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ARTICOLI

- Elie Essa Kas Hanna**, Il monachesimo e la topografia monastica nella regione del Massiccio Calcereo siriano 5-80

The Syrian Limestone Region was an area of vast settlement extending in time from Late Antiquity to the Early Middle Ages. Today's settlements in the area are somewhat well organized residential centers, consisting in a variety of buildings, including basilicas and baptisteries. The peripheries of the villages were neither abandoned nor reserved exclusively for agriculture. These marginal areas, in fact, were never as marginal as one might think. Here were located other structures, such as towers, agricultural buildings and monasteries. The monasteries constitute some of the most interesting surviving structures for both their architectural and religious significance. They have been studied to some extent by different researchers, but none, except Daniel Hull, has investigated their geomorphological features.

The present article represents partial results of the author's doctoral thesis at the Pontifical Institute for Christian Archaeology, based on a 60 day survey carried out in 2010 and financed by the abducted archbishop of the Orthodox Syriac Church in Aleppo, Mar Gregorios Yuhanna Ibrahim. The article contains territorial and morphological analysis of the monasteries, in which the author distinguishes four principal types according to their architectural features. The monasteries under consideration give the appearance of having been well organized and constructed according to a preconceived plan for specifying favorable construction sites. Hence it was not by chance that many of the monasteries were erected near villages or Roman roads. This is evidence that decision-making processes took into account spatial, economic, and perhaps even political factors.

The article concludes that the separation of monastic life was an evolving concept: not all monks were obliged to live in harsh areas far from the lay population; on the contrary, it was often sufficient for separation to live in a monastery either enclosed within a ring wall or near a village.

- Henryk Pietras S.J.**, Leone Magno *retractavit*? Il cambiamento del linguaggio cristologico del papa dopo il concilio di Calcedonia . . . 81-97

The study deals with a significant difference between the language used in the *Tome to Flavian* of Leo the Great and later in his letters to the Council of Chalcedon, addressed to the East. In those letters he not only avoids mention of the two natures of Christ, but even uses the expression *Verbi carnisque natura*. Very likely Leo realized that *nature* in Latin does not necessarily mean the same as *physis* in Greek, but despite his efforts, the political situation and the Church did not allow the restoration of the union..

- Luigi Silvano**, Per l'epistolario di Isidoro di Kiev (II): la lettera al Doge Francesco Foscarelli dell'8 luglio 1453 99-132

In early July of 1453, some six weeks after the Fall of Constantinople to the Ottomans, Cardinal Isidore of Kiev, having escaped from Turkish captivity, managed to find shelter in Crete. From there he wrote letters (in Latin) to the Pope and to the Western principalities, urging them to form a Christian coalition against Mehmet II. One of these was addressed to the Venetian Doge Francesco Foscari. This paper contains a new edition of this epistle, based on two previously disregarded manuscripts that allow for the correction of several mistakes in Existing editions. The text is equipped with an Italian translation and a historical and philological commentary.

Nikolaos Vryzidis, Threads of Symbiosis: Ottoman Silks for the Christian Market 133-166

This essay offers an overview of Ottoman luxury textiles woven for the Christian market with a focus on their status as remnants of Christian-Islamic symbiosis. From the evidence available it can be suggested that these silks were probably produced by a religiously mixed workforce who catered to a Christian demand both in the Ottoman Empire and abroad. Furthermore, it will be seen that their pluralist visual language drew on elements from diverse artistic traditions, creating patterns of artistic confluence. If they were not plain, these patterns usually blended Christian iconography with Ottoman motifs. Essentially, by discussing a specific production's context and style I intend to illuminate another corner of Ottoman Christian material culture and discuss some aspects of cultural history which arise.

Dorothea McEwan, Contacts and Comparisons: The Illuminations of the Gospel according to Luke in the tetraevangelium of Märtula Maryam 167-207

The Ethiopian Orthodox monastery of Märtula Maryam houses a precious gospel book of c. 1650, in which all four gospels are richly illuminated. The paintings are skilfully executed by more than one painter, the colours are still vivid and well preserved. What makes the illuminations in this gospel book so extraordinarily important is the adoption of painting methods like the nascent use of perspective and the borrowing of visual props from its European source, the so-called *Evangelium arabicum*.

The article will show pictures selected from the gospel according to Luke in both the European source and the Ethiopian manuscript book and discuss the idiosyncrasies in the Ethiopian illuminations to show how difficult it was to transpose foreign images into the Ethiopian milieu.

Konstantin Kaminskij, Alter Glaube und neue Technologien. Konfessionalisierung und Wirtschaftsmodernisierung im Russischen Reich 209-242

This paper develops a new approach to the history of Russian Old Believers in the framework of the confessionalization paradigm. Inspired by Shmuel Eisenstadt's concept of *multiple modernities* it derives the notion of *multiple confessionalizations* and proposes for Russia the concept of fundamentalist modernization, which is fitted to integrate the Old Believers in the economic, religious and social history of Russian Empire in 17th-19th centuries.

The term *confessional fundamentalism* coined by Heinz Schilling for the Reli-

gious wars in Western Europe proves particularly productive to describe the cultural attitude of Old Believers in the 17th century. Further, the paper shows how this fundamentalist attitude developed to cultural antiquarianism during 18th and early 19th century and gave rise to economic protectionism as the leading social practice of Old Believers in the second half of 19th century. By this time the Old Believers formed a very influential confessional-economic network in the Russian Empire.

Arguing that the schism of the Russian Orthodox Church in the 17th century triggered a process of confessional diversification in the Russian Empire which is not just comparable to the European reformation but a continuation of it. In this way the article advocates for a new view on the history of reformation and confessionalization which is seen as a fundamental process of reforming, modernizing and global expanding of Christianity as a whole — the Western and the Eastern Churches.

Tomáš Pružinec, La verità come elevazione della persona. Considerazioni sulla verità alla luce dei pensieri di Lev Šestov 243-257

The philosophies of Kierkegaard and Šestov have produced both a radical hermeneutic and a paradigmatic change in the search for truth. We no longer understand truth merely as evidence or common consent. Thanks to them, we now conceive of truth as living, organic, and personal. Kierkegaard and Šestov move from the Greek philosophers to the Biblical Job and to the existential tragedy bordering upon Paradox and the Absurd. They achieve this by means of a story of incomprehensible despair that leads, however, to the existential saturation and fulfillment of being. We can understand truth as something profoundly personal to taste and to live. Instability, a source of intense and fully lived existence, can motivate discovery, in the way it personalizes truth as the confirmation of subjectivity.

Key words: Existence, search, uncertainty, person, truth, suffering, tragic

Gabriele Winkler, Nachruf auf Robert Taft S.J. (1932-2018) 293-296

Izabela Jurasz, Le Nom et le Lieu de Dieu. Étude d'un témoignage inconnu de la cosmologie bardesanite 297-337

Ps-Ephrem's hymn against Bardaisan has received scant scientific attention, partly because of its pseudo-epigraphic character, partly because of difficulties accruing from the attempt to relate it to other Bardaisan sources. Nonetheless, the analysis of the manuscript tradition allows us to trace its origin back to the Nestorian milieu and, consequently, to compare it with anti-Bardaisan polemicists such as Theodor Bar Koni. The analysis of the theological vocabulary of the hymn reveals an astonishing closeness to Bardaisan's theology — the essence of God the Creator (*ītyā*) is closely related to the essence of the of the created world. The archaic character of this theology appears to gain in comparison with Ephrem's anti-Bardaisan polemics, since Ephrem conceives *ītyā* as the Name of God. Therefore, this study proposes the attribution of the hymn of Ps-Ephrem to a Nestorian author who was quite familiar with the hymns of Bardaisan and elaborated an orthodox answer to the doctrine that placed the divine *ītyā* among the elements of the world.

Keywords: Bardaisan / Bardesanes, Ephrem, metaphysics, cosmology, theology.

Vincenzo Ruggieri , An altar in the archaeological museum of Kayseri: St. Mamas and the Prophet Elijah	339-356
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A basalt altar is kept in the archaeological museum of Kayseri and it is dated probably to the first half of the 6th century. It is loaded with Christological iconography, strongly emphasized by Elijah's and St. Mamas' presence and by a luxuriant vegetal composition with a cross. A beautiful Late Antique decoration frames and narrates at once the theological insights offered by the Prophet and St. Mamas. In addition the Cappadocian Saint becomes the key to address and tackle St. Gregory of Nazianzus' *Oratio* 44, wherein the awakening of Spring (renewal) completes all the creation in Christ.

Sabino Chialà , The monastery of Mor Yaqub d-Qarno and the cave of Jacob of Nisibis: a possible identification	357-369
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One of the recently restored Mount Izla monasteries, Mor Yaqub d-Qarno, attracted the author's attention during a recent trip in Tur Abdin. The scarcity of information about this impressive place, together with its proximity, and at the same time its distance, compared to the Great Monastery of Mount Izla, founded by Abraham of Kashkar, evoke some stories that narrate the life of the latter. What is proposed in this article is only a hypothesis, difficult to prove with certainty, but not implausible.

Vangelis Maladakis , Des moines athonites en voyage. Réseaux de relations, mobilité monastique et financements du IX ^e au XI ^e siècle	371-384
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The period from the late 9th to the mid-11th c. is crucial for the monastic morals on Athos. The arrival of Athanasios the Athonite in the second half of the 10th c. is the turning from asceticism to coenobitism. On the one hand the local hermits have to protect the ancient anchoritic ideals, and, on the other hand, networking monks, with socio-economic background, have to establish the coenobitic monasticism.

The commitment of both groups to sustain their existence leads them to set out on long journeys. Despite the fact that the *Vitae* and other documents emphasize on the engagement of the travellers (Blasios of Amorion, Euthymios the Younger, Athanasios of Athos, Euthymios and John the Iberians etc.) to the safeguarding of the monastic ideal on Athos, the outcome is the granting of several economic resources and privileges. Although proposing a typology for the departures of these monastic journeys, would be a risky task, we could group the initiatives of the monks-travellers as follows: 1. they act as arbitrators or contributors to the emperor; 2. they set up journeys for pilgrimage or missionary reasons; 3. they travel to meet an agreement or to supply their houses with commodities. Although the sources do not imply always economic concerns, the common result is the issuing of an imperial decision, or a chrysobull or a typikon that grant funding and benefits.

Keywords: Athos, Constantinople, orthodox monasticism, traveller-monk, Blasios of Amorion, Euthymios the Younger, Athanasios the Athonite, Euthymios and John the Iberians, funding, privileges, economic resources.

Alexander V. Maiorov , Church-union negotiations between Rome, Nicaea and Rus', 1231-1237	385-405
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Despite the disaster of 1204, the long-standing ties between the Byzantine (Nicene) empire and the Rus' principalities were not destroyed. Moreover, these ties were strengthened as the political power of Nicaea increased. The influence of Nicaea on Rus' showed itself not only in the ecclesiastical sphere, but also in the foreign policy of the Russian princes. Unfortunately, hardly any Ancient Russian or Greek source that shed light on the history of Rus'-Nicene relations in the early 13th century has survived. The evidence of Western European sources in Latin allows us to fill this gap to some extent. Those sources describe the history of contacts between the Catholic and the Orthodox churches and the failed attempts to achieve a church union.

Massimo Bernabò – Marco Pavan, Addenda al catalogo dei manoscritti siriaci del Tur 'Abdin nel Fondo Grünwald 407-420

The article considers four illuminated Syriac manuscripts to be added to the catalogue of the so-called Fondo Grünwald, which has been very recently published by the Pontificio Istituto Orientale, Rome. The article provides a codicological description as well as a description and comment on the ornaments and miniatures of the four manuscripts. They are: Lectionary Grünwald Mardin 5 (= Mardin 40/2); Feriqitho Grünwald Mardin 9 (= Mardin 751/20); Jacob of Sarug, *Omelies* Grünwald Mardin 11 (= Mardin 138/5); *Causa causarum* Grünwald Mardin 18 (= Mardin 166/10).

Mariam de Ghantuz Cubbe, Le XIV^e siècle maronite 421-467

We know very little about the Maronites' history during the XIVth century. Not only did the Mamelukes' conquest interrupt relations with the Christian world, but Western sources are equally silent about them. Moreover, Maronite sources are also scant. This work aims at collating the extant Maronite sources, mostly preserved in Patriarch Duwayhi's works. Since only colophons and other small annotations on manuscripts remain, it is not easy to delineate either the living conditions of the Maronites or the vicissitudes of this period. In spite of these difficulties, an attempt is made to draw from the very limited documentation as much data as possible. The last part provides an analysis of a colophon concerning the Mamelukes' retaliations against Maronite bishops after the king of Cyprus' Alexandria expedition in the year 1365. The article also examines the problem of the eventual martyrdom of a Maronite patriarch on this occasion.

Massimo Villa, La Passio etiopica di Sofia e delle sue figlie Pistis, Elpis e Agape: tradizione manoscritta e ipotesi di *Vorlage* 469-488

This article aims at offering a comprehensive picture of the Greek and Oriental traditions of the *Passio* of Sofia and her three daughters Pistis, Elpis and Agape, with particular emphasis on the Ethiopic version. Little historical reliability is acknowledged to these martyrs, whose legend was originally composed in Greek, probably in the 4th century in Constantinople. The Ethiopic dossier consists of a *Passio* transmitted within the hagiographical collection *Gädlä Säma'tat*, and several entries in the Synaxarium. After providing a list of the witnesses of the Ethiopic *Passio* attested so far, the article investigates a number of *loci critici* in order to explore the mutual relationship among the several versions of the text. A repertory of peculiar renderings and mistranslations supports a direct Greek dependence and, within the Greek tradition,

shows evidence of a certain proximity to the so-called “Ambrosian” recension (BHG 1637x). Accordingly, the text would have been translated into Gəʾəz in the Aksumite age (4th-7th cent.). Nevertheless, a conclusive assessment of the *Vorlage* of the Ethiopic text will be possible only after critical editions of the Gəʾəz and Arabic versions are available.

Tommaso Braccini , <i>Sisinnio e le streghe: sul culto di un santo orientale in Sardegna</i>	489-507
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The *historiola* intended to oppose the child-killing demon Gello (or similar figures) is attested, since the early Middle Ages, in the Greek-speaking world, where it was used until the beginning of the last century, and in the regions (like Egypt, Ethiopia, Armenia, the Balkans...) that were part of Byzantium’s political, religious and cultural sphere of influence. Many of the versions of this *historiola* feature as hero a legendary saint, Sisinnios, who opposes and finally defeats Gello. So far, it went unnoticed that in southern Sardinia, and especially in the town of Villacidro, there is an old local tradition featuring an obscure “san Sisinnio” as enemy and winner of the feared *kogas*, witches (the witch, *strigla*, is frequently associated with Gello) who, according to popular belief, sucked the blood of the infants. Sardinia, although quite remote, in the early Middle Ages still gravitated into the Byzantine orbit, and it seems plausible that this isolated cult of “san Sisinnio” is a legacy of a phase of cultural Hellenization documented between the second half of the seventh century and the tenth century, when the arrival and settlement of monks from the East had an important influence on popular religiosity.

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