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Review

ALBRECHT BERGER (ed.), *Life and Works of Saint Gregentios, Archbishop of Taphar. Introduction, Critical Edition and Translation*. With a contribution by GIANFRANCO FIACCADORI

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anderen in Gəʿəz erhaltenen Texten gesetzt werden, wie z.B. das Vorkommen von historischen Fakten in einigen Viten der “Neun römischen Heiligen” oder der Vita des Azqir, ein Priester, der ebenfalls in Naḡrān zu einem früheren Zeitpunkt das Christentum im ḥimyarischen Königreich verbreitet hat und als Vorläufer der Märtyrer von Naḡrān den Märtyrertod erlitt.⁶ BAUSI kommt zu dem Ergebnis, dass der Zeitraum für die Abfassung der äthiopischen Version begrenzt ist auf das Ende des 13. Jh. bis zu Beginn des 14. Jh.

Die Edition des Gəʿəz-Textes folgt demselben Schema wie der erste Teil des Bandes: Text und Übersetzung einander gegenüberliegend, mit kritischem Apparat und Annotationen.

Es kann nur bestätigt werden, was der Herausgeber in seinem Vorwort zu dieser Edition vorausschickt, dass neben den historischen und philologischen Erkenntnissen und der Präsentation des Textes die Arbeitsweise einer “florentinischen Schule” aufs beste dokumentiert wird durch Wissenschaftler, die sich fundiert mit den für Texteditionen wissenschaftlichen Methoden auseinandersetzen. Die Forschungsgebiete der beiden Wissenschaftler ergänzen sich bei dieser Edition in idealer Weise.

Abschließend eine kurze Bemerkung zur Benutzbarkeit des Bandes: Begrüßenswert ist, dass die Autoren diesmal von der Fülle der sonst von ihnen gewohnten umfangreichen bibliographischen Angaben in den Anmerkungen Abstand genommen und diese damit deutlich lesbarer gemacht haben, ohne dass es beim Leser den Eindruck von Lücken oder Ungenauigkeit hinterlässt. Bedauerlich ist allerdings, dass ein Register bzw. Index fehlt.

Es ist zu hoffen, dass die Reihe *Quaderini di Semitistica*, herausgegeben vom Dipartimento Linguistica der Università di Firenze, verstärkt Zugang in die orientalistischen Abteilungen der deutschen Bibliotheken findet.

Veronika Six, Katalogisierung der orientalischen Handschriften in Deutschland

ALBRECHT BERGER (ed.), *Life and Works of Saint Gregentios, Archbishop of Taphar. Introduction, Critical Edition and Translation. With a contribution by GIANFRANCO FIACCADORI* (Millennium-Studien zu Kultur und Geschichte des ersten Jahrtausends n. Chr. – Millennium Studies in the culture and history of the first millennium C.E. 7, Berlin – New York: Walter de Gruyter, 2006). Pp. IX–915. Price: € 128,–. ISBN–13: 978–3–11–018445–7; ISBN–10: 3–11–018445–1

This monumental volume of more than 900 pages is the result of a six-year text-critical and editorial work on the Greek dossier of Saint Gregentios by

⁶ Zudem existieren Belege aus sabäischen Inschriften, um nur einige herauszugreifen.

the renowned byzantinist Albrecht Berger. The volume consists of the critical edition with English translation and very essential commentary of three Greek texts: the “Life” (*Bios*, pp. 188–411, the first complete edition, after Aleksandr A. Vasil’ev’s partial edition of some excerpts, cp. “Žitie sv. Gregentija, episkopa Omiritskago”, *Vizantijskij Vremennik*, 14 [1907], pp. 23–67, and Gianfranco Fiaccadori’s 1978/79 unpublished dissertation, on chps. 9–10), the “Laws (of the Homerites)” (*Nomoi*, pp. 410–449), and the “Disputation (with the Jewish law-teacher Herban)” (*Dialexis*, pp. 450–803, the first edition on a reliable manuscript basis, with new decisive evidence for its dating and evaluation). The extensive Introduction (pp. 1–187) offers an overview on the literary and historical aspects of the texts, not only including the context of origin and development and the manuscript tradition, but also dealing with various questions of contents in detail. The remarks on “The Dossier of Saint Gregentios” (pp. 109–113) clearly and convincingly elaborate on the evolution from the original *Bios* through subsequent additions still by the same author: first the *Dialexis*, and later on the *Nomoi*, with insertion of relevant passages, i.e. *Bios* chp. 10, and *Nomoi* 486–534. The edited dossier is completed with two Appendices of “Excerpts from the *Bios*” (I Appendix, pp. 803–815) and “Liturgical Texts on Gregentios” (II Appendix, pp. 816–829), an exhaustive “Bibliography” (“Sources”, pp. 831–838, and “Literature”, pp. 839–862) and various “Indices” (“Names and Places”, pp. 863–868; a very precious “Greek Index”, pp. 868–892; an “Index of Quotations”, pp. 893–904; and an “Index to the Introduction”, pp. 905–915).

Of the ten long chps. of which the *Bios* consists (like *Nomoi* and *Dialexis*, no doubt, a mid-10th-cent. work written at Constantinople), chps. 1–8 appear to be a composite novel repleted with hagiographical *topoi*. The plot is based upon the framework of an itinerary throughout Northern Italy (starting from Ljubljana, to Murano, Padova, Ravenna, Milan, Piacenza, Pavia, Rome, Augustopolis), the *Bios* of Saint Gregorios of Agrigentum, and a third main source to which a detailed knowledge of Rome is due. The novel was probably used as a sort of general introduction to the subsequent more historically-inspired section which occupies present chp. 9 of the *Bios*, namely reporting the Saint’s mission to Yemen, the consecration of several churches founded by the Ethiopian King Elesboam, and the saint’s activity as a bishop at the side of the Ethiopian viceroy Abraam (i.e. Abreha) in reestablishing Christian faith all over the country.

With regard to the historical significance of the dossier and its relevance to the Ethiopianists, the Introduction is substantially enriched by a keen essay by Gianfranco Fiaccadori (pp. 48–82), which is a detailed reconstruction of main questions of South-Arabian and Aksumite religious and factual history, with particular regard to the immediate aftermath, as well as the later follow-up, of the famous Kālēb/Ella Ašbeḥa’s expedition to Ḥimyar,

not only on the basis of the *Bios* (chp. 9 in particular, pp. 382–404), but also of all the available sources. Although one may not always entirely agree with Fiaccadori's conjectures and conclusions, all the scholars will be grateful to him for having provided an in-depth sketch of 6th-century (and beyond) Aksumite and South-Arabian history, with first-hand examination of evidences and scholarly contributions.

As stated by Fiaccadori – who has extensively published on the subject now for 30 years (cp. bibliography on p. 846 [the pages of his “Yemen nestoriano”, indicated as “19–212”, should be corrected into “195–212”]), «The account of the Ethiopian expedition and its aftermath contains the only clear historical information scattered through the whole Dossier. A few at least of the sources used here by the author seem to have escaped the arbitrariness of further elaborations, and definitely hark back to local sixth-century materials ... through an Arabic intermediary ultimately familiar with eighth/ninth-century Palestinian or Sinaitic milieus» (p. 48), as explained in detail by the author, who demonstrates in several instances the dependency of chp. 9 of the *Bios* (cp. text on pp. 392ff.) on «Greek material written in uncial and based, in turn, on Arabic», and the consequent *terminus ante quem* to the first decades of the 9th century (pp. 50ff., with several examples from the placenames Akana, Amlem, Atarph, Legmia, Iouze etc.; cp. also G. Fiaccadori in *Encyclopaedia Aethiopica*, vol. II, pp. 889–891, s.v. “Gregentius”, esp. p. 890). Yet, although references to the historical characters of the Ethiopian King Elesboam, the Homerite King Dounaas, the Patriarch of Alexandria Proterios, and even the Roman Pope Felix (probably, Felix IV, 526–530), are intermingled with purely hagiographical pieces, within a frame of «a narrative ... concocted at a much later time» (p. 49), Gregentios' mission to South Arabia is actually an immediate continuation of the byzantine Greek *Martyrdom of Arethas*, the almost contemporary literary elaboration on the Jewish anti-Christian persecution and subsequent events. Under the fictitious name of Gregentios (probably a compromise between Gregorios and Bikentios), a historical Gregorios bishop of Zafār could be concealed, who is likely to have been one consecrated among the Homerites themselves (cp. pp. 60 f., 72 ff.): this could be further hinted at by the Greek text itself, where patriarch Proterios appoints Gregentios presbyter and bishop at the same time (cp. *Bios* 9.108–109, p. 390: *προεσβύτερον αὐτὸν καὶ εἶθ' οὕτως ἐπίσκοπον κεχειροτόνημεν*).

Greek critical texts, relevant apparatuses (quotations, manuscript witnesses, variants), annotated translations on the front page, have been admirably arranged, also taking advantage of the software Classical Text Editor, «a really ingenious word processing programme written by Stefan Hagel from the Austrian Academy of Sciences» (cp. p. V), which is appositely devised, not only for producing critical editions with various sets of automatically

referenced apparatuses, but also for HTML and XML digital editions, cp. now Stefan Hagel, “The Classical Text Editor. An attempt to providing for both printed and digital editions”, in ARIANNA CIULA – FANCESCO STELLA (eds.), *Digital Philology and Medieval Texts* (Arti Spazi Scrittura 4, Pisa: Pacini editore, 2007), pp. 77–84. Yet, from a strict text-critical perspective, it is not clear why the editor has established the text following “the accord of $\alpha\beta$, $\alpha\gamma$ or $\beta\gamma$, where all three families transmit the text” (cp. p. 185), against the evidence of the bipartite stemma of the dossier of Saint Gregentios (cp. p. 182, Stemma 4), with $\alpha\beta$ descending from the hyparchetype ψ (first branch of ω), and γ descending from γ' (second branch of ω): it is apparent that the accord of $\alpha\beta$ does not prevail on γ (although in this family the “text is cut down ... by about 30 %”, cp. p. 176), and that only $\alpha\gamma$ or $\beta\gamma$ accords give – in principle, i.e., from a stemmatical point of view – the right reading.

On the occasion of this review, it may be worthwhile to mention some quite recent contributions (that could not be considered in the book under review), which demonstrate the constant scholarly interest, and the actual historical importance, of events in 6th-century Aksum and South-Arabia: IWONA GAJDA, “Une nouvelle inscription juive de Zafār”, in ALEKSANDR V. SEDOV (ed.), *Scripta Yemenica: issledovanija po Južnoj Aravii: sbornik naučnych statej v čest' 60-letija M.B. Piotrovskogo* (*Studies on South Arabia for M.B. Piotrovskij on his 60th birthday*) (Moskva: Vostočnaja literatura – Moskva: Inst. vostočnovedenija RAN, 2004), pp. 197–202; CHRISTIAN JULIEN ROBIN, “Himyar et Israël”, in *Académie des Inscriptions & Belles Lettres. Comptes Rendus*, (Avril-Juin 2004), pp. 831–908, where (p. 905) is also quoted Ze'ev Rubin, “Ha-‘Martiryum šel Azqîr’ ve-ha-ma'avak ben ha-yahadut la-natsrut bi-Drom ‘Arav ba-me'ah ha-ħamišit la-sfirah (Le «Martyre d'Azqîr» et la lutte entre le judaïsme et le christianisme en Arabie du Sud, au V^e s. av. n.è.)”, in ARIEH KASHER – AHRON OPPENHEIMER (eds.), *Dor le-dor. Mi-šilbe tqufat ha-miqra ve-'ad ħatimat ha-Talmud. Qoveš maħaqarim li-ħhvod Yebošua' Efron* (*De génération en génération. De la fin des temps bibliques jusqu'à la rédaction du Talmud. Études en l'honneur de Joshua Efron*) (Yerušalayim: Mosad Byaliq – Tel-Aviv: Bet-ha-sefer le-mada'e ha-Yahadut 'a. š. Ĥayim Rozenberg, Universiřat Tel-Aviv, 1995), pp. 251–284; ALESSANDRO BAUSI – ALESSANDRO GORI, *Tradizioni orientali del «Martirio di Areta». La Prima recensione araba e la Versione etiopica. Edizione critica e traduzione. Presentazione di Paolo Marrassini* (Quaderni di Semitistica 27, Firenze: Dipartimento di Linguistica, Università degli Studi, 2006); MARINA DĒTORAKI, “Un kontakion inédit et le culte de Saint Aréthas à Constantinople”, in *Byzantinische Zeitschrift*, 99 (2006), pp. 73–91; DAN D.Y. SHAPIRA, “Stray Notes on Aksum and Himyar”, in *Scrinium* (Revue de patrologie, d'hagiographie critique et d'histoire ecclésiastique), 2 (2006) = BASIL LOURĪÉ – ALEXEJ V. MURAVIEV (eds.), *Universum Hagiographicum. Mémorial R.P. Michel van Esbroeck, s.j. (1934–2003)* (Saint-Petersburg: Société des études byzantines et slaves, 2006), pp. 433–443; MARINA DETORAKI, *Le martyre de saint Aréthas et de ses compagnons* (BHG 166), édition critique, étude et annotation MARINA DETORAKI, traduction par JOËLLE BEAUCAMP, appendice sur les versions orientales par ANDRE BINGGELI (Collège de France – CNRS, Centre de recherche, d'histoire et de civilisation de Byzance, Travaux et Mémoires – Monographies 27, Le massacre de Najrân. Religion et politique en Arabie du Sud au VI^e siècle I, Paris: Association des amis du Centre d'histoire et de civilisation de

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Byzance, 2007); cp. also [but *non vidē*] JEAN-FRANÇOIS SALLES – ALEKSANDR V. SEDOV, *Qāni'. Le port antique du Hadramawt entre la Méditerranée, l'Afrique et l'Inde. Fouilles russes 1972, 1985–1989, 1991, 1993–1994* (Indicopleustoi 6. Archaeologies of the Indian Ocean, Turnhout: Brepols, 2007).

If compared to the extent of the work, errors, although occasionally present, are few: cp. p. 12, l. 24, “ist” (instead of “is”); p. 12, l. 25, “indicatedd” (instead of “indicated”); p. 21, l. 7, “the the” (instead of “the”); p. 25, l. 8, “Casearaugusta” (instead of “Caesar–”) etc. In some occurrences, the reader realizes that final checks of internal references could not be made: cp., e.g., p. 2, n. 2, where reference to “p. 186” should be to “p. 185” instead; p. 110, 4th paragraph, the reference to “the genitive absolute at the end of the preceding passage in *Bios* 10.50–52 lost its connection” etc. should be to “*Bios* 10.45–46”, cp. p. 408; p. 801, apparatus at *Dialexis* E 734, “Σέρδιδος μ] Σέρδιδος cett.” should be “Σέρδιδος μ] Σέριδος cett.”, and *ibid.*, the transl. has “Serdidos”, but the Summary on p. 115 has “Seridos” (cp. p. 69, and n. 134, where Σέρδιδος, i.e. ΣΕΡΔΙΑΔΟΣ < ΣΕΡΔΙΑΔΟΣ, is interpreted as a true rendering of Arabic *Šarāḥīl*, and therefore as a reading better than Σέριδος of the majority of the families) etc.

Apart from these very minor shortcomings, this wonderful volume offers a new reliable critical basis, and is therefore an invaluable service, to all those – Ethiopicists included, and in the forefront – who will have to cope with the Gregentios dossier.

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DAVID L. APPLEYARD, *A Comparative Dictionary of the Agaw Languages*. Köln: Rüdiger Köppe Verlag, 2006. 200 pp. Price: € 34,80. ISBN: 3–89645–481–1

To many scholars interested in Agaw languages or in Proto-Cushitic reconstruction this will be a long awaited book. Twelve years ago¹ David Appleyard already provided a small glimpse of what he was up to and now he has finally delivered the product. It is good to look back at the author’s 1996 article to understand the rationale for the project – an aspect he strangely leaves out in the introduction to the current book. Then, he wrote (1996, p. 191): “*The objective of the Dictionary is not only to provide comparative data for reconstruction, but also to give an overall picture of the vocabulary distribution across the languages*”. The motivation for the project is therefore as much descriptive as it is comparative.

¹ DAVID APPLEYARD, Preparing a Comparative Agaw Dictionary, in: CATHERINE GRIEVENOW-MEVIS – RAINER M. VOIGT (eds.): *Cushitic and Omotic Languages – Proceedings of the 3rd International Symposium, Berlin (March 17–19, 1994)*, pp 185–200. (Köln 1996).