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### Review

DENIS NOSNITSIN, ed., *Veneration of Saints in Christian Ethiopia. Proceedings of the International Workshop Saints in Christian Ethiopia: Literary Sources and Veneration, Hamburg, April 28–29, 2012*

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## Editorial

The present issue of AETHIOPICA, like the preceding one, is partly monographic, with a section containing the proceedings of the Panel on Islamic Literature in Ethiopia: New Perspectives of Research, from the '19<sup>th</sup> International Conference of Ethiopian Studies', held in Warsaw, Poland, on 24–28 August 2015.

Starting from this issue, the annual bibliography on Ethiopian Semitic and Cushitic linguistics held from its inception in 1998 for eighteen years by Rainer Voigt is handed over, on Voigt's own will, to a pool of younger scholars, with the substantial support of the AETHIOPICA editorial team. I would like on this occasion to express the deep gratitude of the editorial board of AETHIOPICA and of all scholars in Ethiopian Semitic and Cushitic linguistics to Rainer Voigt for his fundamental and valuable contribution.

### Bibliographical abbreviations used in this volume

- AE* *Annales d'Éthiopie*, Paris 1955ff.  
*ÄthFor* Äthiopistische Forschungen, 1–35, ed. by E. HAMMERSCHMIDT, 36–40, ed. by S. UHLIG (Stuttgart: Franz Steiner (1–34), 1977–1992; Wiesbaden: Harrassowitz (35–40), 1994–1995).  
*AethFor* Aethiopistische Forschungen, 41–73, ed. by S. UHLIG (Wiesbaden: Harrassowitz, 1998–2011); 74–75, ed. by A. BAUSI and S. UHLIG (*ibid.*, 2011f.); 76ff. ed. by A. BAUSI (*ibid.*, 2012ff.).  
*AION* *Annali dell'Università degli studi di Napoli 'L'Orientale'*, Napoli: Università di Napoli 'L'Orientale' (former Istituto Universitario Orientale di Napoli), 1929ff.  
*CSCO* Corpus Scriptorum Christianorum Orientalium, 1903ff.  
*EAE* S. UHLIG, ed., *Encyclopaedia Aethiopica*, I: A–C; II: D–Ha; III: He–N; in cooperation with A. BAUSI, eds, IV: O–X (Wiesbaden: Harrassowitz, 2010); A. BAUSI in cooperation with S. UHLIG, eds, V: Y–Z, *Supplementa, Addenda et Corrigenda, Maps, Index* (Wiesbaden: Harrassowitz, 2003, 2005, 2007, 2010, 2014).  
*EI<sup>2</sup>* *Encyclopaedia of Islam*, I–XII (Leiden: E.J. Brill, 1960–2005).  
*EMML* Ethiopian Manuscript Microfilm Library, Addis Ababa.  
*JES* *Journal of Ethiopian Studies*, Addis Ababa 1963ff.  
*JSS* *Journal of Semitic Studies*, Manchester 1956ff.  
*NEASt* *Northeast African Studies*, East Lansing, MI 1979ff.  
*OrChr* *Oriens Christianus*, Leipzig–Roma–Wiesbaden 1901ff.  
*PICES* 9 A.A. GROMYKO, ed., 1988, *Proceedings of the Ninth International Congress of Ethiopian Studies, Moscow, 26–29 August 1986*, I–VI (Moscow: Nauka Publishers, Central Department of Oriental Literature, 1988).  
*RSE* *Rassegna di Studi Etiopici*, Roma, 1941–1981, Roma–Napoli 1983ff.  
*ZDMG* *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Leipzig–Wiesbaden–Stuttgart 1847ff.

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(1) In catalogue entry no. 3, Ms. or. fol. 1350 (p. 95), a reader may be surprised to find that although the entry is designated as 'Evangelia', the contents are in fact *Vita Pachomii* and *Transitus Mariae*. Moreover, while it is stated in the main description of the entry that Ms. or. fol. 1350 is in fact three leaves from three different codices, footnote 1 refers to 'the problematic dating of the codex' in singular. There is, as it turns out, a natural explanation for all this. The statement on p. 95, '*Evangelia*, 10<sup>th</sup>–11<sup>th</sup> centuries c.' and its footnote are in fact exactly the same as that found in catalogue entry no. 2 (Ms. or. fol. 1349, a fragment of the Gospel of Matthew) on p. 92, which thus seems to have been inadvertently copied over to p. 94 as well.

(2) On p. 108, in the description of catalogue entry no. 4, fol. 5, we find in the bibliographical entry a reference to 'Schmitz-Mink 1986–1991, I, 322, 328–29 (sa 121)'. For some reason this bibliographical entry also has a footnote stating 'For different opinions about the date see also Schmitz-Mink 1986–1989, I, 322'. In addition to being slightly puzzled by this superfluous footnote, the reader is thus also left wondering who else it is, apart from Schmitz-Mink, who discusses the date of this manuscript, as no other study is in fact mentioned.

While it is difficult to escape the conclusion that most such mistakes could easily have been weeded out with proper proofreading, these minor criticisms in no way diminish the fact that this is an important work which should be included in any self-respecting Coptological library.

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DENIS NOSNITSIN, ed., *Veneration of Saints in Christian Ethiopia. Proceedings of the International Workshop Saints in Christian Ethiopia: Literary Sources and Veneration, Hamburg, April 28–29, 2012*, Supplement to AETHIOPICA: International Journal of Ethiopian and Eritrean Studies, 3 (Wiesbaden: Harrassowitz Verlag, 2015). xxxix, 274 pp., 84 ills, 4 tables. Price: € 36.00. ISBN: 978-3-447-10399-2.

The study of Ethiopian saints has a long and venerable history. It began over a century ago with the publication and editing of the relatively small number of manuscripts available in European libraries. During the second half of the twentieth century, it expanded to include more texts and began to identify and microfilm the large number of manuscripts found in the country's numerous monasteries. In recent years, digitalization has further expanded the availability of texts.

450 Egyptian pound' (p. 183)); simple spelling mistakes (e.g. 'Douple' for 'Double', and 'shor' for 'short' (p. 182)); or even words inadvertently left in another language, such as 'und' for 'and' (p. 177).

The present volume contains a selection of the papers presented at an In-International Workshop on ‘Saints in Christian Ethiopia: Literary Sources and Veneration’ which was held in Hamburg on April 28–29, 2012. It is also the third volume in the Supplements to AETHIOPICA, all of which to date have been edited by Denis Nosnitsin. This volume, like its two predecessors contains some of the fruits of the project Ethio-SPaRe: Cultural Heritage of Christian Ethiopia, Salvation, Preservation and Research, which was supported by a grant from the European Research Council (7<sup>th</sup> Research Framework Programme IDEAS). The previous volumes were devoted to descriptions of eighty-four ecclesiastic sites and their collections,<sup>1</sup> and to case studies of individual ecclesiastic sites in the same region.<sup>2</sup> Taken together this trilogy testifies to the groundbreaking work which is being carried out in northern Ethiopia today and which furthers Nosnitsin’s reputation as the most active and productive scholar of his generation.

As is typical of such collected volumes, the articles vary in their focus and purpose. In his article ‘Ascetic Suicides in the Vita of St Paul of Tamma: an Egyptian Drama and its Ethiopian Continuation’ (pp. 1–13), Dmitrij Bumazhnov considers the manner in which narratives of extreme asceticism are dealt with both in the original Arabic traditions and their Ethiopian variants. He discusses both the textual issues involved with the interpolation of the stories from the Vita of Saint Paul of Tamma into the accounts of Saint Latṣun and the theological issues inherent in such ‘dangerous’ behaviour. *Abba* Latṣun also figures prominently in Susanne Hummel’s discussion of a treatise on Sabbath observance which is presented in both a text-critical edition and a translation (pp. 67–93, esp. 78–90). While her presentation is clear and enlightening it is peculiar that almost none of the vast literature on the Ethiopian Sabbath is cited in her article, most notably Ernst Hammerschmidt, *Stellung und Bedeutung des Sabbats in Äthiopien*, *Studia delitzschiana*, 7 (Stuttgart: Kohlhammer, 1963).

Like these two essays, most of the chapters in this volume focus on non-Ethiopian holy men whose traditions were imported to Ethiopia. Witold Witakowski’s ‘Antony the First Monk in Ethiopian Tradition’ (pp. 201–220), considers not only the sources on the archetypal Christian monk, but also many of those attributed to this widely venerated figure. When one

<sup>1</sup> D. Nosnitsin, *Churches and Monasteries of Təgray: A Survey of Manuscript Collections*, Supplement to AETHIOPICA, 1 (Wiesbaden: Harrassowitz, 2013).

<sup>2</sup> D. Nosnitsin, ed., *Ecclesiastic Landscapes of North Ethiopia: Proceedings of the International Workshop, Ecclesiastic Landscape of North Ethiopia: History, Change and Cultural Heritage, Hamburg, July 15–16, 2011*, Supplement to AETHIOPICA, 2 (Wiesbaden: Harrassowitz, 2013).

compares this survey to the single column of information found in *E Ae I*, one can only marvel at the depth provided. Vitagrazi Pisani's article (pp. 162–199) considers the rich evidence for the veneration of the popular saint Cyricus (Quiricus), known in Ethiopia as Qirqos. This infant martyr is commemorated in almost thirty different manuscripts, the earliest of which date to the fourteenth and fifteenth centuries. Links to the Syriac, Arabic and Latin traditions about this saint are evident. This abundance of material can be contrasted with 'The Ethiopian Short Life of John of Scetis (Seventh Century)' which according to Ugo Zanetti (pp. 221–232) appears to have survived in a single manuscript found in Berlin.

Magdalena Krzyżanowska's contribution 'The *Gädlä Kiros* in Ethiopian Religious Practices: A Study of Eighteen Manuscripts from Eastern Tegray' is notable for its length (pp. 95–136) and comprehensiveness. The article reads like an introduction to a critical edition and covers such topics as the age and dating of the manuscripts, palaeography, rubrication and ornamentation. Perhaps most interestingly, the author examines the transformation of Kiros from a model of renunciation and piety, to the role of patron saint for infertile women and for those troubled by difficult and dangerous births. It is in this context particularly that the issues of (public versus private) ownership and special devotion to this particular saint come to the fore. One can only hope that Krzyżanowska will turn her attention to other texts in a similar manner.

While the chapters which I have discussed up to this point focus on 'foreign' saints whose hagiographies have been transmitted to and transformed in Ethiopia, several articles consider indigenous holy men and their traditions. Iosif Fridman's 'The Aksumite Kingdom in Ethiopic Hagiographical Sources' (pp. 51–65) focuses on two unpublished *gädlät*: *Gädlä Abrāha wä-Aṣṣbāha* and *Gädlä abunä Sälama*, both of which were composed centuries after the events they purport to recount. He posits that given the inevitable scarcity of reliable sources the authors of both works used similar techniques to compose Lives which are if not 'true' in any modern historical sense, are 'true' in an eternal spiritual sense. Denis Nosnitsin, the aforementioned editor, offers a 'preliminary study' of the 'Vita and Miracles of the Ṣadəqan of 'Addiqāharsi Pāraqliṭos', a previously unknown group of monks who are alleged to have been among the first wave of evangelists active in northern Ethiopia. He discusses one (of seven) recently found manuscript about this group and presents the entirety of its colophon.

In closing I would be remiss if I did not make note of the contribution of the late Gianfranco Fiaccadori, who passed away at the comparatively young age of 57, when this volume was in the final stages of preparation. Anyone who reads his contribution, 'Between Hagiography and History:

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the Zag<sup>w</sup>e Dynasty and King Yəmrəḥannä Krəstos', must do so with mixed feelings. On the one hand it displays a typical example of Fiaccadori's unrivalled mastery of the sources and of his elegant presentation. Given the uncertainty that governs so much of what we think we know about the Zag<sup>w</sup>e, his decisiveness and breathe of knowledge can be said to be almost too clear. No one interested in this period in Ethiopian history or the legendary figure of Prester John can ignore his erudition. As is so often the case with the greatest of scholars, brief comments in notes (cf. 7, 64 and esp. 47 and 111) are as interesting as the longer discussions in the main text. And yet, as one reads, it is difficult to ignore the fact that there will be no further works from this distinguished author.

Taken as a whole the articles in this volume are of the highest quality. Their variety and breadth means that this volume will appeal to a varied audience. The authors and particularly the editor are to be congratulated.

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GETATCHEW HAILE, *A History of the First Ḥṣṭifanosite Monks*, CSCO, 635, 636, Sae, 112, 113 (Lovanii: in aedibus Peeters, 2011). vii, 109 pp., xii, 81 pp. Price: € 60.00, € 55.00. ISBN: 978-90-429-2512-0, 978-90-429-2513-7.

After publishing the *Vita* of Ḥṣṭifanos of Gundä Gunde (or Däbrä Garzen) for the same series, Getatchew Haile has now made available the text of a *codex unicus*, MS Schneider 63, paleographically dated to the late fifteenth century. The manuscript, briefly described in the introduction, was digitized in 2008 by the Hill Museum and Manuscript Library as HMML 17 (*olim* C-IV-152 according to the shelfmark of the Ethiopian Ministry of Culture). Editorial criteria are clearly assessed: the text is faithfully reproduced as it appears in the manuscript; scribal errors are minimally emended and recorded in the apparatus.

The narrative provides historical information on the dissident Stephanite (Ḥṣṭifanosite) movement during the life of their spiritual leader Ḥṣṭifanos (1397/1398–1444 CE) and following his death. A reasonable dating for the text is the mid-fifteenth century: the text was undoubtedly written after the composition of the *Gädlä Ḥṣṭifanos*, to which the author of our *History* frequently refers, and possibly when Ḥṣṭifanos' successor *abba* Abäkäräzun (1394/1395–1476 CE) was still alive. Some clues indicate a short interval between the events recorded and the composition of the text, e.g. which the almost systematic employment of the evasive formulas *əgäle* 'so and so' and