

Antigüedad Armenia e Iberia. Quizás una razón de este desenfoco sea el continuo ánimo de reivindicación nacionalista –cultural– que aparece en el discurso de la autora, que a retazos de historia y de literatura se esfuerza por dibujar una identidad “georgiana” original, antigua y propia, en el que la mujer, que en principio debía ser el objeto de estudio principal, es, sin embargo, uno más. No es una mujer real, sino una mujer literaria –a su vez interpretada sólo en clave literaria–, obviando cualquier otra fuente antigua, cual son o pueden ser la arqueología o las representaciones artísticas. Por otra parte, la autora utiliza el concepto “historia antigua” (*Altgeschichte*) con cierta miopía, pues la región tiene mucha más historia antigua, previa a la época en que aparecen los primeros textos en lengua vernácula. La identidad griega (que ha de estudiarse por las fuentes literarias y la arqueología) y la romana, con testimonios tan vigorosos como el de Estrabón (sólo citado indirecta e insuficientemente en p. 206) son prácticamente ignorados. Claro que esos tiempos los griegos hablaban, en griego, de Iberia, no en georgiano y de la “Georgia” que se quiere reivindicar.

Aún con las limitaciones indicadas, el libro es una importante aportación sobre la Georgia antigua (relativamente antigua) a través de las fuentes literarias georgianas, por tanto las que arrancan en lo que, en Occidente, llamamos Antigüedad Tardía, casi la Edad Media.

Ojalá que si alguien algún georgiano actual acude a este libro para conocer o reafirmar su identidad, sepa cuánto hay de leyenda y cuánto de *realität* en sus propias raíces. Este libro, a menudo reiterativo, farragoso y espeso, desde luego, no ayuda mucho a ese discernimiento.

SABINO PEREA YÉBENES
Universidad de Murcia

VASHALOMIDZE, Sophia G. & Lutz GREISIGER (eds.), *Der christliche Orient und seine Umwelt. Gesammelte Studien zu Ehren Jürgen Tubachs anlässlich seines 60. Geburtstags*, «Studies in Oriental Religions» 56 (Wiesbaden: Harrassowitz Verlag, 2007), VIII + 488 pp. ISBN: 978-3-447-05608-3

The present volume, which was published in 2007, is dedicated to the 60th birthday of Professor Jürgen Tubach. J. Tubach has been Professor for *Languages and Cultures of the Christian Orient* (*Sprachen und Kulturen des christlichen Orients*) at the Martin-Luther-University at Halle-Wittenberg for more than thirteen years now. The volume is edited by S. G. Vashalomidze and L. Greisiger, who have both been, and in many ways continue to be, students of Prof. Tubach. It

contains 31 contributions in German, English and French, offered by colleagues and by former as well as current students. The contributions are divided by the editors in nine chapters:

- 1: The World of the Orient in the Eve of Christianisation;
2. The Religious and Cultural Roots of Oriental Christianities in their Environment;
3. Reciprocal Cultural and Religious Influences of Christian and Non-Christian Cultures in the Orient;
4. Cultural Diversity and Inter-Confessional Exchange Procedures in the Christian Orient;
5. The Christian Orient as a Mediator between Cultures;
6. The Christian Orient and the Beginnings of Islam;
7. Inter-Religious and Inter-Cultural Relations und Confrontations;
8. Oriental Christianities and the Relations of Europe to Orient;
9. Interdisciplinary Approaches. An appendix with a bibliography of selected publications of Prof. Tubach completes this volume.

The striking variety of thematic entities reflects the diversity and breadth of J. Tubach's own work on the field of the Christian Orient. Furthermore, this volume stands out for its inter-disciplinary approach; an approach, which has marked also J. Tubach's career as a scholar and teacher. Following this spirit of inter-disciplinarity, thus, the contributions of this volume come from an impressive array of areas, related to the field of the Christian Orient. Characteristically, we find contributions from disciplines such as the Religious Studies, Linguistics, Literature Studies, Islamic studies, Jewish Studies, Semitic Studies, Archaeology and Art History. Notably, the volume contains a significant number of contributions that deal with material culture that are accompanied by numerous illuminating plates. Considering the remarkable number of contributions of this multi-faceted volume, only a representative choice of articles will be briefly presented here.

Kl. Beyer (*Der Menschensohn als Gott der Welt: der Ursprung der hohen Christologie bei Jesus selbst*) discusses the apocalyptic dimensions of Christological titles for Jesus, that can be found already in the Gospels, and their role in the origin and development of early Christianity. L. Dirven (*The Emperor's New Clothes*) focuses on a study of coinage from Emesa questioning a commonly held thesis of an orientalisation of the Roman cult in Syria during Elagabalus' reign and arguing rather in favour of a cultural and religious interaction. T. Kaizer (*Further Remarks on the 'Heracles Figure' at Hatra and Palmyra*) re-considers the

process of Hellenization in the religious worlds of Hatra and Palmyra on account of representations of the “Heracles”-figure. On the evidence of recently published inscriptions from the Temple of Nebu at Palmyra, he argues for the ‘Levantine’ character of the Heracles-figure in the Roman Near East.

Fr. Briquel Chattonet (*De l’Ahiqar araméen à l’Ahiqar syriaque: les voies de transmission d’un roman*) discusses the history of transmission of the Ahiqar-romance into Syriac and its milieu of origin. G. W. Nebe (*Das Lied von Sarais Schönheit in 1 Q20 = Genesis Apocryphon XX, 2-8 und die Anfänge der aramäischen Poesie*) analyses in detail the so-called ‘Song on Sarai’s Beauty’, a Jewish-Aramaic poem in the context of Jewish and Aramaic poetry and literature dedicated to Sarah’s beauty. Nebe argues for the uniqueness of this poem in Jewish traditional literature and considers that the poem belongs to the “bridal- and marriage” literature. He maintains, further, that it belongs to the descriptive love poetry with no further metaphorical associations.

W. Baum (*König Abgar bar Manu (ca. 177-212) und die Frage nach dem „christlichen“ Staat Edessa*) challenges the hypothesis of the existence of a Christian kingdom in Edessa in the first and second centuries, primarily on the account of numismatic evidence. A. Desreumaux (*Trois inscriptions édesséniennes du Louvre sur mosaïque*) presents two fragments of mosaics that can be found in Louvre in Paris, which preserve unedited pieces of Aramaic inscriptions of Edesseean provenance. S. Winkelmann (*Christliche Könige im heidnischen Gewand: Betrachtungen zur partherzeitlichen Herrscherikonographie der Abgariden von Edessa*) analyses numismatic evidence as well, in order to argue for the Parthian cultural inheritance of the Abgarid dynasty.

P. Nagel (*Der Kessel des Levi. Ev Phil NH Cod II,3: p. 63,25-30*) discusses an apophthegma from the Nag Hammadi Library and offers an illuminating interpretation of the symbolic meaning of the verb “dye” as “baptize”.

V. Böll (*Die äthiopische Schrift im Spiegel der Religion*) presents an insightful overview of the history and development of the Ethiopian script.

E. Hunter (*Interfaith Dialogues: The Church of the East and the Abbassids*) explores the contribution of the Christian communities to Islam in the Abbasid period. She exemplifies the contact between the two religions in the famous dialogue between the Patriarch Timothy I and the Caliph al-Mahdi. U. Pietruschka (*Der Mönch mit der Öllampe*) examines the influence of the Christian monks and monasteries on the Bedouins and their role in the Christianisation of the nomadic population. B. Schmitz (*Hagar- ein arabisches Wortspiel im Neuen Testament*)

considers the hypothesis that the Paulinian association of Hagar's name with Jerusalem (Gal 4,25) had possibly a certain influence on the origin of Islamic faith.

S. Brock (A Syriac List of Mongol Rulers) offers a new edition and an annotated translation of a Syriac manuscript (Mingana Syriac 561) dating to the mid- 14th cent. CE, which lists the Mongol kings from Chengiz Khan to Haggi Togai.

W. Klein (Die Hindutva-Bewegung und ihre Auswirkungen auf das indische Christentum) discusses a modern political Hindu movement and its influence on the life of Christians in India.

M. Tamcke (Die „räuberischen Kurden“: Exemplarische Einblicke zu inneren und äußeren Nöten der syrischen Bevölkerung in Iran im Gegenüber zu den sesshaft werdenden Kurden aus der Zeit um die Wende vom 19. zum 20. Jahrhundert) analyses Syriac source material mainly from the 19th and the beginning of the 20th centuries and demonstrates the significance of the stereotype of the “Kurdish raider” for the self-understanding of the Syriac communities, especially in regard to their own socio-political status.

Each contribution is accompanied by its respective bibliography. It is regrettable, however, that a few contributions lack a bibliography. This odd omission gives to the volume an uneven character.

In general, this volume reflects in a highly gratifying way the important life work on the field of Christian Orient of one the most distinguished German scholars.

EMMANOUELA GRYPEOU
University of Cambridge

YOUSSEF, Ahmed, *Le moine de Mahomet: L'entourage judéo-chrétien à la Mecque au VI^e siècle*. Préface de Théo Klein (Courtry: Éditions du Rocher, 2008), 190 pp. ISBN: 978-2-268-6337-9

Nos encontramos ante un sugerente libro de divulgación en torno a un tema que viene siendo tratado desde hace bastantes años desde perspectivas y planteamientos diversos, tanto en formato de libro como en el de artículo.

La bibliografía, como podemos intuir es, ciertamente, cuantitativa y cualitativa y la información que tenemos a nuestro alcance gracias al despoje de datos realizado a partir de materiales fuentísticos de naturaleza y de lenguas varias. Queda trabajo por hacer, obviamente, pero nos encontramos ante una realidad tangible, fruto de muchos años de trabajo, cuyos primeros pasos fueron dados