssinia], who came forth to meet him, and asked him the cause of his coming. The patriarch then told him that there lacked water in the Nile, and that the people of Egypt suffered on that account. Then the king ordered a certain enclosed valley whence the Nile flows into Egypt, to be opened. No sooner was this done than the Nile rose three yards in one night, and went on rising until it overflowed the country and the crops. Then the patriarch returned, and El-Mostansar bestowed on him a robe of honour, and otherwise treated him well.

Then in the year 493, the Jacobites set up Maqāri [Macarius] for patriarch in the convent of Bu-Maqān; but he was installed in his chair at Alexandria, and then returned to Misr. After that he went to the convent of Bu-Maqār, where he celebrated the Holy Liturgy, and thence went back to Misr, where he also celebrated in the church of the Mo'allaqah. He lived twenty-seven years and forty-one days, and died. After that, Egypt was two years and two months without a Jacobite patriarch. In his days happened a violent earthquake in Misr, that threw down there the church of El-Mokhtar, in Rodha, though El-Afdhal, emir of the forces, was suspected of having demolished it, because it stood in his garden. In his days also, an end was put to sundry customs of the Christians, which never obtained afterwards.*

MACARIUS
LXX,
Jacobite,
A.D. 1108.

Then in the year 525, the Jacobites brought forward Ghabriāl [Gabriel], surnamed Babi el-Ala Sa'ad ben Tarīk, a deacon of the church of Mercurius; he was nominated in the church of the Mo'allaqah, and then consecrated in Alexandria. He celebrated in the convents of Wādī Habib, and lived fourteen years, until his death,†

GABRIEL
LXXI,
Jacobite,
A.D. 1131

* He abolished the use of incense and other ceremonies of the Divine Liturgy. El-Makin, lib. iii, c. 9.

† He was of one of the best families of El-Qahira [Cairo], and

after which the Jacobite chair remained vacant three months.

MICHAEL
LXXI,
Jacobite,
A.D. 1146.

After that the Jacobites set up Mikhāil [Michael] Ben el-Faqdusi, of the cell of Demshiri, for patriarch in the church of the Mo'allaqah, in Misr; but he took his seat in Alexandria, where he lived nine months, and then died on the Friday, the 4th of Shawwāl, in the year 541.* After him no patriarch ruled for the space of one year and seventy days.

JOHANNES
LXXII,
Jacobite,
A.D. 1147.

Then Yunas [Jonas or Johannes] Abu-'lfotuh was raised to the patriarchate in the Mo'allaqah; but took his seat in Alexandria. He lived nineteen years, and then died on the 27th of Iomadāh the second, in the year 551; when the chair remained forty-three days vacant.

MARCUS
LXXIII,
Jacobite,
A.D. 1168.

Then Marqass [Marcus] Ben el-Zer'a, surnamed Babi 'l-fardj, was made patriarch by the Jacobites in Misr; but he took his seat in Alexandria, and continued twenty-two years six months and twenty-five days, and died. In his days Marqass [Marcus] Ben Qombar, and a number [or congregation] of Qombarites, went over to the doctrine of the Melkites, but afterwards returned to that of the Jacobites, and were received. After that he again went over to the Melkites and then returned to the Jacobites; but this time was not received.† That patriarch had a

was a man of good conversation, who refrained from simony. He forbade burials inside churches; and when asked to consecrate an Armenian bishop, at Atfieh, he would not celebrate the Holy Eucharist except fasting. This was the origin of the custom of not only partaking of the Holy Eucharist, but also of baptizing and marrying fasting, which still prevails in the east. Renaud. P. Al. p. 507.

* He found some difficulty in learning by heart the liturgy of S. Basil, according to the rule prevailing in the Jacobite church, that no priest be ordained who cannot recite the whole liturgy from memory. Renaud. P. Al. ad loc.

† This Marcus El-Qombari, was a monk, native of the Sa'id, who is said to have had a wife secretly, and to have made her

will of his own and was determined. In his days happened in Misr, the fire of Shaver the vizir, the 18th of Hatur, in which the church of Bu-Marqura [St. Mercurius] was burnt down. After which the patriarchal chair remained vacant twenty-seven days.

Then on the eleventh of Dhul-Hijje, in the year 584, the Jacobites made Yunas [or Jonas, or Johannes] Ben Ali Ghalib patriarch, who took his seat in Alexandria, and continued twenty-six years and eleven months and thirteen days and then died on the fifth day [Thursday] the 14th of the month of Ramadhān, in the year 612. He died in the Mo'allaqah, but was buried in the plot of ground that belonged to the Abyssinians. He was at first a merchant, and travelled in Yemen for the sake of traffic, until he had acquired great wealth ; he had also with him money which belonged to the children of Habbāb. But it so happened that he was wrecked on the salt sea and lost his fortune, but escaped with his life to El-Qahira [Cairo]. And as the children of Habbāb were in despair about their money, he met them, and gave them to understand that it was safe, as he had packed it in wooden chests nailed to the ship ; and they felt much indebted to him for it.

JOHANNES
LXXIV,
Jacobite,
A.D. 1169.

So then, when Marcus Ben Zer 'a died, this Jonas wished to make the Presbyter Abu Yasir patriarch, but

over to some one else, as a free woman, in order to gain admission to holy orders. When this was found out, he was at once excommunicated. Upon which, being an eloquent man, he gathered multitudes about him, and persuaded them not to hearken to the patriarch, who like his predecessor, Johannes, had abolished confession to the priest before absolution, and had substituted for it a confession over the fumes of incense, that were supposed to remove the sinner's guilt—"For," said El-Qombari, "sins cannot be forgiven without confession." This incensed the patriarch, who extracted from him the promise that he would cease from opposing him. El-Qombari promised it, but broke his promise, and then joined the Melkites, A.D. 1174. Renaud. P. Al. p. 550.

the children of Habbāb said to him "Take thou the patriarchate, and we will pay thy expenses." He agreed to that, and was made patriarch. But this hurt greatly Abu Yāsir, who was then estranged from him, after a long friendship. And when he was established in the patriarchate, he had with him seventeen thousand dinārs of Egypt, which he laid out on the poor. He put an end to the poll-tax, and forbade all fees for ordinations [simony]. He never ate the bread of one Christian, and never took a bribe.

After his death Abu'l Fotuh Noshu El-Khilafet Ben el-Miqāt, secretary of war with the Sultan El-Melik El-'Adel Abu Bekr Ben Eyyüb, exerted himself in favour of raising the Presbyter Dāud Ben Yuhanna Ibn Saqlaq of the Fayūm, who was a special friend of his. Having obtained his consent, he wrote his diploma, without the knowledge of El-Melik el-Kāmil Muhammed. But this set the Christians at variance; one of whom, El-As'ad Ben Sidqat, secretary of Dār-el-Taffah in Misr, and a number of others, came early in the morning with lighted torches under the Castle of the Hill where El-Melik el-Kāmil resided, imploring him, and at the same time complaining of the Presbyter. They said it was not proper, but against their laws that a man should be made patriarch without the consent of the bettermost among the people. El-Melik el-Kāmil sent at once to quiet their spirits.

Meanwhile the Presbyter had ridden early, and with him all the bishops and a large multitude of Christians to the Moallaqah of Misr to instal him there; and it was Sunday. Then El-Melik el-Kāmil rode very early from the castle to his father, Abu Bedra, to the palace of the vizir in El-Qahira where he dwelt, in order to stop the appointment of the Presbyter. Then the Sultan sent to fetch the bishops, in order to ascertain from them the real state of the case. The messengers met them on the way

with the presbyter, and took them away; but he went into the church of Bu-Jeorj, in the Red Street. His patriarchate was declared null and void, and Egypt remained without a patriarch nineteen years and one hundred and sixty days.

Afterwards that presbyter was made patriarch, on a Sunday, the 29th of the month of Ramadhān, in the year 633 [when he changed his name to Cyrillus], and continued two years nine months and ten days, and then died on the third day [of the week, Tuesday], the 17th of the month of Ramadhān, in the year 640, and was buried in Deir esh-Shemā, in the island [of Rhoda]. He was learned in his religion, but was fond of power, and took fees for ordinations in his patriarchate. Then were the convents in the land of Egypt bereft of bishops; he therefore ordained a great number of them for a large sum which he took from them; and was guilty of many great hardships.

DAVID OR
CYRIL
LXXV,
A.D. 1235.

Then the monk 'Imād el-Mushār made a complaint against him; trusting to himself, to his relatives and to his hangers-on, and to the help he received from the monk Esseni Ibn eth-Tha'aban. He laid open his guilt, and said the priesthood did not belong to him, since he had risen to it through bribes, and took fees for ordinations. He mustered a strong party against him, and held a council about him in the house of the governor, Ma'in ed-Dīn Hasan Ben Sheikh esh-Shayub, in the days of El-Melik es-Sāleh Nujum ed-Dīn Eyyūb, when the complaints against the patriarch were investigated. But the Christian secretaries took up his case and managed it with the governor, through presents made over to the Sultan; whereby the patriarch continued in his chair.*

* The Egyptian church had become so corrupt, that several of her most faithful bishops met and protested against the patriarch's doings; but promised, at the same time, to remain obedient

After him the patriarchate remained vacant seven years six months and twenty-six days.

ATHANASIUS
LXXVI,
Jacobite,
A.D. 1251.

After that the Jacobites appointed Athanasius, son of the presbyter Abu'l Makārim Ben Kalil, in the Mo'allaqah on the first day [of the week, Sunday], the 4th of the month of Rejeb, in the year 648. He was installed in Alexandria, and lived eleven years and fifty-five days, and then died on a Sunday, the 3rd of Muharram, in the year [of the Hedjra] 660; when Egypt remained without patriarch eighty-five days.

In his days the vizir El-As'ad Sherif ed-Dīn Hibbet-Allah Ben Sa'ed el-Phāizi el-Juwāli levied a double tax on the Christians. In his days also, did the people of Damascus rise and destroy the church of Mary in that city, after having burnt it down, and plundered all it contained. Then were a number of Christians put to death in Damascus, and their houses destroyed, in the year 58 [658], after the battle at 'Ain Djalut, and the flight of the Moghuls. Then when the Sultan El-Melik el-Mudhaffar Qutuz came to Damascus, he exacted from the Christians there one hundred and fifty thousand drachmas. They collected them among themselves, and brought them to him, when El-Emir Faris ed-Dīn Aqtah el-Musta'rab Atābek was secretary at war.

if he would agree to certain canons and conditions which they drew up. He did, and signed them. They were prefaced with the Confession of Faith, as ratified at Nicæa, Constantinople, and Ephesus—for the Jacobites admit no other; together with the special Confession of all Jacobites, received by tradition from S. Cyril, Severus, and Dioscorus, and that runs as follows: "That Christ being made man, is one nature, one Person, one will, is also God the Word, and at the same time man, born of the Virgin Mary; so that to Him belong truly all the attributes and properties of the divine as well as of the human nature." This document is an authority with the Copts. (Renaud. P. Al. p. 582.)

In the year 682 sad misfortunes befell the Christians ; when the emir Sandjar esh-Shodja'i, being held in wonderful honour and favour in the days of El-Melik el-Mansur Qilāwūn, the Christians were then made to ride on donkeys with girdles round their waists ; no Christian was to presume to address a Mussulman on horseback ; and if he were on foot, he was to make room for him with deference ; neither could any Christian wear a glossy dress.

But when El-Mansur was dead, and his son El-Melik el-Ashraf Khalil became Sultan, Christian secretaries were taken in service by "the emirs of Pages;" and then they showed themselves overbearing towards the Mussulmans, and assumed superiority in their dress and demeanour.

One of them, known by the name of Ain-el-Ghazal, who was secretary to one of those pages, one day met in a street of Misr one of his master's agents [riding]. This man at once alighted, and embraced the secretary's foot ; upon which he [the Christian] began to abuse and threaten him about a sum of money still due from him, of the price paid for the emir's produce. The agent implored and besought him, but this only served to aggravate his fault, until the secretary told his servant to get off his ass and to tie the agent's hands behind him, and make him walk on. The people gathered round at this, so that by the time he came to the cross-way of the mosque of Ahmed Ben Tulun, a large crowd followed him, every man of which entreated him to let go the agent, but he would not grant their request.

They then mustered in greater number, pulled him down from his steed and set the agent free. This happened near the house of his master, to whom he sent his servant, to ask him to come and deliver him from his assailants. He came out with a batch of the emir's slaves and body-guards, who rescued the secretary from the crowd, and began to ply their sticks about them and to



disperse them. But they shouted "It is not lawful!" and they ran hastily until they stopped under the castle, and cried "God help the Sultan!" He heard them and sent to inquire about the matter. And they made known to him the overbearing way the Christian secretary had behaved towards the agent, and what followed.

The Sultan then sent for 'Ain el-Ghazal, and addressed him thus:—"How can thy slaves behave as they have done towards Mussulmans for the sake of a Christian?" 'Ain el-Ghazal excused himself, saying that he was busy at his office and knew nothing about it. Then the Sultan sent to fetch all that were in 'Ain el-Ghazal's establishment, and ordered the people to bring to him all the Christians. He also sent for the emir Bedr ed-Din Beidar en-Näib, and the emir Sandjar esh-Shodjâi, and ordered them to bring before him all the Christians, to put them to death. Those two emirs, however, did not leave him until the matter was decided, and it was cried throughout El-Qahira and Misr that no Christian or Jew should remain in service with an emir. And he ordered all the emirs to propose the faith of Islam to all the Christian secretaries they had, and to cut off the head of all those who refused to embrace it; but to retain in their service all who did. He also gave orders to the Näib [Governor] to make the same offer to the court messengers, and to treat them in the same way.

An order was given to look for them, and they hid themselves; but the people forestalled them in their own houses, which they plundered, until the sack was general, both of the Jews' houses and of those of the Christians, one and all. They led away their women captive, and put to death a number of people with their own hands. Then the emir Bedr en-Näib went up to the Sultan about the conduct of the people, and coaxed him until he [the Näib] rode to El-Qahira and proclaimed that whosoever

plundered the house of a Christian should be hanged. He also beat a number of the people, and marched them about the city after having scourged them. They then stayed the plunder, after they had plundered the church of the Moallaqah in Misr, and had put to death a quantity of people there.

Then the governor brought together a number of secretaries of the Sultan and of the emirs, and placed them before the Sultan, at a certain distance from him. The Sultan then ordered Esh-Shodjāi and the emir Djendar, to take those men with them, and to go down to the horse market under the castle ; there to dig a large grave, to throw into it all the secretaries now present, and to light a fire of wood on the top of them.

Then the emir Beidar came forward and pleaded for them ; but the Sultan would not receive his plea, saying: "I will not have a Christian diwān in my government." Yet the emir did not quit the Sultan until he had consented to this—that so many of the secretaries as embraced the faith of Islam should be retained in their office ; but that those who would not, should have their head cut off.

He therefore brought them out to the house of the governor of the city, and said to them: "O ye, all of you ; I have not been able to prevail with the Sultan in your behalf, but on one condition, which is, that he of you who prefers his religion is to be put to death ; but that he who prefers El-Islam, shall receive a robe of honour, and that it will be well with him."

Then El-Makin Ben esh-Shiqāi, one of the secretaries of state, came forward and said to him, "O lord, which of us men high in office would choose death for this good religion ? By God, a religion for which we should have to die and go, God has not written on it His peace. Tell us—you, the sultan and thyself—the religion you wish us to choose and to follow." Then Beidar burst out laughing, and said to him, "My

good man, what other religion should we choose but El-Islam? Then El-Makin replied: "O lord, we don't know; do tell us, and we will follow you."

Then the public notaries came in, made them Mussulmans, and wrote a deed of witness thereof, wherewith Beidar went into the Sultan, who clothed them in robes of honour; and then they went in them to the council of the vizir Es-Sāheb Shems ed-Dīn Muhammed Ben es-Sel'us. Then one of those present addressed El-Makīn Ben esh-Sheqāi, and handed him a sheet for him to write upon, saying: "O Qadhi, our master, write on this sheet." He answered: "O, my son, it is not for us to decide." They did not leave the council of the vizir till the evening, when the warder of the gate came to them and took them to the council of the Nāib [governor of the city], where the Qadhis were already assembled; and there the secretaries renewed their profession of Islamism in their presence.

And then, from men despised, they became honourable and honoured, through their embracing Islamism. But they also began to despise the Mussulmans, and to lord it over them with a violence which Christianity would have forbidden them to use. So that it was, in fact, what some one wrote to the emir Beidar en-Nāib, saying:—

"The infidels have adopted el-Islam through the sword and by force,

"But no sooner were they free, than they denied the faith.

"They embraced el-Islam for love of gain and of rest;

"And now they are free, but not Mussulmans."

Towards the end of the month of Rejeb, in the year 700, the vizir of the usurper El-Maghrib came to El-Qahira while on a pilgrimage, and there went on riding in the train of the Sultan and of the horses of emirs. One day, while thus on parade in the horse market, below the castle, he came upon a man on horseback, with a white turban and a gorgeous cloak on, followed by a multi-

tude of people at his stirrups, who prayed and implored him, embracing his feet ; while he eschewed them, pushed them off, and ordered his slaves to drive them away from him. Some of them said to him : "O sheikh, our master, by the life of thy young children, look upon our state !" But this only made him more arrogant and fool-hardy.

Meanwhile, El-Maghrib took pity on those people, and would have got into conversation with him on their behalf. When he was told that he who thus comported himself was a Christian, El-Maghrib then became furious, and would have fallen upon him ; but he restrained himself, and then went up to the castle, and there had an interview with the emir Salār, Nāib of the Sultan, and with the emir Bibars el-Djashengīr. He began to tell them what he had seen, and shed tears of pity over the Mussulmans, longing to deliver them from Christian ill-usage. He then warned the emirs, and told them to fear God's vengeance, and the dominion of their enemies over them, by allowing the Christians to ride on horses, and holding the high hand over the Mussulmans, and even to treat them with contempt. He also showed them how necessary it was to keep them well under, and to bring them to the very letter of the pledge given them by the emir of the faithful Omar Ben el-Khattāb, whom God favour !

Those two emirs inclined to his advice, and sent for the two patriarchs of the Christians, and for their elders, for the judge of the Jews, and for the congregation of Christians of the Church of the Moallaqah, and for those of the Convent of the Mules [El-Qosseir], and others. Then came the elders of the Jews and of the Christians. Then also came the four Qadhis, who contended with the Christians and the Jews, and bound them down to the terms of Omar's agreement with them.

Then the patriarch of the Christians obliged his people to wear blue turbans, and a girdle about their loins, and

forbade them to ride on horses or mules. They showed them that to be small [in subjection] was a necessity ; and threatened anathema on any one of them who should act otherwise in the least thing ; and that he should be cast out of the Christian communion if he rebelled. Then followed the judge of the Jews, who let fall his sentence upon any one of the Jews who went from the condition made to wear yellow turbans, and bound them by the treaty of Omar. This decision was then sent in a number of copies to the several provinces.

El-Moghrabi then stood up for the pulling down of the churches ; but the chief Qadhi, Tāqi ed-Dīn Muhammed ben-Daḡiq, would not give him leave to do so ; and then wrote a decree that no churches should be demolished, but only those which had lately been restored. Then was a number of churches shut up in El-Qahira and in Misr [Cairo and Old Cairo] for a length of days ; but some of the chief men* among the Christians so far prevailed as to have the churches re-opened. The people then rose, made representations to the Nāib and to the vizirs, and craved help, for that the Christians had reopened their churches without leave ; that some among them were too grand to wear blue turbans, and that many of them were protected by the emirs.

The order was then cried throughout El-Qahira and Misr, that all Christians should wear blue turbans† and

* Lit. eyes.

† The dress of the Abbasides was black, and El-Mamun, having attempted to substitute green, the badge of the descendants of Ali—and the colour, as they say, of Paradise—got himself into great trouble (El-Makin, ad loc) ; also at that time Copts who held office wore a black dress. Fatemite khaliphs, however, wore a white dress, and El-Melik al-Ashraf Shaben, governor of Egypt, was the first to order sherifs or descendants of Mahomet to wear green, in the year 773 of the Hedjra. In this case blue turbans were intended, like the rest of the Christ-

that all Jews without exception should wear yellow turbans, and that whosoever refused to do so, should have his property plundered, and pay with his blood. They were all forbidden to hold office in the Sultan's diwān and in the diwāns of the emirs until they became Mussulmans. The mob then got the upper hand over them, and pursued them, and beat with their shoes and with their fists on the neck, all whom they saw without the prescribed dress on, until they all but died of it. And when any Christian passed by them, riding, if he did not double his foot inwards, he was at once pulled down from his beast, and cruelly beaten. But many of them hid themselves; and want drove many of the chief men among them to make profession of Islamism rather than wear blue turbans and ride on donkeys. The poets of that time had much to say on the altered figure of the dependent population; as, for instance, 'Ala ed-Dīn 'Alī Ben-el-Modhaffer el-Wadā'i.

"When the infidels were made to wear small, contemptible head-gear,

"Their confusion was increased by God's curse."

"I then said to them: Ye do not wear turbans,

"But you wear old shoes on your head."

Shetas ed-Dīn et-Teibi also wrote likewise.

In the year 703 the king of Barcelona sent presents more than usually valuable, not only to all the great men of the court, but to the emirs, together with that which was especially intended for the Sultan, and with it also wrote to beg the churches should be opened. It was then agreed to open the church in the street Toweila for the Jacobites, and that of El-Bondoqayyin in El-Qahira.

Then, on a Friday, the 9th of the second month of Rebi', in the year 721, all the churches in all the land of ian dress, as a distinctive badge of contempt. Jews were made to wear yellow, and Samaritans red ones, among the Mussulman population.

Egypt were demolished at the same hour, as we have told in the account of the church of el-Qahirī. And in the year 755 an order was given to tell exactly all endowments in land on the churches of Egypt; when they were found to exceed 1025 feddān. The reason given for this inquiry was the proud bearing of the Christians, and their efforts to injure the Mussulmans under the protection of the emirs of the government. Then also, their flaunting in costly dress, their luxury in meat and drink, and their going beyond all bounds in outward show and arrogance.

It came to this—that one of the Christian secretaries passed before the Mosque el-Azher in El-Qahira, riding in boots with spurs, and white bands around his head after the fashion of Alexandria; with footmen going before him to drive away the people lest they should throng him, and behind him a number of slaves in costly apparel, on prancing steeds.

A lot of Mussulmans then present ill-brooked this; so they rose up against him, made him come down from his horse, and went about killing him. But a great crowd having gathered round, they let him go. The multitude, however, had an interview with the emir Tāz, on the subject of the Christians, and what they expected from him; and he promised to have justice done them by the Christians. They then sent up a memorial written on Mussulman terms, to be read to the Sultan el-Melik es-Sāleh, in presence of the emirs and of the Qadhis, and the rest of the court, wherein was contained the complaint against the Christians, [requesting that] a council should be held on their account, in order to oblige them to keep to the conditions [imposed upon them].

An order was then given to call the patriarch of the Christians, and the chief men of his religion, and to fetch the chief ruler of the Jews and their elders, and for the emirs and the Qādhis to come in presence of the Sultan.

Then the Qādhi 'Ala eddīn 'Ali Ben Fassl Allah, private secretary, read from beginning to end, the treaty which had been written between the Mussulmans and the dependent population [Copts], and which they had brought with them. All who were then present bound themselves by the terms thereof, and certified it. Then were also rehearsed to them their past actions, wherein they had played false, even as at present ; so that, seeing how little they had departed from their former doings, and lest they should return to them, and again to what they had done, it was decreed that they should be shut out of everything connected with the Sultan's court and government, and of the courts of the emirs, even if they professed Islamism ; but that none of them should be forced to embrace it. And the same was written to the provinces.

The people then began to lord it over them ; dodged their steps, laid hands on them in the streets, and tore down what raiment they had on ; beat them cruelly, and would not leave them until they professed Islamism. They even went so far as to light a fire to throw them in. The Christians then remained hidden in their houses, and would not venture out to walk among the people. And as it was generally made known that no hindrance would be offered to their being ill-treated, the people began to follow them into their retreats, and to pull down all houses of theirs that rose above those of the Mussulmans. At last the condition of the Christians became so very bad in their hiding-places, that for a long time they ceased altogether to walk in the streets, and not one, either of them or of the Jews, was to be seen.

The Mussulmans then sent up a memorial to the court of justice, on the second day [of the week, Monday], the 14th of the month of Rejeb, wherein they complained that the Christians had begun afresh to build their churches, and to enlarge them. At the same time a large crowd

gathered together at the castle, and implored the Sultan's help against the Christians. He then ordered the Prefect of El-Qahira to ride thither and to inquire into the matter. Yet the people did not wait for leave, but hastened before, and demolished a church anent the Bridge of Lions, and a church in the street el-Asra in Misr, and the Church of Fahhadin within the precincts of El-Qahira; also the Convent of Nehya in Djizah, and a church in the neighbourhood of Bataq el-Tokruri; they plundered the wealth of the churches they demolished, which was great; and carried away even the woodwork and slabs of alabaster. They rushed upon the churches of Misr and of El-Qahira, and were about to destroy that of El-Bondoqayyin in El-Qahira, when the Prefect rode in among them and kept them from it; but the people were so desperate that they refused to obey the Prefect's order.

A decree was then sent in writing to the several provinces and to Syria, that no Jew nor any Christian should be taken into service, even if he embraced Islamism; but that whosoever did embrace it, should not be allowed to return to his house, nor to the bosom of his family, unless they also became Mussulmans. Also that if any poor Christian embraced Islamism, he should be made to attend the five prayers and the congregation [on Fridays] at the mosques and other places of gathering for prayer. And that, when a Christian died, the Moslems should undertake the management of his property among his heirs, if he had any; but if not, it was to be confiscated to the public treasury. The patriarch was charged with the duty of seeing to it, and wrote an order which was read before the emirs, and then was taken down by the warden of the palace gates on a Friday, the 16th of the second Djomadah, and read in the mosques of El-Qahira and of Misr—and that day was a high day.

Then, towards the end of the month of Rejeb, they

brought from the Church of Shobra, after it had been demolished, the fingers of a martyr which were kept in a casket and used to be cast into the Nile, in order, as they thought, to make it rise. They were then burnt in presence of the Sultan, on the plain of the Castle of the Hill; and the ashes thereof were thrown into the river, for fear lest the Christians should take possession of them.

At that time the news came that a number of Christians of the Sa'id [Upper Egypt] and of the sea coast [in Lower Egypt], had embraced Islamism, and studied the Qorān, and that the greater number of the churches of the Sa'id had been pulled down, and mosques built in their stead; and that in the town of Qalyub more than four hundred and fifty Christians had become Mussulmans in one day. Meanwhile the agricultural population of the country so managed by ways and means as to be employed in public offices, and to intermarry with Mussulmans, and thus to accomplish their object—so far to mix the races, as that the greater portion of the population are now descendants from them.

But their real estate is not hidden from him whose heart God enlightens. For from the traces they left, will then be seen how shamefully they intrigued against Islamism and the followers of it, as any one may know who looks into the lowness of their origin, and the old hatred of their ancestors towards our religion and the doings thereof.

Thus far El-Maqrīzi; and also Renaudot, who ends his valuable work "*Historia Patriarcharum Alexandrinorum*" with "in Cyrilli 75 Patriarchæ vita definit *Historia Alexandrina quam huc usque secuti sumus; neque Chronicon Orientale ab Echellensi interpretatum ultra illius vitam progreditur*" (p. 599). He then fills the few remaining

pages of his work with a brief account of succeeding patriarchs, copied from his contemporary Wansleb's work, "*Histoire de l'Eglise d'Alexandrie, que nous appelons celle des Jacobites Coptes d'Egypte, écrite au Caire même, en 1672 et 1673. Paris, 1677.*"

Albeit my intention was only to give a translation of El-Maqrīzi's History of the Copts and of their Church, still, a further list of the Jacobite patriarchs of the Egyptian Church may prove a fitting addition to this short history. I will therefore give here in full, Wansleb's own account of those Patriarchs; and bring the list down to the present day, from a MS. list sent me from Cairo.

PATRIARCHS.

LXXVII. GABRIEL, nephew of the bishop of Tamidi, was patriarch two years and two months. A.D. 1260.

LXXVIII. JOHANNES, A.D. 1262, was patriarch twenty-nine years.

LXXIX. THEODOSIUS, Ben Zevabel, A.D. 1294, was patriarch six years and six months.

LXXX. JOHANNES, Ben Is'ak, el Qaddis, A.D. 1300, was patriarch twenty years and three months. During his patriarchate the Christians were exposed to fresh persecutions from the Mussulmans. They were obliged to wear a blue turban of coarse stuff; and when, riding, always on asses, they were made to turn both their feet the same way, as a mark of contempt. Their churches were all closed, first those of Misr [Old Cairo], and then all the rest, except four belonging to the monasteries of Bu-Maqar. This lasted until an ambassador from Constantinople pleaded with the emir on their behalf; when the church of the Moallaqah and that of S. Michael were re-opened after having been closed six hundred and three days; and then two more were afterwards re-opened at Misr, at the re-

quest of another ambassador. One of these churches was Jacobite, and the other Melkite.

LXXXI. JOHANNES, A.D. 1321, was patriarch seven years and seven months.

LXXXII. BENJAMIN of Democrad, A.D. 1327, was patriarch eleven years.

LXXXIII. PETRUS, A.D. 1340 was patriarch eight years and seven months.

LXXXIV. MARCUS of Qelyub, died A.D. 1363.

LXXXV. JOHANNES of Damascus, A.D. 1363.

The catalogue of patriarchs given by Abulbirkat, ends here ; that shows that he lived in A.D. 1363. The following list, says Wansleb, is such as he found it written on the margin of a MS. of Abulbirkat, and he gives it as he found it.

LXXXVI. Amba GABRIEL, abbot of the monastery of Moharrak.

LXXXVII. Amba MATTHEOS.

LXXXVIII. Amba GABRIEL, who wrote an exposition of the Coptic Ritual.

LXXXIX. Amba JOHANNES of Maks.

XC. Amba MATTHEOS of the Sa'id.

XCI. Amba GABRIEL, of the monastery of St. Anthony.

XCII. Amba MICHAEL son of the Semelloti.

XCIII. Amba JOHANNES of Neggada.

XCIV. Amba JOHANNES of Cairo.

XCV. Amba GABRIEL of Minshan.

XCVI. Amba JOHANNES of Manfalüt.

XCVII. Amba GABRIEL of Cairo.

XCVIII. Amba MARCUS of Beyyadt, A.D. 1503. He was patriarch fifteen years.

XCIX. Amba JOHANNES of Melave.

C. Amba JOHANNES of Tush.

CI. Amba MARCUS of Bahgiura, of the monastery of S. Anthony, A.D. 1646.

CII. Amba MATTHEW of Mir, abbot of the monastery

of Baramus, one of the four principal monasteries of Bu-Maqar, A.D. 1661. He was living when Wansleb was at Cairo, in 1673.

Thus far Wansleb. The MS. list I have received from Egypt brings the patriarchs down to our day, thus :

CIII. JOHANNES.

CIV. PETRUS.

CV. JOHANNES.

CVI. MARCUS.

CVII. JOHANNES.

CVIII. MARCUS.

CIX. PETRUS.

CX. CYRILLUS.

CXI. DEMETRIUS, who is now sitting. In all, one hundred and eleven patriarchs from S. Mark, the evangelist and martyr, to Demetrius, the present Jacobite patriarch.

The patriarch, by virtue of his office, has the superintendence of the whole church, at the head of which he is. He blesses, consecrates, decides disputes among his clergy, and he has to see that the faith receives no damage, and that heresies do not creep into his flock ; but that the orthodox faith is maintained by him as it was handed to him by his predecessors.

He, therefore, has no authority to alter any rites, articles of faith, or ceremonies of the church ; the canons of the church declaring that a patriarch who should arrogate this right to himself, were not faithful to his order ; inasmuch as he is appointed only in order to maintain things as they were handed down from the Apostles by the saints of old.

Yet things must have altered wonderfully from the days of the Apostles, in the Egyptian church, as in most other branches of Christ's Holy Catholic and Aposto-

lic Church ; not only in matters of faith, but of course, in rites and ceremonies for which they and we have not, and never shall have, any Apostolic warrant. But the appointment also of the Egyptian patriarch shows to what abject state that church is now reduced, after a long run of relentless persecutions, and of oppression from Mussulman rulers.

The first sixty-four patriarchs resided at Alexandria ; but Christians having dwindled to a very small number in that city, and most churches having been destroyed, Amba Christodulus, A.D. 1045, the sixty-sixth, removed his seat to Cairo, where the patriarchs have sat ever since.

As already stated in the account given of Hananiah, second patriarch, the patriarch of Alexandria was at first chosen from among the presbytery of twelve presbyters, instituted by S. Mark, and consecrated by them ; and this custom lasted until Alexander, nineteenth patriarch, and one of the Three hundred and eighteen at the council of Nicæa, who ordered that henceforth bishops should consecrate the patriarch, who was to be the best man they could find.

Now-a-days, however, the appointment takes place in this wise, says Wansleb : "The prescribed time for mourning over the late patriarch, properly one year, but not less than forty days, having expired—the chief men among the Copts call together twelve bishops in the patriarchal church of Mo'allaqah, at Cairo, to form a council. But if there be not so many bishops in Egypt at that time, they fill their places with archpriests, reckoning two archpriests as one bishop ; and at that council they agree on two or three of the ablest men in Egypt ; who must not be married.

"But well aware also that no one readily accepts this office, which entails much trouble and infinite difficulties,

so that no sooner does a man suspect he is chosen as candidate for the patriarchate, than he flees into the wilderness—they get an order from the pashah to the governors of the districts where such candidates live, who have them apprehended, and brought in chains to the church where the council is held, and where they are kept in ward until the election is over.

“On the day of the election, they write the name of each of the two or three candidates on a separate piece of paper, which they place under the chalice three consecutive days, during the celebration of the Holy Eucharist. Then, when that is over, a young boy draws one of these tickets from under the chalice, and the man whose name has been drawn twice in the three days is chosen, and consecrated patriarch.

“Any one, except a bishop, is eligible for the office, provided he is a deacon, and not married. And as his clergy are for the most part ignorant, no great learning is required of him. He ought to be able to read and write in Coptic and in Arabic; to know the rites, ceremonies, and discipline of his church, and occasionally to visit his diocese.

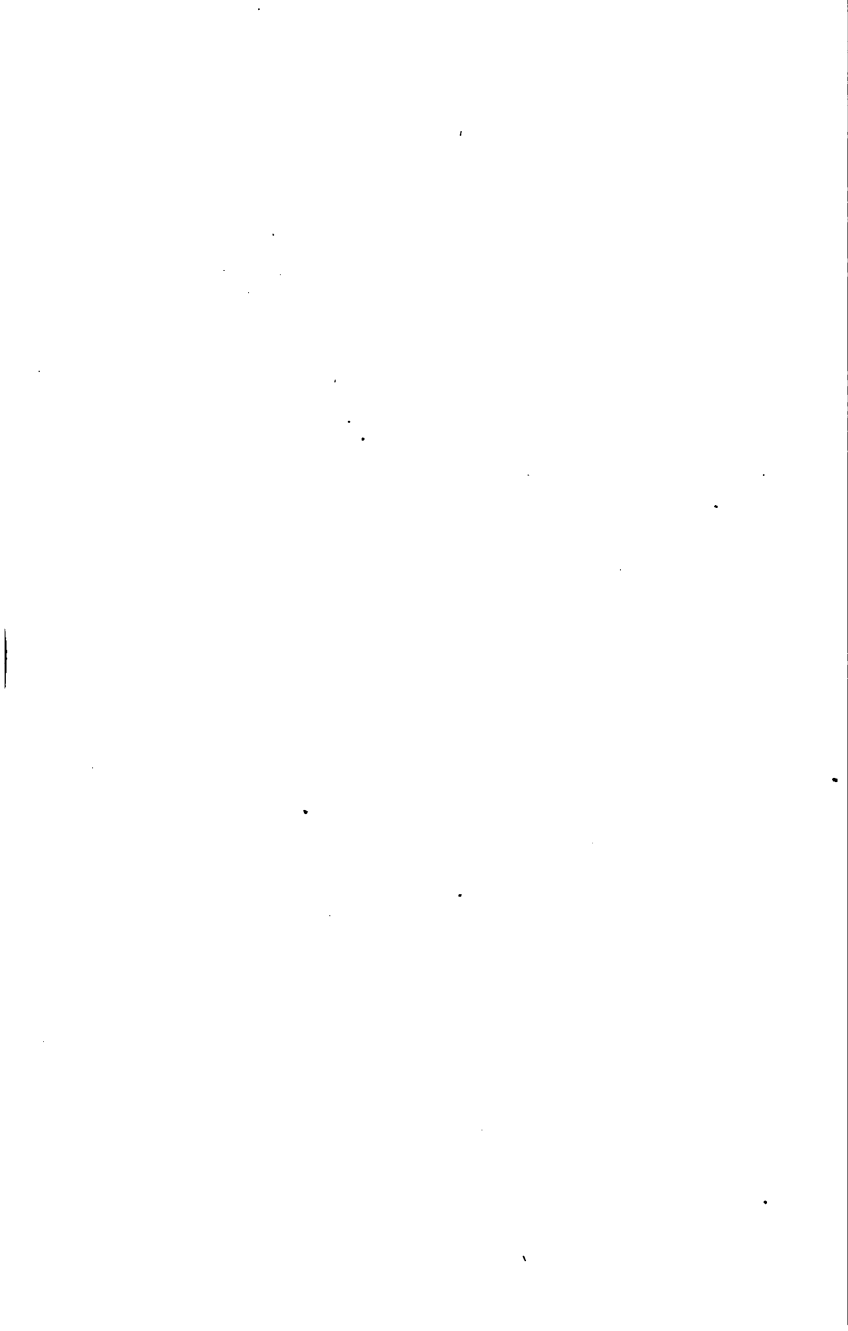
“As regards his mode of living, it is most simple. When he gives audience he sits cross-legged on a sheep’s fleece spread upon the carpet, and visitors kneel before him, kiss his hand and raise it to their own forehead; he then places it upon their head and then they rise, and seat themselves on a carpet awaiting his orders to tell their business.

“As to his diet, it is perpetual abstinence, for he never touches meat. His food is placed before him upon a wooden table, about one foot high, and he very seldom drinks wine, as it is too dear for him. His dishes are of earthenware, his spoons of wood; and he never uses either knife or napkin.

“He always wears on his skin a shirt of coarse serge, and upon this, a vest lined with cotton. Upon this vest he wears a cassock, and upon this cassock a sort of black loose jacket with full sleeves, and over all this a black cloak of serge, with a hood, called in Arabic, *būrnūs*. He wears on the head a large and handsome striped turban, and over this a kind of scarf called *bellān*, also striped and handsome, about one foot wide and four yards long, which he twists around his neck and over his head, letting the two ends fall behind from each of his shoulders. He also wears on his cap or turban, a sort of crown made of a reddish shot-silk, and four inches wide. This strip is first tied crosswise on his turban, and then around it; and together with the *bellān*, is the badge of supreme ecclesiastical dignity. His loins are girt with a broad leathern girdle, and he always holds in his hands a stick of ebony in the shape of a T, and never wears stockings.

“He is very poor, and lives chiefly on alms; for his whole income, including fees, does not exceed £160 or £170 a year.

“Formerly there were upwards of a hundred dioceses in Egypt, all more or less richly endowed. But partly the schism between the Melkites and the Jacobites, and partly, if not chiefly also, oppression from the Mussulmans, have now reduced them to seventeen; all of which are very poor.”



ORIGINAL DOCUMENTS OF THE COPTIC
CHURCH.

IV.

THE
HOLY GOSPEL
AND
VERSICLES,

FOR EVERY SUNDAY AND OTHER FEAST DAY IN THE
YEAR; AS USED IN THE COPTIC CHURCH.

Translated from a Coptic MS.

BY

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PREFACE.

THE following pages are the translation of a Coptic and Arabic (MS.) kindly lent me sometime ago, by the Rev. B. W. Wright, Vicar of Norton Cuckney, who brought it from Cairo. As the first nine leaves are wanting, I could not ascertain the title of it; but it seems to agree with the description Wansleb gives (Hist. de l'Egl. d'Al., p. 62) of *Il-Cotmarus*, the volume of Lessons from Holy Scripture for the whole year, as they are used in the Coptic Church.

Sold by S. Kellys to W. W. Wright. March 14. 87. Letter from Mr. Wrenche, Feb. '01)

This MS., however, only gives the Gospel for every Sunday and other feast in the year; together with the *τροπάρια* or versicles, and the *ἀσπασμός* or greeting, which always bear on the Gospel for the day. These versicles are intoned to chants that vary with the season and with the feast on which they are sung. In the MS. the pointing is marked in red ink, but with a cross in my translation, which I have purposely made as literal as I could, in

order to render as nearly as possible the great simplicity of these versicles.

This little work will not, I fear, add much to our information ; yet it will, I trust, be interesting to those who are not satisfied with only “walking about Sion, and telling the towers thereof;” but who think it worth their while to mark every stone in the ancient walls of Christ’s Holy Catholic Church.

S. C. MALAN.

THE VICARAGE, BROADWINDSOR,
JULY 24th, 1874.

THE GOSPEL AND VERSICLES

FOR EVERY SUNDAY IN THE YEAR;

AS USED IN THE COPTIC CHURCH.

Fourth Sunday in TOT.

[*The first nine leaves of the MS. are wanting. They contained the Gospels, with the τροπάρια (versicles) and ἀσπασμοί for the first three Sundays in Tot. Leaf ten begins with*]:

. purify our hearts + in Thy name, O Lord.

EVENSONG. — From Matthew 74 to 75. *Begin at* — “While He spake these things, behold there came a certain ruler.” *End at* — “And the fame thereof went abroad into all that land.” — [St. Matt. ix, 18—26].

The Versicles.

The daughter of the ruler + whose name was Jairus + was raised by Him at His bid + when He took hold of her.

As Thou didst give life + to the daughter of Jairus + give me understanding, and I shall live + O our Lord and King, Christ.

MATINS. — From Matthew 157 to 160. *Begin at* — “Then Jesus went thence.” *End at* — “And her daughter was made whole from that very hour.” — [St. Matt. xv, 21—28].

The Versicles.

Thou knowest my low estate + said the Canaanitish

woman + my daughter is grievously tormented + O my Saviour, have pity on her.

"Great and strong is thy faith + thy will be done" + At this moment her daughter was healed + in that same hour.

THE DIVINE LITURGY.—From Luke 73 to 76. *Begin at*—"And one of the Pharisees desired Him." *End at*—"Thy faith hath saved thee, go in peace."—[St. Luke vii, 36—50].

The Versicles.

Lo, the woman, who was an harlot + wept by Thee, and Thou forgavest her sin + wherefore do I pray Thee + Give me O Lord, tears, like hers.

O Lord, forgive us our iniquities + as [Thou didst] the woman who was a sinner + neither judge Thou our weakness + but save our souls alive.

*The Greeting.**

Let the name of the Lord + be within us + to enlighten us + in our inner man.

For who among the gods + is like unto Thee, O Lord + Thou art the true God + who doest wonders.

First Sunday in BABEH.

EVENSONG.—From Matthew 149 to . *Begin at*—"And when it was evening, His disciples came to Him

* Arab. *El-ashbasmas*, ἀσπασμός, the kiss of peace and reconciliation which the priests officiating at the Divine Liturgy give one another, just before partaking of the Holy Eucharist. It is alluded to in Concil. Laodic. can. xix, *as τὴν εἰρήνην διδοσθαι*, which Balsamon explains *εἰρήνη δὲ μέσον τῶν ἐπισκόπων γίνεταί, διὰ τοῦ ἀσπασμοῦ*. (Canon. Apost. fol. p. 836). There can be little doubt that it is a remnant-custom of Apostolic times. (Rom. vi, 16-2; Cor. xiii, 12, etc.) In Constit. Apost. (Lib. ii, c. 57, p. 264, ed. Cotel.) we read: *εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα*. For more information, see Cotel. in his notes, and Agapius, in his note to Concil. Laodic. p. 249 of his Πηδάλιον.

saying, This is a desert place." *End at*—"About five thousand men, besides women and children."—[St. Matt. xiv, 15—21].

The Versicles.

The five thousand men, Thou didst fill thus + with five loaves and two fishes + besides women and children + and twelve baskets full, over and above.

The five loaves and the two fishes + Thou didst bless, O our Saviour + Bless us with Thy blessing + that we may abound in good.

[*Leaf thirteen of the MS. is wanting. It contained the Matins, and the rubric for the Divine Liturgy, whose Gospel is probably taken from S. Mark, ii, 1—12.*]

The Versicles: Watos, and:*

The man sick of the palsy + they brought to the Lord, upon a bed + and when He saw their right faith + He forgave him his sins.

O Creator, who didst raise + the man palsied in his sickness + Raise us up, in Thy strength + and forgive us our sins.

* *Watos* is the Coptic pronunciation of *Ḗáros*, the "burning bush" (Exodus iii) to which the Virgin Mary is compared in several hymns sung in honour of her, to a particular chant, during the month of Kihak (December) on the 29th (25th Jul.) on which the Coptic church celebrates the Feast of the Nativity.

One of these hymns, for the 5th of Kihak, begins thus:

"One bush (*Ḗáros*) which Moses + saw in the wilderness + that was full of fire within + which did not burn the branches thereof +

"Was a type of Mary + the Virgin unblemished + out of whom the Word of the Father + took flesh.

"The fire of His divinity + did not burn the Virgin's womb + and after she had brought Him forth + she continued to be yet virgin.

"He who ceased not to be God + came to become Son of Man + but He is God in truth; who came to redeem us."

Another hymn begins thus:

"O thou unblemished and well-favoured + and holy in all things, who broughtest us God + and didst carry man in thy arms.

The Greeting.

Thou art truly blessed + O my Saviour Jesus + with
Thy Father the true [God] + and with the Holy Ghost.

Sweet spices + of great price + is Thy holy name + O
my Lord Jesus.

Second Sunday in BABEH.

EVENSONG.—From Matthew 177 to 178. *Begin at—*
“And when they were come to Capernaum.” *End at—*
“That take, and give unto them for me and thee.—[St.
Matt. xvii, 24—27].

The Versicles.

Simon Peter raised + his mind to the heavens above +
in the hour when Jesus asked him + and said “What
thinkest Thou about it?”

“In truth,” said Peter + Thou art Jesus the Christ +
the Son of God ; the Word + This is life everlasting.

And also,

We pray Thee, O Christ, to make us free + and to
make us perfect Christians + that we may pay the tribute
of many years + to Thy blessed name.

MATINS.—From Mark 231 to 234. *Begin at—*“And
very early in the morning.” *End at—*“And they were
affrighted.”—[St. Mark xvi, 2 to 5].

The Versicles : Adam, and :*

She came to the sepulchre + on the first day of the

“The whole creation rejoices with thee ; crying and saying +
Hail thou full of grace ; the Lord is with thee,” etc.

From a Coptic MS. given me at Jerusalem, by the Coptic Abuna.

* Like *Watos* (*Adros*) “Adam” is the subject of hymns fre-
quently sung to a particular chant, that goes by his name.

One of these hymns begins with :

“Adam came + full of sorrow of heart + but the Lord took de-
light + in restoring him to his first estate.

week + she inquired earnestly + after the resurrection of the Lord.

THE DIVINE LITURGY.—From Luke 31 to 33. *Begin at*—“And it came to pass, that as the people pressed upon Him, to hear the Word of God.” *End at*—“They forsook all, and followed Him.”—[St. Luke v, 1 to 11].

The Versicles.

O ye men that go on board ships + and who row on the sea + come ! and I will make you + fishers to catch men.

O Thou, who didst command our father Peter + to cast his nets into the lake + and at whose word were gathered + a great multitude of fishes.

And as Thou didst make him a fisher of men + from that same hour + so also in Thy great mercy, take us + and forgive us our sins.

The Greeting.

O Thou who art gracious + and merciful + whose mercies are manifold + O my Lord Jesus :

The Cherubim + and the Seraphim + with six wings + flap them [before Thee].

Third Sunday in BABEH.

EVENSONG.—From Mark 47 to . *Begin at*—“And the same day, when even was come.” *End at*—“That even the wind and the sea obey Him.”—[St. Mark iv, 35—41].

The Versicle.

He spake unto them + “Fear not, for it is I” + and immediately the water was calmed + and the winds were lulled.

“He rose in body + out of the Virgin + without intercourse with man + in order to redeem us.”

Another :

“Adam, the first man + with Eve our mother + transgressed + the commandments of God,” etc.—*Coptic MS.*

MATINS,—From Luke 336 to 337. *Begin at*—"Now upon the first day of the week." *End at*—"Wondering in himself, at that which was come to pass."—[St. Luke xxiv, 1 to 12].

The Versicle: Adam, and:

Well and in truth + was she in anxiety + the holy Mary + the Magdalene.

THE DIVINE LITURGY.—From Matthew 119 to 126. *Begin at*—[*Leaf eighteen of the MS. is wanting. It contained the rest of the Rubric for the Divine Liturgy, as far as that for the Fourth Sunday in Babeh. The Gospel is probably taken from St. Matthew xiv, 22—33.*]

The Versicles.

O Thou who hadst authority and power + to walk upon the sea + in the fourth watch + of the night with power:

Incline Thine ear unto my prayer + as Thou didst to that of our father Peter + for Thou didst hear him, and save him + from the overwhelming flood.

MATINS.—From John 209 to 213. *Begin at*—"The first day of the week cometh Mary Magdalene." *End at*—"That He had spoken these things unto her."—[St. John xx, 1 to 18].

The Versicle.

Mary came + to the disciples + and said, "I have seen the Lord + and this is what He said to me."

THE DIVINE LITURGY.—From Luke 67 to 69. *Begin at*—"And it came to pass, the day after, that He came into a city called Nain." *End at*—"Go and tell John what things ye have seen and heard."—[St. Luke vii, 11 to 22].

The Versicles.

Our Lord Jesus Christ + when he had pity on the tears + of the widow that was in Nain + raised her son [from the dead].

Lo, behold I entreat Thee + O my Lord Jesus, sincerely + be gracious unto us, and quicken us + as Thou didst

the widow of Nain [’s son]. And as Thou didst raise + her son from the dead + raise our mind and understanding + out of the darkness of sin.

The Greeting.

O that I might speak + some little honour + in behalf of Thy name which is Holy + and which is blessed. It is the name which is glorified + in the truthful mouths + of Thy saints that are in the earth.

First Sunday in HATOR.

EVENSONG.—From Mark 37 to 39. *Begin at*—“And when He was alone.” *End at*—“And bring forth fruit, some thirty fold, some sixty, and some an hundred fold.”—[St. Mark iv, 10—20].

The Versicles.

And those are they which hear + the Word, and yield fruit + some thirty and others sixty + and others a hundred.

Make us worthy to hear + Thy holy Word, full of life + and to yield good fruit + one thirty, one sixty, and one a hundred.

MATINS.—From Matthew 352 to the end of the Gospel.—[St. Matt. xxviii. 1 to 10].

The Versicle.

He said, Tell my brethren + that they go + into Galilee + and they shall see me.

THE DIVINE LITURGY.—From Luke 76 to 79. *Begin at*—“And when much people were gathered together unto Him.” *End at*—“Having heard the Word, keep it, and bring forth fruit with patience.”—[St. Luke viii. 4 to 15].

The Versicles.

Blessed are they that hear + the word of God + and that keep it + that they may live for ever.

Give me, O Lord, patience + throughout my temptations + that I may yield good fruit + according to Thy will, O our Lord Christ.

The Greeting.

Like the true Physician + and Healer + Thou didst relieve + all our infirmities.

Look upon us + O my Lord Jesus + with the pitiful eye + of Thy goodness.

Second Sunday in HATOR.

EVENSONG.—From Luke 150 to 151. *Begin at*—“And He said unto His disciples.” *End at*—“And all these things shall be added unto you.”—[St. Luke xii, 22 to 31].

The Versicles.

Let not your soul take thought + about eating and drinking + but seek ye the kingdom of God + and all these things shall be added unto you.

We pray Thee, O Lord, grant us the mercy + to seek after Thy salvation + that we may knock, for Thee to open the door + of Thine everlasting kingdom.

MATINS.—From Mark 251. *Begin at*—“And very early in the morning.” *End at*—“For they were afraid.” [St. Mark xvi, 2 to 8].

The Versicle: Adam: and:

She came unto the sepulchre + the first day of the week + and she inquired with care + about the resurrection of the Lord.

THE DIVINE LITURGY.—From Matthew 131 to 133. *Begin at*—“The same day went Jesus out of the house.” *End at*—“And brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold.”—[St. Matthew xiii, 1 to 8].

The Versicles.

For these are they that hear + the Word, and yield

fruit + one an hundred, another sixty + and another thirty.

Make us also worthy, O our Lord + to do Thy commandments + and to yield fruit through them + some an hundred, and sixty, and thirty.

The Greeting.

O King of peace + give us Thy peace + confirm Thy peace in us + and forgive us our sins.

Scatter abroad the enemies + of the Church + build her up + that she be not moved for ever.

Third Sunday in HATOR.

EVENSONG.—From Matthew 110 to 111. *Begin at—*“At that time Jesus answered and said.” *End at—*“For My yoke is easy and my burden is light.”—[St. Matt. xi, 25 to 30].

The Versicle.

The Lord said, Come unto Me, that I may give you rest + for My yoke is easy + and My burden is light.

And this Prayer.

Let us sing unto the Lord Christ + who has shown grace even to us + to know His holy name + and to bear His easy yoke.

MATINS.—From Luke, the resurrection.—[St. Luke xxiv, 1 to 12].

The Versicle.

Well and in truth + was the holy Mary + the Magdalene + in great anxiety.

THE DIVINE LITURGY.—From Luke 182 to 186. *Begin at—*“And when much people were gathered together.” *End at—*“He that hath ears to hear, let him hear.”—[St. Luke viii, 4 to 8].

The Versicles: Watos: and:

It behoves me to be raised + on the Cross, of my own free will + and to go + and deliver the captives.

He that takes up his cross + and follows after Christ + has quickened his soul + with the life that endures for ever.

The Greeting.

The Cherubim + and the Seraphim + rise before Thee + when they see Thee +

And we see Thee always + on the altar + we receive of Thy body + and of Thy precious blood.

Fourth Sunday in HATOR.

EVENSONG.—From Matthew 171 to 176. *Begin at—*“And when they were come to the multitude.” *End at—*“Howbeit this kind goeth not out but by prayer and fasting.”—[St. Matt. xvii, 14—21].

The Versicles.

Thou didst heal them + that were vexed with devils and withered + Hear us entirely, O Jesus, King of Glory.

O Thou who didst rebuke + the devil, lest he [who had it] should die + give us grace and healing + and Thy mercy before we die.

MATINS.—From John, the Resurrection ; 209. *Begin at—*“The first day of the week.” *End at—*“And that He had spoken these things unto her.”—[St. John xx, 1—18].

The Versicles.

Mary came + to the disciples + and spake, saying + I have seen the Lord + and this is what He said unto me.

THE DIVINE LITURGY.—From Mark 107 to 111. *Begin at—*“And when He was gone forth in the way.” *End at—*“But many that are first shall be last, and the last first.”—[St. Mark x. 17—21].

The Versicles.

The commandments which + Christ the King of glory gave + he that lays hold on them + shall receive everlasting life.

According to what He said + in the Holy Gospel + may we, even we, be made worthy, O our Lord + of Thy heavenly grace.

Keep the commandments of the Lord thy God + kill not + do not commit adultery + and bear no false witness + be not angry, and tell no lies.

The Greeting.

Of all the hymns of praise + that are in the law + there is none among them + to be compared with Thee.

This is the pearl + of great price + for which the merchant man + gave all that he had and bought it.

First Sunday in KIHAK.

EVENSONG.—From Mark 158 to 160. *Begin at*—"And being in Bethany, in the house of Simon the leper." *End at*—"This also that she hath done shall be spoken of for a memorial of her."—[St. Mark xiv. 3—9].

The Versicles.

Behold that woman who brought + ointment of spike-nard of great price + she poured it upon the head of our Lord Jesus + in the house of Simon the leper.

That ointment of great price + didst thou make worthy O woman + to be remembered + to the end of time.

We pray Thee, O our Lord Christ, as Thou didst forgive the woman [who was] an harlot + who anointed Thy holy body + forgive us also, O Lover of men.

MATINS.—From Mark 136 to 137. *Begin at*—"And as Jesus sat over against the treasury." *End at*—"Even all her living."—[St. Mark xii. 41—44].

The Versicle.

O Lord, receive our prayers + as Thou didst accept + the two mites of the widow + for I am Thy servant.

THE DIVINE LITURGY.—*Beginning of the Gospel of Luke.*
"Forasmuch as many have taken in hand." *End at*—

"To take away my reproach among men."—[St. Luke i. 21—25].

The Versicles.

The Lord sent Gabriel + and brought glad tidings to Zacharias + about the birth of John + and took away the reproach of Elizabeth.

We pray Thee, O our Saviour + to make us worthy + to fulfil the fast + of Thy wonderful birth.

The Greeting.

Zacharias the priest + was in the temple + and the angel Gabriel + brought him glad tidings about John.

Gabriel went + to the Virgin Mary + and announced to her the birth + of the Word of the Most High God.

Second Sunday in KIHAK.

EVENSING.—From Luke 71 to 75. *Begin at*—"And one of the Pharisees desired Him." *End at*—"Thy faith hath saved thee, go in peace."—[St. Luke vii, 36—50].

The Versicles.

Behold the woman [who was] an harlot + wept before Thee, and Thou didst forgive her + wherefore do I pray Thee, give me, O Lord, tears [like hers].

O Lord, forgive us our iniquities + as Thou didst the woman who was a sinner + and do not condemn our low estate + but save our souls.

MATINS.—From Luke 129 to 131. *Begin at*—"And if I by Beelzebub cast out devils." *End at*—"Blessed are they that hear the word of God and keep it."—[St. Luke xi, 19—28].

The Versicles.

Blessed are they that hear + the word of God + and that keep it + that they may live for ever.

O Lord, bruise the strength of Satan + and his seven evil spirits + watch over us in our beginnings + and give us life eternal.

THE DIVINE LITURGY.—From Luke 2 to 3. *Begin at—*
 ‘And in the sixth month.’ *End at—*“And the angel
 departed from her.”—[St. Luke i, 26—38].

The Versicles.

Gabriel went + to the Virgin Mary + and brought her
 glad tidings of the birth + of the Word of God the Most
 high.

Saying + Hail! thou that art full of grace + and the Lord
 is with thee + for thou hast found grace + the Holy Ghost
 shall come upon thee.

The power of Him who is Most High + shall overshadow
 thee, Mary + thou shalt bring forth the Holy One + the
 Saviour of the whole world.

The Greeting.

Hail, mother of God! the joy of angels + hail! thou
 well-favoured + the burden of the prophets.

Hail! thou who hast found favour + the Lord is with
 thee + hail! thou who didst receive the angel + the joy of
 the world.

Third Sunday in KIHAK.

EVENSING.—From Mark 14 to 17. *Begin at—*“And
 forthwith when they were come out.” *End at—*“And
 suffered not the devils to speak because they knew him.”
 —[St. Mark i, 29—34].

The Versicles.

Simon's wife's mother + who lay sick of a fever + He
 made her whole, and immediately + she arose, and minis-
 tered unto them in strength.

We cry unto Thee, saying + O Jesus, give us life + save
 us from the devil + for we know Thee to be the Christ.

MATINS.—From Matthew 157 to 160. *Begin at—*
 “Then Jesus went thence.” *End at—*“They glorified
 the God of Israel.”—[St. Matt. xv, 21—31].

The Versicles.

The woman of Canaan + having asked Him to have pity on her + He had mercy on her, and said + Great is thy faith, which hath saved thee.

Thou art blessed O Lord, save me + from my former works + as Thou didst save the daughter + of the Canaan-
itish woman.

THE DIVINE LITURGY.—From Luke 3 to 4. *Begin at—*“And Mary arose in those days.” *End at—*“And returned to her own house.”—[St. Luke i, 39—56].

The Versicles.

We extol thee as it is meet + with Elizabeth thy kins-
woman—for thou art blessed among women + and blessed
is the fruit of thy womb.

And whence is this to me + that the mother of our Lord
should come to me? + For lo, as soon as the voice + of Thy
salvation sounded in mine ears.

The Greeting.

The Holy Ghost + shall come down upon thee + and the
power of the highest + shall overshadow thee, Mary.

Our heart rejoices + our tongue sings praises + because
the Lord + has had pity, and has visited His people. Joy
to thee, O Mary!

Fourth Sunday in KIHAK.

EVENSONG.—From Luke 75 to 76. *Begin at—*“And it came to pass afterward.” *End at—*“Which ministered unto him of their substance.”—[St. Luke viii, 1—3].

The Versicles.

Our Lord Jesus went about + through towns and villages
+ preaching the kingdom of God + the twelve were with
Him, and women + who ministered unto Him of their
substance.

Vouchsafe, O Lord + to grant us grace of healing of all
our infirmities + as Thou didst to Mary + out of whom
Thou didst cast seven devils.

MATINS.—From Mark 34 to 36. *Begin at*—"Verily I say unto you." *End at*—"My brother, and my sister, and mother."—[St. Mark iii, 28—35].

The Versicles.

Every fraud and blasphemy + shall be forgiven to the sons of men + but ye that shall blaspheme against the Holy Ghost + shall not be forgiven from henceforth for ever.

Grant us grace, O our Lord Christ + to company with Thy disciples + who were called Thy disciples + that we may do Thy holy will.

THE DIVINE LITURGY.—From Luke 3 to 5. *Begin at*—"Now Elizabeth's full time came that she should be delivered." *End at*—"Till the day of his showing unto Israel."—[St. Luke i, 57—80].

The Versicles: Watos: and:

Wonderful was Thy birth + O John, thou kinsman + of Emmanuel our God + for thou didst bless God in thy birth.

Blessed art thou, O Forerunner! for the prophets of the most high + call thee Christ's own kinsman + O John, son of Zacharias.

The Greeting.

God is light + dwelling in the light + whom angels of light + extol in their songs.

The light + shone forth for many + Elizabeth brought forth + the Forerunner.

First Sunday in TUBEH.

EVENSONG.—From Luke 27 to 29. *Begin at*—"Now when the sun was setting." *End at*—"And he preached in the synagogues of Galilee."—[St. Luke iv, 40—44].

The Versicles.

The devils were cast out + the blind saw clearly + and the dumb cried out + saying + Thou art the Son of God.

O our Lord, who didst heal those infirmities one by one + vouchsafe to heal us also + for we also know Thee.

MATINS.—From Luke 23 to 25. *Begin at*—“And He came down to Capernaum.” *End at*—“And the fame of Him went out into every place of the country round about.”—[St. Luke iv, 31—37].

The Versicles: Watos: and:

Jesus Christ the only begotten + came to Capernaum + and healed a man + who had an unclean spirit.

Cast out of me, O Lord + the evil spirits + as Thou didst cast them out + of the man possessed with them.

THE DIVINE LITURGY.—From Matthew 6 to 7. *Begin at*—“But when Herod was dead.” *End at*—“He shall be called a Nazareen.”—[St. Matt. ii, 19—23].

The Versicle.

A great light arose + over Egypt and all her borders.

[*Leaf 40 of the MS. is wanting, and with it, the end of the Divine Liturgy for the 1st Sunday in Tube, together with the rubric for the 2nd Sunday in the same month. But the Gospel is probably taken from St. Matt. xiv, 22—33 or from St. Mark vi, 45—54, for the following page of the MS. begins thus:*]

O Thou, who hadst authority and power + to walk over the sea + in the fourth watch + of the night with power.

Incline Thine ear to our prayers + as Thou didst to our father Peter + for Thou didst hear and save him + out of the overwhelming flood.

MATINS.—From Mark 27 to 29. *Begin at*—“But Jesus withdrew himself with His disciples to the sea.” *End at*—“That they should not make Him known.”—[St. Mark iii, 9—12].

The Versicles.

The devils were cast out + the blind saw clearly + and the dumb cried out + saying, thou art the Son of God.

Thou art God in truth + Thou didst heal every in-

firmity+Thou didst cast devils+out of many+cleanse us, O Lord, from all sin.

THE DIVINE LITURGY.—From Luke 131 to 135. *Begin at*—“And it came to pass, as He spake these things, a certain woman of the company lifted up her voice.” *End at*—“As when the bright shining of a candle doth give thee light.”—[St. Luke xi, from 27 to 36].

The Versicles.

He took hold of thy breasts+and thou didst suckle Him+for He is our God, and the Saviour of all.

O our Lord and king, Christ+light up the lamp of our understanding+Do not condemn our weakness+as if we were an evil generation.

The Greeting.

For unto us a Child is born+unto us a Son is given+whose dominion+is placed upon His shoulder.

God who is powerful+over the great of the earth+and who is the Angel+great in counsel.

Third Sunday in TUBEH.

EVENSONG.—From John 38 to — *Begin at*—“After this there was a feast of the Jews.” *End at*—“Making himself equal with God.”—[St. John v, 1 to 18].

The Versicles.

The pool which was called+in Hebrew, Bethesda+and the man who had been lying for some time+sick of the palsy, received his cure.

Save us, O Lord, by Thy power+like the man sick of the palsy+from a length of time+for we are the sheep of Thy pasture.

MATINS.—From John 24 to 25. *Begin at*—“There was a man of the Pharisees.” *End at*—“That they are wrought in God.”—[St. John iii, 1 to 21].

The Versicles.

Moses made the serpent of brass + according to the Creator's word + in order to remove the anger + from among His whole people.

Blessed art thou, O Nicodemus + for having been worthy to talk with Christ + and to hear the words of life + from the mouth of His Godhead.

THE DIVINE LITURGY.—From John 25 to 31. *Begin at*—"After these things came Jesus and His disciples." *End at*—"But the wrath of God abideth on Him."—[St. John iii, 22 to 36].

The Versicles.

Therefore do we praise + with John, the Virgin + saying, holy is the spouse, who is adorned for the Lamb.

Blessed art thou, O John, for thou didst company with the bridegroom + for thou didst bear witness unto Him + and He sent thee to preach before Him.

The Greeting.

At the time of His appearing, He shed light over us, who sat in darkness + and in the shadow of death.

He guided our feet + in the way of peace + in the communion + of His holy mysteries.

Fourth Sunday in TUBEH.

EVENSONG.—From John 43 to 46. *Begin at*—"If I bear witness of myself, my witness is not true." *End at*—"But if ye believe not his writings, how shall ye believe my words?"—[St. John v, 31 to 47].

The Versicles.

Thou barest witness to the light + of truth, which came into the world + Those who believe in His name + He made children of the light.

We believe in Thee, O our Lord Christ + the true God

+ and in Thy word, full of life + which the prophets wrote concerning Thee.

MATINS.—From John 62 to 68. *Begin at*—“Verily, verily, I say unto you, he that believeth in me, hath everlasting life.” *End at*—“He that eateth of this bread, shall live for ever.”—[St. John vi, 47—58].

The Versicles.

Make us worthy of the tree of life + that we may eat of that which is the Body of God + and of His precious Blood.

Christ is the Bread of Life + that came down from heaven + when we have eaten thereof + we shall live, through Him, for ever.

THE DIVINE LITURGY.—From John 89. *Begin at*—“And as Jesus passed by.” *End at*—“And he said, Lord I believe, and he worshipped Him.”—[St. John ix, 1—38].

The Versicles.

Thou didst create + the eyes of Him that was born blind + and Thou didst give him light + glory be to Thee, in the highest.

We pray Thee, O our Lord Christ + in like manner as Thou gavest a clear sight + to the eyes of the man who was blind + enlighten the eyes of our understanding.

The Greeting.

We say, in Thy light + let us O Lord, see the light + and let Thy mercy alight + on those who know Thee.

O Thou light of truth + which lighteneth + every man + who cometh into the world.

First Sunday in AMSHIR.

EVENSONG.—From John 51 to 52. *Begin at*—“When therefore Jesus perceived.” *End at*—“And immediately the ship was at the land whither they went.”—[St. John vi, 15—21].

The Versicles.

Fear not, said He + who walked on the sea + The disciples saw Him + and cried out aloud with all their might.

O Thou who didst rebuke the wind + and there was a great calm + rebuke [in us] O Christ + our ungodly thoughts.

MATINS.—From John 89 to the end of the chapter. *Begin at*—“Verily, verily, I say unto you.” *End at*—“Going through the midst of them + and so passed by.” —[St. John viii, 51—59].

The Versicles.

Through God’s mercy + did Abraham consent + that God should make him a sojourner + in company with His holy angels.

Truly did our father Abraham + see the Lord, and rejoiced, for he knew + that He is the Lord God + of things that are in heaven and in the earth.

THE DIVINE LITURGY.—From John 52 to 58. *Begin at*—“The day following, when the people saw.” *End at*—“But the will of Him that sent me.”—[St. John vi, 22—38].

Here read the order for the fourth Sunday in TUBEH, and then this

Versicle.

We believe in Thee without doubt + that it is the Bread of life + and to whomsoever shall eat of it + wilt Thou give everlasting life.

The Greeting.

The Bread of life + that came down + to us from heaven + gave life to the world.

Thou broughtest him forth unblemished + and gavest us His Body + with His precious Blood + that we should live for ever.

Second Sunday in AMSHIR.

EVENSONG.—From John 37 to 39. *Begin at*—“And there was a certain nobleman, whose son was sick at Capernaum.” *End at*—“When He was come out of Judæa into Galilee.”—[St. John iv, 46—54].

The Versicles.

Behold, He spake with the servant + of the king, saying + make haste and go thy way + thy son liveth.

That saying was believed by the nobleman + Go thy way, thy son liveth + quicken me also into life, O our Lord Jesus + for I believe in Thy power.

MATINS.—From John 24 to 26. *Begin at*—“For God sent not His Son into the world.” *End at*—“That they are wrought in God.”—[St. John iii, 17—21].

The Versicles.

Thou didst bear witness of the light + of truth, that came into the world + Those who believe in His name + has He made children of the light.

May we also be thought worthy, O our Lord + to come to Thy light + and to let our works be seen + that they are wrought in God.

THE DIVINE LITURGY.—From John 49 to 51. *Begin at*—“When Jesus then lifted up his eyes.” *End at*—“That prophet that should come into the world.”—[St. John vi, 3—14].

The Versicles.

Five thousand men in the wilderness + didst Thou satisfy with food + they ate without stint + of the five loaves and the two fishes.

O Thou who didst work this wonder + and didst satisfy many thousands + fill us with Thy grace + according to Thy great mercies.

The Greeting.

Very many are + Thy mercies + O Thou just judge + my Lord Jesus.

Thou O Emmanuel + the true food + the tree of life + that gives immortality.

Third Sunday in AMSHIR.

EVENSONG.—From John 45 to 47. *Begin at*—"Search the Scriptures." *End at*—"Which He did on them that were diseased."—[St. John v, 39—vi, 2].

The Versicles.

Search into the Scriptures + in which ye think yourselves + that eternal life really is + and that they bear witness of Me.

We believe in Thee, O our Lord Jesus + the true God + and in Thy words + for the prophets bare witness of Thee.

MATINS.—From John 111 to 113. *Begin at*—"Jesus cried and said." *End at*—"Even as the Father said unto me, so I speak."—[St. John xii, 44—50].

The Versicle.

O Jesus Christ, in truth + art Thou the light of the world + and Thy words are truth + to live through them for ever.

THE DIVINE LITURGY.—From John 53 to 59. *Begin at*—"Labour not for the meat which perisheth." *End at*—"And I will raise him up at the last day."—[St. John vi, 27—40]. But in another copy from 53 to 73; [v, 27—46].

The Versicles.

The bread that gives life + that came down from heaven + is our Lord Jesus Christ + who gives life to the world.

We believe in Thee, O our Lord Christ + that Thou art the bread of life + that gives life to everyone + who eats thereof.

The Greeting.

Truly, are they increased + the sins of my soul + that confesses them + before Thee, O my Lord.

As to the sins I have committed + O my Lord, remember them not + neither take account of my iniquities.

Fourth Sunday in AMSHIR.

EVENSONG.—From Luke 197 to 201. *Begin at*—"Then said he unto the disciples." *End at*—"We have done that which was our duty to do."—[St. Luke xvii, 1—10]. *But in another copy*, from 197 to 203, "Go in peace, thy faith hath made thee whole." [v, 1—19].

The Versicles.

Remove [from us] offences + and mortify the flesh + and let us watch unto the end + in righteous prayers.

Forgive your brethren + the sins they have committed against you + in order that ye receive forgiveness + of the sins you have committed against them.

Behold the lepers cried unto Thee + and Thou madest them whole, O Thou true physician + cleanse Thou me, O my Lord Jesus + of all that is hidden within me.

MATINS.—From Luke 38 to 40, and in another copy to 41. *Begin at*—"And after these things He went forth." *End at*—"The old is better."—[St. Luke v, 27—39].

Zacchæus the chief of publicans + was short of stature + and Thou didst forgive him his sins + forgive us all, O Thou good [Saviour].

Make me like the publican + who sinned against Thee + Thou hadst pity on him + and didst forgive him freely.

THE DIVINE LITURGY.—From Luke 126 to 127. *Begin at*—"And Jesus entered and passed through Jericho." *End at*—"To save that which was lost."—[St. Luke xix, 1—10].

The Versicles.

The half of my goods + said Zacchæus to the Lord + give I to the poor, O Master + most carefully.

Behold, salvation is come to thee + said the Lord God

of hosts + this day + for that thou also + art a son of Abraham.

The Greeting.

Since Thou art good + and merciful + let Thy loving kindnesses + overtake us speedily.

Have pity on us all + Lord God our Saviour + and have mercy on us + after Thy great kindness.

*Second Day [of the week, or First Day] of the
FAST of JONAH, the Prophet.**

MATINS.—From Matthew 52 to 55. *Begin at*—"Give not that which is holy unto the dogs." *End at*—"For this is the law and the prophets."—[St. Matt. vii, 6—12].

The Versicles shall be said in the same tone as those of the Holy Fast of 40 days.

But O my Lord, deal with me + as with the Ninevites + who repented + and to whom Thou forgavest their sins.

Pray to the Lord for us + O Thou perfect man + and true Jonah the prophet + that He will forgive us.

THE DIVINE LITURGY.—From Matthew 125 to 130. *Begin at*—"A good man out of the good treasure." *End at*—"But the sigh of the prophet Jonah."—[St. Matt. xii, 35—39].

O Thou who didst preserve Jonah + when he was in the belly of the fish + and cast into the depths of the sea + save us also, by Thy power.

*Third Day [of the week, or Second Day] of
the FAST of JONAH.*

MATINS.—From Luke 164 to 165. *Begin at*—"He

* Fast of four days, in commemoration of that of the Ninevites. It begins, according to Calcasendi (Seld. "De Synhedr. Vet. Ebræor., lib. iii, c. 15), on the 21st of TUBEH (January). See Assem. B. O. ii, p. 426.

spake also this parable." *End at*—"After that thou shalt cut it down."—[St. Luke xiii, 6—9].

The Versicle.

Give me repentance, O Lord + that I may indeed repent + ere death shut me up + within the gates of hell.

THE DIVINE LITURGY.—From Luke 132 to 135. *Begin at*—"And when the people were gathered." *End at*—"As when the bright shining of a candle doth give thee light."—[St. Luke xi, 29—36].

The Versicle.

But do away with, and remit me + my many transgressions + good and lover of man as Thou art + have mercy on us after Thy great mercy.

*Fourth Day [of the week, or Third Day] of
the FAST of JONAH.*

MATINS.—From Matthew 100 to 114. *Begin at*—"At that time Jesus answered." *End at*—"And My burden is light."—[St. Matt. xi. 25—30].

The Versicle.

He says + come unto Me + ye blessed of My Father + inherit the life + that endures for ever.

THE DIVINE LITURGY.—From Matthew 160 to 163. *Begin at*—"Then Jesus called His disciples." *End at*—"And He left them and departed."—[St. Matt. xv, 32—xvi, 4].

The Versicle.

He blessed the seven loaves + and satisfied four thousand men + and seven baskets were filled + with the fragments that remained over.

*Fourth Day, Thursday, the PASSOVER of
JONAH.*

MATINS.—From Mark 77 to 81. *Begin at*—"And straightway He entered into a ship." *End at*—"How is it that ye do not understand?"—[St. Mark viii, 10—21].

The Versicle.

Cleanse us, O Lord, from hypocrisy + which is the leaven of the Sadducees + for we understand Thy marvels + and believe in Thy being the Lord.

THE DIVINE LITURGY.—From John 19 to 21. *Begin at*—"After this He went down to Capernaum." *End at*—"For He knew what was in man."—[St. John ii, 12—25].

The Versicle.

O my Lord Jesus Christ + create for Thyself within us + a temple of Thy Holy Ghost + that we may give praise unto Thee.

The Greeting.

O Thou who willest not the death + turn us, O God, etc.

The rest to be said as it is written in the third Sunday of the Holy Fast of 40 days.

*Great Sunday of the first Gathering in of
the Crops.*

EVENSING.—From Mark 124 to 127. *Begin at*—"And Jesus answering, saith unto them." *End at*—"Neither will your Father which is in heaven, forgive you your trespasses."—[St. Mark xi, 22—26].

The Versicles.

Forgive us our iniquities + give us the inheritance + with Thy saints + and remember us + before Thy Father, which is in heaven.

Receive our prayers + our requests and our supplications + forgive us our iniquities + and remit us our trespasses.

MATINS.—From Luke 259 to 260. *Begin at*—"And take heed to yourselves." *End at*—"For to hear him."—[St. Luke xxi, 34—38].

The Versicles.

If we have sinned against Thee + O my Lord, very many times + yet forgive us according to Thy mercy + as a brother forgives his brother.

Lighten the eyes of my understanding + that I may know Thy law + save me from the fear + and the troubles of this world.

THE DIVINE LITURGY.—From Matthew 42 to 46. *Begin at*—"Take heed that ye do not your alms before men." *End at*—"Shall reward thee openly."—[St. Matt. vi, 1—6].

The Versicle.

Our Father which art in heaven + hallowed be Thy name + Thy kingdom come + for thine is the glory for ever, Amen.*

The Greeting

Is taken from the Second Sunday in Hator—that is :

O King of Peace, etc. + scatter abroad our enemies, etc.

Fifth Sunday in the First Six Months.

On whatsoever Sunday that happens to be fifth in the month, the following Gospel shall be read. From Matthew 147 to 148. Begin at—"And when it was evening." *End at*—"Beside women and children."—[St. Matt. xiv, 15—21].

* Albeit, the Memphitic version has not this Doxology, yet it is worthy of notice that it occurs in the Liturgy.

The Versicles.

Thus didst Thou satisfy the five thousand men + with five loaves and two fishes + without women and children + and twelve baskets [of fragments] remained over from them.

O our Saviour + Thou didst bless + the five loaves and the two fishes + bless us then of Thy blessing + that we may abound with good.

MATINS.—From Mark 64 to 65. *Begin at*—“And when the day was now far spent.” *End at*—“Were about five thousand men.”—St. Mark vi, 35—44].

The Versicles.

Thou didst satisfy with food + five thousand men in the wilderness + they ate, and there remained over unto them + from the five loaves and two fishes.

O Thou who didst work this wonder + and didst satisfy several thousands + fill us with Thy grace + according to Thy great many mercies.

THE DIVINE LITURGY.—From Luke 93 to 94. *Begin at*—“And when the day began to wear away.” *End at*—“Twelve baskets.”—[St. Luke ix, 12—17].

Here go back to :

Thou didst satisfy five thousand, etc.

To be borrowed from Evensong of this same day.

Here ends the order relative to the first six months.
In the peace of the Lord.

Here follow the Versicles to be read, said [or sung] on the feasts of the first six months, from the beginning of the year to the end of the month of Amshir. The first day of the kind, is the beginning of the year among the Copts ; that is, the first day of the month of Tot the blessed ; called Neeroz [or new day, new year] the blessed.

The Gospel and Versicles for that day are as follows:—

EVENSONG.—From Matthew 140 to 141. *Begin at—*
[No quotation given; but probably, St. Matt. ix, 14—17].

The Versicles.

Come hither, all ye faithful + let us sing unto Christ the Lord + in spiritual songs + for He has given us His grace.

Let us sing and give glory + and worship the Holy Trinity + which is one essence + and abides for ever.

MATINS.—From Mark 23 to 24. *Begin at—* “And the disciples of John and of the Pharisees.” *End at—* “into new bottles.”—[St. Mark ii, 18—22].

The Versicle.

Sing unto the Lord a new song + O ye people who love Christ + that the Lord will have mercy on us + He who gave life unto the world.

THE DIVINE LITURGY.—From Luke 17 to 21. *Begin at—* “And Jesus returned in the power of the Spirit.” *End at—* “Is not this Joseph’s son?”—St. Luke iv, 14—22].

The Versicles.

The spirit of the Lord is upon me + because He has anointed me and sent me + to preach the Gospel to the poor + and the year accepted before the Lord.

Rejoice and be glad + let His fruits be multiplied to us + yea, bless the crown of the year + according to Thy mercy, O Lord.

The Greeting.

In an acceptable time + wilt Thou hear me + O my Lord Jesus + help me.

How beloved is + Thy Holy name + My Lord Jesus! + help me.

Second day of TOT.

THE MARTYRDOM OF ST. JOHN THE BAPTIST.

EVENSONG.—From Matthew 143 to 146. *Begin at—*
“At that time Herod the Tetrarch.” End at—“And
went and told Jesus.”—[St. Matt. xiv, 1—12].

The Versicle.

Behold thy joy + and thy gladness is fulfilled + O John
 the Baptist + kinsman of Emmanuel.

MATINS.—From Luke 90 to . *Begin at—“Now*
Herod the Tetrarch.” End at—[St. Luke ix, 7—9.

The Versicle.

John the Baptist + priest of the Lamb + Thy honour-
 able name + is high above that of all the prophets.

THE DIVINE LITURGY.—From Mark 57 to . *Begin*
at—“And king Herod heard of him.” End at—“And
laid it in a tomb.”—St. Mark vi, 14—29].

The Versicles.

The Lord bare witness + about John his kinsman +
 that no one rose among those born + of women like unto
 him.

Blessed art thou, O Forerunner! + for thou art prophet
 of the Most High + O kinsman of Emmanuel + Thou John
 the Baptist.

The Greeting.

Hail O John! + Great Forerunner! + Hail O priest! +
 Son of a priest!

Hail O Virgin! + who didst abide in the wilderness +
 Hail O Prophet! + the joy of the Jordan.

Seventeenth day of TOT.

THE FEAST OF THE GLORIOUS CROSS.

EVENSONG.—From John 89 to . *Begin at*—"Then said Jesus unto them : when ye have lifted up the son of man." *End at*—"Neither came I of myself, but he sent me."—[St. John viii, 28—42].

The Versicles.

Our Lord Jesus Christ + gave a token to His servants + that those who fear him + shall overcome their enemies.

This then, is the name of salvation + that of our Saviour Christ + together with His cross + on which He was hanged.

MATINS.—From John 106 to . *Begin at*—"If any man serve me, let him follow me."—[St. John xii, 20].

The Versicles.

Come, all together this day + O ye people who love Christ + to glorify our Lord Jesus + and to worship His Cross.

There is joy this day + in heaven and on earth + at the setting forth openly + of the Cross that gives life.

THE DIVINE LITURGY.—From John 194. *Begin at*—"And it was at Jerusalem the feast of the dedication."—[St. John x, 22].

The Versicles.

Great indeed is the honour + of the Cross that gives life + on which was hanged the Saviour Jesus + in order to redeem us from our sins.

Let us sing unto Christ our God + and to His Cross that gives life + that gave us redemption + from the shadow of death.

The Greeting.

Aaron's rod is laid + on the Tree of the Cross + on which our Lord was hanged + in order to redeem us.

He it is who offered up + the acceptable sacrifice + on the Cross + for the salvation of our race.

Seventh day of HATOR.

DEDICATION OF THE CHURCH OF ST. GEORGE THE MARTYR.

EVENSONG.—From Matthew 86 to . *Begin at*—“Behold I send you forth.” *End at*—“Till the son of man shall come.”—[St. Matt. x, 16—23].

The Versicle.

He fulfilled seven years, etc.

MATINS.—From Matthew 95 to . *Begin at*—“And when He had called unto Him his twelve disciples.” *End at*—“The son of man.”—[St. Matt. x, 1—23].

The Versicle.

Hail, O martyr + of our Lord Jesus Christ + thou brave athlete + O our lord, king Georgius.

THE DIVINE LITURGY.—From Luke 250 to . *Begin at*—“But before all these, they shall lay their hands.” *End at*—“Stand before the son of man.”—[St. Luke xxi, 12—36].

The Versicle.

There is no one among the martyrs + whom they tormented + for the space of seven years + besides our lord, king Georgius.

The Greeting.

Hail, O thou Georgius + whose name is sweeter + than any other name + in the mouth of the faithful.

Hail, O thou Georgius + star of the morning + joy of the martyrs + beloved of Christ.

Eighth day of HATOR.

COMMEMORATION OF THE FOUR BEASTS.

EVENSONG.—From Mark 85. *Begin at*—“And when He had called the people unto Him with His disciples.”

End at 87—"The kingdom of God come with power."—
[St. Mark viii, 34—ix, 1.]

The Versicle.

The four beasts without bodies, etc.

MATINS.—From John 106. *Begin at*—"If any man serve me." *End at 108*—"That ye may be children of light."—[St. John xii, 26—36].

The Versicle.

He that will serve me + let him attach himself to me + and in the place where I am + my servant shall be with me.

THE DIVINE LITURGY.—From John 78. *Begin at*—"And the day following." *End at*—[St. John i, 43].

The Versicles.

No tongue incorporeal + shall speak the praise + of the four beasts without bodies + that bear the chariot of God.

They all have six wings + and cry out, saying + Holy, Holy, Holy + Thou Lord of Hosts.

The Greeting.

Hail, O ye four beasts + not in the body + who bear the throne + of God Almighty.

Six wings together + has every one of them + They sing, they give glory + to the Lord of light.

Twelfth day of HATOR.

COMMEMORATION OF THE CHIEF OF ANGELS, THE ILLUSTRIOUS MICHAEL.

EVENSONG.—From Matthew 140. *Begin at*—"Again the kingdom of heaven is like unto treasure." *End at*—141—"Which bringeth forth out of His treasure things new and old."—[St. Matt. xiii, 44—52.]

The Versicle.

Joy has taken place to-day + in heaven and on earth + at the setting up of Michael + the Great Archangel.

MATINS.—From Luke 187. *Begin at*—“And He spake this parable unto them.” *End at*—190—“Over one sinner that repenteth.”—[St. Luke xv, 3—7].

The Versicle.

What think ye of this + If a man had a hundred sheep + and one of them went astray + would he not go after it till he found it?

THE DIVINE LITURGY.—From Matthew 137. *Begin at*—“Another parable put He forth unto them.” *End at*—“Who hath ears to hear let him hear.”—[St. Matt. xiii, 31—43].

The Versicle.

Michael the chief of heaven + prays in presence of Christ for the whole race of man + because he standeth at the right hand of God.

The Greeting.

Thousands of thousands + and multitudes of multitudes + of archangels + and of holy angels

Stand up + before the throne + of the Almighty + crying aloud and saying :

Twentieth day of HATOR.

FEAST OF ST. THEODORUS, SON OF JOHN.

EVENSONG.—From the Gospel [no quotation].

The Versicle.

Hail, O thou Theodorus + general of Christ + who didst slay the dragon + that was in Euchetus.

MATINS.—From [no quotation].

The Versicle.

Theodorus the general + gave heed to the tears + of the widow who was in Euchetus + and raised her son [to life].

THE DIVINE LITURGY.—*As for the rest of the martyrs.*

The Versicle.

The martyrs will enter, etc.

The Greeting.

As for the rest of the martyrs.

The Versicles.

The Lord has laid + crowns that wither not + on all the bands + of martyrs.

He upheld them and saved them + because they took refuge in Him + and now keep the feast with Him + in His kingdom.

Fifteenth day of HATOR.

MARTYRDOM OF ST. MERCURIUS.

EVENSONG.—From Matthew 64 to 67.

The Gospel and Versicle are to be borrowed from Matins for the third Sunday in Tot. [One of the first Sundays missing from the MS.]

The Versicle.

Behold He spake with the servant + etc.

MATINS.—From the Gospel of Luke 145 to 149. *Begin at*—“For there is nothing covered that shall not be revealed.” *End at*—“In that same hour what ye ought to say.”—[St. Luke xii, 2—12].

The Versicle.

Hail, O Thou martyr + Mercurius, who lovedst the fathers + who didst triumph over thy torments + and put to death Julianus.

THE DIVINE LITURGY.—From Matthew 116 to 121.

[No other quotation given].

The Versicle.

O Mercurius, who didst love the fathers.

The Greeting.

Crowns that never shall wither + did the Lord lay, etc.

Twenty-fourth day of HATOR.

COMMEMORATION OF THE TWENTY-FOUR ELDERS.

[Rev. iv. 4]. From Luke 118 to 122. To be borrowed from the Holy Liturgy for the Second Sunday in Tot.

The Versicle.

I will confess unto thee, O Father.

MATINS.—From the Gospel.

The Versicle.

Great indeed is the honour, etc.

THE DIVINE LITURGY.—From the Gospel.

The Versicle.

Thou didst bear witness to the light, etc.

The Greeting.

Hail, O ye twenty-four elders + priests of God + the Almighty.

Pray to the Lamb + who is in the midst of the throne + that He will have mercy on us + and forgive us our sins.

First day of KIHAK.

PREACHING IN THE CHURCH OF ST. SINUTHIUS.

Mourning for him is on the seventh of Abib.

EVENSONG.—The holy Sinuthius, etc.

MATINS.—

The Versicles.

Gather together, all ye faithful + that we may sing unto God with joy + that we may honour the righteous + the Abba Shenuti Archimandrite.

For great is thy honour + O our holy father Abba Shenuti + honourable prophet + and faithful lawgiver.

The Greeting.

[Not given].

Third day of KIHAK.

ENTRANCE INTO THE TEMPLE. [Purification] OF OUR
LADY THE VIRGIN.

EVENSONG.—From Luke 123 to—. King David spake of thee, O faithful dove + saying, “The wisdom of God has risen within thee + as good and lover of men.”

Many women at—

MATINS.—From Matthew 125 to 131. *Begin at*—“A good man out of the good treasure.” *End at*—“The same is my brother, and sister, and mother.”—[St. Matt. xii, 35—50].

The Versicles.

Thou art the daughter of Zion + the fountain truly blessed + O Thou, whose spiritual part + takes form in heaven.

The Virgin Mary + cried out in the temple + as regards the greeting I have received + God Himself knows it.

The Greeting.

For indeed + thou are raised much + above the holy powers + that are incorporeal.

For thou hast made a throne + for the king + which is carried + above the Cherubim.

Eighth day of KIHAK.

FEAST OF OUR HOLY FATHER SAMUEL, AND MARTYRDOM
OF ABBA ESI, OF THECLA HIS SISTER, AND OF THEIR
COMPANIONS.

EVENSONG.—From

[No quotation].

The Versicle.

Blessed in truth art thou + O holy father Abba Samuel +
who didst fight well and truly + for the orthodox faith.

MATINS.—

The Versicles.

The most holy bride + the maid wise and virgin +
Barbara who with her works + lighted up his abode of
glory.

Abba Esi with Thekla his sister + and Barbara and
Juliana + endured great torments + and had their heads
cut off for the name of Christ.

The Greeting.

[Not given].

Twenty-eighth day of KIHAK.

EVE OF THE GLORIOUS BIRTH [OF CHRIST].

EVENSONG.—From Matthew 1. *Begin at*—"The book
of the generation of Jesus Christ." *End at*—"Fourteen
generations."—[St. Matt. i, 1—17].

The Versicle.

Oh, the travail for God + worthy of being wondered at +
of Mary the mother of God + who was always virgin.

MATINS.—From Matt. 3. *Begin at*—"And the birth
of Jesus Christ." *End at*—"And He called His name
Jesus."—[St. Matt. i, 18—25].

The Versicle.

For she shall bring forth a son + and shall call His name Emmanuel + which being interpreted + is God with us.

THE DIVINE LITURGY.—From Luke 3. *Begin at—*“And it came to pass in those days.” *End at—*“As it was told unto them.”—[St. Luke ii, 1—20].

The Versicles.

Now let us rejoice and sing psalms + with the holy angels + and with gladness, saying + glory to God in the highest ;

And peace on earth + and good will towards men + for He has shown good will towards thee [Mary] + He to whom is glory for ever and ever.

The Greeting.

Rejoice, every soul of men + and sing praises + with the angels + who sing unto Christ the King.

Crying aloud, and saying + Glory to God in the highest + peace on earth + and good will towards men.

Twenty-ninth day of KIHAK.

FEAST OF THE GLORIOUS BIRTH [OF CHRIST].

· EVENSONG.—From Luke 14. *Begin at—*“And Jesus Himself began to be about thirty years of age.” *End at—*“Which was the Son of God.”—[St. Luke iii, 23—38].

The Versicle.

For there is born unto us + in the city of David + our Saviour Jesus + who is Christ the Lord.

MATINS.—From John. *Begin at—*“And the Word was made flesh.” *End at—*“Grace and truth came by Jesus Christ.”—[St. John i, 14—17].

The Versicle.

He that was without flesh, took flesh + and the Word took a body + He who is without beginning, began + and He for whom time is not, was born in time.

He whom no one can attain unto + was found [of men] + He who is invisible was seen of them + the Son of the living God became Son of man + in very truth.

THE DIVINE LITURGY.—From Matthew 4. *Begin at*—“Now when Jesus was born.” *End at* 6—“Unto their own country another way.”—[St. Matt. ii, 1—13].

The Versicles.

One is of two + the Godhead and manhood + wherefore did the magi worship him + in silence and acknowledge [confess] Him.

They brought Him incense as unto God + and gold as unto a king + and myrrh, in token + of His death that gave [us] life.

He that was born in Bethlehem + according to the voice of the prophets + delivered us and redeemed us + because we are His people.

The Greeting.

O thou true Lamb + of God the Father + have mercy on us + in Thy kingdom.

For the mouth of Thy Father + bore witness of Thee + Thou art my Son + this day have I begotten Thee.

The Cherubim + rise at Thy presence + with the Seraphim + who cannot look on Thee.

Third day of TUBEH.

THE MURDER OF 144,000 INFANTS.

EVENSONG, MATINS, and DIVINE LITURGY.—Yours is the kingdom + O ye little athletes + whom the king put to death + for the sake of Christ our king.

Sixth day of TUBEH.

FEAST OF THE CIRCUMCISION.

EVENSONG.—Jesus Christ, yesterday and to-day.

MATINS.—Come and see and wonder + Let us sing unto Him and give Him glory.

THE DIVINE LITURGY.—On the eighth day + He who was born our Saviour + received circumcision + according to the law.

The Greeting.

Blessed art Thou, O Thou without sin + Our Lord Christ + for Thou didst yield to circumcision + in order to fulfil the law.

Let us then sing.

Tenth day of TUBEH.

EVE OF THE GLORIOUS BAPTISM [OF CHRIST].

EVENSONG.—From Matthew 19. “Now when Jesus had heard.”—[St. Matt. iv, 12—].

The Galilee of the Gentiles + that sat in darkness + and in the shadow of death + to them a great light has risen.

For behold thy joy + and thy gladness are fulfilled + O John the Baptist + kinsman of Emmanuel.

MATINS.—From John 21. *Begin at*—“After these things came Jesus and His disciples.” *End at* 29—
“This my joy therefore is fulfilled.”

To be taken from Matins for the first Sunday in Tot,
viz. :—

Thou art the greatest of the prophets, etc.

THE DIVINE LITURGY.—From Luke 5. *Begin at*—
“Now in the fifteenth year.” *End at* 13—“And many

other things in His exhortation preached He unto the people.”—[St. Luke iii, 1—18].

The Versicle.

Every valley and hill + and the wilderness of Jordan + filled with thy voice + O preacher of righteousness.

These two Versicles are said after the Gospel for the Baptism of Christ. They are taken from the Doxology.

I saw the Holy Ghost, etc.

Saying : This is my Son, etc.

Eleventh day of TUBEH.

FEAST OF THE GLORIOUS BAPTISM [OF CHRIST].

EVENSONG.—From Matthew 7. *Begin at*—“In those days came John the Baptist.” *End at* 13—“Shall burn with unquenchable fire.”—[St. Matt. iii, 1—12].

The Versicles. Watos.

The prophet Isaiah + spake of the forerunner’s honour + the holy, virgin John + kinsman of Emmanuel.

Blessed art Thou, O our Lord Christ + only begotten Son + who tookest flesh in the Virgin + and who wast baptised in Jordan.

MATINS.—From Mark at the beginning. “The beginning of the gospel of Jesus Christ.” *End at*—“Thou art my son, in whom I am well pleased.”—[St. Mark i, 1—11].

The Versicles.

Isaiah cried aloud + in his true prophecy + “Thou art the voice crying + in the wilderness, in truth.”

Rejoice like the Lamb + O Jordan and the wilderness thereof + the Lamb is come to thee + He that taketh away the sins of the world.

THE DIVINE LITURGY.—From John 8. *Begin at*—“No man hath seen God at any time.” *End at* 16—“And I saw

and bare record that this is the Son of God.”—[St. John i, 18—34].

The Versicles.

John bare record, etc.

This is the Lamb of God + that taketh away the sins of the world + who brought in the hour of redemption + in order to save His people.

The Greeting.

[To be sung] at the time of the D. Liturgy, and also at the feast of the baptism of Christ, as well as at any public baptism.

Behold John the Baptist + bare record + saying + I baptised the Lord + in the waters of Jordan.

And I heard the voice + of the Father crying aloud + saying + this is my beloved Son + in whom I am well pleased.

Thirteenth day of TUBEH.

THE MARRIAGE IN CANA OF GALILEE.

EVENSONG.—From Matthew 189. *Begin at*—“And it came to pass when Jesus had finished these sayings.” *End at* 192—“He that is able to receive it, let him receive it.”—[St. Matt. xix, 1—12].

The Versicle.

Jesus Christ yesterday and to-day, etc.

MATINS.—From John 34. *Begin at*—“Now after two days.” *End at* 38—“When He was come out of Judæa into Galilee.”—[St. John iv. 43—54].

The Versicle.

Jesus the Nazarene + blessed the waters and made them wine + a miracle like unto which none was seen + since Adam unto this day.

THE DIVINE LITURGY.—From John 18. *Begin at*—“And the third day there was a marriage in Cana of Galilee.” *End at* 19—“And His disciples believed in Him.”—[St. John ii, 1—11].

The Versicle.

Six waterpots of water + didst Thou change into choice wine + for Thy great glory + at the marriage feast in Cana of Galilee.

The Greeting.

Indeed a great miracle took place + in Cana of Galilee + Thou didst bring water to wine + and they believed in Thy gifts.

Let us sing, etc.

Twenty-first day of TUBEH.

MOURNING FOR OUR LADY THE VIRGIN.

EVENSONG.—From Luke 122. *Begin at*—“Now it came to pass.” *End at* 123—“That good part which shall not be taken away from her.”—[St. Luke x, 38—42].

The Versicle.

Many women receive honour + but Thou excellest them all + Thou art the joy of virgins + O mother of God, Mary!

MATINS.—From Matthew 125. *Begin at*—“A good man.” *End at* 131—“My brother, and sister, and mother.”—[St. Matt. xii, 35—50].

The Versicle.

All the kings of the earth + walk in Thy light + and the nations in Thy rising + O Mary, mother of God!

THE DIVINE LITURGY.—From Luke, third chapter [i.e. lesson]. *Begin at*—“And Mary arose in those days.” *End at*—“And returned to her own house.”—[St. Luke i, 39—56].

The Versicle.

We extol thee as it is meet + with Elizabeth thy kins-woman + saying + blessed art thou among women + and blessed is the fruit of thy womb.

The Greeting.

Joy to thee, O Mary! etc.

And after that shall be said :

Behold how good + and how sweet + to make mention + of Mary the mother of God.

Thy name is sweeter + than honey + Thou art more honoured on our lips + than are the Cherubim.

Eighth day of AMSHIR.

PRESENTATION OF THE LORD IN THE TEMPLE.

EVENSONG.—From Luke 3. *Begin at*—"And it came to pass as the angels were gone." *End at*—"As it was told unto them."—[St. Luke ii, 15—20].

The Versicle.

Come, see, and wonder + what rejoicings among the people + over this mystery + now revealed to us.

He that is born, etc.

MATINS.—From Luke 3. *Begin at*—"And the child grew." *End at*—"In favour with God and man."—[St. Luke ii, 40—52].

The Versicle.

Jesus Christ yesterday and to-day, etc.

THE DIVINE LITURGY.—From Luke 3. *Begin at*—"And when eight days were accomplished." *End at*—"To their own city Nazareth."—[St. Luke ii, 21—39].

The Versicles.

Lord now lettest Thy servant depart + in peace, according

to Thy word + for mine eyes have seen Thy salvation + which Thou hast prepared before the face of all people.

Pray to the Lord for us + O blessed old man + and true, O Simeon the priest + that He will forgive us our sins.

The Greeting.

Thy glory, O Mary + is higher than the heavens + and Thou art of more honour than the earth + and all that [is] are in it.

For indeed Thou art + the true way + which is the path + leading above to the heavens.

The following versicles are to be sung after the Gospel during the Holy Fast of forty days [Lent], from the first day thereof to the last, the Friday at the end of the fast which ends on the Sunday; and also on the common feasts that may occur during it. The first day of the kind is the first Friday in the Holy Fast of forty days, when no special versicles are appointed for them; and unless the collect for the day be said in a tone of grief [then are these used].

Here follow the versicles for the Gospel on the—

First Friday in the Holy Fast of forty days.

MATINS.—I have sinned, O Jesus, my Lord + I have sinned O Jesus, my God + O my king, do not reckon to me + the sins I have committed.

THE DIVINE LITURGY.—The peace of God + which passeth all understanding + keep your hearts + in Jesus Christ our Lord.

Second Friday in the Holy Fast of forty days.

MATINS.—Make me like the thief + who was hanged on Thy right hand + and who confessed Thee + thus saying.

THE DIVINE LITURGY.—Remember me O my Lord + remember me O my God + remember me O my king + when Thou comest into Thy kingdom.

Third Friday in the Holy Fast of forty days.

MATINS.—I have sinned, I have sinned + O my Lord Jesus ! forgive me + for there is no servant without fault + and no Lord who never forgives.

Wherefore do I pray Thee + my Lord God, my Saviour + enter not into judgment with me + me, a poor sinner.

Fourth Friday in the Holy Fast of forty days.

MATINS.—Make me like the publican + who had sinned against Thee + Thou hadst pity on him + and Thou didst forgive him his sins.

THE HOLY EUCHARIST.—I use the words of the publican + crying and saying + O God forgive me + for I am a sinner.

Fifth Friday in the Holy Fast of forty days.

MATINS.—Treat me as Thou didst the harlot + to whom Thou didst hearken + Thou didst restore and save her + because she found favour with Thee.

THE DIVINE LITURGY.—I know that Thou art good + pitiful and gracious + remember me in Thy mercy + for ever and ever.

Sixth Friday in the Holy Fast of forty days.

MATINS.—I pray Thee, O my Lord Jesus + do not rebuke

me in Thy wrath + nor yet in Thine anger + do Thou teach my lack of knowledge.

THE DIVINE LITURGY.—For Thou wilt not the death of the sinner + but that he should be converted and live + have then mercy on my infirmity + and do not look upon me in Thine anger.

And if aught else than what is appointed, be read to the blessed congregation, let neither sin nor fault be found with it, if it be a Copt that makes the mistake; and may God forgive the congregation. Amen. Glory to God for ever!

The following Versicles are said on the several Sundays in the Holy Fast of forty days.

First Sunday in the Holy Fast.

EVENSONG.—From Matthew 50 to 55. *Begin at—*“Take therefore no thought for the morrow.” *End at—*“For this is the law and the prophets.”—[St. Matthew vi, 34 ; vii, 12].

The Versicles.

We run after the wealth + of this world that passes away + but the salvation of our souls + is in the meditation of Thy Holy Name.

Prayer.

Thou O Lord, hast commanded us + to ask in order that we may receive + to seek that we may find + and to knock that [the door] be opened unto us.

MATINS.—From Matthew 60 to 63. *Begin at—*“Many will say to me in that day.” *End at—*“As one having authority, and not as the scribes.”—[St. Matt. 22—29].

The Versicle.

Therefore do I pray Thee, Lord God my Saviour + enter not into judgment with me + me a poor sinner.

Prayer.

O Lord, Thou buildest our souls + on the Rock of the Faith + and not on the sand of destruction + that we may never fall badly.

THE DIVINE LITURGY.—From Matthew 46 to 50. *Begin at*—"Lay not up for yourselves treasures upon the earth." *End at*—"And all these things shall be added unto you." —[St. Matt. vi, 19—33].

The Versicle.

But ye, your Father knows + that ye are in want of all these things + yet seek ye His kingdom + and all these things shall be added unto you.

Prayer.

Enlighten our minds + that we may understand the teaching of [Thy Spirit] + and Thy reproofs full of pity + so that we may do according to Thy will.

The Greeting.

Greet ye one another + with a holy kiss + and cleanse your hearts + from all wickedness.

Be ye prepared + for the gift of God + until ye receive + these Mysteries.

[Here nine pages are wanting in the MS., i.e., Second, Third, and Fourth Sundays in Lent].

*Fourth Sunday in the Holy Fast.**The Greeting.*

With Thee, O Lord + dwells the source of our life + let us bless the name of the Lord + by Thy mercy, that we may live.

Thou art our hope + ever since we came from the womb + do with Thy servants, O Lord + according to Thy word.

Fifth Sunday in the Holy Fast.

EVENSONG.—From Luke 214. *Begin at*—“And He spake a parable unto them.” *End at*—“Shall He find faith in the earth?”—[St. Luke xviii, 1—18].

The Versicles.

Give ear, O Lord, unto my prayer + and hearken to my cry + for Thou art my stay + and my hope from generation to generation.

Thou art the Just Judge + who shall judge the world + enter not into judgment with me + but have mercy on us, O Good God!

MATINS.—From Matthew 243 to 260. *Begin at*—“And as He sat upon the Mount of Olives.” *End at*—“But my words shall not pass away.”—[St. Matt. xxiv, 3—36].

The Versicles.

When Christ shall come + in the glory of His kingdom + He shall judge the earth + in righteousness.

Thy word, O Lord, endures for ever + heaven and earth shall pass away together + but Thy commandments that dwell in our hearts + shall abide for ever.

In another copy the Gospel for MATINS is from Luke 214 to 216. Begin at—“And He spake this parable.” *End at*—“And he that humbleth himself shall be exalted.”—[St. Luke xviii, 9—14].

And then follows:

The Versicle.

I speak the words of the publican + crying and saying + God forgive me + for I am a sinner.

THE DIVINE LITURGY.—From John 38 to 39. *Begin at*—“After this there was a feast.” *End at*—“Making himself equal with God the Father.”—[St. John v, 1—18].

The Versicles.

By the pool which they called + in Hebrew, Bethesda

+ lay a man a long while + who was paralytick, and He made him whole.

Raise us up O Lord in Thy power + as Thou didst the man sick of the palsy + from a long time + for we are the sheep of Thy flock.

The Greeting.

O Christ our Saviour + make us worthy + of Thy holy greeting + in the heavens.

Therefore, O Lord + put us in possession of Thy mercy + and of the forgiveness of our sins + according to Thy great mercy.

Sixth Sunday in the Holy Fast.

EVENSONG.—From Luke 169 to 176. *Begin at*—“And He went through the cities.” *End at*—“Blessed is He that cometh in the name of the Lord.”—[St. Luke xiii, 22—35].

The Versicles.

Jerusalem, Jerusalem + that killest the prophets + and stonest them + that are sent unto thee.

Ye shall not see me + until ye say together + blessed is he that cometh + in the name of the Lord of Hosts.

Behold, Thou saidst to the Pharisees + I do cures [to-day and to-morrow]—ere Thou destroyest Jerusalem + do gather us under the shadow of Thy wings.

MATINS.—From Matthew 227 to 243. *Begin at*—“Then spake Jesus to the multitude.” *End at*—“Blessed is he that cometh in the name of the Lord.”—[St. Matt. xxiii, 1—39].

The versicle is taken from EVENSONG, “Jerusalem, Jerusalem,” and then follows:

The Versicle.

Make us not to be like the Pharisees, O Lord + but make us worthy + to do mercy and truth.

In another copy of MATINS, the Gospel is from Matthew 201 to 206. Begin at—“And Jesus going up to Jerusalem.” End at—“And to give His life a ransom for many.”—[St. Matt. xx, 17—28]. And then follow

The Versicles.

Whosoever will be great among you + let him be your minister + and whosoever will be chief among you + let him be your servant.

Remember me, O Lord + remember me, O my God + remember me, O my King + when Thou comest into Thy kingdom.

THE DIVINE LITURGY.—From John. *Begin at—“And as Jesus passed by.” End at—“That they which see be made blind.”—[St. John ix, 1—39].*

The Versicles.

Thou didst create + the eyes of the man born blind + and Thou gavest him light + and Thy glory on high.

We pray thee, O our Lord Christ + as Thou gavest the eyes of the man born blind + power to see clearly + enlighten the eyes of our understanding.

The Greeting.

Christ our God + whose mercies are many + have mercy on us all + according to Thy great mercy.

And make us worthy + in great hope + to see the light + of Thy resurrection.

*The Saturday of Lazarus, after the Seventh
Friday in the Holy Fast.*

MATINS.—From Luke 242. *Begin at—“Then He took unto Him the twelve.” End at—“Gave praise unto God.”—[St. Luke xviii, 31—43].*

In another copy the Gospel is taken from Mark 115 to 117. *Begin at—“And they came to Jericho. End*

at—"And followed Jesus in the way."—[St. Mark x, 46—52].

The Versicles.

The blind man who was in Jericho + whose name was Bartimeus + cried aloud before Him + saying the like of this :

Hearken unto me, for I am in earnest + I believe in Thy name + and He laid His hands on his eyes + and he saw clearly and followed Him.

Look on us and hear us, O Lord + as Thou didst the blind man + who cried aloud unto Thee + he, Timeus, the son of Timeus.

THE DIVINE LITURGY.—From John 9. *Begin at*—"Now a certain man was sick." *End at*—"Believed on Him."—[St. John xi, 1—45].

The Versicle.

Hail, O Lazarus, who wast raised + by Him after four days + O my Lord Jesus, raise my heart + which the wicked has slain.

The Greeting.

Hail, O Lazarus, whom the Lord raised + from the dead + after four days + in order that—

Seventh Sunday in the Holy Fast, that is the Sunday of Hosannas [Palm Sunday].

EVENSONG.—From John 98 to 100. *Begin at*—"Then Jesus six days before the Passover." *End at*—"And believed in Jesus."—[St. John xii, 1—11].

The Versicle.

Hail, O Lazarus, etc.

And also.

Lord, accept the fulfilment of our fast + and our prayers, like Mary's ointment + lest we should be like Iscariot + and glory in evil works.

MATINS.—From Luke 225 to 226. *Begin at*—“And Jesus entered and passed through Jericho.” *End at*—“And to save that which was lost.”—[St. Luke xix, 1—10].

The versicle is to be borrowed from the Holy Liturgy for the Third Sunday in Tot, and shall be sung also in the procession of Hosannas, that is :

The half of my goods, etc.

To the end, and then :

Lo ! salvation is come, etc.

Then in the DIVINE LITURGY lessons shall be read from the four Gospels.

The first, from Matthew 206 to 214. Begin at—“And when they drew nigh unto Jerusalem.” *End at*—“And He lodged there.”—[St. Matt. xxi, 1—17].

And then shall be sung aloud, and first :

Hosanna to the Son of David + again to the Son of David, etc.

The second Gospel is from Mark 117 to 120. Begin at—“And when they came nigh to Jerusalem.” *End at*—“Unto Bethany with the twelve.”—[St. Mark xi, 1—11].

The Versicle.

Hosanna in the highest + again in the highest, etc.

The third Gospel is from Luke 232 to 240. Begin at—“And it came to pass, when He was come nigh to Bethphage.” *End at*—“Were very attentive to hear Him.”—[St. Luke xix, 29—48].

The Versicles.

Hosanna, king of Israel.

Again, king of Israel, etc.

The fourth Gospel is from John 100 to 103. Begin at—“On the next day much people.” *End at*—“Behold the world is gone after Him.”—[St. John xii, 1—19].

The Versicles.

He that sits upon the Cherubim + is mounted on an

ass + and comes into Jerusalem + see in what great humility!

But while He was riding on an ass + the children sang unto Him + Hosanna in the highest + this is the King of Israel.

The Greeting.

Christ our Saviour + in His great humility + came into Jerusalem + riding on an ass.

Behold, the little children + sang, saying, Emmanuel + Hosanna in the highest + this is the King of Israel.

*Thursday of the Covenant over the Basin.**

[Holy Thursday.]

The Gospel is from John 112 to 119. *Begin at*—"Now before the feast of the Passover." *End at*—"If ye know these things, happy are ye if ye do them."—[St. John xiii, 1—17].

The Versicles.

Jesus Christ yesterday and to-day + is Himself for ever + in the person of the Father. + We worship Him, we give Him glory.

Jesus Christ, the King of Glory + washed His disciples' feet + and He taught them to do + the like, one to another.

And in the HOLY LITURGY of the public celebration of the Mysteries on this great Thursday, the Gospel is taken from Matthew 279 to 286. Begin at—"Now when the evening was come." *End at*—"When I drink it new with you in My Father's kingdom."—[St. Matt. xxvi, 20—29].

* Thursday in Passion Week is so called in the Coptic Church, from the tradition that when Christ washed His disciples' feet, they entered into a covenant one with another, to abide faithful to Him and to themselves. In the Georgian New Testament, St. John xiii-xviii, is called *anderzi*, or "testament"—last words or counsel.

The Versicles.

Thy Body and Thy Blood + are the remission of our sins + as well as the New Testament + which Thou gavest to Thy disciples.

Make us worthy of the tree of life + that we may eat of it + which is the Body of God + and His true Blood.

Also at the reader's choice :

O Thou who didst deign + to give Thy Body + and Thy holy Blood to the disciples + give us, O Lord, Thy peace.

*The Greeting.**Over the Basin.*

Rejoice and be glad + O whole race of men + for in this wise + did God so love the world ;

That He gave + His beloved Son + that those who believe in Him + should live for ever.

And in another copy, the Greeting, also over the basin.

Holy, holy, holy art Thou + Lord our Master + who didst wash the feet + of His [Thy] disciples.

Also for the Great Thursday.

Thou [Mary] didst bring Him forth unblemished + and He gave us His Body + and His precious Blood + that we should live for ever.

And in another copy :

The Saviour of the world + ate the Passover + and gave His faith and His blessing.

*Saturday of Rejoicing.**

MATINS.—From Matthew 351 to 352. *Begin at*—"Now the next day that followed the day of preparation." *End at*—"Sealing the stone and setting the watch."—[St. Matt. xxvii, 62—66].

* Or the Saturday of Lights, so called from the light which is said to have shone around the sepulchre in which our Saviour was laid. (Calcasendi, in Selden, Synhedr. Ebr., lib. iii, c. 15.)

Here shall be sung the Versicle Batarnike, and*

My Lord Jesus Christ + who wast laid in the sepulchre + destroy in us + the sting of death.

On the third day + Thou didst rise from the dead + according to Thy Father's good pleasure + with the Holy Ghost uncreated.

THE DIVINE LITURGY.—From Matthew 252. *Begin at*—"In the end of the Sabbath." *End at*—"Even unto the end of the world."—[St. Matt. xxviii, 1—20].

The Versicle Batarnike, Bikawarnidas and*

As Thou didst give Thy peace + to Thy holy Apostles + say also to us + My peace I give unto you.

My peace + which I received from my Father + do I leave with you + from henceforth and for ever.

The Greeting.

For in Thy light + O my Lord, shall we see light. Let Thy mercy come + upon those who know Thee.

The true light + which lighteneth + every man + that cometh into the world.

Feast of the Glorious Resurrection.

MATINS.—From Mark 331 to 334. *Begin at*—"And very early in the morning." *End at*—"For they were afraid."—[St. Mark xvi, 2—8].

The Versicle. Adam : and :

She came to the sepulchre, etc.

Therefore do we give glory to Him, etc.

Also the Versicle Watos : and then with a joyful voice :

In the morning of the first day of the week + Christ rose from among the dead + on the third day + and redeemed the race of Adam.

Hallelujah ! Hallelujah ! Hallelujah ! + Jesus Christ the

* Not otherwise specified.

King of Glory + rose again from the dead. He it is to whom belongs glory + with His good Father + and the Holy Ghost + henceforth and for ever.

THE DIVINE LITURGY.—From John 209 to 210. *Begin at*—"The first day of the week." *End at*—"That He had spoken these things unto her."—[St. John xx, 1—18].

The Versicle. Adam: and:

Mary came to the disciples, etc.

Then shall be sung the Versicle Watts with a joyful voice.

Holy art Thou, Lord, and blessed + Thou didst suffer without being angry + Thou didst rise from among the dead + on the third day.

Prayer.

Every soul in hell + didst Thou bring up with Thee + O Jesus Christ, Son of God + we worship Thee unto all ages.

Hallelujah! Hallelujah! Hallelujah! Jesus Christ the King, etc.

The Greeting.

Christ our God + rose from the dead + He who is the first-fruits + of them that slept.

Therefore do we give Him glory + crying, and saying + blessed art Thou, my Lord Jesus + for Thou didst rise again and redeem us.

*First Sunday in the Fifty days [to Pentecost],
which is the Feast of Terms, that is, the end
of the octave of the Passover.*

EVENSONG.—From Luke 29 to 33. *Begin at*—"And it came to pass, that as the people pressed upon Him." *End at*—"They forsook all and followed Him."—[St. Luke v, 1—11].

All the versicles of the forty days are Watos, and end with Hallelujah !

Sing unto the Lord a new song + in His holy Church + for Christ the Lamb + is raised from the dead.

O Thou at whose bid + the disciples caught a multitude of fishes + take from us, O our Lord + the fear of death for sin.

Hallelujah ! Hallelujah ! Hallelujah, etc.

MATINS.—From John 215 to 216. *Begin at*—“ After these things Jesus showed Himself.” *End at*—“ After He was risen from the dead.”—[St. John xxi, 1—14].

The Versicles.

Come, all ye faithful + let us give glory to our King Christ + for He has delivered us from our trials + through His holy resurrection.

O Thou who didst show Thyself to Thy disciples + by the sea of Tiberias + who didst bless the bread and the fish + bless us also of Thy blessing.

THE DIVINE LITURGY.—From John 116 to 119. *Begin at*—“ But Thomas, one of the twelve.” *End at*—“ Ye might have life through His name.”—[St. John xx, 24—31].

The Versicles.

Thomas put his hand into His side + and saw the print [of the nails] + and cried out, saying + my Saviour, I believe in Thy resurrection.

I believe without doubt + Thy holy resurrection + O cleanse me through the print of the nails + which Thomas saw and believed.

Hallelujah, etc.

Second Sunday in the Fifty days.

EVENSONG.—From John 51 to 53. *Begin at*—“ And when even was now come.” *End at*—“ After the Lord had given thanks.”—[St. John vi, 16—23].

The Versicles.

Christ, the Word of the Father + went upon the sea with His disciples + and showed by His signs + that he is God in truth.

O Thou who saidst to Thy disciples + Fear not, it is I + give us Thy peace O Lord + until [we reach] the land of peace.

Hallelujah ! etc.

MATINS.—From John 52 to 55. *Begin at*—“When the people therefore saw.” *End at*—“Lord, evermore give us this bread.”—[St. John vi, 24—34].

The Versicles.

The Bread that gives life + which came down from heaven + is Jesus Christ + who gave life unto the world.

Christ is the Bread of life + that came down from heaven + He rose again from the dead + and redeemed our race.

THE HOLY EUCHARIST.—From John 56 to 62. *Begin at*—“And Jesus said unto them, I am the bread of life.” *End at*—“He hath seen the Father.”—[St. John vi, 35—46].

I am the Bread of life + that came down from heaven + he that eateth of it + shall have everlasting life.

We believe in Thee, O Christ our God + that Thou art the Bread of life + that gives life to every one + who eats of it.

Third Sunday in the Fifty days.

EVENSONG.—From John 86 to 89. *Begin at*—“Then they sought to take Him.”—[St. John vii, 30 —].

The Versicles.

Bow Thine ear unto us, O Lord + from Thy holy heaven + for Thou art our King of Glory + we believe in Thy resurrection.

We believe in Thee O Christ + and in the Father who sent thee + that Thou art the light of the world + the life of those who believe in Thee.

Hallelujah ! etc.

MATINS.—From John 89. *Begin at*—“Then said Jesus again unto them.” *End at*—“Many believed on Him.”—[St. John viii, 21—36].

The Versicles.

Christ, our God, in truth + is the light of the world + whosoever believes in Him + shall not see death for ever.

O Thou who camest out from the Father + Thou didst rebuke the wicked Jews + do not rebuke us in Thy wrath + but forgive us our iniquities.

Hallelujah ! etc.

THE DIVINE LITURGY.—From John, a little before No. 89. *Begin at*—“Believed on Him.” *End at*—“There is one that seeketh and judgeth.”—[St. John viii, 30—50].

The Versicles.

Jesus Christ the Son of God + said in His Gospel + whosoever committeth sin + is the servant of sin.

All tribes of believers + believe in Thee O Jesus Christ + because Thou hast given them Thy grace + to know Thy holy name.

Hallelujah ! etc.

Fourth Sunday in the Fifty days.

EVENSONG.—From John 68 to 75. *Begin at*—“Whoso eateth my flesh.” *End at*—“The son of the living God.”—[St. John ii, 54—70].

The Versicles.

He that eateth My flesh + and that drinketh My blood + dwelleth in Me + and I in him.

Truly do we confess Thee + as did our Father Peter + that Thou art the Son of God + the heavenly Bread.

Hallelujah ! etc.

MATINS.—From John, before 89. “Verily, verily, I say unto you.” *End at*—“And so passed by.”—[St. John viii, 51—59].

The Versicles.

Abraham and the prophets + saw Thee and rejoiced + we have seen Thee, and rejoice + in that Thou art the Saviour of the world.

Blessed art Thou, O our Lord Christ + who didst rise from the dead + on the first day of the week + for Thou art God in truth.

THE DIVINE LITURGY.—From John 108 to 112. *Begin at*—“Then Jesus said unto them.” *End at*—“Even as the Father said unto me, so I speak.”—[St. John xii, 35—50].

The Versicles.

Let us sing unto our Saviour + who is from everlasting + he that believeth in Him + shall not walk in darkness.

We pray Thee, O our Saviour Christ + give light to our eyes + and lighten our hearts + that we may be children of light.

Fifth Sunday in the Fifty days.

EVENSONG.—From John, before 129 to 132. *Begin at*—“He that hath my commandments.” *End at*—“Being yet present with you.”—[St. John xiv, 21—25].

The Versicles.

Jesus Christ commanded + in the Gospel, to His disciples + that whosoever keeps His commandments + He and his Father will dwell in him.

Thy commandments are full of life + O our Lord and King Christ + strengthen Thy true love + in our hearts + of Thy mercy.

MATINS.—From John, before 132 to 134. *Begin at*—“As the branch cannot bear fruit.” *End at*—“So shall ye be my disciples.”—[St. John xv, 4—8].

The Versicles.

Thou art the True Vine + and we are the branches of it + strengthen us in Thee + lest we be cast out from Thee.

We believe in Thee O our Lord Jesus + that Thou art the Son of the living God + and that Thou art in the Father + and the Father is in Thee.

THE DIVINE LITURGY.—From John 131 to 138. *Begin at*—“As the Father hath loved me.” *End at*—“He may give it you.”—[St. John xv, 9—16].

The Versicles.

As the Father hath loved me + so have I loved you + that ye may love one another + as I have told you.

The Lord said to His disciples + in His holy Gospel + He that keepeth My commandments + I and my Father will dwell in him.

*Thursday; the Feast of the Ascension of the
Forty days.*

EVENSONG.—From Luke 104 to 107. *Begin at*—“And it came to pass, when the time was come.” *End at*—“Is fit for the kingdom of God.”—[St. Luke ix, 51—62].

The Versicles.

And after forty days + He went up into heaven + in glory and honour + and sat at the right hand of the Father.

Sing unto the Lord a new song + tell His glory and His wonderful things + Christ rose again from the dead + and went up into heaven.

Hallelujah! etc.

MATINS.—From Mark 236 to —. *Begin at*—“After that He appeared in another form.” *End at*—“With signs following. Amen.”—[St. Mark xvi, 12—20].

The Versicles.

He went up into heaven + to heaven towards the sun rising + that He might send us the Comforter + the Spirit of truth.

Sing unto the Lord a new song + in hymns of the heavens + for Christ is the true Lamb + who is gone up into heaven.

Hallelujah! etc.

THE DIVINE LITURGY.—From Luke 340 —. *Begin at* —“ And as they thus spake.” *To the end of the Gospel* —“ Praising and blessing God. Amen.”—[St. Luke xxiv, 36—53].

The Versicles.

Things in heaven and things in earth + are subject to His power + the powers and the dominions + together with what is under the earth.

We therefore pray Thee + O Thou who didst go up into heaven + to blot out our many sins + and our former iniquities.

The Greeting.

Christ our God + rose again from the dead + then went up into heaven + and sat on the right hand of his Father.

Therefore do we pray, etc.

Sixth Sunday in the Fifty days.

EVENSONG.—From Mark 131 to 136. *Begin at* —“ And one of the Scribes came.” *End at* —“ Shall receive greater damnation.”—[St. Mark xii, 28—40].

The Versicle.

As David said + by the Holy Ghost + the Lord said unto my Lord + sit Thou on my right hand.

But according to another copy the Gospel for Evensong is taken from John 125 to 128. Begin at —“ Let not your heart be troubled.” *End at* —“ And have seen Him.”—[St. John xiv, 1—7].

The Versicles.

I am the way, the truth + and the life that endureth for ever + Believe me that I am in the Father + and the Father is in me.

O Thou righteous and true + Thou art the right way + and the life and the truth + and the Saviour of the world.

MATINS.—From John, before 115 to 130. *Begin at*—“Philip said unto Him, Lord, show us the Father.” *End at*—“Ye in me, and I in you.”—[St. John xiv, 8—20].

The Versicles.

We see Thee at all times + O Lord, on the altar + receive us unto Thyself + for we see the Father in Thee + and Thou dwellest in Him.

The Lord answered and said unto him + knowest Thou me not, Philip? + He that hath seen me, hath seen the Father + and my Father dwelleth in me.

THE DIVINE LITURGY.—From John 150 to 153. *Begin at*—“Verily, verily, I say unto you, etc.: hitherto have ye asked nothing in my name.” *End at*—“I have overcome the world.”—[St. John xvi, 23—33].

The Versicles.

Batarnike, sung joyfully.

We believe in Thee, O our Lord Jesus + that Thou hast overcome the world + and that Thou hast given to Christians + the life that endures for ever.

O Thou who hast vouchsafed + and hast loved us so much + let Thy joy abide in us + that we may love one another.

*Seventh Sunday in the Fifty days: the Feast
of PENTECOST.*

EVENSONG.—From John 81. *Begin at*—“In the last day, that great day of the feast.” *End at*—“But no man laid hands on him.”—[St. John vii, 37—34].

The Versicles.

Thou art the source of life + Thou art the light of the world + Thou art He who gave us grace + the Spirit, the Comforter.

Blessed art Thou, Jesus Christ + with Thy good Father + with the Spirit the Comforter + of one essence with Thee.

MATINS.—From John 132. *Begin at*—"But the Comforter which is the Holy Ghost." *End at*—"Abide in me, and I in you."—[St. John xiv, 26—xv, 4].

The Versicles.

My own peace + and the peace of my Father + do I leave with you unto the end + O my honoured disciples.

The Spirit the Comforter + is He that came down upon the apostles + at the Feast of Pentecost + when they spake many languages.

THE DIVINE LITURGY.—From John 147 to 148. *Begin at*—"But when the Comforter is come." *End at*—"And shall show it unto you."—[St. John xv, 26—xvi, 15].

The Versicles.

The Spirit of Truth + came down from the Father + and rested on the heads + of the disciples of the Lord.

O heavenly King + send us the Spirit the Comforter + as He came upon the apostles + at the Feast of Pentecost.

Hallelujah! etc.

The Greeting.

This shall be said at the Feast of Pentecost, and also at the remaining feasts of our Lord.

Come unto us this day + O our Lord Christ + cause Thy light to shine upon us + in Thy exalted Godhead.

Send forth upon us + this great grace + of thy Holy Spirit + the Comforter.

Third Sunday in BASHANS.

EVENSONG.—From Matthew 224. *Begin at*—“But when the Pharisees had heard that he had put the Sadducees to silence.” *End at* 227—“On these two commandments hang all the law and the prophets.”—[St. Matt. xxii, 34—40].

The Versicles.

The love of which spake + the Holy Apostle + is the name of salvation + of our Lord Jesus Christ.

Before all things then, O my brethren + love ye one another + that ye may find + the life that endures for ever.

MATINS.—From Luke : The Resurrection, 326. *To this Gospel shall be said the Versicles for Matins of the Third Sunday in Babeh—that is :*

Well, and in truth, etc.

THE DIVINE LITURGY.—From Luke 121 to 122. *Begin at*—“And behold a certain lawyer.” *End at*—“This do, and thou shalt live.”—[St. Luke x, 25—28].

The Versicles.

If we love the name of salvation + of our Saviour Jesus Christ + we shall show mercy one to another + and so fulfil the law.

Thou alone art good + Thou art God in truth + In order that I may not forget Thy commandments + strengthen Thy Word within me.

The Greeting.

The same as for the Fourth Sunday in —

Let the Name of the Lord, etc.

For who is there, etc.

Fourth Sunday in BASHANS.

EVENSONG.—From Matthew 114 to 117. *Begin at*—“At that time Jesus went on the Sabbath Day.” *End at* —“For the Son of man is Lord also of the Sabbath Day.”—[St. Matt. xii, 1—8].

The Versicle.

What David did when he was an hungered + how he entered into the House of God + and ate the shew bread + he and they that were with him.

MATINS.—From John. The Resurrection, 208. *Begin at*—"The first day of the week."—[St. John xx, 1].

The Versicle for this Gospel is taken from the Matins for the Fourth Sunday in Babeh—that is :

Mary came to the sepulchre, etc.

THE DIVINE LITURGY.—From Luke 15 to 17. *Begin at*—"And Jesus being full of the Holy Ghost." *End at*—"He departed from him for a season."—[St. Luke iv, 1—13.]

The Versicle.

Our Lord Jesus Christ + being full of the Holy Ghost + returned from Jordan + and fasted forty days.

The Greeting.

Towards Thine appearing + direct Thou our feet, etc.

As it is written for the Fourth Sunday in Tubeh.

Twenty-first day of BAWANEH: Feast of our Lady the Virgin: End of Agricultural Labour.

The Versicles for this day are taken from the Third Day of Kihak, as they are written there, and here is—

The Greeting.

The Church in Philippos + is built + in the name of Mary + the glory of our hope.

The Chief of the Order + consecrated our father Peter + the high priest + in orthodoxy.

Lo, the angels + sing, saying + worthy, worthy, worthy +
 is Peter the high priest.
 Holy, holy, etc.

First Sunday in BAWANEH.

EVENSONG.—From Matthew 172 to 174. *Begin at—*
 “And after six days.” *End at—*“He spake unto them of
 John the Baptist.”—[St. Matt. xvii, 1—13].

The Versicles.

Elias, with Moses the strong + were seen in their garments on Tabor + and the disciples passed + through a cloud of light.

And a voice came out of the cloud + This is my beloved Son + in whom my soul delights + for He is the Giver of Life.

MATINS.—From Matthew 352 to the end of the Gospel, *as it is appointed for the First Sunday in Babeh, with the Versicles thereof.*

THE DIVINE LITURGY.—From Luke 123 to 126. *Begin at—*“And it came to pass.” *End at—*“The Holy Spirit to them that ask Him.”—[St. Luke xi, 1—13].

The Versicles.

O our Lord Jesus Christ + the Son of God in truth + teach us to pray + and make us worthy to say :

Our Father which art in Heaven + hallowed be Thy Name + Thy kingdom come + for Thine is the Glory for ever. Amen.

The Greeting.

Thy kingdom, O my God + is an everlasting kingdom +
 O my Lord Jesus + give me Thy help.

Behold, Thou art God + I believe in Thee + O my Lord Jesus + give me Thy help.

Second Sunday in BAWANEH.

EVENSONG.—From Luke 26 to 28.—*Begin at*—“And He arose out of the synagogue.” *End at*—“For they knew that He was Christ.”—[St. Luke iv, 38—41].

The Versicles are taken from the Evensong for the Second Sunday in Tot, namely :

For Simon's mother-in-law, etc.

MATINS.—The Resurrection, from the Gospel of Mark. *The Gospel shall be taken from the Second Sunday in Babeh, namely :*

She came to the sepulchre, etc.

THE DIVINE LITURGY.—From Luke 36 to 38. *Begin at* —“And it came to pass on a certain day.” *End at*—“We have seen strange things to-day.”—[St. Luke v, 17—26].

The Versicles.

They brought to the Lord + the man sick of the palsy on his bed + When He saw their right faith + He forgave them [him] their sins.

Loosen all our bands + as Thou didst to the man sick of the palsy + For Thou art the One + to loosen all those that are bound.

The Greeting.

Emanuel, our God.

That He may bless us all, etc.

Third Sunday in BAWANEH.

EVENSONG.—From Matthew 53 to 55. *Begin at*—“Ask and it shall be given you.” *End at*—“For this is the law and the prophets.”—[St. Matt. vii, 7—12].

The Versicles.

Thou, O Lord, didst command us + to ask that we may receive + and to seek that we may find + and to knock that it may be opened unto us.

I asked and I received + I sought and I found + I knocked and I believed + that it will be opened unto me.

MATINS.—The Resurrection, from Luke 336 to 337. *Begin at*—"Now upon the first day of the week." *End at*—"That which was come to pass."—[St. Luke xxiv, 1—12].

The Versicle is taken from Matins for the Third Sunday in Babeh, namely:

Well and in truth, etc.

THE HOLY EUCHARIST.—From Matthew 119 to 127. *Begin at*—"Then was brought unto him one possessed with a devil." *End at*—"Of the abundance of the heart the mouth speaketh."—[St. Matt. xii, 22—34].

The Versicle is to be taken from the Liturgy for the Third Sunday in Babeh.

The Greeting.

Thou art good + and merciful towards us all, + etc.

Fourth Sunday in BAWANEH.

EVENSONG.—From Matthew 37 to 42. *Begin at*—"We have heard that it was said by them of old time." *End at*—"As your Father which is in heaven is perfect."—[St. Matt. i, 27—48.]

The Versicle.

Love your enemies, and do good to them + pray for those who persecute you ; + he that shall compel thee to go a mile + go with him two ; for it is right so to do.

MATINS.—The Resurrection, from John 209 to 213. *Begin at*—"The first day of the week." *End at*—"That He had spoken these words unto her."—[St. John xx, 1—18].

The Versicle is taken from the Matins for the Fourth Sunday in Babeh:

Mary came to the sepulchre, etc.

THE DIVINE LITURGY.—From Luke 52 to 57. *Begin at* —“But I say unto you which hear.” *End at*—“It shall be measured unto you again.”—[St. Luke vi, 27—38.]

The Versicle.

Give us, O Lord, the grace + to love our enemies + to bless those who curse us + and to fulfil Thy will.

The Greeting.

In Thy light, etc.

O Thou true light, etc.

First Sunday in ABIB.

EVENSONG.—From Luke 86 to 90. *Begin at*—“Then He called His twelve disciples.” *End at*—“Healing everywhere.”—[St. Luke ix, 1—6].

The Versicle.

Jesus Christ sent you + O twelve apostles + to preach the Gospel among the nations + and to make them Christians.

MATINS.—The Resurrection, from Matthew 352 to the end of the Gospel, borrowed from Matins for the first Sunday in Babeh, namely:

The Versicle.

Tell my brethren, etc.

THE DIVINE LITURGY.—From Luke 105 to 118. *Begin at*—“After these things the Lord appointed other seventy also.” *End at*—“Because your names are written in heaven.”—[St. Luke x, 1—20].

The Versicles.

Our Holy Fathers the apostles + preached in the whole world + the Holy Gospel + of our Lord Jesus Christ.

As He said + in the Holy Gospel + Go ye, and preach + the kingdom of God.

*The Greeting.**Said also at the Feast of the Apostles.*

Our holy fathers the Apostles + whose voice went, etc.

Second Sunday in ABIB.

EVENSONG.—From Luke, before 190 to 195. *Begin at* —“And He said also unto His disciples.” *End at* —“Committeth adultery.”—[St. Luke xvi, 1—18].

The Versicle.

If we continue with Him + in our inward man + He will make us rich + until we can give to others.

MATINS.—The Resurrection, from Mark 331 to 334, *borrowed from Matins for the Second Sunday in Babeh.*

The Versicle.

Mary came to the sepulchre, etc.

THE DIVINE LITURGY.—From Matthew 178 to 182. *Begin at*—“At the same time came the disciples unto Jesus.” *End at*—“To save that which was lost.”—[St. Matt. xviii, 1—11].

The Versicles.

Cast out of our hearts + the thoughts of wickedness + that we may be called + like those little children.

Remove all scandals + and destroy what is of the flesh + and watch ye unto all ages + in the prayers of the righteous.

The Greeting.

The Bread of Life, etc.

And

She brought him forth unblemished.

Third Sunday in ABIB.

EVENSONG.—From Luke 178 to 181. *Begin at*—"And he put forth a parable." *End at*—"In the kingdom of God."—[St. Luke xiv, 7—15].

The Versicles.

Blessed is he that considereth + the poor and needy + the Lord shall deliver him + in the day of evil.

But when they shall + go and sit at meat in the lowest place + for every one that exalteth himself shall be abased + and he that humbleth himself shall be exalted.

MATINS.—From Luke 136 ; *borrowed from Matins for the Third Sunday in Babeah ; with the Versicle :*

Well and in truth, etc.

THE DIVINE LITURGY.—From Luke 91 to 94. *Begin at*—"And the apostles when they were returned." *End at*—"Twelve baskets."—[St. Luke ix, 10—17].

This Versicle is borrowed from the First Sunday in Babeah :

Five thousand men, etc.

The Greeting.

Blessed art Thou, etc.

And

Sweet-smelling spices, etc.

Fourth Sunday in ABIB.

EVENSONG.—From Luke 65 to 67. *Begin at*—"Now when he had ended all his sayings." *End at*—"He found the servant that had been sick."—[St. Luke vii, 1—10].

The Versicle.

When our Lord Jesus Christ + entered into Capernaum + He healed the sickness + of the centurion's servant.

MATINS.—The Resurrection from John 209. *Begin at*—"The first day of the week," *as for the Fourth Sunday in Babeh, namely:*

Mary came to the sepulchre, etc.

THE DIVINE LITURGY.—From John, before 94. *Begin at*—"Now a certain man was sick." *End at*—"Believed on Him."—[St. John xi, 1—45]. *Borrowed from "the Saturday of Lazarus."*

The Versicle.

Hail, O Lazarus, etc.

The Greeting.

O Christ our Saviour + Thou hast made us worthy + of Thy holy greeting + in the heavens.

We will sing unto Him + and extol His Name + we will worship Him + because His mercy endureth for ever.

First Sunday in MESRE.

EVENSING.—From Mark 67 to 70. *Begin at*—"And straightway He constrained His disciples." *End at*—"As many as touched Him were made whole."—[St. Mark vi, 45—56].

The Versicles.

The power and the authority + over the sea to walk thereon + in the fourth watch + of the night with power.

O Thou who didst walk on the waters + in the strength of Thy power + order our thoughts when worldly deeds [thoughts] + begin to rise within us.

MATINS.—The Resurrection, from Matthew 352. *Begin at*—"In the end of the Sabbath." *End at*—"The end of the world. Amen."

This Versicle is taken from Matins for the First Sunday in Babeh:

Go and tell my brethren, etc.

THE DIVINE LITURGY.—From Luke 241 to 243. *Begin at*—"Then began He to speak to the people this parable." *End at*—"That He had spoken this parable against them."—[St. Luke xx, 9—19].

The Versicle.

The stone which the builders rejected + is become the head of the corner + This has been done by the Lord + and it is marvellous in our eyes.

The Greeting.

Thou art the Mother of the Stone, etc.

And

After Thou hadst brought Him forth, etc.

Thirteenth Day of Mesre: The Feast of the TRANSFIGURATION.

EVENSONG.—From Luke 98 to 99. *Begin at*—"And it came to pass about eight days after." *End at*—"Any of those things which they had seen."—[St. Luke ix, 21—36].

The Versicle.

The Versicle is the same as for Evensong for the Fourth Sunday in Bawaneh:

Elias and Moses, etc.

MATINS.—From Matthew 172 to 173. *Begin at*—"And after six days." *End at*—"Risen again from the dead."—[St. Matt. xvii, 1—9].

The Versicle.

This is my beloved Son + in whom my soul delights + who has done my will ; hear Him + for He is the Giver of Life.

THE DIVINE LITURGY.—From Mark 87 to 90. *Begin at*—"And after six days Jesus taketh with Him Peter." *End at*—"As it is written of Him."—[St. Mark ix, 2—13].

The Versicles.

And after six days + the Lord took Peter and James + and John, and led them upon a mountain + and changed His figure before them.

Let us sing unto Him and give Him glory + let us exalt Him above all + for He is good and loves us men + O have mercy on us after Thy great mercy.

The Greeting.

[*Is wanting.*]

Second Sunday in MESRE.

EVENSONG.—From Luke, before 214 to 218. *Begin at* —“And he spake this parable unto certain.” *End at* —“Shall in nowise enter therein.”—[St. Luke xviii, 9—17].

The Versicle.

I speak the words of the publican + crying and saying + O God forgive me + for I am a sinner.

MATINS.—From Mark. The Resurrection; *is borrowed from Matins for the Second Sunday in Babeh; with the Versicle:*

Mary came to the sepulchre, etc.

THE DIVINE LITURGY.—From Luke 38 to 41. *Begin at* —“And after these things he went forth.” *End at* —“The old is better.”—[St. Luke v, 27—39].

The Versicles.

Hail, O Bridegroom + adorned in many good ways + the true Bridegroom + who art joined to our humanity.

Matthew the publican + was chosen by our Saviour Jesus + who made him His disciple + to preach the Gospel.

The Greeting.

Put in us also now + that stone + that it may give us light + in our inner man.

Adorn our soul + gladden our heart + Thy holy name [does it] + O my Lord Jesus.

Third Sunday in MESRE.

EVENSONG.—From Luke 131 to 135. *Begin at*—"And it came to pass." *End at*—"Doth give Thee light."—[St. Luke xi, 27—36].

The Versicles.

He laid hold of Thy breasts + and Thou didst give Him of thy milk + for He is our God + and the Saviour of all.

Blessed are they that hear + the words of God + and who keep them + that they may live for ever.

MATINS.—The Resurrection. From Luke. *The same Gospel as for Matins, Third Sunday in Babeh ; with Well and in truth, etc.*

*THE DIVINE LITURGY.—From Mark 32 to 37. *Begin at* "And the scribes that came from Jerusalem." *End at*—"My mother and my brethren."—[St. Mark iii, 22—34].

The Versicle is the same as for Matins Fourth Sunday in Kihak :

Every grand, etc.

The Greeting.

Joy to thee, O Mary, etc.

This shall also be said at all Feasts of our Lady the Virgin.

Fourth Sunday in MESRE.

EVENSONG.—From Luke 202 to 204. *Begin at*—"And when he was demanded of the Pharisees." *End at*—"The eagles shall be gathered together."—[St. Luke xvii, 20—37].

The Versicle.

Out of pity + did He deliver Lot the righteous + from great danger + when he entered into Sodom.

MATINS.—The Resurrection, from John, *is taken from Matins for the Fourth Sunday in Babeh ; with the Versicle : Mary came to the sepulchre, etc.*

THE DIVINE LITURGY.—From Mark 138 to 152. *Begin at*—“And as He sat upon the Mount of Olives.” *End at*—“But my words shall not pass away.”—[St. Mark xii, 3—31].

The Versicle.

Leave us not behind Thee for ever + give us Thy peace + and in our last struggles of life strengthen us + by Thy Word that passes not away.

The Greeting.

The sun shall be hidden + and the moon also, in their season + but Thou art He + whose years shall not fail.

In the solicitude + of Thy great goodness + Thou didst lower the heavens + and didst come down to us.

Sunday in the small month called NISSI.

[Epagomenæ.]

EVENSONG.—From Luke 150. *Begin at*—“But before all these they shall lay their hands on you.” *End at*—“But my words shall not pass away.”—[St. Luke xxi, 12—33].

The Versicles.

He shall comelike the lightning + and they shall see Him on the clouds of Heaven + His coming shall dazzle us + and the moon shall be darkened together with the sun.

Yet fear thou not + from unrighteous kings + but take up thy cross + and walk after our Saviour.

MATINS.—From Mark 152 to 156. *Begin at*—“But of that day and that hour.” *End at*—“I say unto all, Watch !” —[St. Mark xiii, 32—37].

The Versicle.

As the master of the house knows not + at what hour the thief will come + so also do ye not know + at what hour the Son of Man will come.

THE DIVINE LITURGY.—From Matthew 243 to 260.
Begin at—"And as He sat upon the Mount of Olives."
End at—"But my words shall not pass away."—[St. Matt. xxiv, 3—35].

The Versicle.

With great power and glory + shall He send His angels + who shall gather together His elect from the four winds + with the voice of a trumpet.

When the Son of God shall come, etc.

The Greeting.

Plant within us + an upright heart + that we may bless Thee + O my Lord Jesus.

I pray Thee + O my Lord Jesus + show us mercy + in Thy kingdom.

For the Fifth Sunday in the Six Months of Summer.

EVENSONG.—From Matthew 147 to 148. *Begin at*—"And when it was evening." *End at*—"About five thousand men, beside women and children."—[St. Matt. xiv, 15—21].

The Versicle is the same as that for Evensong, First Sunday in Babeh:

Thou didst satisfy five thousand men, etc.

MATINS.—From Mark 64 to 65. *Begin at*—"And when the day was now far spent." *End at*—"About five thousand men."—[St. Mark vi, 35—44].

The Versicle is from the Second Sunday in Mesre:

Five thousand men in the wilderness, etc.

THE DIVINE LITURGY.—From Luke 90 to 94. *Begin at*—"And when the day began to wear away." *End at*—"That remained twelve baskets."

The Versicle is the same as for Evensong, First Sunday in Babeh, and must be taken thence.

*The following Lessons shall be read on the Fifth Sunday of the other Six Months.**

EVENSONG.—From Luke 181 to 182. *Begin at*—"A certain man made a great supper." *End at*—"Shall taste of my supper."—[St. Luke xiv, 16—24].

The Versicle is the same as for Matins, Third Sunday in the Holy Fast :

Come ye, etc.

MATINS.—From Matthew 164 to 166. *Begin at*—"And when the disciples were come to the other side." *End at*—"Of the leaven of the Pharisees and of the Sadducees."—[St. Matt. xvi, 5—11].

The Versicle.

He blessed the seven loaves + and satisfied four thousand men + and they filled seven baskets + with what remained unto them.

THE DIVINE LITURGY.—From Mark 78 to 81. *Begin at*—"And He left them." *End at*—"How is it ye do not understand?"—[St. Mark viii, 13—21].

The Versicle is the same as before :

Thou didst bless the seven loaves, etc.

The four following Versicles are said respectively on the Feasts of the Nativity, of the Baptism, of the Resurrection, and of the Ascension.

ON THE FEAST OF THE NATIVITY.

Rejoice, O ye heavens + and be glad O thou earth + for Christ, the Word of the Father + is born of the Virgin.

* There seems to be some confusion here: for we had the Gospel for the Fifth Sunday in the first six months, from Tot to Amshir: we have just had the Gospel for the Fifth Sunday in the six months of summer, that is from Barmudeh to Mesre; and now we have the Gospel for the "other six months", that seems to point to "the first six months", as first half of the year.

ON THE FEAST OF THE BAPTISM *the following lines shall be said instead of the two last :*

For Christ the Word of the Father + was baptised in the Jordan.

Likewise ON THE FEAST OF THE RESURRECTION.

For Christ the true Lamb + rose again from the dead.

And ON THE FEAST OF THE ASCENSION.

For Christ the true Lamb + went up into heaven.

ORIGINAL DOCUMENTS OF THE COPTIC
CHURCH.

V. VI.

THE DIVINE ΕΤΧΟΛΟΓΙΟΝ,
AND
THE DIVINE LITURGY
OF
S. GREGORY THE THEOLOGIAN;

Translated from an old Coptic Manuscript,

BY
THE REV. S. C. MALAN, M.A.,
VICAR OF BROADWINDSOR.

LONDON:
D. NUTT, 270, STRAND.

1875.

Price Three Shillings.



IN MEMORY

OF

PHILIP FREEMAN, M.A.,

LATE CANON RESIDENTIARY

AND

ARCHDEACON OF EXETER;

WHO DIED

RICH IN LEARNING AND GOOD WORKS.

P R E F A C E.

THESE Liturgies are now published as a small tribute of respect to the memory of the late Archdeacon of Exeter, at whose request I translated them from my manuscript.

He felt so much interested in the translation of S. Mark's Liturgy, which I had sent him, that he intended to write a work on the three Egyptian Liturgies—of S. Basil, S. Gregory, and S. Mark—and had already prepared materials for it, when his sudden death deprived the Church of his valuable services. He and I were to have spent some time together in working at these Liturgies; but since it pleased God to order it otherwise, I feel I cannot do less than publish them, for

his sake and that of some one who may feel inclined to continue the work thus far begun by Philip Freeman.

In these translations, I give literally in Greek, as it is, all the rubrics and other portions found in Greek in the MS.—a plan I regret not to have adopted in my translation of S. Mark's Liturgy. It not only shows how vain it is to hold any part of Divine Service in a language which the people assembled do not understand; but it also proves that the copyist wrote his Greek according to the common pronunciation thereof, in which *οι, ει, υι, η, υ* and *ι*, all sound *ι* alike. To this fact alone, not always borne in mind, we probably owe many various readings in MSS.; as, for instance, in the celebrated passage, Prov. viii, 22, where *ἐκτίσε* and *ἐκτίσατο*, the reading of some MSS., and *ἐκτησε* or *ἐκτήσατο*, would be pronounced exactly alike.

In addition to my translation of the Liturgy of S. Gregory, as it stands in my MS., I have

also given—in small type between brackets—the additional matter found in the copy printed at Rome in 1737. But as regards the ΕΤΧΟΛΟΓΙΟΝ, or Liturgy of S. Basil, so-called, I did not think it worth my while to do so. Because, as that Liturgy is the one most in use, so also is it the one that has most suffered at the hands of interpolators; whereby the 135 pages, 12mo, of 16 short lines, written in a large hand in my MS., have been enlarged to 196 pages, 4to, of 26 long lines of print, with sundry Roman additions of the *Filioque* and others, in the printed copy. For this reason, Renaudot's translation of this Liturgy, made from a MS. sent from Cairo by Wansleb in 1672, and published in 1716, is a better authority for study than would be a translation from the Roman edition.

S. C. MALAN.

THE VICARAGE, BROADWINDSOR,
July 12th, 1875.

THE DIVINE
ΕΥΧΟΛΟΓΙΟΝ.

Prayer for setting in order¹ the Holy Altar.

O ΙΕΡΕΥΣ *says* :—

O LORD, who knowest the hearts of all, who art holy, and who takest Thy rest² among them that are holy, and who alone art without sin, and who alone canst remit sin :

Thou, O Lord, knowest my unworthiness and my unprepared and unfit state for entering upon this Thy Holy Service : and that I have not the face to draw nigh and to open my mouth in presence of Thy divine glory ;

But according to the greatness of Thy mercy, forgive me, me a poor sinner ; and grant me to find both grace and pity at this hour ; and send upon me power from on high to attend, to prepare, and to accomplish this divine service so as to please Thee, according

¹ Or, arranging.

² Or, dwellest at peace.

to the good pleasure of Thy will, as a sweet smelling savour.³

Be Thou with us, O Lord ; join fellowship with us in our work ; and bless us ;

For Thou art He who remits us our sins, Thou, the Light of our souls, Thou, our life and our strength, and our boldness of access.

And Thou art He to whom we send up glory and honour ; Father, Son, and Holy Ghost ; now and ever, world without end, Amen.

*Another Prayer for setting in order the
Holy Altar.*

Thou, O Lord, hast taught us this great mystery of salvation ; and Thou hast called us, us, Thy humble and unworthy servants, to be ministers of Thy Holy Altar.

Therefore, O Thou our Lord, make us meet to fulfil this divine service, in the strength of Thy Holy Spirit ; so that we may, without condemnation, present unto Thee this sacrifice of blessing and glory, and of greatness of beauty in Thy holiness.

³ Lit. sweet perfume.

O God, who givest grace ; who sendest redemption ; who workest every thing in all, grant that our sacrifice may be acceptable in Thy sight, for my own sins, and for the acts of ignorance¹ of Thy people ;

For it is pure according to the gift of Thy Holy Spirit, through Thy Son Jesus Christ our Lord ;

To whom, as unto Thee and to the Holy Ghost the Giver of Life, belong glory.

Prayer of Thanksgiving to the Father.

We give thanks unto Him who is the Doer of all good, God the Father of our Lord, and our God, and our Saviour Jesus Christ,

For that He has protected us ; that He has helped us ; that He has preserved us ; that He has accepted us to Himself ; that He has spared us ; that He has taken us by the hand and has brought us to this hour.

Therefore do we pray Him, that He will keep us this holy day, and all the days of our life ; in all the peace of the Almighty Lord our God.

¹ Lit. ignorances.

Ο ΔΙΑΚΩΝ.

ΠΡΟΣΕΥΧΑΣΘΕ.

Ο ΙΕΡΕΥC.

O Lord and Master, God Almighty, Father of our Lord and our God, and our Saviour Jesus Christ,

We return thanks to Thee for every thing, and in every thing.¹

For that Thou hast protected us ; Thou hast helped us ; Thou hast preserved us ; Thou hast accepted us to Thyself ; Thou hast spared us ; Thou hast taken us by the hand, and hast brought us to this hour ;

Wherefore do we pray and entreat Thy goodness, O Thou Lover of men, to grant us to spend² this holy day and all the days of our life, in perfect peace and in Thy fear.

Ward off us, Thy whole people and this holy place, all hatred, temptation, wiles of Satan, counsels of evil men ; all rising against us of enemies both hidden and open ;

And order for us all things good and profitable. For Thou art He who gives us power

¹ Or, case.

² Or, pass.

to tread on serpents and scorpions ; and on all the power of the enemy.

And lead us not into temptation, but deliver us from the evil ; In the grace, and in the compassion and the love for man of Thine Only Begotten Son, our Lord and our God, and our Saviour Jesus Christ.

To whom with Thee—

Prayer over the ΠΡΟΘΕΣΙΣ of the Bread.

ΕΠΙΚΛΗΣΙΣ.

O Lord and Master Jesu Christ, Eternal Fellow and Word of the unsullied Father, and Holy Ghost ;

Thou, even Thou art the Bread of Life, that came down from Heaven ; who didst first give Thyself as the Lamb without blemish for the life of the world ;

We pray and entreat Thy goodness, O Lover of men, show Thy face over this Bread, and upon this Cup, which we place upon this Thy Holy Table :

Bless them, hallow them, cleanse and change them ; that this Bread become Thy Holy

Body, and that the mixture¹ in this Cup become Thy precious² Blood ; And let them be to us all, for communion, and for the healing and salvation of our souls, of our bodies, and of our spirits.

For Thou, even Thou, art our God, and unto Thee belongs glory, with Thy good Father, and with the Holy Ghost, the Giver of Life, and of one essence with Thee. Now and ever—

O ΔΙΑΚΟΝ.

Thy servants who minister here this day, the presbyters, the deacons, the clergy, and all the people, and my unworthy self ;³

Let them be made free by⁴ the Most Holy Trinity itself, the Father the Son and the Holy Ghost ; and by the One, only, Holy Catholic and Apostolic Church herself ; and by the Twelve Apostles themselves ; and by the Divine Mark, the Apostle and Evangelist and Martyr ;

¹ Copt. *thôt, κρᾶμα*.

² Lit. honourable.

³ Lit. my infirmity.

⁴ Lit "from the mouth of the M. H. Trinity", etc. and so reads the Arabic, but not idiomatically.

And the holy Patriarch Severus ; and the
'Doctor Dioscorus ; and Athanasius the Apostolic ; and the holy Cyril ; the holy Basil ; and the holy Gregory ; and by the cccxviii who were assembled at Nicæa ; and by the cxl of Constantinople ; and by the cc of Ephesus ;

And by our honourable Father the High Priest N. and by myself the meanest of all.¹

For Thy holy name is blessed and full of glory, O Father, Son, and Holy Ghost.

Prayer for the Incense.

O Eternal God, who art without beginning and without end ; who art great in Thy counsel, and mighty in Thy works ; who art in every place, and who dwellest with every one ;

Be Thou with us also, O our Lord, at this hour ; and stand in the midst of us all ; cleanse our hearts, sanctify our souls, and purify us of all the sins which we have committed, either with our will or without it ;

And grant us to bring before Thee spiritual

¹ Lit. by the mouth of my meanness.

sacrifices, and offerings of blessing, and the spiritual incense that enters within the veil of Thy Holy of holies ;

And we beseech Thee, O our Master, Remember O Lord, the peace of Thy One, only, Holy Catholic and Apostolic Church.

Remember O Lord our Patriarch and honourable Father, Archbishop, Abba N.

Remember O Lord our congregations,¹ and bless them ; and grant that they be for us without let or hindrance ; so that we make them, according to Thy holy and blessed will, houses of prayer and houses of blessing. Grant them to us, O Lord, and to Thy servants who shall come after us, for ever.

Arise, O Lord God ; scatter abroad all thine enemies ; and let all those who hate Thy Holy Name flee from before Thy face.

But let Thy people abide in blessing thousands of thousands and ten thousands of ten thousands of years, to do Thy good pleasure.

In the grace—

¹ i. e., in cells, or in churches, safe from persecution.

Prayer after the Apostle.

O Lord of knowledge, who givest wisdom ; who layest bare that which is hidden in darkness, and who givest speech to those who proclaim glad tidings with great power :

Who of Thy goodness didst call Paul, who was a persecutor for the time, to become a chosen vessel ; and who wast pleased to make him to be called an Apostle, and to be a preacher of the Gospel of Thy kingdom, O Christ our God ;

Thou, even Thou, art now the One Good and Lover of men ; and we pray Thee to grant us and Thy whole people, a mind free from care, and a clear understanding, that we may know and understand what profit there is in that holy teaching of Thine, which is now being delivered unto us, and how far it resembles Thee, O Prince of Life.

So also make us worthy to be like unto it in every work and in faith ; to glorify Thy holy Name and to rejoice in Thy Cross, at all times.

And Thou—

Ο ΔΙΑΚΟΝ.

O ye Beloved of—

Prayer after the Catholicon.

O Lord our God, who, through Thy Holy Apostles, didst reveal the mystery of the glorious Gospel of Thy Christ; and didst endow them according to the immeasurably great gift of Thy grace; that they should preach among all nations the unsearchable riches of Thy mercy :

We pray Thee, O our Lord, make us worthy of their portion and of their lot; grant us grace at all times to follow in their steps, and that we be like them in their conflict;¹ and that we behave like them in the persecutions they endured² for godliness.

And protect Thy Holy Church; which Thou didst found through them; and bless the sheep of Thy pasture; and make this vineyard to grow, which Thy right hand has planted, in Jesus Christ :

Through whom—

¹ Lit. like their conflict.

² Or, that happened to them.

Prayer for the Incense.

O God, who didst accept the sacrifice of Abraham, and instead of Isaac, didst prepare a sheep ;

Do Thou also take at our hands, O our Lord, this burnt offering of sweet smelling savour ; and instead of it, send upon us the riches of Thy mercy,¹ and make us pure from all evil odour of sin ;

And make us fit to serve Thee in purity and in truth all the days of our life.

*Remember O Lord.**Prayer for the Gospel.*

O Lord and Master Jesus Christ, our God, who didst tell Thy holy disciples and Apostles : “ Many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them ; But blessed are your eyes, for they see ; and your ears, for they hear.”

¹ Lit. thy rich mercy.

Make us worthy to hear and to do Thy holy Gospel, through the supplications of Thy Saints.

Remember therefore, O Lord, every one of those who have enjoined us to remember them in our prayers and our supplications, which we send up on high unto Thee, O Lord our God ;

Those who sleep already : give them rest.

Those who are sick ; make them whole ; for Thou art our whole Life, and our whole Salvation.

And all our Hope ;

And all our Health ;

And all our Resurrection ;

And Thou art He to whom we send up—

Ο ΔΙΑΚΩΝ.

ΕΥΛΟΓΙΣΩΝ.

Prayer of Consolation, after the Gospel.

O Thou who art long suffering, and of great mercy and truth, take at our hands our prayers and supplications ; and place our cry, and our repentance, and our confession, upon Thine unblemished altar of heaven :¹

¹ Or, unblemished heavenly altar.

May we be made worthy to hear Thy holy Gospel, so as to keep Thy commandments, and Thy holy precepts, and to yield fruit from them, a hundred-fold, seventy-fold, and forty-fold, through Jesus Christ our Lord ;

Remember O Lord those of Thy people that are sick, to visit them in mercies ; and in compassion make them whole.

Remember, O Lord, our fathers and our brethren who are going to foreign parts ; and bring them back to their home in peace and safety.

Remember, O Lord, the seed and the plants of the field ; make them grow and multiply.

Vouchsafe, O Lord, the waters of the river, and bless them.

Remember, O Lord, the winds¹ of heaven ; and bless the fruits of the earth.

Remember, O Lord, the safe preservation of both man and beasts.

Remember, O Lord, the preservation of this holy place ; and all places and monasteries of our orthodox fathers.

Remember, O Lord, Thy servant, the king of the country ;

¹ Lit. airs.

Remember, O Lord, those that are in captivity.

Remember, O Lord, our fathers and our brethren who are asleep ; who rested in the orthodox faith.

Remember, O Lord, those who have brought in to Thee these gifts, those who parted with them, and those through whom they were offered ; and give them the reward which is from heaven.

Remember those who are suffering affliction, and are in necessity.

Remember, O Lord, the catechumens of Thy people ; have mercy on them, and confirm them in the faith which is in Thee.

Cast out of their hearts every remnant of idolatrous worship, and strengthen in their hearts Thy law, Thy fear, Thy commandments, Thy truth, and Thy holy precepts.

Grant them to know how to hold fast the words in which they have been instructed at the appointed time ; so that they be worthy of the washing of the new birth, for the remission of sins ; and make them temples of Thy Holy Spirit.

In the grace—

*Prayer of the Veil.*ΕΗΕΚΛΕΣΙΣ.¹

O God, who in Thy ineffable mercy didst send Thine Only Begotten Son into the world, that He should bring back to Thee the sheep that were gone astray :

We beseech Thee, O our Master, send us not away while we bring Thee on our hands this awful and bloodless sacrifice ; for we do not set our hearts on our own righteousness ; but on this Thy mercy, through which Thou hast quickened our race ;

We pray and beseech Thy goodness and Thy love for man, that this mystery which we now dispense unto salvation, do not bring us and Thy whole people to judgment.

But blot out our sins, and remit us our shortcomings ; to the glory and honour of Thy Holy Name, Father, Son, and Holy Ghost, now and ever, world without end, Amen.

Prayer for Peace.

Again do we pray [Thee] O God the Father Almighty, the Father of our Lord God and

¹ ἐκκλησις.

Saviour Jesus Christ; praying and entreating Thy goodness, O Lover of men!

Remember, O Lord, the peace of Thy one only Catholic and Apostolic Church, which is from the end of the habitable world unto the ends thereof:

Bless all the people and all their fields; send peace from Heaven, and shed it abroad in all our hearts;

But, together with the peace of this life, grant us this favour, O Thou King of Peace, to order in all peace the king, the army, the rulers, the counsels, the multitude, our neighbours, as well as our coming in and our going out, and give us Thy peace; for Thou hast given us everything: Own us for Thine own, O God, for we know no other but Thee, and Thy holy name, which we mention:

Let our souls live through Thy Holy Spirit; and let not the death of our sins have dominion over us Thy servants, and over Thy whole people.

ΚΕΛΕΗΣΟΝ.

Again do we pray [Thee O] God Almighty, Father of our Lord God and Saviour Jesus

¹ κύριε ἐλέησον.

Christ; praying and entreating Thy goodness, O Lover of man!

Remember, O Lord, our Patriarch and honoured Father the High Priest, our honoured Father the Archbishop N., and his fellow celebrant, Abba N.

Preserve them to us in safety a number of years and in peaceable times, to fulfil the holy things committed to them by Thyself, O our High Priest.¹

That according to Thy holy and blessed will, they rightly divide the Word of Truth, and that they feed Thy people in purity and truth.

With all the orthodox bishops, and the presbyters, and deacons, and the whole fullness of Thy one only Catholic and Apostolic Church.

Vouchsafe unto them, with us, peace and safety in every place.

And as to the prayers which they make for us and for Thy whole people, as well as to those which we make for them, accept them

¹ Lit., By Thy High Priesthood.

on Thy holy, rational, and heavenly altar, as a sweet-smelling savour.

And as to all their enemies, both them that are seen and them that are not seen, bruise them and lay them low under their feet shortly. But keep them in peace and righteousness, in Thy Holy Church.

KYPIEAEHΣON.

Again let us pray to God Almighty, the Father of our Lord God and Saviour Jesus Christ.

We pray and entreat Thy goodness, O Thou Lover of man !

Remember, O Lord, our congregations, and bless them ; grant that they be to us without let or hindrance, so that they be according to Thy holy and blessed will, houses of prayer, houses of purity, and houses of blessing. Grant them to be such to us and to Thy servants who shall come after us, for ever.

Arise O Lord God, scatter abroad all Thine enemies. Let all those who hate Thy holy name flee from before Thy face, and let Thy people dwell with Thy blessing, thousands

of thousands, and ten thousands of ten thousands of years, to do Thy holy will.

In the grace—

Prayer of ΑΣΠΑΣΜΟΣ to the Father.

O Great and Eternal God, who didst create man for incorruptibility, and who didst abolish death brought in by the devil's hatred [of man] through the life-giving appearing of Thine Only Begotten Son, our Lord God and Saviour Jesus Christ: and who didst fill the earth with peace from Heaven, wherein the hosts of angels glorify Thee, saying: "Glory to God in the highest, on earth peace, good-will towards men:"

Of Thy good-will, O God, fill our hearts with Thy peace, and cleanse us from all stain, all guile, and all infirmity; from all craft and remembrance of the wickedness that puts on death:

And make us worthy, O Lord, to greet one another with a holy kiss; so that we may partake, without condemnation, of Thy immortal and heavenly gifts; through Jesus Christ our Lord.

Ο ΙΕΡΕΥΣ.

ΟΥ ΚΥΡΙΟΣ ΜΕΤΑ ΠΑΝΤΟΝ ΗΜΩΝ.

Ο ΛΑΟΣ.

ΚΕ ΜΕΤΑ ΤΟ ΠΑΝΤΑ ΤΟ ΣΟΥ.

Ο ΙΕΡΕΥΣ.

ΑΝΘΗΜΩΝ ΤΑΣ ΚΑΡΤΙΟΣ.

Ο ΛΑΟΣ.

ΕΥΧΟΜΕΝ ΠΡΟΣ ΤΟΝ ΚΩΝ.

Ο ΙΕΡΕΥΣ.

ΕΥΧΑΡΙΣΤΙΣΟΜΕΝ ΤΟΝ ΚΩΝ.

Ο ΛΑΟΣ.

ΑΩΝ ΚΕ ΔΙΚΕΟΝ.

Ο ΙΕΡΕΥΣ.

ΑΩΝ ΚΕ ΔΙΚΕΟΝ Γ.

Thou who art Master, O Lord God of Truth ;

Who art from all eternity, and Who art King for ever ;

Who dwellest in the highest ; and [yet] lookest down upon the humble ;

Who didst create the heavens and the earth, the sea and all that is in it ;

O Father of our Lord, and of our God and Saviour Jesus Christ ; who didst create, through Him, all things both that are seen and that are not seen ;

Who sittest upon the Throne of Thy glory, and art worshipped by all the holy powers.

Ο ΔΙΑΚΟΝ.

Ι ΚΑΘΙΜΕΝΟΥ ΑΝΑΣΘΙΤΕ.

Ο ΙΕΡΕΥΣ.

Before whom stand the angels, the arch-angels, the powers, the authorities, the thrones, the dominions, and the strengths.

Ο ΛΑΟΣ.

ΗΣ ΑΝΑΤΟΛΑΟΣ ΟΥ.

Ο ΙΕΡΕΥΣ.

For Thou art He around whom stand the Cherubim full of eyes, and the Seraphim with six wings, praising Thee with unceasing voices, saying :

Ο ΔΙΑΚΟΝ.

ΑΓΙΟΣ ΑΓΙΟΣ ΑΓΙΟΣ.

Ο ΙΕΡΕΥΣ.

Holy, Holy, Holy art Thou in very truth,

O Lord our God ; Who didst form us, and didst create us and didst place us in the paradise of joy ;

But, when he [man] transgressed Thy commandment through the wiles of the serpent, and we fell from everlasting life, and thrust ourselves out of the paradise of joy :

Thou didst not cast us off behind Thee, but Thou didst visit us continually through Thy prophets ;

And in the end of days Thou didst reveal Thyself to us—to us who were sitting in darkness and in the shadow of death—through Thine Only Begotten Son, our Lord and our God, and our Saviour Jesus Christ ;

Who took flesh out of [or from] the Holy Ghost and the Virgin Mary, and became man, and taught us the way of salvation ;

And granted us the birth from above through water and the Spirit ; and made us a people gathered together, that we should be made holy through Thy Holy Spirit.

O Thou who didst love Thine own, who were in the world, Thou didst give Him to save us from death that had dominion¹ over us.

¹ Or, was King.

Who took us out of it, that is, out of our sins ; He went down into hell from the Cross ; He rose again from among the dead on the third day ; He went up into the heavens ; and sat down at Thy right hand, O Father ;

He limited¹ the day of repentance, revealing in Himself the coming judgment in justice of the habitable world ; when He will render unto every one according to his works.

Ο ΛΑΟΣ.

ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΣΟΥ.

He brought down to² us this great mystery of godliness ;³ when He determined to [give] deliver Himself unto death for the life of the world.

Ο ΙΕΡΕΥΣ.

He took bread in His holy hands, undefiled, unblemished, blessed, and life-giving ; He [then] looked up to heaven unto Thee, who art His own Father, God and Lord of all ;

And when He had given thanks He blessed it, He hallowed⁴ it, and brake it. He then

¹ Or, settled.

² Or, let down upon.

³ Or, piety.

⁴ Or, consecrated.

gave it to His holy disciples and holy Apostles, saying :

Take, eat of it, all [of] you ; for this is My Body which is broken¹ for you, and for many others ; which is given for the remission of sins. Do this in remembrance of Me.

Ο ΛΑΟΣ.

ΤΟΝ ΘΑΝΑΤΟΣ ΣΟΥ.²

Ο ΙΕΡΕΥΣ.

Likewise also the cup after supper, He (mixed it) made it up of wine and water ; and having given thanks He blessed it, He hallowed it,³ and tasted it, and gave it to His holy disciples and holy Apostles, saying :

Drink ye all of this ; for this is My Blood of the new covenant⁴ which is shed for you and many others ; which is given for the remission of sins. Do this in remembrance of Me.

Ο ΔΙΑΚΟΝ.

ΚΕ ΠΑΛΙΝ ΠΙΣΤΕΥΙ.⁵

Ο ΙΕΡΕΥΣ.

¹ Or, divided.

² Τὸν θάνατόν σου.

³ Or, consecrated it.

⁴ Or, testament.

⁵ Καὶ πάλιν πιστεύομεν.

For every time that ye shall eat of this bread, and that ye shall drink of this cup, ye shall proclaim¹ my death, ye shall confess my resurrection, and ye shall make remembrance of Me until I come.

Ο ΔΙΑΚΟΝ.

ΤΟΝ ΘΑΝΑΤΟΣ ΣΟΥ ΚΥΡΙΕ ΚΕ ΤΟΝ.²

Ο ΙΕΡΕΥΣ.

We therefore make remembrance of Thy passion, and of Thy resurrection from the dead, and of Thy going up into the heavens ; and of Thy sitting at the right hand of the Father ; and of Thy second appearance,³ coming out of the heavens, awful and full of glory.

We offer unto Thee Thine own gifts, of things that are Thine, concerning all, for all, and in all.

Ο ΔΙΑΚΟΝ.

Worship God with fear and trembling.

Ο ΙΕΡΕΥΣ ΕΠΙΚΑΗΣΙΣ.

We pray Thee, O Lord our God, we sinners

¹ Or, preach, show forth.

² Τὸν θάνατόν σου κύριε, καὶ τὸν.

³ Or, presence.

Thine unworthy servants, and we worship Thee, [that] out of the good pleasure of Thy goodness, Thy Holy Spirit come down upon me and upon these gifts that lie here, that He may purify¹ them, and show them forth [as being] holy of Thy holies.

The priest cries out :

And that He make this bread Thy Holy Body, O our Lord and our God, and our Saviour Jesus Christ.

To give it for the remission of the sins, and [for] the life everlasting of those who shall [par]take of it.

And this cup also the honourable [precious] Blood of Thy new covenant,² Our Lord, and our God and our Saviour, Jesus Christ.

To give it for the remission of the sins, and [for] the life everlasting of those who shall [par]take of it.

Make us all worthy, O our Lord, to [par]take of Thy holy things, to purify³ our souls, with our bodies and our spirits.

That we may be made one Body and one

¹ Or, sanctify.

² Or, testament.

³ Or, make holy.

Spirit, and find a share and a lot with all the saints who have pleased Thee from the beginning.¹

Remember, O Lord, the peace of Thy one, only, Holy Catholic and Apostolic Church, which Thou hast gotten unto Thyself through the precious Blood of Thy Christ.

Keep her in peace with all the orthodox bishops who are set over her.

Remember, O Lord, our blessed father, the honourable Archbishop Abba N., and his fellow celebrant, Abba N., and those who with them divide the Word of truth in righteousness; grant to them in Thy Holy Church to feed Thy flock in peace.

Remember, O Lord, the orthodox presbyters and deacons, and all ministers and all virgins, and the purity² of all Thy faithful people.

And remember, O Lord, to have mercy upon us altogether.

Ο ΙΕΡΕΥΣ.

Remember, O Lord, the salvation³ of this

¹ Lit., from the age.

² Or, holiness.

³ Or, safety.

Thy holy place, and of all places of our orthodox fathers ; and of those who dwell in them in the faith of God.

Ο ΙΕΡΕΥΣ.

Remember, O Lord, the air¹ of heaven, and the fruits of the earth, to bless them ; and order our life according to Thy good pleasure.

Bless the crown of the year out of Thy kindness, for the poor of Thy people, for the widow and the orphan, for the stranger and sojourner, and for all of us who hope in Thee, and who pray unto Thy Holy name ; for the eyes of all of us look up unto Thee in hope.

For Thou art He who gives them their meat in due season. Deal Thou then with us according to Thy goodness ; Thou who givest good unto all flesh, fill our hearts with joy and gladness ; that we may always have enough² of everything, and that we may abound in all good things.

Remember them, O Lord, who bring³ Thee these gifts, with those for whom they are

¹ Lit., airs. ² Lit., sufficiency. ³ Or, offer, present.

offered, and those from whom they come, and give them all a reward from the heavens.

Ο ΔΙΑΚΟΝ.

ΑΓΙΟΝΔΙΜΙΟΝ.¹

Ο ΙΕΡΕΥΣ.

O Lord, since it is the commandment of Thine Only Begotten Son, that we should make mention together of Thy saints, vouchsafe, O Lord, to remember all the saints who have pleased Thee from the beginning.

Our holy fathers, the patriarchs, the prophets, the apostles, the martyrs, the confessors, the evangelists, and all the spirits of truth,² which have been made perfect in the faith ;

More especially the Holy Mother of God, who is full of glory, and ever Virgin, the Holy Mary ; and Saint John, the Forerunner, Baptist, and Martyr, with Saint Stephen, the first deacon, and first martyr ; and the Evangelist Mark, Apostle and Martyr, who saw God ;

¹ ἅγιον καὶ τίμιον.

² Or, true spirits.

Also the holy Patriarch Severus ; and the holy Cyril ; and the holy Gregory ; and the holy Basil ;

Also our father the just and great Abba Anthony ; and our father Abba Pauli ; and the three Abbas Macarius, together with the whole chorus of Thy saints.

Through whose prayers and supplications, have mercy on us, and save us, for the sake of Thy holy name, that is called upon us.

ΕΠΙΚΛΗΣΙΣ.

Remember then, O Lord, all those who fell asleep and rested while in the priesthood ; and those who were in any order of the laity. Grant a resting-place to their souls in the bosom of our fathers Abraham, Isaac, and Jacob ; feed them in a green pasture ; by the waters of comfort,¹ in the paradise of joy ; the place from which the broken heart, sorrow and sighs, flee away ; in the light of Thy saints.

Ο ΙΕΡΕΥΣ.

Yea, Lord, make them rest in that abode ; and us also, who are sojourners in this place.

¹ Or, repose.

Keep us in Thy faith ; and grant us Thy peace unto the end..

Ο ΛΑΟΣ.

ΩΣΠΕΡΙΝΚΕΙΣΤΙΝ.¹

Ο ΙΕΡΕΥΣ.

Show us the way into Thy kingdom, so that in this present as well as in all things, Thy Holy Name be glorified and blessed and exalted ; Who art blessed among all, together with Jesus Christ, Thy Beloved Son ; and with the Holy Ghost : ΗΡΗΝΗ ΠΑΣΙΝ.

Ο ΛΑΟΣ.

ΠΡΟΣΧΟΜΕΝ ΘΥ ΜΕ.

Ο ΙΕΡΕΥΣ.

Again do we return thanks to God Almighty, Father of our Lord God and Saviour, Jesus Christ, that he has still made us worthy to stand at present in this holy place ; and to lift up our hands and to minister to His Holy Name.

¹ ὥσπερ ἦν καὶ ἔστιν.

We therefore pray Him again, that He make us worthy of the fellowship and of the communion of His divine immortal mysteries, that is the Holy Body and the precious Blood of Christ; He the Almighty Lord our God.

Prayer of the breaking [of bread] to the Father.

The Master, Lord our God, the great, the everlasting, who makes Himself wonderful in glory,

Who keeps His covenant and His mercy towards those who love Him with their whole heart,

Who has given us redemption of sins through His Only Begotten Son Jesus Christ our God; and the Life of all; the Help of all who flee unto Him, the Hope of all those who cry unto Him.

Under whom stand¹ thousands of thousands and ten thousands of ten thousand of angels, and holy archangels; the Cherubim and the Seraphim, together with the innumerable multitude of Heavenly powers.²

¹ Or, to whom are subject.

² Or, hosts.

God, who hast hallowed these gifts lying here, by the coming upon them of Thy Holy Spirit,

Cleanse us also, O our Lord, from all our sins that are hidden and that are open, and from all imagination [or thought] that does not please Thy goodness ; make them go out of us.

Purify¹ our souls, our bodies, and our spirits, and our consciences, so that with a heart holy, with a soul cleansed, and with a conscience without reproach and enlightened,

We may have boldness² openly and without fear to pray unto Thee, and to say : Our Father which art in Heaven—

Prayer after " Our Father."

Indeed, we pray Thee, O holy and good Father,³ who lovest goodness, lead us not into temptation, and let no iniquity have dominion over us ;

But deliver us from all unprofitable works and imaginations⁴ of restlessness⁵ or of sight,⁶

¹ Or, sanctify.

² Or, firmness.

³ Or, Holy Father, the good.

⁴ Or, thoughts.

⁵ Or, agitation.

⁶ Or, seeing.

or of feeling,¹ and of that which oppresses the body ;

And drive it out of us ; rebuking withal the emotions which are planted in us ; and thrust them out of us ; with the impulses that drive us to sin.

And deliver us in Thy holy strength, through Jesus Christ our Lord.

ΤΑΣ ΚΕΦΑΛΑΣ.

The graces of the beneficence of Thine Only Begotten Son our Lord, God, and Saviour Jesus Christ are fulfilled ;

We have confessed His sufferings of [for] salvation ;² we have proclaimed His death ; we have believed in His Holy Resurrection.

The mystery is perfected.³ We render thanks to Thee, O Lord God Almighty ;

For great is Thy mercy towards us, to have prepared⁴ for us that which the angels desire to look into.

We pray and we beseech Thy goodness, O

¹ Or, touching,

² Or, fulfilled.

³ *I.e.*, saving passion.

⁴ Or, instituted.

Lover of man, to sanctify¹ us all, and to hide us in Thee,² through our partaking of Thy holy mysteries; and that we be filled with Thy Holy Spirit, and be strengthened in the right faith; being filled with the yearnings of Thy true love, to tell of Thy glory at all times, through Jesus Christ our Lord.

Ο ΔΙΑΚΟΝ.

ΤΑΣ ΚΕΦΑΛΑΣ ΗΜΩΝ.

Ο ΙΕΡΕΥΣ.

The Absolution.

Lord and Master, God Almighty, who healest our souls, our bodies, and our spirits;

Thou art He who said to our Father Peter through³ the mouth of Thine Only Begotten Son our Lord and Saviour Jesus Christ;

Thou art Peter, and I will build my church on this Rock; and the gates of hell shall not be able to prevail against it.

I will give thee the keys of the kingdom of the heavens; that⁴ which thou shalt bind

¹ Or, purify, cleanse.

² Or, with Thee.

³ Or, out of.

⁴ Lit., those, or the things.

on earth shall be bound in the heavens ; and that¹ which thou shalt loosen on earth shall be loosened in the heavens.

Therefore, O Lord, let Thy servants, my fathers, and my brethren, and my infirmity,² be loosened out of my mouth³; through Thy Spirit, Holy, Good, and Lover of man.

O God, who takest away the sins of the world, prevent Thy servants by accepting their repentance at their hands, to the enlightening of the understanding, and the remission of sins.

For Thou art a merciful God, and pitiful ; Thou art long suffering and plenteous in mercy and truth ;

If, then, we have sinned aught against Thee, either by word or deed,⁴ forgive and remit it to us, good and lover of men as Thou art.

And set us free from all sin and from all rebuke ; from all false oath, from all denial [of the faith] and from all intercourse with heretics and heathens.

¹ Or, the things.

² *I.e.*, by me.

³ My poor self.

⁴ *Lit.*, works.

Grant us, O our Lord, the mind and the understanding, and the power to escape from all evils of the adversary ; and give us to do Thy good pleasure at all times.

Write our name with the chorus of all Thy saints, in the kingdom of the heavens, through Jesus Christ our Lord, unto whom—

[The MS. has here in a note on the margin by a much later hand :]

ΤΑ ΑΓΙΑ ΤΙΣ ΑΓΙΣ.¹

[And after an indistinct quotation—]

ΥΙΣ ΧΥ ΩΣ ΘΕΟΣ • ΑΓΙΟΣΜΟΣ ΠΝΕΥΜΑ ΤΟ
...ΗΡΙΝΙ ΠΑΣΗΝ.

Ο ΙΕΡΕΥΣ.

ΣΩΜΑ ΑΓΙΟΝ. ΚΕ ΕΜΑ ΤΙΜΙΟΝ. ΙΣΟΥ ΧΡΙΣΤΟΥ.
ΤΟΝ ΙΟΝ² ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΑΜΗΝ. ΑΓΙΟΝ ΤΙΜΙΟΝ
ΣΩΜΑ ΚΕ ΕΜΑ ΑΛΗΘΙΝΟΝ ΙΣΟΥ ΧΡΙΣΤΟΥ. ΤΟΥ
ΘΕΟΥ ΗΜΩΝ ΑΜΗΝ.

This is the Body and the Blood of Emmanuel our God ; it is so in truth. Amen.

I believe, I believe, I believe, and I confess until my last breath that this is the life-giving

¹ Τὰ ἅγια τοῖς ἁγίοις.

² Τοῦ υἱοῦ.

flesh of Thine Only Begotten Son our Lord,
and our God and Saviour Jesus Christ.

He took it from our Lady and Mistress of
all, the Holy Mother of God, Saint Mary.
He made it one with His Godhead without
mixture, and without confusion, and without
alteration. Who witnessed a good confession
before Pontius Pilate.

Thou gavest Him for us all upon the Holy
Tree of the Cross of His own free will.

I believe that His Godhead was not severed
from His manhood, not even the twinkling of
an eye ; to give it¹ for redemption for us, for
the remission of sins, and for life everlasting,

And to me who partakes of it. I believe
that this is it, in truth. Amen.

*Prayer of thanksgiving after partaking [of the
Holy Mysteries].*

Our mouth is filled with rejoicing and our
lips with gladness, at having partaken of Thy
Holy Mysteries, immortal and heavenly. For,
O Lord, things which eye hath not seen, nor

¹ *I.e.*, His flesh.

ear heard, nor have entered into the heart of man, which Thou hast kept, O God, for them that love Thy holy name, hast Thou revealed unto the little children of Thy Holy Church.

Even so, Father, for so it seemed good in Thy sight.

For Thou art merciful, and [Thou art] He to whom we send up glory and honour, the Father, and the Son, and the Holy Ghost, now and at all times.

Ο ΔΙΑΚΟΝ.

ΤΑΣ ΚΕΦΑΛΑΣ.

Prayer at the bowing of the heads.

These Thy servants, O Lord, who minister unto Thee, and who call upon Thy holy name, bow their heads before Thee; Be Thou among [or, in] them; walk among them, and lend them a hand in every good work.

Raise their hearts out of all evil thoughts of the earth, and give them to become alive;¹

¹ *I.e.*, and quicken them.

and to think things that are of [eternal] life, and to understand things that are of Thee ; through Thine Only Begotten Son our Lord, our God and Saviour Jesus Christ our Lord.

We and Thy whole people cry aloud, saying : Have mercy on us, O God our Saviour.

Ο ΙΕΡΕΥΣ.

The Blessing.

My lords and my fathers, who ordained my sinfulness,¹ they are they who say [give] the blessing.

O most Holy Trinity, the Father, the Son, and the Holy Ghost, bless our people that love Christ, with the heavenly blessing of heaven.

Send upon us the grace of Thy Holy Spirit. Open to us the door of Thy Holy Church in mercy and in faith.

Perfect us in the faith of the Holy Trinity unto our last breath.

¹ *I.e.*, me a sinner.

O my Lord Jesus Christ, who visitest the sick among Thy people, that love Christ,

Guide our fathers and our brethren that go abroad, and bring them back to their own resting-place in peace and safety.

Bless the winds¹ of heaven and the fruits of the earth this year according to the grace which is Thine own.

Spread² tranquillity and hope over the face of the whole earth ; and order for us Thy peace ; and favour in the eyes of the Supreme Power for the Christ-loving rulers who are assembled with us in the holy church.

Give rest to our fathers and our brethren that sleep, who rested in the orthodox faith.

Bless those who have the care of the sacrifices, the oblations, the first fruits, the oil, the incense, and the vessels of the altar. O Christ our God, reward Thou them in the heavenly Jerusalem.

Every one who is gathered together with us, who follows after mercy, O Christ our God, have mercy on them in love, from Thine awful throne.

¹ Lit., airs.

² Lit., put.

Gladden every soul that is persecuted ;
those that are in prisons, or in mines, or in
exile, or in captivity, or those that are drawn
into bondage and ill-usage.¹ O my Lord
Jesus Christ have pity on them according to
Thy great pity.

All those who have commanded us to say :
Remember us O Christ our God ! remember
them in Thy kingdom in heaven.

Through the prayers and the supplications
which Our Lady of us all, the Mother of God,
the Holy Mary, offers for us at all times ; as
do also the three luminaries, Michael, and
Gabriel, and Raphael, and Suriel ;

And the four incorporeal beasts ;

And the twenty-four elders ;

And St. John the Baptist ;

And the 144,000 ;²

And our lords and fathers the Apostles ;

And the three holy youths ;

And S. Stephen ;

And S. George ;

And S. Theodorus ;

And S. Mercurius ;

¹ Lit., beating.

² Rev. xiv, 1-3.

And S. Mⁱna ;
 And the whole band of Martyrs ;
 And my lord, the righteous and great father
 Abba Anthony ;

And our father Abba Pauli ;
 And the three Abb^as Macarius ;
 And the whole band of crucifers ;
 And my angel of this blessed day.

Let their blessing, and their strength, and
 their help, and their grace be with us all for
 ever. Amen.

ΤΥ ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ . ΚΕ ΘΕΟΥ, ΚΕ ΣΩΤΗΡΙΑΣ
 ΗΜΩΝ ΙΣΟΥ ΧΡΙΣΤΟΥ ΜΕΤΑ ΠΑΝΤΑ ΗΜΩΝ . ΚΥΡΙΕ
 ΑΜΗΝ . ΠΟΡΕΥΝΗΣΤΕΝ ΗΡΗΝΗΣ.

Remember, O Lord, the peace of Thy one
 only holy Catholic and Apostolic Church.

O King of peace, give us Thy peace ; give
 us Thy peace ; Thou to whom belong glory
 and honour, and power



THE DIVINE LITURGY
OF
S. GREGORY, THE THEOLOGIAN.

The Prayer of the Curtain (or Veil,
καταπέτασμα).

[ἐπικλησις μυστικῶς
ο ἱερεὺς λέγει.]

O Lord God Almighty, who knowest the thoughts of men ; who searchest the hearts and reins, and who hast called me, unworthy as I am, to this Thy holy ministry ;

Do not loathe me, neither turn Thy face away from me, but wipe away all my transgressions, and wash away the filth of my body, and the defilements of my soul.

And cleanse [or sanctify] me thoroughly, so that while praying Thy goodness to grant forgiveness of sins to others, I myself be not cast away.¹

¹ Or, not acceptable, ἀδόκιμος.

O Lord, do not turn me away, lowly as I am, to make me ashamed ; but send upon me the grace of Thy Holy Spirit, and make us worthy to stand before Thy holy altar, without being brought into judgment for it ; that I may bring unto Thee this sacrifice, reasonable and bloodless,—with a clear¹ conscience ;

For the forgiveness of my sins, and of my transgressions, and for the remission [of the sins] of Thy people, and of their ignorance ;

For the rest and refreshment of our fathers and of our brethren, who are already fallen asleep ; for the conversion of Thy whole people ; and to glorify Thee with Thine Only Begotten Son, and with the Holy Ghost, the Giver of life, who is of one essence with Thee.

[Again say to the Son :

We again turn ourselves to Thee, O good God, while drawing near to Thy holy altar, and we pray Thy Lordship, O Word eternal,

Cleanse us in this hour in which we come to Thee ;

Thou who camest to us in the appearance² of Thy flesh without change, Thou fillest every place with Thy Godhead confined to nowhere.

And let the bitterness full of guilt and of hatred, and the foul smell of abominable slander be far from us.

Cleanse our hearts from all defilement and our souls from all

¹ Or, pure.

² Or, form.

wickedness ; and our bodies from all pollution ; and send upon us an abundant supply of Thy Holy Spirit, that through Thy help we may be able to draw near to Thy holy altar.

And that we fulfil the reasonable service that is pleasing before [unto] Thee.

And that our sacrifice be acceptable unto Thee, for the remission of our sins, and the glory of Thy holy name ; for Thou art good towards all those who call upon Thee.

And Thou art He to whom belong the kingdom, the power, and the worship, together with Thy good Father and the Holy Ghost.

Now and ever, and unto all ages, Amen.]

*Prayer of ασπασμος [of S. Gregory] to the
Son.*

Thou who art, who wast, and who abidest for ever, the *αιδιος*, the *ομοουσιος*, the *συνηθρονος*, and the fellow *δημιουργος* with the Father,

Who of Thine own goodness alone didst create man out of that which was not, and didst place him in the Paradise of joy ;

And when, having fallen through the wiles of the enemy, and not hearkening to Thy holy commandments,

Thou didst purpose to make him anew ; and to bring him back to his first estate.¹

Thou didst not trust an angel, nor yet an

¹ Or, dignity, *αξιομα*.

Archangel, Patriarch, or Prophet, with our salvation.

But Thou didst take flesh without confusion, and Thou wast made man, and like unto us in all things, except sin only.

Thou didst become our Mediator with the Father, and didst destroy the middle wall of partition,¹ and didst throw down the old enmity.

Thou didst reconcile our earth with our heavens, and madest the two one.

Thou didst fulfil the *οικονομία* in the flesh, going up into the heavens bodily; filling the whole with Thy Godhead.

Thou saidst to Thy holy disciples and holy Apostles: "I give you my peace; I leave my peace with you."

This peace grant us now, O Lord! and cleanse us from all defilement, all guile, all darkness, and all recollections of darkness, clothed² in death.

And make us worthy, O our Lord, to greet one another with a holy kiss, that we may

¹ Lit., the middle of the wall or fence.

² Lit., that puts on.

partake of Thy immortal and heavenly gifts, without being brought to judgment [for it].

Through [or in] the grace that is Thine, with Thy good Father's good pleasure, and the efficacy of Thy Holy Spirit.

For Thou art He who provides and who gives every good thing.

[ο διακονος
προς τελειας
ο ιερεις λεγει]

And to whom we send up glory—

[and honour, and power, and worship, with Thy good Father and the Holy Ghost, the Giver of life and of one essence with Thee, now and ever.

ο διακων λεγει
ασπαζεσθε.

Other prayer of ἀσπασμός of Saint Gregory to the Son.

ο ιερεις λεγει

O Christ, our God, awful and incomprehensible power, of God the Father,

Who sittest upon the throne, blazing with the Cherubim, and art served by the powers of fire, and art Thyself a consuming fire, as God;

By reason of Thine ineffable coming down [from heaven], and Thy love for man;

O God, Thou dost [didst] not consume the wily traitor when he draws [drew] nigh to Thee,

But didst greet him with the greeting of friendship, drawing him to repentance, with the knowledge of his daring deed;

Make us also worthy in this awful hour—with one thought, without the least double-heartedness and remnant of wickedness, to welcome one another with a holy kiss ;

And bring us not to judgment, if we are not entirely clean ; or according to how we displease Thy goodness, by reason of the mire [black mud] of sin, and of wickedness, and the thought of wickedness that kills.

But Thou, according to Thine ineffable and untold compassions, [who] knowest the weakness and the low sunken estate of our nature,

Blot out all defilement of our transgressions, that this mystery of Thy Godhead be not to us unto judgment or condemnation.

ο διακων λεγει

προσευξασθε υπερ της τελειας ειρηνης και αγαπης, και των αγιων ασπασμων των αποστολων.

ο λαος λεγει

κυριε ελεησον.

After this the priest shall say the text (or conclusion) thus :

For Thou art He who has power to take away all sin ; to do away with the injustice and the iniquity of miserable men ; as Thou art the sanctuary of the whole world.

And Thou art He to whom belongs the doxology [divine glory] in the one voice of all, honour, majesty [greatness] and worship, with Thy good Father, and with the Holy Ghost, the Giver of Life, of one essence with Thee. Now and ever.

ο διακων λεγει

ασπαζεσθε αλληλους εν φιληματι αγιω.

(Rubric in Arabic). *Then shall the people say the ασπασμος suitable for the day ; and after that the deacon shall say :*

κυριε ελεησον, κυριε ελεησον, κυριε ελεησον, ναι κυριε.

Thou who art Jesus Christ, the Son of God, hear us and have mercy upon us.

The anaphora of Saint Gregory, to the Son.

ο διακων λεγει

προσφερειν three times, κατα τροπον σταθητε, εις ανατολας βλεψατε, προσχωμεν.

ο λαος λεγει

ελεος ειρηνης θυσια ανεσεως.

ο διακων λεγει

Στωμεν καλως, στωμεν ευλαβως, στωμεν εκτενωσ, στωμεν εν ειρηνη, στωμεν μετα φοβου θεου, και τρομου, και κατανυξεωσ].

Ο ΙΕΡΕΥΣ.

Ι ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΠΑΤΡΟΣ ΚΕ ΠΑΤΡΟΣ ΚΕ
ΕΥΧΑΡΙΣ ΤΟΥ Ο ΜΟΝΟΓΕΝΗΣ ΠΟΥΚΥ ΚΕΘΥ
ΣΩΤΗΡΑΣ ΗΜΩΝ, ΙΗΣ ΧΥ ΚΕΙΚΙΝΟΙΑ [και κοινωνία],
ΚΕΙΔΩΡΕΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣΟΥ ΑΙ ΜΕΤΑ
ΠΑΝΤΑ ΝΗΜΩΝ.

Ο ΛΑΟΣ.

ΚΕ ΜΕΤΑ ΤΟ ΠΝΑΤΟΣΟΥ.

Ο ΙΕΡΕΥΣ.

ΑΝΑ ΗΜΩΝ ΤΑΣ ΚΑΡΤΙΑΣ.

Ο ΛΑΟΣ.

ΕΧΩΜΕΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ.

Ο ΙΕΡΕΥΣ.

ΕΥΧΑΡΙΣΤΗΣΩΜΕΝ ΤΟΝ ΚΝ.

Ο ΛΑΟΣ.

ΑΞΙΟΝ ΚΕ ΔΙΚΕΟΝ.

Ο ΙΕΡΕΥΣ.

ΑΞΙΟΝ ΚΕ ΔΙΚΕΟΝ. Three times.

It is in truth worthy and just to sing unto Thee, to bless Thee, to minister unto Thee, to worship Thee, to give Thee glory, who alone art the God of truth, the Lover of man.

The Ineffable,

The Invisible,

The Infinite,

The Eternal,¹

The Everlasting,

The One without time,

The Immeasurable,

The Unsearchable,

The One without confusion,

Who didst create all things,

Who didst redeem all things,

Who forgivest our sins,

Who redeemest our life from destruction,

Who crownest us with mercies and compassion.

Thou art He to whom the angels sing,

Whom the archangels worship,

Thou art He whom the rulers bless ; unto whom the dominions cry ;

Thou art He whom the powers give glory,

¹ Lit., without beginning.

Thou art He to whom the thrones [send]
give honour ;

The thousands of thousands that stand be-
fore Thee ;

The myriads of myriads who do Thee ser-
vice ;

Thou art He whom things invisible do
bless ;

Thou art He whom things visible worship.
Which all obey Thy word, O Lord !

O ΔΙΑΚΟΝ.

ΚΑΘΙΜΕΝΟΥ ΑΝΑΣΘΗΤΕ.

O ΙΕΡΕΥΣ.

O Thou Master and Lord, who art God of
truth, of the God of truth ;¹ who revealed
unto us the light of the Father ;

Who hast granted to us the true know-
ledge of the Holy Ghost ;

Who hast revealed to us this great mys-
tery of the life,

Who hast established the standing of the
chorus [host] of incorporeal beings among
men,

¹ Or, true; or, very God of very God.

Who hast given to them that are on earth
the praises of the Seraphim;

. Accept also our voice, together with them
that are not seen.

Reckon us with the powers that are in the
heavens ;

And let us also say with them : Let us cast
out of us all remembrance of vain reasonings.

That we may cry out that with which they
give honour, with voices never silent, and
with a giving of glory that never ceases; and
that we may bless Thy greatness ;

Ο ΔΙΑΚΟΝ.

ΙΣΙΝΑΤΟΛΑΣΒΑΕ.

Ο ΙΕΡΕΥΣ.

For Thou art He around whom stand the
Cherubim and the Seraphim, every one of
whom has six wings ;

With two wings they cover their faces,
with two they cover their feet ; but they fly
with the other two, crying¹ one to another :

And singing aloud the hymn of victory
and our salvation, with voices full of glory ;

¹ Lit. proclaiming.

Singing and saying, shouting, crying and saying :

Ο ΔΙΑΚΩΝ.

ΠΡΟΣΧΩΜΕΝ ΑΓΙΟΣ.

[ο λαος λεγει.

αγιος, αγιος, αγιος κυριος σαβαωθ' πληρης ουρανος και η γη της
αγιας σου δοξης.

Ωσαννα εν τοις υψιστοις· ευλογημενος ο ελθων και ερχομενος εν
ονοματι κυριου· ωσαννα εν τοις υψιστοις.

(Ar. rub.) *Here shall the priest make the sign [of the cross]
upon himself, upon the ministers, and upon the people, and then
shall say :*

Ο ΙΕΡΕΥΣ.

Holy, holy Lord, and holy in all things,
most excellent is the light of Thine ineffable
essence, of the power of Thy wisdom ;

[No words, or] no one can tell what is the
extent of the sea of Thy love for man.

Thou didst create man as Lover of man ;
Thou wast not in want of my service, but I
[was] in want [of Thy lordship] of Thee, O
Lord !

Because of Thine abundant mercy, Thou
madest me [to exist] out of that which was not ;

Thou didst set up heaven to be a roof over
me ; and Thou didst establish the earth for
me to walk upon it.

For my sake Thou didst confine [shut up]

the sea ; for my sake Thou didst bring out the nature of living things.

Thou didst humble all things under my feet ; and didst not leave me to lack anything of the works of Thy bounty.

Thou art He that formed me ; Thou didst place Thy hand upon me, and Thou didst write within me the image of Thy power.

Thou didst also bestow on me the gift of speech ;

Thou didst open to me the paradise of joy.

Thou deliveredst to me the instruction of the knowledge of Thee.

Thou madest plain to me the Tree of Life.

Thou didst teach me the sting of death ; that one plant whereof Thou didst forbid me to eat ;

The one whereof Thou saidst to me : The only one of which Thou shalt not eat of it ;

I ate of it at my will [or desire] ; I thrust back Thy law in my purpose ; I neglected Thy commandments ; and I won¹ for myself the decree of death.

[ο λαος]

KYPIE ΕΛΕΗΣΟΝ.

¹ Or, snatched.

[ο ιερεις]

Thou, O my Master, hast turned the punishment into salvation ; like a good shepherd Thou hast gone after that which was lost.¹

Like a true father Thou didst entreat me,² me who was fallen.

Thou didst bind me with all remedies that led³ to life ;

Thou art He that did send all the prophets for me who was weak :

Thou didst give me the Law for help ;

Thou art He who did minister salvation to me, that had transgressed Thy law ;

Like the true Light, thou didst rise on those who were lost,⁴ and on the ignorant.

[ο λαος]

KYPIE ΕΛΕΗΣΟΝ.

Thou who art⁵ for ever, Thou didst come to us upon earth, Thou didst come into the Virgin's womb.

Thou who art [God] Infinite,⁶ Thou didst not think it robbery to be equal with God,

But Thou didst lower⁷ Thyself, and didst take the form of a servant ;

¹ Or, astray.² Or, endeavour with me.³ Or, tended to.⁴ Or, astray.⁵ Or, existest.⁶ Or, incomprehensible.⁷ Or, empty.

Thou didst take my nature upon Thee ;
Thou didst fulfil Thy Law upon me ;

Thou didst show me¹ the rising from my fall ;²

Thou didst give forgiveness to those who
were held captive³ in hell.

Thou didst cast out the curse of the law ;
Thou didst abolish sin in the flesh.

Thou didst show me⁴ the strength of Thy
power.

Thou gavest sight to the eyes of the blind.

Thou didst raise the dead out of the grave.

Thou didst establish⁵ my nature by Thy
word.

Thou didst reveal to me the dispensation
of Thy compassions ;

Thou tookest upon Thee the insults⁶ of the
wicked ones.

Thou gavest Thy back to the scourgers.

Thou gavest Thy cheeks to the slaps.⁷ Be-
cause of me, O my master, Thou didst not
turn away Thy face from the spittles.

¹ Or, announce to.

² I.e., That I should rise or be raised, etc.

³ Detained, overpowered.

⁴ Or, announce to.

⁵ Or, set up.

⁶ Or, injury.

⁷ Or, buffetings.

[ο λαος]

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Thou didst go to the slaughter¹ like a lamb,
even unto the cross.

Thou didst show forth Thy tender care for
me.

Thou didst kill my sin in Thy grave.

Thou didst raise my first fruits² above
into heaven; Thou didst reveal to me Thine
appearing, in which Thou shalt come, to judge
the quick and the dead, and to give unto
every one according to his works.

Ο ΛΑΟΣ

[λεγει]

ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΕ.

[και μη κατα τας αμαρτίας ημων.

(Arab. Rubr.) *Here the priest takes the wrapper in his hand
and signs it. He then takes some incense with the spoon and puts
it into the censer.*

Ο ΙΕΡΕΥΣ

Ο ΙΕΡΕΥΣ

[λεγει]

I offer Thee the symbol of my deliverance

¹ Or, sacrifice.

² *απαρχας*, Ar. dominion, chiefdom.

[absolution]; I write my works after Thy words.

Thou art He who gave me in hand this service [ministry] full of mystery.

Thou hast given me the partaking of Thy flesh in the Bread and the Wine.

[ο λαος λεγει

Πιστευομεν, we believe that this is in truth. Amen.

(Ar. Rub.) *Here the priest lays his hand upon the censer.*

ο ιερευς λεγει]

For in the night in which Thou wast betrayed,

Of Thine own will, and through Thine own power alone,

[(Ar. rub.) *Here the priest takes the lamb upon his hand and waves [his hand] over it; he then raises the wrapper from the paten and says:*]

Thou didst take the bread upon Thy hands, holy, and without blemish and without spot, and blessed and life giving.

[(Ar. rub.) *The priest lifts his eyes upwards and says:*]

Thou didst look up to heaven, to Thine own Father, God and Master of all.

[ο λαος

We believe that this is truth. Amen.

(Ar. rub.) *He signs the first sign (or time) and says:*

Thou didst give thanks,

[+ ο λαος, Αμην.

(Ar. rub.) *Here he signs the second time, and says :*

Thou blessedst it,

[+ ο λαος, Αμην.

(Ar. rub.) *Here he signs the third time.]*

Thou hallowedst it,

[+ ο λαος, Αμην.

(Ar. rub.) *He then breaks the oblation without dividing it asunder.]*

Thou brakest it, and gavest it to Thy honourable and holy disciples, and holy Apostles ; saying :

Take and eat ye all of it.

For this is My Body which shall be broken for you and many others, which is given for the remission of sins ; do this in remembrance of Me.

[ο λαος.

This also is in truth. *Amen.*

(Ar. rub.) *Here the priest places his hand on the brim of the cup, and says :*

Likewise, after they had eaten, Thou didst take the cup, Thou didst mix it of the fruit of the vine and water ;

[(Ar. rub.) *Here the priest shall sign once and say :*

+ ο λαος, Αμην.

(Ar. rub.) *He signs a second time.]*

Thou didst give thanks,

[+ ο λαος, Αμην.

(Ar. rub.) *He signs a third time.*]

Thou blessedst it, Thou hallowedst it,

[+ ο λαος. Αμην.

ο διακων λεγει

Αμην, αμην, αμην, πιστευομεν και ομολογουμεν κε, και δοξαζωμεν.

(Ar. rub.) *He then takes the cup, and inclining it towards his breast, he says:]*

Thou didst taste it, Thou also gavest it to Thy honourable and holy disciples and holy Apostles, saying :

Take, drink ye all of this : for this is my Blood of the New Testament that shall be shed for you and for many others, which is given for the remission of sins ; do this in remembrance of Me,

[ο λαος λεγει

This also is in truth. Αμην.

(Ar. rub.) *Here the priest points with his hand to the Body and Blood, and says:]*

For every time that ye shall eat of this bread, and that ye shall drink of this cup, ye show forth [or proclaim] My death ; ye confess the resurrection, and shall make mention [or remembrance] of Me until I come.

[ο λαος λεγει

τον θανατον σου κε καταγγελλομεν και την αγιαν σου αναστασιν
και αναληψιν ομολογουμεν.

Σε αινουμεν σε ευλογουμεν, σοι ευχαριστουμεν κε και δεομεθα σου ο
θεος ημων.]

Ο ΙΕΡΕΥΣ.

Therefore, O our Master, we also make
mention of Thy coming down upon earth ;
And of Thy life-giving death ;
And of Thy sepulchre for three days ;
And of Thy resurrection from the dead ;
And of Thine ascension into the heavens ;
And of Thy sitting at the right hand of
the Father ;

And of Thy second appearance, coming out
of the heavens, awful and full of glory ;

We offer unto Thee these Thine own gifts,
of things that are Thine ; in every way, and
for every time, and in all things.

[ο διακων λεγει

κλινετε θεου μετα φοβου.

(Ar. rub.) *And he says :*

Worship God with fear and trembling, worship the Lamb,
the Word of God.]

Ο ΙΕΡΕΥΣ [λεγει] ΕΠΙΚΑΥΣΙΣ [μυστικως]

Thou, O our Master, with Thine own voice,

change¹ these [gifts] lying here, Thou who art laid by us.

Prepare for us this service which is full of mystery ; and do Thou raise within us the remembrance of this divine service ;

Send upon us the grace of Thy Holy Spirit,
That He may purify and that He may
change these gifts lying here, into the Body
and the Blood of our redemption.

[ο διακων
προσχωμεν μετα φοβου. Αμην.
ο λαος λεγει. Αμην.]

The priest cries aloud :

[(Ar. rub.) *Then signs three times and says :*]

And this bread, that He make it Thy Holy Body, our Lord, our God, and our Saviour Jesus Christ ; that it may be given for the remission of sins, for the life everlasting of those that shall partake of it.

[+ ο λαος

[(Ar. rub.) *The priest shall sign three times, and then say aloud :*]

And this cup also the precious [honourable] Blood of Thy New Testament ; our Lord and our Saviour Jesus Christ.

¹ Convert, transform.

[+ ο λαος—I believe.
 ο ιερεις λεγει.]

That it be given for the remission of the sins, and for the life everlasting of those who shall partake of it.

[ο λαος. Amen.

κε

ο ιερεις].

Yea, we beseech Thee, O Christ our God,* strengthen the foundation of Thy church.*

The one heartiness of love,* let it take root in us.*

Let the truth of faith be multiplied,* guide us in the way of godliness;*

Bind the shepherds,* and strengthen (or confirm) those whom they feed.*

Give grace¹ to the clergy,*

Endurance to monks,*

Purity to virgins,*

A good life to those that are married,*

Mercy to those who are in penitence,*

Goodness to the rich,*

Meekness to the humble,*

Help to the poor,*

* In the printed copy, κύριε ἐλέησον is said after every one of these items in the ἐκτενία.

¹ Lat. *decus*.

Strengthen the aged,*
 Teach the novices,*
 Convert the unbelievers,*
 Let the divisions in the church cease,*
 Destroy the pride of heretics,*
 And reckon us all among the pious.*

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

[ο ιερεὺς λέγει].

Remember, O Lord, the peace of Thy one
 only Holy Catholic and Apostolic Church,

[ο διακὼν

προσ' ὑπερ τῆς εἰρήνης τῆς ἁγίας μονῆς καθολικῆς ὀρθοδόξου τοῦ θεοῦ
 ἐκκλησίας. κὲ.

ο ιερεὺς λέγει].

which is from one end of the habitable world
 to the other, and those in her, who divide the
 word of truth in righteousness.

Especially our Patriarch, the honourable
 Father Abba N.

[ο διακὼν λέγει

Προσεύξασθε ὑπερ τοῦ ἀρχιερέως ἡμῶν παπᾶ abba N. παπᾶ καὶ
 πατριάρχᾳ κυρίου ἀρχιεπισκόπου τῆς μεγάλῃς πόλεως Ἀλεξανδρείας καὶ
 τῶν ὀρθοδόξων ἡμῶν ἐπισκόπων.

κυριε ἐλεησον.

ο ιερεὺς].

And his fellow celebrant, Abba N.

And upon them that are in this place, and
them that sleep (or are at rest).

The bishops,
The presbyters,
The deacons,
The sub-deacons,

[ο διακων

Προσευξασθε υπερ των πρεσβυτερων και διακωνων και υποδιακωνων
επτα ταγματων του θεου εκκλησιας. κε.

ο ιερεις].

The readers,
The exorcists,
The monks,
The virgins,
The widows,
The orphans,
The continent,
The laics,

And upon the whole fulness of Thy Holy
Church, O God of the faithful.

[ο λαος.

κυριε ελεησον.

ο ιερεις λεγει].

Remember, O Lord, those who reign in
godliness, and them over whom they reign.

[ο διακων λεγει

προσευξασθε υπερ των φιλοχριστων των ημων βασιλεων.

κυριε ελεησον.

ο ιερεις λεγει].

Remember, O Lord, our faithful and orthodox brethren who are in the palace, and the whole army.

[ο διακων λεγει.

Προσευξασθε υπερ των εν τω παλατιω αδελφων πιστων και ορθο-
δοξων και παντων των στρατοπεδων.

ο λαος.

κυριε ελεησον.

ο ιερεις λεγει].

Remember, O Lord, those who have [offered] brought unto Thee these gifts, and those for whom they are offered; and those from whom they have been brought; give them all the[ir] reward in the heavens.

[ο διακων λεγει.

προσευξασθε υπερ των αγιων τιμιων δωρων τουτων, θυσιων ημων
προσφεροντων.

ο ιερεις λεγει].

Remember them, O Lord, who are in the mountains and in caves, and our brethren who are in bondage;

[ο διακων λεγει

προσευξασθε υπερ των αιχμαλωτων.

ο ιερεις λεγει].

Grant them a return in peace to their own
[homes].

Ο ΔΙΑΚΟΝ [λεγει]

ΚΑΙΝΑΘΕ. θεου μεταφοβου, worship the lamb, the Word of
God the Father.

Ο ΙΕΡΕΥΣ

[επικλησις].

Remember also, O Lord, my poverty, and
forgive me my sins; and the place where
iniquity abounds, let Thy grace over abound
there; and do not take away the grace of
Thy Holy Spirit from Thy people, by reason
of [my sins and of] the corruption of my own
heart.

[ο λαος λεγει three times.

ελεησον ημας ο Θεε ο σωτηρ ημων.

(Arab. Rubr.) *Here the priest shall wrap his hand in the
wrapper, and then point towards the people without signing*].

Let the priest cry aloud.

For Thy people and Thy church pray to
Thee for that, and to Thy Father with Thee,
saying :

Have mercy on us, O God our Saviour.
(Three times).

[(Ar. rub.) *Or he says :*

ελεησον ημας ο Θεος ο σωτηρ ημων.

ο ιερειυς].

Give to Thy people the grace of [having] one heart.

Give good order in the world ; a good mixture of the air.¹

[From the second of month of Paoni (Banneh, June), the priest says the prayer for the waters].

Remember,² O Lord, the fulness of the rivers of water, and bless them.

[ο διακων.

Pray for the rising of the waters of the rivers this year, that our Lord Christ will bless them to rise according to their measure ; that he will gladden the face of the earth ; that he will feed us, sons of men ; that he will save our cattle ; and that He will forgive us our sins.

Or, the Deacon may say :

προσευχασθε υπερ της συµµετρον αναβασεως και των ποταμιων υδατων.

ο ιερευς λεγει].

Bring them up to their measure, according to the grace which is Thine own.

Let them gladden the face of the earth ; let them water their bud.

Let them multiply their fruits, and (order) prepare the seed and the harvest, according to Thy good and blessed will.

¹ I.e., favourable temperature.

² "Grant", printed copy.

Bless the crown of the year, in Thy goodness, for the sake of the poor of Thy people, of the widow and the orphan, of the stranger and the sojourner, and for the sake of us all who hope in Thee, and beseech Thy Holy name.

For the eyes of all of us hope in Thee, for Thou art He who gives them their food in due season; deal with us according to Thy goodness.

Thou who givest food unto all flesh, fill our hearts with joy and gladness,

That we also may have plenty of every thing at all times, and that we may abound in all good.

[From the 10th day of Paoni to the first of the month of Tybi, the priest says the prayer for the seed and fodder (or grass).]

Grant, O Lord, the seeds and the grasses, and the plants of the field this year, and bless them.

ο διακων.

Pray for the seeds and the grasses, and the plants of the field this year.

That Christ our God will bless them, so that they may grow and multiply unto perfection and plenty of fruits; and that He will have pity on this [work] formation (πλασμα) which His hand created; and forgivè us our sins.

ο λαος.

κυριε ελεησον.

The priest shall say as at first :

Make them rise according to their measure.

From the eleventh of the month of Tybi, to the eleventh of the month of Paoni, say the prayer for the airs (winds, seasons, or temperature).

Grant us this year, O Lord, the airs of heaven, the fruits of the earth, and bless them.

ο διακων.

Pray for the airs of heaven and for the fruits of the earth, and for the trees, the vineyards, and every tree yielding fruit in the whole habitable world.

(Ar. rub.) *Or thus :*

προσευξασθε υπερ των αγαθων αερων και των καρπων της γης.

ο λαος says :

κυριε ελεησον.

ο ιερεις λεγει.

Make them rise (or grow) according to their measure, according to Thy grace which is Thine.

And ο λαος says :

κυριε ελεησον.

ο ιερεις λεγει].

The health of the infirm.*

The rest of the indigent.*

The recall¹ of those that are in exile.*

The adoption² of orphans.*

The support of³ the widows.*

¹ Lit., cessation, ending.

² Or, taking to oneself.

³ Lending a hand to.

Sufficiency of those who are oppressed.^{1*}

Raise those that are fallen ;*

Confirm [strengthen] those that stand.*

Remember those that sleep.*

Accept the supplications of those who have
to confess Thee.*

Give repentance to the sinners.*

Reckon them among Thy faithful ones.*

Reckon Thy faithful ones among the
martyrs.*

And them that are in this place make them
like unto the angels.*

And as to ourselves also, who by Thy
grace have been called to this service, take us
to Thyself, unworthy as we are.

Remember, O Lord, this Thy holy place,

[ο διακων λεγει

προσευξασθε υπερ της σωτηριας.

(Ar. rub.) *As it is found in the Liturgy of St. Basil, p. 119.*

ο ιερεις].

and all places of our orthodox fathers,

And every monastery, and every city, and

¹ Or, afflicted.

* In the printed copy, κύριε ἐλέησον is said after every prayer
in this ἐκτενία.

every country, and village, and all their chattels;

And save them all from famine and death;
from earthquake and flood; from fire and
from captivity among barbarians; from the
sword of the foreigner, and from the rising
of heretics.

[ο λαος says:

κυριε ελεησον.

ο ιερεις λεγει].

Vouchsafe, O Lord,

[End this as in S. Basilus].

[To remember all the saints who have pleased Thee from all
ages; our holy fathers, the patriarchs; the prophets; the
apostles; the preachers; evangelists.

The martyrs; the confessors.

And the true spirits that were perfected in the faith.

Especially that Holy One full of glory, who is always virgin,
the Holy Mother of God, Saint Mary.

And S. John the Forerunner, the Baptist and Martyr.

And S. Stephen the Protodiacon and Protomartyr.

And S. Mark the Holy Apostle and Evangelist.

And S. Cyril, S. Basil, and S. Gregory.

And our father, the righteous great Abba Anthony, and our
father Abba Macarius, and other Abbas Macarius.

And the whole band (chorus) of those saints through whose
prayers and supplications, have mercy upon us and save us all
together, for the sake of Thy Holy name which is called upon
us].

Ο ΙΕΡΕΥΣ ΕΠΙΚΛΗΣΙΣ.

[ΜΥΣΤΙΚΩΣ].

But remember also, O Lord, our other fathers and our brethren who are already fallen asleep in the orthodox faith; give them all rest with Thy saints, and with those whose names we rehearse.

[ο διακων says, crying:

Here let the *ονομασια* be said; the one that sets forth the names of them that sleep.

(Ar. rub.) *After that the priest says:*

Grant a resting place to all their souls.

(Ar. rub.) *And the rest is found in the Lit. of S. Basil at the 126th p. with the blessing and what follows, which are found there at p. 127, with what follows.]*

Ο ΙΕΡΕΥΣ

[Says after the diptych, aloud:]

Remember, O Lord, all others whom we reckon faithful;

And those of the orthodox whom we do not mention,

And ourselves with them, good and Lover of men as Thou art.

Ο ΛΑΟΣ

[λεγει]

Blot out and remit, [forgive us, O God, our trespasses, which we have committed wilfully, and those we have not done wilfully; which we have done wittingly and unwittingly, forgive them, O Lord].

The priest says :

For Thou art the merciful God who will not the death of the sinner, in order that he may turn and that he may live.

Turn us, O God, in [or, to] Thy salvation; deal with us according to Thy goodness.

Thou who doest more than we ask [in our prayers] or than we understand.

Ο ΔΙΑΚΟΝ.

ΩΣΠΕΡΙΝ

[ο λαος says]

ΚΕ ΙΣ [τιν και εσται εις γερασγενεων και εις τους συμπαντας αιωνας των αιωνων. αμην.]

Ο ΙΕΡΕΥΣ.

[λεγει]

In order that in this, as also in all things, Thy holy name be glorified, and be praised and exalted.

In all things honoured and blessed with thy good Father and with the Holy Ghost.

ΗΡΗΝΗ ΠΑΣΙΝ.

[ο λαος says:]

ΚΕ ΤΟ ΠΝΑΤΙΣΟΥ.

[The προουμιον before the breaking [of the bread] to the Son.]

Our Master and our Saviour, good, Lover of men, who quickenest our souls ;

God, who gavest Thyself to redeem us from our sins,

Who out of the multitude of Thy mercies, didst blot out (or destroy) the enmity of men [O Thou] only Begotten of God, who dwellest in the bosom of Thy Father ;

KYPIE ΕΛΕΗΣΟΝ.

[ο λαος. αμην].

[*(Ar. rub.) Here the priest takes the Body in his left hand and places his finger upon the asbadikon (?) : he then puts his finger upon the cup and raises it ere he signs [with the Cross], he then signs repeatedly the cup and says :*

Thou who blessedst [it at that] time, bless it also now ;

[+ ο λαος, Αμην.

[*(Ar. rub.) Here he raises his finger from the cup, and signs the face and lower part of the Body, and says :*

Thou who hallowedst [it at that] time, hallow it also now ;

[+ ο λαος, Αμην.

[*(Ar. rub.) Here he breaks the Body on the back without severing it, and says :*

Thou who [didst alter] changedst [it at that] time, [alter] change it also now ;

[ο λαος. Αμην.

(Ar. rub.) *Here he divides it, and placing the two portions in the form of a cross, he says :*

Thou who gavest [it to] Thy holy disciples and holy Apostles at that time,

Now also, O our Master, give [it] to us and to all Thy people, O Lord Almighty, our God.

[ο διακων λεγει.

αμεν, αμην, προσευξαθε.

ο λαος says :

κυριε ελεησον και το πνευματι σου.

(Ar. rub.) *Here the priest breaks the holy Body, and says the following prayer :*

Prayer of breaking [of bread]

[of S. Gregory to the Son.]

Thou art blessed, O Christ, God Almighty, the Redeemer of this Thy church,

O Word, of which one may think, a man whom one may see ;¹

Who through Thy taking flesh, incomprehensibly, didst prepare for us the bread of heaven, this Thy holy Body, which is a mystery, and is holy in all.

Thou didst mix for us a cup from the True

¹ Or, may be thought of, may be seen.

Vine, which is Thy side divine and unblemished ;

From which, after Thou hadst given up the ghost, flowed for us water and blood ; those [two] which are the purifying place¹ of the whole world,

Turn us unto Thee, O Good [God], us Thy unworthy servants,

Create us unto Thee a people gathered,² a kingdom, a priesthood, and a holy tribe.³

Cleanse us also, O our Master, as Thou hast hallowed these gifts lying here ; and hast made them to become invisible out of which is visible in them ; and a mystery in that they make one think of Thee, O our Lord, and our God, and our Saviour Jesus Christ.

For Thou, out of Thy great compassions, hast made us all worthy of the adoption of sons,⁴ through the Holy Baptism.

Thou didst teach us the pattern of the prayer which is in mystery, that we might pray to Thy Father with it ;

Thou, therefore, O our master, make us

¹ Or, sanctuary.

² Or, congregation.

³ Or, nation.

⁴ Or, of sonship.

worthy, with a clear conscience, with a good mind,¹ as it becomes children, with longing and boldness (or confidence).

To make bold [dare], to cry to Thy Father, which is in heaven, and to say :

Our Father which art in heaven—

[Other prayer of breaking [of Bread] to the Son.

For Thou art the Word of the Father, God from all ages, the Great High Priest;

Who didst take flesh and become man, for the salvation of the human race.

And didst call him (or it, race) out of nations a chosen race, a kingdom, a priesthood, a holy tribe, a living people;

Therefore do we pray and beseech Thy goodness, O Lover of man,

That this sacrifice be not to us for reproof of our sins, or of the shame of our iniquities, which we now offer Thee for our weakness.

But inasmuch as these gifts are pure in all respects (or every thing),

Having honoured and filled them with all holiness, through the coming down upon them of Thy Holy Spirit.

So also deem us worthy, us sinners, and cleanse our souls, and bodies, and spirits, and consciences.

So that with a soul enlightened, and with a face not ashamed; with a heart holy, and with faith unfeigned; in perfect charity and with firm hope,

We may venture (or dare) with boldness and without fear (or with fearless presence), to say the holy prayer,

Which Thou gavest to Thine own holy disciples and holy Apostles saying :]

¹ Or, thoughts, remembrance.

At all times when ye pray, pray thus and say ; Our Father which art in heaven.

Prayer of bowing the head.

[Prayer after "Our Father", to the Son].

Yea, O Lord, O Lord, who hast given us the power to tread upon serpents and scorpions, and upon all the power of the enemy,

Bruise their heads under our feet shortly, and scatter away from us every wicked intention against us, for Thou art King of us all, O Christ our God,

And He to whom we send up glory and honour, and worship, with Thy good Father and the Holy Ghost.

Ο ΔΙΑΚΩΝ.

ΤΑΣΚΕΦΑΛΛΑΣ.

[Ὑμῶν τῷ κυρίῳ κλινάτε.

ο λαός.

ἐνώπιον σου κυρίε.

The priest says the prayer of bowing the head to the Son].

Thou art He, O Lord, who did bow the heavens and came down, and did become man, for the salvation of the human race ;

Thou art He who sits upon the Cherubim

and the Seraphim, and who looks upon the humble ones ;

Thou art He also, our master, to whom we lift up the eyes of our hearts, O Lord our God ;

Thou who forgivest our iniquity, and who redeemest our souls from destruction ;

We worship Thine ineffable compassions, and we beseech Thee to give us Thy peace.

For Thou hast given us everything, Thou hast gotten us to Thyself, O God, that we should know no one but Thee, and Thy Holy Name which we mention ;

Turn us,¹ O God, to the fear of Thee, and to our longing for Thee ; be pleased to put us (or, that we be, or become) in the enjoyment of Thy good things ; and those who bow their heads to Thy hand, raise them in excellencies,² adorn them with virtues.

Make us all worthy of Thy kingdom which is in the heavens, in the favour of Thy Father.

With whom and the Holy Ghost, the giver of Life, and of one essence with Thee, Thou art blessed.

¹ Or, recall us.

² Or, prosperity.

[ο διακων says :

προσχωμεν θεου μετα φοβου.

ο λαος says :

και τω πνευματι σου.

Then he says]

*The Absolution*¹

[to the Son].

O Master, Lord Jesus Christ, only begotten Son, and the Word,

[Of God the Father, who didst break asunder all the cords of our sins by Thy saving life-giving passion,

Who didst breathe into the face of Thy holy disciples and holy Apostles, saying :

Receive ye the Holy Ghost; whosoever sins ye remit they are remitted unto them :

And whosoever sins ye retain, they are retained.

Thou therefore, now, O our Master, who didst give grace through Thy Holy Apostles, that which operates for all time through the priesthood in Thy Holy Church, for the remission of sins upon the earth—to bind and to loosen all bonds of unrighteousness;

Now do we therefore (do we) pray and beseech Thy goodness, O lover of man, for Thy servants, my fathers, and my brethren, and for my misery (myself), for these (who) bow their heads in presence of Thy Holy Glory.

Order for us Thy mercy, and break asunder all the cords of our sins.

If then, we have sinned aught against Thee, whether wittingly or unwittingly, either from faint-heartedness, or in deed, either in word or from fear.

¹ Or, dismissal.

Thou, O Master, who knowest the weakness of man, good God and lover of man as Thou art;

Grant us the forgiveness of our sins; bless us; cleanse us; make us free with all Thy free people.

Remember, O Lord, Thy ministering servants on this day, and make them all free (absolve them), and make them worthy to fulfil this holy service after Thy good pleasure.

(Ar. rub.) *Here the priest shall make mention of whom he will, and then he shall go on as in the Lit. of S. Basil (p. 23, Evening Prayer); or as in p. 151, and following, and then he shall conclude, saying:*

Remember also, O Lord, my shortcomings (lit. shortcomingness, lack), and forgive me my many sins; and in the place where iniquity abounds, let Thy grace abound much more;

And by reason of my own sins, and the defilements of my heart, do not (cast off) deny to Thy people the grace of Thy Holy Spirit; but make them all free. Fill them with the fear of Thee, and direct (guide) them in Thy Holy Will. For Thou art our God, to whom belong glory and power, with Thy good Father, and the Holy Ghost, the Giver of Life, of one essence with Thee, now and ever, world without end, Amen.

(Ar. rub.) *He then says οὕτως as it stands in the Lit. of S. Basil, p. 155, following to the beginning of the Confession as it is said there; and he then shall end it thus:*

αμην, αμην, αμην].

And so on to the end—after which say:

The Confession.

ΣΟΜΑΑΓΙΟΝ ΚΕΕΜΑΤΙΜΙΟΝ ΙΥ ΧΥ ΤΟΝ ΙΟΝ
ΤΟΥ ΘΥ ΗΜΩΝ ΑΜΗΝ.

I believe, I believe, I believe, I confess

unto my last breath, that this is the life-giving flesh

[(Ar. rub.) *Here he takes the gem [or pearl, the Bread] upon his hand*].

which Thou tookest, O Christ our God, from the Lady of us all, Mary the Mother of God, Thou madest it one with Thy Godhead, without mixture or confusion or change ;

Who madest a good confession before Pontius Pilate ;

And gavest it¹ for us, upon the holy tree of the Cross, of Thine own good pleasure.

I believe that Thy Godhead was not severed from Thy manhood one moment, not even the twinkling of an eye, to give it for us ; the redemption and the forgiveness of our sins, and life everlasting, to those who shall partake of it. I believe that it is so in truth. Amen.

[Then *διακονος λεγει*

Pray for us and for all Christians.

(Ar. rub.) *Pray as in Lit. S. Bas., p. 159.*

ο ιερεις λεγει.

For Thou art He to whom belongs the *δοξολογια*, with the one voice of all things, glory, honour, majesty, and worship ; with Thy good Father, and the Holy Ghost. Now and ever.

¹ *I. e.*, Thy flesh.

Prayer after partaking.

ο ιερεις λεγει.

We thank Thee, O Lord our God, the True Word, who art from the unblemished essence of the Father,

For that Thou hast loved us in this wise, and that Thou gavest Thyself a sacrifice for our redemption ;

For that Thou hast granted us life from Thy Holy Body and Thy precious Blood ;

Us, whom Thou hast now made worthy to partake of them.

Therefore do we confess Thee, O God, lover of Thy creature (πλασμα).

And we send up to Thee glory and honour and worship, with Thy good Father, and the Holy Ghost. Now and ever.

Thanksgiving after partaking [of the H. C.].

[ο ιερεις λεγει].

We give thanks to Thee, O our Holy Father, the Creator of us all, the Ruler of all things,

For having given us of this holy and immortal food, which is in a mystery ;

For having opened to us the way into life ;

For having shown us the way to walk upwards to the heavens ;

For having granted us, Thy servants, this abundance of good things ;

For Thou art the good Lord, who lovest

man (or, lover of man); keep the gift of Thy grace to us not for judgment, nor for condemnation;

But for the enjoyment of glory and for the begetting of life; for the support of the soul; and for the purity of the body.

That we may live in Thee, and that we may dwell in Thee, and that we may fulfil truth at all times, and that Thy holy name be glorified over us, for Thou art our God, to whom belong glory, with Thine only begotten Son, and with the Holy Ghost, the giver of Life, and of one essence with Thee. Now—

[ο διακων

τας κεφαλαις υμων τω κυριω κλινατε].

Prayer of imposition of hands [Pr. copy and Ar.
"of bowing the head"] *to the Son.*

Thou who art, who shalt be, who didst come and who shalt come again,

Who tookest flesh and wast made man, and wast hanged on the cross for our sakes; Thou didst suffer of Thine own will in the flesh, but didst continue to be without suffering as God;

Thou wast wound up and laid in the grave,
and didst rise from the dead on the third
day; Thou wentest up to the heavens, and
sattest at the right hand of the greatness of
the Father,

And shalt come ¹[to judge the quick and
the dead.

Thou whom the angels bless, and to whom
the archangels sing,

Whose glory the Seraphim tell, and whom
the Cherubim worship,

Of whom the whole of nature stand in awe
and tremble,

The Son and the Word of God the Father,
of Jesus Christ our Saviour;

Thou art He to whom Thy people and
Thine inheritance bow the head.

Thou who hast gotten us to Thyself
through Thy precious Blood,

Look down upon us all, O Lord, from Thy
holy heaven, and from Thy settled resting
place.

Bless Thy servants] with every spiritual

¹ The text contained within brackets is translated from the

blessing; keep them under Thy powerful hand, and establish them in Thine own grace.

Grant them, with us also, the purity (cleansing) of our souls, of our bodies and of our spirits.

And give us to be perfect Christians, doing Thy good pleasure in Thy presence (before Thee).

For Thy kingdom is pure, and full of glory, which we all hope to reach,

Through the intercession of the Lady of us all, the Holy Mother of God, Saint Mary, with the prayers and the supplications of the archangels, and of the whole band of martyrs, and of crucifers,

Whose blessing and grace, whose peace and whose help, abide with us all, Amen.

[(Ar. rub.) *Or as in another place.*

Through the intercessions and the prayers of our Lady of us all, the Holy Mother of God, Saint Mary;

And of the three luminaries, Michael, Gabriel, and Raphael;

And the whole chorus of the martyrs, and the whole chorus of the crucifers, and the angel of this blessed day; whose blessing and whose grace and help be with us, for ever. Amen.

printed copy; the page answering to it in my MS. evidently belonged to another liturgy, and was inserted there by mistake.

(Ar. rub.) *Or thus, as in another place :*

And Thou art He to whom we send up glory and honour and power, with Thy good Father and the Holy Ghost, the Giver of Life, and of one essence with Thee.

Now and ever, world without end. Amen].







