

COMPTE-RENDUS
(suite)

Krystyna Łyczkowska, *Gramatyka języka akadyjskiego*, (Warszawa), 1975, Wydawnictwa Uniwersytetu Warszawskiego, 8°, 120 pp. Price: zł 11,—.

The sub-title of this grammar of the Akkadian language, „Course for the students of the first and second years of Oriental Philology”, indicates that this is an elementary grammar. Thus, discussions or solutions of more intricate problems are not to be looked for there. In the reviewer's opinion, the grammar as a whole forms an excellent introduction to Akkadian, with a short characterization of the main dialects (pp. 9—12), a description of the Akkadian system of writing (pp. 13—15), the phonology (pp. 16—23), the morphology (pp. 24—79), the sentence and its parts (pp. 80—94). The paradigms (pp. 95—112) and an index of Akkadian words (pp. 113—120) close the volume. The book clearly requires the teacher's active cooperation.

As it does not contain any list of Akkadian cuneiforms, the students will have to use other tools in order to be able to read the texts. The author refers (p. 15) to Fr. Thureau-Dangin, *Le syllabaire accadien* (Paris, 1926), and to W. von Soden — W. Röllig (not E. Röllig), *Das akkadische Syllabar* (Roma, 1967), but does not mention either R. Labat's *Manuel d'épigraphie akkadienne* or R. Borger's *Akkadische Zeichenliste*. There are, of course, also various syllabaries for beginners. For instance, P. Naster's *Chrestomathie accadienne* (Louvain, 1941) gives the commonly used cuneiforms with their archaic, Old-Babylonian Neo-Assyrian, and Neo-Babylonian forms, and may be of use to students, also because it contains copies of Akkadian texts and an adapted vocabulary.

More in detail, three remarks could be made.

In the chapter dealing with phonology, one would have wished to find a warning, as many phonemic facts still remain hidden behind the Sumerian cuneiforms borrowed by the Akkadian Semites and as the writing, which is basically conservative, does not always reflect the linguistic change. The reviewer, for instance, would definitely avoid affirming that *e* is never phonemic (p. 16) or that *au* simply merges into *ū* (p. 19), since /o:/ would have also been written *ū*.

The author follows von Soden's opinion (*GAG* § 54b) about the existence of monoconsonantal roots in Akkadian (pp. 32—33). The examples given to this purpose are *pûm*, „mouth”, *mû*, „water”, and *pûtum*, „forehead”. However, seen from a diachronic view-point and against a wider comparative Semitic background, this analysis does

not seem to be correct, as the concerned Semitic roots are $\sqrt{py}$, $\sqrt{mw}$, and $\sqrt{p\dot{u}t}$. This results also from the Old-Akkadian and Old-Assyrian forms $p\dot{a}'um$ and $m\dot{a}'\dot{u}$ (cf. p. 38), as well as from the plural $p\dot{u}t\dot{a}tu$. One might add that there is no reason whatever for seeing a plural $*p\dot{a}tum$ of the noun $p\dot{u}tum$ in the *pa-a-at erbettam*, „four sides” (TMB 20, 1—2), quoted by von Soden (AHW, p. 884). We have here just the noun $p\dot{a}tu$, „side” ($\sqrt{p'}$).

The characterization of the dualis (p. 37) is incomplete, since dualis was also used for occasional pairs of objects, as *salmān*, „two statues”, and even with two distinct subjects, as in *Enlil u Šamaš... lissuhā*, „may Enlil and Shamash extirpate”, where the verb *issuhā* is a dualis. However, the author may have judged that this use of the dualis, mainly confined to Old-Akkadian and Old-Assyrian texts, should not be taken into account in an elementary grammar.

The reviewer formulates the wish that many students will use with profit this grammar of the Akkadian language which played such an important role in the life and culture of the peoples of the entire Near East.

Edward Lipiński

Wolfgang Kosack, *Lehrbuch des Koptischen*, Graz 1974, Akademische Druck- und Verlagsanstalt, s. 442.

Le manuel de W. Kosack est destiné pour les non-égyptologues et les non-coptologues, pour ceux qui commencent l'étude de la langue copte sans connaître la langue égyptienne et même sans posséder la connaissance élémentaire de la langue grecque importante également dans l'étude ultérieure de cette langue; il est destiné pour ceux qui s'intéressent non pas tant aux questions de la langue qu'à la littérature, le contenu exprimé au moyen de cette langue. Le manuel se divise en deux parties. La première est consacrée au cours de grammaire copte du dialecte *saïdique*, la seconde constitue une collection de textes. Toutes deux se partagent le contenu à parties égales.

La partie de la grammaire est constituée par 215 §§, unités informatives, y compris 77 §§ d'exercices. Elle est clôturée par deux nomenclatures: I — Nomenformanten et II — formes des verbes, expliquées dans les §§ 140—141. L'auteur présente la grammaire dans 25 tranches-informations de base, pour ceux qui ne connaissent pas encore l'écriture copte (Partie I) — l'ensemble des problèmes de grammaire du dialecte *saïdique* (p. II, §§ 21—164), — complément des données de grammaire (p. III, §§ 165—169), ainsi que les informations au sujet des principaux „dialectes de la langue copte, de bohaïrique, de fayoumique, d'achmimique et aussi d'subachmimique autrement dit assioutique, dénommé par l'auteur *Das Saitische*” (dans la p. IV, §§ 170—215).

Dans ces paragraphes suivants, le manuel présente dans un ordre systématique, sans gradation des difficultés, tels problèmes grammaticaux comme: l'article, pronoms conjonctions, simple phrase nominale, ensuite l'aspect du verbe „avoir”, le parfait etc. Dans le texte du manuel les informations de grammaire sont spécialement marquées par une ligne circulaire tracée tout autour sur la marge de chaque page. Dans ces petits cadres se trouvent également les exercices que l'auteur a jugé indispensables pour la maîtrise des problèmes grammaticaux de base. Dans la présentation des explications suivantes l'auteur se laisse guider par le principe d'utilité, en avançant au premier plan les problèmes qui se présentent le plus souvent dans les textes. Cela permettra d'introduire assez vite dans des textes originaux. C'est donc à juste titre que l'auteur s'occupe en premier lieu des formes de base du verbe (futur, impératif, parfait — dans la grammaire de Till c'est le présent usuel, „optativus”, „condicionalis”, „finalis” et autres). Ensuite il présente toutes les formes négatives et c'est alors seulement qu'il s'occupe de la phrase subordonnée distinguant les temps „secondaires” (Das satzbetonte Tempus). Puis il parle successivement des définitions des verbes se rapportant au passé, au présent, au conditionnel, les phrases relatives, l'emploi de l'article, la forme passive et les phrases nominales. De la sorte on peut achever au § 127 le cours de la grammaire copte. Les tranches suivantes du texte présentent une élaboration des problèmes plus particuliers et de second plan, par conséquent les problèmes plus éloignés de la composition des phrases subordonnées, les nombres, l'ordre des termes, les mots grecs, les groupes des verbes etc.

Les fragments cités dans la première partie ont aussi pour but d'enrichir le vocabulaire. Pour cette raison l'auteur fait précéder chaque nouveau petit fragment, d'une liste de mots nouveaux tout en la limitant au domaine des exercices.

Dans la deuxième partie du manuel W. Kosack a rassemblé une très grande richesse de textes à la teneur du sens la plus variée. Le tout embrasse 245 textes de longueur variée. Certains d'entre eux sont publiés des manuscrits. Ces textes concernent des problèmes comme ceux-ci: l'Écriture Sainte, les questions d'Église, la vie monastique, les actes des martyrs, les questions de culture païenne, le mysticisme et les spéculations, le gnosticisme, l'eschatologie, les sortilèges et la magie, la correspondance privée, les inscriptions (parmi elles une de Faras!), les documents à la teneur ecclésiastique, les documents privés, la vie quotidienne, la vie dans la nature, les contes et fables, chants et poésies, textes historiques, éducation, la philologie, les mathématiques, la médecine, la bibliothèque, géographie, les sciences naturelles. L'ensemble est clôturé par des textes consacrés à l'étude des dialectes. Il faut souligner que certains textes ont été déjà présentés dans la version des deux dialectes, de *saïdique* et de *bohaïrique*. Beaucoup parmi eux, surtout les lettres,

sont munis d'illustrations selon le modèle facsimile, ce qui permet d'étudier — bien que dans une modeste mesure — la paléographie. Très intéressante est la partie de la philologie. On y a donné des fragments de grammaire copte, l'élaboration scolaire copto-grecque, des fragments du vocabulaire grec-copte, des extraits des proverbes dans ces deux langues, même des phrases et mots en vieux français dans la transcription copte du 1280!

L'auteur avait le dessein d'élaborer un manuel de langue copte. Dans son introduction il souligne qu'il se rend bien compte des difficultés liées avec une telle entreprise et demande de bien vouloir excuser les déficiences et les fautes d'impression qui, comme on le sait bien, paraissent souvent dans des publications faites en deux langues, surtout quand elles sont consacrées aux langues exotiques. Dans la composition d'un manuel on s'attend en général de trouver une gradation des difficultés et avant tout une claire conception des liaisons qui existent entre tous les problèmes de la grammaire et leur coordination réciproque. Nous pouvons accepter le fait que dans un manuel universitaire la gradation des difficultés ne joue pas un rôle essentiel. Malgré cela, nous nous attendons à une classification logique des problèmes didactiques. L'auteur pourtant n'a pas résisté à la suggestion des grammaires coptes éditées jusqu'à présent dans lesquelles le matériel grammatical fut rangé par une succession de paragraphes. Il a essayé de se libérer de cette tradition en éliminant la surcharge inutile d'information historique. Certaines connaissances plus fortement liées avec la grammaire historique de la langue copte, comme par ex. les groupes des verbes (§§ 135, 136) ou la composition des syllabes (§ 130), ont été repoussées à l'arrière plan. On aurait pu pourtant diviser de la même manière l'ensemble des problèmes de grammaire: en problèmes de premier plan et problèmes secondaires. Parmi les premiers trouveraient place les informations de base du domaine de la morphologie ainsi que les connaissances en liaison avec la phrase (par exemple la phrase principale); parmi les deuxièmes par contre, seraient placées les informations plus éloignées du domaine de la morphologie — les formes exceptionnelles ainsi que la composition des phrases secondaires. Certaines désignations sont privées de motivation. L'auteur dénote le *status constructus* à l'aide du point et le „*status pronominalis*” à l'aide d'un trait horizontal. Au fond, c'est une chose conventionnelle, pourtant on ne peut pas prendre à la légère la tradition d'un dictionnaire aussi fondamental comme celui de W. E. Crum „*A Coptic Dictionary*”. Il serait bon de réfléchir sur l'élaboration de la grammaire copte, surtout l'élaboration d'un manuel qui s'éloignerait de la grammaire traditionnelle latine qui est étrangère à la langue égyptienne et qui prendrait davantage en considération la nature de la langue traitée.

Une grave difficulté dans l'emploi du manuel constitue le manque du dictionnaire. Dans son introduction l'auteur dit qu'il l'a évité

à dessein parce qu'il se propose d'en élaborer un à part. C'est alors que se révéleront vraiment et pleinement les valeurs de ce manuel. Une de ses qualités les plus remarquables, c'est l'abondance du matériel de la langue, la diversité des thèmes, c'est tout ce qui est lié avec la richesse d'un dictionnaire. Cette caractéristique du nouveau manuel mérite la plus grande approbation. L'auteur nous a suffisamment convaincu que la langue copte n'est pas seulement la langue des gnostiques et de la Bible, mais également celle de tous les domaines de la vie et non pas exclusivement de la vie ecclésiastique. On peut dire que l'auteur a rassemblé tous les textes les plus curieux.

Le second élément du manuel qui mérite l'estime ce sont les exercices. Grâce aux relations existantes entre les fragments de textes de la première partie avec l'ensemble du texte donné dans la deuxième partie, le manuel permet d'étudier les textes à partir de n'importe quel point de vue des problèmes linguistiques ou littéraires. Le lecteur y trouvera toujours assez de matière pour l'exercice. C'est dommage qu'au choix des textes (p. II) on n'a pas ajouté une liste de paragraphes traitant des problèmes les plus importants de la grammaire. On aurait pu alors profiter du manuel pour mieux tenir dans la mémoire les problèmes déjà connus de la grammaire à l'occasion des lectures de son choix. Dans l'avenir il serait également utile de rassembler tous les exercices dans un cadre de mutuelle relation, ou bien en groupant les exercices les plus semblables par leurs thèmes et leurs problèmes, ou encore, en notant à la fin de la première partie du manuel l'ensemble de leurs relations.

Le genre d'élaboration du manuel fait penser plutôt à un instrument caractéristique, destiné à l'étude sans une aide de la part d'un professeur. Dans le cadre d'un cours universitaire — pour les non-égyptologues — le matériel doit être adapté et proportionnellement réduit par celui qui conduit. Ce serait une chose idéale si chaque étudiant pourrait posséder un tel manuel (et naturellement, un dictionnaire requis pour cela!); alors on pourrait poursuivre l'étude presque exclusivement à base des exercices. On peut espérer, qu'après l'élaboration du dictionnaire, le manuel de W. Kosack constituera une des meilleures aides dans l'étude de la langue copte.

Wincenty Myszor

David Cohen, *Le parler arabe des Juifs de Tunis. Textes et documents linguistiques et ethnographiques*, Paris—Le Haye 1964, Mouton, p. 177; Tome II, *Étude linguistique*, The Hague—Paris 1975 Mouton, p. 318. Price: Pfl 51 + 64.

In 1964, David Cohen published his *Le parler arabe des Juifs de Tunis. Textes et documents linguistique et ethnographiques*, considered as a first volume of a larger study on the Arabic dialects of the Jewish

population of Tunis. The book contains *Introduction* and *Texts*. In the *Introduction*, the author explains the transcription applied by him and gives a short history of the Jews in Tunis as well as a very compact grammatical sketch of the dialect but taking account of the differences between its spoken form and that used in oral and written dialectal literature. These differences occur everywhere on the phonetic, morphologic, syntactic and lexical planes and approach the „literary” form of the dialect to its Moslem-Arabic counterpart and even to the literary Arabic. The texts followed by their French translations have folkloristic contents concerning daily life, religious customs and include also samples of the folkloristic literature. They have been divided into subgroups, each of them preceded by the explanatory notes and remarks of the author, chiefly of ethnographic but sometimes also of linguistic character. At the end of the book, we find an *Index-Glossary* containing, beside the words borrowed by the dialect from other languages, also terms of different kind and the names of biblical and historical personages.

In the *Avertissement* included in the first volume, Cohen announced the publication of the second volume containing the linguistic study of the dialect in question. But it was only in 1975 that this volume could see the daylight. In his *Avant-Propos* to the book, the author presents the dramatic reasons which caused such a considerable delay in its publication. The work contains very minute phonological and morphological descriptions and the elements of syntax. We learn from the phonological description that, beside the lack of *hamza* characteristic for all modern Arabic dialects, the phonetic system of the dialect under discussion does not include such consonants as: *t*, *d*, *ḏ*, *h* in opposition to its Moslem-Arabic counterpart¹. The lack of this last phoneme approaches it to the Jewish-Arabic dialect of Alger². But at the same time, the Jewish-Arabic of Tunis disposes of new consonants, like: *p*, *p̣*, *ṣ*, *r*, and other emphatic ones unknown both to the Moslem-Arabic counterpart and to the classical or literary Arabic. Another detail worth attention in the phonology of the dialect in question is the occurrence of the diphthongs: *-āw-* and *-āy-*. Both these diphthongs may either result from the secondary diphthongization of ancient *ū* or *ī* or from the contraction of the juxtaposed vowels, like it is the case in the Moslem-Arabic³, or contrarily to it, they can be ancient diphthongs, sometimes preserved in this dialect especially when preceded by a pharyngeal, laryngeal or emphatic consonant, like e.g.: *ḥāwḥ* — fear, *ʿāyn* —

¹ See Hans Stumme, *Grammatik des Tunisischen Arabisch*, Leipzig, 1896, p. 1.

² See Marcel Cohen, *Le parler arabe des Juifs d'Alger*, Paris, 1912, p. 32—35.

³ See Hans Stumme, *op. cit.*, p. 53.

eye or *ṣāwt* — whip. The new diphthongs arose either from the contraction of ancient vowels: *ā + u* and *ā + i* juxtaposed chiefly in consequence of the disappearance of hamza in inlaut, see e.g.: *ḥāyār* : *ḥāʾif* or *dāyām* : *dāʾim*, or from the diphthongization of ancient *ū* or *ī*, like e.g.: *šāwmā* : lit. Arabic: *sūmat* — great quantity of sth.), or *šāynā* — picture : lit. Arabic: *zīnat* —, probably in analogy to *šāwm* — price : lit. Arabic: *sawm* in the first case, and to *šāyn* — beauty : lit. Arabic: *zayn*. However, the most often phenomenon is the monophthongization of ancient *-aw-* and *-ay-*, see e.g.: *ūšāʿ* : lit. Arabic: *ʾawṣaʿ*, the Elative from *wāšāʿ* : lit. Arabic: *wāṣīʿ*. The groups: *-uw-* and *-iyy-* may sometimes result in *-ūw-* and *-īy-*. In the face of the loss of *ʾi-rāb*, the opposition between homophonic nouns and auxiliary words (*mots-outils*) has been restituted in certain instances in the Jewish-Arabic of Tunis by the opposition: diphthong: monophthong, see e.g.: *kāyf* — pleasure : *kīf* — how : classical Arabic: *kayfun* : *kayf-a*.

The morphological description begins with the verb. The morphology of this category appears, in principle, conformant with that in Moslem-Arabic with the exception of certain details, like:

a) the concurrence of the verbs *P* || *M* || *U*. *h* in one morphological type with the verbs with first, second or third weak radical, respectively, because of the disappearance of *h*;

b) the lack of the combined stem of the III-rd + X-th cl.⁴ as well as of the form expressing admiration, characteristic for the Moslem-Arabic⁵, but;

c) contrarily to it, the Jewish-Arabic of Tunis preserved the traces of the ancient VII-th cl. stem with the reflexive-passive meaning, very often occurring here with the reflexive-passive prefix *tv-*, see e.g.: *ndrāb* || *təndrāb* — to be beaten. We meet the same phenomenon in the Jewish-Arabic of Alger⁶.

The same can be said of *nomen* and other parts of speech, the differences occurring in the case of the noun:

in the appearance of the plural-endings: *-īm* and *-ūt* borrowed from Hebrew, see e.g.: *dāršān* — *dāršānīm* — *rabbi who delivers speeches at funerals*, or *šīfər* — *šfārimūt* — *scroll of Torah*;

in the case of the personal pronouns:

in the forms of the 2-nd and 3-rd persons in plural, characteristic by the ending: *-ān*: (*ə*)*ntumān*, *umān*. This phenomenon approaches the Jewish-Arabic of Tunis not only to the Jewish-Arabic of Alger⁷

⁴ See Hans Stumme, *op. cit.*, p. 34.

⁵ See Stumme, *op. cit.*, p. 34—36.

⁶ See Marcel Cohen, *op. cit.*, p. 218—222.

⁷ See Marcel Cohen, *op. cit.*, p. 336, 337.

but also, what is still more worth attention, to the Moslem-Arabic dialect of Cherchell (Algeria)⁸.

Another detail characteristic for the Jewish-Arabic of Tunis is that, contrarily to other Maghribian dialects, it preserves the vowel of the article in the beginning of an utterance with the exception of nomina with *h*, *'*, *q* or a consonantal cluster in anlaut and that is has no indefinite article.

The list of books which the author availed himself of in his study and an Index of words from classical Arabic, other Arabic dialects and from other languages, occurring in J.A.T. close the volume.

Cohen has supplied us with a detailed, clear and instructive analysis of one more Arabic dialect, and there are but few points which may evoke certain reservations. One of them is that while describing the structural types of *nomen* the author submitted everything to a given structural pattern regardless to a particular part of speech. In consequence of such method, the description of one and the same part of speech has been, sometimes, dispersed among the different structural patterns and occurs in several places. This is e.g. the case with the cardinal numerals or adjectives (see p. 147+161). Though very well aware of the reasons and intentions of the author, I dare to suggest that if he had treated each of these categories separately and not jointly with nouns even at the price of repeating the same things he would deliver a still more clear and certainly still better arranged and more functional description to the reader. Another detail is that in most of the cases, when Cohen uses the term *classical*, I would replace it by *ancient*, because this is what Cohen had in mind while writing *classical*, while this term may suggest that the dialect in question sprouted from the classical Arabic language. The arabists, as a matter of course, refer to the classical Arabic while analyzing Arabic dialects, but they must view it only as a „reservoir” of ancient forms and not as a „mother-language” from which the dialects developed, and they are authorized to use the term *classical* only, either when they e.g. refer to a form really borrowed from the classical Arabic language, or when they oppose a dialectal form to it.

We would also owe to the author still more if he had treated syntax on a somewhat larger scale.

Finally, certain misprints which threaten with the deformation of picture of the dialect. Thus, e.g. on p. 157, the paragraph in which the author describes the nominal scheme *CCvC-a* bears the title: *Schème trilitère à voyelle ā de la lère radicale et a terminaison féminine a*, instead *de la seconde*, or on p. 68, where it should be said that the reduction of the group *-iyy-* results in *-iy* and not in *-iw*, or the alternative form of *nūwāḥa* ought to be *nūwāḥā* and not *nūwāḥä*.

⁸ See Jacques Grand'Henry, *Le parler arabe de Cherchell (Algérie)*, Louvain-La-Neuve, 1972, p. 129, 131.

However, all these reservations cannot possibly shade the undeniable value of Cohen's publication. In his *Avant-Propos* to the second volume, Cohen announces the edition of the third and last volume of his study containing the etymological glossary. Let us hope, that this time nothing will stand in the way to its soon appearance and the Arabic dialectological literature will be enriched by a one more complete monograph.

Andrzej Czapkiewicz

Opyt istoriko-tipologičeskogo issledovanija iranskich jazykov (An Attempt at Historical-Typologic Analysis of Iranian Languages), in two volumes. Published by „Nauka”, Moscow 1975, vol. I pp. 238, vol. II pp. 470.

A contemporary knowledge of linguistics includes the grammatical system of almost all known Iranian languages. Old Iranian languages have been studied thoroughly, Middle Iranian on a more limited scale. Since the twenties of the XX century contemporary languages of this group have aroused more interest. Of New Iranian languages the few possessing a written literature are: Persian (and Tajic), Ossetic, Afghan, Kurdish. About forty languages, dialects or dialectal groups have no written literature. Nevertheless many of them have been analysed linguistically. At the present stage Iranian studies already include abundant language material — a description of grammatical systems, dictionaries, reading texts. This provides a sufficient basis for more general studies relating to the whole language group. The joint work discussed here of Soviet scholars of Iranian, dealing with linguistic typology of Iranian languages, is the first to utilize the present state of knowledge, an attempt to generalize linguistic phenomena in a diachronic aspect.

The 293 items enumerated in the bibliography comprise a cognizance of the Iranian languages from the end of XIX century. Iranian languages show great typologic diversity, which may be classified in the following way: Old Iranian (Old Persian and Avestian) belong to the flexional, synthetic type. In Middle Iranian there is a definite turn towards analysis: languages allied to synthetic ones (e.g. Scythian, Sogdian) and already analytic ones (e.g. Middle Persian and Parthian). At the modern stage only a very few features point to the synthetic origin of languages (in addition to the general trend towards analysis, there are however, phenomena of secondary synthesis).

The aim of this work is to explain the basic processes and rules of the gradual rebuilding of Iranian languages grammatical structure and ways in which these processes transformed the language type.

The authors stress that this is merely an introduction to further general typologic studies.

The principal method consistently applied by the authors is the analysis of all the known Iranian languages, taking the Old Iranian system as their starting point. They take into consideration the following grammatical categories: gender, case, number for nominal forms and person, number, voice, tense, aspect, mood, gender for the verbal. However it is not a matter of external changes in these categories only. The analysis shows that there has been a change of morphological core in the language, i.e. the structure of formal means of expressing grammatical meanings, their relations, specific weight, thus their typology. Despite the fact that the principal aim is to present the typologic changes in morphology, the above mentioned conclusion makes it necessary to deal with certain phonetic and problems as well as syntactic ones. Hence the whole chapter relating to the general evolution of morphological type applies syntactic methods of expressing grammatical meanings. The authors base their work on existing publications, but sometimes interpret the relative material differently from the predecessors cited by them. The transcription of linguistic material is unified; it is based on *Grundriss der iranischen Philologie* (vol. I, Strassburg 1895—1901) with additions and improvements by Soviet scholars. The arrangement of the book is very lucid. The particular problems are always described in accordance with language chronology: first Old Iranian, then changes in later stages generally treated together. (I think that the long time — lapse in the surviving literary remains could be more clearly shown between Old and Middle Iranian, which explains the great difference sometimes found in ways of expressing certain grammatical categories).

The first volume contains two chapters:

1. *The evolution of phonological type* (D. I. Edel'man — for the Old Iranian the author establishes a phonological system. From the middle stage on this is not possible as the changes assumed various directions. At the modern stage the phonology of over 20 languages is discussed.
2. *The problems of general evolution of morphological type* (V. S. Rastorguyeva) — is the most important chapter from the general linguistics point of view. Basing on the stem models of the Old Iranian word worked out by S. N. Sokolov (*Avestijskij jazyk*, Moscow 1961) Rastorguyeva observes three processes arising during the change in type: *I.* internal remodelling of the inflected system, *II.* development of external analitic means of expressing grammatical meaning, *III.* secondary synthesis. Processes I and II occurred simultaneously at first whereas process III occurred during their development as result of phonetic changes (mainly in the verb).

The second volume concerns changes in particular grammatical

categories. The following authors write about the nominal parts of speech:

1. V. A. Jefimov — about the categories of grammatical gender of which he gives a detailed linguistic analysis. He discusses the logical-semantic foundations of the changes in the trychotomic system at the Old Iranian stage to the dychotomic in Middle and New Iranian.
2. A. A. Kerimova and V. S. Rastorguyeva — write about the case system, comparing tables of declension at all stages of language development.
3. J. K. Moltshanova — about the category of number, as a problem closely connected with the case system.

Grammatical categories of the verb are discussed by:

1. L. A. Pirejko — category of person. Paradigmatic distribution of personal endings — basic feature of verb inflection in Old Iranian (as in Indo-European) — survives in later periods despite changes in internal structure of inflected forms. While nominal forms in their evolution towards analysis were frequently supplanted, verb categories — particularly of person and tense — were constantly being revived, either in an analytic form or secondarily synthetic (with the help of enclitic pronouns or copula).
2. L. A. Pirejko — the category of voice. There is a complete revaluation of this category, also semantic; the opposition *activum: medium* changes to *activum: passivum*.
3. D. I. Edel'man — category of tense and aspect. These categories are closely connected, there are even difficulties in nomenclature — it is called „tense” and the grammatical form includes aspect also. The author disputes with the system of 4 member aspective opposition in the Old Iranian of J. Kuryłowicz. He gives a great many examples. An extremely varied development in particular languages does not permit a classification of the existing state.
4. D. I. Edel'man — also category of mood, closely dependent on tense — aspect changes.
5. V. A. Jefimov — category of gender in the verb. He draws attention to problems connected with the ergative construction in some Iranian languages.

On the basis of this work, it will be possible to confront many other typologic problems in Iranian languages. Particularly typologic changes in syntax, merely mentioned here, would require a precise analysis in the near future.

Barbara Mękarska

Josef van Ess, *Zwischen Hadit und Theologie. Studien zum Entstehen prädestinationischer Überlieferung*. Berlin — New York, 1975, pp. XII + 218.

This is an elaborate research on the one of the most significant problems in Islamic philosophy of life, i.e. the predestination problem (*qadar*). The reviewed work is divided into eight chapters, each of them very comprehensive. The author deals here with the origin and the development of *qadar*-idea through the ages on the vast ground of *hadit*-collections. Let us quote the titles of the chapter in German original: I. Vier Analysen, II. Die Ausbreitung der prädestinationischen Tradition, III. „Naive“ Prädestinationsaussagen, IV. Sekundäre Prädestinationsargumente, V. Das Handeln des Menschen, VI. Explizite Polemik gegen die Qadariya, VII. Kompromissversuche, VIII. Zusammenfassung.

The comprehensive list of authorities is added to the book. We want to emphasize the learned study by Josef van Ess as a welcome addition to our growing interest and knowledge about the past and present Islam community.

Franciszek Machalski

Ludwik Sternbach, LL. D., *Indian Riddles. A Forgotten Chapter in the History of Sanscrit Literature*, by..., Hoshiarpur, 1975, pp. 131.

This is the first monograph ever written on different kinds of Indian riddles being a distinct branch of Sanscrit literature. Its author, Professor Dr. Ludwik Sternbach, tracing the origin of Indian riddles in the *Vedas* and explaining their existence in the Epics, Buddhist, Jainist and others works of Indian Literature endeavours to present here the exact classification of a very abundant materials on this field. At the same time he attempts to make a comparison of the Indian riddles with their European counterparts, puns, rebuses, etc.

This book — one of the most interesting of many books of Professor L. Sternbach — comprises the following chapters: I. Introductory (Source of Riddles), II. Divisions of Riddles according to Daṇḍin's *Kāvyādarśa* and the Viṣṇudharmottarapurāṇa, III. Division of Riddles according to Subhāṣita-Saṁgraha's, IV. Division of Riddles according to Dharmadāsa's *Vidagdhamukhamandana*, V. Collection of Riddles, VI. Riddles as a Distinct Chapter of Sanscrit literature, VII. Solutions to Sanscrit Riddles, VIII. Conclusion.

A Subject Index appended to above book enables the reader suitable references and enhances the value of this valuable publication.

Franciszek Machalski

Geza Vermes, *Post-Biblical Jewish Studies* (Studies in Judaism in Late Antiquity, 8), Leiden, E. J. Brill 1975, pp. XI + 226. Price: 64 guilders.

The author is a Hungarian-born Jew. He studied at Budapest and Louvain. His scholarly work centers on the literature, religion, and history of ancient Judaism. The results of his research have appeared systematically in various journals. A collection of his articles on the *targums* and the *midrash* from the years 1950—1960 appeared in the book *Scripture and Tradition in Judaism* (Studia Post-Biblica, 4), Leiden 1961. The book under review comprises 13 articles, 12 of them published during the period 1960—1974. It falls into three sections: Qumran, Bible Exegesis, Rabbinic History, which reflect the three main lines of the author's research.

The first section, devoted to problems of Qumran, contains the following articles: *Ancient Judaism in the Light of the Dead Sea Scrolls* (pp. 3—7), *The Etymology of „Essenes“* (pp. 8—29), *Essenes and Therapeutae* (pp. 30—36), *The Qumran Interpretation of Scripture in its Historical Setting* (pp. 37—49), *Sectarian Matrimonial Halakhah in the Damascus Rule* (pp. 50—56). We must note that Vermes is among the best experts on Qumran. As early as 1953 he published the book *Les Manuscrits du Désert de Juda* in Paris, which has since had several editions (the English version appeared in 1956). His English translation of the Qumran texts is also widely known (*The Dead Sea Scrolls in English*, Harmondsworth, Middlesex, 1962, Pelican Books A 551). It is characteristic of his approach to the Qumran texts that they are dealt with against the background of other texts of ancient Judaism. Comparing the Qumran writings with rabbinic literature Vermes shows two basic features of ancient Judaism: „a lively variety in expressing the heritage of the past and an incessant re-thinking and re-adaptation of the legacy of Moses, the prophets and the sages“ (p. 7).

The second section deals with Bible exegesis. The following problems are treated: *Bible and Midrash: Early Old Testament Exegesis* (pp. 59—91), *The Targumic Versions of Genesis 4, 3—16* (pp. 92—126), *Haggadah in the Onkelos Targum* (pp. 127—138), „He is the Bread“ — *Targum Neofiti Exodus 16; 15* (pp. 139—146), *The Use of BAR NASH/BAR NASHA in Jewish Aramaic* (pp. 147—165). In the second part the author follows the line of approach worked out in his earlier work, *Scripture and Tradition in Judaism*, demonstrating that the exegetic traditions contained in the *midrash* and *targums* are organically intertwined with the Biblical traditions. Vermes proclaims himself in favour of the ancient origin of the Palestinian Targum to the Pentateuch. He sees the Palestinian *haggadahs* as a direct background for a number of New Testament texts.

The third section covers three problems of the history of ancient

Judaism: *The Decalogue and the Minim* (pp. 170—177), *Hanina ben Dosa* (pp. 178—214) and *Ancient Rome in Post-Biblical Jewish Literature* (pp. 215—224). The second article, which deals with the person of a Galilean charismatic of the first century A. D. quite often mentioned in the Talmud, merits special attention. The charismatic trend in Jewish religion dates back to the times of the judges and the prophets. After the Babylonian exile official Judaism based religious life chiefly on the precepts of the Law, thus gradually eliminating the charismatic trend based on individual religious experience. But charismatic did not cease their activities even at times of extreme predominance of legalism. Galilee was particularly susceptible to the charismatic trend, as folk tradition of the activities of Elias and Eliseus. The significance of Galilean charismatics was discussed in greater detail in Vermes' book *Jesus the Jew: A Historian's Reading of the Gospels*, London 1973.

Special praise is due to the publishers, who have spared no pains to give this work by an eminent specialist on ancient Judaism beautiful form. The book also contains excellent indexes (pp. 227—246).

Stanisław Mędala

NOTES BIBLIOGRAPHIQUES

B. Jongeling, C. J. Labuschagne, A. S. van der Woude, *Aramaic Texts from Qumran*, Volume I, Leiden 1976, E. J. Brill, small 8°, pp. X, 131. Price: Gld. 28 (Semitic Study Series. New Series IV).

A group of scholars from the Qumran Institute of the Faculty of Theology at the Groningen University have prepared a new useful tool for Qumran studies. It is a handbook edition of the three most important and best known Aramaic texts from Qumran: the Job Targum from Cave 11 (cf. pp. 1—73), previously edited by J. P. M. van der Ploeg, A. S. van der Woude with collaboration of B. Jongeling (*Le Targum de Job la grotte XI de Qumran*, Leiden 1971, E. J. Brill), the Genesis Apocryphon from Qumran Cave 1 (cf. pp. 75—119), published by N. Avigad and Y. Yadin (*A Genesis Apocryphon. A Scroll from the Wilderness of Judaea*, Jerusalem 1956), and the Prayer of Nabonidus from Cave 4 (4 QOrNab) (cf. pp. 121—131), edited by J. T. Milik („*Prière de Nabonide*” et autres écrits d'un cycle de Daniel, *Revue Biblique* 63, 1956, pp. 407—415). Each part contains a short description of the scroll, a characteristic of its contents, and a selected bibliography which includes not only the text publications, but also further literature. Each scroll is printed in Hebrew with parallel English translation facing it. There are no points in the Hebrew text, but notes at the bottom of every page are abundant. The authors offer some improvements on the transcriptions in the earlier editions at points of disagreement. They have preferred to leave some gaps in the texts rather than to give questionable proposals, as some authors have done before.

It seems that the book reviewed will be a real help not only for young students of Aramaic, but also for scholars who are interested in Qumran discoveries, not being specialist in the field. This useful publication is a good counterpart to E. Lohse's, *Die Texte aus Qumran. Hebräisch und deutsch*, München 1964. We are impatiently waiting for future volumes of the subseries of the Semitic Study Series (new Series), which are promised by the team of Dutch scholars from Groningen.

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