Although her own conclusion does not contain anything decisive, she seems to be convinced that the *Narratio* goes back to the pre-Constantine epoch, despite its possible re-actualisation at different points of fourth-century Christian history.

This elegantly written and interesting book deserves the attention of researchers working in many different fields.¹

Basil Lourié

История мученичества Мār Qūrīāqūs и Yōlītī (Кирика и Иудитты). ܡܪܝܩܘܨ ܩܘܪܝܐܩܘܨ ܝܘܠܝܬܝܬܝܐ
Критический текст, перевод, исследование А. А. Терпелюк (Москва: Ассирийская Церковь Востока, 2009) 112 p. ISBN 978-5-9901637-1-3.

Martyrdom of Mār Qūrīāqūs and Yōlītī (Cyriacus & Julitta).
Critical text, Russian translation from Syriac, and research by
Alisa A. Terpelyuk (Moscow: Assyrian Church of the East,
2009).

This small but very elegant book looks like a fascicle of the *Patrologia Orientalis* series, with only two differences: a smaller format and Russian as the language of the introduction, translation, and apparatus. Its *raison d'être*, after the non-scholarly edition of Bedjan, is to provide the *editio princeps* of the earliest manuscript of the Syriac version of the "Martyrdom of Cyriacus and Julitta," *Vat. syr.* 161 (dated to the late ninth or the early tenth century by the author), compared with Bedjan's printed text and with a late unpublished manuscript of the St Petersburg Institute of Oriental Manuscripts of the Russian Academy of Sciences, collection Diettrich, d (dated to 1888 according to the colophon whose correct reading is provided by the author). The St Petersburg manuscript contains the same recension as Bedjan's edition whereas the recension of the Vatican manuscript is different. It is

(1) Two small technical corrections may be useful to some readers. In the abbreviations list, p. 363: for ГПБ the correct full name is "Государственная публичная библиотека"; it is located in St. Petersburg (not in Moscow) and is now called РНБ = Российская национальная библиотека. The original name of the four-volume Prague dictionary of the Old Slavic language (p. 377) is in Czech and, thus, is written not in Cyrillic but as follows: "Slovník jazyka staroslověnského. Lexicon linguae palaeoslovenicae."

especially important that the famous “prayer of Cyricus” in the Vatican recension does not contain the vision of Babylon [on this vision, cf., among others, L.-J. BORD, P. SKUBISZEWSKI, *L’image de Babylone aux serpents dans les Beatus. Contribution à l’étude des influences du Proche-Orient antique dans l’art du haut Moyen Age* (Paris, 2000) (La tradition biblique, [1]), but also 3 *Baruch*, ch. 4, and the Old Russian *Povest’ o Vavilone* (“Story of Babylon”)].

One correction to the translation: for ܠܚܝܬܐ, the exact translation is κροβοφάγα (αἱμοβόρος, literally “blood-eating”) and not κροβοπιΐα (literally “blood-drinking”) (see p. 76 for text and translation and cf. n. 137). Of course, both translations go in the same direction, with the general meaning “bloodthirsty,” but αἱμοβόρος alludes to pagan impiety (cf. 4 Ma 10:17 for Antiochus) as transgressing the prohibition to eat blood (Gen 9:4, Lev 7:27). And in the case of one pair of words the translator is hesitant: ὀνοκένταυροι and ἵπποκένταυροι (rightly recognised in the corresponding Syriac transliterations) are not “centaurs similar to donkeys” or “similar to horses,” as the translator supposes (flagging her translations with a question mark, p. 85) but rather two different kinds of centaurs, semi-human and semi-donkey or semi-human and semi-horse, respectively (the correct Russian equivalents are thus simply онокентавры and гиппокентавры).

Alisa Terpelyuk’s scholarly debut has made an important contribution to the studies of the Christian Orient. The Assyrian Church of the East in Moscow deserves special gratitude for investing in such a “non-profit” enterprise.

Basil Lourié

Jens T. WOLLESEN, *Patrons and Painters on Cyprus. The Frescoes in the Royal Chapel at Pyrga* (Toronto: Pontifical Institute of Mediaeval Studies, 2010) (Studies and Texts, 169). Pp. xv, 180. 88 black-and-white and 4 color plates, bibliography, and index. ISBN 978-0-88844-169-0

In our days when Chinese or Mexican restaurants can be found in virtually every city, when any private music collection includes several CDs with ethnic music, and when we daily communicate with our friends around the globe on-line, any case of multicultural interaction from the past inevitably and naturally draws our attention. The book by Jens Wollesen is a case study attempting to analyze and contextual-