

filologica ahimè ancora rara per le tradizioni orientali, si inserisce quindi pienamente nel tentativo di divulgare queste “perle” della letteratura arabo-cristiana, aprendo una breccia in un simile campo di ricerca. Il formato tascabile della pubblicazione, infine, si presta ad una vasta e comoda fruizione.

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SAMIR, Samir Khalil (ed.), *Actes du II^{um} Symposium Syro-Arabicum (Sayyidat al-Bīr, septembre 1998). Études Arabes Chrétiennes*. 2 vol., en: *Parole de l'Orient* 27 (2002) & 28 (2003), 766 pp.

The first volume includes three main sections, preceded by a list of addresses of all the participants in the Symposium (pp. 7-11), by a short list of abbreviations used in this edition, (pp. 13-16), as well as another section entitled “Introductions and translations” (pp. 19-49), subdivided in three parts.

In the first one, Prof. Samir Khalil Samir, the Director of CEDRAC, justifies the organization of the mentioned Symposium about Christian Arabic research as a common effort of Muslim and Christian intellectuals in order to develop, in a collective way, all their Christian and Islamic patrimony which belongs to an Ancient, Medieval or Modern period (pp. 19-23).

In the second part, (pp. 25-26), Prof. Sélim Abou, the Rector of Saint-Joseph University, supports this Symposium, the objectives of which are to restore the Syrian Christian and the Arabic Christian Legacy, as well as to develop the Syrian and Arabic elements of our Christianity.

Finally, in the last part, Prof. J.P. Monferrer-Sala (“An Eastern Arabic version of the three epistles of Saint John (*Codex Ar. 1625*) kept in the Monastery of El Escorial (Madrid)”, pp. 27-49), provides a detailed study of an Eastern Arabic version of these three epistles. After a brief introduction and a general description of them (pp. 27-35), the author carries out a comparison between the Arabic versions and their variants according to the Greek text (pp. 35-36). He also provides a translation of each of the three epistles (pp. 36-42), as well as an edition of the Arabic text and the symbols used in his research (pp. 43-49).

In the first section of the book, several researchers offer their studies about the Melkites (pp. 51-182):

1. Mikhail Abras (“Un riche recueil melkite inconnu (Dayr el-Šīr 809)”, pp.53-72) realizes a valuable Melkite compilation, still unknown, kept in the ms. Dayr el-Šīr 809. Throughout fifteen subdivisions, an introduction and a conclusion, Abras offers a deep study of this Melkite manuscript.

2. Souad Slim Aboulrousse (“Las manuscrites *Mağmū'* du monastère de Balamand et des monastères grecs orthodoxes du Mont Liban”, pp. 73-84) studies the *Mağmū'* manuscripts kept not only in the monastery of Balamand but also in certain Orthodox Greek monasteries of Mount Lebanon.

3. Paolo La Spisa (“Una citazione di Giovanni Damasceno in Sulaymān Ibn Ḥasan al-Ġazzī”, pp. 85-104) corroborates, by means of his study, the importance that John of Damascus had in the Melkite theology of Greek language and the reference that Sulaymān al-Ġazzī made to him.

4. Juliette Rassi (“La première lettre du patriarche Macaire Ibn al-Za‘īm (1648-1672) au roi de France Louis XIV (datée du 19 nov. 1653)”, pp. 105-131) analyses the first letter that the Patriarch Makarius b. al-Za‘īm (1648-1672) sent to French King Louis XV, dating 19th november 1653. The author explains the peculiarities of its redaction and description, as well as the common characteristics that this letter has in comparison with that of Rabbath.

5. Hayat El-Eid Bualwan’s paper (“Rūfā’īl Karāmah al-Ḥimṣī (1730-1800) and his *Ḥawādīṭ Lubnān wa-Sūriyā'*”, pp. 133-146) is a study of the work *Ḥawādīṭ Lubnān Wa-Sūriyā'* by the writer Rūfā’īl Karāmah al-Ḥimṣī (1730-1800), analysing not only its sources and literary style that possibly influenced the author of this work, but also all the political and religious concerns that affected this literary work as a whole.

6. Laure Hosri (“Les icônes melkites de l’École de Jerusalem au XIX^e siècle”, pp. 147-159) thinks about the history of the icons in order to focus, later, on the study of certain Melkite icons from the Jerusalem College in the XIX century, making special mention to the Eastern and Western influences that the previous College received.

7. The last study of this first section belongs to Naila Kaidbey (“‘Abdallāh Ibn Miḥā’īl Ṭrād al-Bayrūtī, a historian in the eighteenth Century Bilād al-Šām”, pp. 161-182). In such article, Kaidbey focuses on the work by ‘Abdallāh Ibn Miḥā’īl Ṭrād Al-Bayrūtī, a historian in the XVIII century, entitled *History of the Bishops who succeeded to the*

Episcopate of Beirut, because of its value as an important source material for those scholars interested in the history of Beirut.

The second main section of these *Proceedings* (pp. 183-291) is focused on the Maronites and is composed by three articles:

1. The first one, by M. Moubarakah (“Un inédit du patriarche Étienne Duwayhī: *La préface aux Dix Candélabres (Manārāt al-aqdās)*”, Ms Vat. Syr 400, f9^v-19^v, accompagnée de la *Table des Chapitres* de l’ouvrage”, pp. 185-261), proposes an edition and a French annotated translation of the following three unpublished manuscripts, attributed to the Maronite Patriarch Étienne Duwayhī: a dedication, the preface and the content of all the chapters, all of them compiled in the tenth volume of his wide commentary to the work *Le Dix Candélabres*, commonly known with the title *Manārāt al-aqdās*.

2. The second article, by Antoine Moukarzel (“Buṭrus al-Tūlāwī et son «Traité sur la logique»”, pp. 263-280), deals with the life and work by Buṭrus al-Tūlāwī, making special reference to his philosophical work *Traité sur la Logique*.

3. The last article conforming this section, belonging to Nasser Gemayel (“Būlus al-Haddār, alis Pablo (Paulo) Hodar, moine antonine maronite (1720-1780). Vie, œuvre et contribution au développement de l’orientalisme en Péninsule Ibérique”, pp. 281-291), is about Būlus al-Haddār, a Maronite copist from Lebanon of 18c. Such study is an analysis of the life and work of this copist which is also quite useful, as it serves as a contribution to the development of the orientalism in the Iberian Peninsula.

The last main specialised section making up the present volume is completely devoted to Nestorians (pp. 293-334):

1. Firstly, Cécile Cabrol (“Une famille de secrétaires nestoriens, les al-Anbārī, sous les premiers abbassides”, pp. 295-320) makes reference to a family of Nestorian scribes, the al-Anbārī, under the mandate of the first abbassides, from 750 to 860, in order to be familiar with the role that Nestorian scribes developed in the abbasid society and to assess the attitude evolution of the Islamic power in that age.

2. The second and last article is a complete study, carried out by Khalil Chalfoun (“L’Eucharistie chez ‘Ammār al-Baṣrī (vers 825)”, pp. 321-334), on how the Baptism and Eucharist Sacraments were celebrated in the house of ‘Ammār al-Baṣrī.

Later, the *Proceedings* devotes a section to the “Arabic Christian Bulletin” (volumes IV and V, pp. 337-359), by Prof. Herman Teule and Lucas van Rompay, in which both authors include the new

publications that have come out recently (books, articles, doctoral thesis, doctoral projects, symposia and conferences reports...) as well as the forthcoming publications and a necrology dedicated to Prof. Dr. Julius Assfalg. Another section is devoted to the review of two books (pp. 361-366), by Philippe Vallat and P. Basile Basile. Finally, the last one includes those received books for future reviews (p. 367), and a list of contents (pp. 369-375) in which all the articles published in the first volume appear.

The second volume of these *Proceedings*, is divided, after all the participants' addresses and the list of the abbreviations used, into two main sections: the first one is devoted to the Syrians (pp. 397-664), and the second one to *Varia* (665-719). The first section includes the following eleven articles:

1. Nada Hélou ("L'Église de Saint Saba à Eddé Batroun", pp. 397-434) studies the fresco paintings at St. Sabas Church, identifying the pictorial traditions, the chronology of this church paintings, as well as the church architecture belonging to the end of XIIth c. and the beginning of the XIIIth c.

2. Youhanna Nessim Youssef ("Severus of Antioch in the *History of the Patriarchs*", pp. 437-459) includes a whole study about Severus of Antioch taken from several biographical notes which have been classified paying attention to various main subjects. Youssef reaches the conclusion that the "Life of Severus of Antioch", contained in the *History of Patriarchs*, comes from Severus' biography attributed to Athanasius. However, after XIVth century, the name of Severus disappeared from the *History of Patriarchs*.

3. Salāḥ Mahgoub Edris ("Maṣādir al-maqāmāh 'ind al-siryān: ru'yah waṣfīyah", pp. 462-484), after a brief and interesting introduction, studies the *maqāmāt* gender taken from the prologues to the different Gospel texts by certain Syrian writers such as Īliyyā al-Niṣībī, Īliyyā III, Abū Ḥalīm, Yaṣū'ayb b. Malkūn and 'Abd Yaṣū' al-Ṣūbāwī. Edris concludes with some remarks about *maqāmāt* gender among Syrian Christian writers as well. At the end, the author includes a facsimile reproduction of two unedited *maqāmāt*: *Berlin, Petermann 9*, (p. 47) and *Vienne Flügel 384* (fol. 9^{r-v}, 16^{r-v}, 19^v).

4. Kamal Bualwan ("Yaḥyā ibn 'Adī's Conception of the «the One»", pp. 486-495), after giving us a brief account on the Syrian writer Yaḥyā b. 'Adī's life, sets the historical and religious background to scrutinize Yaḥyā's "Treatise on Unity" in order to state

a critical analysis of the understanding of his theological concept of “the One”.

5. Olga Lucia Lizzini (“Le Traité sur l’Unité de Yaḥyā ibn ‘Adī et la troisième *maqālah* de la métaphysique du *Kitāb al-Šifā’* d’Avicenne: Deux finalités différentes dans l’analyse de *l’Un*”, pp. 498-529) presents an accurate research on the concept of unity in Yaḥya b. ‘Adī. Lizzini analyses Ibn ‘Adī’s arguments about the refutations of the doctrines on unity, with the purpose of showing that Ibn ‘Adī’s concept comes from Aristotle. At the same time, the “divisions” of “the One”, with its aspects (*ḡihāt*) and correspondences (*munāzarāt*), together with its double concept of unity/multiplicity, show us that Ibn ‘Adī’s concept of unity is different from that of Ibn Sīnā, which the author describes from two fragments of the *Kitāb al-Šifā’*.

6. Samih Raad (“L’homme parfait dans le «Traité d’éthique» de Yaḥyā ibn ‘Adī”, pp. 532-536) studies a topic contained in Yaḥyā b. ‘Adī’s *Tahḏīb al-aḥlāq*. Raad analyses what the perfect man means, how to reach the way to the perfection as well as the meaning of perfection in several religions to come to the conclusion that «the perfect Man» is a political statement. For the author, there is a present reading that is also found in this concept, that is, the reason can be considered as a personal and collective perfection in order to change the political religious power.

7. Ray Jabre Mouawad (“Un parallèle intéressant à propos du *Trisagion* entre le «Muršid» de Yaḥyā ibn Ġarīr (XI^e s.) et le «Livre des 10 Chapitres» de Thomas de Kfarṭāb” (XI^e s.), pp. 538-550), in an accurate study, analyses an artistic Jacobite-Maronite tradition in Lebanese frescos (from Dionisius Bar Ṣalībī’s commentary on Eucharist) concerning the *Trisagion*, written in Syrian and Greek, which are addressed not to the Trinity, but to the Son.

8. Samir Khalil Samir (“L’utilisation d’al-Qifṭī par la *Chronique* arabe d’Ibn al-‘Ibrī († 1286)”, pp. 552-598) gives us a whole study about the 9th part of Barhebraeus’ *Chronique* with the purpose of demonstrating that Barhebraeus’ source in this part is Ibn al-Qifṭī’s *Ta’rīḥ*. The study of 10 biographies by Prof. Samir Khalil shows that Ibn al-Qifṭī is the source of the former, although the omissions, additions and differences existing between them are due mainly to the different literary and ideological viewpoints which these authors have.

9. Floris Sepmeijer (“The Commentary on the Orthodox Creed by Dāniyāl al-Suryānī”, pp. 600-608) studies the Creed contained in

Leiden Ms. Or. 1290 (3), in a part entitled *Šarḥ al-amānah al-urṭuduksiyyah* by priest Dāniyāl al-Suryānī. Sepmeijer provides the whole translation of this *Tafsīr* and, at the same time, tries to find all the sources used by Dāniyāl al-Suryānī.

10. Iskandar Bcheiry (“L’attività siro-ortodossa nel Monte Libano nella seconda metà del secolo XV”, pp. 611-658), taking into account the Syrian-Orthodox sources, analyses the historical environment of the Jacobites in Mount Lebanon, as well as their activity according to the Maronite sources. The article concludes with the Colophon edition and study of the Ms. *Vat. Syr. 271*. Finally, two more extracts appear, such as some interesting texts about the activities developed by Jacobites in Mount Lebanon in the second part of 15th c., as well as an appendix about donations.

11. Ignace Saadé (“Le manuscrit d’un évêque d’Édesse du XI^e siècle”, pp. 660-664) analyses several aspects in a Syrian ms. (*Kreim n° 61*) trying to determine its title, its subject, its author, its Arabic translator, the copyist and the date of the manuscript as well.

In the second section of this second volume, entitled *Varia*, two papers have been included:

1. Ugo Zanetti (“Abū l-Ḥayr Ibn al-Ṭayyib (XIII^e siècle): sur les icônes et la croix”, pp. 667-701) studies, in his introduction, Ibn al-Ṭayyib’s life, the manuscripts which belongs to three different families, and the method used in the present edition. Beside this, there is also a critical edition with a collation of several manuscripts and a French translation, followed by some short commentaries on chapters 20 and 21 and the edition and French translation of two notes included in ms. *Paris Arabe 180*, with the aim of discovering the tradition of *Tiryāq al-‘uqūl*’s manuscript.

2. Joseph Abou Nohra (“La première imprimerie à caractères arabes au Liban (1733): Les Origines et le Rayonnement Culturel”, pp. 705-719) deals with the origins of ‘Abd Allāh Zāḥer’s print and the cultural development carried out, mainly a religious one. This print has used the purposes of the Catholic faith in the East to develop their different cultural needs at those moments.

A table of contents (pp. 721-727) and a complete general index of the two volumes by F. Joseph Obeid is ending this 2nd volume: proper names (pp. 730-752), ancient Arabic works (pp. 754-756), a list of quoted manuscripts (pp. 757-758), G. Graf’s GCAL references (p. 759), and finally the place names (pp. 760-766).

This two volumes are a new example that the Christian Arabic Studies are growing up in these last few years. The help given to this field of studies by the editor, Prof. Samir Khalil Samir, is very important for its organization, diffusion, and development. In this whole edition, edited by Prof. Samir Khalil Samir, the task performed by F. Joseph Obeid is worth mentioning as well. For all this, we congratulate both on such accurate work and, at the same, we look forward to receiving the next *Syro-Arabicum Symposium*.

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SAMIR, Samir Khalil, *Rôle culturel des chrétiens dans le monde arabe* «Cahiers de l'Orient chrétien» 1 (Beyrouth: CEDRAC, 2003), 59 pp.; ilustr.

En esta obra, estructurada en nueve capítulos precedidos por una introducción y seguidos por una conclusión general, su autor, Samir Khalil Samir, fundador y director del CEDRAC (Centre de Documentation et de Recherches Arabes Chrétiennes), intenta ofrecer una respuesta a la negación de los cristianos de Iraq, Egipto, Líbano, Siria y Palestina a denominarse “árabes”. Para ello, realiza un estudio acerca del papel desempeñado por los cristianos en el mundo árabe, desde el nacimiento de Muḥammad en el año 570 hasta el siglo XIX, a través del cual intenta identificar primordialmente la civilización árabe con la civilización musulmana.

En el primer capítulo (pp. 9-12), el autor analiza, de manera breve pero explícita los acontecimientos históricos más importantes acaecidos a partir del año 570, como la predicación de Muḥammad en La Meca y en Medina, su muerte en el año 632 y la consiguiente sucesión de ‘Umar b. al-Ḥaṭṭāb que llevó a cabo la rápida conquista de Jerusalén, Damasco, Irán, Mesopotamia, Iraq, El Cairo y Alejandría, convirtiendo así a Oriente Medio en un estado islámico compuesto, en su mayoría, por cristianos.

Los capítulos segundo (pp. 13-18) y tercero (pp. 19-24), están dedicados por completo a la Edad de Oro. Es en este periodo, finales del s. VIII y primeros del s. IX, cuando comienzan a aparecer las primeras traducciones árabes de textos griegos y siriacos. Será en la segunda mitad del s. IX y durante todo el s. X cuando estas traducciones se perfeccionen siguiendo el impulso de Ḥunayn b. Ishāq y sus discípulos. En realidad, hasta el s. X la cultura árabe era