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CONCERNING LEWICKI'S BIBLIOGRAPHY
(Review article)

Bibliographie des travaux de Tadeusz Lewicki by Włodzimierz Zajączkowski and Urszula Lewicka-Rajewska, *Rocznik orientalistyczny* 50(2) (1997), pp. 11-53.

The present bibliography is a comprehensive listing of 476 items published by the late eminent Polish orientalist Tadeusz Lewicki, which span the 64 years of his scholarly output from 1929 and 1993. The listings comprise books written and edited, chapters in journals and books, reviews and notes in a broad array of fields as well as reviews of Lewicki's books and major articles.

Lewicki contributed important research in a host of heterogeneous fields: Arabic dialectology; the North African Ibādites; Berber linguistics and history; Arab history; early Arabic sources on the history and customs of the Slavs, Hungarians, Baltic lands, Caucasus, Carpathians and West Africa; the writings of the 12th-century Arab geographer al-Idrīsī; the history of the Slavs in Muslim lands; Arabic coins found in Slavic lands and the history of trade relations between Europe and the Middle East and in North and West Africa; the fate of Romance dialects in North Africa after the Arabic invasions; the economic history of the East European lands in the 9th-11th centuries; the Khazars in their homeland and West European diasporas; Hebrew sources on the history of Central and Eastern Europe and early Finnic tribes in the early Middle Ages; the Armenian settlement in medieval Zamość; Persian and Arabic sources for early Hungarian history. The bibliography also provides a clear picture of Lewicki's numerous contributions to the monumental *Słownik Starożytności Słowiańskich*.

As a scholar shunting back and forth almost effortlessly between Oriental linguistics-cum-philology and history, Lewicki's name naturally looms large

on the horizons of many unrelated disciplines. Most of us are apt to be familiar exclusively with the latter's works in a single discipline; it is the rare scholar who will be at home with all of the scholarly disciplines to which Lewicki contributed. Hence, the present bibliography plays a paramount role in bridging the gap between disciplines whose practitioners are ordinarily not in contact with one another. This accomplishment alone will earn the compilers' thanks worldwide. This is particularly important since in many topics (e.g. the fate of the Khazars after the collapse of their khaganate in the 10th century) historians have reached the limits of their involvement, due to the paucity of historical and archaeological documentation; the only hope for advancements in such fields must lie in the expertise of linguists and philologists. Sadly, most contemporary historians are either unaware of the need for such collaboration or are reluctant to admit the limits of their discipline. It is to the credit of Tadeusz Lewicki that he understood well the need for interdisciplinary cooperation in describing poorly documented historical events. The present bibliography reveals in no uncertain terms Lewicki's passion for the wedding of history and philology/linguistics.

Regrettably, there are ways in which the compilers could have made this bibliography a still more powerful research tool. Compilers of a bibliography are faced with a number of choices. They can present the listings chronologically, as is the case here (though not all reviews of Lewicki's output are listed chronologically or alphabetically—see e.g. items ##19 and 23). Or they might choose to list the items by type of publication (e.g. separate sections for books and monographs, chapters in books, books edited, journal articles, book reviews, etc.) or theme (Arabic sources on the Slavs, North African history, etc.). Each arrangement has its advantages and disadvantages, and mixed arrangements are also possible (for an example of an exceptionally innovative bibliography, see Malkiel 1988). Indeed, the compilers show awareness of the advantages of a mixed presentation when they provide occasional cross references between thematically related items or between studies stretched across more than a single journal. This is a very important feature; unfortunately, cross references are very often not presented (e.g. item #10 omits mention of the similar contents of #476, #19 lacks mention of #47, etc.). When cross references are provided, they are frequently erroneous (e.g. item #30 is connected to ##37 and 44 rather than with the correct ##38 and 45). The usefulness of the bibliography could also have been greatly enhanced had the compilers provided a brief description of the contents of each item, especially when the title is not revealing. For example, the title of item #25—"La "ville" comane de Troïa," *Revue des études slaves*

25 (1949): 39-44—does not reveal that Lewicki deals here with the location and etymology of this city recorded in al-Idrīsī. A cross reference to Lewicki's other works about this 12th-century author would have alerted the interested reader. A student of Khazar problems could have profited from the information that item #91—"Dwie fińskie nazwy plemienne..." in *Onomastica* 4 (1958): 311-25—is relevant to the topic of the Khazars, while item #223—"Gebalim" in the *Słownik Starożytności Słowiańskich* 2:1 (1964): 91-2—is relevant to medieval Hebrew descriptions of the Slavs.

The decision not to list the items thematically makes a brief description of the contents of each study all the more imperative. This is because so many of Lewicki's works are rich in innovative materials and interpretations and can contribute to a number of research topics that are currently being debated. For example, historians of the Jews and students of Jewish languages (e.g. Yiddish, Judeo-Slavic) generally take a negative stance on the suggestion (dating back to the end of the last century) that the Judaized Khazars did not participate in any significant manner in the ethnogenesis of the Ashkenazic (Yiddish-speaking) Jews. Lewicki makes a major contribution to the resolution of this conundrum in his "Kabarowie (Kawarowie) na Rusi, na Węgrzech i w Polsce we wczesnym średniowieczu", in *Studia nad etnogenezą Słowian i kulturą Europy wczesnośredniowiecznej* 2:77-87 (Wrocław 1988) (again the title provides no clue to the relevance of this article to Khazar studies). Here he discusses the etymology of place names in Poland and elsewhere which often denote a Jewish cemetery, see e.g. Old Polish Latin *Kawary* (near Sandomierz 1387), *Kawory* (near Kraków, late 14th century). Šiper had proposed a Khazar etymon (1926), but subsequent scholars preferred a Hebrew etymon, such as *qever* 'grave' (see e.g. Bałaban 1930:11, Nitsch 1954:206, Altbauer 1977:43, 48-9—to cite only Polish scholars; I also sided with the Hebrew etymology in my 1987:70, 211ff, which provides additional sources and references not cited by Lewicki). However, Lewicki's suggestion to derive these toponyms from the name of a Turkic tribe that migrated to the west in the first millennium now strikes me as more convincing—especially when taken together with other suggestions of Turkic-Jewish contact such as the recent discovery of numerous Jewish graves in a massive Avar necropolis at Čelarevo in the Vojvodina, thought to date from the 8th century (they are preserved in the historical museum in Novi Sad: see Bunardžić 1980 and discussion in my 1993), the practice in several Balkan languages of denoting both Avars and Jews as "giants" (see my 1993:196-7) and the common Khazar-Eastern Yiddish practice of using holiday terms as boys' names (see discussion of *Y pejsex* in my 1987:74-7). Lewicki appears

to have reached his conclusions independently of Šiper (whom he does not mention). It is in part Lewicki's seminal article that encourages me to identify a residual dual marker in Eastern Yiddish substantives as a pre-Ukrainian/pre-Belarusian (i.e. "Kiev-Polesian") substratal feature. Such a substratum presupposes the existence of a monolingual Slavic-speaking Jewry in the Eastern Slavic lands prior to the arrival of the Ashkenazic Yiddish-speaking Jews in the 1400s. A Slavic-speaking Jewry, in turn, implies the existence of a Khazar Turkic Jewish population. Lewicki's evidence and conclusions add invaluable support to the Khazar hypothesis. Space does not permit me to add further examples of Lewicki's insights which enjoy support from other quarters.

In conclusion, one can disagree with the compilers' principles of arrangement of Lewicki's 476 publications. But the fact remains that a single listing for all of Lewicki's works is of crucial importance to a host of disciplines and subjects. And this the compilers have done admirably. There is one more—probably unintended—benefit to this important bibliography: it should convince the non-Polish-reading scholarly community that acquiring a reading knowledge of Polish is a good investment.

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REVIEWS

Barbara MICHALAK-PIKULSKA, *The Contemporary Kuwaiti Short Story in Peace Time and War 1929-1995*, The Enigma Press, Kraków 1998, big 8*, pp. 192, [8] pages of colour illustrations. Bound. Price: USD 42.00 ISBN 83-86110-32-5.

The present book of Barbara Michalak-Pikulska is devoted to the origins, development and contemporary currents in Kuwaiti short story. This study is the first attempt in the western Oriental studies to present and to describe a part of literary history of this country. Barbara Michalak-Pikulska has already published two other books devoted to two contemporary Kuwaiti women writers Layla al- 'Utman and Turaya al-Baqsamī (*At-Turat wa-al-mu 'asara fi ibda' Layla al-Utman* [Tradition and Modernity in the Writing of Layla al- 'Utman], Bayrut 1997; *Turayya al-Baqsamī bayna ar-risa wa-al-qalam* [Rurayya al-Baqsamī between Brush and Pen], Al-Kuwayt 1997). She has also authored wrote a number of articles on this literature, published in several periodicals in Polish, English and Arabic.

The bibliography shows that Kuwaiti literature has never been popular concern of the Arabists who prefer to study more interesting literatures, such as the Egyptian, Syrian or Iraqi. A short notices about Kuwaiti writers are to be found only in manuals dealing with the history of Arabic literature as a whole (e.g. only half page in the monumental Polish *Nowa i współczesna literatura arabska 19 i 20 w. Literatura arabskiego Wschodu* by J. Bielawski, K. Skarżyńska i J. Jasińska, Warsaw 1978). So far only Isma'il Fahd Isma'il and Layla al- 'Utman were known to specialists as the representatives of contemporary Kuwaiti literature. On the other hand, in the field of poetry which is so rich in every Arab country, in Kuwait only Su'ad as-Sabah seems to be mentioned.

The book *The Contemporary Kuwaiti Short Story in Peace Time and War 1929-1995* embraces developments from 1929 when the first Kuwaiti short story was published, to the 1990s, i.e the period after Iraqi invasion, an event,