

'Matthew 363' once stood there also, but are now illegible or torn away. What misled Land was the fact that by the addition of 'of the Prophets' in *ver.* 49 and of 'then' in *ver.* 50 the fragment agrees with Matthew xxvi 56 f rather than with Mark, but a glance at Tischendorf will shew that a respectable number of authorities headed by the Harclean Syriac and the Ferrar Group also have these harmonistic readings, so that all that is required is to add the voice of the Palestinian-Syriac, *quantum valeat*, to their testimony in the apparatus to Mk. xiv 49 and 50. Possibly this fragment of Land's is a bit of the same MS of the Four Gospels, also provided with Eusebian Canons, from which Duensing edited the leaf containing Lk. ix 7-19 (Duensing, p. 145 f).

Some of Duensing's fragments came from a codex of Acts: he has edited Acts xiv 5-9, 15-17; xvi 23-25, 33-35; xxi 28-30, 38-39. Small as these bits are they overlap Land's text, which contains Acts xiv 6-13. It is noteworthy that the texts are quite different. Thus in Acts xiv 8 ἀδύνατον is rendered **ܕܝܢܐ** in Land's MS, but **ܕܝܢܐ** in Duensing's: the latter is the common rendering (Joel iii 10; Rom. viii 3, xv 1).

The Lectionary rubrics in P₁ are puzzling and badly preserved. Unlike those in the Gospel Lectionaries they are in Palestinian-Syriac not in Carshuni (Arabic in Syriac letters), and they do not seem to agree entirely with the Byzantine system. Their discussion must be left for another time.

F. C. BURKITT.

THE JACOBITE SERVICE FOR HOLY SATURDAY.

THE Service described in this Paper is contained in Denzinger *Ritus Orientalium* ii 552 f, but it seems to be not so well known as it deserves, and there is a further point of special interest in the annotations of the scholar Ṣalībā bar Ḳarūn, mentioned below, for whom B. M. Add. 17230 was written. This MS is dated A. D. 1337 (Wright *CBM* ccclii) and contains services for various special occasions, viz. 1. The Blessing of the Water on Epiphany Night; 2. The Consecration of the Branches on Palm Sunday; 3. The Service for Monday in Holy Week called 'Near the Haven'; 4. The Washing of Feet on Maundy Thursday; 5. Good Friday, at none; 6. Holy Saturday, after none; 7. The Asking of Peace, i. e. the Greeting or Kiss, on Easter Sunday, after matins; 8. Services for Pentecost after mass.

century: no doubt the name is derived from some 'announcement' of the Easter tidings corresponding to the Western *Exultet*. The 'Volume of Annual Services' is such a book as B. M. Add. 14506 (Baumstark *Festbrevier d. syr. Jakobiten* p. 78).

Zingerle's text was taken from the Pontifical of Michael the Great (Vat. Syr. 51). This MS was written under Michael's personal direction before A. D. 1199, and contains a great collection of Ordination and occasional services. The British Museum MS, dated A. D. 1337, is a century and a half later. Its contents correspond exactly to Nos. 35-42 in Michael's full collection: as these eight numbers begin with Epiphany and end with Pentecost, i. e. the whole liturgically provided part of the ancient Christian year, we may reasonably regard them as an ancient collection, complete in itself. The colophon of the MS, written the year after Tamerlane was born, just before the final collapse of the Syriac language and literature, contains a pathetic estimate of contemporary conditions. It says: 'Here end the Orders for the Feasts of the (Christian) Dispensation according to the request of Rabban Mas'ūd the pious monk and Aaronite priest of the holy Monastery of Mar Abī the Martyr, written by a broken old man and a stranger and wearied with illness in the year 1648 of the Greeks. Let him that uses it say "God have mercy on the poor wretch that wrote it with accuracy and on his departed parents and on the blest possessor", and let him not blame one who is indeed blameworthy, because the Syrians have not one book that agrees with another, and there are no more correctors or any who care about truth and accuracy in reading and the interpretation of the Divine Word'.

No doubt part of this is the conventional humility of oriental scribes, but the expressions are not quite those ordinarily used; moreover the writer actually avoids recording his name. This however was supplied in a foot-note by a neat hand on the same page, quite different from any handwriting in the book, which tells us that his name was 'the pious and holy monk Ṣalibā, the Teacher of the East, called Bar Ḳarūn', i. e. *Ibn Ḳarūn*, the Arabic form of Korah. The monastery of Mar Abi or Abas the Martyr was near Tyre (Cat. Bodl. *Marsh* 561). The note was written by, or for, Rabban Joseph of Mardin in Northern Mesopotamia, known as a diligent student of Bar Hebraeus (Cat. Bodl. *Hunt.* 341), so that it is likely that Ṣalibā, called one of the Sons of Korah and the Teacher of the East, was also a refugee from Mesopotamia. The body of the text seems not to have been written by him, but he annotated and corrected it. The old man seems to have gone about his task, like one who takes a last walk round an estate he is soon to leave for ever, who knows it will go to rack and ruin. The colophon just quoted is in his handwriting.

The Service for Holy Saturday is doubtless ancient among the Jacobites, and so far as I know is without a direct parallel in other rites. But it is not of immemorial antiquity. In B. M. Add. 14528, the early sixth century List of the Lessons read in the Syriac-speaking Church, the last hour of 'Saturday in the Great Week' was occupied by the Ablution (ܐܘܠܘܢܐ), which took place then and not on Maundy Thursday. At this service they chanted Psalm li, and they read Hebrews x 19-39 ('let us draw near having our hearts sprinkled from an evil conscience') and John xiii 3-16 (Christ washing the disciples' feet). In other words the Lessons chosen shew that it was a service of preparation for the Easter Communion, such as the later Jacobite service is also, but it must have dropped out early, leaving little trace elsewhere, owing to the introduction of services on Maundy Thursday commemorating the Last Supper and the institution of the Eucharist, at which John xiii 3 ff was required as a Lesson. It appears to me that the service given at the beginning of this Paper is a substitute for the earlier service, the lessons for which are preserved in B. M. Add. 14528. Very probably it may have been among the innovations of Bishop Peter of Edessa (498-510), referred to by 'Joshua Stylites', c. xxxii.

It is surely not improper to point out that this Jacobite Office illustrates the honourable continuity of Christian doctrine in certain regions, remote from theological controversy but not on that account unimportant. When the Didache was discovered it was found that what was required of them who come to the Lord's Supper was that every one who had a quarrel with his neighbour should first be reconciled before he presented himself. It was very like the requirement in the English Catechism that a man be in charity with all men. And here in the middle of the intervening age, from a very far distant Christian society, we find the Jacobite Bishop instructed to say to his flock 'come and be reconciled with one another that God may be reconciled with us'. If there be not indeed a continuity in practice, these three documents do nevertheless bear witness to a continuity of aspiration among Christians.

F. C. BURKITT.