

ont la même largeur: 1.27 m. Leur longueur est approximativement 1 m. On ne peut pas déterminer exactement la longueur définitive, car la cour de la mosquée se laboure chaque année et les pierre tombales s'enfoncent de plus en plus dans la terre.

1. Inscription de 1806.

Texte en transcription:

El baki

Okuyalar ruhuna rahmeten

lilalemin belagi

Cennet ola fi mekam

Emin. Merhum Ibrahim

Ibn Ismail ruhu

Içün fatiha

Sene: 1222

Traduction:

(Dieu) est éternel.

Prière des morts pour l'âme du défunt Ibrahim, fils de Ismail.
Que tous les fidèles prient ardemment pour le salut de son âme.
Que son âme gagne le paradis.

An: 1222 (1806)

2. Inscription de 1850.

Texte en transcription:

Hu el-baki

Merhum ve magfur

El-muhtac ila rahmeti

Rabbih ül-gafur

El-hac Mehmed efendi

Ruhuna fatiha

Sene: 1246

Traduction:

(Dieu) est éternel

Prière des morts pour le salut de l'âme du défunt qui dont (les péchés) sont pardonnés et qui a besoin de la grâce de Dieu, hadji Mehmed efendi.

An: 1246 (1830)

3. Inscription de 1850.

Texte en transcription:

Hu el-baki

Merhum ve magfur

Salih Efendinin mahdumu

Molla Enbiya

Ruhuna fatiha.

Sene: 1267

Traduction:

Prière des morts pour le salut de l'âme du défunt dont (les péchés) sont pardonnés Molla Enbiya, fils de Salih Efendi. An: 1267 (1850).

Maria Cramer, *Koptische Hymnologie in deutscher Übersetzung. Eine Auswahl aus saiditischen und bohairischen Antiphonarien von 9 Jahrhundert bis zur Gegenwart.* Otto Harrasowitz, Wiesbaden 1969, 106 pp. + 9 tables.

The first Coptic translations of the Christian texts were done in the Saidic dialect, the dialect in which also most of the known original Coptic literary works appeared. It was only after Alexandria has become the head of the Egyptian Christianity that the Bohairic dialect began to be used as a second literary subcode. Shortly after the Arab conquest of Egypt, Coptic began to lose its importance and to give way to the language of the conquerors. In the 10th c., it disappeared almost totally and was only very seldom used as a literary language. Since then, Coptic works were only copied, and from the end of the 14th c. they were mostly provided with their Arabic translations.

The selection of Coptic hymns, included in the publication of M. Cramer and translated into German by her, covers the time space between 9th and 20th cc., i.e. just the period, when Coptic began to recede from use and in which Coptic works (some of them compiled already in Bohairic at that time), were being only rewritten, and generally provided with Arabic translations. The author has divided the presented hymns into five groups according to the Saints to whose praise they have been compiled, viz.: the hymns on the Knight-or Warrior-Saints (5 hymns), Anachorettes (6 hymns), Konobites (2 hymns), Martyrs (7 hymns) and 4 festal hymns. Each of them has been supplied with a commentary containing hagiographic data, remarks on the poetic structure of the hymn, notes concerning the MSS. and publications which the author has served herself of in her work, and sometimes also philological and metrical data. In the preface, the author has given a short introduction into the Coptic hymnology and has briefly discussed the 9th c. MS from the Pierpont Morgan Library in New York, the oldest MS which some of the hymns inserted in the book in question have been taken out from. Nine tables with black and white illustrations give the publication an artistic touch. *Koptische*

Hymnologie... has been published by Otto Harrasowitz, the editors who are not only well-known but also of great merits for Oriental researches. The hymns presented by M. Cramer offer an interesting picture of some of the Coptic rites. Apart from this, there are two details about them which are particularly remarkable. One of them is that they are far more „Christ-centric“ than any other of christian hymns in the Western part of the world, compiled to the praise of Saints, and this in spite of the fact that the cult of Saints in Eastern Christianity seems to have been much more developed than in its Eastern counterpart. The other detail worth noticing are gnostic elements traceable in the hymns. In almost all of them, Christ seems in a way to remind of the gnostic *Salvator salvandus* and the Saints resemble much the redeeming through revelation gnostic messengers. As for the translation of the hymns, we cannot say more than that they let themselves read easily and fluently, since we do not dispose of the original texts.

We are fully aware of the fact that M. Cramer's *Koptische Hymnologie...* deserves a more detailed review, however, we have had no possibility for that and that is why we had to confine ourselves to this short bibliographical note, which we would like to close with the statement that the book in question represents a valuable contribution to the knowledge of the Christianity in Egypt.

A. Czapkiewicz

H. M. Nahmad, *From the Arabic Press (A Language Reader in Economic and Social Affairs.)* قراءة من الصحافة العربية في للاجتماع والاقتصاد والتعليم. Lund Humphries. London 1970, 135 pp.

The more and more growing role played by the Arab World in crucial problems of the contemporary humanity claims for its better and broader knowledge. The first-rank key leading to this knowledge lies, as it seems, in the permanent deepening of the studies of the Arabic language based upon the detailed investigations of its different subcodes, among them also of the „journalistic“ Arabic. Therefore, everybody who is interested in the subject will wellcome with pleasure the recent publication of Mr. Nahmad, the co-author of the popular Arabic grammar compiled together with Mr. Haywood*. The book in question contains 72 excerpts from the Arabic press taken out

* J. A. Haywood, and H. M. Nahmad, *A New Arabic Grammar of the Written Language*, P. L. Humphries, London 1962.

from 20 different newspapers, chiefly dailies, published in Iraq: (al-'Ahd al-Jadid, daily, Baghdad; Šaut al-'Arab, daily, Baghdad; al-Jumhūriyya, daily, Baghdad; al-Fajr al-Jadid, daily, Baghdad; al-Manār, daily, Baghdad; az-Zemān, daily, Baghdad; al-Thaura al-'Arabiyya, daily, Baghdad; al-'Arab, daily, Baghdad; al-Ḥurriyya, daily, Baghdad; al-Sha'b, daily Baghdad, al-Balad, daily, Baghdad;), Lebanon: (al-Ḥayāt, daily, Beirut; al-Anwār, daily Beirut; al-Binā, daily, Beirut;), Egypt: (al-Ahrām, daily, Cairo; Rose al-Yūsuf, weekly, Cairo; al-Akhbār, daily, Cairo; Akhbār al-Yaum, daily, Cairo; al-Gumhūriyya, daily, Cairo;), and Saudi-Arabia: (al-Nadwa, daily, Mekka;). The Arabic texts have been arranged thematically and chronologically and are faced by their English translations. From the point of view of their contents, they deal with ten main subject matters like: Agreements Among Arab States, Agriculture, Forestry and Irrigation, Arab Economic Union, Economic Affairs and Planning, Education, Finance, Health and Social Affairs, Oil Industry Trade and Industry, Travel, Transport and Communication. The presented material covers the period of ten years enclosed between 1957—1967, The book has been provided with a list of contents as well as with a list of newspapers which the author of the publication has served himself of, and with an Introduction. In the Introduction Mr. Nahmad writes on the reach of the Arabic language, gives a short notice on the history of Arabic Press, discusses the problems dealt with by the inserted texts, and explains the scheme and purpose of the book. It is rather a pity however that the author did not consider it necessary to insert some remarks which would explain and clarify certain constructions and ambiguities or would give alternative renderings, nor he cared for a list of words arranged according to the problematics and showing the eventual semantic development which might have occurred in some of them within the language of newspapers. The author says, he did not do it „for a number of good and sufficient reasons“. These reasons must certainly have been good, but if they were also sufficient, we cannot tell, since the author did not let us know them. In our opinion, all this would considerably have helped the student to know this important subcode of Arabic, being a description of its main characteristics.

But, even if we add to the above-mentioned slip (which may simply be a matter of the point of view), several missprints which crept into the Arabic texts, such as overlappings of the kind: د — د, د — د, omission or bad impression of some of the letters, and the like, nothing is able to diminish the significance and usefulness of the book. It offers the student not only the original samples of the „journalistic“ Arabic, but also a glimpse at the endeavours of the Arab World during the decade 1957—1967. This makes it a useful answer to the demand of all who are interested. I really mean it.

A. Czapkiewicz

Kyriakos Nicolaou, *Ancient Monuments of Cyprus*, Nicosia 1968, pp. 2 + V + 33, pls. I—XLVIII (= Picture Book No. 4).

The achievements of Cypriote archaeology are worth popularizing, especially as the island is visited by thousands of tourists every year. Therefore the initiative taken by the Cypriote Department of Antiquities to present its achievements and to popularize the knowledge of the island's past in albums is very valuable. Four books have appeared so far in the Series of *Picture Books*, started in 1962, which is published by the Republic of Cyprus, Ministry of Communications and Works, Department of Antiquities. The first of them dealt with the Cyprus Museum and presented its collections (V. Karageorghis, *Treasures in the Cyprus Museum*, Nicosia 1962); the second concerned monuments of the Byzantine period (A. Papageorgiou, *Masterpieces of the Byzantine Art of Cyprus*, Nicosia 1965); the third presented the art of the Late Bronze Age, the period which has been given most attention recently (V. Karageorghis, *Mycenaean Art from Cyprus*, Nicosia 1968). The fourth item is a historical outline of pre-Christian Cypriote architecture.

The author of this book, Mr. Kyriakos Nicolaou, is the Curator of the Cyprus Museum and has had great achievements both in field archaeology (Morphou, Marion, Kythrea, Kato Paphos) and in museum management. He has rearranged and extended the exposition of the Cyprus Museum, and founded new museums of archaeology at Larnaka and Ktima. In 1969 Mr. Nicolaou conducted excavations at a Roman theatre below the lighthouse in Kato Paphos (ancient Nea Paphos) and prepared the opening of a new museum at Episkopi near ancient Kourion. First of all, however, Mr. Nicolaou is known among scholars (and also in other circles, for the news of his discovery spread throughout the world) as the discoverer of the second set of Roman mosaics in the Mediterranean (the first one being Piazza Armerina). The mosaics come from the end of the 3rd century A. D., and have been uncovered in Kato Paphos, in the so-called House of Dionysos (a villa from the late Roman period). The mosaics were published in a preliminary form in *Report of the Department of Antiquities, Cyprus*, 1963 on pp. 56—72 and pl. X (cf. also plates XXXVIII—XLIV in the book under review).

The album edited by Mr. Nicolaou consists of an introduction, which is a brief synthesis of the history of Cypriote architecture from the Neolithic Age till ca fourth century A. D. (pp. 1—11); descriptions of the illustrations (pp. 15—33), and forty-eight plates representing monuments from Khirokitia, Sotira, Karmi, Enkomi, Kition, Palaeokastro, Salamis, Pyla, Tamassos, Amathus, Vouni, Nea Paphos, Kourion, Palaipaphos, Soloi. These sites are marked on a map which precedes the introduction. Also a chronological table, a short bibliography,

and a list of Abbreviations (pp. 12—14) make the use of the album much easier. The description of each plate consist of a short caption, a concise characteristics of the monument and a bibliographical note. In connection with these bibliographical informations I should like to suggest that apart from the basic publications of the monument the most important discussions should be mentioned. In reference to the palace from Vouni, for example, I would add: E. Gjerstad, *The Palace at Vouni*, in: *Corolla archaeologica*, Lund 1932, pp. 145—171 and Ju. A. Savel'ev, *Dvorec v Vuni na Kipre* (The Palace in Vouni on Cyprus), „Vestnik Drevnej Istorii“ 1965, No 2, pp. 79—86). As for the mosaic representing the scene of Ulysses' recognition of Achilles at King Lykomedes' court, I wish to say that although the mosaic has not been published, it was mentioned in *A Brief History and Description of Kourion Including the Temple of Apollo*, Nicosia 1962, p. 3.

I would also like to suggest that the captions should perhaps be repeated in brevier below the photographs. The broad margins could in this way be used with profit.

The above remarks in no way diminish the great value and usefulness of the album, which excellently supplements P. Dikaïos' review of Cypriote architecture published ten years ago (cf. P. Dikaïos, *A Conspectus of Architecture in Ancient Cyprus*, Kipriakai Spoudai 24 (1960), pp. 1—30 and pls. 1—60).

Mrs. Ino Nicolaou and Mrs. Angeliki Pieridou have kindly informed me that the next books in the same series will deal with Cypriote inscriptions and jewellery. I wish to express the hope that these books will be written with as much competence and will contain as good a choice of illustrations as the excellent publication by Kyriakos Nicolaou.

Z. J. Kapera

1st International Congress of Cypriot Studies, April 14—19, 1969 (special issue of:) „Cyprus To-day“, Vol. VII, Jan-March 1969, No. 1, pp. 1—112.

Although representatives of the two Cypriot nations, the Cypriot Greeks and the Cypriot Turks, have not met at the conference table yet, scholars from both sides, and a large group of specialists from all over the world, met in mid April 1969 at the First International Congress of Cypriot Studies. The congress was held in Nicosia, the capital of Cyprus. The guests were cordially welcomed by the President of the Republic, Archbishop Makarios III, and by the Constantinos Spyridakis, the Minister of Education, who is also the President of the Society of Cyprus Studies. According to the press reports and to the printed

programme, there were 390 participants. Poland was represented by W. A. Daszewski, The Secretary of the Polish Centre of Archaeology in Cairo. The Poles are conducting excavations near Ktima, in the Roman town at Kato Paphos (ancient Nea Paphos).

Several hundred papers were delivered at the Congress in three sections: Ancient, Medieval, and Modern. The proceedings of the Congress will soon appear, probably in a series of volumes.

The editors of the quarterly CTD (formerly a bimonthly), which is published by the Ministry of Education and edited by F. P. Vrachas, prepared a special, unusually comprehensive issue for the participants of the congress and visitors. Its aim is to acquaint the reader with the people of Cyprus, their history, life, and traditions. Articles from various fields were collected for the issue, but most space was devoted to archeology. This is quite natural, for, owing to its exceptional geographic situation between Asia, Europe, and Africa, Cyprus was the point where the ancient cultures of the East and West met. In the words of the most outstanding specialist in Cypriot archaeology (and the head and initiator of the Swedish Cyprus Expedition, which started that branch of research), E. Gjerstad from Lund, Cyprus was „a creator of culture, which cannot be characterized only as a pattern card of the artistic manifestations of the neighbouring cultures or a catchment area, where the cultural currents of the time were gathered without distinction. The foreign elements were modified, incorporated into the Cypriote organism, and in this way new forms were created, new styles, artistic products of a distinct character“ (cf. p. 5). Therefore we can speak of *Kiprios character*. Archeology has put the beginnings of civilisation in Cyprus back to the 6th millennium B. C. It has also stressed the exceptional role of Cyprus in economics and culture in the 2nd millennium and during the first half of the 1st millennium B. C. It has furnished us with splendid monuments of architecture, sculpture, and painting from the Roman and Byzantine periods. No wonder, then, that the views of six eminent archaeologists should appear in the issue immediately after the introductory article by C. Spyridakis (*The First International Congress of Cypriot Studies*, p. 2) and a short outline of the history of Cyprus (S. Maratheftis, *Cyprus Past and Present*, pp. 3—4). The six authors are: E. Gjerstad, T. F. Watkins, F. G. Maier, J. des Gagniers, P. Aström, J. Pouilloux, and K. Michałowski, and their main subject is „the present status of Cypriot archeology“ (p. 5—18). All of them stress the significance of excavations in Cyprus for the solution of many problems of Mediterranean archeology; they also emphasize the unique achievements of the Cypriot Department of Antiquities. This institution surprises scholars with its prompt publication of the results of field work as well as its high scholarly standard. In the issue of „Cyprus to-day“ under review the Director of the Department gives a brief outline of ancient Cypriot art, (V. Karageorghis,

Tresors de Chypre, pp. 19—22), and the Curator of the Cyprus Museum recounts the history and presents the collections of his museum and of those in Paphos (Ktima), Palaipaphos (Kouklia), Limassol, Larnaca, Famagusta, Kourion (K. Nicolau, *The Archeological Museums of Cyprus*, pp. 28—35).

The Department of Antiquities plays a very significant part in Cyprus. This is testified by the fact that the sum of £ 600.000 was allotted to the Department in the 9 years of independence (1960—1968). The state authorities are very much interested in attracting visitors to the uncovered ancient ruins, the reconstructed monuments of architecture, and to museums. The tourists leave a large amount of foreign currency on the island every year. The Department of Antiquities, then, serves four distinct aims: scholarship, education, propaganda, and economy. This fact was confirmed in the address by the Minister of Communications and Works, T. Phanos, at the opening of the new archaeological museum at Larnaca (ancient Citium), in January 1969. The text of the address is also to be found in the publication under review (cf. pp. 87—89). The Minister outlined the wide-scale programme of the future activities of the Department. These will include among other things: 1. the continuation of complex excavation and research work; 2. the conservation and opening to the public of monuments of architecture (especially churches with the magnificent Byzantine frescoes); 3. the adaptation and utilization of the uncovered ancient theatres; 4. the opening of new museums.

Apart from the above — mentioned articles also the contributions by A. and J. Stylianou (*An Unusual Byzantine Golden Belt from Lambousa — Lapithos*, pp. 67—68), and by I. G. Koutsakos (*Zeno of Citium and the Stoic Philosophy*, pp. 81—83) deal with problems of antiquity. Mr Koutsakos writes about Zeno in an interesting way, stressing the permanent values of Zeno's philosophical system.

Brief studies of Cypriot folklore, which also appear in the issue, are of great worth, too. The problems discussed in them include: the language of the island (K. Hadjioannou, *The Greek Cypriot Dialect and its Development*, pp. 36 f.), folk art (A. Diamantis, *The Folk Art of Cyprus*, pp. 38—41) and music (C. D. Ioannides, *The Basic Characteristics of the Folk Music of Cyprus*, pp. 42—62), Church holidays (N. Clerides, *Traditional Festivals in Cyprus*, pp. 104—107), the typical Cyprus house (G. Papacharalambous, *The Cyprus House*, pp. 65 f.).

Much space has been devoted to various aspects of the modern cultural life in Cyprus. All the learned societies of the island have been characterized (Society of Cypriot Studies, The Greek Cultural Society of Cyprus, The Greek Philologists Association of Cyprus, The Scientific and Philological Association of Famagusta), and the Cyprus Research Centre (cf. pp. 96 ff). The libraries (C. D. Stephanou,

Libraries in Cyprus, pp. 90—92) and the manuscripts taken from the Cypriot monasteries have been described (J. P. Tsiknopoullos, *Manuscripts in the Monasteries of Cyprus*, pp. 63 f). Problems of secondary and higher education have also been mentioned (cf. Vrachas, *Secondary General and Higher Education in Cyprus*, pp. 69—74).

Two articles are devoted to tourism. One of them deals with the Middle Ages (F. S. Maratheftis, *Medieval Cyprus through the eyes of Western visitors*, pp. 25—27), the other with the modern times (S. Patsalides, *Cyprus Tourism, Its Evolution and Future*, pp. 75—80). In this way the great concern of the state with this branch of economy is again stressed.

The issue is closed with the reviews of the recent publications on Cyprus. Two publications are of interest here: the first synthesis of the archaeology of Cyprus by a native author, V. Karageorghis (*Cyprus*, Geneva 1968), and a special number of the annual „Kipriakai Spoudai“ (Vol. 31, Nicosia 1967), devoted to P. Dikaios, an outstanding specialist in Cypriot studies and for many years Director of the Department of Antiquities.

In brief, the issue of „Cyprus to-day“ I have discussed is a good example of how to popularize the knowledge of Cyprus' past and present. It can serve as a kind of reference book not only to a visitor but also to a specialist in the problems of the Near East.

Z. J. Kapera

Tadeusz Lewicki, *Źródła arabskie do dziejów Słowiańszczyzny* (Sources arabes pour servir à l'histoire des peuples Slaves, Tom II, 1^{re} partie), PAN — Oddział w Krakowie, Prace Komisji Orientalistycznej Nr 8 (Académie Polonaise des Sciences, Centre de Cracovie, Travaux de la Commission Orientaliste Nr 8), Wrocław—Warszawa—Kraków, Zakład Narodowy im. Ossolińskich, 1969, p. 159, 8°.

J. Lelewel savait déjà apprécier l'importance des sources orientales pour les recherches concernant l'histoire de la Pologne (surtout dans sa *Géographie du Moyen-Âge* parue en 1852—1857). Au cours de la période d'entre-guerre, on parlait de la nécessité d'une publication complète de sources arabes pour servir à l'histoire de la Pologne; en 1933, l'historien Olgierd Górka, au cours du III Congrès des orientalistes polonais, prononça une conférence intitulée: *Monumenta Islamitica res gestas Poloniae illustrantia — comme postulat des historiens adressé à la science orientale en Pologne*. La seconde guerre mondiale une fois finie, la Direction des recherches concernant les origines de l'État Polonais (Kierownictwo Badań nad Początkami Państwa Pol-

skiego) s'est mise à réaliser ce projet. Elle confia, en 1949, à Gerard Labuda la rédaction d'un mémoire qui devait préciser plus exactement les principes concernant la méthode ainsi que les buts pratiques de la publication des sources pour servir à la plus ancienne histoire des territoires polonais. Le mémoire déterminait quatre groupes de monuments écrits, dont l'un embrassait les sources arabes, hébraïques, persanes et arméniennes (les autres: les monuments antiques — grecs et latins, les monuments de l'Europe Occidentale, ceux de l'Europe Orientale et les Méditerranéens; et enfin les Scandinaves) Lors d'une conférence à laquelle participèrent plusieurs collaborateurs choisis, on fixa les principes à caractère commun concernant la publication et la forme extérieure des travaux¹. La préparation de la publication des sources orientales fut confiée à Tadeusz Lewicki, auteur de nombreux ouvrages en ce domaine, p. ex: *Polska i kraje sąsiednie w świetle 'Księgi Rogera', geografa arabskiego z XII w. al-Idrisi'ego* (La Pologne et les pays avoisinants à la lumière du 'Livre de Roger' du géographe arabe du XII^e siècle al-Idrisi), t. I, Kraków 1945; *Świat Słowiański w oczach pisarzy arabskich* (Le monde Slave aux yeux des écrivains arabes), „Slavia Antiqua“, t. II, 1949, p. 321—388; *Baltyk w opisach autorów arabskich IX—X w.* (La mer Baltique dans les descriptions des auteurs arabes du IX^e—X^e siècle), „Przegląd Orientalistyczny“, fasc. 1, 1949, p. 52—67.

T. Lewicki publia en 1956 le premier volume des *Sources arabes pour servir à l'histoire du monde Slave*². Par égard aux relations directes ou indirectes qui reliaient le monde Slave à d'autres peuples et vu que la nomenclature géographique de l'Europe, employée dans les sources, manque de clarté, l'auteur a déterminé en grandes lignes les limites du rayon d'information, à savoir: au nord — la mer Baltique, au sud — la mer Adriatique, la mer Egée, la mer Noire et les monts du Caucase, à l'ouest — la rivière Łaba (Elbe), à l'est — les monts de l'Oural. Ce procédé découlait de la nécessité de prendre en considération toutes les informations qui concernaient l'Europe Centrale et Orientale. Le premier volume contient les relations de neuf auteurs arabes à partir de la fin du VII^e siècle jusqu'à la fin du IX^e siècle, en citant le texte original et, à la page d'en face, la traduction polonaise ainsi qu'une autre en latin, à la fin du livre. Chaque chapitre contient des informations détaillées de caractère biographique et bibliographique ainsi qu'un commentaire étendu pour servir aux textes. Le livre est devenu l'objet d'une série de compte-rendus où l'on a souligné son

¹ Gerard Labuda, *Źródła objaśniające początki Państwa Polskiego. Projekt wydawnictwa*. „Kwartalnik Historyczny“, Warszawa 1951, t. LVIII, fasc. 1—2, p. 112—122.

² Tadeusz Lewicki, *Źródła arabskie do dziejów Słowiańszczyzny*, t. I, Wrocław—Kraków 1956. Zakład im. Ossolińskich, p. 383, 8°.

importance pour les recherches historiques, opérées par des hommes de science non-orientalistes, ainsi que le degré de préparation spéciale de l'auteur, l'un des plus éminents connaisseurs du sujet, pour un travail aussi difficile³.

En 1956, parurent également *Źródła hebrajskie do dziejów Słowian i niektórych innych ludów Środkowej i Wschodniej Europy* (Sources hébraïques pour servir à l'histoire des Slaves et à celle de plusieurs autres peuples de l'Europe Centrale et Orientale) — travail entrepris par T. Lewicki en collaboration avec F. Kupfer⁴.

Pris dans son ensemble, le second volume des *Sources arabes pour servir à l'histoire du monde Slave* — devra contenir des extraits d'œuvres qui datent des deux premières décennies du X^e siècle. Sa première partie a été rédigée selon le modèle adopté pour la publication entière; la traduction des textes latins avec les index, le tableau bibliographique et celui des abbréviations, seront placés à la fin de la seconde partie du second volume. Le livre en question présente des fragments de travaux provenant de trois auteurs, à savoir: Ibn al-Faqīh (*Kitāb al-Buldān*), Ibn as-Šağīr (*Chronique du Tāher*) et Ibn Waḥšiya (*Kitāb al-Filāḥa annabaṭiyya*). Le texte arabe n'a pas été présenté uniquement à base de publications imprimées déjà existantes, comme dans le volume premier, mais puisées également à des manuscrits. Dans son commentaire, T. Lewicki se réfère souvent au volume premier de son œuvre, tout en introduisant en outre, un grand nombre de nouvelles notes bibliographiques.

C'est avec intérêt que nous attendons les volumes suivants de cette publication monumentale.

A. Korecka

V. G. Lukonin, *Kultura sasanidskogo Irana, Iran v III—V vv. Očerki po istorii kultury*¹. (*Culture of Sasanian Iran. Iran in the 3rd—5th century. Essays in History of Culture*). Institut Narodov Azii, Gosudarstvennyj Ermitaż. Glavnaja Redakcija Vostočnoj Literatury (Institute of the Nations of Asia. State Hermitage. Main Editorial Office of Eastern Literature). Moskva 1969, pp. 237, table XXI, 8^o.

The book was published by the Academy of Science of USSR in the series 'Cultures of Nations of the East', with K. V. Trever as

³ Włodzimierz Zajaczkowski, *Bibliographie des travaux de Tadeusz Lewicki*, „Folia Orientalia“, t. XI, p. 20-21.

⁴ Franciszek Kupfer, Tadeusz Lewicki, *Źródła hebrajskie do dziejów Słowian i niektórych innych ludów Środkowej i Wschodniej Europy. Wyjątki z pism religijnych i prawniczych XI—XIII w.*, Wrocław—Warszawa 1956, Zakład im. Ossolińskich, p. 321, 8^o.

¹ In the transcription of Russian words the author followed the rules of general scientific transcription.

responsible editor. The young Soviet scholar Vladimir Grigorevič Lukonin, manager of the Eastern Department in the Hermitage is well known due to his many interesting publications — *Iran v epoḫu pervyḫ Sasanidov. Očerki po istorii kultury (Iran in the Age of the First Sasanides. Essays in History of Culture)*, Leningrad 1961; *Varaḫrān II i Narse. Iran, 70—90-e gody III v. (Varahran II and Narseh. Iran in years 70—90ties of the 3rd century)* „Vestnik Drevnej Istorii“, Moskva 1964, nr 1, pp. 48—63; and others. His new book consists of seven chapters; its subtitle 'Essays' indicates that while some periods have been dealt with at length others remained untouched.

Chapter I: 'Sources' discusses materials, mostly epigraphical ones, from the early Sasanian period, literary sources to the history of Sasanian, religion and monuments of culture, especially those made accessible to science comparatively recently. The main sources are rock inscriptions (the inscription of Šāpur I on 'Ka'be-i Zarḏušt', four inscriptions of the high priest, Kartir, the Sasanian inscriptions of Persepolis, and others), reliefs, gems and coins of the Iranian shāhānshāhs of the 3rd—5th centuries. Determining accurately the dates of reliefs, the author uses the method of the typological analysis of the shāhānshāh's crowns and other iconographical details, whose dates are established on the base of rich comparative material consisting of coins and gems. Basing on such an analysis, he determined new datings for some rock reliefs, i.e. the scene of the triumph of Bishapur, which is usually assigned to Šāpur I (E. Herzfeld) or Šāpur II (R. Ghirshman), represents Varahrān II as winner after the suppression of the rising in East Persia, instigated in 283 by Hormizd, king of Sakastan.

The nature of the sources determined the basic problems of the book, as: the formation of the Sasanian State, the development of state religion, the history of the internal dynastic fight for power and the development of the so-called „official art“. Questions of political and socio-economic history recede to the background.

Chapter II—III: 'Formation of the State' and 'Šāpur. Conquests in the West' presents the forming of the Sasanian State and its first military successes in the fight against Rome. The Sasanides dynasty originated from the Iranian province, Pārs (Parsid), and the beginning of its rule occurred in 209 A. D. Pāpak, son of Sāsān was the first ruler. The first known coins of this royal family are five drachms of Šāpur, the elder son of Pāpak, with the portraits of both of them. From the clothes of Pāpak we can conclude he was the high priest, and Šāpur is presented with the attributes of royal power as the king of Istakhr. Here, for the first time, appears the problem of „throne and altar“, of connecting in the Sasanian state the lay and the spiritual power, formerly probably separated. At the beginning Iran was a federation, consisting of half-independent domains of the ancient local dynasties and the „domain“ of the king of kings and „king's towns“.

The first Sasanids expanded their „domain“ and the local dynasties lost their independence. This process caused a severe internal crisis at the end of the 3rd century.

Chapter IV: 'Kartir and Mani. Formation of State Religion'. The basic sources of this chapter are four inscriptions of Kartir, the high priest of Zoroastrianism and the preserved fragments of the voluminous Manichean literature. The characteristic feature of the Sasanian kingdom was the introduction of one religion (Zoroastrism) into the whole state, recognizing priests as one of the pillars supporting the throne of the king of kings, and the influence of the temple not only in the ideological sphere, but also in the economic one.

Chapter V: 'Varahrān II and Narseh. Fight for Power'. At this time there did not exist at the Sasanian court a strictly determined succession to the throne. Sasanides took the rule in Persia as a family and constantly emphasized the continuity of their house. Therefore one should expect that authority would be represented by their oldest member. But the succession to the throne was interpreted in different ways. After the death of Shāpur I (year 273) the rule was taken over by his son Hormizd-Artashīr, chosen previously by his father. In 274 when Hormizd-Artashīr died, his two brothers, Varahrān and Narseh claimed to the throne. Varahrān I took over the rule for three years. When Varahrān I died in 277, his son, Varahrān II, a boy of fourteen years, succeeded to the throne. As we can presume, Kartir's influence on the rule in the state was considerable at that time. In 294 Narseh, Viceregent of Armenia, availing himself of the favourable situation, claimed his rights to the throne. His struggle for the throne in Iran was really a fight against theocracy for keeping the strong central power in the king's hands. Narseh memorized his gained victory by the rock inscription in Paikuli.

Chapter VI: 'Shāpur II and Artashīr II. Events in the East'. The period of the long reign of Shāpur II (309—379) and the short reign of Artashīr II (380—382) was well elucidated in contemporary sources, mostly in the *History* by Ammianus Marcellinus and in the work of the Armenian historian Faustos from Byzantium. But the course of events on the eastern borders of Persia remains quite obscure. The author of the book, basing mostly on numismatic material (the so-called „Kushano-Sasanian“ and „Sasano-Kushanian“ coins) aims at determining the exact chronology of events in the East. The typological analysis of coins allowed him, for example, to prove that on the relief in Tāk-i Bostān besides the investiture, the triumph of the Sasanian shāhānshāh Artashīr II over the last Kushanian ruler was represented and that this relief is the symbol of the final conquest of the Kushanian state by the Sasanids in 380—383.

Chapter VII: 'Early Sasanian coins and reliefs'. The numismatic collection from the Sasanid Age, in the Hermitage, Leningrad, and

in the State Historical Museum, Moscow, contains over 12 thousand specimens of gold, silver and bronze coins. To the period with which this book deals one can attribute about 4 thousand coins from the Soviet collections and about one thousand coins from European and American ones. V. Lukonin, taking into consideration the importance of the early Sasanian coins as a source for the history of this period and appreciating their value for dating some monuments of material culture, draws in the last chapter of his book a general outline of the early Sasanian numismatics, assigning the first place to the classification and the chronological systematisation of the coins. The chapter is closed by the description of twenty three reliefs from the 3rd—5th century, found on the territory of Persia.

For some of the glosses the author used the following method: in the place of the reference he placed numbers in square brackets — the first is the number of the bibliographical item from the list at the end of the book, the second — the page of the work.

At the end of the book there is the genealogical table of rulers of the Sasanian dynasty (only till the end of the 5th century), the description of the coins for the tables I—XIV, indexes, the list of quoted literature (156 items), the English summary and tables presenting copies of coins (14 pages) and drawings for comparing the types of the coins (7 pages).

The map of Sasanian Iran is placed on the end-papers.

The book *Culture of Sasanian Iran* commands respect for its author's erudition.

A. Korecka

Akademija Nauk SSSR (Academy of Science USSR), *Palestinskij Sbornik*¹ (*Palestinian Collection*), fasc. 19 (82). Published by „Science“ Leningrad Department, Leningrad 1969.

In 1969 there appeared in Leningrad the 19th (82nd) issue of „Palestinskij Sbornik“, organ of the Russian Palestinian Society, whose responsible editor is Nina Pigulevskaja, corresponding member of the USSR Academy of Science. Since the 8th (71st) issue this publication is of a serial character and issues consisting of collections of articles handling with history and philology of Near East countries alternate with monographical works. The first monograph to be published in 1961 was a work by A. G. Lundin, *Južnaja Aravija v VI veke* (*South Arabia in the 6th century*), 158 pages. The author based this work on new publications of epigraphical materials, which permitted him to draw new conclusions.

¹ In the transcription of Russian words the author followed the rules of general scientific transcription.

The 19th (82nd) issue (209 pages of 4^o format) is sub-titled: *Voprosy istorii i kultury na Blizhnem Vostoke (Drevnost i Srednevekove)*, (*Problems of History of Culture in Near East, Antiquity and Middle Ages*), and contains 19 articles in Russian, with a short summary in English, French or German at the end of each of them.

The volume in hand gives the following items:

M. Dandamajev, *Vavilonskij dokument o nezakonnoj prodaže xramovoj rabyni (A Babylonian Document concerning the illegal sale of a temple slave-girl)*, pp. 3—6. Among many contracts concerning the sale of slaves, in Babylonian record offices one can but extremely rarely find documents recording the breach of such a contract, or its invalidity. A slave of the temple of the goddess Ištar of Uruk sold his daughter in Babylon to an Arab without telling him that she belonged to the temple Eanna in Uruk. In the 4th year of Cambyes the contract was cancelled and the girl, under the supervision of a certain man, was sent to her legal owners. This document had been previously known from a publication by A. Pohl, who presented the text only in cuneiform writing, and therefore the author gives its transcription and translation.

M. Gelcer (Heltzer), *Tovarnyj sostav i ceny v trgovle Drevnego Ugarita (Goods and Prices in Ugaritic Trade)*, pp. 7—31. So far publications about trade in Ugarit dealt with its organisation. The author of this little dissertation has drawn two tables on the ground of documents from the 14th through 13th century B. C.: the first one presents the list of goods (and prices) divided into thirteen groups, for example: grain and agriculture products, cattle, metal, tissues and clothes, handicraft articles, and others; the second table compares the prices in Ugarit with the contemporary ones in Alalah, Arrapha, Cassite Babylonia, and the Hittite Empire.

I. Šifman (Schiffmann), *Carskie ljudi v ellinističkoj Sirii i Maloj Azii (The 'royal people' in hellenistic Syria and Asia Minor)*, pp. 32—38. It results from the article that these were the king's subjects, either free or slaves living on royal territory and standing apart from 'polis' organisation.

Three further works deal with problems of linguistics: M. Korostovcev (Korostovtzev), *Grammatičeskie sposoby novoegipetskogo jazyka (Grammatical methods in the New-Egyptian)*, pp. 39—44; A. M. Gazov-Ginzberg, *Simvolika kratkosti-dolgoty v osnovnyx semitskix sprjagaemyx form (The symbolism of the short and long bases in semitic conjugated forms)*, pp. 45—55; I. I. Cukerman (Tsukerman), *Variantnost kak diaxroničeskij limit jazykovoj sistemy (Variants as a diachronic limit of the language system)*, pp. 56—68.

M. N. Bogoljubov in the article: *K čteniju strasburgskogo aramejskogo papirusa (To the reading of the Strasburg Aramaic Papyrus)*, pp. 69—75, proposes a new reading of some expressions of this papyrus.

A. I. Kolesnikov, *Sraženie pri Zū-Kāre (The battle of Dū-Kār)*, pp. 76—86. Accidents in the Dū-Kār valley have been presented several times already (A. P. Caussin de Perceval, Th. Nöldeke, G. Rothstein, A. Krymskij, N. Pigulevskaja); the author, by extending the range of the sources, is able to draw some new conclusions. It is still difficult to locate the place of the battle (somewhere between Basra and Medina) the same applies to the date (probably 604/605 A. D.). The defeat of the regular Persian army and allied Arabic troops in the struggle with the Bedouins of the Bakr ibn Wāil tribe may be regarded as a prologue to the future Arabian conquests.

O. G. Bolšakov (Bolshakov), *O primenenii svincovyx pečatej pri sbore džizi v xalifate (The use of leaden seals in the caliphate for a raising of the 'ğizya')*, pp. 87—93. The Middle-Age sources inform that a leaden seal used to be suspended on the neck of the people obliged to pay tribute. The author of the article argues that it was a kind of tax receipt used only when other kinds of control were difficult. Mentions concerning the leaden seals are found till the 8th century.

A. V. Pajkova, *Kniga 'Kalila i Dimna' kak 'zercalo', (The book 'Kalila and Dimna' as a 'mirror of the Sovereign')* pp. 94—117. The book *Kalila and Dimna* has a didactic character: its main purpose is to teach the kings how to rule over their country wisely and justly. A. V. Paykova compares the Old-Syriac version of the book with well-known works of Old-Indian and Arabic literature and discusses some instructions of the handbook, for example five methods of foreign policy: escape, battle, corruption (or tribute), war and shrewdness. Profit is considered to be the most important purpose for the ruler (among the three: law, profit, and love). *Kalila and Dimna*, besides its didactic aspect, has also the another: the book is full of inserted stories, proverbs and anecdotes derived from folklore. In this aspect it is possible to call this composition a people's book.

N. Pigulevskaja, *Sirijskaja xronika Ps. Dionisija Telmaxrskogo i vizantijskaja istoriografija (The Syriac chronicle of Ps. Dionysius Telmahransis and the byzantine historiography)*, pp. 118—126. Byzantine chronographers have become the model for Roman and German chroniclers, as well as for the Syriac, Ethiopian, Arabic and Slavonic ones. The comparison of two relics of Byzantine historiography, written at periods not very distant from each other — one in Greek, the second in Syriac — allows to ascertain the relations and mutual dependence of the chronicle tradition. The author analyses: *Theophanis Chronographia* and *Chronicon anonymum pseudo-Dionysianum vulgo dictum*. The Pseudo-Dionysius chronicle (in the third part) contains particularly interesting information concerning South Arabia, supplemented by the second document. The comparison of two works made it possible to discover new historical facts and to reconstruct the distant past — in this particular case, the history of Arabic tribes of Yemen.

R. A. Gusejnov (Huseynov) *Sultan i xalif. Iz istorii sjuzereniteta i vassaliteta na Bližnem Vostoke XI—XII vv. (Sultan and caliph. To the history of suzerainty and vassalage in the Near East in XI—XII centuries)*, pp. 127—138. The mutual relations between lay and spiritual leaders of the Islamic world were already examined by V. V. Barthold (in the work *Caliph and Sultan*) and by A. Gordlevskij. Since formerly the theoretical aspect of the problem was emphasized, the author of the present article explains, inverting the relation sequence, how the mutual dealings between Saljūq sultan and Abbasid caliph looked like in practice. The standing rule in the period 11th—12th century „vassal of my vassal is not my vassal“ significantly influenced these connections.

A. S. Bogoljubov, *Etiko-pravovye vozzrenija Abū Hanīfy an-Nu'māna. (Abū Hanīfa an-Nu'mān and his Opinions on Ethics and Law)*, pp. 139—148. Against the background of the historical situation during the first half of the 8th century, when the Islamic law was arising and forming, the character of Abū Hanīfa an-Nu'mān and some peculiarities of his legal system are presented. The article cites the scant biographic information which has survived, records scholars he got in touch with, mentions the most common religious sects he fought against, the methods he used and the ideas proclaimed by this founder of the oldest Islamic school of law and theology.

S. M. Bacieva (Batsiyeva), *Učenie o 'dvojtvennoj istine' Averroesa-Ibn Ĥaldūna (Averroes-Ibn Ĥaldūn's teaching on the 'Dual Truth')* pp. 149—158. The theory of „Dual Truth“, formulated by Averroes in his commentary on Plato's *Republic* admitted that philosophy and religion have the same purpose. Defining philosophy as „the sister of theology“ and „the art of all arts“ Averroes opened an independent path to science, delivered it from the supremacy of religion, but did not complete the division. The theory of 'Dual Truth' was developed logically only by 'Abdarrahmān Ibn Ĥaldūn, who separated decidedly science from belief. The author quotes statements made by this philosopher on the subject, whether God can be cognised by reason and whether science ought to deal with problems of metaphysics.

M. F. Murjanov (Muryanov), *Andrej Pervozvannyj v 'Povesti vremennyx let' (St. Andrew the Apostle in the Old Slavonic Chronicle)*, pp. 159—164. The chronicle cites the legend about the missionary activity of St. Andrew the Apostle in the country of the Rus. Although the present state of investigations does not allow to prove the historicity of this legend, the negative attitude of G. Moravesik and L. Müller adopted by them in 1966 did not convince M. F. Muryanov.

B. L. Fonkič (Fonkich), *Perevodčeskaja dejatel'nost' Evfimiya Svjatogorca i biblioteka Iverskogo monastyra na Afone v načale XI v. (The activity of Euphemius from the Holy Mount as a translator and*

the library of the Athonian Iver monastery at the beginning of XI century), pp. 165—170. Euphemius from the Holy Mount entered the history of Old Georgian culture as the founder and the head of the monastery in Iviron, the creator of the Athonian literary school, translator of many Byzantine theological documents from Greek into Georgian and the author of the Greek version of the legend about Berlaam and Joasaph. Was there any relation between the translations of Euphemius and the collection of books of his contemporary library in Iviron? — the author of the article tries to answer this question, examining the manuscript collection at the State Historical Museum in Moscow which was brought in 1655 A. D. by A. Sukhanov.

L. P. Žukovskaja (Zhukovskaya, Joukovskaia), *Drevnie slavjanskije perevody vizantijskix i sirijskix pamjatnikov v knigožraniščax SSSR (The Ancient Slavonic Translations from the Greek and Syriac in the Libraries of the USSR)*, pp. 171—176. From the article, which appeared in the 9th volume of „Archeographical Annual“ (Arheografičeskij ežegodnik za 1965 god) announcing the edition of the catalogue of Slavonic-Russian manuscripts from the 11th—14th centuries preserved in USSR and giving their provisional list, the author chooses and comments upon the translations from Byzantine and Syriac literature. The fact that Slavonic literature in the 11th—14th centuries showed interest in early Byzantine literature and not in its contemporary one is noteworthy.

A. V. Bank, *Vizantijskij skladden s peregorodčatymi emaljami iz Sajdnajnskogo monastyra (The Byzantine Triptich from the Monastery of Saednaya — near by Damascus)*, pp. 177—182. This valuable monument of Byzantine enamel art reached Russia between year 1900 and 1917 (probably before 1914) and is now at the Hermitage. The analysis of technique and style permits to define the time of its origin as the 1st half of the 11th century.

V. N. Zalesskaja, *Pismennye istočniki o xudožestvennoj obrabotke metalla v Vizantijskoj Sirii (The Narrative Sources for artistic metallurgy in Byzantine Syria)*, pp. 183—194. The data given by monuments of material culture concerning metallurgy handicraft in Syria in the 4th—7th centuries do not allow to draw incontrovertible conclusions. Basing on written sources, such as chronicles, lives of the saints, prescriptions for preparing different alloys, epigraphical monuments, etc. and utilizing the rich bibliography, the author has thrown some new light on this problem.

The issue concludes with bibliographical notes, pp. 195—209. Special interest is aroused by the review of N. Pigulevskaja concerning the book: Hélène Ahrweiler, *Byzance et la mer. La marine de guerre, la politique et les institutions maritimes de Byzance aux VII—XV siècles*. Paris 1966.

A. Korecka

Mohammad Mokri, *Le Chasseur de Dieu et le mythe du Roi-Aigle* (*Dawra-y Dāmyārī*). Otto Harrassowitz. Wiesbaden 1967. P. X + 159 + 8. — Beiträge zur Iranistik, herausgegeben von Georges Redard.

This is a valuable and important study on a religious text in the Gūrānī dialect, edited by Moḥammed Mokri from a rare manuscript so far unknown. The work entitled *Dawra-y Dāmyārī* (Epoch or Cycle of the Chase) helps towards a better understanding of the esoteric doctrine of Ahl-i Ḥaḡḡ (Followers of the Truth), a very interesting sect on the extreme outskirts of Iranian Islam. The pivot of the Ahl-i Ḥaḡḡ doctrine is the belief in theophanies and incarnations which develop in the time cycles.

The author of the book, whom we may suppose to be a native Gūrānī, has a profound knowledge both of the dialect spoken by his countrymen and of the esoteric doctrine of the Kurds. He studies the work — as he himself states in the preface — from three points of view: folklore, language, and doctrine.

It would not be easy to read the book reviewed without explanatory notes, so in the preface the author gives an ample explanation of some esoteric expressions (*dām* — eagle, *dāmyār* — hunter etc.) and of the myth of the king-eagle. Numerous footnotes also facilitate the understanding of the obscure meaning of many esoteric, linguistic and historical data.

As to the external form of this esoteric treatise, it is a poem consisting of 221 quatrains, regularly rhymed a a a a (monorhyme). We believe it is worth quoting one of these in the original text and in our own rather free translation:

پادشاه مرمو

درمان نیان نی مجرو آوه بیان ولاوه
غلامان و ناز بیان و لاوه
بنیامین آورد درش نشلاوه

The King says:

Let them arrive at the river,
Let the Servants arrive gracefully at the river.
We put this Pearl into that ocean,
Benyamin has taken it out intact.

The work of Mohammad Mokri deserves the highest praise.

F. Machalski

Joyce Blau, *Kurdish Kurmandji Modern Texts. Introduction, Selection and Glossary* by... Wiesbaden 1968. P. 58. Iranische Texte herausgegeben von Georges Redard.

In the series Iranische Texte (Iranian Texts) edited by George Redard, a small, well-timed book has been published. It is a textbook for beginners in Kurdish.

This little book contains five texts in the Kurmandji dialect by five modern Kurdish authors, viz. Osman Sebri, Cegerxwin or Cheikh Moussa Hassan, Ereb Şamilov, Ehmed Mirazi and Mousa Anter.

The texts have been written in the Latin alphabet, which has been used in Syria since the thirties of this century. The Kurds living in the territory of the U. S. R. R., on the contrary, use the Cyrillic alphabet.

A short bibliography of recent studies on the Kurmandji dialect closes this concise textbook.

F. Machalski

Jones Schuyler, *A Bibliography of Nuristan (Kafiristan) and the Kalash Kafirs of Chitral. Part Two. Selected documents from the secret and political records, 1885—1900*. Det Kongelige Danske Videnskabsnernes Selskab. Historisk-filosofiske Meddelelser 43, 1. København 1969. P. 274.

We have received Part II (Part I appeared in 1966) of documents from the secret and political archives. The documents are chronologically arranged and constitute a kind of political history of events in Kafiristan in the years 1885—1900. The extracts in this book have been prepared by various British political agents in Afghanistan.

The editor of these documents spent several months carrying out anthropological fieldwork in Kafiristan (which in the meantime changed its name to Nuristan). This enabled him to verify some topographical data.

Both the historian and the ethnologist may use the book as an abundant source of material.

F. Machalski

Bulletin of the John Rylands Library. Manchester. Autumn 1969. Volume 52. No. 1.

The present volume of this valuable periodical contains some articles, which may arouse interest in scholars in the field of Oriental philology. They are: *The Symbolism of Names in the Old Testament*

by James Barr; *Omar Khayyam: Astronomer, Mathematician and Poet* by John Andrew Boyle; *The Use of the Bible in Modern Theology* by D. E. Nineham; *Studies in the Late Egyptian Documents Preserved in the John Rylands Library: IV. Dimê and its Papyri; Demotic Contracts of the First Century A. D.* by E. A. Reymond.

F. Machalski

F. Vahman and J. A. Asmussen, *Jamshīd u Khurshīd by Salman of Saave*, edited by... Tehran 1969. P. 9 + 184. Persian Texts Series No. 39. General editor E. Yār-Shāter.

This is the first critical edition of the romantic poem *Ġamshīd o Ĥwurshīd* by a fourteenth-century Persian poet, Salman Sāvaḡī. The edition has been based on several manuscripts, mainly MS 1243 from the India Office Library in London and MSS Add. 27134 and Or. 7755 from the British Museum, with consideration of the Jewish-Persian version.

Two experienced scholars in the field of Iranian philology, J. P. Asmussen, a Danish professor, and Farīdūn Vahman, an Iranian, are the authors of this edition. This is enough in itself to guarantee its high standard.

The original Persian text has been carefully revised. All the textual differences in the manuscripts examined are given in the footnotes. The very scrupulous proof-reading also deserves our appreciation.

F. Machalski

Arthur Christensen, *Etudes sur le persan contemporain*. Copenhagen. Copyright 1958 by Ejnar Munksgaard. Publié 1970 par une subvention de la Fondation Carlsberg. P. 272 + 116.

A posthumous work by the world-known Danish orientalist, Arthur Christensen, will be warmly welcomed by students of Iranian philology, especially by those studying the modern Persian language. A need for a good manual with a selection of modern Persian texts and a glossary has been felt for years.

The book is divided into two parts: 1) an outline of the language and literature of contemporary Iran, 2) a short anthology of modern Persian prose with a glossary. Part II contains a selection of works

by some modern Persian prose writers, some articles from the Persian press and one theatre piece by Malkam-hān.

The glossary deserves special attention as it contains many Persian words and terms coined in the last years, which cannot be found in the present dictionaries (except perhaps in the excellent M. A. Djāmāl-zāde's, *Farhang-e logāt-e āmiyāneh* (Dictionary of Popular Words), Teheran 1341 H. (1963 A. D.).

It is a pity that the editors of this valuable book have not completed it by specimens of the more recent Persian prose which has been flourishing since the forties of our century. In spite of this the students of Iranian philology will be grateful to the editors of this very useful book.

F. Machalski

Henri Broms, *Two Studies in the Relations of Ḥāfiz and the West*. Helsinki 1968. P. 114. „Studia Orientalia“ edidit Societas Orientalis Fennica, XXXIX.

Two interesting papers by Henri Broms have appeared in the field of hafizology two years ago. They deal with the relations of Ḥāfiz and the West. The first *Continuity of Thought in the Poems of Ḥāfiz*, discusses the associative nature of his poetry as opposed to poems with a clear structure, then describes the features common to Ḥāfiz and modern poets. The second, *Ḥāfiz and Goethe's Noten und Abhandlungen zu besserem Verständnis des West-Östlichen Divans* examines the sources of the great German poet's oriental inspiration.

Both studies deserve the close attention of Iranologists.

F. Machalski

Louis Malleret, *Un manuscrit inédit de Pierre Poivre: Les mémoires d'un voyageur*. Texte reconstitué et annoté par... Paris 1968. — Publications de l'Ecole Française d'Extrême-Orient. Volume LXV. P. 132. (5 planches).

The scrupulous research of Pierre Malleret has given us the first edition of *Mémoires d'un voyageur* (Memoirs of a Traveller) by a French eighteenth-century traveller, Pierre Poivre. The edition has been mainly based on a manuscript from the Bibliothèque Municipale in Lyons, carefully revised, reconstructed and supplied with footnotes.

In the eighteen-forties Pierre Poivre visited China, Siam, India, Africa and some other countries. His journey was made on the deck of the ship 'La Baleine'. He was an eager and shrewd observer of native life and made studies of law, manners, religion, industry, agriculture, the flora and fauna, precious stones, etc.

This wonderful book is a kind of encyclopaedia of knowledge about the Eastern World in the eighteenth century.

F. Machalski

М. С. Иванов, *Иран сегодня*. Москва 1969 г. 196.

The new book entitled 'Iran To-day' by the well-known Russian scholar M. S. Ivanov gives the reader a great deal of interesting information on the economic and social progress in this Middle East country.

The book contains the observations made by the author during his recent travels in Iran (1966—1968). In this way we receive first hand information on the subject.

The author discusses in detail the agricultural reforms, the development of Iranian industry, the great changes in the social and cultural life of the country, and finally the steady improvement of social and economical conditions in Iran.

The many photographs inserted in the text also deserve mention. Certainly, the book of Professor Ivanov is one of the few important contributions to the history of contemporary Iran.

F. Machalski

Zayno'l-ābedin Mo'tamen, *Āšyāne-ye 'okāb. Ḥamāse-ye tārihi o en-sānī, negāreš...* Čāp-e paṅom. Tehrān 1349 H. = 1970 A. D. p. 903.

We have with great pleasure welcomed the fifth edition of the enormous (903 pages!) historical and social novel *Āšyāne-ye 'okāb* (The Eagle's Nest) by Zayno'l-ābedin Mo'tamen, one of the outstanding prose writers and scholars of contemporary Iran. The first edition appeared in 1938 in ten volumes.

The historical events of the epoch of the Seljuk ruler Mālik Shāh (1072—1092), then of his famous vizier Neẓāmo'l-molk and of the latter's inveterate rival Ḥasan Šabbāḥ, founder of the sect of the Assassins, constitute the principal subject of the novel. These events take place in Isfahān and in Alamūt (i.e. the eagle's nest), the stronghold of Ḥasan Šabbāḥ near Qazwīn.

The author of *The Eagle's Nest* tries successfully to give an ample, vivid picture of those remote times and to elucidate some dark and tragic episodes of the history of his native country. At the same time he gives the readers a pleasant and useful book, a kind of Eastern „roman d'aventures“. The galaxy of interesting characters, historical as well as fictitious, all alive and well-drawn, deserves our admiration, the more so since the author wrote the novel in his twenties. The present edition has been changed only in details.

This first „roman fleuve“ in the contemporary literature of Iran is well worth translation into a European language after some necessary cutting.

PS. Further details on *The Eagle's Nest* may be found in our book on *The Historical Novel in Contemporary Iran* (in Polish). Cracow 1952.

F. Machalski

Denys Lombard, *Histoires courtes d'Indonésie. Soixante-huit „Tjerpén“* (1933—1965). Traduits et présentés par... avec la collaboration de M^{mes} Winarsih Arifin et Minnie Wibisono. — Publications de l'Ecole Française d'Extrême-Orient. Volume LXIX. P. 635. Paris 1968.

This valuable book contains 66 short stories by 66 authors of contemporary Indonesia, provided with concise biographies. The book will be warmly accepted by the readers interested in Indonesian literature and culture, so far almost unknown in European countries. The French translation of Indonesian stories is exquisite.

F. Machalski

August Klingenberg, *Deutsch-Amharischer Sprachführer, nebst einer grammatischen Einführung ins Amharische*, Wiesbaden 1966, O. Harrasowitz, pp. 169.

The no longer living August Klingenberg, one of the most outstanding and most versatile African scholar of the 20th century, was not in the strict sense of the word, an *éthiopisant* but as he knew Amharic language he wrote some treatises concerning this tongue and the literature evolving from it¹.

¹ On the subject of Klingenberg's works concerning Ethiopian philology, see W. Leslau, *An Annotated Bibliography of the Semitic Languages of Ethiopia*, Hague 1965.

The book herein discussed, was the last of this author's works on the above subject and appeared after his death and is designated as a pocket dictionary and grammar, intended for other than Ethiopian philologists. Pages 11 to 49 contain a concise description of the grammar of Amharic which in some case could also prove of interest to experts in this field. This part of Klingenehben's work written with an expertness which reveals the author's command of general semitic linguistic problems, will no doubt seem difficult to readers unfamiliar with the peculiarities in the grammatical structures of the semitic languages and the terminology applied by linguistic specialists in the sphere. The several errors which must have result from an oversight on the part of the corrector, and for which the author was not responsible, for it is improbable that he performed the correction in person, should be pointed out. Thus, for instance, in the personal pronouns instead of the polite form in the 3rd person plural *ərsāčāw* there has been erroneously printed the form of the 3rd person plural *ənnārsu* (p. 20). Similarly, the intermediary form of the objective suffix is given with the single *l* and single *b* instead of the correct double *l* and double *b* (p. 21). However, it appears in its correct form further on in the work.

The second part of the book comprises, a German-Amharic vocabulary (pp. 50—163) for which the contents were collected by the author assisted by Tesfa M. Desta lecturer in the Amharic Language at the Seminar für Afrikanische Sprachen und Kulturen, Hamburg, and Dejene Hillete Worq a student from Ethiopia (p. 8). The usefulness of this dictionary is unquestionable in particular because the lexicographies of the Amharic language and especially as regards the vocabulary and idioms of colloquial speech are few and far between. Another part of the book is devoted to forms of greeting (pp. 164—167) of which in the Amharic language the forms are flowery and considerably developed, which is no doubt the reason for these having been dealt separately. The principle has been accepted of not repeating in the vocabulary the parts of speech such as pronouns or numerals already included in the introductory grammar. One could have certain reservations regarding this procedure, which could present the reader with some difficulties and in particular one who is not accustomed to dealing with a language from the grammatical aspects. The translation of some polite forms (other than pronouns) reveal inconsistencies. For example, the word *Frau* is translated as *sʾet* ('a woman') without giving its second translation *wāyqaro*, which is found as *Dame*. If we take to consideration the fact that the word *Frau* in German has two meanings ('a woman' and 'Mrs') it would seem that the Amharic term *wāyqaro* should also have been included under *Frau*, for this also serves as a polite form when addressing a woman. However, it should be stressed that reservations of this type concern exceptionally difficult

problems from the lexicographical aspect of translating the such diverse lingual forms of address used in different societies.

The Ethiopian calendar in which all the most important holidays are indicated (pp. 167—168), geographical names and their formation (pp. 168—169) as also names of the most important Ethiopian measurement and monetary units (p. 169) are also dealt with individually.

In sum, it can be said that A. Klingenehben's book is both useful and interesting, and in addition, it is worth mentioning that besides L. Mahler's *Praktische Grammatik der amharischen (abessinischen) Sprache*, which was published in Vienna in 1906, this text-book's, in fact, the first serious work in the German language of a didactic character and can be included into the several recently published grammars and dictionaries of Amharic of this type, which have recently been published in various languages and which attest among others, to the steadily growing interest lately developing all over the world concerning Ethiopia and problems connected with this country.

Joanna Mantel-Niećko

Jean Deloche, *Recherches sur les routes de l'Inde au temps des Mogols (Étude critique des sources)*, Publications de l'École Française d'Extrême-Orient, Vol. LVIII, Paris 1968, 141 pages, 30 plates.

The discussed publication of Deloche presents only, as remarked by him in the preface, a part of his research concerning the civilization of India during the reign of the Mughal dynasty. Detailed investigation of the arteries of communication, utilized at that time in India, according to Deloche may elucidate not only the economic and military history of the European factories established then in that country but also some aspects of its internal history. He emphasizes, however, that the sources which are now at our disposal for that kind of studies, are not very numerous and scattered, which renders their confrontation very difficult, and that no attempt to inquire into them methodically has been undertaken so far. Furthermore, according to Deloche's opinion the extant publications referring to that particular problem are full of inexactitudes and generalizations, while itineraries mentioned by them are reconstructed in a too summary way, listing often the terminal stations only without specifying the stage points. So, Deloche's intention was to recognize the road system of the Mughals with as many details as possible, applying a critical analysis and juxtaposition of the known sources. Nevertheless, Deloche considers his present study as a preliminary sketch and its results, therefore, as provisional ones.

In the first part of that study Deloche reviews the few data, which though being dispersed, fragmentary and of diverse character, permit to detect some elements of the main tracks of the Ancient and Medieval India. First, he examines the data of written sources. Unfortunately, the Indian texts, which often cannot be precisely dated (e.g. *Arthaśāstra*, early Dravidian works) give only some more or less vague information or even merely allusions to certain of these tracks. Deloche tries, however, to justify these sources remarking rightly: „Les routes font partie du paysage et de la vie quotidienne pour les habitants du pays, on ne s'étonnera donc pas de ne les voir mentionnées qu'incidemment dans les textes indigènes“. As regards the Greek relations, there are no really valuable sources prior to the Hellenistic ones, but their original versions have been lost and only some of their fragments have survived, preserved in other texts. The only extant more informative source is *Periplous tēs Erythras thalassēs*, a commercial guide of the Roman period. But we must add here that its datation for the 3rd century A. D., admitted with a point of interrogation by Deloche, is still a subject of serious controversies. The Chinese travel accounts, undertaken from the 3rd through the 8th century, particularly those of Fa-hien, Hiuen-tsang and Y-tsing who sojourned a longer time in India, are the most valuable sources for that period, but as indicated by Deloche, their itineraries reflect rather the pilgrim's fantasy than the arteries of communication. As to the Muslim sources, which range from the 9th through the 14th century, the bulk of them reports about the conditions of North-West India and only the more detailed relations of al-Bīrūnī and Ibn Battūta include some areas of North-East and Central India. Besides, we find frequently in these sources, as indicated by Deloche, mentions about the urban sites which, deserted later on, now are difficult to localize. Further, Deloche points to the supplementary role of the archaeological sources, among which certain kinds of monuments (e.g. Ashoka pillars) and findings of coins (above all the Roman ones) may suggest, though not determine, the directions of some highways, while few traces of such roads or passes still preserved as well as the epigraphical data have rather a local significance only. So, in Deloche's opinion without good regional monographs no synthetical image of the road system of Ancient and Medieval India, is possible. It seems to him, however, that this system has evolved during the Maurya times to link the main towns of their empire with the capital, and then served as model for future conquerors until disturbances which followed Muslim invasions, have caused drastic changes.

The second part of that study is wholly devoted to the analysis and confrontation of all available sources referring to the Mughal road system. Deloche begins their review discussing first the archaeological testimonies among which the milestones (*kōs minār*) are the

most important, though he considers too the remains of the old bridges, rest- and post-houses (*sarāī*), road-side wells and even traces of routes themselves. He indicates, however, that many of these elements are not precisely dated and he insists on the importance of their mapping and confrontation with the descriptions of such items included in the reports of the European travellers. Besides, that kind of data may be supplemented, according to Deloche, by some old toponyms, whose segments suggest sometimes the location of the stage-stations or market-places (e.g. *Mughal Sarāī*, *Qāsimbāzār*) as well as by folk traditions concerning road constructions. Further, much place is devoted by Deloche to the discussion of the written sources. Beginning with the Persian ones, he points first to the chronicles and autobiographies of some Mughal rulers, giving a number of topographical data (such as names of some stage points, descriptions of difficult passes), though their localization is sometimes hardly possible; then, a few more informative historical works among which he assigns a particular value to *Chahār Ghulṣan* of Chatarman, a treatise of the 18th century, describing 24 itineraries of the Mughal empire. Coming to the European relations left by the numerous travellers of diverse rank, profession and nationality, who penetrated to various regions of India, Deloche emphasizes that they form the most fundamental sources for the history of Indian roads, in spite of some inexactitudes and false information they involve. In the long list of these travellers, he enumerates successively the pioneers of the 13th—14th centuries, mostly Italian, who touched the coasts of India, then merchants and adventurers of the 15th—16th centuries, first of diverse nationalities, then mostly Portuguese, visiting mainly the Vijayanagar kingdom, and finally various explorers of the 17th—18th centuries, among whom British and French travellers roaming throughout the Indian Peninsula, and Jesuit missionaries crossing the Himalayan regions, were the most numerous. Deloche observes too the gradually increasing number and precision of their travel reports among which the most valuable data concerning the Indian roads are supplied by the relation of J. B. Tavernier for the 17th century and that of Fr. Tiffenthaler for the 18th century.

In a separate paragraph Deloche outlines the beginnings and the progress of the cartographical survey of India for which the publication in 1752 by d'Anville of the general map of that subcontinent, already freed from fantastic elements, was the turning-point. As regards the regional maps, those of Bihar and Bengal, elaborated and edited by Rennell in the years 1773—1783, were the first more detailed. They form therefore, as emphasized by Deloche, an indispensable source for the study of the arteries of communication on the Gangetic plain in the 17th—18th centuries.

In the third part of his study Deloche discusses the problems of

interpretation of the topographical and cartographical documentation of India in the Mughal period. According to his view the acquaintance with the methods applied by the travellers and geographers of that time provides a clue for deciphering these documents. Analysing therefore these methods he indicates for instance that the distances reported by the European travellers were usually superestimated, while the traditional Indian measures, considered in their accounts, had different values in the particular provinces. Besides, the determination of the geographical position on the astronomical basis, undertaken first by the Arabian, then by the Jesuit scholars, not always, as observed by Deloche, produced results corresponding to reality. Finally, Deloche remarks that the identification of the stage points for the particular itineraries is often very difficult, as travellers enumerated sometimes these sites in a wrong succession or noted incorrectly their toponyms; furthermore, certain localities changed their names or even disappeared. So, among the postulates for further research Deloche proposes first to classify chronologically the itineraries not studied yet critically and to determine their stage points with the help of those itineraries which have been already recognized. He encloses too a list of such identified itineraries for the 17th century, embracing almost the whole India, excepting its south-western peripheries.

In the next paragraph Deloche summarizes the present state of research and goes on with the prospects for future investigations. One of the problems worth to be studied, is for him the degree of the utilization of the particular fluvial arteries which before the rapid development of rails in India, played there, particularly in the Indus and Ganges systems, an important role in the ware transport. He recalls, however, that these arteries shifted their course following to the dislocation of the river beds. But a recognition of the hierarchy of land roads, he also considers as a difficult task, since the role of the particular tracks depended upon the changing political and economic conditions. At present, concludes Deloche, the analysis of sources permits only to recognize the main arteries of communication utilized at the time of the apogee of the Mughal empire as well as to state that the road system of northern India was more stable than that of its southern part. Besides, a great importance of certain tracks during some periods, e.g. these across the Himalayas and Western Ghats as well as those leading up to Persia, is for Deloche also apparent. Nevertheless, he emphasizes that two important arteries, one from the Ganges Valley up to Haidarabad, and another from Nagpur to Orissa, are still waiting for elucidation.

In his final conclusions Deloche insists that further research calls for resorting to various sources and to a verification of topographical data brought by them, made through an autopsy and with the help of local erudites.

In the first appendix Deloche gives some additional information about the development of the European cartography of India. Thus, first noting that the Portuguese, Italian and Dutch maps of the 16th century had been already deprived of Ptolemean fantasies, he further indicates that the English maps of the 17th—18th centuries still repeated some fundamental errors.

In the second appendix Deloche mentions the achievements of the local Indian cartography. He points, however, to the fact that the early Hindu maps and most probably also the Mughal ones did not consider the geographical coordinates. He pays more attention to the newly discovered regional maps and cadastral plans of the Maraths, the study of which may throw, according to him, a new light on the road system of the Mughal period.

Numerous bibliographical references and highly informative author's notes are appended throughout the text. Then, a classified bibliography of 204 items, its arrangement reflecting the contents of the study, as well as an index of proper names and toponyms, are enclosed. Finally, 30 plates presenting mainly the itineraries and road systems of India from the antiquity up to the 18th century, complete the whole work.

Some minor critical remarks can be made about certain aspects of the formal shape of that study. So, the heads of the chapters and their subdivisions as well as the presentation of the material inside the particular parts do not always follow the same scheme. Besides, conclusions of general character instead of being reserved only to the closing paragraph, which seems to be too limited, are included also in the chapter devoted to the problems of interpretation.

Finally, it seems that too little attention has been paid to the north-eastern peripheries of India, particularly to Assam where a few local kingdoms (under the Dev, Khen, Koch and Ahom dynasties) from the early 13th century attracted Muslim invaders, and some of the tracks of that province might have direct conjunctions with the road system of Indian Peninsula. We may indicate here two Persian sources providing some interesting data. For the Medieval period it is *Tabakāt-i-Nāṣiri* of Abu 'Umar Minhaj-ad-Dīn¹, a work of the middle of the 13th century, reporting about the 35 mountain passes linking the north-western regions of Assam with Tibet. For the Mughal period it is *Alemgir Nameh* of Mīrzā Muḥammad Ḳāzīm², a work of the second half of the 17th century giving some information, including even the distances between the particular stage-points, about the main West-Bast artery of communication in Assam.

¹ G. Ferrand, *Relations de voyages et textes géographiques Arabes, Persans et Turks relatifs à l'Extrême-Orient du VIII^e au XVIII^e siècles*, Tome deuxième, Paris 1914, p. 355.

² *Ibidem*, p. 557.

All these remarks does not affect, however, the great importance of Deloche's study, which being a pioneer-work, surely fulfills its goal and, furthermore, represents a high methodological value.

T. Marszewski

Józef Bielawski: *Historia literatury arabskiej — Zarys*. (History of Arabic Literature — An Outline) Wrocław 1968, Ossolineum, pp. 537.

In the Polish learned and cultural world the *History of Arabic Literature* by Józef Bielawski was received with warm applause when it appeared last year. It will be no exaggeration to say the book is a just cause for pride for Polish orientalists, primarily because it is the first, original Polish book dealing comprehensively with the Arabic literature as a whole.

In the *History of Arabic Literature* Bielawski demonstrates a deep and broad knowledge of his subject, which he presents, in a clear style, bound to appeal not only to the specialist but also to the general reader, without loosing anything of the high scholarly standard. It is no secret that the writing of books on such an „exotic“ domain, as are still oriental studies in Poland, addressed to a wider reading public is specially difficult, since the author has to go into a variety of questions seemingly unrelated with his main theme. This is why for the benefit of non-expert readers this book presents the geographical, historical, social, religious and political background, thus allowing to understand problems and processes totally unfamiliar to our cultural tradition and our categories. Moreover, the author had to coin a whole set of new terms for defining phenomena, which hitherto have remained unnamed in Polish lexicography having no parallels in our literature.

Notwithstanding these details Bielawski's book does not differ at first sight from other classical handbooks on the history of literature. But when more closely studied its superiority over any other outline of the history of Arabic literature becomes evident; for Bielawski brings out and sets forth a number of important questions passed over or scarcely noticed by other writers. He shows how Arabic literary theories and Arabic literary criticism developed in the course of history and introduces to the problems of stylistics and poetics. He in a way discovers folk literature, of which the significance and the importance he emphasizes.

Himself a lawyer by training, Bielawski discusses in a well informed manner the problems of Islamic law schools explaining in clear terms the differences in their teaching. As the translator into Polish of al-

Fārābī and one deeply interested in Arabic philosophy he draws an excellent picture of Arabic philosophical thinking.

The space and the attention devoted by Bielawski to the new Arabic literature is highly commendable. He deals with this recent period of Arabic literary achievements in much detail shedding much new light on its origins and the trends guiding its developments.

The wealth of pictorial material in the book greatly adds to its value; specially the fact that many portraits of writers have been included seems a very good idea, since this allows the reader to see them as individuals with more personality and not as mere abstract names.

Appended to the book are indices of authors and titles as well as of periodicals.

A. Miodońska-Suszułowa

Ludwik Sternbach. *Vyāsa-Subhāṣita-Saṃgraha* (Kashi Sanskrit Series 193), critically edited for the first time by L. Sternbach, Chowkhamba Sanskrit Series Office, Varanasi 1969, pp. XXXVI, 49.

This is the first critical edition of a collection of Indian aphorisms, prepared from manuscripts.

The aphorisms (*subhāṣita*) are a characteristic genre in the Old Indian literature. It is the practical wisdom, expressed in the form of short verses. In this shape the aphorisms were specially suitable for quotation in various situations and served as a help for solving of problems of life. The knowledge of them was high appreciated among the people as evidence of education. The thoughts of aphorisms were the result of many years of experience and reflection and they were property of the whole community, but only the poets have given them the verse form. At first the maxims were inserted into various kinds of literature. They occur already in Vedic poetry, they are very frequent in the epos; they make the substantial part in the fables as conclusions drawn from the evaluation of the reported story. Already in early times they were collected and arranged in anthologies. The most famous one was the collection attributed to Cāṇakya, a minister of the Indian king Candragupta. Cāṇakya, also called Kautilya was famous as a master of diplomacy and therefore the authorship of a whole collection of aphorisms was attributed to him. Professor L. Sternbach, who is a recognized authority in the old Indian Law¹, has devoted much work for research of all manuscripts and editions of Cāṇakya's aphorisms.

¹ His chief work is *Juridical Studies in Ancient Indian Law*, vols. I—II, New Delhi 1965, 1967.

The reviewed collection (*Vyāsa-subhāṣita*) is connected with the seer Vyāsa, the mythical author of Mahābhārata. The compiler of the collection wanted thus to stress its antiquity. *Vyāsa-subhāṣita-saṃgraha* was edited on the ground of two manuscripts, MS R. 3790(c) and MS 75309; both are kept in the libraries of Madras. As ancillary texts served to the editor two texts, *Vyāsakāraya* (from Ceylon), edited by H. Bechert in 1962 and *Sūktiratnahāra* (SRHt), edited in the Trivandrum Sanskrit Series (Nr. 141) in 1938.

The collection contains 98 aphorisms. Besides, 12 further aphorisms are discussed in the footnotes. Two Appendixes bring 30 additional aphorisms and the IIIrd Appendix shows the correlation of verses in the edited text and its sources. According to the opinion of the editor the *Vyāsa-subhāṣita* collection was made before the first half of XIVth c.

Many aphorisms here published are already known from other sources, among others from *Indische Sprüche*, collected by O. Böhtlingk, there are, however, also aphorisms not found elsewhere. Some of the maxims are known in Europe also, e.g.

*arthā grhe nivarīante śmaśāne caiva bandhavaḥ
sukṛtaṃ duṣkṛtaṃ cāpi gacchantam anugacchati* (7)

„Riches remain at home, the relatives in the cemetery, only the good and bad works follow the man into the other world“.

Similar thoughts, however, can arise in various milieus independently and therefore the wandering of motives cannot be proved.

Some misprints have crept into the list of abbreviations and deform the text, especially in the titles of German books, e.g.

p. X: „übersetzt bei O. Kressler“ instead of „... von O. Kressler“.

p. XXIX (devanāg.) *vyāsaśakam*“ instead of „*vyāsaśatakam*“

p. XXXIV „*Vyāsubhāṣita*“ instead of „*Vyāsasubhāṣita*“.

p. XXXI „The text (Ceylonese *Vyāsakāraya*) is the poorest of all and contains many ... readings not found in the texts A and B“. The editor also states that this text is the longest one, therefore it is not clear enough where lies its „poverty“.

p. XXXI „... SRHt ... quotes *Vyāsaśataka* and *Vyāsa* as authors of 18 verses ...“ „*Vyasa*“ is the traditional author of the collection, but „*Vyāsaśataka*“ means only „the hundred verses of *Vyāsa*“.

The editor has accompanied the text of aphorisms with a commentary and quoted their sources as well as variants. His edition is a serious contribution to the Sanskrit philology and at the same time an example of a scientific description of a new text.

T. Pobożniak

Tadeusz Lewicki *Arabic External Sources for History of Africa to the South of Sahara*, Polska Akademia Nauk — Oddział w Krakowie, Prace Komisji Orientalistycznej Nr. 9. Wrocław—Warszawa—Kraków 1969.

The work comprises, beside Introduction and Conclusion, five chapters which arrange the respective material of Arabic writers, originating outside (external) the territory of Subsaharan Africa, according to the succession of time.

Thus, in chapter I. the author considers Arabic sources from the 7th till the second half of the 9th century A. D. in which there are some mentions of the places in the above determined territory. Here he critically evaluates the works of Ibn Qutayba, Al-Fazārī, Al-Khwārizmī, Ibn Khurdādhbih, Al-Jāhīz and Ibn ‘Abd al-Hakam, and finds that „under the name *Zāghī* son of *Zāghī* was designated the later historic state of Takrūr (Tekrūr) in contemporary Senegal which still in the 14th century was known as *Zaghāy* recorded by Ibn Khaldūn, and no doubt identical to *Zāghī* as recorded by Khurdādhbih“. As the above conjecture seems to be of special interest for the historians of Senegal, we shall continue quoting the author’s respective passage (p. 18). „We must remember“ — say he — that „the Arabic letter *gh* designates often, in words derived from the Sudanese or Bantu, the sound *ng*. Thus it is not impossible that under *Zāghī* ibn *Zāghī* of Ibn Khurdādhbih and *Zaghāy* of Ibn Khaldūn is hidden some primordial name **Zangui* or **Zanguay*, by no means alien to the historians of Senegal. I will point out at this place that the English traveller Moore in his *Travels in Africa* published in 1737 calls the Senegalese Wolofs *Zanguay*, while the 16th century Spanish geographer Marmol uses *zungay* to designate the Wolof language. The hypothetical name **Zangui* of **Zanguay* can be equally referred to the name of the town *Ṣan(a)ghāna* lying upon the lower Senegal, and recorded in the description of the geographer Al-Bekrī, as well as to the former name of the Senegal river, which upon a 14th century Catalan map is called *Senegana*. Finally, one should consider that the Moors give the name of *Isongan*, derived from that latter nomenclature, to countries situated to the south of the Senegal river. The State of the Idrisids was reported to be contiguous also to the „Naked Negroes“ country, under which term the mediaeval Arabic geographers labelled the Mandingoes, inhabitants of the basin of the upper Senegal and the Niger, the legendary gold-bearing country, during the early Middle Ages subordinated to the Kingdom of Ghāna. If the information given by Ibn Khurdādhbih were to be true, we would then have good grounds to conclude that the Idrisids had extended their rule over the Berber tribes of West Sahara up to the Senegal river basin“.

In chapter II. the author considers the Arabic sources for the history of Subsaharan Africa derived from the Second Half of the 9th century till the Late 10th century. Here he begins by giving us information on Subsaharan Africa contained in the works of the eminent historian and geographer Al-Yaq'ubī and finishes with pointing to the work *Kitāb al-Fihrist* (Catalogue) written by the Bagdad bookseller Ibn an-Nadīm, in the year 987. By the way, it is worth mentioning that the author knew to connect Al-Muqaddasī's data with those of the recent palaeo-anthropological research, when he writes (p. 47): „Of some interest is also the information about the Zanj inhabiting the southern borders of the Indian Ocean, i.e. south of Sofāla, who, according to the author of *Aḥsan at-taqāsīm* greatly differed from the Zanj „known to us“. I think that Al-Muqaddasī meant by this the Bushman-like people whose presence in the early Middle Ages in the valley of the Limpopo R. and further north, up to the lower course of the Zambezi R., was attested by the recent palaeo-anthropological research“. In the footnote 88 it is added: „The Boskopoid-Bushman race included also a part of the population inhabiting the mediaeval settlements comprised the Mapungubwe Culture in Southern Rhodesia (cf. on the subject Cornevin, *Histoire des peuples de l'Afrique noire*, pp. 621—622). About the bushmenoid elements in the region between the Limpopo and Zambezi R. in the Middle Ages comp. also the highly interesting study by L. A. Fadeev: *Monomotapa, drevnaya afrikanskaya tsivilizatsiya*, in: „Afrikanskiy Etnograficheskiy Sbornik“, IV, Moscow—Leningrad 1962“.

Chapter III. contains „the first great Arabic descriptions of Negroland“ (11th—13th centuries). Here the author gives an account of the works of such writers as Al-Birūnī, Al-Bekrī, Abū Zakariya', As-Zuhri, Al-Idrisī. As to the latter we may quote again a passage in order to sharpen the appetite of the ethnographer while reading this review. He writes (p. 63): „Upon describing the localities lying upon the Senegal and the upper Niger, Al-Idrisī gives many curious particulars on those areas, their vegetable and animal world as well as upon the customs of their population. He describes their houses built of clay, their weapons consisting of bows and arrows and ebony-wood clubs, their ornaments (these were e.g., necklaces made of glass and precious stones, and copper ornaments), and their food. Quite fantastic seems to be the information on the inhabitants of Mallel professing Mosaism mixed up with pagan beliefs. But we must remember, on the other hand, that this information recurs, in relation to different Sudanese peoples, also in some of the later sources“.

The ethnographer would even express his desire to have more details or even excerpts of Al-Idrisī's work.

In the same chapter in the account of Ibn al-Mujāwir's work we

find a very important hint which supports our views on the genesis of Bantu. The respective passage may be cited here (p. 72): „Of interest is also the tradition set down by the author of *An Intelligent Observer's Chronicle*, concerning the conquest of Aden in far-off ancient times by invaders from Al-Qumr. This may possibly refer to the Indonesian migrations towards the African coast of the Indian Ocean (we have seen above that one of these had reached Sofāla and the island Pemba in the 10th cent.); thus, in spite of its apparent irreality, the mention calls for closer inspection“.

Chapter IV. treats of the „second revival of Arabic interest in Negroland“ and contains the sources that appeared in the period of 14th—16th centuries.

The works of geographers, travellers, historians and encyclopaedists are related here. There appear the names of Al-Waṭwāt, Al-Dimashqī, Al-Harrānī, Abu 'l-Fidā', Ibn al-Majd Al-Mawṣilī. Their works, and especially those by Al-Dimashqī, Al-Harrānī and Abu'l-Fidā', „are basically compilations founded upon sources from the 9th—12th centuries“, while the work of Al-'Omārī from the first half of the 14th century is quite original one.

Still, we are obliged to resign giving account of his *Ways of Looking at the Kingdoms of the Civilized World* as well as of the works of Ibn-Baṭṭūta, the last great Arabic traveller in Africa, Asia, and Europe. After Ibn-Baṭṭūta there was Ibn Khaldūn, the greatest Arabic historian in the Middle Ages, worth relating here, then Al-Qalqashandī, Al-Maqrizī, Ibn Tagribirdī, Al-Himyarī, Ibn Mājid, Al-Mahri, Abū Makhrama, Leo Africanus (he wrote in Italian), and Ash-Shammakhī. Their works contributed to our knowledge of Subsaharan Africa, however, not in such a degree as those of their predecessors (Ibn Baṭṭūta and Ibn Khaldūn are the chief exceptions in this respect).

In chapter V. (comprising a little more than one page of print) the author announces the period of decline of Arabic literature about Subsaharan Africa (17th—19th centuries). There comes the epoch of colonialism, which diminishes the political, economic and scientific interests of the Arabs in African affairs.

At the end of our review we may add that the name of a part of Bushman country Kaukau-veld and the name Kaukau — that occurs in some works of Arabic writers and denotes a town or a land in the state of Songhai — seems to point to a Bushman substratum in this area.

The work of the editor (Ossolineum) is praiseworthy. Therefore in the text full of difficulties there are only few small mistakes of print which, however, do not diminish the value of the work. These are:

Page 9 line 16 from above it should be „west“ instead of „east“;

Page 9 line 4 from below — it should be „Lake“ instead of „lake“.

Page 72 line 13 from above — it should be „mention“ instead of „mentions“.

Page 85 line 13; it should be „king“ instead of „kind“.

Three maps designed by the author according to the Arabic sources are added at the end of the book to facilitate the orientation of the reader.

R. Stopa

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