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Periodicals Reading Room
401 Butler Library

Jiří Janák:

- From Dusk Till Down 1-12

This article examines the ancient Egyptian notions of death and resurrection. One example of the journey to the *ka* shows that death was viewed as a temporary period, the night between two days. The author also tries to prove that some theories about the underworld journey and the judgement of the dead have to be revised. The underworld journey of the dead does not start with the funeral, as was often stated, but on the contrary is concluded by it.

Štěpán Macháček:

- Birth Control in the View of the Egyptian 'Ulamā'
at Different Political Stages 13-30

The attitude of Egyptian Islamic religious authorities towards population problem and birth control has undergone a certain evolution following the increasing awareness of the problem, political changes and the introduction of the population policy. The author examines *fatwas*, i.e. legal opinions of Islamic authorities, and the contents of Egyptian periodicals to follow this evolution from the 1930's to the present times.

Zdenka Švarcová:

- Twentieth Century Standard-Bearer. The Man Tsushima Shuji
as Reflected in Dazai Osamu's Writings 31-40

The name of the well-known Japanese writer Dazai Osamu (1909–1948) has been associated with a subgenre called literary confession. Dazai, a great fabulist, used to employ various peculiar methods to transform his own life (inner and outer, private and public) into the lives of his literary heroes, often 'Ich' heroes. It is therefore interesting to investigate those lines and pages of Dazai's novels and short stories where the author's visions, feelings, instincts, experiences, thoughts, etc., have been remade and breathed into the virtual bodies of many different literary characters. It is equally interesting to search for and recognize the 'dazaian rhythm' revealing the narrator's dynamic perceptiveness and keen sensitivity.

Petra Müllerová:

- Auspicious Motifs on Vietnamese Traditional Graphic 41-54

This article searches for roots of auspicious motifs in traditional Vietnamese art, and introduces basic auspicious symbols and their meaning. Auspicious motifs are connected with celebrations of the traditional New Year. The most popular prints with auspicious motifs are: Protector of the Family Hearth, Family Happiness, God of the Earth, Cockerel, Sow with Trough, Pig with Sweet Potatoes, Sow with Sucking Pigs, Peacock, Glory, Boy and Turtle, Boy with Crayfish, Bot and

Carp, Boy and Frog, Boy and Cat, Boy with Marrow, Boy with Peach, Child with Duck, Seven Generations, Carp, the Deities Huyen Dan and Tu Vi, and the Deities Tien Loc and Tien Tai.

Zdenka Klöslová:

Czech Arms for Korean Independence Fighters 55-64

This article deals with the sale of arms of the Czechoslovak Corps in Russia to the Korean independence fighters. It also mentions the only known Czech document on this problem.

Ian Roper – Geoffrey Wood:

The Business of Politics in Mozambique. The 1999 Elections
and Beyond 65-78

The majority of southern African states are, formally speaking, multi-party democracies. However, most have been characterised by protracted periods of rule by a single dominant party and a lack of credible political alternatives. In the 1990s this pattern began to break down with opposition parties mounting serious challenges at the polls in a number of countries. This article provides an overview of Mozambique's 1999 elections, the reasons underlying shifts in support for the contending political parties. It is concluded that whilst the narrow Frelimo victory in the 1999 presidential election invests the 2004 elections with great importance, for a range of reasons Renamo represents an unhelpful model for opposition parties challenging formerly dominant parties elsewhere on the sub-continent.

Jirina Růžová:

The Heritage of the City of Alexandria. The Revival
of the Library of Alexandria. 79-86

The original library of Alexandria was founded under the reign of Ptolemy I Soter and in the year 48 BC, when it burnt down, it housed about 700,000 items. During the 20th century, there were many attempts to restore the glory of the library of Alexandria, but it was not until the 1980s that UNESCO succeeded in realizing this plan after selecting a Norwegian project in the related tender. The building is shaped as a simple crescent declining in height as it approaches the sea and is partially submerged in a pool of water. The library's three main buildings contain a conference centre, three museums, a planetarium, documentation and research centres, a calligraphy research centre, and a workshop for the restoration of manuscripts. The library interior is luxuriously furnished; the collection of the library of Alexandria currently consists of about 350,000 volumes (with a further several million volumes planned for the future).

Book Reviews and Notes

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Stanislava Vavroušková:

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In this article the author discusses revival and transformation problems dealing with Hindu traditional values, religion, and social castes during the modernization of India's urban society (1980s and 90s).

Renata Svobodová:

Tradition Unbroken? Social Dilemmas of Indian Tradition
as Reflected in Two Indian Novels of the 1990's 129-154

A very difficult and rather slow modernization process of Indian socio-religious tradition has manifested itself both in contemporary everyday life and Indian literature. Nevertheless there are areas where traditional values tend to survive even under modern conditions and in surroundings where one would least expect – in the lifestyles of the upper-middle class. Vikram Seth's *A Suitable Boy* and Arundhati Roy's *The God of Small Things* are two of the most successful contemporary novels written in English by Indian authors. Both novels reflect modernization and its different manifestations; and both share several important factors that this article concentrates on. Three themes are explored that will show how tradition, heavily steeped in religion, influences the lives of East Indian people: (1) starting a family and family life in general; (2) caste and community problems; and (3) cultural encounters.

Mariola Offredi:

Hindi Journalism 1877–1906 155-186

This paper deals with two important periodicals, *Hindī Pradīp*, Prayag, and *Bhāratmitr* that appeared during the second and third phases of Hindi journalism, (respectively 1877–1889 and 1890–1906). During the first phase (1826–76), attempts were made to create an indigenous press, which eventually developed into sophisticated periodicals launched by “Bhartendu” Hariscandr, one of the leading figures of nineteenth-century publishing. During the second phase, with which this paper begins, Bhartendu vitalized and consolidated journalism (which fanned out in all directions), allowing social and political issues to be freely expressed. This change was brought about by enactment of the Vernacular Press Act IX of 1878 (“An Act for the Better Control of Publication in Oriental Languages”). It was ratified during the time that Lord Lytton was Viceroy of India, and its restrictions applied only to the Indian press. As a result, officials were empowered to demand written avowals from newspaper publishers and printers promising they would not print any news or articles about the government that would incite the people; and when this edict and subsequent warnings were ignored, all their printing equipment was confiscated. English-language papers, even those published by Indians, were exempt from the Act's limiting measures, which only added to its unpopularity. So in order to bypass the Act, the editor of the Bengali journal *Amrī Bazar Patrika* began printing his paper in English.

Luděk Hřebíček:

Denotative Analysis and Turkish Texts 187-198

Denotative text analysis is a theory as well as a complex set of procedures applied with the intention of deriving meanings and their structures in texts. This branch of analysis can be classified as textual semantics. Its application to Turkish texts may be viewed as a specific implementation of generally applied methods.

Hana Navrátilová – Roman Mišek:

The Oriental Academy, Birth of a New Austrian Era
of Diplomacy in the Orient 199-204

The Oriental Academy was an European educational institute established for political and scholarly purposes in 1754, which became quite distinguished during the 19th century when many notable scholars and diplomats were educated there. Its importance corresponded to Austrian political interests in the Levant.

Review Article

Zdenka Heřmanová:

Lexical and Cultural Borrowings in Chinese 205-212

The volume under review highlights the multidisciplinary investigation into the formation of terminologies and the importation of lexical items into modern Chinese. In the first part the reviewer compares her views with those of the authors of the three theoretical studies. The second part is an overview of the monothematic research into the coinage, history and change of specific lexical items, and the problems of translation. The epilogue points out a comparable linguistic richness between contemporary Chinese and Greek due to the similarities in their development.

Book Reviews and Notes

Alexander John Peden, The Graffiti of Pharaonic Egypt: Scope
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Luboš Bělka:

The Myth of Shambhala: Visions, Visualisation, and the Myth's Resurrection in the Twentieth Century in Buryatia	247-262
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In the 20th century, various utopian expectations started to occur in Buryatia, Mongolia and Tibet more often than ever in the past. Utopian narratives appeared both in oral and written forms, but only rarely were they expressed in a visual form. The latter is represented by various kinds of pictures reproduced in the article, depicting the final Shambhala king, Rudra Chakrin. The myth was resurrected during the 1920s–1930s in Buryatia and Mongolia in connection with the Civil War and anti-Soviet uprisings by anti-Bolshevik forces. Strangely enough, both sides of the armed conflict in the first third of the 20th century exploited the Shambhala myth for their own interests.

Daniel Berounský – Martin Slobodnik:

The Noble Mountaineer: An Account of <i>la btsas</i> Festival in Gengya Villages of Amdo	263-284
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The cult of mountains has reappeared in the course of a religious revival in Amdo after 1980. The paper deals with one particular case of such a festival performed by men of particular villages forming part of the Gengya Federation (located between the Labrang monastery and Rebgong) on A mnye skung ri Mountain. In this area the *a lags* have traditionally participated at such *la btsas* festivals, and this was also the case with the festival in Gengya. This case-study is introduced by several notes on the broader general background of mountain cults in Tibet as recorded in written sources, including the *bsang* (ritual) fumigation, the different types of *la btsas*, and ideas related to various perceptions of the mountain in Tibet.

Lygžima Chaloupková – Dorzhgotovyn Dashbadrakh:

About the Biography of Darpa Pandita Called <i>The Beautiful Jewel Rosary of Victorious Teaching</i>	285-292
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This article presents preliminary information about the biography of Darpa Pandita Blo bzang bzod pa rgya mtsho and his stay in Tibet and Mongolia in the 17th century. The Darpa Pandita lineage of learned monks was known in ancient India, Nepal, Tibet and Mongolia. The biography of Darpa Panditas written in 1920 in Mongolia focused on the short outlines of the biographies of four Darpa Panditas in India and Nepal, seven in Tibet and five in Mongolia. All of them are known for their efforts to spread Buddhism in their countries. The biographies of Mongolian-reincarnated monks, which were written in Tibetan, are still kept in the remote monasteries of Mongolia and deserve to be studied and evaluated in a proper manner.

Lokesh Chandra:

The Khotanese Mural of Hārītī in Shrine D II at Dandan-Uiliq . . . 293-302

This article identifies anew this mural which was a palladium of the Khotan State. Hārītī's role as the devourer of children has been replaced by new evidence that she was one of the main protectors of Buddha and was appointed by Buddha to guard Khotan.

Andrei Mihailovich Donets:

Hermeneutics in Tibetan Prāsaṅgika 303-318

The study of Tibetan Buddhist literature and religious life in Central Asia reveals the original hermeneutic conception of the Tibetan school of Mādhyamika-Prāsaṅgika that constructively includes the ideas of different schools. The factors described here in connection with the word, can be subdivided into three sections determined by three approaches. It is typical for the religious-philosophic approach to determinate the Teaching of Buddha as containing only words and meanings and to define the direct and the ultimate meaning and the thought of the saying. The religious-practical approach is based on the idea of the *three components* of the Teaching of Buddha containing, besides words and meanings, also a special force of blessing, the direction and measure of which can be defined and used in practice. The philosophic-research approach defines the truthfulness of the existence of things named by words. This hermeneutic concept acts as a theoretical basis for the personal comprehension of the truth, religious practice, and rituals.

Helmut Eimer:

Daten von frühen Äbten und Lehrern des Klosters Kah thog
in Derge (Khams) 319-332

Kah thog, the first Rnying ma pa monastery in the Derge region in eastern Tibet, was founded in the middle of the 12th century. Original sources for its early history are rare, if they have survived at all. The paper compares the terms of government in the first main succession line of abbots as given in accessible sources, including two recent indigenous histories of Kah thog not studied before. Thus, it is possible to consistently determine the dates of demise and accession to the abbot's chair for the first twelve members in the first Kah thog succession line.

Marián Gálik:

Julius Zeyer's Version of "Kunāla's Eyes". A Buddhist Story
in Czech Attire. 333-338

The aim of this essay is to describe the sources of Buddhism that helped create a meaningful short story, *Kunálový oči* [Kunāla's Eyes] by Julius Zeyer, a well-known Czech author.

Irina Regbievna Garri:

The History and Doctrine of Rnying ma pa according to *Grub
mtha' shel gyi me long* by Thuu bkwan blo bzang chos kyi nyi ma 339-356

This article offers a chapter-length translation on the history of the Rnying ma pa school of the "Crystal Mirror of the Philosophical Systems" by the prominent Dge lugs pa scholar of the 18th century Thuu bkwan blo bzang chos kyi nyi. Thuu bkwan's treatise is a unique one in Tibetan literature as it covers a history of all the philosophical schools of Tibet in a single book. The chapter on Rnying ma pa contains a valuable, if brief, account on the history and doctrine of the school as well as its similarities with the main traditions of Tibetan Buddhism from the perspective of the main Tibetan school, Dge lugs pa.

Ireneusz Kania:

More on the Polish version of Father de Andrade's *Novo
Descobrimento do Gram Cathayo, ou reinos do Tibete* 357-362

The subject of the paper is the famous de Andrade's relation from Tibet, or, properly speaking, its first Polish translation dating from 1628 by Polish Jesuit Fryderyk Szembek. The author, who is working on the new and complete translation of this text from the Portuguese original, points out – basing on a minute comparison between Szembek's version and the original – that the former is far from being a faithful translation, taking rather a form of a free paraphrase, sometimes strongly coloured by Catholic apologetics. What is more, by way of analyzing some peculiarities of Szembek's manner of rendering Tibetan words, he argues that the textological basis for the Polish Jesuit was not the Portuguese original, but, most probably, an Italian translation. Kania further attempts deciphering the Tibetan religious terms and expressions included by de Andrade, who had probably attempted their translation for the first time in any European language, in his accounts.

Peter Lindegger:

Ist in Antonio Giorgis *Alphabetum Tibetanum* ein ordnendes
Prinzip erkennbar? 363-366

Highlighting the recent publication of the annotated German edition of Antonio Giorgi's *Alphabetum Tibetanum* the translator attempts to bring some kind of systematic order into the disparate conglomerate of this rather ill-famed work of 1762/63. His preliminary analysis of the 179 chapters shows that in part I there are eight thematic groups, of which the main statements in the central chapters 69-118 and 120-164 declare that "the contemporary forms of Buddhist faith and the clerical hierarchy of the Tibetans are decisively influenced by Manicheism and so present a dreadful syncretism of pseudo-Christian and Indian Buddhist elements". Finally, the author expresses his appreciation of the hidden pearls to be found in Giorgi's remarkably odd *opus magnum*.

Colin Mackerras:

China's Ethnic Autonomy Policy: Ramifications and Evaluation . . 367-384

The article deals with the system of autonomy given to ethnic minorities in the People's Republic of China. It argues that there are some important benefits for ethnic minorities in this system, including a range of "preferential policies" for minorities in such areas as family planning and economics. However, the Chinese state suppresses all forms of secession and has put a particular definition on the word autonomy, which is quite different from how it is interpreted in most other places and imposes major limitations. The article takes up the special examples of Tibet and Xinjiang, arguing that the system of autonomy survives in both places, but autonomy has weakened in both as the modernization process gathers momentum. In the case of Xinjiang, where ethnic relations are probably worse than in Tibet at the beginning of the twenty-first century, the situation has been further complicated by the international rise of Islamic fundamentalism and the war against terrorism.

Aleksander Stepanovich Martynov – Tatiana Aleksandrovna Pang:

About Ideology of the Early Qing Dynasty 385-394

The article clarifies the role of traditional Chinese political categories in the very beginning of the Qing dynasty's relations with Tibet.

Braham Norwick:

Reading Magic Writing: *Bija* and *Lantsha* 395-408

Tibetan artifacts, amulets, documents, helmets, plaques, prayer wheels, *tsha-tsha* and other items have often been found to bear scripts not readily understood even by Tibetan scholars. As a result of the first correct reading of a *tsha-tsha* initially published in the West in 1730, the author has often been called upon to read such scripts. To accomplish these tasks, considerable research had to be undertaken. What was found is that there is a large variety of different and often not very similar scripts which have been termed *Lantsha*, *Ranjana*, mystic monograms and *Bijas* (i.e. seed syllables). This paper gives examples from the sources found and the methods that have been employed. It presents an interpretation made of scripts on a Tibetan helmet which bore mantras in *Lantsha* and many *Bijas*.

Lucie Olivová:

Tibetan Temples in the Forbidden City (An Architectural Introduction) 409-432

The paper describes, with the use of maps and illustrations, the major Tibetan-Buddhist sanctuaries in Gugong: Zhongzheng Dian, Yuhua Ge, Yinghua Dian, the Cining Gong garden, Fanhua Lou and some others. All these places are located off the areas open to public, but the author had visited them, and provided data from Chinese secondary sources, in order to give an overall architectural introduction, for the first time in Western literature. The Tibetan temples happen to be among the major sacred sites in Gugong, mainly because of the religious inclinations of the Qianlong emperor, who also was the last great builder.

Heather Stoddard:

Thang stong Rgyal po, Jesus and the Fifth Dalai Lama 433-440

This brief note is a tiny yet immeasurable offering from Tibet, in that it appears to recall the far distant shores of the Mediterranean Sea, bringing to mind the continuous exchange of techniques, ideas, material objects, religious practices and stories right across the great Eurasian continent over the past few millennia. Here, the "life story" of the great Tibetan yogi and bridge builder, Thang stong Rgyal po, echos happenings far to the west, fifteen centuries previously.

Nikolai Vladimirovich Tsyrempilov:

Some Notes on the Biography of the First 'Jam dbyangs bzhad pa 441-450

The article deals with the content of the second part of the biography of the first 'Jam dbyangs bzhad pa Ngag dbang brston 'grus (1648-1721), which is devoted to the activity of this outstanding scholar, tantrist and politician after his return to Amdo in 1709. The author analyses some interesting and important facts found in this source, never before translated into any European language, which are directly related with the events of Central Asian history: the construction and early years of the Bla brang monastery, the Seventh Dalai Lama's stay in Sku 'bum, Dzungar relations with Kokonor, etc. The author concludes with the exclusive importance of 'Jam dbyangs bzhad pa in political events which took place in Amdo at the beginning of the 18th century.

Tsymzhit P. Vanchikova:

Rnam Thars of the First Abbots of the Buryat Tsugol Monastery 451-464

In this article the biographies of the founders of one of the most famous of the Buryat Buddhist monasteries are introduced to the academic community. Utilising an analysis of their spiritual structure, contents and activities, the role of these two Buddhist monks in the spiritual and cultural life of the Buryat people are revealed.

Yumzhana Zhabon:

Desi Sangye Gyatsho (1653–1705) on the Succession of Medical Knowledge in the Tibetan Chang and Zur Schools 465-478

This article deals with the two distinguished schools of Tibetan medicine, the Chang (Northern) and Zur (Southern) lineages, which flourished in Tibet in the 15th–17th centuries. The primary focus is on the biographies of the leading representatives of these two schools and their written texts on Tibetan medicine. The differences between the Chang and Zur schools were insignificant. Nevertheless, the description of lineages of the two schools, elaborated in this article, is important to provide a general overview on the state of Tibetan medicine as presented by Desi Sangye Gyatsho in his fundamental treatise *Khog 'bugs* in 1703.

Up-to-date Bibliography of Josef Kolmas 479-484

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Lubica Obuchová:

The Chinese Community in the Czech Republic

(Some Remarks on Research Results) 451-460

The author presents the main findings of two investigative projects conducted among Chinese living and working in Prague and other Czech regions in the years 2001–2003. Some statistics and main characteristics of their original geographical, familial and professional diversity are presented.

J. Duncan M. Derrett:

Salute No One on the Road (Luke 10:4d) 461-466

Whom should one greet first and risk being snubbed? Whom should one “cut”? Lk 10:4d and 14:23 show Luke’s view on this. But the former remains cryptic and 2 Kgs 4:29 (always cited by commentators) is not sufficient. Buddhist parallels are illuminating. The *vinaya* requires monks not to greet a small defined list of people. The Mahāyāna, notably the Lotus Sūtra, goes much further and gives reasons. It seems like a commentary on Lk 10:4d, and if so is quite rational. The mission must not be impugned.

Ludwig D. Morenz:

Ortsgötter, frühe Tempel und älteste Schriftzeugnisse in Ägypten .. 467-478

The article deals with some oldest forms of Egyptian hieroglyphs as discovered in temples from 4th millenary BCE.

Hana Navrátilová:

Middle-earth and Egypt 479-484

This paper deals with an analysis of the literary impact of Ancient Egypt in the work of J. R. R. Tolkien. His Egyptian inspiration presents an interesting composition of high-profile literary amalgamation using ancient historical motifs. Egypt, for Tolkien, stands as a symbol of ancient lineage and duration, and this same Egyptian civilization helped him create the most ancient kingdoms of his Middle-earth, Gondor and Arnor. The royal symbols and insignia that he invented for these realms, mirror an Egyptian tradition, as so do some phenomena in the cultures of Middle-earth. Tolkien did not use just decorative Egyptomania, but also tried to recreate the atmosphere of this ancient culture.

Andreas Kaplony:

Die Fünf Teile Europas der arabischen Geographen. Die Berichte

von Ibn Rusta, Ibn Hawqal und Abu Hāmid al-Ġarnāṭī 485-498

Medieval Muslim geographers consider Europe both as a geographical unit – “the Little Continent”, as opposed to Asia, “the Great Continent”, and a cultural unit – the Roman Empire, as opposed to the Chinese, Indian and Muslim empires and, on a lower level, Black Africa. Within Europe they define five regions, which indicates the very different ways Muslims may access those regions. In Byzantium,

confirms the original Akkadian source, frequently via an Aramaic transmission. In the remaining cases he suggests different explanations, most frequently a common Semitic heritage or a borrowing from a third language (frequently Aramaic) into both Akkadian and Hebrew.

Book Reviews and Notes

- Blanka Knotková-Čapková*, Poesie bengálského modernismu v komparativním kontextu. Návrh periodizace dominantního diskursu. (*D. M.*) 564-565
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Muslims are either enemies or closely watched visitors. Eastern Europe is freely accessible to Muslim merchants as is Northern Europe to those merchants' business partners, while Western Europe remains closed behind an "Iron Curtain". Sicily (and Spain) are not seen as border regions with mixed societies, but rather as disappointing regions onto which Muslims project unrealistically high expectations.

Hans Martin Henning:

Das „corpus incorruptum“ im japanischen Tendai-Buddhismus. Der Heilige Zōga (917–1003 u.Z.) in der Überlieferung des *Wa-shū Tōnomine-dera Zōga-shōnin kōgyō-ki* 499-516

The *Wa-shū Tōnomine-dera Zōga-shōnin kōgyō-ki*, an anonymous work, is an interesting biography of the Japanese Tendai monk Zōga, one of the better-known monks of the Heian period (794–1185). Apart from providing an English translation of this work of Kanbun hagiography, the article attempts to shed some light on the prerequisites of the *sokushin jōbutsu* by comparing this phenomenon with the medieval idea of *corpus incorruptum*.

Michael Hahn:

Cry for Help. The unidentified stanzas of Nāgārjuna's *Prajñādaṇḍa* 517-540

The paper deals with an anthology of moral maxims called "Staff of Wisdom" or *Prajñādaṇḍa*, wrongly attributed to the Buddhist philosopher Nāgārjuna. Its 260 stanzas are available only in a Tibetan translation done around 800 AD and later incorporated into the Tibetan Tangyur. So far 173 of these stanzas could be identified in various extant Sanskrit and Prakrit works. After a brief discussion and illustration of the many corruptions that the Tibetan underwent in the course of its transmission between the 9th and 18th centuries AD those 87 stanzas are presented in text and translation an Indian original of which has so far not been traced. This will hopefully lead to more identifications by specialists in the field of Indian *nītiśāstras*.

Dagmar Marková:

Mamṭā Kāliyā: Hindi Woman Writer of Scepticism and Disillusionment 541-550

The article introduces one of the renowned contemporary Hindi women writers whose psychological fiction is characteristic of the present attitudes of questioning every aspect of life, both traditional and non-traditional.

Review Articles

Stanislav Segert:

Phoenician–Punic: Grammar and Dictionary 551-556

Charles R. Krahmalkov, Professor at the University of Michigan, Ann Arbor, summarizes in these two volumes the results of many years of research. The grammar is a description of Phoenician and Punic, based on an independent analysis. New approaches and new terminology are introduced, especially for verbs. Words quoted in these volumes are accompanied by contexts, along with their English translations. In the complete dictionary some analogical words from related Semitic languages are also introduced. Both volumes are indispensable tools for detailed Phoenician studies. The rich, precisely-presented material may be used for comparative studies of Canaanite languages. The use of computers may be recommended.

Václav Blažek: Akkadian Loanwords in Biblical Hebrew 557-563

In his book based on a doctoral dissertation from the 1977 Mankowski studies, about 100 Biblical Hebrew words are sometimes supposed to be borrowings from Akkadian. In about 80 cases he

confirms the original Akkadian source, frequently via an Aramaic transmission. In the remaining cases he suggests different explanations, most frequently a common Semitic heritage or a borrowing from a third language (frequently Aramaic) into both Akkadian and Hebrew.

Book Reviews and Notes

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