

the form of rhymed descriptions of sea routes, so magnificently exemplified by works of Aḥmad Ibn Mājid, allegedly a sea-pilot of Vasco da Gama). And more – the coast lines, composed of contiguous series of concave bights and gulfs, occasionally adorned with silhouette drawings of natural features and buildings ashore, astonishingly remind us of the maps drawn by the Ottoman Turkish admiral and cartographer Piri Reis in the first half of the 16<sup>th</sup> c. What could be the connection between the two manifestations of map-making, so distant in space and time? It is yet to be discovered.

That sort of questions arise on almost every page of this book, rich in contents and lavishly illustrated with reproductions of whole and parts of maps.

It is noteworthy to observe that descriptions of the maps' sizes are all expressed in centimeters. However, map scales only repeat old denominations like 1 in = 8 mls or 1 in = 25 Br mls, or 1 inch = 23 lieues/leagues. In face of these enigmatic data (what is the difference between a mile, a league and a British mile in this particular context? These concepts are not even explained in the book's *Glossary*) most of the readers will remain perplex and helpless – because who can easily recalculate such figures into the universal metric system so as to compare them with different cartographic products of historical times and those generally available nowadays? The above mentioned *Glossary* of just 80 entries could be further developed for the benefit of readers, and likewise in the *Index* it would be desirable to include all names and terms actually mentioned or described in the book.

Despite these shortcomings that could be easily corrected in the next editions, every reader, either a simple book-lover, an amateur cartographer or a professional, will benefit from consulting the book which in such an interesting way guides users through intricacies of Indian political and cultural history, exemplified by maps.

Bogusław R. Zagórski

Jean-Charles Ducène, *Les tables géographiques du manuscrit du sultan rasūlide al-Malik al-Afḍal*. جداول اطوال البلدان وعروضها من جمع الملك الأفضل العباس الرسولي. Edition, traduction et commentaire, Academia Scientiarum Fennica, Helsinki 2013, 137+62 pp. (*Suomalaisen Tiedeakatemia Toimituksia / Annales Academiae Scientiarum Fennicae, Humasniaora* 365).

Jean-Charles Ducène is one of outstanding researchers in the field of classical Arabic geographical literature, working at the École Pratique des Hautes Études in Paris and at the Université Libre in Brussels. Till now he published two books, both in the field of the “humanistic geography”. First of them was an annotated translation of the work by Abū Ḥāmid al-Garnaṭī: *De Grenade à Bagdad. La relation de voyage d'Abū Ḥāmid al-Gharnāṭī (1080–1168) ou Al-mu'rib 'an ba'd 'adjâ'ib al-Maghrib (Exposition claire de quelques merveilles de l'Occident)*, Paris 2006, reviewed in „Rocznik Orientalistyczny”

2007, vol. 60, 1, and *L'Afrique dans Uns al-muhağ wa-rawḍ al-furağ d'al-Idrīsī* (Leuven 2010).

The present book enters another field of Arabic geography – the mathematical geography and is a critical edition and translation of untitled, anonymous geographical tables located in the manuscript from the library of a Yemenite savant Al-Akwa' in Ṣan'a'. It was copied for the Rasūlide Sultan of Yemen, Al-Malik al-Afḍal (reg. 1363–1377), who was also a savant interested in few fields of knowledge and an author of several books. From the same collection comes a dictionary edited by Peter B. Golden (*The King's Dictionary. The Rasūlid Hexaglot: Fourteenth Century Vocabularies in Arabic, Persian, Turkic, Greek, Armenian and Mongol*, Leiden-Boston-Köln 2000, reviewed in „Rocznik Orientalistyczny” 2003, vol. 56, 1).

The book begins with a Polish accent: a dedication “Pamięci Joachima Lelewela / Á la mémoire de Joachim Lelewel (1786–1861)”. Joachim Lelewel was an eminent Polish scholar who specialized in the history and geography, working in Poland till 1831, and then in France and in Belgium. His activity at the University in Vilna was an important factor for the developing of Oriental interests in Poland.

The first part of the book (*Prèmiere partie: étude*, pp. 11–56) contains a detailed study of the manuscript and its historical, cultural and literary context. The Author portrays Al-Malik al-Afḍal as a ruler and as a writer, and characterises intellectual atmosphere of Rasūlid Yemen. He subsequently describes the geographical tables in the Arabic World. Ducène analyses various types of these tables from their beginnings in the context of Greek, Indian and Persian influences, till 14<sup>th</sup> century. Such tables covered usually longitude and latitude of a place, as a short description of the town. So, the works of this genre were a type of short geographical, sometimes also historical lexicons. The Yemenite table, divided into 2 parts, covers 514 toponyms and ethnonyms from Asia, Africa, Byzantium (*Ar-Rūm*) and other parts of the world: *Al-Ḥazar wa-ar-Rūs wa-Bulğār wa-aṣ-Ṣaqāliba*, among them Kiev (*Kuyāba*). The city was described as follows: “C'est une ville qui appartient aux Russes, elle est plus grande que Bulğār. Ils sont de trois sortes. On exporte de leur pays des fourrures, du plomb et de la laine. Ils sont incinérés quand ils meurent.” (p. 124 of translation, p. 52 of the Arabic text). It should be a new element in the corpus of the Arabic sources for the history of the Slavs.

Next, the form and structure of classical Arabic geographical tables is studied, taking into consideration these by Al-Battānī, Al-Bīrūnī, Naṣīr ad-Dīn aṭ-Ṭūsī and others. Separate part of the text is devoted to the tables preserved in Yemen.

The next part of the study is devoted to the manuscript of Al-Malik al-Afḍal and its contents, especially to the analysed part (pp. 27–29). It was compared with a similar manuscript from Paris (Bnf, ar. 5968), entitled *Dustūr al-munağğimīn*. The studied table seems to be an abrupt copy of the latter. Especially interesting is the sub-chapter *Sources* (pp. 33–42). Here, the Author compares the contents of Al-Malik al-Afḍal's table with other Arabic geographical works, indicating clear borrowings, sometimes literal, sometimes in the form of a summary. Especially interesting and inspired are the Ducène's considerations

concerning the provenance and authorship of the table, leading even to Ismā'īli milieu in the North of Iran.

The study of the table is very deep, multilateral and interesting, but the Author heavily concentrates (beside strict mathematical details) on the borrowings, similarities and intertextuality of descriptions. He mentions the originality of the table on the p. 41, and on the cover of the book: “alors qu’une part des descriptions provient d’Ibn Ḥawqal, mais plusieurs notices touchant l’Iran et l’Afrique de l’Est sont originales” (p. 4 of the cover). As far as the borrowings are mentioned and placed in the edition, I think, that it would be interesting to show in more detailed manner, what new information we find in this work. We also find here 4 illustrations, but except the illustration no. 3 they are extremely unclear and therefore completely useless, contrary to the *Annexe* (pp. 53–56) containing a comparative table of coordinates of the toponyms included in the table.

The second part of the book (*Deuxième partie: Texte*) covers the French translation (pp. 61–126) preceded by some technical information, and three indexes (pp. 127–137). The edition of Arabic text, with page numeration from the “end” of the book onwards covers pp. 3–53 and similarly to the translation, three indexes – pp. 54–62. The Arabic text is edited very carefully, but some defects are present. For example on p. 3 of the Arabic text it should be *عروضها* instead of *ورروضها* and *الاقاليم* instead of *الاقالم* (vide illustration 3). On p. 10 it should be probably *خانقين* instead of *الخانقين* – in this case maybe the author of the manuscript used the wrong form, while the corrupted form with *ح* and *ال* is repeated by the Editor in the footnote no. 19.

On the other hand I think that the marking of illegible toponyms in the edition of Arabic text as [نقصان] is not a good idea, while all the editor’s notes are in French. I understand the possible aim of J.-Ch. Ducène: not to interfere into the Arabic text with Latin letters, it would be better to use some symbol, instead of interfere with Editor’s words.

Summing up, all these small faults should not determine the evaluation of the book. The edition and French translation of the *Ġadwal* is an important contribution to our knowledge about the classical Arabic geographical literature in its mathematical and humanistic dimensions. This is also a new contribution to the cultural history of Yemen in the times of Rasūlid rulers.

*Marek M. Dziekan*

Veronika Ritt-Benmimoun, *Texte im arabischen Beduinendialekt der Region Douz (Südtunesien)*, Harrasowitz Verlag, Wiesbaden 2011, 554 pp. (*Semitica Viva*, Band 49).

The diglossy or multiglossy of the Arabic World is one of the most important and distinctive features of this region. For this reason the researches in this field develop from the 19<sup>th</sup> century quite intensively. In recent years it seems, that this domain of Arabic

studies has its important stronghold in the German-speaking centers of Oriental studies – this is not the newest feature, but I emphasize this fact, because a lot of research in dialectology is published in German, fostering a beautiful tradition of multilingualism of our field. As for the dialects of Maghreb, their description and analyses were written mainly in French, though we know also important works in this field in German (e.g. by Stumme). The Tunisian dialects till now were quite well described but they need, of course, further investigations.

One of the latest books in this field is the collection of texts in the dialect of Dūz in Southern Tunisia collected, transcribed and translated into German by Veronika Ritt-Benmimoun. In several past years we could read a number of articles by the Author devoted to particular problems of this dialect, now we have the full picture of her research in Tunisia.

The book consists of two main parts: *Einleitung* (Introduction, pp. 17–41) and *Etnographische Texte und Erzählungen* (Ethnographic Texts and Stories, pp. 43–524). It also contains a short *Glossar unübersetzter Termini* (Dictionary of non Translated Termini, pp. 531–538), a comprehensive bibliography (pp. 539–554) and 15 colored photographs.

In the first part of her Book Veronika Ritt-Benmimoun describes the region of Dūz, its geographical and historical features. The characteristic of the tribe Marāzīq (Marāzīq according to the transcription by Ritt-Benmimoun) is of great importance. The author enumerates all important homonyms and ethnonyms playing role in this context, including their dialectal and French forms. I am convinced that it will be very useful to add also its forms in classical/literary Arabic, which appears on Arabic maps. It is especially important in this part of the Arabic World, because of frequent big differences in this respect, e.g.: tribe “l-ʿBlīdāt (Blidet, Blidat)”, p. 19, means in literary Arabic Al-Bulaydāt, and “Ṭōẓar (Tozeur)”, p. 18 – Tawzar. This part of the “Introduction” also contains two maps – one of the region of Nafzāwa (p. 20) and one of the oasis Dūz (p. 25). The last also includes the partition of the oasis according to tribe factions. This short, but extremely comprehensive description is very important also in other context – it shows clearly, that the division into tribes even today has basic significance for the social life in Tunisia, contrary to the political propaganda of the regime of Habib Bourguiba and Zine el-Abidine Ben Ali, calling that the secular social system of contemporary Tunisia abolished such “primitive” divisions.

The second part of the “Introduction” is devoted to the state of research (*Forschungsstand*, pp. 31–32), and the third to linguistic typology (*Linguistische Typologie*, pp. 32–39). Here we find some important information concerning the Grammar of the Marāzīq dialect, especially phonetics and phonology, very significant in context of the transcription (more information concerning transcription on the pages 39–40). The “Introduction” ends with some notes concerning the translation itself (pp. 40–41). The information, that all the texts will be placed in *SemArch – Semitisches Tonarchiv of the University of Heidelberg* ([www.semarch.uni-hd.de](http://www.semarch.uni-hd.de)) is also very important and useful. As for now (August 2013) only the texts edited in two articles by the Author are available (2 texts published in “Wiener Zeitschrift für die Kunde des Morgenlandes” 95, 2005 and “Folia Orientalia” 41, 2005).

The second part is also preceded by a short “Introduction” and the list of 29 informants. The corpus of texts includes 82 texts divided into 15 themes: 1. *Stämme und Stammesfraktionen* (Tribes and Tribe Fractions, 7 texts, pp. 48–77); 2. *Traditionelle Vergangenheit* (Traditional Past, 3 texts, pp. 78–89); 3. *Traditionelle Tätigkeiten* (Traditional Activities, 5 texts, pp. 90–115); 4. *Moderne Tätigkeiten* (Modern Activities, 2 texts, pp. 116–121); 5. *Vergleich zwischen Vergangenheit und Gegenwart* (Comparison between Past and Present, 5 texts, pp. 122–135); 6. *Kolonialzeit und Krieg* (Colonial Times and the War, 4 texts, pp. 136–153); 7. *Wüstentiere* (Desert Animals, 9 texts, pp. 154–201); 8. *Religiöse Geschichten* (Religious Stories, 3 texts, pp. 202–221); 9. *Traditionen und Feste* (Traditions and Festivals, 8 texts, pp. 222–267); 10. *Ehre und Schande* (Honor and Shame, 9 texts, 268–333 pp.); 11. *Erzählungen didaktischen Charakters* (Didactic Stories, 3 texts, pp. 334–361); 12. *Zauberei* (Sorcery, 2 texts, pp. 362–373); 13. *Biographische Erzählungen* (Biographic Stories, 3 texts, pp.); 14. *Geister und übernatürliche Erscheinungen* (Ghosts and Supernatural Phenomena, 5 texts, pp. 396–412); 15. *Volksreligion in der Nifzāwa-Region* (Folk Religion in Nafzāwa Region, 13 texts, pp. 413–529).

The order of themes at the end of the book seems to be a little strange – for example “Biographical stories”, should be placed, I think, after “Colonial Times...”, or at the end of the collection, and “Folk Religion...” after “Traditions and Festivals”. The texts are very important not only as a registration of the vanishing culture (spiritual and material), but also as a registration, which, at least partially, comes from inside of the community. V. Ritt-Benmimoun has familiar ties to the studied Tribe (she is married to one of its members). It is crucial, because she had more possibilities to enter deeply into his community – she was not a full “stranger”. In this situation she had a rare occasion to observe the people as they are, not as they want to be seen by the foreigners. This aspect is of great importance in dialectological and ethnographical research.

As we see, the texts cover nearly all aspects of life of the traditional society. From this point of view it is worth to emphasize, that the reviewed book should be treated not only as an evidence of the linguistic situation in the above-mentioned part of Tunisia. The Author herself is aware of the interdisciplinary value of this collection, writing: “I hope that texts presented here are interesting not only for the Arabic dialectology, but also to Islamic studies, anthropology and ethnology.” (p. 45). One should also add literary studies. The folk poetry, though not included in the older compendia of the history of Arabic literature, also finds its place in this field in recent years.

Among the texts included in the anthology we find pure relations, but also some absolutely literary pieces – *hurāfāt* (*xrrāfāt*) and poetry, which V. Ritt-Mimoun calls “Qaṣīda” (p. 45). The author emphasizes, that she does not deal with the typology of literary genres in the material, but I consider it an error to call this poetry “Qaṣīda”. Though on the p. 228 the native speaker talks about *qaṣītta*, but the translation of this word should be “Dichtung”, not “Qaṣīda”. It is true however that in Arabic the word *qaṣīda* stands as for the classical *qaṣīda*, as for any poem. In addition, in the dialectal poetical production we don’t have to do with this classical genre, but with several folk

genres, here mostly with *malhūn*, especially widespread in Maghreb. In the collected texts we find some interesting examples of this type.

The book by Veronika Ritt-Benmimoun has also interdisciplinary importance in the field of Arabic and Islamic studies. It is very carefully edited, taking into account extremely complicated system of transcription, necessary for the dialectological research. It should have big importance for almost every scholar in the field, dealing with Maghreb and Tunisia itself. Vielen dank – *šukran ǧazīlan* for such a wonderful work.

Marek M. Dziekan

Anna Krasnowolska, *Mythes, croyances populaires et symbolique animale dans la littérature persane*, „Studia Iranica” cahier 48, Association pour l’avancement des études iraniennes, Paris 2012, 244 pp.

This volume contains the text of the Ehsan and Latifeh Yarshater Distinguished Lecturer on Iranian Studies, organized by the Unité Mixte de Recherche 7528 “Mondes iranien et indien”, and delivered in 2010 at the Collège de France in Paris.

The series of lectures brings together numerous data illustrating the influence of mythological, folkloric and literary themes of Iranian culture, and their continuity from pre-Islamic till present times. This interaction between the classical and popular, oral and written traditions, still little investigated, is being examined on the examples of five motifs: Kākil, the hero of a winter festival, a spell against scorpions; the rose and the nightingale; a symbolical dream of the wise king Xosrow Anōšīrvān; and the eschatological saviour and his horse. The study is conducted in a diachronic perspective, and its sources range from the *Avesta* and Pahlavi texts through the *Šahnāme* and classical Persian literature, up to modern Persian novel and research on popular customs and beliefs.

The book consists of five texts:

I – *Kākil – Gāv-e Gil. Mysterious hero of winter festival. Festival’s mythology; The place of the festival in ritual year in Bīrūnī; Barmāye – cow and Barmāyun –the bull; Magic objects; Miraculous nouricher cow and cosmogonic bull; The name of the patron’s festival; the rite of cosmogonic sacrifice; conclusions; Resume in English.*

II – *Magical spell against scorpions. Spell against scorpions in Bīrūnī; Collateral Zoroastrian texts; Agrarian context; Astrological context; Remaining beliefs; Conclusions; Resume in English.*

III – *Nightingale and the poet. Nightingale in epic tradition; Nightingale and the court poet: a/ Samanid epoch (IX–Xc.); b/ Ghaznavid epoch (XI c.); Mystical poet Djalāloddīn Rūmī (1207–1273) and his Dīvān-e Šams; Ḥāfez-e Šīrāzī (d. 1390) (Ḥāfez identifies himself with a nightingale); conclusions, resume in English. [The poetical image of a nightingale takes different functions in different literary periods and poetical genres.]*