
SINTESI DEGLI ARTICOLI
ABSTRACTS

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MARKED SYNTACTICAL STRUCTURES IN BIBLICAL GREEK IN COMPARISON WITH BIBLICAL HEBREW - A. Niccacci

Biblical Greek is investigated with the same criteria used by the author for the syntax of biblical Hebrew. Greek marked structures are analysed having a non-verbal element in the first place of the sentence. As in Hebrew, the non-verbal element is promoted to the role of the predicate because it contains the new information and is stressed. This kind of sentence corresponds to what is called the cleft sentence in English and the "phrase coupée" in French. In three syntactical functions, however, the initial non-verbal element is not stressed and is not the syntactical predicate: the circumstantial clause, the antecedent construction and the presentative sentence. These four types of marked structures (clefted, circumstantial, antecedent, and presentative) contrast with the unmarked structure, or normal independent sentence, having the verb in the first place. This surprising agreement with the word order of biblical Hebrew poses the problem of biblical Greek in its relationship to classical Greek. Biblical Greek (the LXX and to a lesser extent the NT) is a translation language as far as the syntax of the verb is concerned. 110 examples are quoted, mostly from the LXX, together with their Hebrew original.

Pgs. 9-69

PENTATEUCO: LA STRADA VECCHIA E LA NUOVA - E. Cortese

This article presents the works of E. Blum (Die Komposition der Vätergeschichte; Studien zur Komposition des Pentateuch). Together with his mentor R. Rendtorff, they are regarded as the exponents of the 'new way'. In contrast to them we find K. Berge (Die Zeit des Jahwisten) and especially S. Boorer (The Promise of the Land as Oath. A Key to the Formation of the Pentateuch) who confirmed the validity of the 'old way', i.e. the positions held by Wellhausen and Noth in their study of the Pentateuch, albeit with necessary modifications regarding the dating of the deuteronomic and deuteronomistic strata.

Pgs. 71-87

LE TRIBÙ IN Gdc 1,1-2,5 E IN Gdc 4-5 - P. Kaswaller

The present study is mainly dedicated to the literary composition of Judg 1:1-2:5 which contains a theological reflection on the theme 'conquest - non conquest' of

the land. The text itself reveals its complexity and perhaps its disordinate nature. Information about the conquest preserved in Judg 1:3-36 does not easily match the parallel traditions contained in other books of the O.T. Its structure highlights the prominent position of the tribe of Juda (vv. 3-20 and the group called 'the House of Joseph' (vv. 22-29). Though they were the emerging groups in the history of Israel, they had only a marginal role in the book of Judges. Besides, the present study examines the geographical position of the tribes in Judg 1:1-2:5 and Judg 4-5, providing an attempt to correlate these two narrative blocks in view of the origins of Israel. Judg 1:1-2:5 contains pre-Dtr material, coming from the most ancient Pentateuchal traditions, and it constitutes the early introduction to the Book of Judges. The second and later introduction in Judg 2:6-3:6 is due to the Dtr redaction of Judges. Judg 1:1-2:5 and Js 13-19 have their origin in the same pre-Dtr redaction. They relate isolated traditions, and are not well coordinated with other texts regarding the conquest of the land characteristic in Joshua 1-12.

Pgs. 89-113

LE DIATESI DEL VERBO NEL GRECO BIBLICO (I) - L. Cignelli - G. C. Bottini

The present essay studies the use of the voices of the verb in the biblical Greek. Observing the use that the Septuagint and the New Testament make of the active and passive voice the authors classify in an organic way the different values and meanings of the active and passive voices. In the active voice they distinguish: active transitive verbs; active intransitive verbs; intransitive verbs also used transitively, and vice versa; active causative verbs. In the passive voice they classify the following values: passive of the transitive verbs; extension and reduction of the passive; active and middle verbs instead of the passive verbs; future and aorist middle used passively; future and aorist passive used in a middle sense; passive causative verbs.

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LE TARGUM LAMENTATIONS - MANUSCRIT URBINATI I. TRADUCTION ET COMMENTAIRE - F. Manns

Following the articles on Targum of Canticle (LA 41, 1991) and on Targum Qohelet (LA 42, 1992) this study investigates the Targum of Lamentations. Like in the previous studies the author gives a French translation of the Urbinati I manuscript. He then analyses the vocabulary and general characteristics of the Aramaic version. Finally he studies the tradition of the death of Zacharia, known in Rabbinic Literature as well as by the Church Fathers. This comparative method helps to solve the problem of dating the Targum.

Pgs. 141-180

DATES AND EVENTS IN THE HISTORY OF SALVATION: ITS TARGUMIC VERSION - L. Díez Merino

In this study the author offers an anthology of texts with their precise dates, as contained in the Targums. Most of these texts, as we read them today in the Targums, are not originally from the Targums, but come from other Jewish sources, mostly written, although some could have come from oral tradition. Most of these texts are not found in the Hebrew Bible. This shows that the Targums found a lacuna in the Hebrew text and were anxious to fill it. The origin of the temporal addition is to be found in the natural curiosity of the people attending religious services at the Synagogues (beth keneset), or at schools (beth midrash), or in oral traditions or in extra biblical records. Each Targum presents this desire for accuracy in their own way. It is a special concern of TJI to add many dates that are not found in the Hebrew text. Many Targums related to particular events, present dates for them. Each date has to be studied in isolation, since there must be a reason for its presence in the Targum itself or in Jewish history in general. The facts and events quoted with their historical dates are clearly of importance in the history of the Targums, and in dating each Targum. They are also of great interest to historians, theologians, as well as to Targumists.

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DE L'ÉGLISE DE LA CIRCONCISION À L'ÉGLISE DE LA GENTILITÉ. SUR UNE NOUVELLE VOIE HORS DE L'IMPASSE - C. Dauphin

The Judeo-Christian or "Nazarean" Church of Jerusalem grew out of the first Christian community of Jews grouped around the Twelve Apostles and later around James, "the Lord's brother". Following his martyrdom in 62 CE and shortly before the Jewish Revolt of 66 CE, its members were directed by revelation to leave Jerusalem. At Pella in the Decapolis where they sought refuge they came into contact with heterodox Jewish sects (Baptists, Hellenists, Essenes) and split into numerous groups of which the most important were the Nazareans and the Ebionites ("pure Ebionites" and "Essenian Ebionites"). The author's detailed surveys of the ancient settlements of Farj and er-Ramthaniyye in the eastern Golan since 1979 have brought to light cut stones incised with signs connected with Judeo-Christianity of "Essenian-Ebionite" persuasion. In Judea, Samaria and Galilee, the members of the Nazarean Church of the Circumcised were Jews who continued to observe the Mosaic Law but, like the members of the Church of the Gentiles, believed in Jesus Christ, God, Son of God and Son of a virgin. The two communities disagreed not over a christological issue but over praxis. In the second half of the fourth century the Church of the Gentiles subtly took over small sanctuaries traditionally venerated by the Judeo-Christians (notably the Grotto of the Annunciation in Nazareth and the House of Peter at Capharnaum) and, in the fifth century, transformed them into impressive cult centres. Thus Judeo-Christianity was slowly and patiently undermined, smothered and eventually absorbed.

Pgs. 223-242

L'ESEGESI TIPOLOGICA NEL DIBATTITO ANTIPNEUMATOMACO DI S. BASILIO MAGNO - M. C. Paczkowski

The question of the Holy Spirit was debated on the basis of biblical reflections. Basil the Great stands at the centre of these controversies. Considerations about the typological reading of the Scripture were one of the important points of his exegetical arguments in the discussions with those who contested the divinity of the Holy Spirit. The pneumatomachi followed the path of a literal reading of the Bible. Against this heretical doctrine, the Bishop of Caesarea insisted that one should move from the "figures" of the Old Testament to the "truth" of the New. Basil's doctrine of the Holy Spirit, based upon the Bible, saves both the theological value of biblical texts and the rationality of faith.

Pgs. 243-259

REGISTRAZIONE E DEFINIZIONE DEL LEMMA NEL DIZIONARIO DI RABBI DAVID DE POMMIS - M. Pazzini

The article analyses and describes the Hebrew-Italian-Latin dictionary Tsemach David of rabbi David De Pommis published in Venice 1587. The criteria according to which the Hebrew entries are recorded and compiled are presented in the first part of the article. The second part covers the principal types of the definitions found in the dictionary.

Pgs. 261-276

LA CHIESA DEI SUNNA' A MADABA - M. Piccirillo

Progress in the works for the implementation of a project to create an Archaeological Park in the center of the Jordanian town of Madaba brought new information about the edifices of the Byzantine and Umayyad town of Madaba. Some of these buildings were already known, as the eastern church named after the Sunna' family which lived and still lives in that area. In summer of 1993 we did a new investigation inside this church. The remains of the mosaic floor were cleaned again, photographed and restored with utmost care. This work led to the discovering of many details unknown before. A deep trench was opened in the proximity of the apse, to clarify the different phases of the church construction. The builders, in the VI century, established the church on a slope that comes down from south west to north east and was leveled by means of a huge filling, resting on a Roman Period beaten earth floor. We suggest for the Sunna' church and its mosaic a date in the first half of the VI century, not after the time of bishop John (that is in the forties and fifties). Our dating is chiefly based on the stylistical affinities with the mosaic of the Hippolytus Hall.

Pgs. 277-313

THE HERMITAGE OF ST. JOHN THE HESYCHAST IN THE GREAT LAURA OF SABAS - J. Patrich

John the Hesychast (454-559 CE) was one of the famous monks of the Great Laura of St. Sabas, in the Judean Desert-the desert of Jerusalem. After tracing his monastic career and life style on the background of the Palestinian desert monasticism, his hermitage is described in detail. The hermitage, attributed to John by an authentic, local, Sabaite tradition, is one of the most impressive ruins adjacent to Mar Saba monastery. It is built in a cleft enclosed by a 11.5 m high wall that sustained a ladder tower, that gave access to a dwelling chamber and a chapel, built on top of it. The hermitage had an elaborate water supply system.

Pgs. 315-337

EUTHYMIUS AND HIS MONASTERY IN THE JUDEAN DESERT - Y. Hirschfeld

The monastery of Euthymius (Khan el-Ahmar) in Mishor Adummim represents the history of monasticism in the Judean Desert during the fifth century. Euthymius was the undisputed leader of the monastic movement in the Judean region and a trail-blazer for many of the monks. His biographer, Cyril of Scythopolis lived in the monastery of Euthymius for about 10 years; his testimony is based on first-hand acquaintance with the site. The monastery of Euthymius was the first in the Judean Desert to be excavated. Excavations began in 1928 and continued in 1970, and then in 1987 by the author. This article has a two-fold aim: to offer a summary of information about the monastery of Euthymius available from the written sources, and to present the remains of the monastery as appears on the site today.

Pgs. 339-371

THE HUMAN REMAINS FROM THE BYZANTINE MONASTERY AT KHAN EL-AHMAR - Hershkovitz - R. Yakar - C. Taitz - S. Wish-Bakatz - A. Pinkasov - B. Ring

The present study describes the skeletal material which was uncovered at the crypt of the monastery of St. Euthymius at Khan el-Ahmar, in the Judean Desert, near Jerusalem. Morphometric analysis and palaeodemographic data suggest that the majority of the people who were buried at the Khan el-Ahmar monastery came mainly from the autochthonous population of the region. It appears that they lived in a rather protected environment, maintained a high level of personal hygiene, and had an adequate food supply.

Pgs. 373-385

**DOS SANTUARIOS ORACULARES EN SIRIA: WADI MARTHUN Y BANASRA-
I. Peña**

The contribution presents the ruins and monuments of two sites in northern Syria: Wadi Marthun and Banasra. Repeated exploratory visits enabled the author to identify the two sites as Oracle sanctuaries with edifices constructed at different historical periods. The sites and their visible remains are described briefly. The author's attempt to reconstruct the cult that developed there in the various periods will be of interest for the history of religion.

Pgs. 387-401

UNA LAPIDE ROMANA DI ASSISI - E. Testa

During recent restorations at the ancient Franciscan monastery of San Damiano (Assisi), a Latin stone was found bearing three lines of inscription and three figures. This strange stone is interpreted by the author as dedicated by an unnamed wife to commemorate her marriage with Titus Babrius Epaphra. The figures are interpreted as symbols of the most sacred type of marriage among the Romans: the confarreatio.

Pgs. 403-410

MOTIVI DECORATIVI NELLE LUCERNE DEL TIPO 17A - S. Loffreda

The article offers a catalogue of the decorative elements associated to a particular group of Palestinian slipper lamps of the Byzantine period (type 17A according to Ch. A. Kennedy's classification). The constitutive elements of this group are as follows: small size; nozzle with flattened top surface; wick hole without circular or lunated rim; straight horizontal ridge below the wick hole; circular filling hole surrounded by a simple rim; conical knob handle; circular ring base. Some 108 lamps, mostly unpublished, have been classified according to 62 small groups of decorations. The great variety in the designs is remarkable and encourages to apply the same method of research to other limited groups of slipper lamps, in order to detect the possible links between typology of lamps and recurrent decorations.

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