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ARTICOLI

- Reinhart Ceulemans**, The ὁμοίως Notes in the Syro-Hexapla Version
of the Song of Songs 5-36

In this article, a specific kind of notes are studied that are preserved in the margins of the Syro-Hexapla version of the Song of Songs. These notes state that certain Hexaplaric readings are identical to the Septuagint text (*bdmwt shb'yn*, which can be retroverted as ὁμοίως τοῖς ο'). One would expect this ο' text to refer to the Hexaplaric recension, but various factors seem to show that this cannot always be correct. This paper examines whether the problem can be solved by assuming that the ὁμοίως notes do not refer to Syh^{txt}, but to a Greek Bible text originating in catena tradition. Although such a conclusion can be drawn for some readings, a consistent system cannot be identified.

- Rafał Zarzeczny, S.J.**, Some Remarks Concerning the Ethiopic Recension of the "Life of Antony" 37-60

The *Life of Antony* (CPG 2102), one of the most important monastic text of the first Christian millennium, was translated into Geez perhaps already in the Aksumit period. L. Leloir conducted the first examination of the Ethiopic redaction in the 1980s. However, his precocious passing away stopped the work, so the text remains unedited. The present study aims to investigate the *status quaestionis* of the research, with a description of the manuscripts, an examination of the text structure and analysis of several expressions, particularly confronting the Greek documents. Only twelve manuscripts containing the Ethiopic redaction are presently identified, divided in two basic families. The structure of the text generally agrees with the Greek one. The document is anonymous, and no classical attribution to Athanasius of Alexandria could be found. Some particular omissions (especially the lack of chapters 12 and 25-35) in all codices, and other structural variants prove their common archetype source. Moreover, several proper names and specific terms (such as "Antichrist") seem to confirm the Greek *Vorlage*, which was perhaps different from the *textus receptus*. However, other possibilities (an Arabic source?) still cannot be excluded, and the question can only be resolved with the edition of the text and future studies.

- Sabino Chialà**, Due discorsi ritrovati della *Quinta parte* di Isacco di Ninive? 61-112

Biographical sources for Isaac of Nineveh, or Isaac the Syrian, are not very clear about how much he wrote. They speak generally about various "tomes" or "parts". Some of them specify "five" or "seven", without, however, telling us exactly what these parts consisted in. In one case, however, we have an interesting indication: a certain Daniel Bar Tubanita is supposed to have written a rebuttal to the "Fifth volume" of Isaac the Syrian.

The manuscript tradition has transmitted to us: a *First Collection*, known from antiquity and translated into almost all the languages of Christendom; a *Second Collection*, which consists of four *Centuries of knowledge* and other homilies, discovered in the 1980s by Sebastian Brock and partially published; and a *Third Collection*, likewise recently discovered and published. Finally, four fairly recent manuscripts contain two discourses, which they present as extracts from the “Fifth part” of Isaac, bishop of Nineveh. Although the attribution to Isaac does not seem to me to be certain, I have wanted in this article to make available to scholars the critical text of the two discourses, with an introduction concerning the sources relative to the *Fifth part* and its manuscript witnesses, as well as a translation into Italian.

Hatice Özyurt Özcan, A New Basilical Church Uncovered at Akyaka in Caria

113-137

The building which is the subject of the study is located in Akyaka, a province of modern-day Muğla, situated in the territory of the ancient city of Idyma. Çatalçam Sokak, where the Papazlık Creek joins the Azmak Road, is surrounded by a forest. The part of this small wood closest to the road was called Eren Dede by the natives. Illicit digs were carried out in an area where there were two Turkish tombs built in the late period, and some architectural remains of the Early Christian Period were also uncovered. Afterwards, a rescue excavation was carried out for two seasons by the Muğla Archaeological Museum. Excavations brought to light a three-aisled basilica with three apses and a narthex, together with architectural sculptures belonging to the church; small finds; and a mosaic pavement in the *opus tessellatum* technique. The excavated structure was built following a standard type of plan applied in many of the grand-scale churches of the Early Christian Period, mainly at the Capital and then in the Aegean and the Mediterranean world from the 5th to 7th centuries. The architectural sculptures, small finds and mosaics uncovered both at the excavation and previously during the survey support the dating of the structure reached by the plan typology.

Alexis Chrysostalis, La notion de *morphè* dans le *Contra Eusebium* de Nicéphore de Constantinople

139-158

The concept of *morphe* in Nicephorus of Constantinople’s *Contra Eusebium*. In the *Contra Eusebium* Nicephorus of Constantinople makes the definition of the term *μορφή* a prerequisite for refuting the arguments advanced by his adversary (the author of the *Letter to Constantia*) with a view to interpreting Philippians 2, 6-7 in conformity with the Tradition of the Church. In chapter 13 of this work Nicephorus supplies three different definitions of this word, which can successively be qualified as (A) general sense of the term, (B) philosophical meaning, (3) theological meaning. Examination of Nicephorus’ text shows that the sources of the definitions used are essentially philosophical ones, doubtless originating from Neoplatonist commentaries on Aristotle’s *Categories*. The incorporation of these definitions into the doctrinal language of Christian authors during the Christological controversies explains their use by Nicephorus. Most probably, compilations of philosophical and theological definitions, known to us only in part, served as direct sources for the iconodulic patriarch.

The first part of the last of these three definitions in chapter 13 derives from Basil of Caesarea's exegesis of Philippians 2, 6-7 in the *Contra Eunomium* (I, 18). This reference, which identifies the concept of *μορφή* with that of *οὐσία*, is taken up by numerous Christian authors both in the Fourth Century Trinitarian debates and in the Christological controversies of subsequent centuries. Nicephorus places himself firmly within this tradition. It is this final definition that Nicephorus hereafter uses in his work, in the conviction that it offers the only Orthodox position in a doctrinal debate.

Gérard Colin, *Iyosyās de Māḥbara Māryām, disciple de Madḥānina Egzi'*

159-172

Tigré, a northern province of Ethiopia and cradle of an ancient indigenous Christianity, had a second movement of evangelization in the 14th and 15th centuries. The initiative for this renewal was due in great part to the personality and activity of Madḥānina Egzi'. This holy priest had numerous disciples who in their turn "gave birth" to eminent monks.

Iyosyās of Māḥbara Māryām belonged to this second generation. As with his teachers, he was versed in knowledge of the Sacred Scriptures. He founded a church named for Mary and established a monastic community around this church. Equally involved in secular life, he cared for many laypeople, resisted unjust fiscal demands of civil power, and once supported a worthy governor against his irreverent attacker.

Edited in the 20th century, half a millennium after the events, *The Life of Iyosyās* gives witness to both the vigor of Ethiopian religious sentiments and the remarkable persistence of oral traditions.

Vera Tchentsova, *Les documents grecs du XVII^e siècle: pièces authentiques et pièces fausses. 4. Le patriarche d'Antioche Athanasie IV Dabbās et Moscou: en quête de subventions pour l'imprimerie arabe d'Alep*

173-195

The Patriarch of Antioch Athanasius IV Dabbās with the help of the ruler of Walachia Constantine Brâncoveanu started book-printing in Arabic: in 1706 the first editions of the newly founded Arabic typography were available in Aleppo. Romanian support to the enterprise of the Patriarch was not sufficient and Athanasius tried to find subsidies in Russia, writing in December 1706 to the tsar Peter the Great a long letter, recently discovered in the Russian State Archives of Ancient Acts together with several other documents concerning the relations of the Muscovite court with the Patriarch. In this missive Athanasius exposed his publishing plans and asked for support. In the same time he assured the Russian sovereign of his readiness to act in the interests of Russia by the second letter dated February 1707. Patriarch's letter from the archive of the former Roman Congregation of the Propagation of faith demonstrates his vast plans of collaboration also with Rome in order to provide for his typography all necessary instruments and to buy books. However financial problems due to the sad fate of two former benefactors of Athanasius Dabbās, the prince Constantin Brâncoveanu and the hetman of the Cossacks Ivan Mazepa, created serious difficulties for the functioning of Arabic book-printing in Aleppo. Patriarch's last hope, the Russian tsar, engaged in the political confrontation

with the Ottoman Porte and Sweden, was reluctant to support the interests of the Arab Christians in the Levant.

Youhanna Nessim Youssef, A Mnemonic for the Coptic Psalmody . 197-208

This article publishes fragments of a mnemonic text of the psalmody that had been found in the Dayr al-Maimun. The mnemonic is compared with the edited text. It seems that the scribe did not have another copy of the text hence we find some hesitations. This article confirms what Zanetti noticed for manuscripts of Saint Macarius Monastery.

J. F. Coakley, The Vincentian mission press in Urmia, Persia: a preliminary bibliography 209-226

The Vincentian mission in Persia included a printing-office in the city of Urmia, and this office published more than fifty books and pamphlets in the years 1870-1918. These publications include some in classical Syriac, mainly liturgical books for the Chaldean church and grammars; but most of them are in the vernacular Syriac language of the local Christians in Persia. This article attempts a bibliography of all these items, giving locations of copies where these are known to exist and otherwise taking over data from secondary sources.

Philippe Luisier, S.J., In memoriam: René Lavenant, S.J. (1926-2013) 281-283

Mark J. Edwards, Egyptian Thunder: *Nag Hammadi Codices VI.2* . . 285-303

It is argued here that the *Thunder, Perfect Mind* is best conceived, not as an Isis-aretagy or as a riddle, but as a performative text in which the speaker assumes a series of personae. In contrast to the Coffin texts and magical papyri, where the performance is merely bombastic, the litany of the *Thunder* is grounded in the metaphysical premises of the Naassene sermon and other Christian texts, according to which the pneumatic believer is, and yet is still to become, identical with Christ in his polymorphic unity.

Tedros Abraha, O.F.M. Cap., (Pseudo) Cyril's interpretation of Proverbs 9:1 in the *Confessio Patrum* and its influence on traditional Ethiopian hermeneutics 305-325

The *Confessio Patrum* is a collection of Patristic writing compiled in Egypt in Arabic. The last writer in the *CP* is the patriarch Christodulos († 1077). It was subsequently translated into Gə'əz and it is in Ethiopia that the *CP*, known as *Haymanotä Abäw* made its fortune as the chief Patristic resource text, after the *Qerälos*. It played a key role not only in the traditional Church training as an important part of the so called "Books of the Scholars" but also in the theological debates with missionaries and within the Ethiopian Orthodox Täwähədo Church. The *HA* is read in the liturgy throughout the Holy Week, until the vigil of Easter Sunday and during the Eucharistic celebration at the time of the clergy's communion. Theological treatises and traditional Ethiopian commentaries quote abundantly from the *HA* taking for granted that the authors under whose names the various passages are presented, have indeed penned them. The aim of this paper is to provide a specimen indicating that, often this is not

the case. Researchers dealing with quotations drawn from the *HA* always need to verify their authenticity.

Enzo Lucchesi, Encore un fragment copte relatif au Panégyrique de Jean-Baptiste, attribué à Théodose d'Alexandrie 327-336

A Coptic fragment from Paris can be added to Codex B of K. H. Kuhn's edition of the Panegyric on John the Baptist attributed to Theodosius of Alexandria. The identification of another Coptic panegyric on the Baptist is discussed in the Appendix.

Florence Jullien, Une pratique religieuse en médiation culturelle entre chrétiens et mazdéens 337-353

"Magicians" in Syriac hagiographical documentation is a polysemic term which refers to those who profess a condemned doctrine, a sorcerer or maybe a physician. Greek magical literature probably influenced descriptions of this kind which one may note not only in the Mazdeans' polemics against Christians in the Sasanian Empire, but also in the Eastern Syrian Christians' polemical literature against heretics. The present article deals with the rapport between Christians and Mazdeans using the analysis of a very particular and ambiguous practice in the Syriac Christian *milieu*: the use of a mixture prepared from « martyrs' dust ». This study examines how Christians who used it appeared as men of power and mediators in the social life of Iran, specially among the Zoroastrian population.

Alexander Zäh, How is Nubian church architecture linked with the Near East, Armenia, Europe and with other African examples? . . . 355-366

Late ancient and medieval Nubian church architecture is a lesser known structural element in Christian art history in Africa and in the Near East and must be evaluated in relation to the churches which were built and whose style evolved in the wider Mediterranean theatre, especially in Armenia and Syria. On the one hand, architectural particularities are noticeable in monastic buildings but on the other, many parallels with other traditions may be detected, and this provides the stimulus for exploring Nubia in a new way.

Michael Penn, Demons Gone Wild: An Introduction, and Translation of the Syriac *Qenneshre Fragment* 367-399

The Syriac Qenneshre Fragment preserves a set of colorful tales concerning how the Miaphysite monks of Qenneshre reacted to their monastery's infestation by demons. The convoluted and occasionally humorous accounts found in this possibly eighth-century text include extended polemics against Judaism, early Islam, and competing branches of Christianity. A new edition and first English translation of the text attempts to make this work more accessible and emphasizes the importance of hagiographic material for our understanding of ancient Syriac Christianity.

Wojciech Walczak, Il posto della diocesi di Turów e Pińsk nella struttura della Chiesa Uniate dei secc. XVI-XVII 401-428

The author of the present article first of all wished to correct certain inac-

curacies found in historiographical literature dealing with the external geographical boundaries of the Uniate eparchy of Turov and Pinsk as well as its internal structure. His primary aim was to determine the eparchy's extension throughout the seventeenth and eighteenth centuries. Following this plan, he estimated its geographical surface area to cover 35.000 square kilometres midway through the eighteenth century. He proceeded to present an analysis of the sources: reports of episcopal visitations and other accounts left during the eighteenth century. With this in mind, the author reconstructed the probable division of the eparchy into deaneries, of which there seem to have been fourteen during the second half of the eighteenth century. It would eventually be necessary to determine how many parishes existed at the time and their locations. But for the seventeenth century, the author had to rely only on rather unreliable documents which furnished only very approximate statistics. For the eighteenth century, the author, on the other hand, was able to reconstruct almost the entire parochial network of the eparchy. In 1772, the eparchy possessed about 238 parishes. The author, in writing this section, based his account on actual statistics of the time in question, estimating the number of deaneries, parishes and clergy. He also employed maps of the period, as well as parish directories.

The eparchy's parochial network, however, faced many problems: conflicts over Eastern Orthodox estates, the negative view which the Polish government often took of the Union with Rome, the Cossack wars, as well as the extirpative struggles with Sweden, and Russia. Uniate bishops were especially affected since their eparchies covered territories where political wisdom favoured Orthodoxy. Cossack influence was strong and Cossack troops often ravaged sections of the eparchy.

The seventeenth century is of particular interest for the study of the Uniate Church and for the entire region. Sigismund III Vasa, sat on the Polish throne, a ruler known to be exceptionally predisposed to the expansion of the Uniate Church. But the same cannot be said about Wladyslaw IV, Sigismund's successor, who in his domestic politics, accommodated the Orthodox. This situation was further complicated by several wars with neighbouring countries — a historical circumstance, which exacerbated confessional tensions within the Polish-Lithuanian Commonwealth.

In spite of such exasperating conditions, it is remarkable that the Union was able to subsist at all. Sources allow us, once again, to trace the development of the parochial structure of the eparchy. According to Jakub Susza, Bishop of Chełm, 100 parishes existed during the sixties of the seventeenth century. Although this data should be treated with prudence, it shows a disproportionate number of parishes when compared with those of other Uniate dioceses. In fact, this number demonstrates that the eparchy of Turov and Pinsk was the most exiguous of the Uniate dioceses.

The third decade of the eighteenth century, however, privileged the growth of the Union. After the devastating wars of the seventeenth century and the Great Northern War, Uniate structures began once again to expand. Documents from the early eighteenth century already mention the 250 parishes and 14 deaneries (of course compared to other eparchies, the diocese of Turov and Pinsk still had the least number of parishes and deaneries). The eparchy occupied the fifth place, after the Metropolia (222 thousand km²), and the eparchies of Połock (82.1 thousand km²), L'vov (47.1 thousand km²), and Lutsk (35.3 thousand km²). The eparchies of Vladimir (28.1 thousand km²), Przemyśl (24.9

thousand km²), and Chełm (22.1 thousand km²) were, on the other hand, considered only minor eparchies.

Ionuț-Alexandru Tudorie, *There Were They In Great Fear, Where No Fear Was. The Theological Dialogue between the Nonjuror Anglicans and the Eastern Church (1716-1725)* 429-512

The dialogue initiated by the Nonjuror Anglican theologians, envisaging an ecclesiastical union with the Orthodox East, is an enthralling research topic as it involves not only theological considerations — as it appears at first sight —, but also entails matters of political diplomacy. Engaging Czar Peter I in the discussions with the Eastern patriarchs provided the political support that allowed this dialogue to continue even when theological divergences seemed insuperable. Thorough analysis of each document, as well as working hypotheses cautiously put forth, have resulted in a new chronological arrangement of the context of this theological dialogue, so far insufficiently investigated. This approach has also produced a revision of the information presented by well-known scholars (Steven Runciman and Chrysostomos Papadopoulos).

The four dogmatic documents (two formulated by the Nonjuror Anglicans, and two signed by the Eastern patriarchs) demonstrate, on the one hand, the openness toward dialogue of the British theologians, and on the other hand, the unconditional stance taken by the Orthodox against the slight errors present in the 17th-century confessions of faith. The text authored by patriarch Dositheos II Notaras and attached to the second answer addressed to the Nonjuror theologians, is the only one containing reference to the perpetuation of these errors.

The direct meeting of the representatives of British Anglicanism and those of the Russian Orthodox Church, scheduled for the summer of 1725 at Sankt Petersburg or Moscow, would have been an exceptional event. Such a theological debate, totally freed from the constraints posed by the two parties' different interpretation of certain written phrases, could have overcome the deadlock caused by their dogmatic conversation. However, this debate never took place, as one of its major supporters, Czar Peter I, had died a few months earlier, and the entire correspondence lost interest for the Orthodox party. Moreover, although in Constantinople were spread some rumors about the canonical status of the Nonjuror Anglicans, dissenters from the Church of England, this status has been confirmed in the fall of 1725, which contributed to the *ex abrupto* cessation of dialogue.

COMMENTARIUS BREVIOR

Stéphane Verhelst, *Notes sur la recension du livre Liturgia Ibero-Graeca Sancti Iacobi* 227-231

RECENSIONES

ANASTASIO SINAITA, *Omelia sul Salmo 6* (R. Zarzeczny) 233-234
 BEAUCAMP, Joëlle – Françoise BRIQUEL-CHATONNET – Christian Julien

ROBIN (ed.), <i>Juifs et chrétiens en Arabie aux V^e et VI^e siècles. Regards croisés sur les sources</i> (Ph. Luisier)	234-236
<i>Codices Chrysostomici Graeci. VII: Codicum Parisinorum partem priorem</i> (E. Bonfiglio)	236-238
CONGIU, Suor Maria Angela G., <i>Mons. Giulio Penitenti. Un pioniere dell'ecumenismo. A 100 Anni dalla sua nascita, 1912 – 10 Gennaio – 2012</i> (V. Poggi)	238-241
Consilium Conferentiarum Episcoporum Europae (CCEE), <i>Rapporti Chiesa-Stato: prospettive storiche e teologiche. Church and State Relations: from Historical and Theological Perspectives</i> (G. J. Androutsopoulos)	241-244
GIOVANARDI, Alessandro, <i>John Lindsay Opie. Estetica simbolica ed esperienza del sacro. Un profilo intellettuale</i> (M. Toti)	244-248
GONNEAU, Pierre – Aleksandr LAVROV, <i>Des Rhôs à la Russie. Histoire de l'Europe orientale (v. 730-1689)</i> (S. Caprio)	248-250
HAUSHERR, Irénée, <i>Padre, dimmi una parola. La Direzione spirituale nell'antico Oriente</i> (M. Pampaloni)	250-251
MACCOULL, Leslie S.B., <i>Documenting Christianity in Egypt, Sixth to Fourteenth Centuries</i> (Ph. Luisier)	251-253
MARTINELLI, Paolo – Luca BIANCHI (a cura di), <i>"In Caritate Veritas". Luigi Padovese, Vescovo Cappuccino Vicario Apostolico dell'Anatolia. Scritti in memoria</i> (M. Pampaloni)	253-257
ORBE, Antonio, <i>Introduction à la théologie des II^e et III^e siècles</i> (E. Cattaneo)	257-263
POGGI, Vincenzo, S.J., <i>Paul Ali Mehmet Mulla Zade – Islamologo di tre papi. Maurice BORRMANS, M.Afr., Lettres de Mulla-Zadé à Louis Massignon</i> (L. Basanese)	263-265
ROSSO, Stefano, <i>La celebrazione della storia della salvezza nel rito bizantino. Misteri sacramentali, feste e tempi liturgici</i> (R. Iacopino)	265-268
SAMERSKI, Stefan, <i>La Nikopeia. Immagine di culto, palladio, mito veneziano</i> (G. Berté Ferraris)	268-272
STAROWIEYSKI, Marek, <i>Slovník raněkřesťanské literatury Východu. Arabská, arménská, etiopská, gruzínská, koptská a syrská literatura</i> (R. Zarzeczny)	272-274
SWANSON, Mark N., <i>The Coptic Papacy in Islamic Egypt (641-1517)</i> (Ph. Luisier)	274-276
SCRIPTA AD NOS MISSA	277-279
AGAPIO DI GERAPOLI, <i>Storia Universale</i> [Studia Orientalia Christiana, Monographiae 21]. Introduzione, traduzione dall'arabo e note di	

Bartolomeo PIRONE (Bishara Ebeid)	513-515
CHAILLOT, Christine, <i>Vie et spiritualité des Églises orthodoxes orientales des traditions syriaque, arménienne, copte et éthiopienne</i> . Préface du protopresbytre Boris BOBRINSKOY [Patrimoines Orthodoxie] (Ph. Luisier)	515-516
FOUILLOUX, Étienne, <i>Eugène cardinal Tisserant (1884-1972). Une biographie</i> (V. Poggi)	517-518
HAGE, Joseph, <i>L'Esprit Saint chez saint Éphrem de Nisibe et dans la tradition syriaque antérieure</i> . Préface et introduction par Tanios Bou Mansour [Bibliothèque de l'Université Saint-Esprit de Kaslik 56] (M. Pampaloni)	518-520
IBN TAYMIYYA, <i>Réponse raisonnable aux chrétiens? Extrait de: La réponse valide à ceux qui ont altéré la religion du Messie (al-Ġawāb al-ṣaḥīḥ li-man baddala dīn al-Masīḥ)</i> [Publications de l'Institut français du Proche-Orient 272], édité, traduit et commenté par Laurent BASANESE, S.J. (V. Poggi)	520-522
MAGUIRE, Henry, <i>Nectar and Illusion. Nature in Byzantine Art and Literature</i> (B. Crostini)	522-525
OMTZGIT, Pieter H. – Markus K. TOZMAN – A. TYNDALL (ed.), <i>The Slow Disappearance of the Syriacs from Turkey and of the Grounds of the Mor Gabriel Monastery</i> (A. Mengozzi)	525-529
SCHABEL, Christopher (ed.), <i>Bullarium Cyprium. Vol. I. Papal Letters Concerning Cyprus 1196-1261</i> [Texts and Studies in the History of Cyprus 64] (G. Rigotti)	529-534
SCHABEL, Christopher (ed.), <i>Bullarium Cyprium. Vol. II. Papal Letters Concerning Cyprus 1261-1314</i> [Texts and Studies in the History of Cyprus 64] (G. Rigotti)	529-534
PERRAT, Charles — Jean RICHARD (éditeurs), avec la collaboration de Christopher SCHABEL, <i>Bullarium Cyprium. Vol. III. Lettres papales relatives à Chypre 1316-1378</i> [Sources et études de l'histoire de Chypre 68] (G. Rigotti)	529-534
TOTI, Marco, <i>La preghiera e l'immagine. L'esicasmò tardobizantino (XIII-XIV secolo): temi antropologici, storico-comparativi e simbolici</i> . Prefazione di Julien Ries [Storia dell'arte 57] (V. Poggi)	534-536
WELTECKE, Dorothea (herausgegeben von), <i>Geschichte, Theologie, Liturgie und Gegenwartsfrage der syrischen Kirchen. Beiträge zum sechsten deutschen Syrologen-Symposium in Konstanz, Juli 2009</i> [Göttinger Orientforschungen. I. Reihe: Syriaca 40] (A. Mengozzi)	536-540
SCRIPTA AD NOS MISSA	541-542