

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

role as complementary to their male counterparts (p. 104). In spite of the limited number of the terms, kinship terminology is ambiguous and links the royal women with the kingship. Often the accumulation of the titles took place (e.g. s.t nsw and hmt nsw) irrespective of the fact which king was actually in power.

In due course, yet adhering all the time to the dualistic principle, the author proceeds to take up the female aspect of the royal power, discussing precisely, among other things, the symbolics of the iconography of women of the royal house, in its historical development (e.g. vulture, cobra, certain crowns, two feathers, two gazelles). Many of those symbols were borrowed directly from the repertoire of the king's regalia (e.g. the two feathers). The symbolics of the royal power becomes at times modified when referring to women, as in the case of the titulary of Neithhotep, where the symbol of Neith replaced the usual falcon on the serekh. However, with the lapse of time, the queen became the female Horus, which is reflected in the titulary from the times of the 12th dynasty. Regrettably, the author has failed to recall here some examples of the feathered Horus dress, worn by Hatshepsut on blocks of the Red Chapel at Karnak (cf. P. Lacau, H. Chevrier, Une chapelle d'Hatshepsout à Karnak, Le Caire 1979, II, pls 2,11), to say nothing of a dress worn by this queen on a granite portal of the sanctuary of Amon at Deir el-Bahari.

The work closes with the two registers, one of them (A) containing the documentation of royal women in chronological order, whereas the second one (B) comprises their titulary and epithets arranged thematically (mythic prototype, sacral function, kinship, regency).

A great advantage of the discussed study is its clarity which enables quick correlation of the royal titles and epithets occurring in body text with the registers providing chronological and topical references. The author has succeeded in the systematization of kinship terms and their innovatory interpretation. Her great merit is the fixation of the criteria of the queenship, up to the present many a time vague and confusing. Thus this study, with regard to the royal women's titulary, makes the counterpart of the work by H. Müller, Die formale Entwicklung der Titulatur der Ägyptischen Könige, Ägyptische Forschungen 7, 1938. However, a wide presentation of vast iconographical sources in combination with those literary provides even a still deeper insight into many important aspects of the distribution of royal power in ancient Egypt dealt with in Lana Troy's outstanding work.

Tomasz Podgórski

Hazai György, Kellner-Heinkele Barbara, Bibliographisches Handbuch der Turkologie. Eine Bibliographie der Bibliographien vom 18. Jahrhundert bis 1979, Band 1, (= Bibliotheca Orientalis Hungarica, vol. XXX), Budapest 1986, Akadémiai Kiadó (Gemeinschaftsausgabe mit Otto Harrassowitz, Wiesbaden), 583 SS.

Dieses die gesamte Turkologie umfassende bibliographische Handbuch soll in zwei Bänden veröffentlicht werden, von denen der erste nun fertiggedruckt vorliegt. Das Buch fängt mit einem Vorwort (S. 15f.) und den Benutzungshinweisen (S. 17) an; diesen folgen 14 Kapitel, in denen sowohl turkologische Allgemeinbibliographien (Kap. 1-6) als auch Fachbibliographien (Kap. 7-13B) genannt werden. Die den Allgemeinbibliographien gewidmeten Kapitel sind folgende: 1. Quellen der internationalen bibliographischen Information (S. 19-28); 2. Allgemeinbibliographien der turksprachigen Länder (S. 29-61); 3. Bibliographien der Orientwissenschaften (S. 63-89); 4. Bibliographien der Nahost-, Mittelost- und Islamwissenschaften (S. 91-137); 5. Orientalistische Bibliographien einzelner Länder (S. 139-162); 6. Turkologische Regionalbibliographien (S. 163-270).

Die Fachbibliographien dagegen sind in acht thematische Kreise eingeteilt: 7. Sprachwissenschaft (S. 271-300); 8. Ethnographie und Folkloristik (S. 301-341); 9. Literaturwissenschaft (S. 343-409); 10. Geschichtswissenschaft (S. 411-507); 11. Archäologie, Anthropologie, Numismatik und Kunstgeschichte (S. 509-536); 12. Religionswissenschaft (S. 537-548); 13A. Geographie (S. 549-566); 13B. Reisebeschreibungen (S. 567-583).

Auf den beinahe 600 Seiten des ersten Bandes wurden insgesamt 2967 turkologische bzw. an die Turkologie anknüpfende Bibliographien aus dem Zeitraum vom 18. Jh. bis zum Jahre 1979 (warum gerade 1979?) dargestellt.

Zum Inhalt des 2. Bandes vgl. die Ankündigung der Autoren selbst: "Dort werden folgende Bereiche behandelt: Bibliotheksbestandskataloge, Körperschaften und akademische Schriften, Handschriftenkataloge, Personalbibliographien, Nachbargelände der Turkologie und benachbarte Disziplinen. Verschiedene Register werden die Orientierung im Gesamtwerk erleichtern." (S. 17). Weil, wie ersichtlich, die Register erst im 2. Band veröffentlicht werden sollen, können manche meiner Überlegungen vielleicht unrichtig sein, denn ja nicht alles kann ohne Register in solch einem umfangreichen Werk ausfindig gemacht werden.

Auf die Aufgliederungsprinzipien wird nur an einer Stelle - wenn auch nicht näher - eingegangen (S. 17: "Bei der Suche wird es sich (...) in der Regel als hilfreich erweisen, von der größeren zur kleineren Region überzugehen und andererseits bei der Konzentration auf kleinere Einheiten auch den übergreifenden Bereich zu berücksichtigen"), wodurch es, wegen des Registermangels, im Moment sehr schwer ist, manche Autoren und ihre Publikationen zu finden. So konnte ich z.B. die Bibliographie von Rudolf Loewenthal (The Turkic Languages and Literatures of Central Asia. A Bibliography, (= Central Asiatic Studies I), 's-Gravenhage 1957) und das halb-bibliographische Werk von Denis Sinor (Introduction à l'étude de l'Eurasie Centrale, Wiesbaden 1963) weder im Kap. 3 und 4, noch im Kap. 6 (Unterkapitel: Überblick; Türkvolker allgemein; Türkvolker außerhalb der Sowjetunion und der Türkei) finden. Es wäre auch zu erwarten, daß der Leser nach einem Werk wie Epitome de la biblioteca oriental i occidental, náutica i geográfica (Madrid 1629, 1737-38) von A. de León nicht nur im Kap. 3, sondern auch im Kap. 13A, das doch explizit der Geographie gewidmet ist, suchen könnte; im Kap. 13A wird das Werk jedoch auch in Form eines Verweises nicht erwähnt. Ohne Register wage ich auch nicht zu raten, in welchem Kapitel des Handbuchs Dr. Georg Jacobs Hilfsbuch für Vorlesungen über das Osmanisch-Türkische, 4. Teil: Bibliographischer Wegweiser (Berlin 1917) zu finden wäre, da darin nicht nur rein sprachwissenschaftliche, sondern auch religionswissenschaftliche, historische, wirtschaftliche, kunsthistorische u.a. Werke zusammengetragen sind. Es bleibt offenbar nichts anderes übrig, als auf den Registerteil zu warten.

Kennt ein Leser eine Bibliographie, so braucht er ja nicht mehr nach ihr in einer Bibliographie der Bibliographien zu suchen, könnte man sagen. Dem ist aber bei weitem nicht so. Und dies nicht nur deshalb, weil man nicht alle genauen Angaben jeder Bibliographie im Gedächtnis bewahrt, auch wenn man ihren Verfasser und Titel nicht vergißt, sondern auch weil man häufig manche Bibliographien nur vom Hörensagen bzw. aus Fußnoten kennt. Es ist ein gewichtiger Vorteil des Bibliographischen Handbuchs, daß ein Teil der darin aufgezählten Werke näher besprochen wird, d.h. es werden außer dem Titel auch die einzelnen Kapitel der gegebenen Bibliographie genannt (S. 31, 33, 190, 317, 431-438 u.a.m.). Ab und zu begegnet dem Leser auch ein kurzer Kommentar zur Editions-geschichte ausgewählter Werke (so z.B. auf S. 21 über A World Bibliography of Bibliographies... von T. Besterman).

Ein anderer Vorteil des Handbuchs ist es, daß sich die Verfasser nicht auf Werke beschränkt haben, in deren Titel das Wort "Bibliographie" steht, sondern auch die Arbeiten berücksichtigen, die eine umfangreichere Bibliographie in Form eines Annexes zum eigentlichen Text besitzen (hierzu vgl. S. 166: Nr. 629; S. 277: Nr. 1119-1123; S. 352: Nr. 1483). Es wäre vielleicht wünschenswert, auch hier eine bibliographische Inhaltsangabe zu haben. Dasselbe gilt auch für die Struktur der angeführten Bibliographien; ein Beispiel: der 31 SS. lange bi-

biographische Teil in The Turkic Languages and Peoples von K.H. Menges (im Handbuch siehe S. 277: Nr. 1123) ist in eine Reihe von Gruppen und Untergruppen aufgegliedert, was die Benutzung sehr erleichtert; im Handbuch wird aber das Werk von Menges in einem Atemzug mit A. Dilâçar's Türk diline genel bir bakış (S. 277: Nr. 1121) genannt, wo das 71 SS. lange Literaturverzeichnis nach rein alphabetischer Reihenfolge geordnet ist. Die beiden Methoden haben selbstverständlich ihre Vor- und Nachteile, aber eben eine Bibliographie der Bibliographien ist ein günstiges Werk, Unterschiede dieser Art zur Kenntnis zu bringen.

Es bleibt vollkommen unverständlich, warum im Bibliographischen Handbuch der Turkologie auch Werke zur tadschikischen (S. 42f., 230-232, 472f., 530f., 563) und zur burjätischen (S. 579) Philologie genannt werden. Die Verfasser schreiben dazu: "Wegen der engen Kontakte und der Wechselwirkungen zwischen den Tadschiken und den Turkvölkern in Mittelasien ist auch die Literatur über die Tadschiken für den Turkologen von Gewicht". (S. 230). Den Entschluß, gerade die tadschikischen Bibliographien mit zu berücksichtigen, scheint die Begründung m.E. kaum zu rechtfertigen. (Die Wahl der burjätischen Philologie wird im Handbuch gar nicht begründet.) Warum soll die die Araber und Persier, die Italiener oder aber die Slawen betreffende Literatur beiseite gelassen, die über die Tadschiken und Burjäten jedoch angegeben werden? Eine Ausweitung des Handbuchs auf alle denkbaren Nachbarphilologien würde bestimmt zu weit führen; eine Wahl wie die hier aber scheint mir nicht besonders gelungen zu sein. Dies ist um so erstaunlicher, als die Verfasser selbst die Darstellung der "Nachbargebiete der Turkologie und benachbarter Disziplinen" (S. 17; zitiert auch hier oben) für den 2. Band des Werkes geplant haben.

Trotz all den Bemerkungen ist das Bibliographische Handbuch der Turkologie zweifelsohne ein höchst praktisches Nachschlagewerk, dessen größter Vorteil in erster Linie das systematische Zusammenbringen der Veröffentlichungsdaten verschiedenster Bibliographien ist.

Berücksichtigt man auch die Tatsache, daß wir es hier mit einem Werk zu tun haben, in dem die - vielen europäischen turkologischen Forschungszentren nur ausgesprochen schwer zugänglichen und zugleich sehr nützlichen - Bibliographien aus der Türkei sowie aus der Sowjetunion aufgezählt und teilweise auch besprochen werden, so wird der hohe Wert des Handbuchs um so leichter verständlich.

NB: Es ist wohl eine wenig bekannte Tatsache, daß 1985 in Kraków eine neue turkologische Bibliographie erschienen ist: Chochlińska Bogumiła und Polak Joanna: Turcja. Bibliografia publikacji wydanych w Polsce w latach 1944-1984 [= Türkei. Bibliographie der in Polen in den Jahren 1944-1984 erschienenen Veröffentlichungen], hrsg. von J. S. Łatka, Kraków 1985: Towarzystwo Polska-Turcja, 140 SS. Die Bibliographie, die von zwei Krakauer Turkologie-Studentinnen (damals im 3./4. Studienjahr) zusammengestellt worden ist, umfaßt insgesamt 1546 Titel. Sie besteht aus zwei Teilen: (1) Bücher; (2) Presseartikel. Im ersten Teil werden alle Veröffentlichungen nach alphabetischer Reihenfolge aufgezählt. Im zweiten, weit größeren Teil wurden nicht nur Artikel aus orientalistischen Fachzeitschriften, sondern auch die aus allen möglichen Periodiken (also ebenfalls die aus Tageszeitungen sowie Berichte in Gezeitzblättern usw.) gesammelt. Die dort genannten Publikationen sind nach Erscheinungsjahren und innerhalb jedes Jahres alphabetisch geordnet. Dem Hauptteil der Bibliographie folgen: Namensverzeichnis, Einteilung nach thematischen Kreisen und Abkürzungsverzeichnis. Im Vorwort des Herausgebers wird erwähnt, daß auch die Bearbeitung einer parallelen Bibliographie der polnischen Veröffentlichungen für die Zeit vor 1939 geplant ist, deren Verwirklichung jedoch von der Beurteilung der Bibliographie für die Jahre 1944-1984 abhängt.

Marek Stachowski

Stanisław Kałużyski, Tradycje i legendy ludów tureckich, Warszawa 1986, Iskry, 8°, 206 pp. Price: 320 zloty. ISBN 83-207-0520-7.

A recently published book entitled Tradycje i legendy ludów tureckich (Traditions and Legends of Turkic People) deals with various aspects of spiritual life, rites and traditions of Turkic people. As it is generally known Turkic nations inhabiting many geographic regions met other people and were under influence of their civilizations, cultures and religions. Therefore, the author presents the subject taking into account both various historical periods of history of Turkic people and different geographic regions where those nations lived.

The book consists of 5 chapters and the conclusion. It is also documented with bibliography, notes and photographs.

Chapter I contains the legends about origin of Turkic nations, it also describes the beginnings of Turkish history and some religious systems which had influence over the Turkic people at that time. Chapter II is devoted to Muslim period of history of those nations and also describes one Christian religion namely Nestorianism which was adopted in the Middle Ages by some Turkic people in Central Asia. Chapter III describes some ancient beliefs, rites and traditions which have survived among some Turkic nations up till now. Chapter IV presents legends and myths existing among Turkic people of Siberia and the Altai Mountains. Chapter V contains the selection of some tales and legends with their classification.

As the author mentions in the conclusion, the book does not show the problem comprehensively. As the subject is very wide, containing many separate problems it therefore needs their special, individual studies.

Despite its review-like character, according to the author's opinion, the book should be appreciated by specialists in Turkish studies and those who would like to learn more about this subject.

Ewa Siemienieć-Gołasz

Alan Moorehead, Nad Nilem Błękitnym i Białym. Przełożył z angielskiego Jerzy Schwakopf. Copyright for the Polish edition by Państwowy Instytut Wydawniczy, Warszawa 1985, 688 pp.

The State Publishing Institute (PIW), a renowned Polish editorial office, publishing outstanding foreign and Polish monographs from the range of the origins of civilization, also edited in one volume two books by Alan Moorehead, an English journalist, historian and Africanist (born in 1910).

It is worth to mention that this Author was in Spain during the civil war in 1936-1939 as an envoy of London "Daily Express", and then, after the break out of the second world war, he became a war correspondent in the Middle and Far East and in some European countries. To appreciate his services in this field he was offered the Order of the British Empire. His most famous books appeared after the second world war. In 1946 his biography Montgomery was edited while a reporter's novel Gallipoli, published in 1956, brought him a prize of "Sunday Times" and the "Duff Cooper Prize". Three years later his another well-known book No Room in the Ark was published.

A. Moorehead's interests in Africa date from 1944, when his African Trilogy appeared. However, the real fruits of his fascination by Africa are two deeply erudite books showing exploration of less known regions of both the Niles and their springs. Edited in 1960 a book The White Nile concentrates on efforts of a generation of explorers in 1856-1900, whereas, a book The Blue

Nile, edited in 1960, goes half a century back to 1798. Besides episodes taking place on the Blue Nile this book gives a broad panorama of events happening on the territory of Ethiopia, Sudan and Egypt.

The Polish editorial office (PIW) decided to edit both books together. Still it was accepted, most probably not without a right, that in such a case a different order than in the English edition of the two works should be followed, an order corresponding to the chronology of events. Taking this into consideration "Prologue", that comes before The White Nile in the English original, is placed at the beginning of the Polish edition, before The Blue Nile which book takes precedence of The White Nile, here. The Polish edition of both works by A. Moorehead presents itself magnificently. Their translator, Jerzy Schwakopf has achieved, as it seems, not only precision of translation but also brilliant in licences of the Polish language, fluent text nice to read as well. As far as the preparation of the work for publishing is concerned, it is particularly work to mention the contribution on the part of Bogusław R. Zagórski, who unified onomastics, occurring in both books, made the choice of illustrations and, together with Elżbieta Koszewska, compiled a both clear and particular index. Arabic terms, oriental names and geographical names were verified by B. R. Zagórski and uniformly transcribed in accordance with the literary Arabic language standards. Applied by Zagórski system, although in some cases controversial perhaps, is constantly used in strict standardization to the literary Arabic language. Praise should be given for the courage of Mr. Zagórski who dares to break with some incorrect terminological habits from the world of Muslim conceptions rooted in European languages. As an example, it can be mentioned that instead of a lesson by ulema or ulama assumed in European transcription systems as the base for both singular and plural numbers, he uses a basic form in sing. alim (in Polish plural: alimowie, but not ulama) because after all, as for comparison, in these languages one does not use from wazir (Polish: wezyr) Arabic plural wuzara, but wazirs (vizirs).

Mr. Zagórski's persistence to seek out and make a choice of the illustrations for the Polish edition of A. Moorehead's works is also worthy of admiration. It especially concerns effigies of different African leaders living in XIX ct., less known explorers and European travelers, and to same degree, also certain British, French and other military commanders.

Getting the edition of both the Niles by A. Moorehead the Polish reader has received a work of versatile usefulness. It can be helpful equally enough for historians, Africanists as well as for geographers of regional Africa. It is also a valuable item from the field of the history of geographical discoveries; it deals with the discovery of the springs of the Nile, does not it? Still I dare to say that A. Moorehead's point of view on great events from the past of African nations, which he describes, can be questionable, or perhaps even controversial. For example, Muhammad Ahmad al-Mahdi (died in 1885), the creator of an independent Sudan country, or the emperor of Ethiopia, Theodor II (died in 1868) are paranoides and somewhat political trouble-makers according to the Author, do not they? There are moments, however, when A. Moorehead wants to be fair to people of Africa, like when he writes that Bonaparte and Muhammad Ali were tending towards power and territorial expansion while Mamluks and Sudan tribes were fighting for their dwellings and life. Despite the Author's colonial resentments these two books are fascinating and informative reading matters, serving a better knowledge and understanding of Africa. Closing up this general opinion it should be stressed that the Polish edition of both Alan Moorehead's books is a true editorial achievement of the State Publishing Institute that can give satisfaction to its Author and Authors of the Polish version.

Jerzy Hauziński

Kazimierz Banek, Religia a polityka w starożytnej Grecji. Od epoki mykeńskiej do Aleksandra Macedońskiego (Uniwersytet Jagielloński. Rozprawy habilitacyjne, 100). Nakładem Uniwersytetu Jagiellońskiego, Kraków 1985, 137 pp., 23,5 x 16,5 cm. Prix: zł 145,- ISBN 83-233-0078-X, ISSN 0239-782X.

Ce doctorat spécial ("Habilitationsschrift") d'une centaine de pages (pp. 5-107), auxquelles s'ajoutent les notes (pp. 109-124) et la bibliographie (pp. 125-137), présente la vaste problématique des relations entre la religion et la politique dans la Grèce antique, depuis l'époque mycénienne jusqu'à Alexandre le Grand! Les questions abordées sont regroupées autour de quatre thèmes principaux: l'origine des villes et du culte des divinités poliades (pp. 7-29), la royauté sacrée (pp. 31-54), les amphictyonies et ligues analogues (pp. 55-84), la fonction politique des oracles (pp. 85-98). L'auteur, qui semble vouloir esquisser une phénoménologie de la religion grecque, ne prête guère attention aux différences de temps et de lieu, à tel point qu'il n'hésite pas à reconstituer diverses situations à la lumière de données disparates qu'il emprunte à l'ancien Proche-Orient: sources sumériennes, akkadiennes, hittites, ourartiques, phéniciennes, hébraïques et égyptiennes sont ainsi mises tour à tour à contribution, plus d'une fois sur la foi d'informations dépassées, incorrectes ou incomplètes.

Il s'agit manifestement d'un travail fait de seconde, voire de troisième main, dont la méthode historique et la philologie sont virtuellement absentes. Sur une seule page, qui n'a rien d'exceptionnel, l'argumentation passe d'El à Ningirsu, puis à Apollon, à Athéna, à Shamash, à Yahve et à Marduk, en mentionnant au passage Eannatum, Lycurgue, Solon, Dracon, Zeleukos, Urukagina, Urnammu, Hammurabi, Saül, Samuel, Nabonide, Nabuchodonosor et Nergal-shar-uqur (p. 25)! Il est inutile de discuter les détails de cette dissertation, privée, à notre sens, de valeur scientifique ou historique. On se gardera bien de la comparer à l'Histoire politique et psychologique de la religion romaine de Jean Bayet (Paris 1957), qui offre l'exemple d'un travail de maître, accompli dans un domaine analogue, mais ignore, sembler-il, de K. Banek qui ne le cite jamais.

Edward Lipiński

B. Ja. Staviskij, La Bactriane sous les Kushans. Problèmes d'histoire et de culture. Édition revue et augmentée, traduite du russe par P. Bernard, M. Burda, F. Grenet et P. Leriche; Librairie d'Amérique et d'Orient: J. Maisonneuve Éditeur, Paris 1986, 322 pp. + planches 27.

Dans l'histoire du monde antique, certains de ses pays occupent une place assez particulière. C'est dû au rôle qu'ils jouèrent soit dans le domaine de la politique, soit dans celui de la civilisation. Dans un sens il est aussi de règle que nous sommes à même de dire beaucoup plus de choses sur le passé des pays qui se trouvent dans le bassin de la Méditerranée que de ceux situés loin de ses côtes. Parce que la majeure partie de ces premiers ou bien restaient dans les frontières du monde grec ou romain, ou bien ils se trouvaient dans le circuit des influences durables et des liens multiples intérieurs de ces deux mondes. C'est précisément grâce à cette circonstance que dans la tradition antique écrite, l'on peut trouver un nombre relativement important de témoignages concernant ces pays, tandis que des mentions accidentelles, n'étant pas toujours dignes de foi, quant aux pays qui se trouvaient à la périphérie lointaine des deux mondes, même s'ils en constituaient une partie. Un de ces pays-là, c'était la Bactriane.

Tout d'abord elle entrait en composition de l'empire des Achéménides. Après les conquêtes d'Alexandre le Grand, elle se trouva dans les frontières de sa monarchie. Au III^e siècle av. n.è. son territoire vit naître l'Etat des Grecs qui dura jusqu'à la seconde moitié du II^e siècle av. n.è. Plus tard, elle se trouva dans les frontières d'un de grands empires de l'Antiquité, à savoir de l'Etat des Kushans. Chacune de ces périodes d'histoire de la Bactriane est intéressante. Cela vient du fait de leur dissemblance de civilisations due aux différentes valeurs dont les maîtres successifs de ce pays étaient porteurs et propagateurs. Avec toute certitude, selon le sentiment général, la période hellénistique - depuis Alexandre le Grand jusqu'à la chute de l'Etat des Grecs bactriens - est celle la plus connue dans l'histoire de la Bactriane, et ceci grâce aux célèbres découvertes d'Ai Khanoum. Pourtant la période des Kushans représente l'intérêt le plus grand.

L'un des paradoxes de l'histoire consiste en ce que bien que l'Etat des Kushans appartint dans son temps au groupe des puissances, nous ne savons pas grand-chose sur son sort. Notre savoir sur les Kushans est si modeste, qu'on ne saurait même dire rien de certain sur leur chronologie. Dans cette situation, l'unique moyen efficace pour approfondir nos connaissances de la civilisation des Kushans au sens large, ce sont les fouilles archéologiques effectuées sur les territoires qui se trouvaient dans l'orbite de leurs influences. Combien les données archéologiques, complétées de témoignages provenant de sources d'un autre genre, peuvent nous être utiles, nous pouvons nous en assurer grâce au livre de B. Ja. Staviskij.

Pour les chercheurs que ce sujet intéresse, ce n'est pas un ouvrage entièrement nouveau, parce que sa première édition, sous le même titre avait paru en langue russe en 1977 (cf. rec. E.V. Rtveladze, VDI 1981 (2), pp. 195-200). Mais il faut signaler tout de suite qu'on ne saurait dans aucun cas mettre un signe d'équivalence entre l'édition française et l'édition antérieure russe, parce que cette première, quant à sa forme, s'éloigne sensiblement de son prototype.

Dans un premier temps, les différences ne sont pas visibles tout de suite. Elles ne le deviennent que lorsqu'on compare les textes des deux éditions. Car dans l'édition actuelle de son ouvrage, B. Ja. Staviskij a pris en considération toutes les données fournies par les recherches de 1975 à 1980, donc des années entre la fin des travaux préparatoires à la première édition et le moment où ont été achevés ceux à la seconde édition. Indépendamment des compléments introduits dans le texte par l'auteur lui-même, dans près d'une vingtaine des notes provenant des rédacteurs de l'édition française, on peut trouver aussi des informations sur les découvertes soit certaines précisions apportées par les fouilles et les publications après 1980. On aperçoit des différences essentielles du matériel d'illustration. Bien que le tronc des deux éditions reste le même, il se trouve enrichi de toute une série de photos nouvelles d'excellente qualité dans l'édition la plus récente. Les dessins et les plans des fouilles archéologiques publiés en 1977 ont été remplacés par de nouveaux qui prennent en considération l'état actuel des recherches (cf. fig. nos 14-16, 18, 21, 25, 27, 28, 34-37). On tient compte aussi des renseignements et des plans de postes archéologiques ignorés plus tôt qui sont devenues un objet d'étude après 1975 (cf. p. 275 sq. et fig. 20). En dehors d'un grand nombre de compléments plus ou moins importants, l'édition en question offre aussi une liste actualisée de découvertes de pièces de monnaie qui sont des imitations de l'émission de deux souverains grecs de la Bactriane: Hélioclès et Eucratide I^{er}, de même que Héraos, pièces qui furent en circulation à l'époque des Kushans (Annexe I, pp. 255-259). En 1975, nous en connaissions 78, désormais déjà 121. En dehors de la bibliographie actualisée par l'auteur, une annexe spéciale préparée par les rédacteurs de l'édition y a été placée (pp. 305-307), laquelle tient compte des ouvrages les plus importants concernant la Bactriane depuis 1980 jusqu'en 1985, cette dernière année comprise.

C'est avec un grand contentement qu'il faut accueillir l'édition en question du livre de B. Ja. Staviskij. Parce que, il faut le rappeler, il constitue jusqu'ici la seule synthèse aussi vaste de l'histoire de la Bactriane sous

le règne des Kushans. Tout un éventail de problèmes y a été présenté et élaboré: depuis l'étendue des frontières kushans en Bactriane, à travers les questions de colonisation et d'urbanisation à la lumière des données archéologiques, la langue, la vie religieuse, l'écriture jusqu'à la culture matérielle. Aux dires de l'auteur lui-même, son but était de saisir les caractéristiques de la civilisation des Kushans à travers l'image la plus complète possible de la Bactriane sous leur règne. Il a pu réaliser ce dessein dans la mesure où l'état actuel des recherches le lui a permis.

Bien que le titre accentue que le livre porte sur la période des Kushans dans l'histoire de la Bactriane, il s'y trouve aussi nombre de renseignements sur les époques antérieures d'histoire de ce pays. Renseignements suffisamment importants pour que les chercheurs qui s'en occupent se trouvent obligés d'y jeter un coup d'oeil.

Les traducteurs et l'éditeur méritent notre reconnaissance tout à fait particulière. C'est grâce à leur effort commun que cet ouvrage possède actuellement la chance de parvenir à un cercle beaucoup plus vaste de spécialistes auxquels il avait jusqu'ici été inaccessible à cause de la barrière linguistique.

Edward Dąbrowa

Józef Wolski, Iran, siedziba imperiów w starożytności. I. Achemenidzi (Nauka dla Wszystkich, 403), Ossolineum, Wrocław-Kraków 1986, 64 pages + 4 planches, Prix: zł 75,-. ISSN 0077-6181; ISBN 83-04-02447-0.

Cette brève histoire de l'Empire perse des Achéménides, écrite par un spécialiste de renommée internationale, retrace, dans ses grandes lignes, l'histoire de l'Iran et de ses monarques jusqu'aux conquêtes d'Alexandre le Grand. Comme les autres fascicules de la série "Science pour tous", elle est destinée à un large public et vise notamment à mettre à la disposition des étudiants de l'enseignement supérieur et de ceux qui préparent le baccalauréat, une synthèse qui soit concise dans sa présentation et n'en reflète pas moins l'état actuel de nos connaissances.

Edward Lipiński

Kalendarz żydowski 1986-1987 (5747). Rédaction: Ewa Świderska, Związek Religijny Wyznania Mojżeszowego w PRL, Warszawa 1986, 224 + XXXII pp., 16 pl. hors-texte en couleur, 20,5 x 13 cm. Prix: zł 750,-.

Le calendrier juif publié chaque année par la petite Communauté juive de Pologne est en réalité un annuaire de l'histoire du judaïsme polonais. Le tableau chronologique de l'histoire juive (pp. 8-11) et un lexique commenté de vocables fondamentaux de la religion mosaïque (pp. 12-30) sont en effet suivis d'une série d'articles traitant successivement des Juifs de Pologne et de Lithuanie aux X^e-XVI^e siècles (H. Węgrzynek: pp. 33-45), des vicissitudes du Talmud de Babylone (S. Datner: pp. 46-54), des synagogues polonaises du XIX^e siècle (M. et K. Piechotkowie: pp. 55-84), de la profession de foi juive connue sous le nom de yag 'iqqārīm (T.J. Michalski: pp. 85-113). On trouve ensuite un petit lexique biographique de personnalités juives (pp. 114-126) et une présentation plus détaillée de Moses Mendelssohn, à l'oc-

casion du deuxième centenaire de sa mort (E. Świdorska: pp. 127-136), ainsi que de Sholem Aleychem (S. Belis: pp. 137-146), dont quelques extraits sont donnés en traduction polonaise (pp. 147-160). Des réflexions sur les années dramatiques 1945-1946 (E. J. Osmańczyk: pp. 161-172) et les statistiques démographiques de la population juive (I. Einhorn: pp. 173-182) sont suivies d'informations sur la Maison des Combattants du Ghetto de Varsovie, fondée dans un kibbutz galiléen (B. Analik: pp. 183-190), sur les activités de la Communauté juive de Pologne en 1985-1986 (pp. 191-195), sur l'histoire des Juifs de Wrocław (I. Einhorn: pp. 196-205) et sur les cimetières juifs de Pologne (M. Krąjewska: pp. 206-210). Une chronique culturelle (pp. 211-222) et bibliographique (pp. 223-224) précède le calendrier proprement dit (pp. V-XXXII). Le volume est richement illustré et la qualité des photographies et du papier est excellente. Comme les calendriers des années précédentes, celui de 1986-1987 constitue une riche source d'information sur le judaïsme polonais, en particulier.

Edward Lipiński

Studia religiologica 14 (Zeszyty Naukowe Uniwersytetu Jagiellońskiego, 749). Rédaction: J. Majchrowski, Państwowe Wydawnictwo Naukowe, Warszawa-Kraków 1985, 124 pp., 23,5 x 16,5 cm. Prix: zł 100,-. ISBN 83-01-06632-6; ISSN 0137-2432.

Le présent fascicule d'essais consacrés à l'histoire des religions regroupe huit études, dont deux seulement touchent au domaine des Folia Orientalia. Écrites en polonais, elles sont pourvues, toutes deux, d'un bref résumé anglais. L'essai de K. Banek porte sur les vestiges mycéniens dans la religion de la Grèce archaïque (pp. 7-19). C'est un article aussi superficiel que mal documenté, où des spéculations tiennent lieu d'arguments. Le second essai, dû à S. Cinal, présente la problématique du dieu ouest-sémitique de l'orage, nommé couramment Baal (pp. 39-55). Après avoir expliqué les diverses acceptions du vocable sémitique ba'al, l'auteur met en lumière l'emploi de ce terme comme nom propre du dieu de l'orage. L'article expose l'opinion communément reçue et ne contient pas d'éléments nouveaux.

Edward Lipiński

Antologia poezji żydowskiej, Państwowy Instytut Wydawniczy, Warszawa 1986, 554 pp., 20 x 13 cm. Prix: zł 700,-. ISBN 83-06-00865-0.

Cette anthologie de la poésie yiddish présente en traduction polonaise une sélection d'oeuvres de 103 poètes yiddish des XIX^e-XX^e siècles. Le volume devait paraître en 1968, mais les circonstances que l'on sait en ont retardé la publication jusqu'en 1986. Les deux rédacteurs, Salomon Łastik et Arnold Słucki, sont décédés dans l'entre-temps et le présent ouvrage, dont les traductions mêmes sont empreintes d'un souffle poétique, constitue un memorial élevé à leur mémoire et à celle des poètes. L'anthologie proprement dite est précédée d'une introduction et les poèmes de chaque auteur sont introduits par une notice bibliographique.

Edward Lipiński

Maria Brzezina, Polszczyzna Żydów (Języki mniejszości narodowych w tekstach literackich i folklorystycznych), Państwowe Wydawnictwo Naukowe, Warszawa-Kraków 1986, 616 pages + 21 planches + 5 pages. Prix: zł 640,-. ISBN 83-01-0661-3.

La présente étude des parlers polonais de la nombreuse minorité juive, pratiquement disparue en Pologne durant la II Guerre mondiale, est basée sur des sources littéraires et les témoignages écrits du folklore des XVII^e-XX^e siècles. C'est un ouvrage de linguistique, dont la haute teneur scientifique et l'excellente présentation font honneur à l'auteur, qui enseigne l'histoire de la langue polonaise à l'Université de Cracovie. La parution de ce livre mérite d'être signalée dans les notices bibliographiques d'une revue orientaliste, car de nombreux termes d'origine hébraïque sont entrés, à travers le yiddish, dans les parlers polonais des Juifs de la Pologne ethnique, de la Lithuanie et de la Biélorussie, de la Valhynie, Podolie et Ukraine. Le travail de M. Brzezina, connue déjà pour ses publications sur les parlers polonais des Juifs des marches sud-orientales de l'ancienne Pologne (Południowokresowa polszczyzna żydów, Warszawa-Kraków 1979) et sur l'onomastique littéraire des Juifs (Literackie nazwiska żydów, Onomastica 31, 1986, pp. 167-194), constitue ainsi une contribution importante non seulement à l'étude des dialectes polonais, mais aussi à celle de l'influence d'une langue et d'une culture sémitiques sur les idioles slaves.

Edward Lipiński

Elisha Qimron, The Hebrew of the Dead Sea Scrolls, Atlanta, 1986, Scholars Press, 8°, pp. 138, ISBN 0-89130-989-6

The several decades of investigations of the language of the Dead Sea manuscripts have produced a great many publications, which present most of its characteristic features. While a number of individual documents have been dealt with, there are relatively few synthetic descriptions of their language. For many years now a need has been felt for a full grammar covering all the linguistic characteristics of the Essene texts. Elisha Qimron's study, based on a Ph.D. dissertation written under the supervision of Prof. E.Y. Kutsher and Dr. A. Hurvitz, goes a long way in meeting that need. It represents an attempt at a maximally complete account of the orthography, phonology, morphology, syntax and vocabulary of the Hebrew of the DSS. The author's research was based on a corpus including all the Hebrew non-biblical and non-apocryphal texts published before 1976, and also the Temple Scroll, Shiroi Olat Hashabat, the texts from Qumran Cave 4 published by M. Baillet in vol. VII of DJD and texts to be published by J. Strugnell. He also made use of the available biblical and Aramaic texts for comparison. In analysing his material of nearly 30 000 words the author tries to present the language of the DSS first of all by bringing out its distinct characteristics. He thus lays particular stress on its deviations from Biblical Hebrew. In principle, isolated features are ignored in favour of regularities. For practical reasons, rare phenomena are cited, while frequent ones are illustrated with single examples; the statistics are also supplied.

The book comprises 138 pages and includes five major sections, an introduction (pp. 14-16), a subject index (pp. 119-125), a word index (pp. 126-136), and an appendix (pp. 137-138).

Section 1: Orthography (pp. 17-24), is devoted to a discussion of matres lectionis, digraphs, dropping of radical alef in final position and the representation of š, w, y and glides.

Section 2: Phonology (pp. 25-42), deals with the following points: weakening of the gutturals and the resh and the rise of glides, the gimel/kaf and mem/nun substitutions, the falling diphthongs aw and ay in final position, recording Proto-Semitic short u, pronunciation and spelling of words of the quṭl pattern, prosthetic alef, use of waw (= o, u) instead of a, e, accentuation.

Section 3: Morphology (pp. 43-69), falls into several chapters. The first of them, "The Verb" (pp. 43-49), contains a discussion of: the affixes of the perfect and the imperfect, 1st person imperfect forms, the suffix -wn, the affixes of the 3rd person feminine plural, the imperfect with waw, the affixes of the imperative, infinitive forms, omission of he in the infinitive of some conjugations, the binyanim. The second chapter, "The Strong Verb" (pp. 50-56), gives the characteristics of imperfect, imperative and infinitive gal forms and some forms of derived conjugations and of weak verbs. The third chapter, "Personal Pronouns" (pp. 57-74), presents the individual independent and suffixal personal pronoun forms, with special consideration of the 3rd person masculine singular suffixes -wn(ō) and -yhw, the imperfect suffixes with and without nun, the Aramaic suffix -why and the 2nd and 3rd person plural suffixes. The next chapter, "The Noun" (pp. 65-69), deals with noun formation, plural endings, nouns differing in gender from their Biblical Hebrew counterparts, and directional he.

Section 4: Syntax (pp. 70-85), contains the description of the periphrastic tense hyh + participle, predicative use of the infinitive, type wbqtllw temporal clauses, temporal usage of ʾm with the infinitive, the position of the object versus its infinitive, doubly marked plurals in attributive constructs, adjective + b + noun constructions used attributively, pronominal direct objects, l'yn + noun or infinitive constructions, ll', bl' + verb, 'sr and s- introducing commands and prohibitions, negation of the infinitive, 'l used to express prohibition, the constructions 'sr l' b/k, kl x w-x, 'sr l/sl, byn x l-y, collective nouns, use of qatal in the protasis of the conditional, and the syntax of the numerals.

Section 5: Vocabulary (pp. 87-118) is composed of three word lists including: (1) words mainly attested in the DSS and in the late biblical books, (2) words mainly attested in the DSS and in the Tannaitic and Amoraic literature, (3) words not attested either in the Bible or in the Tannaitic and Amoraic literature.

Elisha Qimron's book, which is a study of the principal outstanding phenomena of the language of the DSS, is a grammatical synopsis extremely useful in Qumran text research. The author made use of the results of work of many scholars such as E.Y. Kutscher, Ch. Yalon, M.H. Goshen-Gottstein, Z. Ben-Hayyim, supplementing those results with many interpretations of his own. It is a pity that he seems not to have paid full attention to the Copper Scroll. The Scroll would certainly have supplied much lexical and grammatical material, as it contains many poorly attested or totally unattested words as well as further examples of some rare phenomena, e.g. waw before a final he representing o.

The Hebrew of the Dead Sea Scrolls is unquestionably a very interesting and useful linguistic study. Its statistics and the hypotheses it puts forward make it eminently worth reading.

Piotr Muchowski

G(eza) Vermes, The Dead Sea Scrolls in English, Third Edition, London 1987, Penguin Books, 8°, pp. XVI + 320. £ 3.95 ISBN 0-14-022779-2 (paperback);

Geza Vermes, The Dead Sea Scrolls in English (Third Edition), Sheffield 1987, JSOT Press, 8°, pp. XVI + 320, £ 25.00. ISBN 1-85075-151-X (hardback).

It is a truism to say, as the publishers of the Pelican edition of this book did, that "the discovery of the Dead Sea Scrolls between 1947 and 1956 was an epoch-making event for the study of the Bible, early post-biblical Judaism and the beginnings of Christianity" (back cover). However, it would not be a truism to add that Vermes's DSS is a volume of translations on which a whole generation of learned and non-learned people have been brought up. The third edition appeared in 1987 on the 40th anniversary of the Qumran discoveries, but the book is celebrating its own jubilee. The first edition appeared 25 years ago, in 1962 and quickly established itself as a most useful tool in the field. In 1965 and 1968 slight revisions were introduced. The 2nd edition appeared in 1976 (with 38 pages of new translations). The reviewed edition of 1987 is the third one. During the last quarter of a century the book has been reprinted twenty times. The Sheffield Academic Press (JSOT Press) edition is the twenty first and the first in hardback.

The history of this book is interesting. At the time of the first edition its publishers had another bestseller (still going strong!), The Dead Sea Scrolls by J.M. Allegro, a quite reliable introduction to the Qumran discoveries (with a scandalous background of its own), which had had six printings by 1962. In asking G. Vermes to prepare the translation the publishers did not risk too much, but gained a lot. G. Vermes did not need to be introduced to the general public. He had been involved in Qumran studies since the beginning and had published one of the first and well known syntheses on the subject in 1953. In 1960 he translated A. Dupont-Sommer's Essene Writings from Qumran from French into English, and was praised for his devotion, intelligence and care while strictly keeping Dupont-Sommer's own interpretation and constantly referring to the original documents. Vermes's own translation of the Qumran texts into English also turned out to be a great success. In its 25 years the book has been used not only by the general reader but also more and more as a textbook for Qumran courses at an increasing number of colleges and universities. The new edition of the book profited a lot from the change.

The contents of the book are still the same as in 1962. Three general introductory chapters are put at the beginning: "The Community" (pp. 1-18), II. "The History of the Community" (pp. 19-35) and III. "The Religious Ideas of the Community" (pp. 35-57). But for the first time for 25 years these chapters are changed. Yet in fact they are very well known: they are three chapters from Vermes's latest synthesis, published under the title The Dead Sea Scrolls. Qumran in Perspective (1977, 1982²). Chapter One is a slightly changed version of "Life and Institutions of the Sect", Chapter Two of the "History of the Sect", Chapter Three of "The Religious Ideas and Ideals of the Community" (pp. 87-109, 137-156, 163-188 of the 1981 edition respectively). Unfortunately, these reprinted chapters appear here without the very useful bibliographical paragraphs. Still, as the author says (p. XII), "they represent a reasonably up-to-date statement on the Qumran sect, its history and religious outlook".

The main contents of the book, i.e. the translations, have finally been clearly divided into four parts: A. "The Rules" (where first of all a new translation of the Temple Scroll is offered), B. "Hymns, Liturgies and Wisdom Poetry" (with many new texts including the Songs for the Holocaust of the Sabbath and Apocryphal Psalms, and a number of new texts from Cave 4), C. "Bible Interpretation" (with many new texts from Cave 4 in addition to the pesharim), and D. "Miscellanea" (with "Horoscopes" from Cave 4). The book ends with an appendix on the Copper Scroll, but still without a translation as this text "does not fall within the scope of the present book since it is a non religious document".

(p. 308). The Enoch Aramaic fragments as well as the Targum of Job do not fit into the Essene literature from Qumran, either.

Even if forty two texts are given in translation instead of the twenty three of the original edition and the book has grown both in the size and in the number of pages (from 258 to 336), the third edition "still falls far short of being all-inclusive" (p. XII), because we are still waiting for the publication of remaining texts (especially from Cave 4) by old members of the Scrollery Team. In fact, very few of them are still alive.

The third edition of the DSSE has profited by this new chance of making changes. This time G. Vermes has paid more attention to the needs of the users of the book by providing the translations themselves (sometimes corrected by new texts) with more bibliographical data and the book as a whole with a new chronological table, a list of major editions of the Qumran manuscripts and a classified general bibliography on the subject. Why the paragraph on the Qumran bibliographies misses C. Burchard's very well established two-volume Bibliographie zu den Handschriften von Toten Meer (Berlin 1959-1965) which gives a full list of items up till 1964 and W. S. La Sor's classified Bibliography of the Dead Sea Scrolls 1948-1957 (Pasadena 1958), I cannot understand. The item by M.A. Knibb, The Qumran Community (Cambridge 1987), should rather be transferred from the paragraph on "Vocalized Hebrew Texts and Qumran Hebrew" to "General Studies". The "Revue de Qumran" (Paris 1958 -) absolutely should have been included into the general bibliography. If such a popular book as N.S. Fujita (A Crack in the Jar) is included in the paragraph on the Scrolls and the New Testament, J. Carmignac's Teacher of Righteousness and Jesus Christ (Baltimore-Dublin 1962) should be included in the list, too.

The general purpose of the book is "to assist the reader to acquire the minimum necessary familiarity with the literature from Qumran" (p. XI). And this is done perfectly. I am very jealous that we do not have a similar publication in Polish. Such a text-book would be most useful especially as the discoveries have recently been introduced into the programme of religiology in our secondary schools.

Zdzisław J. Kapera

Chronique

Zdzisław J. KAPERA

THE SECOND INTERNATIONAL COLLOQUIUM ON THE DEAD SEA SCROLLS IN MOGILANY (NEAR CRACOW) 1989

The international conferences on the Dead Sea Scrolls in Mogilany, a small village to the south of the ancient capital of Poland, are becoming a tradition¹. In 1987 the undersigned proposed that the meetings should be organized at two years' intervals and that was accepted. In September 1989 (between 10th and 15th) the second colloquium was held, which brought together twice as many scholars as the first one and at which the proposal to meet again at the end of July 1991 was greeted with applause. What is the cause of the success of these meetings? I suggest that the formula of the Mogilany conferences is somewhat different from that of other scholarly meetings in the West.

I had the pleasure to take part in two Qumran conferences, in Manchester (1988)² and Groningen (1989)³. They were attended by the leading representatives of the discipline, and the organization was perfect. We at Mogilany are unable to compete with such meetings. Till the last moment we do not know who finally will come (even if some scholars are so kind as to confirm their participation in due time) and very few scholars send summaries of their papers well in advance. As a result some scholars accustomed to the Western style may be a little shocked to have no timetable in their hands at the start, no summaries of papers printed in advance, the programme of every day's session established in the last moment, the possibility of making xerox copies only with a day's delay, and sometimes improvisation instead of the usual routine. However, they also find the Mogilany formula very exciting. First of all the chairmen do not press on you to finish your paper quickly, because your colleague is waiting. Nor is the discussion of your presentation cut off because the time reserved has unfortunately expired. That sort of thing will never happen in Mogilany. Instead you may find that the discussion on your paper will continue for a few hours! This is not a joke. It has happened several times. Of course your paper must be worth it in the eyes of your colleagues, and your defence or counterattack must be scholarly and based on good data. If