

Micheline Galley, *Badr az-Zîn et six contes algériens*, 1 vol. in 8°, 288 p., 1 carte, 5 ill. h. t., coll. Classiques africaines, t. 11, Paris, Armand Colin 1971.

Mme Micheline Galley nous a donné, dans son livre joliment présenté, une édition de sept merveilleux contes arabes qu'elle a recueillis à Alger au cours de son séjour dans cette ville, de janvier 1963 à novembre 1966. Ces contes lui ont été rapportés par une femme algérienne, Aouda, originaire de Oued Fodda, localité située à l'ouest d'Alger, dans la région montagneuse de l'Ouarsenis.

Il s'agit des contes suivants: „Badr az-Zîn“, „Hâroun ar-Rachîd“, „Mohammed ben es-Sultân“, „La fille du marchand de pois chiches“, „Rayons de soleil“, „La fille du serpent borgne“ et „Les deux frères“; ils constituent la première partie de la collection de Mme Galley, dont le reste fera l'objet, selon la promesse de l'Editrice (p. 15, note 3), d'une publication ultérieure. Deux „thèmes à variations“ forment la trame de la composition narrative de cette série de contes: dans le cas des trois premiers, le héros assume le destin qui lui est fixé par Dieu. Quant au deuxième thème, c'est la lutte qui oppose l'homme à la femme. Il est mis en relief dans les quatre contes de cette série.

La langue de ces contes est un parler villageois hérité par Aouda, informatrice de Mme Galley, de sa jeunesse passée dans l'Ouarsenis, avec des traits citadins, adoptés par elle depuis qu'elle s'est installée à Alger.

Le texte arabe de chaque conte présenté en caractères arabes est accompagné de la traduction française (le texte arabe en regard et la traduction sont publiés sur des pages se faisant face) et d'un commentaire. Ce dernier comporte 1°: un ensemble de notes qui définissent le sens linguistique de certains termes et leur signification socio-culturelle et 2°: une étude comparative dans laquelle Mme Galley a aligné le conte en question sur la classification internationale de Aarne-Thompson (The type of the folktale). Mme Galley se rend d'ailleurs parfaitement compte du fait qu'un conte maghrébin appartient à une aire différente de celle qui a constitué la base de la classification de Aarne-Thompson (cette dernière se base au départ sur des contes européens) et qu'il faut plutôt le rapprocher de la classification des contes siciliens de Sebastiano Lo Nigro (Racconti popolari siciliani) et surtout de la classification des contes turcs de Wolfram Eberhard et Pertev Boratav (Typen türkischer Volksmärchen) (voir pp. 21—22).

Le texte, la traduction et les commentaires embrassent la majeure partie du livre (pp. 29—262). Cet ensemble est précédé d'une Introduction (pp. 13—28), dans laquelle Mme Galley nous dit comment s'est constituée sa collection. Elle y parle aussi de la présentation des contes inclus dans son recueil et dégage les deux thèmes de cette série. Dans ce chapitre les remarques linguistiques, auxquelles l'Editrice revient aussi dans un des chapitres finaux de son livre, intitulé Remarques dialectologiques (pp. 263—266) ne manquent pas non plus: ces remarques sont d'ailleurs limitées seulement aux faits phonologiques. La transcription scientifique (Mme Galley emprunte son système de translittération à Jean Cantineau, *Etudes de linguistique arabe. Mémoires Jean Cantineau*, Paris, 1960) d'un des contes rentrant dans la série recueillie par elle, à savoir „Rayons de soleil“ (pp. 267—271) ferme le livre, auquel l'Editrice a ajouté une bibliographie bien fournie (pp. 273—276), un intéressant glossaire (p. 277) ainsi qu'un riche index (pp. 279—284).

Le livre de Mme Galley est bien structuré et érudit à la fois. Sa traduction des contes algériens est fort correcte, fidèle, mais non dénuée d'élégance et son annotation repose sur des travaux soigneusement choisis. Un arabisant-linguiste serait peut-être déçu par le fait que l'Editrice, qui a donné la transcription scientifique seulement de l'un des contes présentés dans son livre, n'a pas songé à traiter de la même manière tous les autres contes de sa collection. Cependant il ne faut pas oublier que Mme Galley, qui est une arabisante très compétente (comme il le résulte de ses remarques linguistiques et surtout phonologiques) et à la fois une folkloriste d'une profonde érudition, voulait présenter une série de documents littéraires, conformément à l'intention de la rédaction des „Classiques africains“, dont son livre fait partie, plutôt que d'ajouter encore un recueil de textes dialectiques algériens aux travaux de ce genre qui sont assez nombreux. Il ne faut pas oublier d'ailleurs que le parler de son informatrice Aouda est d'un caractère mixte: villageois de l'Ouarsenis avec des traits citadins d'Alger ce qui serait un peu gênant pour une étude linguistique dialectale.

Quant à l'étude comparative des contes, Mme Galley a montré une profonde connaissance de ce problème. Cependant on pourrait ajouter quelques détails à son analyse et à son annotation. Ainsi, par exemple, on peut ajouter à différentes versions du conte „Badr az-Zin“ enregistrées par Mme Galley le conte intitulé „Die Geschichte der Udëa, die ihre sieben Brüder in die Ferne wandern liess“ qui a été rapporté à Hans Stumme en 1897 à Tripoli de l'Afrique (voir S. Stumme, *Märchen und Gedichte aus der Stadt Tripolis in Nordafrika*, Leipzig, 1898, pp. 5—11 (texte arabe) et pp. 81—93 (traduction allemande)). Quant au motif du prince caché par son père dans une chambre de verre, que l'on remarque dans le conte intitulé „Hâroun ar-Rachîd“ (p. 70—73), on le retrouve dans le conte tunisien intitulé

„Prinz Ali“ publié par H. Stumme dans son recueil *Tünisische Märchen und Gedichte*, Leipzig, 1893, t. I, pp. 38—39 (texte arabe) et t. II, pp. 57—58 (trad. allemande). Le motif de l'enfant devenu fils adoptif d'une goule en tétant sa mamelle, que nous voyons dans le conte intitulé „Moḥammed ben es-Sulṭan“ (pp. 130—133), nous est connu aussi du même conte tunisien „Prinz Ali“ (t. I, pp. 41—42 et t. II, pp. 62—63). Mme Galley rappelle justement que l'on observe ce rite d'adoption par l'allaitement, ou plutôt par son simulacre, dans un récit sur al-Kāhina et sur son jeune prisonnier arabe Ḥālid ibn Yazîd rapporté, au XVII^e siècle, dans les *Voyages dans le Sud de l'Algérie et des États barbaresques de l'Ouest et de l'Est* par el A'ïachi et Moula Ahmed (trad. A. Bergbrugger, Paris, 1846, p. 235). Cependant on trouve déjà ce récit dans al-Bayān al-muḡrib d'Ibn 'Idārî, une oeuvre composée au XIII^e siècle (nouvelle édition de G. S. Colin et E. Lévi-Provençal, t. I, Leide, 1948, p. 37). Ajoutons que cette cérémonie d'adoption était connue aussi en dehors de la Berbérie. Elle existait, encore au XIX^e siècle, dans le Caucase, où elle était pratiquée chez les Tcherkèsses. Quant au mot bûja „palanquin“, il était connu en arabe andalou vers la fin du XV^e siècle; il y avait aussi un mot hindoustani bûcā „palanquin“ (voir à ce sujet R. Dozy, *Supplément aux dictionnaires arabes*, deuxième édition, Leide—Paris, I, p. 125, s. v. بوج). Je cite ces quelques faits pour prouver à quel point le travail de Mme M. Galley est riche de suggestions.

Rédisons en terminant que le beau livre de Mme Galley est le fruit d'une méthode prudente et sûre, d'une grande patience et d'une profonde connaissance de la langue arabe et du folklore maghrébin. Il contribue très utilement à l'étude de la littérature orale algérienne et arabe en général.

Tadeusz Lewicki

Studia Turcica ed. by L. Ligeti. (Bibliotheca Orientalis Hungarica 17) Budapest 1971. SS. 498.

Der Lehrstuhl für türkische Philologie der Eötvös Loránd-Universität in Budapest feierte im Jahre 1970 sein 100-jähriges Jubiläum. Bei dieser Gelegenheit ist dieser Band ausgegeben worden. Zwanzig ungarische und ausländische Gelehrten aus Amerika, Tschechoslowakei, Deutschland, England, Finnland, Frankreich, Italien, Japan, Polen, Sowjet Union und Türkei) haben ihre Aufsätze aus dem Gebiete der Turkologie und Altaistik veröffentlicht.

Dieser stattliche und in sehr guter Form ausgeführte Band enthält die Beiträge, die der Reihe nach besprochen werden.

S. Kakuk gibt eine genaue Übersicht über den hundertjährigen Unterricht der türkischen Philologie in Budapester Universität. P. Aalto bespricht die Beziehungen der Iranier mit den Türken in präislamischer Zeit. G. Bárczi beschäftigt sich mit dem Behandeln der türkischen *ş* und *ç* in den türkischen Entlehnungen im Protoungarischen. N. A. Basakow berichtet über die Natur und funktionelle Bedeutung von *Kopula* im Satz in den Türksprachen. L. Bazin gibt eine Notiz über *anyırt* — türkisch-mongolische Bezeichnung für Ente. H. Bicari behandelt die allegorischen Werke von Fuzuli. J. Blaskovics schildert die türkischen Quellen, die das Wort *kuruc* betreffen. A. Bodrogligeti untersucht eine Grammatik der mamlukiptschakischen Sprache. A. Bombaci stellt die Angaben über die Gatten der Prinzessin Hsien-li Bilgä vor. G. Clauson bringt einige Bemerkungen über Toñuquq-Inscription. K. Czeglédy beschäftigt sich mit den Angaben bei Pseudo-Zacharias Rhetor über Nomaden. J. Eckmann bespricht osttürkische Übersetzung des Korans. G. Fehér jr untersucht das Datum des türkischen Feldzuges im 1543. A. v. Gabain behandelt frühe Zeugen der Scherengitter-Jurte. Gy. Györffy schildert den Aufstand von Koppány. T. Halasi-Kun bringt wichtige Angaben über mittelalterliche Siedlungen im Südungarn *nam-i diğér*. G. Hazai beschäftigt sich mit den Problemen der historischen Entwicklung der Personalendungen im Osmanisch-Türkischen. A. Horváth bespricht den Handel mit Vieh in Szolnok während der türkischen Herrschaft. Gy. Káldy-Nagy untersucht die Ergebnisse des Timär-Systems in der landwirtschaftlichen Produktion in Ungarn. S. G. Klaštornyj bespricht eine Runeninschrift aus östlicher Gobi. Z. Korkmaz beweist wer war der Übersetzer des *Qābūs-nāme* und *Marzubān-nāme*. K. U. Köhalmi berichtet über drei alten innerasiatischen Benennungen des Waffengürtels. I. Laude-Cirtautas untersucht die Eheformen des Wendens bei den Özbeken. L. Ligeti behandelt *Säkiz yükmäk yaruq*. L. Lörintz schildert die Parallelen in der mongolischen und altaitürkischen Epik. E. Mándoky bringt wertvolle Sammlung von tatarischen Liedern *şyn* aus Bulgarien. J. Németh stellt die türkischen ethnischen Namen totemistischer Herkunft vor. D. Pais beschäftigt sich mit der Etymologie des ethnischen Namens *oyur*. M. K. Pallo stellt ung. *gyul* und *gyült* mit ihren türkischem Hintergrund zusammen. J. Reychman bringt eine Erklärung für *salygaj*. A. Róna-Tas untersucht die tschuwaschischen gutturalen Laute in finaler Position. E. Schütz behandelt die türkischen Werke von Jeremia Čelebi aus XVII Jahrh. A. Ščerbak bringt seine Beobachtungen über den Text und Sprache *Ta'şşuq-nāme*. E. Tenišev beschäftigt sich mit dem Konditionalis in den Türksprachen. S. Tezcan — P. Zieme stellen die uigurischen Brieffragmente vor. E. Tryjarski bringt die Angaben über die Be-

ziehungen der Petschenegen mit Polen. I. Vásáry untersucht den alten samojedischen Namen von Jenisej *kām*. E. Vass behandelt die finanzielle Administration im Vilāyet Buda im XVI Jhh. N. Yamada schildert die Namen der Waagen und Maße in den uigurischen Urkunden.

Włodzimierz Zajaczkowski

Nuri Pere, *Osmanlılarda Madeni Paralar*, Istanbul 1968, pp. VIII + 310, 88 tables.

The history of Turkish coinage from the times of the Ottoman Empire is comparatively very little known. One of the principal reasons of that state was the lack of a comprehensive and well-illustrated catalogue of Ottoman coins. Previous works on this subject — even those written by such outstanding connoisseurs of Ottoman coinage as Ismail Galip and Halil Ethem — are to a great extent outdated. That is why we can greet with appreciation the appearance of a new book devoted to this set of problems. The author of this comprehensive catalogue of Ottoman coins is the Turkish numismatist Nuri Pere who takes charge of the coins and medals collection of the Yapıve Kredi Bankası. During the last fifteen years of careful work he has been able to classify and catalogue coins from Seljuk up to contemporary times. The source material used in his work is taken from the collection of Yapı ve Kredi Bankası only.

The book contains a bibliography of more important publications on Ottoman coins, and the specification of numismatic monuments in the bank collection. Further on we can find general information on Ottoman coins struck in gold, silver, copper and nickel, their weights and measurements, the list of the mints working on the area of the Ottoman Empire, the most popular coin inscriptions, the list of Ottoman rulers, and an English summary. The essential part of the work is a catalogue, composed chronologically in order of precedence of the individual rulers. The whole composition is clear, the coins are classified according to their denominations and mints. The numerous illustrations presented in the 96 tables are a valuable addition.

One of the most interesting as well as controversial problems touched upon by Nuri Pere concerns the beginning of Ottoman Coinage. The discussion was brought on by the copper coin found at Sügüt bearing the inscription „Halledallahü mülkehü“ on both sides. In the author's opinion, the mentioned coin should be traced back to the founder of the

Ottoman Empire — Osman Bey (1299—1324). Then it would be the first Ottoman coin. Unfortunately, numismatics cannot offer as yet a positive answer in this matter. We do not know exactly whether Osman emitted his own coins during his twenty-five years of rule. The ruler's name appears not earlier than on the Orhan Gazi coins and the date of the issue on the coins from the times of Murad the First. Our knowledge of the coinage of the Osman's successor Orhan Gazi (1324—1362) is more complete. On the silver akçe coin he struck the inscription on which his name is visible: „orhan Halledallahü mülkehü“.

The present work is of value not only to numismatists — its importance can be appreciated by historians and investigators of economy and political life of the Ottoman Empire as well.

Andrzej Mikołajczyk

Aleksander K. Žolkovskiy, *Sintaksis somali — glubinniye i povierkhnostniye struktury*, Moskva 1971, pp. 265, Izdatielstvo „Nauka“, Glavnaya Redakciya Vostočnoy Literatury.

This pioneer study of Somali syntax is of great importance for specialists in this very interesting language as well as for specialists in general linguistics. As the former group is incomparably smaller in number, Žolkovskiy's book will provoke much stronger repercussions among the theoreticians. It is, indeed, one of the first major-scale applications of Mielčuk's and Žolkovskiy's theory of semantic synthesis which must be considered as one of the most important, original and promising trends in modern linguistics. Žolkovskiy's universal and really creative activity in the domain of general linguistics, poetics, semiotics, machine translation, as well as in English and Somali has been already highly appreciated in the world. It is especially praiseworthy that Somali language (Žolkovskiy is also the translator and radio announcer for Moscow broadcastings in Somali) has been chosen for this new and in a sense experimental study as this language reveals many typological traits absent in languages which traditionally provide data for general linguistic studies. On the other hand, it represents on its surface some traits which occur only in deeper strata in other languages. The results indicate that in spite of the typological surface differences, a very idiosyncratic structure can be described with some universal apparatus without violating facts with some aprioric concepts. It is the deep structure that seems to be highly universal, i. e. es-

entially the same for Somali and, e. g., Russian. As far as Somali studies are concerned, Žolkovskiy's book which requires at least some knowledge of modern linguistics (it is not absolutely necessary to know theoretical works on semantic synthesis since its foundations are explained in the text — this is, certainly, one of the practical merits of the book) may contribute to the development of modern linguistic methods not only among the specialists on this language but among the specialists on other African languages.

The book deals with the syntax of independent (both simple and compound) declarative sentence in Somali. It is based mainly on Radio Moscow broadcastings in Somali but the published texts are by no means neglected.

Chapter 1 (pp. 12—32) presents an analysis of twenty-one surface structure syntactic relations typical of Somali. Chapter 2 (pp. 32—52) deals with adjectivisation, adverbialisation and nominalisation. Chapter 3 (pp. 53—108) and 4 (pp. 108—127) are the most important in the book. The former deals with the surface representation of deep relations and the latter with synonymous transformations within the deep structures, the transformations working only at the deep level. This is one of the differences between the semantic synthesis and earlier Chomskian transformational-generative grammar. Tables 3—5 (pp. 61—63) illustrate the correspondence of twenty-one surface structures discussed in Chapter 1 and the main of the six deep relations (subject, object and attributive) in a very neat way. Chapter 5 (pp. 127—184), deals with special meanings like logical accent, number, comparison, apposition, conditional etc. etc. Apart from this main bulk of the book there are eight Appendices (pp. 185—260) dealing with the rules governing the use of subject pronouns, morphological exponents of the subject, types of subject-predicate concord, the absence of phrase particles, the particle *wacha*, word classes (important!), preverbal particles, and on a type of a regular synonymous transformation (with an example of the new type of Russian-Somali dictionary).

This book is extremely rich in discoveries of Somali structure and thanks to the author's strict and consecutive semantic approach it is not only exceptionally profound but it may be used for practical purposes, e. g. for teaching the language and translating. It is written in „normal“ language with a small number of symbolisations, abbreviations etc. The presentation of the deep structure in terms of semantic synthesis is most suggestive and in a sense elegant. In my opinion, however, the presentation of surface structure in frames of this theory is less rigorous and explicit, it does not indicate constituent structure in a quite clear way. Since Mielčuk and Žolkovskiy begin their description with the meaning (i. e. in traditional terms „from the bottom“) they concentrate more on deep relations than on surface structures. Žolkovskiy uses so-called „verbal“ or „word for word“ translations in or-

der to help the reader to understand surface structure — especially the reader who does not know Somali, should, in principle, profit from these. I am afraid that this may be sometimes illusionary. „Verbal“ translations of longer sentences are frequently meaningless (they are, in fact, non-grammatical to a considerable extent) and I do not think they may really often explain the surface structure of Somali or, in other words, imitate it even with the accompanying hints and with the analysis of deep structure. They may point out the order of words and morphemes and some other elements of structure but the problem to what extent a „verbal“ translation may attain formal equivalence or play a part of a structural description in case of typologically very distant languages remains unsolved. This criticism does not mean, however, that the study of surface structure is really debatable. Nothing like that — this too, is the most valuable and original achievement. I think R. Hetzron's study of the particle *bāa* in Northern Somali (Journal of African Languages, 4, 1965, 118—130) should be used and put into the bibliography.

There is still a big lot of work to be done on Somali which is, in spite of being one of the most important languages in Africa, regrettably „underinvestigated“. All brilliant works by Žolkovskiy have put us already greatly ahead and we may only hope that both the grammar and lexicon of Somali will be studied on the same lines and on equally high standard in the future.

Andrzej Zaborski

Ernest T. Abdel-Massih, *Tamazight Verb Structure — a Generative Approach*, The Hague 1971, pp. 230, African Series — Vol. 2, Indiana University — Mouton and Co.

The book under review is concerned with a Berber dialect of Central Morocco, i.e., with Tamazight as spoken by the Ait Ayache tribe. It brings some new data on this dialect and certainly helps to verify the older materials. Its main novelty consists, however, in the fact that it applies a new method based essentially on Chomskian theory as developed till 1966. Thus it may be welcomed as a valuable contribution to the traditionally underdeveloped Berber studies.

¹ Cf. their studies *O semantičeskom sintiezie*, „Voprosy Kibernetiki“, 19, 1967, 177—238; *Towards a Functioning „Meaning-Text“ Model of Language*, „Linguistics“, 57, 1970, 10—47; *Sur la synthèse sémantique*, Traduction Automatique — Informations, 1970, fasc. 2.

The study is opened by Chapter 1 (pp. 1—7) which is equal to Introduction in which basic symbolisations are explained, the corpus and the older studies are characterized and an outline of the organisation of the book is given. Chapter 2 (pp. 9—27) contains a phonological sketch. This is not however, a presentation of the phonological component as a whole and as the author himself explains delimiting the scope of his work, „this phonological sketch is to support and to explain the transcription of the data of this paper (Appendixes A and B). Distinctive features are used because of the economy gained in the description of the morphonemics“. There are tables showing the place and the manner of articulation, a distinctive features matrix as well as sets of minimal pairs and an account of vowel allophones. Within this noteworthy phonological sketch the section on syllable structure is especially interesting as it states the rules governing the predictability of /ə/ which made many morphological rules unnecessarily complicated in the traditional studies. There are also predictability rules for the stress which is non contrastive.

Chapter 3 (pp. 29—46) brings the characteristics of nominal and verbal stems and the inventory of affixes. Chapter 4 (pp. 47—60) contains a classification of verb stems which is based primarily on an ablaut that occurs in the past tense (there are two types: ablauted and non-ablauted) and secondarily on the derivational processes of the derived verb stems (causative, reciprocal, passive, habitual). The detailed account of different ablauts is noteworthy indeed. There are good tables illustrating the conjugation of different subclasses. Chapter 5 (pp. 61—126) deals with the derivational processes, i.e., with derived verbs and nouns as well as with temporal and modal derivations. Both deep and surface structure rules are stated. There is a big number of examples and once again we have good tables. This is the most important chapter in the book. Chapter 6 (pp. 127—141) presents morphonemic rules in terms of distinctive features, i.e. voicing assimilation, flatness assimilation, articulatory assimilation, reduction, hiatus, and a change of vowel to glide. Appendix A (pp. 143—208) contains 450 unaugmented verb stems and their derivatives. The introductory part contains also a table indicating frequency (percentage) of different types. Arabic loan-words constitute 52,88% of unaugmented verbs. There is an index to this inventory on pp. 201—208. Appendix B consists of a short sample text transcribed twice, i.e., without and with *sandhi* and supplied with both „literal“ and „idiomatic“ translation.

This is a good and useful study. It marks certainly a serious advance in comparison with traditional grammars in which the complicated system of Berber made rather a despairing impression when presented in a typically atomistic manner. We have in this book both explicit rules and well arranged paradigm tables with relevant examples whereas in the older studies of Berber we had frequently only a mass of not very

explicit rules or better say hints on the intricate problems of stem structure and morphonemics in general. The list of stems though compiled not primarily for lexicographic purposes is not without importance in the extremely neglected field of Berber lexicon.

The merits of the book consist mainly in the method applied in it. It must be said, however, that it does not follow orthodox or standard (by now already „traditional“.) transformational-generative pattern. It concentrates on the word exclusively without taking higher levels into consideration and as it deals primarily with morphemes and their allomorphs it seems sometimes rather distributional, i.e. looks somewhat like an „item and arrangement“ analysis with transformational-generative symbolisations. The author speaks only about a „generative“ (and not transformational-generative) approach and his interpretation of this term in: „The purpose of this Chapter (Chapter 6 — A. Z.) is to characterize how a native speaker of Tamazight can generate all the forms referred to here“ is not, I dare say, strictly Chomskian. These remarks should not be regarded as a serious criticism at all — the author has a freedom of choice of a methodological approach. The study has profited well enough because of the application of modern linguistic method even if it does not fit a certain number of criteria. In the scale of Berber studies it is an important event thanks to the method as well as to its concrete results.

Andrzej Zaborski

Mary C. Bateson, *Structural Continuity in Poetry — a Linguistic Study in Five Preislamic Arabic Odes*, Paris — The Hague 1970, pp. 176, Mouton and Co.

As the author has stated herself at the very beginning of her book, this is „an attempt to develop and apply modern methods to a field already associated with a long scholarly tradition“, i.e., to ancient Arabic poetry. This is a rather cautious statement of the fact that the study of classical Arabic literature is very backward, neglecting most of the developments in poetics and of the method of literary study of the twentieth century. Almost all „Histories of Arabic Literature“ represent the same old „biography and bibliography“ approach, i.e., in fact an essentially extra-literary one. They are not very original since they lack explicit methodological basis and hence they depend on each

other, differing only in the number of facts on biography, cultural history etc. they draw upon. The old type of Arabist is gradually getting extinct but the specialisation which is necessary in the new situation is progressing rather slowly — there are very few real specialists on Arabic literature properly speaking, i.e. specialists applying a really literary method and not overburdened with philological and historical inclinations. The „Journal of Arabic Literature“ is certainly a symptom of a change but it started to appear only recently.

In the Introduction (pp. 13—22) the author explains her view on poetry in general and declares her task and her method. Her study deals with five Mu‘allaqāt and she intended to discover in it the correlation between the linguistic structure on the level of phonology, morphology and syntax and between the meaning within the limits of passages of these poems. In Chapter 2 (pp. 23—39) she gives an account of the historical facts known about the poets who composed the Mu‘allaqāt, of the composition and metrical structure of qaṣīda, of its performance etc. This account based on the existing „traditional“ studies provides a background which may be necessary for non-Arabists or for students but it contains also some original remarks on the problems which were disregarded by previous investigators. Chapter 3 (pp. 40—56) contains an „impressionistic“ (this term has been borrowed from descriptive linguistics which is already outdated by now) analysis of the content of single poems. The author's main intention was to mark the limits of the passages within each poem, i.e., some coherent units. The task is stated now more explicitly: „On the basis of these impressionistic descriptions of the poems, it should be apparent that these five poems are far from being a set of formula poems, rigidly following a stultifying model¹. However, in every case the model is strong enough to aid in dividing the poem into a number of passages, homogenous in style and content, but clearly separate. On the basis of this division, it is possible to ask how these passages are related to each other and to the whole poem and how the division made here, on a subjective basis aided by Arabic poetic tradition, can be compared with the linguistic structure“ (p. 56). Chapter 4 (pp. 57—68) is entitled „Phonological Deviation“. This means the search for possible distortions in the distribution of different phonemes which impose new regularities on the poem as compared with non-poetic speech. The

¹ This statement is important as a number of previous writers on the subject highly overestimated the similarity or even uniformity of the surface structure of ancient Arabic poetry, underestimating, at the same time, the individual traits (A. Z.).

study of frequency is limited to vowels and a chi-square test was used. „In conclusion, it appears extremely probable that, with or without the conscious volition of the poet, certain passages selected on the basis of style and content are characterized by deviations from the normal distribution of the vowels, although many passages with seemingly the same potential are not so characterized. Deviant vowel frequencies produce a poetic effect which fluctuates in importance from poet to poet and is not a requirement for any type of passage; however, it often emerges in the passages which might have been most important to the poet“ (p. 66). Chapter 5 (pp. 69—90) which is entitled „Morphological Repetition“ deals with co-occurrence of grammatical and root morphemes. Here the problems are much more difficult. Anaphoric indices have been established and the author indicates that „the rises and falls of the anaphoric index in a majority of the passages seem to be related to the passage unit, falling near the boundaries and rising at the center“ (p. 86) and „Morphological continuity, however, may be discerned to a greater or lesser extent in more than half of the passages and so it has a more conspicuous function than phonological distortion“ (p. 90). Chapter 6 (pp. 91—116) entitled „The Criterion of Order“ compares the syntactic structures (on the clause level) in terms of tagmemic methodology. Chapter 7 (pp. 117—129) is entitled „Conclusions: the Span of Pattern“ and contains a restatement and critical revision of both concrete results attained in the preceding chapters and of the theoretical foundations. There are also some hypotheses about the composing of these poems, e.g. „... it is reasonable to conclude that all passages marked by phonological deviations represent unified and carefully reworked or „tuned“ compositions, which had to be memorized for use in public recitation, and that the same is true of most passages with convex anaphoric curves and many passages with tagmemic patterning. Furthermore, the stretch of discourse characterized by regularity at any of these levels must have been composed as a unit — it cannot represent several discrete acts of creation casually strung together“ (p. 123). Two Appendices consist of the transcription and translation of the poems and of the stylistic „maps“, i.e. tables indicating the correlations between the content and the phonological, morphological and syntactic phenomena. Each „map“ may be folded out, making it possible to observe the place of each regularity in every verse, passage and the total configuration.

Certainly Bateson's book is a considerable achievement in the scale of Arabic studies. It represents a relatively new approach and is a pioneer attempt indeed. Bateson's approach is not, however, equally original and new in the general scale of poetics. It emphasises the fact that this is a linguistic study: „The rigorous analysis is focused

on the language of the poems examined on the linguistic levels of phonology, morphology, and syntax; the traditional analysis is focused primarily on their content and imagery“ (p. 14—15). It is evident that semantics is excluded as a linguistic level following the principles of descriptive linguistics and against the revival and almost revolutionary development of semantics in the last period. This development of semantics greatly influenced the study of literary texts and of discourse in general. It must be borne in mind, however, that Bateson's book was completed in 1963, i.e., before the outburst of semantics and the development of text grammars with a semantic component. It is just thematic analysis which is being developed now, e.g. by van Dijk, Ščeglov, Žolkovskiy and others and a confrontation and opposing „linguistic“ and „thematic“ i.e. semantic is already out of date. Certainly this is not only a problem of fashion. „Language focused“ study means that the semantic component and the whole deep structure is also in the focus². It must be emphasised, however, that Bateson, though representing rather a neoformalist approach and contrasting „form and content“, does not disregard semantic phenomena. There is, however, a constant feeling that semantic (or thematic) analysis is only „impressionistic“ and that the generally distributional analysis based partially on statistics is somewhat more rigorous, objective and solid. Certainly there are correlations of the kind revealed by Bateson. But her study itself is a proof that even „impartial“ statistical analysis is also in a sense „impressionistic“ — it provided only approximate correlations and these depend to a considerable extent on the „blamed“ thematic „impressionistic“ division. The figures are by no means more exact by virtue of their being figures — their value is dependent on how we have arrived at them. And the problems of hierarchy of levels and elements, of their interrelations and overlapping and of defining units for computation are very intricate. The results attained by Bateson though noteworthy are only approximations. In general, an attempt to describe how poetry is constructed and how it works will be pointless if it neglects or underestimates semantics of the text in the broadest sense. The study of phonology and grammar in a literary text should be really subordinated to the study of the content — the latter is a fact, a reality and only an analysis can be in a sense „impressionistic“. The fact that the methods of dealing with the content are not developed adequately to its primary importance yet does not diminish

² Cf. my paper *Deep and Surface Structure in some Systems of Poetry* presented at the II International Symposium on the Theoretical Problems of Oriental Literatures, Warsaw—Cracow, 22—26th May 1972. The *Proceedings* are in the print now.

this importance at all. The author of the book provides, however, many original and interesting hints on the semantics of the Mu'allaqāt, on their deep structure, though sometimes only implicitly. The following fragment may serve as an example: "... the poet shifts from nostalgia which is the basic characteristic of the nasīb to a series of light and boastful romantic reminiscences, which are loosely linked together by the fact that the incidents take place at different times of day. They start in full daylight (light romantic anecdotes), progress to early evening (more intensely erotic) and end with late night (despair)" (p. 42).

As far as translations are concerned, it is rather astonishing that we find translations like „I have night-visited“ or „we came-to-rest-in-the-evening“, „spent-all-day“ or „go-to“, „made-lean“ in an attempt to attain a formal equivalence. The excuses that the definite article which is used with words like *truth* or *beauty* in Arabic, have not been translated or that *it* has often been used to translate masculine or feminine pronouns of Arabic, and *of* has often been supplied in translating constructs (pp. 131—132) are even more astonishing. If ancient Arabic poetry has a rather not very good fame among non-Arabists and even among some Arabists, it is largely due to translations attempting a false „fidelity“ or „preciseness“ limited only to morphological, lexical etc. equivalence but spoiling (i.e. being inaccurate in the fact) the whole structure and provoking a false reception. The translations in the book are generally good and they can be read with a good deal of satisfaction but still it would be better to try to produce a more dynamic (in the sense explained by Nida) translation just for the sake of a better equivalence and consequently better scrutiny possibilities in the realm of stylistics.

Thus the book under review, in spite of its openly neoformalist inclinations (this does not mean that I underestimate the great contribution of Russian formalists to the theory of literature) does not neglect the study of the semantics of poetic texts and in effect it attains more depth of structural insight. Certainly it will be easier to continue this sort of research and develop it into a deeper semantic study. It will also provoke less unnecessary controversy about the „formal“ approach to poetry to which it is objected that it disregards or underestimates the meaning. Perhaps much of this criticism would have been absent if the book had appeared some ten years ago. I do not wish to be accused of unfair criticism and I want to emphasise very strongly that this book is a major event in the study of Arabic literature and is also a good proof of its author's profound knowledge and methodological skill. In my opinion the book may be even regarded as the best book on ancient Arab poetry we have.

Andrzej Zaborski

Lanfranco Ricci, *Letterature dell'Etiopia* (estratto dalla Storia delle letterature d'Oriente diretta da Oscar Botto), Milano 1969, pp. 803—911, Casa Editrice Dr. Francesco Vallardi, Società Editrice Libreria.

Among the recent publications concerning Ethiopia, the book by Lanfranco Ricci should undoubtedly be regarded as one of the most significant and interesting. The author is well known for his many significant works in the field of Ethiopian philology. Of this book, the latest product of his pen and the subject of this review, it can be said that, as regards its concept and the way in which the subject has been dealt with, it represents a considerable step forward in the field of research on Ethiopian writings. The title alone *The Literatures of Ethiopia* (and not *The Literature of Ethiopia*) expressively indicates this new approach to the subject.

For Ethiopia is a country in which literature has developed in a specific manner; since this land from the very beginning of its existence was and continues to be a country inhabited by various ethnic groups, widely diversified as regards culture and language. Ethiopia has had its own literature and tradition of writing throughout its history up to the present. However, amongst these ethnic groups under the rule of the Ethiopian Emperor, not all of them created their writing culture in their own language. During the course of its many century existence, Ethiopian literature developed in the language known in the most important social and political classes in the state, the secular and church magnates educated according to the traditional Ethiopian canons. This language was the Geez language, which although it has ceased to be a spoken language in the 10th century, at the latest, was in use as a written language until the middle of the 19th century, and has been retained as the liturgical language of the Ethiopian Church up to these days. This is why in discussing the literature of Ethiopia, one has in mind the preserved ancient Geez writings, and the definition „Ethiopian literature“ is often synonymous with Geez literature. However, this does not mean that there is a complete lack of writings in the other Ethiopian languages, and in particular, the language of the ethnic group ruling the country, Amharic, although Amharic literature was not so abundant throughout the course of the centuries as the Geez literature was.

One of the innovation introduced by L. Ricci in describing the history of Ethiopian literature is the proportional difference in the presentation of Ethiopian writings in the various Ethiopian languages. Up to the present the emphasis has always been laid on a description of the literature in the Geez language. Here, I have in mind general works of a monographic character, and am not taking into account the innumerable, pertinent to the subject, articles and discussions con-

cerning the varied aspects of Ethiopian literature¹. For if we confine ourselves exclusively to monographies concerning the writings of Ethiopia, it is a simple matter to substantiate the above mentioned remark by making a comparison of the proportion of discussions on the literature in the different Ethiopian languages. In I. Guidi's book, published in 1932, 95 pages are devoted to Geez literature, the literature of the Falasha people (religious writings also in Geez) — 3 pages, and Amharic literature is not mentioned at all. In the third edition of his book *La Letteratura Etiopica* (1968) E. Cerulli devotes 16 pages to Amharic literature, and to modern literature in other than the Amharic language — 2 pages, as compared with the 213 pages devoted to Geez literature². L. Ricci, on the other hand, devotes 43 pages of his book to literature in the Geez, 31 pages to literature in the Amharic language and 11 pages to the literature in Tigrinya, while 2 pages deal with the literature in the other Ethiopian languages (Tigre, Harari, Gurage, Galla and Arabic)³.

This book is the first ever monography which is simultaneously a conspectus of what has hitherto been generally known of the literature of this country and is — at the same time — an endeavour to form a synthetic view of the trends and course of its development (p. 805). In scope, as the author declares in the introduction, the book concerns only the written literary tradition and has not taken into account the extensive oral literature which particularly flourishes among these Ethiopian groups, whose languages were, and still are unalphabetized. The written literary traditions are the creation of the

¹ The following are — among the others — general works concerning the history of Ethiopian literature: C. Conti Rossini, *Note per la storia letteraria abissina*, REAL 1889; *Le lingue e letterature semitiche d'Etiopia*, „Oriente Moderno“ 1921; I. Guidi, *(Breve) Storia della letteratura etiopica*, Roma 1932; E. Littmann, *Die Äthiopische Literatur*, Handbuch der Orientalistik, 1954; E. Cerulli, *Storia della letteratura etiopica*, (3-rd edition), Milano 1968. For detailed information on Ethiopian literature see the bibliography in the reviewed book by L. Ricci pp. 907—911.

² For excerpts from this book entirely devoted to Amharic literature see pp. 152—153 and 178—192; on the other literature see pp. 181—183.

³ The book, apart from the principles of transcription (p. 803) and the introduction (pp. 805—806) comprises the following chapters: literature in the Geez language pp. 807—850; literature in the Amharic language, pp. 851—882; literature in the Tigrinya language, pp. 883—894; other literatures, pp. 895—897. Falasha literature is discussed on p. 850. Notes are to be included on pp. 899—906 and the bibliography is on pp. 907—911.

social and political groups predominating in Ethiopia throughout the centuries, i.e. those originating from the northern and central parts of the Ethiopian plateau (p. 805). This literature in Geez, Amharic and Tigrinya of which the Author is of the opinion the two last-mentioned represent in modern Ethiopia a legacy of the old Geez literature, which has been transfigured — to a lesser or greater degree — as a result of the changes appearing in social life and through contacts with European culture. This legacy is expressed, for instance, by the continuation of some of the forms and kinds of literature, such as poetry (*qənʿe*) or grammatical works (*səwasəw*), see for instance pp. 806, 830, 851, 860, 863.

In characterizing particular periods of Geez literature, the author analysis the basic formal features and contents of the literary works of a given period and classifies the works in appropriate subject order. Among the summaries of the general literary output should be mentioned, for instance, the style and contents of the Christian literature, dating from the beginning to the 13th century (pp. 807—811) as also the structure and style of hagiographical literature (p. 820) and the poetry and grammatical works (pp. 829—830). It is particularly interesting to note that among these analysis the author emphasizes the characteristics of the specific Ethiopian mentality expressed in the literary output. The general interpretation deals also with the circles from which the writers, copyists and readers were recruited, the manner in which works were prepared and the most important literary creative circles, are also discussed (pp. 809—811). The author states that at this stage it is by no means certain that all works in the Geez language are known to us (p. 812).

The author's classification of the Geez literature is noteworthy. This has been accomplished in 6 chapters: from the beginning to the 13th century (pp. 807—814); from the 13th to the 15th century (pp. 814—824); the 16th century (pp. 836—840); the 17th century (pp. 840—844); and from 18th century up to the present (pp. 844—850). This classification of the Geez literature differs from those employed by Guidi and Cerulli⁴. When discussing these differences I should like

⁴ I. Guidi introduced a division into two extensive periods: from the 4th to the 7th century (Axum period) and from the turn of the 13th century up to the present. The last-mentioned period was divided into 3 sub-periods: the Amda Seyon (to the 15th century), the Zar'a Ya'eqob (to the 16th century) and from this to present. E. Cerulli division is both tematical and chronological. Thus, for example, in dealing with the 15th century which he refers to as the Zar'a Ya'eqob period, the hagiography of this epoch, the translations of the Miracles of the Virgin Mary, poetry and the literary activities of Zar'a Ya'eqob are dealt with in the separate chapters. A separate chapter is devoted

to point out that L. Ricci has consistently employed a periodical chronological classification and has not employed the method of naming a given literary period by the name of the most illustrious rulers of the time (i.e. Amda Seyon, Zar'a Ya'eqob). The last mentioned modification seems, in my opinion, to be quite justified one, for the naming of whichever period of literary development after any individual, somehow automatically infers the first class importance of the given person for the literary creation of the period, whereas, the modified procedure employed by Ricci means, that even the most outstanding name will be included in the literary record of the epoch⁵. The form of arrangement adopted by L. Ricci in discussing the Geez literary material seems to be another very notable element in this book.

The literature in the Amharic language is dealt with in two chapters of L. Ricci's book: from the 17th century to the 20th century: the use of Amharic in literary works, the influence of European culture in the 19th century (pp. 852—866); and from 1935 to 1964: the reinforcing and the accelerated propagation of literature under the influence of Europe and European culture (pp. 866—882). And here, apart from a comprehensive analysis of individual works, there are considerations of a more general nature, concerning for example, the propagation of spoken and written Amharic in Ethiopia, the elements in the Amharic literature which are a continuation of the Geez literary traditions, and those which express the influence of European literature (see, for instance pp. 851, 853, 866—8). L. Ricci discusses different aspects of

to the translated literature of the 15th and the 16th century. The principle of a purely chronological division is adhered to as regards the Axum period and the 14th century period (called the Amda Seyon century). I dealt with the question of the differences in the divisioning of the Geez literature adopted by I. Guidi and E. Cerulli in my review of the first edition of his *History of Literature in Ethiopia* (see „Przegląd Orientalistyczny“ (28), 1958, pp. 451—453).

⁵ L. Ricci in classifying the most important works of Geez literature by centuries introduces sub-titles to underline the basic literary themes of a given period. And thus: From the beginning to the 13th century — the first translations; From the 13th to the 15th century — the first Ethiopian works, continuation of the translations; The 15th century — the development of indigenous literature and translations, „re letterati“, „ars grammatica“ and poetry; The 16th century — the Muslim and Galla invasions and their effect on literary activities, the first literary outcome of the religious polemics with the Portuguese Catholics; The 17th century — literary activities connected with the Catholic propaganda of the Jesuits; From the 18th century up to the present — the final phase of Geez literature with the simultaneous reinforcement of „letterature in volgare“.

the Amharic literature i.e. religious and theological works, stories, novels, dramas, poetry, historical works, grammatical publications, dictionaries, administrative-legal publications etc. This part also contains information concerning the press and periodicals (pp. 881—882) and development of the printing-offices, of import for the propagation of Amharic writings (pp. 857—858). Here, there is also to be found a series of opinions and valuations which are significant both for the characteristics of individual authors, as also for the kinds of literature⁶ and the understanding of the factors which fashion the development of modern literary tendencies. Apart from the formal and textual trends, connected with tradition, L. Ricci characterizes the consequences resulting from the previously unknown wide-scale contacts with western civilization and the propagation of forms of mass media. The author draws attention to the question of the changes in the language resulting from the developments in the literary output, such as for example, journalism, radio auditions etc. (pp. 868—869) and also the creation of a new category of writing which means the literature in European languages. In the authors of this category L. Ricci visualises the embryo of an intellectual elite of a new type which is reflected in the new cultural structure gradually forming in Ethiopia. This new type of Ethiopian intellectualist defined by the author as „uomo di azione e di pensiero insieme“ succeeded the traditional Ethiopian intellectualist — the cleric (p. 869). L. Ricci underlines also facts which confirm the modernization of the Ethiopian Church, the institution, in point of fact, most closely bound to tradition (p. 869).

The division of Amharic literature into two periods (from 17th century to the 20th, and from 1935) is justified by the change of situation in the cultural sphere which is evident in postwar Ethiopia and is the result of the modernization of the country. In both these periods, the author has analysed and presented in a lucid recording those components in Amharic literature which express both: the continuing indigenous cultural tradition and the externally inspired innovatory influences.

Among the other languages in modern Ethiopia, the most important — apart from the official Amharic language — position as a written language has been attained by the Tigrinya language (see the chapter on Literature in the Tigrinya language pp. 883—894). L. Ricci in presenting the development and traits characterizing writing in this language, provides, as in the preceding chapters, an analysis of the factors, determining the extent of the dissemination

⁶ See, for example, the analysis of the Ethiopian and European elements in the work of Afä Wärq Gäbrä Iyäsus (p. 855), Həruy Wäldä Səllas'e (pp. 859—862) or the comparison of the historical descriptions of the two chroniclers: Gäbrä Səllas'e and aläqa Tayyā (pp. 856—857).

of the Tigrinya literature, the actual development of which falls in about the middle of the 19th century (pp. 883—884). Analogically as with the description of the Amharic literature, the author takes into account all types of publications in the Tigrinya language, and so: text-books, publications of the religious-educational character, historical-travel books, poetry, translations, dictionaries, periodicals etc. (pp. 885—893). Here too, L. Ricci draws attention to the development of the language and the changes occurring in it as a result of the necessity of adapting the language to express in writing the new form of social life (p. 884).

The last chapter entitled *Other Literatures* (pp. 895—897) specifies the literature written in the Tigre language (p. 895), the Harari language (pp. 895—896), the Gurage language (p. 896), the Galla language (pp. 896—897) and Arabic (p. 897). Alongside each of these, there is information concerning the script in which the given record is made and by whom the mentioned language is used. The information on the texts covers all the existing records in the given language, regardless of whether these were made by European researchers (as was the case for instance in Tigre), or whether they are indigenous records (as for instance Arabic ones).

In characterizing the other than Geez Ethiopian literatures L. Ricci says that the dissemination of a given literature originated from the introduction of a printing press for the use of the missions near the end of the 19th century. This is true both in the case of the Amharic language and the Tigrinya or Tigre where the first printed matter originated from the printing presses of the missionaries (see, for instance, pp. 853, 883—4, 895).

If we accept that the monographic publications are an expression of another stage in the development of research on Ethiopian literature, we could perhaps attempt to capitulate the actual state of knowledge in this sphere. The first step towards compiling information on Ethiopian literature was I. Guidi's book published in 1932, which contained a detailed description of the known and published literature in Geez language. The next step in this field was the work of E. Cerulli (first published in 1956; the third revised edition published in 1968) which segregated the literary output in Geez and partly in Amharic according to the problems and kind of literature in individual periods, conveying literature onto a historical background and very emphatically taking into account the concurrency and diversity of Geez literature as compared with the traditions of other Christian literatures. At the same time, because several translations have been included, E. Cerulli's work has the characteristics of an anthology. In conclusion, L. Ricci's book represents a generalizing characteristic of the themes, contents and the literary styles of the ancient and modern written literature, which indicate the trends of literary development and the

formation of the Ethiopian mentality which is inherent in this literature. This work also provides information on the social character of the circle of authors and readers and attracts the reader's mind towards the problem of the role and function of literature in Ethiopia. The specialist will, I am sure, often consult the detailed recording and general formulations which provide food for thought in L. Ricci's book, but whenever he does so, he will undoubtedly feel the lack of an index so very essential in this work, which has assembled together and generalized a series of hitherto dispersed or completely new information concerning authors and their works.

Joanna Mantel-Niećko

Yahiyā Āryanpūr, *Az Šabā tā Nīmā. Tārīh-e 150 sāl-e adab-e fārsī*. (From Šabā till Nīmā. History of one hundred and fifty years of Iranian literature). Tehrān 1350 (1971). Vol. I—II, pp. 422 + 540.

This is a voluminous and laborious work on the modern Persian literature written by a charming dilettant, since its author Yahiyā Āryanpūr has for years been an employee of Zoubahen Steel Corporation in Tehran.

His work is a result of many years' research and toil in the field of Persian literature. It owes its existence to the keen interest of its author in modern literature of Iran.

In his valuable book Y. Āryanpūr gives us a vast and vivid picture of the development of Persian literature poetry and prose of the last hundred and fifty years. This picture is enclosed between the two great names, i.e. Fath 'Alī Hān Maleko's-Šo'arā' Šabā (1765—1823), an outstanding poet of Qajar epoch, who lived in the royal court of Fath 'Alī Šāh, and Nīmā Yūšīdj ('Alī Esfendiyārī — 1895—1960), a pioneer of the new poetry in his country.

Volume I of the book under discussion deals with so called return-epoch (*doure-ye bāz-gašt*), i.e. the epoch of the struggle for Constitution and Parliament. Volume II represents the epoch of liberty and restoration (*doure-ye āzādī va tadjaddod*), i.e. the struggle for new poetry (*še'r-e nou*) in Iran.

Among many anthologies of modern Persian poetry and prose the anthology by Āryanpūr deserves our special attention because it is not a common biography of poets and writers (*tadkerekh*) neither a mere selection of their works (*montahābāt-e ātār*), nor even a history of litera-

ture (*tārīh-e adabiyāt*) but literary investigation of an epoch of the Persian history from the so called literary return (*bazgašt-e adabī*) to the threshold of new modern poetry (*še'r-e nou*) that has lasted one hundred and fifty years bringing great social and literary consequences. Its is a history of Iranian culture reflected in the mirror of literature.

Āryanpūr's work provides an exhaustive coverage of the modern Persian literature. Several factors of the late nineteenth and early twentieth centuries demanded a new outlook toward Persian literature. The author of the book *From Šabā till Nimā Yūšidj* has done this task. His work will certainly be a rich source of information for every student and scholar in the field of Persian literature to-day.

In spite of some deficiencies in composition the work of Āryanpūr belongs to the most interesting and informative works of this kind and deserves a vivid attention and more detailed discussion. We hope to do that at some other time and in another place.

Franciszek Machalski

Le Targum de Job de la Grotte XI de Qumran, édité et traduit par J. P. M. van der Ploeg et A. S. van der Woude avec la collaboration de B. Jongeling, Leiden 1971, 4^o, pp. VIII+131 (including plates on pp. 101—131), E. J. Brill.

The number of published manuscripts from cave 11 at the Dead Sea a few kilometres north of Chirbet Qumran increases from year to year. The Jordanian Bedouins found the cave in the spring of 1956 and the Palestine Archaeological Museum in Jerusalem bought the materials coming from it. The costs being exceptionally high the Museum decided to cede its rights to examine and publish the manuscripts to the research institutions interested in them. Thus in virtue of a special contract concluded on December 23, 1961 between the Palestine Archaeological Museum and the Royal Dutch Academy of Sciences the latter obtained the right to publish 11QTgJob manuscript. Two well known Biblical scholars J. P. M. van der Ploeg from Nijmegen and A. S. van der Woude from Groningen were delegated to Jerusalem. The first examination was carried out in the spring of 1962. The introductory reports concerning the unfolding, deciphering and examination of the manuscripts were published already in 1963¹. The

¹ Cf. J. P. M. van der Ploeg, *Le Targum de Job de la Grotte 11 de Qumran* (11QTgJob). *Première Communication*, „Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen“, Afd. Let-

editing of manuscript lasted many years. The scholars were coming back to Palestine twice. In the last phase B. Jongeling helped the chief editors.

11QTgJob reached us on a small damaged parchment scroll 109 cm long and 2—6 cm wide, as well as on small pieces detached from the scroll; not all of them were identified. The manuscript contains the translation of the last part of the Book of Job into Aramaic (37, 10—42, 11) and some fragments from 17, 14—36, 33. The present scroll contained 34 columns of the text. The fragments of 32 columns have been reconstructed. The whole scroll consisted of 68 columns and was 7 m long as 12—13 cm wide. About fifteen per cent of the original scroll is preserved.

The date of the manuscript has been established on the basis of the paleographic data. As the Targum was written in the so-called Herodian script (in its final phase), so it is assumed that it was completed about 50 A. D. In the Editors' opinion the text of the Targum is prior to the existing manuscript. When comparing the language of Targum of Job with that of the Aramaic part of the Book of Daniel (2, 4b—7, 28) and of the apocryphal Book of Genesis (Genesis Apocryphon) found in Qumran, the Targum text is supposed to be written towards the end of the second century B. C., since the Aramaic of the Targum is very similar to the language of the Book of Daniel.

Thanks to the good photographs of the scroll it is possible to check up the transcription of the text without difficulty. The text may be, thus, considered as well established. The French translation was supplemented mainly on the basis of the Hebrew text. Philological notes explain only the motives of the selection from the possible readings of the text. As the Targum uses the Aramaic vocabulary already known from other Aramaic texts, the exact meaning of the words is well established. In 11QTgJob there is only one unknown word up to now—*tšbr*' (col. 16,6 = Job 30,16 where the Hebrew word 'ny is found). It was impossible to establish its exact meaning on the basis of the context.

The Editors emphasise that the 11 QTgJob does not contain many words of foreign origin. A few of them are derived from Persia e. g. *pīt-gāmā* „word, answer, decree“; *dāt* „law, order (edict)“ and *dhšt* which occurs in Job 39, 6 (col. 32, 5) and is the equivalent of Hebrew 'arābāh „steppe“. Hebraisms do not differ from those found in other Aramaic texts.

The publication of the Targum of Job is of great importance both for the study of Aramaic in the inter-Testamental period and

terkunde, Nieuwe Reeks 25, 1962, pp. 545—557 and an off-print; A. S. van der Woude, *Das Hiohtargum aus Qumran Hohle XI*, in: *Congress Volume*. Bonn 1962 (= Supplements to Vetus Testamentum 9), Leiden 1963, pp. 322—331.

for the examination of Targums which are the subject of scholars' special interest owing to the discovery of the Palestinian Targum of Pentateuch full version in the Vatican Library (codex Neophyti 1)². As it follows from the existing studies 11 QTgJob is the oldest extant translation of the Old Testament into Aramaic. The presence of this Targum among the Qumran texts confirms supposition made by the scholars that written translations of the Books of the Old Testament into Aramaic existed already in the pre-Christian time.

It is hard, however, to agree with the Editors' view that Jesus spoke the language represented by 11 QTgJob (cf. p. 8). The literary form of the Targum language was probably different from the common people usage in Palestine. The Galilean dialect must have been different from the Judean one, since Peter was recognized in the High Priest courtyard as a Galilean by his dialect (cf. Mt 26, 73; Mk 14, 70; 22, 59).

The publication of 11 QTgJob made it necessary to compare the Targum from Qumran (Tg 1) with Targum of Job (Tg 2) known from polyglot Bible editions as well as from the edition by P. de Lagarde³. The Editors claim there is, in principle, no direct interdependence between Tg 1 and Tg 2 for the latter quotes sometimes paraphrases even in two or three versions. However in certain parts of Tg 2 and Tg 1 the same words and phrases occur. The full comparison of both of the Book of Job Targums and the examination of places differing from the Masoretic text will allow us to characterise more exactly the language and the ideology of both translations. So e. g. in 11 QTgJob the final words 37, 10 (= col. 39, 1) 'l'npy myn seem to refer to Gen. 1, 2, but in Tg 2 the first words of v. 10 mmyr 'lh' refer to Gen. 1, 2 (alas the first part of the v. 10 from Tg 1 is not preserved). Another instance: in 38, 25b (= col. 31, 3) and in 28, 26b (= col. 13, 8) Tg 1 differs from the Masoretic tradition, the Septuaginta and other translations as well as from other three versions of Tg 2 in which the Hebrew word is read *qlwt* as *qallôt* and not *qolôt* as in the Masoretic Text. On the other hand the Hebrew word *drk* occurring in the same line is translated in Tg 1 as well as in the second and third version of Tg 2 as 'rh while the first version of Tg 2 has the word 'srť (derived from the Greek ἡ σπαρία).

The Aramaic documents from Qumran provide important philological criteria for the study of Targums. They transmit the exegetical and liturgical material from the pre-Christian time though they were composed in a later period.

² Cf. A. Diez Macho, *Neophyti I. Targum Palestinense, Ms de la Biblioteca Vaticana*, Tomo I: *Génesis*, Madrid 1968; Tomo II: *Éxodo*, 1970. Concerning Targums' bibliography compare P. Nickels, *Targum and New Testament. A Bibliography*, Rome 1967.

³ P. de Lagarde, *Hagiographa Chaldaice*, Lipsiae 1873.

We think that the comparison of 11 QTgJob language with that of other Aramaic documents from the caves at the Dead Sea would be of great assistance. May be the editors of 11 QTgJob will do it in the collective publication of all the Qumran Aramaic texts⁴ they are preparing now for the students of Aramaic language at the universities.

Qumran Institute at the faculty of Theology of the State University at Groningen has a good reason to be proud of the 11 QTgJob publication reviewed here. It is not out of place to remind that the Royal Dutch Academy of Sciences has bought the right to publish 11 QTgJob as well as other manuscripts from Qumran cave 11. B. Jongeling edited a fragment of 11 QJér. Nouv. ar. manuscript recently⁵ and this work should be continued.

S. Mędala — Z. J. Kapera

Y. M. Parfionovitch, *Tibetskij pismennyj jazyk*, Moscou 1970, série „Jazyki narodov Azii i Afriki“.

La série linguistique soviétique „Jazyki narodov Azii i Afriki“, fondée par le Prof. Serdioutchenko en 1959, et dont la renommée est

⁴ The most important published Aramaic texts from Qumran caves are: 1 QGenAp (N. Avigad — Y. Yadin, *A Genesis Apocryphon. A Scroll from the Wilderness of Judaea*, Jerusalem 1956; J. A. Fitzmyer, *The Genesis Apocryphon of Qumran Cave I. A Commentary*, Rome 1956); 4 QPrNab ar (J. T. Milik, „*Prière de Nabonid*“ et autres écrits d'un cycle de *Daniel*, fragments de *Qumrán* 4, „*Revue Biblique*“, 63, 1956, pp. 407—415); 2 QJN ar (M. Baillet, *Fragments araméens de Qumrán* 2. *Description de la Jérusalem Nouvelle*, „*Revue Biblique*“, 62, 1955, pp. 222—245 = 2Q24); 11 QJN ar (see below); 4 QTLevi ar (J. T. Milik, *Le Testament de Lévi en araméen. Fragment de la grotte 4 de Qumrán*, „*Revue Biblique*“, 65, 1958, pp. 70—77). Cf. also: J. Carmignac, *Les Horoscopes de Qumran* (II. Un texte messianique araméen), „*Revue de Qumran*“, T. 5, Fasc. 2 (= 18), Avril 1965, pp. 206—217 and the fragments published in: J. D. Barthélemy, J. T. Milik, *Qumran Cave I* (= Discoveries in the Judean Desert I), Oxford 1955 (No 21, 23, 24, 32, 63—68) and M. Baillet, J. T. Milik, R. de Vaux, *Les „Petits Grottes“ de Qumran* (= DJD III), Oxford 1962 (2Q24, 2Q26, 3Q12, 5 Q15, 5Q24, 6Q8, 6Q14, 6Q19, 6Q23, 6Q26, 6Q31).

⁵ Cf. B. Jongeling, *Publication provisoire d'un fragment provenant de la grotte 11 de Qumran* (11Q Jér. Nouv. ar.), „*Journal for the Study of Judaism*“, 1, 1970, pp. 58—64 and *Note Additionnelle*, pp. 185—186.

universellement reconnue, vient de s'enrichir, en 1970, d'un livre intéressant et, en même temps, d'une portée scientifique considérable, à savoir *Tibetskij pismennyj jazyk* (Le Tibétain littéraire). Oeuvre de M. Y. N. Parfionovitch, c'est une sorte de précis de grammaire, comme d'ailleurs le caractère de la série l'exige.

Si l'on tient compte de ce que le livre, quant à son volume (plus de 180 pages) est nettement plus grand que la majorité d'autres brochures de ladite série (elles n'en comptent en moyenne que 80—120), et que l'on prend en considération le matériau linguistique décrit et la façon dont M. Parfionovitch l'expose — on en vient à croire que l'objectif principal que l'auteur s'était proposé était d'écrire un précis de grammaire du tibétain littéraire susceptible de combler la lacune qu'on ressent depuis longtemps dans le domaine des grammaires et manuels de cette langue. En effet, la dernière, riche et complète grammaire du tibétain (et qui passe aujourd'hui pour classique), celle de Jäschke, a déjà près de 10 ans; d'autres ouvrages de ce genre (p. ex. ceux de Cordier, Bell, Lalou, Hannah, Bacot) sont pensés d'une façon soit trop étroitement pratique, soit trop spécialiste; presque tous — à part d'être presque introuvables — sont aujourd'hui périmés du point de vue méthodologique.

D'autre part, il faut souligner aussi l'importance croissante des recherches tibétaines dans le cadre de l'orientalisme moderne. Ces recherches (poursuivies dans quelques centres seulement — en France, Italie, URSS, Hongrie, USA) sont en effet d'une haute importance pour nombre des disciplines scientifiques, comme linguistique, ethnographie, psychologie, histoire des religions, etc.; il suffit de dire par exemple que le tibétain, à côté du sanskrit et chinois, est un instrument indispensable à tout chercheur dans le domaine du Bouddhisme septentrional (Mahāyāna). En effet, c'est dans le tibétain — sous forme de traductions incroyablement fidèles — que se sont conservés d'importants écrits canoniques et d'exégèse du Bouddhisme mahāyāniste tardif, et dont les originaux sanskrits sont depuis longtemps perdus; c'est aussi en tibétain que fut composé un nombre énorme de traités de logique et psychologie, très peu étudiés jusqu'à présent; c'est la continuation des activités qu'avaient déployées dans ce domaine les pandits indiens, ceux de l'école Madhyamika avant tout.

Comme il y a lieu de croire que c'est là que se trouve enfermée la profonde science théorique et — surtout — pratique du Tantrayāna tibétain sur les phénomènes dits parapsychiques (dont la science moderne devient de plus en plus intéressée), les résultats de ces recherches peuvent s'avérer, dans le futur, vraiment sensationnels.

D'une importance exceptionnelle pour étudier le Tibet pré-bouddhique (et, en général, toute l'Asie Centrale), est la grande, jusqu'ici demeurée presque inconnue (à quelques exceptions près; par exemple R. de Nebesky-Wojkowitz qui réussit d'examiner un certain nombre

de manuscrits, concernant des questions d'iconographie), littérature Bon-po, ce qui, en mainte occasion, fut relevé par des tibétologues, comme p. ex. G. Roerich.

L'objectif de cette introduction, peut-être un peu trop longue, est de mettre en relief l'importance générale d'une grammaire tibétaine, présentée d'une façon moderne et succincte, comme c'est le cas de celle-ci. L'ouvrage est en même temps assez complet; il se compose en effet d'une Introduction assez large, des parties phonétique, morphologique et syntaxique, voire d'un Supplément comprenant des échantillons de textes et Vocabulaire. Les exemples sont nombreux et plutôt bien choisis; ils sont translittérés selon un système fort simple (celui de T. Wylie), ce qui permet d'utiliser le livre sans apprendre l'écriture tibétaine.

À la méthode qu'avait choisie M. Parfionovitch préside l'esprit structuraliste (à l'encontre de G. Roerich, dont le livret *Tibetskij jazyk*, Moscou 1961, la même série, est d'un approche plutôt traditionnel) et c'est là le mérite formel essentiel de l'ouvrage qui, de la sorte, devient d'un abord et maniement faciles. L'auteur a heureusement prévenu le danger qui n'avait pas épargné le tibétologue français J. Bacot qui, lui aussi, essaya d'appliquer la méthode structuraliste dans sa *Grammaire du Tibétain Littéraire* (Paris 1946), en la combinant toutefois avec les idées traditionnelles des grammairiens tibétains (Thonmi Sambhoṭa et ses Śloka Grammaticaux). D'où vient que son exposé des problèmes de grammaire tibétaine est parfois brillant, parfois curieusement obscur (p. ex. Le Verbe).

L'ouvrage de M. Parfionovitch, tout en étant plein de mérites de toute sorte, n'en est pas moins exempt de certaines fautes et lacunes. Une d'elles, et des plus importantes, est, ce me semble, le fait que l'exposé grammatical de l'idiome littéraire moderne que donne l'auteur porte seulement sur la langue cultivée au Tibet proprement dit. Or, par suite de circonstances spéciales dans lesquelles la culture de ce vaste pays se trouva après l'an 1960, les voies de développement qu'y a embrassées le langage littéraire diffèrent de celles qu'il poursuit hors les frontières de la Chine populaire. En effet, celui-là — à part de puiser volontiers au langage populaire et courant, ce qui est d'ailleurs une tendance assez ancienne, remontant à la fin du XIX^{ème} siècle, — s'imprègne intensément d'éléments chinois, avant tout lexicaux. Cela ne tarde pas de modifier l'aspect de la langue d'une façon sérieuse, semble-t-il; en effet, même le système phonétique en est affecté (emprunt du son chinois [f], noté par „hph“ en tibétain). M. Parfionovitch en donne un aperçu assez détaillé.

Les Tibétains cultivant leur langage littéraire hors la patrie ne négligent, eux non plus, la langue courante; ils sont quand même plus enclins à s'inspirer de la langue classique. En premier lieu, cela se rapporte aux activités des intellectuels tibétains vivant en l'Inde (sur le

territoire de Himachal Pradesh), concentrés autour du XIV^{ème} Dalai Lama et les établissements culturels en voie de construction. Le tibétain littéraire, tel que l'enseignent les manuels édités par eux pour les enfants des réfugiés est en général exempt d'emprunts récents au chinois; il préserve aussi maints traits de la langue classique, telle la particule finale *o* (variantes: *to*, *so*, *do*, *ro*, etc.) qui, selon M. Parfionovitch, est tombée en désuétude dans la langue littéraire moderne (p. 132).

Quant à la morphologie, je m'en veux à l'auteur d'avoir passé sous silence quelques particules (ou verbes de modalité), assez importantes dans la langue classique, comme p. ex. *tshar*, *grabs*, *gsis*, etc. L'impression de pauvreté à cet égard se fortifie encore lorsqu'on feuillette le fameux *Index Morphologique* de J. Bacot.

La partie phonétique laisse à désirer davantage; en effet, elle est composée d'une façon de loin moins claire et conséquente que la Morphologie ou la Syntaxe. Par exemple, le système de transcription des caractères tibétains (tableau à la p. 20) n'est pas clair; les valeurs phonétiques n'en sont pas expliquées, elles ne s'accordent non plus avec le système de translittération ultérieurement observé. A titre d'exemple: quel son est-il représenté par *sja*? et *ša*? Ou *ta* (du tableau ci-haut mentionné), si le mot *rdo-rje* est transcrit par *tor-tse* (p. 36)?

D'autres fautes, comme 'soixante' au lieu de 'seize' (*chu-mdzod-khag bcu-drug bzos...*, etc.) p. 139, 'accusatif' au lieu de 'datif' (tib. *dgos-byed*), p. 124, note 43, etc., ou de translittération (assez nombreuses), sont de peu d'importance.

On peut espérer que ce n'est pas le dernier mot des maisons d'éditions et des centres d'études tibétaines en URSS, et qu'au moins des réimpressions des oeuvres classiques de J. Schmidt, A. Csoma de Körös, T. Jäschke ou G. Roerich, sont à attendre, sinon une grammaire moderne, vaste et complète du tibétain.

Ireneusz Kania

NOTES BIBLIOGRAPHIQUES

Montahabāt-e motūn-e tāriḥi-ye fārsi. Tadrīn konāndegān: Djam-šid Gyūnāšvili va David Kātsitādze, *djeld-e avval*, Tbilisi 1972. pp. 23 + 388.

This is the first part of a considerable anthology of Persian historians edited by the University of Tbilisi. The authors of the text selection are Georgian iranologists — J. Sh. Gyunashvili and D. V. Katsitadze.

Their book contains many extracts from Persian and Persian speaking historians dating from the tenth and eighteenth centuries. A long list of authors and their works begins with Abū Moḥammad Bal'amī (tenth century A. D.) and is closed by Moḥammad Kāẓem (eighteenth century).

In general, there are thirty two extracts from the best known and most important Persian historians. The selected texts have been written in a nice *nasta'liq* by the skilful calligraphist 'Alī Mīnā'i.

This very useful work has been compiled for the students seminars dealing with the history of the Near East. The authors and the editor of the book have done a good job. They deserve our very gratitude.

M. A. Todooa, *Georgian and Iranian Studies*. Грузинско-персидские этюды. Tbilisi 1971, pp. 279.

The book contains a collection of eleven articles (nine in Georgian and two in Russian language), written by the known Georgian iranologist Magali Arayevič Todooa.

The author deals with different problems in the field of the Georgian and the Persian literatures. The book is illustrated with many photocopies of some manuscripts and inscriptions in Georgian and Persian. Let us add that the articles written in Georgian are worth translating into an European language.