

(„Minos“ 4, 1956, pp. 179 et suiv.). La bibliographie comprise dans l'ouvrage de H. W. Catling, *Cyprus in the Neolithic and Bronze Age Periods* (Cambridge 1966. Part 43 de l'édition corrigée des tomes I—II de *Cambridge Ancient History*) est d'une très grande valeur.

Dans la situation que voici, l'auteur de ces paroles a jugé à propos de travailler une nouvelle compilation de la bibliographie de l'archéologie de Chypre ancienne (jusqu'à la fin de la période romaine) d'après la littérature accessible. Jusqu'à présent ont été recueillies environs 1860 notices bibliographiques, d'après l'autopsie ou d'après des nombreuses bibliographies spécialisées du type de:

L'Année Philologique, Paris

Fasti Archaeologici, Firenze

Bibliographie analytique de l'Assyriologie et de l'archéologie du Proche — Orient. Vol. I et suiv., *Section A. L'Archéologie*, 1954—1955, Leyde 1956 et suiv.

Elenchus Bibliographicus Biblicus, publié par P. Nöber, Roma
Swedish Archaeological Bibliography 1939—1948, Ed. by Sverker Janson and Olof Vessberg, Uppsala 1951 et vols. suiv.

ou bien enfin, d'après des listes des travaux des grands spécialistes de l'archéologie de Chypre comme p. ex. MM. J. L. Myres E. Gjerstad et P. Dikaios.

On a l'intention de publier au cours de deux années qui suivent les matériaux des années 1929—1966 pour compléter les ouvrages de MM. Cobham — Jeffery et Kyriazas. On a délaissé pourtant l'ordre alphabétique en classifiant les titres de la manière suivante:

1. Les bibliographies,
2. Les éditions générales et les périodiques,
3. Histoire de l'archéologie de Chypre, les biographies, les articles d'occasion etc.,
4. La préservation des vestiges archéologiques sur l'île,
5. Le Musée de Chypre (Nicosie) et ses collections,
6. Les collections chypriotes hors de l'île (les catalogues des musées, les listes d'acquisitions nouvelles, etc.,
7. La chronologie de l'île,
8. Les synthèses de l'archéologie de l'île. Traitant de l'ouvrage entier *Swedish Cyprus Expedition*,
9. Les relations de Chypre avec les pays avoisinants d'après la base matérielle,
10. L'anthropologie de l'île,
11. Les rapports préliminaires et les comptes rendus des fouilles archéologiques sur l'île,
12. Les monographies des sites, divisées d'après les époques consécutives du néolithé, en passant par l'époque de bronze jusqu'à celle de fer,
13. L'architecture de l'île,

14. La sculpture en pierre. Les statuettes en terre-cuite,

15. La céramique,

16. Les arts décoratifs,

17. La numismatique,

18. Les inscriptions.

Cette sorte de classification a comme toute autre ses bons et mauvais côtés. On peut pourtant espérer que le classement par matières permettra de mieux voir quels problèmes du passé de l'île attendant encore leur solution et encouragera ainsi les savants de s'y occuper. On s'est abstenu de sélectionner les matériaux en voulant citer également tous les ouvrages de vulgarisation et des comptes rendus car les informations et les illustrations qu'elles contiennent sont dignes de remarque. Après une notice bibliographique standardisée de chaque ouvrage on donnera son bref résumé et on citera les articles critiques qu'il a suscité. On déplore que la bibliographie en préparation n'embrassera pas la littérature dans la langue néo-grecque auquel l'accès est en ce moment fermé pour l'auteur.

La bibliographie en question est conçue comme une étape préliminaire pour l'édition d'une bibliographie aussi complète que possible de l'archéologie et d'histoire de Chypre ancienne. La version définitive couvrirait les années 1850—1970.

Tāhā Husein, *Omaggio degli arabisti italiani a Tāhā Husein in occasione del settantacinquesimo compleanno*, Istituto Universitario Orientale, Napoli, 1964, pp. XVI + 310.

The illustrious personality of Tāhā Husayn is well-known to all educated Arabs and to all arabists of the Western World. Born in 1889, in Egypt, he has become the most outstanding Arab intellectualist of our, and perhaps even of all times. It is to him that the above-mentioned book has been dedicated on the occasion of his 75th birthday. We are fully aware of the fact that the book in question deserves a more detailed and substantial reviewing, however, because of the complexity and character of its subjects, we shall confine ourselves to a short bibliographical note.

The volume begins with the introductory notes consisting of a letter of the prominent Italian arabist F. Gabrieli in which he presents the book to Tāhā Husayn as an homage of the Italian arabists paid to him, and of a bio-bibliographical note on Tāhā Husayn written by U. Rizzitano. The main part of the book has been divided into three sections. The first of them *Contributi critici — Critical Contributions* contains critical remarks on Tāhā Husayn's literary activities:

a) as a historian — *L'opera storica di Ṭāhā Ḥusein* (Historical Works of Ṭāhā Ḥusayn), by G. Levi Della Vida; b) as a critic — *Ṭāhā Ḥusein critico* (Ṭāhā Ḥusayn a Critic), by F. Gabrieli, and c) as a narrator — *Ṭāhā Ḥusein narratore* (Ṭāhā Ḥusayn a Narrator), by U. Rizzitano. Apart from the just mentioned articles, we find in this section of the book in question also the presentation of Ṭāhā Ḥusayn's relations with Italy — *Ṭāhā Ḥusein e l'Italia* (Ṭāhā Ḥusayn and Italy), by M. Nallino as well as of his considerations on Islam — *Ṭāhā Ḥusein e l'Islam* (Ṭāhā Ḥusayn and the Islam), by M. M. Moreno, and on the teaching at al-Azhar — *Taha Husein e l'insegnamento in el-Azhar* (Ṭāhā Ḥusayn and the Teaching at al-Azhar) by P. Miniganti.

The second section called *Presentazione di opera* i.e. The Presentation of Works contains the summaries of Ṭāhā Ḥusayn's wellknown books illustrated with Italian translations of some of their fragments. They are: *al-Qaṣr al-maṣhūr*, by L. Vecchia Vaglieri and R. Rubinacci; *Adīb*, by C. S. Cerqua, and *Ṣaḡarat al-bu's*, by G. Belfiore.

The anthology of the works of Ṭ. Ḥ. (*Scelta antologica*) forms the III-rd and closing section of the book. We find in it the Italian translations of the fragments of such works like:

Leggendo l'antica poesia araba (Reading the Ancient Arab Poetry) from *Ḥadīṭ al-arba'a*, I, 1—22, translated by F. Gabrieli

Dagli Ayyām (From the Ayyām), I, 1—42, II, 1—26, by U. Rizzitano,

Libertà innanzi tutto (The Liberty Before All) from *Mar'at ad-damir al-ḥadīṭ*, Beirut, 1961, 113—122, by R. Di Meglio,

La scuola delle mogli (The School of Wives), from *Min laḡw aṣ-ṣayf*, Beirut, 1959, 145—155, by M. T. Petti Suma,

Dialogo d'argomento letterario (A Dialogue of an Literary Argument), from *Bayna bayna*, Beirut, 1963, 25—37, by V. Cremonesi,

Visitando l'Acropoli (Visiting the Acropole), from *Riḥlat ar-rabī' wa's-sayf*, Beirut, 1957, 5—11, by G. Balducci,

Il secondo passo (The Second Pace), from *Naqd wa'l-iṣlāḥ*, Beirut, 1956, 244—251, by B. Volpi,

Definizione e carattere dello stato islamico sotto Maometto e i primi Califfi (The Definition and Character of the Islamic State Under Muhammad and the First Caliphs), from *al-Fitna al-kubrā*, I, *Utmān*, 23—49, by M. T. Petti Suma,

La carattere e personalità di Omar prima dell'asceza al califfato (The Character and Personality of Omar Before His Entrance upon the Caliphate), from *aṣ-Ṣayḥān*, Cairo, 1961, 131—142, by V. Cremonesi,

Il Diwān e il suo funzionamento (The Diwān and Its Functioning), from *aṣ-Ṣayḥān*, Cairo, 1961, 188—189, by V. Cremonesi,

Problemi politici, economici e sociali scaturiti dalle conquiste (Political, Economical and Social Problems Caused by the Conquests), from

al-Fitna al-kubrā, 2, *Alī wa-banūhu*, Cairo, 1956, 170—181, by N. Jannaccione,

La coscienza religiosa islamica di fronte alla politica di Mu'āwīya (The Islamic Religious Conscience in the Front of the Policy of Mu'āwīya), from *al-Fitna al-kubrā*, 2, *Alī wa-banūhu*, Cairo, 1956, 253—257, by G. Oman.

The volume has been provided with an index of proper names and works, and with a list of the members of the Redaction Committee and of the contributors.

A. Czapkiewicz

Yūsuf Faḍl Hasan, *The Arabs and the Sudan — from the seventh to the early sixteenth century*, Edinburgh 1967, pp. X + 298.

The book under review has been written by Dr. Yūsuf Faḍl Hasan, Senior Lecturer in Islamic History at the University of Khartoum, and it covers two major aspects of the history of the contemporary Sudan Republic: the penetration of Arabs into the Sudan and the relations between the Muslims and the Nubians as well as the Beja tribes in the Middle Ages. As a matter of fact this is a synthetic history of the Sudan in the period since the seventh till the beginning of the sixteenth century and it must be said that the author has given us a very detailed and sharply drawn picture of the history of his own country. It does not mean, of course, that all the problems of the medieval history of the Sudan have already been solved but it is beyond any doubt that Yūsuf Faḍl Hasan's monography will remain a starting point for any research that will be done for a long time in the future.

The book has two outstanding merits. First of all it is based practically on all the existing sources i.e. mostly on Arabic medieval texts. All the published works of Arab medieval writers have been utilized and moreover the author has relied upon a number of manuscripts which are stored in many Oriental as well as European libraries. This very fact makes us to consider the book as one which has no equal since it surpasses and to a large extent replaces the works by MacMichael and even by Monneret de Villard not speaking about the synthetic accounts by Arkell (of course only as far as the medieval history is concerned) and by A. Paul on the medieval history of the Beja tribes. A strict scientific method constitutes the second merit of this monography. In short this is a very valuable book.

In the first chapter the author describes the natural features of the country and the inhabitants of the Sudan before the Arab conquest of Egypt. A concise account of the ancient history is followed by

a general characteristic of the peoples of the Sudan which is based on Arab medieval sources so that the information contained in this part of the book is relevant rather more to the period under consideration than to the period before the coming of the Arabs. This is, however, rather inevitable since the sources dealing with the earlier period are not very numerous indeed. The second part of this chapter contains some remarks on the pre-Islamic contacts with Arabia. Personally I am not inclined to consider „the Beja country as a rallying point for Himyarite immigrants who arrived by the land routes and across the Red Sea“ — in my opinion this may be true only of the southern part of the Beja territory i.e. of the modern Sudanese-Erythrean borderland. I agree, however, with the author when he says that „by the time of the advent of Islam there were already contacts between the Arabs and the Sudan but these gained importance under Islam“ i.e. after the conquest of Egypt.

In the second chapter the author gives an account of the relations between the Muslim Arabs and the Nuba and the Beja on the other side in the period since 641 till 833. This was the period of the diplomatic relations and more or less peaceful coexistence with some dependence of Nubia on Egypt. The Arabs secured their southern frontiers, opened the way for the traders and facilitated a gradual penetration of the Arab elements southwards. They made also their first footsteps in the Beja country and among the Beja themselves. The rediscovery and the reopening of the old emerald and gold mines marked the turn-point and opened the new period. The Arab immigrants rushed for gold any they were followed by the whole discontented tribal groups which looked for new grazing-areas for their cattle — these intermingled rather easily with the Beja who were also nomads of a not very different culture. It is important that the immigration of the Arabs to the Beja country resulted in the encirclement of the Nubians from the East and the turmoil at the eastern frontier had some effect on the stability of the Nubian states.

In the third chapter the author discusses the economic aspects of the Arab infiltration i.e. the slave trade, the mining activities, the pilgrim caravans and international trade routes. The Red Sea ports are given a special attention.

In the fourth chapter the author deals mainly with the history of the Arab-Nubian relations in 970—1504 period which ended with the fall of the Nubian kingdoms under the Arab pressure. The policy of the Mameluke rulers of Egypt in Nubia has been analysed in detail on the basis of many manuscript sources.

Chapter 5 is devoted to the discussion of the arabisation of the native peoples of the Sudan i.e. the Nubians and the Beja. Moreover an account is given of the history of the origin of the main Arab tribes of the Sudan which are the result of intermingling of the Arab

newcomers with the Nubian and Beja elements. The author discusses also with the proper care and criticism the main Arab genealogies.

In the last chapter the progress of Islam in the Sudan and the islamisation, however sometimes rather superficial, of its native inhabitants has been shortly described. Some biographies of the Muslim learned men (*‘ulamā*) taken from the local *Ṭabaqāt* constitute the major part of this chapter.

In the appendix a survey of the major Arab sources of the history of the Sudan in the Middle Ages is given. This is supplemented by a characteristic of the local traditional sources.

As it has already been said, *The Arabs and the Sudan* must be considered as the best account of the Medieval history of the Eastern Sudan and it will remain a standard book for a long time. I should like to add only some minor remarks and corrections concerning the history of the native peoples of the Sudan in the period under consideration. It must be stressed, however, that I shall treat only some very minor points and this cannot be taken as a criticism of the book the value of which is, I repeat, quite indisputable.

In the discussion of the „five Beja principalities“ (the author could not know my article *Notes on the Medieval History of the Beja Tribes* in which I have refuted the hypothesis about the existence of the „five Beja kingdoms“ or *dārs*¹) one would expect to find a mention that the third people — *Bāzīn* was already identified by Marquart with the Baria and Kunama². On the other hand the vocalization of the unidentified names is unknown and it would be better to use only the consonants. As far as the second people is concerned, the author says that it was inhabited by al-**Zanāfij*. I should like to recall the fact that al-Ya‘qūbī says so only in *Kitāb al-buldān* but in *Ta‘rīḥ* he localises al-**Zanāfij* among the Beja i.e. in the first „kingdom“ and does not say anything about their relations with the second „kingdom“ of **Baqlīn/*Taflīn*³. We do not know whether this is just

¹ A. Zaborski, *Notes on the Medieval History of the Beja Tribes*, „Folia Orientalia“, vol. VI, 1965, pp. 296—298.

² J. Marquart, *Die Benin-Sammlung*, Leiden 1913, p. CCCXV.

³ I am inclined to suspect that al-**Zanāfij* — the „vassals“ of the Beja, were not the Beja themselves but were of some different origin. If they were really the inhabitants of **Baqlīn/*Taflīn* (see also Ibn Hawqal, ed. by J. H. Kramers), *Kitāb ṣūrat al-arḍ*, Leiden, 1938, t. 1, p. 57) and were originally Christians (see Marquart, *op. cit.*, p. CCCXII), then there would be a possibility to identify them with the Tigre. As it is said by Ibn Hawqal, the inhabitants of **Baqlīn/*Taflīn* were islamized in the middle of the tenth century. The ending -īn of this name is possible but it could be also amended to -īb (cf. note 6) or to -ī.

an error or whether the situation changed so that some time later al-Zanāfij occupied Baqlin/Taflin.

The people called KRSY by Ibn Sulaym al-Uswānī and by Ibn Ḥawqal has not been identified so far but the author vocalises this name Kursī on one occasion and Karsā on the other and he says that both names are similar while in reality this is the same name and its form is identical in the Arabic script.

When speaking about the unknown people called TKNA by Ibn al-Faqlḥ and BKNA by al-Mas'ūdī I should mention C. Conti Rossini's article — *Il popolo sudanese-etiopico detto TIKNAH o BUKNAH dai geografi arabi* (RSO, IX, 1921—1923, pp. 36—37). I am inclined to consider as very probable C. Conti Rossini's hypothesis that this was the people called Περξῖνοι by Ptolemy. Consequently the information about this people would pass to the Arab geographers through some translation of Ptolemy's work and the name would be vocalized Bikna or Bikina. I consider Marquart's hypothesis which identifies it with Fung or Dinka⁴ as rather improbable.

The lection and the vocalization of the name al-BLYŪN mentioned by al-Idrīsī is also quite uncertain. At any rate it cannot be identified with the Arab tribe of Balli on the basis of an uncertain lection and accidental vocalization. It seems to be probable, however, that this was rather an Ethiopian people. There is no doubt, however, about the identification of Aritayka (the vocalization by Yūsuf Faḍl Ḥasan) with the Beja tribe Artayga.

The author mentions the folk-etymology which links the Beja tribe of Ḥadārab with Ḥadārima which is the name given by the Beja to the inhabitants of Hadramawt but he does not accept it. He quotes, however, Seligman when he speaks about the -ab ending common to many names of the Beja, Arab and Nubian tribes and clans. In spite of Seligman's assertion⁵ this suffix does not mean nor has anything in common with the words denoting a tribe, family or clan in the Beja language. There is, however, in the Beja language, a -b suffix of masculine accusative which together with -a suffix of plural gives -āb. I should like, since the published studies of the grammar of the Beja language do not give a clear and satisfactory explanation⁶, to quote a fragment of a personal letter which I received from my friend Dr. R. A. Hudson from the Department of General

⁴ J. Marquart, *op. cit.*, pp. CCCLXIV—CCCLXVI.

⁵ C. G. Seligman, *Some Aspects of the Hamitic Problem in the Anglo-Egyptian Sudan*, JRAI, t. 43, 1913, pp. 631, 619, 620.

⁶ E. M. Roper, *Tu-Bedawie*, London 1929, pp. 12—13; L. Reinisch, *Die Bedauesprache*, SBKAW, phil.-hist. Kl., t. 127, Wien 1893, part II, p. 123; H. Almqvist, *Die Bischari-Sprache*, vol. I, Uppsala 1881, pp. 65—67. Cf. also A. Zaborski, *Nazwy plemion Beja — uwagi wstępne* (The Names of the Beja Tribes—Preliminary Remarks),

Linguistics, University of London, who had conducted a field research on the Beja language a few years ago. Here is the relevant fragment of this letter:

1. The accusative is the normal form for citations — that is, if one asks for the name of an object in Beja, the name will be given in the accusative. This may be connected with the fact that the accusative is used as the complement of the words meaning „be“.
2. The -a in the -ab ending is a common plural suffix and the -b is the masculine accusative suffix found after a vowel. But this means the -a has to be long (the -b is, in my analysis :b i.e. it lengthens the preceding vowel), so if there's a short -a before the -b in any of these names, it must have a different origin. ... Of course a big complication is that we tend to get Beja names (including „Beja“ itself) via Arabic, in which there are conventionally recognised versions in which -āb might be changed to -ab.

I may only add that Yūsuf Faḍl Ḥasan is right when he says that -ab suffix cannot be considered as an evident indication of eastern origin in every case.

In connection with the problem of the arabisation of some of the Beja I should like to recall Becker's hypothesis accordingly with which the name Bišarin (one of the main Beja tribal groups) is derived from the Arab masculine name Bišr — this hypothesis is based on the fact that some Arab leaders of the tribes intermingled with the Beja were named Bišr⁷.

I am also inclined to consider the origins of Khāsa as not explained in a satisfactory way — the author, however, considers them to be of the ancient Beja stock.

To the bibliography of European studies in the medieval history of the Sudan I should add G. Troupeau's translation of the description of Nubia by Ibn Sulaym al-Uswānī with an exhaustive commentary⁸.

At the end of this review I wish to say that Yūsuf Faḍl Ḥasan's book is not only the best treatment of the medieval history of the Sudan but it is also one of the best monographies that have been written on the history of an African country in general.

A. Zaborski

„Sprawozdania z Posiedzeń Komisji Oddziału PAN w Krakowie“, Lipiec—grudzień 1966, pp. 482—485. W. Leslau, *Short Grammar of Tigre*, New Haven 1945, p. 176, § 20, mentions the nominal suffix -b of unknown origin.

⁷ *Encyclopédie de l'Islām*, t. 1, p. 746. L. Reinisch, *Wörterbuch der Bedauesprache*, Wien 1895, p. 53, linked this name with Arabic „bašar“ (= man) but this seems to be less probable.

⁸ G. Troupeau, *La description de la Nubie d'al-Uswānī*, „Arabica“, vol. I, 1954, pp. 276—278.

Jes P. Asmussen, *Jewish-Persian Texts*, Wiesbaden 1968, pp. 47.

Jes P. Asmussen adds a new very useful contribution to the existing studies concerning the Jewish-Persian literature. His little book contains a selection of the Jewish-Persian texts with a short introduction and glossary.

In the introduction the author gives a brief survey of the Jewish-Persian literature and the bibliography of this subject. The eleven selected texts are as follows: 1. A fragment of a commentary on Josua (MS of British Museum), 2. A fragment of a commentary on Ezekiel (Leningrad MS), 3. Ecclesiastes (MS of the Bibliothèque Nationale, Paris), 4. Pirque Aboth (the selection of tractate of the Mishna — MS of British Museum), 5. Chapter 260 of the Book of Genesis translated by the Jewish-Persian poet Shāhīn of Shīrāz, 6. Jehuda Lari's *Maxzan al-Pand* (MS of the Jewish Theological Seminary of New York), 7. A ghazal (MS of the Jewish Theological Seminary of New York), 8. From Salmān-i Sāveji's *Mathnavi Jamshid u Kurshid* (MS of the Royal Library of Copenhagen), 9. Qisse-yi Sultān Jumjume (MS of the Jewish Theological Seminary), 10. A Hamadāni Story-Text and translation from Roubène Abrahamian, 11. Two Jewish-Persian tombstone-inscriptions from Afghanistan.

The book under review appeared in the valuable series of *Iranische Texte herausgegeben von Georges Redard*.

F. Machalski

Mohammad Djafar Moīnfar, — Maktabī Šīrāzī, *Layli va Majnūn*, publié avec une introduction et un glossaire par..., Wiesbaden 1968, pp. 163 + 20 + 11.

Maktabī Šīrāzī not very popular Iranian poet of XVth century is author of a romantic poem intitled *Layli va Majnūn* (Layli and Madjnun). This poem belongs to the long series of imitations of the famous Iranian poet Nizāmi Ganjei (XIIth century). The poem of Maktabī Šīrāzī who is one of the best imitators of *Layli and Madjnun* of Nizāmi so far has been published for three times, viz., 1) in Teheran 1830, 2) in Bombay 1927, and 3) in Shiraz 1964.

The present fourth edition bases on the manuscript of Museum of History in Berne. The manuscript written in beautiful *nasta'liq* bears in colophon the date 1052 H. i.e. 1642 A. D. Unfortunately the text reproduced in this edition owing to very small size of characters makes the reading difficult and weary. Therefore the present edition

of Maktabī Šīrāzī's poem will be warmly accepted rather by the bibliophiles than by the students of Persian literature.

The reviewed book is accompanied by a short introduction, a small vocabulary and four illustrations embellishing the text.

F. Machalski

Ludwik Sternbach, *Cāṇakya-Nīti-text tradition*. Vol. II, part II. — Cāṇakya's six versions of maxims: An attempt to reconstruct the ur-text. Hoshiarpur 1967, pp. 679.

The main aim of the work under review is to collect for the first time and critically publish the aphorisms attributed to Cāṇakya, as available in six versions, viz., 1. The Vṛddha-Cāṇakya textus ornatior, 2. The Vṛddha-Cāṇakya textus simplicior, 3. The Cāṇakya-Nīti-Śāstra, 4. The Cāṇakya-Sāra-Saṃgraha, 5. The Laghu-Cāṇakya and 6. The Cāṇakya-Rāja nīti-Śāstra. On the basis of these six versions author reconstructs the ur-text.

The Volume I in Parts I and II containing the critical editions, of maxims attributed to Cāṇakya based on 75 manuscripts and 160 editions has already been published by Vihveshvaranand Institute, Madras 1963 (see „Folia Orientalia“, VI, p. 256).

F. Machalski

Ludwik Sternbach, *The Subhāṣita-saṃgraha's as Treasures of Cāṇakya's Sayings*, Hoshiarpur 1966, pp. 187.

Dr Ludwik Sternbach, who has edited for the first time the aphorisms attributed to Cāṇakya, the well-known politician of ancient India, (Vihveshvaranand Institute Series 27—29), attempts in the reviewed book to trace the sayings of Cāṇakya in the popular Sanskrit antologies. His investigations prove that ten of these *Subhāṣita-saṃgraha's* contain as many as 851 so-called Cāṇakya's sayings. Some of the verses specifically attributed to Cāṇakya are not found in any of the known collections of Cāṇakya sayings. The above mentioned study shows that the *Subhāṣita-saṃgraha's* are the most valuable sources of Cāṇakya's sayings.

F. Machalski