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Personalia

In memoriam Gianfranco Fiaccadori (1957–2015)

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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.
- BSOAS* *Bulletin of the School of Oriental and African Studies* (London, 1917ff.).
- 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).
- EMML* Ethiopian Manuscript Microfilm Library, Addis Ababa.
- JAH* *The Journal of African History*, Cambridge 1960ff.
- JES* *Journal of Ethiopian Studies*, Addis Ababa 1963ff.
- OrChr* *Oriens Christianus*, Leipzig–Roma–Wiesbaden 1901ff.
- PdP* *La Parola del Passato. Rivista di studi classici*, Napoli 1946ff.
- PICES 8* TADDESE BEYENE, ed., *Proceedings of the Eighth International Conference of Ethiopian Studies, University of Addis Ababa (26–30 November) 1984*, I–II (Addis Ababa: Institute of Ethiopian Studies–Frankfurt am Main: Frobenius Institut, Johann Wolfgang Goethe Universität, 1988–1989).
- PICES 10* C. LEPAGE and É. DELAGE, eds, *Études éthiopiennes: Actes de la X^e Conférence internationale des études éthiopiennes, Paris, 24–28 août 1988* (Paris: Société française pour les études éthiopiennes, 1994).
- PO* *Patrologia Orientalis*, 1903ff.
- RIÉ* É. BERNAND, A.J. DREWES, and R. SCHNEIDER, *Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite*, I: *Les documents*, II: *Les planches* (Paris: (Académie des inscriptions et belle-lettres) Diffusion de Boccard, 1991).
- RRALm* *Rendiconti della Reale Accademia dei Lincei, Classe di scienze morali, storiche e filologiche*, Roma, 1892ff.
- RSE* *Rassegna di Studi Etiopici*, Roma, 1941–1981, Roma–Napoli, 1983ff.
- SAe* *Scriptores Aethiopici*.

Beatrice Daskas and Agostino Soldati

In memoriam Gianfranco Fiaccadori (1957–2015)

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Professor Gianfranco Fiaccadori passed away at his home in Parma, on January 24, 2015, after a short but consuming struggle with a severe oncological illness. His career covered a range of distinct and interlocking fields, not the least Byzantine and Ethiopian studies, for which his death represents an incommensurate loss. He was born on October 16, 1957, in the prosperous town of Parma on the *Via Aemilia*, the son of a renowned immunologist and of Adele Stefanini, the niece of the Faventine *chartiste* Giovanni Drei (1881–1950),¹ a man whose important—albeit neglected—contribution to the compilation of Cappelli's *Lexicon abbreviatarum Latinarum* was always a source of pride for Fiaccadori. His mortal remains lie close to his beloved grandparents, in the peaceful graveyard of Marore, lost in the misty hazes of the Parmense countryside.

His childhood and early youth he spent in his native city, showing precocious intellectual abilities visible for all to see, inclined towards learning languages, both ancient and modern, and to the logic of mathematics. He attended the reputed Liceo Classico 'Gian Domenico Romagnosi', where he distinguished himself for his extraordinary familiarity with Greek and Latin, which led him to win, at the age of seventeen, the third prize at the prestigious *Certamen Classicum Florentinum*, and the admiration of the renowned Latinist Alessandro Ronconi.² Although he seldom devoted his scholarly efforts to the language of Cicero, yet as a pastime he found delight in Latin verse. The drawers of his antique *secrétaire* are full to bursting with piles of papers scribbled all over with his typical rapid handwriting, containing Latin hexameters he composed with the art of a consummate poet.

To a great extent he owed his supreme command of Latin to the teachings of the fine linguist Eduardo Vineis (1944–2007) at the University of Pisa, as Fiaccadori himself used to remember with great nostalgia. At the age of seventeen he was already a student at the Scuola Normale Superiore in Pisa. Those were the years of Vincenzo di Benedetto, Gianfranco Contini, Arnaldo Momigliano, Antonio La Penna, and their mastery deeply affected the growth of the future scholar. There he met Giovanni Pugliese Carratelli (1911–2010),

¹ M. Dall'Acqua, *La partita a scacchi di don Giovanni Drei. Biografia di un mite intellettuale dissenziente (1881–1950)* (Parma: n.p., 1996).

² *Atene e Roma*, 19–20 (1974), 100.

the person whom he acknowledged as his veritable ‘maestro’. This ‘extraordinary interpreter of the Greek culture in each and every one of its epochs, and of its broader Asiatic and Mediterranean perspective’,³ to borrow the words Fiaccadori dedicated to his ‘maestro’, deeply informed the methodological approach to research of the young disciple. The broad scope of Pugliese Carratelli’s scholarly activity, devoted to the study of Greek culture from its early Mycenaean beginnings to its reception into the humanistic circles of the early Renaissance and beyond, a study Pugliese Carratelli pursued with a masterly approach, combining philology and history, was a source of inspiration to the pupil, who was initiated into unexplored yet very fruitful paths of research. Fiaccadori’s dissertation, ‘La ‘Vita’ di s. Gregenzio, vescovo dei Ḥimyariti’,⁴ directed by the same Pugliese Carratelli together with another distinguished scholar, the Byzantinist, Vera von Falkenhausen, shows his early inclination for unexpected themes, further developed in later years. The influence of Vera von Falkenhausen, who instilled in him a curiosity for the late developments of Greek culture as well as an eager interest in ‘Western’ Greeks, is reflected in his studies dedicated to the spread of Hellenism in Southern Italy, from Late Antiquity up to middle-Byzantine centuries (‘Calabria tardoantica’ and ‘Umanesimo e greicità d’Occidente’).⁵

His academic and teaching career took him to Mediaeval Christian Archaeology. The encounter with the Byzantine art historian, Raffaella Farioli Campanati, who involved him in her excavations in Bosra (Syria), nurtured his interest in archaeology. From 1983, he was able to test his epigraphical skills in the field, by recording the very many Greek and Latin inscriptions which surfaced in the ancient city, and by publishing them in the journal *Felix Ravenna*, directed by the same Farioli Campanati. His monograph on Theophilus the Indian was warmly welcomed as a supplement to the same journal, in 1992.

His interest in the Semitic world, already manifest in the theme of his dissertation, grew out of his attending of Hebrew and Syriac classes held by the renowned bible scholar of Slovenian origin, Angelo Vivian (1942–1991). He was initiated to Gəʿəz and to the field of Ethiopian studies by the Florentine Semitist Paolo Marrassini (1942–2013) whom he met during the latter’s university years in Pisa. These were to be the timid beginnings of a life-long asso-

³ *Convegno Antiquorum philosophia in ricordo di Giovanni Pugliese Carratelli (Roma, 28–29 novembre 2011)*, Atti dei Convegni Lincei, 274 (Roma: Scienze e Lettere, 2014), 209.

⁴ A part of that dissertation was then rethought and printed in the chapter ‘Gregentios in the Land of the Homerites’, in *Life and Works of St. Gregentios, Archbishop of Taphar*, Introd., crit. ed. and trans. by Albrecht Berger, with a contrib. by G.F., Millennium-Studien, 7 (Berlin: W. de Gruyter, 2006), 48–82.

⁵ See the bibliography.

ciation with Ethiopian studies, to which he would dedicate the best of his scholarly efforts in subsequent years, as the experience of the *Encyclopaedia Aethiopica* would demonstrate. To those who asked him why such a fine Hellenist became so absorbed in grasping the remote echoes of Byzantine Hellenism in the Aksumite kingdom, he would reply with the evocative answer Giuseppe Tucci used to give to people wondering why he was taken with Tibet instead of persevering with the more ostentatious Chinese and Indian cultures: 'Simply, because I like it'. He never visited Ethiopia, rather like a man who would not dare to 'contaminate' a Platonic love for his favorite with a corporal acquaintance with her. Although Armenian—and Kartvelian—Syriac, Arabic, and Persian studies never ceased to catch his intellectual interest, he always remained a devotee of Ethiopian studies.

After obtaining his PhD at the Scuola Normale Superiore in Pisa, in 1983, he spent some time as a research fellow at the renowned Harvard center for Byzantine Studies, Dumbarton Oaks. His academic career began some years later, in 1987, at the Università degli Studi in Udine, where he joined the faculty as associate professor for Byzantine History and the History of Material Culture in the Middle Ages. In 1995 he was promoted to a full professorship and, in addition, he started giving courses on Epigraphy and Christian Antiquities, and on Ethiopian Antiquities. He took up his position in Milan in 2001, where he spent the rest of his career, teaching Late Antique and Mediaeval Artistic Culture, and Byzantine Civilization, supervising his students with zeal and commitment. There he also served as chair of the department of Beni Culturali e Ambientali many times, up to the present.

In 1988, he became visiting Professor for Late Antique and Byzantine Archaeology at the Scuola Archeologica Italiana in Athens, an appointment he held for more than two decades. In 1994/1995 he was visiting professor at the Pontificio Istituto Orientale in Roma. He served his calling in many ways: from 2003 he was assistant director of the prestigious *La Parola del Passato*, a journal founded by Pugliese Carratelli, and a member of the Editorial Board of the monumental *Encyclopaedia Aethiopica*, into which he generously threw his scholarly efforts. During his Udinese years, his interest in Indology drew him close to the 'Società Indologica Pio Tessitori', who included him in the scholarly committee of its series 'Bibliotheca Indica'. His later energies were spent in the foundation of the 'Classe di Studi Africani' at the Accademia Ambrosiana, which he inaugurated in October 2014 with a lecture on Ethiopia, Africa and the Christian East. In November 2015, during the second scholarly gathering of the 'Classe di Studi Africani', a tribute was paid to Fiaccadori's scholarly contribution to the field.

This intense academic and editorial engagement was accompanied by the occasional curatorial activity, taking place not without reason in Venice, the

Byzantium of the West. His exhibitions, accompanied by fine catalogues—by now reference texts in their respective fields—reflect the breadth of his interests. Suffice it to mention here his major undertakings: ‘Bessarione e l’Umanesimo’ held at the Biblioteca Nazionale Marciana in 1994, followed two years later by ‘I Greci in Occidente’; or ‘La tradizione filosofica, scientifica e letteraria dalle collezioni della Biblioteca Marciana’ that was conceived as a complement to the homonymous exhibition ‘I Greci in Occidente’ prepared by Pugliese Carratelli in the Palazzo Grassi in 1996. His interest in Ethiopian studies materialized in ‘*Nigra sum sed formosa. Sacro e bellezza dell’Etiopia Cristiana*’, one of his later and most celebrated exhibitions, in 2009.

Gianfranco Fiaccadori was a man of uncommon education and sophistication. He was impatient only with trivial people, to whom he used to respond with his sober demeanor. Behind the veil of a profound discretion, he was a man of extreme generosity. He was a humanist, profoundly devoted to knowledge as the meaning of life. He displayed a certain nonchalance, dissimulating all art and skill, thus making whatever he was doing appear effortless. His modesty meant that many of his colleagues, friends and pupils knew only a fraction of his accomplishments. This small mosaic of his life and accomplishments is offered here as a tribute to him. *Requiescat in pace.*

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1977

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1978

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1979

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1983

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1984

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In memoriam Donald Nathan Levine (1931–2015)

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Life

A towering figure in sociology and in Ethiopian Studies passed away in 2015. On 4 April, the American sociologist Donald N. Levine succumbed to a long illness. He was 83. Busy until the day of his death, he was working on a book on the role of dialogue in social theory. Levine was one of the most prominent scholars in the field of Ethiopian studies since its inception in the late 1950s, and his stature is matched by few. He was a man of many trades, a ground-breaking sociologist, a good fieldworker, a leading dynamic intellectual, and a deeply committed, humane person. He had a matchless career in teaching and university administration, next to his great academic work in sociological theory and Ethiopian Studies. Few readers of these pages will know the full extent and impact of his sociological work, and indeed it sometimes seemed that the man had several parallel careers that did not ‘interact’ (and how he found the sheer time for it, no one knows). However, they did. Don was a ‘global scholar’ before the word was invented. He used his Ethiopian field material to rethink broad sociological questions and his deep sociological and historical insights to offer ever-original and penetrating analyses of Ethiopian society. Also, he implicitly—and sometimes more explicitly—offered measured and constructive critical advice on broad matters related to policy choices regarding Ethiopia to be made by authorities, international organizations, etc. This advice was usually sensible, rational and inspiring. Levine understood the country as no other and remained committed to it throughout his career. In several respects, Donald Levine was a founding father and an ever inspirational figure. His importance in Ethiopian studies and sociology will be felt for a long time. On the news of his death, there was an unusual feeling of distress among Ethiopianists, fuelled by thoughts like ‘how can Ethiopian Studies ever be the same again’ with Don Levine no longer around. This In Memoriam offers a brief review of his achievements and his importance in the central fields of his endeavours.