

sobre la época, la figura de este obispo monofisita casi brilla por su ausencia. Sin duda, la visión monacal palestinense de la controversia cristológica, refractada a través de la personalidad de Juan Rufo, es lo que da a esta obra su mayor interés e invita, por otra parte, a que se tenga en cuenta con especial cuidado no sólo para la comprensión de la oposición a Calcedonia, sino también para un conocimiento más preciso sobre el ambiente socio-religioso palestino de la primera mitad del s. VI.

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Testamentum Salomonis Arabicum, edición, traducción y estudio Juan Pedro Monferrer Sala, «Studia Semitica» 5 (Córdoba: Servicio de Publicaciones Universidad de Córdoba, 2006), 167 pp. ISBN: 84-7801-829-8

The monograph under the title *Testamentum Salomonis Arabicum* by Juan Pedro Monferrer Sala presents us with an edition and an annotated translation of an Arabic version of a pseudepigraphic text from Late Antiquity, known as Testament of Salomon. The Testament of Salomon was originally composed in Greek. The preservation of the text in fifteen manuscripts bears evidence to its popularity. The text narrates the building of the Temple of Jerusalem by Salomon and it focuses on the figure of Salomon as a mighty magician and on his power over demons. It is a highly syncretistic writing that combines various popular-religious beliefs and superstitions. Salomon was known as a renowned and legendary magician in the Christian, Jewish and Islamic traditions and there have been many legends circulating around his person and especially about his power to compel the demons in order that they would help him with the building of the Temple in Jerusalem.

The dating and provenance of this text have been the issue of controversy in scholarship. It has been argued that the writing is a Christian revision of an originally Jewish work which originated already in the first century C.E. or that it is a genuinely Christian work from the 3rd century CE. Egypt or Syro-Palestine have been suggested as possible places of origin. Significantly, there is evidence in the Nag Hammadi Library that a similar work was known in Egypt by the 3rd century.

Monferrer Sala provides in this monograph a study of an Arabic version of this well-known Greek work. This Arabic version is not a translation or even a more or less faithful rewriting of the Greek text but as it seems that it is a new text, which shares with the Greek text general characteristics of the story of the building of the Temple and of the figure of Salomon.

In a detailed and well studied introduction to the text, Monferrer Sala points out extensively to the differences between the Greek and the Arabic versions of the Testament. The Greek text is focused on the demonological element and can be used almost as an encyclopaedia or a manual of demons, while the Arabic text is primarily a narrative text about Salomon as a wise judge and about the building of the Temple while the demonological element is considerably reduced. Accordingly, although there is an obvious relation between these two textual traditions, the Greek and the Arabic, there is not an obvious interdependence between the two writings.

As Monferrer Sala correctly states the Testament of Salomon does not belong to the typical Testamentary literary genre, as represented by pseudepigraphical writings, such as the Testament of the Twelve Patriarchs. It is rather a compilation of legendary material of a judicial-sapiential focus. According to Monferrer Sala the text forms a unique literary genre. As he remarks it is 'un texto legendario urdido en torno a la figura del rey Salomón a partir del ciclo literario de la construcción del Templo de Jerusalén y dependiente, temáticamente, del elemento demonológico procedente de TestSal(gr)' (p. 16).

The text is accordingly a compilation of haggadic material, apocryphal traditions, biblical references, Josephus material, etc. In particular, the work consists of the compilation of various materials from the tradition of the Christian Orient.

Monferrer Sala maintains that the reception of the *Testament* in the Arabic speaking and in the Islamic environments has been mediated through Jewish or rather Jewish-Christian traditions. Most probably he refers here to Jewish and Christian traditions rather than Jewish-Christian circles, since the latter have not survived until a period when Arabic was established as a literary language and apart from that there are no obvious relations of the Greek Testament of Solomon to Jewish-Christian communities.

Monferrer Sala acknowledges a Greek substratum and considers the text to be the Arabic translation of an originally Greek text. He does not rule out the possibility, however, of a Coptic intermediate stage in the textual transmission. Salomon was a very popular figure in the Coptic literature, so the possibility remains that the text is a translation from Coptic into Arabic.

The text which is edited by Monferrer Sala exists in two manuscripts in Paris and in Vatican that can be attributed to one scribe. It betrays a Christian as well as an Egyptian provenance, also because of the Coptic system of numeration of the folios. The manuscripts are typical to the medieval Arabic manuscript tradition. Regarding the language of the text, it is interesting to note that, although the Arabic can be generally considered –as expected– as

Middle Arabic, it contains yet features that classify it rather to the 'New Arabic'.

Monferrer Sala has presented us with a very interesting new text of the tradition of the Testament of Salomon in a very careful edition of the original text as well as a masterly translation and a very informative introduction, accompanied by insightful comments on the different aspects of this very complicated work which comprises various elements from numerous traditions. It should be stressed that the study of this relatively short text includes an exhaustive bibliography which covers especially in the footnotes all areas of respective scholarship, concerning various details of the text, from linguistic questions to questions concerning zoology or even mineralogy! This is a work of profound and diligent scholarship with only very few minor typographical errors remaining.

The study of pseudepigraphical literature of Late Antiquity is undoubtedly enriched by the publication of this text, as it reveals new important aspects of the transmission and history of this literary tradition. In sum, this is an excellent piece of academic work, and an important contribution to the study of pseudepigrapha as well as to the study of the literature of the Christian Orient. This monograph stresses the necessity and urgency of more editions of texts of the kind.

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TORNERO POVEDA, Emilio (ed., trad.), *Ijwān al-Şafā'*. *La disputa entre los animales y el hombre*. «Biblioteca Medieval» XXVI (Madrid: Siruela, 2006), 211 pp. ISBN: 84-7844-249-9

La disputa entre los animales y el hombre es tenida por una de las obras maestras del ámbito filosófico del mundo islámico del siglo X, ya que en ella su autor supo aunar la sabiduría persa y el legado griego con el espíritu religioso del islam. Esta edición, cuyo estudio introductorio, traducción y anotaciones han sido realizadas por un especialista en la materia, el Prof. Emilio Tornero, se centra fundamentalmente en la traducción del texto árabe *al-Ḥayawān wa-l-insān* de El Cairo (pp. 29-191), precedida de una "Introducción" (pp. 11-26) y de una "Nota sobre la traducción" (p.27) a la que siguen las "Notas" (pp. 193-208) y la "Bibliografía" (pp. 209-211).

Las *Rasā'il Ijwān al-Şafā'* o *Las Epístolas de los Hermanos de la Pureza* (o de los Hermanos Sinceros) son la muestra de la enorme riqueza intelectual que supera cualquier reducción de carácter político-religioso, dado que reflejan un clima intelectual interesante, presidido por un espíritu fundamentalmente ecléctico en el que destaca la influencia del pensamiento helenístico.