

de la Pešittā, además de para las cuestiones teológicas y exegéticas y, también, para aquellos casos que aún aguardan una explicación convincente.

Por otro lado, a la bibliografía, rigurosamente seleccionada por el autor, cabe añadir los items siguientes, de interés para varios de los puntos estudiados en la presente monografía: H. y D. Eshel, “4Q448, Psalm 154 (Syriac), Sirach 48:20 and 4QpIsa”, *Journal of Biblical Literature* 119 (2000), pp. 645-659; K.D. Jenner, “Syrohexaplarische und proto-syrohexaplarische Zitate in syrischen Quellen aus den individuellen Exemplaren des syrohexaplarischen Psalters”, en A. Aejmelaeus y U. Quast (eds.), *Der Septuaginta-Psalter und seine Tochterübersetzungen* (Göttingen, 2000), pp. 147-173; H.F. Van Rooy, “The message of a number of Psalms as interpreted in Syriac Psalms headings”, *Skriften Kerk* 19 (1998), pp. 653-663 e Idem, “Psalm 151 in three Syriac Psalm Commentaries”, *Zeitschrift für die alttestamentliche Wissenschaft* 112 (2000), pp. 612-623. Aunque indirectamente, también ofrece datos interesantes sobre algunos vocablos cotejados el artículo de J. Azzam, “Le Peshitta (A. T.) et le texte massorétique. Étude comparative”, *Parole de l’Orient* 26 (2001), pp. 89-125.

En suma: se trata de un estudio planteado con un riguroso detalle programático, en el que la metodología aplicada y los análisis realizados por el autor responden a un alto nivel científico. Todo ello, obviamente, refleja no sólo el valor de la investigación realizada, sino que además evidencia la competencia de su autor en esperables investigaciones ulteriores en este interesantísimo campo de estudio en el que nuestro país ha estado huérfano de investigadores.

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DAOUD, Marcos (trans.), *The Liturgy of the Ethiopian Church*. Revised by H. E. Blatta Marsie Hazen (London: Kegan Paul, 2005), 252 pp.

The Ethiopian Orthodox *Tewahedo* [unity] Church, one of the ancient Oriental Orthodox Churches, has in its Eucharistic liturgy a centre. According to several liturgical scholars, the most ancient layers of that liturgy could be traced back to the fifth century. Since then, the Ethiopian Church has preserved a rich treasure of various Anaphoras, from which fourteen are in use today. These are attributed to the Lord, our Lady St. Mary, the Apostles and the Fathers of the Church, especially those of the Golden Age. Allegedly, the earliest anaphora (that one of the Apostles) dates back to the apostolic age.

The Doctors of the Ethiopian Church have diligently assigned each of the anaphoras to be celebrated throughout the Church’s liturgical year.

Accordingly, the anaphora of the Apostles is celebrated on the memorial feast of the prophets, apostles and martyrs. The anaphora of the Lord is performed on the feasts of the holy family's return from their persecution to Egypt, on the consecration of a Church and on the Assumption of the Holy Virgin Mary. The anaphora of our Lady St. Mary is celebrated on her different feast days and the feast of Annunciation. Lastly, the anaphoras of the Church Fathers are used on the feasts of the Holy Trinity, Nativity, Epiphany, Cana, Transfiguration, Hosanna, Maundy Thursday, Crucifixion, Holy Cross, Holy Saturday, Resurrection, Ascension, Pentecost, Cherubim and Seraphim, the Lord's Day, Saints and commemoration of Archbishops, Bishops and Priests. Of the given anaphoras, the most frequently used are the anaphoras of the Apostles, the Lord, our Lady St. Mary, St. John Chrysostom, and St. Dioscorus of Alexandria.

Structurally, the Liturgy of Ethiopian Orthodox Church consists of three major sections. First is the Preparatory Rites or *Gibeata Mentolaet* (ግብዓተ መንግሥት). This name is given precisely because this function usually takes place within the veils of the sanctuary. This is composed of brief prayers and blessings upon the Church's various Vessels – Coverings (ማኅፈዳት), Paten (ጸሕል), Chalice (ጸዋ), Cross-spoon (ዕርፈ መስቀል), Platter (መሶብ), and Vestments (አልባሳት). It also prescribes the different instructions and guidelines of liturgical functions proper to the priest, deacon and attendants. (For a detailed account see pp. 2-18). Second, the Pre-anaphora section or *Ser'ate Qiddassie* (ሥርዓተ ቅዳሴ) mainly consists of introductory prayers and rites, scriptural readings and the profession of faith. Third and foremost, the Anaphora or *Fire Qiddassie* (ፍሬ ቅዳሴ) can be translated as "Prayer of Thanksgiving." Its structure is formed by Dialogue, Sanctus, Post-Sanctus, Institution Narrative, Anamnesis, Epiclesis, Diptychs and then the invitation to Holy Communion. Finally, the attached appendix at the end of this Liturgical Book (pp. 247-252) is called Prayer of the Covenant or *Tselota Kidan* (ጸሎተ ኪዳን). Also known as Trisagion Prayer, this prayer always precedes the Eucharistic Liturgy.

The overall approach of the Ethiopian Liturgy is highly apophatic, being marked with mystical spirituality. The key themes that recur throughout the anaphoras are God's greatness, His creation *ex nihilo*, the Fall, the fulfillment of the divine promise of salvation in the incarnation, the recreation, the deification of humanity, the Church as redeeming Body of Christ, the foretaste and experience of the eschatological hope, and the sacraments as efficacious means of divinization.

The book under review was published first in a bilingual Arabic-English translation, and afterwards only in English in 1954 in Addis Ababa by Marcos Daoud, a Coptic Orthodox priest. This last translation is republished now after

half a century. In providing access to the Western reader to the amazing world not only of the Ethiopian liturgy but through it to its theology, spirituality and life, it offers without doubt a very valuable resource.

ANDUALEM DAGMAWI

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DITOMMASO, Lorenzo, *The Book of Daniel and the Apocryphal Daniel Literature*, «*Studia in Veteris Testamenti Pseudepigrapha*» 20 (Leiden: Brill, 2005), xx+547 pp. ISBN: 90 04 14412 9

The biblical figure of Daniel and his powerful prophetic visions have fascinated East and West through the times. They had also an enormous impact on the literary production of Late Antiquity and of the Middle Ages, as the recent publication *The Book of Daniel and the Apocryphal Daniel Literature* by Lorenzo DiTommaso effortlessly demonstrates.

As DiTommaso correctly points out “with the sole exception of Adam no other figure of the Hebrew Bible had attributed to or was associated with it more ancient and mediaeval apocryphal literature”. (p. 12).

Considering the enormous popularity of this biblical hero the undertaking of presenting a comprehensive overview of the complete material dedicated to Daniel appears to be a Herculean task.

DiTommaso has already presented before a work of a similar ambition, with his bibliographical volume of pseudepigraphical writings (*Bibliography of Pseudepigrapha Research 1850-1999*, Sheffield 2001). However, according to the author: “this study (*on Daniel*) is meant to be considerably more than either an *Einleitung* or a bibliography” (p. 15).

The chronological range of the study covers the period from the 2nd cent. BCE to the end of the 15th cent. CE. DiTommaso classifies this huge amount of material in three main categories: the Daniel legenda, the apocryphal Daniel apocalypses and the Daniel prognostica. Significantly, as he notes, recounting all the different facets of Daniel literature: “there are Daniel apocalypses and apocalyptic oracles, Daniel astronomical and geomantic texts, Daniel mystery plays and Daniel dream manuals” (p. 12).

The work which comprises over 500 pages begins with a general introduction to the apocryphal Daniel Literature. Following this introductory chapter, Chapter Two is dedicated to the biblical Book of Daniel and to the legendary material revolving around the person of Daniel. The legends that provide primarily information on the life and times of Daniel as a person, do not deal with the political aspects of the story of Daniel as expressed particularly in the prophetic visions. It is characteristic that this legendary material has been popular in Jewish, Christian and Islamic traditions.