

NOTES BIBLIOGRAPHIQUES

V. I. Kuzishtshin (ed.), Istoria Drevnego Vostoka, (Moskva) 1979, Visssha Shkola, 8°, 456 pp. and 15 colour maps. Price: 2 r. 40 k.

This a textbook of ancient history of Eastern countries for high school students specializing in the field of general history. It has been prepared by a team of historians: V. I. Aydiev, A. A. Bigasin, M. A. Dandamayev, D. V. Deopik, G. F. Ilyin, M. V. Kryukov, V. I. Kuzishtsin, V. M. Mas-son, D. G. Reder, and S. S. Solovyeva. The work is divided in five parts dealing respectively with ancient Egypt (pp. 11-90), Western Asia (pp. 91-270), Iran and Central Asia (pp. 271-338), Southern Asia (pp. 339-378), China, Korea, and South-East Asia (pp. 379-440). The second part, that deals with Western Asia, is subdivided in five sections referring to Mesopotamia (pp. 92-191), Asia Minor (pp. 192-228), Syria, Phoenicia, Palestine (pp. 229-247), Carthage (pp. 248-255), and Arabia (pp. 256-270).

The volume covers the history from the earliest times to the middle of the 4th century B. C. for Egypt and Western Asia and to the 4th century A. D. for the other Asiatic regions. Attention is paid also to the geography of the region of which the history is outlined and the historical outline is preceded by a short survey of the progress of researches in the field concerned. As expected from a modern textbook, the socio-economic, institutional and cultural aspects are dealt with extensively.

The volume is adequately illustrated with relatively clear photographs and the excellent fifteen historical maps will be of a great help to the reader. The bibliography is limited to publications in Russian (pp. 451-453). This is an up-to-date textbook, well suited for high school students in the Soviet Union.

Edward Lipiński

M. A. Dandamayev - B. A. Livshits (eds), Pered-neaziatickiy Sbornik, III, Istoria i filologija stran Drevnego Vostoka, (Moskva), 1979, Nauka, 8°, 280 pp. Price: 3 r. 20 k.

This collective work is a recent addition to the distinguished series of studies on the Ancient Near East initiated some years ago by prof. I. M. Diakonoff and published under the auspices of the Soviet Academy of Sciences. The publication of this third instalment, after a longer interval, is an occasion for the specialists in the fields concerned to express their pleasure and congratulate the editors.

The present volume contains twenty-nine articles dealing with most varied topics. Igrar Aliev writes On the Scythians and the Scythian Kingdom in Azerbaijan (pp. 4-14), defending the presence of a Scythian kingdom on the territory of Azerbaijan in the 7th - 5th centuries B. C. - I. D. Amusin examines the use of the term ŠAKIR in the Old Testament and deals consequently with the problem of hired labour in the Ancient Near East in the first half of the first millennium B. C. (pp. 15-25). - V. G. Ardzinba points to Some Structural Similarities in the Hattic and Abghazo-Adyghian Languages (pp. 26-37), especially in the verb, while V. K. Afanasieva makes some interesting considerations About Translations of Sumerian Poetry (pp. 38-56), which she approaches from the point of view of comparative "folk-lore". - A. A. Vaiman tries to show that The E and LIL Signs in Proto-Sumerian Texts from Djemdet-Nasr have not been identified in a correct way: the sign usually read as LIL in the sequence EN. LIL. TI should be read as E and the whole sequence ought to be interpreted as E. EN. TI (pp. 57-59). - J. P. Weinberg writes On the Problem of Oral and Written Tradition in the Old Testament (pp. 60-70), while Th. V. Gamkrelidze considers Some Aspects of the Consonantism of Cuneiform Hittite (pp. 71-77), more precisely the "consonant shift". - R. A. Gribov comments on Taxes in Kind and in Silver at Mari (pp. 78-80), and concludes that there were yearly taxes (biltu) and anchorage-dues (miksum). - M. A. Dandamayev examines Data of the Babylonian Texts from the 6th and 5th centuries B. C. on Fishery (pp. 81-100) and gives a new transliteration of several cuneiform texts: YOS VII, 12, 90, 151, 153; TMH II/3, 206; Cyr 175; Camb 240, 297. This contribution is particularly noteworthy. - Viach. Vs. Ivanov examines the relationship of the Urartian mari, Hurrian marianne, and Havanan marija-, that are all borrowed from the Indo-Iranian marva- (pp. 101-112). - I. T. Kaveva deals with the Directive (Allative) Case in the Sumerian Language (pp. 113-121). The basic function of this dimensional case, that A. Falkenstein called "Terminativ", was to express a movement towards an object or a person. - G. Kh. Kaplan presents a historical survey of the different views on The Use of the Present, Preterite, and Perfect in Akkadian (pp. 122-130).

S. M. Kashkai analyzes the archaeological data evidencing close Relations of the Nakhichevan Region with Iranian Azerbaijan in the Late Second and Early First Millennium B. C. (pp. 131-134). - N. V. Kozyreva collects Some Data on Private Cattle-Breeding Economy in the Old Babylonian City of

Larsa (pp. 135-141) and gives a new transliteration of the text YOS V, 193 and YOS VIII, 106, 123, 148, 162, 164. - M. A. Koroostovcev tries to answer the question: Were there any Beginnings of Materialist Weltanschauung in Ancient Egypt? (pp. 142-149). The answer is negative. - G. N. Kurochkin makes a first step Towards the Archaeological Identification of Western Asiatic Aryans (pp. 150-159) and takes into consideration sites like Hissar, Tureng, Marlik, in Northern Iran. - V. A. Livshits interprets the Avestan urvāxš. uxti- in the Yasna 32 (pp. 160-167) in the sense of "obligation to (the god) Urvāxš, a deity known from Sogdian and Khorazmian personal names. - A. G. Lundin publishes a short Sabaeen Tomb Inscription from Arhab (pp. 168-170). - G. A. Melikishvili gives a new Interpretation of a Passage in the Annals of the Urartian King Argišti I (pp. 171-176). - D. A. Olderogge comments briefly on An Unknown Dictionary of the Malagasy Language in Arabic script (pp. 177-181), that has been used in Russia in the 18th century by the authors of the Comparative Dictionary of the World's Languages. - A. G. Perikhanian examines the role of the Ordeal and Oath in the Iranian Legal Procedure of Pre-Islamic Times (pp. 182-192), while I. V. Piankov deals with the Problem of the Ways of Penetration of Iranian Tribes into Western Asia (pp. 193-207). According to the author, the most ancient Iranian tribes penetrated into Iran from the regions situated east of the Caspian Sea and the birth-place of the Avestan tradition is the latter Bactria, while the canonic text of the Avesta has been compiled in Eastern Media. - K. B. Starkova examines The Use of the Preposition 'im in the "Thanksgiving Hymns" and the "Manual of Discipline" of the Qumrān Community (pp. 208-211). She concludes that im signifies there "together with", just as in the Books of Chronicles, while its Old Hebrew meaning was rather "close to". - I. M. Steblin-Kamenskiy examines the words 'Knees' and 'Elbows' of the Pamir Substratum (pp. 212-214), while V. N. Toporov comments on Two Types of Old Indian Texts Treating of the Relation 'Wholeness - Dismemberment' and of Salvation (pp. 215-228). - I. Sh. Shifman re-examines The Problem of the Meaning of the Enclitic Pronoun -ny in Ugarit in the light of the text RS 24.266 (KTU 1.119) and rightly concludes that -ny is a suffixed personal pronoun of the first person plural and not dual (pp. 229-230). - Yu. B. Yusifov writes On the Problem of Slavery in Elam (pp. 231-242) in the third and second millennia B. C., while V. A. Jankobson examines The Title šakintu in Neo-Assyrian Texts (pp. 243-245), concluding that the šakintu was a childless priestess of a particular category. - Last but not least, N. B. Jankowska deals with The 'King's Sons' and the Communal Self-Government in Hurrian Arrapha (pp. 246-262).

A list of abbreviations (pp. 263-266) and English summaries (pp. 267-278) close the volume, that offers substantial contributions to Ancient Near Eastern history and linguistics.

Edward Lipiński

Josef Klíma, Lidé Mezopotámie. Cestemi dávné civilizace a kultury při Eufratu a Tigridu, Praha, 1976, Orbis, 8°, 336 pp. et 32 ill. dont 16 en couleur. Prix: 36 Kcs.

Une introduction générale à l'histoire de la civilisation mésopotamienne de la plume du prof. Josef Klíma est un événement dont il convient de souligner l'intérêt. La haute compétence de l'auteur dans le domaine de l'histoire du droit mésopotamien antique fait présager des points de vue nouveaux et personnels. Bien qu'il s'agisse d'un ouvrage de haute vulgarisation, qui n'est pas destiné en premier lieu aux spécialistes, sa lecture ne dément point cette attente.

L'évolution et le déchiffrement de l'écriture cunéiforme, ainsi que les progrès de l'assyriologie, tels sont les sujets traités dans le premier chapitre (pp. 15-40). On relèvera le paragraphe consacré à l'histoire de l'assyriologie tchèque. Après avoir esquissé à grands traits l'histoire de la Mésopotamie (pp. 41-50) et des fouilles archéologiques dans cette région du Proche-Orient (pp. 51-80), l'auteur présente les principales étapes de l'évolution de la civilisation suméro-akkadienne (pp. 81-110). L'agriculture et l'artisanat (pp. 111-134), le commerce et la banque (pp. 135-148), les forces armées et la diplomatie (pp. 149-164), le monde des dieux, des démons et des prêtres (pp. 165-196), tels sont les thèmes abordés dans les chapitres suivants. Sous le titre évocateur "Afin que l'homme fort ne fasse pas tort au faible", l'auteur traite ensuite des codes et des textes juridiques mésopotamiens (pp. 196-222), domaine dont il est le grand spécialiste. Les arts et les métiers (pp. 223-252), les écoles et les sciences (pp. 253-284), ainsi que les belles-lettres (pp. 285-312), constituent la matière des trois derniers chapitres.

Les notes sont rejetées à la fin du volume (pp. 313-323), qui est richement illustré de figures et d'excellentes photographies hors-texte. Cinq cartes, des tables synoptiques de signes cunéiformes, de mesures et de poids, ainsi qu'un vaste tableau chronologique, augmentent l'utilité de l'ouvrage, dont une traduction en d'autres langues pourrait rendre de grands services. Ce livre prouve, une nouvelle fois, que seul un grand spécialiste peut produire un excellent ouvrage de haute vulgarisation.

Edward Lipiński

Voprosy istorii drevnego mira i srednich vekov (Problems of the History of Ancient World and of the Middle Age), ed. by F. M. Nečaj, Minsk 1970, Izdatel'stvo Belorusskogo Gosudarstvennogo Universiteta im. V. I. Lenina, 8°, 164 pp., paper, 55 copecks.

The book is a collection of various essays connected with the current work of the Department of History of the Belorussian University in Minsk.

F. M. Nečaj (Naučnaja rabota v Universitete po istorii drevnego mira i srednich vekov, pp. 3-17) describes the 50 year old Dept. of Ancient and Medieval History created by N. M. Nikolskij in 1921. Among the members of the present staff (cf. p. 7f) we find G. M. Livšic the author of important Russian books on the history of Judaism in the Roman Period and of the Dead Sea Scrolls [cf. reviews of his: Kumranskie rukopisi... Minsk 1959 in the Revue de Qumran No 15, Vol. 4, Fasc. 3, Oct. 1963, pp. 447-451 (by F. v. Lilienfeld) and of Proischoždenie christianstva v svete rukopisej Mertvogo Morja, Minsk 1967, in the Revue de Qumran No 24, Vol. 6, Fasc. 4, pp. 585-590 (by Z. J. Kapera)]. R. A. Nikolskaja (N. M. Nikolskij - osnovopolozhnik naučnoj kritiki Vetchogo Zavešta v russkoj i sovetskoj istoriografii, pp. 18-48) brings to the reader's attention the person of N. M. Nikolskij one of the best 20th century Russian historians on the Ancient Near East. His research on the Old Testament problems extends between c. 1901 and 1940 (cf. his publications in ZAW at the end of twentieth and the beginning of thirtieth of our century). Three periods of his studies are distinguished and characterized. The author also provides a list of publications of N. M. Nikolskij, among which we can find a lot of works concerning history and religion of Palestine in the Persian, Hellenistic and Roman period (cf. pp. 46-48). G. M. Livšic (Charakternye čerty dualističeskich idej v judejskoj apokaliptičeskoj literature, pp. 48-52) stressed the importance of dualistic ideas in Jewish apocalyptic. He is inclined to believe that in this respect we can recognize the influence not of the Old Testament literature (in which dualistic ideas are sporadic), but of the Zoroaster religion. There are very close connections between Jewish apocalyptic literature and Qumran concerning the dualistic motifs in general. Especially similar is the motif the kingdoms of Good and Evil and of Light and Darkness being created by the same God. Also the conflict between Light and Darkness is strongly underlined. But there are some differences. We do not find the idea of the "present world" and of the "future world" in Qumran literature. The contrast between Good and Evil is not so much stressed in the apocalyptic literature as in Qumran. These differences are essential. Apocalyptic literature was very popular in the Qumran Community. The Author also provides a list of differences between the dualisms of apocalyptic and gnostic literature. The most important is the conflict between the soul and the body, unknown to apocalyptic literature. What is more, the ideas of the Creator of the World and of His functions are not the same. The second article of G. M. Livšic (Mifologičeskaja škola i ee osnovnye predstaviteli, pp. 52-65) concerning the mythological school' representatives and history of the Christianity can also be interesting for the biblical scholar. Other articles in the volume under review deal with Greek and Roman world and with Medieval problems.

Zdzisław J. Kapera

P. Zieme, G. Kara, Ein uigurisches Totenbuch, Budapest 1978, Akadémiai Kiadó, 347 SS.

Dieser Band erscheint als Nr. 22 in der Reihe Bibliotheca Orientalis Hungarica und enthält Nāropas Lehre in uigurischer Übersetzung von vier tibetischen Traktaten nach der Sammelhandschrift aus Dunhuang British Museum Or. 8212 /109/.

Die Einleitung bringt die Beschreibung der Handschrift, Angaben über orthographische und phonetische Besonderheiten, Bemerkungen zur Morphologie und Syntax samt den Satztypen, Charakteristik des Wortschatzes, die Erklärung zum Inhalt und zur Überlieferung, Inhaltsübersicht, Literaturverzeichnis und die Liste der publizierten Texte bzw. zitierten Fragmenten. Den Kern der Veröffentlichung bilden der uigurische Text in Transkription, die Übersetzung und der ausführliche Kommentar mit tibetischen Parallelstellen. Dann kommt das vollständige Glossar sowie das Faksimile der Handschrift.

Diese Texte stellen für die Erforschung der tibetischuigurischen und uigurisch-mongolischen kulturellen und religiösen Beziehungen eine wichtige Quelle dar.

Besonders rühmend ist so mustergültige und sorgfältige Edition.

Włodzimierz Zajaczkowski

Kwame Gyekye; Arabic Logic (Ibn al-Ṭayyib's Commentary on Porphyry's Eisagoge), Albany 1979, State University of New York Press, 80, pp. X, 245. ISBN 0-87395-308-8.

The above mentioned work written by Ibn al-Ṭayyib (980-1043) the famous Arab philosopher, is a translation and commentary on Porphyry's Eisagoge. This material has been gathered and worked out by Kwame Gyekye from the University of Ghana.

Arab philosophers did not create their own system of logic but they took it over from Greeks. They were occupied with commenting upon the works of Galen, Hipokrates and Platon. They restored and enriched the thoughts of Aristotle whose influence become dominant (e.g. the works of al-Fārābī).

Ibn al-Ṭayyib, philosopher, physician and theologian from Iraq belongs to the best interpreters of the Greek thought. He is the author of several commentaries on Galen's, Hipokrates, and Aristotle's works (Ibn al-Ṭayyib spend twenty years on interpretation of Metaphysics). In his commentary on Porphyry's Eisagoge he tries to restore the system of Greek logic enriched of his own conceptions. The reader can see in this work the influence of ideas and opinions of one of the greatest Arab philosophers Avicenna (contemporary with Ibn al-Ṭayyib and al-Fārābī).

The first part of the book is a translation of Eisagoge. Eighteen lessons (dialogues between Porphyry and the com-

mentator) consist of contemplation on such problems as perfection of soul, happiness, good, evil, etc. A large commentary deepens the contemplations included in lessons, gives additional informations concerning philosophy. At the end of the book there are: an Arabic-Greek dictionary of logic terms and a rich bibliography.

Dorota Rudnicka

H. Jayyussi, Trends and movements in modern Arabic poetry, Leiden 1977, E. J. Brill, vols. 1-2, 80, pp. XII + 360; VI, 361-877. Price: Gld. 88.

A recently published, two-volume book entitled Trends and movements in modern Arabic poetry constitutes a comprehensive and interesting study on contemporary Arabic poetry. Jayyussi, as opposed to other authors writing on this subject (eg. Badawi: A critical introduction to modern Arabic poetry) does not focus his attention on historical presentation of the development of Arabic poetry, but above all he discussed it in terms of art.

In Volume I, after a brief discussion of the tradition of contemporary Arabic poetry (18th and 19th centuries), the author passes on to the summary of its achievements on the turn of the 19th century. It is in that period that next to neoclassic poetry (Shauqī, Barūdī) distinctly referring to tradition (Al-Mūtanaḥḥi), begins its development "romantic" poetry, quite different in its climate, vein, content and style, gradually breaking away from the casida pattern, drawing inspiration on English literature open to changes and experiments. The best proof is provided by the writings of poets-emigrants living in Latin America (Shafiq Al-Ma'ūf, Ilyās Farḥāt) and in the United States (Amīn Al-Raiḥani, Gibrān Khalīl Gibrān, Nasīb 'Arīḍa). A decisive role in formation of recent Arabic poetry has been played by the activities of the poets assembled in the Al-Rābiṭa "Al-Qalamiyya Association" founded in New York in 1920. Poems of such authors as Ilyā Abū Māḍī, Gibrān Khalīl Gibrān, published in "Al-Funūn" and "Al-Sā'ih" brought about changes of opinions and views on poetry and enlightened the new generations of poets on the necessity of introduction of changes into the subject matter, bringing up-to-date the style and language, experimenting along avant-garde lines.

In the last section of Volume I Jayyussi presents a review of the poetry of the thirties of 19th century in various Arab countries. The poetry of that period features a pronounced diversification in respect of form and contents following from different political and social conditions, levels of culture and education in particular countries.

The student of contemporary Arabic literature will be specially interested in Volume II containing an exhaustive discussion of schools and trends in Arabic poetry of the last forty years. "Romanticism" initiated by "Al-Rābiṭa Al-Qalamiyya Asso-

ciation" in the United States constitutes an extremely ample and complex stream in contemporary Arabic poetry. The idea of "modernisation" of poetry has found very gifted followers in Egypt (The Apollo Association - Aḥmad Zakī Abū Shādī, Al-Hamsharī, Ibrāhīm Najī), in Syria (Omar Abū Risha), and also in Tunisia (Al-Shabbī) and the Sudan (Al-Tijānī). Production of the Arabic "romanticism" represents a synthesis of European and native elements; it features a complete tolerance and creative freedom and, first of all, formal innovations (next to monorhythmic poems there are strophic poems, blank verse, prozaic poems).

The symbolic trend, represented by such poets as Yūsuf Ghūsūb, Adīb Maẓhar, Sa'īd 'Aql, is a specific phenomenon in contemporary Arabic poetry. The works of those poets, despite some associations sometimes very strong ones, with the French symbolism, feature an original and unique character, and traditional motives and patterns drawn upon the magnificent past become symbols of new ideas and values.

Modern Arabic poetry (sixties and seventies) which is discussed by Jayyussi in the closing section of his book, is still in the crystallization stage its stream ('Abd Al-Wahhāb Al-Bay-yāṭī, 'Alī Aḥmad Sa'īd-Adonis, Badr Shākir Sayyāb) despite a pronounced diversification, includes a number of common features disregarding the country of origin. Arabic poetry of the recent years is characterized by realism, a strong influence of Eliot's creation, and of French postromantic poetry, symbolism, interesting and original metaphores, based on mythology and folklore, distinct changes in the construction of verse, changes in prosody. During the 20th century Arabic poetry has undergone dramatic, almost revolutionary changes. The classic casida has been replaced with a modern verse, susceptible to formal and contextual experiments.

Dorota Rudnicka

Ju(rij) N(ikolaevic) Zava'dovskij, Tunisskij dialekt arabskogo jazyka, Moskva 1979, Nauka, 80, pp. 106. Price: 90 copecks.

Le livre de J. N. Zavadovskij contient le discours sur le dialecte et ses patois utilisés sur le territoire de Tunisie. Le deuxième chapitre, intitulé "Revue des patois de ville, de village et des Bédouins" renseigne sur les différences existantes entre eux. Nous y trouvons une caractéristique générale de chacun de ces patois, avec la mise en relief des problèmes de la phonétique et de la morphologie. L'auteur consacre beaucoup de place aux patois des Bédouins, en les divisant selon le lieu de résidence du tribu en question. Dans la première partie de cette oeuvre l'auteur souligne l'hétérogénéité du dialecte et des patois tunisiens. Par contre, la deuxième partie décrit ce dialecte comme une totalité et présente les différences le séparant de la langue arabe littéraire. Les chapitres suivants con-

tiennent l'analyse de la phonétique, phonologie et morphologie, avec plusieurs exemples qui illustrent des faits linguistiques particuliers. Le Ve chapitre est consacré à la syntaxe, présentée d'une façon extérieure. L'auteur lui-même le constate, en ajoutant que la syntaxe est le domaine le moins connu jusqu'à présent, et qui constitue toujours un vaste champs d'études. L'annexe contient: un tableau, illustrant les changements d'articulation dans les patois particuliers par rapport à la langue arabe littéraire; les tableaux de conjugaison des verbes de différents types, dans les patois particuliers; et des exemples des textes. À chacun de quatre textes, dans les patois: de ville, de village, des Bédouins et des Juifs tunisiens, est ajoutée une traduction, l'explication des mots inconnus et un vocabulaire.

La bibliographie contient les ouvrages concernant directement les dialectes du Maghreb, surtout celui de la Tunisie, ainsi que les ouvrages de la linguistique générale et les études des autres langues sémitiques.

Elżbieta Górka

Lionel Galand, Langue et littérature berbères. Vingt cinq ans d'études, Paris 1979, Editions du CNRS, 80, pp. 207.

L'oeuvre en question est composée de treize articles parus dans "L'Annuaire de l'Afrique du Nord" dans les années 1965-75. C'est une sorte de chronique de la vie scientifique et des publications dans le domaine d'études de la langue, littérature et histoire des Berbères, tenue depuis 1954. Chaque chapitre renseigne sur l'état actuel des recherches concernant les problèmes mentionnés ci-dessus et donne une bibliographie - en somme 1512 références avec un bref commentaire descriptif ou critique. Cette bibliographie est très vaste; elle nomme aussi les ouvrages, dans lesquels les sujets berbères sont à peine mentionnés. Le même plan fut adapté pour tous les articles. L'auteur présente les uns après les autres: les hommages aux personnes qui s'occupaient des questions berbères, les synthèses, les bilans et bibliographies, les travaux des centres universitaires d'études, les congrès.

Les plus importants problèmes sont discutés dans les trois parties principales: 1) Origines et apparentements des Berbères - contient le matériel concernant la langue libyque (la plus ancienne des langues connues en Afrique du Nord et qui constitue probablement la souche de la langue libyque contemporaine) et la langue guanche (une langue, aujourd'hui éteinte, des îles Canaries, considérée parfois comme un rameau du berbère) 2) Parlers Berbères; l'auteur a divisé les travaux selon les questions de morphologie et syntaxe et selon la région géographique concernée par le travail donné (le Maroc, l'Algérie du Nord, la Tunisie, la Lybie, le Sahara, la Mauritanie; Touareg) 3) La littérature Berbère; dans cette partie le classement est aussi géographique.

L'ouvrage est complété par une table analytique des sujets traités et par l'index des auteurs.

Le travail de Galand, donnant la revue de l'état actuel des recherches sur la langue et la littérature berbères, menées dans les centres scientifiques mondiaux, appartient à ceux, qui sont le plus utiles dans chaque domaine de la science.

Elżbieta Górka

Ernest Gellner, Charles Micaud, eds., Arabs and Berbers. From Tribe to Nation in North Africa, London 1973, Duckworth, 8^o, pp. 448, figs., maps. Price: £ 12.50.

The book is a collection of inclusive articles, concerning various aspects of life of the Arab-Berber society in North Africa. The authors present the problems of the national consciousness and political development of the people of this area. These factors, with the advancing process of modernization of the common life, stimulate a lot of sociological transformations. But the traditional structures and values still play a major role in this society.

The review is divided into 4 main parts; each other includes a few articles. There are their titles:

I. The traditional base (pp. 23-152). 1. The tribe in modern Morocco: two case studies, by David M. Hart (25-58); 2. Political and religious organization of the Berbers of the central High Atlas, by Ernest Gellner (59-66); 3. The socio-political organization of a Berber Taraf tribe: pre-protectorate Morocco, by Amal R. Vinogradov (67-84); 4. Berber imperialism: the Ait Atta expansion in southeast Morocco, by Ross E. Dunn (85-108); 5. Local politics and state intervention: northeast Morocco from 1870 to 1970, by J. David Seddon (109-140); 6. The Mzab, by E. A. Alport (141-152).

II. Ethnicity and nation (pp. 153-303). 7. The social and conceptual framework of Arab-Berber relations in central Morocco, by Lawrence Rosen (155-174); 8. The image of the Moroccan state in French ethnological literature: a new look at the origin of Lyautey's Berber policy, by Edmund Burke III (175-200); 9. The impact of the Dahir Berbère in Salé, by Kenneth Brown (201-216); 10. The Berbers and the rise of Moroccan nationalism, by Louis-Jean Duclos (217-230); 11. Tribalism, trade and politics: the transformation of the Swasa of Morocco, by John Waterbury (231-258); 12. The neo-makhzan and the Berbers, by Abdaslam Ben Kaddour (259-268); 13. Note on the role of the Berbers in the early days of Moroccan independence, by A. Coram (269-276); 14. The political evolution of the Berbers in independent Morocco, by Octave Marais (277-284); 15. The Berbers in the Algerian political elite, by William B. Quandt (285-304).

III. Ethnicity and social change (pp. 305-394). 16. Traditionalism through ultra-modernism, by Jeanne Favret (307-324); 17. Berber migrants in Casablanca, by André Adam (325-344); 18. Social change among the Tuareg, by Jeremy H. Keenan (345-360); 19. Patterns of rural rebellion in Morocco during the early years of independence, by Ernest Gellner (361-374); 20. Political authority and social stratification in Mauritania, by C. C. Stewart (375-393).

IV. The coup of 10 July 1971 (pp. 395-432). 21. The coup manqué, by John Waterbury (397-424); 22. The Berbers and the coup, by A. Coram (425-430); 23. Berbers and the Moroccan political system after the coup, by Octave Marais (431-432).

All these contributions, except 5 of them (N^o 2, 6, 9, 16, 19) are published for the first time. Most of them (except those of Part Four) don't consider the important events from the year 1971 in Morocco - because the editors thought that the analysis of the actual social problems were of greater importance. The book contains additionally illustrations - figures and maps, the notes on contributors and the index of proper names.

Elżbieta Górka

Basant Kumar Lal, Contemporary Indian Philosophy, Delhi 1978, Motilal Banarsidass, 8^o, pp. XXII, 346 (Second revised edition). Price: 35 Rs (paper).

Basant Kumar Lal, Professor of Philosophy at Magadh University, Bodh Gaya writes in the preface: "This work has been undertaken just to negate the impression that contemporary India does not a philosophy of its own".

The author chooses seven thinkers as examples: Svami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, Sri Aurobindo, Krishnacharya Bhattacharya, Sarvepali Radhakrishnan and Mohammad Iqbal.

Their philosophy is both contemporary and traditional. But they present philosophy men live by, philosophy for everyone. Written in simple language, clearly applicable to live, and for this reason so great.

Each thinker is described by his life and philosophy. The biographies are short and the thought of each thinker is described first generally and then in topics. There are a lot of quotations, short yet significant.

The bibliography contains works of each thinker and outstanding books describing his life and philosophy.

The index of topics and names gives clear evidence of the subject. The book is very useful not only for students and lecturers but also for everyone in Indian Thought.

Przemysław Piekarski

Ramachandra Pandeya, Indian Studies in Philosophy, Delhi 1977, Motilal Banarsidass, 8°, pp. XII, 230. Price: Rs 45.

Ramachandra Pandeya, Professor and Head of the Department of Philosophy at the University of Delhi describes the book as a collection of essays published before in several journals and representing his own philosophical development.

The book requires a reader knowledgeable in philosophy for it could be difficult to read by a layman.

Ramachandra Pandeya's work is divided into two parts. The first one consists of essays on outstanding topics and aspects of Indian philosophy, especially concerned with epistemology and ontology.

The second part deals with Buddhist thought, Karma and rebirth. It also contains a critique of Gandhian Idea of Man.

The reading of "Indian Studies of Philosophy" will be profitable for a wide circle of philosophers even those unfamiliar with Indian Philosophy.

Przemysław Piekarski

Nalinaksha Dutt, Buddhist Sects in India, Delhi 1978, Motilal Banarsidass, 8°, pp. XX, 298. Price: Rs 25 (paper).

Nalinaksha Dutt was known as the author of many books on Buddhism, its monasticism and history. The aim of the present book is to describe Indian sects of Buddhism. The sources of this study were the treatises of Vasumitra, Bhavya, Vinityadeva, relations of Hiuen Tsang and others.

In the beginning the author describes political background and account of the second Buddhist Council. After analyzing disruptive forces in Sangha the author describes sects and their doctrines. The classification of sects is very clear as can be said for the whole work.

In the appendix the report of Hiuen Tsang and I Tsing on the dispersion of Buddhist sects in India is enclosed.

The index helps to use the book. The only difficult when reading is the lack of maps. Even clear classification without maps is difficult to identify.

This panorama of Buddhist sects in India is very useful for everyone interested in Indian Culture.

Przemysław Piekarski

Jose Pereira, Monolithic Jinas. The Iconography of the Jain Temples of Ellora, Delhi 1977, Motilal Banarsidass, 8°, pp. XX, 186, Price: Rs 40. ISBN 0' 8426 1027 8.

Jose Pereira is Associate Professor of Theology at Fordham University, New York, and has studied and lectured in India. He is known as the author of "Hindu Theology. A Reader" and several books and articles on Indian Art, Konkani language, literature and tradition. For two years he was Research Associate at the American Academy at Benares.

"Monolithic Jinas" was intended as a part of a greater study - "Survey of the Temples of Ellora" written in collaboration with prof. K. de Codrington.

Ellora is the great complex of Hindu, Buddhist and Jain Temples. As Hindu and Buddhist iconography is well known and easy to decipher Jain sculptures are sometimes enigmatic. Jose Pereira took the task of deciphering them. This aim has been achieved and we have the book not only for scientist, but for a greater circle of readers, for "Monolithic Jinas" can also be used as a guide book.

The book contains four chapters. The first is an introduction to Jainism and its art. The second is a brief description of the Jain temples of Ellora. The third and main part contains decipherings of the themes of the sculptures. The fourth part is the conspectus of the elements of Ellora Jain iconography.

In appendix there are also plans of the temples. They are very exact and precise, but require visiting Ellora with the book. The drawback of the book is its lack of sufficient photographic illustration. In the next edition should be a compiled bibliography, which in present edition is in foot-notes only.

Przemysław Piekarski