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COMPTÉ-RENDUS

L. Vanden Berghe, Bibliographie analytique de l'archéologie de l'Irān ancien, Leiden 1979, E. J. Brill, big 8°, pp. XXVII, 329. Price: cloth Gld. 92.

In the last quarter of our century we are witnessing a fast development of studies on Iran, especially on ancient Iran. The reviewed book is the first bibliography of Iranian archaeology. It contains descriptions of 3841 items from the end of the XIXth century up to the end of 1977. In fact it is a revised and very extended continuation of the bibliography which appeared in the author's handbook of Iranian archaeology (cf. L. Vanden Berghe, Archeologie de l'Irān ancien, Leiden, repr. 1966 by E.J. Brill) now prepared as a separate volume. The bibliography is divided into three parts: (I) general studies, (II) bibliography of particular regions and sites, (III) bibliography by periods of Iranian history. The bibliography of each period ends with a synoptic table of the most important sites mentioned in the second part of the compilation. The bibliography does not include a list of abbreviations as every book or journal title is quoted in full. All items are numbered, but sometimes they are repeated if necessary under different headings. The book ends with only two indexes: the names of authors, and a topographical index. The book was prepared at the Seminar of Oriental Archaeology at the University of Gent in Belgium. B. de Wulf and E. Haerinck cooperated with the author in the preparation of the bibliography.

Notwithstanding the critical remarks below, I should like to stress that the book under review is a very impressive piece of bibliographical work. I would prefer not to enter deeply into the reviewed bibliography as I am not a specialist in the archaeology of Iran. However as a professional bibliographer and archaeologist by education I should like to offer several remarks and a few additions perhaps useful for the next edition or a sup-

plement to the reviewed book. Unfortunately I have not yet got a copy of the first supplement to the bibliography which has just been brought out by the same author and publisher in 1981 (L. Vanden Berghe, E. Haerinck, Bibliographie analytique de l'archéologie de l'Iran ancien. Supplément 1, 1978-1980, Leiden 1981, E. J. Brill).

In the descriptions of items the use of the word "dans" seems to be rather unorthodox. It is normally used when describing a part of a collective work or collected essays or in the last instance possible of a book. The author uses it both for all articles from journals and in the way generally accepted.

It is regrettable that the author usually mentions existing translations (cf. 13, 16, 19 etc.), but without full titles and years of publication. The lack of reviews can be understandable but it is very unfortunate. Of course I am not suggesting that all reviews should be noted. But we know that sometimes good ideas appear in reviews.

Not all the books have full bibliographical descriptions. It seems that not all of them were available to the author. Sometimes we note the lack of number of pages, plates, etc (cf. items 1; 2; 3, 127, etc.).

The author mentions Proceedings of the III to VI International Congresses of Art and Archaeology of Iran. But what about the materials from I and II Congresses? Were they ever published? If unpublished might be useful to inform the readers where they could find at least summaries or reports from the Congresses. Incidentally let me mention that of the 55 volumes (items 129-184) of proceedings and catalogues of exhibitions of Iran art and archaeology only 11 have full descriptions (pages, plates, etc.). Why?

Usually a bibliography starts with previous bibliographies on the subject, also with partial or related compilations. In this case we do not find them at the beginning but quite unexpectedly hidden in a more general chapter "General works" after "Various essays" and a list of 9 journals specifically concerning Iran. Among these, by the way, I have not found the "Bārrasihā-ye Tārikh. Historical Studies of Iran" of which (according to the best of my knowledge) at least three issues have appeared (ca. 1972-1975).

Among the specialized current bibliographies the "Bulletin Signalétique. 526. Art et archéologie" is missing although every issue of the quarterly includes about 20 items on Iran in a special paragraph called "Perse" in the chapter "Civilisations anciennes du Proche-Orient".

I should like suggest future supplements to the bibliography under review should start with bibliographies listed before general handbooks and various studies.

Iranian publications in Persian are unexpectedly excluded (according to the author such a separate bibliography is in preparation in Teheran) however articles in western languages published in Iranian journals are included (cf. for example No. 48 in "Athar-e Iran").

It is understandable that publications in Russian are excluded because of the language barrier. However the author should have given at least a direction to the Russian bibliographies in which the reader could find necessary materials on the archaeology of Iran. I should mention the "Vestnik Drevnej Istorii" (Journal of Ancient History) with its annual Russian Bibliography on the studies on antiquity and Russian Archaeological Bibliography which appears every few years. Current Soviet investigations in Central Asia which should be mentioned in the section "L'Iran extérieur" (cf. Introduction, p. XXV) are published once a year or once in every two years in pamphlets containing short excavation reports. The series is published by the Institute of Archaeology of the Academy of Sciences of the USSR in Moscow under the title "Kratkie Soobščeniia Instituta Archeologii". Let me also mention a special Russian monthly "Novaja Sovetskaja Literatura po obščestvennym naukam. Istorija - archeologija - etnografija", the detailed bibliography on archaeology and history, which seems fairly complete.

Last but not least I should like to touch upon the Polish contributions to the research of ancient Iran. Among author names I have noticed 5 Polish scholars: S. Przeworski, A. Mierzejewski, T. Sulimski, M. Gawlikowski, J. Wolski. Of the pre-war literature most important are the contributions by the eminent Polish archaeologist, professor S. Przeworski of the Warsaw University who was murdered by Nazis in Palmiry near Warsaw, in 1940. It is worth stressing that very unexpectedly the officially prepared bibliography of S. Przeworski in his Opera Selecta (Wrocław 1967) by M. Popko (Bibliografia prac Stefana Przeworskiego, pp. 11-16) can be completed with the items noted by Prof. Vanden Berghe (cf. Nos. 2599, 2781, 2825, 2826). To the very limited number of Przeworski's Iranian contributions unnoted by Vanden Berghe I should like to add only the mentioned Opera selecta containing Etniczne Zagadnienia Luristanu w VIII wieku przed Chr., pp. 37-41 reprinted from: "Sprawozdania z Czynności i Posiedzeń Polskiej Akademii Umiejętności" 39, 1934, no. 3, pp. 7-9 and Die Metallindustrie Anatoliens in der Zeit von 1500 bis 700 vor Chr. Rosthoffe, Technik, Produktion, pp. 69-351, pls. LXXII, 2 maps, 6 tables, reprinted from: "Internationales Archiv für Ethnographie", Bd. 36, Supplement, E. J. Brill, Leiden 1939. The last item is of course only incidentally connected with metallurgy of ancient Iran. However materials from Iran are very extensively quoted and compared (cf. index on pp. 339f s. v. Iran and Luristan, the bibliography on p. 89, etc.).

Other Polish scholars of the older generation who have written about ancient Iran are T. Sulimski and J. Wolski. The latter is an eminent specialist on the history of Iran. It is worth noting a full bibliography of this scholar (cf. E. Dąbrowa, Bibliografia prac naukowych prof. dr Józefa Wolskiego za lata 1937-1979) appeared for the first time in the special volume of the "Prace Historyczne", vol. 70, Kraków 1981, pp. 143-149.

Of the young generation of Polish archaeologists only a few have done occasionally research on ancient Iran. The following item Mors a travers rigide du Luristan, "Etudes et Travaux" IV, Warszawa 1970, pp. 21-59 should be added to the list of works by A. Mierzejewski and another of his items should be corrected. I have in mind item no. 2642. The article Nouvelles remarques sur les catégories fonctionnelles des martels en bronze de Luristan appeared not in the "Studia i Prace (Etudes et Travaux)" vol. 13 but in vol. 6, Warsaw 1972, pp. 5-26, 13 figures. The quoted number 13 is the number of "Travaux du Centre d'Archéologie Méditerranéenne de l'Académie Polonaise des Sciences" of which "Etudes et Travaux" is a sub-series.

And to end with some additional information I should merely like to mention that the first synthesis of Iranian archaeology in Polish has just appeared. It is a part of the more general handbook Archeologia starożytnego Wschodu. Anatolia - Mezopotamia - Iran, Kraków 1981 (Chapter: 4. Iran, pp. 279-344, figs. 223-271) by Mr. J. Sliwa.

We have to congratulate Vanden Berghe on such an extensive and harmonious bibliography of ancient Iran. For a bibliography prepared by an archaeologist, not a professional bibliographer is perfectly done and we hope that L. Vanden Berghe will continue his work to the satisfaction of his readers.

Zdzisław J. Kapera

M. Back, Die sassanidischen Staatsinschriften - Studien zur Orthographie und Phonologie des Mittelpersischen der Inschriften zusammen mit einem etymologischen Index des mittelpersischen Wortgutes und einem Textcorpus der behandelten Inschriften, herausgegeben von Bibliothèque Pahlavi, Téhéran-Liège 1978.

Das Buch ist in der Reihe "Acta Iranica" (Encyclopédie permanente des études iraniennes) als der 8. Band ihrer 3. Abt. erschienen (Acta Iranica 18). Dies ist eine Arbeit, die im J. 1976 den Philosophischen Fakultäten der Albert-Ludwigs Universität in Freiburg/Brg als Dissertation vorgelegt wurde. Sie enthält Studien zur Orthographie und Phonologie des Pehlewi der Inschriften, basierend auf einer etymologischen Analyse des Inschriftenwortschatzes und einem Corpus dieser Inschriften. Die Anregung zu diesem Thema erhielt der Verfasser (wie es im Vorwort hingewiesen wurde) von Prof. O. Szemerényi.

Das Buch wird von der Bibliographie und dem Abkürzungsverzeichnis (S. XV-XXVIII) eröffnet, wonach der I. Teil folgt - Prolegomena (S. 1-10). In den Prolegomena werden die historischen und linguistischen Rahmen des analysierten Corpus besprochen. Das Corpus besteht aus den sassanidischen Inschriften aus dem III. Jh. nach Christi, vorwiegend aus seiner zweiten Hälfte. Die Sprache dieser Sprachdenkmäler wurde von Back mit der Abkürzung Mpi bezeichnet. Im Gegensatz zu dem Mittelpersisch

der zoroastrischen Bücher, die mit einer anderen, an schwer lesbaren Ligaturen reicher Schrift (die jedoch auch auf das Aramäische zurückzuführen ist), lassen sich die Texte der sassanidischen Inschriften eindeutig entziffern. Daher auch ihre besondere Bedeutung für die Erforschung des Mittelpersischen.

Obwohl aus den fünf Jahrhunderten, die die letzten altpersischen (III. Jh. v. Ch.) Inschriften von den ersten sassanidischen trennen, keine Sprachdenkmäler des Persischen uns überliefert sind, weist die Orthographie der ersten mittelpersischen Texte sehr archaische Elemente auf, was die Begründung noch in der altpersischen Epoche findet. Dieser Sachverhalt aus dem III. Jh. v. Ch. wird von Back mit dem Terminus "spätaltpersisch" bezeichnet. Aus dieser Zeit stammt eben die Tradition, sich in dem persischen Text zahlreicher aramäischer Ideogramme zu bedienen, was durch das grosse Verbreitungsgebiet der aramäischen Schrift (Reichsaramäisch) in dem Staat der Achämeniden zu erklären ist. Es bleibt unklar, auf welche Weise die Orthographie durch fünf Jahrhunderte lang keine Veränderungen erfahren hat. Vielleicht war es mittels der nicht überlieferten awestischen Texte möglich, die mit so einer noch im 3. Jh. v. Ch. festgelegten Schrift notiert wurden. Dieser interessante Hinweis ist im weiteren Teil der Arbeit (§ 55.1, S. 171) in Anknüpfung an Andreas enthalten.

Der Teil II (S. 28-173), unter dem Titel "Orthographie und Phonologie des Mpi" besteht aus drei Abschnitten. In dem Abschnitt A nimmt der Verfasser zuerst Stellung hinsichtlich der altpersischen Betonung. Er erklärt sich für die Theorie von Meillet-Gauthiot, dass der Akzent in den altiranischen Sprachen von der Länge des Vokals der vorletzten Silbe abhängig war, d. h. dass die vorletzte Silbe betont wurde, wenn ihr Vokal lang war. Im Falle eines kurzen Vokals der vorletzten Silbe, wurde die drittletzte Silbe betont. Back stimmt mit den Argumenten von Kurylowicz, dass im Altiranischen ständig die vorletzte Silbe betont wurde, nicht überein.

Mit dem Problem der Betonung verbindet der Autor das Problem der Orthographie des sog. "Schluss-y", dass am Ende vieler mittelpersischer Wörter, und dies sowohl in den Inschriften, als auch in der Sprache der zoroastrischen Bücher, vorkommt. In den manichäischen Turfantexten, die "phonetisch" geschrieben wurden, wurde dieses Schluss-y überhaupt nicht notiert, und allem Anschein nach wurde es im 3. Jh. n. Ch. überhaupt nicht mehr ausgesprochen. Indem sich Back einer Parallele mit dem Sogdischen bedient, in dem die Flexionsendungen nur nach "leichten" Stämmen erhalten wurden, stellt er eine interessante Hypothese auf, dass dieses rätselhafte Schluss-y das den Eindruck eines Ornaments in der mittelpersischen Orthographie macht einen ähnlichen Charakter hatte. Nach dem von Back erarbeiteten "spätaltpersischen Rhythmusgesetz" wurde das Schluss-y konsequent nach mehrsilbigen Wörtern, die in der letzten Silbe einen langen Vokal enthalten, nicht notiert (Worttyp: awgōn <altir. *awa-gaunam). Das in anderen Worttypen notierte Schluss-y sei ein

Reflex des reduzierten a-Vokals, der in dem awān-Typ durch die Länge des letzten Vokals "überlastet" wurde und somit früher als in anderen lautlichen Verhältnissen völlig geschwunden war.

Der Abschnitt B (S. 62-120) wurde der Phonologie des Mittelpersischen gewidmet. Im einzelnen wurden dort die Funktionen der Grapheme dargestellt. Obwohl der Autor in der Tabelle auf S. 119 das spätaltpersische (spap.) phonologische System darstellt, so macht er dabei die Vorenthaltung dass: "die Hauptaufgabe des rekonstruierten spap. Lautsystems in der Erfassung der Prinzipien der Mpl-Orthographie besteht und nicht in dem Ziel, ein völlig abgeschlossenes chronologisch streng fixiertes phonologisches System zu bestimmen".

Im Abschnitt C befasst sich der Autor mit der Phonologie des Mittelpersischen (S. 121-173). Seinen ersten Teil, C-1, bildet die Analyse der Orthographie der einheimischen Wörter, in denen die orthographischen Regeln verletzt wurden. Es geht hier um solche Fälle, in denen für die Bezeichnung eines Lautes, im Widerspruch zu der Tradition ein anderer, historisch unmotivierter Buchstabe oder eine Buchstabengruppe gebraucht wurde. Es ist die sog. pseudohistorische "inverse" Schreibung. Oder, wir haben manchmal wiederum mit der "phonetischen" Schreibung des Wortes zu tun, die der historischen Tradition widerspricht. Sowohl aus der einen, als auch aus der anderen Situation lassen sich hinsichtlich der tatsächlichen, durch historische Schreibweise verschleierten Aussprache 3. Jhs n. Ch. Schlüsse ziehen.

In dem 2. Teil des Abschnitts C (d. h. C-2, S. 137-146) wurde die Transkription der fremden Personen- und Ortsnamen behandelt. Dieses Material ist für die Rekonstruktion der Aussprache der sassanidischen Epoche besonders aufschlussreich, weil für solche Namen fremder Herkunft die traditionelle Schreibweise fehlte und somit lässt die benutzte Orthographie den phonetischen Lautwert vieler Buchstaben in der besprochenen Periode besser aufdecken.

Der letzte Teil des Abschnitts C (C-3, S. 146-165) stellt das iranische Sprachmaterial in der griechischen Transkription dar. Wider allen Erwartungen, die damit zusammenhängen, dass das griechische Alphabet über eine Fülle von Buchstaben zur Kennzeichnung der Vokale verfügte, stellt das vorhandene Material ein Bild der ziemlich chaotischen Transkription des Vokalismus dar. Der Verfasser verknüpft es mit dem Einfluss der syrischen Schrift, indem er in dem Dolmetscher der griechischen Fassung der sassanidischen Inschriften einen hellenisierten Syrer erblickt (S. 149-150). Das Griechische liefert doch einen interessanten Stoff für die Rekonstruktion des Konsonantismus, indem das Stimmhaftwerden der in- und auslautenden stimmlosen Konsonanten des Spätaltpersischen, sowie auch die Entwicklung des altiranischen anlautenden y->mittelpers. ŷ- aufgedeckt wird. Die letzten Seiten des Abschnitts C enthalten das mittelpersische phonologische System und eine Zusammenfassung der früheren Erwägungen über die Orthographie des Mittelpersischen.

Den dritten Teil des Werkes von Back bildet ein umfangreicher "Etymologischer Index des Mpl" (S. 174-278). Jedes Lemma enthält den Mpl-Beleg mit der Transliteration, seine deutsche Entsprechung und, wenn vorhanden - die entsprechenden Belege der parthischen und griechischen Parallelversionen. Schliesslich wird die rekonstruierte altiranische Vorform angegeben. Das Wörterbuch enthält 392 Wörter, davon werden die meisten mit eingehenden etymologischen Kommentaren versehen. Schade, dass in dem Index die Formen der interpretierenden Transkription nicht angeführt wurden, obwohl sie in den anderen Teilen des Werks vorkommen.

Den vierten Teil bildet das Inschriftencorpus (S. 279-498) mit den Anmerkungen zu diesem Teil (S. 499-520). Die Texte wurden in drei Gruppen geteilt: A - dreisprachige Texte (mittelpersisch, parthisch, griechisch), B - zweisprachige Texte (mittelpersisch, parthisch), und C - Texte in einer Sprache (mittelpersisch). Der grösste Text in der Gruppe A ist die Inschrift von Šāpūr I., auf dem Gebäude namens Ka'ba-i Zardōšt (S. 284-371). In der Gruppe C sind vorwiegend Texte enthalten, die der zoroastrische Kirchenfürst, Kartīr, der "Möbed", in Sar-Mašhad, Naqš-i Rūstem, Naqš-i Rājab und Ka'ba-i Zardōšt hauen liess. Der letzte Text ist der umfangreichste (S. 384-489). Alle Texte sind mit parallelen Deutschübersetzungen versehen, was für die Historiker ein wertvolles Quellenmaterial bildet.

Der Hauptwert der Arbeit von M. Back besteht in einer soliden Darstellung der am wenigsten erforschten Entwicklungsetappe der persischen Sprache, die die Zeitspanne der fünf Jahrhunderte zwischen den Sprachdenkmälern des Altpersischen und den des Mittelpersischen bildet. Das Fehlen der Texte aus so einer langen Periode erschwert im wesentlichen die Erforschung der Entwicklungswege des Persischen im Altertum. Das Werk beschränkt sich auf die Probleme der Schrift und Phonologie, doch kann es, aufgrund des umfangreichen Textmaterials eine Grundlage für die Untersuchungen der Morphologie bilden. Die Probleme der altpersischen Schrift und vor allem der, in dem Werk von Back, so eingehend analysierten, komplizierten mittelpersischen Schrift sind sehr schwierig und das zugängliche Material bescheiden, so dass die Ergebnisse der Forschungen dieses Verfassers als sehr wertvoll einzuschätzen sind. Ausser der Systematisierung des früher schon bekannten Stoffes, werden von dem Verfasser viele, bis jetzt nicht gelöste Fragen beantwortet. Das wertvollste daran scheint die oben erwähnte Lösung des Schluss-y-Rätsels zu sein. Nicht weniger soll auch die Bedeutung des reichen und überzeugend dargestellten etymologischen Materials im Wörterbuch betont werden.

Das Werk ist so solide geschrieben worden und die Schlussfolgerungen so vorsichtig, dass man nur schwer einen Vorwurf stellen könnte. Man könnte lediglich einige Einzelheiten kritisch betrachten. Nicht überzeugend scheint z. B. die Annahme der Parallelentwicklung von altiranischen Affrikaten č, č̌ (S. 102), obwohl die Allgemeinprämissen darauf hindeuten könnten. Ausser

den Veränderungen auf dem Gebiet stimmlos-stimmhaft haben wir hier noch mit der Veränderung der Artikulationsstelle zu tun: $\tilde{z}$. $\tilde{z}$ ist im Inlaut in z und nicht in $\tilde{z}$ übergegangen, was auf andere Zusammenhänge innerhalb des Konsonantensystems hinweisen würde. Der von Back (nach Horn) angenommenen Entwicklung $\tilde{z} > \tilde{y} > z$ könnte eine andere Möglichkeit entgegengesetzt werden, und zwar: durch das $\underline{dz}$ -Stadium (im Norden des Irans belegt) $\tilde{z} > \underline{ts} > dz > z$.

In Berufung auf die Konzeption der "mittelpersischen Lautverschiebung" von Horn postuliert der Verfasser (S. 102) auch für das altiranische spirantische $*\tilde{z}$ eine, mit den Verschlusslauten analoge Entwicklung: $-\tilde{z}-$ (im Inlaut) $> -\tilde{s}- > -h-$. Es gibt keinen guten Grund das stimmhafte Zwischenstadium ($-\tilde{z}-$) anzunehmen (S. 105-106). Sobald es für die Affrikaten einen Grund gibt, den Entwicklungsparallelismus mit den Verschlusslauten anzunehmen, so ist das für die Spiranten unmotiviert. Es steht nichts im Wege, eine direkte Entwicklung von $\tilde{z} > h$ (lediglich Artikulationsschwächung) oder $\tilde{z} > s > h$ zu postulieren.

Die Entwicklung der inlautenden $-b-, -d-, -g-$ in Halbvokale $-y-, -w-$ (S. 129) könnte vielleicht von ihrem möglichen spirantischen Charakter in dieser Stellung schon im Spätpersischen (oder sogar noch früher) zeugen. Der Verfasser scheint jedoch ohne Vorbehalt diese Konsonanten noch im Spätpersischen als Verschlusslaute zu betrachten.

Die Korrektur der iranischen Texte ist in dem Buch sehr sorgfältig ausgeführt worden. Das kann dagegen über den deutschsprachigen Text nicht gesagt werden, wo sogar so ein komischer Tippfehler zu finden ist, wie die getrennte Schreibung des Familiennamens Hübschmann, infolgedessen der Name als Hübsch-Mann (in der Anm. 101, S. 129) erscheint. Es ist jedoch natürlich kein schwerwiegender Vorwurf.

Wenn man das Buch als Ganzes betrachtet, so kann man sich darüber nur positiv äussern. Das Werk bildet eine musterhaft bearbeitete und vertrauenswürdige Grundlage für das Studium über die Entwicklung des phonologischen Systems des Persischen und seiner Orthographie.

Andrzej Pisowicz

Bert G. Fragner, Repertorium persischer Herrscherkunden. Publierte Originalurkunden (bis 1848). [Islamkundliche Materialien, vol. 4]. Berlin 1980, Klaus Schwarz Verlag, 8°, pp. 389.

The present book is inscribed to Hans Robert Roemer, who was its initiator, on the 65th anniversary of his birth.

It is a collection of various documents issued by Persian rulers and published up to 1979. The author presents them in a chronological order, going back to the 13th century and ending

in the times of Shah Muhammad's rule (1848). According to the author, the documents issued by later rulers from the Qajar dynasty and, especially, a rich correspondence of Shah Nasr ed-Din should be treated separately, because of their abundance. His book includes also the documents which had been issued in the countries bordering with Iran, provided that their tradition was connected with the development of diplomacy and archives in Iran itself. The present register does not include Ottoman documents written in Persian. Neither does it include documents coming from the Islamic India, since they did not follow tradition of the Mogul archives which had its roots in the times of Timur. According to the author, either these documents or those discussed previously need a separate study.

The proper contents of the book is preceded by a comprehensive chapter concerning the history of studies related to Persian diplomacy, which presents both European and Persian discoveries in this field.

The author applied 20 various types of abbreviations to the description of the documents, the list of which, together with the explanations, is inserted in the second chapter.

The third chapter contains the description of 868 documents divided into 16 groups. The author starts with a document issued by an unknown ruler, probably from the Ildegizid dynasty, which dates back to about 1200. The second group contains 12 documents issued by six different rulers in the 13th and 14th centuries. The documents issued by various rulers from the following dynasties: Jalayir dynasty (5), Timurid (12), Qara-Qoyunlu (11), Aq-Qoyunlu (46), Safavid (538), Afsharid (56), Zands (18) and Qajar (110), are presented in a chronological order in the group 3-11. The group 12-15 comprises 54 documents which, in the opinion of the author, had been issued by regional rulers. The last group 16, contains 4 items which are complementary to the documents presented in the previous groups.

Description of particular documents is based on the following scheme: 1) information if a document exists as an original or as a copy, 2) the date of issue, 3) format, 4) the place of storage, 5) type of source the author availed himself of, 6) further information concerning a particular text, possible translations and commentaries, 7) addressee, 8) receiver, 9) the contents, 10) possible notices published in connection with a given document, 11) remarks, 12) introductory formulas - applied only to the Safavid documents.

The bibliography and sources are quoted in the fourth chapter.

The book contains also four comprehensive indexes: index of names, geographical names, objects, and of authors as well as publishers.

Fragner's book should be treated as a valuable source for any historian who deals with the history of Iran and particularly with Persian diplomacy. However, the subtitle of the book seems to be misleading, since the author, having given the date of the

last document which he decided to include in his work (1846), did not state the date of the first document he took into consideration. That is why the reader has the right to expect some earlier documents to be contained in this book.

Agnieszka Karbowska

M. Piamenta, *Islam in Everyday Arabic Speech*, Leiden 1979, E. J. Brill, 8°, pp. X + 279. Price: cloth Gld. 64.-

No matter how right are those who claim the progressing laicization of the Arab World, Islam is still a living religion and cultural current deeply enrooted both in its consciousness and subconsciousness and inspires its thinking and acting. The reflection of this fact can be found in its everyday language and M. Piamenta's interesting study under review is a proof for that. The Author supplies us with a rich classical and dialectal Arabic phraseology used by the Moslem and non-Moslem Arabs, as well as by the Arabic speaking non-Moslems all over the arabophone territory in different life-situations. This results from their Islamic "Weltanschauung" or at least under its impact as a manifestation both of their piety and superstitions.

The volume has been divided into two parts: I. Anxiety of Man and Security in God, and II. Man's Attitude Toward Divine Decree and Divine Will. Each of the parts contains phraseology coherent with its title and elucidated and commented as well as translated into English by the Author, which has been ranged in seven chapters (five in the first and two in the second part) and these, in their turn, have been divided into 39 paragraphs. The first three of them, viz.: Anxiety of Man (ḥāla'), Allāh and Fear of God (ḥawf) compose the first chapter: "Anxiety of Man and Fear of God". The second chapter: "Confidence in God" includes five paragraphs, like: Confidence in God, Trust and Reliance on God (tawakkul), Naming God (basma), Oaths (yamīn) and The System of Meanings centering on Anxiety and Confidence. The eight paragraphs which follow, viz.: Man's Contingency on God (ʿāira, ʿiwar), Man's Refuge (dahl), Invoking the Name of God, God's preventive Measures (kifāya), God's Reclamation of Man's Soul (ʿistirāʿ), God's Mercy (rahma), Relief by God (farāḡ) and God's Soothing (ʾam'ana) belong to the third chapter "Man's Contingency on God". The six paragraphs: The semantic Field of divine Protection, God as Refuge (ma'ād), God as Cover (ṣatr), God as Preserver (ḥifz), God as Guardian (ḥirāsa), God as Safeguard (ʾamān) are included in chapter IV: "God's Protection". The three paragraphs: God's Forgiveness, (ʿafwān, maḡfira), God's Pardon (ʿafw) and God's Forbearance (ṣamāh) form chapter V: "God's Forgiveness, Pardon and Forbearance" close the first part of the book. The two chapters of

the second part: "Divine Decree" and "Divine Will" include respectively following paragraphs: the first of them: Predestination of Fate and Destiny (qadā' wa-qāder), Man's Power (ḥawla, quwwa), Man's Life (ʿumr), Preservation of Man (ṭahliya), Man's Safety (salām, salāma), God's Command (ʾamr, ḥukm), God's Permission (ʾidn), God's Knowledge (ʿilm), God's good Omen (fa'l), Man's Lot (qism, naṣīb) Man's written Destiny (makṭūb), Praising God for One's Lot (ḥamd), the second: Resignation to Divine Will (ʾirāda, qawl), Divine Will a Blessing (maṣṭāʾa) and Divine Will a Prequisite. The semantic analysis of the phraseology in question has shown the Author that from among the human emotions such as hope, fear, apprehension, frustration, wishing, encouragement soothing, seeking help and thankfulness are mainly voiced in it. The main body of the book is preceded by notes on the applied transcription and a short introduction in which the Author informs of the aim, scope and sources of his study. Beside this, of special interest are Author's considerations on the semantic interrelations between the semantics of words and their semantics in context of affective communication as well as on the distribution of the phraseology in question. He segregates out of it the standard or pan-Arabic formulae which are common to the whole arabophone World and analyse the differences which occur among the dialects. The observations made by the Author at this occasion are very instructive, but it seems that they would be even more so had not the Author concentrated himself on socio-emotional factors and had gone still deeper in his analysis and had tried to connect the changes in the semantics of words with the changes of their forms and syntactic context. At the end of the volume, the Author has inserted the decipherment of abbreviations, a large bibliography and a general index.

M. Piamenta's study deserves the due acknowledgement and may evoke the interest of many readers of different kind, while its compactness and clarity of presentation facilitate its perception. Showing the functioning of Islam in the everyday life in the arabophone zone of its influence, Piamenta proves that, in spite of all symptoms which might suggest something else, it is still a prism through which the people from that area view the world and face the reality.

Andrzej Czapkiewicz

Cahiers d'Onomastique Arabe, Études du Centre National de la Recherche Scientifique, Paris 1979, p. 176.

The editorial note on page 4 informs that the *Cahiers d'Onomastique Arabe* are published by the international enterprise "Onomasticon Arabicum" and aim at the continuation of an repository of personages identified in the Arabic sources. To that purpose, the *Cahiers* collect studies, documents and notes which

concern prosopography, onomastics, anthroponymy, toponymy and biographic studies in general. The fascicle under review contains six articles in French and Italian languages with their summaries in French, Notes and documents and Bibliographical notes. The first of the articles: Pour une rhétorique onomastique. Les noms des aveugles chez as-Safadī written by Fedwa Malti Douglas (p. 7-19), deals with the terms denoting the blinds in the Nakht 'al-Himvān of 'aṣ-Ṣafadī. According to the Author, the most interesting of the terms is the laqab: 'al-baṣīr, the use of which presents an example of onomastic rhetoric and is the point in which two rhetorical figures, viz.: antiphrases and paranomasy meet.

The article of Mohamed el-Aziz Ben Achour, Quelques notes sur l'onomastique tunisienne à l'époque husaynite précoloniale (XVIII^{ème} - XIX^{ème} siècles) fills the pages 21-36 and concerns the study of kunya, 'ism, laqabs, nisbas, ṣuhra, titles or epithets, the main elements composing the proper names used among the population of Tunisia, ethnically, politically and socially very diversified in the XVIIIth and XIXth centuries. The Author considers ṣuhra based on a physical peculiarity, a character, mark or profession, the most distinctive element of the name which first of all served to prevent the confusion among the honymes. Having analysed 233 biographies of Tunisian 'ulumā' in the historico-social context of the years 1750-1840, he points to the establishment of a caste of the 'ulumā''s families and to the growing importance acquired by the family names. He also deals with the terms used for the designation of 'ulamā' in the spoken language of the city and in the chronicles. It was usually aṣ-ṣūh followed by a name or a family name in the first case or 'aṣ-ṣayh with or without an attribute followed by the complete proper name of an 'alīm in the second.

Biancamaria Scarcia Amoretti is the author of L'Introduzione al Qāmūs ar-riḡāl di Tustarī. Per una guida alla lettura dei testi prosopografici imamiti (p. 37-50), with which she undertakes an analysis of the introduction to the Tustarī's Qāmūs with the aim of giving the scholars interested in the imamitic topics a first guide for the better comprehension of texts dealing with the 'ilm 'ar-riḡāl.

The fourth of the articles, Angelo Arioli's Introduzione allo studio del 'ilm 'ar-riḡāl imamita (p. 51-89), is a systematical reasoned bibliography of works which have had certain importance in the history of 'ilm 'ar-riḡāl among the Imamites. At this occasion, the Author analyses the way in which the materials, first of all names and biographic notes are presented in the works discussed by him.

Osservazioni sulle catene di trasmissione in alcuni testi di Riḡāl imamiti by Daniela Amaldi (p. 91-97) bring the Author's proposal of a method of systematic enucleation of the biographical data from the transmission chains, having in view the solution of certain problems connected with the transmission

of teachings. The proposed method, which seems very operative, has been presented through its application to two imamitic texts, viz.: Tustarī's Fihrist and Naḡāṣī's Riḡāl. The Author inserts also remarks on the technical terms included in the enucleated texts.

Jacqueline Sublet who is the responsible editor of the Cahiers and who is known, among others, as a coeditor of the tenth part of the sixth volume of Ṣafadī's biographical dictionary Kitāb 'al-wāfi bi'l-wifāyāt inserts on p. 99-159 the edition of the text of Dahabī's 'Ahl 'al-mi'a (Les centenaires de Dahabī) which is an index of 139 personages, who have lived to be hundred or more years and which she provided with an editorial note containing the information on the biographical data of Dahabī († 1348), the contents of the text as well as on the edited manuscript adding a short commentary.

Two sections, viz.: Notes et Documents (p. 161-163) and Notes Bibliographiques (p. 164-172) close the discussed fascicle. The first of them contains the information of Jacqueline Sublet on an unedited manuscript of Ibn Haḡar 'al-'Asqalānī's (d. 1449) Ta'riḥ 'al-mi'a 'at-tāsi'a 'aw Dayl 'ad durar 'al-kāmina ta'riḥ 'al-mi'a 'at-tāmina preserved in the National Library of Cairo. The second section is devoted to the commented bibliography both of larger works and of articles dealing with onomastics as well as of the onomastic documents which can be of some interest. The bibliographic material included the section has been arranged according to its character and to the regions or countries of the Islamic World with which it deals.

At the end of this bibliographical note it is to be emphasized that the fascicle under review is certainly an important publication for all interested in the Arabic onomastics in the broad meaning of this term.

Andrzej Czapkiewicz

Ṣalāḥ 'ad-dīn Ḥallī bnu 'Ayybak 'aṣ-Ṣafadī, Kitāb 'al-wāfi bi'l-wifāyāt, (Das Biographische Lexikon), Teil X: Aidamur bis Tabit, ed. Ali Amara and Jacqueline Sublet, Wiesbaden 1980, Franz Steiner Verlag GMBH.

The gigantic biographical dictionary in twenty six volumes, compiled by Ṣalāḥ 'ad-dīn bnu 'Ayybak 'aṣ-Ṣafadī, a Syrian by origin who died in 1362 or 1363 is an interesting and precious source written in Arabic for the biographies of important personalities in Islamic religion, culture and politics. The work of rendering this source accessible has been undertaken by the Oriental Institute of the German Oriental Society (Deutsche Morgenländische Gesellschaft) in Beirut in its Bibliotheca Islamica series and up till now the following parts of the sixth volume

of aṣ-Ṣafadī's Dictionary appeared at the Publishing House of Franz Steiner in Wiesbaden: Part I - 1962 (2-nd printing), ed. by Hellmut Ritter; Part II - 1949; Part III - 1953; Part IV - 1959; Part V - 1970; Part VI - 1972, all of them edited by Sven Dederling; Part VII - 1969, ed. by 'Ihsān 'Abbās; Part VIII - 1971, ed. by Muḥammad Yūsuf Naḡm; Part IX - 1974, ed. by Joseph van Ess; Part XII - 1979, ed. by Ramaḍān 'Abd 'at-Ta-wwāb; Part XV - 1979, ed. by Bernd Radtke. The full edition of aṣ-Ṣafadī's work will certainly deserve a detailed reviewing when it is complete. The tenth part of the sixth volume discussed here is only a fragment of this enormous editorial work and its review has necessarily to be reduced to a bibliographical note. It has been edited by Jacqueline Sublet and 'Alī 'Amāra on the base of four manuscripts, viz.: the Istanbul Ms. from the Sulaymāniyya Library which has served as the main manuscript being the oldest and having been compiled during the lifetime of the Author, marked with } in the edition; the Tunisian Ms. from the National Library (previously deposited in the 'az-Zaytūniyya Library), marked in the edition with ٣; the Cairo Ms. from the National Library, marked in the edition with ٤, and the London Ms. preserved in the British Museum, marked in the edition with ٥. The volume contains 547 biographical entries. The Editors have carried out the filiation of the text, have ascertained the source-threads which occur in the work, and have also inserted short comments, all this done with great care and knowledge. In their closing remarks, they have given the description of the manuscripts, some editorial explanations, a list of the source-threads ascertained by them as well as an Index of the entries, all very instructive and helpful. It is only to be wished that all the cooperators and the Oriental Institute of the German Oriental Society in Beirut may successfully accomplish their difficult and useful task they have undertaken.

Andrzej Czapkiewicz

W. Norman Brown, India and Indology - selected articles, Delhi 1978, Motilal Banarsidass, IV°, pp. 302. Price: Rs. 190.

The book is a collection of inclusive articles concerning various aspects of Indian culture and civilization, Indian religion, folklore and Indian art. They make also important contributions to Sanskrit and Prakrit languages and literatures, to Indian philosophy and Indian philology. The author of these articles, prof. W. N. Brown, was the very famous American Sanskritist and the President of the American Institute of Indian Studies. He was also the organizer of the Department of South Asia Regional Studies at the University of Pennsylvania. The present volume is the tribute of the Trustees of the American Institute of Indian Studies to Professor Brown and India.

In the collection of prof. Brown's articles are represented four types of studies - veda and religion, fiction and folklore, art and philology. Within each of the four parts in the volume articles have been grouped by subject and then in chronological order.

In part I - "Veda and religion" - are included articles about vedic studies, articles on Hinduism, one article on Indian religious nations including Buddhism. These articles are from years 1919-72. In part II - "Fiction and folklore" - are included articles about Indian tales and fables. These articles are from years 1919-27. In part III - "Art" - are included studies of miniature paintings descriptions of Jain painting on cloth, study of Jain architecture and an article devoted to a bronze vessel from Central Asia. These articles are from years 1930-49. In part IV - "Philology" - there are two studies of Prakrit language, two studies of Old Gujarati language and a study of Indian games. These articles are from years 1934-68.

There are 35 articles in this collection; the first one comes from 1919 year and the last from 1972 year.

This book greatly enriched and deepened our understanding of the religio-philosophical culture of India, about its art, philology and philosophy. The work consists also the bibliography of W. N. Brown's writings, the biographical sketch and the plates I-LIV and four brief introductions written by India's scholars.

Izabella Piątkowska

Sisir Kumar Mitra, The early rulers of Khajurāho, Delhi 1977, Motilal Banarsidass, 8°, pp. 266. Price: Rs. 40.

The book deals with the history of the Candellas, the one of the most prominent dynasties in medieval India and helps to reconstruct the history of this dynasty in its different stages and aspects. The author presents the wide picture of the administrative system the social, economic and religious conditions in Bundelkhand (the territory of Candellas), the history of this family in its successive phases and a brief survey of the art and architecture of Khajurāho and its neighbourhood.

The work consists of 14 Chapters and Appendices. It is also documented with Bibliography, Index, Plates and Map of the Candella Dynasty.

Chapter I defines the territory of Candellas, which is known as Bundelkhand. Chapter II contains the legends about origin of the Candellas, which are taken from Mahabā Khand and from inscriptions and other sources. Chapter III describes the beginnings of Candellas history from Nannuka to Harṣa, according to the evidence of the Khajurāho inscriptions and to the literary and traditional sources. Chapters IV-VIII deals with the history of the growth of the Candellas power from Yaśovarman and Dhaṅga to

Madanavarman, when this family played important role in the politics of North India and had some successful struggles with Muslims and Cedis. Chapter IX is devoted to the rivalry of Cāhāmāna and Candella, to the fall of Mahobā and to the last great ruler of the Candella dynasty, king Paramardi, who rose Candella power again to the light. Chapter X describes the temporary restoration of Candella power under Trailokyavarman. The history of the independent Candella dynasty came to end by 1390 A. D. The glories of the Candellas became a part of ancient legend, which could not be revived under the imperial sway of the Muslim rules. Chapters XI-XIV show the administrative system of Candella dynasty, the religion life of Bundelkhand and the art and architecture of this region. A short note on some of the features of Candella architectural style has also been added as Appendix IV to supplement the observations in Chapter XIV.

The other Appendixes contain: Inscriptions of the Candella times, Genealogy of the Candella, Candella Land Grants and Feudalism.

Izabella Piątkowska

Sudhakar Chattopadhyaya, Reflections on the Tantras, Delhi 1978, Motilal Banarsidass, pp. 105.

In case of this book we have more to do with quite methodical deliberation on some aspects of Tantric tradition than with reflections (as it is meant in Europe). The author attempts, with a fresh outlook, to deal with several yet obscure problems of Tantrism. Thus, in Chapters 1-3 and 9 there are discussed probable origin and heterodoxy of esoteric practices in Tantrism by taking departure from two Tantric works: the Mahācīnācārakrama and the Kāmākhyātantra. According to ancient tale from the former (an important standard, manual of esotericism) a Tantric tradition started as follows:

The sage Vasiṣṭha, son of Brahmā, worshipped the goddess Tara for ten thousand years at Nīlācala in the region of Kāmākhyā and yet the goddess did not come before him. Then when he was about to curse the goddess, she appeared and said.

Go to Mahācīna and there you will find that the Janār-dana-Viṣṇu Buddha is performing my worship. Learn from him the secret, because he only knows about it; and by that method you will be successful.

Then Vasiṣṭha went there and saw that the worship of the goddess was being performed by the Buddha, surrounded by damsels, with madira (or wine), etc. Vasiṣṭha came back to Nī-

lācala and performed the worship with the help of five Ms i.e., madya or wine, māmsa or meat, matsya or fish, mudrā or parched kidney beans and maithuna or intercourse with a candāla women (p. 11).

Above mentioned five Ms set a core of the esoteric practices in so called pañcamakāra sādhanā in Hinduism, observing of them by sādha and his properly chosen sādhanikā allow to attain mokṣa. The author fairly stated non-Indian origin of the following elements: meat, wine, coition, which are regarded in orthodox Hinduism quite extraordinary (if at all permissible) and draws our attention to the probable trans-Himalayan origin of them. These heterogenic trans-Himalayan elements then were incorporated due to all-taking-in syncretism of the Hinduism. This foreign influence besides, also the cult of Sun, Mother Goddess, and Kubjika (a goddess of the potters) had taken part in the rise of Tantric tradition. In Chapter 4 the author extensively deals with Sākta pīṭhas. A pīṭha by mythological definition is a site where a limb of the goddess fell to the earth when her body was being chopped up by the gods. The term pīṭha may refer to either the seats of worship different gods and goddesses of the Hindu pantheon or the ways of Tantric practices (mantrapīṭha, mudrā-pīṭha, mandalapīṭha). In this Chapter there is an extensive and detailed examination of the geographical spread of the pīṭhas in India, according to different accounts. The number of original three or four pīṭhas ultimately increased upto thousand and eight. In Chapter 5 there are under discussion some vague Tantric concepts like: kāḍi, hāḍi (methods of worship); krāntā (asva-, ratha- and viṣṇu-) - three regions of the Tantras according to some tradition; āmnāya - the āmnāya divisions signify the directions to which Śiva turned his face while uttering the Tantras to the Great Goddess; ḍākinī(s) - originally female ghouls by which the divine Mothers were accompanied; sādhaka - more precisely his highest type kaula. In Chapter 6 there are considered Tantric mantras (spell or formula), their initial monosyllabic components - bīja(s) and gāyatrī, or sacred verses repeated by every Brāhmaṇa. According to Tantrasāra it is most important to choose suitable mantra for a given person. For such purpose serves special table (p. 64) which correlates five different (air, fire, earth, water, and ether) to first letter tallies of the mantras. It should be noted here that the editor inappropriately prints Skr. syllabic ऋ- as r which is in fact common transliteration of Hindi ऋ. The difference is substantial. Chapter 7 and 8 deal with kinds of yantras (or diagrams possessing occult significance so essential in Tantric rituals) and with magic in Tantras generally. Magic is an important aspect of pañcamakāra sādhanā and its sādhaka often resorts to super natural powers.

The book presents noteworthy reconsiderations (which are fairly critical and detailed) on many aspects of the Tantrism with numerous references to original works. It will be certainly appreciated by many Indologists, since this book distinguishes by

abounding in sources and finally avoids any vulgarity and morbid sensation sometimes so exaggerated in Western publications on the subject of such kind.

NOTES

¹ Sādhana denotes every kind of effort toward religious achievement.

² It is traditionally called Mahācīna (Tibet, Western China, Mongolia, Pamir).

Grzegorz Phuśa.

Jagadguru Śaṅkarācārya Śrī Bhāratī Kṛṣṇa Tīrthajī Mahārāja, *Vedic Metaphysics*, Delhi 1978, Motilal Banarasidass, pp. XXXIII + 3 + 349 + 1.

This book under a bit misleading title contains a collection of lectures, discussions and interviews delivered by His Holiness late Jagadguru Śaṅkarācārya Svāmī Śrī Bhāratī Kṛṣṇa Tīrthajī Mahārāja during his tour around U.S.A. in 1958. It would be well to realize what he represents himself. Since 1925 Śrī Jagadguru Śaṅkarācārya took gaddī (ecclesiastical and pontifical head position) of the Govardhan Math in Puri (one of the four Great Śaṅkara's founded monasteries). Then, according to the wishes of Śrī Aurobindo Ghosh he founded in 1953 at Nagpur a secular organization named Śrī Viśva Punamirmāṇa Saṅgha (World Reconstruction Association) of which aim is spread of universal brotherhood, to contribute to the world peace and the reconstructing of the society on moral ideals of Vedānta. Śrī Śaṅkarācārya's American tour in 1958 was the first one outside India by any Śaṅkarācāryas in the history of the Order. That tour was successful, what is really comparable with the similar achievement of the Svami Vivekananda in the West. The whole book is a resensation of the gurugat vidyā of Śrī Śaṅkarācārya on the subjects of dharma sādhanā, Karma and other Paths of Yoga, Vedic Metaphysics and Advaita. In fact, it is cumulative account of the lectures, discourses and interviews delivered by Śrī Śaṅkarācārya during his tour through U.S.A. in 1958 as follows: - initial press conference, Mount-Washington, February 6 (p. 1-10); - radio interview of Ruth Ashton with H. H. Śrī Śaṅkarācārya on KNX AM Station, February 6 (p. 11-13); - address to the Hindu Community of Los Angeles assembled in the S.R.F. (Self-Realization Fellowship) India Hall, February 15 (p. 118-134); - a talk given to the monks of SRF, Mt Washington, India Center and Lake Shrine, February 8 (p. 27-51); - two broadcasts from KFI

Los Angeles Radio Station, February 11 and 13 (p. 112-118); - TV interview on KTLA-TV, February 18 (p. 151-155); - TV interview by Mr Hank Weaver on KABC-TV, February 21 (p. 216-222); - discourses: at Methodist Community Church, Westwood, February 9 (p. 77-92), at Santa Monica College, February 11 (p. 93-111), at Los Angeles City College, February 17 (p. 135-150), at the Humanities Building of University of California in Los Angeles, February 20 (p. 196-215), at Stanford University before a gathering of the students of Prof. Spiegelberg, Assoc. Prof. of Indian Civilization, February 26 (p. 223-258), at Mount Washington Center, March 20 (p. 259-284); - lectures: at Pepperdine College, February 7 (p. 14-26), at Hollywood Church of ALL Religions, February 9 (p. 52-76), at Teacher's College, Connecticut, April 15 (p. 307-321) and lecture with demonstration about old Indian mathematics at the California Institute of Technology, Pasadena, California, February 19 (p. 156-196); it would be worth to mention that here it is explained Indian method of multiplication which gave tradition for writing mark as the sign of multiplication. One of the most interesting part of this book is discussion on world peace and disengagement in Europe (with especial role of Poland in that, cf. p. 287) between known Dr Arnold Toynbee and Śrī Śaṅkarācārya at Washington and Lee University, March 26 (p. 287-306). All the problems under discussion, including disarmament especially, have not lost yet anything of their importance up today and should be remembered by every contemporary humanist.

In this book makes its appearance some recent novelty in the West - Hindu proselytism with its open dialog to the other religions and successful confronting of the Christianity. We witness lastly the rise and increase of the followers of so-called Neo-Hinduism in the West. The book is symptom of that.

Probably, because of the poor proof-readings, something like this one should not happen to so publishers, there are some inconsistencies as concerns: 1. full name of the Śrī Śaṅkarācārya (cf. cover, frontpage and sometimes in text), 2. year of birth or age of the Jagadguru (cf. year of birth under photography on the frontispiece - 1880, according to Manjula Devi - 1884, p. XV and then 1876 if a given by Sri Daya Mata age 82 in 1958 would be taken into account; p. XI).

In spite of these insufficiencies the book should be appreciated by Indologists as a symptomatic one of the vivacious reception of Hinduism in the contemporary world.

Grzegorz Phuśa

Wörterbuch Arabisch-Deutsch von Gunter Krahl und Gharieb Mohamed Gharieb, VEB Verlag Enzyklöpädie, Leipzig 1984, 848 + XIV p.

Dictionaries belong to these linguistic publications which are never too many. Therefore, the edition of the Arabisch-Deutsch dictionary by G. Krahl and G. M. Gharieb will certainly be welcomed with due acknowledgement. The discussed publication contains 25 000 words arranged alphabetically, according to the radicals. Most of the entries has been supplied with a fairly rich documentation of their distributions. The material form which the Authors have scooped up their entries in result of their ten-year work was largely comprehended modern written language.

While preparing a dictionary, the author always faces many problems connected with its kind (universal or specialistic), volume, the assortment of words and its potential user. Most of them he has to solve arbitrarily. In the case of the discussed dictionary, the Authors resolved upon its universal kind, and as for the number of 25 000 words, they recognized it, probably rightly (we have no frequency-dictionaries of Arabic as yet), as sufficient to get along with any kind of modern Arabic text, though it might have been so that this number has been dictated by some editorial reasons. As the criterion for the assortment of words, the Authors chose the frequency of their occurrences in modern written texts both German and Arabic, confronted with such dictionaries as: Wörterbuch der deutschen Gegenwartssprache, Wörter und Wendungen, Synonymwörterbuch, Munqid, al-Mu'jam al-wasit and al-Margh of al-Alayli. It seems however that it were al-Munqid and Wehr's dictionaries, this last one not mentioned by the Authors, that have served them as chief-models. As for the potential users, the Authors probably thought virtually of anyone speaking German and Arabic. But, judging from the arrangement and assortment of words and phrases, conditioned both by German and Arabic lingual demands, their dictionary appears most operatively useful for those whose mother-tongue is German. In connection with this last observation, there arises a reflection, whether, when compiling a dictionary of a given language, one should not be governed exclusively by the specifics of this language and then simply look for the adequate lexical and phraseological counterparts in the language which is to serve as a counterpart of the language for which the intended dictionary is being prepared. This, as it seems, would give a more accurate picture of the lexical and phraseological vocabularies in the language which serves as a basis for the dictionary, since they would not be conditioned by those in the counterpart-language, what in consequence would permit their broader interpretation reaching beyond the scope of this last one. At this point another reflection occurs in one's mind in connection with the potential user of a dictionary, viz., that it is not irrelevant, whether it will be a qualified philologist in the field of this dictionary's language,

or whether it will be someone who knows this language for purely practical purpose. In the first case, certain general instructions and comments may be left out from the dictionary, while certain morphological phenomena, like e.g. the relations between the derivatives and their origins ought to be presented more detailedly and more clearly, and in the second - vice versa. From this point of view, the Krahl-Gharieb's dictionary appears to be destined rather for a practical knower of Arabic than for an Arabist. This is suggested e.g. by a too strict sticking to the originally assumed criterion of the frequency as a qualifier of the given lexeme for its insertion in the dictionary. It is shown e.g. on p. 355, where only the I class Passiv stem سَجِرَ - to flare up, run mad (تولّ werden, rasen) has been inserted, while the Active one: سَجَرَ - to kindle, start (a fire, a war), perhaps less frequent, but certainly in use, has been left out, or also by often omission of the basic stems of verbs because of their relatively low rate of use, but in spite of their attestation in other modern Arabic dictionaries. Other permits suggesting a non-Arabist as a user are among others: the disregarding of the above-mentioned relations between the derivatives and their origins, like e.g. the insertion of تَأَسَّى - to follow the model or pattern of (sich ein Beispiel nehmen an), (p. 30b), derived from أَسْوَى - example, model, pattern (Beispiel, Muster, Vorbild) after أَسَا - to nurse, traet (a wound) (/Wunde/ pflegen, behandeln, heilen) and أَسَى - to be sad, grieved, distressed (traurig od. betrübt sein, bedauern /ل/ jmdm) and leaving out of تَأَسَّى - to be consoled, find solace, attested in most of modern Arabic dictionaries, or the placing of أَسْلَمَ - to become a Muslim, embrace Islam (den Islam annehmen, Muslim werden) within the row of the derivatives from سَلِمَ and سَلَّمَ, while it has been derived from إِسْلَام. Indeed, this particular case occurs also in other dictionaries.

In the discussed dictionary, the Authors decided upon the following order within the entries: first come the verbal forms whose kinds are indicated by Roman ciphers beginning with the stem of the second class, then come maṣḍars, participles and finally other nominal derivatives. It is a pity that the Authors did not treat the homonymic roots and stems separately and have put them together. They followed in this respect the way of the medieval Arab philologues, continued by the Western authors until quite recent time. While this may be irrelevant for a non-Arabist user, it is not such for a student of Arabistics, because when he comes across a meaning of a derived verbal stem totally deprived of any connection with the meaning of the basic stem, he then is usually at a loss, since his theoretical knowledge of the semantic markings ascribed to the particular verbal stem appears to him quite incoherent with the practice. This seems not only non-pedagogical but it is also false, because the development of the meaning of one and the same basic verbal stem according to the semantic markings of the derived stems functions always almost flawlessly.

The phraseological material illustrating the distributions of the lexemes included in the dictionary in question enhances its usefulness. However, this material seems sometimes asymmetrical, bringing such examples, like e.g. on p. 22a: *اتخذ استعدادات* - Vorbereitungen treffen and beside it: *اتخذ ترتيبات* with the same meaning, what may appear redundant, because of the synonymy of *استعدادات* and *ترتيبات* which can easily lead the user to the deduction of any of these phrases according to the pattern of the other, after having learned one of them. On the other hand, the Authors adduce on p. 21b among many meanings of the verb: *أخذ* also the meanings: 'beginnen, anfangen etw. zu tun od. zu werden' acquired by it in the combination with Imperf. or *أخذ* and Inf., and while they richly illustrate its occurrences with the meanings other than that, among them also such as: *أخذ بثأره* - Revanche nehmen *الاعتبار* - in Betracht ziehen (l.c.), and *أخذ بيدك* - jmdm unter die Arme greifen (p. 22a), they do not for unknown reasons, adduce any example illustrating the meaning in question, though it may seem to deserve this being, after all, an idiomatic one.

The reading of the discussed dictionary brings also other critical observations. It is among others the vagueness of criteria applied by the Authors at the assortment of the words of regional use or form. It is not quite clear why they chose e.g. *أماشي* (p. 35b), a borrowed Turkish word 'onbaşı' for 'Stabs-, gefreiter', which is rather dialectal in form and not the Eg.: *أنباشي* closer to its origin and more literary? It is not clear either, why the Authors omitted the information that the words: *راجع* (p. 286a) and *عائد* (p. 542a) serve also as grammatical terms, while they have given such informations e.g. in the case of the words used as grammatical terms denoting cases, moods or parts of a sentence? Likewise, why in the case of *عُنة* - Tante (p. 531B) they considered the information that this is an aunt from the father's side as unimportant but they thought it relevant in the case of *خالة* (p. 240a) and added 'mütterlicherseits' beside the meaning 'Tante'? There are also the doubts awakened by some adduced meanings of words and phrases, like e.g. in the case of: *لا تأخذني* - sei mir nicht böse, on p. 22a. Should not the meaning of this phrase be rather: 'verzeih mir, mach mir keine Vorwürfe', or the like, while the German 'sei mir nicht böse' would rather correspond with the Arabic: *لا تأنيبني*? The same can be said of *قضايا الآداب* with the meaning: 'Sittendelikte' (p. 23b) which can be perhaps acquired in context, but the basic meaning seems to be rather 'Sittenaffären, Sittenprobleme'. The ascription of the meaning 'Dogmatism' to the word: *مذهبية* (p. 273b) is an obvious mistake, since the meaning of *مذهبية* is 'Sektarianism', while 'Dogmatism' is equivalent with the Arabic: *جزمية*. Also in some other cases, like e.g. at: *حتى تاريخه*, *من تاريخه* (p. 26a); *اختيار الآراء* (p. 28b); *إسباتي* (p. 28b); *تجويد* (p. 147b); *أهل الذمة* (p. 272a) etc. the adduced meanings seem to be not quite adequate or precise. Certain mistakes affect the morphological level, e.g.: *حمو* (p. 197b)

has been designated as a determinated form, while it should be defined as generally determined or st.const. form, or we find: *جُمُوع راجعة* instead of *جُمُوع راجعة* (p. 286a). Finally, there occur also certain misprints, like e.g.: *أرز* instead of *أرز* (p. 27a); *مَاب* instead of *مَاب* (p. 45a); *أورشليم* instead of *أورشليم* (p. 45b); *جُبُب* instead of *جُبُب* (p. 152a); *رواق* instead of *رواق* (p. 320b); Horsd'oeuvre instead of Hors d'oeuvre (p. 419b) or *ملك* instead of *ملك* (p. 725b).

The dictionary under discussion has been supplied with an introduction in two languages: German and Arabic. It contains beside the information on the include lexical material and its arrangement also the instructions concerning the use of the dictionary. Some of the formulations in these introductory remarks seem however too complex, like e.g. in the case of the description of the compounds, or too authoritative, like e.g. the statements concerning the "correctness" or "incorrectness" of forms. This should have been formulated, as it seems, less rigorously, like: "considered as correct or incorrect", since it is life that dictates lingual norms and not the codified grammars, philologues or linguists.

The detailed discussion of our dictionary would largely outgrow the frames of the present review. Therefore, the reflections and critical remarks have been confined to the few adduced here only for the sake of sampling. They concern all levels: the assortment, the arrangement and the semantics. But some of them are of subjective character and are challenged by the unavoidable arbitrariness, always present at the preparation of a dictionary. Besides, it is almost impossible to escape the deficiencies in a publication of this kind. Hence, it can be said with full conviction that the Krahel-Gharieb's Dictionary has enriched the Arabistic professional literature and it will be reached for not only by German users.

Andrzej Czapkiewicz

Jean Deloche, *Études sur la circulation en Inde. I. Les ponts anciens de l'Inde (addenda et corrigenda)* [in:] *Bulletin de l'École Française d'Extrême-Orient*, Tome LXVI, 1979, pages 31-44, 12 plates.

Within six years since Deloche's pioneer-work on the ancient bridges of India (1973)¹ was published the same Author has collected a considerable amount of new data which permitted him to make a new very important contribution to that subject. Thus, travelling throughout India and studying some written sources, pre-

viously not considered, he could essentially supplement and correct his survey of bridges in two separate zones, i.e. Himalayan and Peninsular.

The first section (I) concerning the bridges of the Indian side of the Himalayas is opened by Deloche's general statement emphasizing both the modernization of the suspension bridges, in which, almost everywhere within that zone, ropes and bamboo-lines have been replaced by steel-cables and the continuation of the tradition of erecting wooden bridges of the saṅga type.

Then, in a short passage confined to the West Himalayas he draws attention mainly to peculiar saṅga type bridges of the Dards from the Indus valley in Baltistan and Ladakh. They were namely constructed during the Winter time from several rows of wooden beams, which, within each row, were so compactly joined by an ice coat, that they formed rigid platforms, which, after being binded together, spanned the opposite banks of the river. Deloche also reminds that one bridge of that kind, built by the Dards in 1841, enabled their army to cross the Indus and suddenly seize the camp of the hostile Balti.

Even more additional data are juxtaposed by Deloche in the passage concerning the East Himalayas. First, admitting to some lacunas in his former report (1973) on suspension cables, limited to Bhutan only, he proves that such constructions were already attested in the first half of the 19th century for the border-line of Burma, i.e., we may specify, the Lohit district of the Arunachal Pradesh. Thus, it appears that more simple suspension cables, with "travelling" seats formed by three or four rattan rings hanging on ropes, were used by the Mishmis², i.e. in the north of that district, while improved ones, with baskets playing the same function, were utilized by the Khampis, i.e. in the southern part of that region. As to the tubular suspension bridges of the Adis (Abors)³ Deloche now enlarges his former reference to these constructions by juxtaposing one of them, having barely 120 feet (= 36 m.) and attested already for the year 1826, with another one, measuring 700 feet (i.e. over 213 m.)⁴, still existing near Tuting on the Brahmaputra⁵. It may be added here that for the Adis Sachin Roy reported in 1960⁶ also several other constructions, namely more or less temporary foot-bridges⁷ and single logs placed on stone abutments as well as more stable ones, like cantilever bridges weighted with piles of boulders, suspension bridges with rigid bamboo footways, trestle bridges and combinations of these types. As regards the bridges hanging on iron chains, Deloche also supplements his former set of information. First, he draws attention to the relations of some Chinese pilgrims of the 6th (Sung Yun and Hui Seng) and 7th (Hiuen Tsang) centuries, who saw such constructions in the Gilgit and Swat regions. Then, considering the bridge of Tashigang (Tasigang) on the river Manas in Bhutan - reported already in the year 1837 and only briefly mentioned (in the footnotes) in his previous survey - worth more detailed description, he points out some of its characteristic features.

Afterwards, returning to the most general problem of the origin and transmission of the techniques of bridges construction within the Himalayan area, Deloche recalls his former view that one may expect some new data from the experts in Chinese technology⁸. In connection with this he also remarks that Joseph Needham, who recently (1978) touched that problem, did not give a definite answer to it. However, both in the basic text and in the footnotes Deloche discusses the main suppositions, expressed in this respect by Needham. So, as regards the possibility, considered by this sinologue, that both cantilever and suspension bridges might have originated in the Himalayas, Deloche refers to Pemberton's relation of 1838 and points out that the most carefully built constructions were erected either by the Tibetans or by the Chinese. But he does not find this scholar's supposition that suspension bridges and cables spread from the eastern part of the Tibetan highland as proved. Contrariwise, as far as the iron-chain suspension bridges are especially concerned, the possibility that they originated in China (also admitted by Needham) is considered by Deloche quite plausible. He also states that it would be, therefore, important to specify the role of the Tibetans in the transmission of that technique - already attested according to Needham in a Tibetan chronicle of the year 762 - within the Himalayan zone. Further on, Deloche reminds that Needham, after referring to Thang-stong-rgyal-po, the famous Tibetan constructor of the above mentioned type of bridges who is said to have lived between 1361 and 1485, has expressed his conviction that research undertaken by the tibetologues should throw some light on that question. Additionally with the reference to Thang-stong-rgyal-po, Deloche reports (in the footnote) the following story about that great lama, being also the founder of the traditional Tibetan opera and venerated now as patron of the artists. Thus, according to that relation, while wandering with his troupe in Tibet, he demanded from the inhabitants of each village in which they presented their show a few links of a chain as a reward, that enabled him to construct numerous bridges on the gorges of the Himalayan rivers. Deloche also considers that relation a supplement to his mention about that cultural hero (whose name has been given there in a transcription: Thang thong Gyalpo) in his survey of 1973, where he contributed to him construction of nine bridges on the Tsang-po in Tibet and of several others in Bhutan, and assumed that he must have lived in a monastery situated between Paro and Thimpu, where one iron chain of such a bridge is preserved as a precious relic⁹. One may add here that, as reported by Massonau¹⁰, an effigy of Thang-stong-rgyal-po can be seen, side by side with those of other historical personages, on the murals of the chorten in Zlum-rtse lha-khang near Paro, constructed allegedly ca 1430 and then restored in the 16th and 18th centuries.

The two sections (II and III) Deloche devotes to the bridges of the Indian Peninsula.

In the second section (II), dealing with the stone and brick constructions, he states first that as far as the bridges with arches are concerned, he has nothing important to add to his former general remarks. Contrariwise, referring to the bridges without arches, he points out that an important specification must be done, particularly for the bridges from South India, he designates as "dravidians", which are to be further divided into two groups depending on whether they rest on stone piles or pillars. Thus, following that classifications, in the first of the two succeeding paragraphs Deloche refers to the monumental bridge resting on huge blocks of stone, built on the Tungabhadra in Vijayanagara (he only briefly mentioned formerly) and indicates other, though simpler constructions of that type. In the next paragraph he mentions small bridges with pillars, erected on rivulets or canals and very numerous particularly on the far South of India, that have been surveyed by him just recently and therefore not previously considered yet.

At the beginning of the third section (III), referring to various wooden bridges of different dimensions, Deloche first emphasizes that this section has been added as a result of some inquiries, he undertook on the southern extremity of the Indian Peninsula. Then, in the following paragraph he mentions the temporary foot-bridges constructed from branches on the upper course of the Tamiraparuni by the tribesmen from the eastern slopes of the Western Ghats within the Tirunelveli district. In the next paragraph he reviews diverse constructions erected from bamboo-sticks and palmyra-palm trunks on the particular ramifications of the mouth of the Kaveri, among which there are more or less simple and temporary constructions as well as bigger and rather stable ones.

In this systematic review of ancient bridges, adjoined at the end of the present paper, Deloche, following the revised classification based on technical criteria, adds supplements and corrections to his ampler review of 1973. So, considering now, almost solely (with one exception - see *infra*), these bridges which were entirely built of stones or masonry or of both of these materials, Deloche includes to this additional survey two above mentioned subgroups of such constructions from South India (section II) as well as their diverse types from the remaining parts of the Indian subcontinent, some of them having been already briefly referred to (1973). On the other hand, retaining his former geographical classification, he introduces his present additions and corrections to the description of the groups of bridges from the following areas: the territories to the south of Narmada (Narbada), including Deccan and southern extremity of the Indian Peninsula (ad I); the western part of Bengal (ad III); different districts (e.g. those of Lakhnu and Bareilly) of Uttar Pradesh (ad V); and different parts (mainly the imperial route between Agra and Kabul as well as Gujarat) of West India (ad VI). This considerable enlargement of the review of this type of bridges is reflected

on a sketch-map of India and some of its sectors shown also in a larger scale, enclosed in the text. One should notice, however, that new items appear only in the northern belt that map - though in two sectors considered separately, i.e. those with the Jaunpur (a) and Dacca (b) regions they do not occur - as well as in the southern one - particularly in the sector with the region of Tirunelveli (d), where there are numerous bridges previously not surveyed. There are no additions, instead, for the middle belt - including even the sector (c) with the Cuttack (Katak) region which is also shown separately.

Finally, it should be emphasized that in his supplementary review Deloche also adds one more category of constructions found frequently in Gujarat, which have been neither specified up till now nor included, probably due to the lack of place, in his revised sketch-map. It concerns here a kind of dike-bridges (designated by him as "chaussées-ponts"), leading forward to the middle of some lakes and ponds and usually linking their shores with temples or palaces built on islets. It may be also noticed here that one of these structures, namely that from Dholka near Ahmadabad, described by Deloche as a wooden bridge resting on stone pillars, has somewhat unusual construction. As concerns the entirely wooden structures from the delta of the Kaveri, some of them are listed in a footnote enclosed to the respective passage in the basic text.

12 plates with 42 high-quality photographs taken from nature together with 1 reproduction of a drawing (all printed on glossy paper), showing 31 bridges of all types discussed in the text, close that very valuable contribution to Deloche's former work in this field.

NOTES

¹ Jean Deloche, *Les ponts anciens de l'Inde* (= Publications de l'École Française d'Extrême-Orient, Tome LXVI), Paris 1973.

² One such a Mishmi construction, attested by E. C. Young for the year 1907, is mentioned by J. P. Mills (*The Mishmis of the Lohit Valley, Assam*, "The Journal of the Royal Anthropological Institute of Great Britain and Ireland", Vol. LXXXIII, Part I, 1952, p. 5). See also: the review of Deloche's publications of 1973 (op.cit.) by T. Marszewski ("Folia Orientalia" XXII, 1981-1984, published in 1985, pp. 339 and 341). It may be added here that different variants of Mishmi rope bridges are reported by F. M. Bailey for the year 1911 (*China - Tibet - Assam. A Journey*, 1911, London 1945, pp. 122-154). Giving there some details of their construction, he indicates (p. 153) that the number of cane strands depended on the length of the bridge and varied from a single one up to five (pp. 122-123), while the hoops

were at least two (i.e. one on either bank of the river), but frequently even ten in some regions (pp. 148, 153).

³ They are mostly named Adi, an appellation they use now themselves instead that of Abor, which they consider as pejorative (See: Sachin Roy, Aspects of Padam-Minyong Culture, Shillong /North-East Frontier Agency/, 1960, pp. 1-5).

⁴ See also: J. S. O'Neil, Native Suspension Bridge over the Dihong, "Geographical Journal", Vol. XL, 1912, pp. 213-214; G. D. S. Dunbar, Abors and Gallongs, "Memoirs of the Asiatic Society of Bengal", Vol. V, 1913-1917, p. 21.

⁵ One should remark here that Tuting is the name of a locality in the northern peripheries of the Siang district of the Arunachal Pradesh and that the Brahmaputra, while flowing through that district is usually named here Dihong (or Dihang) or even Siang (an Adi appellation). See: Roy, op.cit., pp. 7-8.

⁶ Roy, op.cit., pp. 20-22, 30 (text and drawings).

⁷ A detailed description of a peculiar way of construction of one type of such foot-bridges in the Mishmi country is to be found in the Bailey's travel relation (op.cit., pp. 146-147).

⁸ Deloche, op.cit., p. 70 (note 4).

⁹ Ibidem, p. 60 (note 3).

¹⁰ Chantal Massonau, Bhutan in: Dieux et démons de l'Himalaya, Art du bouddhisme lamaïque, Secrétariat de l'État à la Culture, Commissaire général Jeannine Auboyer, Éditions des musées nationaux, Paris 1977, p. 38.

Tomasz Marszewski

Georgette Cornu, Atlas du monde arabo-islamique à l'époque classique IX^e-X^e siècles. Première livraison: cartes I à VI, Leiden 1983, E. J. Brill, 4°, pp. XIV + 92, 6 fold. maps; Deuxième livraison: cartes VII à XV, Leiden 1985, E. J. Brill, 4°, pp. X + 87, 9 fold. maps. Price: Gld. 52 + 56.

Well-known E. J. Brill publishing house has in this instance issued two parts (volumes) of rather peculiarly designed atlas. It aims at showing the reconstruction of Arabic-Muslim settlements in the centuries of IX-X. The reconstruction is based on toponyms found in the written sources. Land routes have also been shown. Both parts discussed hereby have been constructed in the same ways. Each contains a descriptive matter making up a separate volume, as well as maps from I to VI covering part one and from VII to XV covering part two. Part

one includes central provinces of the Arab-Muslim world and the following are listed specifically: Sām, Aqūr (otherwise: Ġazīra), Iraq, Hūzistān, Ġibāl and Farīs, Kirmān together with desert non-Arabic area (Maḥāza) separately. In the second part the following geographical units have been given an individual consideration: Arabic Peninsula (Ġazīrat al-'Arab), district of Yemen (kūra), Arabic steppe area (Bādiyat al-'Arab), Egypt (both planes: to Asyūt, and from Asyūt to Allāqī), Egypt including Sudan borderland, entire Maġrib, region of Barqa, province of Andalus and district of Sycylla (kūra Iskiliyya).

The third part is meant to be a complement of what has been done so far. It is supposed to include the full list of toponyms in alphabetical order covering all sections, full bibliography and general index (see, Introd., p. IX). Elsewhere (p. IX note 1), G. Cornu makes an announcement that volumes three will deal with the following provinces: Mašriq, Daylam, Rihab and Sind.

The lists of toponyms to individual provinces, apart from setting coordinates for relevant maps, give the character of this geographical unit and its localization aspect. Furthermore they give denotation of a given toponim in the written sources. It appears to be a sound method which is consistently and permanently used by the Author.

It must be said however that the method used in cartographic part of the Atlas seems debatable. The author of this review has several doubts here which cannot be fully listed in this place. I will confine myself to give a few basic ones. The legend to the enclosed maps is far from being complete. It should have been supplemented possibly with such elements as dry reservoir, dried lakes, marshlands and the like (especially the maps I, II and VI). Full description of contour lines has not been given either and therefore no relevant altitudes can be indicated, however this deficiency seems to be of no grave importance here. Nevertheless the contour lines and waters (rivers) appears to be too geometrized graphically. There is a contrast between the sharp draft of contour lines and the fine contour of routes. Names of the rivers, water reservoirs, mountain ranges are not consistently given, even though it can be assumed that the toponyms found in the source material have been used as their onomastic base. On the whole the onomastic system used by G. Cornu does not seem to display any close relation to its geographical reality. However giving by the Author geographical coordinates for the most important settlement centres appears to be an exception to the above generalization.

One can also doubt of the reason why certain physio-geographical units have been printed in bold type. Standardized type may have proved to be more readable here. The criterion of arranging classification of people's settlements into "métropole, capitale, cité, étape", has not been made clear. One can speculate whether a number of inhabitants (demographic coefficient) or an area covered with buildings have been taken into consideration

here. In accordance with historical facts the border-lines of administrative units (especially district - sing. *kūra*) are not clearly delineated. It is a pity however that, as G. Cornu has made them, they are of no relevance to geographical regions. This makes the maps to be of a very little value for didactic purpose.

The Author has informed the reader of the problems she has encountered when preparing this work. In her Introduction (p. VII-X) it is said that she has made use of the maximum source materials found in historical and geographical medieval Arabic texts. The present reviewer gladly shares her conviction. "Bibliotheca Geographorum Arabicorum" series has been utilized by G. Cornu as the basic collection, whereas her division of particular geographical regions are based mainly on the classification of the al-Muqaddasi - Arabic geographer who died in 988, *Aḥsan al-taqāsīm fi'ma rifat al-aqālīm* (The most beautiful division of knowledge about climates). As a principle, only toponyms found in a greater number of authors have been given. The Author has noted the inequality of source materials on particular regions of the Arab-Muslim world. She has also stressed that toponyms of such provinces as Šām were easier to identify and Bagdad or Sāmarrā' regions were well known in early medieval period. She also admits the lesser knowledge of medieval authors in the realities of south Iraq - Wāsiṭ and Baṣra as well as the regions south westward of Ahwāz (p. VIII). She complains of encountering serious difficulties to reconstruct geographico-historical details of the great Ḥurāsān land. The difficulties result from obliteration of older localisation factors, topographic and toponymastic items and sovietization of northern parts of these regions. She is not right, in my opinion, claiming that: "les travaux récents sur les sites islamiques de ces régions, quand ils existent, sont difficiles à trouver et à utiliser, parce qu'édités en URSS et en russe", because Soviet scientists researching the past of Central Asia (Mā'warā' an-nahr) willingly share the results of their reconstructions with foreign colleagues.

In spite of the above critical remarks, I believe that the publication of G. Cornu may prove to be an extremely useful reference book for all scientists and students researching the medieval history of the Arab-Muslim world. Standard onomastics of people's settlements mostly appears to be a great merit of the work under discussion and the Author's reconstruction of travelling routes within the Muslim oikumene of IX and X centuries has also been successful. Therefore the attempted work of Madame Georgette Cornu deserves due appreciation.

Jerzy Hauziński

Johannes Benzing, *Kalmückische Grammatik zum Nachschlagen*, (Turcologica, Bd. 1), Wiesbaden 1985, Otto Harrassowitz Verlag, SS. XII + 195.

Die 1985 veröffentlichte *Kalmückische Grammatik zum Nachschlagen* von Johannes Benzing stellt ein für alle altaistisch interessierten Sprachwissenschaftler sehr wertvolles Hilfswerk dar. Es kann zwar erstaunen lassen, dass gerade eine kalmückische Grammatik den ersten Band der von L. Johanson herausgegebenen "Turcologica"-Reihe abgibt; dies wird aber im Vorwort des Herausgebers dadurch erklärt, dass "zur Gesamtturkologie bisher selbstverständlich auch die Beschäftigung bzw. Vertrautheit mit mongolischen und tungusischen Sprachen gehörte".

Die im Titel stehende Formulierung "Grammatik zum Nachschlagen" bedeutet in der Tat eine Art Index, in dem verschiedenste Termini, Suffixe, Spracherscheinungen des Kalm. sowie Namen der Forscher in alphabetischer Reihenfolge zusammengestellt worden sind. Die Idee an sich ist sehr interessant und ihre Verwirklichung - sehr vonnutzen, (Man weiss ja gut, wie schwer es ist, z.B. ein Suffix von unbekannter Funktion in einer Grammatik ohne Suffix-Index zu finden.) Es fragt sich aber, ob das hier gebotene Material doch nicht in kohärentere Untergruppen (z.B. Orthographie - Lautlehre und Prosodie - Flexion - Wortbildung - Syntax - Forscher und Forschungen) eingeteilt und erst innerhalb dieser in alphabetischer Reihenfolge dargestellt werden sollte. In der jetzt vorliegenden Gestalt bietet das Werk die Stichwörter durcheinander gemischt, so z.B. auf den SS. 82-85 sehen wir: *-mul* (82), *Mundarten* (83f.), *Muniev B. D.* (84), *"mülssen"* (84f.), *-mxa* (85), und auf der S. 153 stehen folgende Stichwörter unmittelbar nacheinander: *Sprachgeschichte, Sprachproben, +sr, Steigerung, Strahlenberg Ph.J. von, Street J. C., +su, Subessiv, Subjekt*. Das Resultat ist, dass der Leser nicht wissen kann, welche z.B. phonetische Erscheinungen im Kalm. auftreten und in der Grammatik besprochen werden, ohne das ganze Werk durchgeblättert zu haben. Ein für Syntax interessierter Leser kann die für ihn wertvollen Informationen z.B. unter *Satz* (SS. 147-149) finden, aber auch unter *Kausalsatz* (S. 67), *Temporalsatz* (S. 160) usw., ferner auch unter *Syntax* (S. 156) und *Wortstellung* (S. 181); an wievielen und welchen Stellen sonst?

Ein anderer aus der rein alphabetischen Stichwörterfolge resultierender Nachteil ist, dass z.B. reduzierte Vokale an zwei Stellen besprochen werden: kürzer unter *Reduktion der Vokale* (S. 142f.) und länger unter *Vokale, reduzierte* (S. 176f.), wobei keiner der beiden Artikel auf den anderen verweist. Die Erscheinung an sich (hier: Reduktion der Vokale) ist zwar selbstverständlich dem Resultat der Erscheinung (hier: reduzierte Vokale) nicht gleich, doch mit ihm zweifellos aufs engste verbunden, und aus diesem Grunde sollten die beiden Aspekte des Phänomens,

wenn gesondert besprochen, unbedingt mit Verweisungsnoten ausgestattet werden, um so mehr, als die reduzierten Vokale unter Reduktion der Vokale aufgezählt sind, wodurch der Leser der Eindruck gewinnen kann, er habe schon alles gelesen, was ihm die Arbeit in dieser Hinsicht bietet. Die oben erwähnte Einteilung in linguistisch kohärente Untergruppen würde das selbstverständlich vermeiden lassen.

Es ist weiterhin sehr zu bedauern, dass zwei verschiedene Lautvariationen der Suffixe manchmal an zwei Stellen, manchmal aber nur an einer zu finden sind. So steht z.B. das Ablativ-Suffix +(h)as sowohl sub tas (S. 12), als auch sub thas (S. 56); das zusammengesetzte Suffix -(h)ada- dagegen - nur sub -ada-. Das Resultat dieser Inkonsistenz kann gut am Beispiel von al'daran "wohin" (< al'd "wo") gezeigt werden. Wenn wir nämlich etwas über das Suffix taran kennenlernen möchten, so sollten wir es nicht unter taran suchen, da es ein solches Stichwort im Werk nicht gibt, sondern entweder unter ...ran, S. 141 (wo übrigens die taran-Variation nicht explizit angegeben ist, sondern aus den Beispielen herauskonzipiert werden kann), oder unter Direktiv (S. 35), oder unter tar (S. 12) und tan (S. 11) bzw. auch unter Reflexivsuffix (S. 143). Wenn uns alle Adverbialsuffixe in einer Folge zur Verfügung stünden, müssten wir nicht im ganzen Werk umherirren.

Zu den Schwächen der Arbeit darf auch die Schreibung *a, *b, *e, *eyi, *oyi usw. gezählt werden, weil vom Verfasser nicht erklärt worden ist, für welche Periode der kalm. Sprachgeschichte die Rekonstruktionen gelten; man ist sich also darüber nicht im klaren, ob die Asterisk-Laute (ngruppen) urkalm. oder aber urmo. sein sollen. Beim Lesen des Werkes fällt weiter auf, dass die rekonstruierten Laute zwar normalerweise ziemlich genau besprochen werden, doch unter *p (S. 106) finden wir (ausser zwei bibliographischen Hinweisen) nur eine lakonisch gefasste Information: "im Klm. nicht mehr nachweisbar". Da muss sofort die Frage entstehen, was mit dem *p im Kalm. geschehen ist. Auf diese Frage scheint aber das Werk keine Antwort zu bieten.

Das oben Gesagte soll keinesfalls den Eindruck erwecken, die Kalmückische Grammatik zum Nachschlagen wäre ein wenig wertvolles Werk. Es muss, ganz im Gegenteil, hervorgehoben werden, dass Nachschlagegrammatiken eben dieser Art den an einer wenig bekannten Sprache nur teilweise oder vorübergehend interessierten Sprachwissenschaftlern gute Dienste erweisen werden. Was die Kalmückische Grammatik... selbst anbelangt, sollen vor allem folgende Vorteile betont werden:

Die einzelnen Stichwortartikel sind meistens sehr gewissenhaft und kompakt formuliert. Sie gewinnen auch dank der kurzen bibliographischen Hinweise, die gleich nach dem Stichwort stehen, an Wert. Bibliographische Angaben sind ausserdem in den einzelnen Forschern gewidmeten Artikeln sowie unter Stichwörtern wie Etymologien (S. 41), Grammatiken (S. 55), Lehnwörter (S. 76),

Mundarten (S. 83), Schulbücher (S. 150), Wörterbücher (S. 179f.) u.a.m. zu finden. Bedauerlicherweise werden hier in der Regel nur die unmittelbar dem Kalmückischen gewidmeten Arbeiten genannt, selten nur gesamtaltaische Schriften, die doch auch rein kalm. Laute, Formen und Spracherscheinungen mit in Betracht ziehen. So ist z.B. unter Poppe N. (S. 120) zwar u.a. seine Arbeit: Introduction to Mongolian Comparative Studies genannt, nicht mehr aber seine Vergleichende Grammatik der altaischen Sprachen, I: Vergleichende Lautlehre (Wiesbaden 1960); unter Kotowicz W. stehen zwar vier Arbeiten aufgezählt, nicht aber das so reichhaltige Werk Studia nad językami altajskimi (= Studien über die altaischen Sprachen) [in:] "RO" XVI (1951), SS. 1-317 (in russ. Übersetzung: Issledovanie po altajskim jazykam, Moskau 1962) und auch seine Contributions aux études altaïques [in:] "RO" VII (1930) - SS. 130-234; "CO" 2 (1932), SS. 1-54 (neugedruckt in: "RO" XVI (1952), SS. 327-368); "RO" XII (1936), SS. 122-142 fehlen.

Zum Schluss sei noch ein Beispiel für die Gewissenhaftigkeit der Überlegungen und die Zuverlässigkeit der Materialbearbeitung des Verfassers gegeben: in den mongolischen wie auch turkologischen Arbeiten begegnen wir dem nicht besonders einleuchtenden Terminus "Konverbien" (= "Converba"). Es ist selbstverständlich nicht einfach, einen nötigen und fest verwurzelten Terminus zu ändern, auch wenn er nicht gerade ganz korrekt ist. Johannes Benzing schreibt dagegen mit Recht sub Konverbien (S. 72): "...nicht finite Verbformen, die in einem Teil ihrer Funktionen mit den lat. Gerundien vergleichbar sind und hier, entgegen dem Brauch der Mongolisten, als Gerundien bezeichnet werden [unter "Converba" müsste man wohl eher Hilfsverben verstehen (...)]".

Es sei uns gestattet, zu hoffen, dass die Kalmückische Grammatik zum Nachschlagen von Johannes Benzig eine Reihe von Nachschlagegrammatiken verschiedenster Sprache eröffnen wird.

Marek Stachowski

Zdzisław Jan Kaper, Kinvas. Bibliography of ancient Cyprus for the year 1978 with index for the year 1974-1978 (Studies in Mediterranean Archaeology. Pocket-book 28). Paul Åströms förlag, Gothenburg 1983, XVII + 92 pp., 21,5 x 13,5 cm, Price: Sw. Kr. 100,-. ISBN 91 86098 17 9.

Zdzisław Jan Kaper, Kinvas. Bibliography of ancient Cyprus for the year 1979 (Studies in Mediterranean Archaeology. Pocket-book 18). Paul Åströms förlag, Gothenburg 1982, XII + 68 pp., 21,5 x 13,5 cm. Price: Sw. Kr. 100,-. ISBN 91 860 98 06 3.

Dr Z. J. Kapera is known for his publishing of an annual bibliography of Ancient Cyprus ever since 1974. It appeared first in "Prace Archeologiczne" 16 (1974), pp. 85-118, and 19 (1974), pp. 63-135, and then in "Folia Orientalia" 18 (1977), pp. 247-281; 19 (1978), pp. 201-233; 20 (1979), pp. 221-264; 21 (1980), pp. 253-294. It covers the publications from 1969 on. To avoid delays, it was recently decided to issue the bibliography in small volumes, in the sub-series of the Studies in Mediterranean Archaeology. Two nice pocket-books, entitled Kinyras, appeared so far for the years 1978-1979, and the bibliography for the following years, as well as for the period 1850-1978, is now in preparation.

The titles are distributed according to the subjects over eight chapters: bibliographies, history of Cypriot studies, ancient sources, religion, geography and anthropology, history, archaeology, and philology, which includes epigraphy and onomastics. The publications are numbered throughout the volume, which ends with an index of the authors. In total, 316 titles have been inventoried for 1978, and 423 for 1979. Kapera has included also the unpublished dissertations he knew of at the moment of giving the volumes to the press. Critical reviews are reported under the same item as the book reviewed, which is a very practical proceeding.

These carefully prepared annual bibliographies, arranged thematically and provided with indexes, are extremely useful both for individual scholars and for University libraries or learned institutions. It is to be hoped that the publication of Kinyras will proceed as speedily and regularly as planned.

Edward Lipiński

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CHRONICLE

PROFESSOR TADEUSZ LEWICKI RECEIVES AN HONORARY DOCTORATE FROM THE UNIVERSITY OF WROCLAW

Following a suggestion by Professor H. Wałkówna, on 26th February 1986 the Faculty of Philology of the University of Wrocław took the decision to present an honorary doctorate to Professor Tadeusz Lewicki. The ceremony took place on morning April 23, 1986 in the Main Hall of the University. Laureate was ushered in by the Rector in the company of Senate. Many of Prof. Lewicki's colleagues and friends were present. The Dean of the Philological Faculty, Prof. A. Cieński presented the curriculum vitae of Prof. Lewicki. Prof. H. Wałkówna offered an evaluation of the scholarly research and achievements of Prof. Lewicki in Arabic philology and history and read the act of presentation. Later on many greetings were offered, among others by the representatives of the Oriental Committees of the Polish Academy of Sciences from Warsaw and Cracow, Professors W. Tyloch, T. Pobożniak and S. Stachowski, by Prof. A. Czapkiewicz, Director of the Institute of Oriental Philology of the Jagiellonian University and by Prof. M. Korus, Vice-Dean of the Philological Faculty of the Jagiellonian University. Below is the Latin text of Prof. Korus' address (written by Prof. J. Korpanty).

Rector Magnifice, Feminae spectatissime, viri clarissimi!

Magno cum gaudio accepimus Thaddaeum Lewicki, Universitatis Jagellonicae professorem doctissimum, virum humanissimum, ab Universitate Wratislaviensi doctoris honoris causa dignitate ornatum esse. Dum tali viro superbi triumphamus, facere non possumus, quin merita eius in Almam Matrem Cracoviensem commemoemus.

Professor Thaddaeus Lewicki plurimos libros doctissimos divulgavit, quibus optime meritus est de studiis Ibaditicis promovendis, de fontibus ad historiam Europae medievalis pertinentibus edendis, de studiis Arabicis in schola nostra antiquissima instituendis, de "Foliis Orientalibus" condens edendisque. Neque praetereundum est silentio Thaddaeum