

EAST SYRIAN DAILY OFFICES



# East Syrian Daily Offices

TRANSLATED FROM THE SYRIAC  
WITH INTRODUCTION, NOTES, AND INDICES  
AND AN APPENDIX  
CONTAINING THE LECTIONARY AND GLOSSARY

BY  
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PUBLISHED FOR THE  
EASTERN CHURCH ASSOCIATION



GORGAS PRESS  
2003

First Gorgias Press Edition, 2003.

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LLC, New Jersey. This edition is a facsimile reprint of the  
original edition published by Rivington, Percival & Co., London, 1894.

**ISBN 1-59333-060-X**



GORGIAS PRESS

46 Orris Ave., Piscataway, NJ 08854 USA

[www.gorgiaspress.com](http://www.gorgiaspress.com)

Printed and bound simultaneously in the United States of America and  
Great Britain.

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## PREFACE

IN presenting the first publication of the revived Eastern Church Association to its members, a few words are, perhaps, necessary to explain the object in view. The aim of the Association is to disseminate as accurate information as is possible about the Eastern Churches, whether concerning their history and formal teaching or their actual condition. The time is gone by when it is wise to be satisfied with half-truths or incorrect and one-sided information. There are no books which show more accurately the historical and doctrinal position of a Church than its Liturgies and other services. It is hoped, therefore, that the publication of this work will help to give a clear idea of the formal and professed teaching of what is by no means the least interesting of the separated Churches of the East—one, too, which

the Archbishop of Canterbury's Mission has made familiar to many English Churchmen.

If these prayers can in any way add to the body of modern devotional literature any fresh element which may correct some popular tendencies, it will be a further gain to the Church.

Our best thanks are due to the Dean of Argyll and the Isles for putting at the disposal of the Association his translation of these offices, and for the care he has taken to render them into dignified and stately English.

A. C. HEADLAM,

*Secretary of the Eastern Church Association.*

*February 1st, 1894.*



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## INTRODUCTION

THE present work is a translation of the daily offices of the Eastern Syrians, who are also known as Nestorians. Their liturgies, baptismal office, and ordination service have long been given to the Western reader in the translations of Renaudot, Badger, and Denzinger. But as far as the writer of these pages knows, the daily offices have never been translated; and he desires, therefore, to present an English version of the complete non-liturgical services as far as they are contained in the East Syrian Psalter, and in the books known as *Qdhamuwathar* ('Before and after') and *Takhsa* ('Order'), a description of which is appended to this Introduction. These books contain, with very few exceptions, the whole of the ferial offices, and also the Sunday and festival offices, as far as they do not vary with the season or the day. The parts of the service proper to seasons and holy days are contained in the books known as *Khudhra* ('Cycle'), *Geza* or *Gaza* ('Treasury'), and *Kashkul* ('containing all'), three immense volumes, which it is impossible to translate if the limits proposed in this book are to be adhered to. But what is here given will be enough to show the nature of the daily services.

It must be borne in mind that Eastern office books differ greatly from Western in having no 'Order of

Morning and Evening Prayer.' There is no arrangement, there are very few rubrics; the different parts of the service have to be sought for in different books, and the best-known parts of the service are traditional. The office books printed by the Archbishop of Canterbury's Mission at Urmi and by that of the Lazarists, which are described below, remedy this defect to a certain extent by giving the traditional arrangement. This translation follows these authorities, noting the points where they differ; and where they fail to be explicit (as happens not unfrequently), recourse has been had to information obtained from personal inquiries during a sojourn among the East Syrians. But the indulgence of all who remember the complication of the subject, the difference of usages, the chaotic state of the manuscripts, and the inherent dislike of being cross-examined which exists in every Oriental mind, is asked for this attempt to put before the European reader an orderly view of the East Syrian services.

The *Sunhadus*, or Book of Canon Law, orders four<sup>1</sup> services in the day for all men—the Evening Service, Compline, the Night Service, and the Morning Service. The first and last it recognises as having the greatest authority, and their length, it says, is not to be added to or taken from; but the other two are to be 'according to the rule of the monastery,' and there is no limit as to their length or shortness for laymen (v. § 2).

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<sup>1</sup> There are also relics of Terce and Sext in the Fast (pages 219, 224). The *Sunhadus* orders seven hours of prayer for monks and for 'good priests and laymen' (Book vi. § 1).

Compline is now almost obsolete, except on certain days of the year, when it is usually joined on to the Evening Service.

The following is the structure of each of the three principal services :—

*Evening Service.*

Glory be to God, etc. Kiss of peace. Lord's prayer, farced.

*Evening collect*, different for (a) Sundays and festivals of our Lord ('feasts'); (b) saints' days ('memorials') and ferias.

*First Marmitha*<sup>1</sup> (psalms), different for (a) the various days of the week, one for each; (b) for memorials falling on Fridays; (c) for other memorials; (d) for feasts and Sundays, Advent to Epiphany; (e) for other feasts and Sundays.

*Second Marmitha*, ferias only, varying with the day of the week.

*Collect*, (a) Sundays and feasts; (b) memorials [not ferias].<sup>2</sup>

*Prayer of incense*, said by all, farced [not ferias];<sup>2</sup> on feasts five times, on Sun. and mem. thrice].

*Collect of the censer* [not ferias].<sup>2</sup>

*Lakhumara* (ascription of praise, said by all), farced, with collect preceding and following.

*First Shuraya* (short psalm), varies (a) on ferias with the day of the week, and according as the week is 'before' or 'after';<sup>3</sup> and (b) with the number of the Sunday in each Shawu'a (division of the year) [not feasts and memorials].

*First Anthem*, (a) varies on ferias as first Shuraya; (b) is fixed for Sundays [not said in the fast<sup>4</sup>].

<sup>1</sup> See Glossary for technical terms. It has seemed better to transliterate these into English than to borrow parallel technical terms from the Greek or other rituals.

<sup>2</sup> In practice these three are in some places used daily.

<sup>3</sup> See below, page xvi.

<sup>4</sup> The services in the fast partake of the nature both of the ferial and of the festival offices. For their structure see page 205.

Fixed collect, four invariable psalms, and another fixed collect.

*Second Shuraya*, varies as the first.

*Second Anthem*, varies as the first.

*Karuzutha* (Litany) in two parts, said by the deacon, with special suffrages on Sundays, feasts, and memorials.

Fixed collect. Deacon's interjection. Holy God, said by all, farced with Gloria. Collect, (a) Sundays and feasts ; (b) memorials and ferias. Deacon's interjection, etc.

*Suyakhi* (additional psalms), with two collects, feasts and memorials only.

*Collect*, (a) feasts ; (b) Sundays and ferias.

*Royal Anthem* (Sundays, feasts, memorials), proper for the day, the last two verses being the same for each Sunday of a Shawu'a ; or *Evening Anthem* (ferias), varying according to season, or only according to the day of the week.

*Collect*, (a) on ferias fixed, but distinct ones for Wed. and Fri. ; (b) on Sundays, etc., proper to season or day.

*Letter psalm* (portion of cxix.) (M., T., Th., Sa.), or *Third Shuraya* (Sun., W., F., feasts, mem.), varying according to day of week on ferias, and according as week is 'before' or 'after' ; otherwise according to season.

Lord's Prayer, farced. Two fixed collects.

*Suba'a* (Compline), on memorials and in the fast,<sup>1</sup> with one collect preceding and two following.

*Martyrs' Anthem* [in practice, ferias only], one for each day of the week, and two collects.

One or more fixed collects for help, according to the number of priests present, one for each ; three fixed collects ; Blessing, Kiss of peace, and Nicene Creed.

### *Night Service.*

Glory be to God, etc. Kiss of peace. Lord's prayer, farced. Deacon's interjection.

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<sup>1</sup> See Note 4, preceding page. By this term the great fast is always meant.

*Collect*, (a) Sundays and feasts ; (b) ferias and memorials, and two fixed collects, with response after each of the three.

*The Psalms* (one-third of the psalter on ferias and Sundays, one-seventh on memorials, the whole on feasts), with appropriate collects. On feasts the psalms are said in three portions, with parts of the *Motwa* between, and a proper Canon, *Tishbukhta*, and *Karuzutha*, with collects and *Madrasha* (doctrinal hymn).

*Qaltha* (short psalm), on days when the liturgy is to be said, preceded by fixed collect (but not feasts and memorials).

*Collect*, (a) Sundays ; (b) feasts and memorials ; (c) ferias.

*The Motwa* (anthem sung sitting) varies with the season and day, except on Wednesdays, when special anthems are said, one for weeks 'before,' one for weeks 'after,' but the ending is the same for both weeks. On other ferias the last verse is invariable.

Proper *collect*, *Canon*, *Tishbukhta* on memorials ; on Sundays, *collect of the season*, three fixed *Tishbukhyatha*.

Proper *Karuzutha* and *Madrasha*, with collects (Sun., mem.).

*Suyakhi* (two additional *hulali*), on Sundays, with collects.

*Qali d'Shahra*, an additional *hulala* on Sundays, feasts, and memorials (as noted in *Geza*), with collects prefixed to each *Marmitha*.

*Night Anthem*, with collects (Sun., feasts, mem.) proper for day, the two last verses on Sundays being invariable.

*Collect and Shubakha* (short psalm, proper for the day), on Sundays only ; *collect and Canon* (proper for the day), on feasts and memorials ; *collect and Shubakha*, on ferias, one for each week-day.

*Tishbukhta*, on Sundays fixed ; on feasts proper ; on memorials as on ferial Fridays ; on ferias, one for each week-day.

*Karuzutha*, (a) Sun., feasts, mem., and in the fast in the 'weeks of the mysteries' ; (b) ferias. On some days a special *Karuzutha* is appointed.

*Morning Service.*

Two collects, (a) Sun., feasts, mem. ; (b) ferias.

Nine fixed psalms, with three collects, two of which are different on ferias and Sundays, feasts, memorials. The psalms are farced more simply on ferias than on other days.

Collect and *Morning Anthem* proper for day, with last verses invariable [Sun., feasts, mem.] ; collect and *Lakhumara* [ferias].

Collect and Ps. li. 1-18 [ferias].

Collect and fixed *Tishbukhta*, (a) Sun., mem., feasts ; (b) ferias. No collect on ferias.

Another *Tishbukhta* [Sun., feasts, mem.].

*Benedicite* [Sun., feasts, mem.].

Collect and *Gloria in Excelsis* [Sun., feasts], or collect of the season and proper *Tishbukhta* [mem.].

Collect, (a) Sundays and feasts ; (b) memorials ; (c) ferias.

Deacon's interjection, and Holy God, said by all (farced) ; Lord's prayer (farced). Kiss of peace (not ferias ?).

Two collects, (a) Sundays and feasts ; (b) memorials and ferias, with an extra collect on Sundays when the Martyrs' Anthem is said.

The *Martyrs' Anthem*, one for each morning of the week [in practice, ferias only].

Two fixed *Morning Anthems* [ferias].

Two collects when the Martyrs' Anthem has been said.

One or more fixed collects for help, and the rest as at the Evening Service.

The special feature of the Evening Service is that it has different forms for different weeks. Each week is called either 'before' or 'after,'<sup>1</sup> according as the first or second choir begins the service, and there is a different

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<sup>1</sup> Or 'first' and 'last.' If the first choir begins one anthem, psalm, or hymn, the second choir begins the next, and so on alternately.



Evening Service for each day of each of these two weeks. The Morning Service, on the other hand, is in the main invariable throughout the year, although the festival and ferial services differ. The special feature of the Night Service, which is a very long one, and (if said at all) is joined on to the Morning Service, is the recitation of the psalter. Although several psalms are said at the other services, yet at the Night Service the psalter is recited complete, one-third on each week-day, so that the whole is said in full twice a week; on feasts of our Lord it is said complete; on Sundays and other holy days selections are made. It has been pointed out that this is approximately the Lenten arrangement of the Holy Eastern Church, which at other times of the year recites the psalter once only in the week.<sup>1</sup> The division of the psalter into twenty *hulali* (to which a twenty-first is added, made up of certain Old Testament canticles) also recalls the twenty *καθίσματα* of the Greeks. Two beautiful features in the East Syrian recitation of the psalms are the appropriate collects before each subdivision of the *hulali*, gathering up the thoughts of the psalms, and the *giyuri*, or 'farcings,' of each psalm, clauses introduced after the first or the first and second clauses, and at the end of the psalm, usually giving it a Christian application. In practice the psalms are said on week-days in monotone and antiphonally, one person on each side, not necessarily a priest or deacon, taking each clause. They are recited very rapidly. On Sundays and festivals several psalms are sung.

We must specially notice the anthems, of which

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<sup>1</sup> W. J. B. in the *Guardian*, Nov. 4th, 1891, pp. 1783-4.

there are a large number at the various services. These are in metre, and are divided into verses or stanzas, each with the same number of lines—in some cases as few as two, in some as many as fourteen; and these lines roughly scan and occasionally rhyme. Before each verse or collection of verses is placed a clause, usually from the psalter, which is sung in monotone, and which gives it its keynote; this seems to be an unique feature. The two choirs sing the verses alternately to a chant. In this book the places where the choirs change are noted by an asterisk, and the lines of the verses are marked by full stops. The chants to which these anthems are sung are purely traditional, and are not written down. In the books we find names of tunes, but these are not more than names; and we also find a few passages in the manuscripts marked with lines in red ink, one, two, or three, which are said to be musical directions. These anthems are sung by all persons who can read Old Syriac—that is, generally speaking, by all who can read at all; for the people have a great idea of congregational worship, although the musical effect is not all that might be desired. Those who cannot read cannot, of course, join in the singing; but there are certain portions of the service, such as the Lord's Prayer, the *Lakhumara*, Holy God, and Nicene Creed, which all can say. The collects and 'conclusions,' or blessings, can be said by priests only; and if none are present, they are entirely omitted. Those who cannot join in the anthems give expression to their devotion by frequent prostrations and ejaculations. In the congregational character of their services, therefore, the East Syrians resemble the

Russians rather than the Greeks, amongst whom the people remain silent. On the subject of these anthems it may be remarked that of all parts of the daily offices they are the most Eastern in tone. They are expressed in poetry, and are as different as possible from the logical and somewhat prosaic formularies of our own Communion and of the Church of Rome. They must be judged, therefore, as poetry, and not by the strict laws of logic; nor should we press every phrase home, and see superstition where no superstition is intended. When, for instance, in one of the beautiful 'Martyrs' Anthems' we read, 'We take refuge in the strength of your bones,' we may reflect that this method of speech to an Oriental conveys a very different sense from what it would convey to the more logical Western. This caution has not always been borne in mind by those who have criticised Greek devotions to the Blessed Virgin. At the same time, it may be remarked that the exuberance of poetical fancy which is found in many of the Greek offices is not a feature of the East Syrian. Their addresses to St. Mary (in devotion to whom they yield to none) and their invocations of saints are remarkably staid, and most carefully make a difference between *Ora pro nobis* and prayers which may be addressed to God alone. The invocations take three forms: we find prayers to God that the saints may pray for us; indirect wishes that they may pray for us; and direct invocations asking them to pray for us. The East Syrian says, 'Mary, pray for us; in thy prayers we take refuge,' but he never says, 'Mary, grant our request.'

An interesting question arises which it is not always easy to answer. When we find that these offices have certain features in common with the Greek, the West Syrian (Jacobite), or the Armenian offices, can we argue that these features are older than the schism which separated the East Syrians from these bodies? This question has often been answered in the affirmative, on the ground that after the various schisms none of these bodies would have borrowed from the others. Mr. Hammond, in the introduction to his *Liturgies Eastern and Western*, uses this argument to prove the antiquity of the so-called Liturgy of Nestorius (III. § 9); and so Dr. Salmon uses it to show the antiquity of books venerated by both Catholics and Valentinians (*Introduction to the New Testament*, v.). But although it may and does apply in some cases—(and on other grounds it is probable that the ‘Liturgy of Nestorius’ dates from before 431 A.D.)—it is not a rule that we can always use with certainty. It is quite possible for one of these separated Churches to adopt a feature of one of its rivals in a spirit of emulation. Thus it is hard to believe that all the festivals in the East Syrian kalendar which are common to it and the Greek or other kalendars, are more ancient than the schism. Let us take the festivals of the Blessed Virgin. That which falls just before the Epiphany is probably purely East Syrian: it is movable, in the peculiar East Syrian manner. But the festival on August 15th would seem to have come to them from without, probably from the Greeks; for it was only founded about 600 A.D. by

the Emperor Maurice.<sup>1</sup> Similarly, the festival of the Nativity of the Virgin, which we find in this kalendar, is said to have been founded by Pope Sergius I. in the year 695 A.D.<sup>1</sup> Perhaps the East Syrian festival on May 15th is the Latin Sancta Maria ad Martyres of May 13th, a festival founded to commemorate the dedication of the Pantheon at the beginning of the seventh century.<sup>2</sup> We may notice in this connection that the East Syrians have no festivals of the Purification, Annunciation, Conception, or Visitation. The last two are of late and Western institution. We can draw no certain deduction from the fact that the East Syrians, unlike their neighbours, the Armenians, celebrate Christmas on December 25th, as a distinct festival from the Epiphany on January 6th; since the Greeks in the time of St. Chrysostom had already made the distinction, and it is possible that the East Syrians may have borrowed it before the schism. But (in view of the Armenian use) it is at least possible that they may have continued to join the two festivals till after that date, and that they may have copied the Greeks later. If this reasoning is correct, it follows that we cannot assert features of the East Syrian service books, which are also found in those of other Christian bodies, to be necessarily of an earlier date than the Council of Ephesus.

We may notice a few among many resemblances between the East Syrian and Greek services. The

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<sup>1</sup> Smith and Cheetham, *Dict. Chr. Antiquities*, s.v. Festivals of Mary the Virgin.

<sup>2</sup> The writer is indebted for this suggestion to the Rev. W. C. Bishop, M.A.

so-called Liturgy of Nestorius, while retaining the East Syrian structure, has a large number of phrases apparently borrowed from Constantinople, and its reputed authorship is probably due to this fact. It would seem to be the work of some East Syrian father, who had the Constantinople service books before him. This hypothesis is far more probable than that Nestorius, the Patriarch of Constantinople, should have written a liturgy on a model with which he was not familiar, for a people with whom he had no personal connection.<sup>1</sup> Again, if we turn to the general *karuzutha*, or litany, or to the other litanies used on various occasions, we cannot fail to see the great similarity between them and the Greek ectenes. The use of the general litany at almost all services, liturgical and non-liturgical, is one point of resemblance; the structure of the litanies is another. We may see this by comparing the general litany given below (page 6) with the following extracts<sup>2</sup> from Dr. Littledale's *Offices of the Holy Eastern Church* (page 123):—

*Priest or Deacon.* In peace let us beseech thee, Lord.  
*Ans.* Lord, have mercy.

For the peace of the whole world, for the prosperity of the holy Churches of God, and for the unity of all, let us beseech the Lord, etc.

*Deacon.* Further we beseech thee for our Archbishop N, and for all our brotherhood in Christ. *Ans.* Lord, have mercy (thrice).

Let us ask of the Lord for the angel of peace, a faithful guide and guardian of our souls and bodies. *Ans.* Grant, O Lord.

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<sup>1</sup> The same may be said of the so-called 'Liturgy of Theodore the Interpreter.'

<sup>2</sup> Also given in Shann's *Euchology*, p. 2.

Let us ask of the Lord for pardon and remission of our sins and offences.

Let us ask of the Lord for what is good and profitable to our souls, and for peace to the world.

Another resemblance we find in the ending of the collects. These frequently end among the Greeks, as among the East Syrians they almost always end, with the words, 'Father, Son, and Holy Ghost, for ever,' without pleading the merits of our Saviour. Again, the invariable evening and morning psalms are the same in both rites, save only that in the evening the Greeks say 141, 142, 130, 117, when the East Syrians say 141, 142, 119 (one portion), 117; both say 148, 149, 150 in the morning.<sup>1</sup> Among minor points we may notice that the name, *Motwa*, of an anthem at the Night Service, sung sitting, corresponds exactly to the Greek *κάθισμα*, one meaning of which is 'an anthem sung while the people sit.' How great is the number of ecclesiastical words taken direct from the Greek may be seen by a reference to the Glossary.

The reader will notice several curious points in these daily services. One is the absence of any kind of lections. This defect is in theory partly remedied by the large number of lections in the liturgy, although in practice these also, except the Gospel, are generally omitted, owing to the extreme scarcity of lectionaries, or books containing the lections written in full, and to the difficulty of finding the lections when only the

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<sup>1</sup> Several of the Greek daily offices are translated in Mr. G. V. Shann's *Euchology* (Kidderminster, 1891) and in Lady Lechmere's *Synopsis* (Gilbert and Rivington).

first and last few words are given, with the number of the ancient *ṣkhakha*, or section, as in the Khudhra. Another point is the love of tautology, especially in the collects. The same epithet is repeated again and again where we should have chosen a distinct one.<sup>1</sup> Exuberance of epithets and synonyms is a common characteristic of all Eastern offices, and occasions no little difficulty to the English translator. The arrangement of the kalendar and lectionary also presents several remarkable features. Almost all the saints' days ('memorials') which have special services, fall on Fridays, chiefly between Christmas and Lent, and not on fixed days of the month. We notice also the division of the year into *shawu'ī*, or periods of about seven weeks each; the length (fifty days) of the Fast; the selection of three weeks of the Fast as 'weeks of the mysteries,' each day of which, except the Saturday, has special lections; the distinction between 'feasts of our Lord' and 'memorials of saints'; the fast of Advent or 'Annunciation' beginning on December 1st; the four rogations<sup>2</sup> of three days each in the spring; the grouping together of the saints' days, as the Four Evangelists, the Twelve Apostles, the Seventy Apostles, the Greek Doctors, the Syrian Doctors, and the like; the name 'Passover,' *Piṣkha*, for Maundy

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<sup>1</sup> In the same way we notice how the psalms are repeated. Those said at the Night Service are said again, either at the same service or in the course of the day. Part of Ps. xii. is said twice on First Monday Evening; Ps. lxxv. and lxxvi. twice on certain Sunday evenings; Ps. cxvii. is said twice daily; Ps. xxviii. twice on Tuesdays; Ps. cl. five times on Saturdays (three times at the same service, that of the Night).

<sup>2</sup> The Syriac name *ba'utha* exactly corresponds to 'rogation.'



Thursday, while the Greek *πάσχα* is Easter Day; and the name of the last *shawu'a* of the ecclesiastical year—that before Advent—viz. the Hallowing of the Church. During this period the lections deal specially with the Church, in both senses of the word; and perhaps the dedication of some great church, such as the Patriarchal Church at Seleucia-Ctesiphon, is commemorated. But the tradition of this is lost.

The infrequent occurrence of Nestorian language will perhaps surprise the reader. If we put aside the mention of the names of Nestorius, Theodore the Interpreter, and Diodorus of Tarsus, and a very few passages (almost all of which are capable of an orthodox interpretation), we shall find no trace of heterodoxy in the following pages. In some of the anthems in the Khudhra proper to festivals, which do not fall within the scope of this book, more doubtful language is occasionally used. On the other hand, we find much that is quite inconsistent with true Nestorianism.

The texts used for this translation are as follows:—

1. (A.) A manuscript of the Qdhamuwathar<sup>1</sup> ('Before and after'), written A.D. 1738 in the village of Huwasan, in the district of Arni of the Pinyanshayi, in Kurdistan, and now in the possession of Mr. Athelstan Riley. Its contents are:—psalms at Evening Service in full; evening Shurayi, anthems, and Letter psalms for weeks 'before' and weeks 'after'; morning Shubakhi and Tishbukhyatha for each week-day; Shurayi for Sunday evenings, two for each Sunday of the shawu'a; the last

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<sup>1</sup> For the meaning of all these technical terms see Glossary.

verses of the Royal Anthem for Sunday evenings, one for each shawu'a throughout the year; Tishbukhyatha for Sunday night and morning service (among which are the Benedicite and Gloria in excelsis); the Martyrs' Anthems, one for the morning and one for the evening of each week-day; anthems in place of the Motwa at the night service on Wednesdays, one for the week 'before' and one for the week 'after'; the psalms of the Qaltha at Sunday night service; Canons for feasts and memorials. This book does not contain, as many copies do, the anthems for the blessing of the months, and the Martyrs' Anthems for Sundays, which are not now said in most places.

2. (U.) The printed edition of the Qdhamuwathar, issued by the press of the Archbishop of Canterbury's Mission at Urni, in red and black, in small 4to (1894). It is arranged in a convenient form for use; and in addition to the matter contained in the manuscripts of the Qdhamuwathar, the collects and benedictions are given from the Takhsa, the litanies from the Dawidha (Psalter), the Lakhumara, Holy God, Lord's prayer (as farced), several rubricks (and the whole arrangement) from tradition, and the services for the Fast, festival Litanies, and some anthems from the Khudhra and Abukhalim. The contents are as follows:—

Lord's prayer, collect, etc., beginning the service.

Marmyatha (psalms) for the six week-day evenings.

The rest of the service for first Monday evening in full (Martyrs' Anthem and the karuzutha excepted).

The service for other week-day evenings where it differs from First Monday.

Ferial Night and Morning Service in full, except the psalms at the former and their prayers<sup>1</sup> and the Motwa.

Evening Service on Sundays, feasts of our Lord, and memorials, excepting the proper anthems, etc., from the Khudhra or Geza.

Night and Morning Service for the same.

The Services of the Great Fast.

Short anthems for the Rogation of the Ninevites.

Anthems for the blessing of the months.

The Martyrs' Anthems, one for each morning and each evening (Sundays included).

The Compline Service.

Karuzwatha (litanies) for general use.

Special karuzwatha and collects for festivals, etc. (these are not given in this translation).

The special anthems for Wednesday Night Service.

In this edition no alteration is made from the texts of the manuscripts, except that a blank is left where the names of Nestorius, Theodore, and Diodorus occur. The present writer is indebted to his former colleagues, the missionaries at Urmi, for an advance copy of this book.<sup>2</sup>

3. (P.) The Psalter, printed by the same press in 1891, in octavo. This contains all the psalms, divided into hulali and marmyatha, and each psalm is divided into clauses as it is said or sung; at the end a twenty-first

<sup>1</sup> These are contained in the psalter mentioned below, which is printed so as to be bound with this book.

<sup>2</sup> The missionaries have kindly supplied a list of the manuscripts used:—(1) *Qdhamuwathar*. Copy belonging to Mar Gabriel of Urmi, very full, written A.D. 1840, from a very trustworthy and old Alqosh manuscript; copy written in 1450 by Raban Gabriel of Mansuriya in the district of Diarbekir; copy of Mart Mariam, Urmi, written in 1713; copy without date, but apparently written about 1680, giving the Bohtan text; an Urmi copy written in 1743. (2) *Khudhra*. Copy of Mart Mariam, Urmi, written about A.D. 1500; copy of Guktapa village, written in 1697 by Mar Yonan of Ada (or Mar Abraham of all Azerbaijan?); another copy by the same, somewhat older, in the posses-

hulala is added from certain Old Testament canticles ; and the collects and farcings proper to the various marmyatha and psalms are printed in their proper places. The clauses of the psalms differ greatly from our divisions, and are usually shorter than our half-verses.

4. (T.) The Ṭakhṣa, issued by the same press in 1890 and 1892, red and black, large 4to, in two parts. The first part contains the three liturgies, special anthems on festivals, called *Qanun dkhilat*, and the baptismal office. The second part contains the collects and benedictions in the daily offices, and the occasional prayers (and in this translation its text of these is exclusively followed) ; offices of preparing the elements before the liturgy ; of absolution ; of renewal of the leaven ; of consecration of Churches with and without oil ; several long blessings or conclusions, and rules with regard to the Altar service. In the preparation of this edition of the Ṭakhṣa several comparatively modern manuscripts, the only ones available, were collated from different districts inhabited by the East Syrians. The oldest of these, written at Alqosh about 1500 A.D., was taken as the basis, and all matter taken from other manuscripts was included in brackets. We must specially notice that these printed books aim rather at representing the present use of the East Syrians than at

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sion of the Archbishop of Canterbury's Mission at Urmi ; copy in the possession of the Rev. Dr. Shedd, written by Qashisha Audishu of Alqosh, about 1730. (3) *Abukhalim*. Copy of Qudshanis, quite modern, but representing a very trustworthy old text ; copy belonging to Dr. Shedd, written in the Alqosh district about 1750 ; a third belonging to Mar Gabriel of Urmi, of the same date. (4) *Davidha* or Psalter. Copy belonging to the Rev. W. H. Browne, written in Urmi about 1680. The Mart Mariam Khudhra best represents the litanies.

reproducing the most ancient text, and are published for practical rather than antiquarian purposes. It was thought better to err, if at all, on the side of fulness, so that the priests of every district might not miss prayers which they had been accustomed to, whatever they might find in the prints over and above the matter contained in their own copies.

5. (R. C.) The Roman Catholick print of the Psalter and Daily Offices (Paris, 1886), printed in 8vo, red and black, at Leipzig. It contains most of the matter comprised in A., U., and P. (but not the services of the fast, Compline, and Festival Litanies), and also has Thanksgivings after Communion (from the Ṭakhsa), and the service for the three days of the Rogation of the Ninevites from the book called *Minra d'Ba'utha*. This print is intended for the use of those of the East Syrians who have conformed to Rome, and who are called the Uniat Chaldeans. The order of the services is indicated as in U. Several alterations from the manuscripts have been made, of which the most prominent is the substitution of other names for those of Diodorus of Tarsus, Nestorius, Theodore the Interpreter, and Narsai; in the Creed the words *he died* and *and from the Son* are added; the Psalms at the night service are greatly shortened; and the name *Mother of God* is often substituted for *Mother of Christ*. These changes,<sup>1</sup> as being devoid of manuscript authority, are not usually noted in the following pages; but where this book apparently follows other manuscript

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<sup>1</sup> Another change (which is always noted) is where the martyrs are said to be waiting for their full reward till the day of judgment. In these passages R. C. substitutes other words.

readings than those used for U., P., T., the difference is mentioned. This book is not used for the text of the collects and conclusions.

6. (L.) The Lectionary, printed by the Archbishop of Canterbury's Mission at Urmi in 1889, 8vo. This book gives a table of the Lections, Epistle, and Gospel for each day in the year for which they are appointed in the Khudhra, the references being to the chapters and verses in the printed bibles, in classical and vernacular Syriac, now used by the East Syrians. These are issued by the American Bible Society. The compilation of this lectionary was a matter of considerable difficulty, as no manuscript lectionary, giving the lessons in full, was available; in the Khudhra only the first and last few words of each lesson are given, and the ancient *ṣkhakha* or section, chapters and verses not being used. As the number of the section was frequently incorrect in the Khudhras, much searching through the Bible and comparison of different Khudhras in villages at a distance was necessitated. It is to be regretted that, as this was the earliest work printed by the Mission press, and was executed before the workmen had learned their art, there are several misprints in the book; but it is hoped that these have all been corrected in the present translation. There probably remain, however, some errors due to the Khudhras themselves.

7. In the kalendar the Sundays and holy days are given as noted in the Khudhra. A few other days are given from tradition and from a list attached to a copy of the Kashkul, or book of variable ferial anthems, dated May 14, 1443 A.D. These are specially marked.

## ABBREVIATIONS

- A. Manuscript of Qdhamuwathar, belonging to Mr. A. Riley.  
U. Urmi edition of Daily Offices (Archbishop of Canterbury's Mission).  
P. Urmi edition of Psalter.  
T. Urmi edition of Takhsha.  
R. C. Roman Catholick edition of Psalter, Daily Offices, etc.  
L. Urmi edition of Lectionary.  
Om. Omits.  
Ins. Inserts.  
Syr. Syriac.  
Lit. Literally.

An asterisk denotes the place where the choirs change.

A full stop in the anthems denotes the end of a line, where the chant is inflected.

In the references the verse last given is not included ; in the Psalms the references are to the English Prayer Book version. The letter *a* after the number of a verse denotes the *second* half of the verse.

*Transliteration.*—Those proper names which are well known, as Joseph, Abraham, and the like, are given in their English form. The rest are transliterated directly from the Syriac. The object of this transliteration is to shew the exact pronunciation of the names as spoken by the East Syrians, and the following points should be noticed:—The two *k* sounds and the two *t* sounds of Syriac are totally different from one another ; the two *s* sounds are almost the same ; the aspirated kap and the letter kheith are exactly the same (*kh*). The hard *k* sound is represented by *q* ; the hard *t* sound by *t* ; the sharp *s* sound by *ṣ* ; the aspirated *d* (*dh*) is like *th* in *then* ; the aspirated *t* (*th*) as in *thin* ; *kh* is a hard, *gh* a soft, aspirate ; the aspirated *b* becomes *u* or *w*, at the end of a word approaching *v* ; and the vowels have their Continental sounds. A rough breathing is used to denote the Syriac letter 'E (Ayin), which has often the effect of modifying the vowel ; this is then sounded further down the throat ; when it has not this effect, the breathing is not written. A smooth breathing or apostrophe is used to denote the half-vowel after certain inseparable prepositions, to separate letters which would otherwise coalesce in English, and to mark a silent Alap at the beginning of a word. Otherwise, silent letters are not noted. In the pronunciation of the vowel long zlama, there is a variation between *é* and *î* in different districts and in different words ; the latter sound is by far the more common, and it is therefore adopted here, except in words where the former sound is more usual. It may also be noticed that the Syrian short *a* (pthakha) is in some words pronounced like *e* in *pet* or *pert*.

Words in brackets in this translation are not in the Syriac.

## ERRATA

PAGE.	LINE.	
2.	4.	<i>For</i> forgive <i>read</i> have forgiven.
8.	13.	„ work „ will.
8.	22.	„ Nersai „ Narsai. So pp. 47, 122, 125.
8.	32.	„ thy „ his.
28.	12.	„ Sergis „ Sargis. So pp. 34, 39, 116, 119.
111.	12.	„ Khiusun „ Khiusun.
125.	24.	„ Shalita „ Shaliṭa. So p. 136.
138.	3.	„ Kudahwi „ Kudhahwai.
139.	Note 2.	„ Aguniṣṭi „ Aghuniṣṭi.
185.	Note.	„ Şuba'tha „ Suba'tha.
205.	Note 2.	„ across „ entering.
245.		Psalms 114, 115 should be joined together, not psalms 115, 116.



# FERIAL EVENING SERVICE

## WEEK 'BEFORE'

### MONDAY

[Rule as to weeks 'before' and 'after':<sup>1</sup>—*The weeks are alternately 'before' and 'after,'*<sup>2</sup> as determined by the *Khudhra*. If Sunday is 'before,' so also are Monday, Wednesday, and Friday, but Tuesday, Thursday, and Saturday are 'after'; and vice versa.]

*Priest.* Glory be to God in the highest, *thrice*. And on earth peace and a good hope to men, at all times and for ever. Amen.<sup>3</sup>

*They answer,*<sup>4</sup> Bless, O my Lord.

*They give the kiss of peace.*<sup>5</sup>

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come.\* Holy, holy, holy art thou. Our Father which art in heaven. Heaven and earth are full of the greatness of thy glory. The watchful ones<sup>6</sup> and men cry to thee, Holy, holy, holy art thou.\* Our Father which art in

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<sup>1</sup> Given in R. C.; not U. This is the old rule.

<sup>2</sup> Also called 'first' and 'last.'

<sup>3</sup> So U.; R. C. om. *Amen*.

<sup>4</sup> So R. C.; om. U. These words are addressed to God, not to the priest.

<sup>5</sup> The universal custom, though not mentioned in U. or R. C.

<sup>6</sup> The angels.

heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day the bread of our need. And forgive us our debts. As we forgive our debtors. And lead us not into temptation. But deliver us from the Evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.\* Glory be to the Father, and to the Son, and to the Holy Ghost.\* From everlasting to everlasting. Amen.<sup>1</sup>\* Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come.\* Holy, holy, holy art thou. Our Father which art in heaven. Heaven and earth are full of the greatness of thy glory. The watchful ones and men cry to thee, Holy, holy, holy art thou.

*Deacon.* Let us pray. Peace be with us.

*Evening prayer.* Let us confess, O my Lord, thy Godhead, and worship thy Majesty, and lift up perpetual praise without ceasing to thy glorious Trinity, at all times, Lord of all, Father, Son, and Holy Ghost, for ever.<sup>2</sup> *They answer,* Amen.

FIRST MARMITHA.<sup>3</sup> Ps. xi., xii., xiii., xiv. *After the first clause of the first psalm of each Marmitha say,* Hallelujah, Hallelujah, yea Hallelujah, *and repeat the first clause. After each Marmitha,* Glory be to the Father, and to the Son, and to the Holy Ghost. From everlasting to everlasting. Amen.

SECOND MARMITHA. Ps. xv., xvi., xvii. Gloria. *Then,*<sup>4</sup> Hallelujah, Glory to thee, O God, *thrice.* O Lord, have mercy upon us. *Deacon.* Peace be with us.

*Or,*<sup>5</sup> Hallelujah, Hallelujah, yea Hallelujah. Let us pray. Peace be with us.

<sup>1</sup> R. C. adds *and Amen.*

<sup>2</sup> So almost all prayers end. R. C. rightly adds that in prayers addressed directly to our Lord the words *Father, Son, and Holy Ghost* must be omitted. Collects may only be said by a priest.

<sup>3</sup> If the week is 'before,' the first choir begins; if 'after,' the second choir. So alternately throughout the services. The psalms are not farced on week-days at Evensong.

<sup>4</sup> So U.

<sup>5</sup> So R. C.