

le mot *uruy* apparaît dans les langues turkmène, uzbèque et dans d'autres encore.

Le mot *ğaya* (*ğoya*), dans le langage littéraire et dans les dialectes, signifie 'nouveau-né'. Dans le turkmène contemporain, enfant se dit pareillement *çağa*.

Ġom. L'origine de ce mot se laisse expliquer si l'on tire parti, dans l'étude qu'on en fait, des matériaux fournis par les autres langues turques. Le mot est employé, dans les langues littéraires touvinien et khakasien, sous l'aspect *ċon*; la forme *ċon*, dans le dialecte khatchinien de la langue khakasienne, signifie 'peuple, tribu' ⁴⁰.

Oymay. Ce mot, sous les formes *oymag*, *aymag*, apparaît dans certaines langues turques.

Dängä. Le *Dictionnaire* de Maḥmūd Kaşğarī note ce mot: *teng* ⁴¹. Pour illustrer sur la carte les limites de diffusion des différentes dénominations pour 'cerise', sont donnés les isoglosses: *albatı vışnā|| gılānar|| turş gilas|| dāli gilas|| nergilä|| ağı bähli*.

Pour donner le tableau de la diffusion de différentes dénominations pour 'cruche', on a donné, sur la carte, les isoglosses: *sugabi|| gälgäl|| biräl|| tay gūlp|| ällik|| älliga|| oxur* 'gobelet'.

M. Š. Širaliyev

⁴⁰ Н. А. Баскаков, А. Н. Инкижекова, *Фонетические особенности хакасского языка*. — Труды Института языкознания, том IV, М. 1954, стр. 338.

⁴¹ *Divanü lûgat-it-türk tercümesi*, III, Ankara 1941, p. 355.

BULLETIN CRITIQUE ET BIBLIOGRAPHIE

Gustav Herdan, *The Structuralistic Approach to Chinese Grammar and Vocabulary*, Two Essays, The Hague, 1964, 56 pp.

G. Herdan's work in question is a consequent result of his structuralistic approach to the language in general. He chose Chinese this time, as it seems, because he considers it one of the most appropriate languages for this kind of investigations. The work has been divided into two main parts: an essay on The Combinatorial Element in Chinese Grammar as Subject to Linguistic Duality and the other one on The Development of Chinese Vocabulary as a Gradual Approach to Efficient Coding.

The first section of the first essay deals with the fluidity of the grammar categories, one of the main characteristics of the Chinese language as well as with the connection occurring between the quantity of letters in the alphabet and the word length in a given language. At this occasion Herdan draws parallels between binary units in Western languages and strokes in Chinese, phonemes (letters) and morphemes in the first ones and respectively ideograms and syntax in the latter ¹, and considers Chinese writing one of the most economical and efficient ways of coding. The main part, however, of the first essay are the considerations on the duality of the language as it is exemplified by the Chinese. Basing on the above-mentioned fluidity of the categories of grammar, permitting, e. g. the construction of 35 different sentences with the use of the same 3 Chinese characters (p. 17), Herdan starts from the Boole's law of duality:

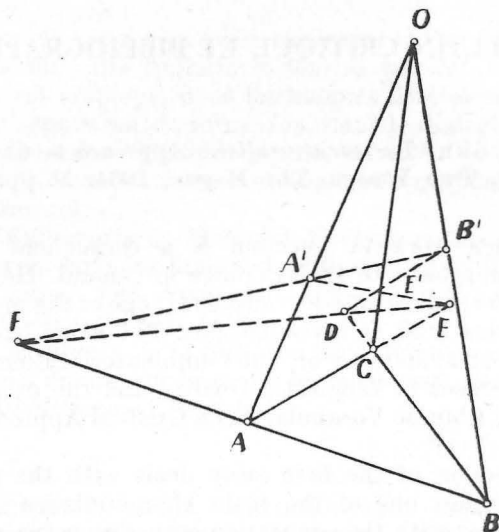
$$\begin{aligned}x(1-x) &= 0 \\x &= x^2\end{aligned}$$

and concentrates on the geometrical duality as its third law, applying basic configurations of the projective geometry as models of

¹ Herdan explains his standpoint in this regard, in a more detailed way in his *Calculus of Linguistic Observations*, The Hague 1962, pp. 155—175.

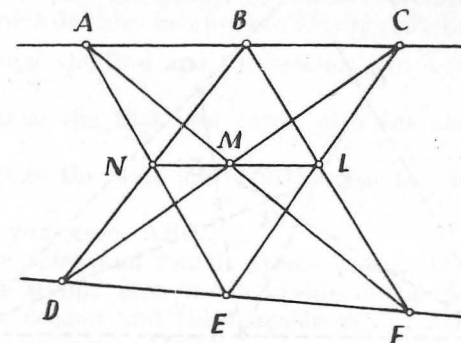
the structure of the Chinese sentence, viz. the so-called theorems of:

1) Desargues



無中有	There is something in nothing.
有好天	It is good weather.
好開明	How open-minded he is.
假開明	Pretending to be open-minded.
真中假	The true in the midst of the false.
假中真	The false in the midst of the true.
無真性	It is not an upright disposition.
明性好	A fair disposition is good.
有天性	To have a natural disposition.
天開無	Has the sky cleared?

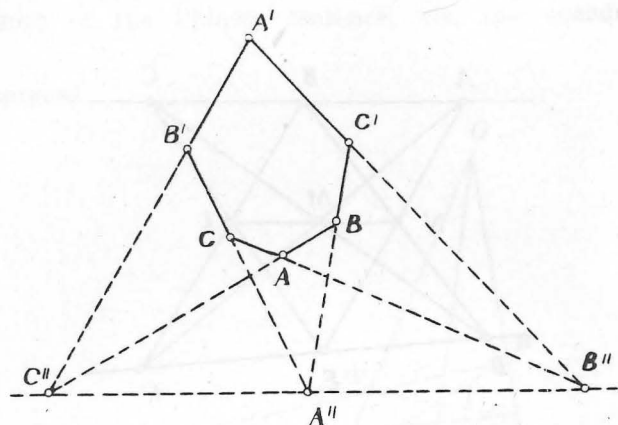
2) Pappus



ABC	人爲老	The man is old.
ANE	人本善	Man is fundamentally good.
AMF	人之仁	As regards man's benevolence.
BND	爲本性	It is his fundamental disposition.
BLF	爲義仁	He is virtuous and charitable.
CMD	老之性	An old (person's) disposition.
CLE	老義善	Always virtuous and good.
DEF	性善仁	His disposition is good and charitable.
NML	本之義	As regards fundamental virtue.

3) and Pascal

A	生	noun, 'life'.
A'		adjective, 'living, growing'.
A''		verb, 'to live, produce, grow'.
B	喜	verb, 'rejoice in, be happy about'.
B'		adjective, 'happy'.
B''		noun, 'happiness'.
C	長	adjective, 'long, elderly'.
C'		verb, 'prolong, grow'.
C''		noun, 'length, seniority'.



AB'C''	生喜長	A happy life has length (Life delights in being long).
AC'B''	生長喜	Life is prolonged by happiness (Life will be happy if long).
B'CA''	喜長生	Happy to live long (Taking delight in long life).
C'BA''	長喜生	Always love to live.
CA'B''	長生喜	A long-lasting, growing happiness (Long life is delightful).
BA'C''	喜生長	Happy with increasing length of life (satisfaction in growing old).
C''A''B''	長生喜	Length of life produces happiness.

As it appears from the above-inserted schemes both structures, that of the Chinese sentence and that of the theorems are strikingly coincidental.

The last part of the first essay deals with the grammatical transposition in the Chinese poetry, which finds its most expressive form in the so-called Language Game of Classical Chinese. It consists in the deriving new poems from an original, specially for this purpose adapted one, by changing the order of the sentences and that of the words within a sentence in the original poem. Thus, from a poem ABCD (where each of the block-letters relates to one column of the poem), we can obtain e. g. following transformations:

$$ABCD \rightarrow DCBA \rightarrow ABCD \rightarrow ABDC \rightarrow ACDB \rightarrow ACDB \text{ etc.}$$

For this kind of operations, Herdan finds the mathematical parallel in the Eddington's Theory of Groups. To define these operations from the mathematical point of view, he applies following mathematical symbols:

- S_{α} : Interchange the first and the second, also the third and fourth
BADC
- S_{β} : Interchange the first and third, also the second and fourth,
CDAB
- S_{γ} : Interchange the first and fourth, also the second and third,
DCBA
- S_{δ} : Stay as you were, ABCD
- D_{α} : Turn the third and fourth upside down, ABOD
- D_{β} : Turn the second and fourth upside down, ABOC
- D_{γ} : Turn the second and third upside down, ABOC
- D_{δ} : Stay as you were, ABCD
- : Turn them all upside down,

and calls them operators after Eddington's E-operators. The applying, e. g. of two or more of these operations in succession upon a given poem ABCD can be defined in the following way:

$$\begin{aligned} ABCD &= S \\ BADC &= S_{\alpha} \\ CDAB &= S_{\beta} \\ DCBA &= S_{\gamma} \end{aligned} \quad \begin{aligned} ABCD &\rightarrow BADC \rightarrow CDAB \rightarrow DCBA \sim S_{\alpha}S_{\beta} = S_{\gamma} \\ DCBA &\rightarrow -DCBA = -S_{\gamma} \\ ABCD &\rightarrow BADC = S_{\alpha} \\ BADC &\rightarrow BADC = D_{\gamma} \end{aligned} \quad \left. \begin{aligned} S_{\alpha}D_{\gamma} &= -D_{\gamma}S_{\alpha} \text{ etc.} \end{aligned} \right\}$$

All operations of this kind, amounting up to sixteen altogether, may be represented by the following operators:

$$S_a D_b$$

where a and b stand for any of the four indexes: $\alpha, \beta, \gamma, \delta$. These operators form a group, i. e. such a set of operators, where the product of any of them always gives an operator, which belongs to the set.

Special attention ought to be paid to the more complicated variety of the Language Game, for which, Herdan finds the appropriate, topological model in the Moebius strip. From a 7×8 matrix of characters, consisting generally of parts of the original columns of poems read downwards or upside-down and of parts of the original rows read either from right to left or from left to right, four poems of 28 characters can be derived. Starting with first, uncoiling the characters anti-clockwise down to the 28th, four columns of the first poem are derived. This procedure is to be continued down the 56th character, which gives the second poem. Now, comes the winding up the characters in the opposite direction, beginning with the 56th character down to the 29th, which gives the third poem and from the 28th down to the 1st, which gives the fourth poem:

$$ABCD \rightarrow EFGH \rightarrow HGFE \rightarrow DCBA$$

Thus, in terms of the theory of groups, it may be said in the case of the third poem that the — S_y operation has been applied upon poem 2 and of the fourth one that the same operation has been applied upon poem 1. Herdan justifies his connecting this kind of the Language Game with the Moebius strip as its topological model, with the correspondence occurring between the lack of distinction between top and bottom of the strip and the obliteration of the "column inside-column outside" distinction of the basic matrix.

Basing on Eddington's conclusion, saying that the physical reality, by which he understands matter, is the synthesis of all possible aspects of nature, as well as on his assumption that "matter is the monument created by the mind to mark the scene of unusual contortions", Herdan sees the correspondance between the physical reality or matter and the emergence of psychological reality or thought in the sphere of thought accomplished, like in the physical world, by the synthesis of all conceivable views of the subject. This synthesis consists in the operations which present the subject from all possible angles. Since the operations applied in the Language Game are exactly of this kind, they coincide with the principle permitting to perceive a physical object as real.

In the last section of his first essay, Herdan tries successfully to prove the combinatory plus interlocking device to be part of the craft of fiction, and illustrates his considerations with the excerpts from Goethe's works.

His second essay: *The Development of Chinese Vocabulary as a Gradual Approach to Efficient Coding*, Herdan dedicated to the development of the Chinese writing. Describing the individual stages of this process, he comes to the present stage in which the Chinese character consists of a significant part or radical and of a phonetic portion, both based on the combination of strokes. He considers it an approach to efficient coding. The table of the distributions of Chinese characters with regard to the number of strokes in phonetic, makes an important part of the essay. The table has been drawn on the basis of the Mathew's² and Fenn's³ dictionaries for the ideograms and of the Karlgren's⁴ dictionary for the phonetics. The characters as well as the phonetic stroke-combinations have been arranged according to the number of strokes used in their writing. As it appears from the table in question, there is an evident preference for the characters (ideograms) based on 3, 5, and 8 strokes which coincides with the preference for phonetics 3, 5, and 8 strokes. Herdan rightly explains the phenomenon of the just

² R. H. Mathews, *Chinese-English Dictionary*, Shanghai 1931.

³ C. H. Fenn, *The Five-Thousand Character Dictionary*, Peking 1932.

⁴ B. Karlgren, *Analytical Dictionary of Chinese and Sino-Japanese*, London 1924.

mentioned coincidence with the so-called Fibonacci series. Another important fact resulting from the table is that its figures prove Herdan's hypothesis that the greater the number of a certain class of phonetics, the greater is the number of the ideograms using phonetics of that particular class. Herdan considers it a fact common to all languages, since the partial distribution influences the total distribution, be it of phonemes in Western languages or of ideograms in Chinese.

At the end of the book an Appendix containing the translation of Chinese poems appearing in the text, has been added.

All what Herdan says of the Chinese language is fundamentally and strikingly convincing and true. There are only few and unimportant points in his considerations which may awake certain doubts or seem to be of polemic character. One of them drew special attention of the author of these words, viz. Herdan's views regarding the fluidity of the grammar categories in Chinese. He is right in this regard, when he says that the grammatical function of a Chinese word is decided by its position in the sentence, but as far as it concerns the functions of adjective, noun or verb. However, when he extends it to the adverb, he seems to be somewhat mistaken. The adverb in Chinese is a difficult to define category and its position in the sentence is far less fixed than in the case of the three precedent functions⁵. It is true that one and the same word may be used to perform any of the four above-mentioned functions but that of an adverb is not so easily recognizable from its position as Herdan seems to suggest it.

Closing this short review, a stress is to be laid that Herdan's excellent structuralistic study on the Chinese grammar and Vocabulary is a welcomed contribution not only to sinology but also to the general linguistics. It permits a manifold look, both at the language in general and at the Chinese in particular and points once again to the extremely interesting coincidence occurring between the structures that of the language and that of the mathematics, the two independently from each other, as it would seem, developing disciplines.

A. Czapkiewicz

А. Д. Новичев. *История Турции. I. Эпоха феодализма. «XI—XIII века»*. 1963. Издательство Ленинградского университета. pp. 314.

Un sujet aussi vaste et riche que l'est l'histoire de Turquie vient d'être présenté, une nouvelle fois, par un historien soviétique lequel, contrairement à ses prédécesseurs, a voulu — comme il le dit, lui-

⁵ S. Georg v. Gabelentz, *Chinesische Grammatik*, Berlin 1953, pp. 160 ff.

même, dans la préface de son livre — „attirer l'attention sur le développement social-économique du pays et les mouvements révolutionnaires du peuple“. Attendu que le livre est destiné en premier lieu aux lecteurs soviétiques, l'auteur s'est proposé, „en tant que les cadres de son travail le permettaient, de mettre au point, le plus complètement possible, les relations turco-russes“. Ces tendances se manifestent, en effet, dans le livre où, à côté des chapitres, traitant des événements politiques en Turquie depuis le XI^e jusqu'au XVIII^e s., on trouve aussi des chapitres tels que: „Système social et économique du Sultanat des Seldjoukides“, p. 12, „Renforcement de l'exploitation féodale et accroissement du mécontentement des vilains. Insurrection de Baba Ishak“, p. 16, „Insurrection des paysans au début du XV^e s.“, p. 38, „Conditions féodales et situation des paysans dans la seconde moitié du XV^e s.“, p. 53, „État des villes dans la seconde moitié du XV^e s.“, etc., etc.

On a consacré plus d'une page à représenter l'état de la culture, de la littérature, de l'architecture, de l'art, de la science, de l'éducation dans les périodes étudiées. On a joint à ce travail des tables chronologiques détaillées et un chapitre intitulé „Bibliographie“ dans lequel — à côté d'une liste, contenant, en ordre alphabétique, les sources, leurs traductions et une abondante littérature spéciale en turc, russe et en langues européennes — on trouve aussi une liste supplémentaire de textes originaux, et travaux scientifiques, se rapportant aux différents chapitres du livre. Un grand nombre de textes originaux, et de travaux scientifiques en langue turque, que l'auteur a cités, dans ledit chapitre, mérite une mention spéciale. De bonnes cartes, d'intéressantes gravures ne font qu'augmenter la valeur du livre.

J. Ciopiński

Н. И. Шамилова. *Хрестоматия по турецкой литературе с конца XIX в. до наших дней*. Издательство Ленинградского университета. 1964. pp. 233.

Ce livre, paru sous la rédaction de M. André N. Kononov, dans les éditions de l'Université de Leningrad, et destiné aux étudiants en turcologie, porte le caractère d'un manuel universitaire, servant à connaître la littérature et la langue turques, dans la période depuis la fin du XIX^e siècle jusqu'à nos jours. On y a présenté, dans l'ordre chronologique, vingt six auteurs turcs, représentant différents genres, styles et tendances littéraires. Le choix des textes de chaque auteur est précédé d'une courte notice, concernant sa vie et son oeuvre; les

titres et les dates de ses oeuvres, non comprises dans cette anthologie, ne manquent pas d'y être mentionnés. C'est avec beaucoup d'objectivité que la sélection des auteurs a été faite, grâce à quoi l'anthologie, malgré ses cadres relativement restreints, donne une pleine et adéquate image de la littérature et de la langue turques de l'époque qu'elle embrasse.

J. Ciopiński

Historiske tekster fra Achaemenidetiden oversat af Jes Peter Asmussen. Selskabet til Historiske Kildeskrifters oversættelse, XIII, 11. Munksgaard 1960, pp. 152.

The Danish speaking scientists have certainly warmly welcomed the new translation of the Achaemenian cuneiform inscriptions by Mr Jes Peter Asmussen, a member of the Iranian Institute at the University of Copenhagen. For the first time there appears a translation of the total of the Achaemenian cuneiform inscriptions from the Old Persian, Aramaic and Greek languages. The translation is literally but very readable and clear.

In the preface the author deals with the Achaemenian history and land, the postachaemenian tradition, the Achaemenian religion and language. This is a very good introduction to the reading of the Achaemenian inscriptions. The List of principal names occurring in texts of the inscriptions closes this very useful book. J. P. Asmussen's translation is a valuable contribution to the works of F. H. Weissbach, F. W. König, H. C. Tolman, E. Herzfeld and others.

The book has been published by the Munksgaard publishing house in the series of the Historical Sources Translations.

F. Machalski

Ludwig Sternbach, *Supplement to O. Böthlingk's Indische Sprüche*. „Abhandlungen für die Kunde des Morgenlandes“, XXXVII, 4. Wiesbaden 1965, pp. XXVI 119.

The Polish Indologist, dr Ludwik Sternbach, who is now working at the United Nations in New-York, has once more published a result of his many years' studies in the Sanskrit literature. It is his

supplement to famous O. Böthlingk's Indian proverbs (*Indische Sprüche*, St. Petersburg 1870—1873), in three volumes.

During the period of more than ninety years since then, several new sources became available to Indologists, which were unknown to O. Böthlingk. Dr Ludwik Sternbach's work is successfully attempting to record these additional sources of aphorisms which have been noted by O. Böthlingk. The reviewed book does not however attempt to supplement Böthlingk's work by adding the great number of aphorisms which have been become known during the last several years.

The long list of abbreviations (18 pages) of the sources used in the above mentioned work gives a good evidence of notorious assiduity and exactness of the author. Scholars interested in the Sanskrit gnostic literature, who has been so far using the fundamental work of O. Böthlingk will now benefit also from the useful work of Dr Ludwik Sternbach.

F. Machalski

Балавариани. Мудрость Балавара. Перевод с грузинского Бидзины Абуладзе. Предисловие и редакция проф. И.В. Абуладзе. Тбилиси 1962, стр. XXX+160.

This is a Russian translation of a medieval Georgian novel, being a recast of the famous Sanskrit legend concerning the life of Buddha (*Lalita Vistara*). The base for the translation was the Georgian manuscript recently discovered in a collection of manuscripts in Jerusalem, called *Balavariani* (*Widsom of Balahvar*). This is a widely known Christian legend about Buddha named *Barlaam and Yoasaph*. So far only a short Georgian version of the legend had been known.

The most ancient European versions of this legend, the Greek and Latin ones, come from the beginning of the 11th century B. C. Their relation to the old Georgian version is widely discussed among the Russian and Georgian orientologists. The opinion prevails that the old Georgian version depending on the Syrian one (and earlier on the Arabic) had served as a source for the Greek translation. We do not feel to be authorised enough to discuss this intricate problem. However, the newly discovered Jerusalem manuscript casts some light upon the history of *Barlaam and Yoasaph* novel. Moreover it is a valuable specimen of the old Georgian literature.

The Russian translation from the Old Georgian original has been made by Bidzina Abuladze. Her translation is not literal but more literary for the sake of a common reader. Nevertheless, we can rely upon it thoroughly.

The introduction written by Professor I. V. Abuladze deals with the origin and history of *Balavariani* and its place in the world literature treasury. The main items of the introduction run as follows: 1) The rise and spreading of *Balavariani*. 2) The principal points of scientific and critical studies in the novel *Barlaam and Yoasaph*, Georgian *Balavariani*. 3) The oldest redaction of the novel: Georgian and Greek. 4) The newly discovered manuscript of *Balavariani* and the necessity revision of the problem. 5) The fundamental *Balavariani* problems in the foreign learning. 6) The general conclusions from comparative analysis of the two versions of the novel. 7) The new data concerning the relation between Georgian *Balavariani* and the Greek and Arabic versions of the novel. 8) The position of *Balavariani* in the world literature.

The reviewed book has appeared in the series of the Monuments of the Old Georgian Literature published by Georgian Academy of Sciences in Tbilisi (Tiflis).

F. Machalski

Amir Ferydoun Motamed, *De la métrique ou des accords des temps révolutionnaires dans les langues quantitativement flexionnelles*. Téhéran 1962, pp. XXVI + 138, 8°.

L'ouvrage sus-dit est une étude scientifique concernant la métrique orientale, arabo-persane (*arūd*), adaptée — selon l'avis de l'auteur — aux besoins des savants et des poètes européens. Le point de départ pour l'auteur est la poétique (ou plutôt la métrique) codifiée par le savant et l'esthète persan Halil Farhādī. Sa métrique attira depuis longtemps (de la fin du XVIII^e siècle) l'attention des orientalistes (p. ex. St. Guyard).

Dans sa préface (I—XXVI pp.) l'auteur insiste sur le besoin et la recherche de l'esthétique de la quantité du verbe flexionnel, puis il donne un peu d'histoire, il discute la fécondité esthétique des diverses méthodes métriques en usage et la différence de la quantité en prose et en poésie.

La partie principale du livre (1—113 pp.) de M. Motamed constituent les réflexions sur la logistique de l'harmonie, la structure des mètres, les motifs esthétiques primaires, les types de mètres, et la scansion.

Après avoir discuté les types des mètres persans l'auteur s'entretient longuement de la scansion des poèmes français et anglais. Ces deux chapitres sont, sans doute, les plus intéressants dans le livre dont nous parlons, bien qu'assez pénibles pour lire et obscurs, même pas

toujours convainquants. Malgré cela le livre *De la métrique* a l'air d'originalité et il n'est pas dépourvu de valeurs réelles.

Dans un avenir prochain l'auteur se propose d'étendre son étude en donnant des exemples de scansion ayant rapport à d'autres langues européennes.

A la fin nous devons constater que la bibliographie citée par l'auteur est loin d'être épuisée, aussi les épreuves ne sont pas sans reproche.

F. Machalski

J. S. Trimingham, *Islam in East Africa*, Oxford 1964, 8°, pp. 198, 1 map.

The newest book by J. S. Trimingham, *Islam in East Africa* completes the series of his monographs which now cover the whole area of the domination or of the influence of Islam in Africa. Like the previously published books on Islam in the Sudan, in Ethiopia and in West Africa, Islam in East Africa is the result of field experience and investigation carried on by the author who is both anthropologist and historian as well. Although the author's first consideration was to establish the traditional types and forms of East African Islam and he concentrated himself on the investigation of selected areas along the coast and off shore islands i. e. the main centres of Swahili culture, nevertheless the interior, especially that of Tanganyika, was not neglected. General arrangement of the book is as follows: after a short introduction illustrating the spread of Islam among the different peoples of Africa in general, a sketch of the history of East Africa is given. The author discusses briefly the early commercial contacts and the infiltration of different elements from the outside world (p. 1—9), the history of Swahili coastal town states (p. 9—18), the events since the beginning of Portuguese expansion (p. 18—22) and lastly the process of penetration of Islam into interior in the 19th and 20th century (p. 22—30). In the second chapter, entitled *Features of East African Islam*, the data on the geographical and ethnical distribution of Islam are given (p. 31—53), the ways of the spread of Islam in the territory are described (p. 53—65) and the origins and the special traits of East African Islam are explained (p. 65—75). The next chapter contains the analyse of Islamic beliefs (p. 76—80) and institutions like schools of law (p. 81—82), worship and mosques building (p. 83—85), the function and training of clerical class (p. 85—88), the Calendar (p. 88—93), the saint cult and religious

orders as adapted by the inhabitants (p. 93—103) and the part played by different sects (p. 103—111). A special chapter is devoted to the description of origins and function of popular religion of Swahili Muslims (p. 112—113) and especially to the practice and meaning of the cult of spirits (p. 114—120), to the sorcery and witchcraft (p. 120—121) and to the problem of adoption of some Islamic beliefs and rituals to the magical purposes (p. 122—125). In the fifth chapter the impact of Islam on the life of an individual since the moment of birth to his death is discussed (p. 126—142) and the following chapter contains the sociological characteristic of Islamic society organisation (p. 143—149), of the relationship of Islam to Bantu institutions (p. 149—157), of the method of application of Islamic law (p. 157—159) and of the influence of Islam upon the material culture (p. 159—160). The last chapter is entirely devoted to the discussion of the part played by Muslims in Modern East Africa and of the influence of contemporary political life upon Islamic society and its social, educational and religious problems. A useful Glossary-Index of Swahili and Arabic Words is added together with the general index at the end of the book.

Islam in East Africa is the first full treatment of the subject and it will remain a standard book for a long time in the future, the author being one of the best informed specialists in the field. One can only regret that the chapter describing the historical background is disappointing in some points. We are already accustomed to the much more detailed and profound historical introductions usually attached by J. S. Trimingham to his books on Islam in Africa not speaking about his *History of Islam in West Africa* — the same would be very helpful in the book on Islam in East Africa in spite of a few books on the history of East Africa which have been published recently. It is rather confusing to read in the book written by an author who is also an arabist that: „... a knowledge of the traditional life of the coastalists as it still exists, supplemented by a study of the material remains revealed by excavations, helps to provide a better picture of settlement life than the confused and meagre remarks of Arab geographers and coastal chroniclers“. No historian of East Africa can forget that Arabic sources are the chief and almost the only contemporary sources of our knowledge of the history of East Africa in 9th—15th c. period and they must be the basis of any serious study of the past of East Africa. The information provided by the Arab medieval geographers and historians is vague and scanty in many respects but they become still vaguer if they are treated in such an unsystematic way as in this book. Unfortunately J. S. Trimingham did not use all available sources and he presented some of them in a rather incomplete and sometimes chaotic way. It is surprising that although the author quotes occasionally al-Mas'ūdī and he mentions also Buzurg ibn Šahrīyār, nevertheless he does not pay attention to the

information delivered by these authors who speak about the regular seatraffic linking 'Omān with East African coast. *Kitāb Faḥr as-Sūdān 'ala'l-biḍān* by al-Ġāḥiẓ who is the oldest authority speaking about these contacts was not utilized at all. In effect the part played by the 'Omānī Ibādites has been not presented properly in spite of the fact that already such scholars as E. Sachau and T. Lewicki made important contributions to this subject. Although it may be useful to rely (cautiously) on Jaubert's translation of al-Idrīsī's description of East Africa which has no equal in medieval literature, nevertheless it must be said that J. S. Trimingham's treatment of it makes it almost quite irrelevant. A number of useful information is not mentioned at all and the place names are given in quite uncritical way without taking even Jaubert's sometimes useful commentary into consideration. It is clear that Ibn Sa'īd borrowed some of his information on East Africa from al-Idrīsī and it is to be stressed that much of the material contained in the 2d part of the 1st. chapter is hypothetical only. A systematical synthesis of all the information provided by Arab writers is still to be done.

The bulk of the book contains, however, the most important contribution to our knowledge of Islam in East Africa. We may expect that the general survey of Islam in Africa as a whole which is announced by the author, will be as well completed.

M. Kowalska

NOTES BIBLIOGRAPHIQUES

(INDICA, IRANICA, IRANO-MONGOLICA)

Dans quelques années passées l'Académie Royale des Sciences Hollandaise — Section de la littérature, nous a donné quelques publications de valeur concernant la philologie indienne. Les voici dans l'ordre chronologique. *The Old-Javanese Ramayana. An exemplary kakavin as to form and content* by C. Hooykaas (Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde LXV, No 1). C'est une étude sur le vieux-javanais *Rāmāyana*. Les principales questions dont l'auteur s'entretient sont le *Rāmāyana* comme le *kakavin* exemplaire quant à la forme et quant au contenu, le *kāvya* exemplaire dans la théorie et dans la pratique, le vieux-javanais *Rāmāyana* comparé avec le *Kāvya Rāvana-vadha* de Bhaṭṭi etc.

J. Gonda, *Stylistic repetition in Veda* (dans les Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe reeks, deel LXV, No. 3), Amsterdam 1959, pp. 413. — Le livre se compose de vingt-cinq chapitres traitant d'une manière pénétrante de différents questions du style védique (chiasme, anaphore, allitération, rime, assonance, paronomasie, polyptoton, amplification, épiphora, étymologies etc. etc.)

La deuxième étude de même auteur est *Ellipsis, Brachylogie and other Forms of Brevity in Speech of the Rgveda* (Medel. LVII, No 4), Amsterdam 1960, pp. 91. C'est une étude approfondie sur la diction et le style de Rīgveda. L'auteur discute ici largement les problèmes jusqu'aujourd'hui peu étudiés et connus. Ses observations sont placées sur le vaste fond comparatif (du sanscrit avec d'autres langues comme le grec, le latin, le vieux persan etc.). Les livres sus-dits sont résultat d'une érudition et d'une assiduité exceptionnelle du savant hollandais. Chaque étudiant de la stylistique et de rhétorique comparée s'aidera des lors d'excellents travaux de J. Gonda.

C. C. Berg est l'auteur d'une étude bien documentée intitulée *Het rijk van de vijfoudige Buddha* (L'empire de quintuple Boudha), Amsterdam 1962, pp. 346. (Medel. LXIX, No 1). Le livre se compose de 5 chapitres: 1. L'interprétation de Nāgarakṛtāgama, 2. Le fondateur de Majapahit, 3. La généalogie et la chronologie de *kapancatathāgatan*, 4. Le passé comme l'exemple, 5. La dynastie comme le mystère. — La précieuse étude de M. Berg devrait être publiée en une autre langue européenne plus répandue

J. Kuiper a publié une étude sur une langue indienne vivante, nommée nahali. C'est *Nahali. A comparative study*, Amsterdam 1962, pp. 114. (Medel. d. 25, No 5). Le livre contient outre l'introduction, des chapitres sur la phonologie et morphologie de nahali, les sources du vocabulaire de nahali etc. Les vocabulaires nahali-anglais et anglais-nahali ferment ce livre utile.

Passons maintenant aux publications russes concernant l'indologie. L'Académie des Sciences de l'URSS — Institut des peuples de l'Asie, a publié un aperçu de la littérature urdu dont l'auteur est Sa'id Ehtišām Huseyn (*Istoria literatury urdu*, Moscou 1961, pp. 260). C'est une traduction russe de l'original hindi par V. M. Mašanova et I. J. Morozov. L'auteur du livre est le travailleur de l'Université à Lucknow (Inde). La méthode de son travail est celle du marxisme-léninisme. Et voici le sommaire de son livre: 1. La genèse et le développement de la langue urdu, 2. La littérature urdu au Sud, 3. Delhi au XVIII^e siècle, 4. Aoudh et la littérature urdu, 5. Nāzīr Akbarābādī et son style personnel, 6. La littérature de Delhi au XIX^e siècle, 7. Le développement de la prose urdu, 8. La poésie et la prose au commencement du réveil, 9. L'époque du réveil et la littérature nouvelle. La poésie, 10. L'époque du réveil et la littérature nouvelle. La prose, 11. Les nouvelles tendances dans la littérature urdu et les perspectives de son développement. Les annotations au texte du livre sont faites par N. I. Korolev. Des poèmes cités dans le livre sont traduits en russe par N. V. Glebov.

L'auteur d'une esquisse de la littérature hindi est Šivadānsih Čauhan sous le titre *Očerki istorii literatury hindi*, Moscou 1960, pp. 322 avec des illustrations. L'original du livre est écrit en hindi. L'auteur de la traduction russe est E. P. Čelyšev. Nous trouvons dans le livre des renseignements sur le développement de la littérature hindi depuis la fin du XIX^e siècle jusqu'à la moitié du XX^e siècle. On nous montre ici le procès de l'évolution des principaux genres littéraires hindi: la prose, la poésie, le drame, le roman, la nouvelle etc. L'oeuvre de Š. Čauhan est consacré autant aux orientalistes qu'aux lecteurs qui s'intéressent à la littérature de l'Orient.

Sanathoi badei dar šeri toğiki de T. N. Zehnī est un traité sur la méthode artistique dans la poésie tadjique. (Stalinabad 1960, pp. 258). Le livre est publié par l'Académie des Sciences de la République Socialiste Soviétique de Tadjikistan — Institut pour la langue et la littérature nommé Rūdakī. La langue du livre est tadjique et l'écriture (alphabet) russe. Or, nous avons reçu encore un autre manuel de la poétique orientale, basée sur l'*arūḍ* arabo-persan. Le livre est très accessible et lisible pour les lecteurs parlant la langue tadjique. Nous espérons, pourtant, que bientôt apparaîtra la traduction russe de ce livre très utile.

Nousregistrons encore une publication de l'Académie des Sciences de la République Socialiste Soviétique de Georgie: *Persidskije istori-*

českije dokumenty v knigohraniliščax Gruzii (Les documents historiques persans dans les bibliothèques de la Georgie), Tome I, fasc. 2, Tbilisi 1962, pp. 104 + photocalques des documents. V. Puturidze est l'auteur de l'édition des documents. On publié ici 35 firmāns provenant des shahs iraniens Abbās II, Suleymān et Sultān Hoseyn. Ils proviennent de la deuxième moitié du XVII^e siècle et ils concernent la Géorgie, l'Arménie, l'Azerbaïdjan et le Dagestan. Le livre est composé en langue géorgienne.

Les étudiants de la langue et de la philologie mongole ont reçu un oeuvre d'une importance exceptionnelle. C'est le Zirniien manuscrit découvert il y a peu de temps en Afganistan par le savant japonais Shinobu Iwamura et ses collaborateurs Natsuki Osada et le feu Tadashi Yamasaki. Le titre du livre mentionné est *The Zirni Manuscript. A Persian-mongolian Glossary and Grammar*, (Kyoto, Japan 1961, pp. IX + 160 + plusieurs photocalques). Ce manuscrit est une précieuse source des informations concernant une langue mongole jusqu'ici très peu connue. Il enrichit beaucoup la connaissance de la langue mongole et la philologie mongole en général.

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