

einer Erscheinung der Geschichte des Osmanisch-Türkischen, S. 200—3].

Im Jahre 1977 erschien ein grosses (48 000 Wörter umfassendes) Wörterbuch der türkischen und russischen Sprachen unter Leitung von E. M.-E. Mustafaev und L. N. Starostov: *Turecko-russkij slovar/Türkçe-rusça sözlüg.* Russkij jazyk-Vg: Moskau 1977. Auch die erst nach dem Tode des Verfassers herausgegebenen Schriften von A. P. Poceluevskij über das Turkmenische sind der Rede wert: *Ausgewählte Werke.* Ylym: Aschhabad 1975 (russ.).

Janusz Meuszyński, *Odkrywanie Mezopotamii* („Biblioteka Problemów”, 228), Warszawa 1977, Państwowe Wydawnictwo Naukowe, 348 pp. Price: zł 35,—.

This posthumous work of a young promising Polish scholar, who died tragically in may 1976, is one of a series including the Polish translation of *The Archaeology of Palestine* by W. F. Albright, *The Hittites* by O. R. Gurney, *L'Égypte pharaonique* by É. Drioton, *People of Ancient Assyria* by J. Laessøe, etc. The title „Discovering Mesopotamia” adequately describes the book. After an historical sketch of the first large-scale English and French excavations at various Mesopotamian sites from 1842 onwards, the author's attention turns towards the decipherment of the cuneiform writing and the subsequent archaeological excavations before World War I. Thereafter, Meuszyński gives brief accounts on the various sites excavated from the end of World War I until 1975. The last paragraph gives a report on the first Polish archaeological campaign at Nimrud in 1974. The book contains 68 plans and 28 photographs that illustrate the text in a very suitable way.

The volume under review is not intended primarily for archaeologists — it may, however, hold some interest for them — but for those many students of ancient history and ordinary readers who wish to know what interest and importance particular sites in Mesopotamia have for them, and who seek some non-technical account of these matters within the compass of a single volume. There was certainly a great need for a work of this kind in Poland. In spite of a considerable increase in the available materials due to recent discoveries, little of the general results had been brought to the knowledge of not professional scholars and general readers. Meuszyński has recognized and partly satisfied this need. His book aims at providing the readers with at least some of the information which, it is hoped, will both arouse their interest in these ancient places, and at the same time help them to understand better the role that they have played in the history of mankind. Since a popularizer is supposed to cover a whole field, one can but admire the author's courage in undertaking such a task and his sense of balance in presenting a survey of so many sites.

The book ends with a sketch of the author's personality by Prof. K. Michałowski. The reviewer, who met Janusz Meuszyński during the „Rencontre Assyriologique” of Göttingen, in July 1975, can only express the hope that Meuszyński's last work, partly based on his doctoral dissertation presented in 1974 at the Warsaw University, may soon be published in a language accessible to a larger number of scholars.

Edward Lipiński

Janusz K. Kozłowski, Joachim Śliwa, *Archeologia wschodniej części basenu Morza Śródziemnego. Palestyna — Syria — Cypr*, Kraków 1977, Nakładem Uniwersytetu Jagiellońskiego, 8°, 274 pp. Price: zł 28,—.

This manual aims at providing students of the first and third year of archaeology and of the first year of art history with an introduction to the archaeology of Palestine, Syria, and Cyprus from Palaeolithic to Hellenistic times. A short sketch of the history of archaeological research in the area concerned and a brief description of its present geographic environment introduce the exposition of the climatic and geographic changes, as well as the characterization of the flora and fauna of the Near East, in the Pleistocene and the Early Postglacial period. The second chapter deals briefly with the earliest records of man's presence and the dividing of the pre-history and ancient history of the Near East into archaeological periods. The main chapters are thereafter dedicated to the Palaeolithic (pp. 35—117), Neolithic and Eneolithic periods (pp. 119—144), and to the Bronze Age (pp. 145—183) in Syria and Palestine, as well as to the Stone Age (pp. 185—192) and the Bronze Age (pp. 193—212) in Cyprus. The four paragraphs of the last chapter deal with the Iron Age in Syria, Phoenicia, Palestine, and Cyprus (pp. 213—271).

The stress is undoubtedly placed on pre-historic times, i.e. on the Palaeolithic and Neolithic Ages, which are also the best presented ones. There is however a disproportion between the more detailed discussion of the lithic industries, on one hand, and the rather sketchy survey of the earliest settlements and ceramic cultures, and of the development in the farming and in the domestication of animals, on the other hand. Besides, a larger space seems to be allotted to the Palestinian sites despite the fact that the north of Syria was culturally well ahead of the Lebanon and the Damascus region, and that these areas, in turn, were far more advanced than Palestine and Transjordan. This lack of balance is even more pronounced in the chapters dealing with the Bronze Age and the Iron Age. The reproduction of a map indicating the main archaeological sites of the sole Palestine and Transjordan (p. 146) is typical of the authors' approach.

The survey of the Iron Age is most out of proportion, for the Syrian evidence is presented in a note of one page and half, while thirty pages are devoted to Palestine. Even though twelve pages are allotted to Cyprus, no mention is made of the very important results of the archaeological excavations conducted at Kition by the Department of Antiquities of Cyprus under the direction of Dr Vassos Karageorghis. The archaeological interest of Kition in the Iron Age lies now primarily in its great temple of Astarte, whose architectural vestiges are those of the largest Phoenician shrine ever found.

Although the manual deals with the eastern Mediterranean area, there are no comments on the occurring large quantities of Mycenaean pottery in Syro-Palestinian settlements of the Late Bronze Age, when Mycenaean Greece became part of the same cultural area as Egypt, Palestine, and Syria. Furthermore, not only the regular traffic with the Aegean world and the Greek Mainland, but even the early settling of Greeks in Syria, as evidenced by P. J. Riis's excavations at Tell Sūkās, are disregarded in the chapter dealing with the Iron Age.

Despite its scientific qualities and the numerous figures illustrating the text, this volume does not meet — in the reviewer's opinion — the requisites of an adequate manual of East-Mediterranean archaeology. Its main short-comings are due to the lack of proportions in dealing with the regions in question and with the various topics discussed. The aim of archaeology should actually be to supply a wider view of the past and to discover trends in pre-history and history. An unbalanced treatment might distort that view and misrepresent the evolution of mankind. The idea of presenting within the compass of a single volume the archaeology of Syria, Palestine, and Cyprus was, however, an excellent one, for these regions of the Near East need to be viewed in relation to one other, and for the archaeologic information that is derived from excavations at them requires expert correlation if its significance is fully to be gauged.

Edward Lipiński

Congress Volume. Edinburgh 1974, Leiden 1975, E. J. Brill, 8°, pp. XIX, 277. (= Supplements to Vetus Testamentum vol. 28). Price: f 138.

Cette publication comprend les conférences prononcées au VIII^e Congrès International pour les Études de l'Ancien Testament et qui s'est tenu du 18 au 23 août 1974 à Edimbourg.

Une courte préface de J. A. Emerton (p. VII—VIII) ainsi qu'un article de G. W. Anderson (p. IX—XIX), qui présente les plus éminents sémitologues de l'Ecosse, servent d'introduction à 17 articles

consacrés aux problèmes littéraires, historiques et théologiques, concernant l'interprétation de l'Ancien Testament.

Deux études comparatives méritent surtout l'attention des orientalistes. R. J. Williams, dans son article „*A people come out of Egypt*”. *An Egyptologist looks at the Old Testament* (p. 231—252) montre les liaisons historiques entre la Palestine ancienne et l'Égypte, et fait ressortir les traces de l'influence des éléments égyptiens sur l'hébreu, les institutions d'Israël ainsi que sur la littérature biblique sapientielle. On remarque la grande influence de l'Égypte sur la civilisation israélite sous le règne de Salomon. On en retrouve les traces dans la terminologie d'intronisation (p. ex. *nēzer* „couronne”, *’ēdūt* „témoignage”), dans la structure administrative (p. ex. *sōpēr* et *mazkīr* sont les équivalents d'un modèle égyptien: *sš nsw et whmw*), dans les titres de cour et dans les noms d'instruments servant à écrire.

J. C. L. Gibson (dans son article *Myth, legend and folk-lore in the Ugaritic Keret and Aghat texts*, p. 60—68) fait remarquer l'héritage cananéen dans les textes bibliques. Il analyse dans les épopées ougaritiques les motifs que l'on retrouve dans l'épique de David sur Saül et Jonathan (2 S 1, 21), dans le livre d'Isaïe (7, 14; 11, 1—9), dans le livre d'Ezéchiel (14, 4. 20; 20, 3) et dans le livre de Job (1, 6—12; 2, 1—6).

Deux autres articles présentent les problèmes liés aux recherches sur l'origine d'Israël. Dans son article *Domain assumptions and societal models in the study of Pre-monarchic Israel* (p. 89—100), N. K. Gottwald donne un résumé des problèmes qu'il avait traités dans son ouvrage *A Sociology of the Religion of Liberated Israel, 1250—1000 B.C.* (New York 1975). L'auteur adopte une attitude critique à l'égard de M. Noth au sujet de la genèse du système des douze tribus d'Israël en tant qu'union progressive des tribus en „amphictyonie”. Par contre, il accepte l'idée générale de G. Mendenhall sur l'origine de la nation israélite sur le plan social et politique qui existait en Palestine au cours de la seconde moitié du II^e millénaire. Selon Gottwald, Israël est apparu en tant que nation au sein du système socio-politique cananéen et sur le territoire de Palestine à la suite du processus de „retribulisation”, c'est-à-dire du processus dirigé contre l'organisation hiérarchique de la société dans la civilisation cananéenne.

H.-J. Zobel, dans son étude intitulée *Beiträge zur Geschichte Gross-Juda in früh- und vordavidischer Zeit* (p. 253—277), fait remarquer que non seulement l'histoire de l'ancien Israël, mais aussi celle de Juda prête à controverse. Il attire l'attention sur le caractère distinctif de l'histoire de Juda par rapport à celle d'Israël à l'époque du prémonarchisme. D'après cet auteur, dans la deuxième moitié du XI^e siècle, Juda était encore étroitement lié aux Philistins. La conscience nationale et politique n'apparaît que lorsque David monte sur le trône à Hébron. Selon lui aussi, l'élément religieux s'est rattaché à la conscience nationale de la population de Juda au cours du règne de David et de Salomon.

Quant aux études sur l'Ancien Testament, deux articles concernant

la classification des textes du Pentateuque retiennent l'attention du lecteur. Dans l'article *Ancient Israelite poetry and ancient „codes” of law, and the sources „J” and „E” of the Pentateuch* (p. 185—195), J. A. Soggin met en relief le problème de la classification de plusieurs textes aux sources „J” ou „E”; il estime que cette classification n'est ni claire ni certaine et que la comparaison avec la classification des textes à „P” indique un aspect tout différent du problème. En „P”, en effet, il y a une liaison très nette entre les sections narratives et les fragments juridico-rituels, tandis qu'en „J” et en „E” cette liaison n'existe pas. En partant des critères lexicographiques et théologiques, seuls quelques textes de la poésie ancienne peuvent être attribués — de l'avis de Soggin — à ces sources. Quant aux textes juridiques anciens, cette évidence manque sur les deux niveaux. Il faut donc compter avec la nécessité d'exclure ces matériaux des sources „J” et „E” et de ne voir en eux que „l'ancienne poésie yahviste” (*Ancient Yahwistic Poetry*) et des textes de „l'ancienne jurisprudence israélite” (*Early Israelite Jurisprudence*). R. Rendtorff, dans son article *Der „Jahwist” als Theologe? Zum Dilemma der Pentateuchkritik* (p. 158—166), fait observer que la théorie sur les sources du Pentateuque n'explique ni le grand nombre de problèmes théologiques ni ceux qui se rapportent à l'histoire de la tradition. Il propose donc d'abandonner les suggestions qui poussent à définir les sources. L'ancien „instrumentarium” semble ne plus suffire à résoudre ces problèmes et il faut en chercher un autre.

S. Szyszman, karaïte polonais résidant à Paris, présente un article pour le centenaire de la mort d'Abraham Firkowicz (1787—1874), karaïte archéologue, collectionneur et chercheur en épigraphie hébraïque, samaritaine et karaïte (p. 196—216). Firkowicz est né à Loutzk en Volhynie et est mort à Kalé en Crimée.

Et voici les titres des autres articles: A. Alonso-Schökel, *Hermeneutical problems of a literary study of the Bible* (p. 1—15); R. E. Clements, *The purpose of the Book of Jonah* (p. 16—28); H. M. I. Gevaryahu, *Biblical colophons: a source for the „biography” of authors, texts, and books* (p. 42—59); M. H. Goshen-Gottstein, *Christianity, Judaism, and modern Bible study* (p. 69—88); E. Jacob, *Principe canonique et formation de l'Ancien Testament* (p. 101—122); A. Malamet, *The twilight of Judah: in the Egyptian-Babylonian maelstrom* (p. 123—145); B. Otzen, *Old Testament wisdom literature and dualistic thinking in late Judaism* (p. 146—157); R. Smend, *Der biblische und der historische Elia* (p. 167—184); M. Tsevat, *Common sense and hypothesis in Old Testament study* (p. 217—230).

Stanisław Mędala

Lee I. Levine, *Caesarea under Roman Rule* (Studies in Judaism in Late Antiquity, vol. VII), Leiden 1975, E. J. Brill, 8°, pp. 297.

There is no doubt that Caesarea Maritima is, by the side of Jerusalem, among the best known cities of Roman Palestine. The excavations begun in Caesarea a few years ago have greatly enhanced interest in the city's past. In light of the sources Caesarea appears not only as a Roman provincial administrative centre but also as a strong centre of Graeco-Roman culture. This latter aspect of Caesarea is of particular interest. To anyone knowing the fanatic attachment of the Jews to their old customs and religious traditions it must seem remarkable how this centre of an alien culture and religious cult managed to survive and function in the hostile setting. There have been many attempts to explain this phenomenon in works on the history of Roman Palestine, but viewed against a broader background they have not always proved satisfactory.

It is a paradox that despite the great amount of scholarly interest in the area of Roman Palestine and in its cities in particular, Caesarea did not until recently have a monograph devoted to itself. The situation has now improved, as within a single year two books by L. I. Levine have appeared which are devoted to the history and to the topography of the city¹, and several publications by other scholars have been announced.

Most specialists on the history of ancient cities will certainly turn their attention to „Caesarea under Roman Rule”. The work falls into two parts, one dealing basically with the fates of the city itself (Ch. I—IV, VIII), and the other devoted to the most important communities which inhabited the city: Jews, Samaritans and Christians (Ch. V—VII).

Anyone who has had some, however slight, contact with questions concerning the social problems of ancient cities will know that they are extremely hard to study, mostly on account of the paucity of sources. In the case of Caesarea the difficulty is even greater because of the multiplicity of social and religious groups in the city. The more worthy of attention, therefore, is the author's research and his effort in presenting and discussing its results.

In so far as that is rendered possible by the sources, L. I. Levine tries to show each group's internal social structure, customs and religious life, and the relations and connections among the groups. In a number of cases his conclusions differ widely from the long-established stereotype. This is the case with the religious attitudes of the Jewish community (pp. 45, 105 f.) and the relations between Jews and Chris-

¹ L. I. Levine, *Roman Caesarea: An Archaeological-Topographical Study*, Jerusalem 1975 (non vidi); idem, *Caesarea under Roman Rule*, Leiden 1975.

tians (pp. 80 ff.). The author's characterization of the Jewish community is of particularly great value, owing to his use of sources that remain inaccessible to the scholarly world at large because of their language.

Caesarea's earliest history is connected with a settlement, later grown to be a city, which was founded in the fourth century B.C. It was called Straton Pyrgos and from the very beginning came under Hellenistic cultural influence (cf. L. I. Levine, *A propos de la fondation de la Tour de Straton*, „Revue Biblique”, 82, 1975, pp. 75—81). The importance of Straton Pyrgos increased, largely owing to the policies of individual Hellenistic rulers who controlled the city at various times, but the city owed most to Herod. It was under his rule that the city changed its name to Caesarea and saw the beginning of flourishing urban development. The city's development had been favoured from the start by its situation on convenient communication routes, which made Straton Pyrgos and later on Caesarea a trading centre of major importance that attracted businessmen from different parts of the ancient world. The new settlers organized themselves in groups, worshipped their own gods and observed the customs and traditions of their ancestors. The Caesarean cultural scene in the first few centuries of our era was considerably affected by the choice of the city for the seat of the Roman provincial government. The permanent and prolonged presence of numerous clerical staff and troops and the service of Caesarean citizens in the auxiliary troops of the Roman army made for the consolidation of Graeco-Roman cultural influence, the more so as from the Jewish war under Vespasian until the third century A.D. the Jewish community in Caesarea was a minority. Pursuing the fates of Caesarea throughout history the author justly emphasizes the significance of these factors, since they were crucial in the preservation of the city's cosmopolitan character until the end of antiquity (cf. pp. 10, 15 ff., 19, 37 f., 42 f., 57 ff.).

The author's immense erudition and his mastery of the sources and of literature in many languages make any critical remarks on the part of the reviewer seem tactless, in that the objections concern merely points of secondary importance.

The date of the annexation of Agrippa II's kingdom (p. 41) was established with a high degree of accuracy as c. 92—93 A.D. by T. Frankfort (*Le royaume d'Agrippa II et son annexion par Domitien*, (in:) „Hommages à Albert Grenier”, Bruxelles 1962, vol. II, pp. 659—672). Several times L. I. Levine mentions traces of Roman troops being stationed in the city (cf. p. 20 f., 36 f.). As we know, that was not always a destructive presence, as is evidenced by inscriptions cited in the book and by some recent finds (cf. J. Ringel, *Deux nouvelles inscriptions de l'aqueduc de Césarée Maritime*, „Revue Biblique” 81, 1974, pp. 597—600; J. Olani, J. Ringel, *New Inscriptions of the Tenth Legion Fretensis from the High Level Aqueduct of Caesarea*, „Israel Exploration Journal” 25, 1975, pp. 148—150). The title of the

book justifies the observation that this question should have received a much more extensive treatment. There are some printer's errors in the text, the most striking ones perhaps on page 44: Nicodemia for Nicomedia (twice), Amastus for Amisus.

These remarks are not in the least meant to detract from the high value of the work under review. The book is to be recommended to all those interested in the history of Roman Palestine and in the ancient urban communities.

Edward Dąbrowski

Constantinos Spyridakis, *A Brief History of Cyprus*. Revised Edition. Nicosia 1974, 8°, printed and published by Zavallis Press Ltd, pp. 236 (including illustrations), 1 map.

Dr Constantinos Spyridakis, who died in 1976, devoted his entire life to serve his nation as an educator, scholar and social activist¹.

Before presenting one of his major works, *A Brief History of Cyprus*, let us say a few words about his scholarly career. His scholarly work started with a doctoral dissertation on one of the principal Cypriot figures of the fourth century B.C., Evagoras I, king of Salamis (*Euagoras I von Salamis. Untersuchungen zur Geschichte des kyprischen Königs*. Stuttgart 1935; there also is a Greek version: *Euagoras A', Basileus Salaminos*, „Kypriakai Spoudai”, Vol. 5, Nicosia 1945). Another of Spyridakis' significant works was a monograph of the Cypriot kings of the fourth century B.C., published in 1963 (*Kyprioi Basileis tou 4ou aiōnos p. Ch. 411—311*, Nicosia 1963). A synthesis of the history of Cyprus appeared in the same year.

These best known and very erudite works and many other studies² constitute persuasive evidence of C. Spyridakis' deep concern with bringing out the connections between Cyprus and classical Greece.

¹ For bibliographical and biographical data see: Paul Åström, *Who's Who in Cypriote Archaeology. Biographical and Bibliographical Notes*. (Studies in Mediterranean Archaeology, Vol. XXIII), Göteborg 1971, s.v. Spyridakis Constantinos, pp. 72—73, and *Addenda*, p. 87; editorial article to mark Dr Constantinos Spyridakis' retirement from the Ministry of Education, „Cyprus To-Day” (= CTD), Vol. 8 (1970) No. 2, pp. 31—32; unsigned review of C. Spyridakis' *A Brief History of Cyprus*, CTD 13 (1975) No. 1, pp. 31—32; obituary notice, CTD 14 (1976) No. 1, pp. 29—30.

² The complete edition of his articles and studies, which numbers 3150 pages, shows the extent of his scholarly work. The studies on the history and culture of Cyprus constitute the contents of three volumes (1200 pages). See K. Spyridakis, *Meletai, Dialekseis, Logoi, Arthra*, Vol. 1—3, Leukōsia 1972—1974.

A historical approach to these connections in the last four thousand years, that is, since the arrival of the first Achaean settlers in the fourteenth century B.C., is most clearly to be seen in the book under review.

The aim of the work was to acquaint foreign readers with the history of the island over a period of eight thousand years. The book was published by the Greek Communal Chamber both in English and in Greek. The Centre for Greek Studies in Alexandria translated the Greek text into Arabic. The English edition, entitled *A Short History of Cyprus*, had two printings, in 1963 and 1964. The revised edition reviewed here came out in 1974. It was updated to include the research results of the decade since the original publication and supplemented with very many illustrations, which, as one reviewer puts it, „themselves give a panoramic view of the eight thousand years of civilisation in Cyprus”. Although the book is somewhat longer than the earlier editions, the author tried to maintain its original character as a short history.

The book consists of three major parts. The first (pp. 1—87) covers ancient times starting from the neolithic period (5800 — 3000 B.C.) till the introduction of Christianity to Cyprus. The main facts of this almost three thousand year long earliest period concern the life of the neolithic people and their civilisation, the oldest traces of which have been found in the settlement of Khirokitia. During the Bronze Age (2500 — 1500 B.C.) the first Achaeans came to the island. This was a momentous event in that it marked the beginning of the Hellenization of Cyprus. A second wave of Achaean settlers appeared about the fourteenth century B.C., as a result of the Trojan war. The next people to settle on the island were the Phoenicians, who are believed to have arrived about the year 800 B.C. Phoenician colonization differed from Greek colonization (which consisted chiefly in political and cultural penetration) in being of a commercial nature. Towards the end of the eighth century B.C. Cyprus, after an independence of many centuries, became subjugated to Assyria. As a result the cities of Cyprus lost their outward freedom but retained autonomy in internal affairs. The period of Assyrian domination was relatively short (about 40 years), and it was followed by another hundred years of independence. The century's independence was threatened by the Egyptian pharaoh Hophra (588 — 569 B.C.), known to the Greeks as Apries. Despite his victories over the combined Cypriot and Phoenician fleets he did not manage to conquer the island. That was effected only about 560 B.C. by his successor Amasis. About 545 B.C. Cyprus was incorporated into the Persian Empire. The situation of the Cypriot kingdoms under Persian rule was quite exceptional: while the individual rulers were under an obligation to pay tribute to the king of Persia and to provide him with an army and a fleet during campaigns, they maintained a wide range of freedoms, including the right to have diplomatic

relations with other countries. In spite of this high degree of autonomy the Cypriots took the side of the Greeks in the Ionian uprising (about 500 B.C.). After the uprising failed, Cyprus became subjugated to Persia again (in 498 B.C.). Hopes for liberation appeared during the Graeco-Persian wars (480 — 449 B.C.), but neither then nor later, in the days of Evagoras I (435 — 374 B.C.), did the efforts to throw off the Persian yoke succeed. Persian rule did not terminate until the times of Alexander the Great. After Alexander's death Cyprus was for many years the bone of contention among his successors. The outcome of the dispute was the inclusion of Cyprus in the Ptolemaic empire (294 — 58 B.C.). Next the island was conquered by the Romans, whose rule lasted as long as did the Empire. Christianity was brought to Cyprus during that period by the apostles Paul and Barnabas.

The second part of the book (pp. 89—150) deals with the Middle Ages. After the division of the Roman Empire Cyprus became part of the Byzantine Empire. After a relatively peaceful period of over 200 years (5th—7th centuries A.D.), marked by the flourishing of Byzantine culture, Cyprus became the target of Arab attacks (from the 7th to the 10th century). The raids were stopped only as late as 965 by the Byzantine emperor Nicephorus Phokas. The time between 965 and 1184 was a period of Byzantine influence. Thereupon power over Cyprus was seized by the crusaders, in the person of one of the leaders of the third crusade, Richard Coeur de Lion. In need of money for the continuation of the campaign, the English king sold Cyprus to the Templars, and these in turn handed it over to Guy de Lusignan for half the original price. From 1192 Cyprus constituted an independent kingdom ruled by the Lusignan dynasty for almost three centuries, until 1498. Then followed a period of competition for the rule of the island between Genoa and Venice. The struggle was won by the Venetians, who occupied the island till the Turkish conquest in 1571.

Turkish rule (1571—1878) opens the modern period, to which the author devoted the third part of his book (pp. 151—206). Turkey's defeat in the war with Russia in 1878 caused Cyprus to be transferred to the British, who ruled the country until 1960. In that year, after a four year long struggle (1955—1959), Cyprus was declared an independent republic. Archbishop Makarios, elected the first President of the Republic on December 13, 1959, assumed office on August 16, 1960. Soon after that the new state was admitted to the United Nations. However, peace on the island did not last long. The quarrels between the Greek and Turkish communities flared up again, leading to a civil war which started in December 1963. In 1964 UN troops arrived on the island for the purpose of maintaining peace. The apparent peace was broken by the tragic events of July 15, 1974, which opened a new chapter of Cypriot history.

The problems briefly mentioned here confirm the old Cypriot adage that „Mars, god of war, has made the island his home for thou-

sands of years." But Cyprus is not only the abode of Mars, who, to the distress of the Cypriot people, has remained on the island to this day. Cyprus also is the home of Aphrodite, goddess of love and beauty, the home of the philosopher Zeno of Citium (336 — 264 B.C.), founder of the Stoic School; Cyprus is the history of a nation that has never betrayed its Greek identity.

The reader will learn about this history from the work presented here, which fulfils its aim of being a guidebook for a foreigner who wishes to become acquainted with the political and cultural problems of Cyprus. Orientation in past events is facilitated by a chronological table (pp. 215—218); there also is a bibliography for those willing to acquire a better knowledge of specific problems (pp. 207—213).

Presentation of so many problems of an eight thousand year long history is extremely difficult. The author acquitted himself well of this task through expert selection and gradation of facts. The few critical observations that might occur in the course of the reading do not affect the high rank of this very useful and very necessary publication.

Adam Konderak

Kyriacos Hadjioannou, *Ancient Cyprus in Greek Sources*, Vol. II: *Mythology and Religion. Geography and Geology* (in Greek) Nicosia 1973, Publication of the Holy Archbishopric of Cyprus, 8°, pp. 24 + 471, Price: £C 5.00 (Not available for the present).

Vol. III. Part 1: *Sciences, Letters, Arts and Crafts, from Homeric times to the year 395 A.D.*, (in Greek), Nicosia 1975, 8°, pp. 19 + 592, Price: £C 10.00.

Vol. III Part 2: *Cyprian Glosses* (in Greek), Nicosia 1977, 8°, pp. 11 + 182 + 13. [XI pls (including 1 map) on pp. 169—179]. Price: £C 5.00.

Some time ago I had the pleasure to present here the first volume of this series (cf. „*Folia Orientalia*” 16, 1975, pp. 337 f). Now the *opus magnum* of Dr. Hadjioannou is slowly, but very promisingly coming to an end. In the last few years he has published vol. II, and vol. III, part 1 and 2. We are waiting only for „A Commentary” on all three text volumes. It is quite surprising that the author could continue his work if one bears in mind that he left Famagusta after a heavy shelling of the city on August 20, 1974 by the invading Turkish forces. He fled leaving everything, his books, archives and all scholarly material in his home. As a refuge, owing to a very intensive work and to the help of a number of friends, who sent him necessary books and material, he eventually finished vol. III, part 1 in 1975 and edited

in the same year the last volume of the „Deltion” 1974, the annual of his cherished Famagusta Scientific and Philological Society. The vol. III, part 2 appeared in 1977.

The recent volumes of the „Ancient Cyprus in Greek Sources” assemble all the Greek literary testimonies that relate to the study of ancient Cyprus from the earliest time till 395 A.D.

The second volume of the series has two parts. Part 1 is devoted to *Mythology and Religion*, and part 2 to *Geography and Geology*. There are 802 passages in all — 606 in part 1, and 196 in part 2.

In the part devoted to mythology the main object of the extracts is the very Cypriot goddess Aphrodite and of course her lover, Adonis. Besides, there are excerpts on other Greek gods, like Apollo, Zeus, Hera, Dionysos, Athena, Artemis, Asklepios. The sub-sections devoted to Christianity present the first bishops and dioceses of Cyprus, speak about the Christian places of worship and habitation (caves, early monasteries etc).

The section on *Geography* contains not only a general description of the island but also of Cyprus flora and fauna, and the section on *Geology* deals with the Cyprus *Ores and Stones* (precious or other-wise). Maps and comments are lacking, but it is promised that they will appear in vol. IV, „A Commentary” by the author on all the previous volumes (to be published about 1980).

The volume III, part 1 contains 777 passages. They include references to the life and the writings of ancient Cypriot poets, philosophers and writers (historians, mythographers, orators), fragments of their works, the anonymous spiritual creation of the Cypriotes, references to the works of Cypriote ecclesiastical writers and of physicians, passages on the arts and crafts of ancient Cypriotes and a new interpretation of the „Kyprios character” of Aeschylus. Two appendices are added at the end of the volume: *Appendix A*, containing the text of a Commentary of Philo, bishop of Karpasia, on the Song of Songs, and *Appendix B*, a letter of the same bishop to Eucarpus.

The vol. III, part II was announced at the beginning of the series as a section devoted to „The Greek-Cypriot dialect as it was recorded by the Lexicographers and the Scholiasts (Commentators)”. Now it appears under a much shorter title: „Cyprian Glosses”. It is the shortest of all the volumes published (only 294 passages) with numerous indexes, but on the other hand the author as an excellent specialist in the field, offers his best.

Awaiting impatiently the publication of the last volume, I should like to stress the usefulness of this very scholarly series, a really perfect companion to everybody interested in ancient Cyprus.

Zdzisław J. Kapera

Colloque International C.N.R.S., „Salamine de Chypre”, Lyon, Maison de l'Orient, 13—17 mars 1978: [1] Programme, 8^o, pp. [13], [2] Résumés des Communications, 4^o, pp. [51], [2] maps, [7] plans. [Mimeographed].

An international colloquium of the French *Centre National de Recherches Scientifiques* devoted to ancient Salamis was held in Lyon from March 13 to March 17, 1978. Around 40 scholars took part in the meeting and they had a possibility to hear 32 papers on one of the most important, centers of ancient Cyprus. The symposium was organised by M. Yon, Director of the “Centre d'Archéologie Chypriote” of the *Maison de l'Orient* at the Lyon University.

The *Institut F. Courby* conducted excavations in Cypriot Salamis from 1964 until the Turkish invasions in summer 1974. Now French archaeologists have decided to present some results of their excavations and to invite other scholars from Cyprus, Sweden and England to present their research connected with Salamis. Some of the papers were general in character (J. Pouilloux, *Présentation du site*, and A. Caubet, *Historique des découvertes à Salamine*) others were very detailed. Most of the latter were connected with the history of the ancient capital of Cyprus (M. Yon, *Fondation de la ville, légende et archéologie*, R. Weil, *Aristote et Isocrate: un conflit d'influence à Chypre*, P. Roesch, *Les Lagides à Salamine: administration et épigraphie*, T. B. Mitford, *Roman civitas in Salamis*, J. Marçillet, *Un nouveau proconsul de Chypre?*, I. Nicolaou, *Les Salaminien et leur rôle dans la société chypriote*). Some authors spoke about the relations of Salamis with Athens (V. Desborough, *The archaeological evidence for early links between Salamis and Athens*, E. Gjerstad, *A Cypro-Greek Royal Marriage in the 8th century B.C.*, L. Jehasse, *La céramique attique à figures rouges*). Numerous scholars treated the problems of the archaeology of Salamis in the Early Byzantine period (C. Diederichs, *Plats estampés d'époque byzantine*, J. Hayes, *Céramique byzantine d'importation à Salamine et à Chypre*, Ch. Delvoye, *La place de Saint Epiphane et de la Campanopetra dans l'architecture paléochrétienne*, O. Callot, *Présentation des décors en stuc du bâtiment dit de l'huileuxie*, G. Argoud, *Installations techniques byzantines*). A few lectures concerned the religious problems of ancient Cyprus [J. Karageorghis, *La Grande Déesse à Salamine*, J. Cazeaux, *Vénus de Chypre* (*Ovide, Mét. XIV, 696—761*): *le discours, le lin, la pierre*, Y. Calvet, *Sur certains rites orientaux à Salamine*]. The oriental connections of Salamis were discussed by Y. Calvet, M. Leclant (*Chypre dans les hiéroglyphes*), and M. Szymer (*Salamine de Chypre et les Phéniciens*). The remaining lectures were as follows: V. Karageorghis, *La nécropole de Salamine, quelques nouveaux documents*, Th. Monloup, *Figurines de terre cuite à roulettes*, J. Jehasse, *Le rempart méridional de Salamine*, O. Masson, *Le dialecte chypriote de Salamine*, G. Roux, *Chapiteaux aux toureaux*,

N. Flemming, *Submerged ruins at Salamis, and the location of the harbour*, B. Helly, *Monnaies de Vespasien frappées à Chypre*, Th. Oziol, *Quelques lampes de Constantia*.

M. Yon discussed the problem of origins of Salamis in the light of Greek legends about Teukros, the hero of Troy comparing them with their Near-East historical context and the results of the recent archaeological excavations in the city. In her opinion: „*Teukros*” *représente... une fraction de ces tribus en migration, avec des éléments grecs, mais aussi anatoliens, ciliciens, dont une partie a dû s'établir à Chypre à la fin du XIII^e s.*”. It seems that: „*Teukros*”, *ou les populations qu'ils représente, s'est établi à partir de la fin du XIII^e s. dans la ville ancienne qui portait déjà le nom de Salamine; d'autres éléments apparentés sont venus les renforcer, et en particulier à la fin du XII^e s. C'est alors qu'ils se transporte au bord de la mer, vers un port plus utilisable, sur le site de la Salamine historique*”.

E. Dugand first gave a few remarks on the name „Salamis” (*A propos du nom de Σαλαμίς* (essai rapide de mise à jour de quelques-uns des points traités par l'auteur dans son „Chypre et Canaan”, Nice 1973). For him this toponym makes no sense in Greek and has a Semitic base *šLM* (from Sumerian „*šilim*”), cf. the similar theonyms *šLM* *šLMN*, and the toponyms *šLM* (Jerusalem) and modern DAHR-es-salâm. For him Kinyras was originally „La LYRE (DIVINISÉ)” and Phoenician. In this connection I should like to point to my article on the same subject *Kinyras and the Son of Mygdalion. Two Remarks on the Ancient Cypriot Onomastica*, *Folia Orientalia* 13 (1971), pp. 131—142, containing similar suggestions.

Y. Calvet observed interesting Phoenician rites in some graves of ancient Salamis: young children being buried in Phoenician jars. They are dated to the Cypro-Geometric period, from the XIth c. B.C. onwards. Y. Calvet stressed that similar rites were observed recently in the excavations at Bamboula, Kition — the very Phoenician center of the island.

It is impossible to give here the summary of all other lectures held in Lyon. It is expected that the full publication of the colloquium will be printed soon by the CNRS.

Zdzisław J. Kapera

Saul Levin, *The Indoeuropean and Semitic Languages*, Albany 1971, State University of New York Press, 8^o, p. XLII+775.

The problem of the relationship between the Indoeuropean and Semitic languages has long drawn the attention of some of the linguists. Enough to mention the names of Ascoli, Handel, Cuny, Heilmann and

many others¹. In 1971, the bibliography of the „nostratists” was enriched by a large publication of S. Levin. Contrarily to his predecessors who compared the phonetic, phonological and morphological levels of the two groups of languages aiming at proving a genetic relation between them, i.e. the existence of a proto-„Nostratic” language from which proto-Indoeuropean and proto-Hamito-Semitic sprouted, Levin draws the comparisons on all these mentioned levels but among the particular representatives of the two groups without the a priori assumption of the existence of any of their common forefather. Levin adduces the comparative material mainly from Sanskrit, Greek and Hebrew contenting himself with making only a list of the elements of phonology, morphology and syntax shared by these languages and practically abstaining from drawing final conclusions as to the origins of the common heritage or to the routes on which it could have been inherited. Thus, Levin study appears as an interesting inventory and still more a new methodological suggestion for the use of the „nostratists”.

The book in question certainly claims a detailed discussion which definitely outgrows the framework of the present modest bibliographical note. Therefore, this note is confined to the mere presentation of this publication, although with reading it many questions arise.

Andrzej Czapkiewicz

Wilhelm Eilers, *Die Mundart von Chunsar, Westiranische Mundarten aus der Sammlung Wilhelm Eilers*, Bd. 1., Wiesbaden 1976, Franz Steiner Verlag GMBH, 8°, pp. XVI, 396, 6 tables, 1 map. Price: DM 160,—

The published book „Die Mundart von Chunsar” by W. Eilers as well as the announcement that it is the first volume of planned future monographs von West Iranian dialects on a large scale should be considered a very important event in Iranian philology.

Iranian dialectology is still a field which has not been sufficiently and systematically studied. In Iran itself these studies are becoming

¹ Cf. G. I. Ascoli, *Studi ario-semitici*. Memorie del Reale Istituto Lombardo, 10, Milano, 1867; J. Handel, *O pokrewieństwie języków indoeuropejskich i semickich*, „Eos” 18, 1912; *Indo-europeo-semitico*, „Eos”, 34, 1932; A. Cuny, *Études prégrammaticales sur le domaine des langues indo-européennes et chamito-sémitiques*, Paris, 1924; *Recherches sur le vocalisme, le consonantisme et la formation des racines en „nostratique” ancêtre de l'indo-européen et du chamito-sémitique*, Paris, 1941; *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*, Bordeaux, 1946; L. Heilmann, *Camito-semitico e indoeuropeo. Teorie e orientamenti*, Bologna, 1949.

more and more appreciated, while scientific literature has expressed apprehension at the fact that dialects are disappearing at an alarming rate. Several works on particular dialects have appeared and questionnaires have been employed but all this is insufficient. There is a lack of interest in Iranian dialects outside of Iran. So far this vast subject has not been systematically and carefully researched in accordance with modern requirements. We hope that the present text will constitute a good beginning. The author informs us that it will be followed by another work on the dialect of Gaz near Isfahan.

The arrangement of The book „Die Mundart von Chunsar” is very lucid. The introduction giving its goals and the circumstances of its origin is followed by the bibliography. One may conclude that the author is well acquainted with all existing studies on Iranian dialects. The fact that works by Iranian authors are included in the bibliography is very useful. There are no theoretical PhD Sādeq-e-Kiyā's dissertations but several research works on particular dialects are listed. Several maps and photographs facilitate orientation of the locality and landscape of the dialect area discussed.

Next there is the main part of the book devoted to the description of the Chunsar dialect. First Eilers gives some basic information about the dialect, next introduces its grammar and then reading texts. The texts and their German translations with comments are followed by a glossary in which the vocabulary of the Chunsar dialect is compared with other dialects most related to it also with modern literary Persian and in many cases with Middle Persian. An index of entries, names and more important linguistic phenomena completes the book.

Eilers defines the Chunsar dialect which he has studied since 1940 as a continuation and the remains of one of the dialects of rural north-west Iranian („Median” according to the author). The phonetic and lexical systems of the dialect are evidence of this according to Eilers. Iranian dialectology lists this dialect in the „provincial” (mahallāti) subgroup which belongs to a group of languages and dialects of Central Iran (besides Golpāygān and Xamini dialects)¹ or to the group of dialects of „pure Persian” (Fārsi xāles) from the region around Isfahan, Rasht and Mazandaran².

The name Chunsar derives from the name of a village situated about 150 km north-west of Isfahan. This dialect is spoken by the inhabitants of several villages in the Chunsar river valley cut off from larger communities and busy highways. This geographical location has helped retain the archaic and pure form of the dialect.

¹ Mortaza'-e-Nesfat, *Farāvāni-ye-zabānhā va lahğehā-ye-mardom-e-İrān* (in:) Mağalle-ye-dāneškade-ye-adabiyāt-e-Tehrān, 1341, pp. 111—124.

² Mašā'ihī, „Xānsār”, Ettelā'āt VI, 1941.

The transcription of the word خوانسار is not very clear to me. In the phonetic system introduced by Eilers there is no „ch” sign. In the reading texts he gives the transcription of a dialect form „xūsār”. So why not transcribe the word either in the literary form „xānsār” or dialect „xūsār”? In general the phonetic system and phonetic transcription seems to me the weakest part of the book. The author uses Weissbach and Mann’s transcription, preferring it to the international one. Yet, at present the transcription which was traditionally used for classical Persian is not adequate any longer for the phonetic system of modern language.

The morphological system and syntax is presented by Eilers very precisely and lucidly. Numerous references to the literary language, colloquial speech, even slang, not to mention other Persian dialects, make it easy to understand the structure of the dialect and also show the author’s cognition of Iranian philology.

The grammar is followed by 84 pages of 38 stories, fables, legends, etc. given by credible informants. It is not only superb material from the point of view of linguistics but also of history, ethnography and theory of literature. These texts and explanations are the most valuable parts of the book. An important fact is that on the subject of his comments the author consulted one of his informants, the mullah Husain Mehdud, an educated man, whose help was invaluable in the studies of his native dialect.

Barbara Mękarska

Bernd Scherner, *Arabische und neupersische Lehnwörter im Tschuwaschischen, Versuch einer Chronologie ihrer Lautveränderungen* [= Akademie der Wissenschaften und der Literatur, Veröffentlichungen der orientalischen Kommission, Band XXIX], Wiesbaden 1977, Franz Steiner Verlag GMBH, XXX, 231 Seiten, 2 Abb. Preis 32 DM.

Die arabischen und neupersischen Lehnwörter bilden ohne Zweifel die größte Schicht der Fremdwörter in den türkischen Sprachen. In die meisten türkischen Sprachen sind die neupersischen Lehnwörter direkt und die arabischen entweder direkt oder durch Vermittlung des Neupersischen gekommen, nur in wenige türkische Sprachen sind die ar. und npers. Lehnwörter durch andere Türksprachen gekommen. Zu diesen Türksprachen gehört u.a. das Tschuwaschische, in das die ar. und npers. Wörter, rare direkte Entlehnungen genommen, durch die kazantatarische Sprache gekommen sind. Deshalb bilden die Zeit und die Wege des Entlehnens arabischer und neupersischer Wörter eine der schwierigsten Fragen der tschuwaschischen Sprachwissenschaft; sie bilden die Frage, der in den bisherigen Forschungen nicht allzuviel Mühe und Achtung gewidmet worden ist. Mit diesem kompli-

zierten Problem beschäftigte sich in seiner schönen Monographie Bern Scherner, ein Schüler von Prof. Dr. J. Benzing. Und da Tschuwaschen ungefähr 80% arabisch-neupersischer Lehnwörter aus dem Kazantatarischen übernommen hatten, untersuchte der Verfasser auch die kazantatarischen Arabismen und Farsismen.

Als Materialgrundlage dienten dem Verfasser tschuwaschische Wörterbücher von Ašmarin (1928—50), Paasonen (1908), Sergeev (1968) und Sirotkin (1961).

Die Monographie Scherners umfaßt außer Vorbemerkungen (S. V—XXX) und Indices (S. 185—231) vier Grundteile. Es sind: I. Einführung (S. 1—8), II. Veränderungen einiger türk. Laute im Čuv. (S. 9—24), III. Die arabischen und neupersischen Laute im Čuv. (S. 25—97), IV. Ar. np.-čuv. Etymologien (S. 98—181). Sprachwissenschaftliche Überlegungen des Verfassers schießen mit einer Zusammenfassung (S. 182 f.) ab.

Die Vorbemerkungen (S. V—XXX) beinhalten ein eine halbe Seite langes Vorwort (S. V), ein Inhaltsverzeichnis (S. VII—IX), Abkürzungen (S. XI—XXVII), Anmerkungen zu den čuv. und tat. Quellen (S. XXVII—XXIX), Zitierweise (S. XXX) und Transkriptionsanmerkungen (S. XXIX—XXX).

Im ersten Teil schildert der Verfasser in Umrissen die mittel- und unmittelbaren historischen Beziehungen zwischen den Arabern und Wolgabolgaren (seit dem Jahre 922) und damit die Umstände des Eindringens arabisch-neupersischen Wortschatzes ins Tschuwaschische; ferner gibt er einen Umriss der Forschungen über ar. und npers. Lehnwörter in der tschuwaschischen Sprache (Vavesque, Schott, Gomboz, Paasonen, Ašmarin, Egorov, Fedotov, Wichmann, Räsänen, Poppe), schließlich zeigt er das Ziel seiner Arbeit: „den Weg und die Zeit der Entlehnungen möglichst genau zu bestimmen” (S. 8, 2).

Der zweite Teil ist ein Fragment der historischen Phonetik des Tschuwaschischen. In diesem Teil wird die Entwicklung einiger gemeintürkischen Laute gezeigt, die bei der Bestimmung der Zeit und der Wege des Eindringens der ar. und npers. Wörter ins Tschuwaschische behilflich sind. Diese historische Übersicht über Spracherscheinungen läßt den Verfasser in der Geschichte des Tschuwaschischen 3 Perioden unterscheiden, und zwar: 1. das Altttschuwaschische (8/9. Jh. — 12/13. Jh.), 2. das Mittelttschuwaschische (13. Jh. — 15/16. Jh.) und 3. das Neuttschuwaschische (vom 16. Jh. an). Für jede Periode legt Verfasser die am meisten typischen phonetischen Erscheinungen fest. Er zeigte sie auf einem gesonderten Diagramm (S. 14). Das erleichtert bestimmt dem Leser, sich schnell in den verwickelten Entwicklungswegen des Tschuwaschischen und damit im Lesen des Werkes zu orientieren.

Der dritte Teil ist der phonetischen Analyse der Anpassung der ar. und npers. Lehnwörter an das Tschuwaschische gewidmet. Hier gab der Verfasser den vollen Überblick über phonetische Veränderun-

gen, die die ar. und npers. Wörter im Assimilationsprozess in der tatarischen und tschuwaschischen Sprache erfahren hatten.

Der vierte Teil ist etymologisches Wörterbuch der ausgewählten arabischen und neupersischen Lehnwörter im Tschuwaschischen. Dem Verfasser ging es hierbei vor allem, wie er selbst auf der Seite 8 schreibt, um die Schilderung der Probleme, die bei der Bestimmung der Zeit und der Wege des Entlehnungsprozesses entstehen.

In der Zusammenfassung stellt der Verfasser folgendes fest: 1. Ins Tschuwaschische gerieten direkt bzw. indirekt etwa 200 arabische und neupersische Wörter; 2. Nur ein paar Dutzend Wörter sind als alte ar. und npers. Lehnwörter (die altschuwaschische, d. h. die wolgabolgarische Periode) anzusehen; 3. Überwiegende Zahl der ar. und npers. Wörter im Tschuwaschen (80%) ist von den Kazantataren entlehnt worden; 4. Es besteht der Verdacht, daß die ar. und npers. Entlehnungen der ältesten Periode (also in der altschuwaschischen Form) die tatarische Lautgestalt übernommen haben (nach dem Verfall des Bolgaren-Reiches); 5. Durch die tatarische Vermittlung sind viele Personen- und Ortsnamen ar. und npers. Herkunft in das Tschuwaschische eingedrungen. Dadurch hat sich die Zahl der Lehnwörter ar. und npers. Herkunft im Tschuwaschischen auf etwa 300 erhöht; 6. Tschuwaschen und Tataren haben aus dem Arabischen und Neupersischen hauptsächlich Substantive (Concreta und Abstracta), Adjektive und Konjunktionen entlehnt; 7. Phonetischen und semantischen Änderung der Lehnwörter beweist ihre Herkunft aus der mittelalterlichen ar. und npers. Umgangssprache; 8. Fast alle Lehnwörter, die aus dem Arabischen ins Tatarische und Tschuwaschische geraten sind, sind von Persern vermittelt worden; 9. Einige der von Ašmarin verzeichneten ar. und npers. Lehnwörter und Eigennamen kommen nur in bestimmten Gebieten innerhalb oder außerhalb der ČuvASSR vor und sind nicht in die heutige tschuwaschische Schriftsprache aufgenommen worden; 10. Einige der früher gebrauchten Lehnwörter sind während letzter 100 Jahre wegen verschiedener Veränderungen in den passiven Wortschatz abgedrängt oder ganz vergessen worden, so daß die heute gebrauchten ar. und npers. Lehnwörter kaum die Zahl von 200 erreichen können; 11. Den Rückgang der Lehnwörter gleichen zahlreiche Ableitungen und Zusammensetzungen aus, die von dem aktiven Wortschatz gebildet werden; 12. Zur Zeit, wenn Tataren und Tschuwaschen einen neuen Begriff brauchen, übernehmen sie kein arabisches oder neupersisches Wort, sondern entlehnen ein Wort aus dem Russischen, ihrer gemeinsamen Schulsprache.

Zum Werke gehören auch folgende Indices: Index besprochener Wörter (S. 185—215), Index der phonetischen und semantischen Veränderungen in den entlehnten und übernommenen Wörtern (S. 219—230) und ein kulturell-historischer Index fürs Gebiet Wolgas und Kamas (S. 231).

Die Monographie von Scherner ist ein großer Erfolg in der Ge-

schichte der Forschungen über die ar. und npers. Lehnwörter in den Türkssprachen, Es ist hier hervorzuheben, daß dieses Werk dank seiner Konstruktion, trotz dem vom Verfasser angewandten umfangreichen Material, deutlich und verständlich ist.

Stanisław Stachowski

M. M. Badawī, *A critical introduction to modern Arabic poetry*, Cambridge University Press 1975, 8°, pp. XI, 289. Price: £.11.00.

This book is a vast and interesting study on contemporary Arabic poetry. It deals with the period between the second half of the 19th century till the present time. At the beginning the author throws some light on the tradition of modern Arabic poetry, then the latest achievements are discussed.

Badawī distinguishes four stages of modern Arabic poetry: neoclassical, pre-romantic, romantic, modern (or contemporary). The author presents the main assumptions of each of the above mentioned, the greatest representatives of them and their literary output with both, form and substance considered. He illustrates his study with a great number of passages (gives translations and references to the originals). Badawī tries to estimate the degree of the originality of Arabic poetry, but also makes an attempt of finding out to what extent the poets are inspired by their own tradition and how greatly they are influenced by the european literature.

In the neoclassical period (Šawķī, Al-Bārūdī) the inspiration drawn from the tradition of Arabic literature (Abū Tammām, Al-Mutanabbī) dominated, but the desire of delivering the present political, social and cultural problems could also be noticed. It was „new substance in the old form“.

Pre-romantic period showed itself to be response to the limited neoclassical poetry. For Mutran and the poets from „Diwan“ Group (Šukrī, Al-Māzīnī) the instinctive English poetry became the source of their inspiration. The poets began to fight for an author's sight of expressing personal feelings, of going deep into his own individuality and his spiritual uneasiness.

Arabic romanticism is a current much more complicated, represented mainly by the poets from the „Apollo“ Association and the poets being on exile in the United States and in the South America. In spite of many differences which exist in the literary output of each representative there are some common features — distinct rejection of tradition, great influence of the european poetry (mainly the French one), innovation as far as form and substance are concerned.

The romantic poetry and Jibrān Halīl Jibrān's works in particular, cleared a way for the newest Arabic poetry (years 60-ties, 70-ties), Its current (ʿAbd Al-Wahhāb Al-Bajjātī, ʿAlī Aḥmad Saʿīd — Adonis,

Badr Šākir Sajjāb) has been in the process of cristalizing now. These are characteristic features of the latest poetry: a tremendous influence of Eliot's literary output and of the French post-romantic poetry, realism, surrealism, symbolism, great changes in the verse structure, changes in prosody.

Dorota Rudnicka

Nur Sherif, *About Arabic Books*, Beirut Arab University, 1970, 8°, pp. VI, 113.

This book contains a collection of articles presenting different points of views on some masterpieces of the contemporary Arabic literature. It is the of popularized scientific book, suitable for those who do not know neither the language nor the Arabic literature.

The articles acquaint a reader with the significant part which literature plays in forming social consciousness („The Diary of a Country Public Prosecutor” by Tawfik Al-Hakīm, „The Tourned on the Earth” by Tāhā Husajn), they present new trends of looking for form and means of expression („Akhenaten and Nefertiti” by ‘Ali Aḥmad Bakatīr), they consider the up-to-date problem of language of literature („Abdulla Al-Nadeem and the debate on classical and colloquial Arabic”), they also show the possibilities of interpretating a masterpiece („Leave to Allah” by Jaḥjā Hakkī).

The last article, although it does not match with the convention of the whole book, should especially capture a reader's attention, as it presents the folk customs connected with the prophet's person. It is an example of a new tendency in Arabic literature — a tendency of imposing a great artistic importance on folklore.

„About Arabic Books” seems to be not only a good beginning for future discussions about some aspects on modern Arabic literature, but also a book which can enable a reader to find a deep interest in this subject.

Dorota Rudnicka

Abdulaziz Y. Lodhi, Ahmed S. Faris, Mohamed Y. Lodhi, *Swahili Texts for Beginners*, Uppsala 1974, Nordiska Afrikainstitutet, 4°, pp. 78.

This book makes a selection of 32 different texts in Swahili which are complementary to the courses of this language conducted by the authors at the University in Uppsala and in the SIDA Training Centre in Vasteras. The texts have been taken from various sources — on the one hand we have here, among others, stories from such collections

as *Safari Za Wasuaheli* and *Desturi Za Wasuaheli* published by Carl Velten in Göttingen (1901 and 1905), *Swahili Tales* by Edward Steere, London, 1870, *Uhuru Wa Watumwa* by J. J. Mbotela, London, 1934, and, on the other hand there are texts from the latest publications, issued first of all in African countries, especially in Tanzania and Kenya. Thus, there are Shaaban Bin Robert's works from *Utubora Mkulima*, Daressalaam, 1968 and *Kielezo cha Insha*, Johannesburg, 1954, texts from some Swahili school-books like *Kichocheo cha Uchunguzi wa Kiswahili*, Daressalaam, 1971, *Kusoma Na Kufahamu Kiswahili*, Nairobi, 1971 and others. This collection contains also the short works of the President of Tanzania, Julius K. Nyerere and the President of Kenya, Jomo Kenyatta, as well as excerpts from radio-programs in Swahili and newspaper articles (*Mambo Leo*, *Uhuru*). Some of these texts have been written by the authors themselves and inserted earlier in handbooks published by them in Swahili, e.g. *Jifunze Kusema Kiswahili* by Abdulaziz Y. Lodhi or *Endelea Kujifunza Kusema Kiswahili* by Ahmed S. Faris. At the end of this selection the short glossary is placed, including the difficult words and phrases which in respective texts have been underlined.

Considering a great thematic differentiation as well as variety, a great number of vocabulary and phrases of modern living Swahili included in the work presented here, it is necessary to recommend this work to use by a practical teaching of Swahili in all African languages institutes. But on account of a fact that the texts are in a relatively high degree difficult, the student using this book must master the Swahili grammar and vocabulary. Therefore, this collection of selected Swahili texts will certainly bring the greatest results in the second or even third year of education. The printing errors, which have been corrected on the beginning of the book, do not belittle its high value in any respect.

Tadeusz Gałuszka

Abdulaziz Y. Lodhi, Ahmed S. Faris, Mohamed Y. Lodhi, *Swahili Poetry, A Short Guide for Beginners*, Uppsala 1974, Nordiska Afrikainstitutet, 4°, pp. 27.

This book, like that presented above, was published by the same authors to be used in teaching Swahili on the courses at the University in Uppsala. The first part of it consists of 6 brief chapters and it describes main problems concerning the Swahili poetry. So here we have essential information about the history of the Swahili literature (oral and written), then particulars about poetry, its prosody, epic and lyrical poems, verse forms, historical development and Swahili songs. The second part of the book contains 3 following articles: E. Kezilahabi *The Development of Swahili Poetry: 18th—20th Century*,

A. A. Suleiman *The Swahili Singing Star Sidi Bint Saad and the Tarab Tradition in Zanzibar* and John S. Roberts *Songs the Swahili Sing*. The first one presents in the more detailed way dependence of the Swahili poetry of the historical and political conditions. The 18th and 19th centuries were the centuries of great achievement in the Swahili poetry says E. Kezilahabi. He describes here the influence of Islam upon the Swahili poetry and the appearance of historical works, as well as the development of poetry under German and British colonial rule. In a greater part of this article there are original Swahili poems placed here as the examples from the presented period. The second and third article describe the development of Swahili contemporary music and songs (especially the tarabu style). At the end of this book some Swahili poems, short glossary and bibliography are placed.

The presented book may be recommended not only to the persons studying or teaching Swahili language and literature but also to all who are interested in development of African literatures or in development of the world literature in general.

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CHRONIQUE

DIE DEM 30. JAHRESTAG DES TODES VON PROF. T. KOWALSKI GEWIDMETE WISSENSCHAFTLICHE SITZUNG

Am 4. und 5. Mai 1978 fand in Krakau die wissenschaftliche Sitzung statt, die dem 30. Jahrestag des Todes des Prof. Dr. T. Kowalski gewidmet wurde. Organisatoren der Sitzung waren das Institut der orientalischen Philologie an der Jagiellonen-Universität (Krakau) und das Komitee für die Orienskunde der Polnischen Akademie der Wissenschaften. An der Sitzung nahmen sowohl polnische, als auch ausländische Orientalisten teil. Die Sitzung wurde vom Direktor des Institutes der orientalischen Philologie, Doz. Dr. hab. Andrzej Czapkiewicz eröffnet. Während der zweitägigen Tagung hielt man 9 Referate, in denen nicht nur das Individuum von Prof. Dr. Tadeusz Kowalski, sondern auch seine wissenschaftliche Tätigkeit dargestellt wurde.

Am 1. Beratungstag (am Vormittag) wurden folgende Vorträge gehalten. Prof. Dr. Włodzimierz Zajaczkowski (Krakau) stellte in seinem Referat u. d. T. „Tadeusz Kowalski — ein Mensch und ein Gelehrter“ die wissenschaftliche, didaktische und organisatorische Tätigkeit Prof. T. Kowalskis, des Schöpfers der polnischen Orientalistik und des langjährigen Generalsekretärs der Polnischen Akademie der Wissenschaften dar. Vom Prof. Dr. T. Kowalski als einem Forscher und Herausgeber der orientalischen Quellen sprach Prof. Dr. T. Lewicki (Krakau). Dem Interesse an Probleme der arabischen Kultur und Literatur und den dieses Thema betreffenden Werken Prof. T. Kowalskis widmete Doz. Dr. hab. A. Czapkiewicz seinen Vortrag. Die türkische, und vor allem die karaimische Philologie und Sprachwissenschaft in Forschungen Kowalskis waren Thema der Vorträge von Dr. T. Majda (Warschau) und Dr. A. Dubiński (Warschau). Am Nachmittag besuchten die Teilnehmer der Sitzung die Salzgrube in Wieliczka.

Am 2. Beratungstag (auch am Vormittag) haben folgende Teilnehmer der Sitzung ihre Vorträge gehalten: Den Prof. T. Kowalski als Iranist stellte in seinem Vortrag Prof. Dr. F. Machalski dar (der Vortrag wurde wegen der Abwesenheit Professors von Mgr Anna