

BULLETIN CRITIQUE ET BIBLIOGRAPHIE

G. W. Cereteli, *Arabskiye dialekty Sredney Azii, Tom I, Bukharskiy Arabskiy dialekt*, Izdatiel'stvo Akademii Nauk Gruzinskoy SSR., Tbilisi, 1956, 4-o, pp. XXIV + 343.

This is a collection of Bukhara Arabic texts, 45 in number, mostly of folkloristic contents, gathered, transcribed and translated in the years 1935—1940 by an outstanding Georgian semitologist, G. W. Cereteli. The texts have been delivered by 11 informants of different age and representing different social strata what should give a better idea of their language, one of the most interesting, contemporary Arabic dialects, which developed almost quite independently from others Arabic dialects. Cereteli provided his publication with a short foreword, both in Russian and English languages in which he included some informations concerning the history and contents of the texts, their language and the method of transcription used by him. At the end of the volume, he added some comments explaining difficult forms and grammatical phenomena occurring in the texts.

Cereteli announced the edition of the further volumes containing vocabularies and grammars of the Arabic dialects of Central Asia, but before we get them in hand I think it worth while to give below the main characteristic features distinguishing this dialect from the Classical Arabic which I have observed at first sight while reading the texts.

Phonetics

Consonants

- occurs very rarely, e. g. in 'lā' — 'no', pronounced in pause; in most cases disappeared or assimilated to the following vowel. As initial sound, it sometimes changed to *ī*, e. g.: *īamar*||'amar — 'to order'; as middle sound it changed to, e. g.: *ḥar'ān*||ḥur'ān — 'Coran', *mī'a*||mī'a — 'hundred'.
- generally undergoes no changes except when it occurs as a final sound, it then turns to *ḥ*, e. g.: *tisih*||tis' — nine, *simih*||samī' — 'to hear'.

- g* — sometimes originates in *ḥ*, e. g.: *giddām*||ḥuddām — 'before', and then it shows certain convergence with the dialects of Iraque. It also occurs in foreign words, mostly of Tajikian and Uzbekian origins.
- č* — occurs in foreign words mostly of Tajikian and Uzbekian origins; sometimes however, it originates in Class. Arab. *ǧ*, either when it occurs as a final sound and then it remains *č* even before personal suffixes, e. g.: *uč* — 'face', *uču* — 'his face', or when followed by a silent consonant, e. g.: *zūčki* — 'your husband'.
- ž* — occurs rarely in foreign words.
- s* — may represent Class. Arab. *s*, *š*, *t*.
- z* — may represent Class. Arab. *z*, *d*, *z*.
- t* — represents Class. Arab. *t*, but often, when it occurs as a final sound it becomes *t*.
- d* — may represent Class. Arab. *d*, *ḏ*.
- r* — grasseyé, though it interchanges with vibrant *r*.
- p* — in foreign words. Sometimes it originates in Class. Arab. *b*, either when followed by a silent consonant, e. g.: *zarapt*||ḏarab — 'I struck', or as a final sound, e. g.: *harap*||harab — 'he ran away'.
- f* — corresponds to Class. Arab. *f*, however it seems sometimes to replace Class. Arab. *ḥ*, e. g.: *fad*||ḥad — *ahad — one, certain.

Vowels

- ä* — very narrow *a*, between *a* and *e*.
- ā* — long equivalent of the above.
- ē* — very narrow *e* approaching *i*.
- ē* — long equivalent of the above.
- ö* — labialized vowel, between *u* and *o*.
- ō* — long equivalent of the above.
- ə* — neutral, strongly reduced vowel, a kind of *š'wa*.
- ī* — back *i*, occurs in the neighbourhood of ' and *h* only.
- ī* — long equivalent of the above.
- ā* — open, wide *o*.
- ā* — long equivalent of the above.
- ü* — corresponds to Umlaut in German.
- ū* — long equivalent of the above.

Diphthongs

- ia*, *ya* — descending diphthongs.
- ai*, *au* — ascending diphthongs.

Stress

Mobile, following the rules which govern the accentuation of the Class. Arab. words in pause, while also a secondary accent occurs, e. g.: *zarabū* [h] — they struck him.

Noun

1. Almost complete disappearance of the determined article.
2. Tanwīn sometimes preserved and in that case also after personal suffixes, e. g.: *'akatakin* — 'your brother'.
3. Plural forms in *-in* and *-āt*, while Pluralis fractus almost totally disappeared.
4. Iranian-Arabic hybrid nouns like e. g.: *be-ān* — eyeless, *be-īd* — handless deserve special attention.

Demonstrative pronouns

Both Arabic and Iranian forms of demonstrative pronouns are used.

Numerals

Arabic, but tens are formed according to the Iranian pattern, e. g.: *arba' ašrāt* — 40. Parallely to the Arabic numerals Iranian are used, e. g.: *šast-u-panč* — 65.

Verb

The appearance of *m-* as praefix praesent. In the verbs ultimae *w, i* and the third radicals are replaced by probably non-etymological *k*, e. g.: *ğadak* — 'to go away', *ğak* — 'to go, to come'. The similar phenomenon occurs in Druzic-Arabic¹. Dualis totally disappeared. The loan verbs conjugate according to the rules of the Arabic conjugation, e. g.: *mišidgir* — 'he ploughs', from Iranian *šadgar* — 'to plough'. The verb *kān* — to be is generally used in participial form *kāin*.

Negative particles

Negative particles occur in following varieties: *lā*, *mā*, *mā-hu* and not quite clear *mān*. (In connection with the last cf. e. g.: *i adrūn ḥamām adami mān* — 'there was no one in the bath').

Conjunctions

Mostly Iranian, e. g.: *ki* || Arab. *an*, *anna*.

¹ See, H. Blanc, *Studiès in North Palestinam-Arabie*, Jerusalem 1953.

Syntax

Status constructus

1. Arabic type — *uall pāšā* — 'the son of the pasha' — *kalī't bāğ* — 'the key of the garden'.
2. Indoeuropean type — *ši mibiḥ* — seller, *miša mehiit* — 'shoe-maker'.
3. Status construct. occurring only as object — *bāğ kalī'tu* — 'the key of the garden'.

Adjective

Adjective may precede noun, e. g.: *kabir akatkin* — 'your elder brother'.

Sentence

Verbal sentences occur rarely and do not deviate from the structure of the verbal sentences in Class. Arab.

Nominal sentences are generally constructed in the following way: object + subject + predicate + personal suffix pointing to the object, e. g.: *hat zağir eš nensu?* — 'what do we call this boy'? In case, the object is provided with a genitival complement, the nominal sentence looks as follows: genitival complement + object + personal suffix pointing to the genitival complement + subject + predicate + personal suffix pointing to the whole object, e. g.: *bāğ kalī'tu mā antiā'h* — 'he did not give the key of the garden'.

All the remarks given above are naturally very superficial and the texts require a detailed analysis resulting in a grammatical sketch of the dialect. This, according to the announcement is to be expected from the editor, but while closing my observations on the dialect I were to enclose the character of the Bukhara Arabic dialect in one sentence, I should say that it is closest to the Irakian dialects, its vocabulary is of Semitic and Iranian origins and that its syntax shows a great convergence with that of the Turkic languages.

A. Czapkiewicz

V. Minorsky, *Ibn Farīghūm and the Hudūd al-Ālam*, in *A Locust's Leg*, Studies in honour of S. H. Taqizādeh, London, 1962, pp. 189—196.

Minorsky's studies on *Hudūd al-Ālam*, the anonymous, X-th century Persian Geography begin with the publishing in 1937 of the translation of this precious medieval source, provided with a detailed

commentary¹ and prepared on the base of the Toumansky's Manuscript, first edited in 1930 by the late Russian orientalist W. Barthold². In 1955 Minorsky's translation was followed by his *Addenda* to the *Hudūd al-Ālam*³, containing the remarks on the language of the Persian original and introducing certain changes and corrections into the translation and commentary as well.

In the present contribution, Minorsky makes some suggestions concerning the authorship of the *Hudūd al-Ālam*. Accepting the points of view of F. Rosenthal⁴ and that of D. M. Dunlop⁵ in particular, ascribing the authorship of *Ġawāmi' al-ulūm*, a short encyclopaedia of human knowledge compiled in the first half of the X-th century and dedicated to the amīr Muḥammad ibn Muzaḥfar, the well-known feudal lord of Chaghaniyan of the dynasty of Āl-i Muḥtāg, to a certain Ibn Farīghūn who is supposed to have been the pupil of al-Balḥī and to have belonged to the family of Farīghūn, most probably related in some way to the dynasty of the rulers of Gōzgān, he attempts to identify the author of the *Hudūd al-Ālam* with that of the *Ġawāmi' al-ulūm*. The most important arguments on which his supposition has been based are following:

1 The competence with which the region of Gōzgān has been described, both in the *Ġawāmi' al-ulūm* and in the *Hudūd al-Ālam*, as well as the person of Abū'l-Harīṭ Muḥammad ibn Aḥmad, the ruler of Gōzgān, to whom the *Hudūd al-Ālam* has been dedicated, and last but not least, the connection of the author of *Ġawāmi' al-ulūm* with the ruling family of Gōzgān, seem to prove the identity of the birth-places of the two authors.

2. The interval separating the time of the compilation of *Ġawāmi' al-ulūm* from that of *Hudūd al-Ālam* does not exclude the possibility that the two authors might have been one and the same person.

3. Both authors show the similar trend of mind manifesting itself in the method of using the synoptic tables of *tašjīr* or maps accompanied by a description of the regions of the world.

4. The fact that *Ġawāmi' al-ulūm* has been written in Arabic and *Hudūd al-Ālam* in Persian may only be a token of the new literary

¹ *Hudūd al-Ālam, The Regions of the World. Persian Geography, 372 A. H.-982 A. D. Translated and explained by V. Minorsky, E. J. W. Gibb Memorial, New Series, vol. XI, Oxford University Press, Oxford—London 1937.*

² *Hudūd al-Ālam, Rukopis Tumanskogo, s wvedenem i ukazatelem W. Bartolda, Leningrad 1930.*

³ V. Minorsky, *Addenda to the Hudūd al-Ālam*, BSOAS, XVII/2, London 1955, pp. 250—270.

⁴ See *A History of Muslim Historiography*, 1952, pp. 32—34.

⁵ The *Ġawāmi' al-ulūm* of Ibn Farīghūn, in Z. V. Togans' *Am- mağan*, Istanbul 1955, pp. 348—353.

tendencies encouraged under the Samanides and does not oppose to the probability that one and the same author might have changed the language of his works.

All the arguments quoted above are obviously indirect and Minorsky admits that himself, but his assumption in this regard seems convinceable and under the circumstances, when the authorship of *Hudūd al-Ālam* is a total puzzle, the only acceptable, though it does not mean of course, that the last word has been said in the matter.

A. Czapkiewicz

Muḥammad Gamīl Bahīm, *المرأة في حضارة العرب والعرب في تاريخ المرأة*. Beyrut, 1962, 4-o pp. 326 *.

The book in question is Bahīm's fourth book on the subjects connected with Arab-women¹. This time the author gives us a history of Arab women from the time of early Islam down to the Ottoman rule.

The book consists of a foreword, eleven large chapters, the contents-list and the author's bibliography. First three chapters deal with the religious, social, moral, economical and cultural situation of Arab-women in early Islam, the fourth discusses the situation of the women in the nomadic epoch while the remaining chapters describe the role and situation of the women in the Arab civilisation in the East and West of the Arab world, during the above-mentioned period.

Bahīm's work contains a very interesting material. Its value has been greatly enhanced by the fact that it has been written by an Arab author who therefore has better understanding of the problem than anybody else. It is perhaps regrettable however, that the author gave no references and no bibliography of the subject.

Unfortunately, I have to leave the book for present and to content myself with this short note, but, it must be admitted that the book certainly deserves a more minute reviewing.

A. Czapkiewicz

T. F. Mitchell, *Colloquial Arabic. The Living Language of Egypt*, Teach Yourself Books, London 1962, 8-vo, pp. 240.

This is Mitchell's second book on the colloquial Arabic of contemporary Egypt. It has been divided into two main parts: Grammar, and carefully selected practical Phrases, Sentences and Vocabulary.

* See M. G. Bahīm, *المرأة في التاريخ والشرائع*, Beyrut, 1921

المرأة في التمدن الحديث, Beyrut, 1927

فتاة الشرق في حضارة العرب, Beyrut, 1952.

Mitchell's *Coloquial Arabic* is one of the best books on the subject though the transcription adapted by him seems too complicated and it would, perhaps, be better if the author had inserted all included phrases and sentences not at the end of the book but at the particular grammatical paragraphs as a kind of exercises. The last suggestion has been based on my opinion that Mitchell's book has been written for the students who never learned Arabic before and therefore the illustrating of each of the grammatical explanation with the corresponding phraseology would have been of much greater use for those who not knowing the classical language would like to speak the modern Egyptian-Arabic.

A. Czapkiewicz

Usāma ibn Munqid, كتاب المنازل والديار, ed. A. B. Khalidov, Text, Foreword and Indexes. Institut Narodov Azyi, Teksty, Bolshaya Seria, XI, Moskva 1961, 4-o, pp. 6 + 560.

The Library of the Institute of Asian Peoples in Leningrad preserves the only manuscript of Usāma's (1095—1188) unknown anthology of Arab poetry compiled in ca 1172 The ms. was described by Krachkovskiy in 1925¹, but it was only two years ago that Khalidov's complete offset edition of the text rendered this precious work, accessible to all those who are interested in the Arab literature and in the Arab poetry in particular. Khalidov provided his publication with a short foreword containing some data concerning the author and the origins of the work and three indexes, namely: index of rythms, index of personal names and index of geographical names.

Khalidov's publication is to be welcomed with great appreciation.

A. Czapkiewicz

Blizhniy i Sredniy Vostok. Sbornik Statey, pod redakcyey A. I. Fulinoy. Akademiya Nauk SSSR, Institut Narodov Azyi, Moskva 1962, 4-o, pp. 187.

The book in question was prepared and published by care of the Department for Iranian Studies of the Soviet Academy of Sciences and has been devoted to the memory of the late Russian prominent orientalist B. N. Zakhoder. To the publication contributed both Soviet and foreign scholars, two Polish orientalists: T. Lewicki from Kraków and A. Zajaczkowski from Warszawa, among them.

¹ See I. Krachkovskiy, *Izbrannyye Sochineniya*, vol. II, pp. 266—283.

The book contains the short dedication to Zakhoder his bio- and bibliography as well as the bibliography of works on him and 22 articles, most of them dealing with the history of Eastern Europe and its connections and contacts with Orient. Each of the articles requires a detailed reviewing and I hope that the corresponding specialists will take care of that. For the present I content myself with their enumeration:

- V. V. Struve, *Ritual peredachi zemelnogo vladeniya v Shumerie*.
- Z. M. Bunyatov, *O dejatel'nosti katolikosa Albanii Viro* (596—630 gg).
- V. M. Bieylis, *Svedeniya o Chermom more v sochineniyakh arabskikh geografov IX—X vv.*
- T. Lewicki, *Malozvestnyi zapadneslavianskiy narod po opisaniyam al-Mas'udi*.
- I. P. Pietrushevskiy, *Vazir Sharaf al-mulk*.
- A. G. Galstian, *Smbat Sparapet*.
- R. K. Kiknadze, *Iz istorii remeslennogo proizvodstva (karkhane) v Iranie XIII—XIV vv.*
- A. Zajaczkowski, „Maslo ochey“—*tiurkskoye kōz yany (iz istorii persidsko-tureckikh vzaimootnosheniy)*.
- V. A. Krachkovskaya, *Iranskiye zaimstvovaniya v leningradskikh miniatiurakh „Maḳām“ al-Hariri*.
- A. D. Papazyan, *Arabskaya nadpis na grobnice, turkmenskikh emirov v sele Argavand*.
- O. F. Akimushkin, *Licevaya rukopis iz sobraniya Instituta Narodov Azyi AN. SSSR*.
- V. F. Minorskiy, *Traktat o kalligrafakh Kazi Ahmeda Kumi i yego izuchenije*.
- O. A. Efiendiyev, *Nekotoryye svedeniya o poslednikh shirvanschahah Derbiendskoy dynastii, (1500—1538)*.
- L. A. Siemienova, *Orden karmelitor kak orudiye proniknoveniya yevropeycev v Iran (po materialam „Khroniki karmelitor“)*.
- M. R. Arunova, K. Z. Ashrafyan, *Novyye materialy po istorii Irana vtoroy poloviny XVIII v.*
- N. G. Kukanova, *Dokument o russko-iranskoy trgovle 30—40-kh godov XVIII v.*
- M. A. Korostovcev, S. I. Khodzhash, *Vostokovednaya deyatel'nost Porfiriya Uspenskogo*.
- S. M. Aliyev, *Raboty Ahmeda Mesravi po sredniyevkoviu*,
- K. Z. Ashrafyan, *Vazhnyi trud po istorii krestianstva srednevekovoy Armenii*.
- E. A. Bielayev, *Arabistika i islamovedeniye v „Mélanges Massignon“*.
- D. S. Komissarov, *Neosushchestvlenyyi zamysel Sadeka Hedayata*.
- A. N. Guliyev, *Dve khroniki XIX v. po istorii Azerbajdzhana*.

A. Czapkiewicz

The East African Coast — Select Documents from the First to the Earlier Nineteenth Century, ed. by G. S. P. Freeman-Grenville, Oxford 1962, in 8¹, 314 pp., 6 maps.

The recently published G. S. P. Freeman-Grenville's book will be highly appreciated by all scholars interested in the history of East Africa — it contains translations of the principal historical documents on which our knowledge is based and thus it provides a valuable supplement to the same author's *The Medieval History of the Coast of Tanganyika*, London 1962; to the *Oxford History of East Africa*, ed. by R. Oliver and G. Mathew in which an article by G. Mathew deals with the history of the coast up to the coming of Portuguese, and another one by G. S. P. Freeman-Grenville covers the period 1498—1840; and lastly to Sir Reginald Coupland's *East Africa and its Invaders*, Oxford 1938.

Accordingly with the author's intention *Select Documents* will enable the reader to gain access to the rare and even manuscript texts in European, Arabic, Swahili and Chinese languages as well. The book includes the translations of the sources like the fragments of Periplus Maris Erythraei, Claudius Ptolemy's *Geography* and Cosmas Indicopleustes *Christian Topography*, the descriptions by Arabic geographers and travellers (Buzurg ibn Šahrjār, al-Mas'ūdī, Ibn Hawqal, al-Idrīsī, Abu'l-Fidā', Ibn Battūta, Abu'l-Mahāsīn, anonymous History of Kilwa Kisiwani c. 1520), Chinese accounts of East Africa (Tuang Cheng-Shih and Chao Ju-Kua — the fragments based on the translations by F. Hirth and W. W. Rockhill with some modifications by J. J. L. Duyvendak); the European — Portuguese, English and French descriptions, Swahili traditional histories represented by History of Mombasa (as preserved in the translations recorded by W. F. W. Owen and M. Guillain), Histories of Kilwa Kisiwani, Lindi, Sudi, Dar es-Salaam and Bagamoyo (based on original texts edited by C. Velten), a version of History of Pate as recorded and commented by C. H. Stigand; translation of the History of Kua, Juani Island, Mafia, recorded and previously published by G. S. P. Freeman-Grenville with Swahili original in this *The Medieval History of the Coast of Tanganyika*, has been also included. The most of these texts concern the history of XVI—XIX c., the documents dealing with earlier periods being rather innumerable. It is a pity therefore, that some important Medieval texts have been omitted — here I mean Cairo edition of *Aḥbār az-Zamān* of al-Mas'ūdī and the nautical descriptions of the eastern part of Indian Ocean by Ahmed ibn Māğid, the pilot of Vasco da Gama (vide T. A. Chumovsky, *Tres Roteiros Desconhecidos de Ahmad Ibn-Māğid*, Lisboa 1960) as well as the informations delivered by the other Arabic writers (al-Ja'qūbī, Ibn al-Fakīh al-Hamadānī, Ibn Rustah, Abu Zaid as-Sirāfi, al-Muqaddasī, Ibn Sa'īd, al-Dimašqī, Jāqūt)

which were analysed by Freeman-Grenville partially in his *The Medieval History of the Coast of Tanganyika*. Of course if we compare them with the numerous and rather exhaustive Portugal and later sources, we must admit that G. S. P. Freeman-Grenville is right when saying that „the earliest, the Greek and Arab writers, illustrate the ignorance of the ancients and of the Middle Ages“ but in such a case the more important becomes any, even the slightest information about East Africa which can be found in the Medieval sources.

A number of English translations have been based on the old French and English translation although the original texts and the new editions (for example Ibn Hawqal's *Kitāb Šurat al-Ard* as edited by J. H. Kramers) would be taken into consideration. It is a pity that the original texts could not be published alongside of the translations. One should expect a more detailed commentary and a uniform, scientific transcription too.

Nevertheless, in spite of these minor inaccuracies, the work of Freeman-Grenville will be the most helpful to the historians as it substitutes to much extent a critical edition of the sources to the History of East Africa.

M. Kowalska

G. S. P. Freeman-Grenville, *The Medieval History of the Coast of Tanganyika with special reference to recent archeological discoveries*, Oxford University Press, 1962, pp. 238, ind 4^o.

The present work of G. S. P. Freeman-Grenville is the fruit of his seven years residence on the Tanganyika Coast in 1952—1958 period which enabled him to gain a thorough knowledge of the area and to do some archeological research. G. S. P. Freeman-Grenville has undertaken the task of reconsidering the all historical sources and previous studies in the history of East African coast, and his work having been based on the profound knowledge and on strictly scientific method, may be considered as one of the best books on the history of Africa up to the coming of the Portuguese in general.

In the first part of the book the ancient (Chapter 1, pp. 21—30), Arabic and Chinese (Chapter 2, pp. 31—42) sources were analysed. A special attention was given however, to the native sources (Part 2) among which the most important Arabic *History of Kilwa Kisiwani* enabled the author to settle the chronology of the sultans of Kilwa (pp. 60—73), to analyse the development and the decline of Kilwa state, (pp. 74—142) to discuss the problem of its dominions and its political organisation (pp. 143—155). Moreover the numerous sites on Tanganyika Coast have been described (pp. 156—175); the author has given also an account of the coinage before the coming of the Por-

tuguese (pp. 176—191) and collected the data on the trade and daily life of the inhabitants of Kilwa.

The written sources to the history of the coast of East Africa must be divided into foreign and native ones. Among the former the oldest one is the anonymous treatise known as *Periplus Maris Erythraei* and originating from the first century A. C. Unfortunately it gives rather vaguer descriptions than those of the Red Sea and the coast of Arabia and India, which makes it doubtful if the respective informations are the first hand ones. Consulting the all previous authorities Freeman-Grenville makes an opinion of his own and tries to give a probable interpretation of *Periplus* as far as a scanty text allows it. C. H. Müller's original text published in *Geographi Graeci Minores*, vol. 1, Paris 1855, and W. Schoff's edition of *Periplus of the Erythrean Sea*, New York 1912, served as a basis for this interpretation — one would expect, however, the more exact edition of Hjelmar Frisk (Göteborg 1927) to be respected. As to the other ancient sources besides *Periplus* the fragments of Ptolemy's *Geography* and Cosmas Indicopleustes *Christian Topography* were discussed.

The more numerous and detailed informations delivered by the Arab geographers and travellers were treated rather too briefly if we consider their value as the only, along with the Chinese accounts, contemporary sources which came down to us in their original form. G. S. P. Freeman-Grenville has given us a short review of these sources only — in order to illustrate his approach to the Arab writers we may quote his own words when he is saying that „their geographical opinions are not relevant to this work, and their remarks will only be noted and summarised in so far as they bear upon the history of the coast and its trade“. Only Ibn Battūta's description of his visit in Zeylā', Mogadišu, Mombasa and Kilwa was treated separately in a special chapter. As to the other writers, they were discussed rather in a general manner, some details having been chosen and mentioned rather accidentally, some other, sometime quite essential ones, having been omitted in spite of the fact that the books of Devic, Stigand and Storbeck or Dammann are not very accessible and need some corrections now. It is a pity also that the author disregarded such an important book dealing with the history of East African Coast like the work of T. A. Chumovsky, *Tres Roteiros Desconhecidos de Ahmad Ibn-Mādjid*, Lisboa 1960, (Russian edition with the facsimile of the original text — Moskva—Leningrad 1957).

Chinese records were summarized accordingly with the results gained by J. J. L. Duyvendak and to the lesser extent the elder study of W. Rockhill and F. Hirth has been taken into consideration. Several times G. S. P. Freeman-Grenville draws attention to the extremely numerous finds of Chinese pottery and porcelain on the coast. However this interesting archeological material can be used to a limited extent

only as it need a special study in order to register the whole of the finds and to fix a firm dating of them.

The problem of the contacts with Persia and India which left some discernible traces in the culture of the coast remains still unsolved because of the nearly absolute lack of any written records except the native tradition repeated orally, in the *History of Kilwa* and in some other documents, as well as a number of Persian loanwords in Swahili. The Indian sources are silent about the contacts with East Africa never mind G. S. P. Freeman-Grenville underlines rightly the importance of the ivory export to India dating back probably 2000 years or even more. We should like to add that al-Mas'ūdī writes in his *Aḥbār az-Zamān* (Caire edition, 1938, pp. 36—37) about Indian merchants on the East African Coast.

A special position among the sources to the history of East Africa is occupied by the native chronicles written in Swahili except of the *History of Kilwa Kisiwani* which was written about AD 1520 and which we know in the XIX c. copy. The importance of the *History of Kilwa* as recorded by the XVIth century Portuguese writer de Barros can not be neglected as well — M. Guillain was the first investigator to draw attention of the historians to it. Shortly after him, Richard Burton was able to confirm this history when he heard similar traditions repeated by the old men at Kilwa Kisiwani. The Arabic text of the *History of Kilwa* was published by A. Strong in 1895. Numerous oral traditions have put down on the paper since the beginning of the studies on Swahili language — the most valuable collection of such historical traditions has been edited by C. Velten in his *Prosa und Poesie der Suaheli*, Berlin 1907 — it includes the Swahili Histories of Kilwa Kisiwani and Kilwa Kivinje which give an account of the times earlier than XVIII c. and the Histories of Lindi, Mikindani, Sudi, Kiongo, Dar es-Salaam, Bagamoyo and Kisaki which deal with the later period. Among the numerous versions of the History of Pate the most complete one has been published by C. H. Stigand (*The Land of Zinj*, 1913) but the versions published by A. Werner, Voeltzkov and Heepe still preserve some importance. The historical ballad of Lioṅgo Fumo of which we possess several editions, goes back as far as IXth or Xth century probably, never mind it seems it was composed lastly as late as in XIXth c. Many European investigators signalize the existence of relatively numerous manuscripts preserved by the inhabitants of East Africa, by the Arabs of Zanzibar and Pemba especially, however they still remain beyond the reach of scientists. Recording of the rich oral tradition may contribute to our knowledge of the past of East Africa to some extent too. G. S. P. Freeman-Grenville publishes as Appendix I the original text and an English translation of the traditional history of Kua which he recorded himself carefully.

The bulk of the *Medieval History of the Coast of Tanganyika* is devoted to the analyse of the Arabic *History of Kilwa Kisiwani*, the other documents being discussed only as far as they throw some light on it. Besides of the XIXth c. copy written in Arabic we possess a version preserved by de Barros who having been a factor of the India House in Lisboa, obtained access to the all documents concerning the political and commercial expansion of the Portuguese in India and East Africa. Unfortunately de Barros gives no any particulars about the origin of the Chronicle of the Kings of Kilwa which he presented in his *Decadas da Asia* (1st ed. 1552) — we do not know even whether it was an Arabic original or a Portugal translation. An extremely scrupulous analyse of the both Arabic and Portugal versions is an undoubted merit of G. S. P. Freeman-Grenville who has proved, the parallel translations having been given, that the both versions relate the same history in spite of some minor differences. Of course this changes our approach to the *History of Kilwa* as to historical source quite essentially. The Swahili version, however, presents the history in a large abbreviation never mind some details which are lacking in the former versions, are given. At any rate we have an occasion to compare the oral tradition recorded contemporarily with the original sources. Very few details are known about the author of the Arabic version — we know that he was a descendant of an aristocratical family originating from Malindi probably. The *Sunna al-Kilawia* (such is the original title) gives an account of the history since the foundation of Kilwa up to AD 1502 — the court history, sometimes even limited to the dates of the reign of successive rulers, is given mainly. The origin of Kilwa sultans remains unproved because of the lack of any respective records in Arabic or Persian sources. The history of Kilwa may be divided accordingly with Freeman-Grenville into the following periods — 1. since the settlement of Kilwa in AD 957 to 1131 — this was a period of the foundation of Kilwa state, 2. since 1131 to 1356 when the power and wealth of Kilwa reached its peak after the discover of Sofala, 3. since 1356 to 1442 — a period of decline caused by the concurrence of Pate and some other sultanats, 4. since 1442 up to 1498 when Kilwa feebled by the internal struggles lost his importance decisively.

G. S. P. Freeman-Grenville endeavoured also to give as compact as possible a picture of the daily life and commerce of the inhabitants of Medieval Kilwa. Of course the archeological research will furnish much new data in the future.

The title of Freeman-Grenville's book may cause some misunderstanding — one can not speak about the Medieval history of Tanganyika which is, as a political entity, a creation of modern times. The author is fully aware of this fact never mind he can not present any clear arguments for the separate treatment of the Medieval history

of what is Tanganyika state today. The all historical sources available prove it in a doubtless manner that the coast of East Africa has always been a single unit which was taking an active part in the trade on Indian Ocean and developed under the influence of Arabic, Persian, Indian and probably Indonesian world, a culture of its own, a culture which was common to the whole of the coast. Practically Freeman-Grenville has analysed ancient, Arabic and Chinese sources thus dealing with the coast in general but in the second part of the book he concentrated himself on the history of Kilwa Kisiwani and in the chapter dealing with archeology he described the sites on the Tanganyika coast, the islands excluded. We should better consider the book rather as a history of Kilwa because in this very point the most evident progress has been achieved.

One would also criticise the term „Medieval history“ used by the historians of Africa south of Sahara as it suggests any parallels with the European historical period — one should rather speak about the history before the coming of the Portuguese. On the other hand Freeman-Grenville discusses the ancient sources too.

We know very little about the history of inland of East Africa yet — it is also true that historical development of the inland had a different course from that of the coast. The history of the cultural and commercial contacts between the two areas is a subject to a special investigation in the future. Very little has been written on this subject yet — one would mention and article by W. Hirschberg, *Die arabisch-persisch-indische Kultur an der Ostküste Afrikas* (Mitteilungen der Anthropologischen Gesellschaft in Wien, LXI, 1931), which was unknown to G. S. P. Freeman-Grenville.

It does not seem also that the under-title „with special reference to recent archeological discoveries“ would be fully justified. The coast of East Africa still remains practically unexplored from the archeological point of view. Up to the appearing of Freeman-Grenville's book only twice the regular excavations (by J. S. Kirkman at Gedi and Kilepwa) has been conducted. Freeman-Grenville describes 62 sites on the coast of Tanganyika and on Mafia Island where he did some preliminary investigation himself in most cases, never mind he admits himself that this has been but an „archeological reconnaissance“. Moreover most of the finds are dated preliminary as originating from XVIIIth or XIXth c., eventually from XVIIth c., only a few of them, those discovered already some time ago, seem to refer to the period before XVIth c. It is a pity that the author could not conduct any archeological research at Kilwa Kisiwani in order to confrontate the results with the written records.

The same difficulties arise when a historian tries to rely upon an evidence of numismatics — some 11 000 of coins has been found on Kilwa, Zanzibar, Pemba and Mafia — quite a number of them

Freeman-Grenville has catalogued himself, never mind their value as historical source is rather limited as we do not know the place where they were found exactly — the author is rightly critical about them. The rest of the islands, the coast of Kenya and the inland remain unexplored. As far as the history of Kilwa is concerned it is to be noted that no any coins from Kilwa have been found which would have borne a name of sultan not mentioned in the *History of Kilwa*, Hasan ibn Talut (1277—1294) having been the first ruler to issue the coins.

In spite of these inconsequencies, the work of Freeman-Grenville is a valuable contribution to the history of East African Coast and to the history of Kilwa especially. It may be ranged among the best studies in the history of East Africa along with the pioneer works of Devic and Storbeck.

M. Kowalska

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