

conditions climatiques actuelles, mais elle diffère sensiblement des conditions supposées par J.P. L'existence d'une «ère de la rosée» (p. 143) reste donc à prouver.

On peut conclure que le système d'irrigation dans les régions centrales de l'Arabie du Sud (anciens royaumes de Ma'in, Qatabān et la partie occidentale du Ḥadramout), coïncidait avec le système de Mārib. Dans les régions montagneuses (Ḥimyar, Ṣan'ā', Arḥab etc.) les conditions climatiques sont différentes, et le système d'irrigation de ces régions n'est pas connu.

Le mérite principal du travail recensé est de poser le problème de base de l'histoire économique de l'Arabie du Sud ancienne, celui de l'irrigation. J.P. a mis au centre des recherches le problème de la «maîtrise de l'eau» et de l'irrigation artificielle; elle a prouvé l'importance et la diversité de celle-ci, ainsi que sa signification pour les recherches concernant l'économie et les problèmes sociaux de l'Arabie du Sud ancienne, ainsi que pour l'étude de la religion, et même pour l'interprétation des inscriptions.

Leningrad, Avril 1979

A. G. LOUNDINE

ARABICA-ISLAM

E. J. BRILL, *Catalogue 500. A Collection of Arabic (and a few Turkish and Persian) Manuscripts. Localities and Dates in Arabic Manuscripts. Descriptive Catalogue of a Collection of Arabic Manuscripts in the Possession of E. J. Brill. Compiled by Dr. P. S. VAN KONINGSVELD and Dr. Q. AL-SAMARRAI. Leiden 1978 (24 cm., VIII, 186 pp., including a Chronological Index, an Index of Persons, an Index of Titles, and a General Index). f 45.-.*

Messrs E. J. Brill of Leiden have celebrated the occasion of the issue of their 500th catalogue by publishing a catalogue of a selection of their Arabic MSS. Splendidly printed with over one hundred illustrations, mainly of colophons, this catalogue is not, however, an exception to the line which the Maison Brill seems to pursue lately. In this respect mention should be made of its catalogues *Diversions* (1973), *Philologia Orientalis* (1976), *Turcica* (1976) etc., which equally deserve our admiration for their careful execution and the quality of their contents. A landmark as Nr. 500 should not pass by unnoticed. We are sure that this catalogue will find its due place among the reference works, like the catalogues 500 of K. W. Hiersemann (Leipzig 1922) and, to a lesser extent, of Otto Harrassowitz (Wiesbaden 1966), and also like previous catalogues of Brill have already done (Landberg, Leiden 1883; Houtsma¹, Leiden 1886; Houtsma², Leiden 1889). The latter catalogues being compiled according to the needs of their day, i.e. from a purely philological point of view, this catalogue shows the influence of an auxiliary science which only recently made its appearance in Arabic bibliography: codicology.

Among the 278 items offered for sale (at a total price of Dfl. 235.000) some MSS are conspicuous. We mention

here only the treatise of Ibn Hudhayl on Holy War and Cavalry (Nr. 4A, 14th cent.?), a very old copy of Ḡawharī's famous dictionary (Nr. 29(1), 11/12th cent.?), one of the few known copies of the manual on the composition of legal documents by the Moroccan jurist al-Wansharishī (Nr. 192A, 18th cent.?) and a treatise on astronomy by al-Bīrūnī with some 13th or 14th cent. notes in *Latin*.

The hope, expressed by the learned authors in their preface, 'that these MSS will come into some public institution which will make them available for scholars, without hesitation and without difficulties', does not seem to have come true. The entire collection was sold in July 1978 to an anonymous (Saudi Arabian?) collector, for which transaction Dr. R. M. Burrell of the Dept. of History of the School of Oriental and African Studies in London acted as an intermediary. Enquiries to him about the present whereabouts of the MSS, their present owner, the possibility of obtaining microfilms and questions of copyright in case of publishing, have yielded no result so far. Purchasing a collection like this one, including its printed catalogue, fits indeed with Saudi Arabian investment patterns, viz. to acquire sophisticated projects on turn-key base, be it fully equipped harbours, oil refineries, universities, complete towns, or ... collections of MSS.

Now that we can only fear that this collection will for some time not be available for interested scholars we cannot but be grateful to the authors of the catalogue for having included so many illustrations (122 to be exact). Most of these are concerned with a feature of Arabic MSS which is still very much neglected: the colophon. Stressing the importance of the colophon of a MS may sound a truism to the student of Western MSS, but it should be borne in mind that in the study of Oriental MSS (not only of Arabic MSS) modern codicological concepts are still almost universally ignored.

From the fact that this catalogue bears several titles at a time one can see that the authors faced a dilemma: compiling a mere sales catalogue, or a scholarly reference work. They tried to solve this problem by doing both at the same time. They certainly succeeded in attaining the former, but to a lesser extent the latter goal. The descriptions are on the whole accurate enough, but the material contained in this catalogue does not warrant the title *Localities and Dates in Arabic Manuscripts*. Localities and dates are important for the study of MSS, but the authors of this catalogue passed up the opportunity to tell us *why* they are so important in this case.

What seems to be a serious defect is that the authors of this book which is said to deal with localities have not succeeded in presenting a consistent system of transliteration of the names of these localities. In this respect there are, generally speaking, three possibilities: 1. the spelling used today in daily practice; 2. the spelling according to any chosen Arabic-English transliteration system; 3. hybrid spellings, which do not correspond with either of the aforementioned. All three possibilities are amply represented in this catalogue.

Some examples of 1:

p. 40: Tlemcen → Tilimsān

p. 136: Essaouira → al-Ṣawīra

e.g. p. 132: Fes → Fās

e.g. p. 159: Aleppo → Ḥalab

e.g. p. 88: Damascus → Dimašq

Some examples of 2 :

p. 25 : Sīwās → Sivas

passim : 'Ain Tāb → Gaziantep

e.g. p. 156 : Diyār Bakr → Diyarbakır

e.g. p. 75 : Mar'aš → Maraş

Some examples of 3

e.g. p. 34 : Erzurūm → Arđ-i Rūm/Erzurum

p. 138 : Sawj Bulaq → Sāwuḡbulāḡ/present day Māhābād

p. 101 : Yergökü → Yergögü/Yarkūki/Giurgiu. The illustration on p. 100 gives the Arabic translation (*al-Ard wa'l-Samā'*) of the popular etymology of Yergögü : earth and heaven (Turkish : *yer* and *gök*).

p. 104 : Qonya → Qūnya/Konya

p. 21 : Uskūb → Üsküb/Skopje (and not Üsküp, the hamlet in North Turkey, but the town in Yugoslavia).

Now each of these possibilities has its own specific advantage but it does not seem very practical to me to employ the three at the same time.

What is the nature of the correlation between the title of the catalogue and its contents? If one takes a look at the chronological index (useful and accurate) at the end of the catalogue, one finds that the 278 items are divided into 394 datable entities. Of these 394 only 220 bear exact dates, the others are estimates by the century. Of these 220 only 67 MSS are dated and localized with certainty, in 43 places. Of these 43 places not less than 24 are situated in Anatolia and what used to be European Turkey, and of the remaining 19 places not less than 12 are situated in other provinces of the former Ottoman empire (African territories not included). The greater part of these 36 places are represented in this catalogue by relatively recent MSS (11-13th cent. AH/17-19th cent. AD). This can hardly be styled a representative sample for any research and would not, therefore, appear to justify the general title given by the authors to the catalogue. But even with the limited amount of geographic material in this catalogue some survey might have been made, some conclusion might have been drawn, if only in the form of a preliminary map on which the Ottoman localities which are mentioned in these 17/19th century MSS could have been indicated. This seems to me one of the few ways, if not the only, in which the authors could have made a scientific use of the geographical data contained in the MSS described. This however they preferred not to.

But apart from the misleading title, Brill's catalogue 500 is a successful venture and a worthy commemoration of more than a century of highly specialized book trade.

Leiden, 25 April 1979

J. J. WITKAM

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Heikki PALVA, *Studies in the Arabic Dialect of the Semi-nomadic al-'Aḡārma Tribe (al-Balqā' District, Jordan)*. Göteborg, Acta universitatis Gothoburgensis, 1976 (24 cm., 109 pp.) = *Orientalia Gothoburgensia* 2. Price : Sw. Cr. 40:--. ISBN 91 7346 021 4.

Palva's study is dedicated to the speech of a tribe living to the south-west of Amman in *al-Balqā'* district. This area is populated by sedentary *baḡūl*-speakers as well

as by nomadic *yigūl*-speakers. The tribe studied in this book, *al-'Aḡārma*, is nomadic, though its members are nowadays becoming settled farmers, a fact not without influence on their speech, as is demonstrated by the author.

One of the author's purposes, as stated on page 6, is : 'to single out the main characteristics of the dialect with a special reference to typologically distinctive features'. It is with this aim in view that in the chapters on phonetics and phonology special attention is paid to the typologically distinctive reflexes of Literary Arabic *q* and *k* in the North Arabian and Syro-Mesopotamian dialect area. In the chapters on grammar and lexical features, too, the accent is on dialect comparison. As a result, the characteristics of the dialect emerge very clearly indeed. Yet a few critical remarks :

I doubt the phonemic status of the glottal stop : it occurs only initially before a vowel and seems to appear there automatically. Cf. p. 8 : ' is left unmarked when not heard ; it must, however, be admitted that this is often rather arbitrary'.

'The counterpart of the Literary Arabic *q* in *'Aḡārma*', the author says on page 10, 'is a voiced velar stop *g* which in the contiguity of front vowels is realized as a palatal variant *ǰ*'. But he does not make clear what front vowels are. Evidently, in his opinion *a* in *ǰā'ed* 'sitting' is a front vowel, but is not in *ǰādeh* 'catching', nor is *a* in *ǰāl* 'he said'. The facts concerning the reflexes */k/* and */č/* of Literary Arabic *k* seem analogous to those of *q* and suggest that *g* and *ǰ* are better not taken as phonetically conditioned variants of a phoneme that partially overlaps */ǰ/*, though they have been historically. In this connection the question arises whether *čč* occurs, as does *ǰǰ* (e.g. *šǰǰǰ* 'truth', *šǰǰǰ* 'tent, men's compartment of a tent'). Palva's study does not answer this question.

The phonemic analysis of the *'Aḡārma* short vowels as well as their comparison with those of the neighbouring dialects was not without difficulties. I consider Palva's solution concerning *e* and *o* the right one, though he fluctuates somewhat in his thinking : Palva calls them 'possibly allophonic' but what he says in his next statement (p. 15) about the absence of *o* in several morphological patterns excludes clearly this possibility.

With a view on what is said about these short vowels on page 15, one wonders why the author wrote *ǰəm* [ǰUm] 'get up' (p. 3), *bakra* [bUkra] (p. 39), *abrāmu* [brŪmu] (p. 48), *l-ābrāka* [brUka] (p. 48). These cases and words like *mayya* [mayya] (p. 43), *mmā'inha* [mma:i:nha] (p. 66) would have justified a statement on emphatic allophones of */g/*, */m/* etc. in certain environments.

Is the comparison of the *'Aḡārma* vowel system with that of neighbouring dialects difficult because of incomparable transcriptions, grammar and lexicon present a firmer ground for discovering the characteristics of the *'Aḡārma* dialect and its position with regard to the Syro-Palestinian sedentary dialects and the nomadic dialects of Northern Arabia. An exception has to be made, however, for derived verbal forms : the information about nomadic dialects of adjacent areas with regard to this point is too scanty to make comparison feasible. Apart from this, the characteristics of the *'Aḡārma* grammar and lexicon stand out very clearly. I wonder, however, why Palva, who separates proclitic articles, prepositions and enclitic conjunctions from the rest of the phonetic word by hyphens