

# THE ISSUE ABOUT THE AUTHOR OF THE “HAGIOGRAPHY OF PETER THE IBERIAN”

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In the Syriac manuscripts of VIII -XII centuries no information is given about the author of the “Hagiography of Peter the Iberian”, the great ecclesiastical person, who lived in Palestine in V century. From the contents of the work it becomes clear, that the anonymous author was a priest of Maumi monastery – Peter’s disciple, who shared the cell with Peter the Iberian. He accompanied Peter in his traveling in Palestine and Arabia and attended his death and funeral. The author of the “Hagiography of Peter the Iberian” is considered to be Johannes Rufus, who was known as Lazarus. This viewpoint was worked out as a result of the unilateral analysis of the Syriac material, in which nothing is said about the author of “Hagiography of Peter the Iberian”.

We suppose that there should be nothing to argue about that while discussing and stating the identity of the author of this work, the Georgian material, primarily the “Will of the Georgian Hagiography” should be taken into consideration. The West-European researchers are not aware of the Georgian version of the “Hagiography of Peter the Iberian”, which contains information about its author. The viewpoint, that the anonymous author gives us the detailed information and confessions about himself in quotations has not been proved. The composition does not tell us about how he found himself in company, but about the relationship between Peter of Antioch and Theodor Scholastic as well as how Theodor Scholastic found himself in the company of Peter the Iberian. After Peter of Antioch was dismissed from the post of Archbishop, “The Great Peter” took Theodor to share his cell in about 480 A.D. As for Johannes Rufus, he chose secluded life only after Theodor, as indicated in Zakharia Ritor's information. From Antioch he went to Palestine, where he found himself in the circle of Amba (Father) Peter the Iberian and the great Ascetic Isaiah. All this can be found from “the Hagiography of Severus” and Chapter twenty-two of “Plerophorias”. No proof is given that Johannes Rufus was the author of the “Hagiography of Peter the Iberian”, neither is any indication given that the anonymous author was from Beirut and that he had come to Peter the Iberian from Antioch. It is only the researcher's supposition in order to make Johannes Rufus biographic data coincide.

**Keywords:** Peter the Iberian

## **A brief biographical statement:**

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