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# MULTIPLE TEACHERS IN BIBLICAL TEXTS

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On the one hand there is a hot discussion on learning nowadays. On the other hand, in theological research, the interest in initiation and mystagogy as an ongoing process of learning, has been studied for the past decades: the initiated one is taught and he/she is therefore part of a teacher-disciple-process. This evokes the question whether relations and communication, especially between teacher and pupil, can be found in the Bible as well. Either implicitly or explicitly, the roles of teacher and disciple are a part of biblical traditions, although often neglected in biblical exegesis. This volume explores the roles of teacher and disciple from a textual perspective. Various biblical texts from the Torah, the Psalms, the Prophets, the Wisdom Literature, the Gospels, and the Letters as well as the Rabbinic Literature are dealt with. A reflection on religious teachers from the perspective of biblical teaching and discipleship concludes this volume.

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ELGVIN T.

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The archaeology of post-exilic Judea, Perea, and Jerusalem is brought in dialogue with the texts. The Hasmonean Jewish kingdom, rapidly expanding from 112 B.C.E., is suggested as historical background for the growing collection of love songs, some toponyms only giving meaning in this period. The capital of the new Jewish state allowed more open relations between men and women and stimulated a land romanticism reflected in many songs. In this milieu Jerusalem scribes collected and edited human love songs and coloured them with allusions to biblical texts, thereby inviting a symbolic (double) reading: both on earthly love and the relation between God and his people.

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HAMIDOVIĆ D., LEVIEILS X., MÉZANGE C. (éd.)

Si le messianisme est encore aujourd'hui un objet d'étude qui passionne les historiens et les théologiens, c'est certainement parce qu'il a contribué à façonner la conception occidentale du déroulement du temps et de l'aboutissement de l'Histoire. La société moderne, pourtant sécularisée, semble plus que jamais dans l'attente du surgissement d'un monde nouveau. Cet appel sourd à un changement radical est motivé soit par le désir d'en finir avec un monde encore imprégné de valeurs jugées dépassées et inadaptées à la modernité, soit par le désir contraire de voir les valeurs traditionnelles bientôt rétablies dans leur pureté originelle. Un tel constat existe dès l'Antiquité. Certes, la croyance en Jésus devenu le Christ, c'est-à-dire le messie, façonne l'originalité chrétienne, mais elle puise dans le judaïsme ancien où fleurissent déjà les attentes messianiques. Ce livre entend restituer la pluralité des voix messianiques afin d'en saisir les spécificités dans l'histoire.

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# MASS-LOSIGKEIT UND ANDERE ETHISCHE PRINZIPIEN DES NEUEN TESTAMENTS

KIRCHSCHLÄGER P.G.

Für Christinnen und Christen stellt die Bibel eine Hauptquelle dar, um in ethischen Fragen Orientierung zu finden. Um sowohl den biblischen Texten als auch den zu klärenden moralischen Anliegen gerecht zu werden, hat die Auseinandersetzung mit der Bibel aus ethischer Perspektive methodisch und hermeneutisch reflektiert zu erfolgen. U. a. bedeutet dies, dass der jeweilige Denk-, Wissens- und Verstehenshorizont der biblischen Erzählungen bzw. ihrer Rezeption in der Gegenwart beachtet werden muss. Diese ethischen Prinzipien orientieren sich im Neuen Testament an der Person Jesu von Nazaret und sind im Zeugnis der frühen Kirche über das Wirken und die Verkündigung Jesu, vorwiegend in den Evangelien, sowie in der Christusverkündigung des Neuen Testaments überliefert.

Dieses Buch verfolgt das Ziel, im Zuge einer kursorischen Auslegung der aufgrund ihrer Bedeutung im Bezug auf ethische Prinzipien des Neuen Testaments ausgewählten Texte diese Prinzipien freizulegen und zu reflektieren und zu ihnen auf der Basis der Textauslegung weiterführende Überlegungen anzustellen.

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# IL VANGELO DI MARCO

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MEYNET R.

Diversi autori si erano concentrati sulla composizione del secondo vangelo: soprattutto Jean Radermakers, Benoît Standaert e Bastiaan van Iersel. Il loro lavoro pionieristico meritava di essere ripreso, con una metodologia più rigorosa, ormai ben rodada: l'analisi retorica semitica.

La composizione di Marco si rivela di una meravigliosa regolarità, nel dettaglio come nell'architettura globale. Due grandi sezioni comprendono sette sequenze focalizzate su un grande discorso di Gesù: il discorso dell'inizio al capitolo 4 e il discorso del compimento al capitolo 13. Tra queste due sezioni, una terza sezione, ambientata fuori delle frontiere di Israele, è composta intorno al discorso di Gesù sul discepolo. Al centro di questo discorso centrale – e dunque al centro di tutto il vangelo – risuona la duplice domanda: «A cosa servirebbe a un uomo guadagnare il mondo intero e rovinare la sua vita? Che cosa potrebbe dare un uomo in cambio della sua vita?» (8,36-37).

In modo sorprendente, dunque, il vangelo di Marco è focalizzato direttamente non su Gesù, ma sul suo discepolo. È ciò che ha ben intuito l'autore della finale lunga che chiude il libro: Gesù lascia totalmente il posto ai suoi discepoli per la proclamazione del Vangelo di Dio.

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# INCONTRI CON IL RISORTO IN GIOVANNI (GV 20-21)

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ONISZCZUK J.

In Giovanni le apparizioni del Risorto occupano i capitoli 20 e 21. L'ultimo è a volte considerato un'appendice o un'aggiunta. Come possono creare un insieme ben composto? Il libro affronta la sfida di presentare la composizione di Gv 20–21 come un insieme ben strutturato. L'applicazione dell'analisi retorica biblica illustra come la composizione fornisca la chiave per aprire la porta del messaggio del testo.

Lo studio è organizzato in quattro rubriche: Testo, Composizione, Contesto e Interpretazione. Nella prima vengono considerate le questioni di critica testuale, grammatica e lessicografia. La seconda evidenzia la composizione del testo con i suoi rapporti interni. La terza contempla i rapporti esterni con altri testi simili che illuminano il testo studiato. Il percorso esegetico è completato dall'interpretazione, il frutto delle tappe precedenti.

Come sono legati gli ultimi due capitoli di Giovanni? Uno dei fili rossi nella trama del testo è quello del *credere*. Se la questione chiave di Gv 20 è la fede dei discepoli nella risurrezione del Maestro, ossia Fratello (cf. 20,17), necessaria per ricevere la missione, la chiave di Gv 21 è la fede nel Figlio tornato al Padre ma rimasto nel suo Spirito, per accompagnare la loro missione. Se Gv 20 racconta il tramonto della storia terrena di Gesù, Gv 21 segna già l'alba della storia della Chiesa. I due racconti sono diversi, come due giorni separati da una notte, però molto simili, perché illuminati ugualmente dalla medesima luce divina che, se vista dall'alto, non cessa mai di brillare.

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# “SE IL CHICCO DI GRANO CADUTO IN TERRA NON MUORE...” (GV 11-12)

ONISZCZUK J.

Il titolo di questo studio, dedicato ai due capitoli centrali del quarto vangelo, riporta un frammento della citazione di Gv 12,24: «Se il chicco di grano caduto in terra non muore ...» (Gv 11-12)». La citazione è ben conosciuta e il lettore, familiarizzato con i vangeli, certamente sa completarla: «Amen, amen vi dico: se il chicco di grano, caduto in terra non muore, rimane da solo; se invece muore produce molto frutto» (Gv 12,24). Il testo giovanneo è seguito poi da un altro detto simile: «Chi ama la propria vita la perde e chi odia la propria vita in questo mondo la conserverà per la vita eterna» (Gv 12,25).

Le due massime [...] facilmente offrono un prezioso nutrimento alla meditazione non solo sul mistero della morte salvifica di Gesù, ma anche sul mistero di ogni vita e morte umana (p. 7).

I due cap. 11-12 [...] acquistano una notevole rilevanza nella composizione globale del vangelo. Infatti, sembra ragionevole ipotizzare che i due capitoli costituiscano la sezione centrale del vangelo di Giovanni (p. 15).

Umanamente sembra del tutto ragionevole pensare che il dolore provocato dalla morte di suo fratello [Lazzaro] abbia tanto gravato su Marta da farle fissare gli occhi sulla tomba. Avere fede in Dio non significa infatti non vedere e non sentire pesantemente le conseguenze della morte. [...] L'atteggiamento di Gesù, nel suo «alzare gli occhi in alto», diventa un modello per chi rimane tuttora immerso nella sofferenza. Mostra che è necessario cercare di «levare la pietra» del proprio dolore (p. 80).

2018 – Rhetorica  
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PAMBRUN J.R.

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# NARRATIVITÉ, ORALITÉ ET PERFORMANCE

7<sup>e</sup> colloque international du Réseau de recherche  
Narratologie et Bible (RRENAB), 5 au 7 juin 2014,  
Université de Montréal

GIGNAC A. (éd.)

La culture antique, en Israël et dans le monde gréco-romain en général, était marquée par l'oralité tout en ayant recours fortement à la culture manuscrite. En faisant abstraction de cette dimension, ne s'empêche-t-on pas de comprendre pleinement la Bible? Poussant cette intuition, un nouveau courant est apparu en Amérique du Nord, le *performance criticism*, qui propose des «interprétations» théâtrales des textes bibliques faisant appel à la gestuelle, aux intonations, au rythme et à la corporalité tout en s'appuyant sur une solide analyse, narrative ou rhétorique. Des experts francophones du Réseau de recherche Narratologie et Bible (RRENAB) se sont interrogés. Si on accepte l'hypothèse que les récits bibliques étaient faits pour être racontés et performés, on peut se demander ce que cela change à nos analyses narratives. Avec des textes de Normand Bonneau, Yvan Bourquin, Jacques Descreux, Eleni Di Pede, Alain Gignac, Jean-Daniel Macchi, Yvan Mathieu, Ai Nguyen Chi, Sylvie Patron, David M. Rhoads, Jean-Claude Verrecchia, Rachel de Villeneuve et André Wenin.

2018 – Terra Nova  
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VIII<sup>e</sup> Colloque international du RRENAB:  
Metz, 26-29 Mai 2016

DI PEDE E., FLICHY O., LUCIANI D. (éd.)

La Bible et les histoires qu'elle raconte sont probablement parmi les sources d'inspiration les plus puissantes pour les artistes à travers les siècles. Qu'ils soient peintres, sculpteurs, écrivains, cinéastes, ils puisent largement dans ce vaste corpus de quoi nourrir leur propre activité narratrice. Ce volume, fruit d'un colloque interdisciplinaire qui a vu travailler ensemble biblistes et spécialistes des arts et de la littérature, ouvre une voie pour dépasser l'étude de l'art et de la littérature comme «simples» réceptions des récits bibliques, et tente une nouvelle approche en s'efforçant de répondre à une double question: comment l'œuvre reçoit-elle et retravaille-t-elle le texte biblique et, à l'inverse, comment, par cette réception, permet-elle de déceler dans le(s) récit(s) biblique(s) des potentialités non encore exploitées? Autrement dit, comment la lecture d'une œuvre artistique peut-elle fournir des clés de compréhension nouvelles pour le texte biblique? Il serait souhaitable que l'étude et l'articulation de ces questions permettent de forger de nouveaux outils conceptuels susceptibles de favoriser une lecture basée sur un travail commun d'élaboration du sens et enrichie par la rencontre des points de vue.

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FABRY H.-J. (ed.)

In diesem Band werden die neuesten Ergebnisse der Forschung am Zwölfprophetenbuch zusammengetragen. Weltweit existieren gegenwärtig mehrere Forschergruppen, die sich neben zahlreichen Detailfragen besonders damit beschäftigen, ob und wie das Zwölfprophetenbuch als Sammlung ehemals selbstständiger Einzelschriften entstanden, wie es strukturiert ist und welche Leitgedanken die diversen Redaktionsgänge bestimmt haben. Führende Forscherinnen und Forscher haben in diesem Buch ihre Ergebnisse vorgelegt. Rezentere Forschungsansätze fragen nach intertextuellen Verknüpfungen der XII mit den Großen Propheten und der Weisheitsliteratur. Und schließlich sind ihre theologischen Thematiken der Sozialkritik, der gerechten und ökologisch verantworteten Lebensgestaltung, der Messiaserwartung und der Theodizee thematische Schwergewichte und ihre Rezeption in Qumran, im Neuen Testament und in der rabbinischen Literatur zeigt ihre Brisanz, die sich besonders in der aktuellen Debatte um die Gewalt Gottes in den Prophetentexten artikuliert.

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# TOPONYMES ET GENTILICES BIBLIQUES FACE À L'HISTOIRE

LIPIŃSKI E.

Ce livre vise à identifier divers toponymes et gentilices bibliques, en majorité extérieurs au Canaan, et à les situer dans un contexte historique dont ils sont généralement privés dans la Bible. Ils apparaissent souvent dans des listes, qui peuvent aussi contenir des noms de personnages importants, mêlés à des noms de lieu. Les chapitres successifs passent ainsi en revue les listes de «Fils de Canaan», de «Fils de Mišrayim», de «Fils d'Aram», de «Fils d'Abraham et de Qeṭura», de «Fils d'Ismaël», de «Fils de Kush», de «Fils de Yoqṭān», localisés généralement au Yémen. La visite de la reine de Saba s'inscrit dans ce cadre. L'origine de Zabulon et de Nephtali est ensuite examinée, ainsi que le sens ou la localisation des toponymes Bethléem, Téman, Téma, Hagar, etc. L'usage des noms de Tanis, Hanès, Saïs et Pūṭ dans la Bible est ensuite passé en revue. Le texte original de la notice sur l'assassinat de Sennachérib et des récits relatifs à la capitale moabite est ensuite reconstitué à la lumière de la version des Septante. Un chapitre est consacré aux figures de Gog/Gygès et de Tugdamme/Lygdamis, tandis qu'un autre traite des régions de la Mésopotamie septentrionale, dont le nom est défiguré dans la Bible; il s'agit du pays de Shupriya, de Kulimmer et d'Izal. Viennent ensuite les Îles d'Ulysse, Kūb et Pūl, qui est l'Apulie, tandis que Lakish et son sanctuaire de Yahō-Roi font l'objet du dernier chapitre. L'ouvrage relève plusieurs *tiqqunē soferim* datables de la fin de l'époque perse ou de la période hellénistique. Il est complété de plusieurs index.

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ANCIENT  
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TOPOGRAPHY AND TOPONYMY IN THE  
ANCIENT NEAR EAST  
Perspectives and Prospects

TAVERNIER J., GORRIS E., ABRAHAM K., BOSCHLOOS V.  
(eds)

The present volume, based on a conference on Ancient Near Eastern historical geography and toponymy held at the Université catholique de Louvain (Belgium) on 27-28 February 2014, brings together 12 contributions by Belgian and international specialists on various aspects of this field of research. They deal with the entire Ancient Near East (Anatolia, Levant, Mesopotamia and Iran). Chronologically, the various contributions in the volume discuss topics situated in the 3rd, 2nd and 1st Millennia BC. The articles in this volume are arranged geographically, starting with items on Anatolia, followed by studies on Mesopotamian and Levantine topography and finally a third part on ancient Iran and Elam. They will doubtlessly demonstrate the high importance of the study of historical geography and toponymy for our understanding of the history of the Ancient Near East and will also stimulate the research on the historical geography of the ancient Near East.

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## CHAGAR BAZAR (SYRIE) IV

Les tombes ordinaires de l'âge du Bronze ancien et moyen des chantiers D-F-H-I (1999-2011): Étude archéologique

TUNCA Ö., BAGHDO A., LÉON S. (éd.)

Le quatrième volume des rapports sur les nouvelles fouilles de Chagar Bazar, engagées depuis 1999, contient la publication des tombes ordinaires fouillées par les équipes de la Direction Générale des Antiquités et des Musées de Syrie et de l'Université de Liège jusqu'en 2011.

Le *Corpus* comprend 164 numéros de tombes et les différents chapitres du volume donnent une description archéologique aussi complète que possible de ces sépultures. Les tombes ordinaires de Chagar Bazar ont parfois fourni des données qui n'étaient pas encore reconstruites sur d'autres sites de la Jézireh syrienne et le volume constitue une contribution majeure à la connaissance de l'archéologie funéraire de la région, voire de la Mésopotamie.

Le contenu des tombes sont étudiées dans les quatre volumes suivants.

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## CHAGAR BAZAR (SYRIE) V

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La poterie

TUNCA Ö., MAS J.

Le cinquième rapport de fouille comprend la publication complète des poteries découvertes dans les tombes ordinaires décrites dans le quatrième volume. Les 283 poteries se répartissent entre l'âge du Bronze ancien (112 numéros d'inventaire) et le Bronze moyen (171 numéros d'inventaire). La documentation présentée enrichit considérablement celle qui était déjà disponible pour la région.

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## CHAGAR BAZAR (SYRIE) VI

Les tombes ordinaires de l'âge du Bronze ancien et  
moyen des chantiers D-F-H-I (1999-2011): Les  
objets

LÉON S.

Le sixième volume des rapports sur les nouvelles fouilles de Chagar Bazar comprend la publication de tous les objets mis au jour dans les tombes ordinaires décrites dans le quatrième volume. Une attention particulière a été accordée à l'étude archéologique des 5105 perles, étude complétée par un examen des perles dans les textes cunéiformes (par Ilya Arkhipov). On remarquera que quelques catégories d'objets présentées dans ce volume étaient mal connues jusqu'à présent.

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## CHAGAR BAZAR (SYRIE) VII

Les tombes ordinaires de l'âge du Bronze ancien et  
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ossements

CORDY J.-M., ALI R.

Les ossements humains et animaux des tombes décrites dans le quatrième volume sont étudiées dans cette publication. L'étude des ossements humains par Rania Ali a comme objectif la détermination des caractéristiques anthropologiques et des indices pathologiques. Les ossements animaux sont ceux des offrandes animales découvertes dans les tombes du Bronze moyen et ils sont étudiés en détail par Jean-Marie Cordy.

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## CHAGAR BAZAR (SYRIE) VIII

Les tombes ordinaires de l'âge du Bronze ancien et  
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diverses

TUNCA Ö., BAGHDO A. (éd.)

De nombreux prélèvements ont été effectués dans les tombes publiées dans le quatrième volume et ils ont été étudiés par des spécialistes. Les résultats sont présentés dans les 12 articles de ce volume. Quelques découvertes constituent des nouveautés et elles apportent un nouvel éclairage sur le contenu des tombes.

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# LE TEMPLE ÉGYPTIEN ET SES DIEUX

Philae - Kom Ombo - Edfou - Esna - Dendara.  
Itinéraire du divin

CAUVILLE S., IBRAHIM ALI M.

Philae, Kom Ombo, Edfou, Esna et Dendara sont les temples de la période gréco-romaine (entre 300 av. J.-C. et 300 ap. J.-C.) les plus visités. Leurs parois sont couverts de textes, contrairement aux prestigieux sanctuaires de Karnak, de Médinet Habou ou d'Abydos, et fournissent les clefs interprétatives de ces derniers. Les hiéroglyphes de Ptolémée ou de César ont transmis cette exégèse en exploitant des archives millénaires et en poussant à ses limites extrêmes les possibilités quasi infinies de l'écriture hiéroglyphique. Les monuments religieux égyptiens tardifs ne seraient que d'assez lourdes masses de pierre s'ils n'entretenaient pas, par leur décor et leurs textes, le souvenir du pharaon-dieu qui, fort de sa légitimité et grâce à sa double nature – divine et humaine –, perpétue la vie dans le vieux pays. Le populaire était certes convié, en quelques rares occasions, à manifester sa piété à la fois profonde et naïvement triviale; la splendeur de la conception intellectuelle, où le divin est exalté de manière érudite sur des murs porteurs de l'écriture la plus subtilement suggestive, constitue cependant l'apanage exclusif des «initiés dans le temple».

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## A TRUE SCRIBE OF ABYDOS

Essays on First Millennium Egypt in Honour of  
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This book comprises twenty-two articles devoted to First Millennium Egypt, all intended to honour Anthony Leahy, whose interest in this period is well known to scholars of this period. Both archaeology and philology are represented in this volume as well as studies on history and material culture. The interlocking interpretation of texts and objects is also noteworthy. Discussed topics include the question of the Libyan or Egyptian nature/origin/ethnic identity of the Third Intermediate Period; chronological discussions concerning the order of the kings of the 25th Dynasty in Egypt and Nubia; objects belonging to a king Djehutyemhat; statues belonging to the Memphite governor, chancellor and scribe to the king Horsematauyemhat; the Theban governor Nesptah A; the admiral Hor, and the royal tutor Ankhefensenmut; the Theban choachytes of the Third Intermediate Period; the remains of an embalmer's cache from the Saite Period; the minor arts of the First Millennium BC (seals, Twenty-fifth Dynasty votive pottery from Abydos, bells in private tombs, Twenty-second Dynasty Theban cartonnages). Other studies examine the possibility of a third large Twenty-first dynasty cache at Thebes; the possible location of the tomb of Osorkon III at Thebes; the use of Pyramid texts in Twenty-fifth and Twenty-sixth Dynasty tombs; Saite warfare; Thirtieth Dynasty Apis burials; Glorification Texts; the Horus Throne in *djet* and *neheb*; and a previously unpublished letter written in abnormal hieratic from Amheida in the Dakhleh Oasis.

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FROM GNOSTICS TO MONASTICS  
Studies in Coptic and Early Christianity in Honor  
of Bentley Layton

BRASSE D., DAVIS S.J., EMMEL S. (eds)

This collection of studies is offered in honor of Bentley Layton by twenty-three of his colleagues and former students. Prof. Layton taught the history of ancient Christianity and also the Coptic language at Yale University for forty years beginning in 1976. At that time he was already recognized internationally as a leading figure in the publication and study of the Coptic Gnostic texts from the Nag Hammadi Codices and in Coptic linguistic and manuscript studies, two areas of research that are represented in this volume by sections on Gnostic, Valentinian, and Manichaean literature, and on Coptic language and texts. A section on Egyptian monasticism pays tribute to Prof. Layton's fundamental contributions to the study of the late antique monastic leader and Coptic author Shenoute. A final section looks north across the Mediterranean Sea to early Chistianity in the Wider Late Roman World.

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EPISCOPAL NETWORKS AND  
AUTHORITY IN LATE ANTIQUE EGYPT  
Bishops of the Theban Region at Work

DEKKER R.

In this book the author examines how two bishops in the Theban region contributed to the rise of a new, anti-Chalcedonian church hierarchy, which became the forerunner of the Coptic Orthodox Church. Abraham of Hermonthis (ca. 590-621) and Pesynthius of Koptos (599-632) are exceptional, since a large number of their professional documents (mostly in Coptic) is preserved. By applying Social Network Analysis to these documents, the author reconstructed their individual social networks and linked them to a wider regional network that was centered on monastic communities in Western Thebes (west of modern Luxor), but also included a large number of civil officials, clergymen and lay men and women. In addition, a social model of episcopal authority was adopted, in order to evaluate how the bishops used their authority and to explain what made Pesynthius so extraordinary that he is still remembered as a saint by the Coptic Orthodox Church.

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# SCRIBAL PRACTICES AND THE SOCIAL CONSTRUCTION OF KNOWLEDGE IN ANTIQUITY, LATE ANTIQUITY AND MEDIEVAL ISLAM

WISSA M. (ed.)

Scribal practices across disciplines are often explored through divisions between words, stiches and verses, sections, scribal hands and marks, correction and copying procedures. This volume offers a different perspective: writing as shown here is, at its heart, a deeply social practice connecting narrative to the different categories of knowledge (linguistic, political, administrative, legal, historical and geographic) and literacy. The twelve essays investigate how scribal practices are related to the construction of knowledge and challenge the conventional boundaries. They address various types of knowledge whose potential is triggered by certain needs and values in the context of Antiquity, Late Antiquity and Medieval Islam from al-Andalus through Egypt, Syria to Iraq, Anatolia and Bactria as far afield as Ethiopia. The vast majority of the papers are related thematically and the overall connection between the articles is the salient feature of this volume. The papers also demonstrate how the local context has shaped scribal practices allowing for cross-cultural comparison.

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EAST AND WEST IN THE MEDIEVAL  
EASTERN MEDITERRANEAN III

Antioch from the Byzantine Reconquest until the  
End of the Crusader Principality

CIGGAAR K., VAN AALST V. (eds)

The complexity of the multi-ethnic and multi-cultural society of the Eastern Mediterranean world asks for research on a wide variety of topics. Three unique documents, preserved or produced in the West, reflect an interest in this world: a Latin-Armenian list of words (Jos Weitenberg), a Middle Dutch *Song (Lied) of Antioch*, possibly a daughter of the French *Chanson d'Antioch* (Geert Claasens) and a late sixteenth-century Ortelian map with a panorama of Antioch (Marita Wijntjes). Laments on Antioch and Tripoli are discussed by Tamar Boyadjian and Floris Sepmeijer, who made a new translation of the Arabic text of Solomon of Ashluh. Numerous prophesies on the Fall of Tripoli were brought together (Krijnie Ciggaar). Latins and Eastern Christians, occasionally Mongols, met in the East (Felicitas Schmieder and Alan Murray). Western and Eastern sponsors had their portraits painted in sanctuaries (Mat Immerzeel). In his study, which reads as a detective, Yuri Pyatnicky traces the fate of the two missing cloisonné enamels that once adorned the book cover and the manuscript of the famous Vardzia Gospel.

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JEAN PÉDIASIMOS, *ESSAI SUR DES  
DOUZE TRAVAUX D'HÉRACLÈS*

Édition critique, traduction et introduction

LEVRIE K.

Ce livre propose une nouvelle édition critique, accompagnée d'une introduction et d'une traduction, du *Libellus de duodecim Herculis laboribus* du savant byzantin Jean Pédiasimos (ca. 1250-1310/1314). Cet essai sur les douze travaux d'Héraclès est d'une grande valeur parce qu'il semble être un des seuls exemples byzantins de ce qu'on entend par mythographie. Cette nouvelle édition implique un progrès considérable vis-à-vis la dernière édition de la main de Richard Wagner (datant de 1894) vu qu'elle rend compte de pas moins de 37 témoins. En plus, elle est précédée d'une introduction traitant la biographie complexe de Pédiasimos, le genre du texte et son rapport avec d'autres textes mythographiques, et les manuscrits et leur relation. Le texte grec est accompagné d'une traduction en français afin de faciliter la lecture.

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## SIRMIUM À L'ÉPOQUE DES GRANDES MIGRATIONS

POPOVIĆ I., KAZANSKI M., IVANIŠEVIĆ V. (eds)

Ce livre récapitule plus d'un demi-siècle de fouilles à Sirmium en se concentrant non sur tel ou tel bâtiment, comme l'ont déjà fait d'excellentes études antérieures, mais sur des dossiers envisagés autant que possible à l'échelle de l'ensemble du site, voire de la région, et sur toute la durée de l'Antiquité tardive, du IV<sup>e</sup> au VII<sup>e</sup> siècle. Il rend ainsi enfin vraiment accessibles des données jusqu'ici dispersées dans des publications souvent difficiles d'accès. Sirmium a connu pendant cette période une histoire singulière: érigée en ville impériale au début du IV<sup>e</sup> siècle pendant la Tétrarchie, elle tombe rapidement aux mains d'envahisseurs divers (Huns, Ostrogoths, Gépides et Avars) qui se succèdent, malgré deux réoccupations par l'Empire romain d'Orient, jusqu'à ce que sa chute aux mains des Avars en 582 amorce un déclin irréversible. C'est donc un observatoire privilégié des points communs et des différences entre divers groupes humains d'une époque en interaction constante. Les différents types d'habitat installés dans les ruines du palais impérial, les nécropoles qui s'installent à l'intérieur de la ville, l'analyse anthropologique des ossements, la céramique «germanique», les nombreux objets en métal, os et verre trouvés surtout dans les tombes, un ensemble exceptionnel d'orfèvrerie et l'étude des monnaies circulant dans la région sont autant d'aspects divers de ce monde en changement, qui est loin de rompre pour autant avec la civilisation matérielle de l'Empire.

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L'APPORT DES ASSOMPTIONNISTES  
FRANÇAIS AUX ÉTUDES BYZANTINES:  
UNE APPROCHE CRITIQUE

Actes du colloque de Bucarest, 25-27 septembre 2014

BLANCHET M.-H., TUDORIE I.A. (éd.)

Membres d'une congrégation catholique fondée en France en 1845, les Assomptionnistes n'avaient pas initialement vocation à devenir des byzantinistes. Lorsqu'à la faveur de l'installation d'une petite communauté à Constantinople en 1895, certains d'eux ont entrepris des recherches sur l'Orient orthodoxe, ils ne pensaient probablement pas faire école ni marquer la byzantinologie d'une empreinte spécifique. Pourtant leurs travaux, poursuivis durant plus d'un siècle, ont stimulé et nourri ceux de beaucoup de spécialistes. Comprendre comment ils ont abordé leur objet d'étude – l'Église byzantine –, selon quelles directions de recherche et en mettant en valeur quel type de résultats, permet de repenser aujourd'hui certaines des orientations qu'ils ont données à la discipline. Les études réunies dans cet ouvrage collectif analysent dans une perspective critique les méthodes et les choix scientifiques de ces religieux catholiques, mais aussi leurs préjugés en tant que spécialistes d'une confession qu'ils qualifiaient eux-mêmes de «dissidente», alors qu'ils étaient animés, au moins à l'origine, par une perspective prosélyte. Les contributions de ce volume entrecroisent l'histoire des intellectuels catholiques au 20<sup>e</sup> siècle et l'historiographie byzantine, afin d'éclairer ces relations entre engagement confessionnel et science, souvent fécondes, mais parfois peut-être aussi contradictoires, et afin d'esquisser un bilan de l'œuvre scientifique des Assomptionnistes de l'Institut français d'études byzantines.

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# LATEINISCHE RIVALEN IN KONSTANTINOPOL: ANSELM VON HAVELBERG UND HUGO ETERIANUS

KAPRIEV G.

Die Studie legt die beiden wichtigsten direkten philosophisch-theologischen West-Ost-Auseinandersetzungen des 12. Jahrhunderts in Konstantinopel dar: die Debatten des Anselm von Havelberg (1095/99-1158) und die Polemik des Hugo Eterianus (ca. 1120-1182). Durch Analyse der immanenten Gründe der Streitenden, der entsprechenden Traditionen und der wirkenden Kulturmodelle werden die Punkte des Konsenses und der Distanzierung, wie auch die Beschleunigung der Entfremdungsprozesse in der zweiten Hälfte des Jahrhunderts festgestellt. Erforscht wird das intellektuelle Ost-West-Netz dieser Zeit: ein viel dichteres und intensiveres als vermutet.

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# LES CHAÎNES EXÉGÉTIQUES GRECQUES SUR LES PSAUMES

Contribution à l'étude d'une forme littéraire.  
Tome 5

DORIVAL G.

Voici le cinquième et dernier tome de l'étude consacrée aux chaînes exégétiques grecques sur les Psaumes. Les quatre premiers tomes, parus entre 1986 et 1995, étaient consacrés aux modèles palestiniens (chaînes primaires, chaînes-scholies, chaînes mixtes) et aux modèles constantinopolitains (chaînes primaires, chaînes mixtes, chaînes secondaires). Le tome final a pour objet les chaînes secondaires de type variable et les chaînes fragmentaires, refaites ou juxtaposées. Il propose des conclusions, qui récapitulent les analyses antérieures, dégagent la postérité littéraire des chaînes, situent ces dernières dans l'histoire de la religion et de la culture byzantines, tracent des pistes à poursuivre, notamment la question de la réécriture. En annexe, il donne un tableau de correspondance avec la contribution classique de Karo-Lietzmann, publie et commente les cinq listes d'auteurs présentes dans les chaînes, et consacre une notice à chacun des quatre-vingt-cinq auteurs auxquels les chaînes ont eu recours. Il se termine par un index des quelques 270 manuscrits analysés au cours de l'étude, dont la plupart offrent des chaînes sur les Psaumes.

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SCANDALUM IN THE EARLY  
BOLOGNESE DECRETISTIC AND IN  
PAPAL DECRETALS (CA. 1140-1234)

DRUWÉ W.

The wish to avoid *scandala* or to put an end to scandalous situations has been and remains a continuous concern of canonists and Church authorities, at least as of the thirteenth century. Legal historical research on the earlier use of the term within canon law, is however relatively scarce. Inspired by the linguistic-philosophical approach of the *Begriffsgeschichte*, this book offers a conceptual-historical analysis of the use of *scandalum* by early Bolognese decretists (ca. 1140 - ca. 1180) and in papal decretals from Alexander III (1159) until the promulgation of the *Liber Extra* by Gregory IX in 1234. Even though non of the twelfth- and early thirteenth-century sources had yet developed a consistent theory on *scandalum* and its legal consequences, the analysis of papal decretals shows how *scandalum* became a more popular concept, especially in the field of disciplinary and penal canon law. Some evidence even suggests an instrumentalism of the term by the end of the twelfth century. At the same time, increasingly popes, especially Innocent III (1198-1216), were aware of the ambivalent nature of the concept. Apart from *scandalum*'s polysemy, the legal-political use of the term was striking: repression, reconciliation and cover-up policies could all be justified in order to avoid or to put an end to *scandala*, and, thus, to save one's soul and to protect the Church. This relatively open and flexible notion played an important part in the Church's peace policy as well. This study argues that *scandalum* can be described as 'indignation as a source of conflicts'.

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# APOCALYPTICISM AND ESCHATOLOGY IN LATE ANTIQUITY

Encounters in the Abrahamic Religions,  
6th-8th Centuries

AMIRAV H., GRYPEOU E., STROUMSA G.G. (eds)

This volume includes papers on ancient apocalypticism and eschatology in the crucial period prior to the advent of Islam in the Mediterranean basin, and through the period (the sixth to the eighth centuries) when this new religion took roots and established itself in the area. As these were important social, religious, and cultural phenomena, the contributors to this volume – specialists in Late Antique and Byzantine, Syriac, Jewish, and Arabic studies – have investigated them from a variety of angles and foci, rendering this volume unique in terms of its interdisciplinary approach and broad scope. In this regard, *Apocalypticism and Eschatology in Late Antiquity* should be read as complementary to the previous volume in the series, *New Themes, New Styles in the Eastern Mediterranean*, where similar goals were set and met, namely to understand not only how the Christian and Jewish populations responded to the dramatic political and military changes, but also how they expressed themselves in existing, reinvented, and new literary means at their disposal.

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# JEWES AND CHRISTIANS IN ANTIQUITY

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This volume brings together a selection of papers presented at two conferences on Jewish-Christian interaction in Antiquity held in Leuven and Aix-en-Provence in 2013 and 2014. It aims to introduce a different approach to this crucial topic and some new issues following from this. Specialists of Ancient Judaism, Early Christianity, Patristics, Late Antiquity, Rabbinic Studies, Papyrology, Epigraphy, Hagiography, and Gnosticism have focused on such topics as the consequences of the Jewish wars for the relations between Jews and Christians in Palestina, the cultural and religious exchange between the two communities in Alexandria, Smyrna, Syria, the Jewish-Christian polemics in Rabbinic literature, the papyrological and epigraphic evidences of the Jewish and Christian presence in Egypt and Rome, the coexistence of Jews and Christians in Northern Italy, Hispania, North Africa, Gaul, etc. The papers are arranged chronologically (from the 1st to the 7th century CE) as well as geographically (the Eastern and Western part of the Roman Empire). The volume offers both "general surveys" and "case studies", each of them exploring different aspects of Jewish-Christian interaction.

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## FIGURES OF EZRA

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This book is one of the first modern collections of studies on important aspects of the Ezra figure that combines both Jewish and Christian traditions. The volume opens with a study of Ezra in rabbinic literature and continues with four chapters on *4 Ezra*, discussing its dimensions of time, future agents and visionary practices as well as reminiscences of *4 Ezra* in the Armenian *Script of the Lord's Infancy*. The following chapters study the relationship of *4*, *5* and *6 Ezra*, the nature of *5 Ezra* and dissimulation strategies in *6 Ezra*. The last chapters concentrate on the important discovery in 1984 of a longer version of the *Vision of Ezra*. Studies of its place, date, tour of hell as well as its scheme of atonements make a start with integrating this text in the study of early Christianity. Analyses of the *Apocalypse of Sedrach* and of anxieties of discontinuity in the *Testament of Abraham* and in Ezra traditions further contribute to a better understanding of this text. The final chapter offers the first German translation of this exciting discovery. As has become customary, the volume concludes with an extensive bibliography and detailed index.

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## THE NARRATIVE OF THE CAUCASIAN SCHISM

Memory and Forgetting in Medieval Caucasia

ALEKSIDZE N.

In the early seventh century, the Georgian and the Armenian Churches separated. Since then, the two nations formed their distinct Christian cultures and national Churches. This also resulted in mutual antagonism, the repercussions of which are still observable in modern Caucasia. This is the prevalent narrative that one encounters in modern histories of medieval Caucasia. In the centre of this narrative lies the Schism – a watershed that divides the history of Caucasia into two chronological constituents, the era before and after. Indeed, the Schism is allegedly one of the most well documented events in Caucasian history, infinitely evoked and referred to in medieval Armenian historical accounts. The present study is an attempt to deconstruct this grand narrative by focusing on the formation of the narrative of the Schism, its central element. It argues that the narrative of the Schism was perpetually reconstructed and reinvented by medieval historians for the purpose of sustaining teleological continuity in their perception of the region's history. In the historical imaginaries of different medieval writers in different times and places, the Schism served as an interpretive tool in attempts to create a sound connection between the present and the forgotten past. The Schism was once again reinvented in contemporary Armenian and Georgia national discourses, and thence has made its way into scholarly studies.

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## JACOB OF SERUGH'S *HEXAEMERON*

MURAOKA T.

A fifth-sixth century clergyman-cum-theologian, Jacob of Serugh (also spelled Sarug), was an extremely prolific writer. Not counting a number of works in prose, he is said to have written nearly 800 homilies, mostly on themes of theological import or biblical stories and personalities. These homilies are composed in metre: each line has twelve vowels. So far less than 150 such homilies have been edited and/or translated. *Hexaemeron* is an exposition of the first six days of the universe. Jacob dedicated an extra homily to the sabbath, making a total of seven homilies. This genre was known earlier in Greek. Jacob's is the first of the kind in Syriac. Currently the only complete text of Jacob's *Hexaemeron* is available in an edition by Bedjan (1905-10), but with no translation. This is the first time that this highly interesting work is made available in its entirety, accompanied by an English translation. The editor studies six complete manuscripts and one containing only two homilies. None of these seven manuscripts was available to Bedjan, and one of them is presumably as old as the principal manuscript used by Bedjan.

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The Production and Consumption of Wine  
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THYS-ŞENOCAK L. (ed.)

This volume explores the long, rich traditions of viticulture and wine production in Anatolia and Thrace, from the Neolithic era to the present day. Chapters by ten contributing authors illustrate the important and varied roles that viticulture has played in the Anatolian region, and how the vine and wine have shaped the civilizations of Anatolian peoples for millennia. Examining archaeological remains, archival and historical texts, works of art, the records of chroniclers, ethnographic data, migration and demographic patterns, and contemporary legislation and advertising, the ten authors collectively reveal the importance of wine production and consumption in Anatolia's past, and demonstrate why its legacy of tangible and intangible cultural heritage should be valued in the present, and protected in the future.

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# NEGOTIATING THE OTTOMAN CONSTITUTION 1839-1876

KOÇUNYAN A.

This book traces the transcultural and transnational dimension of the internal genesis of the Ottoman Constitution, which was promulgated on December 23, 1876. It shows that the constitutional process incorporated, from domestic authorities to foreign Powers, a plurality of formal and informal agents of different ethno-religious, cultural, and ideological backgrounds and that its investigation goes beyond the study of a national narrative.

Considering the issue of constitutional reforms from different angles (foreign influence and pressure, the agency of domestic actors and through discourse analysis of reform decrees), the book brings a critical approach to the existing historiographical narratives, which reduce Ottoman constitutional history to a simplistic process of transplanting western legal artefacts and regimes without measuring the selective control of dominant domestic groups over the process. Instead, the book shows the evolution of a continuous set of negotiations of various actors on the idea of constitution in the Ottoman Empire and thus sheds light on the social construction of the idea of justice and constitutional law. The draft constitutions studied throughout the book are the textual embodiment of these negotiations and unveil the ways in which concepts and issues such as legitimacy, the restriction of political power, lawful government, liberty, equality, the rule of people and the treatment of minorities reached the Ottoman context and the ways in which they acquired new meanings or equivalents during their adaptation to the imperial political culture.

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# SASANIAN COINS, MIDDLE-PERSIAN ETYMOLOGY AND THE TABARESTAN ARCHIVE

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ÉTUDES SUR L'IRAN MÉDIÉVAL:  
GÉOGRAPHIE HISTORIQUE ET SOCIÉTÉ  
Édition indexée avec une introduction par Denise  
Aigle

AUBIN J.

Jean Aubin (1927-1998), historien spécialiste de l'Iran pré-moderne et de l'histoire des Portugais dans l'Océan indien, a été directeur d'études à l'École Pratique des Hautes Études et à l'École des Hautes Études en Sciences Sociales. Ses travaux sur la domination des Ilkhans, sur l'acculturation des élites turco-mongoles, sur les réseaux caravaniers, sur les routes et sur la littérature hagiographique ont fait date et ont connu une large diffusion. Ils ont fait avancer la réflexion historique sur des sociétés mal connues. Le style de Jean Aubin leur redonnait la vie, notamment en géographie historique, son domaine d'excellence. Cependant ses publications, parues dans des revues très diverses, sont devenues difficiles d'accès. Ce volume rassemble des articles publiés depuis une soixantaine d'années, qui illustrent l'aspect pionnier des réflexions de Jean Aubin sur des thématiques alors peu étudiées par les spécialistes de l'Iran. La première partie du recueil traite du rapport entre les réseaux routiers et les activités commerciales, ainsi que de l'importance stratégique des voies de communication dans les périodes de conflits. La deuxième partie éclaire le rôle des élites religieuses et culturelles lorsque l'Iran était sous la domination de pouvoirs d'origine nomade. Les troisième et quatrième parties concernent les Ilkhans: articles sur l'Azerbaïdjan mongol, sur les questions d'acculturation, sur l'effondrement de l'empire et enfin l'émergence de l'État des Sarbadars au Khorassan.

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DIODOROS OF SICILY  
Historiographical Theory and Practice  
in the *Bibliotheke*

HAU L.I., MEEUS A., SHERIDAN B. (eds)

The *Bibliotheke* of Diodoros of Sicily is the most voluminous Greek historiographical text from the pre-Christian era, and contains the only preserved continuous account of Classical Greek history; for many aspects of this history, such as the events in Sicily, the rise of Macedon under Philip II or the history of the Successors, it is our main or only source. It is thus often used as a source by ancient historians, and a great deal of energy has been spent on identifying which sources Diodoros himself used. Interest in Diodoros as an author in his own right, however, is a comparatively recent phenomenon. The contributors to this volume, junior scholars as well as leading international experts, set out to confront the old and new approaches to Diodoros, studying his first century BC context, questions of genre and purpose, his relationship to his predecessors, composition and narrative technique, the role of the gods and myth in the work, the use of speeches, and Diodoros' interest in themes like war, writing, language and politics. In so doing they offer exciting new insights into the *Bibliotheke* and the development of Greek historiography, which in turn also shed important new light on the old question of Diodoros' value as a source.

This book is of interest to students of Greek and Roman history, myth, and ancient historiography in general.

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DIE ZYPRISCHEN KÖNIGTÜMER IM  
SCHATTEN DER GROSSREICHE DES  
VORDEREN ORIENTS

Studien zu den zyprischen Monarchien vom 8. bis  
zum 4. Jh. v. Chr.

KÖRNER C.

The island of Cyprus, inhabited by Greeks, Phoenicians and autochthonous people, was divided into several small kingdoms in Archaic and Classical times. This monograph studies the internal and external developments of these kingdoms from the 8th to the 4th centuries BC. First, it examines whether the different linguistic groups living on the island developed separate identities and to what extent these can be categorised as 'ethnic'. The external situation of the Cypriot kingdoms was determined by the proximity of the Near Eastern empires, and to understand these relations two theoretical concepts are applied: the 'centre-periphery' model and the concept of 'suzerainty'. Assyria and Persia respected local governing traditions, as long as the petty kings on the periphery fulfilled their duties by paying tributes and providing military support. This form of relationship came to an end with the wars of Alexander's successors, when Cyprus became one of the centres of conflict which finally led to the abolition of the Cypriot kingdoms. Until the end of the 4th century, monarchy remained the only form of government on the island. This long-lasting institution, which can best be described in theoretical terms as 'traditional monarchy', is examined through the use of all the written sources available.

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ARCHAIC AND CLASSICAL WESTERN  
ANATOLIA: NEW PERSPECTIVES IN  
CERAMIC STUDIES

In memoriam of Prof. Crawford H. Greenwalt Jr.  
Proceedings of the Second KERAMOS International  
Conference at Ege University, Izmir, 3-5 June, 2015

GÜRTEKIN DEMİR R.G., CEVIZOĞLU H., POLAT Y.,  
POLAT G., TSETSKHLADZE G.R. (eds)

Each of the Keramos conferences has a distinct theme within ceramic studies. The proceedings of the second Keramos conference presented in this volume focus on the ceramic conventions of western Anatolia in the Archaic and Classical periods. The conference aimed to discuss a wide range of topics including workshops, chronology and dating, cultural interactions, trade, movement of ceramics and the spread of ideas, characterisation and contextualising pottery, classification and archaeometric analysis. In this respect, the papers in this volume not only present the results of current research and archaeological material of western Asia Minor but also include new suggestions, approaches and questions in ceramic studies. The second Keramos conference on 'Archaic and Classical Western Anatolia: New Perspectives in the Ceramic Studies' is dedicated to the memory of Crawford H. Greenwalt Jr, director of the excavations at Sardis for more than 30 years, and professor at the University of California, Berkeley. After participating in several archaeological explorations in Turkey since 1959, Greenie played an important role and contributed to the advancement of archaeological research and knowledge especially in Lydia and western Anatolia.

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PESSINUS AND ITS REGIONAL SETTING.  
VOLUME 1

TSETSKHLADZE G.R. (ed.)

This is the first of two volumes presenting the results of the Melbourne archaeological project at Pessinus in Central Anatolia. The opening chapters discuss the cult of Cybele, the Great Mother Goddess of Anatolia, Midas, the semi-mythical king of Phrygia and Pessinus, the relationship between them, Midas as seen from Assyrian sources, etc. Three others examine two Anatolian archaeological sites (Dorylaion and Zey) that have yielded comparative material and thus clarified the picture we have of Pessinus. Further chapters focus on Pessinus itself. The final chapter outlines the work of the previous excavators at Pessinus: a team from Ghent University. The volume is dedicated to the memory of the late Prof. Taciser Tüfekçi Sivas, a contributor to it, who was not only one of the most prominent scholars of Phrygia but also a source of great help and encouragement to the project.

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# HESPEROS. THE AEGEAN SEEN FROM THE WEST

Proceedings of the 16th International Aegean  
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FOTIADIS M., LAFFINEUR R., LOLOS Y.,  
VLACHOPOULOS A. (eds)

The 16th *International Aegean Conference/Rencontre égéenne internationale* encompasses all the geographical regions west of the Aegean (Western Mainland Greece, the Ionian islands and the Adriatic, Italy, Sicily, Malta, Sardinia, Corsica and the Balearic islands), giving prominence to those focal points and traits of the local civilizations which interact with their Aegean counterparts of the 3rd and 2nd millennium BC, not excluding their Neolithic background. Some of the issues for which HESPEROS opens the floor to discussion are the nature of Mycenaean presence in Iberia, the spread of the early technology of bronze across the Mediterranean, the expansion of phenomena connected with the Cetina “culture”, the local productions and the Mediterranean trade network of goods, such as the industry of amber, glass and murex, the distribution of tumuli and their social implications as monuments for the local elites, the lack of local manufacture of Italo-Mycenaean pottery in Sicily, the nodal role of the Balkans in a “connecting cultures” process, the documentation of Cycladic elements as far away as the Ionian islands, and the aspects of the metallurgical *koine* across the LBA Adriatic and the Aegean, not neglecting the examination of “traditional” questions, such as the nature of Mycenaean imports in Italy, the spread of matt-painted pottery in the SW Balkans and the degree of “Mycenaeanization” of Epirus.

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WASSERWESEN ZUR ZEIT DES  
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Tagungsband des internationalen Frontinus-  
Symposiums Trier, 25.-29. Mai 2016

WIPLINGER G., LETZNER W. (Hrsg.)

Der vorliegende Band ist der Tagungsband des internationalen Frontinus-Symposiums Trier, 25.-29. Mai 2016. Im ersten Abschnitt des Bandes wird der Festakt zur Feier des 40-jährigen Jubiläums der Frontinus-Gesellschaft dokumentiert. Der zweite Abschnitt ist der Veranstaltungsort Trier gewidmet. Weitere Abschnitte behandeln juristische Quellen sowie neue Forschungsmethoden in die Aquäduktforschung, Aquädukten und Qanaten, Thermen, Nymphäen und andere innerstädtische Wassernutzungen. Weiterhin werden dann u.a. die folgenden Themen besprochen: der Wasserspeicher, die Knappheit des Wassers, die Wasserversorgung, die Wassermühlen und die medizinische Aspekte von trinkwasserbedingter Bleivergiftungen.

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LE ANFORE PUNICHE DALLE  
NECROPOLI DI HIMERA  
(seconda metà del VII - fine del V sec. A.C.)

BECHTOLD B., VASSALLO S.

Lo studio sulle 277 anfore puniche rinvenute nelle necropoli di Himera che si presenta in questo volume è frutto di una ricerca approfondita condotta a partire dai dati di scavo e attraverso un'attenta analisi e classificazione dei singoli contenitori, senza tralasciare le opportune analisi archeometriche ed epigrafiche. La possibilità di incrociare elementi diversi, con riferimenti cronologici spesso molto precisi grazie all'associazione con i corredi funerari, ha consentito di andare ben oltre la redazione di un semplice catalogo, seppure completo, restituendo uno straordinario complesso di materiali nella loro prospettiva storica e nel significato del quadro dei commerci tirrenici di età arcaica e classica.

Le anfore studiate coprono un quadro cronologico molto preciso, dalla seconda metà del VII sec. a.C. al 409 a.C., data della distruzione di Himera, attestando forme di contatto e scambio di merci tra la colonia e i vicini emporia punici della Sicilia Occidentale: Mozia, Palermo e Solunto che dista da Himera solo poche decine di chilometri. Tuttavia, è attestato l'arrivo in questa città greca di anfore da trasporto provenienti da tutto il mondo punico: Sicilia, Cartagine, Sardegna e Spagna, con una notevole varietà di tipi che conferma la grande vitalità degli scambi marittimi e della circolazione delle merci che costituì uno dei fattori fondamentali di sviluppo e di prosperità per i centri costieri della Sicilia centro-settentrionale.

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## LE ORIGINI DI POMPEI

La città tra il VI e il V secolo a.C.

AVAGLIANO A.

Il libro affronta lo studio della fase arcaica di Pompei (VI-V secolo a.C.) con particolare attenzione al tema della configurazione urbanistica della città. Gli aspetti tenuti in considerazione spaziano dalla storia della scoperta di Pompei preromana, alla descrizione degli elementi caratterizzanti il paesaggio urbano, ai culti praticati dentro e fuori le mura. Il lavoro – fondato sia su materiale edito, che su dati d'archivio inediti – ha incluso la realizzazione di una carta archeologica di fase, approntata tramite il riposizionamento planimetrico delle evidenze pertinenti all'orizzonte cronologico in esame. Si è inteso così realizzare uno strumento di fondamentale importanza per il prosieguo della ricerca sulle fasi pre-romane di Pompei.

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# LA THÉBAÏDE DE STACE ET LE SUBLIME

LAGIÈRE A.



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Attribué au Pseudo-Longin, le *Traité du Sublime* s'offre comme un instrument herméneutique contemporain des littératures néronienne et flavienne, et donc libéré des projections de la pensée esthétique moderne. Telle que la présente le Pseudo-Longin, la notion de sublime permet d'apporter un nouvel éclairage sur la *Thébaïde* de Stace et de mieux cerner l'univers poétique de cette œuvre. L'importance que revêt la passion dans le *Traité du Sublime* comme dans la *Thébaïde* témoigne des liens étroits qui unissent les deux ouvrages: une même conception, audacieuse et transgressive, de la création poétique; un même attrait pour les élans passionnels; la même recherche d'une réception sur le mode du choc qui déclenche des sentiments de terreur et d'admiration. Le sublime se manifeste dans le ravissement du poète et de ses personnages, dans les représentations spectaculaires de l'horreur ou d'une nature bouleversée. Enfin, le *Traité du Sublime* se révèle être un outil intéressant pour appréhender les interférences génériques qui s'observent dans la *Thébaïde*. Il met en lumière un tragique de la passion qui, en se déployant à travers le thème de la tyrannie, entre en tension avec l'épique et avec le traitement traditionnel de l'héroïsme. Le poème de Stace livre, dès lors, une vision complexe des protagonistes impliqués et de leurs actions.

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Édition critique

JANSSENS J.

Ce volume offre l'édition critique de la traduction latine médiévale (partielle) de la troisième partie de la *Physique du Shifā'* d'Avicenne. Pour l'édition de la première partie traduite à Tolède, qui couvre le prologue et le début du premier chapitre, les mêmes principes ont été maintenus que pour l'édition du second traité. Quant à l'édition de la majeure partie, qui fut traduite à Burgos quasiment un siècle après la tolédane et qui n'a été conservée que dans un seul témoin, les cas où la traduction latine ne correspond pas à la lecture du texte arabe sont analysés de façon particulière et, autant que possible, expliqués sur la base de considérations philologiques et/ou doctrinales. En outre, dans la mesure du possible, les sources historiques des doctrines évoquées par Avicenne dans l'ensemble de ces chapitres ont été précisés.

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## HISTORY



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## IN GRATIA RECIPIMUS

Nicolaas Coppin (ca. 1476-1535) en de inquisitie in de Nederlanden

GIELIS G.

In deze studie werpt Gert Gielis een nieuw licht op de geschiedenis van inquisitie en kettervervolg in de Nederlanden. Toen zich vanaf 1518 reformatorische en kerkkritische ideeën doorheen de Nederlanden verspreidden, introduceerde de Habsburgse regering nieuwe repressiemechanismen om deze 'lutherije' de kop in te drukken. Voor het eerst wordt de gecompliceerde ontwikkeling van de juridische ketterijbestrijding in de jaren 1520 verteld vanuit het perspectief van een inquisiteur, Nicolaas Coppin (ca. 1476-1535), theologieprofessor en kapitteldeken te Leuven. In 1524 werd hij aangesteld als eerste inquisiteur-generaal voor de Nederlanden. De intellectuele biografie van de academicus Coppin en de gedetailleerde analyses van enkele ketterijprocessen bieden een kader om de handelwijze van de inquisiteur-generaal te vatten. Daarnaast ontrafelt Gielis het complexe samenspel van de vele betrokken autoriteiten, van hun interacties, visies, motieven, praktijken en conflicterende belangen. Zo komt hij, met Coppin als gids, in dit boek tot een vernieuwende kijk op de inquisitoriale praktijk en de mechanismen van kettervervolg in een tijd van confessionele turbulentie.

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DE WERELD VAN DE ZUIDELIJKE GELEERDEN. LE MONDE DES SAVANTS DU SUD DES PAYS-BAS

De Académie royale des Sciences et Belles-Lettres de Bruxelles onder Willem I. L'Académie royale des Sciences et Belles-Lettres de Bruxelles sous Guillaume I<sup>er</sup>

TOLLEBEEK J., WITTE E., KURGAN G. (red.)

Dit boek bevat een reeks studies waarin de werking en betekenis van de Brusselse Academie in de tijd van het Verenigd Koninkrijk der Nederlanden voor het eerst worden belicht. Hier wordt de wereld van de Zuidelijke geleerden in de jaren 1816-1830, maar ook bij de regimewisseling na de 'Belgische Revolutie', in haar volle breedte verkend. De restauratie van de oude 'Theresiaanse' Academie, de politieke en sociale kaders waarin zij onder Willem I functioneerde, de rol die zij speelde in de integratie van de beide rijkdelen van het 'Verenigd Koninkrijk', de wijze waarop haar leden werden gerekruteerd: het zijn aspecten van een institutionele biografie die nooit eerder in het onderzoek aan bod kwamen. Maar er is natuurlijk ook de wetenschapsbeoefening. Van de wiskunde en de natuurwetenschappen over de sociale fysica tot de geschiedschrijving en de studie van de taal: de Zuidelijke geleerden exploreerden, zo illustreert deze bundel, vele terreinen. Het beeld dat uit dit boek oprijst, is dat van een echt Europees fenomeen: een Academie die naar Frans model een staatsinstituut was en zich tegelijk naar Engels voorbeeld een *social club* toonde.

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# HABITUS AS METHOD

## Revisiting a Scholastic Theory of Art

EFAL A.

Rather than being an event of an aesthetic, sublime or revelatory character, art can be rather understood simply as a habitual productive activity, taking an equal part in the design of quotidian reality as any other tool. The habitual approach to art carries with it several consequences regarding the understanding of the history of art and the theory of artistic production. This habitual approach has its origins in the Scholastic conception of the habitus of art, leaning on the Aristotelian definition of Poiesis. But the habitual approach had also its long history, passing through French Spiritualism in the 19th century, and several other stations in the 20th century.

The essay follows Erwin Panofsky’s concept of “mental habit” as a methodological instrument in the history of art. After exposing the principles of a habitual approach to the history of art, the essay continues to follow Panofsky’s essay *Gothic Architecture and Scholasticism*, trying to trace what Panofsky was in fact conceiving under this term. In the conclusion, the essay suggests some guiding principles for conceiving of a habitus-oriented theory of art, energized by the scholastic approach to the habitus of art and by the method of habitus in the science of history.

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# ABOUT STAINS OR THE IMAGE AS RESIDUE

BAERT B.

A stain is the evidence of something that was. It's a trace. A stain may be something quite ordinary: the ink stain on my index finger; the mark of your fingers on this book. A stain may also be embarrassing: lipstick on a cheek; sweat rings under the arms; a bloody discharge. A stain may be forensically incriminating. A stain may be kept for sentimental reasons. Moreover, every stain has its own particular texture. Texture denotes the consistency of a surface and the sensory, often tactile imprint that is left on it. The stain may be absorbed *in* the thing that supports it; then again, it may stay *on* the surface, something separate. Every stain is unique. In this essay the author deals with seven factors that make the stain into a powerful model for rethinking the visual: the stain as prototype and prefiguration, the stain as relic, the stain of Veronica, the stain as a psycho-energetic symptom, the stain as *pars pro toto* for the womb, the stain and *le désir mimétique* and finally the stain as an image paradigm of the residue.

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# REMBRANDT AND THE DIVINE

SILVER L.

Because Dutch seventeenth-century painting is primarily known for its naturalism, representing the divine posed particular problems for painters of religious stories, especially Rembrandt. Indeed, if seeing is believing, then the visible presence of angels – and finally the presence on earth of Christ as the divine Incarnation in the flesh – could confirm to the senses the presence of divine providence in the world. Angels also evoke a sense of wonder in all who behold them, those who are blessed to receive their visitation from a watchful, if invisible God.

Like John Calvin, Rembrandt carefully read his Bible. Thus his angels, represented traditionally as winged creatures, actively participate in important religious events, particularly in Old Testament scenes, beginning with Abraham. In later biblical history, however, angelic appearances diminish; both God – and angels as His agents – intervene less directly to interact with humankind. In Rembrandt’s art, angels are active and visible, but sometimes they reveal their identity just as they disappear, flying away. Other Rembrandt religious images convey divine presence only through light rays from above. With the New Testament advent of Christ, however, angelic attendants chiefly magnify the divine nature of Jesus in the world. Following the theology of John Calvin that dominated Dutch spirituality, Rembrandt allows his pious viewers to behold those very angels or, like Mary Magdalene and the apostles, even to view the divine nature of the risen Christ.

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PLACE-TEXT-TRACE  
The Fragility of the Spatial Image

BAUER D.

The past was over, the future was not there yet and the present was a future past. Throughout the long nineteenth century, past and present had become traces and layers, burdened with an inescapable dimension of absence. Writers, scholars and architects, political theorists, artists, visitors of museums and exhibitions, the miller in Provence and the shepherd in the Landes, were facing a rapidly changing world. The present had become elusive and fragile. The past was irrevocably gone and other. In an initial context of loss, of dispersion and disconnection of lands, people, professions and things, new frameworks of meaning and imagination, of 'presentification', had to be found, tools of preservation, of restoration, of (re)-establishment and vivification.

Place and text become such tools.

Against a concise background of comparative literature and contemporary philosophy on absence and presentification, this essay explores spatial images in French and Belgian nineteenth-century literature, especially in the work of Chateaubriand, Balzac, Rodenbach and Mistral. It is argued that the spatial image, as textual space and spatial text, and in the built environment, operates as a cultural subtext of presentification. Its disruptive nature, its own fragility and eventual self-fragmentation reveal the cultural ambiguities of the century's tragic and grand strife to make the elusive present eternal, timeless, fixed, absenceless and complete in the age of traces.

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UTOPIA'S DOOM

The 'Graal' as Paradise of Lust, the Sect of the Free Spirit and Jheronimus Bosch's so-called 'Garden of Earthly Delights'

VANDENBROECK P.

The so-called *Garden of Delights* by Jheronimus Bosch (c. 1450–1516), remains an absolutely iconic work in European art history. The highly complex and enigmatic image has frequently been interpreted as a paradisiacal utopia, in which people indulge playfully in erotic pleasure in harmony with nature. More traditional art historians have identified Bosch's masterpiece as a painted warning against the sins of the body, more specifically that of 'lust', citing the image of Hell in the right wing in support.

Paul Vandebroeck argues that these two interpretations need not preclude one another: Bosch painted a phantasmagorical *false* paradise that leads inexorably to ruin. He drew his inspiration from folk ideas about a semi-earthly, semi-supernatural erotic paradise or *Grail*, in which those who entered could live in a dream-world of unbridled pleasure. But only until Judgement Day, upon which they would all wind up in Hell. As far as 'right-thinking' town-dwellers were concerned from their vantage point within a 'bourgeois civilizing offensive', belief in such an existence was dangerous, if not diabolical nonsense. In large swathes of countryside throughout Europe, however, people were familiar with 'ecstatics', those 'born with the caul', who were able to access this other world.

Bosch's magisterial work is simultaneously a reflection on the first and last times, on passions and moral norms, human beings and Nature. A Nature which, although also part of God's creation, was permeated with malevolent and highly dangerous sexual urges, which human beings were required to keep in check.

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CORNELIUS JANSENIUS.  
REDE OVER DE HERNIEUWING  
VAN DE INNERLIJKE MENS

DE MAEYER N., PARTOENS G. (red.)

*De Oratio de interioris hominis reformatione (Rede over de hernieuwing van de innerlijke mens)* is een korte redevoering van de hand van de Leuvense theoloog en Augustinuskenner Cornelius Jansenius (1585-1638), geschreven naar aanleiding van de plechtige instelling van een nieuwe observantie in de abdij van Affligem op 18 oktober 1628. In de *Rede* biedt Jansenius een doordringende beschrijving van de menselijke begeerten, waarvoor hij zich uitvoerig baseerde op de werken en het denken van Augustinus van Hippo. In de 17<sup>e</sup> en 18<sup>e</sup> eeuw kende de *Rede* een brede verspreiding, vooral dankzij haar Franse vertaling door Robert Arnauld d'Andilly (1589-1674), en speelde de tekst een belangrijke rol in de controversen rond het Jansenisme in Frankrijk. Voorliggende uitgave biedt de eerste kritische editie en moderne Nederlandse vertaling van Jansenius' invloedrijke *Rede*.

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## FATHERS AND BROTHERS

The Legitimate Expectation of Diocesan Clerics in  
the Light of Canon 384 of the Code of Canon Law

MORGAN E.

Law is concerned with the recognition of human relationships and the duties and obligations which they generate. It is through the promulgation of norms that such legal systems declare this recognition. However, human relationships find expression in lived experience. It is in this same lived experience that the values espoused by the legal system stand or fall. The relationship between incardinated cleric and Diocesan Bishop is central to the vitality of the particular church. The dynamic of the relationship has been encapsulated in familial terms redolent of mutual dependency and commitment. Canon 384 CIC proclaims the duty of the Diocesan Bishop to protect the rights of his priest. Yet the lived experience not infrequently exposes the incardinate priest to a reality of isolation and abandonment. Such experiences oblige us to ask: what are the legitimate expectations of the incardinated cleric? This study is directed to the resolution of this question.

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THE GENESIS OF CONCEPTS AND THE  
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FAMERÉE J., RODRIGUES P. (eds)

The epistemological prestige of science challenges theologians and philosophers to give an account of their forms of reasoning. The universal character of scientific discourse contrasts with the multi-layered language of meaning used in both theology and philosophy. However, does that mean that the language of those disciplines goes beyond the boundaries of reason? Can theologians and philosophers justify their reliance upon rational discourse? Indeed, the epistemological status and capacity of these disciplines to enter into dialogue with the language of science depends on the rationality of their discourse. To deal with these questions, one must examine the elaboration of concepts in theology, philosophy and science, and confront their respective rationalities.

In this book, eighteen theologians, philosophers and scientists from Belgium, France, and the USA bring their contributions to a common reflection on the genesis of concepts and the confrontation of rationalities between theology, philosophy and science.

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This volume brings together a series of contributions by leading theologians on the doctrine of *theosis* or deification in the Eastern and Western Christian traditions. While it is still often assumed that the theme of *theosis* was exclusively developed in the Eastern theological tradition after the Patristic period, and that it has since been a contentious and even divisive theological subject, this volume was explicitly conceived as a forum for ecumenical encounter and as an opportunity to explore articulations of this doctrine in both the Eastern and Western traditions. Presenting case studies that treat a variety of periods, theological fields, and authors, this volume highlights the richness and relevance of the doctrine of deification.

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JOHN HENRY NEWMAN'S THEOLOGY  
OF HISTORYHistorical Consciousness, Theological 'Imaginaris',  
and the Development of Tradition

CIMORELLI C.

This monograph delineates John Henry Newman's 'theology of history', which refers to his theological understanding, or 'view', of history that one finds pervading his work like a rich atmosphere. Newman's view led to his crafting of provisional theories that not only were more historically conscious, but also could support and promote revealed religion and religious epistemology in the present. This project traces these developing theories and the presuppositions on which they rested, as well as distills from them Newman's 'theological imaginary', which can be understood as his 'idea' of the church, an idea which he believed must become manifest in the world. Newman's theology of history is thus inextricably bound up with the realization of Christianity in its authentic ecclesial manifestation. This monograph highlights the import of Newman's theology of history for our own theological 'imaginaris' in the present, post-Vatican II context, ultimately developing an original 'relational-developmental model of doctrine'.

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Essays in Honour of David Brown

BREWER C.R. (ed.)

David Brown (b. 1948) is a Scottish Episcopal priest and theologian whose work covers a vast terrain spanning methodological divisions between philosophy, Christian theology, religious studies, the arts and culture. Early work on the Trinity and Incarnation led to a Newman-inspired articulation of Scripture as tradition, and, related to this, the exploration of tradition as revelation with reference to a wide range of human experience. Moving from materially-mediated divine presence to culturally-mediated revelation, Brown's phenomenology of religious experience amounts to a transformed natural religion along sacramental lines. Essays in this volume consider Brown's wide ranging and generative contributions in three parts: 1) Reason, Faith & Tradition, 2) Incarnation & Trinity, and 3) Sacramentality & the Arts, with a concluding response from Brown himself that addresses 'religious experience and revelation', as well as 'secular culture and religious distinctiveness'.

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# INCREASING DIVERSITY

## Loss of Control or Adaptive Identity Construction?

BARENTSEN J., VAN DEN HEUVEL S., KESSLER V. (eds)

Diversity has been a leadership topic since at least the 1990's. Since then, socio-economic, cultural, ethnic, religious and ethical diversity continues to increase through massive migration and digital media. This increasing complexity of diversity is now labeled as "superdiversity."

Organizations become complex adaptive systems to respond to these challenges. Some organizations thrive, achieving new levels of creativity and innovation. Other organizations are overwhelmed, losing control, threatened to the core of their identity. How can organizational identities be adapted to incorporate healthy levels of diversity without losing vision, direction and control? Which organizational and leadership skills are needed to enhance creativity and productivity in a superdiverse environment?

An international conference at the ETF (Leuven, Belgium) addressed these challenges. This volume sketches the contours of the diversity leadership debate, its ethical and spiritual dimensions and the shape of diversity leadership in religious institutions such as faith communities and schools of theology.

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*Driven by Hope* focuses on the central human experience of hope. In particular, it seeks to further a dialogue on this theme between theology and economics – but it also contains input from philosophy and psychology. The volume is the result of an international conference on the theme. The first chapter describes hope as a phenomenon with seven dimensions – it also introduces the Hope-barometer 1.0, a psychometric instrument to measure these dimensions. The other thirteen chapters of the book are grouped in three parts. The first part, ‘Economic Perspectives’, focuses on the question how the study of hope can be appropriated more fully in the discipline of economics. The second part, ‘Theological Perspectives’, investigates hope from a theological point of view, and seeks to integrate this with an economic understanding of hope. The third and last part, ‘Case Studies’, focuses on the role of hope in specific practices.

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## BEING SEEN IN GOD (Human Hiddenness and) Kierkegaard's Call to Gaze in the Mirror of the Word

HULS J.

The Danish author Søren Aabye Kierkegaard (1813-1855) is one of the best-known theologians in the intellectual history of modernity since the nineteenth century. His influence is comprehensive: it is to be detected, amongst others, in theological, philosophical, literary, psychological and aesthetic discourses across the globe in many contexts.

As such this publication will provide welcome input in further reflection on Kierkegaard's role in the interpretation of Scripture in modernity. Huls's book is a refreshing addition to Kierkegaardian studies, which will pave the way for further research on one of the great thinkers of our time. It is also a useful contribution to the debate in contemporary hermeneutics about the legacy of the Enlightenment and the nature of biblical interpretation as a hermeneutical enterprise. (Pieter de Villiers)

Scripture aims to bring us back to our being-seen-in-God. By being alone with it, we realize that in it we are looking in the mirror of Him who loves us from our origin. In reading Scripture, we can, consequently, not be allowed to flee in all sorts of human fabrications about Scripture, as if only the knowledge of theologians could expose the true meaning of Scripture. Every person, whether well-schooled or not, whether he has much or little knowledge, knows Scripture, because before all else Scripture lives in us. Scripture merely reminds us of the Word that is spoken in us immediately and that constitutes our subjectivity.

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## BIBLICAL SPIRITUALITY

## Contours of a Discipline

WELZEN H.

The aim of this book is to establish biblical spirituality as an academic discipline. Therefore Huub Welzen combines the achievements of exegesis and spirituality in order to find a hermeneutical foundation for biblical spirituality. The first part of this book gives a short history of the way exegesis and spirituality relate to each other. The comparison of some contemporary models for the organization of the different approaches to Scripture delivers the hermeneutical foundation for the discipline of biblical spirituality. Its basic metaphor is dialogue. All hermeneutical findings in this part are illustrated with examples.

The second part of the book focusses on a systematic search for spirituality in the New Testament. The third part offers examples of the impact reading biblical texts can have on the spiritual life of its readers.

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# 'BREATHING THE SPIRIT WITH BOTH LUNGS': DEIFICATION IN THE WORK OF VLADIMIR SOLOV'EV

PILCH J.

This book is an examination of the teaching of the Russian religious thinker Vladimir Solov'ev (1853-1900) about divine-humanity, the term he used to express the patristic doctrine of deification. The first chapter examines the theme of deification in the patristic tradition and shows that he himself was extremely familiar with the writings of the Church Fathers and the doctrinal teachings of the early Church Councils. Chapter Two reveals the significant impact of Maximus the Confessor on Solov'ev's thought and identifies the dyothelite Christological model which Maximus develops from the dogmatic definition of the Council of Chalcedon as crucial hermeneutical principle in Solov'ev's thought. Chapter Three shows the development of Solov'ev's teaching about deification, examining how it expands to embrace different models of deification, adopting western as well as eastern theological approaches and finding its centre in the life of the Church. Finally, Chapter Four shows how Solov'ev's deepening understanding of the western approach to deification through the language of grace is combined with an eastern understanding of human anthropology, enabling him to integrate realistic and moral approaches to deification, and address the whole range of human experience in terms of divine union and the Kingdom of God.

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BUDDHIST NONDUALITY, PASCHAL PARADOX

A Christian Commentary on *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa)*

O'LEARY J.S.

*The Teaching of Vimalakīrti*, treasured in China and Japan and best known in the West in Canon Étienne Lamotte's classic translation from the Tibetan and Chinese, has now surfaced in its original language, Sanskrit, after two thousand years. Centered on a lay bodhisattva, a master of paradox, who has no equal in debate except the Buddha and Mañjuśrī, the embodiment of wisdom, *Vimalakīrti* is the most humorous and engaging of the major Buddhist scriptures, comparable to the Book of Job in its dramatic format. In the first commentary on the recovered text, an Irish theologian reads *Vimalakīrti* and the Gospels in light of each other, and finds resonances between the Buddhist wisdom of nonduality and the Christian dynamic of incarnation and paschal transformation.

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LA PRAKARAṆAPAÑCIKĀ DE  
ŚĀLIKANĀTHA. CHAPITRE 6, SECTION 1:  
LE MOYEN DE CONNAISSANCE VALIDE  
ET LA PERCEPTION

Traité Mīmāṃsaka d'épistémologie

VERPOORTEN J.-M.

Cet ouvrage est la traduction française et l'explication du texte de la première section du sixième chapitre de la *Prakaraṇapañcikā* de Śālikanātha. Ce penseur (fin 8<sup>e</sup> - début 9<sup>e</sup> s. de n.è.) est un représentant de l'école philosophique brahmanique orthodoxe nommée Mīmāṃsā, «investigation» considérée d'abord comme une exégèse du devoir relatif à l'ordre (*dharma*) rituel (*karman*) védique. Toutefois, à partir des 6<sup>e</sup>-7<sup>e</sup> siècles, lors de l'offensive idéologique du brahmanisme contre le bouddhisme, a développé une épistémologie et une métaphysique propres, qui, en général, réfutent les positions bouddhiques, même si, à l'occasion, elle en adopte certaines. C'est à cette entreprise que participe Śālikanātha. La *Prakaraṇapañcikā* est une sorte d'encyclopédie doctrinale de l'école qui tente de donner le point de vue de la Mīmāṃsā de tendance Prabhakara sur de nombreuses questions philosophiques débattues à l'époque. Tout au long de son exposé, l'auteur traite de la connaissance valide, de celle éronnée ou douteuse (sur base d'exemples-types concrets, comme celui de la confusion nacre-argent), du souvenir et de l'intuition yogique; des contacts divers qui rendent possibles la vision, des éléments conceptuels ou non conceptuels de la connaissance, de l'existence ou non de formes pour celle-ci; de la conscience de soi; etc.

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L'ESPACE, LES PHÉNOMÈNES,  
L'EXISTENCEDe l'architecture phénoménologique  
à l'architecture

VAN KERCKHOVEN G., ALEXANDER R. (éd.)

Les «Fragments phénoménologiques sur le temps et l'espace» (2006), publiés par M. Richir, ont choisi la «chôra» platonicienne comme «topos architectonique» d'une époque «hyperbolique», ouvrant sur l'altérité de l'espace. Les contributions de A. Schnell, R. Alexander, P. Posada, A. Mazzù, F. Mattens, J. De Visscher, D. Bauer, Y. Murakami et M. Belderbos, réunies dans le présent recueil, jaillissent sans exception de cette mise entre parenthèses aussi bien du «Dingraum» de la phénoménologie husserlienne que du «gelebter Raum», foyer de l'analyse existentielle. L'espace «chôratique» ainsi entrouvert n'est autre que celui d'une «Phantasieiblichkeit», base archaïque vivante de l'espace, soigneusement tenue à distance à la fois de l'institution symbolique du lieu et de celle du bâtir. Avec elle, l'architecture entretient un rapport singulier, pour peu que celle-ci ne soit précisément pas l'art de recouvrement de sa «sauvagerie» inchoative. Ce rapport fait la véritable intrigue du livre présent.

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## MÉTAPHYSIQUE DE LA NAISSANCE

JACQUET F.

La naissance est la source vive de notre existence, elle ne fut pourtant jamais mise au centre de la philosophie. Au contraire, il s'agit de montrer que la philosophie doit se constituer comme philosophie de la naissance, articulant phénoménologie, métaphysique et anthropologie. Considérer la naissance ouvre une compréhension neuve de l'épochè – devenue épochè natale –, la réflexion suivant alors la voie d'une heuristique de la naissance. Cette heuristique archéologique décèle à la fois la Natalité-Infinie du monde et l'événement de la naissance métaphysique de la vie. Il devient alors possible d'élaborer une anthropologie-selon-la-naissance qui décrit l'événement de la naissance d'un homme – en tant que naissance existentielle, aperturale ou épochale –, ainsi que sa naissance continuée – sa natalité existentielle. Cette dynamique existentielle est en outre susceptible de dénatalisation comme d'un procès de renatalisation examinés pour eux-mêmes, et cette anthropologie, nourrissant par ailleurs une conception inédite de la mort, enveloppe aussi les prolégomènes d'une esthétique, d'une érotique, d'une éthique et d'une herméneutique de l'existence sans jamais que le sens qui en émane ne résorbe l'étonnement qui l'a fait naître.

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ENTRE JUDAÏSME ET CHRISTIANISME  
Les conversions en Europe, de l'époque moderne à  
l'apparition de l'antisémitisme politique

FERRUTA P., DUMONT M., TOLLET D. (éd.)

Depuis Paul de Tarse et jusqu'au Concile Vatican II, la conversion des juifs au christianisme revêt une importance particulière. Le fait que des juifs, membres du peuple «élu» par le même Dieu que celui des chrétiens, choisissent de se convertir à la religion du Christ était présenté comme la preuve la plus éclatante de la véracité du christianisme. Dans l'Europe moderne, la conversion n'était pas seulement un acte individuel; elle revêtait une dimension sociale et politique dans un système juridique définissant l'Homme non seulement par sa place au sein de la société mais encore en fonction de sa religion. Avec le mouvement des Lumières, l'attitude à l'égard des juifs commença à se modifier au nom de la tolérance et de la prétendue nécessité de «régénérer» un peuple tombé en «dégénérescence». Au XIX<sup>e</sup> siècle, la conversion n'entraînait plus forcément une rupture avec le milieu d'origine et l'intégration des juifs à la société n'allait pas nécessairement de pair avec le renoncement au judaïsme. La conversion accompagnait parfois l'engagement pour des idées novatrices: celles de la *haskala* et des Lumières ou celles héritées de la Révolution française. Pour étudier les multiples facettes de la conversion dix communications ont été rassemblées. Elles exposent, à l'échelle de l'Europe, les motivations de convertis. Cette approche propose donc autant d'arguments pour l'histoire comparée, transnationale ou croisée car seule une comparaison à travers les frontières peut révéler les spécificités et ainsi identifier ce qu'on peut considérer comme unique.

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## JUIFS D'ALGÉRIE 1830-1907

Inventaire des archives consistoriales et bibliographie

AYOUN R.

Le projet de rédiger l'inventaire des documents consistoriaux concernant l'histoire du judaïsme algérien est né en 1979 sous l'impulsion de Gérard Nahon et soutenu par l'Institut Ben Zvi de l'Université Hébraïque de Jérusalem. Richard Ayoun a accompli la tâche colossale de rechercher, d'étudier ces archives en France, en Israël, aux États-Unis et en Algérie, de les dépouiller, les analyser et les répertorier avec rigueur, patience et détermination. Cet inventaire analytique des archives consistoriales des Juifs d'Algérie, depuis la conquête française en 1830 jusqu'à «la séparation des Églises et de l'État» en 1905, procure un accès direct au plus important ensemble de documents existants sur le sujet, les archives propres aux communautés d'Algérie ayant pratiquement disparu en 1962 dans la tourmente de l'exode. L'ouvrage couvre l'évolution du statut des Juifs d'Algérie ainsi que leur vie professionnelle, sociale, religieuse et culturelle. Le complète une bibliographie d'une extrême richesse étendue à des périodiques locaux aujourd'hui malaisément accessibles, pourvue d'une liste alphabétique des articles par auteurs et par titres. La période noire du judaïsme algérien durant la vague antisémite de la fin du XIX<sup>e</sup> siècle et l'Affaire Dreyfus, y apparaît sous un jour saisissant: vision au quotidien de la violence, de la haine suinant des articles de *L'antisémite algérien* (1897-1898), de son avatar le *Nouvel Antisémite algérien* (1898-1899),... Par delà l'objectif scientifique de l'auteur, demeurent la nécessité, la volonté, l'exigence, de retrouver la mémoire perdue des communautés juives algériennes, de la restituer, de la perpétuer. Ce livre se place dans la lignée des travaux archivistiques majeurs des XIX<sup>e</sup> et XX<sup>e</sup> siècles.

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UN BERBÉRISANT DE TERRAIN:  
ARSÈNE ROUX (1893-1971)  
Écrits et inédits

AMEUR M., BOUMALK A., CHAKER S.

La qualité et la pertinence des écrits d'Arsène Roux, disséminés dans des revues aujourd'hui difficilement accessibles, et l'originalité des matériaux linguistiques recueillis et exploités, ont amené les éditeurs à regrouper tous ses articles, communications et comptes-rendus dans le présent ouvrage. On y a également intégré un certain nombre de rapports et notes internes relatifs à l'enseignement du berbère pendant la période du Protectorat, ainsi que le fac-similé de quelques travaux d'élèves, tous particulièrement éclairants sur l'activité pédagogique d'A. Roux. Car la carrière d'Arsène Roux a été marquée par un domaine de prédilection : celui de l'enseignement, aussi bien du berbère que de l'arabe. Sa bibliothèque foisonne de documents relatifs à ce champ d'intérêt, fondés le plus souvent sur des corpus authentiques collectés auprès de ses informateurs. Le fonds documentaire Roux renferme également de précieux manuscrits en tachelhit en caractères arabes. Roux avait plus d'une corde à son arc. Son intérêt pour la langue berbère et pour son enseignement l'a amené à projeter d'élaborer des ouvrages de référence, en l'occurrence un dictionnaire et une grammaire pour le tachelhit et le tamazight. Les fichiers lexicographiques, les matériaux lexicaux ainsi que les diverses notes de linguistique sont les éléments d'un grand projet que Roux n'a pas eu le temps d'achever. On espère que la publication de cet hommage posthume suscitera des vocations parmi les jeunes générations de berbérissants qui trouveront dans ce fonds des matériaux linguistiques, littéraires et ethnographiques considérables, divers et fiables.

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# INTRODUCTION À LA LITTÉRATURE BERBÈRE, 3: LE CONTE MERVEILLEUX

BOUNFOUR A.

Ce livre a pour ambition de décrire la subjectivité berbère à travers le conte merveilleux. Après une problématisation théorique et historique de trois concepts que sont l’oralité, l’écriture et la vocalité pour débarrasser la littérature berbère des vues folkloristes et en faire un domaine de la pensée pour ses producteurs, sont abordés trois grandes questions à travers plusieurs contes. La première concerne la parenté, principalement les rapports entre les parents et leurs enfants. Certaines figures maternelles et paternelles y sont examinées. La seconde question est relative à ce qui fonde une société et le pouvoir politique de point de vue de cette subjectivité. On sera surpris de voir que le conte rencontre la théorie khaldounienne du pouvoir et de l’État. La troisième est relative à un thème bien connu dans le domaine de l’anthropologie. En effet, le rapport culture-nature et la question du symbolique y est revisité et il y est montré le mode berbère de dire et de symboliser.

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# WRITING LITERARY HISTORY, 1900-1950

LAMBRECHT B., SOMERS M. (eds)

Recognizing that (modern) literary history is currently one of the main sites of theoretical and methodological reflection in literary studies, this volume takes stock of recent scholarship and investigates how literary historical research has modified our understanding of writing between 1900 and 1950. Its approach is radically multi-perspectivist. Each contribution is presented under the heading of a label – from ‘style’ and ‘anthology’ to ‘objects’ and ‘abstraction’ – which sums up the approach to writing literary history the essay in question advances or reconsiders. In addition, the present book covers a highly variegated corpus, with texts, writers and literary phenomena from the lowbrow to the highbrow kind and from both major and minor cultural zones in the modernist period. This inclusive approach, both in methods and in case studies, is not only fully in line with the vision of the MDRN research lab, it also invites the reader to draw unforeseen parallels.

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DE VLAAMSE WATERNAMEN.  
VERKLAREND EN GEÏLLUSTREERD  
WOORDENBOEK  
Deel II. De provincies West- en Oost-Vlaanderen

KEMPENEERS P., LEENDERS K., VAN DURME L.

Dit woordenboek beschrijft de namen van de vloeiende wateren in heel Vlaanderen. In het eerste deel kwamen de namen aan bod in de provincies Antwerpen, Limburg en Vlaams-Brabant en in het Brussels Hoofdstedelijk Gewest. In dit tweede boekdeel worden de beide Vlaanderen hydronymisch onderzocht. Het woordenboek biedt een wetenschappelijk verantwoorde taalkundige verklaring van de Vlaamse waternamen, met opgave van de oudste vermeldingen en de betrouwbare literatuur. Ongeveer 9000 waterlopen passeren de revue en houden de herinnering aan de rijkdom van onze waternamen levendig. Voor de geïnteresseerde leek een vlot leesbaar boek, voor de wetenschappelijke onderzoeker een onontbeerlijk werkinstrument! Krachtens de wet van 7 mei 1877 werd de *Atlas der Waterlopen* voor elke Belgische gemeente opgesteld. Hieruit namen de samenstellers alle waternamen op voor de inventarisering en de lokalisering. Voor de beschrijving van de recente toestand maakten ze gebruik van de Vlaamse Hydrografische Atlas (VHA), versie 2014. De auteurs raadpleegden eveneens licentiaatsverhandelingen, doctorale proefschriften, monografieën over gemeenten, en historisch cartografisch materiaal. Ter illustratie staan in het boek kaarten met de verspreiding van grondwoorden en naamtypes, evenals foto's van waterlopen uit het behandelde gebied. Het alfabetische register van gemeentenamen maakt het uitgebreide materiaal vlot toegankelijk.

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