

podrían deberse a similitudes de tipo ortográfico, o como un recurso muy útil para los arabistas que trabajen con el texto.

Estoy convencido de que esta nueva edición constituye una poderosa herramienta para todos aquellos que trabajen con la *Poética*, y no creo arriesgado afirmar que, a partir de ahora, el trabajo de Tarán y Gutas se convertirá en la edición de referencia, como decíamos más arriba, dado el carácter ejemplar con el que han sido tratados los distintos manuscritos y tradiciones.

Hay que felicitar a Brill por su trabajo editorial y por ofrecer al investigador no sólo la clásica versión en papel, sino también por incluir la obra entre su catálogo de libros electrónicos.

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TUBACH, Jürgen – Sophia G. VASHALOMIDZE – Manfred ZIMMER (eds), *Caucasus during the Mongol Period – Der Kaukasus in der Mongolenzeit*, (Wiesbaden: Reichert Verlag, 2012), 360 pp. ISBN: 978-3-89500-892-4

This volume of collected essays deals with the Armenian and Georgian perceptions of the Mongol conquerors of the respective lands, during the Mongol conquests in the 13th and 14th centuries. The geographical focus of this volume is the region of Caucasus including its ‘immediate sphere of influence’. Moreover, the volume studies the interactions between the nomadic and settled population(s) as well as on the perceptions of the local political and church authorities. A specific focus is the particular local reaction to the Mongol conquests in Armenia and Georgia. The essays are in German and English language.

The volume begins with an article on the “Mongols and Christianity” (Die Mongolen und das Christentum) by Wilhelm Baum. The article examines the earliest source on early Mongol history, known as the “History of the Mongols”, which is preserved only in its Chinese translation. This source reveals a relative indifference as well as tolerance on the side of the Mongols on themes relating to religious matters. Furthermore, the article studies aspects of the relations of the Catholic Church to the Mongol khans and in particular the relations of the Mongol rulers with the Christians after the end of the 13th century. Finally, the article deals with the treatment of the Mongols in a Georgian source, entitled: “Chronicle of a Hundred Years”. Thus, this is an important article, that gives an important overview of the relations between the Mongols and Caucasian Christianity and deals with some important and little studied primary sources. It includes interesting plates with photographs of letters and inscriptions referring to the subject.

The next contribution is by Bayarsaikhan Dashdondog from Ulaanbaatar on “The Mongol Conquerors of Armenia”. The encounter of the Armenians with the Mongol nomads was, according to this author, a classical example of the ‘east’ meeting ‘west’. The article examines various aspects of the volatile relations of the

Mongol conquerors with the Armenians, such as military, diplomatic and political interactions. The article is based on the analysis of a number of important sources in Armenian and Mongolian.

Heiko Conrad's article on the situation of the Armenian Princes under Mongolian rule (*Beobachtungen und Notizen zur Situation der armenischen Fürsten unter der Mongolenherrschaft*) studies the 'History of the Armenians' by Kirakos Ganjakec'i and analyses certain central episodes concerning royal families and princes. Thus, this is a useful and interesting study of special cases regarding the effect of the Mongol conquests on the local noble class.

The next contribution by Dickran Kouymjian, "Chinese Dragons and Phoenixes among the Armenians" deals with the introduction of artistic representations, motifs and ideas from the Far East into Medieval Armenian art. According to this article, the Armenian-Mongol treaty at the mid-thirteenth century enabled the introduction of a number of Chinese and Mongol artistic symbols into contemporary Armenian art. The article explores the historical conditions, which enabled this cultural influence and includes also a number of representative plates with Armenian art incorporating typical Eastern motifs.

Timothy May explores in his article: "The Conquest and Rule of Transcaucasia: The Era of Chormaqan" the Mongol conquests in the late 1230s under the leadership of the notorious Mongol general, Chormaqan, in the context of the military and diplomatic history of the Mongol Transcaucasia.

Alexander Osipian discusses in his contribution: "Baptised Mongol rulers, Prester John and the Magi: Armenian image of the Mongols produced for the Western readers in the mid-thirteenth –early fourteenth centuries" the construction of a positive image of the Mongols by the Cilician Armenian ruling elite, in order to present the Mongols especially to the Western Europeans as good allies against the Saracens. The article shows the complex interactions between politics and historical imagination.

One of the most interesting contributions in this volume is the article by Zaraoui Pogossian, which is entitled: "Armenians, Mongols and the End of Times: An Overview of 13th Century Sources". In this article Pogossian examines the impact of the Mongol invasions on Armenian eschatological speculations. Pogossian analyses how the Mongolian invasions were seen as a sign of the approaching end of the world in combination with the development of a number of other eschatological notions in this context, such as the perception of the King Levon I as the "Last Armenian King".

Johannes Preisler-Kappeler's article "Between Constantinople and the Golden Horde. The Byzantine Church Provinces of the Alans and the Zikhs in the Mongolian Sphere of Control in the 13th and 14th centuries" (*Zwischen Konstantinople und Goldener Horde. Die byzantinischen Kirchenprovinzen der Alanen und Zichen im mongolischen Machtbereich im 13. und 14. Jahrhundert*)

deals with the role of church politics in the contacts between Golden Horde, Byzantium and the Latins. The article further focuses on the involvement of the Patriarchate of Constantinople as the 'ecumenical' power in the context of ecclesiastical affairs and its relations with the Metropolitan see of Kiev.

Anton Pritula analyses in his contribution: "A Hymn on Tiflis from Warda Collection: A transformation of the Muslim Conquerors into Pagans", a probably pseudepigraphical hymn ascribed to Warda. The poem describes events that took place in 1220-1226 AD, a particular turbulent time for the Georgian people and depicts in graphic images the terror and destruction caused by foreign invaders.

Werner Seibt discusses in his article: 'Die orthodoxe Metropolis "Kaukasos"' (The Orthodox Metropolis of 'Kaukasos') the possible location and brief history of a metropolitan sea of Kaukasos, which appears in the register of the Ecumenical Patriarchate of Constantinople in the 14th century.

Aleksandre Tvaradze in his article: "Der Westfeldzug von 1219-1221: Die "Mongolenerwartung" im Kreuzfahrerlager von Damiette und im christlichen Kaukasus" (The western campaign of 1219-1221: the 'Mongol expectation' in the camps of the crusaders in Damietta and in the Christian Caucasus) analyses historical Armenian and Georgian sources of the early thirteenth century and their perceptions of the Mongols before and after the Mongol invasions of the respective regions. The article focuses in particular on the role on these perceptions for the history of the Crusades and the Georgian kingdom.

Sophia Vashalomidze's contribution: "Mongol invasions in the Caucasus and the Georgian source *Kartlis cxovreba*" discusses the testimonies to the Mongol rule in Georgia, as evidenced in the famous historical source: *The Georgian Chronicle* and regarding military, political and anthropological information.

Finally, Manfred Zimmer in his article: "Zur Möglichkeit der Analyse nicht-rationaler Textelemente" (On the possibilities of analysing non-rational text elements) examines the role of the conception of man in historiographical texts. More specifically, he draws attention to the significant amount of non-rational accounts of the Armenian reports on the Mongol invasions in Armenia and Georgia. This is an idiosyncratic analysis of historical sources, which certainly stands out in the context of the classical historical studies that dominate this volume.

The volume includes brief biographical information on the authors as well as a preface and short abstracts of the contributions in English. However, the preface would have benefited from a rigorous editing. Furthermore, it is not clear, if these articles have originally been contributions to a conference or what was the general context or occasion in which they emerged and for which they were composed.

The structure of the volume is not clear and considering the variety of the themes examined, it would have been helpful if the editors would have divided the articles in distinctive sections according to their historical, geographical or cultural

and thematic classification. Moreover, a general historical overview of the theme would have enabled a better contextualisation of the various contributions of the volume.

Concluding, this is a collection of a number of interesting articles that discuss and illuminate important source material on the Mongol conquests of Armenia and Georgia in the Middle Ages.

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TUBACH, J., W. KLEIN, A. DROST-ABGARJAN, S. VASHALOMIDZE, *Sehnsucht nach der Hölle? Höllen- und Unterweltsvorstellungen in Orient und Okzident*, «Studies in Oriental Religions» 63 (Wiesbaden: Harrassowitz, 2012), 269 pp. ISBN 978-3-447-06713-3

El presente volumen recoge las actas del congreso ‘Sehnsucht nach der Hölle? Höllen- und Unterweltsvorstellungen in Orient und Okzident’, celebrado en mayo de 2010 en la Leucorea de Lutherstadt Wittenberg (Alemania). Los trabajos presentados en dicho congreso versan sobre una cuestión que recorre la historia de las religiones desde sus inicios hasta nuestros días: el infierno. Los participantes al congreso presentaron sus estudios sobre el infierno en las tres grandes religiones monoteístas, así como en el maniqueísmo, acercándonos a la literatura e historia de las mismas.

N. Artemov presenta el primer trabajo «Erfindung Platons? Zur Vor- und Frühgeschichte der Hölle in der griechischen Antike» (pp. 9-34). sobre la concepción del infierno en Platón, para lo que realiza un repaso por la historia de la religión en la Antigüedad griega. El autor presenta, además de la concepción de infierno en la doctrina platónica, otros elementos como el cielo, la tierra y el recorrido que realizan las almas para llegar al cielo o el infierno.

Bajo el título «Der Abstieg in die Hölle der eigenen Seele im „Buch des heiligen Hierotheos“» (pp. 35-44), Y. Arzhanov centra su trabajo en el descenso al infierno que realiza el alma tras la muerte, recogido en ‘el Libro de San Hieroteo’, cuyo interés no radica solo en su autor, Bar Sudaili, sino que se trata de una cosmología en la que encontramos influencias de Evagrio Póntico y del Pseudo-Dionisio, así como del maniqueísmo y varias fuentes procedentes de la literatura apocalíptica que Arzhanov analiza en su trabajo. Al final de la contribución, se nos presenta una ilustración de la cosmología descrita por el autor.

El artículo de V. Böll, «Der Engel der Dunkelheit der Begleiter zum Höllemfeuer in der äthiopischen Literatur Ləfəfä šədəq ለፋፋ : ጸድቅ (Binde der Rechtfertigung) und Mängädä sämay መንገድ : ሰማይ (Reise zum Himmel)» (pp. 45-62) es un estudio sobre dos textos etiípicos. El primero, Ləfəfä šədəq, datado en el s. XV, nos habla de Cristo y de Dios, pero es la Virgen María la que ocupa el lugar principal; el segundo, Mängädä sämay, que nos habla del viaje al cielo que realiza