

- 515-18.
22. Dombrowski: *Môreh* p. 168 n. 27.
 23. *L.c.* n. 25.
 24. *L.c.* pp. 161 f.
 25. On the Hodayoth see *ISD* I ch. C.
 26. This was observed also by Paul Garnet in his *Salvation and Atonement in the Qumran Scrolls = Wissenschaftliche Untersuchungen zum Neuen Testament* 2nd series vol. 3 (Tubingen 1977) throughout. Regarding *IQS* VIII 6 see through its index and, specifically, p. 134. Different is the eschatological passage in *IQM* II 5 (in its context) referring to the atonement for the *ʿēdâ* which does not mean, however, that the original and proper functions of the Association in its entirety had been replaced. Regarding the relationship of *IQS* and *IQM* as well as the remnants of scrolls usually called *4QM* see *ISD* I ch. E.
 27. Whatsoever thereof is offered in *Betz-Riesner JQV* is barely the minimum of aspects of the essentials. This impression on the careful reader's mind is confirmed by its indices on persons and matters, such on passages of the *DSS* not being offered at all.
 28. *O.c.* pp. 165 f. - While Stegemann is aware of the compilatory character of *CD* he speaks on p. 165 of one author: "beansprucht der Verfasser".
 29. While some scholars disagree on the ways and order of sequence in the arrangements of *IQS* due to its compilation, there is now consensus on the fact of the occurrence of such.
 30. *Die Entstehung der Qumrangemeinde* (Bonn 1971). Discussed in *ISD* I ch. A n. 9.
 31. See *ISD* I *ibid.*
 32. See above the quotation from *Stegemann Sachb.* p. 159.
 33. *O.c.* p. 165.
 34. See, in particular, the notes on the Hebrew text in Dombrowski's commentary (*via* n. 20).
 35. Dexinger in *QSympos* pp. 35, 56 n. 13, Fitzmyer *QAntwort* p. 58, Stegemann *Sachb.* pp. 152 f.
 36. See *ISD* I ch. D, Fitzmyer *QAntwort* p. 94, and others.

Aleksander Dubiński, Tadeusz Majda [ed.], *Caraimica. Prace karaimoznawcze* [= *Caraimica. The Karaim studies works*], Wydawnictwo Akademickie "Dialog", Warszawa 1994, pp. 290, 17 photographs, one colour portrait, ISBN 83-86 483-15-6.

Caraimica. Prace karaimoznawcze [= *Caraimica. The Karaim studies works*] has been published to honour one of the outstanding Polish turkologists Dr. Aleksander Dubiński on the occasion of the seventieth anniversary of his birth, which was celebrated in 1994.

Dr. Aleksander Dubiński was born in 1924 in Troki. He descends from a Karaim family. One of the photographs included in the reviewed book presents Aleksander Dubiński's birth-certificate. In 1953 he graduated from the Oriental Institute of Warsaw University and in the same year he was engaged at the Chair of Turkology. In 1965 he obtained the degree of doctor (PhD) and was appointed to the post of adjunct. In 1970 he became a senior lecturer and in 1989 he retired from the university (compare p. 21).

Dr. Aleksander Dubiński was a student of the most outstanding Polish orientalist Prof. Ananiasz Zajaczkowski and Prof. Marian Lewicki. The main range of his research work is the language, literature, culture and ethnography of the Karaims, compare the list of Dr. Aleksander Dubiński's publications, pp. 23-34. It is proper to add that Dr. Aleksander Dubiński is the author of more than 150 publications. In co-operation with N. A. Baskakov, Kh. F. Iskhakova, R. M. İzbulatova, K. Musaev, S.M. Szapszał, A. Zajaczkowski and W. Zajaczkowski he edited the Karaim-Russian-Polish Dictionary, published in Moscow in 1974.

From among 28 papers which are included in the reviewed book the greater part make the reprints; only one paper has been published in *Caraimica* for the first time (*Основы караимской религии*, compare below). All reprinted papers have been set and not photocopied. The numbers of pages in the originally published papers and the numbers of pages in *Caraimica* are not the same. "All publications contained within the covers of this Book were printed with no changes as to their language or editorial forms except for some minor corrections that proved necessary in a few cases." (Tadeusz Majda's *Foreword* to the reviewed book, p. 10).

The papers included in the book present knowledge from various areas of Dr. Aleksander Dubiński's Karaim studies. They have been divided into seven parts, and the titles of these parts indicate the below mentioned areas: history of Karaim studies, the Karaim language, vocabulary, literature, Karaims' social and cultural life. The paper *Batı Karaim dilinde bazı leksik farkları* (pp. 201-128) is found in the part *Język karaimski (Karaim Language)*, and should have been included in the part *Ślownictwo języka karaimskiego (Karaim Vocabulary)*.

There are sixteen photographs at the end of the book, a colour portrait of Dr. Aleksander Dubiński and a photograph of his birth-certificate in the fore-part of it.

The photographs show the portraits of Karaims, inclusive of the photograph of Seraja Szapszał, Karaims' buildings and temples, fragments of their writings (the front page of Karam periodical *Karaj Awazy* [= The voice of Karaim] and the beginning of one of the psalms translated into the Karaim language: *Kim symarlansa* [= Who yields himself (to God's protection)]. All these photographs are a remarkable supplement to the book.

Dr. Aleksander Dubiński's works are preceded by: Tadeusz Majda, *Slowo wstępne* [Foreword] (pp. 7-9) and its English translation *Foreword* (pp. 10-12); Stanisław Kąkolczyński, *Aleksander Dubiński septuagenarius* (pp. 13-20), the profound life-sketch of the Celebrator of the jubilee and description of his research work, including his publications; Tadeusz Majda, *Aleksander Dubiński - biography* (pp. 21-22), the English summary of the preceding *curriculum vitae*. All these papers are followed by the list of Aleksander Dubiński's publications (pp. 23-34), compiled by Alicja Wojtyńska.

Selected works of Aleksander Dubiński are divided into seven parts according to the area of Karaim studies.

The first part *Karaimi - grupa etniczna i wyznaniowa* (Karaims - an Ethnic and Religious Minority) (pp. 38-62) contains two papers: *Die Karaimen, eine türkische Minderheit des alttestamentischen Glaubens* (pp. 38-48), first published in "Acta Orientalia Belgica" 1991, No. 6, pp. 213-225 and *Основы караимской религии* [= Principles of Karaim religion] (pp. 49-62) - not published until now.

The second part of the reviewed book, *Dzieje badań karaimoznawczych* (History of Karaim studies) (pp. 63-112) is composed of six works: *Początki zainteresowań językiem i literaturą karaimską w nauce europejskiej do końca XIX wieku* [= The beginnings of interest in Karaim language and literature in European research towards the end of XIXth century] (pp. 73-84), first published in "Przegląd Orientalistyczny" 1959, No. 2(30), pp. 135-144; *Pół wieku karaimoznawstwa w Polsce* [= A half-century of Karaim studies in Poland] (pp. 85-90), first published in "Euhemer - Przegląd Religioznawczy" 1975, No. 4(98), pp. 15-20; *Fragmenty korespondencji prof. Tadeusza Kowalskiego z Aleksandrem Mardkowiczem (z okazji 40 rocznicy śmierci Profesora)* [= Fragments of the correspondence of Prof. Tadeusz Kowalski with Aleksander Mardkowicz (on the occasion of the fortieth anniversary of Professor's death)], (pp. 91-98), first published in "Przegląd Orientalistyczny" 1988, No. 1(145), pp. 62-67; *Prace prof. Tadeusza Kowalskiego poświęcone kipczackim elementom etniczno-językowym* [= Prof. Tadeusz Kowalski's works devoted to Kipchak ethnic-linguistic elements], (pp. 99-107), first edited in "Przegląd Orientalistyczny" 1978, No. 4(108), pp. 369-373; *Prace karaimoznawcze profesora Ananiasza Zajączkowskiego* [= Karaim works of Prof. Ananiasz Zajączkowski], (pp. 107-112), first published in "Przegląd Orientalistyczny" 1971, No. 3(79), pp. 282-285.

The third part of *Karaimica*, entitled *Język karaimski* (Karaim language) contains seven articles: *Lokalizacja języka karaimskiego w świetle jego rozwoju*

historycznego [= Localization of the Karaim language in the light of its historical development], (pp. 113-120), first published in "Przegląd Orientalistyczny" 1993, No. 1-2(165-166), pp. 37-42; *Batı Karaim dilinde bazı leksik farkları* [= Some lexical differences in the West-Karaim language], (pp. 121-128), first published in *XI. Türk Dil Kurultayında Okunan Bilimsel Bildiriler*, Ankara 1968, pp. 209-216; *Phonetische Merkmale des Luck-Halicz-Dialektes der karaimischen Sprache* (pp. 129-140), first published in "Rocznik Orientalistyczny" 1978, Vol. XXXIX, F. 2, pp. 33-44; *Polonya Karaylarının Türkiye Türkçesiyle ilişkileri* [= Relations of Polish Karaims to the Turkish language], (pp. 141-144), first published in *IV. Milletler Arası Türkoloji Kongresi*, İstanbul 20-25. IX. 1982; *Über die slawischen Einflüsse in der karaimischen Sprache* (pp. 145-150), first published in "Studia Slavica Academiae Scientiarum Hungaricae" 1969, Vol. XV, pp. 139-144; *Adverbien im Karaimischen* (pp. 151-154), first edited in *Adverbial Quantification and other Adverbialia*, Madrid 1992, Eurotyp Working Papers, Vol. 4, pp. 93-98; *Karaimische Handschriften in polnischen Sammlungen* (pp. 155-158), first published in "Central Asiatic Journal" 1979, Vol. XXIII, No. 3-4, pp. 147-150.

The fourth part *Słownictwo języka karaimskiego* (Karaim Vocabulary) contains three papers: *Die magisch-weissagerische Terminologie im Karaimischen* (pp. 159-176), first published in "Ural-Altaische Jahrbücher" 1965, Vol. 36, F. 3-4, pp. 311-325; *Terminy wróżbiarskie w karaimskich przekładach Biblii* [= Soothsayer's terms in the Karaim translations of the Bible], (pp. 177-188), first published in "Euhemer - Przegląd Religioznawczy" 1965, No. 6(49), pp. 13-23; *Караимские женские имена в Крыму и их семантико-этимологический анализ* [= Karaim female names in the Crimea and their semantic-etymological analysis], (pp. 189-200), first published in "Sovetskaja Tjurkologija" 1979, No. 4, pp. 29-37. The material presented in the last paper has been arranged by Dr. Aleksander Dubiński according to their frequency, and not in the alphabetical order of the names (see p. 190). It is a pity that the editor of the book did not go to the trouble of appending the index of Karaim words at least to the part *Słownictwo języka karaimskiego* (Karaim Vocabulary) if not to the whole book.

The fifth part *Literatura karaimska* (Karaim Literature) contains the following papers: *Szymona Firkowicza twórczość literacka w języku karaimskim* [= Literary output of Szymon Firkowicz in the Karaim language], (pp. 201-210), published in Russian: *Литературное творчество Симона Фирковича (на караимском языке)* in "Vil'njus", No. 8, 1993, pp. 126-133 and in Polish in "Przegląd Orientalistyczny" 1993, No. 3-4(167-168), pp. 204-210; *Przekłady literatury polskiej w piśmiennictwie karaimskim* [= Translations of Polish literature in the Karaim writings], (pp. 211-213), first published in "Przegląd Orientalistyczny" 1975, No. 4(96), pp. 402-404; *Karaimische Klagelieder im Vergleich mit den türkischen Ağu-Liedern*, (pp. 215-231), first published in *Studia Turkologica Memoriae Alexii Bombaci dicata*, Napoli 1982, pp. 115-129; *Kırım Karay Türklerinin halk edebiyatı* [= Crimean Karaim folk literature], (pp. 231-235), first published in *III. Milletler*

Arası Türkoloji Kongresi, İstanbul 24–29.IX.1979; *Пословицы и поговорки тюркских караймов* [= Troki Karaim proverbs and sayings], (pp. 235–248), first published in "Rocznik Orientalistyczny" 1976, Vol. XXXVIII, pp. 117–127.

The sixth part of the reviewed book *Życie społeczno-kulturalne Karaimów* (*Social and Cultural Life of the Karaims*) is made up of three papers dealing with that area: *Życie społeczne i kulturalne Karaimów na Wileńszczyźnie lat międzywojennych* [= The Social and Cultural life of Vilnius Karaims between the Wars], (pp. 249–257), first published in *Wilno-Wileńszczyzna jako krajobraz i środowisko wielu kultur*, Białystok 1992, Vol. 1, pp. 329–342; *Życie Karaimów trockich w okresie międzywojennym* [= The life of the Karaims of Troki between the Wars], (pp. 257–265), first published in *Karaimi* (The materials of symposium), [ed.] Aleksander Dubiński and Eugeniusz Śliwka, Pieniężno 1987, pp. 30–40; *Karaimska Wystawa Etnograficzna w Trokach* [= Karaim Ethnographic Exhibition in Troki], (pp. 265–268), first published in "Muzealnictwo" 1990, No. 33, pp. 73–77.

The last part – *Varia* is made up of: *Simon Szyszman, Les Karaïtes d'Europe. Acta Universitatis Upsaliensis. Studia Multiethnica Upsaliensia 7*, Uppsala 1989, str. 94, mapy, 1 portret, (pp. 269–272) – this review of Szymon Szyszman's book was published for the first time in "Przegląd Orientalistyczny" 1993, No. 1–2(165–166), pp. 90–92; *Publikacje religioznawcze w zakresie karaimoznawstwa polskiego (1918–1980) bibliografia* [= Religious studies publications in the domain of Polish Karaim studies (1918–1980) – references], (pp. 273–288), first published in *Karaimi* (The materials of symposium), [ed.] Aleksander Dubiński and Eugeniusz Śliwka, Pieniężno 1987, pp. 75–93.

The book *Karaimica* contains the review of varied aspects of Karaim studies, inclusive the history of them (compare pp. 61–112) – on the one hand, and the survey of Dr. Aleksander Dubiński's works, from the articles for the general public (compare pp. 63–72) to the scientific ones (see pp. 177–188) – on the other. The work is brought out with great care; its cover presents the ornamentation from a Crimea-Karaim table-cloth.

I would like to emphasize the great weight of works like *Karaimica*. They give the possibilities to reach works difficult to obtain. It would be a great thing to prepare a translation of Dr. Aleksander Dubiński's Polish works.

Marzanna Pomorska

Studia Orientalia Thaddaeo Lewicki Oblata. Materiały sesji naukowej poświęconej pamięci Profesora Tadeusza Lewickiego, Kraków, 17–18 listopada 1993 [= Materials of the symposium in memory of Professor Tadeusz Lewicki, Cracov, the 17–18-th of November 1993], Elżbieta Górska, Barbara Ostafin [eds], Kraków 1994, pp. 177, The Enigma Press, ISBN 83-86110-11-2.

Professor Tadeusz Lewicki, one of the most outstanding Polish orientalists, a specialist in Arabic studies and a historian-mediaevalist was born in 1906 in Lvov (compare pp. 174–177 and Prof. Tadeusz Lewicki's *Curriculum Vitae* on the cover of the reviewed book). He graduated from the Humanities Faculty of the Jan Kazimierz University in Lvov. In 1931 he obtained the degree of doctor (PhD). After a two-year scholarship in France (1932–1934) he was engaged in the Department of Ancient History of the Jan Kazimierz University in Lvov. He was also a lecturer in Arabic. After the Second World War Prof. Tadeusz Lewicki settled in Cracov and in the years 1948–1976 was the head of the Department of Oriental Philology (from 1972 the Institute of Oriental Philology) at the Jagiellonian University. In 1949 he obtained the degree of doctor habilitatus, in 1954 he was nominated a professor and in 1961 – a full professor.

Apart from his work at the university Professor Tadeusz Lewicki was the head of the Department of Numismatics at the Institute of History and Material Culture in the Polish Academy of Sciences (PAU), from 1969 at the Oriental Philology of the Jagiellonian University. For many years the Professor was also the president of the Oriental Committee of the Cracov branch of the Polish Academy of Sciences and the head of the Polish Oriental Society. He was also a member of many international societies.

The main cognate fields of Prof. T. Lewicki are, on the one hand, the history of the Muslim sects of the Ibadites, the mediaeval history of Europe, Africa, Central and South-East Asia, and the history of the Slavs, on the other.

Professor Tadeusz Lewicki died in Cracov, on the 22th of November 1993.

The symposium in Cracov was held on the first anniversary of Professor Tadeusz Lewicki's death. It was organized by the Oriental Philology Institute of the Jagiellonian University. 22 papers were delivered during that symposium. Only 14 of them have been published in the reviewed volume. All these 14 papers are preceded by brief information about the symposium and its programme (pp. 5–6).

The papers are as follows: Andrzej Zaborski, *Min bilād as-Ṣaḡāliba ilā bilād as-Sūdān – od Słowiańszczyzny po Sudan. Profesora Tadeusza Lewickiego dorobek arabistyczny* [= *Min bilād as-Ṣaḡāliba ilā bilād as-Sūdān – from the Slavs to Sudan*. The works of Professor Tadeusz Lewicki connected with Arabic Philology], (pp. 7–13); Witold Mańczak, *Prace romanistyczne profesora Tadeusza Lewickiego* (pp. 15–17) and the French summary of the paper *Travaux de Tadeusz Lewicki relatifs à la philologie romane* (p. 18); Maria Cabalska, *Znaczenie prac*

profesora Tadeusza Lewickiego dla Archeologii Słowiańskiej (pp. 19–23) and the summary in German *Die Bedeutung der Werke von Prof. Dr. Tadeusz Lewicki für die Slavische Archäologie* (p. 24); Edward S z y m a ń s k i, *Lichwa i zysk we współczesnym prawie islamskim* (pp. 25–31) and the summary in French *L'usure et le profit en droit musulman contemporain* (p. 32); Marek M. D z i e k a n, *Śmierć w kontekście honoru staroarabskiego (w świetle poezji z epoki)* (pp. 33–39) and the summary in English *Death in context of pre-Islamic Arabic honour* (p. 39); Adnan A b b a s, *Współczesna poezja arabska a tradycja* (pp. 41–44) and its English summary *Modern and traditional Arabic poetry* (p. 45); Barbara M i c h a l a k, *Rzeczywistość bez upiększeń – obraz współczesnego życia w opowiadaniach Walīda ar-Ruḡayyib* (pp. 47–54) and the summary in English *Unembellished reality – a view of contemporary life through stories by Walīd ar-Ruḡayyib* (pp. 54–55); Jerzy C h m i e l, Rev., *Studia arabistyczne a współczesna biblistyka* (pp. 57–62) and its summary in French *Les études arabes et l'exégèse biblique d'aujourd'hui* (p. 63); Stanisław S t a c h o w s k i, *Nieznane źródła do historii słownictwa arabskiego* (pp. 65–70) and the summary in German *Unbekannte Quellen zur Geschichte des arabischen Wortschatzes* (p. 71); Wacław Przemysław T u r e k, *Moc wrodzona języka fenicko-punickiego a jego znaczenie kulturowe na obszarze Afryki Północnej w świetle źródeł starożytnych* (pp. 73–82) and its English summary *Inborn power of the Phoenician-Punic language and its significance for the area of Northern Africa in the light of ancient sources* (p. 83); Stanisław C i n a l, *Siedem tajnych przykazań druzów* (pp. 85–96) and its summary in French *Les sept commandements secrets des Druzes* (p. 97); Ewa S i e m i e n i e c - G o ł a ś, *Angielskie źródła do historii języka tureckiego XVII wieku* (pp. 99–104) and the English summary *The English sources to the history of Turkish Language in the XVIIth century* (p. 105); Henryk J a n k o w s k i, *Jak krymscy Karaimowie czytali pataḥ i co z tego wynika?* (pp. 107–113), its English summary *How have the Crimean Karaims read the pataḥ and what does it imply?* (p. 114); Grażyna Z a j ą c, *Narodziny tureckiej powieści* (pp. 115–140) and the summary in English *The origins of the Turkish novel* (p. 141); Stanisław M ę d l a, Rev., *Próby ustalenia charakteru i okoliczności powstania dokumentu qumrańskiego o wypełnianiu Tory (4QMMT)* (pp. 143–164) and its summary in English *Attempts to establish the nature and the circumstances of origin of the Qumran document on practicing the Torah (4QMMT)* (p. 165).

Apart from the above mentioned papers a Polish and English biograph of Professor Tadeusz Lewicki has been included in the reviewed book: Jolanta B u b k a, Barbara O s t a f i n, *Tadeusz Lewicki (1906–1992)* (pp. 167–176).

The book is produced with great care, the reverse of its cover presents Prof. Tadeusz Lewicki's photography and his *Curriculum Vitae*. All papers have been written in Polish, only very short summaries, not able to present their value to interested foreigners, are written in French, German or English.

Marzanna Pomorska

Uwe B l ä s i n g: *Armenisch – Türkisch. Etymologische Betrachtungen ausgehend von Materialien aus dem Hemşingebiet nebst einigen Anmerkungen zum Armenischen, insbesondere dem Hemşindialekt* (= *Dutch Studies in Armenian Language and Literature* 4), Amsterdam 1995: Atlanta GA, 207 S.; ISBN: 90-5183-813-1, Preis: Hfl. 60,- / US-\$ 37,50.

Der 1989 erschienene Artikel von Andrzej Pisowicz ("Die armenischen Entlehnungen in den türkischen Dialekten". – *Folia Orientalia* 16 [1989]: 123–129) war für Uwe Bläsing der Ansporn zur umfangreicheren Bearbeitung des arm. Lehnsguts in den anatol.-tü. Dialekten. Die erste Frucht dieses etymologischen Engagements war eine Monographie mit dem Titel *Armenisches Lehnsgut im Türkeitürkischen am Beispiel von Hemşin* (= *Dutch Studies in Armenian Language and Literature* 2), Amsterdam 1992, 148 pp. Dieser folgte der Artikel: "Anmerkungen zum armenischen Lehnwortschatz im Türkeitürkischen" (*Folia Orientalia* 29 [1992–1993]: 19–53), und seit kurzem steht uns eine neue Monographie von Uwe Bläsing zur Verfügung. Es ist eine beachtenswerte Tatsache, wie vieles ein von einem Artikel angeregter Forscher schaffen kann. Allein in seinem Aufsatz, der kürzesten von den drei Arbeiten diskutiert der Verf. 87 Etymologien. In der hier zu besprechenden Monographie ist die Rede von rund hundert neuen durchnummerierten Stichwortartikeln, in denen – dem Wortregister nach zu urteilen – insgesamt ca 2500 Wörter aus verschiedenen Sprachen diskutiert werden. Es wird wohl keine emphatische Übertreibung sein zu sagen, daß erst Uwe Bläsing mit seinen drei Studien das stabile Fundament der arm.-tü. Etymologie geschaffen und zur etymologischen Erforschung der ostanatol.-tü. Dialekte wie wohl kein anderer Europäer beigetragen hat. Und dies nicht nur durch seine etymologischen Erwägungen und tiefgreifenden Interpretationen, sondern auch durch die

erstmalige Veröffentlichung sonst unbekannter dialektologischer Belege aus Anatolien (siehe z.B. S. 71, Nr. 34; S. 108, Nr. 62; S. 121, Nr. 78 u.a.m.). Die Basis der Studie bilden nämlich in erster Linie Feldforschungsmaterialien des Verf., die dann mit den bisher erschienenen dialektologischen Wörterbüchern verglichen wurden.

Die ganze Arbeit besteht aus drei Teilen: dem allgemeinen (S. 11-25), dem etymologischen (S. 26-139) und dem dialektologischen (S. 140-144). Diesen gehen ein Vorwort (S. 7) und ein Abkürzungsverzeichnis der Sprachen und Dialekte (S. 9) voraus. Das Buch schließen ein Wortregister (S. 145-169), ein umfangreiches Literaturverzeichnis (S. 171-190) sowie Abbildungen (S. 191-207).

Schon die Lektüre des allgemeinen Teils, in dem kurz "von der Zusammensetzung des armenischen Wortschatzes und von Schwierigkeiten, welche die etymologische Arbeit bergen kann" (S. 7) berichtet wird, erweckt im Leser das Bedürfnis, etwas mehr darüber informiert zu werden. Dies zeigt, wie nützlich eine allgemeinverständliche Einführung wäre, in der ein angehender Armenologe Näheres über das Tü., ein angehender Turkologe Näheres über das Arm., und sie beide Zuverlässiges über die gegenseitige Beeinflussung der beiden Sprachen nachlesen könnten. Möglicherweise wäre der Verf. selbst bereit, eine derartige Einführung zu schreiben, denn wir erfahren aus den Fußnoten im Buch (so z.B. Anm. 13 auf S. 28 und Anm. 61 auf S. 58), daß er auch weiter an dieser Problematik zu arbeiten vorhat. Die interessierten Leser können schon jetzt vieles (bes. zur Forschungsgeschichte) aus der Einleitung im o.g. Artikel des Verf. lernen.

In dem etymologischen Teil findet der Leser, wie oben erwähnt, insgesamt hundert Stichwortartikel, von denen manche recht ausgebaut sind und sich sogar auf mehrere Seiten erstrecken (so z.B. Nr. 17 auf S. 54-58; Nr. 33 auf S. 69-71; Nr. 35 auf S. 71-74; Nr. 39 auf S. 76-81; Nr. 41 auf S. 82-84; Nr. 49 auf S. 92-98; Nr. 70 auf S. 115-117), so daß

die Zahl der in Wirklichkeit behandelten Wörter die Zahl der Stichwortartikel ungefähr 25mal überschreitet. Eingegangen wird dabei nicht nur auf die arm. Etymologie und die tü. Lautlehre, sondern ebenfalls auf die jeweiligen Entlehnungswege und manchmal sehr komplizierten Schicksale einzelner Wörter. Dies bietet dem Verf. eine günstige Gelegenheit, auch kurdisches Sprachmaterial heranzuziehen sowie griechische (z.B. S. 38 oben) und georgische (z.B. S. 108, Anm. 115) Etymologien zu diskutieren oder gar zu korrigieren.

Das Gros der hier besprochenen Wörter bilden Appellativa, doch auf S. 123-136 wurden auch 15 Toponyme (Nr. 82-96) und auf S. 137-139 vier Personennamen (Nr. 97-100) dargestellt.

Daß die Arbeit auch in gemeinturkologischer Perspektive von Bedeutung ist, zeigen wohl die zwei folgenden Wörter, die dem Rez. besonders aufgefallen sind: ttü. *eğiş* und hemşinarm. *č'oy = arm. č'or.

Für ttü. *eğiş*, "eine Bezeichnung für bestimmte 'Geräte mit einem gebogenen Ende'" (S. 20) zeigt der Verf., daß es nicht, wie die bisherige Forschung annahm, ein arm. Lehnwort im Ttü., sondern eine rein tü. Bildung (< eğ- 'biegen, krumm machen') ist. Als einen schwachen Punkt seiner Etymologie betrachtet der Verf. den Umstand, daß sich "Anzeichen für die Existenz einer solchen Ableitung von *äg-*" (S. 22) in den anderen Türksprachen nicht finden lassen. Gegen diesen Zweifel des Verf. möchten wir hier sagen, daß wir eine zumindest parallele (wenn nicht gar identische) Bildung aus dem Jak. anführen können. Es handelt sich dabei nämlich um jak. *iät* 'kleines, sehr krummes Messer zum Aushöhlen des Holzgeschirrs', das der Rez. in seiner *Geschichte des jakutischen Vokalismus* (Kraków 1993), S. 61, § 7.9 aus **ägit* (< **äg-* 'biegen') herleitete und mit čuv. *avtä* 'Art Hohleisen zum Aushöhlen der Tröge' zusammenstellte. Da es keinen Beweis dafür gibt, daß sich das jak. und das čuv. Wort tatsächlich aus ein und demselben Etymon entwickelt haben, kann das Gegenteil nicht ausge-

geschlossen werden, d.h. man muß angesichts der belegten Lautentsprechung "gtü. š, z = jak. t" (wie in gtü. -*myš* = jak. -*byt*; gtü. -*maz* = jak. -*bat*; gtü. *otuz* '30' = jak. *otut* id.) für jak. *iät* nicht nur **ägit*, sondern auch **ägiš* in Betracht ziehen. Das erstere bildet dann eine partielle, das letztere eine perfekte Entsprechung des anatol.-tü. *eğiš*.

Was nun das andere Wort, arm. *č'or* 'trocken' anbelangt, so wurde seine hemşinarm. Entsprechung **č'oy* an Hand des hemşintü. *ç'oyc'um(a) kalmak* 'durchfasten' rekonstruiert, dessen zweiter Bestandteil das arm. Wort *com* 'Fasten' ist. Der Verf. betrachtet die Möglichkeit, den ersten Bestandteil mit **č'oy* 'trocken' zu identifizieren, als "äußerst fraglich" (S. 53), was vermutlich – da er die Gründe für seine Zweifel nicht nennt – mit der (wenigstens im ersten Augenblick) ziemlich weit abweichenden Semantik verbunden sein dürfte. Wir finden den Vorschlag jedoch gar nicht so unwahrscheinlich und möchten hier wieder das jak. Sprachmaterial anführen. Schon in der 1858 (also fast 50 Jahre vor dem ersten Heft des Wörterbuchs von E. Piekarski) in Kazan erschienenen jak. Übersetzung des Neuen Testaments wird jak. *kurānax* 'trocken' an mehreren Stellen (so z.B. in Matthäus VI 16) mit dem Verb *künnän-* 'den Tag verbringen' kombiniert, so daß die dadurch entstandene Redewendung *kurānax künnän-* wörtlich 'den Tag trocken verbringen' bedeutet und im Sinn von 'durch-/fasten' gebraucht wird. Dies ist natürlich kein Beweis für die Richtigkeit der auf S. 53 zögernd dargestellten Vermutung, doch ist es zumindest eine semantisch-mentale Parallele, die zeigt, daß die Idee, den Inhalt "trocken" mit dem Begriff "Fasten" zu verbinden, in keinster Weise abwegig ist.

Zum Schluß noch ein paar Worte zum Bildmaterial im Buch. Es besteht aus drei Zeichnungen (S. 71, Abb. 1: Querschnitt Stallboden; S. 99, Abb. 2: İki telli ç'orap; S. 107, Abb. 3: Einfaches Joch mit *sa-met'el*), die die jeweiligen Stichwortartikel veranschaulichen, sowie aus

sechs Landkarten (S. 193-199, Abb. 4-9) und acht Fotos (S. 200-207, Abb. 10-17). Der Stichwortartikel *koşat* (S. 82, Nr. 41) bietet darüber hinaus ein kleines Form- und Bedeutungsschema.

Lautliches wird zwar so gut wie bei jeder Etymologie diskutiert, und auch der dialektologische Teil bietet diesbezügliche Informationen an. Trotzdem wäre es sehr nützlich, eine synthetische Darstellung der Phonetik der arm. Lehnwörter im Ttü. zu haben. Da – wie das oben erwähnte hemşinarm. **č'oy* und auch z.B. das hemşinarm. **gëyung* (S. 63, Nr. 26), welches ebenfalls an Hand der phonetischen Analyse der ttü. Lautvariante den Übergang *r > y* bestätigt, zeigen – eine systematische Untersuchung der Phonetik zu wertvollen Erkenntnissen führen kann, würden wir uns wünschen, daß der Verf. Zeit findet, auch eine solche Synthese vorzubereiten.

Marek STACHOWSKI

Dutch Studies on Near Eastern Languages and Literatures 1995, Nr. 0, Leiden 1995, 41 S., 8°, ISSN: 1382-323X, Preis: 70,- Dfl. pro Jahr.

Am 5. Juli 1994 ist in Leiden (Niederlande) eine neue orientalistische Institution, die *Near Eastern Languages and Literatures Foundation* (NELL) gegründet worden. Die hier zu besprechende Zeitschrift ist ihr Organ und soll in Zukunft mindestens zweimal pro Jahr erscheinen.

Alle vierzehn Herausgeber (= "Editorial board" + "Advisory board" + "Recommending committee") bedecken all die Gebiete, die in den Heften von *Dutch Studies* vertreten werden sollen: Akkadisch/Sumerisch, Arabisch, Aramäisch, Armenisch, Phönizianisch/Punisch, Hebräisch, Persisch, Türkisch, Afroasiatisches. Wenngleich alle Herausgeber bis auf Professor E. Lipiński (Leuven) aus den Niederlanden stammen, so soll das Adjektiv *Dutch* im Titel der Zeitschrift nur die Herkunft der Zeitschrift selbst, nicht die der zukünftigen Autoren signalisieren.

Bisher ist nur das "Null-Heft" erschienen, in dem allerdings auch der Inhalt der ersten zwei "regulären" Hefte angeboten wird. Vorgesehen sind folgende Studien: [Nr. 1:] H. L. J. Vanstiphout, *Gilgamesh: A Masterpiece on a Masterpiece*; W. J. van Bekkum, *Shir Ha-Shirim, a Medieval Hebrew Poem for the Seventh Day of Passover*; [Nr. 2:] K. Jongeling & H. Neudecker, *Albertus Bobovius and his Türkisch Grammar (1666)* – der Aufsatz wird für polnische Turkologen wohl besonders interessant sein, denn es handelt sich um den berühmten *Ali-bey*, einen türkisierten Polen, dessen eigentlicher Name Wojciech Bobowski war; E. Carlin & M. Mous, *The 'back' in Iraqw*; K. Jongeling, *The use of ʔK in Biblical Hebrew*. Die Zeitschrift hat nicht vor, Bibliographien und Buchbesprechungen zu veröffentlichen.

Das "Null-Heft" besteht aus der *Einleitung* (S. 5-6) und zwei Aufsätzen: H. Boeschoten, *Garip im Lichte der europäischen Avantgarde* (s. 7-29); C. A. van de Repe, *Computing for Philologists (1)* (S. 31-41). Besonders der letztere Artikel ist eine interessante Neuigkeit in der orientalistischen Fachwelt. Es handelt sich nämlich um eine allgemeinverständliche Vermittlung des Computer-Wissens, wie es den Orientalisten ohne Fachinformatikerausbildung nötig und nützlich ist. Es seien hier als Beispiel einige der Überschriften in diesem Artikel angeführt: *The computer's hardware; Which computer and which software to use?; The keyboard; The screen; What is a byte?; Fonts: the technical categories; Printers; How does a printer know what to print?*. Die Redaktion hat vor, in jedem Heft der Zeitschrift Aufsätze über Computer-Probleme der orientalistischen Forschung sowie die über Transkriptionsprobleme der nicht-westeuropäischen Schriften zu veröffentlichen (S. 5).

Marek STACHOWSKI

P. Marcel Kurpershoek, *Oral Poetry and Narratives from Central Arabia*, vol. II. *The Story of a Desert Knight, The Legend of Šlēwīḥ al-'Atāwī and other 'Utaybah Heroes*. An Edition with Translation and Introduction. E.J. Brill, Leiden New York Köln 1995, pp. XVII + 512, ISBN 90 04 10102 0.

P. Marcel Kurpershoek is one of a few orientalist who conducts research concerning oral poetry and narratives told by Bedouins from Central Arabia. The literary output which is almost unknown to the West. The first volume of the promised trilogy presents the oral poetry of ad-Dindān, the Dōsiri poet. The second, reviewed volume deals with the narratives told about and the poems composed by Šlēwīḥ al-'Atāwī¹ and his elder brother Bxīt. They were famous desert knights who lived in the nineteenth century. The main source of the material given in the work is Šlēwīḥ's great grandson, a transmitter (*rāwī*) - Xālid ibn Šlēwīḥ, now a sheikh of the Duwī 'Atiyyah section, the 'Tēbah (CA. 'Utaybah) confederation. One poem of Šlēwīḥ cycle, as the author calls it, was recited by the another transmitter and two narratives which do not belong to this cycle were performed by Miğ'id ibn Nwayyir, a clan leader of other section of 'Tēbah confederation.

Following method of collecting materials employed in the first volume, Kurpershoek was recording the narratives and the poems during many meetings

¹ I follow the transcription of the oral text given in the work.

- *majālis* (sg. *majlis*) - "the Arabian equivalent of the European salon" as he precisely defines them.

The first of the book, Introduction, opens with a preface (pp. 3-9). The first chapter - Bedouin Oral Culture (pp. 10-27) describes the mechanism of handing down desert oral poetry from a generation to generation, from a transmitter to transmitter. The second chapter - the Transmitter and the Performance Context (pp. 28-64) is devoted almost entirely to Xālid ibn Šlēwīh and his ancestors. He is shown in different situations as a politician, a sheikh in the *majlis*, as a *majlis* performer. Given here a table of 'Tēbah tribes (p. 60) is of great value, as it is explained, information about them are provided by the primary source - Xālid ibn Šlēwīh and only data concerning Barga division of the 'Tēbah confederation are borrowed from Oppenheim². The title of the next chapter - Interpretation of the Text (pp. 65-104) is, in a sense, a little misleading. In fact, it does not give "the interpretation of the text" but provides some explanation of the text and many interesting, additional remarks concerning the character of the poetry, the role of the narratives and the function of oral tradition. The fourth chapter - This Edition and Other Editions (pp. 105-109) discusses the place of this book among the others dealing with *nabati* poetry. It should be stressed here that studies written by Saudi authors taking systematic, scholarly approach, as understood in the Western world, are extremely rare. Kurpershoek's work in one of the pioneering in the field. The last chapter of the introduction - Language and Prosody (pp. 110-135) sketches some linguistic features found in "narratives-cumpoems of the *sālfah* genre" and in spoken language of 'Tēbah. The style of the narratives and stylistic characteristics of the poetry and its prosody are also presented here. The introduction is followed by short Note of Transcription (pp. 137-139).

The main part of the work gives Text and Translation. The transcribed text runs parallel to the translation. Kurpershoek's translation is sound and exact, he manages to preserve the tone and atmosphere of the original. The part embraces narratives about Šlēwīh, his brother Bxīt and other members of the family. The narratives are interwoven by poems. Two of the narratives recorded from Miḡ'id ibn Nwayyir as "good specimens of the art of story telling" are included into the Šlēwīh cycle.

The book is supplemented by three appendices acquainting the reader with scantion of poetry, variant readings of poems and finally, with the names of geographical features occurring in the poetry and narrative parts.

For the second time Kurpershoek gives the Western world possibility of acquainting with oral Bedouin tradition from Saudi Arabia. His work should inspire others to explore the neglected field of the nineteenth century and present-day literature production from the area. This book can be recommended not only for professionals but also for readers interested in culture, tradition, literary output of to-day's living Bedouins.

Barbara Ostafin

² cf. Oppenheim, Max F. von, *Die Beduinen*, vol. III, Wiesbaden 1952, and the book under review p. 60.

Bethia N. Bell and Heather M. Bell, *H.C.P. Bell: Archaeologist of Ceylon and the Maldives*, [Published for the authors by Archetype Publications Ltd., Denbigh, Clwyd, Wales LL16 3NU. Printed in Great Britain by Henry Ling Ltd., at the Dorset Press, Dorchester, Dorset], Archetype Publications [and the Authors] 1993, (VI*) + VIII + 318 pages, 19 plates with 35 illustrations, 5 (I-V) Sketch Maps, Index. Bound. ISBN 1-873132-45-x.

The elaboration of that imposing work required particularly arduous and time-consuming studies and inquiries in several libraries, archives, museums and other institutions in Great Britain and Sri Lanka. That gave to the Authors the possibility to become acquainted with numerous papers, reports and other writings of Harry Charles Purvis Bell as well as with many other publications and unpublished documents. Besides, during their two visits to Sri Lanka and one to the Republic of the Maldives, the Authors had interviews with several local scholars and descendants of those who worked with their Grandfather. On that first island they met also his own descendants who were residing there. But they also contacted other members of his and their family in Great Britain and Canada. They all contributed many inappreciable supplementary data.

In the spacious volume, being the result of these multifarious and meticulous inquiries, the Authors have comprehensively depicted in a refined style - inserting profusely excerpts of the vast documentation (letters, reports, etc.) - the very intensive and effective scientific activity of their Grandfather.

We see from that book that his intellectual passion to discover and study the remnants of the past led him to two insular areas, both lying in the vicinity of southern India.

As concerns Sri Lanka the Authors did not forget to indicate the great merits of those, who before Bell's entering into action contributed most to the development of the studies of Ceylonese antiquities. Thus, we find references to the Governors of that island, who not only ordered and supervised the increasing field investigations and restorations of some monuments but also created successively the main institutions which were scientifically responsible for or helped in these enterprises. So, we learn that Sir H. Robinson in 1868 set up the Archaeological Commission, Sir W. Gregory in 1877 the Colombo Museum and Sir A. H. Gordon in 1890 the Archaeological Survey of Ceylon. We find also in many places the references to the achievements of other Civil Servants, the most substantial being those undertaken by Government Agents, particularly H. H. Cameron,

J. Dickson, R. W. Ievers and S. M. Burrows, as well as by Provincial Engineers, especially A. Murray and A. E. Williams. They all realized some clearings, preliminary excavations and repair-works in the main ancient and medieval religious centres of Ceylon. There are also some mentions to the attainments of the first epigraphists, mainly of Dr P. Goldschmidt and E. Muller, but also to those of the collectors and translators of the old manuscripts (the so-called *olas*), i.e. J. de Alvis and L. de Zoysa.

While reading about the early career of H. C. P. Bell, which on diverse governmental posts in different places in Ceylon began in 1873, we can easily visualize that his interest in Ceylonese culture and history must have grown speedily. That interest could have been in diverse ways stimulated when his official duties compelled him to stay first in Kandy and Colombo and later on to spend some time also in smaller localities, either on the coast or in the interior of the island. Besides, after doing some work for the Ceylon Branch of the Royal Asiatic Society, he was elected in 1880 its Honorary Secretary. Very soon, as seen from the list of his publications, appended at the end of the book, he began his scientific activity. Thus, as concerns Ceylon he wrote among others on the Sinhalese customs and ceremonies connected with paddy cultivation, on the Sinhalese, Pali and Sanskrit books of the Oriental Library in Kandy, and on some historical events at the end of the 18th century.

The next stage in Bell's sojourn in Ceylon, to which the Authors devoted a separate chapter (6), began when in 1888 he had been appointed at Kegalla, to the west of Kandy, as an Acting District Judge. That was decisive for his further archaeological career, as besides his judicatory duties he was eagerly interested in all types of old sanctuaries and records from diverse periods to be found in the Kegalla district. He undertook there also, on his own account, some excavations.

From the following chapter (7) we see that the real turning - point in Bell's professional life was February 1890 when the just created Archaeological Survey of Ceylon had been entrusted to his charge, while after a few months he had been ordered by Sir A. Gordon to start works at Anuradhapura. We read further that somewhat later on, under a new Governor, i.e. Sir A. Havelock, he had been already officially appointed as Archaeological Commissioner, the nomination for which was even back-dated to the very beginning of the Archaeological Survey. Bell was not *stricto sensu* a pioneer of the historical archaeology and epigraphy of Ceylon. He was, however, the first who undertook or stimulated large-scale excavations and restorations of many of the most important ancient and medieval

ruins. Furthermore, he was doing simultaneously more extensive research and thorough studies of the old inscriptions than had been done previously. Particular stages, lines and results of all these enterprises, he realized as governmental archaeologist from 1890 up to his retirement in 1912, are the main subjects of the greater part of the book here reviewed. Thus, we learn that the region of Anuradhapura, the ancient capital of Sri Lanka, lying in the North-Central Province, was the first where systematic investigations and repair-works began (chapters 8, 14, 16). Among seventeen ruins which were their objects, to the most important belonged the huge Abhayagiriya, Jetawanarama and Ruwanveli Dagabas, the smaller one of Mirisavetiya and several monasteries, particularly the great complexes of Vijayarama and Toluville. Some works had been also started in the diverse ruins at Mihintale, the site lying near by to the east. Besides, Bell was doing many exploration-tours to diverse localities within the North-Central Province, Eastern Province and other regions, where also numerous, predominantly sacral remnants of the past from at least 5th (or maybe even 3rd) century A.D. onwards drew his attention. One of the most interesting was a solitary temple at Nalanda, the site situated in the very centre of the island. Its architecture and other traits indicated a Hindu cult, while some evidence showed an astonishing connection with the Buddhist sect of Mahayana.

The most difficult and dangerous enterprise in Bell's archaeological career, which gave proof of his and his collaborators exceptional endurance, perseverance and even bravery, were, as emphasized by the Authors, the explorations and restorations in the Sigiriya site, lying also in the centre of Ceylon. They encompassed the whole complex of the ancient hill-fortress and its surroundings, and brought on the most important discoveries, including the famous frescoes. But Bell continued also the excavations and repairs of yet another stronghold, namely that of Yapahuwa, on the west of the island.

Other wide-ranging and long-lasting excavations and restorations Bell conducted, particularly extensively in the last years before his retirement, in the medieval capital of Sri Lanka, lying in the Eastern Province, i.e. Polonnaruwa (chapters 22-24). They have been also referred to with many details in the book. Their objects were first of all Hindu temples, i.e. the so-called *devales* - here more numerous than elsewhere and both Saivite and Vishnuite - but also diverse types of Buddhist edifices. To the most important belonged a seven-storeyed stepped building, the Sat-Mahal-Prasadaya, according to Bell exhibiting influences of Cambodian architecture, a circular shrine, the Wata-da-ge, he found to be the finest "specimen

of Buddhist stone architecture existing in Ceylon", two great dagabas, i.e. Kiri Vehera and Rankot Vehera, as well as three large monastic buildings, i.e. vihares, known as the Thuparama, the Jetawanarama and the Demala-Maha-Seya.

Due to the very scrupulous approach of the Authors we are well informed about the whole organizational side of all Bell's investigations. We see, that his projects, initiatives and undertakings were usually approved, supported and duly appreciated by successive Governors of Ceylon, i.e. Sir A. Havelock, Sir J. W. Ridgeway, Sir H. Blake and Sir H. E. McCallum. Furthermore, during the tenure of the second above mentioned high official, Bell was in 1898 elected Honorary Member of the Royal Asiatic Society, Ceylon Branch. Only the last of these Governors reproached him some arrears in the Annual Reports, certainly underestimating the hardships of field-work. Very helpful in diverse ways were Government Agents, particularly Bell's friend R. W. Ievers, who had already great experience in carrying out excavations, but also again H. H. Cameron, then E. M. D. Byrde and L. W. Booth. A great role was played as well by Bell's most competent Assistants, thus J. Still, an excellent organizer who himself conducted some archaeological works, and D. A. L. Perera and W. M. Fernando, both particularly gifted draughtsmen. Finally, it appears that Bell had usually very good native workers, and as regards their team engaged for excavations at Sigiriya he was even proud, as related by the Authors, of their loyalty to him.

Some controversies, though finally appeased and surmounted, arose instead with a part of the Buddhist community in connection with Bell's excavations in and around old sanctuaries, particularly the dagabas. On the other hand Bell strongly criticized the manner in which restorations of some archaeological objects were attempted by the Public Works Department, in his opinion causing damage.

One should add that in a separate chapter (10) the Authors have related Bell's contacts with some groups of jungle dwellers. Thus we read that he contacted the wandering Gypsies and that he described their way of living, mentioning among others their snake charming methods. More details we learn here about the culture of the aboriginal primitive Veddas, he met while doing circuits in the wilder regions of the Egoda Pattuwa in the Tamankaduwa area in the north-east of Ceylon. All his accounts of these experiences have indubitably an ethnographical value.

As concerns the second line of Bell's investigations, i.e. the epigraphical ones, they were accomplished in three phases (chapters 18-20). First,

the discovered inscriptions were photographed, copied or impressed. In these two last techniques A. P. Siriwardhana, the Head Overseer who had been specially trained, excelled. Then, they had been transliterated and transcribed, which was often done by Bell himself or by his chief collaborator J. Still. Finally, they were translated by the leading Ceylonese epigraphists from Colombo, first by B. M. Gunasekera, and later on by Dr D. M. Zilva Wickremasinghe. The latter for a short time had been even Bell's Assistant, and then an independent and highest ranking scholar, attached successively to Oxford and London Universities. The Authors indicated also that in the interpretation of studied inscriptions Wickremasinghe and Bell had sometimes divergent view. Besides, they related with some details certain controversies that were repeatedly arising between both these scholars. They concerned mainly the *Epigraphia Zeylanica*, the edition of which had been entrusted to Wickremasinghe. The Authors emphasized also that in spite of these differences, one volume of that periodical he dedicated to Bell, recognizing his "eminent services" to Ceylonese epigraphical and historical studies. They have noticed as well some criticisms Bell had directed toward the epigraphical contributions of H. Nevill, preceding H. H. Cameron as Government Agent, and those of H. Parker, Irrigation Engineer, who made moreover some archaeological discoveries. After some time, however, Bell admitted that Nevill was right in some of his suppositions, while Parker met with the appreciation of S. Paranavitana, a distinguished epigraphist and later an Archaeological Commissioner. Besides, the Authors briefly mentioned too the very important help, Bell had indebted to some epigraphists from India, particularly to Dr E. Hultsch and H. Krishna Sastri, both from Madras.

At last, the Authors have devoted a separate chapter (25) and many brief remarks, dispersed in a few other chapters, to the achievements of Bell's successors in the field of Ceylonese archaeology and epigraphy. First of all they considered the successive Archaeological Commissioners, i.e. E. R. Ayrton, then playing a similar function D. A. L. Perera (Bell's former Assistant), and the later ones, i.e. Prof. A. M. Hocart, A. M. Longhurst and S. Paranavitana. We learn also from the quoted fragments of their writings that these last Commissioners had very positively appreciated Bell's achievements, and that a similar attitude acquired much later on R. H. de Silva, an official of the same rank.

In two chapters (25-26) we find relations about Bell's scientific activity concerning the history of Ceylon, after he had retired. Thus, he continued to observe further investigations undertaken on that island, published be-

lated reports and numerous other papers, as well as took part in some polemics, with the historian S. de Silva among others.

The annexed bibliography shows the enormous work done by that scholar. Seventy seven items from amongst those listed in it are Bell's scientific publications on Ceylon (the bulk of which being reports of archaeological explorations) - two of them in collaboration with other specialists - and twelve are his contributions (appendices, memoranda, etc) to other authors' publications also concerning that island. Besides, we are informed that to this bibliography are to be added annual accounts of his excavations for the years 1891-1911, published in the reports of the Royal Asiatic Society, Ceylon Branch. Moreover, from 1881 to 1914 Bell edited the *Journal* of that society, and from 1915 to 1916, jointly with J. M. Senaveratne, *The Ceylon Antiquary and Literary Register*.

As to the Maldives, the great interest of Bell in their history, the studies of which took most of his time after his retirement, arose already during the first years of his sojourn in Ceylon. One chapter (3) is devoted solely to the beginning of that Bell's second scientific passion, which, as we are informed there, was first directed to the Maldivian language (i.e. *divehi bas*). Then after his visit to the Maldives, he was fortunate to realize in 1879 while being Acting Landing Surveyor of customs in Colombo, the range of his interest in these islands had considerably enlarged. The first main result was his comparative account in 1881 on the geography and history of these islands (published in 1883) in which he found meaningful the affinity between Maldivian and Elu - the old form of Sinhalese. Somewhat later on, with diverse scholarly annotations concerning chiefly the same subjects and the Maldivian language, he contributed to the supplements appended by A. Gray to his own translation and edition of the travels' reports of Fr. Pyrand de Laval, who in the early 17th century spent among others some time on the Maldives. Bell, as emphasized by the Authors, throughout his career was considered as a great authority on that archipelago. We see also that even when he was mainly engaged in the explorations in Ceylon, he found time to publish in 1910 a compilation of papers dealing with the history of these islands from 1887, and in 1919 - a work on the Maldivian language by W. Geiger. The next phase of his old interest in the Maldives, began when he was already retired. His achievements during this phase, that lasted up to his death, the Authors have related in five chapters (27-31). We learn from them about his friendly relations with the Prime Minister of the Maldivian government, i.e. Ibrahim Didi and with his three sons being all high governmental officials. Due to

these relations he found all possible facilities at his accommodation in the archipelago and in the realization of his scientific projects there. One of the above mentioned officials, i.e. Ahmad Didi, being Private Secretary to the Sultan, together with an acting Kazi Husain Didi, during a short stay of Bell at Male island in 1920, helped him in his preliminary study of the *Tarikh*, being a work on local history since the Mohammedan conversion. Furthermore, these two erudites and other members of the family of the first of them revised translations of the inscriptions on the ancient Copper-Plate Grants, the so-called *Lomafanu*, Bell had attained during his next sojourn in the Maldives in 1922. During that sojourn he could also undertake two expeditions to the Southern Atolls, bringing important results in the search for and investigation of Buddhist remains. The Authors have indicated that, in spite of the comparatively late datation of these remains, Bell postulated the introduction of Buddhism into the Maldives for the same time approximately as the first settlement of the Sinhalese on these islands, he supposed it to have happened at the beginning of the Christian era. In this connection they also pointed out that the remnants of a sacral building, discovered by the Norwegian expedition in 1983/4 on the Gan island in Gaaf Atol, was tentatively dated to the first centuries A. D. as well.

Very effective help in Bell's exploration in the Maldives was given him also by the draughtsman W. L. de Silva, most addicted to his archaeological and other research as well as by the copyist H. Takurufanu, very inquisitive in epigraphical inquiries. The crowning achievement of all these investigations were fourteen numbers of *Excerpta Maldiviana*, Bell managed to publish himself, and a great monography he elaborated, but issued three years after his death. All these publications, taken as a whole, have treated the diverse problems of archaeology, epigraphy, history and ethnography of the Maldives.

In a separate, rather long chapter (32) the Authors have recapitulated the activity of Bell as collector, having as object both Ceylonese and Maldivian antiquities.

At last, the Authors, basing evidently on the oral relations of their kinsmen in Great Britain, Canada and Sri Lanka as well as on many written documents, mainly the letters, gave (particularly in chapter 33) a psychological portrait of their Grandfather. They devoted also a whole chapter (1) to the brief sketches of the life of the particular members of two generations of his ancestors. Besides, several passages concerning his private life and his nearest family are to be found in different places, but mainly in four chapters (2, 21, 25, 31). All these data have been supplemented at the

end of the book by a table of genealogy, including just his aforesaid forebears, and their descendants with their nearest families, thus, first of all H. C. P. Bell.

Finally, two beautiful and impressive verses: one composed by Bell together with his friend R. W. Ievers, i.e. "The Anuradhapura Anthem", another by one of the Authors, i.e. Bethia N. Bell "Trees of Sri Lanka", close the book.

One should still add that good quality photographs, showing H. C. P. Bell, members of his family, collaborators and workmen, often with objects of investigation in the background - sometimes taken also separately - are inserted in a few places of the book.

Tomasz MARSZEWSKI

ERRATA:

MISSING FOOTNOTES FROM PAGE 238:

37. See already Stegemann's "The Origins of the Temple Scroll [11QT]" = *Congress Volume Jerusalem 1986 = Vetus Testamentum, Supplements* 40 (Leiden 1988) pp. 233-52. Cf. the refutation thereof in *BBM* p. 44.
38. Unfortunately, *Stegemann Sachb.* does not offer any indices and requires the reader to search for reference materials he may have used or not.
39. *O.c.* Questions 44 ff.
40. See *ISD* 1 & 2.
41. See *ISD* 2 ch. A.