

⁸ Le pluriel masculin ind. devāsah = avest. daēvaṃhō, Comptes rendus de la Société des Sciences et des Lettres de Wrocław III (année 1948), 1951. Communication n° 1. Indoiranica [= Esquisses linguistiques, Wrocław 1973, p. 160-163].

⁹ Le gén. plur. en -(n)ām en indo-iranien, BPTJ XXI: 1962, p. 93-101.

¹⁰ Voir note 1.

¹¹ BSL XXVII: 1927, Comptes rendus, p. 46-47.

¹² L'accentuation des langues indo-européennes, Wrocław ²1958, p. 369-380.

¹³ Le mètre de Gāthās de l'Avesta (Y. 28-34), BSL LXVII: 1972, fasc. 1, p. 47-67 et chapitre VI dans Metrik und Sprachgeschichte, Wrocław 1975, p. 102-138.

¹⁴ Injonctif et subjonctif dans les Gāthās de l'Avesta, RO III: 1926 (imprimé en 1927), p. 164-178.

¹⁵ L'injonctif en ancien indien a été largement étudié par K. Hoffmann, Der Injunktiv im Veda, Heidelberg 1967.

¹⁶ Indo-Iranica. Mélanges présentés à G. Morgenstierne, Wiesbaden 1964, p. 103-107.

¹⁷ Zur altpersischen Keilschrift, Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung XVII/6: 1964, p. 563-569 (Festschrift Heinrich Junker) [= EL 1, p. 274-280].

¹⁸ Compte rendu du livre de Manfred Mayrhofer Onomastica Persepolitana dans BPTJ XXXII: 1974, p. 199-203.

¹⁹ Aspect et temps dans l'histoire du persan, RO XVI: 1950 (imprimé en 1953), p. 531-542 [= EL 1, p. 109-118].

²⁰ Voir p. ex. Opýt istoriko-tipologičeskogo issledovanija iranskich jazikov (Essai d'une étude historique et typologique des langues iraniennes), Moskva 1975, p. 354-355.

²¹ BSL LVI: 1961, fasc. 2, p. 66-69.

²² Acta Iranica. Première série: Commémoration Cyrus. Hommage Universel. II, Téhéran-Liège 1974, p. 391-397.

BULLETIN BIBLIOGRAPHIQUE

Zdzisław J. KAPERA

SOME RECENT BIBLICAL PUBLICATIONS IN POLAND (II)

Józef FLAWIUSZ, Wojna Żydowska. Z języka greckiego przełożył oraz wstępem i komentarzem opatrzył Jan Radożycki, Poznań 1980 (published 1984!), Księgarnia św. Wojciecha, big 8°, pp. 564, 3 plans and maps, bound, Price: zł 750.-

Polish interest in Josephus Flavius has its own history¹. However, there was a great need for modern translation of his works. This gap is now being filled by Jan Radożycki, a Classical philologist from Poznań. In 1962 he cooperated with Zygmunt Kubiak in the translation of Jewish Antiquities (J. Radożycki himself translated Books XIV-XX). To-day he presents us with his own translation of The Jewish War and as far as I know he has submitted to the St. Adalbert Press new translations of Against Apion and Life. We can expect that in a few years a full modern translation of all the works of Josephus will be available to Polish readers, and especially Biblical scholars.

The reviewed book is the second Polish translation of The Jewish War based on the Greek text established by J. Destinon and B. Niese. The new translation by J. Radożycki is more exact than the previous literary translation of Andrzej Niemojewski (Kraków 1906)² and uses the results of new archaeological discoveries in Palestine as well as new achievements of literary criticism and interpretation of the text of Josephus Flavius.

The book is supplemented with copious notes to the text (pp. 433-532), and personal, topographical and subject indexes prepared by the translator's daughter, Miss Maria Radożycka (pp. 533-563).

It is worth stressing that the personal interest of J. Radożycki in the works of Josephus Flavius has been growing, and that he has recently written some contributions concerning the Jewish historian. Since his first translation he has published two articles on the Testimonium Flavianum³ and the reviewed book starts with an interesting essay "Josephus Flavius - his life

and works" (pp. 9-41) and a bibliography (pp. 42-44). Radożycki's bibliography seems to be the only weak point of the publication. Even if it is only a selection, it lists items from the period 1968-1977. A gap of eight years remains! I think that in the proofs it would have been possible to add some more recent publications (for example in the free space on p. 44). Just to illustrate the kind of gap: Louis H. Feldman and Yigael Yadin are not mentioned, and both have contributed a lot in connection with the Masada discoveries and the interpretation of relevant paragraphs of Flavius' text⁴. Next, it seems that Radożycki does not know that the first supplement to Heinz Schreckenberg's bibliography was brought out in Leiden in 1979⁵.

I do not blame him for not mentioning the new bibliographical work of Feldman as it may have come to his attention too late. But as a reviewer I am obliged to point out that a very important annotated bibliography, in fact a panorama of studies on Josephus Flavius, appeared in 1984⁶. It presents all important books, articles and other contributions in a subject classification with summaries (or rather main ideas). This bibliographical aid is a must to everybody interested in Josephus Flavius. Let me add that Professor L. H. Feldman, who works at the Yeshiva University in New York and (which is worth mentioning) was born in Grodno, has just finished a second supplement to Schreckenberg's bibliography. This publication, to which the present reviewer has had an opportunity to contribute a little in connection with the Polish items, will appear in Leiden soon.

To sum up: Polish Biblical scholars have received a very useful new tool for their research and Polish readers an interesting translation of the most important source on the background of the New Testament period. In a Polish review of Radożycki's translation Professor Jan Stępień has rightly stressed the literary value of the book⁷. I do agree with him. Radożycki's translation is certainly readable, clear and closer to the original than Niemojewski's. I sincerely congratulate both the translator and the publisher on this great scholarly achievement, but I also wish them success in bringing out the third volume of Flavius' work sooner. We should not have to wait for it ten years again, especially as the translation is ready.

Notes

¹ Cf. W. Malej, Józef Flawiusz w Polsce (Josephus Flavius in Poland) [in:] Józef FLAWIUSZ, Dawne dzieje Izraela. Antiquitates Judaicae... pod red. ks. E. Dąbrowskiego, Poznań 1962, pp. 69-94.

² Józef FLAWIUSZ, Dzieje wojny Żydowskiej przeciw Rzymianom..., przetłumaczył Andrzej Niemojewski, Kraków 1906.

³ Cf. Świadectwo Józefa Flawiusza o Chrystusie w świetle nowoodkrytego tekstu (The Testimony of Josephus Flavius about Christ in the Light of a New Text), "Życie i Myśl" no. 7/8, 1979, pp. 75-80 and Uzupełnienie do "Testimonium Flavianum" (A Supplement to the Testimonium Flavianum) [in:] Józef FLAWIUSZ, Dawne dzieje Izraela, 2nd ed., Poznań 1979, pp. 1059-1061.

⁴ Cf. for example: Y. Yadin, Masada, Herod's Fortress and the Zealots Last Stand, London 1966; L. H. Feldman, Masada: A Critique

of Recent Scholarship [in:] J. Neüsner, ed., Christianity, Judaism and Other Greco-Roman Cults, Leiden 1975, part 3, pp. 218-248.

⁵ H. Schreckenburg, Bibliographie zu Flavius Josephus. Supplementband mit Gesamtregister, Leiden 1979.

⁶ L. H. Feldman, Josephus and Modern Scholarship (1937-1980), Berlin 1984.

⁷ Cf. "Collectanea Theologica" 55, 1985, fasc. 2, pp. 187-189.

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Władysław Borowski, Psalmy. Komentarz biblijno-ascetyczny, Kraków 1983, Wydawnictwo OO. Karmelitów Bosych, 8°, pp. 464. Paper.

Józef Wiesław Roston, Zammeru Maskil. Filologiczny komentarz do księgi Psalmów ze słownikiem hebrajsko-polskim i łacińskim oraz konkordancją i zarysem reguł gramatycznych, Warszawa 1985, Akademia Teologii Katolickiej, 8°; Zeszyt pierwszy (Vol. I), pp. 300; Zeszyt drugi (Vol. II), pp. 422; Zeszyt trzeci (Vol. III), pp. 418. Paper.

The impressive new Polish volumes of studies on the Psalms which I should like to bring to the Western scholars' attention have made me realize how fast Polish research on this book of the Bible has been developing and how advanced it has become. Interest in the Book of Psalms has certainly increased in connection with his role in Church liturgy and obviously as a result of the scholarly edition of Liber Psalmorum cum Canticis Breviarum Romani, Romae 1945. We now have several new translations of the Psalms into Polish. The work began in the late 1930s, when two eminent professors of Old Testament studies, the Rev. Jan Szeruda of Warsaw¹, and the Rev. Aleksy Klawek of Lwów² brought out their new translation in 1937 and 1938, respectively. The first translation was done directly from the Hebrew; but it is not generally known that Klawek's text, even if officially presented as a translation from the Vulgata, was also done from the Hebrew. After the 2nd World War, an extensive commentary to the Psalms by Father Stanisław Wójcik³, appeared in 1947. Another short introduction to selected Psalms was published twice (in 1948 and about 1961)⁴. The author was again the Rev. A. Klawek. In 1955 he also edited a dictionary to the New Psalter⁵. Before his death in 1969 he translated anew and published commentaries to 30 psalms in his favorite quarterly "Ruch Biblijny i Liturgiczny"⁶. For many years Klawek's work remained isolated, but the approaching millennium of Christianity in Poland bore as one of its fruits a complete modern translation of the Bible (the so-called "Tyniec" or "Millennium Bible"). By misfortune the translation of the Book of Psalms was done from the Roman Psalter (not from the original language). The results were rather embarrassing and several scholars and poets decided to come up with new translations of their own. The next edition of the Millennium Bible received a new translation by Rev. Augustyn Jankowski and Rev. Prof. Lech Stachowiak⁷. In the meantime, an eminent Polish contemporary poet, Roman Brandstaetter⁸, and the Polish protestants⁹ had published their new translations of the Psalms in 1968 and 1970. In 1975 other Polish translations

were presented in the so-called "Poznań Bible", by Rev. Konrad Marklowski and Father Michał Stolarczyk¹⁰. In 1979 the Polish Nobel laureate Czesław Miłosz took the Psalms as a subject of poetic translation¹¹. The translations of Brandstaetter and Miłosz were generally welcomed as valuable and interesting ones. Their literary value is certainly higher than that of the translations by professional biblical scholars. But their achievements were not the last ones since, as far as I know, the late Rev. Prof. Stanisław Łach prepared an enormous three-volume companion to the Psalms with his own translation before his death in 1982. And now we receive the two books under review. I have decided to present a historical background to these publications, as they offer a completely new and different approach to the Book of Psalms.

Borowski's book contains a fifty-page introduction and then presents all the psalms one by one in his own translation and with biblical-ascetic commentary. The introduction gives all necessary general information (like the name of the book, its structure, collections, titles and musical remarks, etc.). A few pages explain Hebrew poetry to the reader. The remaining sections discuss the role of the psalms in worship, their literary genres, and their spiritual theology. The introduction ends with an extensive treatment of the attitude of Christians to the psalms: how Christians read them now, how we can and should understand their role in our Christian way of life.

Every one of the 150 psalms is treated separately, starting with a very modern but readable translation from the original. Next a commentary is given which clearly divides into a few subsections: first general information, next explanation of the main theological motif of each verse. At the end quotations of the opinions of some Christian authors are provided to help the reader understand more deeply and evaluate the contents of the psalms for practical religious purposes. One more thing should also be noted. In the commentaries we can find many references to the New Testament text where the old ideas are developed.

The three-volume philological commentary by Rev. Prof. Roston serves a different purpose. He makes it clear in the introduction that this is a second Biblical chrestomathy for Polish people, a useful companion to the psalms on the basis of the original language. This time he offers a philological commentary for people who long to understand God's Word in the Holy Language. The psalms are presented in the form of a reader, collected in groups of similar literary genre. Every unit is prepared as a whole and compact entry. A person wishing to start on the original Hebrew text can do so at any chapter of the Book of Psalms.

Volume 1, which comprises 150 sections, contains in each one a Hebrew text following Biblia Hebraica Stuttgartensia (established by Prof. H. Bradtke on the basis of Leningrad Codex B19A). The critical apparatus is sometimes a little reduced, and sometimes extended with the help of edition of G. Castellino, Libro dei Salmi, Torino-Roma 1955. Then follow some proposals of M. Dahood taken from the Anchor Bible (which is not clearly indicated) and from the M. Dahood - T. Penar Hebrew grammar. The literary genre of each psalm is presented according to L. Sabourin.

Volume 2 contains a 128-page presentation of the Hebrew language ending with an appendix (pp. 129-161) describing the contribution of North Semitic philology to the understanding of the Hebrew language. As far as I know,

it is the first so extensive and reliable presentation of the problem in the Polish language. I hope that all Polish biblical scholars will read it with profit.

The second part of vol. 2 and the first part of vol. 3 are devoted to grammatical comments and an analysis of forms found in the psalms. Each section starts with the presentation of the psalm, its dating, main ideas and purpose in the liturgy. Then follow full word by word comments, mostly on the basis of R.-F. Edel's, Hebräisch-Deutsche Präparation zu den Psalmen, Marburg 1966.

In the second part of vol. 3 we find a dictionary and a concordance to the psalms which are presented in a parallel fashion on facing pages. The Hebrew words, their Latin translation and Polish equivalent(s) appear on the left, while the facing page has the same Latin words in the same sequence with references to all places in which they occur in the Book of Psalms. The volume ends with a supplementary dictionary of variants on the basis on the North-West Semitic dialect; the dictionary is a list of proposals of M. Dahood with a concordance to the text of the Psalms.

Both these new Polish books on the Psalms are important contributions to the Polish biblical literature. They are certainly fresh in their contents and purpose. But before congratulating the two authors on their scholarly achievement I cannot refrain from a few critical remarks. Prof. Roston sometimes quotes the views of Prof. Borowski. But I have not in fact noticed even one reference to the Polish philological or historical contributions to the interpretation of the Psalms. I would prefer not to give names least I should be misunderstood, but at least those who died must be mentioned: J. Jelito, A. Klawek, S. Łach and J. Szeruda. Should their contributions to the Book of Psalms not have been used? Or are they completely outdated? Prof. Roston makes extensive use of an anonymous Italian manuscript Vocabulario dei Salmi latino, but perhaps it would be more useful to translate the words directly from Latin into Polish as was done in (Klawek's) Dictionary to the New Psalter¹², or to give Polish equivalents of Hebrew words not necessarily through Polish translation of the handy German dictionary by Feyerabend. Is the small Hebrew-Polish Dictionary of J. Szeruda without any value today¹⁴? Certainly, Brandstaetter and Miłosz are the best poetic translations of the Psalms in the Polish language. But are the other Polish translations I have mentioned above useless in composing a new Hebrew-Polish dictionary for the Psalms? I should like to avoid offending anyone, but it sometimes looks as if Polish biblical scholars worked in isolation from each other and without access to each other's (sometime excellent) works. But these loose remarks do not in any way detract from the great value of the books under review for the entire Slavic area. I highly recommend these books to anyone who can read Polish. And I wish that Prof. Roston might have the book reissued on the better paper, and with more legible lay-out.

Notes

- ¹ J. Szeruda, Księga Psalmów, Warszawa 1937.
- ² A. Klawek, Psalterz. Nowy przekład tekstu Wulgaty, Lwów 1938.

- ³ S. Wójcik, Księga Psalmów oraz Pieśni biblijne brewiarza rzymskiego, Wrocław 1947.
- ⁴ Psalmi selecti ex novo Psalterio Romano cum apparatu critico, Cracoviae 1948; 2nd rev. ed. (Kraków ca. 1961).
- ⁵ Cf. my bibliography: Bibliografia prac księdza Aleksego Klawka (1890-1969), profesora U.J.K. i U.J., "Ruch Biblijny i Liturgiczny" 23, 1970, pp. 319-336 and esp. index on page 334, s.v. Psalms.
- ⁶ Słownik do Nowego Psalterza, Stalinogród (= Katowice) 1955.
- ⁷ Cf. Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych, 3rd ed., Poznań-Warszawa 1980, pp. 568-709.
- ⁸ R. Brandstaetter, Psalterz. Przełożył z hebrajskiego..., Poznań 1968.
- ⁹ Księga Psalmów. Nowy przekład, Warszawa (1970).
- ¹⁰ Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych ze wstępami i komentarzami. Stary Testament, Poznań 1975, vol. 2, pp. 109-320.
- ¹¹ Cz. Miłosz, Księga Psalmów. Tłumaczył z hebrajskiego..., Lublin 1982.
- ¹² Cf. note 5.
- ¹³ K. Fayerabend, Słownik hebrajsko-polski. Translated by P. Leks, Kraków 1961.
- ¹⁴ J. Szeruda, Słowniczek hebrajsko-polski, Lwów 1921.

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Kazimierz Michałowski, Wspomnienia, Warszawa 1986, Państwowy Instytut Wydawniczy, 8°, pp. 350, (12) pls. Price: 400 zł. Paper. ISBN 83-06-01424-3.

It may seem strange to review the memoirs of Professor K. Michałowski among recent Biblical publications in Poland. However, it can be easily explained. He started and greatly expanded Polish excavations in what we sometimes call the Biblical lands. The spade of Polish archaeologists has even touched the Holy Land proper in Gerash (ancient Gerasa in Decapolis, now in Jordan). Polish missions are now working permanently in Egypt, Sudan, Syria, Iraq and Cyprus. Members of Michałowski's school cooperate with numerous foreign missions. The National Museum in Warsaw has a unique collection of frescoes from Faras and is acquiring more and more Mediterranean antiquities. We owe all this to our much regretted Master. The writer of these words is not a pupil of Prof. Michałowski himself, but of his closest cooperator of many years, Professor M. L. Bernhard. She brought the writer up to recognize Michałowski's authority in the field. Even my first, short article on the archeology of Cyprus was incidentally connected with Professor Michałowski's sixtieth anniversary jubilee, for it appeared in his *Festschrift* in 1964¹.

When I was leaving the cemetery of Leśna Podkowa near Warsaw with Prof. Michałowski's many colleagues, pupils and friends after his funeral in 1980, I realized that unfortunately I had not had very many opportunities of listening to his lectures. But now he talks to us once again in his memoirs: freely, openly and to the point. Some of his remarks read like a moral testament, obligatory to every Polish scholar. A devoted researcher, with talent and practical skill (he himself took photos for his contribution on the Roman portrait on the island of Delos) and with much luck in archaeological diggings, Prof. Michałowski also had an unusual gift for the organization and promotion of his favourite discipline. All this can be read quite clearly between the lines of his memoirs. It is regrettable that he never dictated records concerning the last years of his life and we are thus left with this non-authorized transcript. For the last period he left only an official chronicle of Polish Mediterranean archaeology, i.e. the book "From Edfu to Faras" and an English article published in 1980². But even so, we are greatly obliged to him for this colorful story of his fruitful and adventurous life.

The text was dictated in 1976-78, and now is presented with a long and interesting introduction by M. L. Bernhard. She rightly stresses that the transcript covers only a very small part of Michałowski's activities, even if a very important one, dealing as it does with how he got his archaeological concessions for excavations in Egypt, the Crimea, Syria, Sudan, Iran and Cyprus; but in my opinion the text also presents a vivid picture of his other scholarly activities and his career as a whole. The general picture of the development of the discipline as presented by Prof. Michałowski is so impressive that I find the introduction very useful. It cannot be missed if the reader wishes to gain proper perspective.

Reading this last book by Michałowski I realized that I have read not the same, but a similar book before, at the beginning of my university study of Mediterranean archaeology. It was Boulton's *Romance of Archaeology*³. If I were the editor of Michałowski's memoirs, I would give them the title *The Romance of Polish Mediterranean Archaeology*. I feel I ought to explain one more thing. Boulton's book was translated into Polish by K. Michałowski. In 1927 he presented that foreign tradition to implant Mediterranean archaeology in the Polish soil. Now he leaves a sequel to it for the next generation, which can start on the solid basis of his achievements. The future of the Polish Mediterranean archaeology lies in the hands of his pupils, but the past belongs to him.

Finally, it needs to be said that the readers owe thanks to Prof. M. L. Bernhard for preparing the book for print. Let me mention in this connection that she is also the editor of the *Opera Minora* of Prof. Michałowski, which should appear in Poland soon.

If I might suggest something with regard to a future second edition of the book under review, it is that it should include more photographs and, perhaps as an appendix, a detailed year-by-year curriculum vitae of Prof. Michałowski. I also think that a reprint of the Polish translation of Michałowski's quoted article of 1980 would also be useful. And I cannot refrain from suggesting translation of the book into French and English. It could be a very good presentation of the history and achievements of the Polish school of Mediterranean archaeology. And the position of that school, Michałowski's school, in the world of archaeology now cannot be overlooked.

¹ Mélanges K. Michałowski, Varsovie 1966.

² K. Michałowski, Od Efidu do Faras, Warszawa 1974 (in Polish); id., The Polish School of Mediterranean Archaeology, "Quarterly Journal of the History of Science and Technology", 25 (1980), pp. 707-720.

³ R. Boulton, Wieczność piramid i tragedia Pompei, Warszawa 1927 and subsequent editions.

Zdzisław J. Kapera

Thomas V. Gamkrelidze and Vjacheslav [sic] V. Ivanov, Indoeuropejskij jazyk i indoeuropejcy. Rekonstrukcija i istorikotipologičeskij analiz prajazyka i protokul'tury, Izdatel'stvo Tbilisskogo Universiteta, Tbilisi, 1984, I-II, XCVI + 1328 p.

This enormous book by Gamkrelidze and Ivanov is a major work and will certainly have many reviews. For this reason as well as for lack of space, the scope of the present review is very limited: not intending to give an overall judgment on the book, I only would like to draw attention to some points which seem to me dubious.

According to G. and I. (p. 1325), the original homeland of the Indo-Europeans was in the region of Lake Urmia. I cannot agree with this opinion because, to my mind, the original homeland of Indo-Europeans is identical with that of Balts and Slavs, i. e. the basin of the Oder, Vistula and Neman rivers, the vocabulary of Baltic and Slavic being more archaic than that of any other IE language (see Le problème de l'habitat primitif des Indo-Européens, "FoLH 5, 1984, p. 199-210"). It is easy to adduce an argument against the opinion of G. and I. Let us only consider the relationship between Armenian, Greek and Latin. G. and I. claim that the ancestors of the Greeks came from the region of Lake Urmia to Greece through Asia Minor, whereas the ancestors of the Romans came from Armenia to Italy following a route via Khorezm, South Russia and Central Europe. It is obvious that a connection exists between linguistic kinship and the distribution of languages on the earth, e. g. Portuguese resembles Spanish more than Catalan, Spanish is more closely related to Catalan than to Provençal, Catalan resembles Provençal more than French, etc. Thus, if the migrations of the ancestors of the Greeks and Romans, postulated by G. and I., had really taken place, there should be more similarities between Latin and Armenian than between Latin and Greek, but this is not the case. I compared a fragment of the Gospel (Luke, XXIV) in these three languages and found the following lexical similarities (concerning the consonantal skeleton of the root) between Latin and Armenian (numbers in-

dicating the frequency of occurrence): ajo, asem, εἶπον 1; ex, i, από 1; hic, ast, ἐνθάδε 1, ὦδε 1; hic, ays, οὗτος 5; in, i, ἐπί 3; mors, mah, θάνατος 1; mortuus, meṛeal, νεκρός 2; qualiter, orpēs, ώς 1; qui, or, ὅς 8; quo, or, οὗ 1; sic, ayspēs, οὕτως 1; suus, iwr, αὐτοῦ 2; venio, eki, ἔλθων 2.

The similarities between Latin and Greek were as follows: ab, ἀπό, i 5; advesperascit, ἐσπέρα, erek 1; cognosco, γνωσκῶ, gitem 1; declino, κλίνω, xonarhec'uc'anem 1; fero, ἀναφέρω, veranam 1; in, ἐν, z 2; inclino, κλίνω, taražamem 1; iste, οὗτος, ayn 1, n 1; maneo, μένω, aganim 1; monumentum, μνήμα, gerezman 1; monumentum, μνημεῖον, gerezman 4; nos, ἡμεῖς, mek 5; noster, ἡμῶν, mer 4; quia, ὅτι, t'e 2; quod, ὅτι, t'e 1; quoniam, ὅτι, t'e 2; sto, ἐφίστημι, hasanem 1; sto, ἵδωμι, kenam 1; trado, παραδίδωμι, matnem 1; tunc, τότε, gaynžam 1; vester, ὑμῶν, jer 1; vestis, ἐδνής, handerj 1; video, ἵδεῖν, tesanem 2; vos, ὑμεῖς, duk 2, jez 5.

On the whole, there are 30 lexical similarities between Latin and Armenian and 50 between Latin and Greek. Two conclusions follow from these statistical data: the fact that there are more similarities between Latin and Greek than between Latin and Armenian (a) is understandable if one admits that the original homeland of the Indo-Europeans was in a territory situated south of the Baltic Sea, and (b) is not compatible with the hypothesis according to which the starting point of prehistorical IE migrations was somewhere in Armenia. It has to be added that the names of plants and animals not found in the basin of the Oder, Vistula and Neman rivers cannot be of IE origin.

As far as the "glottalic theory" is concerned, I do not agree with it either. The following arguments can be mentioned:

(1) It is deplorable that G. and I. show too little criticism in relationship to different theories à la mode. Among others, Jakobson's claim that "no language adds to the pair /t/ - /d/ a voiced aspirate /dʰ/ without having its voiceless counterpart /tʰ/" is false, because an Austronesian language, called Kelabit, shows series of stops of the type t, d, dʰ (see R. A. Blust, A Double Counter-Universal in Kelabit, "Working Papers in Linguistics, Department of Linguistics, University of Hawaii" vol. 5, 1973, p. 49-55).

(2) It is scarcely probable that Armenian, Anatolian and Germanic, which surely developed on foreign substrata, preserved a more archaic consonantism than Baltic and Slavic, where the percentage of words of obscure origin is so insignificant that it can be ascribed to the imperfection of our etymological knowledge.

(3) The traditional view according to which Germanic underwent a La-utverschiebung in the prehistorical period is strengthened by the fact that similar phenomena occurred in the historical period in German and in Danish.

For many years, I have drawn attention to the fact that, in all languages, the development of the form of words depends not only on regular sound change and analogical evolution, but also on irregular sound change due to frequency, which occurs more or less in one third of the words in texts (see Le caractère archaïque du type v. ind. bhārāmi, [in:] Studia Indo-Iranica, Wrocław, 1983, p. 79-83). This applies also to comparative