
Among the Sogdian manuscripts found at Bulayïq by the Prussian Turfan expeditions were also the remains of a Gospel lectionary (E5) belonging to the liturgical tradition of the Church of the East. Most of the contents of this manuscript was correctly identified by F. W. K. Müller (1863-1930) as early as 1907. However, despite Müller’s edition and the later publications by W. Sundermann and W. J. Pittard/N. Sims-Williams, the various parts of E5 were never published together, and the language and structure of the lectionary have not been the subject of a monographic study. With this revised version of her Ph.D. thesis (La Sapienza, Rome, 2009), Chiara Barbati thus offers a much needed and highly significant advancement in the scholarship on the Christian Sogdian manuscripts from Turfan. Furthermore, as it is stated in the *Preface* and in the *Introduction* (pp. 7-8, 11), the author aims to supply the philological analysis of the lectionary (the *text*) with a study of the material aspects of East Syriac/Sogdian book culture, and with a discussion of the linguistic, social, and religious factors, which shaped the multilingual Christian communities of Central Asia (the *context*). Together with the Epistle Lectionary E6 and other similar fragments, the Gospel lectionary E5 served the liturgical needs of the Sogdian-speaking monks at the ‘Nestorian’ monastery in Bulayïq from the 10th/11th century onwards. Therefore, while Müller had rearranged the ca. 30 fragments according to the modern chapter divisions of the New Testament, Barbati has done justice to the initial liturgical purpose of E5 and restored the fragments in accordance with the East Syriac liturgical calendar.

After the *Introduction* (pp. 11-23) Barbati discusses the palaeographic and codicological aspects of the manuscript (pp. 25-40) and the general structure of the lectionary (pp. 41-57). An extensive chapter is devoted to
the features of the Sogdian language used in E5 (pp. 59-93). The main part of the book consists of the new edition of the fragments (pp. 95-217). Barbati follows the standard practice of rendering the Sogdian text in transliteration, however she also adds an interlinear transliteration of the corresponding verses in the Syriac New Testament Peshitta, which is very useful for comparing the Sogdian translation with the Syriac original (see pp. 54-57). The texts are followed by an English translation and by a line-by-line commentary on various aspects of each fragment. There is a Sogdian-Syriac glossary (pp. 219-266) and a list of the Syriac words attested in the rubrics of E5 (pp. 267-269), followed by a comprehensive bibliography' and photographic reproductions of all the edited fragments.

In the chapter on the material features of the manuscript, the author gives a detailed description of the paper and the ink used by the scribe, the quires and their numbering, the page layout, etc., comparing these elements with the contemporary practices of Syriac manuscript production. An extensive and interesting discussion is dedicated to a distinctive element found in E5 and in other Christian manuscripts from Turfan, but nowhere else in the Syriac tradition: some folios contain on their verso a decorative cross, apparently joined to the Syriac word ḥayyē ‘life’. As Barbati notes, this element is both decorative and ‘apotropaic’, but it could also mark the last folio of a quire (pp. 33-40).

Concerning the language of E5, Müller had already noticed that it represented a later stage of Sogdian, than, e.g., the Manichaean texts. Later research by M. Schwartz, W. Sundermann, N. Sims-Williams, and others, have confirmed Müller’s initial assessment. Based on these earlier studies and on her own analysis, Barbati confirms the late features of the Sogdian language in E5 and suggests an 11th century dating for the manuscript’s production. In order to substantiate her claims, Barbati studies in detail...

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