

266. Antich villagi cristiani di Giudea e Neghev, Jerusalem 1983, 216 pp. + 32 tabl. (Pubblicazioni dello Studium Biblicum Franciscanum: collectio minor; n. 24).
267. Apocrifi Adamitici, AugR 23(1983), pp. 231-236.

1984

268. Naim: la résurrection du fils unique de la veuve, La Terra Santa 9-10(1984), pp. 205-207.
269. Gli scavi di Nazaret. Dal. sec. 12 ad oggi. Vol. 2, Gerusalemme 1984, 211 pp. + 83 tabl. (Pubblicazioni dello Studium Biblicum Franciscanum: collectio maior; n. 17).
270. La posizione dell'ariete nell'iconografia del sacrificio di Abramo, LA SBF 34(1984), pp. 263-298.
271. La configurazione semiariana delle costruzioni constantiniane del S. Sepolcro a Gerusalemme, AugR 24 (1984), pp. 561-571.

1985

272. (... , P. D. Baidi, D. Lupinetti): Belen: el evangelio de navidad: la gruta: la basilica del nacimiento traduccion (adaptación e ilustración por el P. Agripino Cabezón Martín), Jerusalem 1985, 214 pp. (Studium Biblicum Franciscanum).

Comptes-rendus

V.M. Masson, ed., Drevnie Civilizacii Vostoka. Materialy II sovetsko-amerikanskogo simpoziuma. Editions "Phar" of the Uzbek S.S.R., Tashkent 1986, in-8°, 228 pp. Price: 2 r. 80 k.

The volume under review contains the Russian version of the proceedings of the II Soviet-American archaeological conference on Western and Central Asia, which was organized in 1983 under the auspices of the Academy of Sciences of the Uzbek S.S.R. The proceedings are prefaced by K.K. Lamberg-Karlovski (pp. 3-4) and the subject is introduced by V.M. Masson and R.M. Munchaev who deal with the Soviet-American cooperation in archaeology (pp. 5-9).

The bulk of the volume consists of twenty-five papers read at the conference and presented here in the Russian alphabetic order of the authors. R. McAdams synthesizes the recent studies on the Bronze age of Mesopotamia and the adjacent regions (pp. 9-21). V.A. Alekshin bases himself on the burial customs to present some regular patterns in the development of social structures in ancient agricultural societies (pp. 21-29). A collective paper by V.L. Alekseev, T.P. Kiyatkina and T.K. Khodjaiov deals with the palaeoanthropology of Central Asia in the Neolithic period and the Bronze age (pp. 29-34). B.V. Andrianov and A.R. Muhamedjanov describe the role of the irrigation in the social history of ancient Central Asia (pp. 34-44). A.A. Askarov presents the South-Uzbek centre of the ancient Bactrian civilization (pp. 44-54), while N.O. Bader deals with the Hassuna culture and the development of agriculture in the Sindjar valley (pp. 54-61). V.A. Bashilov devotes himself to a very extensive subject, viz. the periodization and the phases of the "Neolithic revolution" in the Near East and in America (pp. 61-66). Yu.F. Buriakov bases himself on a typological, functional and spatial analysis to describe the dynamics of ancient urban life in the Tashkent oasis (pp. 67-81). V.I. Guliaev deals with the typology of ancient states in Mesopotamia, in Central America and in Peru (pp. 81-85). R.H. Dyson presents a reassessment of Tepe Hissar (pp. 85-92), while G. Johnson discusses the implications of the scalar stress and the decision-making organization for ethnology and archaeology (pp. 92-103). M.D. Druzakulov presents the new archaeological discoveries made by the staff of the Samarkand University (pp. 103-110) and N.M. Ermolova bases herself on paleozoological finds to describe the cattle-breeding and the hunting in Central Asia during the Chalcolithic period and the Bronze age (pp. 110-117). N. Yoffee deals with Mesopotamian interaction spheres in order to tackle the problem of macro-organizational models in ancient Western Asia (pp. 117-129). M.A. Itina discusses the interaction in the Bronze age between the agricultural civilization of Central Asia and its "barbaric" periphery (pp. 129-137), while L.B. Kircho bases himself on the finds from the Altintepe excavations to describe the cultural evolution during the formative period of the early urban civilization (pp. 137-146). P. Kohl insists on the diversity of early urban centres in the ancient Near East (pp. 146-156), while G.F. Korobkova refers to the experimental tracewear analysis in studying the economy of ancient societies (pp. 156-166). K.K. Lamberg-Karlovski traces the broad lines of the earliest history of the

Iranian plateau (pp. 166-171), I.S. Masimov reports on new researches into Bronze age monuments on the banks of the Murghab river (pp. 171-181), while M.N. Negmatov and T.V. Beliaeva refer to the Nurtepe material in order to deal with the initial stage of the urbanization of Ustrushana in Tadzhikistan (pp. 181-188). W.A. Fairervis develops some considerations on the Harappa culture (pp. 188-199), J.R. Harlan gives a look at the plant resources of the civilizations on the Iranian plateau (pp. 199-201), F. Khol stresses the significance of the Dekh Luran monument for the origins and the development of agriculture (pp. 201-204), while I.N. Khlopov deals with Chalcolithic and Bronze age graves in the South-West of Turkmenia (pp. 204-215).

A short note by K.C. Chang on ancient China (pp. 215-216) is followed by the chronicle of the conference, compiled by V.A. Alekshin and Yu.F. Buriakov (pp. 216-222). A substantial bibliography is added to most articles and figures illustrate a large number of contributions. It is no doubt a welcome and useful book, specially for archaeologists.

Edward Lipiński

I.A. Stutchevskiy, ed., Mejgosudarstvennie otnosheniya i diplomatiya na Drevnem Vostoke. Editions "Nauka", Moskva 1987, in-8°, 308 pp. Price: 2 r. 40 k.

The volume under review is a collective work dealing with international and diplomatic relations in ancient Afro-Asiatic countries. After the introduction (pp. 3-5), which stresses the importance of the subject by quoting Lenin's contention that "politics is the concentrated expression of economics", six chapters are devoted to different regions of the Near East, of South Asia and of the Far East, all written by Soviet specialists in the field.

V.A. Jakobson deals with Mesopotamia in the 3rd and 2nd millennia B.C., treating of Sumer, Akkad, the Ur III Empire, the Old Babylonian Empire and the Kassite rule in Babylonia (pp. 6-28). I.A. Stutchevskiy, the chief redactor of the volume, presents the documentation available from ancient Egypt (pp. 28-89), rightly insisting on the diplomacy of the Amarna period (pp. 40-74) and devoting a special paragraph to the correspondence of Ankhese(n)pa)amun, the consort and widow of Tutankhamun (pp. 75-79). Of course, special attention is paid also to the relations between Ramesses II and Khattushilish III (pp. 79-89). V.G. Ardzinba deals with the Hittite Empire and with its power-system based on international treaties (pp. 90-122). An appendix to this chapter gives a Russian translation of the treaty concluded by Murshilish II with Kupanta-Inarash of Arzawa (pp. 122-130). S.S. Solovieva analyzes the Assyrian international relations in the first millennium B.C., when the Neo-Assyrian Empire had to deal with Urartu, Egypt, Phrygia, Lydia, Media, without mentioning the petty kingdoms of Syria and Palestine (pp. 131-176): Neo-Hittite, Aramaic, Phoenician, Israelite, Judaeans, Ammonite, Moabite, Edomite, as well as the Arabian tribes.

While the attention seems to be focused on the Near East, a chapter on ancient India is presented by A.A. Bigasin and D.N. Lelyukhin (pp. 177-213), and T.V. Stepugina deals with ancient China in an extensive chapter (pp. 214-273), that unfortunately lacks any subdivision. Some complementary notes, mainly to chapters II and III (pp. 274-277), are followed by a list of abbreviations and a substantial bibliography (pp. 278-291), by an index of ancient personal names (pp. 292-298), an index of place-names (pp. 299-306), and a short English presentation of the volume (pp. 305-306), written along the lines of the preface.

For the first time in Soviet history writing, a collective work aimed at a larger audience than the sole specialists — as shown by the edition of 5000 copies — deals with this important and interesting subject of diplomacy in the ancient East. We can only congratulate the chief redactor and the authors on their success and wish this volume may succeed in breathing a fresh inspiration into the Russian language historiography.

Edward Lipiński

Dj.M. Sharashenidze, Formy ekspluatatsii rabotchey sily v gosudarstvennom khoziaistve Shumera II pol. III tys. do n.e., Editions "Metsnireva", Tbilisi 1986, in-8°, 176 pp. Price: 1 r. 50 k.

The book under review is a study of the use of manpower in the Sumerian state economy of the second half of the 3rd millennium B.C. The introduction outlines the general concepts of the problem and summarizes the views held by authors who either insist on the use of slaves, like the Soviet school represented by V.V. Struve, A.Y. Tyumenev and I.M. Diakonoff, or stress the great importance of the free or semi-free manpower, like late I.J. Gelb (pp. 3-12). Chapter I (pp. 13-81) analyzes the information provided by economic and legal documents of the period in question in order to elucidate the nature of the link existing between the employer and the employees, who were paid in kind and consisted mainly of ploughmen (en gar) and carriers (uk u-i l), also of children (dum u) and hired workers (lu-hun-ga). The author stresses the specificity of the labour assigned to children and points to the existence of a labour-market for wageworkers. Chapter II (pp. 82-109) analyzes the Sumerian bookkeeping: its precise reckoning of the working-days unequivocally shows that some farm-labourers were liable to work all the year along and, therefore, were unable to take care of an estate of their own, while others worked only 15 or 20 days a month, having the time needed to run their own household. Chapter III (pp. 110-132) treats of the social and economic situation of the labourers, answering the question raised by the conflicting opinions of authors who dealt previously with this problem. A careful analysis of the sources leads Dj.M. Sharashenidze to the conclusion that a large number of farm-labourers, either men, women or children, were free or semi-free persons. However, there were also slaves working alongside, mainly women "purchased for silver", prisoners of war and houseborn slaves. The three categories of labourers — the free or semi-free persons, the slaves and the wageworkers — were employed in the same way and, with the exception of the wageworkers, received the same remuneration. Indirect indications suggest that the majority of labourers possessed either their own households or small plots of land: they were given by the administration of the public domain in accordance with the terms of a full or partial employment.

An index of the cuneiform documents used (pp. 133-158), a list of abbreviations (pp. 159-166), and an English summary (pp. 167-172) close the volume in the most useful way. There is no doubt that the book under review is an important contribution to our knowledge of social and economic relations in ancient Sumer and that it testifies to a large erudition, a sound method and a mature judgment.

Edward Lipiński

Lennart Hellbing, Alasia Problems (Studies in Mediterranean Archaeology, 57), Paul Åströms förlag, Göteborg 1979. XII + 112 pp.; 22,5 x 30 cm. ISBN 91 85058 90 4.

The book under review is a thesis submitted to the Department of Ancient Culture and Civilization at the Göteborg University. It deals with the Amarna letters sent from Alashiya to Egypt and with some of the classical problems related to Alashiya. It is common knowledge that the increase of the available material bearing on Alashiya has not been matched by increases in the synthesizing both of old and new data, nor even in the understanding of them. Thus any work which makes a serious attempt at bringing order and synthesis into the mass of disparate data ought to be welcome. However, at least a sufficient knowledge of Akkadian is required and material has to be collected from different places with a precise information on the evidence for the dating and the nature of the available sources.

Unfortunately, the author does not seem to have been apprised of these principles and his mistake, so to say, was to suppose that the ability of handling texts at second hand can lead to an understanding of ancient history. Actually,

linguistic competence is the prerequisite on which such an understanding has to be built. Considering that this knowledge is lacking in the work under review, it would have been better perhaps, both for the author and for the readers, if only a part of the thesis had been published.

Chapter 1 is actually an introduction which gives an elementary information on the Amarna age (pp. 1-7). It immediately reveals the author's limited knowledge of the problems involved and of recent research. Thus, Hellbing fails to take into account (p. 3) the new Egyptian chronology worked out by E. Wente and Ch. C. Van Siclen, *A Chronology of the New Kingdom*, in *Studies in Honor of George R. Hughes* (SAOC 39), Chicago 1976, pp. 217-261. According to this well grounded chronology, Amenophis III reigned in 1386-1349, Akhenaten in 1350-1334, Semenckare in 1336-1334, and Tutanchamon in 1334-1325. This, of course, has a bearing on the date of the Amarna archives.

The author rightly recalls that, in certain cases, the clay of the Amarna tablets has been examined in order to determine their origin (p. 4, cf. pp. 11-12). However, in chapters 1 and 2, he only mentions the examination of the colour of the tablets reported by Knudtzon, *Die El-Amarna-Tafeln*, p. 1344, notes 1 and 2, and forgets the laboratory analysis dealt with by M. Artzy, I. Perlman, and F. Asaro, *Alashiya of the Amarna Letters*, in JNES 35(1976), pp. 171-182. This analysis, which did not manage to supply any clear and definitive evidence as to the origin of the tablets, is instead reported in chapter 7 (pp. 71-72), where the author deals with the location of Alashiya.

In chapter 2, Hellbing examines the triple problem of the identity of the pharaoh to whom the Amarna letters sent from Alashiya were addressed, of the consecutive order of these letters, and of the duration of the correspondence attested by the archives (pp. 8-20). A lot of space is devoted to the question whether the sequence of the letters can be determined by the use the Alashiyan king makes of the words "wife" and "child" in singular or plural when addressing the pharaoh. Despite the obvious conventional use of the greeting formula, the author considers it "quite possible that Akhenaten at his accession to the throne had only one queen, Taduhepa, but during the two following years had married a second queen" (p. 11).

The examination of the script of the letters leads Hellbing to the conclusion that the ductus of EA 35 is "good late Old Babylonian" and the one of EA 37 "good standard Old Babylonian" (p. 13). One wonders here whether the author really knows what an Old Babylonian script is like. Moreover, his suggestion that these letters may have been written by a Mesopotamian scribe (pp. 12-13, 24) is contradicted by some typically "occidental" features of the orthography and of the style, such as the spelling *ahū-ia* in the nominative, the use of the conjunction *u*, or the word sequence subject - verb - complement.

Chapters 3 discusses the identify of the god ^dMAS.MAS in EA 35,13, as well as the one of the ox and of the "good oil", both mentioned in the same letter (pp. 21-28). Quite a long discussion leads to the well-known conclusion that ^dMAS.MAS is Reshef, the West-Semitic god of pestilence. Apparently, the author does not know the study by W.J. Fulco, *The Canaanite God Reshef*. New Haven 1976, which should have been quoted in this connection despite some of its weaknesses (cf. *Isr. Expl. Journ.* 29, 1979, pp. 259-260; *Orient. Lov. Per.* 14, 1983, p. 158). According to Hellbing, the "ox" requested by the king of Alashiya (EA 35,23) is a statue of a god or goddess, for instance of the bull-god Apis or of the cow-goddess Hathor, rather than a living ox sent to a country which had its own herds of oxen (pp. 23-24). The "oil that is good", requested in the same paragraph (EA 35,24), should not be considered merely a "fine oil", but an oil used for some ritual purpose, perhaps in order to save the king, his family, or the country from pestilence (p. 24).

Chapter 4 (pp. 29-37) deals with the "eagle-conjurer", ⁱLUMES! ^{sa-i-li}erē, requested from the king of Egypt (EA 35,26). The translation "conjurer" is not correct, for the ^{sa-i-li}erē is most likely an observer of the eagle's flight, i.e. a practitioner of ornithomancy. The author refers to this practice in Asia Minor (pp. 29-31) and wonders why a practitioner should be sent from Egypt, where bird sorcery is not attested. Unfortunately, neither the author's confusion between ornithomancy and bird sorcery, nor his opinion that the practitioner should be sent from Egypt

proper, and not from a Palestinian or Syrian province of the Egyptian realm, help to elucidate the purpose of the request made by the king of Alashiya.

Chapter 5 describes the political status, the institutions, and the international relations of Alashiya as reflected in the Amarna letters (pp. 38-50), while chapter 6 deals with Alashiya as seen from other written sources (pp. 51-64). The author's limited acquaintance with some of these texts appears clearly when he speaks, for instance, of Mari texts from "the end of the nineteenth or the beginning of the eighteenth century B.C." and of those "from the seventeenth century B.C." (p. 56). Actually, all the texts concerned belong to the same period. The discussion of the Greek-Phoenician bilinguals from Tamassos (RES 1212 and 1213) and of the Arslan Tash amulet II (Syria 48, 1971, pp. 391-406), of doubtful authenticity, is out of place between the Old-Babylonian evidence and a possible Mycenaean hint at Alashiya (p. 57). A chronological survey of the material presented in both chapters would have given a clearer picture of the situation.

Chapter 7 deals with the problem of the location of Alashiya in the light of written sources (pp. 65-78), while chapter 8 examines the archaeological evidence (pp. 79-97). The author thinks that both the written and the material evidence suggest that Alashiya is situated in Cyprus or even that Alashiya is Cyprus itself. However, the material we dispose of actually is not yet sufficient to give us a definitive solution of the problem. Few scholars will disagree with these conclusions, and the actual state of our knowledge as shown in chapters 7 and 8 is probably the most useful part of the book.

The reviewer wishes to mention a few additional points: Alalakh is wrongly placed on the left bank of the Orontes in the map on p. 98, and the tablets EA 33, 38, 39 and 40 are printed the other way round on pp. 100-101. The bibliography (pp. 105-110) does not include the articles quoted, but only the journals in which they appeared. This is a very unusual proceeding. Some proper names are misprinted: Teixidore for Teixidor (p. 28, note 100), G. Helzer for M. Heltzer (p. 46, note 12; p. 48, note 66), Myhly for Muhly (p. 76, note 44), Ahrtzy for Artzy (p. 77, notes 99, 102).

Edward Lipiński

Rosalind Hall, *Egyptian Textiles*. Shire Publications Ltd, Princes Risborough, Aylesbury 1986, 72 pp. 52 illus. + map. Price £ 2.50.

In the book under consideration, the author has undertaken a task of presenting a particular domain of Egyptology, i.e. ancient Egyptian textiles. This concise and approachable work proves to be a real mine of knowledge on various aspects of Egyptian dress, its manufacturing and use both in life and death. The whole is reinforced with abundant illustrative material, chronological table and map of relevant sites.

In the first place the author emphasizes the archaeological importance of textiles, often neglected nowadays and having come to be regarded "the ...cast-off rags of today" (p. 7). In due course, she surveys the nature and properties of woven fabrics and dyeing processes, and identifies the dye sources as well. Then a technical description follows of spinning and weaving (pp. 12-19) which is clarified by the pictures of several looms types and related procedures. Next the author proceeds to chronological review of the costume's depictions in reliefs, paintings and statuary, mainly with the people of lower social status, such as labourers, artisans, soldiers etc. Some place is also devoted here to the royal garment (pp. 22-25) and moreover to that of the gods.

Afterwards the chapter follows (pp. 27-39) which describes extant garments, both daily and funerary. Valuable photographs are inserted here showing, among others, the oldest known Egyptian dress, coming from the mastaba 2050 at Tarkhan and presently kept in University College, London, dated to the region of king Den. Also two original female garments are shown here, coming from Deshasheh, dated to

the 6th Dynasty. A very fine horizontally pleated dress follows (Fig. 20), found in a female burial N94 from Naga ed-Der, presently kept in the Museum of Fine Arts, Boston N.94.5. This chapter contains also highly interesting gazelle-skin loincloth from the tomb of Maiherperi, found in his tomb 36 in the Valley of the Kings (Fig. 23). Then several types are presented of shirts, tunics and loincloths from the tomb of architect Kha and his wife Merit (Theban Tomb 8 at Deir el-Medina), mostly newly laundered and displaying laundry marks!

When viewing these extant garments, the author has answered many questions posed by monumental depictions, yet she rightly stressed that they present simultaneously "irreconcilable divergences" (p. 39).

The next whole chapter (pp. 40-47) is devoted to Tutankhamun's wardrobe. Here, a glove is noteworthy bearing a peculiar feathered pattern (Fig. 33). Regrettably, the author has omitted here this king's magnificent corselet from the Cairo Museum, composed of artificial feathers. This chapter includes also interesting examples of tapestry-woven fabric from the tomb of Thotmes IV (Fig. 34) and the so-called girdle of Ramses III.

In the following chapter the author proceeds to describe Egyptian laundry, methods of washing and various aspects of washermen's milieu. Highly interesting laundry scenes are provided here from the tomb of Khnumhotep at Beni Hassan and from the tomb of Ipuy at Deir el-Medina (Figs. 38 and 39 respectively). We get acquainted with laundry lists and literary works touching upon the subject, which reveal extreme sense of cleanliness of the ancient Egyptians (p. 56).

Further on, sewing and darning methods are discussed together with the equipment used for the purpose. Such an approach is a pioneering one among the literature on the subject and ensues from really profound research.

The book concludes with observations on the relationship between dress and rank in pharaonic Egypt. R. Hall stresses in final conclusion that dress could have functioned as "a status symbol in ancient Egypt" (p. 66).

It cannot be said that this book stands alone in the field of ancient Egyptian textiles. There are earlier valuable works dealing with the subject (cf. E. Riefstahl, *Patterned Textiles in Pharaonic Egypt*, Brooklyn Museum 1944), yet this one, though offering no detailed bibliography is suitable both for a specialist and interested layman.

Tomasz Podgórski

Studia Semitica III. Académie des Sciences de la R.S.S. de Géorgie. Institut Orientaliste G.V. Cereteli, Tbilisi 1987, Metznieba, in-8°, 144 p. Prix: 1 r. 50 k.

Le présent volume d'études sémitiques est dédié à la mémoire du sémitisant géorgien N.I. Babalikhvili, décédé prématurément à l'âge de 48 ans. K. Cereteli évoque la mémoire du disparu (p. 141-142) et le volume s'ouvre par une contribution de ce dernier, qui édite 9 épitaphes hébraïques des Karaïtes de Tchouphout-Kale (p. 5-12), un site ruiné du Sud de la Crimée, entre Sébastopol et Simféropol. La ville, dont le nom signifie en turc "Bourg Juif" et que les Karaïtes appelaient *Sela' ha-Yehudim*, "Rocher des Juifs", était un important centre karaïte encore avant l'invasion mongole du XIII^e siècle. Les inscriptions funéraires éditées par le regretté N.I. Babalikhvili sont toutes datées et livrent la preuve que Tchouphout-Kale était un centre karaïte florissant au moins dès le X^e siècle. Les inscriptions publiées remontant en effet aux années 956, 975, 977, 976 ou 977, 1000, 1018, 1023, 1048 et 1051 respectivement.

Le volume contient en outre sept articles en russe, parfois très courts, et huit articles en géorgien, munis d'un bref résumé russe. Huit contributions se rapportent aux parlers arabes et trois autres traitent de sujets arabo-géorgiens, par exemple en relevant les arabismes dans la version géorgienne de la Vie d'Ephrem le Syrien.

Un article concerne l'amharique, un autre l'araméen du Targum d'Onkelos, et un troisième examine le lexème sémitique *'nt(t)* du point de vue de la phonétique comparée. Une recension et une chronique sommaire des activités de l'Institut Orientaliste Géorgien complètent le volume.

Edward Lipiński

JOURNAL FOR THE STUDY OF THE PSEUDEPIGRAPHA. Editor: James H. Charlesworth. Issue I, October 1987, Sheffield Academic Press Ltd, 8°, pp. 126. ISSN 0951-8207.

A new, exceptionally valuable journal was started at the end of 1987. It is devoted to the study of pseudepigrapha and related literature. It was launched by the energetic and now very well known Sheffield Academic Press Ltd (which developed out of the JSOT Press). The reason for its creation lay in "internationally recognized needs". It is clear that not only Polish scholarly journals are "so flooded with good articles that the wait is now well over three years". It is the same in the West, even with Biblical journals, where by the long process of printing "established scholars are deprived of essential data" and "younger scholars have been denied a forum to test fresh insights". All these arguments are serious. Teams of scholars involved in the translation of texts dated from c. 250 B.C. to 200 A.D. and which are recognized as being "invaluable" and "indeed indispensable sources for the study of Early Judaism and the origins of Christianity" have gathered in many countries around the editors of the just finished (or still unfinished) translations of the Old Testament pseudepigrapha. As the study of the Old Testament pseudepigrapha has in some way concentrated recently in the hands of Prof. James H. Charlesworth, he became the editor of the Journal for the Study of Pseudepigrapha and Related Literature. In his introductory remarks he promises "to help specialists stay abreast of developments in the field" and "to publish select articles which review the state of research on individual documents, and on important themes, like apocalyptic thought, life after death, messianism, and eschatology". If I can agree that "the whole field of Early Judaism will be canvassed, including the Apocrypha..., Josephus..., Qumran..., Philo, and major methodological improvements" in general, I should like to point out that there is no need to publish Qumran contributions in the new journal, as we have a regularly published periodical in the field, *Revue de Qumran*. It is true that unfortunately the *Studia Philonica*, *Studies in Hellenistic Judaism* ceased recently after several years of publication, and this may be the reason for inclusion of Philo studies into the editorial programme, but in fact we have the regularly published semi annual *Journal for the Study of Judaism in the Persian, Hellenic and Roman Period*, which of course has a broader time limit than the *Journal for the Study of the Pseudepigrapha*, but which fully covers the field of the new journal. So the profile of the just created journal should be more narrowly defined and cooperation mutually agreed. As there cannot be more than 16 articles published during a year I suppose, readers would certainly prefer to find in the *Journal for the Study of the Pseudepigrapha* studies concerned exactly with the field, and only exceptionally with "related literature". Articles should be preceded by short abstracts (up to 150 words), possibly in French or German, as the articles accepted are in English. More reviews and a full list of the new publications in the field should be included without the condition that the editorial board receive them for review. Surveys of progress in research in different countries (like the Bulgarian example in the first issue) are a good idea, too. If the study of pseudepigrapha really concentrates in Princeton the readers should have more profit from it.

To give a taste of the new journal, here are the contents of the first issue: Isaiah M. Gafni, "Pre-Histories" of Jerusalem in Hellenistic, Jewish and Christian Literature (pp. 5-22); James C. V. Anderson, *Hanukkah: Its Timing and Significance According to 1 and 2 Maccabees* (pp. 23-40); Francis I. Andersen, *Pseude-*

pigrapha Studies in Bulgaria (pp. 41-45); Bruce Zuckerman, The Date of 11Q Targum Job: A Paleographic Consideration of its Vorlage (pp. 57-78); R. James H. Shutt, Josephus in Latin: A Retroversion into Greek and an English Translation (pp. 79-93); Richard K. Fenn, Sociology and Social History: A Preface to a Sociology of the New Testament (pp. 95-114); Book Reviews (pp. 115-119). The second issue will contain the following items: D. Harrington, Then Years of Research on Pseudo-Philo; F. Klijn and F. Leemhuis, Recent Research on 2 Baruch; P. van der Horst, Pseudo-Phocylides Revisited; D. Duling, The Testament of Solomon in Recent Research; G.P. Luttikhuisen, Is the Revelation of Elchasai an Old Testament Pseudepigraphon?

Even if we are now overflowed with new journals, and increasing delays and financial difficulties of many old titles, the idea of creating the Journal for the Study of the Pseudepigrapha was very good. We congratulate the Sheffield Academic Press on their achievement and are looking forward to a regular supply of new issues, with fresh and stimulating new ideas about the Old Testament Pseudepigrapha.

Zdzisław J. Kapera

Albert-Marie Denis, Concordance Grecque des Pseudépigraphes d'Ancien Testament. Concordance. Corpus des textes. Indices, Louvain-la-Neuve 1987, Université Catholique de Louvain. Institut Orientaliste, 4^e, pp. XXI, 925. Bound. Price: not stated. ISSN 00 76-1265. (Distributed by Peeters in Belgium and E.J. Brill outside Belgium).

The book under review has been expected for a very long time. In 1960 Konkordanz zu den Qumrantexten ed. by K.G. Kuhn and his team from Heidelberg appeared in Göttingen. His partner team from the Leuven University Seminar of the Holy Scripture then decided to continue his work by creating a concordance of the Greek pseudepigrapha of the Old Testament. The idea was obvious, as many Old Testament pseudepigrapha were found in Qumran. They were the same kind of literature, from the same period of about 3rd c. B.C. to 150 A.D., and what is more they cast light on the period of preparation, development and edition of the New Testament texts. The project, headed by Father Albert-Marie Denis was sponsored by the Fonds National de la Recherche Scientifique de Belgique. At the beginning preparation of the concordance was manual. As a test volume, the team brought out Concordance de l'apocalypse grec du Baruch published by the Oriental Institute of the Louvain-la-Neuve University in 1970. At the beginning of the 1970s a special test was performed with a computer of the CETEDOC (Centre de Traitement Electronique des Documents) at the same University and the Concordance Latine du Liber Jubileorum sive Parva Genesis was published in 1974. Finally the whole enterprise was transferred to computer and eventually printed in spring 1988. And now we have it: a full concordance to the Greek pseudepigrapha of the Old Testament. Its preparation took a quarter of century but it was worth it. A handsome volume in quarto of nearly one thousand pages presents itself in a very impressive way. It begins with a short introduction (pp. IX-XIV), lists of abbreviations and of editions (p. XV), of sigla and references (pp. XVII-XX) and of codes (p. XXI). Then we find a general vocabulary list with the statistics of occurrences in all the texts examined (pp. 1-86). The concordance (pp. 87-811) is the heart of the volume. Finally follow reprints of established texts: fourteen texts more or less complete and eighteen fragmentary pseudepigrapha preserved in Greek. Additionally, there are nine microcards with an index to lemmata, a vocabulary list in decreasing order of frequency and a list of useful words of frequency higher than twenty. All the indexes will certainly be very useful in scholarly, philological research.

The book prepared by Rev. Prof. A.-M. Denis and his collaborators (we should first of all like to mention here Y. Yarns) is extremely valuable. It is a definite must for every Biblical library, whether institutional or private. We have to congratulate Father Denis cordially on his great scholarly achievement. His work fills

a big gap in the source studies of the pseudepigrapha. Combining the concordance with the text editions was a very good idea. The book will be a turning point in the study of the Greek pseudepigrapha of the Old Testament facilitating it and in some way certainly generating new studies.

Zdzisław J. Kapera

Ryszard Rubinkiewicz, Wprowadzenie do apokryfów Starego Testamentu (Introduction to the Old Testament Pseudepigrapha), Lublin 1987, Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 8^o, pp. 120. Price: 250.- zł.

ISBN 83-00-00675-3.

It is not the first Polish introduction to the pseudepigrapha of the Old Testament but it is certainly the most extensive one. It consists of a short introduction followed by descriptions of fifty-seven ancient texts. Each description is preceded by a bibliography listing editions of the text, translations into western European languages (and into Polish, if such a translation exists) and the most important critical essays (sometimes in Polish). There is a list of abbreviations used in the book, but no index.

In the introduction the author puts the question of "what is pseudepigraphical literature?", he lists the extant texts, describes pseudepigraphy as a literary event, covers briefly the history of research and discusses the importance of pseudepigrapha. The introduction ends with a classification of pseudepigraphical texts and a statement of the purpose and scope of the book. The introduction is undated, but it is evident that the publication was sent to the printers in mid-1985.

The book by Rubinkiewicz appears on the Polish market perfectly in time as we have been observing growing interest in Judaism and intertestamental (especially Qumran) literature. However, the book seems to have been prepared in a hurry and the bibliographical selection do not always appear very fortunate. The fact that the author is writing for a Catholic audience explains the word "apocrypha" in the Polish title. We are not told why of the sixty-nine pseudepigrapha listed on p. 12 only fifty-seven are described. Treating pseudepigraphy as a literary phenomenon the author quotes a few very popular and short Polish contributions. It might have been better to mention older but still valuable remarks on the subject by E. Dąbrowski (Nowy Testament na tle epoki, Poznań 1965, pp. 284-290) and J. Frankowski (Apokryfy [in:] Wstęp ogólny do Pisma Świętego, ed. by J. Homerski, Poznań 1973, pp. 183-195).

Concerning the history of research on the pseudepigrapha, Rubinkiewicz mentions four periods of study: 1713-1850, 1851-1913, 1914-1969 and from 1969 on. This strict adherence to J.H. Charlesworth's old division is somewhat strange, especially as on p. 16 Rubinkiewicz himself properly stressed the revival of interest in pseudepigrapha as being directly connected with the discoveries of the Dead Sea Scrolls after 1947. As is well known, among the manuscripts found there were also numerous pseudepigrapha which had reached us previously in Ethiopian, Greek and Latin translations. A subdivision of the last period into two shorter ones (1914-1945, 1947-1969) would certainly be more accurate.

At least a few lines should have been devoted to the Polish research on the pseudepigrapha. At least Rev. S. Trzeciak who could be called "a Polish Shürer", deserves mention, as does his two volume synthesis Literature and Religion among Jews in the Time of Jesus the Lord (Lemberg 1911), which gives a quite detailed description of the spiritual and religious life of the early Jewish society including a description of 14 main pseudepigrapha (on pp. 146-258 of volume 1). Also several other names, like E. Radliński, E. Stein, Sz. Szydełski, E. Dąbrowski, J. Frankowski, ought to be mentioned, even if the value of their works is varied, as this is a Polish handbook on pseudepigrapha.

Speaking about the value of the pseudepigrapha research for the New Testament studies author quotes only a few works by himself (cf. p. 17 note 25). Even though Father Rubinkiewicz's research is truly admired some publications by other scholars should be listed, too.

Classification of the pseudepigraphical literature is not an easy task. This was clearly stated by Rev. Prof. A.-M. Denis during the 1st International Colloquium on the Dead Sea Scrolls in Mogilany in 1987 in a lecture Les genres littéraires des pseudepigraphes de l'Ancien Testament (Folia Orientalia 25, 1988, pp. 99-112). Why Rubinkiewicz accepts W.G. Kümmel's classification (cf. p. 18) is not clearly explained. Rubinkiewicz divides the texts into five groups: histories and tales; moralizing stories; admissions and instructions; poetical works, and apocalypses.

It is impossible for the reviewer to discuss all the fifty-seven texts presented. However, some questions should be asked. Why are fragments by seven Jewish historians described and Josephus Flavius only mentioned? What about other historians, such as Nicolaus of Damascus or Justus of Tiberias? Why are only hellenistic historians presented? Incidentally, the most recent publication: C.R. Holladay, Fragments from Hellenistic Jewish Authors, vol. 1. Historians, Chico, CA 1983, is not even mentioned?

In the introduction the author stresses that his main aim is to present an up-to-date view of pseudepigrapha research. Unfortunately, sometimes the picture presented is out-dated. For example, discussing the original language of the Ethiopic Henoch as Hebrew (p. 83) seems to me superfluous as all extant Qumran manuscripts of the text are surprisingly in Aramaic. Incidentally, Polish contributions to the research on Henoch by Sz. Szydelski ("Filius Hominis" w parabolach Henocha, Collectanea Theologica 16, 1935, pp. 483-518) and W. Tyloch (Aspekty społeczne gminy z Qumran, Warszawa 1968, pp. 124-129) are again missing.

It is not clear why of the all Qumran texts only the Genesis Apocryphon is included. And again the only two Polish articles on the text by L.W. Stefaniak (Apokryf aramejski Księgi Rodzaju, Ruch Biblijny i Liturgiczny 10, 1957, pp. 445-451) and by W. Tyloch (Aramejski apokryf Księgi Rodzaju, Euhemer 15, 1971, no. 3, pp. 13-22) are not quoted. Tyloch's article in fact also contains the first Polish translation of the text, which should be mentioned.

The weakest point of the book under review is the bibliographical information. The reason for this is probably twofold. Most probably the author prepared the text at the beginning of the 1980s and was able to add only a few recent items. However this should be clearly stated in the introduction to avoid misunderstanding. The second reason is that numerous new, very important handbooks and translations into Western European languages have appeared in the 1980s. It is enough to mention collected works edited by J.H. Charlesworth (The Old Testament Pseudepigrapha, vol. 1-2, Garden City, New York 1983-1985), H.F.D. Sparks (The Apocryphal Old Testament, Oxford 1984), M.E. Stone (Jewish Writings of the Second Temple Period, Assen 1984), R.A. Kraft and G.W.E. Nickelsburg (Early Judaism and Its Modern Interpreters, Atlanta, GA 1986), G. Vermes (The History of the Jewish People in the Age of Jesus Christ, 175 B.C.-A.D. 135, ed. by E. Schürer, vol. III:1, Edinburgh 1986), M. de Jonge (Outside the Old Testament, Cambridge 1985) published before 1987 and A. Dupont-Sommer and M. Philonenko (La Bible, Écrits Intertestamentaires, Paris 1987) published in 1988. Information about the contents of all these books must be included into a new revised edition of Rubinkiewicz. The progress in published research in the last few years has been so fast that half of Rubinkiewicz's bibliographical data are out-dated. It is really a misfortune that such a handsomely and inexpensively edited handbook appeared with so much delay (as I do not believe that the omissions just mentioned are the author's fault). I hope the author will soon prepare a revised edition with fuller presentation of the Polish contribution to the field, and better bibliographies.

Zdzisław J. Kapera

Ryszard Rubinkiewicz, Wprowadzenie do apokryfów Starego Testamentu, Lublin 1987, Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, in-8°, 120 p. Prix: zł. 250.-
ISBN 83-00-00675-3

Cette introduction aux livres apocryphes de l'Ancien Testament ne traite pas des ouvrages appelés "deutéocanoniques" par les exégètes catholiques, c'est-à-dire des livres I et II des Maccabées, de Tobie, Judith, du Siracide, de la Sagesse de Salomon, de Baruch et des compléments grecs aux livres de Daniel et d'Esther. Elle se limite aux "pseudepigraphes" et leur ajoute toute une série d'ouvrages ou d'auteurs antiques, choisis pour des raisons non spécifiées. C'est ainsi que l'Apocryphe de la Genèse (1QGenAp) est le seul écrit de Qumrân retenu par Rubinkiewicz, probablement à cause du titre conventionnel qu'on lui a donné. Les historiens hellénistiques juifs, tels qu'Eupolème, Théophile, Philon l'Ancien, Cléodème Malchas et Artapan, de même que le Pseudo-Eupolème et le Pseudo-Hécatée, ont chacun droit à une notice, mais Justus de Tibériade, Nicolas de Damas et Flavius Josèphe lui-même n'entrent pas en ligne de compte. Le lecteur polonais pourra heureusement recourir ici au travail magistral de Tadeusz Sinko, Literatura Grecka, dont les tomes II/1, II/2 et III/1 (Cracovie 1947-1951) se rapportent à la période concernée, ainsi qu'à la nouvelle traduction polonaise des œuvres de Flavius Josèphe, désormais complète.

Les raisonnements de l'auteur de l'introduction sont parfois déconcertants. Ainsi, à propos du Roman et de la Sagesse d'Ahiqar, qui ont une origine diverse et dont les textes originaux sont rédigés en deux dialectes araméens distincts, Rubinkiewicz s'interroge sur la religion de leur auteur: "S'il était Juif, alors il était probablement originaire de Babylonie; s'il était païen, alors il était originaire de Perse plutôt que de Babylonie" (p. 46). On ne peut guère échapper à l'impression que l'auteur de cette phrase traite d'un domaine qui lui est étranger. Concernant les Livres d'Hénoch, Rubinkiewicz se demande si l'ouvrage primitif était écrit entièrement en araméen ou si certaines de ces parties étaient primitivement rédigées en hébreu (p. 83). C'est un point de vue incompréhensible du moment que l'on sait que les fragments de tous les manuscrits des Livres d'Hénoch découverts à Qumrân sont araméens.

De pareils raisonnements, joints à l'étrange amalgame d'écrits présentés comme apocryphes de l'Ancien Testament, ne sont pas de nature à inspirer la confiance dans les jugements portés par l'auteur sur les ouvrages décrits. Malheureusement, peu de lecteurs de cette introduction, qui aurait été très utile, s'en rendront compte et pourront faire les rectifications nécessaires.

Edward Lipiński

Ryszard Rubinkiewicz, L'Apocalypse d'Abraham en vieux slave. Introduction, texte critique, traduction et commentaire (Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego. Źródła i monografie 129), Lublin 1987, Société des Lettres et des Sciences de l'Université Catholique de Lublin, in-8°, 288 p. Prix: zł. 400.-

Le présent ouvrage, issu d'une dissertation présentée en 1977 à l'Institut Biblique Pontifical à Rome, constitue la première édition critique de l'Apocalypse d'Abraham, un écrit juif du I^{er} siècle de notre ère, dont l'original est perdu. L'édition de Rubinkiewicz est basée sur les neuf manuscrits qui présentent le texte intégral de l'ouvrage et sont conservés à Moscou ou à Leningrad, les six manuscrits, conservés pareillement à Moscou, qui contiennent les chapitres 1-8 de l'Apocalypse d'Abraham, puis une série de quatorze manuscrits dans lesquels on trouve un résumé de l'écrit en slavon russe, soit une adaptation d'un de ses passages, soit des emprunts réperés dans une légende en slavon meridional.

La préface de l'éditeur (p. 11-14) est suivie d'une substantielle introduction (p. 15-94) qui présente d'abord les témoins manuscrits de l'Apocalypse d'Abraham et en établit les filiations (p. 15-27). L'éditeur discute ensuite le problème de

l'intégrité du texte, qui contient un certain nombre de gloses et d'interpolations, à savoir: Ap. Abr. 7; 10,6-12; 17,15.16b-19; 18,9-10; 23,1.4-10; 29,3b-8.9b-13. L'écrit primitif apparaît, en revanche, bien charpenté et pourvu d'une structure soignée, d'où il faudrait conclure qu'il est l'oeuvre du même auteur (p. 28-32). La langue originale était certainement sémitique et Rubinkiewicz soutient que le texte vieux-slave, dont l'origine doit être cherchée dans le Sud du monde slave, peut-être en Bulgarie ou en Serbie, a été traduit au XI^e/XII^e siècle à partir d'un original hébreu, mais il reconnaît la possibilité d'un intermédiaire grec (p. 33-37). L'éditeur avait déjà défendu cette opinion dans un article des *Folia Orientalia* 21(1980), p. 141-148, dont les conclusions nous paraissent contredites par les appellatifs araméens conservés dans le texte vieux-slave, sujet auquel nous reviendrons plus loin. Rubinkiewicz note ensuite que le genre apocalyptique de l'ouvrage, usant du procédé pseudépigraphique, n'exclut pas sa parenté avec le genre midrashique: l'Apocalypse d'Abraham 1-8 est ainsi un midrash sur Genèse 15 (p. 38-42). Ce midrash, que l'on comparera à la Genèse Apocryphe de Qumrân (1QGenAp), s'inspire de diverses légendes sur la jeunesse d'Abraham, connues par l'aggadah juive, dont Rubinkiewicz examine les thèmes qui ont quelque rapport avec le contenu de l'Apocalypse d'Abraham 1-6.8 et 7 (p. 43-49).

L'éditeur présente ensuite les écrits apparentés à l'Apocalypse d'Abraham, laquelle dépend de la tradition des Livres d'Hénoch, dont la langue originale, rappelons-le, était l'araméen. L'écrit reflète aussi des conceptions que l'on rencontre dans le Livre des Jubilés, les Psaumes de Salomon, l'Apocalypse de Moïse, la Vie d'Adam et d'Eve, de même que dans les documents esséniens de Qumrân, où l'on décèle une forme de prédéterminisme qui se retrouve peut-être dans l'Ap. Abr., notamment au chapitre 26,3-5 (p. 50-55). L'origine de l'Apocalypse d'Abraham doit être cherchée, selon Rubinkiewicz, dans un milieu sacerdotal, probablement essénien (p. 56-62), mais l'ouvrage contient des interpolations chrétiennes et des gloses qui dénotent une influence gnostique (p. 63-69). À savoir, le chapitre 7, qui se retrouve dans la Palaea interprétée du Moyen-Âge (*Paleya tolkovaya*, Moscou 1892, p. 123-125), a été inséré dans Ap. Abr. par un rédacteur slave. D'autres interpolations ont un caractère juif ou chrétien, tandis que les gloses d'Ap. Abr. 20,5.7 et 22,5 sont d'inspiration gnostique et d'origine bogomile. En se basant sur les allusions d'Ap. Abr. 27,1-6, Rubinkiewicz pense pouvoir dater l'ouvrage primitif entre 79 et 81 de notre ère (p. 70-75).

Les derniers chapitres de l'introduction examinent les grands thèmes théologiques de l'Apocalypse d'Abraham, dont l'auteur ne semble développer aucune idée particulière (p. 76-83), ainsi que les rapports de l'écrit avec la Bible et le Nouveau Testament (p. 84-93): les auteurs du Nouveau Testament et l'auteur d'Ap. Abr. puisent dans le trésor commun de la Bible, mais la tradition juive post-biblique est également une de leurs sources majeures. Rubinkiewicz conclut son introduction en suggérant que l'original hébreu d'Ap. Abr. aurait peut-être été conservé chez les Karaïtes avant d'être traduit en vieux-slave, puis interpolé par les Bogomiles. Pas plus que la traduction, ce dernier remaniement n'aurait pas défiguré l'apocryphe de la fin du I^{er} siècle de notre ère.

Cette introduction, bien élaborée et riche en information, est suivie de l'édition critique du texte intégral de l'Apocalypse d'Abraham, faite selon toutes les règles de l'art (p. 95-205). La traduction française annotée est imprimée sur les pages impaires, en vue du texte vieux-slave qui est publié en caractères cyrilliques sur les pages paires, avec l'apparat critique. On félicitera les Éditions de l'Université Catholique de Lublin pour la présentation impeccable de ce texte de composition difficile, dans lequel interviennent des caractères latins, cyrilliques, grecs et hébraïques. En appendice, on trouvera en outre la traduction française des textes fragmentaires d'Ap. Abr., du résumé en slavon russe, de l'adaptation d'Ap. Abr. 10,20.29 dans des manuscrits de la Palaea interprétée et de la légende d'Abraham en slavon méridional (p. 207-256). La bibliographie (p. 219-225) est suivie d'une reproduction photographique du manuscrit B (p. 227-256), conservé à Moscou, au Musée historique d'État, n° 869 (Sin. 211), f°s 76-90. Ce manuscrit, qui date du XVI^e siècle, constitue le texte de base de l'Apocalypse d'Abraham et les spécialistes

du vieux-slave seront certainement heureux de pouvoir disposer de cette édition. Le livre, dont la haute tenue scientifique ne fait pas de doute, se clôt par un index des citations, un index analytique et un index des noms d'auteur (p. 257-287).

Dans les lignes qui suivent, nous voudrions examiner brièvement les quelques noms propres ou appellatifs araméens que le texte paléoslave de l'Apocalypse d'Abraham a conservés. Le théonyme *Marumaf* d'Ap. Abr. 1-3, qui rend le grec *Maroumath*, désigne le dieu du père d'Abraham, tandis que le *Varisat* d'Ap. Abr. 5, dont le nom transcrit le grec *Barisat*, est le dieu du foyer. Il semble donc que *Maroumath* est une transcription grecque de l'araméen *Mar 'ummāi(a)*, "le Seigneur du Clan", et *Barisat*, pareillement une transcription grecque de l'araméen *Bar 'issāt(a)*, "le Fils du Feu". Si le texte vieux-slave avait été traduit directement de l'araméen, on aurait sans doute trouvé les orthographes *Marumat* et *Barisat* au lieu de *Marumaf* et *Varisat*. L'original araméen se reconnaît aussi au toponyme "*Fandana syrienne*" (Ap. Abr. 2,3), où la dissimilation *nd < nm* et la terminaison *-a* de *Fandana* reflètent une forme araméenne *Pandānā de-'Aram*, qui correspond à l'hébreu *Paddan 'Aram* et a dû être traduite en grec par *Phandana Surfas*. Les "nuages" d'Ap. Abr. 14,6 appartiennent sans aucun doute à la version primitive paléoslave qui a traduit le grec *nephelai*. Quant au grec même, ce n'était en réalité qu'une transcription de l'araméen *npyl*, "les Géants", transcription ambiguë que le traducteur paléoslave a pris pour le mot grec "nuages". Les Géants, faut-il le rappeler, sont déjà associés aux étoiles dans l'Hénoch 18,13-19,1 et 21.

Notons aussi que les spéculations sur la signification du nom de l'ange *laol* (Ap. Abr. 10,3.8; 13,1; 17,7.16) sont superflues, puisque l'ange *Yhw'i* ou *Yw'i* est attesté par les inscriptions judéo-araméennes des amulettes et des bols magiques (J. Naveh, *S. Shaked, Amulets and Magic Bowls. Aramaic Incantations of Late Antiquity*, Jérusalem 1985, p. 163). En conclusion, le texte vieux-slave contient des éléments caractéristiques de l'araméen, mais il a été traduit d'une version grecque de l'original.

Par ailleurs, les rapprochements avec l'Essénisme sont trop tenus pour qu'on puisse considérer l'auteur comme un adepte ou un sympathisant de la secte. Quant à la suggestion, faite par Rubinkiewicz, de chercher le lieu d'origine de l'écrit dans la vallée du Jourdain, en raison d'une similitude phonétique entre le nom de la rivière Gour d'Ap. Abr. 2,9 et le nom *Gôr* de la dépression du Jourdain, elle est privée de toute valeur, car *Gôr* est un mot arabe qui signifie "dépression" et s'écrit avec un *ghayin*, dont l'équivalent araméen ou hébreu est le *'ayin* et pas le *gimmel*.

Ces remarques ne devraient pas faire oublier que cette édition de l'Apocalypse d'Abraham constitue une contribution essentielle à l'étude de cet ouvrage. Elle facilitera, sans aucun doute, les recherches futures dont cet apocryphe, trop peu connu jusqu'ici, devra encore faire l'objet. On sera reconnaissant à l'éditeur de l'avoir mis à la portée de tous les intéressés, sémitisants aussi bien que slavants, historiens des religions et du judaïsme antique.

Edward Lipiński

Józef Flawiusz, *Przeciw Apionowi (Contra Apionem) - Autobiografia (Vita)*, traduit et commenté par Jan Radożycki, Poznań 1986, Księgarnia św. Wojciecha, in-8°, 204 p. Prix: zł. 720,-.

Avec la parution de ce volume, l'oeuvre de Flavius Josèphe est entièrement disponible en une nouvelle traduction polonaise. Le mérite en revient à Jan Radożycki, déjà responsable de la traduction des livres XIV-XX des *Antiquités judaïques*, qui est parue en 1962, puis de celle de la *Guerre juive*, publiée en 1984. La traduction est précédée d'une introduction (p. 7-21) et suivie d'un commentaire sous forme de brèves notes explicatives (p. 149-181). Le volume est complété d'une bibliographie (p. 182-184) et d'un index détaillé des noms de personnes, des toponymes et des sujet traités (p. 185-201). Un titre ou un sommaire d'une ou de deux lignes est placé en tête de chaque chapitre des deux ouvrages. Quelques sondages

opérés dans la traduction indiquent que celle-ci est à la fois fidèle et très lisible, deux qualités qui ne manqueront pas d'encourager la lecture de l'opuscule Contre Apion et de l'Autobiographie, d'autant plus qu'il s'agit d'écrits très intéressants. On ne peut que souhaiter que la présente traduction stimule leur utilisation dans les études judaïques, bibliques et historiques en Pologne.

Edward Lipiński

Gaalya Cornfeld ed., Josephus. The Jewish War. Newly translated with extensive commentary and archaeological illustrations, Grand Rapids 1982, Zondervan Publishing House, 4°, pp. 526, illustrations in black and white and in colour. Price: \$38.00. ISBN 0-310-39210-1

The name of new English editor of The Jewish War, G. Cornfeld, is well known to Biblical scholars. He has two passions: for the archaeology of the Bible and for publishing and editing. Of his numerous publications at least one should be reminded here: Archaeology of the Bible: Book by Book, New York 1976, which has had several reprints and gained wide acceptance not only among scholars, and the most recent one The Historical Jesus. A Scholarly View of the Man and His World, New York 1982. His talent of combining good scholarly information with very good photographs is outstanding among publishers from Israel. Also in the case of Josephus he presents himself from the best side. First of all he offers a new simplified translation (even if it is quite close to the Loeb edition by H.S. Thackeray). Next, he has prepared a very extensive historical and archaeological commentary in which he not only explains obscure and difficult terms, but first of all describes the present state of research on the relevant fragments in the light of the most recent discoveries. To give an idea of the size of his task it is enough to say that his commentary is as long as Flavius's text itself, the usual ratio is about 5:1 in favour of text [in the case of recent Polish translation by J. Radożycki the commentary amounts to as much as 25 per cent of the contents; cf. Józef Flawiusz, Wojna Żydowska, Poznań 1980 (publ. 1984!), pp. 434-532]. Cornfeld's commentary is extremely useful because of both its quality and its quantity. The author also enjoyed the help of good consultants, professors Benjamin Mazar (Jerusalem) and Paul L. Maier (Western Michigan University), the first of whom is a well known archaeologist, the second a specialist in Roman history. And last but not least, Cornfeld has put together a really amazing collection of illustrations relevant to the sites and events described by Josephus. It is only in a very few cases that the photo does not match the text exactly. Some maps should be clearer and better prepared (they seem to have been re-photographed from another publication).

I am not trying to evaluate the views presented by Cornfeld. Specialists will rarely find his comments on Josephus text original, but having it all in one book is really very helpful. Cornfeld is to be congratulated on his great editorial achievement.

It is not for the first time that I review a modern edition of Josephus. However, to write a review this time is an extraordinary pleasure. Some earlier reviewers of this edition have stressed that it is a typical coffee-table edition. Yes, that is true. However, the book will certainly be useful not only at the coffee table. What a joy to have the book in hand. The book is in quarto and thanks to this the text of Josephus is easy to read and the commentary in the second column in smaller type is still legible. I would see with pleasure a Polish version of the book, which is an excellent example of popularizing an ancient author and archaeological discoveries in the Holy Land.

Zdzisław J. Kapera

N. Avigad (and others), Archéologie, art et histoire de la Palestine. Colloque du Centenaire de la Section des Sciences Religieuses École Pratique des Hautes Études, Septembre 1986, Paris 1988, Les Éditions du Cerf, small 8°, pp. 262, 53 figs. Price: 125 FF. ISBN 2-204-02785-5

The volume under review is a collection of papers held in Paris in September 1986 with an introduction by E.-M. Laperrousaz. The papers were delivered on the occasion of the hundredth anniversary of the Section des Sciences Religieuses at the École Pratique des Hautes Études. Fourteen scholars from the Paris Sorbonne, the Centre National des Recherches Scientifiques and from the University of Bordeaux as well as from various Jerusalem institutions (including besides the University the very well known French École Biblique et Archéologique) met together at a colloquium concerning the archaeology, history and art of Palestine from the most ancient times to the Islamic period. As supplementary papers we can mention a study on the paintings from the Dura-Europos synagogue in the light of recent research (by G. Sed-Rajna, pp. 167-172) and on Palestinian elements in the 14th century illustrations of Ethiopian manuscripts (by C. Lepage, pp. 173-195).

The main subject of the Paris meeting was Jerusalem. This is easy to explain, as recent discoveries by Israeli and other scholars are very well publicized. Y. Shiloh spoke on the Canaanite and Israeli Jerusalem (pp. 119-132). N. Avigad discussed the topography of Jerusalem in the Israeli and Hasmonean periods (pp. 133-142). B. Mazar's excavations near Haram esh-Sherif were discussed by E.-M. Laperrousaz (pp. 143-148). Recent discoveries in Jerusalem connected with the period of the crusades were presented by D. Bahat (pp. 197-203), and M. Rosen-Ayalon spoke about the archaeology of the Islamic period (not only in Jerusalem, but in Palestine in general; pp. 205-215).

Two historical contributions had a general character. A. Malamat presented the position of Judaea as a small kingdom confronted with two contemporary great powers: Egypt and Babylonia (pp. 27-39). J.C. Greenfield offered a very useful review of all the epigraphic discoveries in Palestine from the period of return from the Exile to Bar-Kokhba's time, trying to estimate their value for historical research (pp. 41-53). The information about a new, full publication of all the inscriptions from Masada (in Greek, Latin, Hebrew and Aramaic), especially of ostraca, is of great importance.

The remaining lectures concerned the archaeology of Palestine in different periods. B. Vandermeersch spoke about the first graves of the Mousterian period (pp. 13-26). A. Biran presented excavations at Tel Dan at the foot of Mount Hermon (pp. 55-64). J.-B. Humbert summarized the diggings at Tel Keisan (pp. 85-98), and R. Cohen in Qadesh-Barnea and the Negev (pp. 85-98). A. Lemaire analysed the excavations in Lakish, stratum per stratum, giving a clear picture of what archaeology and epigraphy have contributed to the history of the city (pp. 99-118). E.-M. Laperrousaz recapitulated some of his positions concerning discoveries in Herodium, Masada and Khirbet Qumran (pp. 149-165). He noticed an interesting orientation to the East of the oldest known Palestinian synagogues at Herodium and Masada, an orientation similar to that of the Jerusalem Temple. Speaking about the dating of the famous Dead Sea Scrolls Laperrousaz differentiated external (archaeological and palaeogeographical) and internal (textual) criteria and stressed the necessity of their joint use.

We can say in general that the materials of the Paris colloquium offer a valuable picture of present day research in Palestine and in Jerusalem in particular. The book can be useful not only for the French audience, but can be recommended to everybody interested in the archaeology of the Holy Land.

Zdzisław J. Kapera

R. T. France, ed., A Bibliographical Guide to New Testament Research, Sheffield 1983, JSOT Press, 8°, pp. 56.

It may be strange to see a review of this small pamphlet in the *Folia Orientalia*. However, this is not ordinary pamphlet. It is a very useful, indeed an obligatory aid on the desk of every young Biblical scholar. It contains much more than can be guessed from the title. Apart from a description of the tools necessary in the study of the New Testament texts, the author gives a quite extensive presentation of background material concerning the New Testament era and early Judaism. So not only the literature on classical Hebrew but also on the later Hebrew and Aramaic is presented. Also the literature on the Intertestamental period with emphasis on Old Testament apocrypha and pseudepigrapha as well as on Qumran texts is very usefully quoted. Some paragraphs give the ready access even to the targums and Rabbinic literature. It is only regrettable that the bibliography has not been revised since 1979. Especially paragraphs on Qumran and pseudepigrapha need quick correction. In the list of periodicals the new and very informative *Biblical Archaeology Review* from Washington is missing (p. 10), and the praised *Studia Philonica* (p. 41) has ceased in the meantime. Bibliographies to Josephus Flavius by H. Schreckenberg (*Bibliographie zu Flavius Josephus. Supplementband mit Gesamtregister*, Leiden 1979) must necessarily be added as well as the new ones by L. H. Feldman (*Josephus and Modern Scholarship 1937-1980*, Berlin-New York 1984 and *Josephus: A supplementary Bibliography*, New York-London 1986).

In general comments on the items presented are very short but to the point. A Bibliographical Guide to New Testament Research is a good bibliographical work, worth recommending to young scholars interested in Biblical studies.

Zdzisław J. Kapera

Wilma Meier ed., Bibliography of African Languages/Bibliographie afrikanischer Sprachen, Wiesbaden, Otto Harrassowitz 1984, pp. LXXI + 888.

An extremely valuable volume – Bibliography of African Languages which unfortunately reached us only recently, had appeared in 1984 filling up a serious gap in African linguistics. The editor Wilma Meier had undertaken a tremendous task of compiling a complete bibliography of works on African languages and linguistics for the period from early 16th century till 1980. The volume covers "more than 14 000 titles and articles [...] written by over 4000 authors ..." (from the "Preface", pp. VII-VIII written by prof. W.J.G. Möhlig). It is divided into two main parts. The first one starts with an "Introduction" (pp. IX-XXVII) in four languages – English, German, French and Russian (the first two versions include more information than the others), in which the editor presents the aim and scope of the work, way of data arrangement and acknowledgements. It is worth mentioning that W. Meier had cooperated with many European centres from London to Moscow and Leningrad. The "Introduction" is followed by a "Transcription Table of Cyrillic into Roman Letters" (p. XXIX) in which three types of Cyrillic script and four types of transcription are presented, the scientific one being applied further on. On that basis "Authors' Index in Cyrillic Letters with Roman Transcription" (pp. XXXI-XXXIV) has been prepared. An alphabetic list of "African Countries with National and Official Languages" (p. XXXV) and their capitals in enclosed followed by a list of "Abbreviations" (p. XXXVII) and a list of "Subject Headings" (p. XXXIX). The latter presents 25 abbreviated letter symbols referring to the contents of the publications listed in the "Language Indices" (pp. 564-888). "Travellers to Africa in Chronological Order" (pp. XLI-XLIII) with the places which they had reached is presented for the period 1445-1909. Then follow two "Lists of Bibliographies on Africa" (general ones) – "in Alphabetical Order" (pp. XLV-L) and "Geographical Order" (pp. LI-LIX). The first part finishes with a "List of Periodicals" (pp. LXI-LXXI).

The main part of the Bibliography contains an alphabetical "List of Authors" (pp. 1-561) in which the bibliography of each author is presented in chronological order. Beside the basic information on author, title, etc., biographical data about the author ("insofar as they are known") is included as well as the code number of the language/language group dealt with in the work. A very helpful measure is the underlining of the language/language group name in case it appears in the title of the work. Next follows "Index of African Languages" (pp. 563-888) divided into two parts: "Languages' Index Alphabetical" (pp. 564-714) and "Languages' Index Chronology" (pp. 715-888). Both parts list the languages' names in alphabetical order (presenting all names by which a language is known in literature followed by code number, parent language and/or language family/group, place of speaking) the first one with alphabetical list of authors, date of publication and abbreviated subject heading, the other one with chronological list of publications, authors, subject headings.

Such an enormous work can hardly be free of some smaller mistakes like misprints mainly in Russian and Polish titles, but thanks to the excellent English translation, the titles are fully intelligible. Still, in our opinion, there is another more important problem with that bibliography, namely the redundancy of information included in it. We do not understand the reason for presenting two lists of general bibliographies on Africa – in alphabetical and geographical order (pp. XLV-LIX) – where the information should be the same listed only in a slightly different way when we consider the "O.General" entry in the geographical list. With such entry which includes bibliographies concerning the languages of more than one country, the geographical list seems to be sufficient. The situation is similar with the two language indices (pp. 564-888). Maybe the explanation is connected with the different choice of publications for the relevant lists and indices, though that is not explicitly stated anywhere in the volume. On the other hand we do not understand why some works are listed in one place and not in the other – e.g. Bastin 1975, Brasseur 1967 in the alphabetical list of general bibliographies and not in the geographical one or cf. the 61 publications in the alphabetical language index under the entry "Chadic" as opposed to only 29 in the chronological one. Further, why the geographical list of general bibliographies is presented first in alphabetical order ("O.General"), then in chronological order according to countries, but not in sections "I.1. Algeria, III.16. Nigeria, IV.4. Congo, VI.6. Zimbabwe"?

As the wide scope of that volume exceeds our knowledge of African linguistics, we would like to make some remarks only on two subjects – Chadic linguistics and Polish works on African languages. It is a common problem (unfortunately also for this bibliography) that the French terms (*les langues*) "tchadiques" and "tchadiennes" are misunderstood. The first one means the languages belonging to the Chadic language family (Afroasiatic), the second one – the languages spoken in the Republic of Chad. Therefore R. Ma Newman's 1979 *Bibliographie [...] tchadique* should not be placed in section "IV.3. Chad" (p. LVII) only and J.P. Caprile's 1977d *Etudes tchadiennes* deal not only with the Chadic languages (cf. the "Language Indices"). We think that P. Newman's 1971a *Chadic bibliography* and S. Baldi's 1973 *Hausa bibliography* could have been listed in (at least) one of the lists of general bibliographies as well as the periodical Chadic Newsletter which is the most comprehensive source on current Chadic bibliography.

The Polish works on African languages seem far from being complete. Here we do not aim to give a full supplement of the works, but only to draw the editor's attention to some important publications. In Poland there are two main Oriental and African centres. The first one recently issued a local publication entitled *The Department of African Languages and Cultures* in 1984/85. Warsaw University, Institute of Oriental Studies in which on pp. 14-69 bibliography of the authors connected with that Department is included from its founding till 1984. This issue may be of help for the editor in completing the works of such authors as W. Brzuski, Z. Frajzyngier or S. Piłaszewicz. The works on African languages of the scientists connected with the Institute for Oriental Philology of the Jagiellonian University in Cracow are relatively well presented only in the case of R. Stopa (but without his 1979 *Clicks. Their Form, Function and Their Transfor-*

mation...) and partially A. Zaboriski. Apart remained many important publications on Arabic, Semitic and modern Arabic dialects (including the North African ones). As the editor has decided to include such entries as "Arabic (general)" and "Semitic" in the language indices (largely presented beside e.g. "Arabic Egyptian", "Arabic Sudan", etc.) here we shall mention just a few relevant works: A. Czapkiewicz's 1960 *Sudanese Texts from 'ad-Duwaym*, 1971 *Ancient Egyptian and Coptic Elements in the Toponymy of Contemporary Egypt*, 1975 *The Verb in Modern Arabic Dialects*, 1977 *The Phonologization of the Emphatic Variants of Certain Consonants in Modern Arabic Dialects* or A. Zaboriski's 1969 *Prefixes, Root-Determinatives and the Problem of Biconsonantal Roots in Semitic*, 1971 *Biconsonantal Verbal Roots in Semitic*, 1972 *Towards a Study of the Deep Structure of Arabic*. (On the margin of our remarks – the entry "Arabic Libya" covers six works out of which only one, i.e. Owens, J. 1980b is relevant to that entry. The remaining five works deal with the Libyan language which is not the same as the Libyan dialect of Arabic and should be placed within the works on Berber (or also called Lybico-Berber) branch of Hamito-Semitic).

There are also several mistakes in the bibliographical data of the Polish works. The periodical *Folia Orientalia* is published in Cracow as Stopa 1972a and Zaboriski 1975a were, the latter also within the series abbreviated by the editor in another place ZNUJ (= Universitas Iagellonica Acta Scientiarum Litterarumque). Why the editor has chosen Warsaw as publishing place is not clear for in all above mentioned works the title pages show either Wrocław-Warszawa-Kraków-Gdańsk (*Folia Orientalia*) or Kraków (Stopa 1972a) or Warszawa-Kraków (Zaboriski 1975a).

Despite these shortcomings we think that the editor has supplied us with an extremely important work in the field of African languages. We hope that this publication will be continued periodically in the future (every five-eight years perhaps) starting with a supplement after gathering opinions from all centres interested in the subject. We fully agree with prof. W.J.G. Möhlig's opinion expressed in the "Preface" that the scholarly world owes the editor great respect and gratitude.

Dymitr Ibriszimow

Henry Tournoux, Christian Seignobos, Francine Lafarge, *Les Mbara et leur langue (Tchad)*, Paris 1986, SELAF, 317 pp. Prix: 160 FF. (Langues et cultures africaines 6). ISBN: 2-85297-188-7.

A new position of the book series edited by Luc Bouquiaux *Langues et Cultures Africaines* of the Laboratoire de Langues et Civilisations à Tradition Orale (LACITO) published by Société d'Études Linguistiques et Anthropologiques de France (SELAF) has appeared. The publication deals with the Mbara people and their practically unknown language which belongs to the Chadic family. This book enriches the collection of works on history of the peoples between Chari and Logone rivers (Republic of Chad) as well as on the youngest branch of Hamito-Semitic studies – Chadic linguistics. The combination of a comprehensive description of Mbara history with a detailed analysis of Mbara language makes for an interesting and highly informative reading.

The book is divided into two main parts. The first one "Les Mbara et autres gens du fer et de la muraille dans l'interfluve Chari-Logone" (pp. 13-118) authored by Christian Seignobos presents the complicated history of migrations, settlements, colonisations and culture changes in the life of the peoples between Logone and Bahr Ergig rivers. The author describes the fate of Mbara, Kargu, Budugur and Kawalke – the peoples of an ancient civilization, "the peoples of iron and walled towns" – since XVth. century till present times. The reconstruction of their history interwoven with the ups and downs of the Bagirmi kingdom and afterwards Masa civilization is based on different kind of evidence: material culture,

agriculture, travelers' informations, ethnonyms, compared with an interesting and deep analysis of domestic myths. Five very helpful maps are enclosed in this part of the book. The last trace of that ancient civilization, its last symbol in that region is the Mbara language, spoken by some 500 persons along Chari river, who live mainly in and near the town of Gelendeng. A comprehensive monographic study of Mbara language ("La langue Mbara", pp. 119-311) form the second part of the book. Though it is nowhere explicitly stated this part seems to be prepared mainly by the leading French specialist in Chadic linguistics professor Henry Tournoux. It includes a chapter on sociolinguistic description of Mbara region ("Comportement linguistique des Mbara", pp. 123-128 with a map) by Francine Lafarge.

Part II comprises beside the detailed linguistic description on phonological, morphological and syntactic levels, a presentation of the two main Mbara informants, classification of the language within Musgu group of Central Chadic, a set of Mbara literary forms (!) with pointing to the situations they are used at, accompanied by four illustrative texts with transparent translations (the first one also with interlinear grammatical analysis) and lists of toponyms and anthroponyms. The description finishes with a Mbara-French dictionary ("Lexique Mbara-Français" pp. 252-282) in which about 800 entries are included with important notes on probable source of borrowing in case of loanwords and "Index Français-Mbara-English" (pp. 283-305) including separate lists of fish and plant names. Two chapters are of important value for general Chadic studies, namely those in which Vulum-Mbara (with suggestions for Proto-Musgu phonemic reconstructions) and Proto-Chadic-Mbara lexical comparisons are presented (pp. 195-203; 205-210). The first one proves the language status of Mbara and its archaicity within Musgu group; the second one shows some of the Mbara phonemic reflexes of Proto-Chadic phonemes. The Proto-Chadic reconstructions are taken from Paul Newman's study¹ due to the fact that the linguistic description was prepared before the appearance of the most recent Herrmann Jungraithmayr and Kiyoshi Shimizu's reconstruction² ("Avertissement", p. 12). In the light of the latter the majority of reflexes remain valid (except for *g^y - p, *f^w - p and the changes connected with the lateral fricatives). Both presented comparisons and their results which include correspondences of phonemic series (voiced, voiceless, plosives, spirants, etc.) rather than of single phonemes seem to confirm the suggestions made for the whole Chadic family in another recent work³ and the need for further investigations in the field of reconstructions in Chadic.

Summing up – this book is an extremely interesting and important contribution to Chadic linguistics and history.

Notes

¹ P. Newman, *Chadic classification and reconstructions*, Afroasiatic Linguistics 5, 1, 1977, pp. 1-42.

² H. Jungraithmayr, K. Shimizu, *Chadic Lexical Roots*, vol. II: *Tentative Reconstruction, Grading and Distribution*, Berlin 1981.

³ D. Ibriszimow, *Some Common Chadic Basic Lexical Items. A New Look on the Subject*, (unpubl. Ph.D. thesis), Warszawa 1986.

Dymitr Ibriszimow

MEGALI KYPRIAKI EGKYKLOPAIDEIA (Great Cypriot Encyclopaedia). Edited by Antros Paylidis, Levkosia-Kypros 1984, Filokypros Ltd, 4°; bound, numerous illustrations in black and white and in colour:

- Vol. 1 [A... - alonin/alonisma], pp. 391 (published August 1984);
- Vol. 2 [Amathous-architektoniki], pp. 383 (published February 1985);
- Vol. 3 [architektoniki-Geropotamos], pp. 383 (published August 1985);
- Vol. 4 [gefyria-Ekklesia Kyprou], pp. 383 (published February 1986);
- Vol. 5 [Ekklesia Kyprou-Themistokleous Andreas], pp. 383 (published August 1986);
- Vol. 6 [Themistokleous Dimitrios-Kennedy John F.], pp. 383 (published February 1987).

When the editors of the *Folia Orientalia* asked for a review copy of the *Great Cypriot Encyclopaedia* I was expecting something big (I do not now believe the encyclopaedia will finish in 12 volumes as promised), I was expecting something interesting, but what I was not expecting was that it would be such an impressive cultural achievement. The *Encyclopaedia* is something very outstanding and, if I may add, astonishing for a country as small as Cyprus. The team who under direction of Antros Paylidis has produced the first six volumes is now, I think, a kind of an institution. Some of authors are known to me, some are my colleagues. It is a pleasure to read for example articles by my personal friends, members of the Cypriot Research Center. It is also pleasant, thought surprising to find entries written by some Polish ladies now living in Cyprus. I hasten to add that this does not in any way influence my opinion of the encyclopaedia.

It is a very special encyclopaedia, which contains only Cypriot materials and materials concerning Cyprus (contacts of the island with other countries, etc.). The stress on ancient Cyprus and antiquity in general is very pronounced, but understandable in this case. The following disciplines are extensively represented in the first six volumes: history, archaeology, economy, geography, zoology, etc., always in connection with the island.

As in every encyclopaedia it is very hard to obtain the same standard results in different subjects. Thus some items in the *Great Cypriot Encyclopaedia* are certainly perfect, some are weak, and some themes even be missing. To give one example. There is no item like "bibliography". Maybe that subject will be described in connection with biographical items like C.D. Cobham or Z. Kiriades. But a note about that should be printed. The entry "libraries" (vol. 2, pp. 229f) seems weak to me (maybe that is the reason that it is not signed). I do not understand why a professional librarian could not be asked to write such an entry.

Having had some years of editorial experience, I should have liked to see the first and last entries of each volume to appear on the title page of the encyclopaedia; for example vol. 2 should carry the words "Amathus-Architecture". I should also like to ask the editors to consider the suggestion that all the major entries should be supplemented with a good bibliography. The editorial policy in this case is not clear to me. If the encyclopaedia is meant for Cypriot intelligentsia and for future students of the first Cypriot university, it is the editor's duty to offer not only good information, but also good references.

At the moment, and I write this in April 1987, six volumes are available. That means that the editors have prepared ca. 2400 pages of text in 4 years. I am informed that a new fascicle published every week. It is thus an encyclopaedia in statu nascendi, which will be subscribed to for the next 4-5 years. Looking forward to a new fascicle every week must be really thrilling for 5000 subscribers. To tell the truth, I, too, am waiting with impatience for the next volumes for review and I promise more observations next time. For the moment I can say this: *The Great Cypriot Encyclopaedia* is something really great and something to be recommended to every lover of Cyprus, especially of ancient Cyprus.

Zdzisław J. Kapera

NOTICES BIBLIOGRAPHIQUES

Lana Troy, *Patterns of Queenship in ancient Egyptian myth and history* (Acta Universitatis Upsaliensis, *Boreas*. Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations 14), Uppsala 1986, 236 pp. + XIV, 104 figs.

The work under consideration makes an excellent study describing the place of royal women of ancient Egypt in relationship to the mythic prototype of queenship and even that of kingship. The author surveys various aspects of queenship in their historical development, basing on vast iconographical and documentary sources.

The study comprises two principal parts, supplemented with two registers. The first part (pp. 5-51) deals with the mythic archetype of ancient Egyptian queenship and its conceptual background. The author stresses the role of myth and the dualistic nature of ancient Egyptian religious thought together with the complementarity of oppositions projecting from it. These male (phallic) and female (uterine) elements become united in the idea of the creator and in due course are subject to continual renewal through sexual and generational dualism and also to resurrection (the myth of Osiris). In consequence, the author ascribes either male or female properties to many symbols from the domain of Egyptian mythology which merge into one within the same semantic unit (e.g. the solar disc with a "uterine" disc and "phallic" rays, the eye of Horus and the finger of Seth etc.). The author regards the feminine element to be the decisive factor in the process of the prototype's renewal (p. 32).

Towards the end of the first part the author focuses upon the role of the feminine prototype that had a bearing on the queenship in the course of Egyptian history, which is reflected both in the royal women's titulary and their iconography.

The work's second part is devoted to the queenship on several levels of the projection of mythic prototype. One of those is the earthly embodiment of divine prototype (Hathor and to a lesser degree Isis) which provides a model for the queenship. The particular integration of the royal women's iconography with Hathor took place under the 18th and 19th dynasties (p. 70). Another aspect of the interaction of mythic prototype with the queenship is the royal women's sacral function (as priestess, the mediator between the divine and earthly realms). The author surveys further the participation of royal women in the cult of Hathor and in the functioning of the divine male element (adoratress of the god/wife of the god/wife of the king). The latter aspect is closely connected with the status of the queen in the context of royal power (p. 102).

A very valuable quality of this work is the comprehensive treatment of the problems of kinship and the women's participation in the royal succession. Contrary to commonplace views, the author refutes a too shallow usage of the term "matriarchy" in Egyptological context, basing on a detailed analysis of kinship terminology. She has also found no grounds for the assumption that the titles of "great royal wife" and "king's daughter" were bearers of the legitimacy of the throne. On the other hand, the author emphasizes the royal women's