

lik accepted the idea of the reassignment of scrolls and certainly no longer "sits on more than 50 Dead Sea Scroll documents!"

2. Concerning paragraph 4:

List of most recent articles on the problem of access
to the Dead Sea Scrolls

E. K. Coughlin, Dead Sea Scrolls Editors Criticized for Delays in Releasing Documents, "The Chronicle of Higher Education" 35, No 43, July 5 - 1989, pp. A 1, A 7; J. Dart, Secrecy Keeps Controversy Over Dead Sea Scrolls Alive, "Los Angeles Time", July 1, 1989 (part II), pp. 20, 21; D. Izenberg, No Ban on Publication of Scrolls, "The Jerusalem Post. International Edition" July 8, 1989; M. R. Lehmann, Israelis Have Much to Offer to Dead Sea Scrolls Scholarship, (a letter to:) "The New York Times" July 9, 1989; N. B. Tatro, Secrecy on Dead Sea Scrolls Hit. Official Scholars Stalling on Making Their Findings Public. Magazine Charges "Washington Post" July 1, 1989; N. Wade, The Vanity of Scholars. Some Rush to Publish: For Others, Data Perish, "The New York Times" July 9, 1989; L. Witham, Dead Sea Scrolls: A Scholarly Duel Unfurls, "The Washington Times" June 28, 1989, pp. E 1, E 5.

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BIBLIOGRAPHY OF THE COPPER SCROLL (3Q15)

The Copper Scroll, which is a catalogue of treasure hidden within the territory of Palestine, is among the most significant documents from the Judean Desert. Although 35 years have elapsed since the text was discovered, the controversy around the Scroll is still going on. During this time, it has resulted in a great number of publications. The most important of them are the works by K. G. Kuhn, J. T. Milik, J. M. Allegro, A. Dupont-Sommer, E. M. Laperrousaz, B. Z. Luria, M. A. Rodriguez, M. R. Lehmann, G. R. Driver, N. Golb, B. Pixner. The discussion about the Scroll can be looked upon from the point of view of several events which mark its main stages. The events in question are: the opening of the document, successive text issues and various proposals for its interpretation that have been appearing throughout the years. The work on the Copper Scroll has raised the questions of: 1) determining the quality of the signs engraved as well as the understanding of the meaning of the words, 2) solving the puzzle of the Greek letters, 3) topographic identification, 4) explanation of linguistic matters and 5) establishment of the origin, the circumstances and the date of the composition, and also the character of the document.

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LES NOMS PROPRES BERBÈRES EMPLOYÉS CHEZ LES NAFŪSA MÉDIÉVAUX (VIII^e-XVI^e SIÈCLES)

(Observations d'un arabisant)

Troisième partie*

MĀṬŪS ماطوس, lire Mātūs.

On connaît, dans le Ġabal Nafūsa médiéval, plusieurs personnages qui s'appelaient Mātūs. Les voici:

1. Mātūs ibn Mātūs aṣ-Ṣarūsī. C'était un homme pieux et savant que les sources écrites ibāḍites comptent parmi les douze mustaḡāb ad-du'ā' ("ceux dont les prières ont été exaucées") qui étaient actifs, parmi les ibāḍites du Ġabal Nafūsa, à la fin du VIII^e et dans la première moitié du IX^e siècle de notre ère. Comme il résulte de l'ethnique de Mātūs ibn Mātūs, il était originaire de Ṣarūs, capitale de la partie occidentale de Ġabal Nafūsa. C'était une grande ville bien peuplée qui jouait, au Moyen Âge, un grand rôle comme une des étapes des caravanes arrivant du Sud, du pays de Soudan. Les ruines de cette ville, appelées aujourd'hui Bū Ma'rūf, sont situées dans la grande vallée de Wād Ṣarūs. Mātūs ibn Mātūs exerçait, pendant quelque temps, les fonctions de ḥākim ("gouverneur") de cette ville²⁹¹.

2. Mātūs ibn Hārūn. Ce personnage qui était, lui aussi, originaire de la ville de Ṣarūs, périt, en l'an 896/97, dans la bataille de Mānū, en combattant les troupes aghlabides, comme nous le savons de l'ouvrage historique de Ṣammāhī²⁹². Il est cité aussi dans l'oeuvre de Darġinī²⁹³, ainsi que dans la Tasmiya šuyūh Ġabal Nafūsa wa-kurāhum, où son nom est d'ailleurs écrit d'une façon erronée موطوس Mūtūs au lieu de ماطوس Mātūs²⁹⁴.