



GUIDI, IGNAZIO

GUIDI, IGNAZIO, prominent Italian Orientalist (b. Rome, 31 July 1844; d. Rome, 18 March 1935; [Figure 1](#)). Guidi can be counted among the greatest of the Orientalist scholars (cf. Baumstark, p. 239), a fact that is emphasized by his membership in numerous societies and academies. He mastered a large number of Oriental (and modern) languages and pursued his academic activities up to an advanced age. After beginning his scholarly career as curator of the Numismatic Cabinet of the Biblioteca Vaticana (1873-76), Guidi became an associate professor at the University of Rome in 1878; he was subsequently promoted to full professor there (1885-1919). He was active in a great variety of fields. He established Oriental studies in Rome as an independent academic discipline, founded Orientalist journals (*Rivista degli Studi Orientali*), discovered manuscripts (see below), and was one of the main co-founders, in 1903, with Jean-Baptiste Chabot (1860-1948), of the *Corpus Scriptorum Christianorum Orientalium (CSCO)* as well as co-founder of the *Patrologia Orientalis*, the successor to *Patrologia Syriaca*, founded in 1897. Guidi edited and annotated numerous sources himself and also participated in such important collaborative editions as that of Ṭabari (II, pp. 540-1380). Guidi also established indices (among others for Ṭabari [Sezgin, *GAS* I, p. 326], for the *Kitāb al-aḡāni* of Abu'l-Faraj Eṣfahāni [q.v.], and for the *Acta Martyrum et Sanctorum* published by Paul Bedjan). Guidi was exemplary at cataloging and describing manuscripts (see Sezgin, *GAS* I, p. 735), and he also translated numerous texts.

For Iranian studies, Guidi's most valuable discovery was the chronicle of an



anonymous Nestorian Christian written in Syriac, usually referred to as *Guidi's Chronicle* (q.v.), which he presented at the 8th International Congress of Orientalists (and translated into Latin in 1903). Due to its significance, Theodor Nöldeke translated it into German shortly afterwards. It contains otherwise non-attested details of late Sasanian history from the death of Hormizd IV to the fall of the Sasanian empire and is used even today as source material (cf. Frye, p. 334 and Tardieu, p. 68, n. 36). Important, too, is Guidi's edition of letters and chronicles in Syriac, also referring to important events in Iranian history. Guidi soon recognized the significance of the synodal records of the Nestorian church towards reconstructing the administration of the Sasanian empire. His list of dioceses (Guidi, 1889, pp. 407-14) is a typical example of his profound knowledge and the care he took over his publications, as so often praised by his contemporaries (reviews by Nöldeke in *Literarisches Centralblatt* 14/3, 1891, pp. 380-82 and *Göttingische Gelehrte Anzeigen* 1882, pp. 198-212; Duval, p. 139).

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