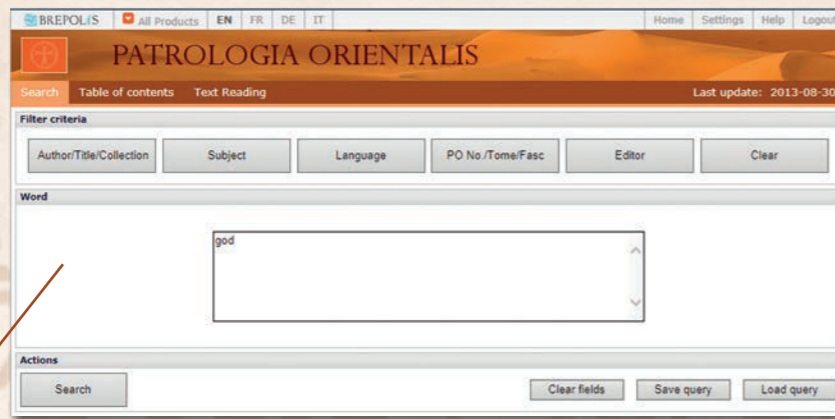


# PATROLOGIA ORIENTALIS DATABASE [POD]

The user can search for items (such as keywords or quotes) in the language into which a text was translated in the *Patrologia Orientalis*.

SEARCH SCREEN



RESULT SCREEN



CHECK THE TRANSLATION WITH THE ORIGINAL TEXT VISIBLE ALONGSIDE AS A NON-SEARCHABLE PDF FILE:



The corpus of patristic texts from the Christian East published in the *Patrologia Orientalis* series soon available online



## Key Features

Contains the 234 fascicles published in the *Patrologia Orientalis* series

Updated yearly with new texts

Each text is provided in its original language and in translation

Translations are searchable

Numerous filters (author, title, subject, language, etc.)

Multilingual interface (English, French, German, and Italian)



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# PATROLOGIA ORIENTALIS DATABASE [POD]

The *Patrologia Orientalis Database (POD)* is a collection of patristic texts from the Christian East, including works, recorded in non-Latin languages, that come from geographical, cultural, or religious contexts somehow linked to Rome or the Eastern Roman Empire.

This initial version of the database allows users to access texts included in the *Patrologia Orientalis (PO)* series in two forms: the **original text**, available as a PDF file, and a **searchable translation**. The user can search for items (such as keywords or quotes) in the language into which a text was translated in the *PO*. All the texts in the *PO* will be seachable, and the reader can check the translation with the original text visible alongside as a non-searchable PDF file.

## Themes and Content

The *Patrologia Orientalis* is a source of prime importance for many disciplines: in Patristic Studies, in History, in Theology, in Canon Law, and so on.

Numerous major works are included in the *Patrologia Orientalis*. It is only right to draw attention to the Armenian, Copto-Arabic, Ethiopic, and Georgian *Sinaxaria*, such as the commented edition of the *Şoma Deggu* and the Ethiopic *Me'erāf*, and to **Bar Hebraeus's** complete encyclopaedia, also known as *Candelabre du sanctuaire*. The complete collection of the *Homiliae Cathedrales* by **Severus of Antioch** is outstanding, published in the Syriac translation by **Jacob of Edessa**, in the original Greek when extant, otherwise in the Coptic version.

## History & Related Disciplines

**History and related disciplines** occupy an important place in the *Patrologia Orientalis*, which contains, for example, the *History of the Patriarchs of the Coptic Church of Alexandria*, the *Histoire* di Yahyā ibn Sa'īd d'Antioche, and the *Histoire des sultans mamlouks* by Al-Mufaḍḍal Ibn Abī'l-Faḍā'il. The *Documents pour servir à l'histoire de l'Église nestorienne* and the *Chronique de Séert* can also be cited.

## Hagiography

**Hagiography** is, without a doubt, an important element, with examples such as the *Lives* by **Severus of Antioch** in Syriac, Arabic, and Ethiopic, the **Ethiopic lives of the saints** (*Atti di Banadlewos, Gädl di Abuna Demyanos*), and the *Miracle de Saint Michel à Colosses*.

## Canon Law

**Canon law** is mainly represented by the *Canons d'Hyppolite* and *Cent-vingt-sept Canons des Apôtres*, in their Arabic versions.

## Church Fathers

The Works of the **Church Fathers** are obviously at the forefront with, for instance, the example of the monumental edition of the *Homiliae Cathedrales* by **Severus of Antioch**. The series also includes the principal works of the Fathers preserved in translation into one of the eastern languages, such as **Ephrem's** *Demonstration of the Apostolic Preaching* and *Hymns* in Armenian, or the *Kephalaia Gnostica* by **Evagrius Ponticus**. Original works are available, unpublished for the most part, especially in Syriac. Examples include the writings of **Jacob of Sarugh**, **Narsai**, and **Philoxenus of Mabbug**, and the *Lettre sur les trois étapes de la vie monastique* by **Joseph Ḥazzāyā**. The *De Deo* of **Yeznik of Kołb** is also worth noting.

## Theology

**Theology** is present in the works of numerous Syrian and Arabic authors who deal with **questions of dogma** in the Nestorian and Monophysite Churches, and in texts linked to **controversies** between Christians and Jews or Christians and Muslims.

There are a substantial number of **homiletics**, especially in Syriac, but also ones from Egypt, such as the *Homélie sur l'Église du Rocher* published in the (very fragmentary) Coptic version, in Arabic, and in Ethiopic.

## Liturgy

**Liturgy** is very well represented. Foremost are the *Synaxaria*, the Lenten antiphony and the **Ethiopic Divine Office**, the **Armenian lectionary** (čāšoc'), the *Lectionary for Holy Week* in Bohairic Coptic, the Greek *Euchologium sinaiticum*, *Le Grand Euchologe du Monastère Blanc* in Coptic, and the Eastern martyrology.

## Sacred Scriptures

Its contribution to the study of **Sacred Scripture** is important because of its **lectionaries**, exegetical *Catena*e, several **apocryphal tests** (*Martyre de Pilate*, Coptic fragments, and so on), the *Book of Job* in Coptic, the *Paralipomena* in Ethiopic, and the edition of the oldest examples of the *Prophets* and the *Gospels* in Georgian.



PATROLOGIA ORIENTALIS  
FULL SCREEN

## The Patrologia Orientalis series

The first volume of the *Patrologia Orientalis*, published in 1903, was the *Livre des mystères du ciel et de la terre*, an Ethiopic text with a parallel French translation.

This was the debut of a project which now, 110 years after its editorial birth, numbers 234 fascicles, presently edited at a rate of about four a year and compiled in a total of 52 complete volumes.

## A Brief History

The project was started by Monsignor René Graffin (1858-1941), an excellent Syriacist at the *Institut catholique* of Paris, who attempted to apply Migne's model to the literature of the language he was teaching. Thus, the *Patrologia Syriaca* (1894) was born. Practical and editorial difficulties did not allow the series to continue beyond the third volume. By changing the perspective to include the entire East, Graffin began the development of the *Patrologia Orientalis*. He was able to count on the close collaboration of François Nau (1864-1931) who was shortly named co-director.

René Graffin's Jesuit nephew, François Graffin (1905-2002), succeeded him to the direction of the *Patrologia Orientalis*, with his name appearing on the cover of the series for the first time in 1957. He left the position in 1992 and passed the baton to Father René Lavenant (1926-2013), who remained at the head of the *Patrologia Orientalis* until 2002. The current director of the series is Jesuit Father Philippe Luisier.