

Museum (Add. 14612, of sixth or seventh century) preserves extracts in Syriac from an "Instruction" (ܘܢܝܘܬܐ) of Mar Xystus, bishop of Rome"; and in another (12155, eighth century) we have portions of an *Epistle* of the same personage.

An "*Anaphora* of Xystus, bishop of Rome," is found in many MSS., was printed in the Maronite Missal at Rome, 1594, and is given by Renaudot (ii. p. 398) in Latin. Assemani, though accepting (iii. 48) Jerome's judgment concerning the *Gnomes* and Rufinus, inconsistently ascribes them (i. 429), with the *Anaphora*, to a fifth-century bishop, whom, against all the evidence, he supposes to have been a Syrian. As regards the *Gnomes*, this view is of course impossible. The *Anaphora* indeed is of the Syrian type; but there is no doubt that the Xystus whose name it bears was (as the MSS. testify) understood by the Syrian Church to be a Roman Pontiff. Thus we find Anaphorae "of Clement of Rome," "of Julius bishop of Rome": the reason being, as explained by a Syrian authority (ap. Assem. i. 430), that those prelates and others were believed to have left "canons and commandments" which were embodied in the many Syriac Anaphorae that bear their names. Accordingly, of all these Anaphorae that of Xystus alone bears the feature, which marks the "General Liturgy" of the Syrian use,—that the *Tersanctus* is said not only by the people *before*, but also by the priest *after*, consecration; which fact corresponds with the Roman record in the *Liber Pontificalis* (sixth century), that Xystus I. "constituit ut inter actionem sacerdos incipiens populum hymnum decantaret *Sanctus Sanctus Sanctus Dominus Deus Sabaoth*" (pp. 56, 57, Duchesne's edn. 1886). This is a noteworthy coincidence, remarkably confirming the Syriac tradition which prefixes the name of Xystus to this Anaphora.

The best edition of the *Gnomes* is that of Gillemeister (1873), to which this article is largely indebted. It gives the only critical text of the version of Rufinus, with a Latin translation of the Syriac versions, and a collection of the remains of the original Greek, fuller than is elsewhere to be found. To this edition all the above references relate. In his Prolegomena he declines to commit himself to any definite judgment on the question of authorship, but he gives ample information concerning the work, especially its Latin form, including full particulars of the MSS. employed, fourteen in number, and of the printed editions. Of these latter, the earliest is that of Abstem (1502), now very rare; which was followed in 1507 by that of Champerius, usually accounted the *editio princeps*, and afterwards by several others within the sixteenth century. Among more recent editions the most important (besides those already mentioned) are those of Siber (1725), and of Orelli (in *Opusc. Gr.*, 1819, t. i. p. 244), both of whom assign the work to Sixtus II., the latter however attempting (Praef. p. xiv) to compromise between the claims of heathen and Christian authorship. The latest supporters of the view of Gale, who ascribed it to the elder Sextius, are De Lasteyrie, who has published a French version of the *Gnomes* with notes (1843), and Mullach, in his *Fragmenta*

Philosophorum Graec. (1860). Of the historians of philosophy, Brucker (Period II. pt. 1, bk. i. c. 2, s. 2, §§ 3, 4) follows Gale and Fabricius against Siber on the side of Sextius; Ritter (t. iv. bk. xii. c. 3, p. 172) admits it as possible that he may have been the author of the original work, which he believes to have been recast by a Christian hand into the shape in which it reached Rufinus; Zeller (p. 679) holds it to be certainly a Christian work, but places it late in the second century, and conjectures that the writer meant his work for non-Christians as well as Christians, and therefore assumed the name of Sextus (not Sextius) the Pythagorean. Neander (*Hist.* vol. ii. p. 462, Bohn's transl.) advances a like opinion. (Cp. *Eus. H. E.* v. 27, above cited.) Ewald (*Hist. of Israel*, bk. viii. pt. ii. s. 3) is alone in the untenable opinion that in the Syriac, in its three books as given from the MSS. in Lagarde's text, we have the true and original form of the *Gnomes*, the production of "a Greek or Roman philosopher who has in this book become Christian," working on the basis of the Sermon on the Mount and the writings of St. James and St. John, and (in a less degree) of St. Paul; and this philosopher he confidently identifies with Xystus I., Bishop of Rome.

See the article SEXTUS PYTHAG. in the *DICTIONARY OF GREEK AND ROMAN BIOGRAPHY*.

[J. Gw.]

Y

YFFI, son of Osfrid, and grandson of Edwin, king of Northumbria. He was baptized by Paulinus at York, on Easter day A.D. 627 (Beda, *H. E.* ii. 14). On the death of Edwin, in A.D. 633, he was taken to Kent, and thence was sent, for additional safety, to Dagobert, king of France, to be brought up in his court. He died there in his childhood. (*Ib.* ii. xx.) [J. R.]

YNYR GWENT, regulus of South Wales about the close of the 5th century. He married Madryn, daughter of Vortimer, by whom he became head of one of the holy families of Wales. He (or more probably his son Iddon) was patron of St. Tathai, to whom he gave a college at Caerwent. (Prof. Rees, *Welsh SS.* 132, 164, 233 sq.; W. J. Rees, *Camb. Br. SS.* 301, 580.) [J. G.]

YRIEIX (YRIER, AREDIUS, ARIDIUS, ARIDUS), abbat of the monastery of St. Yreix, near Limoges. The *Vita S. Aridii abbatis*, attributed to St. Gregory of Tours and coinciding with much that he says in the *Historia Francorum*, is probably the work of a monk of St. Yreix, but is fuller of references to miracles than to historical points: it appears to be based on St. Gregory's notes, and thus is valuable as a key to the composition of other medieval lives. Yrieix, whose name is latinised Are dius and Aridius, was born at Limoges, of noble parents

named Jucundus and Pelagia. At an early age he became an attendant, and at last chancellor at the court of Theodebert king of Austrasia. He there attracted the attention of Nicetius, bishop of Treves, and by him he was trained and raised to the priesthood (Greg. Tur. *Hist. Franc.* x. 29; *Vit. S. Arid.* cc. 1-5). He was Gregory's chief informant as to the facts in his memoir *de sancto Nicetio Treverorum episcopo* (Greg. Tur. *Vitae Patrum*, c. 17), and was an adviser of Guntramnus king of Burgundy (Greg. Tur. *Hist. Franc.* viii. 27). On hearing of his father's death he returned to Limoges to console his mother Pelagia, who devoted herself to a conventual life (Greg. Tur. *Hist. Franc.* x. 29, and *Lib. de Glor. Conf.* c. 104), while Yrieix, for the time, retired into solitude. He then returned, built the monastery of Atan, and gave himself up entirely to prayer, study, and active beneficence. His time was occupied for the most part in copying out books, which he distributed among the neighbouring churches and monasteries, and in giving alms to the poor: according to the *Vit. S. Arid.* he also aided them by numerous miracles. He showed a special devotion to St. Martin and his shrine, which he often visited (Greg. Tur. *Hist. Franc.* viii. 15; *De Mir. S. Mart.* ii. c. 39. iii. c. 24; *Vit. S. Arid.* c. 19 sq.), and he bequeathed to the monastery at Tours the possession of all his goods, monasteries, lands, &c. (The *Testamentum S. Aredii Abb. Attemensis*, published first by Mabillon, *Anal.* 208, and now by Migne, *Pat. Lat.* lxxi. 1143 sq., is of singular interest: it is said to have been written in the eleventh year of Sigebert king of Austrasia, i.e. A.D. 572, by St. Yrieix for himself and his mother, and enters most minutely into the different forms of property belonging to the trust). St. Yrieix died A.D. 591, upwards of eighty years of age (*Vit. S. Arid.* c. 33), and was buried in the church of St. Hilary by his own arrangement (*ib.* c. 34): he seems to have outlived Fortunatus, who wrote an ode upon him (Ven. Fortunatus, *Misc.* v. c. 22 in Migne, *Pat. Lat.* lxxxviii. 202. Duchesne, *Hist. Franc. Scrip.* i. 486). His feast is Aug. 25, and he has given his name to St. Yrieix in the province of Vienne Haute. (The primary authority is Gregorius Turonensis, *Hist. Franc.* x. c. 29, based on this is *Vita S. Aridii*, attributed to St. Gregory, and given by Mabillon, *A. SS. O. S. B.* i. 349 sq., by Boll. *A. SS.* Aug. v. 178 sq., and by Migne, *Pat. Lat.* lxxi. 1119 sq. The Boll. *ib.* 182 sq. give also another Life from Mabillon, *Anal.* iv. 194 sq., based on the same material. See *Hist. Litt. de la France*, iii. 364-5; Ceillier, *Aut. Sacr.* xi. :24-5; Baronius, *Ann.* A.D. 595, cc. 85-9.)

[J. G.]

YSTYFFAN, a Welsh saint of the sixth century, son of Mawan, descended from Cadell Deyrnllug, and founder of Llanstyffan in Carmarthenshire and Llanstyffan in Radnorshire. He was bardic friend of St. Teilo, and supposed to be the author of some stanzas, entitled *Englynion Cain Cynwvryre (Achau y Saint, ap. Mye. Arch.* ii. 24, 56; Williams, *Iolo MSS.* 652; Rees, *Welsh SS.* 161, 251). He is probably Ystyffan, bishop of Margam, as represented in Iolo Morgannwg's list. (*Lib. Land.* by Rees, 625.) [J. G.]

YVORES, Irish saint. [IBHAR.]

Z

ZABARDAS, duke of Sardinia. In A.D. 594, Gregory the Great wrote to him praising him for making it a condition of peace with the Barbaricines that they should become Christians, and asking him to help the missionaries he was sending there. (*Epp.* iv. 24.) [F. D.]

ZABDAS (ZAMDAS, ZEBEDAEUS, EUTYCHBAZAS), the thirty-seventh bishop of Jerusalem. According to Clinton (*Fast. Rom.* i. 343) he succeeded Hymenaeus in the 14th year of Diocletian, A.D. 298, and after having sat 2 years was followed by Hermon, A.D. 330. Later hagiologists in defiance of chronology and historical likelihood ascribe to Zabdas the conversion of St. Maurice and the Theban legion. He is commemorated as Zamdias in the Roman Martyrology, Feb. 19 (Euseb. *H. E.* vii. 32; *Chron. Euseb.*; *Chron. Hieron.*; Clinton, *Fasti Romani*, i. 343). [E. V.]

ZACCHAEUS (1) (otherwise ZACHARIAS), the fourth bishop of Jerusalem. The commencement of his episcopate is placed in the 14th year of Trajan, A.D. 112 (Euseb. *H. E.* iv. 5. Epiphanius *Haer.* lxxvi. 20. *Chron. Armen.* Euseb.) Eutychius (351) assigns seven years to his episcopate. [E. V.]

ZACCHAEUS (2), bishop of Caesarea, is named by the anonymous author of *Prædestinationis* (lib. i. cc. 11, 13; Migne, *Patrol.* liii. 591) as having passed an official condemnation on the Valentinians, and the Ptolemeites (a Valentinian sect). No such bishop of Caesarea however is named by Eusebius or any early writer. The legend that makes the publican of Jericho (Luke xix. 2-10) a bishop, found in the Clementines (*Hom.* ii. 1; *Recog.* iii. 65) seems to point to the same person, but is too late to be trustworthy. (Le Quien, *Or. Christ.* iii. 538.) [E. V.]

ZACCHAEUS (3), martyr in Palestine, on June 7, with Alphaeus in the persecution of Diocletian (Euseb. *Mart. Pal.* c. 1). In the *Menologium Graecorum*, Nov. 18, he is called a deacon of Gadara. The acts of these martyrs are printed by Assemani (279. n. 4). See also Ruinart, *Acta Sinc.* [C. H.]

ZACCHAEUS (4), purveyor of the monastery of Tabenna, in 347, when Pachomius died, and mentioned in the life of Theodore the successor of Pachomius (Boll. *Acta SS.* 14 Mai. 305; *Vit. Patrum*, lib. i. c. 29). [C. H.]

ZACCHAEUS (5). A treatise styled *Consultationum Zacchaei Christiani et Apollonii Philosophi Libri Tres* is attributed to a monk named EVAGRIUS (14), who lived in the first twenty years of the 5th century. He was devoted to controversy, as he was also the author of the *Altercatio Simonis Julaei et Theophili Christiani*, lately republished by Harnack in his *Texte u. Untersuchungen*, Bd. i. Hft. 3, Leipzig,