

compiled in Italian, which may be its only flaw – may hardly reverse this view, Francesco D’Arelli’s accurate bibliography of scholarship on China produced in Italy between 1899 and 1999 accomplishes the praiseworthy task of providing a comprehensive and useful overview of Italian research.

Arranged thematically, the book lists academic studies (and some popularizing works) – some in languages other than Italian – on a variety of topics that encompass art, history, linguistics, literature, philosophy, religion, science, and contacts between Europe and China. Compiled under the auspices of the Italian Association for Chinese Studies, this bibliography expands and improves previous publications, thus resulting in a very useful reference work, whose significance also resides in the historical and cultural perspective it provides about what aspects of China have attracted attention in Italy during the twentieth century – which makes it a valuable tool for those interested in European construction(s) and representation(s) of China.

Valentina Boretti

EMANUELA TREVISAN SEMI:

Jacques Faitlovitch and the Jews of Ethiopia.

xx, 204 pp. London and Portland, OR: Vallentine Mitchell, 2007.

£19.50. ISBN 978 0 85303 655 5.

This book is a translation from the Italian by Sally Bennet, with a foreword by Tudor Parfitt.

During the last fifteen years of his life I knew Faitlovitch fairly well (until his death in 1955), and had a number of opportunities to speak to him and to write about him and the Falashas. Although our views were at times at variance, I regarded him with genuine appreciation.

Trevisan-Semi’s introductory statement that Faitlovitch was “the architect of the ingathering of one of the most problematic groups of the Jewish Diaspora” (p. xv) should no doubt read “advocate” instead of “architect”, for the success was not as perfect as the latter term implies.

The death of Moses (*mota Musa*), published by the present writer as well as others, ought to have been referred to in some detail (see *BSOAS* XXIV, 1961, pp. 419–43). The same applies, to an even greater extent, to my *Ethiopia and the Bible*, the Schweich Lectures (1967) of the British Academy. “Bible” in that particular context alludes largely to the Old Testament and the Israelites and Jews.

The glossary is not without errors which can be readily spotted by careful readers, and the bibliography contains quite a few works which might have been omitted, while others should have found a place there.

I like the photographs, which cannot easily be discovered elsewhere. Emperor Haile Selassie, (p. xv) told me that he did not have the Falasha contacts which are ascribed to him. Aeskoly occurs more frequently in this book (e.g. p. 174) than the index suggests.

In all this is a work which no student of the Falashas can afford to miss. Despite a number of flaws I enjoyed reading Trevisan Semi’s book and would recommend it to anyone concerned with its subject.

Edward Ullendorff