

I should say (1) that (unlike the Sicilian diptych which for its prefatory matter simply copies the text of 'St James') the text of this Egyptian diptych, with its threefold commemoration of offerers in the space of as many lines, was not taken from an actual liturgy, but was an independent and personal composition; and (2) that it shews evidence of the influence—may we not say the Monophysite, Jacobite, influence?—of the Liturgy of 'St James'.

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THE FESTIVALS OF ST JAMES AND ST JOHN IN THE MOZARABIC KALENDAR.

A WORD may be added to Dr Feltoe's note on the festivals of St James and St John the Apostles.¹

The Kalendar contained in the current Mozarabic Missal is not Mozarabic at all, but that of the Toledan Roman Missal. The Kalendar in the Breviary is Mozarabic, but has been somewhat modified to fit in to some extent with the Missal.

A true Mozarabic Kalendar of the eleventh century was printed by Dom G. Morin in *Liber Comicus* (Maredsous, 1893); and this was reprinted by Dom Férotin, along with five other Kalendars, all of the eleventh century, and with notes from a very peculiar tenth-century Kalendar of Cordoba, at the end of his *Liber Ordinum* (Paris, 1904). The last is partially Romanized; but all the Kalendars agree in the following list of saints' days for Christmas week.

- Dec. 26 St Stephen
- „ 27 St Eugenia and her companions
- „ 28 St James the Lord's brother
- „ 29 St John the Evangelist
- „ 30 St James the brother of John
- „ 31 St Columba Virgin.

But in the *Orationale Gothicum* (in *Liturgia hispanica gothica* Rome 1746), the oldest extant Mozarabic service-book, an earlier stage in the developement of the ecclesiastical year is represented. The book contains no Kalendar, but the services of the successive days are arranged in order. And here there is no service for either St James the Lord's brother or St James the brother of St John; that is to say, Dec. 28 and 30 have no commemorations. Consequently these festivals appear to have been added to the Mozarabic Kalendar at some date between the seventh or eighth century and the eleventh. Where did they come from?

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¹ See *Journal of Theological Studies* vol. x, July 1909, p. 589.