

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.

Djamšid Gyūnāšvili, *Nosha-ye ḥaṭṭi-ye Tārīḥ-e Sīstān (moudjūd dar Tbilisi)*, Tbilisi 1971, pp. 72.

This booklet by Georgian iranologist Dj. Gyūnāšvili informs the reader of the existence of a *Tārīḥ-e Sīstān* manuscript so far unknown. This manuscript is preserved in the Institute of Manuscripts in the Georgian Academy of Sciences in Tbilisi. It is (its signature is P — 124) a copy of the Teheran MS made in 1861.

The author of the paper discusses in detail the relation of Tbilisian MS to that of Bahār in Teheran and concludes that neither the MS of Bahār nor the Tbilisian one derive from the autograph and proves many textual differences between them.

The booklet written in Persian by Dj. Gyūnāšvili should be translated into an European language. Certainly, it will be useful to the investigators of the famous anonymous *Tārīḥ-e Sīstān* as a valuable source in their research on the history of the Eastern provinces of Iran.

Iran. *Celebration of the 2500th Anniversary of the Foundation of the Persian Empire by Cyrus the Great*. Special editor: Javad Haidari. St. John's University, 1971, pp. 191.

The above mentioned book appeared in the series „Review of National Literatures“, volume II, number 1, Spring 1971.

The publication is a valuable contribution to the history of Persian literature. The contributors and their papers are as follows: Mohammad Ali Jazayeri, *Recent Persian Literature. Observations on themes and tendencies*; Hasan Javadi, *Matthew Arnold's „Sohrab and Rustam“ and its Persian Original*; John D. Yohannan, *The Fin de Siècle Cult of Fitz Gerald's „Rubaiyat“ of Omar Khayyam*; Ernst Rose, *Persian mysticism im Goethe's „West-Ostlicher Divan“*; James Thomson, *The „Divan“ of Goethe*; Peter Chelkovsky, *Dramatic and Literary Aspects of Ta'ziyeh-Khānī Iranian Passion Play*; William L. Hanaway, JR, *Formal Elements in the Persian Popular Romances*; Donald N. Wilber, *Iran: Bibliographical Spectrum*; Richard C. Clark, *Review Article: Perspectives from London and Prague*.

This miscellaneous collection of articles will be warmly accepted by every student in the field of Persian literature and culture.

Roger Billard, *L'astronomie indienne. Investigation des textes sanscrits et des données numériques*, par... Publications de l'École Française d'Extrême-Orient. Vol. LXXVIII. Paris 1971, pp. 181 + 52 figures.

This labourious study by Roger Billard deals with the Indian astronomy from the historical point of view. Its author investigates the Sanskrit texts and analyses the numerical data given there.

The book is divided into six chapters, i.e.: I. Introduction (Astronomy in India. Scientific astronomy in India. Ancient elements and their nomenclature), II. On the method of work, III. Astronomy before 500 A. D., IV. Appearance of *yugas* about 500 A. D., Aryabhata, V. The sixth and the seventh centuries. Consecration of the *yugas* and of the astronomy, VI. Across the centuries.

This original book furthers the knowledge of the history of the Indian astronomy little investigated till now and it will prove indispensable for future research in the field.

A. Bodrogligeti, *The Persian Vocabulary of the Codex Cumanicus*. Budapest 1971, pp. 235.

„The *Codex Cumanicus* is a very valuable literary and linguistic document containing important information on the various aspects of the social and economic life of fourteenth-century Near East, above all on the colloquial layer of the Turkish and Persian languages.

With the adaptation of the Latin writing system, the *Codex* presents both languages, generally with the Arabic script as a phonemically more reliable form, reflecting the phonemic structure of the actual speech. It is from there that the *Codex Cumanicus* derives its importance as a linguistic document“. (From the colophon of the book).

The reviewed book is divided into the following chapters: Introduction, Orthography, Phonology, Morphology, Word formation, Lexicon. The principal part of the book is the Glossary (pp. 105—211). English index and Bibliography crown this since long needed work.

T. Goudriaan and C. Hooykaas, *Stuti and stava (Baudha, Saiva and Vaiṣṇava) of Balinese brahman priests*. — Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen. Afd. Letterkunde, Nieuwe Reeks. Deel 76. Amsterdam, London 1971, pp. 608.

The above mentioned book contains three hundred songs and hymns (*stuti* and *stava*) sung and „muttered“ by the Balinese brahman priests. The Sanscrit texts are given in Latin script and are accompanied by the English translation. The authors have consulted some 178 manuscripts.

„The present collection — we read in the Introduction — might thus have its value in presenting some materials for the historian of Balinese religion, or even of religion in general. But also indologists may welcome this publication which presents an addition to the source material of Sanscrit in Indonesia, and sometimes may shed interesting sidelights on a few problems, questions or religious lore and development of speculation — Hindu as well as Buddhist“.

André Lévy, *Études sur le conte et le roman chinois*. Publications de l'École Française d'Extrême-Orient, Vol. LXXXII, Paris 1971, pp. 210.

Le livre contient douze articles sur la prose (le conte et le roman) artistique dans la littérature chinoise. Et voici ses titres: La condamnation du roman en France et en Chine; Une évaluation comparative du roman chinois; Un aspect de la problématique de l'histoire littéraire dans la Chine actuelle: le cas du conte en langue vulgaire; Conter et raconter: remarques sur deux techniques narratives; A propos des „canards“ ou feuilles occasionnelles et des illustrations d'actualité en Chine pré-moderne; Notes bibliographiques pour une histoire des „histoires pour rire“ en Chine; Le „Serpent blanc“ en Chine et au Japon: excursion à travers les variations d'un thème; Le motif d'Amphitryon en Chine; „Les cinq rats jouent de mauvais tour à la capitale orientale“; Un conte de la „série noire“: „L'anguille dorée“; Le refus de servir: „Histoire de l'aspiration au *dao* de Zhang Zi-fang“; A propos du terme „*ruhua*“ dans les plus anciens recueils de contes chinois en vernaculaire; Un document unique sur un genre disparu de la littérature populaire: „Le rendez-vous d'amour où les cœurs sont coupés“.

Le livre sus-dit fournit beaucoup de matériaux précieux pour un historien ainsi que pour un amateur de la littérature chinoise.

Oriens. Journal of the International Society for Oriental Research. Vol. 21—22. 1968—69. Leiden 1971. Pp. 600 + 29.

Hellmut Ritter, Kurmānci-Texte aus dem Tūr'abdin (pp. 1—135). Jacques Waardenburg, L. Massignon's Study of Religion and Islam (136—158). Esther Kafé, Le mythe turc et son déclin dans les relations de voyage des Européens de la renaissance (159—195). Eckhard Neubauer, Die Theorie vom iqā'ī. Übersetzung des Kitāb al-īqā'āt von Abū Naṣr al-Fārābī (196—232). Henry George Farmer, Corrigenda to the 'Siyāhat Nāma' of Evliyā Chelebi (233—234). M. S. Khan, Miskawayh and the Buwayhids (235—247). Rudolf Vesely, Trois certificats délivrés pour les fondations pieuses en Égypte au XVI^e siècle (148—299). Ukam Chand Patyal, Significance of varāṇa- (Crataeva Roxburghi) in the Veda (300—306). Marie-Thérèse de Mallmann, Viśvavarna (307—325). Manfred Taube, Einige Notizen zum Leben des 1. Pekinger LČaṅ-skya Qutugtu (326—356). Review of Books and Periodicals (357—600). International Society for Oriental Research. Obituaries, notes, notices etc. (1—29).

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Le livre renferme 28 planches hors-texte.

C. Max Kortepeter, *Modern Near East: Literature and Society*, edited by... New York 1971 pp. 83.

This publication contains four papers, i. e. Arie Loya, The Detribalization of Arab Society and Its Effects on Arabic Poetry (pp. 1—17). Peter Chelkowski, Society and Literature in Iran (19—34). Talat Halman, Poetry and Society: The Turkish Experience (35—72). Naftali Brandwein, Literature and Society in Israel (73—83).

Franciszek Machalski

Andrzej Bartnicki, Joanna Mantel-Niećko, *Historia Etiopii*, Wrocław 1971, pp. 558, 6 tables, Zakład Narodowy Imienia Ossolińskich.

This *History of Ethiopia* has been written by a team composed of an Ethiopist — J. Mantel-Niećko and a specialist on the modern history of Africa — A. Bartnicki. The book concentrates mainly on the political history of the Ethiopian state from its beginnings till the present day but it is far from neglecting other problems of the development of Ethiopian culture. Apart from the main bulk of the text it contains a useful glossary of Ethiopian titles and ranks, of geographical, personal etc. names, as well as special indices and a big number of illustrations. It is based on most of the accessible Ethiopian (Ge'ez and Amharic) and European sources and on a strict modern historical method. It must be very strongly emphasised that this is the best history of Ethiopia that we possess and it should be translated into English¹.

I should suggest only some enlargement of a rather too synthetic chapter on Axumitic period. This is, of course a history of the Ethiopian state and it is only natural that it is „Ethiopocentric“ but sometimes it would be interesting and profitable to learn more about the history of other peoples inhabiting Ethiopia. Legendary accounts are used with the necessary critical approach and together with some anecdotes help to make the scientific exposition „belletristic“ to a permissible extent. The proportions are well preserved but I think that it would be better perhaps to give abridged translations (this, obviously, may not be possible in many cases) of the legends and anecdotes instead of their summaries. With good translations it would be possible, perhaps, to

¹ I have learnt when the note was already in the print, that a German translation would be published by Akademie-Verlag, Berlin, East Germany.

retain the authentic literary flavour which may otherwise disappear. This criticism concerns quite minor, tertiary points and the fact remains the same — this is a very valuable book.

Andrzej Zaborski

G. L. Permiakov, *Ot poeovorki do skazki (zamietki po obščej teorii kliše)*, Moskva 1970, pp. 240, Issledovaniya po Folkloru i Mifologii Vostoka, Izdatelstvo „Nauka“ — Glavnaya Redakciya Vostočnoy Literatury.

The author continues his most valuable studies of proverbs presented in *Posloviy i Pogovorki Narodov Vostoka*, Moskva 1968, extending them to other „mini-forms“ like anecdote, fairy and didactic tale etc. The book has also a universal scope and it deals mainly with the problem of clichés (i. e., reproducible „portions“ of the text which may be composed of two or more words) which are investigated on three levels: morphologico-syntactic or compositional level (external construction), logico-semiotic or semantic level and at the level of objects (or realia). Isomorphism and homomorphism of a large series of types of folklore colloquial clichés (there is a great abundance of examples which are taken also from many Oriental and African languages) is demonstrated. There are, according to the author, twelve relevant textual and componential features whose combination gives a sufficient idea of the linguistic, semiotic, and paremiological (or folk-lore) characteristics of colloquial texts. There is also an afterword written by Yu. V. Roždiestvienskiy in which „the general theory of the clichés“ is presented. This most original book is of great interest for linguists, literary scholars, folklorists and semasiologists.

Andrzej Zaborski

Yuriy M. Lotman, *Analiz poetičeskogo teksta*, Leningrad 1972, pp. 271, Izdatelstvo „Prosvěšeniye“.

The author — professor at Tartu (Dorpat) University which has become famous as a centre of semiotic studies, is one of the best specialists on the theory of literature in the world. He presents us, following his fundamental monography *Struktura khudožestviennogo teksta*, Moskva 1970, a handbook of structural analysis of poetry. It consists of a part presenting the principles and the methods of an „inner“ analysis and another part containing examples. Twelve poems from the 19th and 20th century are described in the latter part. The

book is remarkable for its originality, preciseness and explicitness of structural-semiotic method as well as for its easy and attractive exposition. Obviously it is most important.

Andrzej Zaborski

William Cowan, *Workbook in Comparative Reconstruction*, New York 1971, pp. 112, Holt, Rinehart and Winston, Inc.

The book is designed for class exercises in comparative and historical linguistics. It deals exclusively with phonemics on which there are three sections: the first presents the problems of comparative reconstruction, the second of internal reconstruction, and the third of sound change. The second half of the workbook provides the solutions to the problems essentially in terms of transformational-generative theory. The data have been taken from a variety of languages including such language families as Indoeuropean and Semitic, as well as from a number of Amerindian languages. Oriental languages are represented by Arabic (classical as well as Iraqi dialect and Maltese), Akkadian, Hebrew, Aramaic, Ethiopic and Tigrinya, Chinese and Lolo-Burmese. The lack of an „African“ language is rather a symptom of the lack (though there are, certainly, good exceptions) of adequate studies in this domain. What is much more important, most of the typical problems are well illustrated and finely solved. The workbook has an unquestionable great didactic value and continues the best tradition of American handbooks which have greatly contributed to the development of linguistics. An accompanying *Introduction to comparative and historical linguistics* would be welcomed as well as another workbook dealing with the problems of much less developed reconstruction of grammar.

Andrzej Zaborski

Witold Tyloch, *Aspekty społeczne gminy z Qumran w świetle rękopisów znad Morza Martwego i tekstów autorów starożytnych* (The Social Aspects of the Qumran Community in the Light of the Dead Sea Manuscripts and the Texts of Ancient Authors), Warszawa 1968, Państwowe Wydawnictwo Naukowe, 151 pp.; 38 zł.

Since the discovery of the first manuscripts at the Dead Sea over twenty five years ago and the birth of a new branch of knowledge called Qumranology, many Polish scholars increased the number of its

investigators. W. Tyloch made his name in Poland thanks to his numerous translations of the Qumran manuscripts e.g. of the whole material from Qumran Cave 1 (cf. *Rękopisy z Qumran nad Morzem Martwym* (The Manuscripts from Qumran near the Dead Sea), Warszawa 1963). He published as well a number of contributions concerning the economical and social problems of the Qumran sect in the *Euhemer* and the *Rocznik Orientalistyczny*. For in his opinion „aspects deserving to be called social... shed a fuller light on the ideology and views... of the Qumran community, ... bear witness to its engagement... and define in detail ... its political attitude... The detailed consideration of these aspects will contribute to the better understanding of many doctrinal and institutional concepts of this community“ (cf. p. 5). In his book, apart from defining the character of the community and its organization the Author has wanted to describe the milieu its members came from, to investigate the economical basis of the community and to estimate its attitude towards labour and its relation to the rest of Palestine society. W. Tyloch has tried to carry into effect these aims based on Qumran texts, ancient authors' transmissions and the result of excavations at the Dead Sea.

W. Tyloch's book is the first extensive synthetic elaboration on the Qumran social problems. The question, if touched on at all, was found rather on the margin of specialists' interests. The reviewed work is remarkable for its erudition and extensive many sided elucidation of the Qumran community socio-economical views but especially for the originality of the formulation and development of the problems selected. Moreover, the Author often refers in his considerations to personal observations in Khirbet Qumran district.

Z. J. Kapera

B(astiaan) Jongeling, *A Classified Bibliography of the Finds in the Desert of Judah 1958—1969*, Leiden 1971, E. J. Brill, XIV + 140 p.; cloth: (= Studies on the Texts of the Desert of Judah, Vol. VII).

In 1971, after 13 years, we received a continuation of the Qumran subject bibliography. It was prepared in 1968—1970 by B. Jongeling, a chief-assistant at the Qumran Institute of the Faculty of Divinity at the State University of Groningen.

B. Jongeling's work is not the first attempt at subject bibliography concerning the discoveries at the Dead Sea. W. S. LaSor's book (*Bibliography of the Dead Sea Scrolls* 1948—1957, Pasadena, Ca. 1958) covers ten years of Qumranology. Besides in the last 13 years several other,

partial compilations concerning the literature of the subject were published. Let us mention here at least the works by J. A. Fitzmyer (1969), J. A. Sanders (1967), H. Stegemann (1967), M. Yizhar (1967). B. Jongeling's present work covers the years 1958—1969, and is a continuation of W. S. LaSor's bibliography quoted above.

B. Jongeling's bibliography is divided in thirteen chapters. The essential value of it consists in the compilation and putting readers in touch with over 2000 new publications concerning the discoveries at the Dead Sea. In B. Jongeling's bibliography original works as well as those of informative character, surveys and popularizations can be found. The author has taken care to present everything that was most valuable in the last twelve years. And we are deeply indebted to him. He has given us a new scientific tool which will be extremely helpful with the study of manuscripts over 2000 years old.

(N. b. The arrangement of the bibliography of B. Jongeling clearly indicates it was prepared for a wide circle of readers. Its want was a long felt one. I am convinced its second edition (or reprint) will soon prove necessary. So I allow myself to present a number of detail remarks in the *Revue de Qumran*, No 29, 1972, pp. 119—127).

Z. J. Kapera

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