

Krasnowolska vorgelesen). Der Erforschung des Türkischen 30. Jahre nach dem Tode von T. Kowalski widmete seine Rede Prof. Dr. G. Hazai (Berlin—Budapest). Prof. Dr. A. Tietze (Wien) machte uns aufmerksam auf die Rolle der armenisch-türkischen Texte im Prozeß des Erlernens der italienischen Opernkultur von den Türken im 18. Jh. Auf die Fragen der Mohammedanergeschichte in Osteuropa ging Prof. Dr. K. Czeglédy (Budapest) ein. Bemerkungen zur mittelalterlichen mongolischen Titulatur stellte Prof. Dr. S. Kałużyński (Warschau) dar. Damit wurde die Sitzung beendet. Am Nachmittag gingen die Sitzungsteilnehmer zum sinfonischen Konzert der Krakauer Philharmonie.

Diese kurze, zweitägige Sitzung ließ die Teilnehmer, die reiche wissenschaftliche Arbeit und die allseitige didaktische und organisatorische Tätigkeit eines der größten polnischen Gelehrten, Prof. T. Kowalski, kennenzulernen.

Stanisław Stachowski

CHRONIQUE

Résumés des dissertations

Zdzisław Kapera, *The Rebellion of Yamani in Ashdod: A Study in the History of Philistia Between c. 713 and 709 B.C.*, Kraków 1978, pp. [3], XVII, 267.

Summary of a doctoral dissertation prepared at the Department of Ancient History of the Institute of History, Jagiellonian University, Kraków, under the supervision of Prof. Józef Wolski, Ph. D. and defended on 18th April 1978:

The subject of the dissertation (which is the first monograph of the problem) is one of the many anti-Assyrian rebellions that took place in Syria and Palestine in the 9th and 8th centuries B.C. The events analysed occurred during the reign of Sargon II. Yamani, the leader of the rebellion, tried to organize a coalition capable of stemming Assyrian advance into Philistia, and Ashdod in particular.

One of the major aims of the study was to determine which of the known sources concerned, or may have concerned, Yamani's rebellion and the course of events in Philistia about the year 712 B.C. Much attention is devoted to an analysis of the results of excavations in the area of the former kingdom of Ashdod (Tel Ashdod, Ashdod-Yam, Tel Mor, Nebi Yunis). The extant Assyrian sources (especially those of Nineveh and Dur Sharrukin) are compared. A new interpretation is presented of the fragments of Sargon II's stela from Tel Ashdod. An effort is made to establish the „Sitz im Leben” of some of Isaiah's texts and to eliminate those of his speeches which were previously used somewhat uncritically to provide a general background of the events, without regard for either the dating of the texts or their contents. The most valuable biblical source proves to be *Is* 20.1—6 which is a fragment of the prophet's biography. It is partly on the basis of this passage that the dating of the events in Ashdod is put forward in the present study to the years c. 713—710/9 B.C.

The synthetic part of the study presents the situation of Ashdod under Azuri and Ahimiti, the last two sovereign rulers of the city. An attempt is made to distinguish and characterize the anti-Assyrian party in Philistia, and particularly in Ashdod (Ass. *malikišum*, Heb. *sārīm* „princes”). In the chapter devoted to Yamani's elevation to the

throne his political allies in the neighbouring countries are identified; these included other Philistine rulers, the kings of Moab and Edom, Hezekiah of Judah, Luli of Tyre and the Egyptian pharaoh Bocchoris of Sais. Yamani's military undertakings (such as the fortification of Ashdod and Ashdod-Yam) are summarized, and an analysis is made of earlier discussions concerning the course of the turtanu's campaign against Ashdod. The study rejects as mistaken the attempts to break up the campaign into three phases: 1) siege of Ekron and Gibbeton, 2) capture of 'Azeqah and elimination of Judah from the war, 3) capture of Ashdod, Gath and Ashdod-Yam. This follows a demonstration that the reliefs of Sargon II's palace at Dur Sharrukin, allegedly representing phase 1, concern Sargon's campaign of 720 B.C., and that the introduction of phase 2 is based on an erroneous dating of the 'Azeqah fragment, which in fact referred to events that took place in Philistia in 701 B.C. Thus the military operations of the Assyrian commander included only the conquests of Ashdod, Ashdod-Yam and Gath, three strongly fortified cities. The next part of the work reconstructs the tragic fate of Ashdod's inhabitants after the fall of the city (destruction, looting, death of many people, deportation, etc.) and the fates of Yamani himself. The leader of the rebellion escaped to Egypt, was extradited to Sargon II by Shabako, a pharaoh of the 25th Dynasty, and was probably impaled in Nineveh. The final section takes up the matter of Yamani's origin. As far as has been possible to ascertain, Yamani was not a Cypriot (he had a local Canaanite name), and Cyprus was not actively involved in the rebellion. Yamani stands out from the twilight of history as a man of distinction, born probably in the lower strata of Ashdodite society and raised to power by a strong local anti-Assyrian opposition.

Some chapters of the dissertation were published as follows:

Was Ya-ma-ni a Cypriot?, Folia Orientalia 14, 1972—73, pp. 207—218,

The Ashdod Stela of Sargon II, Folia Orientalia 17, 1976, pp. 87—99,

Biblical Reflections of the Struggle for Philistia at the End of the Eight Century B. C. [in:] Prace Historyczne 70 (= Zeszyty Naukowe Uniwersytetu Jagiellońskiego 613), Kraków 1980 (in press).

CHRONIQUE

WŁADYSŁAW ZIMNICKI (1897—1979)

Władysław Zimnicki wurde am 5. August 1897 in Wilna geboren. Das Abitur legte er 1917 in Moskau ab. Zuerst studierte er 1918 im Institut des Nahen Orients (Konsularabteilung) in Kiew, dann ab 1920 die orientalische Philologie (Türkisch, Arabisch und Persisch) an der Jagellonischen Universität in Kraków beim Professor Tadeusz Kowalski. 1922 unternahm er eine Forschungsreise nach türkischen Siedlungen in Dobruđa. 1925 besuchte er die Türkei. In den Jahren 1928—1929 war er als Lehrer der polnischen Sprache in Adampol (Polonezköy) tätig. Danach arbeitete er im polnischen Konsulat in Istanbul. 1930 hat ihn die Polnische



Morgenländische Gesellschaft (Polskie Towarzystwo Orientalistyczne) zum Mitglied berufen. 1931 wirkte er als Lektor der türkischen Sprache in der Hochschule für politische Wissenschaften in Wilna. Er war in regen wissenschaftlichen mit Prof. W. Kotowicz und Prof. S. Schapschal.

In den Jahren 1946—1949 dozierte er als Lektor der türkischen Sprache an der Universität in Wrocław. Ab 1. September 1949 wurde er in die Jagellonische Universität zuerst als Lektor-Adjunkt, dann