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Review

RĀĠIB, MĀYKIL ḤILMĪ [RAGHEB, MICKEL HELMY], *at-Tī' uṭūkīyāt al-ḥabašīya*
(Widdāsī Māryām) *fī daw' 'ašliḥā al-qibṭī wa-turāṭ at-tarānīm aš-šarqīya*
al-'uḥrā ('The Abyssinian Theotokia (*Widdāsī Māryām*) in View of Their
Coptic Origin and the Heritage of the Other Oriental Hymns')

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syntactic evaluations, also considering the reconstructed nominal inflection, especially for the form with mimation or nunation.

There are no lexical indices, which is a reasonable choice to contain the size of the volume, more so because occurrences can now be easily checked online from the *Sabäisches Wörterbuch*. Although it is not an eminently epigraphic study, data relating to the support are recalled, when possible; the archaeological context of the findings has been at times essential also for assuming a textual categorization otherwise impossible for many fragmentary texts. However, an apparatus of images is not present (but the available iconographic references are always indicated): while a palaeographic analysis of the texts was certainly beyond the scope of this type of work, it cannot be denied that such an investigation may prove very useful when dealing with texts from a given area. A cartographic documentation with the location of the monuments, possibly enriched by the indication of the on-site inscriptions, would have been very useful here.

This ninth volume of the series *Epigraphische Forschungen auf der Arabischen Halbinsel* offers a valuable tool realized with philological rigor, which gives a comprehensive analysis of some of the most important ancient documents from the centre of the Sabaean kingdom. Collecting epigraphic material by site or limited area is always a choice that facilitates the re-evaluation of texts in a perspective of an archaeological contextualization. It is well-known that the core of the Sabaean capital, the ‘citadel’ of Mārib, has not yet been excavated due to disputes between local tribes rendering any such mission unsafe, even before the present disruption. One can only imagine the richness of the documentation, not only epigraphic, awaiting the fortunate scholars who may—perhaps, in the future—dedicate themselves to investigating the centre of this paramount archaeological settlement.

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RĀĠĪB, MĀYKIL ḤILMĪ [RAGHEB, MICKEL HELMY], *الشيوطوكيات الحبشية (وداسي) في ضوء أصلها القبطي وتراث الترانيم الشرقية الأخرى (ماريام) at-Ṭī' uṭūkīyāt al-ḥabašīya (Widdāsī Māryām) fī daw' ašlihā al-qibṭī wa-turāt at-tarānīm aš-šarqīya al-'uḥrā* (‘The Abyssinian Theotokia (*Widdāsī Māryām*) in View of Their Coptic Origin and the Heritage of the Other Oriental Hymns’) (Cairo: Madrasat al-'Iskandarīya, 2022). 496 pp. EGP 600.00 (e-book). ISBN: 978-977-6591-98-1.

This book, aimed at a scholarly Coptic audience, provides a thorough introduction to the *Waddase Maryam* (CAe 2509, in the following *W.M.*) and its direct and more distant sources. In fact, the work goes far beyond what is announced in its

title, also identifying the sources and discussing the liturgical development of other hymns of the Coptic Orthodox church, all while reflecting on the theological and literary environments in which these hymns were composed, transmitted and exchanged between languages and churches.

The *W.M.*, a collection of hymns for St Mary, is one of the most widespread Gəʿəz texts, as it forms a fixed part in the extremely common Psalter (CAe 2701) manuscripts. Parallel transmissions exist in the *Məʿraf* (CAe 3186) and in collections of the so-called School Chants (CAe 6489). The *W.M.* has already received scholarly attention.¹ Its relation to the Coptic *Theotokia*—hymns that form part of the Psalmodia (a daily choral service)²—has been recognised previously. However, a thorough exploration of the sources of the *W.M.* has been lacking until now, and the present book constitutes a significant step forward in filling this gap.

The book is structured into two ‘introductions’—each a voluminous study—which precede the text of the *W.M.* that is in turn followed by four ‘appendices’—each of which, again, constitutes a near-independent study. It ends with a list of references. Throughout the work, the author provides Arabic translations for all Ethiopic, Coptic, Greek and Syriac excerpts that are cited.

The centrepiece of the book is the Ethiopic text of the *W.M.*,³ accompanied by the author’s Arabic translation and comments in footnotes (pp. 193–227). This is an accessible presentation of the *W.M.* for readers not familiar with Ethiopic. The first appendix, *Tartīlat Bawwābat an-nūr* (‘The hymn *Gate of Light*’) accomplishes the same for the *ʿAnqäṣä bərhan* (CAe 1113), a further group of hymns to Mary which in standard Ethiopic Psalter manuscripts follows the *W.M.* (pp. 229–243).

In the first introduction, *Kayfa takawwana Wəddase Maryam ‘madīḥ Maryam’ wa-‘ilāqatuhu bi-‘aşlihi al-qibṭī/‘arabī* (‘How the *Wəddase Maryam* “Praise of Mary” was composed and its relationship to its Coptic/Arabic origin’) (pp. 17–70), the author contrasts the Gəʿəz with the Coptic and Arabic versions. He proves once more that the *Vorlage* of the Ethiopic version must have been Arabic—more

¹ For an overview on existing editions, translations and studies, see S. Weninger, ‘Wəddase Maryam’, in S. Uhlig, ed., in cooperation with A. Bausi, *Encyclopaedia Aethiopica*, IV: *O–X* (Wiesbaden: Harrassowitz Verlag, 2010), 1173a–1174a.

² On manuscripts of the Psalmodia, see the overview in U. Zanetti, ‘Bohairic Liturgical Manuscripts’, *Orientalia Christiana Periodica*, 61/1 (1995), 65–94.

³ The text used is the one of the *Məʿraf* edited by B. Velat, ed., *Meʿerāf: Commun de l’office divin éthiopien pour toute l’année, Texte éthiopien avec variantes*, *Patrologia Orientalis*, 34/1–2 (Paris: Firmin-Didot et C^{ie}, éditeurs, 1966), 76–91, cf. p. 23.

precisely, he suggests that the translation was based on a manuscript pre-dating the twelfth century without diacritic dots, possibly of Melkite origin (p. 31). He argues against the traditional ascription of the *W.M.*'s translation to 'Abba Sälama (second half of the fourteenth century; pp. 37; 41–44), recommending an earlier translation by an unknown Ethiopian translator in its stead (p. 43).

One significant contribution by the author is the discovery of a different Ethiopic version of the *Theotokia* for Sunday preserved on fols 191rb–199va in MS EMMML 2010 (a fourteenth–fifteenth-century Psalter with *Horologium*⁴). This seems to be a later, independent translation or a significant reworking of the previous one, and contains sections that became standard in the Coptic tradition but are absent from the *W.M.* (p. 26).

As part of the same first introduction, the author introduces three twelfth–thirteenth-century Arabic manuscripts of the monastery of St Catherine on Mount Sinai containing the *Theotokia*, whose text is closer to the *W.M.* than the later stabilised Arabic version (pp. 47–52): MSS Sinai Ar. 227, Sinai Ar. 242 (both, according to the author, showing Syriac influence and sharing common errors—of which, however, no examples are given) and Sinai Ar. 237 (probably translated from a different *Vorlage*). The text of the latter manuscript is very close to the *W.M.*, but the direct *Vorlage* of the *W.M.* must have been a slightly later Arabic manuscript, as the *W.M.* contains a section that all three Sinaite manuscripts lack. A table compares the attestation of all text parts in the Coptic Psalmodia, the Arabic Sinaite manuscripts and the *W.M.* (pp. 52–56). This section should be read together with the second appendix, *Maḥṭūṭāt Sīnā' al-'arabīya muqāranatan bikull min bi-t-tarġama* (sic) *al-ḥabašīya wa-t-tarġama al-'arabīya al-muta'ahḥira llatī ḡā'at fī maḥṭūt 3 qibtī bi-Fiyinnā – an-Nimsā* ('The Arabic manuscripts of Sinai compared with the Ethiopic translation and the recent Arabic translation transmitted in manuscript Coptic 3 in Vienna – Austria') (pp. 245–300), which contrasts the text of MS Sinai Ar. 237 with the author's Arabic translation of the *W.M.* and the Arabic text of MS Vienna, Nationalbibliothek, Cod. Copt. 3.

The second introduction is divided into two parts, *Maṣādir at-tī'utūkiyāt/Widdāsī Māryām* ('The sources of the *Theotokia/Wəddase Maryam*'), and *al-Waqt al-ḥaqīqī li-tartīl at-tī'utūkiyāt al-qibṭīya fī daw' at-tuqūs al-'uḥrā* ('The correct time for the chanting of the Coptic *Theotokia* in view of the other litur-

⁴ See its description in Getatchew Haile and W. F. Macomber, *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Abāba, and for the Hill Monastic Manuscript Library, Collegeville, VI: Project Numbers 2001–2500* (Collegeville, MN: Hill Monastic Manuscript Library, St. John's Abbey and University, 1982), 4–11.

gies'). After a reflected discussion of the different attributions of the *Theotokia* in the Coptic and Ethiopic tradition (pp. 71–77), the author discusses the origins of a number of textual units ultimately transmitted as part of the *W.M.*, whose Coptic versions were translated from Greek. (These textual units, consequently, passed from Greek to Coptic to Arabic to Gə'əz.) Among the Greek sources, the author firmly identifies six hymns by Severus of Antioch.⁵ A further four textual units may also be attributed to Severus of Antioch, but with less certainty (pp. 127–150), while six other textual units have been attributed to other authors (pp. 150–161). The author points out that the Arabic translation of the *Theotokia* was carried out after the Coptic hymns had been collected and their order solidified, and it was this fixed version that was then translated into Ethiopic (p. 134). A similar identification process is accomplished for hymns attested outside of the *W.M.* in the third appendix, 'Amākin iltiqā' al-ma'ānī as-suryānīya ma'a ba'd at-tarātīl al-qibṭīya al-mundaṭira wa-llatī lā tazāl musta'mala 'aydan ('Meeting points between the Syriac ma'ānī and some Coptic hymns, both lost and still in use') (pp. 301–361), in which the author identifies the origin of eight textual units attested in the Coptic Antiphonarium (pp. 311–350) and of two textual units attested in the Psalmody (pp. 350–361), which were originally composed in Greek and are transmitted in Syriac. The text of all discussed hymns is given in the original languages and in Arabic translation, introduced and commented in detail.

The second part of the second introduction, *al-Waqt al-ḥaqīqī li-tartīl at-ṭī' utūkiyāt al-qibṭīya fī daw' at-tuqūs al-'uḥrā* ('The correct time for the chanting of the Coptic *Theotokia* in view of the other liturgies') (pp. 162–192), and the corresponding fourth appendix, *al-Qawānīn illatī tuqāl fī ḥitām al-'aṣīya wa-bākīr 'alā madār 'ayyām al-'usbū* ('The canons which are said at the closing of the Evening and Morning [services] through the days of the week') (pp. 363–475), contain a wealth of liturgical material which surpasses the competences of this reviewer.

This book would have benefited from some editing of style to provide greater conciseness (sentences regularly span one page) and the introduction of technical terms for much improved readability.

⁵ Hymns 2, 3, 11, 118, 120 and 171 in the edition E. W. Brooks, ed., tr., *The Hymns of Severus of Antioch and Others in the Syriac Version of Paul of Edessa as revised by James of Edessa*, fasc. 1, *Patrologia Orientalis*, 6/1 (Paris: Firmin-Didot et C^{ie}, imprimeurs-éditeurs, 1911) and E. W. Brooks, ed., tr., *The Hymns of Severus of Antioch and Others in the Syriac Version of Paul of Edessa as revised by James of Edessa*. Fin, *Patrologia Orientalis*, 7/5 (Paris: Firmin-Didot et C^{ie}, imprimeurs-éditeurs, 1911), 77–126.

This book delivers much more than its title promises, and points to many potentially fruitful avenues of future study. As the author rightly states, a deeper exploration of the Ethiopic manuscript heritage would be among them (p. 45). It can only be hoped that the author (who at the time of writing was still in the process of simultaneously writing an MA thesis on another topic—now defended—in the field of Coptic Studies) follows up this excellent work with many more contributions related to Ethiopian and Eritrean studies, which benefit greatly from his wide and unique expertise.

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DENIS NOSNITSIN and DOROTHEA REULE, *The Ethiopic Manuscripts of the Egyptian Monastery of Dayr as-Suryān: A Catalogue*, Supplement to *Aethiopica*, 10 (Wiesbaden: Harrassowitz Verlag, 2021). xxxvii, 124 pp., 97 coloured illustrations. Price: €38.00. ISBN: 978-3-447-11758-6.

Le célèbre monastère dit « des Syriens » au Wadi an-Naṭrūn (Égypte) a ouvert les trésors de sa bibliothèque aux chercheurs, ce dont on ne peut que se réjouir. Après le catalogue des manuscrits syriaques publié en 2014 par Sebastian Brock et Lucas Van Rompay,¹ et celui des manuscrits arabes et coptes du même monastère sous la direction générale de Stephen Davis et du P. Bigoul as-Suryānī, en cours de publication dans le *Corpus Scriptorum Christianorum Orientalium* par divers auteurs, voilà celui des manuscrits éthiopiens.

Ils sont, certes, peu nombreux : on en compte 24 (allant du milieu du XIX^e siècle au milieu du XX^e), 8 en parchemin (5 manuscrits et 3 cahiers non reliés) et 16 en papier (10 manuscrits et 6 cahiers ou feuilles de papier). Ils ont appartenu à quelques moines éthiopiens ou érythréens qui séjournèrent un temps à Dayr as-Suryān et qui avaient emporté ces livres avec eux en quittant leur pays, ou encore – et là c’est assez intéressant – qui ont copié ces textes pendant leur séjour en Égypte. Si tous les parchemins proviennent d’Éthiopie ou d’Érythrée, presque toutes les copies sur papier ont été exécutées en Égypte, où le scribe a dû s’accommoder du papier, un support peu utilisé dans son pays et pour lequel il a fallu adapter la technique d’écriture et, le cas échéant, de la (très modeste) ornementation.

¹ S. Brock et L. van Rompay, *Catalogue of the Syriac Manuscripts and Fragments in the Library of Deir al-Surian, Wadi al-Natrun (Egypt)*, *Orientalia Lovaniensia Analecta*, 227 (Leuven–Walpole, MA: Uitgeverij Peeters en Departement Oosterse Studies, 2014).