

PRAYER FRAGMENT,
FOUND IN FINANCIAL
REPORT

(in the Aleut language -
Eastern dialect of the Pribilof Islands)



Translator & Date Unknown

circa 1872 A.D.

(manuscript, previously unpublished)

ST. PAUL, PRIBILOF ISLANDS

Digital Typography

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Preface to the 2nd Digitally Typeset Edition

Glory to Jesus Christ, our True God, for all things! Through the prayers of His Most Pure Mother, the Theotokos and Ever-Virgin Mary, and through the prayers of All Saints of Alaska, this publication has been realized. The textual base for this edition of “Prayer Fragment found in Financial Report” in the Aleut language is from an undated, unpublished inscription by an unknown translator. It was found inscribed on a financial report on St. Paul Island, Alaska, and is believed to date from around 1872. This inscription can be found in the archives of the “Alaskan Russian Church” (Microfilm reel #38). The transcriber has done his best to transcribe the text accurately, reflecting the intricacies of the accented Russian orthography used for the Aleut language in the latter-half of the 19th century. Many thanks to Archpriest Paul Merculief of the Diocese of Alaska (Orthodox Church in America) for his help in correcting and translating the Aleut-language inscription for the initial draft of this publication.

No modifications were made between the 1st and 2nd digitally typeset editions of this publication.

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Original Aleut-language manuscript version (1872):

Кулякинъ камгагумилукъ, кинъ ама туманъ сисѣами^{га} ^{на}хъ
ахтакукъ. Ёмая йгамигинъ Агугумъ анáдагананъ ^{нанъ} ^а туманъ камгалдакунъ.

Corrected version of the 1872 manuscript:

Кулякинъ камгагуминулукъ, кинъ ама
туманъ сисмиганахъ ахтакукъ. Ёмая йгамигинъ
Агугумъ анáдагананъ нанъ туманъ камгалдакунъ.

English-language translation (2008):

When you do not pray for us, who will then help us? Therefore, we earnestly continue to ask the intercessions of the Mother of God.

Prayer Fragment, found in Financial Report (in Eastern-Aleut)

ФРАГМЕНТ МОЛИТВЫ, НАЙДЕННЫЙ В ФИНАНСОВОМ ОТЧЁТЕ

Transcriber's Note: This prayer fragment bears a certain resemblance to the Theotokion verses following the opening Troparion which precedes the First Ode of the Supplicatory Canon (*Paraklesis*) to the Most Holy Birth-giver of God (*Theotokos* in Greek, *Bogoroditsa* in Slavonic). The English translation of the Theotokion verses is as follows: **For if thou didst not intercede in prayer, who would have delivered us from so many dangers, who would have kept us free until now? Let us never forsake thee, O Lady...**

The corresponding Slavonic translation of these verses is: *лїце бо тѣи не бы предстоала молѣщи, кѣто бы насъ нзбавилъ ѿ толїкыхъ бѣдъ; кѣто же бы сохранилъ до нынѣ свободны; не ѿстѣпимъ, влїце, ѿ тебе...*

In this way, it appears that the Aleut-language prayer fragment may have been a free-rendering of this Theotokion hymn by an Unangan-Aleut bookkeeper piously seeking a blessing in working with the financial report.

The titles *Theotokos*, *Bogoroditsa*, and *Mother of God*, derive naturally from the fact of the Virgin Mary's having given birth to Jesus Christ. Jesus Christ, as the Son of Man and the Son of God, is fully man and fully God, as the pre-eternal Word (*Logos*) of God Who became incarnate over 2000 years ago. (John 1:1-3, 1:14, 20:28; Ignatius to the Ephesians 18:2, 20:2).

This is the unbroken, constant teaching of all historic Christian churches, handed down from the Apostles to their disciples (such as St. Ignatius of Antioch †107 A.D., St. Polycarp of Smyrna †155 A.D.) in the sub-apostolic era and onward. Even those historic churches which eventually broke away from the Orthodox Church (e.g. the Non-Chalcedonian Coptic, Ethiopian, Syriac, Armenian churches, and later, the Roman Catholic church) never disputed the teaching of the Virgin Mary as being the Theotokos and Mother of God. It is essentially a Christological affirmation of the dual nature of Christ, being fully man and fully God, as expressed at the Ecumenical Council of Ephesus in 431 A.D. in its condemnation of Nestorianism. The refusal to acknowledge the Virgin Mary as Theotokos and Mother of God was an innovation promoted by Nestorius, archbishop of Constantinople, in 429 A.D., and later adopted by a splintering succession of Protestant groups after the 1500's A.D.

That Christians ask the intercessions of Christ's Most-Pure Mother and the saints, is firmly rooted in the Holy Scriptures and ongoing Traditions of the Orthodox Church (John 2:1-12; Acts 8:24; James 5:16-18). Since the saints are alive in Christ through His resurrection, we can pray to them, asking their holy

Prayer Fragment, found in Financial Report (in Eastern-Aleut)

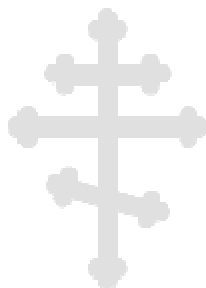
Фрагмент молитвы, найденный в финансовом отчёте

prayers to God on our behalf* (John 11:25, 26; Romans 8:38, 39). This applies to asking intercessions from living Christians whom we can see, and to those who have departed this life in holiness, and who stand before Christ, and most certainly to Christ's Most-Pure Mother, the Theotokos and Ever-Virgin Mary†. This too is part of the unbroken, constant piety and Tradition of all historic Christian churches at all times and in all places, from ancient Antioch to the Aleutian Islands‡.

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* The voluminous 'Lives of the Saints' in the Orthodox Church testify to the power of their intercessions to God, both during and after their earthly lives. Countless miracles have been manifested by God's grace, through their holy prayers. In Alaska, the heavenly intercessions of St. Herman of Alaska (†1837 A.D., Spruce Island), and the as-yet uncanonized Blessed Matushka Olga Michael (†1979 A.D., Kwethluk) have wrought miracles and healing to many in our present day.

† The Theotokion hymn of the Sixth Hour of prayer reads: "As there is no boldness in us because of the multitude of our sins, do thou, O Virgin Theotokos, intercede with the Son whom thou hast borne, for the entreaty of a mother has great power to win the favour of the Master. Despise not, O all-venerable Lady, the prayers of sinners, for He who took upon Himself to suffer for our sake is merciful and strong to save."

‡ As St. Vincent of Lérins wrote in chapter 2 of his treatise 'The Commonitory' in 434 A.D., the Christian faith is that "which has been believed everywhere, always and by all." Hence, the veneration of the Virgin Mary as Theotokos and Mother of God, and the intercession of the saints both meet St. Vincent's universally-accepted standard for discerning authentic Christian belief.