

would, on palaeographical and linguistic grounds, assign the text to the 13th or 14th century; and indeed one passage points decidedly to the latter of these. For § 687 refers to "Barsuma, the sage of our time," i.e. presumably B. the Naked, *ob.* 1317. Further, § 532 appears to speak of Easter of the current year as falling on April 11th, which, considering the former circumstance, should probably point either to 1311, 1316, or 1322.

In a collection of extracts from oriental encomiums and hymns relating to the Virgin, GOUSSEN has included specimens (translated) from the service-books of the Egyptian and Abyssinian churches²³: the *Theotokia*, *Antiphonarium*, and *Weddâse Mariam*.

Of the Berlin Coptic fragments which LEIPOLDT has printed²⁴ two are liturgical: no. 179 is from the canticle of the Three Children, and no. 186 is not a list of martyrs, but part of a diptych of Alexandrine patriarchs, from the 11th to the 49th, the names after that being presumably (as in a similar British Museum fragment) those of local bishops.

From a copy by De Ricci, CRUM has edited²⁵ a fragment of a papyrus book containing short sections of St. John's Gospel, each followed by a *ἐρμηνεία* in Greek and Coptic, apparently a sort of paraphrase or meditation. Other occurrences of the term point to a liturgical use. The MS. came from Antinoë, and seems exactly parallel to a fragment lately found in the *Qubbah* at Damascus.

A good account of the Alexandrine and Ethiopian liturgies by GASTOUÉ, with a full bibliography by LECLERCQ, is included in Dom Cabrol's *Dictionnaire*.²⁶

4. *Literature and History*.—The Coptic texts relating to the Council of Ephesus which Bouriant published twelve years ago (*Mission au Caire*, viii) have again been studied from the theological standpoint. KRAAZ has retranslated them,^{26a} with the help of C. Schmidt's collations, and finds them, on the whole, well representative of the Greek documents. The prominence given to the monk Victor, whom (independently of Bolotof) he has identified as an historical personage, is a proof of the Egyptian origin of this version; and this is borne out by the strongly Cyrillic sympathies of its compiler. It is a pity that the Borgian fragments of Bouriant's texts have not been dealt with: Zoega clxiii belongs to B.'s first, clxiv to his second MS. Cf. also Mai, *Scr. Vet. Nov. Coll.* iv. 249.

H. GUÉRIN's publication of a Sinuthian fragment in the Louvre (*v. last Report*, 58) is now completed and provided with a translation.²⁷ The most interesting of the short texts (? extracts) is the last, directed first against the Meletians, who took the communion as often as eighteen times