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# THE LITURGY OF THE NILE.

BY

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ART. XV.—*The Liturgy of the Nile.* By the Rev. G.  
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I. INTRODUCTION.

1. *Description of the MS.*

THE MS. from which the text of the Nile Service is taken is numbered Or. 4951, and is a recent acquisition of the British Museum. It consists of 69 paper leaves, measuring about 6½ ins. by 5 ins., with mostly 15 lines to a page. The quires, 7 in number, are of 10 leaves each (the last leaf being blank). The Syriac letters by which the quires are numbered are written in the middle of the lower margin, both on the last and the first page of each quire. Thus, on fol. 10*b*, the letter } denotes the end of the first quire, and the same letter also stands on fol. 11*a*; the letters ܘ, ܙ, etc., are similarly written on foll. 20*b* and 21*a*,

fol. 30*b* and 31*a*, etc. The only exception is the absence of the letter  $\circ$  on fol. 61*a*. The style of writing,<sup>1</sup> though smaller, approaches very nearly to that of pl. xx (representing fol. 34*a* of Add. 14,664) in vol. iii of Wright's "Catalogue of the Syriac MSS. in the British Museum," which has been assigned to the twelfth or thirteenth century. The letter "rīsh" is, with very few exceptions, written  $\text{ܐ}$ <sup>2</sup> (with two dots instead of one), and the "daleth" is, as a rule, not distinguished by a dot below. There are no diacritic points below the letters, and points over the text (see the first facsimile, representing fol. 38*b* of the MS. chosen to exemplify some of the characteristics mentioned here) are mainly employed in the following cases: (1) one dot over the letter  $\text{ܠ}$  to mark the aspirate;<sup>3</sup> (2) a dot often placed over the  $\text{ܐ}$  of both the 3rd person suffix masc. and fem. sing.; (3) the occasional distinction of the plural form by the two dots known as "sĕyāmē" (e.g.  $\text{ܐܬܝܢ}$  in the fourth line of the first facsimile); (4) two dots over the inverted pē ( $\text{ܦܝܢ}$ ), and sometimes also over the letter  $\text{ܘ}$ .

<sup>1</sup> The earlier stages of Palestinian Syriac writing are exemplified in plates xviii and xix published in Wright's Catalogue; see also the facsimiles given in Land's "Anecdota Syriaca," vol. iv, and in "Anecdota Oxoniensia," Semitic series, vol. i, parts v and ix.

<sup>2</sup> It is well known that there was a double pronunciation of the "rīsh" in Palestine (see J. Derenbourg, "Manual du Lecteur," Journal Asiatique, 1870, p. 446), but one can hardly refer the occasional use of  $\text{ܐ}$  in this MS. to a difference of pronunciation.

<sup>3</sup> Differences from the Edessene Syriac are shown in such words as  $\text{ܘܫܘܢܐ}$  (Jew. Aram.  $\text{ܘܫܘܢܐ}$ ),  $\text{ܘܫܘܢܐ}$ , etc. The dot is, however, not used with perfect regularity.



There are no vowel-signs<sup>1</sup> for the Syriac in the MS., and the system of interpunction consists mainly of two, three, or four dots, differently grouped.

It contains the following Services of the Malkite Church, in the Palestinian Syriac dialect, the rubrical directions and several of the headings being in Karshuni, and also embodying prayers and liturgical "formulae" in Greek transcribed into the Syriac character:—

### I. Two services for the Consecration of a Church.

(a) The consecration to include the Holy Table.  
Fol. 2a.

Heading: ܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ  
ܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ  
ܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ

(b) The consecration to apply to the Chancel only.  
Fol. 12b.

Heading: ܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ ܕܝܘܢܝܘܢ

<sup>1</sup> On the vowel-signs which are used in connection with the Syriac transcription of Greek words, see further on.

<sup>2</sup> For ܘܢܝܘܢ in the sense of "consecration" see Dozy, *Supplément aux Dict. Arab.*, vol. ii, p. 455.

<sup>3</sup> *i.e.* *والمائدة*.

## II. A series of Ordination Services for Celibate Clergy.

(a) The Ordination of Readers. Fol. 16a.

Heading:  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}^1$  :  $\overline{\text{ܕܠܐ ܡܫܝܚܐ}}$   
 $\overline{\text{ܕܠܠܝܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}^2$  :  $\overline{\text{ܕܠܐ ܡܫܝܚܐ}}$   
 $\overline{\text{ܕܠܠܝܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}^3$  :  $\overline{\text{ܕܠܐ ܡܫܝܚܐ}}$

At the end of this Service:  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$   
 $\overline{\text{ܕܠܐ ܡܫܝܚܐ ܕܠܠܝܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$

This prohibition to marry is not repeated at the end of the other Services belonging to this series, as the obligation of celibacy being taken at the ordination to the lower degree covers the ordinations that follow.

(b) The Ordination of Deacons. Fol. 18a.

Heading:  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$

(c) The Ordination of Priests. Fol. 22a.

Heading:  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$

At the end of this Service is the following colophon:

$\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$  (for  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ}}$ )  
 $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}^3$  :  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$   
 $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$   
 $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$

<sup>1</sup> Note the use of  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}}$  in this place to express the Greek  $\text{\textit{\u03c0\u03b1\u03bd\u03c4\u03bf\u03ba\u03c1\u03ac\u03c4\u03c9\u03c1}}$ . The usual Pal. Syr. rendering is  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ}}$ , whilst  $\overline{\text{ܘܥܠܡܐ ܕܡܫܝܚܐ}}$  is the regular translation of the Syro Hexaplar.

<sup>2</sup> i.e.  $\text{\textit{\u03c7\u03b5\u03b9\u03c1\u03bf\u03c4\u03bf\u03bd\u03b9\u03b1\u03c3}}$  (for  $\text{\textit{\u03c7\u03b5\u03b9\u03c1\u03bf\u03c4\u03bf\u03bd\u03b9\u03b1\u03bd}}$ ). The separation into two words, as written above, appears to show that the etymological sense of the word was unknown to the copyist.

<sup>3</sup>  $\overline{\text{ܘܥܠܡܐ}}$  is here used for  $\delta$ ; in the "Liturgy of the Nile,"  $\overline{\text{ܘܥܠ}}$  occurs for  $\delta$  (see p. 696, l. 6).

*i.e.* "Finished by the help of the Lord; the prayer of the laying on of hands is finished. I, Antony, the sinful Metropolitan. Pray for me, my masters, and everyone shall be rewarded according to his prayer. Amen."

If the Metropolitan Antony, who appears to have written the MS., could be identified, the period to which the copy belongs would cease to be uncertain; but, unfortunately, he does not appear to be mentioned in Le Quien's "Oriens Christianus," nor can I find a trace of him in Neale's work on the "Holy Eastern Church." Some scholar who has made a special study of the Malkite ecclesiastical history of that time might be able to throw light on the subject.

### III. The Liturgy of the Nile. Fol. 27a.

Heading: ܘܢܝܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ  
ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ  
ܕܢܘܢܘܢ ܕܢܘܢܘܢ

For the full heading and translation, see pp. 695, 711; an analysis of the Service, together with an account of the lessons from the Holy Scriptures, will be given in the second part of the Introduction.

### IV. A series of Ordination Services for Non-celibate Clergy.

(a) The Ordination of Readers. Fol. 43a.

Heading: ܘܢܝܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ  
ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ  
ܕܢܘܢܘܢ ܕܢܘܢܘܢ

(b) The Ordination of Subdeacons. Fol. 48a.

Heading: ܘܢܝܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ ܕܢܘܢܘܢ

At the end of this Service : **هكذا** ويعظه الاسقف علي ما  
 يليق بالقانون والعبادة البهية ويصرفه بسلام . كملت  
 شيروطنيا الاوبودياقن والسبح لله دائما ابدا امين . يا رب  
 ارحم عبدك الكاتب لهانة (*sic!*) الكتاب ولوالديه  
 وجميع بني جنسه وللقاري وللسامع والقائل<sup>1</sup> لهذه الصلاة  
 بشفاعات ذات الشفاعة وجميع القديسين امين<sup>2</sup>

(c) The Ordination of Deacons. Fol. 52b.

Heading : **لصحة الصلاة**

At the end of this Service : ويعلمه القوانين ويصرفه بسلام .  
 نجزت مقدمة الشماس والسبح لله دائما امين

(d) The Ordination of Priests. Fol. 60a.

Heading : **هكذا**

At the end : **هكذا** فانهما الكهنه صم الكاس  
 لجالا الكهنه الكاس : انما احرا انما  
 انما نسما الكاس صم : صم صم صم  
 صم صم صم انما .

<sup>1</sup> One should expect القائل.

<sup>2</sup> The diacritic points are mostly absent in the latter part of this colophon in the MS. With regard to the style of writing, it ought to be remarked that Dr. Charles Rieu, now the Adams' Professor of Arabic at Cambridge, considers it to be not later than the thirteenth century. His judgment, therefore, strengthens the opinion formed with regard to the MS. as a whole.

Greek<sup>1</sup> transcribed into the Palestinian Syriac character is more common in the second series of Ordination Services than in the rest of the MS. As a photographic illustration fol. 61*a* is chosen, containing in ll. 5–13 the central formula for the ordination of priests. The barbarous nature of the Syriac transcription will be manifest by a comparison with the Greek<sup>2</sup> which it represents. The use of the Greek vowel-letters *o* and *ω* is very conspicuous in other parts of the MS., and there are also slanting strokes and other signs both over and under the lines, the exact force of which will no doubt be elucidated by means of further study. Besides *o* and *ω*, the vowel-letter *α* is found in other places. Occasionally the Syriac letters ܐ (see line 2 of the second facsimile) and ܘ are written over the line to indicate the pronunciation; and there are some other marks, both over and under the line, which an editor of those parts of the MS. will have to consider. In the present publication only the peculiarities occurring in the “Liturgy of the Nile” have been treated on as fully as possible.

On the last page of the MS. the invocation ܘܫܘܥܝܘܬܝܢ ܘܫܘܥܝܘܬܝܢ is written twice in yellowish ink in a very similar—if not the same—hand as the rest of the MS., the Arabic translation (of the same date) being in both cases written underneath the Syriac.

Then follow two Arabic sentences in the same hand as the invocation :—

(1) سيل بعض الابا متي يكون العيد | واجاب وقال يوم تكون  
خطاياك منك بعيد.

*i.e.* “One of the fathers was asked, when the feast shall be?”

He answered and said, when thy sins will be far from thee.” (Note the rhyme: العيد .. بعيد.)

<sup>1</sup> The few Greek words which occur in the Nile Service will be found re-transcribed into the Greek character in the notes on the translation.

<sup>2</sup> ἡ θεία χάρις ἢ τὰ ἀσθενῆ θεραπεύουσα καὶ τὰ ἐλλείποντα ἀναπληροῦσα κ.τ.λ. Comp. the formula now used in the Greek Church as given in the Euchologion.

سعيد الرجل الذي لم يحسب له الرب خطيه (2)  
(Ps. xxxii, 2a).

Diacritic points are almost entirely absent in these sentences in the original.

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## 2. *Analysis of the Service.*

The Service begins with a procession to the ford over the Nile, which is assigned to the Malkite community. One of the priests carries a cross, and the other objects taken are a copy of the New Testament, incense, and wax candles. They group themselves close to a basin into which water out of the Nile had been poured. After the singing of a "troparion," or short hymn, one of the priests addresses the Patriarch of Alexandria, the Metropolitan, and all the priests and deacons present, declaring the object of the Service with the words—"We have come to prepare a good season and an acceptable year; risen is the well-spring of God, the Nile, and by the command of God has it mounted upwards." In connection with this address, which is repeated twice, the following verses<sup>1</sup> from the Psalms are recited as antiphons: xxix, 3; lxv, 10a; lxv, 11; lxv, 12-14. Then comes another "troparion," after which three lessons are read from the Old Testament, viz.: Gen. ii, 4-19 (containing an account of the rivers of Paradise, with one of which, namely Gihon, the Nile is identified); 2 Kings ii, 19-22 (in which the healing of the water by Elisha is related); Amos ix, 5-14a (where the Nile is expressly mentioned). Ps. xxvii, 1 is then said, followed by the reading of Acts xvi, 16-34 (ending with the baptism of the Philippian jailer). After this lesson vv. 10a and 11 of Ps. lxv

<sup>1</sup> Note that all references to Old Testament passages relate to the printed text of the Hebrew Bible.

are once more recited, and subsequent to this St. Matt. xiv, 22-34 (containing the account of Jesus walking on the waters of the Lake of Gennesareth) is read. The chief priest then pronounces a blessing over the water that is in the basin, using the words of St. Luke ii, 14 ("Praise be to God in the heights," etc.), Ps. li, 17, and lxxi, 8. The two longest prayers of the Service come next. In the first of these the water which had been put into the basin is spoken of as "an offering" to God "of the firstlings of its rising," and as "a type and a figure" of the waters of the Nile.

The latter part of the Service contains the more specially characteristic ceremony connected with it. After the renewed recital of the verses from the Psalms which were sung before, the cross is dipped three times into the water of the basin, the priest saying the words—"In the name of the Father, and of the Son, and of the Holy Ghost, for ever and ever. Amen." All the people present then drink of the holy water, and after the repetition of a few versicles and responses by the archdeacon, the officiating priest, and the deacon, the Service is concluded with a special form of the doxology.

(a) *Times of the Service.*

The dates between which the present Service was held do not quite agree with the period of the gradual rise of the Nile in Lower Egypt. The "Lailat an-Nuḳṭah," or the night during which a miraculous<sup>1</sup> drop was believed to fall into the Nile and thus cause its increase, is that of the 17th of June, and the greatest height is reached on the 26th or 27th of September. The actual period of the gradual rise is between the summer solstice and the

<sup>1</sup> On this popular belief, as on the various dates connected with the rise of the Nile, see Lane's "Manners and Customs of the Modern Egyptians," ii, pp. 224-236; Maspero's "Dawn of Civilization," pp. 20-24; also Sir Gardiner Wilkinson's "Manners and Customs of the Ancient Egyptians," ii, p. 428.

autumnal equinox; but, according to the heading of the Service in the MS., the season of its celebration fell between the Sunday of the 318 Nicene fathers and the feast of St. Mark as anciently celebrated at Alexandria, that is (taking the dates of this year, 1896) between May 17 and Sept. 23. It may be argued that the very early beginning of the celebration is due to the fact that in the upper parts of the Nile the rising naturally begins much earlier. Khartûm<sup>1</sup> is actually reached by the swelling tide of the Blue Nile in the middle of May, and at the cataracts<sup>2</sup> the rise is perceived about the end of May or the beginning of June. It is very doubtful, however, whether these facts would be taken account of by the Malkite community of Alexandria, and it certainly appears more likely that the dates of the present Service were suggested by those of the Christian festivals which occurred on those days. Their object was evidently to dissociate their worship and thanksgiving as much as possible from the customs that prevailed around them. They probably had some special reason for selecting the Sunday of the 318 Nicene fathers as the starting-point. The feast of Pentecost, which falls on the Sunday following, would be particularly suitable for the celebration connected with the blessings which are secured by the increase of the Nile; and for the conclusion of the cycle the day following the feast of St. Mark, which was held on Sept. 23, would be selected as occurring very near the actual greatest height of the Nile waters.

(b) *The Malkite Origin of the Service.*

Not much need be said to prove the Malkite<sup>3</sup> origin of the Service. The structure of it is distinctly that of the

<sup>1</sup> See Maspero, *op. cit.*, p. 22.

<sup>2</sup> See Sir Gardiner Wilkinson, *loc. cit.*

<sup>3</sup> The term *Malkite* answers to the Syriac word *Malkâyâ*, *i.e.* royal. The Eastern adherents of the decrees issued by the Council of Chalcedon were so named "propterea quod . . . menti imperatoris Marciani se submiserant." See Payne Smith, *Thes. Syr.*, col. 2144.



Greek liturgies from the beginning to the end. The "troparia," the antiphons, and a term like *σοφία*,<sup>1</sup> are quite enough to stamp it as a service belonging to the Syriac-speaking branch of the Greek Church. The presence of a considerable amount of Greek in Syriac transcriptions is another mark of the same origin. The Ordination "formulae" are also distinctly those of the Greek Church, though containing many interesting variations from those in common use; and it should also be noted that the lesson from St. Matthew<sup>2</sup> as indicated in the Nile Service is referred to the well-known Palestinian Syriac Lectionary of the Gospels, which is acknowledged to be Malkite. In fact, all the Palestinian Syriac MSS. hitherto discovered appear to be Malkite throughout, and there can, in any case, be no question at all as to the Greek<sup>3</sup> character of the Service before us.

(c) *The Biblical portions of the Service.*

Of the four Biblical<sup>4</sup> lessons contained in the Service, it is enough to say in this place that the three lessons from the Old Testament are unmistakably based on the LXX, and that the lesson from the Acts of the Apostles<sup>5</sup> is clearly an adaptation of the Peshitta. The fact that these four lessons are given in full, whilst the one from the Gospel of St. Matthew is referred to the Lectionary, does not necessarily show that there was no recognized Lectionary in Palestinian Syriac of the Old Testament and of the rest of

<sup>1</sup> The exhortation addressed to the people by the deacon: see p. 726, note 6.

<sup>2</sup> See p. 720.

<sup>3</sup> See also the note on *ܘܫܘܥܝܢ*, p. 714.

<sup>4</sup> The Biblical portions contained in the Service will be published separately, in complete photographic facsimiles contained in eleven plates, and will be accompanied by full textual and philological notes.

<sup>5</sup> A proof of the dependence of the Pal. Syr. translation of St. Luke ii, 14 on the Philox. version will be found on p. 720.

the New Testament; for it may be that the four passages, with their exact number of verses, did not constitute Lectionary divisions on any other occasion besides the Service of the Nile.

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### 3. *Analogies from other Rituals.*

The Malkite or Syro-Greek Liturgy of the Nile, as it is now before us, is peculiarly free from any superstitious element that one may have been led to expect finding in it. If the pouring<sup>1</sup> of some water out of the basin into the Nile formed part of the ceremony, one must, indeed, see in it a reference to the superstitious observance of the "Night of the drop," when, as was believed, the increase of the Nile is caused by a drop falling into the Nile from Heaven; but the rest of the ceremonial is exactly what one should expect to find in a service of the Greek Church. The baptizing, or dipping,<sup>2</sup> of the cross into the water of the basin is evidently a means of consecrating the water from which the worshippers were afterwards to drink. It is, in fact, tantamount to the preparation of holy water with which various Christian communities are fully acquainted. The Biblical character of the Liturgy is, as will have been noticed, fully maintained, and the prayers are also remarkably free from any unorthodox or superstitious element.

It is, however, natural to think that the Christian Nile Service must have some historical connection with the ritual of the ancient Egyptians, and that some analogies will be found for it both in the religious ceremonies of the Coptic

<sup>1</sup> See p. 722, note 10.

<sup>2</sup> For the possible connection of this ceremony with an older ritual see p. 693.

Church and the ritual observances of the Muhammedans. It is, then, in this spirit of historical comparison that we must proceed to offer<sup>1</sup> some observations on the other known forms of the Nile Liturgy.

(a) *The Ritual of the Ancient Egyptians.*

The extent of the Nile ritual among the ancient Egyptians, by whom, as may be expected, the god (Hāpi by name) was mystically identified with the fertilizing Nile course, may be gathered from the following lines, forming the thirteenth stanza of a Nile hymn<sup>2</sup> which was composed in the reign of Merenptah, son of Rameses II, nineteenth dynasty :—

3 “ O inundation of Nile, offerings are made to thee ;  
 Oxen are slain to thee ;  
 Great festivals are kept for thee ;  
 Fowls are sacrificed to thee ;  
 Beasts of the field are caught for thee ;  
 Pure flames are offered to thee ;  
 Offerings are made to every god,  
 As they are made unto Nile.  
 Incense ascends unto heaven,  
 Oxen, bulls, fowls are burnt.  
 Nile makes for himself chasms in the Thebaid.  
 Unknown is his name in heaven ;  
 He does not manifest his forms,  
 Vain are all representations.”

<sup>1</sup> An exhaustive investigation on this subject could, of course, only be undertaken by a specialist in Egyptology.

<sup>2</sup> See “Hymne au Nile,” Maspero, Paris, 1868; “Records of the Past,” old series, vol. iv, pp. 105–114; Maspero, “Dawn of Civilization,” pp. 40–42. Comp. Renouf, “Origin and Growth of Religion,” etc., pp. 223–4. The text is preserved in two papyri in the British Museum.

<sup>3</sup> The lines are here quoted from F. C. Cook’s translation in “Records of the Past,” *loc. cit.*; Maspero’s French translation in “Hymne au Nile” is practically the same as far as this stanza is concerned. In “Dawn of Civilization,” pp. 40–42, the first twelve stanzas only are translated.

Even if one allows a certain amount of poetic exaggeration to have had a share in the composition of this hymn, enough—and more than enough—remains to show the great extent, as well as the popularity, of the festivals in question; and the opinion<sup>1</sup> that there must have existed a considerable number of similar hymns specially adapted to the annual Nile celebrations appears to be borne out by almost every indication one meets with in connection with this subject. More definite chronological data of actual Nile festivities are afforded to us by three official<sup>2</sup> “stelae” engraved for the purpose of recording the personal<sup>3</sup> participation of Rameses II, Merenptah, and Rameses III in the religious ceremonies which were observed in connection with the rising of the Nile. Two festivals are there expressly spoken of—the first<sup>4</sup> “on the 15th of Epiphi, when the river was thought to come forth from his two chasms”; and the second<sup>4</sup> “on the 15th of Thoth, when the inundation arrived at ‘Khennut,’ or Gebel Silsileh.” The first of these dates<sup>5</sup> fell, however, about a month after the summer solstice, and the second<sup>6</sup> is evidently the celebration held in connection with the completion of the Nile increase.

The manner of celebrating the Nile festivals need not be dwelt upon in this place, nor will an opinion be hazarded here as to whether there is any truth in the statement that the ancient Egyptians were in the habit<sup>7</sup> of throwing a virgin into the Nile as a sacrifice to the river-god in

<sup>1</sup> See Brugsch, “Religion und Mythologie der Alten Aegypter,” ii, p. 640.

<sup>2</sup> See Maspero, “Dawn of Civilization,” p. 39 (note 2); “Records of the Past,” old series, vol. x, pp. 37–44 (Ludwig Stern). For further references see Maspero, *loc. cit.*

<sup>3</sup> L. Stern, in “Records of the Past,” *loc. cit.*, does not appear to agree with Maspero as to the special reason for the engraving of these stelae (see p. 38).

<sup>4</sup> L. Stern, *loc. cit.*, p. 38.

<sup>5</sup> *Ibid.*, p. 39.

<sup>6</sup> *Ibid.*, p. 40.

<sup>7</sup> See Maspero, “Dawn of Civilization,” p. 24.

order to secure a plentiful inundation; but the importance which was attached to the Nile celebrations appears to be perfectly certain. "According to a tradition transmitted from age to age," says Maspero,<sup>1</sup> "the prosperity or adversity of the year was dependent upon the splendour and fervour with which they were celebrated"; and judging from the plentiful indications that are to be found on the subject, one is led to expect that some day Egyptologists will discover more actual texts and data than have hitherto come to light.

(b) *The Graeco-Roman Period.*

A glimpse into the Nile ceremonials of the Graeco-Roman period is obtained from the description given in Heliodorus' romance "Aethiopica," and as it is believed that Heliodorus drew his facts on this point<sup>2</sup> "from the lost works of some Ptolemaic author," one may assume that one is here dealing with data which have a real historical foundation. In the ninth book of his romance (we quote from the English edition of 1622) is the following reference to a Nile festival celebrated at Syene about the time of the summer solstice<sup>3</sup>: —"For then it happened that *Nyloa*, the highest feast that the Egyptians have, fell, which is kept holy about Midsummer, at what time the flood increaseth, and it is honoured more than all other for this cause: The Egyptians faine *Nylus* to bee a god, and the greatest of all gods, equal to heaven, because he watereth their countrey without clouds, or raine that commeth out of the ayre: and thus doth he everywhere without faile, as well as if it should raine."

<sup>1</sup> Maspero, "Dawn of Civilization," p. 39.

<sup>2</sup> *Ibid.* (note 3).

<sup>3</sup> "Aethiopica," p. 286.

With regard to the manner of keeping the festival, the same author says:—"When the feast of *Nylus* was come, the inhabitants fell to killing of beasts, and to doe sacrifice; and for all that their bodies were busied with their present perils, yet their mindes, as much as they might, were godly disposed." The question as to whether the *Niloa* spoken of here corresponds to the Epiphi-day<sup>1</sup> mentioned on the stele of Rameses II, need not be discussed now, but the historical continuance of the Nile celebrations into the Graeco-Roman period appears to be established without a doubt, and this is the only point which has a distinct bearing on the present investigation.

### (c) *The Coptic Church.*

The observance of Nile festivals among the Copts is sufficiently attested both by their almanac and by historical tradition. The legend of the "Lailat an-Nuḡṭah"<sup>2</sup> appears to be very closely connected with the 11th of the month Payni, which falls a few days before the summer solstice, and this more modern form of it seems to have been substituted for an older belief connected with the "Martyr's Festival,"<sup>3</sup> which was observed down to the year 754, or 755, of the Hijrah. Other more or less certain historical data appear to show that in later times the principal Nile festivity among the Copts was connected with the official measuring of the Nile by means of the Nilometer. According to one account,<sup>4</sup> this function was performed by a priest at about three o'clock in the afternoon, after

<sup>1</sup> L. Stern, *op. cit.*, p. 39.

<sup>2</sup> See Lane, *op. cit.*, p. 224; L. Stern, *loc. cit.*, pp. 39, 40.

<sup>3</sup> See L. Stern, *loc. cit.*, p. 39.

<sup>4</sup> Silvestre de Sacy, "Relation de l'Égypte," par Abd-Allatif, p. 403.

the celebration of the Mass ; and it is further stated that the Muhammedans, in taking over the function from the Copts, conformed, *mutatis mutandis*, to the religious usages which had been practised before. According to Makrîzi,<sup>1</sup> the privilege of measuring the Nile was taken away from the Copts in the year of Hijrah 247 (A.D. 861), by the Khalif al-Mutawakkil, who had also ordered the construction of a grand new Nilometer. It is just possible that the ceremony of baptizing the cross, as observed in the Malkite Liturgy before us, has some connection with the anointing of the Nilometer reported to have been practised by the Muhammedans, and presumably also by the Copts before them.

(d) *Muhammedan Observances.*

The close relationship of the Muhammedan Nile festivities with those of the Copts, from whom they, in the main, borrowed them, is clear from what has just been said. The religious almanac of the Copts is, indeed, as Lane<sup>2</sup> has pointed out, the foundations of many customs and beliefs which became prevalent among their Moslem conquerors. A link with some more or less authentic traditions of ancient Egypt is probably to be found in the idea<sup>3</sup> that the irruption of the river into the bosom of the land was the presentation of an actual marriage. The reported drawing up<sup>4</sup> of a contract by a *cadi*, and the confirming of its consummation by witnesses, is considered by Maspero to be connected with the story of the "Bride of the Nile," by

<sup>1</sup> See Silv. de Sacy, *op. cit.*, p. 404.

<sup>2</sup> *Op. cit.*, p. 222.

<sup>3</sup> See Maspero, "Dawn of Civilization," p. 24.

<sup>4</sup> See the reference for this report in Maspero, *loc. cit.*

which the above-mentioned legend of the sacrifice<sup>1</sup> of a virgin appears to have been understood. The modern popular and semi-religious observances of the Muhammedans are so fully described in Lane's well-known work on the "Modern Egyptians,"<sup>2</sup> that very little need be said about them in this place. It need only be pointed out that the Crier of the Nile (Munādee-an-Neel) performs his ritual in the streets of Cairo from about the 3rd of July to the 26th or 27th of September, according to our reckoning, and that the "cries" consist of versicles uttered by the "Munādee," and responses made by a boy who accompanies him.

<sup>1</sup> Compare the term "aroosah" (or bride) as applied at the present day to the "round pillar of earth, diminishing towards the top," which is raised at a distance of about sixty feet from the dam. See Lane, *op. cit.*, p. 229.

<sup>2</sup> pp. 225-236.

























ἰαϕο ὑφῶτοο ἀναστα. ἡθῶ <sup>1</sup>εἰς κλυ. ἡθῶ  
<sup>3</sup>κῆθεθῶ. <sup>3</sup>ἡθῶ : κῆθεθῶ. <sup>2</sup>κῆθεθῶ. ἰα  
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<sup>1</sup> Read ἡθῶ.  
<sup>2</sup> So the MS.; for κῆθεθῶ (?), see p. 722, note 1.  
<sup>3</sup> See p. 722, note 2. <sup>4</sup> See note 5 on p. 722. <sup>5</sup> Read ἡθῶ.









אֵל כְּבֹדוֹ וְיִשְׁרָאֵל  
 לֹא יִשָּׁא לֹא יִשָּׁא

אֵל כְּבֹדוֹ וְיִשְׁרָאֵל כְּבֹדוֹ  
 אֵל כְּבֹדוֹ וְיִשְׁרָאֵל



## III. TRANSLATION.

*In the name of the Father, and of the Son, and of the Holy Ghost, for ever and ever, do we write the Order of the feast of the blessed Nile [which is observed] on the Sunday<sup>1</sup> of the three hundred and eighteen fathers, [and also] from the Sunday<sup>1</sup> of Pentecost [and onwards], and after the conclusion of the feast<sup>1</sup> of St. Mark the Evangelist. And the priests go to the ford of the congregation, one priest carrying the venerated cross, and taking with them the holy Gospel, and incense, and wax candles; [and approaching] a basin, into which water had been put, they shall say this troparion<sup>2</sup> in the sixth<sup>3</sup> tone to the tune of "Bear that which time does bring"—*

The Lord has gone up to heaven, in order that He may send the comforting<sup>4</sup> Spirit to the world. Heaven has been prepared for Him as a throne, and the clouds are His chariot. The angels were astonished when they saw the Son of Man rise above them. The Father beholds Him crowned<sup>5</sup> who had never been separated from His bosom. The Holy Spirit commands all His angels: Lift up your gates, O ye chiefs. All the nations clapped their hands, because Christ has gone up<sup>6</sup> to where He was before.

<sup>1</sup> Of the three dates mentioned, the "Sunday of the 318 Nicene fathers" is the one which precedes the Sunday of Pentecost (Whitsunday), the latter coinciding this year (1896) with the Latin date of the festival (May 12 Gr. cal. = May 24 Lat. cal.), as Easter Day fell on the identical date (March 24 = April 5). The feast of St. Mark spoken of here is not April 25, which is the day now assigned to the evangelist in the Byzantine calendar, but Sept. 23, the day dedicated to St. Mark at Alexandria in ancient times (see Smith's Dictionary of Christian Biography, vol. ii, p. 1089). For further remarks on the dates of the Service see the Introduction.

<sup>2</sup> On the *troparion* see Neale's "History of the Holy Eastern Church," General Introduction, pp. 832, 918. The word is "the generic term for all the short hymns of which the services of the Greek Church almost entirely consist."

<sup>3</sup> The sixth of the eight tones of the Greek services is called *ἑξῆς*: see Neale, *op. cit.*, Gen. Introd., p. 830.

<sup>4</sup> Literally "the Spirit of the Comforter." In the Edessene Syriac the word would mean "the resuscitator" instead of "the comforter": see F. Schwally, "Idioticon des Christlich Palästinschen Aramäisch," p. 54.

<sup>5</sup> See the note on *سبحانه*, p. 712.

<sup>6</sup> The rendering "to where He was before" is free, the text being evidently corrupt.

And after they had finished this troparion shall one of the priests address this call for prayer to the chief of the priests:— O holy one of God, who is perfected in excellency, N.N., pope<sup>1</sup> and patriarch of the great city of Alexandria,<sup>2</sup> chief of the chiefs of the priests; and [thou], N.N., the upright<sup>3</sup> metropolitan; and all [ye] assemblies of priests, and orders of deacons, through many years enduring<sup>4</sup>: we have come to prepare a good season and an acceptable year; risen is the well-spring<sup>5</sup> of God, the Nile, and by the command of God has it mounted upwards; [saluted be thou,<sup>6</sup>] O Nile! and all the priests respond to him,<sup>7</sup> and say, O holy one of God<sup>8</sup> (antiphon).<sup>9</sup> All the priests say: <sup>10</sup>“The voice of the Lord is upon the waters: the Lord of glory thundereth: <sup>11</sup>

<sup>1</sup> The word “pope” is here merely used to represent in an exact literal manner the Syriac word **ܩܘܦܐ**.

<sup>2</sup> The text reads “Alexandrios.”

<sup>3</sup> **ܩܘܦܐ** is equivalent to the Hebrew **יָשָׁר**; **ܩܘܦܐ** occurs in Pal. of I Kings ix, 4 (see “Anecdota Oxoniensia,” vol. i, part 9).

<sup>4</sup> It seems best to translate **ܩܘܦܐ** in this place by “enduring” (see P.S. Thes., cols. 1856, 1860), though the word **ܩܘܦܐ** in the preceding troparion was best rendered by “crowned,” in accordance with the special meaning of the root in Palestinian Syriac and the allied dialects (see Schwally’s “Idioticon d. Chr. Pal. Aram.”). Note also the instances of the same signification in Biblical Hebrew, as e.g. the Af’el **יִכְתִּירוּ** in Prov. xiv, 18.

<sup>5</sup> With **ܩܘܦܐ**, literally “the son of the well,” comp. the Talmudic **בֵּית בִּירְתָא** (Hullin, fol. 106a).

<sup>6</sup> **ܩܘܦܐ** appears to be the same as **ܩܘܦܐ**, O! The rendering given above probably represents the full meaning which the interjection is intended to convey in this place.

<sup>7</sup> i.e. to the priest who opened the Service.

<sup>8</sup> The words “O holy one of God” are probably only the beginning of the response.

<sup>9</sup> On the exact meaning of the term “antiphon,” see Neale, *op. cit.*, General Introduction, pp. 364, 368. Here it relates to the verse or verses from the Psalms, followed each time by “O holy one of God,” etc.

<sup>10</sup> Psalm xxix, 3.

<sup>11</sup> **ܩܘܦܐ** = Hebr. **הַרְעִים**, LXX **ἐβροντήσε**, Peshitta **ܩܘܦܐ**. So also in Pal. St. John xii, 29: **ܩܘܦܐ** where the Peshitta has **ܩܘܦܐ**.

the Lord is upon many waters." *And all the priests and the people*<sup>1</sup> *respond*<sup>2</sup> *to him and say, O holy one of God; and furthermore he shall say the second Psalm*<sup>3</sup>: <sup>4</sup>"The river of God is filled with water; Thou hast prepared the food,<sup>5</sup> for thus is Thine ordinance." *And the priests and the people respond together*: O holy one of God. *And furthermore this antiphon*: <sup>6</sup>"Its ridges hast Thou watered, and increased the fruit thereof; through the raindrops<sup>7</sup> is it rejoiced and quickened." *And all the priests respond*: O holy one of God. *And he shall say the fourth antiphon*: <sup>8</sup>"Thou blessest the crown of the year of Thy goodness, and Thy plains shall be filled with fatness of fatnesses. May the land of Egypt prosper in it, and let the hills gird themselves with joy. The rams of the flocks<sup>9</sup> shall become clothed, and the valleys shall be overgrown with wheat; they shall rejoice, yea, and they also shall sing." *And all the priests and the people respond thus*: O holy one of God. *And they shall say*: Glory.<sup>10</sup> *And all the priests and the people*

<sup>1</sup> Note the plural form **סוּסַל**, as if the singular did not already represent the same idea.

<sup>2</sup> The former response was by the priests only, whereas the second is by the priests and the people combined.

<sup>3</sup> For **שֵׁנִי** in the sense of Psalm, see Schwally's "Idioticon"; the numeral "second" only indicates the fact of its being recited next to the preceding verse from the Psalter.

<sup>4</sup> Psalm lxx, 10a. That the translation was made from the LXX, can be seen at a glance.

<sup>5</sup> **סוּסַל** (Syr. Hex. and Pesh. **סוּסַל**) = *την τροφήν* (Hebr. **דָּגָנָם** "their corn"); **סוּסַל** (Syr. Hex. **סוּסַל**) = *ἡ ἐτοιμασία σου* (see Swete's edition of the Septuagint).

<sup>6</sup> Psalm lxx, 11; the Palest. Syriac represents a somewhat free rendering of the LXX. Comp. the Syro Hexaplar, and see also the Hebrew text.

<sup>7</sup> With **סוּסַל** "raindrops" compare **סוּסַל** "through the rain was I walking"), quoted in Levy's "Neuhebräisches und Chaldäisches Wörterbuch," vol. ii, p. 176. See also P.S. Thes., p. 1446.

<sup>8</sup> Psalm lxx, 12-14. The translation is based on the LXX; but notice, e.g., "fatness of fatnesses" to represent the one word *πλοσητος*, and especially the reference to the land of Egypt suggested by the nature of the Service.

<sup>9</sup> Taking **סוּסַל** to be so written instead of **סוּסַל**.

<sup>10</sup> i.e. the doxology.

*respond*: O holy one of God. *And they shall say*: From eternity to the eternity of eternities. *And all the priests and the people respond*: O holy one of God. *Once more they shall recite*<sup>1</sup> *the whole call*<sup>2</sup> [for prayer] *from the beginning to the end. One of the priests shall say*: O Nile. *And all the priests and the people respond once*: O Nile. *And the priest shall say twice*<sup>3</sup>: O Nile. *And all the priests and people shall respond twice*: O Nile. *And the priest shall say three times*: O Nile. *And all the priests and people shall respond three times*: O Nile. *And they furthermore recite*<sup>4</sup> *this troparion in the second*<sup>5</sup> *tone*:

Thou wast born in accordance with all that Thou hast desired, and Thou hast appeared<sup>6</sup> in accordance with all that Thou hast planned. Thou hast suffered in the flesh, O our God. And from the dead hast Thou risen, and hast trodden upon death. Thou hast risen in the glory which filleth all, and hast sent us Thy Holy Spirit, in order that we may sing and offer praises to Thy Godhead.

*And one reads the first*<sup>7</sup> *lesson*,<sup>8</sup> *from Genesis*:—

#### GEN. II, 4-19.<sup>9</sup>

v. 4. This is the book of the creation of heaven and earth, when the day was on which the Lord God made heaven and earth.

<sup>1</sup> "Be ye reciting" appears to be the literal rendering of the phrase.

<sup>2</sup> ܐܘܨܘܪܐ ܕܝܘܨܘܪܐ is the fuller term used before.

<sup>3</sup> Only the interjection "O" is repeated two or three times, as the case requires, in the original.

<sup>4</sup> Literally "pray."

<sup>5</sup> The second of the eight tones in the Byzantine Services is called *πλάγιον α'*: see Neale, *op. cit.*, Gen. *Introd.*, p. 830.

<sup>6</sup> Or "has been seen," or "has been made manifest."

<sup>7</sup> Note the masculine form ܐܘܨܘܪܐ with the feminine subst. ܐܘܨܘܪܐ.

<sup>8</sup> The word ܐܘܨܘܪܐ (comp. Arabic *نيرة*) represents *ἀνάγνωσις* in its liturgical use as applying properly to the lessons from the Old Testament. This may be taken as one of the many indications showing that the Service is Malkite. The vowel letter ܐ after the ܘ is merely the "mater lectionis."

<sup>9</sup> These translations represent, as far as possible, the literal meaning of the Palestinian Syriac. For full textual notes, see "More Fragments of the Palestinian Syriac Version of the Holy Scriptures," by the same author.

v. 5. And no green thing of the field was yet upon the earth, and no herb of the earth had yet sprung up; for the Lord God had not caused rain to rain upon the face of the earth, and there was no man that he may till the earth.

v. 6. But a well was rising up from the earth, and was watering the whole face of the earth.

v. 7. And the Lord God formed the man Adam of the dust of the earth, and He blew into his nostrils the breath of life, and the man Adam became a living soul.

v. 8. And the Lord God planted a paradise in Eden in front on the east side, and He placed there the man Adam whom He had formed.

v. 9. And the Lord God caused again to grow every tree that is pleasing for sight and good for eating; and the tree of life in the middle of paradise, and the tree of understanding the knowledge of good and evil.

v. 10. And a river was issuing from Eden that it may water the paradise, and from thence it divided [itself], and became into four heads.

v. 11. The name of one is Pison: this is it which encircles the whole land of *Ōlōt*, where there is gold.

v. 12. And the gold of that land is good, and there is the carbuncle and the emerald.

v. 13. And the name of the second river is Gihon: this is it which encircles the whole land of Cush.

v. 14. And the name of the third river is Hiddekel: this is it which goes in the direction of the Syrians. And the fourth river is the Euphrates.

v. 15. And the Lord God took the man Adam whom He had formed, and He placed him into the paradise of Eden that he should dress it and keep it.

v. 16. And the Lord God commanded Adam and said unto him. Of all the trees that are in the paradise eating mayest thou eat.

v. 17. But of the tree of understanding the knowledge of good and evil, thou shalt not eat of it; for on the day on which thou eatest thereof dying shalt thou die.

v. 18. And the Lord God said, that, behold it is not good that the man Adam should be alone, but let us make him a helper like unto him.

v. 19. And the Lord formed again from the earth every beast of the field, and every fowl of heaven, and he brought them to Adam that he might see what he would call them; and everything that Adam called them a living soul that was its name.<sup>1</sup>

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*The lesson that is read from the fourth book of Kings<sup>2</sup> :—*

2 KINGS II, 19-22.

v. 19. And the men of the city said to Elisha, Behold the habitation of the city is good, as our lord seeth, but the water is bad, and the land is barren.

v. 20. And Elisha said, Bring me one new pot, and throw salt into it; and they brought [it] to him.

v. 21. And Elisha went out unto the springs of the water, and he threw salt therein, and said, Thus saith the Lord, I have healed these waters, and there shall no more be thence that which is dead or is bereft.<sup>3</sup>

v. 22. And these waters were healed unto this day, according to the word of Elisha which he spake.

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*The third lesson is read from the prophet Amos :—*

AMOS IX, 5-14a.

v. 5. Thus saith the Lord God, the all-apprehending One, He who toucheth the whole earth, and shaketh it,<sup>4</sup> and all those that inhabit it, shall mourn; and it shall rise up like the river of Egypt which<sup>5</sup> buildeth its rising in heaven.

<sup>1</sup> The above is the verbatim rendering of the latter part of the verse; the meaning no doubt is—"and whatsoever Adam called every living creature that was its name."

<sup>2</sup> Literally "of Kingdoms" (LXX βασιλειῶν).

<sup>3</sup> Or "barren."

<sup>4</sup> Or "and it shaketh."

<sup>5</sup> Or "He who buildeth."

v. 6. And establisheth its<sup>1</sup> promises on the earth; He who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord God, the all-apprehending One, is His name.

v. 7. Are ye not like children of the Ethiopians, O ye children of Israel? saith the Lord. Israel have I brought up from the land of Egypt, and the Philistines from Cappadocia,<sup>2</sup> and the Syrians from the depth.

v. 8. Behold, the eyes of the Lord God are against the kingdom of the sinners, and I will remove it from the face of the earth; only so as not to destroy completely will I remove the house of Jacob, saith the Lord.

v. 9. For behold, I command, and I shall winnow among all nations the house of Israel, as one winnoweth straw with a winnowing-fork; there shall not [anything] fall upon the earth in the pounding thereof.

v. 10. By the sword, then, shall die the sinners [of my people] who say,<sup>3</sup> These evils will not approach us, nor come upon us.

v. 11. And on that day will I raise up the tabernacle of David which had fallen down,<sup>4</sup> and I will build up its ruin, and raise up its destruction, and I will build it up as in the days of old.

v. 12. In order that the rest of men, and all the nations upon whom my name is called, may seek [it],<sup>5</sup> saith the Lord, who doeth<sup>6</sup> these things.

v. 13. Behold, the days come, saith the Lord, and the threshing shall overtake the vintage, and the vintage the seed[-time], and the grapes shall mix with the seed, and the mountains shall drop sweetness, and all the hills shall be planted.

<sup>1</sup> Or "His."

<sup>2</sup> It may also be rendered "from the Cappadocians," but "from Cappadocia" is required by the Hebrew, LXX, and Peshitta.

<sup>3</sup> Or "those who say."

<sup>4</sup> Or "that which had fallen down."

<sup>5</sup> *i.e.* the tabernacle spoken of in v. 11; or "the Lord" with the Alexandrine text of the LXX?

<sup>6</sup> Or "He who doeth."

v. 14a. And I will bring again the captivity of my people Israel.

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*Finished is the lesson from the Prophets.<sup>1</sup> Then shall be said a Psalm in the third<sup>2</sup> tone: <sup>3</sup>“The Lord is my light and my redeemer; whom shall I fear?” Its response: “The Lord protects my life; of whom shall I be afraid?” Then is recited that which is read from the Acts of the Apostles:—*

ACTS XVI, 16-34.

v. 16. In those same days, as the apostles were going to the house of prayer, there met them a certain young woman who had a spirit of divination,<sup>4</sup> and she was bringing her masters much gain by the divination which she was divining.

v. 17. And she was following Paul and us, and she was thus crying and saying, These men are the servants of the Most High God, and they announce to you the way of life.

v. 18. And thus was she doing many days; and Paul became angry, and said to that spirit, I command thee in the name of Jesus Christ that thou go out of her; and in that same hour did the spirit depart.

v. 19. And when her masters saw that the hope of their gain had gone out from her, they seized Paul and Silas, and they dragged them and brought them to the market-place.

v. 20. And they brought them to the magistrates and to the chief men of the city, and they said, that these men trouble our city, because they are Jews.

<sup>1</sup> Ἰαλογοῖς = προφητεία.

<sup>2</sup> The name of the third of the eight tones is β': see Neale, *op. cit.*, Gen. Introd., p. 830.

<sup>3</sup> Ps. xxvii, 1; the rendering “redeemer” points to the LXX σωτηρ, but ἰαγοῖς is not a literal translation of ἱερασοπιστης.

<sup>4</sup> Literally “of a diviner.”



v. 21. And they teach customs which are not lawful for us to receive, or to observe, because we are Romans.

v. 22. And a great assembly was assembled against them; then did the magistrates tear their clothes, and commanded that they should scourge them.

v. 23. And when they had scourged them much, they cast them into prison, and commanded the prison-keeper that he should keep them carefully.

v. 24. He, therefore, having received such a command, brought [them in, and] bound them in the inner prison-house,<sup>1</sup> and made their feet fast in the stocks.

v. 25. And in the middle of the night, Paul and Silas were praying and praising God, and the prisoners heard them.

v. 26. And suddenly there was a great earthquake, and the foundations of the prison were shaken, and all the doors were suddenly opened, and the bands of all of them were loosed.

v. 27. And when the prison-keeper awoke, and saw that the doors of the prison were open, he took a sword, and wanted to kill himself, because he thought that the prisoners had fled.

v. 28. And Paul called unto him with a loud voice, and said unto him, Do thyself no harm, because we are all here.

v. 29. And he lighted himself a lamp, and sprang and came in trembling, and fell at the feet of Paul and Silas.

v. 30. And he brought them out, and said to them, Sirs, what befits me that I should do, so as to be saved.

v. 31. And they said to him, Believe in our Lord Jesus Christ, and thou shalt be saved, and thy whole house.

v. 32. And they spake to<sup>2</sup> him the word of the Lord, and to<sup>2</sup> all his household.

v. 33. And in the same hour, in the same night, he led [them] and washed their stripes<sup>3</sup>; and in the same hour was he baptized, and all his household.

<sup>1</sup> Literally "in the inner house of the prison-house."

<sup>2</sup> Literally "with."

<sup>3</sup> Literally "washed them of their stripes, or stripe?" (*i.e.* beating).

v. 34. And he led [them] and brought them to his house, and placed meat<sup>1</sup> before them; and he rejoiced, he and his household, in the faith of God.

*And for<sup>2</sup> the Alleluiah: <sup>3</sup>“The river of God is filled with water.” Another: “Its ridges hast Thou watered, and increased the fruit thereof.” And a lesson shall be read from the Gospel of Matthew. Look for the ninth Sunday after Pentecost<sup>4</sup> (from Matthew). And when the Gospel lesson is finished, shall the deacon say a prayer. And the chief priest shall say this prayer over the basin<sup>5</sup> of water: O cistern<sup>6</sup> of water! (his face being turned to the east). <sup>7</sup>“Praise be to God in*

<sup>1</sup> Literally “a table.”

<sup>2</sup> For **Ⲱ** in the sense of *pro* see P.S. Thes., col. 2887.

<sup>3</sup> See above, p. 713.

<sup>4</sup> See Miniscalchi Erizzo, “Evangeliarium Hierosolymstanum,” p. 143. The lesson comprises St. Matt. xiv, 22-34, containing the account of Jesus walking on the Sea of Galilee, and thus being as appropriate to the occasion as the three lessons from the Old Testament and the one from the Acts of the Apostles. One may, perhaps, conclude that the Gospel Lectionary was the only one which was widely in use. It may, however, be held that the reason for the other lessons being given in full is to be sought in the fact (?) that the exact number of verses were not used at any other Service.

<sup>5</sup> See p. 711.

<sup>6</sup> **ⲡⲟⲥⲥⲓⲛⲁ** = Lat. *piscina*, Gr. *πισκίνη*.

<sup>7</sup> St. Luke, ii, 14. The final **ⲟ** of **ⲟⲩⲁⲛⲁⲛⲁⲛⲁ** stands for **ⲓ**, as is often the case in the MS. The reading **ⲡⲟⲥⲥⲓⲛⲁ** at the end of the verse is remarkable. The Palest. Gospel Lectionary has **ⲡⲟⲥⲥⲓⲛⲁ**. The translation given above assumes the same use of **ⲡⲟⲥⲥⲓⲛⲁ** as in the Lord's Prayer (Pesh. also **ⲡⲟⲥⲥⲓⲛⲁ** in the Lord's Prayer, but **ⲡⲟⲥⲥⲓⲛⲁ** in St. Luke ii, 14). The explanation of this remarkable reading must be sought in the rendering of *εὐδοκία* by **ⲡⲟⲥⲥⲓⲛⲁ** **ⲗⲟⲩⲟⲩⲁ** in the Philoxenian version (ed. White). The Palest. Lectionary then omitted **ⲗⲟⲩⲟⲩⲁ**, and in the present text **ⲡⲟⲥⲥⲓⲛⲁ** was further altered into **ⲡⲟⲥⲥⲓⲛⲁ**. This appears to show the dependence of the Palest. Syr. upon the Philoxenian version.

the heights, and upon earth peace, amongst men [be] Thy will [done]”—<sup>1</sup>“O Lord, my lips hast Thou opened, and my mouth is telling forth Thy praise”—<sup>2</sup>“My mouth has been filled with praise, so that I may sing Thy praise, the whole day the greatness of Thy beauty.”—*And the priest shall say this prayer*: O Lord of all goodness, O Lord, the all-apprehending One, God of all consolation, who hast established the heavens with wisdom, and hast crowned them with their orders of stars, and hast founded the earth upon water, and hast beautified<sup>3</sup> it with flowers, and hast planted the paradise in Eden, and hast created in it the tree of life; Thou who hast made the expanse of the sea, and hast hemmed it in with sand, and hast commanded that out of one spring there should issue four rivers, and hast caused<sup>4</sup> their names to be known in the inhabited world, and hast caused<sup>5</sup> each one of them to flow,<sup>5</sup> and [hast appointed] the path which befits it: the first among them, Pison, which encircles the land of Lot,<sup>6</sup> which is towards the north,<sup>7</sup> and Hiddekel,<sup>8</sup> and the Euphrates. And Thou hast commanded them that they should become separated in the middle of the earth. And this Nile hast Thou commanded that it should rush, and pour itself out, and flow

<sup>1</sup> Ps. li, 17. The perfect  $\text{𐤀𐤏𐤁𐤁}$  appears to be free.

<sup>2</sup> Ps. lxxi, 8. Translated from the LXX, the clause “ $\delta\pi\omega\varsigma \delta\mu\eta\nu\sigma\omega \tau\eta\nu \delta\omicron\zeta\alpha\nu \sigma\omicron\nu$ ” not being represented in the Mas. text.

<sup>3</sup> If  $\text{𐤀𐤏𐤁}$  be here a mistake for  $\text{𐤀𐤏𐤁𐤁}$ , the literal rendering would be “and hast painted it.”

<sup>4</sup>  $\text{𐤀𐤏𐤁𐤁} \dots \text{𐤀𐤏𐤁𐤁}$  is by no means a Semitic construction. One should, perhaps, emend the latter word into  $\text{𐤀𐤏𐤁𐤁}$ , and the translation would then be “and hast assigned [to them] their names which are known in the inhabited world.”

<sup>5</sup> For  $\text{𐤀𐤏𐤁𐤁}$  in the sense of  $\delta\rho\mu\acute{\eta}\mu\alpha\tau\alpha \tau\acute{\omega}\nu \pi\omicron\tau\alpha\mu\acute{\omega}\nu$ , see Land, “Anecd. Syr.,” vol. iv, 105, line 6. The present passage can hardly be translated differently.

<sup>6</sup> i. e.  $\text{𐤀𐤏𐤁𐤁}$  =  $\text{Εὐείλατ}$  =  $\text{𐤀𐤏𐤁𐤁}$ .

<sup>7</sup> Taking  $\text{𐤀𐤏𐤁𐤁}$  to stand for  $\text{𐤀𐤏𐤁𐤁}$ .

<sup>8</sup> The final  $\text{𐤀}$  in  $\text{𐤀𐤏𐤁𐤁}$  stands for  $\text{𐤀}$ . See p. 720, note 7.

upon gardens (?)<sup>1</sup> and lands<sup>2</sup> . . . . . and the borders of the Ethiopians, and that it should water the whole land of Egypt, and that it should satiate it, so that its seed should be enriched,<sup>3</sup> and its fruit abundantly<sup>4</sup> multiplied . . . . .<sup>5</sup> for the support of those who dwell in it, as we even now make an offering unto Thee of the firstlings of its rising. We laud and sing with praises, and we ask and beg of Thee, for Thou<sup>6</sup> art gracious and merciful, that Thou mayest prepare its lifting up in peace, and that it may mount up by Thy grace to the border of its measure. *The congregation says* : Amen. *The deacon says* : <sup>7</sup>[Let us bow] our heads [to the Lord]. *The priest says* : <sup>8</sup>Present thy blessing to the land, for Thou art good, by means of the water of the Nile. Multiply the fruits of the land of Egypt, on account of the needs of thy people, for Thou art the source of goodness and the sea<sup>9</sup> of blessing, as all good gifts are from Thee. We, therefore, beg of Thee, O Creator of all things, that Thou mayest bless the waters of the river Nile. By means of this water which is put in<sup>10</sup> multiply the waters of the

<sup>1</sup> If **ܐܘܩܩܐ** be the right reading, it might be compared with **ܐܘܩܩܐ** : see P.S. Thes., coll. 743, 755.

<sup>2</sup> **ܐܘܩܩܐ** can hardly be translated. Are "the lands on both sides of the Nile which are burnt up (*i.e.* parched)" meant?

<sup>3</sup> **ܐܘܩܩܐ** must apparently be taken to stand for **ܐܘܩܩܐ** : comp. **ܐܘܩܩܐ**, p. 713.

<sup>4</sup> Note the application of **ܐܘܩܩܐ** to a physical process, whereas its proper signification (*studiose, diligenter*) qualifies a mental act.

<sup>5</sup> Untranslatable. **ܐܘܩܩܐ** would mean "and of the wells"; something appears to have dropped out. See p. 705, l. 5.

<sup>6</sup> Note the forms **ܐܘܩܩܐ** and **ܐܘܩܩܐ**.

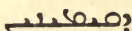
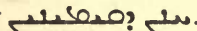
<sup>7</sup> Greek : τὰς κεφαλὰς ἡμῶν [τῷ Κυρίῳ κλίνωμεν].


<sup>8</sup> On the root **ܐܘܩܩܐ** see Schwally, *op. cit.*, p. 96.



<sup>9</sup> **ܐܘܩܩܐ** evidently represents the Hebrew תהום, Aramaic תהומא, **ܐܘܩܩܐ**. Compare Gen. xlix, 26 : ברכת תהום רבצת תחת .

<sup>10</sup> Part of the ceremony appears to have consisted in pouring some water, previously taken from the Nile, into the river; this is the offering which is spoken of before as "the firstlings of its rising." It is possible, however, that **ܐܘܩܩܐ** only refers to the pouring of the water into the basin.



river Nile, so that the earth may bring forth her fruit. For<sup>1</sup> we who are standing by these waters that are put in as a type and a figure have made it a sign of the waters of the rivers of the Nile. And we now beg of Thee, and ask, and beseech Thee, O Lord, that Thou mayest send Thy blessing upon the waters of the river Nile; and as the water which one drinks<sup>2</sup> provides life and strength to the bones, thus may it provide to the inner parts of the earth supernal strength which by Thee is made full and perfect, so that this seed which has sprung out of the earth may grow. And on this account do we beg of Thee, O Lord, who art very merciful and lovest man, that Thou mayest lift up the waters of the river Nile to the perfect height of the border of [its] waters, so that the river of God, the waters of the Nile, may be filled, O God. Renew<sup>3</sup> from it food for Thy congregation according to [Thine] ordinance.<sup>4</sup> Visit the earth with the water of the river Nile, and satiate it. Multiply without number its waters and its wells. Satisfy all the valleys, and plains, and fields, and its harbours.<sup>5</sup> Multiply its fruit, so that the earth may rejoice, overgrown with good fruit, and rejoicing with beautiful and shining grapes and pure flowers, by means of<sup>6</sup> the waters of the Nile. <sup>7</sup>Thou blessest the crown of the year of Thy goodness, and Thy plains shall be filled with fatness; and may the land of Egypt prosper in it by means of the waters of the river Nile, and may the hills gird themselves with joy, and may the valleys be overgrown with wheat; may they rejoice, yea, may they also sing, on account of the needs of Thy congregation.


<sup>1</sup>  must be taken to stand for .

<sup>2</sup> Note the form .

<sup>3</sup> Note the form , which is evidently the imperative of an Af'el of .

<sup>4</sup> Apparently an allusion to Ps. lxx, 10 (last word): see p. 713.

<sup>5</sup>  apparently =  (from the Greek λιμήν).

<sup>6</sup> Note this signification of .

<sup>7</sup> Compare Ps. lxx, 12-14, as given on p. 713.

And bless us furthermore, our Lord and our God, that we may bring, and give,<sup>1</sup> and produce good spiritual fruit, sweet, and pleasant, and acceptable<sup>2</sup> to Thee, one a hundred-fold, and one sixtyfold, and one thirtyfold. And forgive us our sin, and blot out our transgressions, on account of Thy blessed name, and Thy lauded kingdom, and Thy glorified majesty, Father, Son, and Holy Spirit, now [and] for ever and ever. Amen. *Another prayer*: Thou, O God, who, in the fulness of the times, hast opened the womb of her that was barren, and hast given [her son]<sup>3</sup> a name that he may tell for all generations [the praises of her]<sup>3</sup> from whom Thy Godhead put on the form of humanity: hear the voice of the prayer and supplication of Thy congregation. On the same day on which we call upon Thee send Thy promise<sup>4</sup> upon the earth, and may the river Nile rise up, and be poured out, and water the whole land of Egypt, [the Nile] which buildeth its rising in heaven, [and] which stands in need of blessings.<sup>5</sup> May the face of the earth be covered, and may be lifted up the river Nile, which is the joy<sup>6</sup> of the whole earth, and may herb grow for all those who dwell in it; and mayest Thou give fruit for seed and bread for eating, so that the people may eat and be satisfied, and confess to the name of Thy Godhead that there is no other God beside Thee.

<sup>1</sup>  $\text{אֲנִי וְאַתָּה}$  means literally "and that we may be given." One should expect  $\text{אֲנִי}$ .

<sup>2</sup> Note the uncertainty in the usage of gender and number. To  $\text{מְבַרְכִים}$  as substantive belong the adjectival form  $\text{מְבַרְכִים}$ ,  $\text{מְבַרְכִים}$ ,  $\text{מְבַרְכִים}$ , and  $\text{מְבַרְכִים}$ . Such irregularities are not rare in the MS.

<sup>3</sup> This translation is conjectural, the text in its present form being very enigmatical. In the translation it is assumed that the mother of John the Baptist is spoken of first, and that John was destined to tell the praises of the Virgin Mary. This rendering is, however, not without its difficulties.

<sup>4</sup> With  $\text{מְבַרְכִים}$  comp.  $\text{מְבַרְכִים}$  in Amos ix, 6.

<sup>5</sup>  $\text{מְבַרְכִים}$ , literally "those that bestow blessings."

<sup>6</sup> This appears to be the sense intended by  $\text{מְבַרְכִים}$ . One should expect a copula or  $\text{אֲנִי}$  (Palest. for  $\text{אֲנִי}$ ) to accompany the relative  $\text{וְ$ .

<sup>1</sup>[The heavens were sealed, and the earth did not yield her fruit, and the inhabitants of the land were distressed in the former generations, on account of the transgression which was rising up from them.] But Thou, according to the multitude of Thy mercies, hast effected a reconciliation between the earth and the heavens, and hast made peace between the two, at the time <sup>2</sup> when the assembly of Thy holy angels stand in the morning at the rising of the sun, [and] sing to Thee with them, <sup>3</sup>saying: <sup>4</sup>“Praise be to God in the heights, and upon earth peace, and amongst men [be] Thy will [done].” That peace give to us and to all the people that stand before Thee . . . . . <sup>5</sup> and open the treasures of Thy good blessings [that are] in the river Nile, and pour them out upon the face of the earth, and cause herb and fruit to grow for all that dwell in it. May the trees rejoice, and may fruit multiply, and may the people eat and be satisfied, and make acknowledgment to Thy name, for Thou art their Father who is in the heavens, and we are standing before Thee, and beg for Thy mercies. Make us worthy that with simple minds worthy of Thy Godhead, we may approach and kiss <sup>6</sup> one another with a holy kiss, as has been delivered <sup>7</sup> to us by Thy holy [and] blessed apostles, who have pleased Thee, and done Thy will: by the intercession <sup>8</sup> of the holy and pure blessed one, the mother of God, the pure <sup>9</sup> virgin, our Lady Mary,

<sup>1</sup> The passage is manifestly corrupt, and the translation here proposed is entirely conjectural.

<sup>2</sup> On ܘܢܝܢ in the sense of *quo tempore, quum*, see P.S. Thes., col. 1984.

<sup>3</sup> *i.e.* with the heavens and the earth?

<sup>4</sup> St. Luke ii, 14: see note on p. 720. Instead of ܘܢܝܢ the simple preposition ܘܢ is used on p. 704, l. 7.

<sup>5</sup> Two words of which the translation would be “in it the holy one” are here in the original.

<sup>6</sup> See Schwally, *op. cit.*, p. 96.

<sup>7</sup> See Rom. xvi, 16.

<sup>8</sup> Note the form ܘܢܝܢ = Edes. Syr. ܘܢܝܢ.

<sup>9</sup> ܘܢܝܢ for ܘܢܝܢ.

and the prayer of St. John, the forerunner and baptist, and of our lords, the holy apostles, and our righteous fathers, and the chiefs of the blessed priests, and the glorified martyrs. Stretch out Thy right hand, and bless Thy servants with every spiritual<sup>1</sup> blessing in heaven and earth. And to Thee do we cause to rise up glory, and honour, and worship, and confession, even to the Father, and the Son, and the Holy Ghost, now and for ever and ever. Amen. *And after this shall the priest take the cross, and they shall repeat all [the portions of] Psalms which were [said] at the beginning of the prayer.* <sup>2</sup>*(Then shall the chiefs [of the priests] repeat the Psalms which are at the beginning of the prayer, and the people respond as it is [there] written; and "Glory"<sup>3</sup> and "from eternity,"<sup>3</sup> and the people say thus.<sup>4</sup>)* *And after this does the priest immerse the venerated cross three times, saying: "In the name of the Father, and of the Son, and of the Holy Ghost, for ever and ever. Amen." And the people shall say: Amen. And all the people drink of the holy water. And the archdeacon shall say: "Have mercy upon us, O God, according to the multitude," etc. And the priest adds<sup>5</sup>: "Because God is merciful." The people say: Amen. The deacon says: Sofia.<sup>6</sup> The people say: <sup>7</sup>"Bless, O ye saints." The priest says: "The blessed One."<sup>8</sup> The people say:*

<sup>1</sup> The construction  $\omega\sigma\iota\ \beta\epsilon\lambda\epsilon\tau\epsilon$  is very strange.

<sup>2</sup> The part enclosed thus ( ) is partly a repetition of the preceding directions.

<sup>3</sup> Both these expressions refer to the doxology.

<sup>4</sup> It is not stated what they shall say.

<sup>5</sup>  $\omega\lambda$  appears to mean here "he recites aloud": see Cardahi, "Al-Lubab," vol. ii, p. 619; comp. the Arabic  $\text{كلم}$ .

<sup>6</sup> The fuller form of this exhortation addressed to the people by the deacon is  $\Sigma\omega\phi\acute{\iota}\alpha\ \delta\rho\theta\omicron\iota$  "wisdom, erect," or  $\Sigma\omega\phi\acute{\iota}\alpha,\ \pi\rho\acute{\omicron}\varsigma\chi\omega\mu\epsilon\upsilon$  "wisdom, let us attend." See Katharine Lady Lechmere's "Synopsis," Introduction (by T. Gennadius), pp. xiii, xiv.

<sup>7</sup>  $\beta\epsilon\lambda\epsilon\tau\epsilon\ \tau\omicron\upsilon\varsigma\ \alpha\gamma\iota\omicron\iota$  =  $\epsilon\acute{\upsilon}\lambda\omicron\gamma\epsilon\acute{\iota}\tau\epsilon\ \alpha\gamma\iota\omicron\iota$ .

<sup>8</sup> Greek:  $\tau\omicron\upsilon\varsigma\ \epsilon\acute{\upsilon}\lambda\omicron\gamma\eta\tau\omicron\upsilon\varsigma$ .



“Amen; confirm it, O God.”<sup>1</sup> *The priest concludes:*  
<sup>2</sup>“Because by Thee<sup>3</sup> and with Thee do we take refuge, and  
 by Thee are we sanctified, and to Thee do we offer confession  
 and praise, even to the Father, and the Son, and the Holy  
 Ghost, for ever and ever. Amen.”

Finis. Finished is the Order of the blessed Nile, by the  
 help of the living and mighty God. Amen. Amen. Amen.

<sup>1</sup> Apparently *στερεῶν ὡ θεός*, “confirm Thou, O God,” as a kind of translation  
 of “Amen.”

<sup>2</sup> For the usual meaning of *بِصَلَاتِكَ* see Schwally, *op. cit.*, p. 51.

<sup>3</sup> *بِصَلَاتِكَ* is very strange in this place, as *بِصَلَاتِكَ* can only mean  
 “from Thee [we] flee.” There is probably some corruption in this passage.

IV. VOCABULARY OF UNUSUAL WORDS AND FORMS.<sup>1</sup>

ܘܕܘܝܐ (= *Eúeilát*, ܘܕܘܝܐ), p. 699, l. 4.

ܘܕܘܝܐ, p. 696, l. 11, *passim*.

ܘܕܘܝܐ, p. 699, l. 8.

ܘܕܘܝܐ, p. 704, l. 2 from bottom.

ܘܕܘܝܐ (= ܘܕܘܝܐ), p. 699, l. 4 fr. bottom.

ܘܕܘܝܐ, p. 700, l. 5; ܘܕܘܝܐ, p. 702, l. 13.

ܘܕܘܝܐ (for ܘܕܘܝܐ), p. 708, l. 8.

ܘܕܘܝܐ for ܘܕܘܝܐ (besides similar instances), p. 708, l. 5.

ܘܕܘܝܐ (= ܘܕܘܝܐ) in ܘܕܘܝܐ, p. 705, l. 4.

ܘܕܘܝܐ, p. 704, l. 10 fr. bottom.

ܘܕܘܝܐ, *évaγγέλιον*, p. 695, l. 7; p. 704, l. 2.

ܘܕܘܝܐ, p. 702, l. 7.

ܘܕܘܝܐ, p. 695, l. 6.

ܘܕܘܝܐ, p. 696, l. 9.

ܘܕܘܝܐ "carbuncle," p. 699, l. 5.

ܘܕܘܝܐ "censer" (incense), p. 695, l. 8. See Schwally,

"Idiot," p. 19, and *Vienna Oriental Journal*, x, 2,

pp. 134, 135.

ܘܕܘܝܐ, p. 705, l. 2.

ܘܕܘܝܐ, see ܘܕܘܝܐ.

<sup>1</sup> Only the more important words and forms are collected in this list. It will be seen that, besides some entirely new additions to the Palestinian Syriac vocabulary, the Nile Service also exhibits fresh examples of words, forms, and shades of meaning, of which only a scant number of instances were known before. The Arabic words occurring in the text are not noted here.

ܠܒ in ܠܒܐ, p. 706, l. 7.

ܡܢ in ܡܢܐܢܐ, p. 705, l. 8 ; p. 706, l. 5.

ܕܝܐܘܪܐ, ἀγρός, p. 698, l. 13 fr. bottom ; p. 699, l. 5 fr. bottom.

ܡܝܢܐ “raindrops,” p. 697, l. 1.

ܡܝܢܐܢܐ (applied to a physical process), p. 705, l. 5.

ܡܢܐܢܐ, p. 696, l. 6 ; p. 708, l. 7 fr. bottom.

ܡܝܢܐܢܐ “emerald,” p. 699, l. 5.

ܕܝܐܘܪܐ in ܕܝܐܘܪܐ “crowned,” p. 695, l. 3 fr. bottom.

ܕܝܐܘܪܐ (= ܕܝܐܘܪܐ, λιμήν), p. 706, l. 11.

ܡܢܐܢܐ, p. 695, last line ; p. 701, l. 12.

ܡܢܐܢܐ in ܡܢܐܢܐ, in the sense of “because,” p. 709, l. 5 fr. bottom.

ܡܢܐܢܐ, p. 698, l. 6.

ܡܢܐܢܐ (for ܡܢܐܢܐ) in ܡܢܐܢܐܢܐ, p. 700, l. 5.

ܡܢܐܢܐ in ܡܢܐܢܐ “the comforter,” p. 695, l. 7 fr. bottom.

ܡܢܐܢܐ in ܡܢܐܢܐ, p. 698, last line ; p. 699, l. 13.

ܡܢܐܢܐ, p. 698, l. 7 fr. bottom.

ܡܢܐܢܐ (for ܡܢܐܢܐ) in ܡܢܐܢܐ, p. 703, l. 4 fr. bottom.

ܡܢܐܢܐ “baptist,” p. 708, l. 8 fr. bottom.

ܡܢܐܢܐ, p. 704, l. 5 ; p. 695, l. 8.

ܡܢܐܢܐ, p. 709, l. 2 fr. bottom.

ܡܢܐܢܐ in ܡܢܐܢܐ, p. 702, l. 2 fr. bottom.

ܡܢܐܢܐ in ܡܢܐܢܐ, p. 701, l. 10.

ܡܢܐܢܐ in ܡܢܐܢܐ “astonished,” p. 695, l. 5 fr. bottom.

See Schwally, “Idiot,” pp. 74, 75.

ܡܢܐܢܐ (= Edes. Syr. ܡܢܐܢܐ), p. 708, l. 10 fr. bottom.

ܡܢܐܢܐ (for ܡܢܐܢܐ), p. 705, l. 13.

ܡܢܐܢܐ (for ܡܢܐܢܐ), p. 704, l. 2 fr. bottom.

ܡܢܐܢܐ, παντοκράτωρ, p. 700, l. 9 fr. bottom ; p. 704, l. 12.

- חססה (for חססה), p. 695, last line.  
 חסס in חסס חסס "forerunner," p. 708, l. 8.  
 חסס (with a feminine noun), p. 698, l. 6.  
 חסס "feast," p. 695, ll. 2, 5.  
 חסס (= חסס), p. 701, l. 5 fr. bottom, *passim*.  
 חסס (= חסס), p. 702, ll. 3, 4, 5.  
 חסס, p. 707, l. 7.  
 חסס, p. 700, l. 6 fr. bottom.  
 חסס (for חסס) in חסס חסס, p. 697, l. 7.  
 חסס, p. 698, l. 7 fr. bottom.  
 חסס, p. 705, l. 8.  
 חסס in חסס (= חסס), p. 696, l. 6 fr. bottom.  
 חסס in חסס "has caused to flow," p. 704, l. 4 fr. bottom.  
 חסס, p. 701, l. 12.  
 חסס "present," p. 705, l. 11.  
 חסס, p. 696, l. 4 fr. bottom; p. 709, l. 1.  
 חסס (evidently an active participle, analogous to the Samaritan form), p. 700, l. 5 fr. bottom.  
 חסס, p. 707, l. 3.  
 חסס in חסס, p. 705, last line.  
 חסס, p. 709, l. 7.  
 חסס, p. 705, l. 10 fr. bottom.  
 חסס, p. 700, l. 3.  
 חסס, *ibid.*, l. 8.  
 חסס in חסס חסס, p. 695, l. 2; p. 696, l. 7; p. 704, l. 14.

## GREEK WORDS AND PHRASES.

- חסס, ψαλμός (note the use of the nom. for the acc.),  
 p. 701, l. 4 from bottom.  
 חסס, αντίφωνος, p. 696, ll. 12 and last; p. 697, l. 3.

ⲗⲉⲛⲁⲓⲛⲁⲓ, στρατηγοί, p. 702, ll. 4 and 9 fr. bottom.

ⲗⲉⲛⲁⲓⲛⲁⲓⲛⲁⲓ, εὐλογεῖτε ἅγιοι, p. 709, ll. 11, 12.

ⲗⲉⲛⲁⲓ, πάππος "para," p. 696, l. 4.

ⲗⲉⲛⲁⲓⲛⲁⲓ, πεντηκοστή, p. 695, l. 4.

ⲗⲉⲛⲁⲓⲛⲁⲓ, προφητεία, p. 701, l. 4 fr. bottom.

ⲗⲉⲛⲁⲓⲛⲁⲓⲛⲁⲓ, τὰς κεφαλὰς ἡμῶν, p. 705, l. 11.

ⲗⲉⲛⲁⲓⲛⲁⲓⲛⲁⲓ, τὸν εὐλογητόν, p. 709, l. 12.

ⲗⲉⲛⲁⲓⲛⲁⲓ, τροπάριον, p. 696, l. 1; p. 697, last line.

ⲗⲉⲛⲁⲓⲛⲁⲓ, p. 695, l. 9.

ⲗⲉⲛⲁⲓ for καθαρά, p. 708, l. 9 fr. bottom.

ⲗⲉⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ, στερεοῦ ὡ θεός, p. 709, l. 7 fr. bottom.

ⲗⲉⲛⲁⲓⲛⲁⲓ, πρᾶξις, p. 701, last line.

ⲗⲉⲛⲁⲓ, σοφία, p. 709, l. 9 from bottom.

ⲗⲉⲛⲁⲓ, καὶ γάρ, p. 697, l. 8; p. 706, l. 7 fr. bottom.

ⲗⲉⲛⲁⲓ, τό (for δ), p. 696, l. 6.



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