

**Recension du
traité de Théodore Abu Qurrah
sur la vénération des icônes**

**Reveiw of
Theodore Abu Qurra's
Treatise on image worship :**

*Theodori Abu Kurra
de cultu imaginum libellum
e codice arabico
nunc primum edidit latine vertit
illustravit rev. I. Arendzen D. Ph.*

**By
H. Hirschfeld**

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of the Latin texts. Not only has he based them on a careful collation of a series of MSS., but he also gives a synopsis of all codices to be found in European libraries, and endeavours to establish their relationship to the archtypes. Students of mediaeval and particularly Arabic philosophy are indebted to Dr. Nagy for his publication.

H. HIRSCHFELD.

THEODORI ABU QURRA DE CULTU IMAGINUM LIBELLUM E CODICE ARABICO NUNC PRIMUM EDIDIT LATINE VERTIT ILLUSTRAVIT REV. I. ARENDZEN, D.Ph. 8vo; pp. 52 and 50 (Arab.). (Bonnae, 1897.)

Dr. Arendzen's edition of Theodorus Abu Qurra's treatise on image worship leads the reader through the period of iconoclastic struggle. The hostile attitude adopted towards image worship by Byzantine rulers was naturally accentuated in Moslim countries. Abu Qurra's defence of image worship occupies a prominent place in the polemical literature on this subject, because it oversteps the narrow limit of dogmatic litigation within the Christian Church, and presents itself as a vindication of the tenets of the Christian faith against Judaism and Islām.

The uncertainty hitherto prevailing regarding the author of our treatise is removed by Dr. Arendzen, who shows him to have been identical with the Bishop Simon of Ḥarrān and Nisibis, who lived at the time of the Khalīfa Hārūn al-Rashīd. His epoch would thus be half a century earlier than that ascribed to him by other scholars, who confounded our Theodorus with others of the same name who took part in the famous litigation. Dr. Arendzen further endeavours to prove that the book was originally written in Arabic. In this assertion he is undoubtedly right. The cautious manner in which followers of Islām are treated is best explained by the circumstance that the author lived in a country under Moslim rule and wrote in the vernacular. Phrases like "the opponents of Christianity, especially those who boast of a book revealed to them,"

or "others than thou, O Jew!" refer to Moslims. The Jews, on the other hand, are much more openly attacked.

An interesting feature in the book are the Arabic translations of passages of the Old and New Testaments. These are the oldest specimens known, since Sa'adyah's translation of the Old Testament was not made till about 150 years later. The question is from what text Abu Qurra's translations are made. Several instances, notably 1 Chron., xxix, 20 (p. 16, *الاهنا* = *τὸν Θεὸν ἡμῶν*), point to the LXX as the original. The same is the case with Isaiah, xlix, 14-16 (p. 26). As regards 3 Reg., ii, 19 (p. 16), we agree with Dr. Arendzen that Abu Qurra did not follow the Greek text, but it seems that he discarded it in this case in order not to lose an important argument in favour of his view. An instance of paraphrastic translation is given in Exodus, xxviii, 12 (p. 24), where the words *من هاهنا حجر* *ومن هاهنا حجر* "one stone on one side and one stone on the other" are inserted, but are fitted into the context in such a manner that it cannot be assumed that they originally formed a marginal note put into the text by a copyist. It seems, therefore, that Abu Qurra, whilst consulting the Septuagint, translated afresh from the Hebrew original.

In his treatment of the Arabic text Dr. Arendzen betrays considerable skill. He has done well not to delete the author's orthographical peculiarities in favour of classical spelling, because they are of special importance in so comparatively early a work as Abu Qurra's. Dr. Arendzen has duly called the attention of the reader to this fact as well as to certain vulgar forms and Syriasm (pp. xvii seqq.). Two autotyped specimen pages give evidence of the palaeographical interest attached to the codex, which is written in later Cufic characters, greatly resembling the Maghribine style. Of misprints I have noticed *سنة* (v. *سنة*), p. iv, and xxxv (r. xxv), p. 19, rem. 1.

The little book, which served as Doctor's dissertation at the University of Bonn, justifies the hope that the editor will do more good work in the little-known field of Christian-Arabic literature.

H. HIRSCHFELD.

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