

This monastery is built on the top of a mountain, enjoying a very fine view towards the sea and the mainland of Caranania. It is partly destroyed, and judging by the ruins it must have been a large and beautiful building. It is inhabited now by about twenty monks who are extremely poor. In many parts of the church you see the arms of Lusignan and of several noble Venetian families. We halted there long enough to rest, and returned the same evening to Gerines, where we found the wind favourable and embarked at once. We coasted along all night, and in the morning found ourselves at Cape S. André, at the extremity of the island, looking towards Syria and thirty leagues distant from Gerines.

SYNTAXARIA.

After the volume containing the Liturgies, the most important among the service books of the Orthodox Eastern Church are the *Μηραια*, "which approach more nearly to the Breviary, or rather to its Proprium Sanctorum, than anything else: though containing much that is not in that, and omitting much that is."

If we take one of these twelve volumes, and look through the office of any particular saint, we find that after the sixth *Ode* with its *Theotokion* and *Heirmos* comes a *Slichos*, "two iambs, containing the kind of martyrdom, with a hexameter, setting forth the day. These lines, which are always unmetrical, nearly always contain some conceit, often enough far-fetched and untranslatable. For instance,

Ἥλιον ἴπποι, τὸν δὲ διπλοῦν Ἥλιον
Εἰς οὐρανοῦς ἀνήγον ὡς ἴπποι ῥόες·
Πότμον Ἐλισσαίος δεκάτη λάχεν ἠδὲ τετάρτη."

After the *Slichos* follows the *Synaxarion*, or extracts from the *Menologion*, containing a short history of the saint commemorated. (See J. M. Neale's *History of the Holy Eastern Church*, vol. ii. p. 898.)

The offices of certain saints honoured especially or exclusively in Cyprus were printed at Venice in the last quarter of the eighteenth century. These little volumes are exceedingly rare, and, as the value of the *Synaxaria* has been recognised by the editors of the *Archives de l'Orient Latin*, translations will hold a fitting place in the Excerpta.

In one volume, edited by Chrysanthos, Archbishop of Cyprus, 8vo, Venice, 1779, are the *Ἀκολουθια τῶν ἁγίων Ἀναστασίου, Χαρίτωνος, Αἰξεντίου καὶ Κενθέα—τοῦ Ἀπ. καὶ Εὐαγγ. Λουκᾶ, τοῦ Ἀγ. Δημητρίου καὶ Κυβήρης, καὶ Κωνσταντίνου μάρτυρος*. In another, by the same editor, 8vo, Venice, 1774, are the *Ἀκολουθιαὶ* of SS. Heracleidius and Mnason, both Bishops of Tamasus.

In the *Synaxaristes*, ed. Sergios Ch. Raphtanc. 3 vols. 4to, 1868, will be found, under their several feast-days, short lives of other Cypriot saints: February 7, 9, 17, Aprion, Philagrius, Auxibios. March 2, Theodotos. May 4, 12, 14, Lazaros, Epiphanius, Therapon. June 11, 16, 17, 23, Barnabas, Tychon, Philonoides, Aristocles. September 20, 21, Meletios, Isaac. November 12, Ioannes Eleemon. December 12, Spyridon. The services proper for January 24 and September 25, the days on which is commemorated the Paphian Hermit, S. Neophytos, were printed at Venice in 1778, and reprinted at Nicosia in 1893 (cf. De Mas Latrie, *Traité de Chronologie*, 1880, c. 911, 912). Philon (Feb. 6), Synesios (June 8), and Thyrsos (Aug. 5), all Bishops of Carpasia, and Photeine (Aug. 15)—possibly the Samaritan woman of S. John iv.) have *Acolouthiai* still preserved in a MS. of 1733 in the church of the Holy Trinity, Rhizo-Carpas. They enjoy some fame in that neighbourhood.

S. Onesiphoros is commemorated at Anarita, in the District of Paphos, on July 18. I have seen extracts from a faulty and mutilated copy of his *Synaxarion*. He was born at Constantiuople of high-placed Christian parents: is styled *Augustalis* and chief captain of the fleet. Saved from shipwreck he lived a hermit life, and both alive and dead worked miracles of healing.

S. Rheginos—his earlier name was Bonomilex—who with his fellow-soldier Orestes is commemorated on August 20, was of Chalcedon, a Christian from his childhood, and a Tyro or Centurion. He was