

## X SYMPOSIUM SYRIACUM

**ABU SAMRA Gaby - Université Saint-Esprit de Kaslik - Liban**

*«Une nouvelle coupe à inscription syriacque chrétienne ( inédite) »*

Je présenterai l'objet, la manière d'utilisation de ce genre de coupe à la Mésopotamie dans l'antiquité tardive, ainsi que le text inscrit sur cette coupe: translittération, traduction, commentaire sur le text et ses formules.

**ABOUZAYD Shafiq - University of Oxford - UK**

*«The struggle between the eremitic life and the coenobitic life in Syria: the example of the Isaac of Antioch»*

Isaac of Antioch's work is published by Paul Bedjan in his corpus called "Homiliae S. Isaaci, Syri Antiocheni, Paris 1903", which is a collection of various themes. There is no evidence at all that the corpus of Bedjan is from one writer, and I think there are at least two different writers, one of them is the subject of my paper.

My Isaac of Antioch was a spiritual ascetic master in northern Syria, who guided an ascetic Syrian community in accordance with the spirituality of early Syrian monasticism. I have studied only the ascetic homilies in the Bedjan corpus, and my research concerns Isaac of Antioch's monks, whose ascetic community was an eremitic one, living in the Syrian mountains, and most probably in the area of Antioch near the Mediterranean sea. Isaac's ascetic community was on the verge of breakdown, because many of his monks were moving to a more moderate life, living in modern buildings instead of the caves and clefts of the desert. Of course, Isaac with a minority of his monks opposed this move, and tried fiercely to save the ascetic eremitic style of the early Syrian monastic life of the desert. Isaac's community belongs most probably to the second half of the fifth century. However, as Bedjan's ascetic work has not yet been studied, except for a few articles dealing with some aspects of this work, my attempt is the first serious study of one important section of the Bedjan corpus, the ascetic homilies, which represent about the half of this important collection.

**AL-JELOO Nicholas - University of Sydney - Australia**

*«Evidence in Stone and Wood: a survey of Syriac inscriptions from Iran's Urmia region»*

West of Lake Urmia in northwest Iran, are nearly 200 villages and towns once inhabited by Assyrian Christians. This area is rich in Syriac inscriptions since the population, due to mission activity in the 19th century, had a high literacy rate. Thus the data they have potentially produced about the region is invaluable. These mostly funerary and dedicatory inscriptions represent the only concrete evidence that has survived the series of conflicts that ravaged the area until the 1940s, and which have destroyed most manuscript evidence and paper records. Academic

research in Syriac studies has rarely ventured into a more concrete survey of the Syriac heritage in Iran. Hence this material is vital in reconstructing hitherto unknown elements pertaining to the history and previous social dynamic of Assyrian Christians in the region.

**ARGÁRATE Pablo - St. Michael's College - Toronto University - Canada**

*«The Spirit in the Syriac Book of Steps (Liber Graduum)»*

Since the publication of Kmosko's edition, the Ktābā dmasqātā puzzled scholars with its manifestation of an enigmatic form of Christianity. From its very beginning in modern research the book was related to the Messalian movement. According to our (fragmentary) knowledge of this, the full and perceptible reception of the Spirit (Paraclete) was one of the characteristics –at least in the pen of the opponents of Messalianism – of the “spiritual” ones.

The Liber Graduum places great emphasis on that reception of the Spirit and the fundamental distinction between partial (pledge) and full possession of the Spirit (Paraclete). Furthermore, this different degree is arguably the main difference between Upright and Perfect.

In this paper I propose a systematic presentation of the function that the Spirit has in the Book of Steps, paying special attention to the possible presence of Messalian traits.

**ASHBROOK HARVEY Susan - Brown University -USA**

*«The Women of Mt 1:1-16 in Syriac Tradition: Holy Impudence, Sacred Desire»*

In this paper I will examine Ephrem Syrus' and Jacob of Serug's striking portrayals of the women of Matthew's messianic genealogy (Tamar, Rahab, Ruth, Bathsheeba, and Mary). Both poets combined an imagery of dissolute erotics with that of pure devotion to God, claiming these “impudent” biblical women to have been wholly vindicated in their sexually transgressive behavior by the Nativity event. I will suggest that both utilized these biblical figures to address urgent issues of social concern to the Christian societies in which they taught and preached.

**ATALAY Talip - Dicle University -Turkey**

*«Syriac Traditional Schools and Their Educational Problems In Turkey»*

In Turkey, survival of Syriacs' religious tradition and culture depend on connection's rate of their own traditions. But today, almost of them moved from their mother land to another places in Turkey and another country in the world. In Turkey, Syriacs' majority live in Istanbul and Turabdin region. They strive to keep alive their traditional Syriac identity thanks to churchs and ancient monastries. Churchs and monastries are not only a place of worship but also they have traditional Syriac schools. Syriacs have not their own formal school. So the schools in church and monastery are very important for them. Syriac's instructors train students in this schools. And there is special instruction program putting into practice there. But this school has a lot of problem in terms of trainers'

qualifiedness, content of instruction program, period of course. Somewhat apart student's characteristics is another problem. Majority of students can not speak their mother tongue. This ignorance cause serious instruction problem.

#### **ATTO Naures - Leiden University - Netherlands**

##### ***«Discourses of identity among the Assyrian/Syriac elites in the European diaspora»***

During my presentation I would like to present the conclusions of my dissertation which deals with how Assyrian/Syriac elite members have developed different notions of their collective identity upon their settlement in Europe. I will show that these different notions have resulted in new perspectives regarding elements which they regard as central to their collective identity, such as: the descent of their people (expressed through a name), the notion of homeland, their leadership, the collective boundaries of their people.

#### **AYDIN Polycarpus A. - Princeton Theological Seminary-USA**

##### ***«Jacob of Edessa and Mushe bar Kepho on the origins of the term dayroyo (monk)»***

Monasticism is at the heart of the Syriac tradition. Jacob of Edessa and Mushe bar Kepho, two prominent Syriac Fathers, have written a discourse on Syriac monastic way of life. However, in their treatment of the subject Jacob and Mushe have different and rather conflicting views on the origins of the term dayroyo (monk) in the Syriac monastic tradition. The paper will seek to explore the origins of the term dayroyo as argued by Jacob and Mushe respectively and will look for reasons behind their differing and conflicting views on the subject.

#### **AYDIN Zeki - SEERI - India**

##### ***«Mimro on Zakai, the tax collector, by Jacob of Sarug».***

After giving a brief introduction on the life and works of Jacob of Serugh, the paper makes a literary and theological analysis of the homily. The paper highlights some of the important themes of the homily.

Jacob retells in an imaginative and meditative way the well known episode of the conversion of Zakai. This *mimro* has the unique distinction of being the one and the only poem composed on the Gospel character Zakai, the tax-collector. According to Jacob, the conversion of tax-collector into a disciple is a mystery greater than the resurrection of a dead person. Jacob of Serugh elevates the biblical figure to the state equal to that of the Apostles. He is presented as the preacher of divine mercies, defender of forgiveness and a model to be imitated by hard hearted sinners. Repentance is the central theme of this hymn and it is presented as the prerequisite for the great miracle of transformation. In contrast with Adam, Zakai, the son of Adam is regained on account of his repentance. Something noteworthy in the *mimro* is the psychological analysis of the poet on the powers of will and desire. The important themes of the homily are studied in the light of biblical and patristic studies.

## **BALAA Charbel – CERO - Liban**

### ***«Intervention sur la mystique orientale et le colloque XII sur le patrimoine syriaque»***

Une intervention sur 2 axes :

La Mystique orientale en ses 4 formes : greco-byzantine, araméo-syriaque, arabo-musulmane, iranienne chiite. Mélanges en hommage au feu Père Robert Beulay.

Patrimoine syriaque, colloque XII (avril 2009) : La Parole de Dieu dans le judaïsme, le christianisme syriaque et l'islam : Textes et Usages.

Les 2 axes s'alignent dans l'Église syriaque. Le premier sur la Mystique et le 2e sur le Patrimoine syriaque.

## **BALICKA-WITAKOWSKA Ewa - University of Uppsala- Sweden**

### ***«Representations of the Jericho Labyrinth in two Syrian Manuscripts»***

The Syrian manuscripts, Syr. Nr. 1 in the St. Joseph University in Beirut and Syr. Nr. 16 in the John Rylands Library in Manchester, both containing the text of Syriac grammar are illustrated with the miniatures which represent the capture of Jericho. The city is depicted in the form of classical seven-circuit labyrinth. The aim of the paper is to find out the origin of this rare iconography and explain its by no means clear connection to the content of the books.

## **BCHEIRY Iskandar - Syriac Orthodox Church - USA**

### ***«The Archives of the Ecclesiastical Consecrations conserved in the church of Forty Martyrs in Mardin South East of Turkey.»***

The library of the church of Forty Martyrs for the Syriac Orthodox in Mardin, owns currently unpublished historical documents in Syriac, containing precious historical information with regard to the ordination of bishops, priests, monks, and deacons performed in the region of southeastern Anatolia (Diyar Baker, Mardin, al-Sawr) during the 16th century. The document is a list made of the following more or less occurring elements: Introduction (the Holy Spirit consecrated...) + name of the consecrated person + church for which he was consecrated + region of the church + Seleucid date + conclusion (namely a wish). The interest of this list goes much beyond its role of recording successive ordinations. It offers factual data related to villages, monasteries, churches, and ecclesiastical leaders who played important roles within the Syriac Orthodox Church during the Ottoman period for an entire century. In my discussion of this list of consecrations, I will focus on the ecclesiastical and social conditions of Syriac Christian communities in that part of the world.

This paper will cover investigating the Gnostic traces in the poems on Joseph the Righteous. I will concentrate on symbols used in prologues and its referring to events of the Patriarch's life. My research will be conducted with regard to Gnostic, Syriac and Greek early Christian sources, especially those directly dealing with the story of Joseph.

**BELLIDO MORILLAS José-María - Universidad de Granada- España**

*«Abgar, Tiberio y el Salvador»*

En el presente trabajo compararemos la Doctrina de Addai con el ciclo griego del Evangelio y la Relación de Pilatos. Tres aspectos nos interesarán especialmente de esta comparación narrativa: la intervención de personajes históricos, el motivo del rey enfermo y el del retrato del Salvador. Todo ello nos llevaría, a un tiempo, a un estudio comparado de literatura, historia e iconografía comparadas.

**DEN BIESEN Kees - Institute for Eastern Christian Studies - Netherlands**

*«Imaginative vision: the poetry of affirmation in Ephrem the Syrian, Dante Alighieri and William Blake»*

Ephrem's symbolical theology is based on a tripartite movement that is both linguistic and intellectual: from an initial affirmation, his thought moves through an apophatic phase of negation, in order to arrive at a "super-affirmation." This poetry of affirmation reaches beyond the limits and impediments of univocal discourse and realizes the full potential of human language in the religious field. In the Christian tradition, this kind of thought is represented by extremely few authors, most famously by Dante Alighieri and William Blake. In order to show the relevance of Ephrem to contemporary thought, and thus the importance of the study of Syriac theology, this paper draws a tentative comparison between these three poets.

**BORBONE Pier Giorgio - Ecole Pratique Des Hautes Etudes - France**

*«Three Gospel books in the Laurenziana Library, Florence:  
The Rabbula Codex and his companions»*

New archival documents related to three Syriac Gospel books in the Medicea Laurenziana Library, Florence (the most famous of them being the "Rabbula Codex"), coupled with a study of the Syriac and Arabic annotations on their pages, may improve our knowledge of their history.

**BRIQUEL CHATONNET Françoise - CNRS - France**

*«Écriture et écritures syriaques comme marqueur identitaire»*

L'écriture araméenne d'Edesse s'est diffusée à travers tout l'Orient au long de la mission chrétienne, même dans les régions de Mésopotamie qui utilisaient d'autres écritures araméennes.

L'investissement identitaire est bien visible dans l'adoption du *garshuni*, en arabe comme dans d'autres langues.

Mais l'écriture est aussi la marque d'une communauté syriaque. La diffusion du *serto* dans les terres de l'Eglise de l'Orient le reflète. On sera d'autant plus sensible au fait que l'environnement a ici joué en faveur de l'adoption d'un système de vocalisation oriental. D'où l'existence de manuscrits nombreux qui sont

écrits en *serto* mais combinent deux types de vocalisation, voyelles grecques et points-voyelles.

**BROCK Sebastian - Oxford University - UK**

*«A criterion for dating undated»*

At an earlier *Symposium Syriacum* I suggested some formal criteria, based on word formation, which might be useful in tracing the development of Classical Syriac and in helping to date undated texts. It has turned out that the most useful of these lay in the development in adjectival forms in *-aya*. In the present paper this aspect is further explored, illustrated by particular examples.

**BRUNS Peter - Bamberg University - Germany**

*«Ein eigentümliches Glaubensbekenntnis des Rabban Sauma und die Kirchenunion von 1288»*

Pope Innocent IV (1243-54) conceived the masterly idea of converting the Mongols to Christianity and so uniting them with the Christian West in a final Crusade against the Saracens. This at once pious and politic plan of the Holy See resulted in several missions to the Mongols. The most famous of these were that of the Franciscans, Giovanni di Piano Carpini and Benedictus Polonus, commissioned by Innocent IV in 1245, and that of William of Rubruck sent by the saintly Louis IX of France in 1252 while he was in the Holy Land. On the other hand, the narrative of Rabban Sauma presented in this paper tells us the story of a joint mission from the King of the Western Mongols and the Patriarch of the so-called “Church of the East” in 1287 invoking the aid of Christian Europe in a campaign against the Saracens for the recovery of Holy City Jerusalem. Rabban Sauma’s particular interest was in the religious life of the West which he found so akin to his own Oriental Christianity, although on a far more magnificent scale. Apart from its interests in the marvels of the great churches, the relics, and the splendour of the Roman Rite and Papal Liturgy, the ecumenical importance of this extraordinary itinerary should be mentioned. This paper will examine the Syriac creed of Rabban Sauma which the cardinals demanded of him. The literary dependence of the “Letter of Faith” preserved in a Latin version and sent by Yahballaha III to Pope Benedict XI in order to join the Catholic Church will be discussed.

**BUMAZHNOV Dmitrij - University of Tübingen - Germany**

*«“Standing before God” in the Apologia of Ps.-Meliton: a witness of the theology of qyama previous to Aphrahat?»*

The crucial role of the “sons and daughters of the covenant (qyama < qam “to rise, to stand”)” in the history of early Syriac asceticism is a well known fact which was emphasized by many scholars; however, neither the exact theological meaning of this kind of covenant nor the development of the idea of qyama in Syria and Mesopotamia in the 2nd and 3rd centuries could be elaborated upon because of the lack of evidence for the group of the “sons and daughters of qyama” in the sources previous to Aphrahat (the first part of the 4th century). The Apologia by an unknown Syriac author of the early 3rd century, transmitted as a text of

Meliton of Sardes, seems to provide a key to the enigmatic pre-history of qyama before Aphrahat. The paper presents the relevant passages of Ps.-Meliton in their 2nd–3rd century context (the gospels of Thomas and Philip, the Manichean Psalms to Jesus) and traces the theology of standing before God to the covenanters in the *Liber Graduum*.

**CARBAJOSA PÉREZ Ignacio - Facultad Teología San Dámaso - España**

**«La división entre manuscritos occidentales y orientales en el Salterio de la Peshitta: ¿obstáculo insalvable para una edición crítica? [en inglés]»**

A finales del siglo XIX A. Rahlfs afirmó que los manuscritos de la Peshitta se dividían en dos familias, occidental y oriental, siguiendo criterios confesionales (a raíz del cisma de la Iglesia siríaca en el siglo V). Las dos familias textuales conocerían un desarrollo posterior independiente, como independientes eran las dos Iglesias siríacas. La posibilidad de recuperar un texto anterior al cisma se presentaba, por tanto, muy complicada. Un siglo más tarde P.B. Dirksen puso en cuestión el paradigma de Rahlfs indicando un nuevo modelo más acorde con los datos textuales: los manuscritos se dividen en antiguos y recientes. Se abría la puerta, por tanto, a un trabajo de crítica textual para recuperar el texto más antiguo. Una única excepción se resistía a este nuevo paradigma: el Salterio. La ponencia estudia si, a partir de los datos, se puede seguir sosteniendo esta excepción para el libro de los Salmos o si, más bien, estamos ante una tradición textual dominada por otros criterios que no son los confesionales.

**CELI Francesco – Université Catholique de Louvain - Belgique**

**«Comparaisons brèves de quelques versets des versions syriaques du Nouveau Testament au texte grec et sujets connexes».**

- a) le repas du Seigneur (*Herrenmahl*) ou le repas au jour du Seigneur (I Co 11,20)
- b) le sens du mot "*logia*", oracles ou Écritures (H.E. III,39,1)
- c) le premier jour des azymes ou le jour précédant les azymes (Mt 26,17)
- d) le premier recensement de Quirinius ou le recensement précédent
- e) la communion fraternelle ou l'association religieuse (Ac 2,42,46)
- f) le témoignage de Jean Baptiste : Dieu est véridique ou Jésus est vrai Dieu (Jo 3,33)
- g) Paul connaissait-il le grec suffisamment ? (d'après St Jérôme, Ep. CXX,11 à Hedybia)
- h) le manteau ou valise à livres de Paul (II Tim 4,13)
- i) la distinction entre l'évangile livre et la Bonne Nouvelle
- j) le prologue de Luc

**DAWOUD MIKHAEL Benjamin - Center for Research & Development – Iraq**

***«The Agricultural Dictionary project. A guide to Cultural Depth,  
The richness and originality of the Syriac language»***

The objective of this project is to compile a dictionary of agricultural terms used by native syriac speakers among the Assyrian Chaldean Syriac farmers of Iraq starting at the Nineveh Plain and northward all the way to the villages bordering with Turkey. Terms would include all aspects of agricultural processes including, but not limited to, planting. Sowing, seeding, as well as names of crops and plants of different seasons. In addition, names of common equipment used by farmers during cultivation, crop harvest, transport, storage, etc. are also included. Two fundamental reasons motivated the idea of developing an agricultural Syriac-Arabic Dictionary (and possibly adding English as a third language) :

(1) Environment: The nature of the local farming environment and its age-old practices, lends itself very well to retaining a large number of authentic Syriac terms with little to no influence from neighboring languages. Man's relationship with his land and his field directly without intermediaries has not necessitated translation of the local terms and practices to other languages. This is why; we find it necessary to take on the task of gathering this unique vocabulary in a dictionary that will prove useful for scholars, researchers, and future generations who may be more susceptible to the use of new terminologies in the agricultural field and losing this unique aspect of this language.

(2) Culture: The Cultural progress of the Assyrian Chaldean Syriac people starting at the dawn of civilization to today is directly tied to agriculture. We believe that the use of the word 'Culture' in the English language is linked to the word 'Agriculture', which refers to the process of agriculture, crop and cultivation. It is well known that civilization that started in Mesopotamia was initiated by the transition of its people from Hunters and gathers to farmers. It is after this transition that we see the development of written language which further points to the importance of studying agricultural terms from a historical point of view. A modern example, of the many found, of this connection between language and agriculture is found among the native syriac speakers of the Nineveh Plain. The general term used by these inhabitants for any aspect of the labour of farming is 'Rdaya' which is a variation of the syriac root word 'Radya' meaning cultured or educated.

In this summary, we attempt to demonstrate how agriculture and its language is important in shedding light on various cultural and historical aspects of these native inhabitants. This has prompted us to take on the development of this dictionary project for the past two years. We hope that the project will prove useful and enriching as we move forward towards its completion.

**DEBIÉ Muriel – CNRS - France**

***«Un manuscrit historiographique du patriarcat syro-catholique de Charfet:  
nouveau témoin et inédits»***

Une équipe de chercheurs français du CNRS a entrepris un catalogue détaillé des manuscrits syriaques et *garshunis* du fonds patriarcal de Charfeh au Liban. A

cette occasion a été décrit un manuscrit de contenu hagiographique qui contient des textes parfois connus par un seul autre témoin et d'autres à ce jour inédits. Il s'agira de présenter ce manuscrit, tardif, mais précieux pour les textes dont il semble être le seul témoin, et plus particulièrement de donner un premier aperçu de l'un de ces textes qui pourrait être un extrait d'une chronique de la ville de Nisibe.

**DEHANDSCHUTTER Boudewijn - Katholieke Universiteit Leuven - Belgium**

*«The life of Rabbula of Edessa and the succession of bishops»*

The Life of Rabbula refers to the way in which Rabbula became elected as a bishop of Edessa. The paper wants to explore whether there were other indications about the criteria of election except Rabbula's high ascetic qualities.

**DESCHLER Jean-Paul – SEERI - India**

*«Jenseits des Vorhangs (Beyond the Curtain)»*

Die Bezeichnungen für Altargerät und liturgische Gewänder sowie Gebete und Zeremonien im Vorbereitungsteil (Tuyobo) beleuchten die Verwurzelung der syro-antiochenischen Anaphora (Qurbono) im jüdischen Gottesdienst und im biblischen Denken sowie die Teilhabe der palästinischen Kirche an der semitisch-orientalischen und hellenistisch-byzantinischen Kultur.

**DESREUMAUX Alain - C.N.R.S - France**

*«Les apocryphes syriaques présentent-ils des spécificités ?»*

Les textes apocryphes ont toujours joué un rôle appréciable dans l'histoire du christianisme. Par rapport à une définition générale que l'on peut en tenter en considérant les grands corpus édités, on doit se demander si les apocryphes syriaques présentent des caractéristiques particulières, qu'ils soient traduits ou élaborés directement en syriaque. On peut y repérer des expressions précises, en réponse à des préoccupations essentielles (sur la mort, les sacrements, les problèmes canoniques, etc.)

En tenant compte de leur grande diversité et en les situant dans les constellations littéraires qui les transmettent, l'historien y trouvera e nombreuses informations.

Leur étude montre combien les communautés syriaques ont su s'approprier dans leur propre culture des thèmes et des pratiques helléniques en construisant leurs propres institutions dans leur propre langue.

**DICKENS Mark - School of Oriental and African Studies , University of London- UK**

*«The Three Scythian Brothers»*

The story of the Three Scythian Brothers as preserved in the Chronicle of Michael the Great has attracted the interest of scholars for over a century. It has traditionally been ascribed to John of Ephesus, but is this possible, given what we know of the early history of the Bulgars and Khazars, the two Turkic groups

mentioned in the story? This paper suggests an alternate source for the story, based on both its position in Michael's Chronicle and references to the Bulgars and Khazars in other literary traditions.

**DONABED Sargon - University of Toronto - Canada**

*«An Ethnic and Religious Conundrum in Iraq: Acculturation of a Minority»*

The period of 1970-1990 in Iraq saw the elimination of approximately 200 Christian villages containing a plethora of Syriac material culture. Though part of a much larger dissertation project to reconstruct causes and effects of the pointed destruction of Christian Assyrian villages and cultural sites in Northern Iraq in the 20th century, this paper will concentrate specifically on that period of 1970-1990 when hundreds of Christian villages and churches/monasteries were eliminated by the Iraq regime. Since the destruction of this minority is mentioned only in passing during this time period, it is the hope of this paper to answer why such a large amount of religious and cultural destruction was directed in certain areas and has rarely been discussed neither in academia nor mainstream media.

**DYK Janet W. - Vrije Universiteit - Netherlands**

*«Complex Phrase Structure in Hebrew and Syriac»*

In both Hebrew and Syriac, phrases are built up of smaller units which are expanded by various syntactic means. These include construct state binding, attribution, apposition, specification, and coordination.

Although these structural components are present in both languages, their respective construction of phrases makes different use of the syntactic possibilities. The aim of the paper is to discuss the structure of various complex phrases in Hebrew and Syriac and compare the differences between their rendering in Hebrew and Syriac.

**EBIED Rifaat - Sydney University - Australia**

*«The Tritheist Controversy of the Sixth Century (based on Syriac sources): Peter of Callinicus and Damian of Alexandria»*

The theme of this paper is the Tritheist Controversy, based on Syriac sources) which broke out more than a hundred years after the acrimonious controversy over the Council of Chalcedon had cooled down. I will focus mainly on the dispute over the doctrine of the Trinity between Peter of Callinicus and Damian of Alexandria which, in turn, led to the schism between Alexandria and Antioch lasting about 30 years. As I pointed out in an article published recently in «Parole de l'Orient», the importance of this controversy and the writings of both Peter and Damian which have survived, albeit incomplete, cannot possibly be overstressed and will undoubtedly become the more important if we bear in mind that the rift in the Eastern Christian camp occurred at a critical phase of the Church's history, viz. during the period immediately preceding the rise of Islam, which, in turn, may have contributed to the fast spread of the new religion in that part of the world.

## **EHRIG-EGGERT Carl - Universität Frankfurt - Allemagne**

### **«Le patriarche Ignatius Ni'matallah et sa contribution à la réforme du calendrier (1579 - 1580)»**

Dans cette communication j'envisagerai de mettre en relief le rôle du patriarche syrien Ignatius Ni'matallah dans la réforme du calendrier sous le pape Grégoire XIII. En me basant principalement sur trois textes de sa plume (en arabe et en traduction latine) j'essayerai de clarifier les critiques de ce prélat de ce projet à partir de son interprétation des données astronomiques et à partir des traditions du christianisme oriental. En concluant je me demanderai si ces points critiques (à mon avis assez pertinents) ont été pris en considération dans l'établissement définitif du calendrier grégorien tel que nous l'utilisons aujourd'hui.

## **ELIYA Wasan- St. Mathew Theological College- Iraq**

### **«Syrian Orthodox Church in Iraq: Current vulnerability, challenges and hopes case study: The unique coexistent at Bahzani»**

Bahizani or Beth Hzani as its syriac descriptive name indicates it is an idyllic hamlet embraced by evergreen olive groves located at an equal distance between Mosul-Nineveh and the Syrian Orthodox ancient Monastery of St Mathew, its ecclesiastical headquarter Archdiocese of St. Mathew. Bahizani is the only town in Mesopotamia that exhibited a historically unique coexistence. It is inhabited for time immemorial, only, by two communities the Syrian Orthodox and the Yazidis. For the last four centuries the Syrian Orthodox Church served by a member of one priestly dynasty, while the Yazidis have chosen Bahizani to be the source of and headquarter for Qawals an important rank in the Yazidi religious hierarchy. In new Iraq, The Bahizanites found themselves geographically on a cross road, right on the border of Iraq proper and Kurdistan. Consequently, Bahizani has its more than fair share of the current turn of events in Iraq, this has defaced both communities and their way of life and added tension to the historical coexistence and faced the church with unfamiliar challenges. Specially, effected the position and rights of women of Bahizani after first televised devastating honor killings incidence in the twenty first Century. This brief presentation is a stepping stone for the under studied unique coexistence phenomenon of Bahizani.

## **ENGELMANN Till - University of Goettingen - German**

### **«The attitude of Babai the Great towards Henana of Adiabene»**

Henana of Adiabene, the last important director of the School of Nisibis, was one of the outstanding thinkers of the “ Church of the East”, but his exact theology is still unknown because very few of his works still exist. His opponent Babai the Great deals with Henana in his main works “Commentary on the ‘Gnostic Chapters’ of Euagrius Pontikos”, “Book of Union” and “Life of George”.

There seems to be an early conflict about the “mixing” between God and man, which Babai considers as “Origenistic heresy”. Later, Babai attacks Henana

as personification of each heresy, particularly his christology and finally his ethics. What can these books tell about Henana?

**ESKHULT Mats - Uppsala University - Sweden**

*«kad – clauses as circumstantials in the Peshitta New Testament»*

In Syriac, as in other languages, a free adjunct may be used to express time, measure and mode, e.g., ‘arṭel hallek(w) ‘they went naked’. In the last example, the adverb refers to both the inherent subject ‘they’ and the verb ‘went’. The syntactic function of ‘arṭel is not to form a predication, but to add an attending circumstance descriptive of the main action. This function is here labelled predicative adjunct.

In Syriac, the relation between clause constituents is commonly marked by the particle *de*, the determinative force of which is discernible in genitive constructions: *malkā de BāBel* ‘the king (namely) that of Babel’; also, the particle *de* marks the connection between an attributive clause and its antecedent. The particle *kaḏ*, consisting of an obsolete *ke* ‘such’ and *de* ‘as’, exemplifies how the component *de* functions as a subordinating conjunction with a preposition put before it to determine the logical relationship. In Greek a predicative adjunct referring a constituent in the main clause may be analysed as predicate participle in a presumed subordinate clause, e.g., ‘he came to them, walking περιπατῶν (= in that he was walking) on the sea’, Mt 14,25. As the Syriac active participle expresses an activity, it is apt to be used in a clause that expresses attending circumstance, but in contrast to Greek, Syriac dissolves the construction into a main clause: ‘eṭā lewāḥōn Yešū’ ‘Jesus came to them’, and a subordinate clause: *kaḏ mehallek* ‘al mayyā ‘in that he was walking on the water’. As Syriac – like Hebrew and Arabic – has no past participle, the aorist participle in cases like these is rendered by the perfect, as is evident from: οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν ‘when they had heard the king, they set out’, in Syriac: *hennōn dān kaḏ šema*(w) *men malkā ’ezal*(w), Mt 2,9. With verbs of conception, the object in the main clause may be viewed as the subject in a presumed subordinate clause, e.g., βλέπει τὸν Ἰησοῦν ἐρχόμενον ‘he sees Jesus coming to him’, Jh 1,29. Again, Syriac dissolves the contracted clause into a main clause, *hezā leYešū* ‘he saw Jesus’, and a subordinate clause *d-āṭā* ‘that he was coming’. When the participle, thus, is descriptive of a governing verb, it may be construed with *de*, not *kaḏ*, in Syriac.

The rule is otherwise that a Greek present or perfect participle in the function of a predicative adjunct is rendered by a *kaḏ*-clause with a participle or adjective in Syriac.

**FALLA Terry - ISLP, Whitley College, Melbourne University - Australia**

*«The Vision, Purpose and Progress of the International Syriac Language Project»*

This paper presents the interdisciplinary and collaborative research being undertaken by the International Syriac Language Project (ISLP). It will outline briefly the group’s history, detail the research it has accomplished, and discuss research that remains to be done with regard to analyzing and lexicalizing classical Syriac. The aim of the ISLP is to further the knowledge of Syriac by laying the

foundations for Syriac lexicography and for a corpus-by-corpus new comprehensive Syriac-English lexicon by exploring pertinent theoretical and applied issues in research papers, and creating a multifunctional modular database for the project. The ISLP has met annually for five years in different world locations, has supported, initiated and co-ordinated several research projects, and invites and joins with other ancient-language lexicographers. It produces its own peer-reviewed series (Perspectives in Syriac Linguistics, published by Gorgias Press) on Syriac language, linguistics, and ancient-language lexicography, especially classical Syriac, classical Hebrew and ancient Greek. It is proving to be a significant meeting point for Syriac language and other related interdisciplinary research.

#### **FARINA Margherita - Scuola Normale Superiore di Pisa - Italia**

##### ***«Aphrahat's Demonstrations and Co-referential Dative: A General Linguistic Insight on Syriac Language»***

In Aphrahat's Demonstrations a structure is found in which a verb of a t-stem is immediately followed by the preposition l- attached to a suffix pronoun. The pronoun is co-referential with the subject of the verb. This structure is quite frequent in the text, but hardly described in the grammatical literature (Joosten 1989). As regards diathesis, the verb has passive value and the cluster l- + pronominal suffix does not express a dative, but recalls the grammatical subject, namely the patient of the action described by the verb. Thus there is a conflict between morphology and grammatical function. A parallel for such a construction can be found in the so-called *dativus ethicus* with an active verbal form. The two structures share analogous syntactic and semantic properties. It is possible to describe and explain both the phenomenon found in the Demonstrations and the *dativus ethicus* through categories of the modern linguistic theories.

#### **FEGHALI Paul – CERO - Liban**

##### ***«Jacques d'Edesse (633-708) et les textes de l'Ancien Testament»***

Pour le 13e centenaire de Jacques d'Edesse, un regard sur la manière de comparer le texte syriaque avec la Septante. Tout un travail linguistique et philologique se fait dans le cadre d'un contact avec l'Âge d'or de la traduction grecque et byzantine.

#### **FIORI Emiliano - Università di Bologna - École Pratique des Hautes Études- Italia**

##### ***«De divinis nominibus I, 4: un cas remarquable de divergence entre le corpus pseudo-dionysien et sa traduction par Serge de Resh'ayna»***

Dans la traduction syriaque par Serge de Resh'ayna du corpus pseudo-dionysien, on se trouve face à des divergences assez significatives par rapport à l'original grec. Dans le premier chapitre des Noms divins, à un endroit décisif pour la compréhension de l'eschatologie dionysienne, on lit une phrase qu'on ne saurait pas retracer dans toute la tradition du texte grec: là où, dans celui-ci, Denys dit que nous aurons part à la condition du Christ, Serge lui fait affirmer que nous nous

mêlerons à Son rang. Sans supposer un différent texte grec sous-jacent, l'analyse du lexique du mélange dans notre texte et dans les traductions syriaques d'Évagre, et la comparaison avec d'autres textes sergiens, permettent de conclure 1) à une influence de l'eschatologie évagrienne sur Serge; 2) et à des nouvelles conclusions sur la quaestio du rapport de Denys à l'ainsi dit "origenisme" du VIème siècle, notamment à son côté syriaque.

**FOTESCU Carmen - Institute of Eastern Christian Studies, Radboud  
University – Netherlands**

*«Abu ghalib – An unknown west syrian spiritual Author in the xiith century»*

The XIIth century West Syrian spiritual author Abū Ghalīb and his sizeable work on spiritual life represent the topic of a doctoral research we are conducting at the moment within the Institute of Eastern Christian Studies in Nijmegen, The Netherlands. The present paper tries to offer a short introduction to the author, his historical context and some of the spiritual themes of his work.

**GÉHIN Paul - Institut de Recherche et d'Histoire des Textes CNRS -France**

*«En marge de la création d'un Repertorium Evagrianum Syriacum,  
quelques réflexions sur l'organisation en corpus des œuvres d'Évagre le Pontique»*

Ce *Repertorium* traitera l'ensemble de la tradition manuscrite d'Évagre ; il aura pour objectif de compléter le travail effectué par Joseph Muyldermans à la British Library et à la Vaticane (*Evagriana Syriaca*, Louvain 1952) et d'appuyer le travail éditorial en cours. L'attention ne portera pas seulement sur le contenu des manuscrits, mais aussi sur les aspects codicologiques, paléographiques et historiques, de façon à dresser une carte aussi précise que possible de la diffusion des œuvres de cet auteur dans le temps et l'espace. L'étude de la genèse des grands corpus est particulièrement instructive : l'examen du plus complet et du plus connu d'entre eux, l'Add. 14578 (7e s.), qui a servi de base à l'édition Frankenberg, permettra de déterminer selon quels principes il a été organisé et d'en dégager les traits principaux (caractère composite, interpolation de pseudépigraphes, signes de dégradation textuelle).

**GIGNOUX Philippe - École pratique des Hautes études -France**

*«A la frontière du syriaque et de l'iranien :  
Quelques confluences tirées des Actes des martyrs perses»*

Si à l'époque sassanide, l'enseignement religieux chez les Syro-orientaux se faisait dans des écoles de villages (et pas seulement dans les fameuses Ecoles d'Édesse et de Nisibe), il semble qu'il n'en ait pas été de même chez les Iraniens de religion mazdéenne. Les enfants des familles princières et des nobles avaient un précepteur ou un tuteur individuel. Les termes iraniens désignant l'école sont d'ailleurs des notions creuses, non explicitées par des données réelles. Par contre, les Actes des martyrs perses montrent qu'un mazdéen avait un maître pour son éducation, mais qu'une fois converti au christianisme, il allait à l'école chrétienne pour y apprendre d'abord les psaumes. On examinera aussi d'autres confluences : l'

attestation de la division quadripartite de l'empire sous Xusrō I, et de termes judiciaires empruntés au moyen-perse par le syriaque.

**van GINKEL Jan - Leiden University- Netherlands**

***The Church History of Pseudo-Zachariah in the Chronography of Michael the Great***

The Anonymous Church History of Pseudo-Zachariah is one of the best historical sources of the Sixth century. It derives its name from the Greek Miaphysite Zachariah of Mitylene (early Sixth cent.), whose Church History was translated and incorporated into the Syriac work. The Syriac work is also one of the more balanced

presentations of the religious and social conflicts of that time. Most of this work has been preserved in an independent tradition. It was also used by later Syriac historiographers, most notably Michael the Great (d. 1199). In studying how Michael has integrated material from Pseudo-Zachariah into his own Chronography much can be learned about Michael's use of sources, his world view, and the creation of his Chronography, but also about Pseudo-Zachariah, his sources, and the transmission of his text. One aspect that needs some attention is the differences between the text edition of Pseudo-Zachariah and the fragments in Michael. Is this Michael reworking his source or are there other possible explanations? In the presentation the relation between Pseudo-Zachariah and Michael will be discussed and what can be gained for an understanding of both these works from studying this relationship.

**GOBENA Andualem Dagmawi - St. Michael's College, University Toronto -  
Canada**

***«The Apophaticism of St. Ephrem in the Yaredean Hymnography»***

The hymnology of St. Yared has a Christo-centric, sacramental and ecclesial schema marked with apophatic character. Central to Yaredean hymnology is the soteriological significance of the exuberant mystery of the incarnation of the Son of God. St. Yared is a sixth century Hymnologist, Poet, Theologian, Founder and Pioneer of Ge'ez Literature, Biblical Exegete and Apologist of the Ethiopian Orthodox Tewahedo Church. St. Yared based his hymnological works mainly on the Old and New Testaments, Patristic Literatures, Monastic Writings and Book of Synaxarium. According to the Ethiopic tradition, the coming to Ethiopia of the Nine Saints (i.e., Syriac Monks) during the end of the 5th century made possible the introduction of Syriac theology and spirituality at large. Subsequently, the dual purposes of the Yaredean hymnody – both devotional and instructional - make the stepping-stone to the height on which shines the effulgence of the Gospel. The purpose of this paper is to examine thoroughly and discuss succinctly the heritage of St. Ephrem's apophatic approach to theology, spirituality and scripture in the hymnological exposition of St. Yared as reflected throughout his Didactic Deggua.

**GOLDSTEIN Miriam - Bar Ilan University - Israel**

*«The Question of Christian Factors  
in the Development of Judeo-Arabic Exegetical Innovations (9th -11th centuries)»*

I shall detail the innovations which characterize the development of Jewish Bible exegesis in Arabic, beginning in the ninth century, and will present questions and initial lines of inquiry into possible connections with Christian Bible exegesis in Syriac.

**GRIFFIN Carl W. - Brigham Young University - USA**

*«Gustav Bickell and Cyrillona: A Reconsideration»*

Gustav Bickell published in 1874 a newly-discovered collection of six poems which he ascribed to Cyrillona, an author previously unknown but whom Bickell regarded as “the most important Syriac poet after Ephrem.” This high praise (often repeated) and the striking quality and antiquity of the poetry immediately secured the reputation of Cyrillona. But Bickell’s reconstruction of the Cyrillonan corpus is problematic and has never been fully examined. This paper will reconsider the history of the publication and reception of Cyrillona, and in particular the authenticity of the Cyrillonan homily On the Wheat.

**HAINTHALER Theresia - Sankt Georgen, Frankfurt am Main - Deutschland**

*«Babai the Great and his christology. Some remarks»*

The Christology of the Persian Church, the “Church of the East”, was decisively marked by the systematic Christological thinking of the East Syrian monk Babai the Great, from the first half of the 7th century onward. A characterization of this system and how it developed within the lines of Edessene-Theodorian thinking (Edessa, Theodore of Mopsuestia) is the focus of this paper.

**HAWLEY Robert & CRONIER Marie - C.N.R.S - France**

*« Dioscorides in Syriac »*

Thirty years ago Rainer Degen plausibly identified three manuscripts of the Syriac version of a compilation ostensibly assembled by Ḥunayn ibn-Ishāq, and based on the Galenic treatise On the Properties of Foodstuffs. Ḥunayn supplemented Galen’s text by the inclusion of pertinent extracts of various other Greek medical authors, including Pedanius Dioscorides of Anazarbus. This paper offers a survey of the Syriac passages attributed to Dioscorides preserved in this source, along with some preliminary commentary on the translational method employed, and on the relevance of this Syriac source for the history of the transmission of the writings of Dioscorides.

**HEAL Kristian S. - Brigham Young University - USA**

*«A New Syriac Dialogue Poem on the Old Testament Patriarch Joseph»*

This paper introduces the surviving portion of a hitherto unknown dramatic dialogue poem on Joseph. The work is contained in BL Additional Ms. 14,588, where it is attributed to Jacob of Serug (an attribution not questioned by either Wright or Vööbus). This paper will introduce the memre and discuss its contents with respect to the other early Syriac prose and verse retellings of the Joseph narrative.

**HOFSTRA Johan D., Vrije Universiteit - Netherlands**

*«Some remarkable passages in Isho`dad of Merw's Commentary on the Gospel of St. John»*

Isho`dad of Merw, Bishop of the East Syrian Church in Chedatta, who wrote his commentaries on the books of the Old and New Testament in the middle of the ninth century, proves himself a devoted follower of Theodore of Mopsuestia and the historical-grammatical method. Nevertheless there are also passages in his work that do not fit at all within this framework. In this study a number of these passages in his commentary on the Gospel of St. John have been subjected to closer investigation. These passages, all introduced by the term 'they handed down', seem to belong to what we call a 'Tradition-Source'. Besides a description of this source, given on the basis of these passages, its meaning for the history of East Syrian exegesis is explained.

**HORN Cornelia - Saint Louis University - USA**

*«Syriac Apocryphal Traditions concerning Apostles, Manichaeism, and the Rise of Islam»*

This paper examines apocryphal traditions concerning apostles as well as traditions regarding New Testament figures that are passed on in apocrypha related to apostles in the Syriac realm and examines parallels of this material to traditions reflected in the Qur'an. In this process Manichaeism can be argued to have functioned as a transmitter of at least part of this material.

**HOVHANESSIAN Vahan - St. Nersess Armenian Seminary - USA**

*«The Divinity and Humanity of Christ  
in the Commentary on the Gospel of John by St. Nana the Syrian»*

The presentation will examine the commentary on the Gospel of John by the eighth-century Syrian theologian and archdeacon, Nana. A brief introduction to the text and the available manuscripts will shed light on the contents and theology of this commentary, which is extant only in Classical Armenian. The presentation will focus on Nana's theological interpretation of the nature of Christ. Translating and analyzing various paragraphs from Nana's commentary, the presentation will synthesize this Syrian saint's understanding of the divinity and humanity of Christ and their correlation with each other in the person of Jesus. The conclusion will

place Nana's interpretation in the larger context of the Orthodox theology of the churches in the East.

**HUNTER Erica, Oxford University - UK**

*«Syriac onomastica in the Xian Fu stele»*

The bi-lingual Xian-Fu inscription that was spectacularly discovered in the 16th century records the advent of Christianity to China in the seventh century. Although the greater part of the text is written in Chinese, the listings of Syriac names on the sides and bottom of the stele provide fascinating insight into the identity of the monks at Xian. Analysis of the onomastica, in light of epigraphic evidence from Mesopotamia, not only comments on the ethnic composition of the monastery but, by extension, onto the organisation and structure of the Church of the East in China

**JÓDAR ESTRELLA, Carlos - Pontificia Università della Santa Croce-Italia**

*El Nuevo Testamento en la Peshitta de Isaías*

La comunicación pretende llamar la atención sobre algunos indicios de contaminación textual con el Nuevo Testamento siríaco en algunos lugares de la Peshitta de Isaías (Is 1,9; 28,1; 29,14; 40,13; 65,2; vid. Is 10,22; 45,23), todos ellos en relación con Romanos y 1 Corintios. Conviene señalar que esta situación se enmarca en un contexto general de independencia entre ambas versiones siríacas, como emerge del estudio sistemático de 74 citas y alusiones en la Peshitta del Nuevo Testamento correspondientes a 63 textos de Isaías.

Si se desea dar una explicación histórica a este fenómeno, habrá que tener en cuenta que hay casos evidentes de influencia secundaria del Nuevo Testamento en manuscritos de la Peshitta de Isaías (S. Brock) y que ha sido demostrada la existencia de influencia puntual de la Peshitta de Isaías en la Peshitta de Nuevo Testamento (J. Joosten).

Más allá de esto, estos datos facilitan un uso más preciso de la Peshitta de Isaías, tal cual se conserva, en la crítica textual del Libro de Isaías.

**JUCKEL Andreas - Muenster University - Germany**

*«Comparative Features in a Future Lexicon of the Peshitta New Testament»*

By their history, the Syriac versions of the New Testament (Old Syriac, Peshitta, Philoxenian, and Harklean) are a corpus of texts connected by revisional development towards an increasingly better formal adaptation to the Greek. This development was set out in recent comparative editions by G. Kiraz (Gospels) and B Aland (Epistles). A future lexicon of the Syriac New Testament (based on the Peshitta) should include comparative information to set out those translational properties of the Peshitta in greater detail, which are “essential to the study of the Peshitta as a translation of the Greek and as a literary work in its own right” (T.

Falla, /A Key to the Peshitta Gospels I, XIX). These details refer (1) to the restrictions of the vocabulary (compared with the vocabulary of the Harklean), (2) to orthography (esp. of proper nouns), (3) to word formation (adjectives, adverbs, and the translation of Greek compounds), and (4) to semantics (the difficulty in representing Greek semantics caused by the general linguistic restrictions). To set out the lexical and semantic properties of the Peshitta in a lexicon by comparison, information about the Greek and Harklean correspondences must be given in a special “comparative paragraph” (similar to the section of “Syriac-Greek correspondences” in T. Falla’s /Key/).

**JULLIEN Christelle – C.N.R.S - France**

*«La christianisation du pouvoir. Images de rois sassanides dans la tradition syro-orientale»*

À l'époque sassanide, dans l'empire iranien, se met en place tout un processus d'élaborations hagiographiques des souverains en rois chrétiens éclairés et ouverts, voire même pratiquants, figures bibliques réactualisées.

Une mise en contexte historique permet d'explicitier les intentions de ces pratiques d'écriture et les volontés politiques des autorités chrétiennes.

**JULLIEN Florence – C.N.R.S - France**

*«Réseaux monastiques en Mésopotamie. À propos du pacte de Bar Qaiti*

Les fondations monastiques des disciples du “Père des moines de l'Orient”, Abraham d'Izla (VI<sup>e</sup> siècle), se sont souvent structurées en réseaux d'alliance, formant autant de relais d'influence de ce nouveau courant réformateur. Cette étude portera sur l'un de ces réseaux, dans la région du Singar. Le groupement d'anciens proches d'Abraham dans cette aire géographique nous permet de réévaluer et de comprendre les motivations ayant conduit à l'instauration du traité de Bar Qaiti fédérant plusieurs couvents syro-orientaux de la région en 598. Le fonctionnement de ce maillage monastique s'effectue en fait en relais de l'action dogmatique et disciplinaire menée par les moines réformés du Grand monastère, et conduite, à l'échelle de tout l'empire sassanide, par Babai le Grand.

**KAVVADAS Nestor - Catholic Theological Faculty, Tübingen University-Germany**

*«Isaac of Nineveh's Pneumatology and its Sources»*

This paper examines those passages from Isaac of Nineveh's voluminous opus, which describe the effects of the activity of the Holy Spirit on the human intellect. This activity becomes increasingly perceptible as one progresses in ascetical life. This paper also investigates the consequences (implicit or explicit) of Isaac's description of the activity of the Holy Spirit, for a theological understanding of God's Spirit and its relationship to the human spirit. I will attempt to exhibit with characteristic examples, how Isaac uses his main sources on this issue, namely Evagrius of Pontus and Theodore of Mopsuestia, to construct his

original pneumatological synthesis, which takes equally into account both the need to adequately express the mystical experience of unity in Spirit on the one hand and the fundamental ontological distinction between God and Creation on the other hand.

**KESER- KAYAALP Elif - Oxford University - UK**

*«Beth Qadisha and its significance in West Syrian Monasteries»*

In the West Syrian monastic contexts, tombs of the monks and the relics of saints were highly venerated. House of Saints (beth qadisha) or sometimes called House of Martyrs (beth sohde) were the first spaces or one of the first that were built when a monastery was established. There are a number of surviving late antique beth qadisha in the west Syrian monasteries. Some, such as the ones at Deir Zafaran and in Yolbilen, feature elaborate architectural decoration. This paper will explore the architecture and decoration of beth qadisha and discuss them in relation to other tomb architecture in the region.

**KEOUGH Shawn - Katholieke Universiteit Leuven - Belgium**

*«The Letters of Dioskorus preserved in the Syriac Acts of Ephesus 449»*

This communication will comprise an overview and analysis of the three letters of Dioskorus preserved in the Syriac Acts of the synod held in Ephesus under Dioskorus' presidency in 449. The first two letters are addressed to bishop Domnus of Antioch (CPG 5456 & 5457), and the third is addressed to all bishops (CPG 5458) and recommends the synod to them by placing this synod and its predecessor (431) on the same level as Nicaea (325).

**KESSEL Gregory – Goettingen University - Germany**

*«A List of East Syrian Ecclesiastical Authors in the  
“Book on the Order of Church Services and its Succession” of Abrāhām Šekwānā  
(1849-1931)»*

The “Book on the Order of Church Services and its Succession” has received little attention of the scholars and remains unpublished. Apart from few notes made in the studies which deal with its author, one can find no references to it in the works on the East Syrian Syriac liturgical tradition. However the text presents importance not only for the field of liturgical studies, but also for the study of history and theology of the East Syrian Christianity. The paper deals with a list of East Syrian ecclesiastical authors and demonstrates its relevance for the study of Syriac literature.

**KHOMYCH Taras - Katholieke Universiteit Leuven – Belgium**

***«Maranatha and the Origins of the Epikleses in the Syriac Acts of Thomas Revisited»***

The ritual invocations (also known as “epikleses”) in the Apocryphal Acts of Thomas, which provide one of the earliest attestations to the existence of this liturgical form in primitive Christian literature, have been the subject of many scholarly debates. In particular, the question of origin(s) of these epikleses has often puzzled students of early Christianity. One theory, which received the strongest, albeit not unanimous, scholarly support associates the beginnings of the above mentioned invocations with the ritual exclamation Maranatha, as found in Didache 10.6. This presentation seeks to test this hypothesis by comparing the meaning and function of the two liturgical pieces, Maranatha and the epikleses, within their respective contexts.

**KING Daniel - Cardiff University - UK**

***«The First Translation of Aristotle in Syriac»***

The importance of the Syriac transmission of Aristotelian logic has often been remarked upon. The earliest stages of this transmission, however, are obscure and the texts unpublished.

An *editio princeps* of the early, Anonymous Syriac version of the Categories in preparation and this paper will explore some of the characteristics of this text. Its special interest lies in its pioneering approach to Greek-Syriac translation and the indications it gives of how Greek philosophy was being read and understood in the earliest stages of its journey through the Semitic world.

**KIRAZ George – Gorgias Press & Beth Mardutho: The Syriac Institute - USA**

***«The Encyclopedia Syriaca (WikiSyriaca) Project, Jacob of Sarug Project, and others: Descriptions, Reports, and Calls for Participation»***

This presentation will give a description and status report of the WikiSyriaca (i.e., Encyclopedia Syriaca) project, as well as other projects including the bilingual edition of the Homilies of Jacob of Sarug, edited by Sebastian Brock, and the Acts of the Persian Martyrs, edited by Adam Becker. The background and current status of each project will be given, as well as calls for participation from scholars.

**KOLLAMPARAMPIL Thomas – SEERI - India**

***«Divine Pedagogy on the road of Salvation in the Syriac perspective»***

The Syriac theological metaphor of 'the way' provides an evolutionary and developmental vision of the history of salvation in a very progressional, dynamic and pedagogical manner. This metaphor of 'the way' provides a theological tool to reconcile the ever present dilemma of the co-existence of the divine plan of salvation and the free-will of humanity. Divinity puts humanity in a pedagogical situation in the history of salvation. It is to elicit a human response in full freedom but well reconciled to the divine plan. Such a divine pedagogy in history develops

through the types and symbols to the stages of actualization and realization. This is evident on the biblical 'road of righteousness' of OT and the 'road of the Cross' in the NT. The same road remains open in the world through the Church as the mystery of the incarnate Son, Christ, as the Way, the Truth and the Life (salvation) to the whole creation.

**KONSTANTINOVSKY Julia - Oxford University - UK**

*«Theodore, Philoxenus and The Common Version of Evagrius's Centuries – discussion revisited»*

The Gnostic Chapters of Evagrius Ponticus (c. 345-399) is a treatise hugely important for the understanding of Evagrius's influence upon the Syriac world. Despite recent groundbreaking work, the exact nature of this influence still remains elusive. This paper addresses one particular problem connected with Evagrius's Gnostic Chapters: the authorship of its S1 expunged version, so influential in the Syriac tradition.

In 1961, A. Guillaumont suggested late fifth century as the post quem and 534 as the ante quem dates for S1's composition, the Persian school of Edessa as its place of origin, and Philoxenus of Mabbug (c.450-523) as its author. Subsequently John Watt, while casting doubt upon Philoxenus's authorship, still saw the Persian School as S1's place of provenance. Watt suggested an earlier date for S1's composition (around mid. fifth century), postulating Theodore of Mopsuestia as the key influence upon it.

This paper develops the discussion further. Analysing the Christologies and cosmologies of Evagrius (as preserved in the S2 version and the extant Greek excerpts), S1, Philoxenus and Theodore, it finds Philoxenus's candidacy hard to maintain. This is especially because, as the author of S1, Philoxenus would have known Evagrius's Greek original, characterised by its divisive Christology. This would have prevented the staunchly Miaphysite Philoxenus from subsequently praising the work, citing its author as 'the blessed Mar Evagrius'. But the paper also finds the tenet that Theodore was the dominant influence upon S1 hard to uphold, because the strictly unified Christology of S1 would have been seen incompatible with the 'assumed man' Christology of Theodore.

Rather than offering a final solution, the paper opens the discussion further: if Theodore was not its dominant influence, nor Philoxenus its creator, who is the likely author? Furthermore, can the work still be traced to the fifth-century Edessa?

**KOONAMMAKAL Thomas – SEERI - India**

*«Ephrem on Augustus & Jesus»*

It is a translation and analysis for Ephrem's Hymns on Nativity 18, 1-3. It is an attempt to solve apparently the mysterious text according to Edmund Beck.

**LEWIS Timothy (to be read by Terry Falla) - Whitley College, Melbourne  
University - USA**

***«Identifying Potential Vulnerabilities in Ambiguous Low-Frequency Words»***

A future comprehensive Syriac lexicon of the New Testament will be occupied with numerous words of low frequency. Particularly troublesome are words that are initially ambiguous. One such ambiguous verb is the Peal of ḥbt occurring in the Peshitta text of Mk 9:18,20. In this paper the source of the lexicographer's ambiguity is traced to various extraneous 'non-contextual' intrusions. Identifying these non-contextual intrusions enables the Syriac lexicographer to avoid the tendency to introduce unnecessary lexical impositions. This paper identifies three such impositions for future lexicographers to avoid: (1) premature use of the definition method; (2) the harmonising of parallel Gospel accounts, and (3) the confusing of 'emic' (insider) and 'etic' (outsider) vocabulary to do with 'medical' language.

**LOOPSTRA Jonathan A. – Catholic University of America - USA**

***«The Patristic " Syriac Masora" as a Resource for Modern Syriac Lexicography»***

With the growing use of Arabic language and a decreasing familiarity with classical Syriac texts, philologists, such as those at the famous Qarqaptā monastery near Rešcaynā, developed ways to preserve the Syriac language and to aid students in the proper pronunciation and accentuation of important texts. One result of this movement of preservation is ninth through thirteenth-century manuscripts containing massive lists of difficult-to-read words from the Bible and the Greek Fathers in Syriac translation. Words in these lists are fully vocalized with the inclusion of diacritical markings and other notations. These word lists have sometimes been referred to as the "Syriac Masora."

This communication will discuss ways in which the rich vocabulary and systematic vocalization included in the Patristic (Nazianzen, Basil, and Severus) portions of these tenth-century word lists may be useful to modern Syriac lexicography.

**LOOSLEY Emma - University of Manchester - UK**

***«The Last Resting Place of Mar Julyano Sobo? Conflicting Identities at Deir Mar Elian  
esh-Sharqi, Qaryatayn, Syria»***

The identity of the Saint in the sarcophagus at the monastery of Mar Elian esh-Sharqi in Qaryatayn, Syria, has remained a contested issue for many centuries. Whilst the Syrian Orthodox population of the Diocese of Homs associate the site with Mar Julyano Sobo, the teacher of Mar Ephrem, scholars have expressed reservations about this attribution. This paper will examine the conflicting sources in an attempt to unravel the competing mythologies of the site.

## **MAHGOUB EDRIS Salah - Cairo University- Egypt**

### **«Die Aramaeische Version der Aesopischen Fabeln מְתִלְיָא דְסוּפּוּסִים Vergleichstudie zur syrischen Version»**

Im Jahre 1845 hat herrn B. Goldberg zwanzig Fabeln von Aesopischen Fabeln in Berlin editiert, danach hat herrn Julius Landsberger eine Sammlung der aesopischen Fabeln in Posen 1859 mit herausgegeben. Diese Sammlung solle eine Uebersetzung aus מְתִלְיָא דְסוּפּוּסִים dem Titel dem syrischen sein. Landsbergers Sammlung solle syrisches original der griechischen Fabeln des Syntipas. Es handelt sich hier um drei Texte, die eine Thema behandeln und zwar die Fabeln des Aesop. Folgenden Themen wird meine heutigen Studie untersuchen :

1. Die entstehung der Fabelliteratur in aramaeischen
2. Analyse der Beziehung v. aesopischen Fabeln und anderen orientalischen Fabeln Sammlungen
3. Syrischer Uebersetzungen der Fabelliteratur aus dem griechischen und arabischen
4. Den syrischen Text und die aramaeischen Version der aesopischen Fabeln vergleichen.

Meine Studie soll u. A. die Frage " haben die syrer die Fabelgattung gekannt?

## **MAKO Shamiran- Wilfrid Laurier University - Canada**

### **«Destruction of Syriac Material Culture under International Law»**

This paper is an attempt at framing the destruction of Assyrian (Syriac) material culture within the precincts of international human rights instruments, including, although not limited to, various UN and UNESCO mechanisms for the protection of ancient material culture and heritage sites.

Churches, monasteries, along with Syriac manuscripts and cultural artefacts, comprise some of the most rudimentary yet integral elements of various Assyrian/Syriac liturgical churches throughout the Middle East-namely, Turkey, Iraq, Iran, and Syria. Although amongst the earliest Christian communities in the world, the churches, along with their adherents, have been subjects of countless dictatorial regimes. This paper will serve to contextualize the destruction of Syriac material culture in the aforementioned regions during the course of the 20th century.

The period surveyed is significant as it bore witness to the creation of multiple authoritarian regimes and secessionist movements that had both causal and contributory bearing on early Assyrian-Christian cultural and religious antiquities. A prime example was the destruction of a plethora of churches and monasteries in Northern Iraq during the later part of the 20th century under the Ba'ath regime's Arabization policy-a clear and systematic campaign of cultural genocide/ethnocide.

This paper expounds on two interrelated themes. First, it is my objective to highlight the reasons for, and extent of the destruction of Syriac liturgical cultural artefacts during the period in question. In doing so, I wish to reframe the destruction as a human rights violation under various UN and UNESCO international instruments for the protection of cultural property and artefacts.

**MAKSUTOV Ivar Kh. - Moscow State University - Russia**

*«Syriac traditions in the heritage of St. John Chrysostom»*

St John Chrysostom, being one of the most significant and outstanding representatives of Antiochian Christianity, is still absolutely unstudied and unknown in the context of Greek-Syriac bilingualism of Late Antique Antioch. At the same time there are number of important facts which allow us to suppose that Chrysostom was familiar with Syriac theological traditions and moreover he was influenced by them. In my paper I will examine step-by-step the most important arguments for the presence of these traditions in the heritage of St. John. First of all, through the analysis of Chrysostom education and ascetical life in monastic circles of Antioch, I will answer on the question: how could he come into contact with Syriac theology? Then, I will show where Syriac traditions in the heritage of St John are to be found. As an example I will use his doctrine of imago Dei and thus exegesis of Gen. 1:26, which couldn't be explained using only Greek text and terms, but could be easily understood in the Semitic context.

**MASPERO Giulio - Pontificia Universidad de la S. Cruz - Italia**

*«Entre tradición y traducción: el Filioque y la procesión del Espíritu Santo en siríaco»*

Este trabajo nace de la observación que tanto el latín como el siríaco comparten una característica con respecto al griego: existe un único verbo que traduce los dos distintos verbos griegos que indican la procesión del Hijo y del Espíritu en Jn 8, 42 y Jn 15, 26. Este hecho se refleja en el pensamiento teológico y en la formulación doctrinal. El presente estudio analiza someramente desde esta perspectiva algunas afirmaciones de la procedencia del Espíritu tanto del Padre como del Hijo desde el siglo IV hasta el VII. En concreto, junto con el Símbolo del Seleucia, se presentan algunos textos de Ephrem, de las traducciones siríacas de los Padres Capadocios, de Filoxeno y de Dadisho del Qatar. El resultado es que se puede individuar en la tradición siríaca una corriente que tiende a explicitar el papel del Hijo en la procesión del Espíritu. Eso es explicado a partir del problema de traducción de los textos joánicos citados.

**MENGOZZI Alessandro - Università degli Studi di Bergamo - Italia**

*«Fascicle or Cauldron? Re-Reading Rabbula Codex f. 11b»*

In the Catalogue of the oriental manuscripts of the Medicean-Laurentian Library (Florence), Assemani read the garshuni note on f. 11b of the Rabbula Codex as a text which recorded the donation of a big cauldron (dast) to the Maronite Monastery of Qannubin in 1460/61. The same term dast is used in Arabic for a 'fascicle' and this meaning may radically change our understanding of the

note on f. 11b and our reconstruction of the history of the Codex in its actual composition.

**MESSO Johnny - Foundation Study Centre Aramea - Netherlands**

*«The origin of the terms 'Syria(n)' & 'Suryoyo' once again»*

I have a few corrective remarks on prof. Rollinger's latest 2 articles on this issue (one in JNES) as well as a slightly new and expanded thesis on this subject, which the participants may find of interest. Among others, it touches on the question of the pre- & post-Christian Hellenization of the Aramaic-speaking Christians and the role of the translation movement of the School of Edessa.

**MICHELSON David - Princeton University, University of Alabama - USA**

*«Opposition to Chalcedon as a Spiritual Practice  
in the Polemics of Philoxenos of Mabbug»*

Philoxenos of Mabbug is known for both his ardent opposition to the council of Chalcedon and his ascetic theology. This paper, which summarizes my recently completed Ph.D. thesis, investigates how Philoxenos' vision of spiritual practice shaped his doctrinal polemics. In addition to his ascetic theology, Philoxenos' liturgical theology and his scriptural hermeneutics served as the ground for his Christological polemics. In fact, it was such appeals to forms of Christian praxis which gave Philoxenos' anti-Chalcedonian writings their rhetorical strength. In short, Philoxenos was concerned with the debate over Christology due to its implications for both doctrine and practice.

**MINOV Sergey - The Hebrew University of Jerusalem - Israel**

*«Biblical past in the service of inter-religious polemic:  
the story of Solomon's Temple at Heliopolis»*

A remarkable apocryphal story about king Solomon building his palace (or temple) at Heliopolis/Baalbek in Syria appears for the first time in a number of Christian sources written in Syriac during the sixth century ce (the Chronicle of Pseudo-Zacharias Rhetor, the Ecclesiastical History by John of Ephesus and the Cave of Treasure).

As I intend to demonstrate, development of this peculiar exegetical tradition might be understood better if one puts it in the context of Christianization and ongoing polemic with paganism that took place in Syria at that time. One of the places, where the conflict between the two religions lasted for a particularly long time was such a stronghold of paganism as Baalbek, with its famous "Trilithon," that is the three gigantic monoliths at the base of the city's acropolis. Apparently, this colossal structure inspired the author of this apocryphal story.

The goal of my presentation would be to provide an illustration for how biblical material was creatively used for the needs of inter-religious polemic in late antique Near East.

**MONFERRER-SALA Juan Pedro & URBÁN Ángel – Universidad de Córdoba-  
España**

*«A hidden variant in Lk 7:39  
in an unpublished Graeco-Arabic lectionary (BnF Sup. Grec 911, AD 1043)»*

Our aim in this paper is to study the variant edikaiōsan, that has been rendered in the Arabic column of this lectionary like sabbahū. This variant has reached the Arabic translation through a Syriac interference as we will show in our research. At the same time, we will also provide a study of the textual tradition of the verb dikaiō in the Greek column, and its meaning with the ‘object’ ton theon.

**MONNICKENDAM Yifat - Bar Ilan University- Israel**

*«Two questions in Ephrem’s Commentary to Genesis»*

In his commentary to Genesis, Ephrem the Syrian used different sources from the literary traditions of his time, both Jewish and Christian.

Comparing these traditions to the commentary of Ephrem could prove significant not only for the understanding of Ephrem’s sources, but also for the understanding of the commentary itself. In a few cases Ephrem could not be understood without such comparison. For instance, his conclusion is at odds with what we’d expect based only on his version of the bible, or his method of commentary.

In Two examples we shall see how comparing Ephrem’s commentary to the commentary of Diodorus of Tarsus, and to rabbinic traditions, solves difficulties in the writing of Ephrem the Syrian.

**MORRISON Craig E. - Pontifical Biblical Institute - Italia**

*«The Reception of the Peshitta Text in the Memre of Jacob of Serugh»*

One of the objectives of The Bible of Edessa project (NEATSB) is to present the reception history of the Peshitta text. The challenge for scholars is to ascertain whether a particular reading in a Syriac author reflects a Peshitta text different from that presented in the Leiden edition or should be explained for internal reasons, such as for rhetorical effect. This paper will consider Jacob of Serugh’s reception of the Peshitta text in order to determine whether his quotations of 1 Samuel 17 in his Memra (34) on David and Goliath can point to textual problems in the Peshitta text. The answer to this question impacts on how Jacob’s quotations of the Peshitta should be presented in the apparatus of The Bible in Edessa.

**MOUAWAD RAY - Lebanese American University Beirut - Liban**

*«Oriental Christians under the Franks between Tirpoli and Tyre»*

During the Crusades, the Franks occupied the coastal area of today’s Lebanon for nearly two centuries between their conquest of Jubayl-Gibelet in 1104 and their expulsion from Beirut in 1291. The life of the local Christian population,

and indeed of the Muslim different groups, was largely affected by their presence although information about them is scarce.

This paper would like to share new information related to the situation of local Christians under the Franks in the County of Tripoli and the Kingdom of Jerusalem. Colophons and notes of Syriac manuscripts, church inscriptions and iconography, allow us to have a better knowledge of the culture and the life of the Oriental Christian groups; the indigenous Christians were either Melkite or Maronite, Syrian orthodox or Oriental Syrians. The territory covered by this research covers Tripoli and its surroundings, Botrys, Gibelet, Beirut, Sidon and Tyre in the 12th and 13th century.

### **MURAVIEV Alexei - Academia de Ciencias Rusas - Rusia**

#### ***«The Rite of Ascetical Matrimony from a rare Eastern Syriac Manuscript from China»***

Syriac manuscript of 15 folios from Taipei found occasionally at the Academia Sinica appears to be a unique of its kind. The bombycina codex looks like a part of the Ktaba d-qedam wa d-bathar (Book of before and after) a liturgical collection of text which was popular in the Church of the East. Prof Yoshiro Saeki in his book *The Nestorian Relics and Documents in China*, (1937) was actually the first to point to the existence of this manuscript. W.R. Taylor in his article of 1941 mentions a part of this book however containing rather ordinary liturgical texts (anthems to the martyrs). The paleographical analysis shows that the manuscript which is preserved at the Academia sinica is the third membrum disjectum of the Beijing liturgical codex described by Saeki and Taylor. The particularity of this part is its liturgical content. It represents a witness of an unknown betrothal service.

The text found in Taipei however differs considerably from the known liturgical texts. So the identification with Ktaba looks rather hypothetical. An alternative decision is that the book was initially a Ktaba d-burakha (Book of Betrothal) but of a very special kind. It begins with the memra on the betrothal composed by some malpana Hnanaya Sopholigos (SPWLYGWS) and is continued on fol. 21 with the rite itself (ܡܝܨܘܚܐ ܡܝܬܘܒܐ). The memra is rather archaic and makes use of Cyrilline rather than Antiochian Christological language ('He is believed to be one in the nature of His divinity'). The taksa or rite represents a unique type of a East Syrian matrimony which does not correspond to the printed East Syrian matrimony rite. The structure and the readings of the service points to some group with a clear ascetical tendency, the paleographical and codicological analysis is proposed and marginal glosses are analyzed in order to reconstruct the origin and history of this manuscript.

### **ODISHO Edward Y - Northeastern Illinois University - USA**

#### ***«Recent Demographic Changes in Aramaic-Speaking Population of Iraq Reinforce the Return of some Phonological Features of Classical Aramaic»***

The lack of security in Iraq has led to massive demographic changes in the indigenous Iraqi Aramaic-speaking population. The demographic changes have

taken two forms: internal relocation and external immigration to foreign countries. These demographic relocations have directly impacted the distribution and circulation of the major dialects spoken this population. Primarily, the urban varieties of Modern Aramaic, such as *Koiné* have given way to the so-called Ashiret (tribal) dialects and the Plain of Mosul dialects. Both Ashiret and Plain dialects tend to be more linguistically archaic in the retention of some salient phonological features of Old Aramaic. With vowels, the traditional Zlāma <ܙܠܡܐ> [e:] and *Rwāxa* <ܪܘܚܐ> [o:], which in urban *Koiné* dialect have been replaced by *Xwāsa* <ܪܘܚܐ> [i:] and *Rbāsa* <ܪܘܚܐ> [u:], are on their way back to active circulation. Equally actively is the return of the classical voiceless and voiced interdental fricatives /T/ and /Δ/, which have been replaced in urban *Koiné* by /t/ and /d/ respectively. There are other factors that accelerate this return.

**OEZ Mikael - Orient. Ins. -Oxford University - UK**

*«Cyriacus of Tagrit, and his book on divine providence»*

I will present a paper on an unpublished manuscript dealing with divine providence, which was produced by Cyriacus (+817), who was a Syrian Orthodox Patriarch in the key period in which Islam consolidated its religious and political control in the middle east. Cyriacus was a notable scholar amongst the patriarchs of the Syrian Orthodox church who produced many writings. as yet, no scholar has attempted to link Cyriacus' writings together, or to show how the controversies relate one to another, or to analyse Cyriacus' role in them.

**PAPOUTSAKIS Manolis - Princeton University - USA**

*«On Adam's kingship»*

The general concept of Adam's kingship in Paradise is widespread in patristic literature, both Greek and Syriac: indeed, it was suggested by the Biblical narrative and was also elaborated upon in Jewish sources. In this paper, I shall discuss a particular application of that general concept as it is attested in Syriac sources of the fourth, fifth and sixth centuries, and I shall explore the historical circumstances which seem to have generated it. The tradition regarding Adam's kingship to which I shall draw attention was couched in technical language and has passed unnoticed by scholars working on Greek and Syriac patristics and early Islam.

**PARAKKOTT J. Raju - SEERI -India**

*«The beauty (šupro) of St. Paul according to Jacob of Serugh»*

Among the 763 *mimre* that are ascribed to Jacob of Serugh Paul Bedjan edited 195 and published them in 5 volumes under the title: the Selected Works of Mor Jacob of Serugh. The 2 *mimre* 61 and 62 in the 2nd volume deal St. Paul. The content of the 62 *mimro* consisting of 212 couplets is not an elaboration of the biography of Paul as an individual or his teaching. It is rather a description of his beauty. By beauty Jacob means the uniqueness of the character of Paul. Heroism, humility, appearance, happiness, hard work and love are what constitute Paul's

beauty. This is precisely what this paper aims to highlight viz. the beauty of Paul according to Jacob of Serugh.

### **PASQUET Colette**

#### ***«L'homme et la révélation du mystère trinitaire. Gn 1,26 dans la tradition syro-orientale»***

L'homme, image de Dieu, reçoit la mission de révéler le mystère de Dieu à la création. Si les auteurs syriaques ont évoqué l'action des trois personnes divines lors de la création de l'homme et ainsi leur manifestation, ils soulignent également (comme d'ailleurs les auteurs grecs et latins) que l'être humain lui-même présente des ressemblances avec le mystère trinitaire. Ainsi l'âme avec ses facultés a pu être considérée comme une image de ce mystère. Les auteurs syriaques ajoutent une autre métaphore, celle qui perçoit en la diversité des relations d'"engendrement" dans la race humaine une figure des relations entre les Personnes divines.

### **PATTERUPARAMPIL Jobi - K.U. Leuven - Belgique**

#### ***«A Re-reading of the Creed of Aphrahat in Demonstration 1.19.»***

This presentation aims at examining the creed of Aphrahat in Demonstration 1,19. The scholars differ on the real status of this creed. For example, Hahn has included this creed under the title of Regula Fidei. Bert and Burkitt agree with Hahn while Kattenbusch thinks that there is nothing in the homilies that indicates knowledge of a creed. R. H Connolly refutes Kattenbusch by presenting us with the text of Aphrahat's symbol but he entirely disagrees with Bert and Hahn who consider the creed of Aphrahat as contained in the passage from the first homily. Connolly prefers to conclude that "the passage is a short summing up of the whole argument wherein Aphrahat mentions a few of the leading articles of faith, only to set over against the Bardaisans a list of moral obligations- the works of faith." Therefore, Aphrahat himself composed this passage and its contents are due to his selection. Pass brought another interesting theory that the creed of Aphrahat is originally a Jewish creed and by the addition of a single letter in Syriac the whole creed of Aphrahat would turn to be a Jewish creed. The common source for this creed, according to these scholars, is mainly three fold: either the letter prefixed to the homily in which an inquirer asks for instruction on faith and in reply Aphrahat gives the content of faith (Hahn, Bert and Burkitt), or the "creed" as a response to the Bardaisans (R. H. Connolly), or the creed is originally a Jewish creed (Pass). We propose here that Aphrahat's homily must be read in the context, taking into account his theological methodology and his basic assumption that the New Testament is the fulfilment of the Old Testament. This new reading enables us to understand Aphrahat's creed as a Privat Symbol, which contains the leading articles of faith. Though this reading definitely disagrees with Kattenbusch and at the same time makes the "reconstruction of the creed" irrelevant, it agrees with Hahn and his companions but goes beyond to propose that Scripture is the common source for the creed of Aphrahat.

**PLATHOTTATHIL Alexander Kunjumon (Fr. Stephen Plathottathil OIC) - St.  
Ephrem Ecumenical Research Institute - SEERI - India**

*«Basic terminologies and themes  
for the incarnation in the Sedre of Annunciation Nativity Period»*

A Paper on Syriac Liturgical-Christology Fenqitho, according to the Antiochian rite, is the name given to the collection of liturgical texts for Sundays and Feasts during the entire year. This contains propria hymns and prayers including *Sedre*, expression extended meditation on the divine economy of salvation. Sedro came to be used in the West Syriac tradition as the term for long prose prayers that outline the theological significance of particular times in the liturgical calendar. Here my aim is to analyse the basic themes and terminologies used for the incarnation in the *Sedre* for the period of Annunciation-Nativity. Here all the primary sources are in Syriac.

**POSSEKEL Ute - Pappas Patristic Institute- USA**

*«Early Christianity in Harran»*

Harran, also known as Carrhae, was a city in northern Mesopotamia on the frontier between East and West. Situated at the intersection of major trade routes and in antiquity well supplied with water, Harran was a culturally and religiously diverse city. It is first mentioned as a way station in cuneiform records from Mari, and it continued to be an important political and religious center until the Mongol invasions in the thirteenth century.

The dominant pagan deity of Harran was Sin the moon god, to whose temple many travelers—including the Roman Emperors Caracalla and Julian—wished to pay their respects, but other deities were also venerated here. Evidence for Harran's Christian community begins in the middle of the fourth century, when Harran became a bishopric. In the later fourth century, Harran had a sizeable (Neo)-Arian Christian Community, and the city soon became a center of pilgrimage on account of its associations with the Abraham traditions. Moreover, from the fourth century onwards, monastic and ascetic life flourished in the vicinity. Nonetheless, many Christian authors cast Harran in a negative light, regarding it as a hotbed of paganism.

This paper will critically evaluate the literary sources on early Christianity in Harran and attempt to construct a narrative of the emergence of its Christian community in late antiquity. Archaeological evidence will also be consulted. The paper will discuss how the Harranian Christians shaped their identity in this city renowned for the cult of the moon god, and it will address why Harran served for some writers as a negative template in their own constructions of Christian identity.

**RABO Gabriel - Universität Göttingen - Germany**

*Die handschriftliche Überlieferung der Werke des Dionysius Jakob Bar Salibi*

Bislang war noch keine Studie über Dionysius Bar Salibi erschienen, die den gesamten Bestand der handschriftlich überlieferten Werke systematisch erforscht und ein Gesamtverzeichnis erstellt hätte. Um dieses Desideratum in der

Handschriftenforschung der Werke Bar Salibis zu beseitigen, habe ich zum ersten Mal nahezu alle ab 1716 erschienenen zugänglichen Handschriftenkataloge und -artikel orientalischer und abendländischer Bibliotheken konsultiert. Dabei konnten zahlreiche Handschriften der Werke Bar Salibis zufrieden stellend dokumentiert und einige als verloren geltende oder noch unbekannte Werke entdecken werden.

**RAMMELT Claudia - Munich University - Germany**

*«Ibas of Edessa.*

*Reconstruction of a Biography and Dogmatic Position between the Fronts»*

Ibas lived in the 5th century in Edessa. In the year 435 he took over the bishop's see from his theological rival Rabbula. Ibas translated various scriptures from Greek into Syriac. Ibas of Edessa was directly involved in the Christological controversy. With his letter to the Persian Mari, Ibas got caught up between the millstones of the different dogmatic positions in the conflict. The letter has been discussed on different councils more than hundred years.

The paper on the bishop of Edessa wants to create a vivid picture of a neglected chapter in church history. It desires to present the life and the theological position of Ibas, also his role and attitude in the christological controversy as well as in the after-Chalcedonian debate. The presentation combines social, religiousness and constitutional aspects.

**RASSAM Suha - Oxford University - UK**

*«The Present Plight of the Christians of Iraq»*

This paper concentrates on the special plight of the Iraqi Christians since the invasion of Iraq in 2003 by American and allied forces.

the predicament of the Iraqi Christians, is presented within the context of the political, economic and religious situation not only of Iraq but also of the Middle East as a whole. It is linked to historical realities of coexistence as well as rivalries between Christians and Muslims over the centuries.

Evidence is presented of the vulnerability of this community and the threats it is facing especially by certain groups who would like to see the end of Christian presence in Iraq. The weakness of the central government and the failure of the occupying forces to maintain law and order in the country, puts the future of this community under threat of extinction.

This presentation will show that unless something is done urgently to solve different problems of the new Iraq as well as major problems of the Middle east, the future of one of the oldest Christian communities in will be under threat of extinction just as what happened in Turkey not very long ago.

**RING Steven - UK**

*«Identifying early Syriac gospel texts»*

“This paper introduces and applies a methodical approach which can be used to reconstruct early Syriac gospel readings from allusions found scattered in Syriac

literature. Using only a few examples, this method is used to recover readings from each stage in the early evolution of the gospel text in Syriac. The results indicate the existence, date and character of a hitherto unknown Primitive Syriac gospel text type and its evolution, up to and including the appearance of the Peshitta about A.D. 400.”

**RINGGER Eric - Brigham Young University - USA**

*«Some contributions of a comprehensive corpus of Syriac literature»*

In 2007, Lucas van Rompay called for the creation of a comprehensive corpus of Syriac literature (Hugoye 10.1). This paper discusses three substantial contributions that such a corpus can make to the field of Syriac studies, and reports on the progress to date of the joint Oxford-Brigham Young University Syriac Corpus project. [1] Building a comprehensive Syriac corpus will inevitably involve the preparation of minor editions of important texts from authors whose works have up until now been entirely consigned to manuscripts. These in turn prepare the way for critical editions of those works. [2] A comprehensive digital corpus also revolutionizes the dictionary. By mining corpora for comprehensive word lists, a gap-free dictionary becomes possible. Furthermore, a digital dictionary allows both simplified human access and serves as a resource for further linguistic study of the Syriac lexicon. [3] An important aspect of the proposed corpus is the annotation of maximally disambiguated morphological analyses. Such annotations further enable the construction of careful digital concordances. The ability to simultaneously search across a multitude of digital concordances will advance both the synchronic and diachronic study of the Syriac language, as well as contributing to a variety of other aspects of Syriac studies.

**RIST JOSEPH - RWTH Aachen - Deutschland**

*«Von Missionaren und unbekanntem Völkern:  
Bemerkungen zum Nachtragskapitel bei Ps.-Zacharias Rhetor HE XII 7»*

Die syrisch überlieferte Kirchengeschichte des Ps.-Zacharias Rhetor besitzt einen um 555 kompilierten dreiteiligen Anhang. Auf eine an den antiken Geographen Ptolemaios angelehnte Beschreibung des Erdkreises folgt ein kurzes Supplement, das fünf christliche Völker im Kaukasus und südlichen Rußland näher beschreibt. Im dritten Teil wird von der christlichen Mission unter den nördlichen Nomadenvölkern (Hunnen?, Sabiren?) Anfang des 6. Jahrhunderts und dem christlichen Einfluß auf den persischen Großkönig Chosroes I. berichtet. Nach einer Analyse des Textes untersucht der Vortrag wichtige ethnologische Informationen (erstmalige Erwähnung der Chazaren und Protobulgaren?) und datiert bzw. lokalisiert die erwähnten Missionsaktivitäten.

**ROMENY Bas ter Haar - Leiden University - Netherlands**

*«The Formation of a Communal Identity among West Syrian Christians:  
Results of the Leiden Project and Presentation of Its Sequel».*

Among those who opposed the Council of Chalcedon in 451, the West Syrian (or Syrian Orthodox) Christians were probably least likely to form a

national or ethnic community. Yet a group emerged with its own distinctive literature and art, its own network and historical consciousness. In an intricate process of adoption and rejection, the West Syrians selected elements from the cultures to which they were heirs and from those with which they came into contact, thus defining a position of their own. In order to study this phenomenon, scholars from various disciplines and affiliated to two different faculties were brought together in a project financed by the Netherlands Organization for Scientific Research nwo. This project was concluded this year. The results will be presented, and the objectives of its sequel ('Identity and Migration: Christian Minorities in the Middle East and in Diaspora') will be discussed.

**ROUX Renato René - Kathol. Theol. Fakultät , Universität Mainz -  
Deutschland**

*«Martyrios Sahdona and the makings of “over-convessional” theology.  
A reappraisal of his Christological teachings».*

Martyrios –Sahdona is one of the most interesting and controversial figures of the Church of the East during the first half of the seventh century. The present paper suggests a new interpretation of Sahdona's christological teachings in the light of his theological method.

**SALVESEN Alison - Oxford University - UK**

*«The Authorial Spirit? Biblical Citations in Jacob of Edessa's Hexaemeron»*

It has long been known that individual biblical citations in Jacob's treatise on the Six Days of Creation are often an admixture of different versions, namely the Septuagint, Syrohexapla and the Peshitta. In the case of some books such as the Pentateuch and Samuel, we have manuscripts of Jacob's own biblical version with which to compare the citations in the Hexaemeron. Yet some of the most intriguing passages that he quotes are from poetic books such as Job, Psalms and Proverbs, for which we do not have Jacob's own version. The present paper will analyse some examples and pose the question of how far Jacob is adapting the composition of his citations to fit his immediate argument. It will also investigate his theology of the biblical text: does his attitude to the various versions at his disposal reflect the kind of 'exegetical maximalism' that is to be found in Origen and Jerome, does he operate according to an implicit hierarchy of particular traditions, or is his textual approach purely opportunistic?

**SAUMA Assad - Sweden**

*"Denho M- Elias 1911-2008. The last of the Gigant Aramean poets"*

"During the last five decades many scholarly articles examined the terms "Syria" and "Assyria", and participated in giving life to the debate whether there is a linguistic connection between these terms or not; some scholars established the

connection but others denied it. All these scholars depended mostly on western sources, especially on old Greek authors.

My paper "Syrian and Assyrian in Syriac "will continue this research by examining these terms in the Syriac sources to see how they were treated and what the old Syriac authors wrote about them.

**SÉPALA Serafim - University of Joensuu - Finland**

*«Is Mary a Prophetess? Syriac, Patristic and Islamic Views»*

Can Virgin Mary be considered a Prophetess, and if, in what sense? This paper examines systematically how this question has been dealt with in Early Christian and Islamic literature, with a special Emphasis on Syriac sources.

**SHAPIRA Dan D.Y. - Bar-Ilan University - Israel**

*«Hebrew>Greek>Syriac>Arabic>Latin>Judeo-Persian?»*

The Ms héb 130 of the Bibliothèque National, Paris (microfilm 4131 JNUL), contains the Judeo-Persian versions of Tobith (fol. 1a-21b), Judith (fol. 22a-48b), Bel and the Dragon (fol. 48b-51a), which is one of the Additions to Daniel, and the Scroll of Antiochus (Megillath Antiokhus, fol. 51a-58). The first three items included in the MS do not form part of the Jewish Bible; although Jewish in origin, they survive only in translations made from Hebrew and/or Aramaic. The Book of Tobith (14 chapters long in the Septuagint) was believed to have been composed in Aramaic or Hebrew in the late third century or in the first half of the second century BCE. Perhaps more than any other Biblical book, it abounds in Iranian elements. It is probably only natural that it attracted special interest among Persian Jewry.

Tobith exists in four old Greek editions; in Latin, there are two editions: 1) Vetus Latina, or Itala (basically, from the Long Greek version [2]); 2) the version of Hieronymus, made from Aramaic which had been translated for him orally into Hebrew by a Jew. Tobith exists also in Syriac and Ge<sup>Ⓢ</sup>ez; the Arabic versions are of derivative character. In the Middle Ages, many Hebrew and Aramaic versions of Tobith were prepared in Europe, mostly from the Vulgate, and they exist in print or in MSs. A Hebrew text based on the Short version was printed in Istanbul in 1516; it was re-published by Sebastian Münster in 1542, etc. This paper examines the relation of the Judeo-Persian Version to the Syriac and Arabic versions.

**SHCHURYK Oleh - Catholic University of Leuven - Belgium**

*«Christological position of Cyril of Alexandria in his letter to Acacius the bishop of Melitene according to its Syriac version»*

This short communication is aimed to present a brief analysis of the Christological ideas of Cyril of Alexandria in his letter to Acacius the bishop of Melitene. Providing the fact that the letter was originally written in Greek, it was later translated into Syriac. Therefore, it is of great interest to investigate its Syriac version, and also the reason why this letter of Cyril found its way among the Syriac speaking community.

Regarding the Christological views that are found in the letter, it is of paramount importance to see how the theological ideas of Cyril influenced the position of Acacius, the great defender and adherer of Alexandrian Christology in the Nestorian controversy. From the wider perspective, the letter is also one of the indispensable materials to trace how the ideas of Cyril found great support among the Armenian Church via Acacius in his correspondence with Sahak, the Patriarch of the Armenians (GT p.14-15), and the letter to the Armenians (GT p.19-21). And finally, the acceptance of Cyril's theology and at the same time disapproval of the decision of the council of Chalcedon as the official position of the Armenian Church, which happened in 505/6 during the Council of Duin, is aimed to be briefly presented.

**SHEMUNKASHO Aho - University of Salzburg - Austria**

*«The sources of John of Dara»*

John of Dara, a contemporary of Dionysius of Tell Mahre (d. 845), was a Syrian Orthodox metropolitan of Dara in 9th Century. He wrote a commentary on liturgy and a treatise on a wide range of religious topics related to the main feasts of the church according to the church calendar. Until now only a small part of his work has been edited and published.

This paper focuses on the oldest surviving manuscripts, namely the liturgical Manuscript from Mosul and the manuscript from Mardin, both probably from the 13th century, and considers the resources used John of Dara. He often refers to authors and their works by name, and gives the chapter or the title of the memro or homily from which he cites or paraphrases. This paper will provide an overview of the authors to whom John of Dara refers by name, and attempt to identify the exact passages he uses. Furthermore, the paper endeavours to find out which authors and ideas influence John of Dara and how he develops some of the theological thoughts of his predecessors.

**SILVAS Anna M. - University of New England - Australia**

*«The Latin Regula Basili and the Syriac Questions of the Brothers:  
a Frist Enquiry»*

In 378 Rufinus of Aquileia went up from Jerusalem to Antioch and Edessa on a book-hunting expedition, probably acquiring then a copy of Basil of Caesarea's Small Asketikon. He translated this into Latin in 397 as the Regula Basili. This received its first critical édition by Klaus Zelzer in 1986. Sven Lundström published two forensic critiques of this édition in 1988 and 1989. This paper probes the value of Lundstrom's amendments of Zelzer's Latin text, by comparing the evidence of the Syriac translation of Basil's work, as it appears in the manuscript British Library, Additional 14545, of the 5th-6th centuries. This is a first step by the author in a project to critically edit the Syriac Questions of the Brothers.

**SMELOVA Natalia - Russian Academy of Sciences - Russia**

***«Palaeography and Textual Study of some Estangelo Manuscripts from St Petersburg»***

The paper is focused on palaeography, codicology and textual study of two Syriac manuscripts from the collections of St Petersburg (Russia). First manuscript is the Homiliae Cathedrales by Severus of Antioch in James of Edessa's version. Two parts of the same manuscript arrived in St Petersburg separately and are now kept in two different collections – in the National Library of Russia and in the Institute of Oriental Manuscripts. Recent codicological study of the separated and misarranged leaves of the Homiliae manuscript has established the original structure of the codex and its particular features as compared to some other manuscripts of the same contents. The second manuscript is a unique Melkite collection of Theotokia from the NLR. On the basis of its palaeographic and codicological characteristics the manuscript was re-dated and identified as a separate collection of hymns intended for regular liturgical use. Both St Petersburg manuscripts are studied in the context of history of coexistence and interaction of the Chalcedonian (Melkite) and West Syrian traditions in the Mediaeval Near East.

**SMINE Rima - Los Altos Hills - USA**

***«The Evangelists Frontispieces in Syriac Lectionaries Vatican Syr. 559 and British Library Add. 7170»***

Because of their shared layout and images, Syriac manuscripts Vatican Syr. 559 and British Library Add. 7170 can be reconstructed when a page is missing from one of them. This method is useful in the study of the image of the Evangelists. All four Evangelists appear in the British Library copy on two separate folios: 6 recto Saint John in the upper register and Saint Luke in the lower one and 7 recto, Saint Matthew on the top of the page and Saint Mark under him. The surviving page of Matthew and Mark in the Vatican copy clearly duplicates the British Library one. Using this fact, this paper will provide a reconstruction of the missing Vatican page of John and Luke, while taking into consideration possible differences. Then, it will examine the adoption of the Oriental style and setting to compare and contrast with other Syriac images of the Evangelists as well as Byzantine ones. This examination will further demonstrate the peculiar artistic production that these two Syriac lectionaries exhibit in their assimilation of the artistic style of the city of Mossul as witnessed in contemporary Arabic manuscripts.

**SOKOLOFF Michael - Bar Ilan University - Israel**

***«The Translation and Update of C. Brockelmann's Lexicon Syriacum»***

After over five years of work, the project to translate into English and to update C.

Brockelmann's Lexicon Syriacum is now ready to be published. The project consisted of the following steps (1) Translation of the entire dictionary into English, including all of the textual references; (2) Rechecking of all of the textual

references in the original text editions, correction of the numerous errors in references and citations of the original text; (3) Reordering of the entries from the original root-based order to a strict alphabetical form; (4) Redoing of all of the etymologies in light of the advances in Semitic and Aramaic linguistics; (5) Putting the dictionary in a database form so that it can be accessed electronically and from which various indices were prepared (e.g. of original references).

**SONER Onder - Stockholm University - Sweden**

*«Applying the Concept of Civil Society to the Assyrian case in Sweden»*

In my presentation I will discuss to what extent one can apply the civil society concept with the help and limitations of the theory of “social capital” to the case of Assyrians in Sweden. I will base my conclusions on theoretical concepts of social capital, and a conducted survey among the Assyrians in Sweden.

**STEVENSON Paul S. - Catholic University of America - USA**

*«Verbos de movimiento de Éxodo 1-19: Análisis semántico y correspondencias de traducción»*

Esta conferencia ofrece un análisis semántico detallado de los verbos de movimiento encontrados en el texto de la Peshitta del libro de Éxodo, capítulos 1–19. Emplea el análisis semántico componencial para elucidar matices precisos del significado de cada verbo. De esta manera se llega a ver, por ejemplo, que hay una distinción sistemática entre  $h\bar{\imath}$ mal y  $kna\check{s}$ , ambos de los cuales se pueden traducir como “reunir” en castellano. Después de analizar la semántica de los verbos estudiados, se procede a estudiar las equivalencias entre las raíces y las formas (peal, pael, etc.) de los verbos en la Peshitta y en el texto masorético. Resulta que hay ciertas formas hebreas que se traducen con la forma “cognada” en siríaco, mientras que hay otras que se traducen con una forma no cognada. La conclusión general es que los traductores siríacos se guiaron por el contenido semántico y no por la equivalencia de cognados.

**STEWART Columba osb - Saint John’s University - USA & MOUKARZEL**

**Joseph - Université du Saint-Esprit at Kaslik- Liban**

*«The Electronic Cataloguing of Syriac and Arabic Manuscripts: Issues and Challenges»*

Fr. Moukarzel will present information about the new system being developed by USEK as a way to introduce the issues involved in such work. I will report on a new project involving international collaboration on the cataloguing of several different collections in various languages, and will invite participation in the project.

**TAKAHASHI Hidemi - University of Tokyo - Japan**

**«Barhebraeus, *Butyrum sapientiae, De Caelo: First soundings*»**

A presentation will be made of the contents of the Book on the Heavens in Gregory Barhebraeus' principal work on Aristotelian philosophy, the Cream of Wisdom, along with a presentation of the results of preliminary investigations into the sources used by Barhebraeus in composing his book.

**TALAY Shado - Erlangen-Nuremberg University - Germany**

**«Some Remarks on Literacy in Turoyo, the Neo-Aramaic Language of Tur Abdin»**

Turoyo is the Neo-Aramaic language of every day life of Syrian Christians from Tur Abdin. In opposite to the other Eastern Neo-Aramaic dialects (e.g. Alqosh, Tillkepe, Nerwa (Jewish), and Urmia) Turoyo has no writing tradition until recent times. It has been handed down only as a spoken language among the Christians of Tur Abdin, while the writing and liturgical language is still Syriac, called *kthobonoyo*, although only a small percentage of Syrians are literate in Syriac.

Outside of their home land Turoyo speakers began to feel that their illiterate language will be displaced by other majority languages. Some Turoyo speakers realized that classical Syriac can't take the place of Turoyo as a spoken language. Therefore in the 1970s they started to write in their mother tongue. The earliest texts are mostly translations from Syriac religious texts for the use in divine services. Independent and original Turoyo writings are still rare. The oldest of them are songs and poems, with both religious and profane contents. Since the 1980s there is some kind of awakening among the people from Tur Abdin in the western Diaspora to use Turoyo as a literary language.

My contribution presents some of the most significant publications in Turoyo with short summaries on their content.

**TANNOUS Jack - Princeton University - USA**

**«George, Bishop of which Arab Tribes?»**

George, Bishop of the Arab Tribes, was a West Syrian polymath who was born and flourished during the Umayyad period in Syria. Among other things, he was called 'George of the Nations,' and 'George of the Arab nations.' This paper will seek to investigate the precise identity of these Arab Christian tribes and try to understand their position in Syrian society and relationship to Arab Muslims in the Umayyad period.

**TAYLOR David G.K. - University of Oxford, Oriental Institute - UK**

**«Moshe bar Kepho's treatise on Paradise»**

The treatise on Paradise by the ninth-century Syrian Orthodox author Moshe bar Kipho, translated into Latin by Masius in 1569, but subsequently (and erroneously) thought to have been lost in its Syriac original, preserves many earlier Syriac traditions about the supposed location of Paradise and the interpretation of

its key features, and was subsequently a key source for Bar 'Ebroyo's writings on the subject. This paper will outline the importance of Moshe's treatise for an understanding of the development of the Syrian Orthodox interpretation of Paradise in the light of comparable Greek patristic sources and contemporary scientific thinking.

**TAYLOR Richard A. - Dallas Theological Seminary - USA**

*«The Interpretive Glosses Found in Manuscripts of Peshitta Daniel»*

In this paper I examine the origin and significance of a number of explanatory glosses found in Syriac manuscripts of Daniel 7, 8, and 11.

**TEULE Herman - Radboud University- Netherlands**

*«Translations from Arabic into Syriac, with a focus on the 18th century».*

After a general introductory survey of translations from Arabic into Syriac, special attention will be given to the Chaldean Arabic-Syriac translation movement in the 18th century.

**THEKKEPARAMBIL A. Jacob - SEERI - India**

*«Jacob of Sarug's Mimro on the Thief on the right-hand side»*

This paper will deal with Jacob of Sarug's homily (homily no. 52 in Paul Bedjan's edition) on the thief on the right hand side of Jesus on Golgotha. It is 'the story of the thief,' whose name became the 'symbol of repentance', the most pleasing one among all the stories, in which there is 'immense treasure', 'encouragement', 'refreshment' and 'life' for sinners and penitents. At first I will make some remarks on the structure, style and terminology of this mimro. Then I will comment on the elements that Jacob of Sarug uses to depict the thief as the 'sole mouth –pumo- and the most valiant 'warrior' who courageously raised his voice at the hour of passion and calamity in order to confess in and pray to 'Jesus the crucified' as the king and saviour. In my concluding part a rapid reference will also be made to the patristic and liturgical treatments reserved for this lucky thief, who by his amazingly fast confession in Christ merited justly, by just a single gesture faith, the crown of paradise, which the just and the righteous inherit by passing through a road of long and extended miles. When the 'preachers' –qoruze- became 'fugitives' –oruqe-, this thief –gayoso- faced the hour of Christ's passion as the most courageous soldier of the 'King Crucified' –malko zqipo. And Jacob of Sarug names him most justly and fittingly 'thief'–gayoso.

**TODA Satoshi- Hitotsubashi University - Tokyo**

*«Eusebius and Syriac literature»*

Eusebius is known to be a unique witness for the earliest stage of Syriac literature, and thus needs to be studied in relation to it. This paper intends to examine (1) what he says about authors or documents related to Syriac literature, and (2) the Syriac translation of his works.

**TOMAL Maciej - Warsaw University - Poland**

***«Turoyo Perfect: How far is Turoyo form Classical Syriac»***

Some remarks as to Perfect in Turoyo - ko-qtille - has been already been made by O. Jastrow, and especially G. Goldenberg. According to Goldenberg Perfect shares some features of Turkic miş tense, i.e. where we have to do with observable results of activity that was not witnessed by the speaker. It seems that the comparison is justified and well grounded. The appearance of Perfect forms in Turoyo within paragraphs involve experiential verbs especially those denoting seeing, watching (eye witnessing). It would be interesting, however, to recall here the opinion of Bar Hebraeus, that preverbal particle ko- comes for Syriac ho which has emphatic-demonstrative value. It – obviously – must be kept in mind that there is no shift h>k possible. Moreover, the appearance of ko is not restricted to Perfect, but rather the particle is widespread in the verbal system of Turoyo. It bears responsibility for the formation of the present tense. But the usage of Perfect seems to be more specific and, therefore, may retain more original grammatical meaning. Thus it would be interesting to compare some Classical Syriac usage of that particle with the analysis of some Perfect functions in Turoyo. The analysis will be made on the basis of material provided by the corpus of texts compiled and translated by H. Ritter, O. Jastrow, and some original material collected by the author of the paper. The analysis will be held on the level of discourse. The case frames of the verbs involved will be proposed to detect more specific features of Turoyo Perfect. Finally, the results will be compared with some NENA dialects of Neo-Aramaic. It is possible that the analyses proposed will contribute to the reconstructing of stages of Turoyo formation as a vernacular variance of Syriac.

**TURNER Beryl - Whitley College, University of Melbourne - USA**

***«Terms and Constructions Synonymous with the Preposition Lamadh in the Early Syriac Versions of the Gospels»***

This paper will examine terms and constructions that are used synonymously with the preposition /Lamadh/ in the Early Syriac Versions of the Gospels. Particular attention is given to the Peshitta. The aim is to examine and compare patterns of use in order to discern semantic and syntactic nuances that are characteristic of each construction. The study will assist the provision of synonyms for each of the terms as they will be treated in the remaining volumes of /A Key to the Peshitta Gospels/ and as a basis for the compilation of a new comprehensive Syriac-English dictionary.

**VAN KEULEN Percy - Peshitta Institute - Netherlands**

***«The Place of Numerals in Aramaic and Syriac Lexica»***

The lexical treatment of numerals in Aramaic and Syriac is hampered by various questions concerning the analysis of their morphology. It may be asked to what extent numerals are subject to inflection. This question is especially relevant for the compound numerals of the second decade, which include several contracted forms, and tens. At the one extreme only the numerals for 1–10, 100 and 1000 are considered lexemes and all the others as inflected forms of them (e.g. ܫܠܫܝܢ ‘thirty’



century. I am inclined to date it back with the end of the VIII century. The original of this manuscript could be made before 692 (the council of Trullo), for there is no mentioning about the VI ecumenical council in the article about ecumenical councils. At the same time the rite reflected in this psalter is Byzantine Orthodox, not Maronitic. This manuscript contains various notes (ff.1-7), 151 psalms according to Peshitta text (ff. 7-150), 10 Bible Odes (ff. 150 v - 166), service of hours (ff. 166-174), vespers (f.174-175) apodeipnon with prayer of Manassia (175-177), prayer of St. Ephrem the Syrian (f. 178-179), prayer of St. John Chrysostomus (f.180) and troparia after psalm 118/119. This manuscript is very interesting from various points of view. At first, it contains a Syriac text of Abgar letter. Then, the prayer of St. Ephrem the Syrian is not attributed. The Bible Ode have very important liturgical remarks, which help us to reconstruct the order of "Psalmody current" - Monday - the Ode of Moses from Exodus, Magnificat, Ode of Zacharias; Tuesday - Ode of Moses from Deuteronomy, Magnificat, Ode of Zacharias; Wednesday- Ode of Anna, mother of Samuel, Magnificat, Ode of Zacharias; Thursday - Ode of Habakkuk, Magnificat, Ode of Zacharias; Friday - Ode of Isaiah, Ode of Three Children, Magnificat; Saturday - Ode of Jonah, Ode of Azariah, Sunday - all ten odes. This order of biblical Odes seems to be very important for reconstruction of such significant genre of Byzantine liturgy and literature as canon. The service of hours has immense quantity of psalms: 1 hour - psalms 5, 45/46, 66/67, 69/70, 89/90, 91/92, 112/113; 3 hour - psalms 3, 6,8, 16/17, 24/25, 33/34, 41/42, 43/43, 50/51, 110/111, 144; 6 hour - psalms 21/22,34/35, 53/54, 68/69, 69/70; 9 hour - psalms 83/84, 84/85, 85/86, 102/103, 110/111. 143. This feature is rather close to famous Sinaitic Horologion Sin. 863, described by Fr. Juan Mateos. Vespers consists of psalm Lord I cried to Thee, hymn Gladsome Light, Halleluia (Hulala), hymn - Make us worthy, o Lord and hymn of St. Simeon Lord, now lettest thou thy servant depart in peace) (Luke, 2, 29-32) and final prayer (O Lord, listen to the prayer of thy servants). This document seems to be very important for the history of Palestinian liturgy of VI-VIII century.

**VATTANKY John , S.J. - De Nobili College - India**

***«Theology of the Created World in Ephrem and in Indian Thought»***

Ephrem and Sankara, a very significant Indian Philosopher of 9th century A.D. have a highly developed thought pattern regarding the nature of the world. In order to compare and contrast the thought of these thinkers it is necessary to go back to their original works. This is particularly true in the case of Sankara to whom a lot of spurious works have been attributed. As a consequence a wrong interpretation of Sankara is quite popular. We reject this too facile interpretation of Sankara and present his genuine thought on the world. This is compared with the theology of Ephrem. For Sankara the world is not unreal as the popular presentation of Sankara's Philosophy would have us believe; but it is real and it is related to the Absolute. For Ephrem the world is a pointer to God. His poems reveal the sacramental character of the created world. Everything is imbued with significance. However, although this meaning is objectively present (St. Ephrem calls it "the hidden power," or "meaning," *halya kasya*), it requires the eye of faith on the part of each individual to penetrate both inward and beyond the outer material reality in order to perceive the relationship, sacramental in character,

between the exterior physical and interior spiritual realm. By positing this inherent link between the material and spiritual worlds. St. Ephrem is thus very far removed from those Christian writers who, usually under Neoplatonic influence, tend to denigrate the value of the material world. We try to explore in conclusion how the theology of Ephrem can be elucidated by the Philosophy of Sankara.

**VERGANI Emidio - Istituto Orientale - Italia**

*«L'Esegesi di Ez 37 in Efrem Siro»*

Lo studio dell'interpretazione di un passo biblico interessa la storia del testo che viene commentato o citato allusivamente da un autore oltre che, naturalmente, quella dell'esegesi. Essa si presenta, di volta in volta, caratterizzata da diversi orientamenti e da varie metodologie ermeneutiche, ma, in qualche caso, contrassegnata anche dall'originalità delle immagini elaborate in connessione col luogo biblico utilizzato. Così pare il caso di Ez 37, un classico testimonium della resurrezione: accanto a letture parafrastiche, a estese citazioni o commenti esplicativi piuttosto convenzionali, si può trovare anche qualche sorprendente lettura che, come ad esempio in Inni su Nisibi 49, giunge a proporre l'immagine della morte come di una sorta di "manovale" della vita. L'esame comparato dei testi del corpus efremiano (ma anche di Afraate e qualche altro autore siriano) può illustrare la consonanza dell'escatologia efremiana con molti tradizionali temi siriani, ma pure la specificità dello stile di Efrem e della sua meditazione sulla morte e sulla vita, nonché sul "confine" che le separa e unisce.

**WATT John - Cardiff University - UK**

*«Commentary and Translation in Syriac Aristotelian Scholarship»*

This presentation considers the relationship between the composition of commentaries in Syriac and the translation of Aristotle's logical treatises (and the Greek commentators on these treatises) from the time of Sergius of Reshaina through to the Baghdad scholars of the 8th-10th centuries. Surveying the work particularly of Sergius, the scholarly translators of Qenneshre, and the interests of Patriarch Timothy I as evidenced in his letters, it argues that the translation activity up to the 8th century must be seen within the context of a school tradition in which the Syriac text of Aristotle was read in association with a written or oral commentary, or with the Greek text, or both.

**WATTS Edward - Indiana University - USA**

*«Dioscorus as a Paradigm of Resistance in Syriac and Coptic Anti-Chalcedonian Literature»*

This paper examines the presentation of Dioscorus in the Syriac translation of the History of Dioscorus. This (originally Egyptian) text integrates Dioscorus' refusal to accept the Tome of Leo into a broader narrative of Egyptian ecclesiastical history. When the History of Dioscorus made its way into Syriac, the bishop's profile was subtly enhanced and reinterpreted. In this Syriac reinterpretation, Dioscorus became an heir to both Alexandrian and Antiochene exemplars and an inspiration to the future Antiochene patriarch Severus. Without

changing the meaning or events of Dioscorus' life, these few scattered references to Syrian figures expanded the resonance of Dioscorus' career and grafted together a common history for the anti-Chalcedonian communities of Egypt and Syria.

**WITAKOWSKI Witold - Uppsala University - Sweden**

*«The Syriac Chronicle to the year 819 and that to 846»*

The paper will present the two named chronicles, which although known to scholars for several decades have not been studied systematically so far.

They will be dealt with together, since they show some similarities in both their historiographic material and structure. The topics that will be addressed are: the origin (although their authors remain unknown), their genre and structure, temporal and geographical horizons, their contents and the character of information provided, as well as their sources.

**WITZTUM Joseph - Princeton University - USA**

*«Syriac traditions and Quranic re-castings of Biblical narratives»*

Although a substantial body of scholarship on the origins of Quranic retellings of Biblical narratives exists, not all relevant Jewish and Christian materials have been covered systematically. Likewise many of the parallels adduced are not entirely convincing. This paper will focus on what Syriac sources may contribute to the field. Criteria for establishing direct relationships between traditions will be discussed as will likely routes of transmission. Several examples of Quranic elements which seem to originate in the Syriac tradition will be given.

**WOZNIAK Marta - University of Lodz - Poland**

*«National and Social Identity Construction among the Modern Assyrians/Syrians»*

The subject of interest in this article is the modern Assyrian/Syrian national and social identity with special focus on the autoperception of the Assyrian/Syrian diaspora. Therefore the paper tries to present the identity construction of Nestorians and Syriacs in the XX and XXI century. Due to applied methodology (the quantitative and qualitative research – on-line survey and in-depth interviews) the paper falls into the remit of sociology.

**YILDIZ Efrem - Universidad de Salamanca - España**

*«La crónica de Urhay (Edesa) y su entorno histórico cultural»*

En mi ponencia trataré de exponer el contenido de la crónica de Urhay (Edesa), teniendo en cuenta los datos históricos más relevantes que nos proporciona el texto. Asimismo se ofrecerá una visión global acerca del antiguo centro de formación de tradición aramea más importante de la zona. Se ofrecerá la traducción completa del texto arameo al castellano, subrayando los datos más relevantes que el mismo contiene. Entre ellos se resaltarán las notas prosopográficas, topónimos y acontecimientos más importantes mencionados en el manuscrito.

*«Neologism in Abdischo bar Brikha`s : Paradise of Eden»*

‘Abdišo‘ tried to raise the already impoverished Syriac to the level of the rich Arabic language by means of old Syriac terms and lexical innovations in his Paradise of Eden. The question is in which way does he proceed? How does he employ language to achieve his aim? Which are the literary means he develops? ‘Abdišo‘ also complains about the Arab’s contempt for other languages and, as he writes about the pride of the Arabs in their own language and their mockery at Syriac. There already existed among the Syrians in the Muslim period a kind of tradition of these statements, such as we find with Anton de Tagrit (9th century) and Jacob bar Šakko (13th century). However, it is to be questioned if in ‘Abdišo‘ time language can be seen as a reliable guarantor for identity and segregation.