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## Spuria I. Old Testament

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*Original Citation:*

*Availability:*

This version is available <http://hdl.handle.net/2318/1982810.2> since 2024-06-08T12:20:51Z

*Publisher:*

Aschendorff Verlag

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## D. Spuria I. Old Testament

### D I 58. In Genesim homilia xvii (latine)

#### 1. Introduction.

This homily is transmitted by some manuscripts (the “Class C” ones according to BAEHRENS 1916 and 1920) as the 17th *Homily on Genesis* by Origen. The text is composed *verbatim* of two sections of Rufinus’ *De benedictionibus patriarcharum* (II 3–9 and I 5–11). Since Isidore of Seville used Origen’s *Homilies on Genesis* as a source for his *Quaestiones in Genesim*, it has been argued that his explanation of the benedictions of Jacob, similar to Rufinus’ one, is due to the fact that he consulted a collection which contained the 17th pseudo-Origenian homily (BAEHRENS 1920, CHATILLON 1956): therefore, the archetype of the manuscripts preserving this homily would probably have been composed in France before the 7th century CE, as DOUTRELEAU 1976 believes. On the contrary, SIMONETTI 1957; 1961 and VERONESE 1996 argued that Isidore knew the complete exegetical treatise by Rufinus, thus proposing to set the composition of the homily just before or around 9th century, date of the earliest manuscript that preserves it. Curiously, CROUZEL 1985 still claimed that it is nevertheless plausible that Rufinus, after having translated the homily by Origen, sent it to Paulinus of Nola as his own treatise.

Textual tradition (as Origen’s 17th *Homily on Genesis*): CPG 1520. MORETUS 1909, pp. 407–411; ID. 1910, pp. 28–32; BAEHRENS 1916, pp. 1–58; ID. 1920, pp. xxviii–xxx; DOUTRELEAU 1976, pp. 14–16.

#### 2. Pre-modern editions.

Jacques MERLIN, *Operum Origenis Adamantii*, tom. 1, vol. 1, Paris 1512 (reprints Venice 1516; Paris 1519, 1522, 1530; Lyon 1536), ff. XXVIr–XXVIIv [published as Origen’s].

ANONYMUS [Constantius HYEROTHEUS?], *Subjecta opera Origenis non habentur in aliis libris hucusque impressis*, Venice 1516, ff. CIIIr–CVv [published as Origen’s].

Desiderius ERASMUS / Beatus RHENANUS, *Origenis Adamantii eximii scripturarum interpretis opera*, vol. 1, Bâle / Lyon 1536 (reprints 1545, 1557, 1571), pp. 57–62 [published as Origen’s].

Gilbert GÉNÉBRARD, *Origenis Adamantii [...] opera*, vol. 1, Paris 1574 (reprints 1604, 1619; Bâle 1620), pp. 32–34 [published as Origen's].

Franciscus ROUS, *Mella Patrum, nempe omnium, quorum per prima nascentis et patientis Ecclesiae tria saecula, usque ad pacem sub Constantino divinitus datam, scripta prodierunt, atque adhuc minus dubiae fidei supesunt*, Londini 1650, pp. 494–495 [short excerpt of the homily, published as Origen's].

Charles DELARUE, *Ὠριγένους τὰ εὕρισκόμενα πάντα. Origenis opera omnia*, tomus secundus, Paris 1733, pp. 105–110 [published as Origen's].

Franz OBERTHÜR, *Origenis Adamantii Opera omnia*, tomus quintus, Würzburg 1783, pp. 282–295 [Delarue's edition].

Armand Benjamin CAILLAU / Marie Nicolas Sylvestre GUILLON, *Collectio selecta SS. Ecclesiae Patrum*, tom. IX, Paris 1829, pp. 70–84 [Delarue's edition].

Carl Heinrich Eduard LOMMATZSCH, *Ὠριγένους τὰ εὕρισκόμενα πάντα. Origenis Opera omnia*, tom. VIII, Berlin 1838, pp. 281–298. [Delarue's edition].

Jacques-Paul MIGNE, *Ὠριγένους τὰ εὕρισκόμενα πάντα. Origenis Opera omnia*, tom. II (PG 12), Paris 1857, coll. 253–262 [Delarue's edition].

### **3. Modern editions and translations.**

Manlio SIMONETTI, *Tyrannii Rufini Opera* (Corpus Christianorum Series Latina 20), Turnholti 1961, pp. 183–228 [critical edition of the *De benedictionibus patriarcharum* by Rufinus]; pp. 204–209 + 192–200 [sections which compose the text of the 17th pseudo-Origenian *Homily on Genesis*].

Manlio SIMONETTI / Henri Marie ROCHAIS / Paul ANTIN, *Rufin d'Aquilée. Les Bénédictiones des Patriarches* (SC 140) Paris 1968, pp. 34–143 [French translation of the *De benedictionibus patriarcharum* by Rufinus based on Simonetti's critical text].

Maria VERONESE, *Rufino di Concordia. Le benedizioni dei patriarchi* (Collana di testi patristici 120), Roma 1995 [Italian translation of the *De benedictionibus patriarcharum* by Rufinus based on Simonetti's critical text].

Manlio SIMONETTI / Maria VERONESE (translation), *Rufino di Concordia. Scritti vari* (Scrittori della Chiesa di Aquileia 5/2), Roma 2000, pp. 18–91 [Italian translation of the *De benedictionibus patriarcharum* by Rufinus, with Simonetti's critical text]

#### 4. Selected modern studies on the texts and their transmission.

Valentin ROSE, *Verzeichniss der Lateinischen Handschriften der Königlichen Bibliothek zu Berlin* (Die Handschriften-verzeichnisse der Königlichen Bibliothek zu Berlin 12/1), Berlin 1893, pp. 57–58.

Henri MORETUS, Les Bénédictiones des Patriarches dans la littérature du IV<sup>e</sup> au VIII<sup>e</sup> siècle, in: *Bulletin de littérature ecclésiastique* 10 (1909), pp. 398–411 [pp. 405–407 on Rufinus; pp. 407–411 on the pseudo-Origenian homily]; 11 (1910), pp. 28–40.83–100 [pp. 28–32 on Rufinus and the pseudo-Origenian homily].

Wilhelm Adolf BAEHRENS, *Überlieferung und Textgeschichte der lateinisch erhaltenen Origeneshomilien zum Alten Testament* (TU 42/1 = 3. Reihe 12/1), Leipzig 1916.

Wilhelm Adolf BAEHRENS, *Origenes Werke. Sechster Band: Homilien zum Hexateuch in Rufins Übersetzung* (GCS 29 = Orig. 6), Leipzig 1920, pp. xxviii–xxx.

Jean CHATILLON, Isidore et Origène. Recherches sur les sources et l'influence des *Quaestiones in Vetus Testamentum* d'Isidore de Séville, in: *Mélanges bibliques rédigés en l'honneur de André Robert* (Travaux de l'Institut Catholique de Paris 4), Paris 1956, pp. 537–547 [on the alleged existence of the 17th pseudo-Origenian homily at Isidore's times].

Manlio SIMONETTI, *Sulla tradizione manoscritta delle opere originali di Rufino*, in: *Sacris Erudiri* 9 (1957), pp. 5–43 [pp. 20–42 on Rufinus' *De benedictionibus patriarcharum*; pp. 27–28 on the pseudo-Origenian homily].

Louis DOUTRELEAU, *Homélie sur la Genèse. Nouvelle édition* (SC 7bis), Paris 1976, pp. 14–16.

Manlio SIMONETTI, *Tyrannii Rufini Opera* (Corpus Christianorum Series Latina 20), Turnholti 1961, pp. 186–187.

Henri CROUZEL, *Origène*, Paris 1985, p. 65.

Maria VERONESE, *Il De Benedictionibus Patriarcharum di Rufino di Aquileia nell'altomedioevo*, in: *Vetera Christianorum* 33/2 (1996), pp. 371–402 [on the dating of the pseudo-homily around 9th century].

Alois HAIDINGER / Franz LACKNER, *Die Bibliothek und das Skriptorium des Stiftes Heiligenkreuz unter Abt Gottschalk (1134/1147)* (Codices manuscripti et impressi Supplementum 11), Purkersdorf 2015, pp. 118–119.

## **59. In Melchisedech homilia (latine)**

### **1. Introduction.**

BAEHRENS 1916 edited this Latin homily on Melchisedech found in two manuscripts, which titled it «Sermo Origenis de Melchisedech: non aliud nisi hominem illum fuisse». He dismissed Origen's authorship basing on Jerome's claim (epist. 73,2) that the Alexandrian instead considered Melchisedech to be an angel. Baehrens also suggested that its author, apart from being a poorly trained theologian who was not fluent in Latin, may have come from Jerome's entourage, given the interest the topic aroused in his circle (as evidenced by epist. 73), and the fact that the homily is transmitted among Jerome's other works.

Textual tradition: CPG 1518. CPL 675a. BAEHRENS 1916.

### **3. Modern editions and translations.**

Wilhelm Adolf BAEHRENS, *Überlieferung und Textgeschichte der lateinisch erhaltenen Origeneshomilien zum Alten Testament* (TU 42/1 = 3. Reihe 12/1), Leipzig 1916, pp. 246–252.

Adalbert G. HAMMAN, *Ps. Origenes. Homilia in Melchisedech* (PLS 4), Paris 1967, coll. 898–903 [Baehrens' text].

### **4. Selected modern studies on the texts and their transmission.**

Wilhelm Adolf BAEHRENS, *Überlieferung und Textgeschichte der lateinisch erhaltenen Origeneshomilien zum Alten Testament* (TU 42/1 = 3. Reihe 12/1), Leipzig 1916, pp. 243–245.

## **60. De Melchisedech Fragmentum (graece)**

### **1. Introduction.**

BAEHRENS 1916 published this catena fragment arguing that it came from the first of Origen's *mistae omeliae* mentioned in Eusebius' catalogue (Jerome, epist. 33,4), identifying it with the sermon dealing with the interpretation of Melchisedech read by Jerome (epist. 73,2). Four years later, VACCARI 1920 proved the fragment to be composed by five excerpts from Cyril of Alexandria's *Glaphyra in Pentateuchum* 2,4,8-9 (PG 69, 104B–105B).

Textual tradition: CPG 1519. BAEHRENS 1916, pp. 6–8.

### **3. Modern editions and translations.**

Wilhelm Adolf BAEHRENS, *Überlieferung und Textgeschichte der lateinisch erhaltenen Origeneshomilien zum Alten Testament* (TU 42/1 = 3. Reihe 12/1), Leipzig 1916, pp. 6–7.

Nicholas P. LUNN, *St. Cyril of Alexandria. Glaphyra on the Pentateuch*, Volume 1 (The Fathers of the Church 137), Washington, DC 2018, pp. 125–126 [English translation of Cyril's original text].

### **4. Selected modern studies on the texts and their transmission.**

Wilhelm Adolf BAEHRENS, *Überlieferung und Textgeschichte der lateinisch erhaltenen Origeneshomilien zum Alten Testament* (TU 42/1 = 3. Reihe 12/1), Leipzig 1916, pp. 1–8.

Alberto VACCARI, Pretesa scoperta di un frammento origeniano, in: *Biblica* 1/2 (1920), pp. 269–270; reprint in: Id., *Scritti di erudizione e di filologia*, vol. 1, Rome 1952, pp. 99–100.

## **61. In Canticum canticorum sermones Origenis (armeniace)**

### **1. Introduction.**

These Armenian sermons are preserved in three manuscripts; AKINEAN 1956 attributes them to Nerses of Lambron based on one manuscript's title («*Sermones Origenis et Nersesis*»); on the contrary, MAHÉ (in CPG 1525) considers Nerses to be the translator.

Textual transmission: CPG 1525.

### **4. Selected modern studies on the texts and their transmission.**

P. Jacobus DASCHIAN, *Catalog der armenischen Handschriften in der Mechitaristen-Bibliothek zu Wien*, vol. 1, Wien 1895, pp. 361–362.

N. MARR, *Ippolit Tolkovanie pysni pysnej* (Teksty i razyskanija po Armjano-Gruzinskoj filologii 3), St.-Petersbourg 1901 [on Vardan's *Catena in Canticum* which contains fragments of these sermons].

L. MELIKSET-BEKOV, Commentaire d'Origène sur le Cantique des Cantiques de Salomon dans une version vieille-arménienne, in: *Bulletin of the Institute of Caucasian History and Archaeology* 4 (1926), pp. 10–14.

N. AKINEAN, *Nerses Lambronac'i, ark'iepiskopos Tarsoni*, Wien 1956, pp. 145-149 [for the attribution of the authorship to Nerses].



## 62. In Iob commentarii (latine)

### 1. Introduction.

MERLIN 1512 and the ANONYMUS 1513 edition present the work as a Latin translation of a Greek original commentary by Origen. Already ERASMUS / RHENANUS 1536 published it as pseudo-Origenian and proposed to attribute it to Maximinus the Arian: recently, MESLIN 1967 argued for this authorship of the commentary. On the contrary, NAUTIN 1970 claimed that its author was an anonymous follower of Arius, who allegedly composed it in Africa in the 5th century (DOSSEY 2003 rather thinks of the 6th century). Lastly, STEINHAUSER 2006, pp. 14–53 considers the work to be a re-elaboration of sermons preached by its Homoian author between Pannonia and Northern Italy around 387 CE.

Textual tradition: CPG 1521; CPL 707a; STEINHAUSER 2006, pp. 54–65.

### 2. Pre-modern editions.

Jacques MERLIN, *Operum Origenis Adamantii*, tom. 1, vol. 2, Paris 1512 (reprints Venice 1516; Paris 1519, 1522, 1530; Lyon 1536), ff. Ir–XLr [published as Origen's].

ANONYMUS, *Quae hoc libro continentur: Origenis super Iob libri tres [...]*, Venice 1513, ff. Ir–XXXVr [published as Origen's].

Desiderius ERASMUS / Beatus RHENANUS, *Origenis Adamantii eximii scripturarum interpretis opera*, vol. 1, Bâle / Lyon 1536 (reprints 1545, 1557, 1571), pp. 415–503 [published as spurious].

Gilbert GÉNÉBRARD, *Origenis Adamantii [...] opera*, vol. 1, Paris 1574 (reprints 1604, 1619; Bâle 1620), pp. 227–275 [published as Origen's].

Franciscus ROUS, *Mella Patrum, nempe omnium, quorum per prima nascentis et patientis Ecclesiae tria saecula, usque ad pacem sub Constantino divinitus datam, scripta prodierunt, atque adhuc minus dubiae fidei supesunt*, Londini 1650, pp. 598–611 [short extracts, published as spurious].

Charles DELARUE, *Ὠριγένους τὰ εὕρισκόμενα πάντα. Origenis opera omnia*, tomus secundus, Paris 1733, pp. 851–903 [published as spurious].

Carl Heinrich Eduard LOMMATZSCH, *Ὠριγένους τὰ εὕρισκόμενα πάντα. Origenis Opera omnia*, tom. XVI, Berlin 1844, pp. 3–245 [Delarue's edition].

Jacques-Paul MIGNE, *Ὠριγένους τὰ εὕρισκόμενα πάντα. Origenis Opera omnia*, tom. VII (PG 17), Paris 1857, coll. 371–522 [Delarue's edition].

### **3. Modern editions and translations.**

Kenneth B. STEINHAUSER, *Anonymi in Iob commentaries* (CSEL 96), Wien 2006, pp. 87–401.

### **4. Selected modern studies on the texts and their transmission.**

E. BRATKE, *Die angebliche Origenes-Handschrift Nr. 890 der Bibliothek von Troyes*, in *Zeitschrift für Kirchengeschichte* 21 (1901), pp. 445–452 [p. 452 on the section of the manuscript which contains the *Commentary on Job*].

Michel MESLIN, *Les Ariens d'Occident 335-430* (Patristica Sorbonensia 8), Paris 1967, pp. 201–226 [on the textual tradition, and the attribution of the work to Maximinus the Arian].

Manlio SIMONETTI, [Review of:] Michel Meslin. *Les Ariens d'Occident 335-430*, in: *Rivista di storia e letteratura religiosa* 4/3 (1968), pp. 563–571 [doubts on the attribution to Maximinus].

Pierre NAUTIN, [Review of:] M. Meslin. *Les Ariens d'Occident 335-430*, in: *Revue de l'histoire des religions* 177/1 (1970), pp. 80–82 [on the textual tradition, and arguments against the attribution to Maximinus].

Leslie DOSSEY, *The Last Days of Vandal Africa: an Arian Commentary on Job and Its Historical Context*, in: *The Journal of Theological Studies* 51/1 (2003), pp. 60–138.

Kenneth B. STEINHAUSER / Hildegund MÜLLER / Dorothea WEBER, *Anonymi in Iob commentarius* (CSEL 96), Wien 2006, pp. 54–65.

Johannes B. BAUER, Testularum Experimentum et al. Anonymi in Iob commentarius (I, 17; II, 31.58; III, 19), in: *Revue Bénédictine* 117/2 (2007), pp. 207–210.

## **63. De dracone (armeniace)**

### **1. Introduction.**

This Armenian fragment preserved only in a 14th century manuscript focuses on the interpretation of the *dragon* mentioned in Job 40: the attribution to Origen cannot be sustained, since the author argues that names of things are only conventional, differently to what the Alexandrian claims (MAHÉ 1980).

Textual tradition: CPG 1524; PETROSYAN / NAĶARYAN 1979; MAHÉ 1980.

### **3. Modern editions and translations.**

Ezrik V. PETROSYAN / Haykazun A. NAĶARYAN, Nšxarner Oroginesi hayerēn t'argmanut'yunneric', in: *Ejmiacin* 36/2 (1979), pp. 21–24 [diplomatic transcription of the text in the manuscript; no doubts on the Origenian authorship].

Jean-Pierre MAHÉ, Origène et la Baleine: un fragment pseudo-Origénien sur Job et le Dragon en traduction arménienne, in: *Revue des études arméniennes* 14 (1980), pp. 352–357 [critical text with few differences to the Petrosyan / NaĶaryan text]; pp. 358–365 [French translation].

### **4. Selected modern studies on the texts and their transmission.**

Jean-Pierre MAHÉ, Origène et la Baleine: un fragment pseudo-Origénien sur Job et le Dragon en traduction arménienne, in: *Revue des études arméniennes* 14 (1980), pp. 345–365.