

**THE BLESSING OF THE WATERS ON THE
EVE OF THE EPIPHANY: THE GREEK,
LATIN, SYRIAC, COPTIC, AND RUSSIAN
VERSIONS, EDITED OR TRANSLATED
FROM THE ORIGINAL TEXTS**

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The Blessing of the Waters on the Eve of the Epiphany: The Greek, Latin, Syriac, Coptic, and Russian Versions, Edited or Translated from the Original Texts by John Patrick Crichton & E. A. Wallis Budge

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JOHN PATRICK CRICHTON & E. A. WALLIS BUDGE

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THE GREEK, LATIN, SYRIAC, COPTIC, AND RUSSIAN
VERSIONS, EDITED OR TRANSLATED
FROM THE ORIGINAL TEXTS

THE LATIN BY
JOHN, MARQUESS OF BUTE, K.T.

THE REST FOR HIM, AND WITH
HIS HELP IN PART, BY
E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit.

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1901

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I. THE LATIN VERSION	1-46

The Latin text has been edited from 'Rituale | Romanum |
'Pauli Quinti | Pontificis Maximi | jussu editum | inde vero |
'A Benedicto xiv. P. M. | auctum, et castigatum. | In quo,
'quae Parochis ad administrationem | Sacramentorum, Bene-
'dictiones, | et Conjuraciones necessaria censentur, | accu-
'rate sunt posita. | Romae | ex typographia de Romanis |
'MDCCCXVI. | Facta a praesidibus facultate.' This edition
is now rare. The Latin text of this edition has been care-
fully collated with that printed in 'Benedizione | dell' Acqua |
'nel giorno | dell' Epifania | Solita farsi nella Chiesa della
'Venerabile | Archiconfraternità | delle | Sagre Stimmate |
'del Padre | S. Francesco | in Roma. | In Roma, nella
'Stamparia del Bernabò, l'anno MDCCXIII. | Con licenza
'de' superiori,' | and the variant readings have been printed
in footnotes. It has been thought well to reproduce the
music to which certain parts of the service were sung
according to the former work. On December 6, 1890,
a New Form of the Blessing of the Waters on the Eve of
the Epiphany was approved by the Congregation of Sacred
Rites; this was ordered to be printed at Ratisbon on
September 17, 1892, and the edition duly appeared at
Ratisbon in 1893. The Latin text of the editions in the
New Form will be found on pp. 43-46 of the present
work.

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Of this important version of the service an English rendering only is here given, for it was deemed unnecessary to reprint the original text, which has been ably edited by A. v. Maltzew in his 'Bitt- Dank- und Weihe-Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes' (deutsch und slavisch), Berlin, 1897, vol. iv. p. 516 ff. A rendering of the 'Prayer of Sophronios, Patriarch of Jerusalem,' has been added. An English translation of the Russian form of the service will be found in 'Book of Needs of the Holy Orthodox Church, with an Appendix containing Offices for the Laying On of Hands,' by G. V. Shann, London, 1894.

III. THE SYRIAC VERSIONS	65-101
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An examination of the Syrian Service-books in the British Museum shows that two forms of the Order of the Blessing of the Waters of the Epiphany were extant between the eighth and fourteenth centuries, and that one of these was much longer than the other; both forms are given in the following pages in Syriac and in English. The shorter form is edited from Add. 14,495, a MS. of the tenth or eleventh century, and the longer form from Add. 14,499, a MS. of the same date. The title of the longer work is of interest, for it says that the Order 'hath been done recently out of the Greek,' **ܕܘܪܫܘܢܐ ܕܡܘܨܝܘܢܐ ܕܡܘܨܝܘܢܐ ܕܡܘܨܝܘܢܐ ܕܡܘܨܝܘܢܐ**. Now in one of the British Museum MSS. (Add. 14,496, fol. 28 b) we have an imperfect copy of an emended version of the Order of the Blessing of the Waters of the Epiphany which is attributed to Jacob of Edessa, **ܕܡܘܨܝܘܢܐ . . . ܕܡܘܨܝܘܢܐ ܕܡܘܨܝܘܢܐ ܕܡܘܨܝܘܢܐ**

✧ ܩܘܨܝܘܩ ܕܥܥܘܘ ,ܝܘܗܝ ܩܘܨܝܘܩ, and in a MS. quoted by Assemâni, *Bibliotheca Orientalis*, tom. i. p. 486, col. 1, we have the words, ܩܘܨܝܘܩ ܩܘܨܝܘܩ ܩܘܨܝܘܩ ܕܥܥܘܘ ,ܝܘܗܝ ܩܘܨܝܘܩ, 'And this is according to the new and accurate [version] of Mâr Jacob,' added as a note to the Order of the Benediction of the Waters. If the ascription of the new and accurate version done out of the Greek to Jacob of Edessa be correct, it follows that the version must be as old as the latter half of the seventh century, for this voluminous writer died at Tell-'Addâ, A.D. 708 or A.D. 710. The words, 'which hath been translated recently from the Greek,' that appear in the title of the longer version printed in the present work refer, presumably, to the version made by Jacob of Edessa, and their presence in a MS. which was written about three hundred years after his death is due, no doubt, to the fact that the scribe made his copy from an old MS. of the eighth century wherein he found them written, and that he copied the title exactly as he found it. The following are the Syriac MSS. in the British Museum which contain copies of the service:-- Add. 14,494, fol. 16a; Add. 14,518, fol. 17a; Add. 14,493, fol. 162b; Add. 14,496, fol. 25a, fol. 28b; Add. 17,128, fol. 60b; Add. 14,495, fol. 62b; Add. 14,499, fol. 25b; Add. 14,667, fol. 16b; Add. 14,715, fol. 153a; Add. 17,230, fol. 20a; Add. 17,129, fol. 41a. The MSS. are described in detail in Wright, *Catalogue of the Syriac MSS. in the British Museum*, vol. i. pp. 217 ff.

IV. THE COPTIC VERSION 102-137

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The Greek texts of the Great and the Little Orders of the Blessing of the Waters are added for purposes of comparison; the edition followed is that given in the ΕΥΧΟΛΟΓΙΟΝ which was printed at Venice in 1898, p. 339 ff. and p. 350 ff.

The Blessing of the Waters*

on the

Eve of the Epiphany.

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BENEDICTIO AQUAE
QUAE FIT IN
VICILIA EPIPHANIAE.

BLESSING OF THE WATERS
ON THE
EVE OF THE EPIPHANY.

In Vigilia Epiphaniae, post Completorium, vel etiam lecta nona Lectione in Matutino, Sacerdos indutus sacris vestibus cum pluviali, et Diaconus et Subdiaconus, sacris sui ordinis vestibus induti, praecedentibus Acolythis, cum Cereis et Cruce, et thuribulo, et aliis sequentibus Clericis, veniant ad locum, ubi paratus est alveolus cum aqua. Ed dum procedunt de Choro, cantent sequens Responsorium, cantoribus illud inchoantibus, et procedentibus. Deinde totus Chorus sequatur Responsorium.

After Compline, on the Eve of the Epiphany, or after the reading of the Ninth Lesson at Matins, the Priest clad in Amice, Alb, Girdle, and white Stole and Cope, and a Deacon and sub-Deacon likewise fully vested, and preceded by the acolytes carrying incense, and the Processional Cross between two lighted candles followed by the choir, proceed to the place where is the receptacle¹ of the water. During the Procession is sung the following Responary².

Hodie coeli aperti sunt: et
mare dulce factum est: terra

This day the heavens were
opened, and the sea was made

¹ When the writer saw the ceremony performed in the church of Sant' Andrea in Valle, at Rome, the water was in a large silver vessel somewhat like a wine-cooler, placed upon a table in the middle of the Nave. In Egypt there are tanks for the purpose adjoining the churches in the cities; but he understands that in Christian districts the Nile itself is blessed, and it seems to be more usual to bless a natural river where it can conveniently be done. At St. Petersburg this is the Neva, in the frozen surface of which a hole is cut in order to get at the water, near which a chapel beautifully decorated, in honour of the Baptist, is built of blocks of ice. In Abyssinia, if the stream nearest to the church is not sufficiently large it is dammed at a convenient spot so as to make a pool.

² F. Il Sacerdote, dopo Nona, vestito di Piviale, con Diacono, e Suddiacono vestiti delle sagre vesti, precedendo gli Accoliti con candele accese, e arrivati al luogo preparato, si canta da due Cantori il seguente Responorio.

* Among the notes in the following pages will be found a number of variants taken from the edition of the service entitled *Benedizione dell'acqua*