

Holy Resurrection (Anastasis) of Christ," we seem to possess, in favour of the identification of the hillock above Jeremiah's Grouto, with the Site of Calvary, a mass of cumulative evidence apparently overwhelming. I would, however, in conclusion, venture to suggest that the last word in favour of either this site or that within the city has not yet been spoken, and there is no knowing what discoveries, modifying or confirming the opinion of authorities on this subject, may yet be made.

List of Papers and Notes on the Site of Calvary, published in the
Quarterly Statements, 1870-1892.

Date.	Page.	Heading.	Writer.
1873. July		Further Notes on Our Lord's Tomb ...	N. F. Hutchinson, M.D.
1877. July	138	The Holy Sepulchre	C. W. W.
1877. April	76	The Holy Sepulchre	Clermont-Ganneau.
1879. January	18	Transference of Sites	W. Simpson.
1881. July		The Place of Stoning	J. E. Hanauer.
1883. July		The Holy Sepulchre	Henry A. Harper.
1883. April		The Holy Sepulchre	Captain Conder, R.E.
1887. April		Notices	Guy le Strange.
1888. July		Notes on Calvary	Ditto.
1888. July		Notes on Calvary	Captain Conder.
1889. October		Notes on the Holy Sepulchre ...	Major Conder.
1889. July		Recent Discoveries	Herr Baurath Conrad von Schick.
1889. April		Notes on the Plan	Ditto.
1889. January		Holy Sepulchre and Dome of Rock ...	William Simpson.
1890. April		Site of Calvary	Professor Hull.
1891. July		The Holy Sepulchre	Major Watson, R.E.
1891. April		Entrance to the Holy Sepulchre ...	William Simpson.
1891. January		On the Site of the Holy Sepulchre ...	Henry Gillman.
1892. July		On the Identification of Calvary..	J. E. Hanauer.

ESSAYS ON THE SECTS AND NATIONALITIES OF
SYRIA AND PALESTINE.

(Continued from July "Quarterly Statement," p. 218.)

THE MARONITES.

By FREDERICK JONES BLISS, B.A.

V.

THE CALENDAR.

The following Calendar has been compiled after a careful comparison between the full notices upon the Saints, Martyrs, Councils, &c., found in the Sinksar, with the abbreviated lists containing the important commemorations alone, printed in the smaller Shim and in the Book of the Mass. The Shim differs in some points from the other lists, naming

sometimes one of two days of commemoration while they mention the other; in other cases I suspect a fault in printing. When the Shim mentions feasts not contained in the Sinksar, I have inserted these in the Calendar, but in case of a difference in date I have followed the Sinksar. The parts italicised in the Calendar are those printed in the Book of the Mass. They coincide in date with the same parts in the Sinksar, but the list contains a few additions, such as Francis of Sales. The parts marked with an asterisk are those on which abstinence from labour is required (abstinence is also required on the great movable feasts). Two copies of the Sinksar which I have studied contain certain differences in the dates of commemoration of minor personages; while some names occur in one, and not in the other. The Maronites follow the new style. In the Sinksar the year begins with October. In the case of well-known names, such as the Fathers, &c., I have used the English equivalents. Some difficulty has been found in recognising the Synacized and Arabacized form of Greek and Latin names when the obscurity of the person gives no clue. Doubtful instances I have marked with an interrogation. I shall be grateful to any reader of the *Quarterly Statement* who will help to remove the question mark. The list will be found to contain a mixture of Eastern, Western, and local Maronite Saints:—

JANUARY.

1. *Circumcision of Christ.* Basil and Gregory.*
2. *Pope Silvester.*
3. *Malachi the Prophet. Gardius.*
4. *The Seventy Disciples. Zosimus. Pope Gaius.*
5. *Paul (Bula) the first Hermit.*
6. *Baptism of Christ.**
7. *John the Baptist.*
8. *Cartadius.*
9. *Astratius.*
10. *Gregory of Nyssa. Francis of Sales.*
11. *Theodosius, the Abbot. Pope Eugenius.*
12. *Tatyani, the Martyr. Council of Trent.*
13. *Faqûb en-Nasibini.*
14. *Hilarius.*
15. *John of the Hermitage.*
16. *Peter's release from prison. Pope Marcellus.*
17. *Antony Father of the monks.*
18. *Athanasius and Cyril. Founding of Roman See by Peter.*
19. *Mecarius, the Egyptian.*
20. *Aftîmus the Great.*
21. *Sebastian.*
22. *Timothy.*
23. *Pope Sergius. Clement of Ancyra and his companion.*
24. *Aksania.*

25. *Conversion of Paul. Gregory, the Theologian.*
26. Agnes.
27. Paula, the beloved.
28. *Ephraem, the Syrian.*
29. Sherbel and his sister. Beladius. Barsima, the Bishop.
30. *Maximus.*
31. Kirus and Yuhanna. Triphania.

FEBRUARY.

1. Phinnis (?) Amransania. Pope Eutychianus.
2. *Purification of Christ.**
3. *Simeon and Anna.*
4. *Isidurus el-Fermy.*
5. *Agatha, the Martyr.*
6. *Proculus. Fausta.*
7. Bartamis. Pope Anterus.
8. Theodore, the Martyr. *Zachariah, the son of Jehoida, the Priest.*
9. *Mar Marân.**
10. Dorothea. Appollonia.
11. Phaladius, the Bishop. Karalympius.
12. Malatius, of Antioch. Iskander, the collier.
13. Martin, the Hermit.
14. Valentinus Martyrus. Mar Marân (a second commemoration).
15. Eusebius, the Hermit. Faustinus. Eutinas.
16. Theodore, of Amasia.
17. Agapetus. Curadus.
18. *Pope Leo I.*
19. Philemon and Archippus.
20. Leon, Bishop of Catania. *Yağb. the Hermit, disciple of Mar Marân.*
21. *Austatius of Antioch.*
22. *Founding of See of Antioch by Peter. Commemoration of the Patriarchs of Antioch.*
23. Thomas, the Monk. *Polyearp of Smyrna.*
24. *Margharita.*
25. Iskander, the Martyr. Pope Felix III.
26. Porphyrius, the Bishop. Iskander, the Bishop.
27. Talalaus, the Monk. Anatinus.
28. *Kura and Marana, the Hermits, disciples of Mar Marân.*

MARCH.

1. *The Guardian King. Ephdachia, the Martyr. Domnina.*
2. *Yuhanna Marân.**
3. *Thomas Aquinas, the Theologian.*
4. *Paul and Juliani. Gerasimus.*

5. Qunun el Bistani. *Albertus.*
6. Qunun, the Righteous.
7. *The seven youths of Ephesus.* Narcis.
8. Francisca.
9. *The forty Martyrs.**
10. Agathon, the Hermit. Aksansius.
11. *Sophronius, of Jerusalem.*
12. *Pope Gregory the Great.*
13. Aphrasia, the Virgin. Theophanes.
14. Euphrasia.
15. Bendiut.
16. Baba, the Martyr. II. General Council.
17. Mar Risha (Alexius).
18. *Cyril, of Jerusalem.* Joseph of Arimathea. Lazarus.
19. *Joseph.**
20. Photinus. Silvanus.
21. Benedict, father of the Monks.
22. Sergius. Pope Leo IX.
23. Nicon.
24. Ikon of the Virgin at Seydanaya.
25. *Annunciation of the Virgin.**
26. *The Archangel Gabriel.* The robber crucified on the right.
27. Matrona. Benbo, the Hermit.
28. Philitaus and Qusma of Aleppo.
29. Cyril, the Deacon. Murqus Arutuna.
30. *Yuhanna es-Sillumy.*
31. Lucianus. Pope Lucius.

APRIL.

1. *Mary, the Egyptian.*
2. Theodosia, the Martyr. Amphianus and Dasius, the brothers.
3. Isodore.
4. Theodotus and Agathoboulos. Pope Anicetus. Epiphanius-ej-Jesh.
5. *Robertus.*
6. Antiphius. *Patriarch Flavian, of Constantinople.*
7. Aparhat, the Monk. Abiunus.
8. *Barlam.* The VIII. Ecumenical Council.
9. *Hermas, the Apostle.* Epaphroditus. Pope Urban I.
10. *Agabus, the Prophet.* *Miracles worked by Ikon of Saviour, at Beirât.*
11. *Antipas.* Barsnophius (?)
12. Mena and Hermogenes.
13. Pope Martin. Zosima.
14. Aristochus. Armanijeldus of Spain.
15. Saba, the Persian. Pope Soterus I.

16. *Anasima*.
17. Simon, Bishop of Persia, and his companion martyrs. Antusa.
18. *Qusma el bar. Tasia*.
19. John, the Short. Simon, the Evangelist.
20. *Nathaniel, the Righteous*.
21. Georgius. Pope Pius I, Julia.
22. Theodore of Sicha.
23. *St. George, the Martyr*.
24. *Saba, the Centurion. Basicratus (?)*
25. *St. Mark*.
26. Basil. Pope Cletus.
27. *Simon, Bishop of Jerusalem*.
28. Yasûn and Susibutros.
29. *Katrîna*.
30. *James, the son of Zebedee*.

MAY.

1. *Jeremiah, the Prophet*.
2. *Athanasius, of Alexandria*.
3. *Finding of Cross in Jerusalem. Timothy and Mura*.
4. Euphrasia and Monica.
5. Pelagia, the Martyr. Irene.
6. Job. Vitali. Byur.
7. *Antonius and Nastir*.
8. *John, the Evangelist. Arsenius*.
9. *Isaiah, the Prophet. V. Ecumenical Council*.
10. *Simon, the Apostle. Ishusius (?) Pope Alexander I*.
11. Fautius.
12. *Epiphanius, Bishop of Cyprus*.
13. Germanus, of Constantinople. Clevaria, the Martyr.
14. Boniface.
15. *Invocation of Virgin for a blessing on the crops. Bakhomius. Theodore*.
16. *'Abda, Persian Bishop, and his companions. Jenadius*.
17. Andronicus. Ennius. Serapion, the Hermit.
18. Theodote and Bision.
19. Philartus. Amûn el bar.
20. Talalaus, the Martyr, and his companions. Bernardinus.
21. *Helena, mother of Constantine*.
22. Basil. Gabriel, the Good.
23. Michael, Bishop of Sunada. Tobias, the Merciful.
24. *Simon Stylites*.
25. Bicarius and Basila, the Martyrs.
26. Philip, of Florence. Carpus, the Evangelist.
27. Pope John I. Theodore and Didimus.
28. The Martyr Aliconda. Constantine, the Hermit.

29. Theodosia, the Martyr.
30. Issac, the Righteous. Pope Felix I.
31. Jeremiah, the Martyr. Simon, the Hermit. *Petronelli, daughter of Peter.*

JUNE.

1. *Justin Martyr.* Justius, the Martyr, under Claudius.
 2. *The four Evangelists.* Butrus and Margellin, the two Martyrs.
 3. Lucianus. Paula. *Otelus.*
 4. Arismus, the Martyr. Ilaria.
 5. Qunun the Martyr. Murqus, the Monk.
 6. *Michael, the Archangel.* Dorotheus.
 7. Theodote. Susannah.
 8. Cyrilla. The nails used in the Crucifixion.
 9. Julianus, the Monk. The two Martyrs, Autonina and Alexandros.
- Pelagia.
10. *Barnabas, the Apostle.*
 11. *Bartholomew, the Apostle.*
 12. Anofrius, the Egyptian.
 13. *Antony, of Padua.* Aqolina, the Martyr.
 14. *Elisha, the Prophet.*
 15. *Basil, the Great.*
 16. Hoshea, the Prophet. Matodeus.
 17. Amos, the Prophet. The finding of certain relics.
 18. Lawendius, the Martyr.
 19. *Judas, the Brother of James.*
 20. Silvarius and the Martyr Ausimus.
 21. Paulinus.
 22. Eusebius, Bishop of Smisat.
 23. Agrippina. Council of Ephesus.
 24. *Birth of John the Baptist.**
 25. Zachariah and Elizabeth. Fabronia en-Nasibiya. Pope Hermezda (Hormisdas).
 26. Paul and John. Busidonius (?)
 27. Samson. Ur, the Hermit.
 28. Pope Leo II. Ortius, the Martyr.
 29. *St. Peter and St. Paul.**
 30. *The twelve Apostles.*

JULY.

1. *Pope Gregory X. Aaron, the High Priest.*
2. *Visit of the Virgin to Elizabeth.* Bishai, the Hermit.
3. Thomas, the Apostle. Abronianus.
4. Andrew, Archbishop of Crete. Theodore, Bishop of Corinth.
5. Mecarius, the Crusader.
6. Saswis, the Hermit.
7. Pope Celestine V. Thomas, the Hermit.

8. Procopius, the Martyr.
9. Pancratius. Qubre and Batramasius (?)
10. Felicitas and her seven children. Pelagius, the Martyr.
11. Euphemia.
12. Rufina. Secunda. Susanna.
13. Pope Innocent I. Joel, the Prophet.
14. Benevontura.
15. Quriakos and Yulity, his mother. Theophila, the Virgin.
16. Anesiphorus. *Society of the Scapular of our Lady of Mt. Carmel.* (*Taub-es-Sayyideh.*)
17. *Marina, the Righteous.*
18. Senephros and Milanos.
19. The father Arsenius. Margharita.
20. *Elijah, the Prophet.** (*Mar Elyas.*)
21. Ezekiel the Prophet. Sim'an-es-Salûs and Yuhanna his companion.
22. *Mary Magdeline.* Lucius the Martyr.
23. Apollonarius. Fauqa the Martyr.
24. Christina the Martyr.
25. *Hannah the Mother of Mary.* Abraxia. Lampadia.
26. *Brigitta.*
27. *Bendilamân.* (Pantaleon).
28. Nicanor and Timon and Barmîna. *VI General Council.*
29. Martha, Sister of Mary. Ezekiel.
30. Abdun and Sanan. Pope Felix II.
31. *Ignatius Loyola. The 350 Martyr Monks of Mar Marân.**

AUGUST.

1. *The Maccabees.**
2. *Finding of the body of Stephen.* Pope Stephen I.
3. Maraza and Kura. *Daniel, the Prophet.* 'Azar, the Scribe.
4. *Dominicus.* (*Abd-el-Ahad*)
5. Christophanes, and Yasûn, the Martyr.
6. *The Transfiguration.**
7. *Dhumit, the Monk.*
8. Pope Sixtus II. Muron, Bishop of Crete.
9. *Matthias, the Prophet.* *Esther.*
10. Lorentius, the Martyr.
11. Bustus and Bustur. Adbus.
12. Phuta. Anacitus.
13. Clara.
14. Lorentius, the Martyr. Marcellus. Micah, the Prophet.
15. *Assumption of the Virgin.**
16. *Ruqaz.* Yasitûs.
17. Mursun, the Martyr. Anastasidus.
18. King Abgar.
19. Andraus, leader of the Army. Kisbanus (?) the Martyr

20. *Bernard.*
21. *Samuel, the Prophet.* Qora, the Martyr. Thaddeus, the Apostle.
22. Antfisha. Symphorianus.
23. Isaac, the Syrian. The instruments with which Christ was tortured.
24. Gansius. Eutychus, Disciple of St. John.
25. *Louis the Great of France.* Titus.
26. Pope Severinus. Adrianus.
27. Pope Liberius. The father Bimin.
28. *Augustine.* Mûsa, the Abyssinian.
29. *Decapitation of St. John the Baptist.*
30. Milikus. Malatia, the Short.
31. Commemoration of the Virgin. Ijidius, the Hermit.

SEPTEMBER.

1. Simon Stylites, the Less. The forty Virgins. Amûn, the Deacon.
2. Mama, the Martyr. Joshua, son of Nun.
3. Theodore. Babila, of Antioch.
4. *Moses and Aaron.*
5. *Zechariah, the Prophet.* Sherbel.
6. *Miracles of the Archangel Michael.*
7. Sarûn.
8. *Birth of the Virgin Mary.**
9. *Joachim and Hannah.* The Council of Chalcedon.
10. Minodora, Matrodora, and Niphodora. Blusharia, the Queen.
11. Theodora, of Alexandria.
12. Cornelius, the Centurion.
13. Christopher, the Hermit.
14. *Finding of the Cross.**
15. Commemoration of the Ecumenical Councils. Nigita and Abramius. (*Shîna*). Sasin.
16. Qubrianus (Cyprian) Euphemia.
17. Sophia and her children.
18. *Lucia, the Martyr.* The flight into Egypt.
19. Januarius, the Martyr.
20. Eustachius, the Martyr.
21. Qadratus, the Martyr.
22. *Mauritius.* Fuga.
23. *Announcement to Zachariah of birth of John.* Jonah, the Prophet.
24. *Tuqla* (Thecla)
25. Frusîna. Baphnutius (?).
26. John, the Evangelist.
27. Castratus. Pope Pius I.
28. Carlton, the Righteous. Hieronimus, the Teacher.
29. *Ruhana.* Yehudit.
30. *Gregory, Bishop of Armenia.* Rabsima. Betrothal of Virgin.

OCTOBER.

1. Beginning of the Syrian year. *Ananias.*
2. *Qubrianus and Justina.*
3. *Dionysius, the Bishop.*
4. *Francis, the Great. Teresa.*
5. Paul, the Simple. *Katrina.*
3. *Thomas, the Apostle. Bardinus.*
7. *Serkis and Bakhus. Pope Marcus, the Confessor.*
8. Pelagia, the Confessor.
9. *James, Brother of the Lord.*
10. Olympius, the Martyr.
11. *Philip, the Deacon. The first Ecumenical Council.*
12. Brophus (?) Tarchus. *Andronicus.*
13. Carpus. *Babylus.*
14. Grophasius and Protasius (?). *Pope Calixtus, the Martyr.*
15. Lucianus. *Raimundus, the Hermit.*
16. *Longinus, the Centurion.*
17. *Qusma and Damianus.*
18. *Luke, the Evangelist. Thaddeus.*
19. Pope Sixtus I. *Hara, Bishop of Antioch.*
20. Artemius, the Martyr. *Andraus.*
21. *Hilarion, Father of Monks. Malchus.*
22. *The seven Martyrs of Ephesus.*
23. *Ignatius.*
24. The Peasant and his companions. *Procullus. Abram, the Hermit. Sara, the Martyr.*
25. Christinus. *The Martyr Daria.*
26. Demetrius, the Martyr. *Pope Evaristus.*
27. Capitolina and Caruhitida (?) *Cassia.*
28. Tatnus and his 38 companions.
29. Anastasia, the Martyr. *Ibrahim, the Monk. Biajis.*
30. Zenûb and his sister Zenûba. *Quriakas. Serapion. Baruch, the Prophet.*
31. *Jardianus.*

NOVEMBER.

1. *All Saints.**
2. Eenedius and his companions. *Commemoration of the death of Believers.*
3. Yusif el Qus. *Antilas, the Deacon.*
4. Vitali and Brophius.
5. Galaktion and companion. *Asia, the Miraculous. Pope Victor.*
6. *Paul, the Martyr. The father Isaac.*
7. Yarus and his 33 companions. *Leonardus the Righteous.*
8. *Michael, the Archangel.*
9. *Matrona*

10. Murt Mora. Tryphon and Martinus.
11. Mina, the Martyr. Bishop Martinus.
12. *John the Merciful*. Theodore. *Pope Martin I.*
13. *John Chrysostom*.
14. *Philip, the Apostle*.
15. Juriya. Shamûny. Habîb. Augînus.
16. *Matthew, the Evangelist*.
17. *Gregory, the Wonderful*.
18. *Romanus, the Martyr*.
19. Barlam, the Martyr. Pope Pontianus. Elizabeth
20. Isaac, the Syrian. Gregory, of Bania.
21. *Purification of the Virgin*.*
22. Cecilia. *Parents of the Virgin*.
23. Sasin. Amphilukios.
24. Catherine, the Virgin.
25. Pope Clement I.
26. *Peter of Alexandria*. *Simon Metaphariste*.
27. *Barlam and Yuasaf*. James, the Persian (Yaquûb el Muqatta).
28. Ablinichus (?) Stephen the Jew.
29. Satronius. Sisius. The VIII. Ecumenical Council.
30. *Andrew, the Apostle*.

DECEMBER.

1. Commemoration of the five major and of the four minor Prophet
Nahum, the Prophet. *Francis Xavier*.
2. *Habbakuk, the Prophet*.
3. *Zephaniah, the Prophet, and Obadiah*.
4. *Barbara, the Virgin*. John, of Damascus.
5. Saba, the Monk.
6. *Nicholas, the Bishop*.
7. Ambrose, the Bishop.
8. *Conception of Hannah, mother of the Virgin*.*
9. Francis Paul.
10. Mena and Hermogenes. Agraphus. Pope Malchiades.
11. Daniel Stylites. Pope Damasus.
12. *Spiridon, the Bishop*.
13. Lucia, the Martyr.
14. Apollonius and Philemon.
15. Eleutherius and Eusebius.
16. *Haggai, the Prophet*. *Teophana, the Queen*.
17. Ananias, Azarias, and Misael.
18. *Daniel, the Prophet*.
19. Andraus. Pope Pius V.
20. *Ignatius, of Antioch*.
21. Albanus and Juliana, the Martyrs.
22. Anastasia.
23. Eugenia.

24. Preparation for Christmas.
25. *Christmas.**
26. *Commemoration of the Virgin.**
27. *Stephen, the first Martyr. Council of Florence.*
28. Pope Cornelius. Martna.
29. *Slaughter of the Innocents.*
30. Innocia (?) and Theodora.
31. Yarotaus (?) Zutichus.

According to the Sinksar, which quotes from the Tales of the Saints by one Theodoretus, Mar Marûn was first a priest and then dwelt as a hermit in a small hut (but chiefly in the open air) on Jebel Qurush, near Antioch. There he transformed a heathen temple into a Church of God. Many flocked to him for cure of diseases of mind and body. Chrysostom wrote him a letter (said to be the 36th of the collection, but I do not find it in his works) asking for his prayers. He died in the year 400. Dr Robinson¹ describes at length the remains of the convent at the source of the Orontes, which tradition says was founded on the site of the place where Marûn once lived, but he adds that this is merely legendary, as is, perhaps, the saint himself, and that there is nothing to identify him with the spot or region. There is a tradition among the common people of the other sects that Marûn was one-eyed, but a Maronite tells me that he has been confused with an emir of the same name who lived in a later century. A Greek of certain regions may insult a Maronite by simply closing one eye with his finger. As a Christian name, Marûn is peculiar to the Maronites.

The Maronite account of Yuhanna Marûn has already been given. In the prints he is represented as a Patriarch in full canonicals, treading under foot a half-naked man, representing Heresy, who grasps an open book, from which a serpent is crawling.

Saint George is a favourite patron. The spot where he killed the dragon is pointed out on a high rock above the sea near Juneh, a few miles north of Beirût. A poetical dialogue is preserved between Saint George and the King's daughter, whom he saved from the dragon.

Ephraem, the Syrian, is highly regarded, especially in the Kesrawan, and his name is given to children. He is the patron of the memory, and is said to have perfected a naturally poor memory by training. The Maronites themselves caricature their excessive veneration for him in the following story. Some peasants were once trying to move a huge millstone, and were calling out "God, help us! God, give us strength!" when a man passing by cried out to them, "Why don't you call on Mar Ephraem? God is all very well, but is He like Mar Ephraem?"

"The Book of Mar Qubrianus" is a leaflet which is folded up in a piece of leather and worn as a charm; it contains a prayer of Saint Cyprian to God to preserve all who read it, wear it, or put it in their houses or on their animals, from the evil eye, from shadows of the night,

¹ "Researches," vol. iii, p. 539.

from evil spirits lurking in things animate or inanimate, in food or in drink, and to fill them with streams of divine grace. The leaflet also contains part of the first Chapter of St. John's Gospel. It is put on a child who is afraid of ghosts.

Mar Tuqla is much venerated, and is said to work miracles.

At the convent of Mar Nohara (or Lugius) there is a well the water of which is said to be good for the eyes. Monks bearing water from the sacred well visit the villages and dispense it in return for money for the convent. I am told that a man may take water on contract, paying a round sum to the convent and getting what he can for it. Charms in the shape of a silver eye are also bought and placed on the heads of children with sore eyes, or to prevent eye disease.

The convent of Mar 'Abda el Mashummar is visited by barren women who desire children. They make various vows of money, candles, or altar cloths. One woman placed a stone in front of the altar, vowing that if the saint would send her a child she would offer the weight of the stone in gold. Some of the vows made by women in regard to children are singular. A well-dressed woman once came to our house begging; when she was asked to explain, she said that she had vowed that if God should send her a child that would live, she would go begging from door to door. In fulfilling this vow she met with some unkind treatment. Another woman vowed that if God should send her a boy she would dress him in black for six months. At the end of that time she visited the church where she had made the vow to certify to its fulfilment.

Vows to the patron of animals, Mar Shallita, are often made by the owners of sick mules, or of mares from whom foals are desired. Every year the wealthy convent dedicated to this saint sends monks to visit the villages to collect the money or offerings vowed during the year. Tracts or leaflets of Mar Shallita are fastened upon the neck of sick animals. He is often invoked if a horse stumbles. An amusing story is told of a man who called on Mar Shallita when his mule slipped on the edge of a precipice; the mule recovered its footing, but refused to go on, whereupon the man cried, "Mar Shallita, Mar Shallita! get out of the way!"

The Convent of Mar Dhumit stands near the sea shore, not far from Jebail. The long, smooth pebbles found near by are supposed to have been blessed by the saint for the cure of rheumatism. Monks collect money for the convent by visiting the villages and rubbing the limbs of rheumatic people with the charmed stones.

Hernia is supposed to be cured by Mar Ruhana.

Of the power inhering in Mar Antonius Qozhayya over evil spirits we have written in a former section. The convent of the name sells numerous silver necklets, made of twisted wire, which are worn by children as a protection against various evil influences. These necklets are finally returned to the convent, which has already received their price in money.

The saints who are supposed to effect miraculous cures are not confined to those who lived in the early ages. About thirty years ago there died a holy monk, Director in the Brotherhood, by the name of Na'mtallah-

el-Hardiny, who was buried in a vault of the convent at Kfêfan. When the vault was opened some two years later, it was found that his body had not decayed, but had dried up, and still preserved its form and features. This phenomenon being ascribed to his extreme holiness, he was at once proclaimed as a saint. The body was placed in a box and taken to a room in the convent. Its appearance has been described to me by an eye-witness. For the first few years the convent was visited by hundreds of sick people who sought cure from the new saint. A ledger was kept with record of the cures. The convent became rich. A man in Bsherreh told me that his sister was cured of fits by visiting Kfêfan. Sleeping in a church made holy by a saint is supposed to be effective.

Some extraordinary stories are told of the cures of Mar Na'mtallah. A priest told me that he saw a woman of the Metawileh, who was bent double, on her way to the convent, and that he saw her returning quite erect. He also spoke of a woman of the Nusairtyeh who vowed an offering to Na'mtallah if he would send her a child. When her boy was born she took him to Kfêfan, where he sickened and died. It is said that in her despair she threw the dead child upon the dried body of the saint, crying out in some such words as these, "Take back the child you sent me!" At once the child cried—contact with the holy man had restored him to life. It seems strange that the Mohammedans should have confidence in the powers of a Maronite Christian who was living within the memory of the present generation. It illustrates the strength of belief in genuine holiness.

These stories are undoubtedly believed by the body of the people. To illustrate, however, that there is a small section of men who discredit not only the stories but also the ecclesiastics responsible for them, I may mention a rumour, recently heard, that a new miracle-working saint may be shortly announced in the person of a Maronite Bishop, deceased within two or three years, in whose body chemicals were introduced to prevent natural decay; a story about as difficult to believe as a miracle itself.

One case was told me of a bishop who sprinkled with holy water a dead body, to which life was restored.

Stories of pictures sweating and statues moving their arms are told, but not very commonly. The churches are considered sacred, and one may observe the people kissing a corner of the edifice as they pass by. Skeins of yarn are sometimes fastened to the outside of the church by pegs or bound around it, to avert sickness. They are afterwards sold for the benefit of the church. On the day of the patron saint the people stop work; after mass they eat *harisy*, or wheat cooked with meat; bonfires are kindled in the evening, and the church is illuminated with lamps. On the feast of James the Persian (Yaqûb el Muqatta), November 27th, they boil wheat and eat it, with the hope that the planting may be favourable. On the feast of Saint Barbara, December 4th, they do the same as a sign that the time for planting is over, and also make macaroons. Cakes, fried in oil, are made on the feast of the Baptism; also delicious cakes, stuffed with sugar and nuts, at Easter-tide.

On the eve of the feast of Finding the True Cross, on September 14th, bonfires are lighted near every church and convent, and in the mountains, where villages and monasteries dot the slopes, the sight is very beautiful.

On the 15th of August occurs the feast of the Assumption of the Virgin. It is celebrated as one of the greatest feasts in the year. The convents dedicated to the Virgin are visited; for example, Deir el Mish-mushy, near Jezzin, is thronged with hundreds, if not thousands of people, on this day, so that soldiers have to be present to keep the peace, as the people bring much *'arak* (the native brandy) to drink at the picnic. It is needless to dwell upon the Adoration of the Virgin, to whom many days are devoted during the year. The feast of Mar Elyas is celebrated in much the same way.

On Sunday the Church services are well attended. Ordinary work is stopped, but butcher's shops and other places where provisions are sold are kept open. The people do not hesitate to buy wheat, barley, or charcoal, brought in on Sunday by strange muleteers and camel drivers. Especial work like that of the wine-press, or the making of *dibs*, does not stop on Sunday. The people make it a holiday, using their time for visiting and making little excursions. I understand that in former times bread could not be made on Sundays or feast days.

The following are the Maronite Fasts:—During the twelve days before Christmas the people must abstain from meat, eggs, and milk. During the forty days of Lent these articles of food are forbidden, and nothing is taken till noon. There is also a fast during the four days before the Feast of St. Peter and St. Paul, June 29th; and for eight days before the Feast of the Virgin, August 15th. On Wednesdays and Fridays all through the year no meat, eggs, or milk should be taken, and those who are members of the "Taub es Sayyideh" abstain from meat on Saturdays in honour of the Virgin. Boys in school are not required to fast. Permission may be obtained from the priest to eat meat on fast days in case of sickness or delicate health. Fasting is not strictly observed by all.

It may be well to insert here the names of various religious societies. The members of the Brotherhood of the Heart of Christ pledge themselves to repeat a *Pater*, a *Salve*, the Nicene Creed, and a prayer to the Heart of Christ daily. The Brotherhood of the Immaculate Conception has a large membership. There are prayers and a number of *Paters* and *Salves* to be repeated every day. On Sunday there is a special Liturgy in the church led by the President, who may be a layman. When a brother dies each member should hear three masses for his soul, and the President walks in front of the bier.

The Society of the Rosary requires its members to repeat several *Paters* and *Salves* on Sundays, Wednesdays, and Fridays.

The members of the Taub-es-Sayyideh (Society of the Scapular of Our Lady of Mt. Carmel) wear upon the heart a small picture of the Virgin and Saviour in an embroidered case called the taub, as a charm. They

are to repeat seven *Paters* and *Salves* daily, and abstain from meat on Saturdays. These Catholic Guilds are very popular.

Each congregation of monks has formed an organization among the people, according to the rules of which the members agree to pay the price of masses (three, five, or seven, as the case may be) for every monk dying in a convent of the congregation; while if a lay member dies every priest of the congregation is to say an equal number of masses for his soul. Every year monks are sent through the villages with a list of monks deceased to collect the dues. When a lay member dies word is sent to the Abbot-General, who commands the masses to be said in the convents.

I have found no traces of extra-Biblical stories in regard to the Patriarchs, or to Christ and the Apostles, except the ordinary tales of the Apocryphal Gospels. In regard to Anti-Christ it is believed by some that he is to be born of a Sidonian Jewess by a Greek ecclesiastic in Capernaum. He is to be received by the Jews, make headway, and will then be opposed by Enoch and Elijah, whom he will slay in Golgotha forty days before the Resurrection. He will be overthrown by Saint Michael.

Beirût, Syria, *December*, 1890.

Since my article on the Maronites went to press I have obtained an authentic statement as to the number of Maronite monks.

Order of the Beladieh	...	...	...	about	700
„ „ Halabieh	...	...	...	„	160
„ „ Mar Isha'ya	...	...	...	„	300
Total	...	...	...	„	1,160

The Beladieh and the Halabieh were divided in 1768. I may mention that Mar Shallita, the patron of animals, is known in the Latin Church as St. Artemius.

F. J. BLISS.

NARRATIVE OF A SECOND JOURNEY TO PALMYRA,
including an exploration of the Alpine regions of Lebanon and Anti-Lebanon, and the southern half of the Nusairy Chain.

By Rev. GEORGE E. POST, M.A., M.D., F.L.S.

(Continued from July "Quarterly Statement," p. 262.)

A little distance to the west of the group is a round, half-buried shaft, a yard or so in length, with a fragmentary Greek inscription on it.

To the north of the plain in which these altars are situated is el-Jebel-el-Abiad, which we subsequently visited. It is dotted all over with dark spots, which we afterwards found to be trees of *Pistacia mutica*, C. A. M.