

ISTVÁN PERCZEL
Nádor u. 9., 1051 Budapest, Hungary
Tel: +36-13273000/2065
perczei@ceu.edu

EDUCATION

Ph.D. (*Candidatus scientiae*), Hungarian Academy of Sciences
Religious Studies 1995

Undergraduate studies, Karl Mark University of Economics
Econometrics 1977-80

POSITIONS

Professor, Central European University (CEU) 2007-.

Research Associate, Eberhard-Karls-Universität Tübingen 2004-09

Associate Professor, Central European University (CEU) 1998-2007

Assistant Professor, Central European University (CEU) 1994-97

OTHER ACADEMIC ACTIVITIES

Invited Lecturer Dalhousie University, Halifax, Canada 2018

Visiting Professor Higher School of Economics, Moscow & St Tikhon Orthodox Seminary 2017

Course Director together with Alexandra Cuffel (Ruhr University Bochum):
“Jews and Christians between the Mediterranean and the Indian Ocean: Co-existence and Conflict 600-1800 CE,” Summer University, CEU 2017

Visiting Professor *École des Hautes Études en Sciences Sociales*, Paris, CARE programme 2010

Visiting Professor *École des Hautes Études en Sciences Sociales*, Paris 2004

Course Director together with Peter Brown (Princeton University) and György Geréby (Eötvös Lóránd University, Budapest): “Changing

	Intellectual Landscapes in Late Antiquity,” Summer University, CEU	2004
Course Director	together with György Geréby (Eötvös Lóránd University, Budapest): “Religious Identity and Religious Syncretism,” Summer University, CEU	2001
Research Project Director	CEU, “Research Group into Medieval Platonism”	1998-2000
Course Director	together with György Geréby (Eötvös Lóránd University, Budapest): “The Many Cultural Centers of the Medieval Oikumene,” Summer University, CEU	1999
Course Director	“The Caucasus: a Unique Meeting Point of Ancient Cultures,” Summer University, CEU	1997
Visiting Lecturer	<i>École Pratique des Hautes Études, 5^e Section (Sciences religieuses), Paris</i>	1995
Recurrent Visiting Lecturer	Janus Pannonius University, Department of Literary History, Pécs, Hungary.	1990-94

ACADEMIC SERVICES

Member of the Advisory Board of <i>Saint Vladimir’s Theological Quarterly</i>	2020-
Remote Referee of ERC (European Research Council) Synergy Grant	2020-
Hungarian Representative of the <i>Association Internationale des Études Patristiques/International Association for Patristic Studies</i>	2019-
Member of the European Science Foundation College of Expert Reviewers	2019-
Member of the Advisory Board of the <i>Christianities Before Modernity</i> series, published by Medieval Publications, Western Michigan University, Kalamazoo, MI	2017-
EURIAS Fellowship Program – external reviewer	2012-
European Research Council – external reviewer for the Starting Grants	2011-
Co-director, together with Niels Gaul, of the four-year project “The Caucasus and Byzantium from Late Antiquity through the Middle Ages,” funded by the Open Society Institute’s Higher Education Support Program (Budget for the four years: USD 430,000)	2010-14
Member of the editorial board of <i>Gorgias Eastern Christian Studies Series</i>	2008-

Founding member of the Association for the Preservation of the Saint Thomas Christian Heritage, an Indian NGO working on the preservation of historical monuments and documents 2007-15

Founder and member of the editorial board of the *Syriac Manuscripts from Malabar* series, published by Gorgias Press, Piscataway, NJ 2005-

Founder, together with Yehuda Elkana, Rector of CEU, Raphael Chodos, Claremont CA and Evangelos Chrysos, Athens, of the Center for the Hellenic Traditions at CEU, renamed, in 2010, Center for Eastern Mediterranean Studies 2004

Founder, together with Bishop Danilo Krstić, and first chief editor of Odigitria Press, Budapest 2002-04

Member of the advisory board of *Eastern Christian Studies* series, published by Notre Dame University, Louaize, Lebanon and by Gorgias Press, Piscataway, NJ (the series was renamed *Gorgias Eastern Christian Studies Series*) 2002-08

Consultant, Saint Ephrem Ecumenical Research Institute associated to Mahatma Gandhi University, Kottayam, Kerala, India 2000-

Foreign correspondent of the journal *Adamantius: Newsletter of the Italian Research Group on "Origen and the Alexandrian Tradition"* 1999-

Director of Doctoral Studies: CEU, Department of Medieval Studies 1998-2001

GRANTS, AWARDS, HONOURS

Invited Keynote Speaker at the XVIII International Conference on Patristics Studies, Oxford. Lecture title: "Origenists or Theosophers? The Doctrinal History of a Christian Platonist Movement from the 5th to the 7th Centuries: A Reassessment of the Evidence" 2019

Distinguished Visiting Professorship at Sree Sankaracharya University of Sanskrit, Kalady, Kerala, India, under the Erudite Scholar-in-Residence programme of the Kerala State Higher Education Council 2018

CEU Humanities Initiative Grant for the project *The Three Abrahamic Communities across the Arabian Sea*, EUR 10,000 2015

Open Society Institute/Higher Education Support Program grant for the four-year project "The Caucasus and Byzantium from Late Antiquity through the Middle Ages," co-directed by Niels Gaul and István Perczel, USD 430,000 2010

Central European University Rector's Special Fund grant, within the framework of the newly founded Center for the Hellenic Traditions, for the international team-project "Preserving the Syriac Manuscripts of the Saint Thomas Christians in India" 2004

István Perczel

Dumbarton Oaks (Trustees of Harvard University) Project Grant for the same project
2002

Central European University Research Support Grant for the same project 2001

Révay Award of the Hungarian Society for Classical Studies for the article “Fathers or Heretics: A Patristic Anthology,” in: *Budapest Review of Books (Budapesti Könyvszemle)* X/1
1998

Central European University Research Support Grant for the team-project entitled “Research into Medieval Platonism”
1998

Central European University Junior Faculty Research Support Scheme Grant for an individual research project on the sources of the *Dionysian Corpus* 1997

Central European University Junior Faculty Research Support Scheme Grant for the same project
1996

Révay Award of the Hungarian Society for Classical Studies for the article “Christianity, Tradition, Gnosticism: The Sources of Béla Hamvas’ Concept of God” (in Hungarian), in: *Budapest Review of Books (Budapesti Könyvszemle)*. I/1
1990

Nívó Award for the translation of Plotinus, made together with Judith Horváth, entitled *Plotinus, On the One, the Intellect, and the Soul (Plótinosz, Az Egyről, a szellemről és a lélekről)*, Selected Writings
1987

FELLOWSHIPS

Faculty Research Fellow at the CEU Institute for Advanced Studies
2018 January-June

11th Medlycott Fellow at the History Department of Saint Thomas College in Thrissur, Kerala, India
2017-18

Research Fellow in the program “Dynamics in the History of Religion,” Käte Hamburger Kolleg in the Center for Religious Studies (CERES) at Ruhr-Universität Bochum
2012-13

Research Fellow in the Institute of Advanced Studies of the Hebrew University of Jerusalem, member of the research group “Personal versus Established Religion: Revision and Stagnation in Eastern Christian Thought and Praxis (5th-8th Centuries)”
2009-10

Stanley B. Seeger Visiting Research Fellow in the Program of Hellenic Studies at Princeton University
2002-03

Visiting Research Fellow at *Istituto Trentino di Cultura, Centro per le Scienze Religiose*, Trento, Italia
2002

- A. S. Onassis Research Fellowship, Athens-Thessaloniki-Ioannina 1999
- A. W. Mellon Fellowship at the *Wissenschaftskolleg*/ Institute for Advanced Study, Berlin 1999
- Summer Fellow at Dumbarton Oaks, Washington D.C. 1996
- Research Fellow at the Catholic University of Leuven, Institute of Philosophy, Leuven, Belgium 1992-93
- OTKA (Hungarian National Fund for Science and Research) Research Fellowship, Budapest 1991-92
- Open Society Fund Research Fellowship at the Aristotle University, Thessaloniki 1988

INTERNATIONAL CONFERENCES ORGANISED

Dis/embodiment and Im/materiality: Uncovering the Body, Gender and Sexuality in Philosophies of Late Antiquity - In Memoriam Marianne Saghy (1961–2018), co-organised with Stanimir Panayotov, Jasmina Lukic, Grace Ledbetter, Gábor Kendeffy, Anastasia Theologou, Andra Juganaru, Mariana Bodnaruk, Dunja Milenković. Funded by CEU Conferences and Academic Events Fund 6-8 June 2019

Christian Historiography Between Empires, organised together with Hagit Amirav within the framework of the “Beyond the Fathers: In Search of New Authorities” project. 14 participants (<http://cems.ceu.hu/node/41658>). Funded by CEU Conferences and Academic Events Fund and the Netherlands Organisation for Scientific Research. 24-28 Oct 2014

General Congress of the *Association Internationale des Etudes Arméniennes*. Funded by CEU Conferences and Academic Events Fund, the AIEA, the Gulbenkian Foundation, and the Fondation des Frères Ghoukassiantz. 6-8 Oct. 2011

Gandhi in a Globalized World: The Contemporary Relevance of Gandhian Thought, Central European University, co-organised with the Embassy of India in Hungary and the Indian Council for Cultural Relations, 23 participants. Organised by CEU’s President and Rector and the Indian Embassy to Hungary. 1-3 Dec. 2008

Hellenism: Alien or Germane Wisdom, Central European University, 27 participants. European Science Foundation Exploratory workshop organised together with Linos Benakis and István Bodnár, co-funded by the ESF and CEU’s Special and Extension Programs. 23-27 Nov. 2007

Late Antique Alexandria: Workshop in honour of Peter Brown, Budapest, Central European University, 13 participants. Organised together with István Bodnár, György Geréby and Réka Forrai. 20-21 May 2005

The Eucharist in Theology and Philosophy, Budapest-Tihany, 23 participants.
Organised together with György Geréby (proceedings published in 2005)
24-28 Oct. 2000

The Caucasus: A Unique Meeting Point of Ancient Cultures (a section of the 35th
International Congress of Asian and North African Studies), combined with a CEU
Summer University, 73 participants. Organised together with Edmund Schütz.
7-12 June 1997

EXHIBITION

Etikoppaka – Touched by the Mahatma: An Indian Village Inspired by Gandhi,
organised by Uday Balakrishnan, Fabian da Costa and István Perczel; photos and films:
Fabian da Costa; texts: Uday Balakrishnan and István Perczel. The exhibition was
organised as part of the international conference “Gandhi in a Globalized World” in
Galeria Centralis, Budapest.
1-30 Dec. 2008

PARTICIPATION IN INTERNATIONAL RESEARCH PROJECTS

Senior Researcher in the project *Jews and Christians in the East: Strategies of
Interaction between the Mediterranean and the Indian Ocean* - a European Research
Council project carried out at the Center for Religious Studies, Ruhr University
Bochum, Germany and the Center of Mediterranean Studies at CEU; principal
investigator: Alexandra Cuffel (RUB), budget, EUR 2,000,000. 2015-21

*Project for the Preservation of the Manuscripts of the Syrian Christians in India (or
SRITE Project)* – an ongoing international project started in 2000 and directed by István
Perczel. Funding between 2000 and 2019:

CEU Humanities Initiative Grant for creating the project’s website and archiving its
material, EUR 10,000. 2015

A grant for the field-work and assuming long-term institutional responsibility for the
project by *Hill Museum and Manuscript Library* (HMML), Colledgeville, MN, USA:
USD 160,000. HMML has also taken charge of the technical direction of the field work
and the archiving of the material. 2007

Three successive *Deutsche Forschungsgemeinschaft* grants to the *Orientalisches
Seminar at Tübingen University*, for the project entitled *Syrische Handschriftenbib-
liotheken in Südindien (13.–20. Jh.): Erschließung, Digitalisierung, Auswertung*. The
recipient of the grant was Prof. Stephen Gerö, who hosted the project and employed I.
Perczel in it as Research Associate (altogether EUR 480,000). 2004, 2006, 2008

Individual donation by Prof. David B. Evans (USD 2,000). 2005

Dumbarton Oaks (Trustees of Harvard University) Project Grant (USD 5,000)
2002

Central European University Research Support Grant (USD 6,000) 2001

CEU Research Support Scheme Project Grant for the project *Toward a reassessment of Byzantine Platonism: The Case of Philagathos of Cerami*, Budget: EUR 5500
2018

Beyond the Fathers: Mapping Christian Intellectual and Artistic Activities under Early Byzantine and Islamic Rules (5th-8th centuries) – an international collaborative research project (2012-2015) involving research groups from the Free University of Amsterdam, University of Oxford, Leiden University, Humboldt University Berlin, and CEU. Directed by Dr. Hagit Amirav, Free University of Amsterdam. Budget: EUR 73,000.
2012

The Caucasus and Byzantium from Late Antiquity through the Middle Ages – a four-year educational project of CEU's Center for Eastern Mediterranean Studies, funded by the Open Society Institute's Higher Education Support Program, involving institutions from Georgia, Armenia, Turkey, and Western Europe. Adjudicated funding: USD 430.000 for the four years.
2010-14

MEMBERSHIPS

Member of the International Association for Patristic Studies

Member of the Hungarian Association for Byzantine Studies

Founding member of the Hungarian Association for Patristic Studies

Member of the Hungarian Association for Classical Studies

Associate member of the *Association Internationale des Etudes Arméniennes*

FIELDWORK

Fieldwork in Kerala, at Sree Sankaracharya University of Sanskrit, working on the edition of Malayalam material found by the SRITE project
Jan.-March 2020

Short fieldwork in Kerala, to carry on the research in the framework of the JewsEast project.
July-August 2016

Fieldwork in Kerala, India, for the study of the history of Indian Christianity, also for studying, cataloguing, and digitising Syriac manuscripts. Financed by the Deutsche Forschungsgemeinschaft and Hill Museum and Manuscript Library.
Jan. 2007-June 2009

Fieldwork in Kerala, India, for the same purpose. Jointly financed by the *Deutsche Forschungsgemeinschaft* and the Central European University
Jan. 2005-May 2006

Short fieldtrip to Kerala, India, together with Dr. Rüdiger Klein (Tübingen University) for surveying the storing conditions in the archives of the Syriac manuscripts. Financed

by CEU and Center for the Economic and Business History of the Eastern Mediterranean and the Middle East (Tübingen), with the contribution of Dumbarton Oaks, Washington D.C. Sept. 2002

Fieldtrip to Kerala, India, for studying, cataloguing, and digitising Syriac manuscripts. Financed by CEU with the contribution of the Saint Ephrem Ecumenical Research Institute, Kottayam Jan.-Mar. 2002

Fieldtrip to Kerala, India, for cataloguing and digitising Syriac manuscripts. A joint mission of the CEU Medieval Platonism Research Project and the C.N.R.S., France, with the contribution of the Saint Ephrem Ecumenical Research Institute, Kottayam. 23 Mar.-21 Apr. 2000

LANGUAGES

a) Modern languages spoken and written:

Hungarian – mother tongue
English, French, Modern Greek – fluent
Russian, Italian, Ktobonoyo (Modern Classical Syriac) – good
German - fair

b) Source languages read:

Ancient and Byzantine Greek, Latin, Classical Syriac (fluent)
Church Slavonic, Hebrew, Malayalam, Old Portuguese (working knowledge)

PH.D. THESES SUPERVISED AND DEFENDED

1. Levan Gigineishvili (Georgia), *The Platonic Theology of Ioanne Petritsi*. Defended in 1999, *magna cum laude*. On the Ph.D. committee: Carlos Steel (Leuven), Basile Markesinis (Leuven), Ben Schomakers (Amsterdam). Published as *The Platonic Theology of Ioanne Petritsi*, introd. I. Perczel /Eastern Christian Studies Series 4/ (Piscataway, NJ: Gorgias Press, 2007).

2. György Heidl (Hungary), *Origen's Influence on the Young Augustine*. Defended in 2000, *summa cum laude*. On the Ph.D. committee: Robert Markus (Nottingham), Lorenzo Perrone (Pisa). Published as *Origen's Influence on the Young Augustine: A Chapter of the History of Origenism*, introd. Kathleen McVey (Princeton) /Eastern Christian Studies Series 3/ (Louaize, Lebanon and Piscataway, NJ: Notre Dame University and Gorgias Press, 2003, second edition: Gorgias Press, 2009).

3. István Bugár (Hungary), *The Formation of a Christian Cult with Images: A Critical Survey of the Literary Evidence from Constantine to Justinian*. Defended in 2003, *summa cum laude*. On the Ph.D. committee: Averil Cameron (Oxford), Andrew Louth (Durham). Published as a series of articles in diverse volumes and periodicals.

4. Irma Karaulashvili (Georgia), *A Study on the Versions and the Dating of the Epistula Abgari*. On the Ph.D. committee: Bernard Outtier (Geneva) and Zaza Alexidze (Tbilisi). Defended in 2004, *summa cum laude*.
5. Ágoston Schmelowszky (Hungary), “...From My Body I Behold God” (*Job 19,26*): *A Contribution to the Reevaluation of the Theoretical Background of the Origenist Controversy*. On the Ph.D. committee: Maurice Krieger (Los Angeles), Yosset Schwartz (Tel Aviv), external examiner: Alexander Golitzin (Milwaukee), Guy Stroumsa (Jerusalem). Defended in 2004, *magna cum laude*.
6. Irina Kolbutova (Russia), *Transformations of a Philosophical Metaphor in Text and Image: From Plotinus to the Uta Evangelistary*. On the Ph.D. committee: Edouard Jauneau (Toronto), Levan Gigineishvili (Tbilisi). Defended in 2004, *cum laude*.
7. Zaroui Pogossian (Armenia), *A Semi-Diplomatic Edition and a Historical and Textual Investigation into the Letter Of Love And Concord between Emperor Constantine the Great, Pope Sylvester, the King of Armenia, Trdat the Great, and Gregory the Illuminator*. On the Ph.D. committee: Bhogos Levon Zekiyani (Venice), Erna Manea Shirinyan (Yerevan), external examiners: Peter Cowe (Los Angeles), Sergio la Porta (Jerusalem). Defended in 2004, *magna cum laude*. Published as *The Letter of Love and Concord: A Revised Diplomatic Edition with Historical and Textual Comments and English Translation* (Leiden: Brill, 2010).
8. Cristian-Nicolae Gașpar (Romania), *In Praise of Unlikely Holy Men: Elite Hagiography, Monastic Panegyric, and Cultural Translation in the Philotheos Historia of Theodoret, Bishop of Cyrrhus*. On the Ph.D. committee: Jean-Noël Guinot (Lyons), László Török (Budapest), external examiner: Lorenzo Perrone (Bologna). Defended in 2006, *summa cum laude*.
9. Eszter Spät (Hungary), *Late Antique Motifs in Yezidi Oral Tradition*. On the Ph.D. committee: Gerhard Jaritz (Budapest, CEU), Philip Kreyenbroek (Göttingen), Christine Alison (Paris). Defended in 2009, *summa cum laude*. Published in 2010 as *Late Antique Motifs in Yezidi Oral Tradition* /Gorgias Dissertations; Religion; 52/ (Piscataway, NJ: Gorgias Press).
10. Nadejda Miladinova (Bulgaria), *Panoplia Dogmatike – a study on the antiheretical anthology of Euthymios Zygadenos in the Post-Byzantine Period. History of the first publication in Greek in 1710 and edition of fragments with scholia on Pseudo-Dionysios the Areopagite and Gregory of Nazianzus from Iviron 281*. Thesis conducted in co-tutelle with the Department of Byzantine and Early Christian Studies of the Catholic University of Leuven; thesis directors: Peter Van Deun and István Perczel. On the Ph.D. committee: Niels Gaul (CEU) and Caroline Macé (KU Leuven). Defended in Dec. 2010, rite. Published in 2014 as *The Panoplia Dogmatike by Euthymios Zygadenos: A study on the first edition published in Greek in 1710* (Leiden: Brill).
11. Andra Juganăru (Romania), *Family Double Monasteries in the Fourth and the Fifth Centuries: An Inquiry into the Theological Roots, Social Context, and Early Evolution of an Old Practice*. Co-supervised with Marianne Sághy. On the Ph.D. committee: István Bodnár (CEU), György Geréby (CEU), Samuel Rubenson (Lund

University), Simeon Paschalidis (Aristotle University, Thessaloniki). Defended on 8 June 2018, *summa cum laude*.

12. Anna Katalin Aklan (Hungary), *Wandering Lotuses: Parallel Philosophical Illustrations in Late Antique Greek and in Indian Philosophies*. Co-supervised with Ferenc Ruzsa (ELTE Budapest). On the Ph.D. committee: István Bodnár (CEU), Hugo David (École Française d'Extrême Orient, Pondicherry). Defended on 11 September 2018, *summa cum laude*.

13. András Kraft (Germany), *The Apocalyptic Horizon in Byzantium: Philosophy, Prophecy and Politics During the Eleventh Through Thirteenth Centuries*. On the Ph.D. committee: Paul Magdalino (University of St Andrews), Christoph Erismann (University of Vienna), Gábor Buzási (ELTE Budapest), György E. Szőnyi (CEU), Gábor Klaniczay (CEU). Defended on 18 December 2018, *summa cum laude*. Accepted for publication by De Gruyter, Berlin.

14. Stanimir Panayotov (Bulgaria), *The Problem of Disembodiment: An Approach from Continental Feminist-Realist Philosophy* – thesis defended at the Department of Gender Studies, CEU. Main supervisor: Eszter Timár, Department of Gender Studies, CEU; associate supervisor: István Perczel. On the Ph.D. committee: Sanjay Kumar (CEU), Stella Sandford (Kingston University, UK), Cristian-Nicolae Gaspar (CEU), Anthony Paul Smith (La Salle University, US). Defended on 25 February 2020, *summa cum laude*.

15. Radu Mustață (Romania). *The Malabar Sermonary: The Syriac Legacy of Francisco Ros SJ (1559-1624) in South India*. Main supervisor: István Perczel, co-supervisor: Volker Menze (CEU). On the Ph.D. committee: Matthias Riedl (CEU), Ines G. Županov (Ecole des Hautes Etudes en Sciences Sociales, Paris), David K. Taylor (University of Oxford), Carsten Wilke (CEU). Defended on 13 October 2022, *summa cum laude*.

LIST OF PUBLICATIONS

Prepared for publication:

András Kraft and István Perczel, “John Italos on the Soul, the Resurrection and the Apokatastasis: A new critical edition of *Quaestiones Quodlibetales* 86 and 89 with translation and commentary,” – ready, to be proposed to the journal *Byzantion: Revue Internationale des Études Byzantines*, 18,400 words.

“« Origénistes » ou « théosophes » ? Notes sur Léonce de Byzance, Denys l'Aréopagite et l'origénisme des V^e–VI^e siècles,” ready, to be proposed to the journal *Revue des Études Augustiniennes*, Paris, 29,000 words.

Levan Gigineishvili and István Perczel (transl., critical apparatus and commentaries), *Proclus Diadochus the Platonist Philosopher's "Theological Elements": A Critical Translation with Commentaries of Ioanne Petritsi's Georgian Translation of and*

Commentaries of Proclus' Elementatio Theologica, vol. 1 (containing Petritsi's introduction and chapters 1-55), to be proposed to *Dumbarton Oaks Studies*, c. 100,000 words.

Accepted for publication:

I. Perczel with the contribution of Emy Merin Joy, *A New Perspective on the Ninth-century Christian Copper Plates: The Testimony of the Indirect Text Tradition*. Elamkulam Kunjan Pillai Annual Memorial Lecture 2020 April. Trivandrum, Kerala: Kerala Council of Historical Research. Expected date of publication: 2023.

Mujib Rahman, Saranya Chandran and István Perczel, *InScript keyboard software for Garshuni Malayalam*. Under review by Beth Mardutho: The Syriac Institute. When the review will be ready, the keyboard software will be uploaded with open access to <http://bethmardutho.org/malayalamgarshuni/>.

Andra Juganaru, Stanimir Panayotov, Anastasia Theologou and István Perczel (eds), *Clothed Bodies and Naked Minds: Gender, Sexuality, and the Self in Late Antiquity* (London: Routledge), accepted for publication, submission deadline for the ready manuscript: 31 January 2023.

István Perczel and Saranya Chandran, “Re-reading the Muttuchira inscription (1581 AD: മുട്ടുച്ചിറ ലിഖിതം),” in Alexandra Cuffel (ed) *Indian Ocean volume, a special issue of Entangled Religions*, accepted for publication, 10,000 words, partly overlapping with the parallel Malayalam publication *Muttucira likhitam oru punarvāyam* (see below).

“From the Indefinite Dyad to the Dyad of Eve and Mary: The Feminine Principle in Late Antique Philosophy and Theology,” in A. Juganaru, S. Panayotov, A. Theologou, and I. Perczel (eds), *Clothed Bodies and Naked Minds*, see above, 8500 words.

In press:

“Christology and the Eucharist in two redactions of Pseudo-Dionysius,” in Gyula Klima (ed), *The Metaphysics and Theology of the Eucharist - A Historical-Analytical Survey of the Problems of the Sacrament* (Cham, Switzerland: Springer Nature, forthcoming in 2023), 14,000 words, first proofs corrected.

István Perczel with the contribution of Radu Mustață, “Notes on Syriac Learning in South India in the Middle Ages and Early Modernity,” in Brouria Bitton Ashkelony, Miriam L. Hjälml, Robert Kitchen (eds), *The Future of Syriac Studies and the Legacy of Sebastian P. Brock* (Leuven- Paris-Bristol, CT: Peeters, forthcoming in 2023), 11,000 words, first proofs corrected.

Saranya Chandran and István Perczel, *Muttucira likhitam oru punarvāyam: Surīyāni kristyānikaḷum yurōpyan miṣaṇarimārum tammilulla ādyakāla vinimayaṅṅal* (in Malayalam: “A New Reading of the Muttuchira Inscription: Documents about the Interactions between the Syrian Christians and the European Missionaries”) in Mahmood Kooria (ed), *Malabār Indiyān Mahāsamudrattil* (Malabar in the Indian

Ocean – Kottayam, Kerala: DC Books, expected publication: January 2023), 6188 words.

Published:

2022

“Notes on the Earliest Greco-Syriac Reception of the Dionysian Corpus,” in Mark Edwards, Dimitrios Pallis, and Georgios Steiris (eds), *The Oxford Handbook of Dionysius the Areopagite* (Oxford: OUP), p. 172-204.

2021

Hagit Amirav, Cornelis Hoogerwerf and István Perczel (eds), *Christian Historiography Between Empires (4th-8th Centuries) /Late Antique History and Religion* 23; Beyond the Fathers 3/, (Leuven- Paris-Bristol, CT: Peeters).

“Hagiography as a historiographic genre: from Eusebius to Cyril of Scythopolis, and Eustratius of Constantinople” in: *Christian Historiography Between Empires (4th-8th Centuries)*, p. 181-219.

“Pre-existence and the Creation of the World in Pseudo-Caesarius” in: Bram Demulder and Peter van Deun (eds), *Questioning the World: Greek Patristic and Byzantine Question-and-Answer Literature /LECTIO*, 11/ (Turnhout: Brepols), p. 311-60.

1093 Syriac and Garshuni Malayalam manuscripts from India published with open access at the Hill Museum and Manuscript Library Vhmml Reading Room website: <https://www.vhmml.org/readingRoom>. The manuscripts pop up with the keyword “SRITE.” The Thrissur Chaldean Syrian Collection (121 Syriac and Modern Aramaic manuscripts) is fully catalogued by Radu Mustață and James Walters, with the help of István Perczel.

István Perczel and Gergely Nacsinák (transl. and intr.), *A lélek húsvétja: Új Teológus Szent Simeon a feltámadásról* (in Hungarian: The Soul’s Easter: Saint Symeon the New Theologian on the Resurrection; Budapest: Szent Hierotheosz és Szent István Egyházközség), 37 pages.

2020

“Revisiting the Christian Platonism of Pseudo-Dionysius” in: Andrei Orlov (ed), *Jewish Roots of Eastern Christian Mysticism: Studies in Honour of Alexander Golitzin* (Leiden-Boston : Brill), p. 267-307.

George Kiraz, his software developer team and István Perczel, *Garshuni Malayalam Unicode Supplement to the Meltho Syriac Fonts*: <http://bethmardutho.org/malayalamgarshuni/>.

Re-publication online by De Gruyter of the 2014 study: “Garshuni Malayalam: A Witness to an Early Stage of Indian Christian Literature” at <https://www.degruyter.com/document/doi/10.31826/hug-2015-170115/html>.

2019

“The Role of Mar Abraham, the Last Persian Metropolitan of the Saint Thomas Christians, in the Light of the Kerala Manuscripts” in: Pius Malekandathil, Lotika Varadarajan, Amar Farooqui (eds), *India, the Portuguese and Maritime Interactions*, vol. II: Religion, Language and Cultural Expressions (New Delhi: Primus Books), p. 111-142.

“The Oldest Monument Extant of the Study of Indian Languages by Europeans? A 17th-century Malayalam Encyclopaedia Discovered in the Mannanam Library” in: J. C. Chennattusserry and I. Payyappilly (eds), *Revisiting a Treasure Trove: Perspectives on the Collection at St Kuriakose Elias Chavara Archives and Research Centre* (Bengaluru, India: Centre for Publications CHRIST [Deemed to be University]), p. 94-104.

I. Perczel and George Kurukkoor: “A Malayalam Church History from the Eighteenth Century, based on Original Documents” in: J. C. Chennattusserry and I. Payyappilly (eds), *Revisiting a Treasure Trove: Perspectives on the Collection at St Kuriakose Elias Chavara Archives and Research Centre* (Bengaluru, India: Centre for Publications CHRIST [Deemed to be University]), p. 111-131 [re-published, with corrections, from: D. Bumazhnov, E. Grypeou, T. Sailors and A. Toepel (eds), *Bibel, Byzanz und Christlicher Orient: Festschrift für Stephen Gerö zur 65. Geburtstag*, (Leuven: Peeters, 2011), p. 291-314].

2018

“Syriac Christianity in India,” in: Daniel King (ed), *The Syriac World* (London: Routledge), p. 653-97.

Digital publication with open access of 100 manuscripts from the collection of the Chaldean Syrian Church in Thrissur, Kerala, India, with the catalogue descriptions of Radu Mustăţă, available in the vHMML Reading Room: <https://www.vhmml.org/readingRoom/>, popping up with the keyword ‘Trichur’.

András Kraft and István Perczel, “John Italos on the Eternity of the World: A New Critical Edition of *Quaestio 71* with Translation and Commentary” in: *Byzantinische Zeitschrift* 111/3: 659-720.

“Accommodationist Strategies on the Malabar Coast: Competition or Complementarity?” in: P. A. Fabre and Ines Zupanov (eds), *The Rites Controversy in the Early Modern World* (Leiden: Brill), p. 191-232.

“Abba Nonnos and the Prayer of the Heart” (in Hungarian: Nonnosz abbá és a szívímádság) in: Baán Izsák, Görföl Tibor, Nacsinák Gergely András, Ötvös Csaba (eds), *A Jézus-ima és a keleti szerzetesség: Imaélet a monostorban és azon kívül* (The

Jesus-prayer and Oriental Monasticism: Prayer Life in the Monastery and Beyond) (Nyíregyháza: Szent Atanáz Görögkatolikus Hittudományi Főiskola), p. 101-124.

“Some Early Documents about the Interactions of the Saint Thomas Christians and the European Missionaries,” in: Mahmood Kooria and Michael Naylor Pearson (eds), *Malabar in the Indian Ocean: Cosmopolitanism in a Maritime Historical Region* (New Delhi: Oxford University Press), p. 76-120.

“Universal Salvation as an Antidote to Apocalyptic Expectations: Origenism in the Service of Justinian’s Religious Politics,” in: H. Amirav, E. Grypeou and G. G. Stroumsa (eds), *Apocalypticism and Eschatology in Late Antiquity: Encounters in the Abrahamic Religions, 6th-8th Centuries /Late Antique History and Religion 17; Beyond the Fathers 2/* (Leuven- Paris-Bristol, CT: Peeters), p. 125-161.

Entries in: Oliver Nicholson (ed), *The Oxford Dictionary of Late Antiquity* (Oxford: OUP), ‘Abdisho’ (together with Hubert Kaufhold), p. 4; ‘Abraham of Natpar’, p. 7; ‘Hierotheus, Book of’, p. 719-20; ‘India and South Asia, Christianity in’ (together with Rebecca Darley), p. 770; John of Apamea (John the Solitary), p. 827; ‘Stephen bar Sudaili’, p. 1416-17.

2017

“Theodoret of Cyrrhus: The Main Source of Pseudo-Dionysius’ Christology?” in: Markus Vinzent (ed), *Studia Patristica XCVI: Papers presented at the Seventeenth International Conference on Patristic Studies held in Oxford, 2015*, vol. 22, p. 351-375.

“Clandestine Heresy and Politics in Sixth-century Constantinople: Theodore of Caesarea at the Court of Justinian,” in: Hagit Amirav and Francesco Celia (eds), *New Themes, New Styles in the Eastern Mediterranean: Christian, Jewish and Islamic Encounters, 5th-8th Centuries /Late Antique History and Religion 16; Beyond the Fathers 1/* (Leuven-Paris-Bristol, CT: Peeters), p. 137-171.

2016

“Documents about Mar Abraham and the European Missionaries,” in: Ignatius Payyappilly (ed), *Mar Abraham and the Saint Hormis Church* [Malayalam and English: മാർ അബ്രാഹാം സെൻറ് ഹൊർമിസ് ദേവാലയവും] (Angamaly: Saint George’s Forane Church), p. 90-131.

Alan Chong, Pedro Moura Carvalho, Clement Onn, István Perczel, Ken Parry, Lauren Arnold, Maria da Conceição Borges de Sousa, William R. Sargent (eds), *Christianity in Asia: Sacred Art and Visual Splendour* (Singapore: Asian Civilisations Museum)

“Monuments of Indian Christian Art: Problems of Genres, Dating and Context” in: *Christianity in Asia: Sacred Art and Visual Splendour*, p. 38-49.

“Prayer Book of Mar Parampil Ćāndi Kuriātu” in: *Christianity in Asia: Sacred Art and Visual Splendour*, p. 50-51.

“Pietà (Mother of Sorrows)” in: *Christianity in Asia: Sacred Art and Visual Splendour*, p. 52.

“Appendix: Contents of the MS BnF Syriac 25 (Cat 9.)” in: *Christianity in Asia: Sacred Art and Visual Splendour*, p. 264-65.

2015

“Saint Maximus on the Lord’s Prayer: An Inquiry into His Relationship to the Origenist Tradition,” in: A. Lévy, P. Annala, O. Hallamaa and T. Lankila (eds) with the collaboration of D. Kaley, *The Architecture of the Kosmos: St Maximus the Confessor – New Perspectives* (Helsinki: Luther-Agricola-Society), p. 221-278.

“Dionysius the Areopagite,” in: Ken Perry (ed), *The Wiley-Blackwell Companion to Patristics* (Oxford: Wiley-Blackwell), p. 211-225.

“Cosmopolitismes de la Mer d’Arabie : Les chrétiens de saint Thomas face à l’expansion Portugaise”, in: Corinne Lefèvre, Ines Županov and Jorge Flores (ed), *Cosmopolitismes en Asie du Sud : Sources, itinéraires, langues (XVIe-XVIIIe siècle) / Collection Puruṣārtha; 33/* (Paris: Éditions de l’École des hautes études en sciences sociales), p. 143-169.

“Korakeresztény lélekelméletek az evangéliumoktól a bizánci misztika fénykoráig” (in Hungarian: Early Christian theories on the soul from the gospels to the heydays of Byzantine mysticism) in: Attila Simon-Székely (ed), *Lélekenciklopédia – A lélek szerepe az emberiség fejlődésében* (Soul-encyclopedia – the role of the soul in the spiritual development of humanity), I. kötet: *Világvallások lélekképzetei* (vol. I: Concepts on the soul in the world religions) (Budapest: Károli Gáspár Református Egyetem-L’Harmattan Kiadó), p. 23-58.

“Симеон Новый Богослов и богословие божественной сущности” (Russian translation of Symeon the New Theologian and the Theology of the Divine Substance - see below, at 2001, by T. A. Schukin and O. N. Nogovitsin) in: *EINAI: Проблемы философии и теологии*, vol. 4, № 1/2 (7/8): 374-405.

2014

Joseph P. Menacherry, Uday Balakrishnan and I. Perczel, “Syrian Christian Churches in India,” in: Lucian Leustean (ed), *Eastern Christianity and Politics in the Twenty-First Century* (London: Routledge), p. 563-597.

“Garshuni Malayalam: A Witness to an Early Stage of Indian Christian Literature,” in *Hugoye: Journal of Syriac Studies* 17, 2: 263-323.

“Alexander of the Port/Kadavil Chandy Kattanar: A Syriac Poet and Disciple of the Jesuits in Seventeenth-century India,” in *Journal of the Canadian Society for Syriac Studies* 14: 30-49.

Ernst F. Schumacher, *A kicsi szép – Tanulmányok egy emberközpontú közgazdaságtanról*; Hungarian translation of E. F. Schumacher's *Small is Beautiful*; second, fully revised edition, translation with accompanying study: I. Perczel (Budapest: Katalizátor Könyvkiadó, 2014, first edition: 1991).

2013

“The Pseudo-Didymian *De trinitate* and Pseudo-Dionysius the Areopagite: A Preliminary Study,” in: *Studia Patristica 58/6: Neoplatonism and Patristics* (Leuven-Paris-Walpole, MA: Peeters), p. 83-108.

“Some New Documents on the Struggle of the Saint Thomas Christians to Maintain the Chaldaean Rite and Jurisdiction” in: Peter Bruns, Heinz Otto Luthé (eds), *Orientalia Christiana: Festschrift für Hubert Kaufhold zum 70. Geburtstag* (Wiesbaden: Harrassowitz), p. 415-436.

I. Perczel and Irma Karaulashvili: “History Writing in the Christian East” in: János M. Bak and Ivan Jurković (eds), *Chronicon. Medieval Narrative Sources: A Chronological Guide with Introductory Essays /Brepols Essays in European Culture; 5/* (Turnhout: Brepols), p. 37-45.

“The Revelation of the Seraphic Gregory found in two Indian Manuscripts” in B. Bitton-Ashkelony (ed), *The Religious Experience of Crisis in the Mediterranean World (4th -7th Centuries)* in *Adamantius: Journal of the Italian Research Group on “Origen and the Alexandrian Tradition” 19*: 337-358.

2012

“Pseudo-Dionysius the Areopagite and the Pseudo-Dormition of the Holy Virgin,” in: *Le Muséon* 125/1-2 (2012): 55-97.

Nestorius, Theodoret of Cyrus, and their Followers, or How to Hide One's Personal Religion in a Time of Persecution?, experimental multilayered e-book with explanatory material at AthanorBooks (www.giottoslibrary.com), ed. R. Chodos. The website is available upon subscription.

“Biblical Interpretation and Christology in the Early Stages of the Nestorian Controversy,” an independent article uploaded as part of the above multi-layered e-book in: AthanorBooks (www.giottoslibrary.com), ed. R. Chodos.

2011

I. Perczel and George Kurukkoor: “A Malayalam Church History from the Eighteenth Century, based on Original Documents,” in: D. Bumazhnov, E. Grypeou, T. Sailors and A. Toepel (eds), *Bibel, Byzanz und Christlicher Orient: Festschrift für Stephen Gerö zur 65. Geburtstag*, (Leuven: Peeters), p. 291-314.

“Novella 146 and the Origenist strife: the theological background of Justinian’s anti-Jewish legislation” (in Hungarian: A 146. novella és az órigenista vita: Jusztinianosz

zsidóellenes törvényhozásának teológiai háttere) in: K. D. Dobos and Gy Fodor (ed), *Vízió és valóság* (Vision and Reality) /*Studia Theologica Budapestinensia*; 35/ (Budapest : Új Ember–Márton Áron Kiadó), p. 277-292.

“Saint Symeon the New Theologian on the Role of the Body in the Vision of God” (in Hungarian: Új Teológus Szent Simeon a test szerepéről az istenlátásban), in: Monika Imregh and Miklós Vassányi (eds), *Orpheus Noster* III, 3-4, thematic volume: *Mysticism and Anthropology in Late Antique and Medieval Christian Tradition*: 45-68

2010

Saint Symeon the New Theologian, *The Hymns of Divine Loves* (in Hungarian: Új Teológus Szent Simeon, *Az isteni szerelmek himnuszai*), translation of the 58 hymns, commentaries, introduction, study, and apparatus by István Perczel, illustrations by Máttyás Oláh (Budapest: L’Harmattan-Odigitria), 416 pages.

“The Ways of the Knowledge of God in East and West: The Eunomian Controversy” (in Hungarian: Az istenismeret útjai Keleten és Nyugaton: az eunomiánus vita), in: István M. Bugár and Monika Pesthy (eds), *Studia Patrum. Ókeresztény szerzők, kortárs kérdések: kulturális diverzitás és antropológia* (Studia Patrum: Early Christian Authors – Contemporary Questions: Cultural Diversity and Anthropology) (Budapest: Szent István Társulat), 155-175.

Book review: Athanasios Markopoulos (ed), Τέσσερα κείμενα για την ποίηση του Συμεών του Νέου Θεολόγου (Athens: Kanaki, 2008), in: *Byzantinische Zeitschrift* 103/1: 52-61

2009

I. Perczel (ed), *The Nomocanon of Metropolitan Abdisho of Nisibis: A Facsimile Edition of MS 64 from the Collection of the Church of the East in Thrissur*, second, revised edition (Piscataway, NJ: Gorgias Scriptorium, 478 pages).

“Classical Syriac as a modern *lingua franca* in South India between 1600 and 2006,” in: *Modern Syriac Literature, ARAM Periodical* 21: 289-321

“The earliest Syriac reception of Dionysius,” in: Sarah Coakley and Charles Stang (eds), *Re-thinking Dionysius*, (Oxford: Wiley-Blackwell), p. 27-42. Re-published from *Modern Theology* 24 (2008).

“Four apologetic Church Histories from India,” in: *The Harp: A Review of Syriac and Oriental Ecumenical Studies*. Vol. XXIV (Kottayam, Kerala, India): 189-217.

2008

“The earliest Syriac reception of Dionysius,” in: *Modern Theology* 24: 557-571.

I. Perczel with the contribution of A. Toepel, “What Can a Nineteenth-Century Syriac Manuscript Teach Us about Indian Church History?: On *MS Ernakulam MAP Syr 7*” in: *Parole de l’Orient* 33: 245-265.

2007

“Finding a Place for the *Erotapokriseis* of Pseudo-Caesarius: A New Document of Sixth-century Palestinian Origenism” in: *Palestinian Christianity: Pilgrimages and Shrines, ARAM Periodical* 18-19 (Oxford): 49-83.

2006

“Have the Flames of Diamper Destroyed All the Old Manuscripts of the Saint Thomas Christians?” in: *Festschrift Jacob Thekeparampil – The Harp: A Review of Syriac and Oriental Ecumenical Studies*. Vol. XX (Kottayam, Kerala, India): 87-104.

“Language of Religion, Language of the People, Languages of the Documents: The Legendary History of the Saint Thomas Christians of Kerala,” in: Ernst Bremer, Jörg Jarnut, Michael Richter and David Wasserstein (eds), *Language of Religion - Language of the People: Judaism, Medieval Christianity and Islam /Mittelalter Studien*; 11/ (Munich: Wilhelm Fink Verlag), p. 387-428.

“The Ways of the Knowledge of God in East and West: The Eunomian Controversy” (in Hungarian: Az istenismeret útjai Keleten és Nyugaton: az eunomiánus vita), in: G. Betegh, I. Bodnár, Gy. Geréby, P. Lautner (ed): *Töredékes hagyomány (Festschrift Kornél Steiger)* (Budapest: Akadémiai Kiadó), 298-326.

18) “The Christians of Saint Thomas in India” (in Hungarian: Szent Tamás keresztényei Indiában), in: *Jóga – India világa* 1: p. 140-155.

2005

István Perczel (ed), *The Nomocanon of Metropolitan Abdisho of Nisibis: A Facsimile Edition of MS 64 from the Collection of the Church of the East in Thrissur*, Introduction by Hubert Kaufhold, transl. I. Perczel, 455 pages, plus CD with the original digital photos of the MS /Syriac Manuscripts from Malabar; 1/ (Piscataway, NJ: Gorgias Press)

I. Perczel, R. Forrai and Gy. Geréby (eds), *The Eucharist in Theology and Philosophy: Issues of Doctrinal History in East and West from the Patristic Age to the Reformation*, xxvii + 474 pages, /Ancient and Medieval Philosophy, De Wulf-Mansion Centre I/xxxiv/ (Leuven: University Press).

“Introduction” to *The Eucharist in Theology and Philosophy*, see above, v-xxiv.

“The Bread, the Wine and the Immaterial Body: Saint Symeon the New Theologian on the Eucharistic Mysteries” in: *The Eucharist in Theology and Philosophy*, see above, p. 131-156.

Pseudo-John Chrysostom, “Baptismal Catechism,” (in Hungarian: “Ismeretlen ókeresztény szerző nagyheti katekézise a keresztségre készülőkhez,”), in: *Katekhón* II/1: 106-122.

2004

“A Philosophical Myth in the Service of Religious Apologetics: Manichees and Origenists in the Sixth Century” in: Yosset Schwartz and Volkhard Krech (eds), *Religious Apologetics Philosophical Argumentation* (Tübingen: Mohr Siebeck), p. 205-236.

“The Christology of Pseudo-Dionysius the Areopagite: The *Fourth Letter* in its Indirect and Direct Text Traditions” in: *Le Muséon* 117/3-4 (2004): 409-446.

F. Briquel-Chatonnet, A. Desreumaux, I. Perczel, J. Thekeparampil, “The Kerala Manuscripts on CD-ROM: a Joint Indian-French-Hungarian Mission,” in: Rifaat Ebied (ed), *Symposium Syriacum VII, Journal of Eastern Christian Studies* 56/1-4 (2004): 245-256.

“Saint Symeon the New Theologian and the Theology of the Divine Substance,” in: НМ Jovan Culibrk (ed), Никон Јерусалимац. Вријеме – личност – дјело: Зборник радова са међународног научног симпозиона на Скадарском језеру 7-9. септембра 2000. године (Cetinje: Svetigora).

Gy. Geréby and I. Perczel, “In Memoriam Katalin Vidrányi” in *Adamantius: Journal of the Italian Research Group on “Origen and the Alexandrian Tradition”* 10: 259-266.

Katalin Vidrányi, “The Twentieth-Century Reanimation of Patristic Traditions,” (A patrisztikus hagyományok XX. századi felélesztése) transl. by Gy. Geréby, I. Perczel and M. Suff in: *Adamantius: Journal of the Italian Research Group on “Origen and the Alexandrian Tradition”* 10: 267-277.

2003

“God as Monad and Henad: Dionysius the Areopagite and the *Peri Archon*,” in: Lorenzo Perrone in collaboration with P. Bernardini and D. Marchini (eds), *Origeniana Octava: Origen and the Alexandrian Tradition/Origene e la tradizione alessandrina: Papers of the 8th International Origen Congress, Pisa, 27-31 August 2001* /Bibliotheca Ephemeridum Theologicarum Lovaniensium; 164/, (Leuven: Leuven University Press and Uitgeverij Peeters), p. 1193-1209.

“Mystical Theology on the Bosphorus” (in Hungarian: Misztikus teológia a Boszporuszon) I-II, in: *Vigilia* 68/6-7, 401-410, 482-488.

“Where Does Christian Antisemitism Begin: An Answer to Gyula Vattamány’s Critique” (in Hungarian: Hol kezdődik a keresztény antiszemitizmus? Válasz Vattamány Gyula kritikájára), in: *Holmi* 15/7, 946-951.

J. Meyendorff, *Le Christ dans la théologie byzantine*, Hungarian tr. Imrényi, T., Perczel, I., Szegedi, I., tr. of Greek, Latin, and Syriac texts, supplementary notes, updated bibliography, indices, theological dictionary by I. Perczel (Budapest: Odigitria-Osiris, 2003), 370 p.

“Încotro și-a îndreptat privirea teologia bizantină în secolul XI?,” translation of “What

Was the Orientation of Byzantine Theology in the Eleventh Century?” published in 2000, transl. József Gál, in: *Vatra* 6-7, Târgu Mureş, 166-172

2002

Saint John Chrysostom, *On the Incomprehensible and the Glory of the Only-Begotten: Nine Homilies Against the Arians* (in Hungarian: Aranyszájú Szent János, *A Felfoghatatlanról és az Egyszülött dicsőségéről. Kilenc prédikáció az ariánusok ellen*), translation, commentaries, introduction, study, and apparatus by I. Perczel (Budapest: Odigitria-Osiris), 335 pages.

“Notes sur la pensée systématique d’Evagre le Pontique,” in: Mario Girardi and Marcello Marin (eds), *Origene e l’alessandrinismo cappadoce (III-IV secolo): Atti del V Convegno del Gruppo Italiano di ricerca su « Origene e la tradizione alessandrina »* (Bari, 20-22 settembre 2000) (Bari: Edipuglia), p. 277-297.

A. Palmer and I. Perczel, “A New Testimony from India to the Syriac Version of Pseudo-Dionysius (Pampakuda, Konat Collection, MS. 239),” in: *Iran and the Caucasus*, vol. VI, 1-2: 11-26.

“Syriac Manuscripts in India: The Present State of the Cataloguing Process,” in: *The Harp: A Review of Syriac and Oriental Ecumenical Studies. Vol. XV – Festschrift Mar Aprem*: 289-298.

Syriac Manuscript Collections in Malabar/ Kūnōšē dakhōbhē Sūryōyē d-Malabar I: Presentation CD (containing the facsimile editions and catalogue descriptions of three Syriac MSS from Kerala, India [*Pampakuda 239, Thrissur 46, and SEERI 12*]), ed István Perczel, with the contribution of Artur Feczko, Tivadar Feczko, and Tamás Sajó (Budapest and Kottayam, India: Central European University, Department of Medieval Studies, and Saint Ephrem Ecumenical Research Institute).

2001

“« Théologiens » et « magiciens » dans le *Corpus Dionysien*,” in: *Adamantius: Newsletter of the Italian Research Group “Origen and the Alexandrian Tradition*,” vol. 7: 54-75.

“Saint Symeon the New Theologian and the Theology of the Divine Substance,” in: *Acta Antiqua Academiae Scientiarum Hungaricae* 41: 125-146; republished in 2004.

“Pseudo-Dionysius and Palestinian Origenism,” in: Joseph Patrich (ed), *The Sabbaitic Heritage in the Orthodox Church from the Fifth Century to the Present /Orientalia Lovaniensia Analecta 98/* (Leuven: Peeters), p. 261-282.

M. Foucault, *L’archéologie du savoir*, Hungarian tr. Perczel, I. (Budapest: Atlantisz, 2001), 311 p.

2000

Saint Symeon the New Theologian, *Twenty-five Gnostic and Theological Chapters* (Új

Theológus Szent Simeon, *Huszonöt fejezet az istenismeretről és a teológiáról*, translation, commentaries, and postface by István Perczel, illustrated by Mátyás Oláh (Budapest: Kairosz-Paulus Hungarus), 100 pages.

“Pseudo-Dionysius and the *Platonic Theology*: A Preliminary Study,” in: A. Ph. Segonds and C. Steel with the assistance of C. Luna and A. F. Mettraux (eds), *Proclus et la Théologie Platonicienne. Actes du colloque international de Louvain (13-16 mai 1998) en l'honneur de H. D. Saffrey et L. G. Westerink* /Ancient and Medieval Philosophy: De Wulf-Mansion Centre Series I/xxvi/ (Leuven and Paris: Leuven University Press and « Les Belles Lettres »), p. 491-532.

“Once Again on Dionysius the Areopagite and Leontius of Byzantium,” in: T. Boiadjev, G. Kapriev, and A. Speer (eds), *Die Dionysius-Rezeption im Mittelalter: Internationales Kolloquium in Sofia vom 8. Bis 11. April 1999 unter der Schirmherrschaft der Société Internationale pour l'Étude de la Philosophie Médiévale* (Turnhout: Brepols), p. 41-85.

“Sergius of Reshaina’s Syriac Translation of the *Dionysian Corpus*: Some Preliminary Remarks,” in: C. Baffioni (ed), *La diffusione dell’eredità classica nell’età tardo-antica e medievale. Filologia, storia, dottrina. Atti del Seminario nazionale di studio (Napoli-Sorrento, 29-31 ottobre 1998)* (Alessandria: Edizioni dell’Orso), p. 79-94.

“What Was the Orientation of Byzantine Theology in the Eleventh Century?” (in Hungarian: “Merrefelé tekintett a bizánci teológia a XI. században?”), in: *Pannonhalmi Szemle* VIII/3: 45-59.

“Dionysius the Areopagite and His Earliest Syriac Text Tradition” (in Hungarian: “Areopagita Dénes és legkorábbi szír szöveghagyománya”), in: *Intellectus Quaerens. Lectures on Late Antique and Medieval Philosophy and Theology, Dedicated to the Memory of Katalin Vidrányi* („Intellectus Quaerens. Előadások a későantik és középkori filozófia és teológia köréből Vidrányi Katalin emlékére”), *Passim: Filozófiai folyóirat* II/1: 66-89.

1999

Incomprehensibility and condescension. Metaphysics and Mysticism in Saint Augustine and Saint John Chrysostom (in Hungarian: *Az Isten felfoghatatlansága és leereszkedése: Szent Ágoston és Aranyszájú Szent János metafizikája és misztikája*) (Budapest: Atlantisz Publishers), 248 pages.

“Mankind’s Common Intellectual Substance: A Study in the *Letters* of Saint Antony and his *Life* by Saint Athanasius,” in: B. Nagy and M. Sebők (eds), ...*The Man of Many Devices, Who Wandered Full Many Ways ...* (Budapest: CEU Press), p. 197-213.

“Le pseudo-Denys, lecteur d’Origène,” in: W. A. Bienert and U. Kühneweg (eds), *Origeniana Septima. Origenes in den Auseinandersetzungen des 4. Jahrhunderts* /*Bibliotheca Ephemeridum Theologicarum Lovaniensium* 137/ (Leuven: Leuven University Press and Uitgeverij Peeters), p. 673-710.

“Une théologie de la lumière : Denys l’Aréopagite et Evagre le Pontique,” in: *Revue*

des Etudes Augustiniennes 45/1: 79-120.

1998

“Fathers or Heretics? On a Patristic Anthology” (in Hungarian: Atyák vagy eretnekek? Egy patrisztikus antológiáról), in: *Budapest Review of Books (BUKSZ)* X/1, 48-56. Révay Award of the *Hungarian Society for Classical Studies*.

“Symeon the New Theologian and the Philosophy of the Divine Substance” (In Hungarian: Új Teológus Szent Simeon és az isteni lényeg filozófiája), in: *Pannonhalmi Szemle* VI/3 (1998), 49-64.

1997

“Denys l’Aréopagite et Syméon le Nouveau Théologien,” in: Y. de Andia (ed), *La postérité de Denys l’Aréopagite en Orient et en Occident. Actes du colloque international de Paris, 29 Septembre-3 Octobre, 1994* (Paris: Études Augustiniennes), p. 341-357.

“« L’intellect amoureux » et « l’un qui est ». Une doctrine mal connue de Plotin,” in: *Revue de Philosophie Ancienne* XV: 223-264.

“Dionysius the Areopagite and Symeon the New Theologian” (in Hungarian: “Areopagita Dénes és Szent Simeon az új Teológus”), in: *Filozófiai Szemle*, 1997/1-2: 153-172.

“A Supplication from the GULAG” (in Hungarian: “Egy könyörgés a Gulagról”), in: *Pannonhalmi Szemle*, V/3, 106-119.

“« I Am Not Their Heretic »: Katalin Vidrányi and Christology” (in Hungarian: ‘Én nem az ő eretnekük vagyok’. Vidrányi Katalin és a krisztológia), in: *Budapest Review of Books (BUKSZ)* IX/4: 437-440.

Saint Symeon the New Theologian, “From the Hymns of Divine Loves: Selected Poems” (in Hungarian: Új Teológus Szent Simeon, Az isteni szerelmek himnuszaiából – válogatás), in: *Pannonhalmi Szemle* V/2, 118-130.

1995

“Denys l’Aréopagite et les *hénades* de Proclus,” in: *Diotima: Review of Philosophical Research* 23: 71-76.

1994

“Intellect in Love and the One Being. A Forgotten Doctrine of Plotinus” (in Hungarian: ‘A szerelmes értelem’ és az ‘egy létező’: Egy elfelejtett plótinuszi tanítás), in: *Századvég* (New Series) I/1 (1994), 82-102.

1992

“Can Satan be Saved?” (in Hungarian: “Üdvözülhet-e a Sátán?”) A review of the Hungarian translation of the *Apophthegmata Patrum* by István Baán, in: *Budapest Review of Books (BUKSZ)* IV/1: 21-29.

“Symeon the New Theologian,” entry in: *Hungarian Lexicon of World Literature*, vol. 13 (Budapest: Akadémiai Kiadó): 124-125.

M. Maróth and I. Perczel, “Syriac Literature,” entry in: *Hungarian Lexicon of World Literature*, vol. 14 (Budapest: Akadémiai Kiadó, 1992), 480-481.

1990

“Faith, Knowledge, Tradition. An Answer to Ruth László’s « Reflections »” (in Hungarian: Hit, ismeret, hagyomány: válasz László Ruth gondolataira), in: *Budapest Review of Books (Budapesti Könyvszemle, BUKSZ)* II/3: 282-287.

“From the stories of Abbot Daniel of Scetis: On Eulogius, the Quarry-man” (in Hungarian: Abbá Dániel történeteiből. A kőfejtő Eulogioszról), in: *Vigilia* 55/12: 909-912.

1989

“Christianity, Tradition, Gnosticism: The Sources of Béla Hamvas’ Concept of God” (in Hungarian: Kereszténység, hagyomány, gnószticizmus: Hamvas Béla istenfogalmának forrásai), in: *Budapest Review of Books (Budapesti Könyvszemle, BUKSZ)* I/1 (1989), 69-77. *Révy Award of the Hungarian Society for Classical Studies*.

1986

J. Horváth and I. Perczel, Plotinus, *On the One, the Intellect, and the Soul* (Plótinosz, *Az Egyről, a szellemről és a lélekről*), translation of approximately one third of the *Enneads*, with notes and commentaries (Budapest: Európa 1986), 464 pages.