

---

*SINTESI DEGLI ARTICOLI*  
*ABSTRACTS*

---



## ABSTRACTS

### **GRAMMATICHE E DIZIONARI DI EBRAICO-ARAMAICO IN ITALIANO.**

**Catalogo ragionato – M. Pazzini**

*This essay, the only one of its kind, lists all the grammars and dictionaries of hebrew/aramaic, that were written in italian or aimed at readers of italian and that have been published since the beginning of printing down to our present day. Occasionally information is included regarding unpublished works ready for print.*

*Pgs. 9-32*

### **IL VALORE DELLA CIRCONCISIONE AL TEMPO DEI MACCABEI – A. Sisti**

*The essay studies the value that was attributed to circumcision during the period of the Maccabees. It is in this period that the rite reached its height in significance, through the anti-hellenistic struggles. Under its historical aspect, circumcision became a sign of civil and political belonging to the established regime. Under its religious aspect, circumcision was the sign in which one entered into covenant with Yahweh, and at the same time becoming an effective member of the people of Israel.*

*Pgs. 33-48*

### **L'ESORCISMO DI GESÙ IN Mc 1,21-28 E I QUATTRO ESORCISMI DI APOLLONIO RIFERITI DA FILOSTRATO – M. Adinolfi**

*The essay compares the exorcism of Jesus referred to in Mk 1,21-28 with the four exorcisms which Philostratus attributes to Apollonius of Tyana. From the exorcism of Capharnaum, its context, its presentation of the possessed and the demons, the manner and its conclusion which results in an ethically sound and credible religious atmosphere, one finds in opposition the mythic, disordered and morbid exorcisms of Apollonius which no one would forswear their reliability.*

*Pgs. 49-65*

### **IL BATTESIMO DI GESÙ SECONDO IL RACCONTO DI Lc 3,21-22 – B. Prete**

*The essay sets out to demonstrate that Lk 3,21-22, commonly entitled “the Baptism of Jesus”, should rather be called “the Proclamation of Jesus, Son of God*

*and Messiah". This assertion is founded on the variant of the western codex (D) and a few other ancient witnesses which reproduce Ps 2,7. Through Old Testament expressions, Luke places the attention on Jesus and says that it is not the event of the baptism but that of the word and the proclamation of God which manifests who Jesus is and the activity which he was entrusted to reveal with the power of the Holy Spirit.*

*Pgs. 67-84*

**DALL’AORISTO ALL’IMPERFETTO O DAL PRIMO PIANO ALLO SFONDO. Un paragone tra sintassi greca e sintassi ebraica – A. Niccacci**

*In a narrative the aorist signals the main line of communication while the imperfect signals a secondary line. The aorist conveys basic information, or the backbone of narrative, while the imperfect conveys previous information to the following story or background for a preceding aorist. By combining main line and secondary line verb forms the writer gives relief to the narrative. The different functions of the imperfect are correctly identified on the text level. Basically, the imperfect is syntactically dependent upon the aorist even if it is independent from the point of view of grammar. In fact its basic function is to convey background information. The different functions attributed to it in standard grammars, such as repetition, continuity, and habit, are derivative and do not always apply. On this basis a continuous narrative (John 11) is analysed. This is an attempt to apply to biblical Greek narrative a similar methodology previously applied by the author to biblical Hebrew narrative.*

*Pgs. 85-108*

**L’UNITÀ DELLA CHIESA NEL PLURALISMO. Saggio di teologia biblica – E. Testa**

*The essay sets a synthesis of biblical theology on the theme of unity and diversity in the Church. The principle factors of unity of the local churches include: the blessing to the children of Abraham and to all peoples (cf Gen 12,3; 22,18; Gal 3,8; Acts 3,25); the gift of the Spirit to all believers in Christ (cf Acts 2,38-39); the sending of the Twelve, particularly Peter and Paul, to all peoples (cf Acts 1,8; Mat 28,19; Gal 2,7-9); the faith; the equality of all believers (cf Acts 10,34); the dissemination of information (cf Acts 11,4; 14,27; 15,3.4.12; 21,19); the sending of the delegates and their welcome (cf Acts 8,14; 11,22; 15,22f); the material help (cf Acts 11,29; 21,1f; 12,25; 24,17). Principle elements of diversity in the local churches include: different evangelizations due to linguistic, cultural and social differences; the diverse ways of understanding the message preached; the diversity of ecclesial organization and the autonomy of its internal operations.*

*Pgs. 109-144*

**LE TARGUM DE QOHELET - MANUSCRIT URBINATI 1. Traduction et commentaire – F. Manns**

*Following the article on the Targum of Canticle (LA 41, 1991) this study investigates the Targum of Qohelet. The author gives a French translation of the Urbinati 1 manuscript of Targum Qohelet. He then analyzes one haggadic tradition present in Jewish and Christian literature: the tale of Solomon and his relations with the chief of the devils. This comparative method has shown its fruit many times in the past.*

*Pgs. 145-198*

**LA CHIESA DEI LEONI A UMM AL-RASAS - KASTRON MEFAA – M. Piccirillo**

*The excavation of the church on the southern limit of the area, outside the north-east corner of the walled castrum, on the north side of an alley which crosses the ruins of Umm al-Rasas on an east west direction, has unravelled another outstanding artistic work of the mosaicists active in Jordan during the Byzantine epoch, possibly the same mosaicists who decorated the chapel of the Theotokos in the Memorial of Moses on Mount Nebo. Unique so far in the territory of the diocese of Madaba, this church is a triapsidal church, with niches built in the center of the side apses. The church was built at the time of Bishop Sergius, as stated in a medallion of the central nave (A.D. 573/4 or 588/89). Of the liturgical furnitures the ambo was found quite intact. The main peculiarity of the mosaic floor is the way in which the iconoclasts have intervened on the figures of the presbytery, after destroying all the human and animal figures of the main nave. The city plan of Kastron Mefaa was added in the east intercolumnar panel of the north row.*

*Pgs. 199-225*

**CERAMICA E PICCOLI OGGETTI DALLO SCAVO DELLA CHIESA DEI LEONI A UMM AL-RASAS – E. Alliata**

*The author presents pottery and other small objects of the Late Roman, Byzantine and Early Arab periods found in the excavation of the Church of the Lions at Umm al-Rasas (1989-1992). The finds shed light on the occupational history of the building from construction to destruction and subsequent (or contemporary) reoccupation by squatters. Construction took place in the late VI century, disturbing a III-IV century, as yet undetermined, context. Destruction and occasional reoccupation spread over many years, beginning possibly in the VIII century and continuing well into the IX century. The new occupants brought with them some new distinctive ceramic types like the “heart-shaped” lamps with vine decoration on the shoulders, and a rough cooking-pot of cylindrical shape with ledge handles.*

*Pgs. 227-250*

**THE DATE OF THE CHURCH OF THE VIRGIN IN MADABA – L. Di Segni**

*The “odd sign” in the date of the mosaic pavement of the Church of the Virgin at Madaba must be read as a stigma with a diacritic mark, giving the digit the value of 6000. The date is therefore given according to a creation era. It is the date of the year which fits the indiction. However this supposes that the hundreds digit was left out by mistake. The suggested redating would be the year 6274, corresponding to AD 766/7 of the Byzantine era.*

*Pgs. 251-257*

**DOHALEH, A NEW SITE IN NORTHERN JORDAN. First Season of Excavations, 1990 – S. Sari**

*In the limited excavations conducted during the first season of the year 1990 at Khirbet Dohaleh - Nu'aymah, a mosaic floor has been uncovered, which most probably belonged to a church. A tomb area has been uncovered in the eastern part of the site, where the team has excavated only one tomb. The preliminary study of the pottery found in the site indicates a settlement that extends from the Roman to the late Islamic period.*

*Pgs. 259-277*

**A MONASTIC PRECINCT IN KHIRBET HANDUMAH? – O. Sion**

*During the course of the map survey of Wadi Qelt in the Judean Desert (map 18-13), Khirbet Handumah was discovered and excavated. The ruins are located ca. 1 km from the Euthymius Monastery (Khirbet Khan el-Ahmar). The architectural, ceramic, and numismatic finds indicate that this is a single-period site from the Byzantine period. The site contains two distinct sections: A. the northern section, containing a paved stone courtyard with rooms north and west of it; B. a cistern. The upper story of the building may have housed a church.*

*Pgs. 279-287*

**A BYZANTINE FARMHOUSE AT GIVAT EHUD, NEAR MODI'IN – H. Hizmi**

*In August 1983, a rescue excavation was held in the Jewish settlement of Givat Ehud which was then in the process of being set up (Israeli grid reference 1538/1471). The excavation revealed a farmhouse which may be divided into two parts: a dwelling structure and the storerooms, separated from the dwelling structure by a narrow corridor paved with stone slabs. A survey made of the surrounding area showed it to be rich in agricultural installations such as oil and wine presses,*

*and this might shed some light on the economic basis of the inhabitants of the farmhouse in the Byzantine period.*

*Pgs. 289-296*

**THE DESIGN OF THE ANCIENT SYNAGOGUES IN JUDAEA: ESHTEMOA AND HORVAT SUSIYA – D. Chen**

*The ‘broad house’ synagogues at Eshtemoa and Horvat Susiya feature prayer halls with considerable spans, the halls are 11.11 m. and 9.0 m. wide, respectively. The prayer hall of the synagogue at Eshtemoa reflects the proportion 7 : 2, the proportion of the hall at Horvat Susiya is 3 : 1. Also, the synagogues were built by means of different units of measurement: the standard Roman pes of 0.2957 m. was used at Eshtemoa, at Horvat Susiya the unit was the early Byzantine pous of 0.32 m.*

*Pgs. 297-303*

**ACCLAMATIO CRUCIS SUR UNE LAMPE ROMAINE TARDIVE – T. Waliszewski**

*The lamp presented in this article was seen in Jerusalem’s antiquities market four years ago. Relief decoration on the discus showing two male figures holding a crux gemmata can be identified as a scene known in Early Christian art as Acclamatio Crucis. Iconographical study of the representation reveals a chronological gap between the discus decoration, which can be attributed to the VI century, and the shape of the lamp typical of Roman imperial examples common from the second-half of the I to the first-half of the IV century AD.*

*Pgs. 305-312*

**ANCORA SULLE LUCERNE BIZANTINE CON ISCRIZIONI – S. Loffreda**

*Twenty-two Greek inscriptions from clay lamps of Byzantine Palestine are studied here. Thirteen of them are typologically new (lychn.1008-1020), eight are extremely rare (nn.1021-1028) and one (n.10129) is still undecipherable. Lamp n. 1008 is particularly important: it is the only known specimen of clay lamps bearing the cross-like inscription of  $\phi\omega\varsigma\text{-}\zeta\omega\eta$ . This contribution follows a monographic study (Lucerne Bizantine in Terra Santa con Iscrizioni in Greco, Jerusalem 1989) and an article by the same writer (“Nuovi tipi di iscrizioni su lucerne bizantine”, LA 40 (1990) 357-364).*

*Pgs. 313-329*

