DIGITAL CRITICAL EDITION OF THE *EXPOSITIONES IN PSALMOS* OF (ps)-ATHANASIUS

APPLIED TO Psalms 51–100

Proposal submitted by

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Die Projektbeschreibung muss inklusive eines Inhaltsverzeichnisses auf maximal 20 Seiten folgende, jeweils durch Überschriften ausgewiesene Abschnitte enthalten:

1) Inhaltsverzeichnis

2) Stand der einschlägigen internationalen Forschung (ggf. inklusive eigener Vorarbeiten) und Bezug des Projekts zu diesem Kontext

Research on late antiquity commentaries on the psalms and on the tradition of catena-manuscripts concerning those commentaries has borne some new and relevant contributions in the last five years since the previous project on the *Expositiones in Psalmos* attributed to Athanasius (on Pss 1­–50) has started, e.g.:

* The doctoral thesis of Leontien Vanderschelden *An unconvential Catena on the Psalms. A Partial Edition of the Type III Catena and an Assessment of its Position in the Exegetical Tradition* (Leuven 2020).
* The new edition of Evagrius, Scholies aux Psaumes, 2 vols., ed. Marie-Josèphe Rondeau, Paul Gèhin and Matthieu Cassin (Paris 2021).
* The new edition of Eusebius, *Commentarii in Psalmos*, of which the third volume (Pss 101­–150) has been edited in print by Franz Xaver Risch (Berlin 2022), and the fist part of the second volume (Ps 51–71) by Cordula Bandt (Berlin 2024). The other parts (Pss 1-50 ed. Barbara Villani; Pss 72–100 ed. Cordula Bandt) are in preparation for print, the online versions are already available on the pages of the PTA (<https://pta.bbaw.de/de/texts/pta0003/pta020>, accessed 2025-09-23).
* The volume *Research on Psalter Catenae. Current Trends and Recent Developments* (ed. Cordula Bandt and Reinhart Ceulemans [Berlin 2024]) which is based on contributions of two sessions of the XVIIIth International Conference on Patristic Studies in Oxford (20–21 August 2019).
* In preparation for print is also the conference volume *Catenae as Databases. The Challenge of Using, Interpreting and Editing Catenae manuscripts* as outcome of the conference “Collecting ­– Presenting ­– Studying ­– Transmitting. Scriptural Interpretations of Early Christian Authors in Old Catenae Manuscripts and New Databases” (Vienna, 23­–25 March 2023), which was part of the previous project.

It is not possible to address the single contributions of this volumes here, and there are more papers in the field of Catena-research in other volumes, but already this few entries show the efforts of investigation in this yet not sufficiently enlightened manuscript-tradition and in authors transmitted herein. It underlines the importance of further research with the aim to understand exegesis, transmission and usage of scripture in Late Antiquity and the Early Middle Ages.

One attribution was also the previous project on Pss 1­–50 of the *Expositiones in Psalmos* attributed to Athanasius which in the listed contributions is remarked as a central and yet missing tessera in the picture of the tradition of exegesis and its transmission in Late Antiquity.

Indeed has the work of this project endorsed the urgency of a new edition of the *Expositiones in Psalmos* on the basis of fully investigated and edited manuscripts, insofar it revealed the (already otherwise attested) poor condition of the until now widely used edition of the PG (vol. 27 Migne), based on the editio princeps from Montfaucon (1698). This is due to the fact that Montfaucon accessed only a couple of Parisian manuscripts which – in the light of a much broader manuscript tradition and of the results of recent editions of other authors preserved in those manuscripts – unfortunately carries lots of inauthentic material of other authors caused by wrong or unclear attributions,[[1]](#footnote-2) and also particularly readings which are not testified in the rest of the manuscript tradition, contrariwise, there are fragments in other manuscripts that has to be added to the *Expositiones*.[[2]](#footnote-3)

The work of this project on the first 50 psalms has also shown the need of a reliable edition of the whole psalter insofar things sometimes change in the course of the 150 psalms, and the *Expositiones* as well as the single catena-manuscripts are always good for a surprise. This concerns on behalf of the manuscripts e.g. single authors suddenly appearing or disappearing, the reliability of linkings and attributions, or the density of comments. Regarding the *Expositiones*, this concerns especially the relations to others authors. There are e.g. sporadic quotations – mostly direct parallels, sometimes paraphrases – of Cyrill of Alexandria, but in the mid-30ies they kind of explode without visible reason and decline again ###. There is a debate about the question of the direction of this dependency which – of course – is crucial for the question of the authorship of the *Expositiones.*[[3]](#footnote-4) There is also a debate about the relationship between Eusebius of Caesarea and the *Expositiones*, after hints of Mercati starting with Rondeau,[[4]](#footnote-5) and as already in the proposal for the first project outlined, this still remains a research problem which can only be solved with reliable editions for both works. But here once more things are different between the different parts of the psalter and between single psalms. Franz Xaver Rischs verdict regarding Pss 101–150, quoting Nicetas of Hercleia “dass Athanasius den Eusebius paraphrasiert habe“, is no true in such an apodictic manner for the whole psalter, as there are of course quotations, paraphrases and allusions, and as Euseb doubtless has been a source for the *Expositiones*,but adoptions are often sporadic and there is the bulk of fragments which do not show any allusion to Euseb.[[5]](#footnote-6) Therefore, reliable editions of the whole psalter of both works are necessary, otherwise the picture will remain incomplete and maybe partly wrong. This has to be accompanied by an investigation and edition of the complete manuscripts transmitting these texts and fragments as already in the previous project developed, because there is the possibility that at least some of the observed parallels are caused by the circumstances and facts of the transmission and are not parallels in the authentic texts themselves.

The named facts and circumstances of the transmission are that the so called palestinian catena on which base the extant manuscripts for the *Expositiones* is transmitted heterogenous regarding different sections of the psalter as there are to assume at least two editions of this palestinian catena, embracing differing volumes, three (1–50, 51–100, 101–150), or two (1–77, 78–150), which came to us in different ways. Therefore, it is also important to see how the *Expositiones* as transmitted in the extant manuscripts behave along this separating lines and in the respective different sections, especially since also in our leading manuscript Vaticano BAV Vat. gr. 754 is a variation in the sources after Ps 100[[6]](#footnote-7) and insofar with Athos, Batopediou 660 there is another manuscript to be respected and collated from Ps 51 on with changes in its character after Ps 78 and after Ps 101.[[7]](#footnote-8) Are there any changes in the character of the texts or in the manner they are presented and if yes how can this be explained and what might this mean for the transmission of and in the catena-manuscripts as we have it?

3) Klar umrissene Ziele des Projekts und Hypothese(n) bzw. wissenschaftliche Fragestellung(en)

That leads to the goals and questions of this follow-up project. The main aim is to go on with the edition of the *Expositiones in Psalmos* attributed to Athanasius in order to have the full setting and to cover all further surprises in the text itself and in its relations to other patristic texts. It has to go along with the edition of the (leading) manuscripts of the different types of catenae containing the *Expositiones* in order to have the full context of the transmission and to make this context accessible to further research on the tradition of catena-manuscripts and on the commentaries of psalms in Late Antiquity and the Early Middle Ages.

Special attention must be paid on the relations to the commentaries of Euseb of Caesarea and of Cyrill of Alexandria regarding parallels, quotations, paraphrases and allusions in regard of the question of the authorship and of the originality of the fragments attributed to Athanasius.

Having a sufficient number of fragments based on a reliable text also in the sections of Pss 51–77 and 78 to 100, and in a further step above, it will be possible to look for parallels in the exegesis and understanding of single psalmverses in the oeuvre of Athanasius of Alexandria and in the corpus of the Ps.-Athanasian works in order to come closer to possible answers in regard of the question of the authorship of the *Expositiones*.

Having a basis of reliable texts at least up to Ps 100, it will also be possible to make stemmatic observations just regarding the text of the *Expositiones*, disregarding in a first step the common sorting of manuscripts in types of catenae in order to compare the resulting stemmatic picture with the stemmatic observations in catena research until now and to see wether this fits well or wether changes in detail or in general in the actual sorting of manuscripts and types of catena are necessary, how possible discrepancies might be explained, or how the actual picture has to be complemented.

Special attention has to be paid also on the manuscript Milan, Ambros. M 47 sup. It is – though carefully and extensively restored – in a bad condition and often hard to read and has drawn only sporadic attention in catena-research until now.[[8]](#footnote-9) It is a manuscript with a unique and also sometimes changing character concerning the fragments and it is still ambiguous wether there are more original versions among clear paraphrases – mostly of other authors, sometimes of an *Expositio* or a part of it –and how until now unknown fragments are to be rated. Here in particular, it is necessary to provide a full inspection and transcription of the whole manuscript to be able to give reliable answers to the addressed questions of the value of the fragments and possible authorship(s) and to make it more easy accessible for other researchers.

In regard of the leading manuscript Vaticano BAV Vat. gr. 754 one eye has also to be kept on Theodore of Mopsuestia, insofar in the previous project it was possible to attribute some unclear or unattributed fragments to his commentary on the psalms or to give hints and reasons why some of the unattributed fragments might belong to Theodore’s commentary.

Part of the project will be a conference about parallels###

4) Beschreibung des zu erwartenden Neuheits- bzw. wissenschaftlichen Innovationsgrades des Projekts

The scientific innovations of this project are on the one hand those of the previous project. That is the investigation, description and/or transcription of the relevant catena-manuscripts on the whole along the edition of the Ps.-Athanasian *Expositiones in Psalmos* in order to

- lay open the basis of the edition and to make recognisable our editorial decisions

- make these manuscripts easy accessible for further research on the tradition of the catenae or for further and still outstanding new editions of other patristic authors

- give the full context of the commentary fragments in which the *Expositiones* can be found.

Transcriptions in the given time and personal frame cannot been made for the whole manuscripts but for the Ps.-Athanasian *Expositiones*, hexaplaric variants, glosses, and for until now as far as we know unknown or not edited material.

Beyond that, the innovations of this currently applied project on Pss 51–100 are the deeper stemmatic observations exclusively based on the established text of the *Expositiones* (see above). Such an investigation has never been done before in the catena research ###stimmt das?###. New is also the specific search for unique or typical exegesis of the *Expositiones* in the Ps.-Athanasian corpus and/or in texts of Athanasius of Alexandria with the aim to detect exegetic/thematic/hermeneutic connections and/or networks in these corpora for a more precise localisation of the *Expositiones* in Late Antique patristic exegesis and theology.

5) Methodik

The methods applied are mainly based on the standards of digital editions according to the TEI guidlines. They have been adapted and developed for the purpose of the digital edition of the Ps.-Athanasian *Expositiones* in the previous project and will be taken over for this currently applied project. There are two main pillars:

The digital transcription of the single manuscripts which has been elected in the previous project as the main sources*.* This includes in a semi-diplomatic manner – disregarding e.g. common abbreviations – the texts of the *Expositiones*, hexaplaric variants, glosses and unknown or not attributable material. For texts and fragments which can be clearly attributed to other authors as direct quotations or paraphrases, exact references to new or accessible older editions are given together with the information about this fragment being a quotation or a paraphrase. Where possible and accessible, links to digital images of the manuscripts are given as well as information about the attribution of fragments to authors (or not), the linkings of the fragments to psalmverses, the respective lemma itself, the placment of single fragments on the page of the manuscript, references to biblical quotations or allusions, and parallel transmissions of fragments in other manuscripts, especially concerning parallels to the leading manuscript Vaticano, BAV Vat. gr. 754. Specific information about peculiarities, e.g. wrong or mismatching attributions or linkings is indicated in a commentary if necessary. For the *Expositiones*, there is a link to the edition.

The second pillar is the digital edition of the Ps.-Athanasian *Expositiones* themselves. This includes the psalmverses of the LXX (in the edition of Rahlfs) followed by the respective *Expositio*, a German translation for both (for the psalmverses from the Septuaginta Deutsch, adapted if necessary), an apparatus of the available sources (as far as inspected) with links to the single fragments of the single manuscripts from the first pillar, an apparatus with variant readings, and a commentary indicating peculiarities in single manuscripts or types of catena, indicating the presence in Montfaucon’s edition, indicating the presence in Syriac or Koptic translations, and indicating quotations, parallels, or allusions in and of patristic literature.

Parallels or adoptions of the *Expositiones* to and from other sources and authors will be searched using the TLG-database and in the case of Eusebius of Caesarea and Cyrill of Alexandria – or others if we possibly see reason – by parallel close reading in the respective new or available old editions.

Parallels in the Athanasian and Ps.-Athanasian oeuvres will be – at least in a first step – searched by quotations of psalmveres in single works regarding the the context, purpose and understanding of those quotations in order to see if they might be based on or parallel to the exegesis of the *Expositiones*. Of course, this is only possible if the exegesis of the *Expositiones* bears an speficic and individual understanding in the realm of other patristic commentaries on the psalms.

The project page provides also a search-function (search for fragments, hexaplaric variants and glosses after author and/or psalmverse in single manuscripts or search for full text in the edition or the single manuscripts), and it provides a sparate section with new findings, that is the until now unknown or not edited material includig fragments and hexaplaric variants besides the *Expositiones* as well as the *Expositiones* which cannot be found in the edition of Montfaucon-Migne.

The digital edition, which is online accessible right now and which will be completed successively in the course of the project, will also be converted to a printed version via transformation into the LaTEX standard and by compiling a pdf-doccument for the series Athanasius Werke (AW IV, Pseudepigraphia) in the respective layout. The previous project has shown that about 25 psalms will fit in a volume of about 300–400 pages.

6) Arbeits- und Zeitplanung 7) Assoziierte Forschungspartner:innen (falls zutreffend): Beschreibung des Beitrags des:der assoziierten Forschungspartner:in (siehe Abschnitt 1.5) im Rahmen des geplanten Projekts; assoziierte Forschungspartner:innen sind im Formular Assoziierte:r Forschungspartner:in anzuführen. 8) Nationale und/oder internationale Kooperationspartner:innen (falls zutreffend): Es ist zu spezifizieren, welche Kooperationspartner:innen vorgesehen sind und was Gegenstand der beabsichtigten Kooperation(en) bzw. der Beitrag zum Projekt ist. Alle in der Projektbeschreibung namentlich genannten nationalen und/oder internationalen Kooperationspartner:innen sind mit entsprechenden Angaben im Formular Sonstige Kooperation (pro Kooperationspartner:in ein Formular) anzuführen. Jene namentlich genannten Kooperationspartner:innen, die wesentlich zum Forschungsvorhaben beitragen, können durch ein Kooperationsschreiben bestätigt werden. 9) Projektrelevante wissenschaftliche Qualifikation der beteiligten Wissenschaftler:innen 10) Alle potenziellen ethischen, sicherheitsrelevanten und regulatorischen Aspekte7 des eingereichten Projekts sowie der geplante Umgang damit müssen in diesem Abschnitt beschrieben werden. Wenn das Projekt nach Meinung des:der Antragsteller:in keine solchen Fragestellungen aufwirft, ist dies zu begründen. 7 Als Orientierungshilfe kann zum Beispiel das Dokument Ethics for Researchers der Europäischen Kommission oder The European Code of Conduct for Research Integrity herangezogen werden. Antragsrichtlinien Einzelprojekte 13 / 29 11) Alle potenziellen geschlechts- und genderrelevanten Komponenten8 des eingereichten Projekts müssen beschrieben werden. Inwiefern werden geschlechts- und genderrelevante Überlegungen im Forschungsvorhaben berücksichtigt? Wie werden diese in den Forschungsansatz integriert? Auf diesen Themenkomplex ist kurz einzugehen, auch wenn das Projekt nach Meinung des:der Antragsteller:in keine derartigen Komponenten enthält. Anhang 1: Verzeichnis der im Antrag

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**1. Project Scope**

The *Expositiones in Psalmos* (*ExpPs*) appeared in the fourth or fifth century and circulated under the name of Athanasius of Alexandria (for the attribution, see Bouter 21–22). It is a foundational source for the development of patristic exegesis in the tradition of Origenes and Eusebius of Caesarea.

The *ExpPs* offer comprehensive interpretations of Psalm verses in the genre of compiled scholia (Dorival 1980): An introductory *Hypothesis* for each Psalm is followed by an “Explanation”, which is in the form of discrete remarks rather than running commentary; each entryconsists of a carefully considered explanation, with historic-philological commentary kept to a minimum. Besides the literal meaning, a particular emphasis is laid on the spiritual (ascetic) interpretation, within the broader spectrum of allegorical interpretative methods (Vian 1984). The more than 2000 “scholia” cover almost the entire Book of Psalms. However, the work itself has not been preserved in a direct transmission, but must instead be reconstructed with the aid of the **Greek Psalm catenae** (see 3.), i.e. collections of excerpts, which were designed to be used instead of direct transmitted commentaries – since probably Prokope of Gaza invented this genre at the beginning of the 6th century (cf. discussion in Metzler 2015; Mühlenberg 2012).

This edition a) fulfills a central role in **catenary research**, b) undertakes pioneer work for the evaluation of **pseudepigraphy** in the context of the works of Athanasius, and c) contributes significantly to the **history of exegesis, theology, and spirituality**. The project aims to establish a **critical digital edition** meeting today's standards, in cooperation with “Arbeitsstelle: Die alexandrinische und antiochenische Bibelexegese der Spätantike” of the Berlin-Brandenburg Academy of Sciences (directed by Christoph Markschies). Thus, this edition will d) pave new paths, inasmuch as its compilation and publication will be primarily in **digital** form, made possible by the cooperation of Annette von Stockhausen from the Berlin project (see 6.3), as well as by the specialist support of the Austrian Center for Digital Humanities (Daniel Schopper) of the Austrian Academy of Sciences. Because of the new technical horizons and the extensive materials, the critical digital edition will be limited to Psalms 1–50.

**2. The Extant Editions of the *Expositiones in Psalmos* and Catenary Research**

The existence of an “Athanasian” Psalm exegesis was first made known by Barbaro (1569, see Geerard 191, C11). Later, a small collection of excerpts was published within the appendix to the *Editio Commeliniana* (1601, *editio princeps* of the works of Athanasius), on the basis of the catena of Cod. Vat. Pal. gr. 247 (its worthless collection was reedited by Pitra 1888, see Devreesse 1928, c. 1125); furthermore, few fragments could be found in the catena of the Jesuit Corderius (1643–1646; see Geerard, ibid.). A “complete edition” of Athanasius’ *ExpPs* was realized by the Maurist Montfaucon (1698; with help from Lopin, reprinted by Migne in the *Patrologia Graeca* 1857, *PG* 27, 60–546; Butterweck 126), who attempted to ascertain all of the relevant catenary manuscripts ~~(cf.~~ *~~Admonitio ad lectorem~~*~~,~~ *~~PG~~* ~~27, 49–52 [V–VIII])~~. However, it was only the five Paris manuscripts[[9]](#footnote-10). A few years later, Montfaucon (1706) published a volume which included supplements to Psalms 1–75, which he was able to extract from a Milanese manuscript (Vian 1978, 57–58). However, this edition is a complex of authentic and inauthentic materials, since Montfaucon placed too much confidence in the author designations of these manuscripts[[10]](#footnote-11). In the *Clavis Patrum Graecorum* II (2140), one reads the lapidarian phrase “*Editio est nulli usui*”.

A first critical overview of the catenary manuscripts was compiled by Karo – Lietzmann (1902). With respect to the Psalm catenae, lists of the excerpts referring to Ps 22 and 115 served as a basis for classification, whereby manuscripts with similar content were grouped into 26 types (type XXVII comprised the *codices varii*). Research in the following decades[[11]](#footnote-12) expanded upon and corrected the foundational work of Karo – Lietzmann: Devreesse (1928; 1939) detected dependencies within the catena types; Richard (1954; 19561-2) identified traces of the Palestinian catena and of a second independent “Monophysite” catena, containing among others “Athanasius” (see notes 4; 7). In 1980, Geerard updated the catalogue in a fourth volume of *Clavis Patrum Graecorum*, which was primarily based on further work of Mühlenberg (1978) and Dorival (see Geerard 188).

Following a methodological rule of Devreesse (1928, c. 1098) – namely, that before beginning to reconstruct a commentary by means of the catenae, it is first necessary to retrace the path of the compilers – Dorival (1986–2018) dedicated multiple volumes (I–V) to the Psalm catenae, focusing on a sample of 19 Psalms. The first volume traces the origin of the *genus* “catena” in Palestine and describes the various *mise en page* of the materials in the manuscripts; the subsequent volumes follow the development of the *genus* – particularly in the capital Constantinople.

Research on the *ExpPs* also profited: After Mercati (1952~~, 154–156~~) brought attention to an ancient and complex manuscript (Vat. gr. 754) that reliably and extensively reproduced “Athanasius,” it was possible for Vian (1978) to identify inauthentic passages (more than 800) in the Maurist edition; these he listed in a supplement to Montfaucon – Migne, which also included 158 new textual units from the same *Vaticanus.* Because of inadequacies regarding textual constitution and completeness (see 3.), patristic research has had difficulty utilizing the *ExpPs*. The situation is described by Dorival (1980, 82): “il doit (scil. le lecteur) sans cesse confronter *PG* 27 avec le livre de G.M. Vian, mieux, ajouter en *PG* 27 ce qui se trouve édité dans la première partie de l’ouvrage, retrancher de *PG* 27 ce qui est athétisé dans la seconde partie; on en conclura que le travail de G.M. Vian rend encore plus nécessaire une édition critique du *ComPs* d’Athanase!” (see also Stead 1985, 70). The urgently needed edition is the focus of this project.

**3. The *Expositiones in Psalmos* (Ps 1**–**50) in the Catenae**

Only by collecting the excerpts which are contained in the Psalm catenae can either the “original” text or the different versions of the Psalm commentary of the *ExpPs* be reconstructed[[12]](#footnote-13). Therefore, the project will also serve as a review of the categorization of Karo – Lietzmann, other groups (Mühlenberg 1978) and traces of the “Monophysite” catena (see note 7). The, however preliminary, catenary types and manuscripts, which current research determines to be important (Ps 1–50), are the following[[13]](#footnote-14):

**Catena Type XIX = *CPG* IV C32**

Vat. gr. 754 (olim Type XIII), saec. Xin., 395 f., in Ps 1–150 (f. 37r–356v): *ExpPs* (in extenso), Evagrius, Theodoretus, hexaplaric variants, lexical material, paraphrase of the Palestinian Catena (short version) from Ps 101 onwards (type IV); anonymous counting system and author names – Dorival II (238–350).

Paris. Coislin. 10, saec. X, 355 f., in Ps 7,14b–118,165: *ExpPs* (in extenso), Evagrius, Theodoretus; anonymous counting system and author names – Dorival II (283–300).

Genuens. Bibl. Franzon. Mission. Urban. 3, saec. XI, 309 f., in Ps 2,26–151 (f. 5r–285r): selection of materials of Type XIX; from Ps 6 onwards, almost no author names – Dorival II (300–323).

Vindob. theol. gr. 298, saec. XV, 219 f., in Ps 35,36–149,9b (f. 1–215v): selection of materials of Type XIX; almost no author names – Ibid.

Par. gr. 166–167, saec. XIV, 218 f. + 267 f., in Ps 1–68,35; 68,36–144,7: *ExpPs* (in extenso), selection of materials of Type XIX; author names often lacking – Dorival II (323–342).

**Catena Type I (Primary Catena) = *CPG* IV C14**

Oxon. Bodl. Auct. D.4.1 (Misc. 5), saec. IX–X, 318 f., in Ps 1–150 (f. 39r–300r): *ExpPs* (on Ps 21–91, 118–131, 150 primary commentary; in extenso), Hesychius’ *Scholia* – Dorival II (84–126).

**Codices varii (Catena Type XXVII)**[[14]](#footnote-15)

**Group 1 = *CPG* IV C14**

Paris. Coislin 187, saec. X, 193 f., in Ps 17,36–150: predominately *ExpPs* (in extenso); author names lacking – Dorival II (64–81).

Athen. B.N.8, saec. XIV, 245 f., in Ps 1–150 (f. 2r–223r): *ExpPs* (primary commentary), Hesychius’ *Explanatio* – Dorival II (141–166).

Oxon. Coll.S.Trin. 78, saec. XII, 276 f., in Ps 1–151 (f. 5r–253r), primary catena: *ExpP*s (primary commentary), Hesychius’ *Explanatio* – Dorival II (141–171).

Paris. gr. 164, 1070, 199 f., in Ps 1–151 (f. 7r–179v); **available online**: Theodoretus,hexaplaric variants, lexeis, *ExpP*s – Dorival II (222–235).

**Group 2**

Par. gr. 165, saec. XII, 238 f., in Ps 32,8–148,5a (primary catena): Hesychius’ *Scholia* (primary commentary), *ExpP* – *CPG* IV C 40.2 – Dorival II (18–30).

Mediolan. Ambros. M.47.sup., saec. XII–XIII, 307 f., in Ps 1–150 (f. 1r–285v): *ExpPs* (from Ps 41 onwards, almost exclusively) – Dorival II (57–63).

~~Athon. Vatoped. 660, saec. X (f. 42–83; 137–177) et XI (f. 84–136, in Ps 51–86,4a), 177 f., in Ps 1–150:~~ *~~ExpPs~~* ~~(in extenso) and paraphrase of the Palestinian Catena (short version) starting from Ps 51 –~~ *~~CPG~~* ~~IV C 40.1 – Dorival II (354–380).~~

Paris. Coislin. 12, saec. XIII, 327 f., in Ps 7,9–72,10b (f. 10r–326r): *ExpPs* (in extenso), Basilius, Johannes Chrysostomus, Theodor of Mopsuestia – Dorival III (254–265).

**Group 3 (manuscripts not researched)**

Flor. Med. Laurent. Plut.5.30, ca. 1101, 292 f., in Ps 1–150; **available online**: *ExpPs*, Hesychius’ *Scholia* – Devreesse (1928, c. 1116).

Oxon. Bodl. Barocci 118, saec. XIIex., 216 f., in Ps 1–150: *ExpPs* (primary commentary), Hesychius’ *Scholia* – Ibid.

Oxon. Cromwell 5, anno 1404, 225 f., in Ps 1–150 (interlinear glosses): *ExpPs*, Hesychius’ *Scholia* – Ibid.

**Catena Type III = *CPG* IV C16**[[15]](#footnote-16)

*ExpPs* in extenso (Ps 17,14–Ps 31; 51–89) and in reduced selection

Paris. gr. 139, saec. Xin, 449 f., in Ps 1–151 (illuminated manuscript): author names sometimes lacking – Dorival II (350–354).

Venet. Marc. gr. 17, saec. X–XI, 430 f., in Ps 1–150 (illuminated manuscripts): author names often lacking – Dorival IV (411–413); V (228–229).

Athen. B.N.45, saec. XIII, 268 f., in Ps 1,3a–39,14 – Dorival I (245).

**Catena Type IV = *CPG* IV C17**

Catena Type XIX; Paraphrase of the Palestinian Catena (short version)

Vat. Ottob. gr. 398, saec. X– XI, 329 f., in Ps 1–151 (f. 39r–310v); Type IV in Ps 1–23; 33–150 (f. 39r–77v; 92r–310v) – Dorival IV (261–297).

Mosq. Synod. 194 (olim Type XIII), saec. X–XI, 273 f., in Ps 1–150 (f. 8r–255v) – Ibid.

~~Vat. gr. 1685, saec. XVI, 262 f., in Ps 51–151 (f. 1~~~~r~~~~–234~~~~v~~~~) – Ibid.~~

~~Sinait. gr. 27, anno 1452, 508 f., in Ps 1–150; Type IV in Ps 51,4–150 (f. 187~~~~r~~~~–475~~~~v~~~~) – Dorival IV (243–244; 261–297).~~

**Catena Type XIV (Primary Catena?) = *CPG* IV C27**

*ExpPs*, Evagrius, Hesychius’ *Explanatio*, Theodoretus

Mediolan. Ambros. B.106.sup., saec. X (ca. 966), 255 f., in Ps 1–150 (f. 24r–241r) – Dorival III (440–492).

Vat. gr. 1747, saec. X–XI, 288 f., in Ps 1–150 (f. 1r–264r); **available** **online** – Ibid.

**Catena Type XV = *CPG* IV C28**[[16]](#footnote-17)

Paris. gr. 146, saec. X–XI, 259 f., in Ps 1–150 (f. 25r–242v): author names sometimes lacking – Dorival IV (360–418; 462–464).

Paris. Suppl. gr. 1157, saec. X–XI, 153 f., in Ps 34,28–54,19; 60,6–70,23; 83,12–150 (f. 1r–137v): author names sometimes lacking – Ibid.

Vat. gr. 1422, saec. X–XI, 259 f., in Ps 1–150 (f. 25r–242v); **available** **online** – Ibid.

**Catena Type XVI**[[17]](#footnote-18)

Florent. Med. Laurent. Plut.VI.3, saec. XI, 263 f., in Ps 1–150 (f. 40r–244r); **available** **online** – Dorival IV (419–464).

Mediolan. Ambros. C.98.sup., saec. XII, 323 f., in Ps 1–150 (f. 1r–290r) – Ibid.

***ExpPs* in smaller eclogues**

Catena Type XVII (primary catena?) = *CPG* IV C30.[[18]](#footnote-19)

Athon. Lavra B. 83 (olim Typus XV), saec. XI–XII, 395 f., in Ps 1–118,64 – Dorival V (126–168; 248–249).

The most important catenae for the reconstruction of the *ExpPs* are those based upon two particular commentators (the so-called “Two-Author-Catenae” or “chaînes-scholies”; see Devreesse 1928 [c. 1092; 1125] and the differentiated classification in Dorival II). They either alternate between one of the three commentaries of Hesychius of Jerusalem (see note 3.) or, along with the Psalm scholia of Evagrius, are the cornerstone of Type XIX (the so-called “chaîne athanasienne pure“), whose manuscripts witness the *ExpPs* independently of each other (Rondeau 1982, 221–238).

The exceptional position of the Vat. gr. 754 for the restoration of “Athanasius” has been repeatedly referenced because the two authors who form the basis of this commentary are distinguished with greatest diligence both from each other and from other excerpts, by means of a numbering system[[19]](#footnote-20). However, according to Dorival (2018, 318–320), the *ExpPs* from the *Vaticanus* are not to be considered comprehensive. Therefore, each of the catenary types can contribute important improvements (Type I, III, XIX, and most of the *codices varii*) and details (Type IV, XIV, XV, XVI, XVII?). Only complete transcriptions and collations of all relevant manuscripts can establish the textual basis and contribute to understanding the complicated transmission history.

**4. The Syrian, Coptic, Arabic, and Georgian Transmissions of the *Expositiones in Psalmos***

Because Athanasius is considered to be an important Church Father by all of the different churches, the *ExpPs* were translated into the most important languages of the Near and Middle East.

Firstly, there are a) a short and a long version (not completely preserved) in Syriac, each in a single manuscript (Syrian Orthodox Church), which Thomson (19771-2) published in the *Athanasiana Syriaca*; the longer version can be dated to the year 597, if not earlier (Thomson2, IX). Additional, there are b) fragments of a Coptic translation (from Ps. 15:11c through Ps 138), which were edited by David. Furthermore, unedited and almost unresearched, there are c) an Arabic translation, which was preserved in one of the Milanese *Bibliotheca Ambrosiana* manuscripts (Vian 1978, 13, n. 18) and which is attested by nine further manuscripts (Khalil ~~216, n. 3~~), and d) a Psalm commentary written in the Georgian language (before 1090, four manuscripts), which contains short quotations and excerpts from the *ExpPs*[[20]](#footnote-21).

The lengthy Syriac version, the Coptic, and the Arabic agree thoroughly with the aforementioned text from Montfaucon (1698), while nevertheless exhibiting occasional deletions, transpositions, and extensions (Vian 1978, 13–14): Whether these can be blamed on the translator or upon the fact that the ancient Greek edition rests on a smaller transmission basis, the new edition must investigate. Experts hired on a contract basis will study this transmission.

**5. The *Expositiones in Psalmos* and Eusebius of Caesarea**

The entire *Commentarii* *in Psalmos* of Eusebius was available to the commentator of the *ExpPs.* After the first hints from Mercati, Rondeau (19681, 394–414) showed clearly the close relationship between the *ExpPs* and the *Commentarii* of Eusebius(new edition by Bandt).

It is striking that sometimes passages were removed or replaced, with the evident intention of “theological correction” (cf. Ps 2:7; 41:3) that had particular Christological significance. Where Eusebius presents a subordination of the Logos, the *ExpPs* express an explicit emphasis on the equality of the substance of the Logos with the Father, in agreement with the theology of Nicaea. The *ExpPs* perhaps belong still to the fourth century because themes of Christological debate of the fifth century find no reference here (Stead 1985, 77; Vian 1991, 129). Source study will reveal the manner in which the selections and adaptations of the exegesis of Eusebius fit within an orthodox perspective. The former debate, regarding how “Athanasius” can be dependent on a theological adversary like Eusebius is obsolete now (Harl 51; Dorival 1980, 86–88; Vian 1991; Stead 1985; Bouter 28–35).

The question of the origin of those passages not based on Eusebius also presents a research problem, as long as the textual sources are not established: While Rondeau (19681, 414–419) excluded the exploitation of Origenes, Harl (52–56) was convinced that the *ExpPs* have as their basis not only Origenes, but also Didymus the Blind and Apollinaris of Laodicea[[21]](#footnote-22). Not so Dorival (1980, 86), who stated that the similarities to Didymus and Apollinaris are explained through a shared dependence on Origenes.

**6. Scientific Goals and Cooperation**

**6.1 Catena research**

In the Psalm catenae research, contrasting opinions exist regarding the origin of materials, classification of manuscripts, and establishment of and relationship between catenary types (see 3.). Therefore, the project will continue the research especially of Rondeau (1982), Mühlenberg (1978), and Dorival (1986–2018) and investigate anew the Psalm catenae with respect to “Athanasius”. The new possibilities of comparison enabled by the digital transcription of the manuscripts will facilitate previously unknown perspectives, based on quantitative systematic analysis. As a result it is envisaged to classify the manuscripts into a kind of ***genealogy*** (in view of the complicated transmission of such texts the realization of a classical *stemma codicum* will only partially success).

Additional specialists in catenary research, such as **Barbara Crostini (Uppsala), Karin Metzler (Berlin), and Reinhart Ceulemans (Leuven)**[[22]](#footnote-23), will be consulted, and work sessions will take place as needed. Since the research group headed by **Hugh Houghton** (project "Catenae") is confronted with analogous challenges with regard to the digitalization of New Testament catenae, collaboration will also be sought here. The new findings will be presented at an international symposium in the second year of the project and discussed by experts in the field.

**6.2 History of the Bible texts**

The different versions of the Psalm texts in the lemma, the commentary, and in potential quotations will be documented. It will be of interest whether the younger text, the so-called Lucian Recension (Rahlfs ~~1907, 169–183~~), can be differentiated (Bons – Brucker~~, 352~~), thus clarifying the relationship with the group of Alexandrian manuscripts. The project offers also the opportunity to discover new materials from the *Hexapla* of Origenes (Dorival 1974). This will enable valuable contributions to the yet unedited *Editio critica maior* of the Psalter (in context of the Göttinger Septuaginta-Unternehmen) and to the new edition of the *Hexapla*. The *ExpPs* are therefore an important witness to the indirect transmission of the Greek Bible text by the Church Fathers. In addition, it is expected that additional criteria for categorizing the catenary manuscripts will be established by evaluating the referenced biblical texts.

**6.3** **History of commentary technique, exegesis, and theology**

The *ExpPs* are an important building block for the history of Psalm exegesis in Late Antiquity. The consistency of the text, as well as the emphasis on spiritual interpretation, supports the unity of the author. The originality of the *ExpPs*, in contrast to the previous Psalm exegetes of the Alexandrian school (Origenes, Eusebius), lies in this hermeneutical method. Therefore, the presentation of this commentary within the different **exegetical “schools”** on Late Antiquity is revealing. What is also new is the aim of presenting the exegesis to a broader readership – if the early dating of *ExpPs* is correct. This element, combined with the prestige of the “authorship“ of Athanasius, explains its widespread distribution in many catenary manuscripts.

In order to present the ***Apparatus fontium*** according to the most recent research, a cooperation has already been established between the Institute for Church History of the Vienna Protestant Theology Faculty (Uta Heil) and the **“Arbeitsstelle: Die alexandrinische und antiochenische Bibelexegese der Spätantike” of the Berlin Academy of Sciences (director: Christoph Markschies; project manager: Annette von Stockhausen; participating editors of the *Edition der Psalmenexegese des Origenes und Eusebius von Caesarea*: Cordula Bandt, Franz Xaver Risch, Barbara Villani)**. The annual work meetings will focus on determining the relationship of the *ExpPs* to Eusebius and Origenes, as well as to analyzing the commentary technique and exegesis. Therefore, this mutual verification process supports the projects in both Berlin and Vienna.

**6.4** **History of the reception of “Athanasius“**

In the course of preparation of the ***Apparatus similium***, the reception history of the *ExpPs* will be examined for the first time. The extensive attention it has received in the Greek catene bears unmistakable testimony to the high esteem in which it circulated under the name of Athanasius – that is, under the guarantee of orthodoxy, a status not awarded to other Psalm commentators. It can be reasonably surmised that a comparison with the monastic and spiritual literature of the fourth and fifth centuries (including the works of Palladius, Evagrius Ponticus, etc.) and the following eras will bring to light affinities and parallels, even if not unambiguous intertextual points of contact.

**6.5 The Pseudepigraphic *Athanasiana* and *dubia***

In the preface of the foundational *Athanasius Handbuch*, Gemeinhardt (VI) presents the *ExpPs* as a prime example for those *dubia* for which authenticity must remain an open question; also Brennecke (ibid. 11) outlined the need for further research on Athanasian *dubia.*

An authoritative answer to the often discussed problem of Athanasian **authorship** of the *ExpPs* can only be supplied if the analyzed sources are identified through the most meticulous source criticism (***Apparatus fontium* / *similium*,** see also 5.); only on this basis can a more precise *terminus post quem* for the origin of the work be established. In addition, a comparison of the *ExpPs* with the oeuvre of the Alexandrian bishop will be conducted to evaluate the hypothesis that Athanasius himself was the mentor of an exegetical project (Vian 1991, 131–132) directed at Egyptian monks who prayed “uninterrupted” Psalms (Davril). Particular notice will be given to the biblical hermeneutic (Ernest), as well as to the *Vita Antonii* and the *Epistula ad Marcellinum* on the Psalms. Since the critical edition of this work is currently being prepared by **Kyriakos Savvidis** **at the “Arbeitsstelle: Athanasius Werke”**, a cooperation has been already established (the *Epistula* served in the Psalm catenae as a prolegomenon [Rondeau 19682]).

The literary and cultural-historical significance of the *ExpPs* (commentary technique, transfer of knowledge, asceticism, reception), as well as the question of authorship, will constitute the central topic of the symposium planned for the fourth year, which will be dedicated to the broader context of patristic Psalm exegesis.

**6.6 Features of a digital edition (see also appendix)**

The project, which is based on cooperations with the ÖAW (see 1.) and the BBAW (see 6.3), will exploit the new possibilities of a digital edition in relation to the complicated catenary traditions: The advantage of a digital, online edition (see 7.) lies fundamentally in the direct access to each level of the transmission, i.e. the manuscripts and also editorial decisions, supplemented by extensive search functions and links. In the case of the *ExpPs*, the assets are even greater, in that the digital edition makes it possible to include the different levels of transmission in the various catenary types (if they are confirmed), as well as to display intertextual connections to other Psalm exegeses.

The web application will present the edition of the *ExpPs* with translation in segments corresponding to selected passages from the commentary. The application will offer the possibility to search within the text and to browse texts directly, as well as the catenary types (if they are confirmed) or the reconstructed *ExpPs*. Moreover, the user will be able to view in parallel the text of one or more manuscripts that exist behind the reconstructed text. For more information, see the attached envisaged web application.

For the preparation of the technical background of this edition, a corresponding workforce on prae-doc basis in coordination with the **Austrian Center for Digital Humanities of the Austrian Academy of Sciences (ÖAW)** will accompany the project.

**6.7 New edition in book form**

The materialization of the long-needed new critical edition of the *ExpPs* will be received as the most urgent desiderata of the Athanasius research. For this reason, the edition has already been received for the series *Athanasius Werke*; following the *Dogmatica* (Volume I), *Apologetica* (Vol. II), and the collection of the “Urkunden zur Geschichte des arianischen Streites” (*Records regarding the History of the Arian Debate*) (Vol. III), the *ExpPs* will be presented as the fourth volume (*Pseudepigrapha*). Thus, the edition of *Dubia* and *Pseudathanasiana*, which was initially planned and then deferred when the *Athanasius Werke* project was founded, will now be addressed. Despite the digital edition, it is appropriate to create a print version, in order to present the results in the extant series, particularly since at this time not all users are working with the digitalized editions and the question of long-term archiving is not yet definitely clarified. An overview of the *ExpPs* is more feasible in the form of an annotated publication of a complete final text that does not include the intricacies of transmission history.

**6.8 Further relevance of the project**

First, the unique position of the Book of Psalms – the most quoted book and foundational for liturgy and private devotion in both the ancient Church and still today in all Christian confessions – can draw interest also from non-specialists. The *ExpPs* will interestingly broaden the horizon by detecting the reception of this church father within exegetical and spiritual contexts.

Second, the significance of “Athanasius” as an ecumenical Church Father will stimulate interest in this edition and translation of the *ExpPs*. Athanasius contributed to significant debates – the Arian debate, the establishment of Nicene theology, the origin and expansion of monasticism, the conflict between emperor and Church – which have ongoing importance for ecumenical Christianity. Against this background, it is to be expected that the new edition of the *ExpPs* will acquire additional significance in view of the anniversary year 2025 (1700 years after the Council of Nicaea).

**7. Steps toward the Creation of the Digital Edition**

The following description is preliminary, since on the one hand, the exact transmission process of the individual texts will become clearer in the course of work on the text, and on the other hand, the project-specific data model upon which the technical implementation of the edition builds must be developed during the project. Although the project can draw on what has already been developed by Annette von Stockhausen, the following technical information should be taken as the starting point for “work in progress.” Because of the technical challenge and the extensive materials, the editing of the *ExpPs* will be limited for pragmatic reasons to the first third of the Psalter (Ps 1*–*50).

For the critical text production, the relevant **manuscripts** will be collected and described. Each manuscript gets an a TEI-XML document and an ID for the manuscript descriptions according to the diktyon-network; connection with the *Pinakes* database is pursued.

Next, the above-mentioned manuscripts (see 3.) will be completely **transcribed and digitally compiled**, along with the non-pseudo-Athanasian material (following epidoc-TEI, using then “ediarum” from telota). The new program “**Transkribus**” of University of Innsbruck will be tested for this aim. This excludes the risk of ignoring misallocated or anonymous material (and its identification will be facilitated by multiple search functions). Additionally, the excerpts that till now have remained unknown will for the first time be compiled and made available.

However, because such catenary manuscripts, which contain the *ExpPs* in small eclogues (see 3.) – for Type XVII, the manuscript stock would hardly be manageable economically –, offer only minimal assets for textual reconstruction, the transcription is limited in this category solely to material attributed to Athanasius. In the four project year it will be possible to text-critically evaluate this portfolio in comparison with the other catenary types. The manuscripts of Group 3 (*codices varii*) will be approached differently, since during the first year (Ps 1*–*10), it must be decided through exploration of their material whether they will be fully transcribed or only partially. However, it must be evaluated regularly whether the quality of the manuscript changes in later Psalms.

An attempt will be made to provide insights into the digitalized manuscripts, on a page-to-page basis, ideally utilizing the **IIIF format**, in order to enable interested researchers to observe the features of the manuscript in as user-friendly a format as possible.

The individual Psalms will be featured and identified by verse in the manuscript data, in order that the complete transmitted commentary of each Psalm can later be merged.

The accompanying **collation** of parts of the the *ExpPs* manuscript material will be prepared with the program CollateX. This will enable further text-critical decisions regarding which version is to be given priority. First, manuscripts will be collated from one catenary type, in order to examine and if possible confirm this important layer of transmission. Whether *codices varii* allow themselves to be unified in one type or not can only be determined from the subsequent transcription.

A **critical edition** of the *ExpPs* will be established at **the level of the “homogeneous” catenary type, if possible**.For the interpretation of each Psalm, a TEI document will be created, containing all of the relevant information. The necessary identifications will be conducted according to the *textcrit*-module of the TEI guidelines and will reflect the editorial decisions. Further (Bible) quotations in the text will be identified as well as names of persons and places and events, which will also be recorded in an index. It seems reasonable at this stage to gather and compare the oriental translations (see 4.) of the *ExpPs*, in order to determine whether they have a certain catenary type in common, and if so, which one. In the course of the work, a technical solution must be developed to incorporate this material.

The way in which the different types can be combined to form a **primary edition** will become apparent in the course of the work. At the moment, is appears reasonable to start with the *ExpPs* of Type XIX (Vat. gr. 754, etc.; see 3.). The acquisition of additional material (whether explicitly attributed to Athanasius or anonymous) must follow on the basis of internal critique (exegetical context and technique, content, and style analysis) and of external comparisons with the trustworthy editions of the available commentaries (see note 3). When the available materials are of questionable authenticity or likely have been tampered with, this will be noted in the edition.

It appears worthwhile also at this stage to index the parallels and references to other commentaries on the Psalms of Origenes, Eusebius, Didymus the Blind, Apollinaris of Laodicea, and Cyrillus[[23]](#footnote-24). Thus, those texts that stand in close intertextual relationship to the edited text must be included in the edition as their own XML files. In the process of the creation of this classic so-called *Apparatus fontium*, the placement of the *ExpPs* within the development of the Alexandrian exegesis will be determined and presented.

Additionally, probably at the level of the primary edition, a modern-language **translation** of the *ExpPs* will be created. The old German translation by Fisch can be used; but this translation is based on the insufficient edition of Montfaucon (see 2.).

Finally, the available, media-neutral edition will be presented in various forms. On the project website, the **online publication** stands in the foreground (*~~AW~~* ~~IV;~~ see 6.6) and will be made available as soon as possible already during the project. For the **print version** of the critical edition in the series *Athanasius Werke* (*AW* IV; see 6.7), the intention is to transform a TEI-XML file into a LATEX document with the help of the XSLT, which will then be complied into a PDF file. The LATEX file will reflect the layout of the *AW*.

**8. Work plan**

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| **Division of Responsibilities** | |
| Position 1 (Panteghini) | Transcriptions (*codices varii*, Typus I, XIV, XVI, XIX, small eclogues of the *ExpPs*); proof reading collations of the transcribed materials of Position 2 (to avoid transcription errors); decisions regarding the critical text, creation of the edition in book form; planning of two symposia |
| Position 2  (doctoral position) | Transcriptions (Type III, IV, XV); proof reading collations of materials transcribed by Position 1; planning of two symposia; coordinating Berlin visits; archiving project documentation |
| Position 1 and 2 | German translation; development of the *Apparatus fontium / similium*, comparison of the oeuvre of Athanasius |
| Position 3 | Developing and maintaining the online-edition user interface |

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| **Year 1 (2020): Ps 1*–*10** | | | |
|  | Months 1–6 | |  |
|  | Conceptualizing the online edition (user interface) Specification of functions | |  |
| Position 3 in cooperation wtih Uta Heil | Defining of data management plans | Gathering of digitalized manuscripts; legal clarification (whether facsimiles may be published as part of the online edition) | Position 1 and 2 in cooperation with Uta Heil |
| Defining of project-specific TEI customizations (ODD) for the individual manuscripts, as well as for the critical edition. Establishment of editorial tools (oXygen XML Editor) | **Transcription** and TEI coding of the foundational manuscripts for **Psalms 1*–*10**, building upon Vat. gr. 754 (see 3.; 7.); proof reading collations |
| Position 1 and 2 – training in XML, TEI, oXygen, integrated versioning system | Beginning of text comparison and establishing versions of catenae types |
| Establishment of an APIS[[24]](#footnote-25) standard for management of the index (persons, places, works, etc.) |  |
| Months 7–12 | |
| Establishment of the collation workflow; creation of a first prototype of the user interface | Creation of the *apparatus fontium* (biblical references, Eusebius; verification of dependence), analysis of the selections within the sources (Ps 1–10); see 5.; 6.3 |
| **Advance publication of the manuscript transcriptions and of their descriptions** | Preparation of the *apparatus similium* (reception history, comparison with the oeuvre of Athanasius, see 6.4–5) for Ps 1–10 |
|  |  | Preparation of a critical edition, German translation (Ps 1–10) |  |
| Two **Berlin visits** for academic exchange (March and October 2020) | | | |

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| **Year 2 (2021): Ps 11–20** | | | |
|  | Months 1–6 | |  |
| Position 3 in cooperation with  Uta Heil | Evaluation of the advance publication and incorporation of adaptations | Work contracts for the indexing of the Arabic and Georgian translation (see 4.) | Position 1 and 2 in cooperation with Uta Heil |
| Development of the catena-type view (color-coding) | Continuation of transcriptions for a further 20 Psalms, securing collations (**Ps 11–20**) |
| Development of the edition view, using data from Ps 1–10 | Continuation of the *apparatus fontium* (Ps 11–20), see Year 1 |
| **Advance publication of the critical online edition for Ps 1–10** |  |
| Months 7–12 | |
| Evaluation and adaptation of the critical text view | Continuation of the *apparatus similium* (Ps 11–20), see Year 1 |
| Continuation of the application for search functions | Preparation of a critical edition; German translation; work contracts for the indexing of the Syriac version (see 4.) |
| Presentation of the results at an international **symposium** on the transmission of patristic commentaries through the catenae, held in Vienna in October 2021 (Vienna/Berlin with four guest researchers)  One **Berlin visit** for academic exchange (May 2021) | | | |

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| **Year 3 (2022): Ps 21–35** | | | |
|  | Months 1–6 | |  |
| Position 3 in cooperation  with Uta Heil | Development of graph visualization (relationships between manuscripts and between manuscripts and types) | Continuation of transcriptions, securing collations (**Ps 21–35**) | Position 1 and 2 in cooperation with Uta Heil |
| **Publication of Ps 11–20 online** |  |
| Months 7–12 | |
| Technical concept of the print version | Continuation of the *apparatus fontium / similium* (Ps 21–35), see Year 1 |
| **Publication of Ps 21–35 online** | Development of a critical textual edition; German translation (Ps 21–35); distribution of work contracts for the Coptic fragments (see 4.) |
| Three **Berlin visits** for academic exchange (March and October 2022) | | | |

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| **Year 4 (2023): PS 36–50** | | | |
|  | Months 1–6 | |  |
| Position 3 with Uta Heil | Consolidation of functions and web applications (tests, software documentation) | **Continuation** of work on the remaining Psalms (**Ps 36–50)** | Position 1 and 2 with Uta Heil |
| **Publication of Ps 36–50** | Indexing of the *Orientalia* in its own text-critical device |
| Adaptation of the digital edition into a print version for the series *Athanasius Werke* (*AW*) | Organization of the catenary manuscripts into a genealogy (see 6.1) |
| Months 7–12 | |
| Finalizing of the web application and addition of final content | Book design for the print version (see 6.7; 7.) |
| Archiving of project data in ARCHE, the repository of ACDH-ÖAW | Writing the introduction for the critical edition for open access publication on the edition’s website |
| Presentation of the results at the “International Conference for Patristic Studies” within a workshop in Psalm exegesis in Late Antiquity (Oxford 2023) together with other respected scholars.  One **Berlin visit** for academic exchange (July 2023) | | | |

**9. Further cooperations**

For questions regarding digital edition:

University of Vienna; contact person: Prof. Dr. Tara Andrews

For questions regarding paleography and codicology:

“Università Cattolica“, Milano; contact person: Carlo Maria Mazzucchi

For questions regarding text edition and source analysis:

University “Aix-Marseille, Département des sciences de l’Antiquité“; contact person: Gilles Dorival

“Università la Spienza”, Roma; contact person: Giovanni Maria Vian

**10. Academic Qualification of the Participating Experts**

**10.1 Uta Heil**

Research on Athanasius of Alexandria, as well as editorial works, have accompanied the academic output of Uta Heil since her dissertation on *De sententia Dionysii* of Athanasius. Since 1997, she has participated in editorial tasks, both as assistant to Hanns Christof Brennecke (University of Erlangen) and as academic contributor to the edition of the *Athanasius Werke*: the so-called “Historical-apologetic writings of Athanasius” and the “Documents regarding the History of the Arian Debate” (De Gruyter), on behalf of the Berlin-Brandenburg Academy of Sciences. The important topic of pseudepigrapha is also an intense research interest for Heil. She is also member of “Leitungskommission Patristik” of the Akademie der Wissenschaften/Göttingen (Ps.Dionys.Areopagita) and main editor of the Zeitschrift für Antikes Christentum. This new project will be a meaningful development and expansion of her work to date at the University of Vienna on the critical edition of the *Athanasius Werke*.

Athanasius von Alexandrien, De sententia Dionysii. Einleitung, Übersetzung und Kommentar (Patristische Texte und Studien 52), Berlin/New York: de Gruyter, 1999. [Reviews: T.D. Barnes, JEH 51, 2000, 598f.; D. Brakke, JECS 8, 2000, 464f.; J. Leemans, VigChr 65, 2002, 329–332 (= ETL 78, 2002, 243–246); C. Kannengießer, Adamantius 8, 2002, 382–386; P. Bruns, ThRv 99, 2003, 224–226.]

Athanasius von Alexandria, Gegen die Heiden, Über die Menschwerdung des Wortes Gottes, Über die Beschlüsse der Synode von Nizäa, aus dem Griechischen übersetzt und herausgegeben von U. H., Frankfurt a.M./Leipzig: Insel Verlag/Suhrkamp Verlag/Verlag der Weltreligionen, 2008.

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**10.2 Sebastiano Panteghini**

Sebastiano Panteghini fulfills the project qualifications with regard to the philological, text-critical, and paleographical foci of his previous study (studying under Carlo Maria Mazzucchi, Ernst Gamillscheg, and Otto Kresten, together with studies of Byzantine punctuation), as well as with regard to his intensive analysis of Late Antiquity and Byzantine church history (for example, for Xanthopoulus’ *Church History*, Vol. VII–IX, publication pending, which is based upon sources from Late Antiquity and addresses the Arian debate). The project corresponds to Panteghini’s intense interest in transmission history. His knowledge about the “Classical Text Editor” will support his readiness to learn these new methods of digital critical editions. Additionally, he intends to achieve a further academic degree through a monographic treatise about the transmission history of the *ExpPs*, which will be composed during the project.

**11. Ethical and gender-related aspects**

As the project does not include medical research, animal research, research on human beings or on human embryos and fetuses or on human cells, neither biomedicine research or further genetic research, but only research on texts and manuscripts, no ethical issues concerning human rights or animal rights have to be taken into account in this respect.

Gender-related aspects, findings or methods are not relevant for the scope of the project.

It is taken for granted that scientific misconduct in general (such as plagiarism or falsification of results) must be excluded in academic research.

1. Already Giovanni Maria Vian, *Testi inediti dal commento ai Salmi di Atanasio* (Studia ephemeridis Augustinianum 14, Roma 1978), 53–58 listed more than 800 fragments of the Montfaucon-Migne edition as inauthentic. [↑](#footnote-ref-2)
2. Vian, *Testi inediti*, 19–52listet 158 of those fragments. [↑](#footnote-ref-3)
3. The authorship was first doubted by Gilles Dorival in his short contribution “Athanase ou pseudo-Athanase“, *Rivista di Storia e Letteratura Religiosa* 16, 1980, 80–89, he repeated this opinion in the last volume of his *Les chaînes exégétiques grecques sur les psaumes* (V, 2018), 318–320, including a short overview of the meanwhile discussion. For the moment references for Cyrill can made only to the PG 69 which as in the case of Ps.-Athanasius is in a not reliable condition, with some support by the edition of the manuscript Oxford, BL Laudon gr. 42 by Chiara Ferrari Toniolo, *Cyrilliana in Psalmos. I frammenti del Commento ai Salmi di Cirillo di Alessandria nel codice Laudiano greco 42* (Saggi e Testi 14, Università di Catania 2000). [↑](#footnote-ref-4)
4. Marie-Josèphe Rondeau, “Une Nouvelle Preuve de l'Influence Littéraire d'Eusèbe de Césarée sur Athanase: l'Interprétation des Psaumes”, *Recherches de science religieuse* 56 (1968), 385–434. [↑](#footnote-ref-5)
5. Larger sections with adoptions in different manner has been singled out by Rondeau in Pss 54–55, 64–68, 72–82, 120–134, 140–142. [↑](#footnote-ref-6)
6. Ekkehard Mühlenberg, *Psalmenkommentare aus der Katenenüberlieferung, III, Untersuchungen*

   *zu den Psalmenkatenen* (PTS 19; Berlin 1978), 30; Dorival, *Les chaînes exégétiques grecques sur les Psaumes. Contribution à l’étude d’une forme littéraire*, vols. I–V (Spicilegium Sacrum Lovaniense 43–46.54; Leuven, 1986– 2018), II, 275–280. [↑](#footnote-ref-7)
7. Mühlenberg, *Psalmenkommentare* III, 39–40; Dorival, *Les chaînes* II, 354–358.358–380. [↑](#footnote-ref-8)
8. Cf. just Dorival, *Les chaînes* II, 57–63. [↑](#footnote-ref-9)
9. Cf. *Admonitio ad lectorem*, *PG* 27, 49–52 (V–VIII)~~PG 27, 51–52 (VIII)~~: Par. gr. 146 (= Reg. 1807); 139 (= Reg. 1878); 148 (= Reg. 1879); 165 (= Colb. 4182); 166–167 (= Colb. 4680–4681); see Rondeau (19681,392, n. 17). The edition ends abruptly at Psalm 146:8, and the text is already fragmented from Psalm 142 onwards. [↑](#footnote-ref-10)
10. According to the guidelines of modern catenary research, the reliability of an attribution must be inspected using all available means (Curti 2000, 613–616). This process will be supported by a digital edition (see 7.). [↑](#footnote-ref-11)
11. Asterius Sophista (Richard 19562), Didymus the Blind, Apollinaris of Laodicea (Mühlenberg 1975; 1977), Diodorus of Tarsus (Olivier), Theodorus of Mopsuestia (Devreesse 1939), Gregorius of Nyssa (McDonough - Alexander). For the inadequate editions of the other commentaries, see Curti (2000, 627–629). Three works on the Psalms were attributed to Hesychius of Jerusalem: one short work (*Scholia in Psalmos*,ed. Antonelli [*CPG* 6552] = PG 27, 649–1344, attributed to “Athanasius”), one more comprehensive work (*Explanatio Psalmorum*, ed. Jagić[CPG 6553]), and one so-called *Commentarius magnus* (*CPG* 6554; only a small portion edited, see Rondeau 1982, 138–139). [↑](#footnote-ref-12)
12. The catenae that are directly excerpted in the source texts are **primary**; those are **secondary** which adapt material from pre-existing catenae (through abbreviation, linguistic restructuring, text enrichment, combination of materials; see Curti 2000, 611–613; 616–620). The classification of the manuscripts by this methodology is far from complete. Devreesse (1928, cc. 1084 –1233) ~~he~~ identified those manuscripts which reflect the so-called Palestinian Catena (beginning of the sixth century; see~~cf.~~ Curti 2000, 622–625) most faithfully. These types form the basis of the reconstruction of the Psalm commentaries of Origenes, Eusebius, Apollinaris, and Didymus (see note 3). The secondary catenae use a paraphrase of the Palestinian Catena, found in either a long (Type III, XV) or a short version (Type IV, XIX, etc.~~Athon. Vatoped. 660~~). [↑](#footnote-ref-13)
13. These lists offer significant data that represent the respective catenary manuscripts and which can contribute to the estimate of the work load. Further codicological data, in addition to the manuscript catalogs, are available in the summaries from Karo – Lietzmann, Rahlfs, and Dorival (I–V). Where no data are available, it is assumed that a) the catena is secondary; b) the use of the *ExpPs* applies to the whole catena; c) author names (Athanasios, etc.) are available in the manuscript. [↑](#footnote-ref-14)
14. The core of this category consists of Type XXVII, expanded by manuscripts of which Karo – Lietzmann were not aware. Whether and to what extent the manuscripts of Type I and Group I are related to each other is unclear (see Geerard 193); also unclear is the respective position of the manuscripts in Group 2. [↑](#footnote-ref-15)
15. In addition to the paraphrase of the Palestinian Catena, this type also contains excerpts of the so-called Monophysite Catena (Richard 19561, 93–98). This primary catena, which has not been handed down independently, is based on “Athanasius,” Hesychius (*Commentarius magnus*), and Cyrillus. [↑](#footnote-ref-16)
16. The codices from this group were ostensibly copied from the same template (in the Efrem studio?). They indicate a catena, in which materials from all accessible catenae were collected and most carefully kept distinct. [↑](#footnote-ref-17)
17. This catena appears to offer a selection of materials from the catena on which Type XV also relies. [↑](#footnote-ref-18)
18. To this type (sources: Johannes Chrysostomus, Theodoretus, Ps-Chrysostomus = Asterius) Richard (1954, *passim*) assigns 28 manuscripts, Dorival (III 41–42) 22 manuscripts. Dorival indicates that for now only a distribution of manuscripts into groups is possible. [↑](#footnote-ref-19)
19. The 2161 “Athanasian” scholia are organized into 22 centuries. [↑](#footnote-ref-20)
20. See Tarchnišvili ~~(182–185; 187; 360~~). This commentary was scrupulously compiled by the Georgian philologist Epʽrem Mcire (11th century). [↑](#footnote-ref-21)
21. This supposition arises solely from an analysis of the “Athanasian“ extracts that the Palestinian Catena (see note 4) offers for Psalm 118. Other extracts in this catena are known only for Psalm 61 (Dorival V 318). [↑](#footnote-ref-22)
22. He studies Type III together with Vanderschelden, a PhD candidate, who is working on a critical edition of Paris. gr. 139. [↑](#footnote-ref-23)
23. In the absence of a reliable edition for Cyrillus, reference must be made to the *codex optimus* Oxon. Laud. gr. 42 (Mercati 1948~~, 130–144~~). [↑](#footnote-ref-24)
24. APIS refers to the project of the same name (<https://www.oeaw.ac.at/acdh/projects/apis/>), which developed a databank system for the compilation and visualization of entities, such as persons, places, and texts. APIS can be integrated directly into the edition’s workspace via a programmatic interface (API). [↑](#footnote-ref-25)