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Aržanov, Ĭu.N. “Evagriĭ Pontiĭskĭĭ, Poslanie k Melanii. Kniga svĭatogo Ierofeĭa.” In: *Antologĭĭa vostoĭno-hristianskoĭ bogoslovskoĭ mysli: ortodoksĭĭa i geterodoksĭĭa*, pod. red. G.I. Beneviĭa i D.S. Birĭukova; sost. G.I. Beneviĭ. Tom 1. Russkaĭĭa hristianskaĭĭa gumanitarnaĭĭa akademiĭĭa; Institut istoriĭ hristianskoĭ mysli (Saint-Petersburg: Russkaĭĭa hristianskaĭĭa gumanitarnaĭĭa akademiĭĭa, 2009), pp. 465–528. — ISBN 978-5-88812-388-1.

A Russian translation from Syriac of Evagrius of Pontus’ *Letter to Melania* and *The Book of the Holy Hierotheos* ascribed to Stephen Bar-Sudhaile (a fragment), by Yury Arzhanov. The translation is accompanied by introductions and commentaries. It is a part of the first volume of a comprehensive anthology of writings of Eastern Christian authors (pp. 465–97; 498–528).

Aržanov, Ĭu.N. “K istoriĭ hristianstva v doislamskoĭ Aravii: Poslanie Simeona Betaršamskogo o gonenĭĭah na hristian.” *Bogoslovskĭĭ vestnik (MDAiS)* 8–9 (2008–2009): 155–221.

On the History of Christianity in Pre-Islamic Arabia: The Letter of Simeon of Beth-Arsham about persecution of Christians, by Yury Arzhanov

This article by Yury Arzhanov is on the persecution of Christians in South Arabia, mainly in the city of Nagra, at the beginning of the 6th century, initiated by the Jewish Himyarite king Dhu Nuwas. It contains an introduction with a general survey of the history of Christianity and Judaism in pre-Islamic South Arabia and a Russian translation from Syriac of one of the main sources about the persecution of Christians—a letter of the Monophysite bishop Simeon of Beth-Arsham. The translation is supplied with a detailed commentary.

Aržanov, Ĭu.N. “K istoriĭ hristianstva i iudaizma v doislamskoĭ Aravii.” *Simvol: Ĭurnal hristianskoĭ kul’tury, osnovannyĭ Slavĭanskoĭ bibliotekoĭ v Pariĭĭe*. Tom 55: “Duhovnaĭĭa kul’tura sirĭicev” (Paris/Moscow, 2009): 287–307. — ISSN 0222-1292.

On the History of Christianity and Judaism in Pre-Islamic Arabia, by Yury Arzhanov

The article provides an examination of the sources on the history of Judaism and Christianity in South-Arabia in the pre-Islamic period, which bear witness to contacts between the East-Syriac Christians and the Jews in that region. Pointing at relationships with the Jews served as a popular polemical device in the Christian literature. Nonetheless we have enough evidence showing that contacts between Jews and Christians took place, and the base for them provided an institute of the “Godfearers” in the Jewish synagogues.

Barskii, E.V. “Molitva ili plač? Siriškaia versia 4-ï knigi Ezry v istorii bibleiskih perevodov.” *Simvol: Žurnal bristianskoï kul’tury, osnovannyi Slavianskoï bibliotekoï v Pariže*. Tom 55: “Duhovnaia kul’tura siriicev” (Paris/Moscow, 2009): 47–68. — ISSN 0222-1292.

Prayer or weeping? Syriac Version of 4 Ezra in the History of Biblical Translations, by Evgeny Barsky

The article deals with the Fourth Book of Ezra, a Jewish apocryphon composed about 100 A.D. Special attention is paid to the textual relations of the book with 5 and 6 Ezra, with which it is joined in the Vulgate, as well as to the specific characteristics of its Syriac version. Accounts of Ezra’s fasts in different versions are thoroughly compared: the question “Did Ezra pray or weep when fasting?” seems to be unsolvable with available data but its discussion provides us with precious information about the book’s early history.

*Īazyki mira: Semitskie ĭazyki. Akkadskaï ĭazyk. Severozapadnosemitskie ĭazyki*. Rossiiskaia akademiia nauk; Institut ĭazykoznaniiia (Moscow: Academia, 2009). 832 pp. — ISBN 978-5-87444-284-2.

Languages of the World: The Semitic Languages. Akkadian. Northwest Semitic. Anna Belova, Leonid Kogan, Sergei Loesov, Olga Romanova (eds.)

This book continues the encyclopedic multi-volume series “Languages of the World”, which is being prepared at the Institute of Linguistics, Russian Academy of Sciences. This is the first part of the two-volume set dealing with Semitic languages. It comprises a general survey of the Semitic language family, as well as descriptions of individual Semitic languages: Akkadian (with separate articles on Old Assyrian and Sargonic) and the

Northwest Semitic languages (Ugaritic, Phoenician, Ancient and Modern Hebrew, Imperial Aramaic, Jewish Palestinian Aramaic, Classical Syriac, Classical Mandaic, Neo-Aramaic of Maalula, Turoyo, and Modern Mandaic). Also included are general surveys of Aramaic and Canaanite, as well as a summary description of Modern Northeast Aramaic. Each essay follows the typologically oriented template maintained throughout the Languages of the World series. This volume concludes with several appendices: a concise history of Northwest Semitic alphabets (with samples) and a set of maps illustrating the ancient and modern spread of the Semitic languages. This volume is intended to be both a fundamental linguistic study and a reference source. It is addressed to a wide audience of linguists from various fields, historians, cultural anthropologists, teachers and students, and anyone interested in Semitic studies.

*Istoriia mučeničestva Mār Kūryākūsa i Yōlity (Kirika i Iulitty)*. Rossiiskii gosudarstvennyiĭ gumanitarnyiĭ universitet, Institut vostočnykh kul tur i antičnosti; Kritičeskii tekst, perevod s siriiskogo, issledovanie A.A. Terpelyuk (Moscow: Assiriiskaia Cerkov' Vostoka, 2009). 112 pp. — ISBN 978–5–9901637–1–3

Martyrdom of Mār Qūryāqūs and Yōlity (Cyriacus & Julitta) / Russian State University for the Humanities, Institute for Oriental and Classical Studies; Critical text, Russian translation from Syriac, and research by Alisa Terpelyuk

The present critical edition of the Martyrdom of Cyriacus and Julitta is based on the MS of the Vatican Library, Syriac 161 (its facsimile reproduction was issued by the Bibliotheca Apostolica Vaticana together with Brigham Young University) and on the text of the Martyrdom edited by P. Bedjan (*Acta Martyrum et Sanctorum* III). The latter was collated with the relevant part of the MS of the Institute of Oriental Manuscripts, Saint-Petersburg (Dietrich d). The edition is accompanied by a thorough philological analysis of the text. The target audience of the edition are scholars specialized in the Syriac literature (in particular, Syriac hagiography and apocrypha) as well as those interested in studying Syriac language and textual criticism. The edition is published by the Assyrian Church of the East, Moscow.

Kessel', G.M. "Knižica krupic' — antologija vostočnosirijskoj pis'mennosti." *Simvol: Žurnal bristianskoj kul'tury, osnovannyj Slavjanskoj bibliotekoj v Pariže*. Tom 55: "Duhovnaia kul'tura siriicev" (Paris/Moscow, 2009): 327–56. — ISSN 0222-1292.

*The Book of Crumbs: An Anthology of East-Syriac Literature*, by Gregory Kessel.

The anthology — *Kṭāḇōnā d-partūtē* — was first published by the Anglican mission of the Archbishop of Canterbury in Urmi in AD 1898 and later was republished. The article is an annotated description of the contents of the book which precedes by an introduction that tell the history of the edition.

Kofski, A., Ruzer, S. "Raī kak sad asketičeskikh uslad: germenetičeskie strategii 'Knigi stepenei'." *Simvol: Žurnal bristianskoj kul'tury, osnovannyj Slavjanskoj bibliotekoj v Pariže*. Tom 55: "Duhovnaia kul'tura siriicev" (Paris/Moscow, 2009): 71–93. — ISSN 0222-1292.

*The Garden of Ascetic Delights: Hermeneutic Strategies in the Liber Graduum*, by Aryeh Kofsky and Serge Ruzer

This study focuses on the peculiar concept of a dual paradise characteristic of the *Liber Graduum* (LG), where it also determines other aspects of the discussion such as the nature of primordial sin—as a shift in the intellectual focus—and the way of restoring the paradisiacal mode of existence via imitation of Christ's kenosis. The study highlights the way in which the ascetic agenda of LG informs its author's hermeneutical strategies with regard to the biblical narrative on the Garden of Eden. Some particularities of this foundational narrative clearly contradict the LG's ascetic stance and thus engender idiosyncratic exegetical solutions.

Minov S.V. "Adam i Eva v sirijskoj 'Peščere sokrovišč'." *Simvol: Žurnal bristianskoj kul'tury, osnovannyj Slavjanskoj bibliotekoj v Pariže*. Tom 55: "Duhovnaia kul'tura siriicev" (Paris/Moscow, 2009): 9–46. — ISSN 0222-1292.

*Adam and Eve in the Syriac Cave of Treasures*, by Sergey Minov

In this article for the first time a Russian translation of the part dealing with Adam and Eve from the *Cave of Treasures* (chapters II–VI) is offered. The translation is preceded by a brief introduction and followed by a commentary.

Morozov D.A. "Zateriannye teksty Efrema Sirina." *Simvol: Žurnal hristianskoj kul'tury, osnovannyj Slavjanskoj bibliotekoju v Pariže*. Tom 55: "Duhovnaia kul'tura siricev" (Paris/Moscow, 2009): 377–88. — ISSN 0222-1292.

Lost and refound texts of Ephrem the Syrian, by Dmitry Morozov

*Qawl 'alā-š-šaytān wa-l-Mawt* (*Saying on the Devil and the Death*) attributed to Ephrem the Syrian and extant only in Arabic and Georgian versions was incompletely edited and translated into Russian in 1908 by the eminent orientalist I.Yu. Krachkovskiy. Later, he also published another extract from the same Arabic codex. Both the parts were misattributed for a long time. The present paper exhibits the exciting history of studies of these *disiecta membra*. A Russian version of the missing initial lines as well as some corrigenda is appended.

Murav'ev, A.V. "Načalo vtoroi volny hristianizacii Aksuma: 'Gedle cadkan' i siriijskie BOΣKOÍ." *Vestnik drevnej istorii* 1 (2009): 181–197. — ISSN 0321-0391.

The Beginning of the Second Wave of Christianization of Axum: *Gädlä Cadqan* and the Syrian BOΣKOÍ, by Alexei Muraviev.

The Christianization of the Late Antique Axum in Ethiopia is still a widely debated area of research. Much attention has been drawn to the legendary figure of Aedesius-Frumentios. However, no solid ground underlying this story told by Rufinus could be seen up to the present time. The second evangelization is also quite poorly depicted in the sources. The Ethiopic *Gädlä Cadqan* is a hagiographic text which tells the story of the first group of the Syrian monks who arrived from the Roman Empire. In the article the meager data of the *Gädlä Cadqan* are compared to what is known about the Syrian monophysite migration to Eastern countries following repressive measures taken by the Byzantine emperor Justin. The author points out the ascetical behaviour of the Righteous (*cadqan*) which is similar to the βoσxoι-asceticism attested in Greek sources. The grazers (βoσxoι) practiced the same type of diet and self-mortification as the Ethiopian enlighteners. The role of these first Syrian immigrants is quite important: they established a path to Axum as a way of missionary movement outside the Empire. The Nine Saints were the next group of

Syrians that followed in their footsteps later in the 6<sup>th</sup> century A.D.

Pritula A.D. “Vostočnosirijskie pesnoneniia (‘onity) i gomilii Narsai: šest’ gimnov iz sbornika ‘Varda’.” *Simvol: Žurnal bristianskoï kul’tury, osnovannyi Slavianskoï bibliotekoï v Pariže*. Tom 55: “Duhovnaia kul’tura siriicev” (Paris/Moscow, 2009): 152–253. — ISSN 0222-1292.

East-Syriac hymns (‘*onyāṭā*) and homilies of Narsai: Six hymns from the liturgical book *Warda*, by Anton Pritula

The publication presents six strophical hymns (‘*onyāṭā*) used in the East-Syrian Church for different holiday services. The hymns form with other more than one hundred ‘*onyāṭā*’ the so called *Warda* collection, many MSS of which still survive. Such hymns are mostly ascribed to Giwargis Warda (13th century) whose name bears the the collection itself. The article is focused on the connection of such hymns to the East-Syrian Church poetry tradition. The influence of Mar Narsai’s homilies (5th century) could be traced in many of them. One can even conclude that the ‘*onyāṭā*’ genre was aimed to adjusting the Church tradition to the contemporary tastes.

Pritula A.D. “Gimn o neravenstve v čelovečeskom obščestve: iz vostočnosirijskogo sbornika ‘Varda’.” *Volšebnaiia Gora*, XV (Moscow: VG, 2009): 167–78. — ISSN 1813-6028.

A hymn on inequality in human society from the liturgical book *Warda*, by Anton Pritula

The hymn of the third Sunday of the *šawō’ā* of Elias is published along with its Russian translation and preceded by an introduction. Its style is quite like what is supposed to be Giwargis Warda’s style, but the text is absent from the earliest MS of *Warda* (Cambridge Add. 1983). In Vat. Syr. 567 it is put in the section of the “Friday of the departed”. The publication is based on another Cambridge MS (Add. 1982) in which the hymn explicitly ascribed to Giwargis Warda.

Seleznev, N.N. “Imia Nestoriia kak simbol i vopros ego počitaniia v vostočnosirijskoï tradicii hristianstva.” *Simvol: Žurnal bristianskoï kul’tury, osnovannyi Slavianskoï bibliotekoï v Pariže*. Tom 55:

“Duhovnaia kul'tura sirīceŭ” (Paris/Moscow, 2009): 257–86. — ISSN 0222-1292.

The name of Nestorius as a symbol, and the question of his veneration in the East-Syriac tradition of Christianity, by Nikolai Seleznyov

This article is an historical analysis of different attitudes towards Nestorius of Constantinople which became ‘traditional’ and even formed opposing traditions in Christianity. The main focus of the article is on the entering of veneration of Nestorius into the East-Syrian tradition as well as on the regular attempts of the those condemning Nestorius to erase his name from the symbolic books of the Church of the East.

Seleznev, N.N. “Katolikos-Patriarh Cerkvi Vostoka Mār Iliā III i ego ‘Slovo na prazdnik Roždestva Hristova’.” *Simvol: Žurnal hristianskoj kul'tury, osnovannyj Slavianskoj bibliotekoī v Pariže*. Tom 55: “Duhovnaia kul'tura sirīceŭ” (Paris/Moscow, 2009): 389–95. — ISSN 0222-1292.

Mār Eliya III Catholicos-Patriarch of the Church of the East and his *Turgama* on the Nativity of Christ, by Nikolai Seleznyov

This publication is a Russian translation of Mār Eliya's *Turgama* on the Nativity of Christ, from the Arabic text published in AD 1656 as a part of the chrestomathy within the *Arabica linguae tyrocinium, id est Thomae Erpenii Grammatica Arabica*. The translation is made by N. N. Seleznyov and D. A. Morozov, and preceded with an introductory article by N. N. Seleznyov.

Seleznev, N.N. “K istorii zateriannoī kul'tury hristianskogo Vostoka: palestinskie mel'kity.” *Volšebnaia Gora*, XV (Moscow: VG, 2009): 179–85. — ISSN 1813-6028.

On the history of a lost culture of Christian East: Palestinian Melkites, by Nikolai Seleznyov

The Melkites of Syro-Palestinian tradition — the Palestinian Arameans who were partisans of Byzantium in the Middle East — are known to the scholars for using Christian Palestinian Aramaic language and their own specific script. The question the author discusses in the article is what were the forming factors of the tradition and why it later disappeared in the Arabic Christianity.

Smelova, N.S. “Ĭazyk simvolov: bogorodičnaia tipologiia v perevodnoi siriiskoi gimnografii.” *Simvol: Ĭurnal bristianskoĭ kul’tury, osnovannyĭ Slaviianskoĭ bibliotekoĭ v Pariĭe*. Tom 55: “Duhovnaia kul’tura siriicev” (Paris/Moscow, 2009): 94–120. — ISSN 0222-1292.

Language of symbols: Typology of *Theotokia* in the Syriac hymnology translated from Greek, by Natalia Smelova

The main focus of the article is the Old Testament typology of the Virgin in the Syriac hymnographical texts to the Theotokos from the 9<sup>th</sup>–11<sup>th</sup> centuries. The texts were translated from Greek into Syriac and belong to both Syriac Chalcedonian and the West Syrian traditions. The author undertakes a comparative study of every single type of the Virgin in the Syriac text with the respective ones in the original Greek *theotokia* and other Syriac versions and translations. All known Syriac and Greek versions of the Old and New Testament are used including primarily the Peshitta and the Septuaginta. In some cases comparisons are made with the Hebrew Bible, St. Jerome’s Latin translation and Origen’s Hexapla.

Smelova, N.S. “Siriiskaia rukopis’ gomiliĭ Severa Antiohiiskogo VIII v. iz sobraniĭ Sankt-Peterburga: kodikologičeskie nabliudenĭia.” In: *Hriřograf. Tom 3. Srednevekovye kniĭznye centry: mestnye tradicii i meĭregional’nye sviazi. Materialy meĭdunarodnoi naučnoĭ konferencii (Moskva, 5–7 sentiabria 2005 g.)* (Moscow, 2009), pp. 12–29.

An 8<sup>th</sup>–century Syriac MS with homilies by Severus of Antioch from Saint-Petersburg MSS collections: some codicological observations, by Natalia Smelova

The article deals with the 8<sup>th</sup>–century Syriac manuscript of *Homiliae Cathedrales* by Severus of Antioch. Its fragments are divided between two Oriental manuscript collections in St Petersburg: the Russian National Library (24 fols.) and the Institute for Oriental Manuscripts of the Russian Academy of Sciences (53 fols.). Both parts of the manuscript contain sections of the homilies 59, 62, 63, 69, 70, 76, 79, 81 and the full text of the homilies 64–68, and 71–75. A codicological study of the fragments made it possible to provide a reconstruction of the codex of which six complete and six partial quires had survived. Some palaeographical features indicate that St Petersburg



fragments are probably earlier than all other known manuscripts containing the Syriac text of the *Homiliae Cathedrales*.

Tolstoluženko, M.Ĭu. “Kniga sokrovišč’ Iakova bar Šakko: bogoslovskaiā kompiliaciā epohi sirišskogo renessansa.” *Simvol: Žurnal hristianskoĭ kul’tury, osnovannyĭ Slavianskoĭ bibliotekoĭ v Pariže*. Tom 55: “Duhovnaĭa kul’tura sirišcev” (Paris/Moscow, 2009): 357–374. — ISSN 0222-1292.

Jacob bar Shakko’s *Book of Treasures*: A Theological Compilation from the Period of the Syrian Renaissance, by Mikhail Tolstoluzhenko

Jacob bar Shakko’s *Book of Treasures* is a little-known Syriac theological treatise written in 1231 AD. This book is sometimes called a theological summa and is likened to its contemporary Latin summae. The article briefly surveys the structure of the Book of Treasures and shows that this comparison with the Western summae is not quite correct.

Treiger, A.S. “Moglo li čelovečestvo Hrista sozercat’ Ego božestvo? Spor VIII veka meždū Ioannom Dal’rātskim i Timateosom I, Katolikosom Cerkvi Vostoka.” *Simvol: Žurnal hristianskoĭ kul’tury, osnovannyĭ Slavianskoĭ bibliotekoĭ v Pariže*. Tom 55: “Duhovnaĭa kul’tura sirišcev” (Paris/Moscow, 2009): 121–51. — ISSN 0222-1292.

Could Christ’s Humanity See His Divinity?: An Eighth-Century Controversy between John of Dalyatha and Timothy I, Catholicos of the Church of the East, by Alexander Treiger

This study focuses on the eighth century East-Syriac mystic John of Dalyatha and his views on the vision of God. These views, inspired by Evagrius and the Dionysian corpus, were condemned by a church council in 786 as being at odds with the christological and trinitarian doctrines of the Church of the East. In addition to the doctrinal background, the article analyzes the social causes of John of Dalyatha’s condemnation. It argues that the Catholicos Timothy I’s “anti-messalian” campaign of which John of Dalyatha’s condemnation was a part must be seen against the backdrop of the uneasy relations between the Church of the East and the Islamic state in the early Abbasid period. The article is followed by a Russian translation of the *Letter* 34 of John of Dalyatha by Nikolai Seleznyov.

Zaia, Iosif. *Istoriia assiriŭcev s drevnih vremën do padeniia Vizantii* (Moscow: IPC Maska, 2009). 312 pp., ills. — ISBN 978-5-91146-311-3.

History of Assyrians from the Ancient Times till the Fall of Byzantium, by Iosif Zaya.

This is a comprehensive historical research focused on ethnogenesis of contemporary Assyrians who are defined as descendants of Aramaic-speaking population of Syria and Mesopotamia. The author, a native Assyrian himself, is specialized in social anthropology.