

bizantino fue el real condicionador que delineó, a cada momento, la imagen de Bizancio: estrategias fruto de las coyunturas políticas de cada momento y los mismos condicionantes internos de la *ummah* islámica moldearán la imagen de Bizancio a su conveniencia en beneficio propio, transformándola con el paso de los siglos.

El uso del material fuentístico árabe es completo, aunque hubiera sido interesante, aprovechando la etiqueta ‘árabe’, hacer uso de material cronístico árabe cristianos. De hecho utiliza a un cronista cristiano, melkita concretamente, como Maḥbūb al-Manbiġī (s. X) y sin embargo quedan fuera otros, como Eutiquio de Alejandría, que es de ese mismo siglo.

En materia bibliográfica la selección es bastante completa, aunque advierto ausencias que hubieran sido de interés para la autora: algunos trabajos de Harald Suermann sobre textos apocalípticos, por ejemplo, también algunos otros de Michael Cook; un par de artículos de Sebastian P. Brock y de J.B. Segal, también de Sidney Griffith. Menos rentable veo, en cambio, los célebres *Orientalism* y *Culture and Imperialism* de Edward Said, en más de una ocasión parcial y ramplón en sus críticas... aunque ha sido referente de moda pseudodesconstruccionista, y eso juega su baza.

Pero, en modo alguno hace esto mella en la labor realizada por El Cheikh. El resultado final es tan pulcro como atractivo, pero ante todo riguroso en su planteamiento, desarrollo y argumentaciones de principio a final. Una obra de lectura necesaria no sólo para aquellos directamente interesados en este ámbito de estudio, sino también para cuantos quieran disfrutar leyendo un libro en el que la autora se nos presenta como una excelente historiadora.

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GALLEGO, Maria Ángeles, *El judeo-árabe medieval: Edición, traducción, y estudio lingüístico del Kitāb al-taswi'a de Yonah ibn Ġanāḥ* (Bern: Peter Lang, 2006), 180 pp. ISBN: 3-03910-860-3

The works of the eminent Andalusian Hebrew grammarian Jonah Ibn Janāḥ have long been available in published editions, but like the works of the other great medieval Hebrew grammarians, the long-standard editions are mainly from the 19th and early 20th centuries. There has long been a pressing need for the publication of new editions of these texts, for two major reasons. First, the early editors most often failed to appreciate the unique Judeo-Arabic character of the manuscripts, and routinely “corrected” the texts towards Classical Arabic. Second, and more importantly, the last hundred years has seen the discovery of large number of new manuscripts (in particular those of the Firkovitch collections in Russia), which alone necessitate the re-editing of the

medieval texts. Thankfully, the last twenty years have seen a good number of new editions of the works of Sa'adiah, Ibn Ezra, Ḥayyūj, and Ibn Janāḥ, among others. To this group we can now add Maria Ángeles Gallego's excellent new edition of Ibn Janāḥ's *Kitāb al-Taswi'a*. However, this book, a revised version of the author's 1996 doctoral thesis, is far more than a critical edition and translation of this medieval text. As the title makes clear, the text edition is supplemented by a fine study on the Judeo-Arabic style of the text itself. The book, therefore, manages to make significant contributions to two usually separate fields, those of medieval Hebrew grammatical thought and Arabic dialectology.

Ibn Janāḥ's *Kitāb al-Taswi'a* ('The Book of Reprobation') was written in Judeo-Arabic, sometime in the first half of the eleventh century, probably in Saragossa. As explained in the introduction of the text itself, it was written in response to some criticisms made by an anonymous stranger on Ibn Janāḥ's earlier *Kitāb al-Mustalḥaq*. The Arabic text was published by J. and H. Derenbourg in 1880 (Paris), based on a single manuscript, but their edition suffers from numerous methodological flaws, including the "correcting" of the Arabic as mentioned above. In this new edition, Ángeles not only follows a more sound methodology, but also makes use of five manuscripts that were unavailable to the Derenbourgs, including two specimens from the early 12th century.

The book begins with a short preface (in English) by Norman Golb (pp. ix-x). This is almost a mini-review, containing (well-deserved) praise for the book. Following this is a short prologue by the author herself, in which she summarizes very clearly the necessity of her work (pp. 1-3). The body of the book is divided into five main chapters, each of which is quite different in character.

Chapter one (pp. 5-15) provides a short biography of Jonah Ibn Janāḥ, followed by a very nice summary of each of his grammatical works. More attention is given, naturally, to the *Kitāb al-Taswi'a*, for which the author provides a helpful list of the topics covered in that treatise.

Chapter two (pp. 17-47), moving on to the second theme of the book, presents a general overview of Judeo-Arabic (JA). Gallego recognizes that JA is not a uniform entity, but rather differs both diachronically and geographically. She gives a nice overview of what features characterize JA as a whole, as well as an outline of the different periods of JA. In addition, there is a brief comparative discussion of JA and other Jewish languages, and a short discussion on the study of JA (past and present). All of these sections, though they mostly contain information one can find elsewhere, still provide a very nice summary of each topic. Perhaps most interesting in this chapter is a section entitled "La clasificación del judeo-árabe" (pp. 34-42), in which the

author treats the question of dialect vs. language, as well as the sociolinguistic status of JA.

Chapter three (pp. 49-98) is a careful study of the Judeo-Arabic of the text. It is essentially a mini-grammar of JA. Its arrangement follows the JA grammar of Joshua Blau; this fact, along with the many references to Blau's two main JA works (as well as references to the works of Corriente and others), serve the author's goals quite well.

Chapter four (pp. 99-128) contains the critical edition of *Kitāb al-Taswi'a*. Footnotes to the text give not only variations found in the manuscripts, but also draw attention to those cases where the Derenbourgs either "corrected" the Arabic or transcribed erroneously. Preceding the text is a description of the six manuscripts consulted, a discussion of the edition of the Derenbourgs, and a brief statement on the methodology of the present edition.

Chapter five (pp. 129-152) includes the Spanish translation of *Kitāb al-Taswi'a*. It is a lucid and clear translation, and the 127 footnotes identify the many Biblical citations in the text, as well as references to the original author's own *Kitāb al-Mustalḥaq*. A number of footnotes also include extracts from the French translation of J. Derenbourg, where there is a difference of interpretation.

The remainder of the book consists of a bibliography, and indices of Biblical passages, medieval authors, and linguistic terms. The last of these ensures that the book is able to be used as a reference for JA, in conjunction with other grammars.

The book is organized in a convenient way and seems to be well edited, though as a non-native reader of Spanish (or Judeo-Arabic), it is unlikely that this reviewer would pick up typos very easily. A small number of minor errors can be pointed out:

- Gallego refers to Ibn Janāḥ's *Libro de los parterres floridos* (p. 2), which must be a translation of J. Derenbourg's French title, *Le livre des parterres fleuries*, which is a translation of the Arabic *Kitāb al-Luma'* (also known by its Hebrew name, *Sefer ha-Riqmah*). However, on p. 11, she translates *Kitāb al-Luma'* as *Libro de los arriates en flor*. This is a minor point, but it did cause the reader some brief confusion.
- On p. 34, footnote 48, there is a reference to Gallego (2003d). There is no such work in the bibliography; presumably she means (2003b)?
- On p. 99, in the discussion of ms 1453, Ḥaḡḡuḡ should presumably read Hayyūḡ.
- On p. 168, in the bibliographical entry for Maman (2000), the page numbers should read 261-281.

In this slender volume, Gallego has taken a short Judeo-Arabic grammatical treatise, and has used it to make valuable contributions to the study of the history of both Hebrew and Arabic. One hopes not only that the trend towards new editions of the work of medieval Hebrew grammarians will continue, but that Ángeles' work will inspire others to focus on the Arabic of these texts, to further our understanding of Arabic and of Jewish languages in general.

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GONZÁLEZ SALINERO, Raúl, *Las persecuciones contra los cristianos en el Imperio romano. Una aproximación crítica*. «Monografía y Estudios de Antigüedad Griega y Romana» 15 (Madrid: Signifer Libros, 2005), 116 pp. ISBN: 84-933267-6-7

Siempre es beneficioso –y con frecuencia necesario– volver a evaluar resultados y posiciones que parecen haber quedado consolidados en la investigación de un tiempo atrás. De hecho, nos lo enseña la experiencia, el progreso de las ciencias se ha llevado a cabo con frecuencia gracias a la revisión crítica de presupuestos que parecían inamovibles y a pesar de las reacciones –inevitables– que surgen por haberse movido lo que se creía firmemente establecido. Es lo que puede suceder ante la revisión crítica de numerosos tópicos, continuamente reiterados, en torno a las persecuciones contra los cristianos, refrendados además por una abundante bibliografía en la que no faltan estudios de gran envergadura. Una revisión de esos tópicos es lo que ofrece este nuevo libro de González Salinero, tópicos que pueden verse tambaleados a lo largo de la lectura de este libro, breve (brevísimo, unas 70 páginas de texto), puntual, y con amplia documentación de fuentes antiguas y una considerable bibliografía.

El estudio está estructurado en tres partes. En la primera (pp. 11-32), repasa las “razones e imputaciones” que generalmente subyacen como causa, directa o indirecta, de las persecuciones: motivos religiosos o políticos; ateísmo y perturbación de la *pax deorum*; el rechazo del culto imperial; transgresión de las buenas costumbres (*flagitia*), que generaría con frecuencia la hostilidad de los grupos más conservadores de la administración romana, en especial del Senado y de los gobernadores provinciales; las difamaciones, que asumidas por ciertas de parte de los paganos situaban al cristiano al margen de la legalidad romana, hizo que bastase ser cristiano para verse enredado en un proceso judicial (acusación *per nomen*) e incurrir en delito de lesa majestad (*maiestas imminuta*); el mantenimiento de la paz en las provincias; la pertenencia a asociaciones ilegales (*collegia illicita*); el hecho de que en