

BOOK REVIEWS

ALDRIDGE, A. OWEN: *The Dragon and the Eagle. The Presence of China in the American Enlightenment*. Detroit, Wayne State University Press 1993. 287 pp.

A. Owen Aldridge (born 1915), Professor Emeritus at the University of Illinois at Urbana-Champaign, well-known among Euro-American and Sino-Japanese literary comparatists, characterized the book under review as “either cross-culturism or mirage study” (p. 9). I think that it is possible fully to agree with this opinion. As “mirage” Aldridge’s work reflects images coming from distant China, sometimes in right, sometimes in wrong proportions, as they were noted and observed in America during the period 1706 and 1826. As “cross-culturism”, this book tries to bring the cross-culturalist facts of the eighteenth and of the beginning of the nineteenth century to the readers of the multiculturalist society of our time.

This study in reality consists of a quite large unit of different studies, more or less marked off by the sixteen chapters of the book. It is a pioneering work because “no previous scholarship has been devoted to the intellectual relations between China and America during the period of the American Enlightenment” (p. 7). These years, as indicated above, started with the birth of Benjamin Franklin (1706), famous American statesman, scientist and diplomat and ended with the death of Thomas Jefferson (1826), the third President of the United States and author of the Declaration of Independence. As the studies concerned with the “mirage” and “cross-culturism” elsewhere, the majority of Americans who reflected on the state of things in China, its political system, philosophical and cultural niveau, had never been in the country they analysed, did not know its language, whether spoken or written. The situation in America changed after the War of Independence, when Americans visited China and later wrote also about their experiences.

The book under review is a work that took about twenty years to be finished. In 1971 Professor Aldridge was invited to serve as the “chief” reviewer of the First Quadrennial International Comparative Literature Conference, Tamkang University, Taipei, and participated at every subsequent conference taking place there up to now. Aldridge, just as his great mentor and the *Kronzeuge* of this book, Benjamin Franklin, was enthralled by Confucius, and probably knew about the famous maxim concerned with the relation of a teacher with his disciples: “Even when walking in a party of more than three I can always be certain of learning from those I am with. There will be good qualities that I can select for imitation or bad ones that will teach me what requires correction in myself” (*The Analects of Confucius*. Trans. by Arthur Waley. London, George Allen & Unwin LTD 1938, 4th impression 1964, p. 127.) Aldridge helped his Chinese and Japanese students to get through the secrets of Comparative Literature, especially of its methodology, and he learned much from them later, as he acknowledged on p. 11. He broached the topic of early contacts of America with China in his plenary address at the Fifth Quadrennial International Comparative Literature Conference in Taipei in 1987. I do not find this speech in the proceedings, but his *Recapitulation of the Conference* at

the end of the volume. There this topic really at least touched, although nearly the whole of his career had something to do with China. With Franklin he launched his scholarly research in 1950s. In 1957 Aldridge published a book entitled: *Franklin and His French Contemporaries*. Later in 1965 *Benjamin Franklin: Philosopher and Man* appeared, and even before another book about the man influenced by Confucius: *Man of Reason: The Life of Thomas Paine* appeared in 1959. Both Franklin and Paine had a positive attitude to deism and to ethical teaching of the Chinese Sage.

When I first met Aldridge at the Sixth Triennial International Congress of Comparative Literature Association, Bordeaux, 1970, he read there his contribution entitled *The Vogue of Thomas Paine*. Probably it was his Asian students who helped to deepen his interest in the things of the Far East. The book entitled *The Reemergence of World Literature. A Study of Asia and the West*, published in 1986, was the first great fruit of this study. This book dedicated to Etiemble, “scholar, intellectual crusader, dean of East-West comparative studies”, divided into two sections: theory and pragmatic applications, is a good introduction to this branch of comparative literature. With the exception of the chapter called *Voltaire and the Mirage of China*, the approach is novel and analyses mostly literature of our times.

In *The Dragon and the Eagle* Aldridge returns to old literary and philosophico-cultural “loves”, to old and neglected stories, to published and even unpublished documents, once read, or even never read books, articles and reviews. This required a painstaking study by this old gentleman in his late seventies, who during his stays in different parts of the Far East, his American home and Europe, put together a great amount of useful, but often neglected material concerned with different aspects of Sino-American relations including linguistics, mythology, religion, philosophy, sciences, politics, agriculture, foreign trade, legal system, literature and art, but also popular customs and prostitution.

Due to the “mirage” character of the book, in which most was written by people who were not specialists and often quite sinophobic, I do not think that it will find many who will read it from the beginning to the end, for it appeals to quite disparate groups, scholars of American cultural history and the scholars of East-West literary relationships. It is also not necessary and the author was probably aware of it. The framework of individual reader’s interest is usually not so extensive as the scope of Aldridge’s book. But some of the passages may bring pleasure to connoisseurs, e.g. the chapters about Franklin and his intellectual companions, about Confucius and Chinese religion, or about the *magnum opus* by the young American Robert Waln, Jr. with a very simply title: *History of China*, but with a long subtitle which reads as follows:

China: Comprehending a view of the origin, antiquity, history, religion, morals, government, laws, population, literature, drama, festivals, games, women, beggars, manners, customs, etc. of that Empire, With Remarks on the European Embassies to China, and the Policy of Sending a Mission from the United States to the Court of Peking. To which is added a Commercial Appendix, containing a synopsis of the Trade of Portugal, Holland, England, France, Denmark, Ostend, Sweden, Prussia, Trieste, and Spain, in China and India: and a Full Description of the American Trade to Canton, Its Rise, Progress, and Present State: with Mercantile Information, Useful to the Chinese Trader and General Merchant.

Judging only from the subtitle we may have an idea of the broad framework of the project of this young man, who was only twenty-nine when this work was partly published in 1823. This work did not receive an adequate public response; therefore the second volume never appeared. Aldridge regards this book as the herald of the later great

historical works by Francis Parkman (1823–1893) and Herbert Howe Bancroft (1832–1918), as “fascinating reading”, although “almost completely neglected to this day” (p. 195). As a study in the history of ideas, this book is extremely valuable, although it should be read with caution, due to the material Waln Jr. used when writing his compendium, and the difficulties connected with the direct study of China, where the foreign visitors were “restricted in their excursions, prohibited from entering cities, and even in many instances, confined to their houses” (p. 196).

If the book under review presents a rich pasture for the researcher in realm of the intellectual history, not much material is there for the literary comparatist. One may see that in Chapter Fifteen entitled *Timid Exoticism: Or China of Imagination*. Not much was known in America about Chinese literature in the period of Enlightenment, with the exception of *Confucian Analects (Lunyu)*, some poems from *The Book of Odes (Shijing)*, the well-known Chinese novel of the Rococco time called *The Fortunate Union*, or *The Pleasing History* according to Aldridge (*Hao qiu zhuan*), the famous play from the time of the Yuan Dynasty (13th cent.) *Little Orphan of the House of Chao (Zhao shi gu er)* and very delightful short story titled in English *The Inconstancy of Madam Choang (Zhuangzi xiu gu pen cheng da dao)* from Feng Menglong’s (died 1645) collection *Popular Words to Admonish World (Jing shi tong yan)*. The Americans of those times had imaginative travellers, philosophers, politicians, economists, but not writers. On the other hand, it was a pleasant surprise to read that Jefferson recommended to read *The Little Orphan of the House of Chao* and *The Pleasing History*, as two books among 200 items in 1771, nine years before the birth of Goethe, who in the year 1827, a few years before his death promulgated his concept of World Literature, among others, also due to his reading the second book just mentioned.

It is necessary to point out that Aldridge’s book has some shortcomings, too. The reader finds there “various spellings of Chinese names, as these have multiple spellings in English” (p. 9). It would be better to use Wade-Giles or *pinyin* system, at least for the most complicated ones, e.g. on p. 209 Si-gan-foo (Hsi-an or Xi’an), Shen-see (Shen-hsi or Shaanxi). There are a few mistakes, as Ling who reigned in 551 B.C., was not the Emperor but the King (p. 32), or Emperor K’ang Hai should be K’ang Hsi or Kangxi (p. 149).

In spite of these critical remarks, Professor Aldridge’s books makes a great contribution to the study of the Chinese impact on America in the time of the American Enlightenment and it is to be recommended for all interested readers.

Marián Gálik

KRAHL, G. – W. REUSCHEL – E. SCHULZ: *Lehrbuch des modernen Arabisch*. Neue Ausgabe. Unter Mitwirkung von Monem Jumaili. Leipzig–Berlin–München, Langenscheidt Verlag Enzyklopädie 1995. 629 pp.

The present manual is a substantially innovated version of Krahl-Reuschel’s *Lehrbuch des modernen Arabisch*, Teil I, VEB Verlag Enzyklopädie, Leipzig 1974 (1976). The original version of Part I forms part of an extensive course of Modern Written Arabic (MWA, in what follows), subsequently completed by Part II/1 (1981) and Part II/2 (1981). Part I, the grammatical core of the whole set, is in many respects a quite autonomous and self-sufficient unit that has been successfully used, for more than two decades, in the instruction of MWA.

Despite a neat and precise presentation of the synthetic norm of MWA and highly efficient drills, the original version of Part I had also one serious drawback: a monotonous textual and lexical orientation enforced by the all-pervading totalitarian atmosphere of the late GDR. Practically the whole lexical material included in texts, and even in drills, reflected the political and ideological *ostblock*-atmosphere that had only very few linking points with the Arab everyday reality. Of course, this can in no way be ascribed to the authors of the original version as their free choice.

The new innovated edition of Part I, represented by the book under review, has not merely eliminated this major defect but did something more, too. The newly introduced textual and lexical material is getting closer to the Arab social and cultural reality as well as to the everyday oral usage and to a true-to-life idiomatic ring of the conversational samples included. Lexical innovation of drills was accompanied by a partial rearrangement of particular drill components (lexicon: L, grammar: G, conversation: K, and, finally, summarizing complex drills), more in tune with the overall architecture of the book. The highly conventional subdivision of drill components, closely interwoven with each other, is merely intended as a rough orientation guide for the convenience of the student.

The high-quality grammatical description is substantially that of the original version. Nevertheless, even here some parts have been rearranged in accordance with the experience derived from the pedagogic exploitation of the original version.

In spite of the fact that the *Lehrbuch* is marked by a high-levelled originality and innovation, the impact of the Orientalistic tradition, perpetuated through centuries in the European centres of Arabic studies, may still be felt in some of its paragraphs:

In the phonological part of the book, the treatment of *emphatics* lets suppose that *ḍ* (*ḍād*), as well as its non-emphatic counterpart *d* (*dāl*), is a voiced dental occlusive (stimmhafter dentaler Verschlusslaut) (pp. 19, 22). The description, no doubt, holds for both phonemes, for *dāl* (19) perfectly, for *ḍād* (22) only partially. An occlusive rendering of *ḍād* occurs only in the urban centres of Egypt and the Syro–Palestinian linguistic area. No hint has been made to the fricative realization of this phoneme, as postulated by the orthoepic standard in the greatest part of the Arab world in both urban and rural areas. (The occlusive featuring of *ḍād* is presented in an even more explicit way by Kästner–Waldmann 1985, p. 15: velarisiert-gepreßter...stimmhafter Verschlusslaut). On the other hand, the regionalized rendering of *ḡīm* (Egyptian *ḡīm*) has been marked.

Another feature, sanctioned by the tradition, may be found in the description of annexion-type head-modifier constructions (so-called *constructs*). The presentation of these construction, as offered by the *Lehrbuch* in both its original and innovated versions, overtly fails to explain the difference between a syntagmatic and a paradigmatic definiteness value in annexions with an indefinite final term. The nonfinal term(s) of an annexion the final term of which is indefinite should be regarded as *indefinite*, in a syntagmatic context (viz., *baytu rajulin kabīrun, masāḡidu madīnatin kabīratun*) while, from a paradigmatic point of view, it (they) should be regarded as *definite* (viz., triptotizing of diptota: *masāḡid-u, -i, -a madīnatin*). The relation between the latter process and the definiteness state of the underlying noun is firmly established in all grammatical descriptions of Arabic and, so far, no other acceptable explanation has been proposed.

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In describing these annexion-type head-modifier constructions (Genitivverbindung, p. 98), two quite different structural types thereof have been presented at this very introductory level:

– one involving lexically free constituents: *baytu raḡulin* “a man’s house”, and

– another one made up of lexically bound constituents: *baytu-ḥ-ṭalabati*, *baytu ṭalabatin* “*Studentenheim*” (hall of residence, dormitory).

The former assigns to its constituents a full paradigmatic autonomy which can most convincingly be seen on the number paradigm: *baytu riḡālin*, *baytā raḡulin*, etc. (since anything can be lexicalized, even a paradigmatically bound *baytu-r-riḡāli* “the men’s house” in, say, an Austronesian community is perfectly thinkable).

The latter, as a lexicalized unit, allows of no such freedom: in the singular-plural (S – P) structural pattern of *baytu-ḥ-ṭalabati* only the head is the carrier of an autonomous paradigmatic marker, while that of the modifier is paradigmatically bound. All this may be deduced from the L6, § 1 and § 1.1. Nevertheless, the distinction between the two types could have been supported by formal criteria, at this very place, by confronting quite different number-agreement patterns displayed by each of them:

while, in a non-lexicalized annexion of the type *baytu raḡulin* in a (mostly possessively coloured) appurtenance interpretation, i.e. “a man’s house”, no number agreement is possible (*buyūtu riḡālin* or *buyūtu-r-riḡāli* is a mere matter of coincidence), in lexicalized annexions of the (S – S) type, unless prevented by semantic factors, a (P – P) plural pattern is obligatory (henceforward, the examples will be pausally presented):

a non-lexicalized (S–S) construction:
ḡurfat al-mudīr “the director’s room (say, in a winter-resort cottage)”
 – all available number combinations in accordance with the actual extra-linguistic situation may occur with a plural head.

a lexicalized (S–S) construction:
ḡurfat al-mudīr “the director’s office (e.g. the headmaster office in a school)”
 – only a (P–P) plural pattern is possible: *ḡurfat al-mudarā’*. Similarly: *rabbat al-bayt / rabbāt al-buyūt* “landlady”; *sā’iq as-sayyāra / suwwāq as-sayyārāt* “car driver”, etc.

If venturing, however, to include this number-agreement addition in the book, a short account of number-agreement restrictors, operating in modifier slots of the lexicalized multicomponential units, would have been at place. Some of them:

- abstractness: (S–S) *ḡurfat an-nawm* / (P–S) *ḡurfat an-nawm* “bedroom(s)”;
sayyārat al-’is’āf / *sayyārāt al-’is’āf* “ambulance(s)”;
māni’ al-ḥaml / *mawāni’ al-ḥaml* “contraceptive(s)”;
- mass-noun featuring: *ka’is an-nabīd* / *ku’ūs an-nabīd* “wine glass(es)”;
nāqilat al-bitrūl / *nāqilāt al-bitrūl* “tanker(s)”;
- notional uniqueness: *ḍarbat aš-šams* / *ḍarabāt aš-šams* “sunstroke”
burḡ as-samā’ / *burūḡ as-samā’* “sign(s) of the zodiac”, etc.

The formal relationship between the *ḥāl*-type modifier and its respective nominal head is correctly identified with the gender-and-number concord (471). Somewhat misleadingly, however, the same interpretation of facts is given with the *ḥāl*-verb relationship, too (472). Here, as evident, the formal evidence consists exactly in the invariable accusative pointing to the verb (i.e., in the lack of a case agreement). This interpretation of facts can, of course, be deduced, by a backward oriented reasoning, from that presented in the *Lehrbuch*.

The transitivizing application of *bi-* seems to be mentioned only once and even then in an indirect way only, in Note A5 (p. 76), with the prepositional construction *qāma bi-* “to perform, carry out” (durchführen). With regard to the high frequency of occurrences, the importance of this syntactic transitivizer is nearly matching that of the derivational means of conveying transitivity (mostly bound with causativity). Analytic constructions of the type *ḥaraḡa bi (hi)* “to get out, take out; to turn out” or *taqaddama bi (hi)* “to present”, as in *taqaddama bi-wizāratihī ’ilā al-barlamān* “he presented his cabinet to the Parliament”

(Schregle 1974, 1355), roughly correspond to the derivationally conveyed *ħarraġa/’ahraġa (hu)* and *qaddama (hu)* respectively.

Of course, all these remarks merely reflect slightly different points of view and personal preferences and they do not impair, in any way, high qualities of the *Lehrbuch* intimately known to the reviewer from his own pedagogical work with the original version. As a highly valuable teaching and learning device, the book offers a neat and precise grammatical description (with a well-balanced first-step introduction into the realistic oral usage of prestigious Arabic), a fresh lexical and textual corpus and a number of quite new methodic procedures backed by a long and fruitful scholarly and pedagogical tradition of the Leipzig University.

Ladislav Drozdík

ZEIDAN, J. T.: *Arab Women Novelists. The Formative Years and Beyond*. Albany, State University of New York Press 1995. XI+365 pp.

Despite the fact that the contribution of Arab women writers to the promotion of modern Arabic literature, especially in the last half of the 20th century, is really impressive, there is no comprehensive account of their work. The scarcity of scholarly works, devoted to the creative work of Arab women writers, was one of the most imperative challenges for writing the present monograph.

The book consists of an Introduction (1–7) and five chapters as follows: 1. Women in Arab Society: A Historical Perspective (9–40); 2. The Pioneering Generation (41–91); 3. The Quest for Personal Identity (93–155); 4. The Quest for National Identity (157–229); 5. Conclusions (231–236). Further, six Appendices are added: (1) Women’s Journals in Egypt; (2) ... in Lebanon; (3) ... in Iraq; (4) ... in Syria; (5) ... in the Rest of the Arab World; and, finally, (6) Novels Written by Arab Women (1887–1993). The book is closed by Notes, rich References and an Index.

Chapter One follows the struggle over women’s rights in the Arab world, the gradual improvement in women’s access to education, as well as the progress achieved in women’s political emancipation. The part played by Rifā‘a aṭ-Taḥṭāwī (1801–1873) and, first of all, Qāsim Amīn (1863–1908), in women’s emancipation process, as well as various controversial attitudes towards veiling, polygamy, divorce and related problems, are briefly surveyed too. Chapter Two discusses nonfiction genres of women’s literary activities. Chapter Three surveys the 1950s and 1960s, a period when women novel writers emerged in greater numbers. The literature they produced resembled that of earlier Western feminists. The literary trends of the late sixties, the impact of the military disaster in 1967, as well as a renewed interest in the Palestinian problem and international politics, are outlined in Chapter Four.

Zeidan’s monograph is a scholarly work of a first-rate importance. It is designed for students and lovers of Arabic literature and, above all, to those of them who are in search for a serious answer to the intricate question how will the women novel writers change the face of Arabic literature.

Ladislav Drozdík

HEYDEN, Ulrich van der – LIEBAU, Heike (Hrsg): *Missionsgeschichte – Kirchengeschichte – Weltgeschichte. Christliche Missionen im Kontext nationaler Entwicklungen in Afrika, Asien und Ozeanien*. Stuttgart, Steiner Verlag 1996. 472 pp.

This freshly published book is the first volume which emerged from an international science symposium, held in Berlin 17–20 October 1994. The society, Studien der Berliner Gesellschaft für Missionsgeschichte, with its rich archives of mission histories which has facilitated both the symposium and the publication of this first volume, appears to be another centre, important for alternative sources related to historical researches. As is indicated in the book those sources are more original and not seem to be Euro-centric. The book, with its chapters written by experts on a particular topic, and unified by the guiding hand of volume editors of senior standing, confirms that the society has set pattern for multi-volume works of history, enhanced by interdisciplinary subjects.

The papers compiled in the volume, were contributed by over thirty prominent authors out of about eighty participants and, had been presented to the symposium before they were published, hence, their high scholarly value is greatly appreciated. Most of the collections bound in the book appear in German language and very much smaller part of it is written in English. The whole book is divided into five main sections:

1. Hauptreferate
2. Missionsquellen als Gegenstand interdisziplinärer Forschungen
3. Entstehung und Entwicklung von Nationalkirchen im Kontext regionaler und nationaler Geschichte
4. Interaktion zwischen europäischen Missionen und indigenen Gesellschaften
5. Zur Methodik der Missionsgeschichtsforschung

Each of these sections contain a good number of essays, altogether about thirty-two. The volume is fully devoted to assessing problem of Christian Mission with regard to the pace of National Development in Africa, Asia and the Oceans. All the materials contained in the book attempt to portray different aspects of the problem indicated above. They are, therefore, equally worthy to the reader. That part which is of my scholarly interest, however, is particularly that which pertains to contributors about Africa. This, in part, despite the fact that this place is not wide enough to comment on all the papers included in the volume.

Wilson B. Niwagila in his paper African Church History and Mission History deeply discusses the advent and growth of Christianity in the continent as well as the fate of African Churches in the future. He analyses the 2000 year persistence of Christianity in Africa and smoothly indicates the faint, fractious and fragile socio-economic and political situations, as inevitable factors which could lead to the demise of Churches and hope in the continent. The paper belongs to the scholarly sophisticated ones. Most of the Churches in North Africa during the first 6 centuries were not able to survive the blow of counter forces which wiped them out from within and from without and later of course the threat of their new rival Islam. The two exceptions are the Coptic Church in Egypt and the Ethiopian Church which was outside of the Cultural influence of the Roman Empire. The weighing reason for the survival being the fact that Christianity became inculturized and did not remain an alien religion, unlike the case of North Africa where it failed to be the real faith of the indigenous Berbers but remained part of the foreign domination of the Roman Empire and Hellenistic civilization. When Islam came this type of unassimilated Christianity could not survive, and it disappeared completely. As it is well known to us, the penetration of Islam developed mixed Islamic-African cultures from the West African savannas to the Swahili Coast, and penetrated substantially

into areas of traditionally strong African politics such as Bunyoro and Buganda, or the Yoruba and Asante. A wide belt of people by the late 19th century (1877) were brought closer to the Muslim world than the Christian, and represented a bridging culture between Arab and black Africa. An Islamic perspective seems to have been less “external” to Africa than the European one (as I compared it to *The Cambridge History of Africa* vol. V. C. 1790 – C. 1870, p.2). Especially in the Western savanna Islam could serve as an alternative to ethnicity and as an ideology for the state as was able to do Christianity in Ethiopia, for the existence of the Christian Church there as a single Ethiopian institution; which, in fact, was confined to its cultural territorium, crippled by various situations like the Dark Age of Ethiopia which extended from the advent of Islam (640) to the restoration of the Solomonic dynasty (1270) and even later on, unable to expose itself into the interior of African countries. Regarding the name Eneza which the author indicated as the first Christian King, I doubt if a king known by this name ever existed in Ethiopia. I think it should be corrected to Ezana. In fact the question of the identity of Ezana, the best-known ruler of Axum is a bit controversial. However, the name Eneza has not appeared as his identity, so far (I compared Ézáná (Ézana), Ézanas by Stuart Munro-Hey, *Azania* vol. XV, Nairobi, 1980, pp. 110–119).

Viera Pawliková-Vilhanová’s work, *White Fathers Archives as Sources for the Reconstruction of Ugandan History*, offers a brief analysis of the Society of the Missionaries of Africa nicknamed White Fathers, the founder Cardinal Lavigerie, the hardships they overcame, and the sparkling role they played to reconstruct Ugandan History and how well accepted they were by the local people. It examines a particular region and its problems in detail. It lays stress on the awareness of the missionaries that the “Transformation of Africa by Africans themselves” was essential and “the missionaries were simply initiators”. Innocent Missionaries such as Lavigerie’s society who had stuck to this principle were there just to Christianize, and not to Europeanize nor to Frenchify. This paper too, is of great significance for both its deepness and rich references.

Irving Hexam under the topic Henry Callaway, *Religion and Rationalism in Nineteenth Century Mission History* discusses how scorned the missionaries were by polite and educated people since the beginning of the modern missionary movement. They were more or less considered as religious fanatics who supported imperialism, designed to force Western religion, culture and views on the rest of the world, to misunderstand the people among whom they live, thus, creating preconditions for imperialism to rule the planet. This bud of hate, from the side of Africa partly sprouted up as a result of explaining away African religions, like all non-Christian religions, as either the remnants of a lost faith of Jewish Christian origin or simply superstition, as most missionaries used to assert in common. The author stresses that Henry Callaway unlike most of the missionaries did not condemn African religions as demonic nor were they for him simply the result of ignorance. The whole paper successfully explains the reasons.

Karla Poewe in the paper *From Volk to Apartheid: The dialectic between German and Afrikaner nationalism* tells of the most common features and amazing bonds between both types of nationalism in a very informative and fascinating approach.

All the papers compiled in the volume under review, whether written in the English or German languages, deserve acknowledgement for their individual valuable contributions. In them, enough has been said to show the significance of Christian Mission with regard to the pace of National Development of various periods in Africa, Asia and the Oceans. This first volume of an interdisciplinary nature is the essential book for those wanting to understand these mentioned regions and for experts dealing with related issues.

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CORRIGENDUM

In *Asian and African Studies*, 4, 1995, 2, pp. 199–221, we have published the paper “Egypt 1954–1955: The Search for Orientation” written by Karol Sorby. On p. 202 (1x) and on p. 207 (3x) it reads “Head’s agreement” instead of correct “heads of agreement”. We apologize to the readers.

The editors