

authorship, the otherwise unknown Julian, author of a commentary on Job whose text Hagedorn has edited (p. 104–7).

The connections between the Long Recension, the commentary on Job and the *Apostolic constitutions* provide a firm basis for the construction of an author profile, locating the Christological assumptions within a single authorial mind. Gilliam denies the cogency of these connections in such language as ‘they are not remarkable’, some examples are ‘more convincing than the others’ but ‘do not represent overwhelming evidence’ for an identity of author (pp. 106–7). In view of both his own parallels between contemporary literature and the interpolations, and indeed his attempts to show that there was a more extensive history of references to Ignatius than Smith’s thesis admits, it must be said that Gilliam himself rests his case upon a judgement about degrees of what is ‘remarkable’ and evidence that is at best cogent but less than ‘overwhelming’.

The critical consequences of Julian’s authorship is that the origin of the theology of the Long Recension is Anhomoean, since for Julian God does not have anyone ‘of identical’ or ‘similar’ substance to him, ‘neither ... of one substance ... nor of similar substance’ (‘οὔτε ... ὁμοούσιον... οὔτε ὁμοιούσιον’) (on *Job* 37). It is in the light of this Christological background that pseudo-Ignatius Christology should be expounded.

Notwithstanding these critical reflections, Gilliam has produced an outstanding study of the pseudo-Ignatian correspondence that future studies will need to address.

KING’S COLLEGE,  
LONDON

ALLEN BRENT

*Cyrillona. A critical study and commentary.* By Carl Griffin. (Gorgias Eastern Christian Studies, 46.) Pp. x + 337 incl. 3 ills and 28 tables. Piscataway, NJ: Gorgias Press, 2016. \$95. 978 1 4632 0607 9

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Cyrillona, or Qurillona, was a Syriac poet of the late fourth century. The small *corpus* of his work is preserved in a single sixth-century manuscript, British Library, MS Add. 14591. Even in this manuscript the author’s name appears only twice and is not unmistakably spelled. The name and the poetry are both unknown in later Syriac tradition. Since their publication in the nineteenth century by Gustav Bickell, the five poems have been well studied, anthologised in chrestomathies and translated, but Carl Griffin’s work brings them into English for the first time with a full commentary. This work consists of two volumes, an edition and translation (*The works of Cyrillona*, Piscataway, NJ 2016) and the companion volume that is the subject of this review. The reader who wants a brief introduction to the text and its critical problems (date, integrity of the corpus, etc.) and a clean and reliable translation will be well enough served by the edition. The companion volume is a thorough study of the poems line by line. Attention is also paid to such matters as the *genre* of the poems – *memre*, *madrashé*, *sogyata* as they are variously titled, although not fitting the later definitions of any of these types of poetry; to their place in the liturgy, which for three of the five poems must be Maundy Thursday, and for one (with the non-biblical theme of ‘scourges’: locusts, the Huns, drought and an earthquake) All Saints’

Day; and to the author's text of the Gospels, which, although he does not work by explicit quotation, is clearly the Old Syriac and Diatessaron. Most of the discussion, however, which is abundantly – sometimes, in the manner of PhD theses, wearisomely – documented, analyses the author's imagery, its biblical background, its parallels in other sources and the manner of its assimilation into the poetry. It is as well to have the edition by one's side when reading this, lest the impression is given that the text is heavy and complex. The poems themselves, although they certainly share the intricate thought-world of Ephrem, are, compared to his often difficult *madrashé*, simpler in style and they make for easier reading. This reading is anyhow facilitated by Griffin's work, which is confident and authoritative, and serves this Syriac author well.

ELY,  
CAMBRIDGESHIRE

J. F. COAKLEY

*The Ethiopian Orthodox Church's tradition on the Holy Cross.* By Getatchew Haile. (Texts and Studies in Eastern Christianity, 10.) Pp. x + 285 incl. frontispiece. Leiden–Boston: Brill, 2018. €162. 978 90 04 34868 4; 2213 0039  
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The Holy Cross, the author states at start of this collection, is one of the two highly revered sacred objects in the Ethiopian Church, the other being the tabot which represents the Ark of the Covenant and on which the eucharist is celebrated. The cross signifies not only the wood on which Christ overcame evil on Calvary but it is also all forms of the cross that makes this power present to the believer. The place of the cross in the Church and nation of Ethiopia can be vividly experienced by the visitor who attends the large popular celebrations of the finding of the cross which take place around the country at the feast of Mäsqäl or Holy Cross Day in September, which are exceeded in scale only by the festival of timqät or Epiphany; and also in the use of the hand cross held by the priest and used in blessing those whom he meets. It is common for people to wear a neck-cross and these are made in many designs and patterns, all showing the central place of the cross in the life of the Church.

The place of the cross in the theology and the life of the Church is the subject of this book. Getatchew Haile has collected and translated sermons, commentaries and hymns from Ge'ez and Amharic manuscripts, dating from the early Axumite period through to the sixteenth century. These are taken mostly from collections on microfilm held in libraries in the USA and in Europe. So the texts in this book make available a selection of varied and important material previously unavailable in printed form. It introduces theological and literary themes from the Ethiopian tradition and is a valuable contribution to this series of texts from the eastern Christian tradition.

The passages collected in the book show the place of the cross by tracing the ways in which it has shown God's power through history. There is a commentary on the Gospel account of the crucifixion and also a typological series of references to the cross found in the Old Testament. There are two alternative accounts of how the Empress Helena found the wood of the cross in Jerusalem with the help of