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## REVIEWS

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THE RISE OF THE MONOPHYSITE MOVEMENT: CHAPTERS IN THE HISTORY OF THE CHURCH IN THE FIFTH AND SIXTH CENTURIES. By *W. H. C. Frend*. London and New York: Cambridge University Press, 1972. xvii, 405 pp. \$37.50.

On May 7, 1973, the newspapers reported a meeting at Saint Peter's of Pope Paul VI and "Pope" Amba Shenouda III, patriarch of the Coptic Church in Egypt and Ethiopia, in commemoration of the sixteenth centenary of Athanasius of Alexandria's death. The occasion was a step in the policy of rapprochement between the Roman Catholic and Monophysite churches. Frend's book describes and explains how, in the two centuries after Athanasius and especially after the Fourth Ecumenical Council at Chalcedon (451), the universal church was threatened by the Monophysite movement and how, largely in response to popular pressure for "orthodox" (Monophysite) sacraments, that movement developed in the second part of the sixth century into a separate church subjugated in the next century by the Arab invaders.

The story of the period covered by Frend's book, roughly the years 431–630, has often been told, in general histories (Bury, Stein, Jones), histories of the church (Duchesne, Lietzmann, Fliche and Martin) and of Christian dogma (Harnack, Tixeront), as well as in more specialized publications such as the cooperative work on Chalcedon by Grillmeier and Bacht or in Sellers's book on the same subject. These earlier accounts of the period, however, were written from the vantage point of the cause that triumphed in most parts of the Mediterranean and Western worlds, Chalcedonian Christianity. The great merit of Frend's book is that it focuses on a religious movement that, in spite of impressive temporary successes in Late Antiquity, was during the Middle Ages and in modern times doomed to suppression or minority status in a hostile environment. *Victrix causa diis placuit, sed victa—Amico*.

Frend considers this book the third volume of a triptych on the social history of the early church, following upon *The Donatist Church* and *Martyrdom and Persecution in the Early Church*. In fact, comparisons with Western developments treated in his earlier books influence some of the themes in the new work. Thus he emphasizes throughout the fundamental loyalty of the Monophysites to the Eastern Empire and their long hesitation in establishing a separate church—both features in marked contrast to Donatist reactions in the fourth century. Related to this tradition of political and ecclesiastical submission in the Eastern half of the Late Roman Empire was the insistence on hierarchy and episcopate rather than on apocalyptic and prophecy, which Frend has shown in *Martyrdom and Persecution* to have survived more intensely and for a longer period in the West.

Except for the three introductory chapters, the structure of the book is chronological. It begins dramatically with the Chalcedonian Creed. The remainder of the first three chapters sketches the doctrinal, ecclesiastical, and polysocial factors that influenced the decision of the Fourth Ecumenical Council (emperors, intellectuals, monks). Good as chapters 2 ("The Emperor and His Church") and 3 ("The Intellectuals and the Monks") are, it is not easy to understand the distinc-

tion of their subject matter (monasticism, for example, is discussed at length in both chapters), their chronological limits, and their relation to the main body of the book. In contrast, another analytical chapter on the Monophysite kingdoms (Nubia, Ethiopia, Armenia), which is placed very appropriately between the reigns of Justinian and Heraclius, provides a useful and original introduction to a subject of great difficulty, and profits from the author's long-standing association with the excavations at Q'asr Ibrim in Nubia.

Narrative, analysis, and documentation are highly satisfactory, and the book is interestingly written. Some of the main personalities of the Monophysite movement, such as Severus of Antioch, receive full biographical treatment; in other cases more information would have been both desirable and available (John of Tella, Ahoudemmeh, and James Bar 'Adai). The book contains some scattered information but no systematic treatment of the institutions of the Monophysite church (episcopate, monasteries, canon law, etc.). Readers of the *Slavic Review* will regret that works written in Slavic languages, such as A. Diakonov's book on John of Ephesus and N. Pigulevskaia's publications (some of the latter are translated into German), were inaccessible to the author. For the early sixth century, however, this deficiency is partially remedied by the use of Vasiliev's *Justin the First*, written in English but making full use of the Slavic bibliography. Occasional obscurities such as the puzzling references to provincial councils under Maximin Daia (p. 161), in the sense of secular administrative bodies but within an ecclesiastical context, should have been caught by the editors of Cambridge University Press. In general, the publisher could have done more for this important and useful book. Two sketch maps, for example, are buried in the text and not listed in the table of contents. They record only a fraction of the more important place names mentioned in the narrative, and are rendered confusing by blank spaces left in the middle to accommodate the bookbinder. All of this is especially regrettable in view of the exorbitant price, which puts the book beyond the reach of most persons.

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A NESTORIAN COLLECTION OF CHRISTOLOGICAL TEXTS. Edited and translated by *Luise Abramowski* and *Alan E. Goodman*. Vol. 1: SYRIAC TEXT. viii, 223 pp. Vol. 2: INTRODUCTION, TRANSLATION, AND INDEXES. liv, 144 pp. Cambridge University Library Ms. Oriental 1319. University of Cambridge Oriental Publications, nos. 18 and 19. London and New York: Cambridge University Press, 1972. \$12.50 each.

When the Reverend D. Jenks was working in Urmia, in Persia, at the end of the last century, he acquired a Syriac manuscript which is now in the Cambridge University Library. The manuscript is a nineteenth-century copy of an earlier one, which was made in the thirteenth or fourteenth century. The first volume of the work by Professor Abramowski and Mr. Goodman contains a photographic reproduction of the manuscript, together with an *apparatus criticus*, which makes use of several other authorities. The reproduction is clear—sometimes clearer than the manuscript itself—and the photographers responsible are to be congratulated for their careful work.

The second volume contains an introduction and a translation of the manu-