

Ernst Hammerschmidt: Die koptische Gregoriosanaphora. Syrische und griechische Einflüsse auf eine ägyptische Liturgie (= Berliner byzantinistische Arbeiten 8). Berlin (Akademie-Verlag) 1957. XI, 193 S., 10 Taf., brosch. DM 39.—

This is an important contribution to Coptic liturgiology which deserves to be warmly welcomed. The book falls into two parts: the edition and German translation of the Coptic (Bohairic) Liturgy of St. Gregory of Nazianz, and an extensive study of the text occupying more than half of the book. The text is based on the edition of the Abnā' al-kanīsa (Cairo, 1936). The variant readings contained in the textual apparatus are derived from four manuscripts in the Bodleian, Oxford, and from the editions of Tuki (Rome, 1736) and Labīb (Cairo, 1904). The editor has also consulted the Vienna Cod. copt. 7 and several manuscripts in the Vatican Library. The variant readings are relatively unimportant. Dr. Hammerschmidt's is the first German translation of the text. The scope of the study is, at least in part, indicated by the sub-title. It includes linguistic notes on difficult passages, notes on the theological content and its interpretation, and, more particularly, a review of liturgical material parallel to that in the Coptic Liturgy of St. Gregory. This last is of particular importance, for it is the author's aim to throw light on the problem of its place of origin, date, and authorship.

The main results of the inquiry may be summarised thus: the evidence points to Syria as the place of origin. This is suggested not only by the various parallel texts adduced in the study, but also by the structure of the liturgy. The Liturgy of St. Gregory is addressed to Christ. Only the *Oratio veli* is addressed to God the Father, and Dr. Hammerschmidt argues convincingly that it was prefixed to the liturgy at a later stage and is not an integral part of it. The liturgy is not monophysite in character. The fact that it is addressed to Christ underlines a fervent devotion to Christ expressed throughout. This is perhaps motivated by a desire to make a stand against Arianism in any form and to confess the true divinity and humanity of Christ. The liturgy may be dated between A.D. 350 and 400. Gregory's authorship, however, cannot be maintained. The fact that in some manuscripts the *Oratio osculi pacis* bears the name of Gregory may have led to the attribution. Some of the non-Egyptian features of the liturgy make it doubtful whether it was used at first by the people of Egypt. Dr. Hammerschmidt conjectures that it may originally have been a monastic liturgy. The Syrian community in Scetis, the beginnings of which can be traced to the 4th century, may have been responsible for its importation or compilation, and it may later have found acceptance in the Coptic Church.

Dr. Hammerschmidt has argued his thesis convincingly and with great care, and has succeeded in setting out his material with admirable lucidity. The text and the translation are divided into short sections which are numbered (1—406), and the use of these numbers in the commentary facilitates crossreference. Ten plates provide photographic reproductions of a few samples of the manuscript material used.

Some remarks on points of details may be offered: p. 97, note on section 39, the Coptic verb discussed is not the equivalent of 'liegen', but rather of 'be submerged, overwhelmed' (cf. Crum, Dictionary, p. 768a).

On p. 55, section 272, though referring to Ps. 65. 12, Dr. Hammerschmidt translates: 'Segne den Jahreslauf für deine Christenheit'. I should translate: 'Bless the crown of the year with thy goodness'. The Coptic noun which I translate 'goodness' is a compound of the Greek adjective *χρηστός*, here spelt with *ι* for *η*. On this spelling, cf. A. Böhlig, Die griech. Lehnwörter im sah. und boh. N. T., pp. 96 f. The last clause of section 270 agrees word for word with the Boh. version of Ps. 64. 11 (65. 11) (Burmester — Dévaud).

On pp. 66—67, section 343, the expression translated 'zu einem versammelten Volk' corresponds to *λαὸν περιούσιον* in the Greek Liturgy of St. Gregory (see

p. 156), which is, no doubt, derived from Tit. 2. 14 or from the relevant passages in the O. T. It is noteworthy that the Sah. N. T. translates *περιούσιος* in Tit. 2. 14 by the same word as is used in the Coptic liturgy. The Coptic word presents difficulties in this context (cf. Crum, Dictionary, p. 447b) and perhaps I may be forgiven for drawing attention to a note in CSCO 158/Copt. 22, p. 95, where I attempted to discuss it. In any case, if I am right in referring to Tit. 2. 14, the word has special overtones which 'versammelt' does not immediately bring to mind.

On pp. 165 ff. the translation of section 385 is discussed, for which the author claims not more than 'eine hohe Wahrscheinlichkeit'. I think the translation can be shown to be certainly right. The Coptic translation of *ἐξομολογεῖν* here used is well attested. For the retention of the Greek term and its Coptic translation in the Sah. and Boh. N. T., cf. Böhlig, op. cit., p. 410. Attention may also be drawn to the note on the Coptic version of the Ode of Solomon 5. 1. in *The Odes and Psalms of Solomon*, re-edited by R. Harris and A. Mingana, vol. II (1920), p. 230.

There are few printing errors and only the following, which might confuse the reader, need be mentioned: in the Coptic text the division of words should be corrected on p. 14, line 1, p. 66, line 5, and p. 74, line 3. On page 49, section 242, omit: 'und gläubigen'. On p. 84, lines 9 f. should read: 'daß die gr Greglit und die kopt Baslit gegen die kopt Greglit . . .'. On p. 107 (note 83) and p. 191 Worrell should be read for Worell and Worrel respectively. In the Hebrew quotation on p. 119 *Tāw* should be read for *Hêth*.

Durham.

K. H. Kuhn