

SYMBOLS AND ABBREVIATIONS USED:

Ant – antecedent, head noun;

Rel – relative pronoun

AR RC – conjunctive RC where Ant and Rel are fused together in one single structural unit; variants: substantivische Relativsätze (Reckendorf), Relativsätze (*Syntax*);

A-R RC – disjunctive RC in which Ant and Rel represent autonomous structural units; variants: adjektivische Relativsätze (Reckendorf), Attributsätze (*Syntax*);

MC – main clause;

RC – relative clause;

SC – subordinate clause, in the present context mostly synonymous with RC.

OLIVERIUS, Jaroslav: *Kapitoly z frazeologie a idiomatiky moderní spisovné arabštiny* (Chapters from the Phraseology and Idiomatics of Modern Written Arabic). Praha, Ústav srovnávací jazykovědy FF UK 2003. 147 pp. ISBN 80-86277-37-2.

The students and lovers of Arabic have another valuable tool for enhancing their knowledge of this language and their ability to use it in very various situations of everyday life. Oliverius' classified collection of lexicalized phraseological units, well established formulaic expressions and highly useful idioms, is all the more valuable because it covers the so far neglected domain of phraseology and idiomatics of Modern Standard Arabic, a language still struggling for its indisputable place in oral usage.

The book consists of seven principal parts along with the strategies exploited: nominal (A), verbal (B), adverbial (C), prepositional (D) and syntactical (E). The remaining two parts are labelled by their method of arrangement: thematic (Tematické okruhy/Thematic classes (F)) and alphabetic (Další idiomy a frazémy v abecedním pořadí/Other alphabetically arranged idiomatic and phraseological units (G)). At the end of the book another collection of selected sayings and proverbs is added.

At the first glance, it might appear somewhat strange that the marvellously rich and elaborate system of the God-related sayings and formulaic expressions covering the vast domain of greetings, good wishes, oaths, curses, imprecations, etc. has been practically omitted or reduced to minimum, in spite of the whole web of interpersonal social relationships being impregnated by them. The number of expressions like *al-insān yufakkir wa-llāh yudabbir*; *tuwuffiya ilā raḥmat allāh* or *ḍahaba ilā ġiwār allāh* (145) might have been perhaps somewhat expanded. It must be recognized, however, that the degree of intimacy and social closeness, associated with expressions, like *wi-ḥyātak*, *wi-nabi*, *allāh yiḥallik*, *allāh yisallimak*, *yihrib bētak*, and hundreds of others, falls exclusively in the domain of the local colloquials, and the divided system of diglossic communication leaves, for Standard Arabic, no great space to fill.

The user will certainly appreciate lexical and/or constructional variants of the key word or expression, with most examples quoted, as in *aṭlaqa l-muḥtafiḥin sarāḥ ar-rahā'in / qad ufrīḡa 'an kull ar-rahā'in* (106) or *lam yuhmilū furṣa wāhida/lā tada' al-furṣa tafūtuka / lā yufawwit furṣa illā wa-yusarriḥ bi-'anna ...* (108). Even when such variation cannot be found in one single entry, the user has a good chance to hope that he will come across some synonymic terms, words or stems, in some other entries while going through the book, e.g. the verb *ġālā* in: *lastu uġālī in (iḍā) qultu* (107) is followed, somewhat later, by the verbal abstract derived from the synonymous verb *bālaḡa: kāna mayyālan ilā l-mubālaḡa* (115), and the like.

Nevertheless, it seems that the author's care for providing the user with additional data might have been of more immediate help with the synonymous terms quoted in the same entry, at least with units displaying an above-average frequency of occurrence in everyday usage: the verb *ağāda* 'to master, be proficient in' in: *lā tuğīd al-ʿarabīya bi-l-qadr al-kāfi li-kay taʿmal ka-mutarğima* where the synonymic verbs *aḥsana*, *aṭqana* might have been quoted right away (the verb *aḥsana* happens to occur in a somewhat different context on p. 27).

The co-occurrence of alternatives within one single entry would have been welcome also in examples with a relatively less commonly used key-word, as in the case of the prepositional complex *min ġarrāʾ (ğarāʾ)* 'because of, due to': *min ġarrāʾ (ğarāʾ) hādīhi l-iḍṭirābāt al-mustamirra qalla ʿadad as-suyyāḥ al-ağānīb* (38), where a hint to the more current *min aġl/li-aġl* would perhaps be a useful reminder.

Dealing with causative/reflexive pairs of the type *takwīn/takawwun*, at the level of verbal abstracts, is notoriously problematic both in the current usage and in lexicographical practice. The geological term 'orogenesis' is, in Cairo Academy of the Arabic Language, rendered by the reflexively structured *takawwun al-ğībāl* (*Mağmūʿat al-muṣṭalaḥāt* 3, 84, 1961), Rabat's Coordination Bureau of Arabization prefers here the causatively featured *takwīn al-ğībāl* (*Muṣṭalaḥāt al-ğugrāfiyā wal-falak* 1, 45, 1977). The same oscillation may currently be found with many other similar pairs. The reflexively structured *iʿādat at-tasalluḥ* is, no doubt a correct equivalent to 'znovuvyztrojení' / 'rearmament' / (11); the inclusion of both variants, however, in spite of the proper connotational opposition being substantially neutralized in an out-of-context lexicon entry, would represent a more realistic correspondence: *iʿādat at-tasalluḥ / at-tasliḥ*.

Nevertheless, all these remarks touch merely the uppermost surface of a solid scholarly construction and the reviewer has only to congratulate the author for his praiseworthy initiative. Oliverius' subject is truly innovative and, as such, it offered the author no significant support to guide him except a large assortment of text for a laborious analysis. The book will be appreciated by all those who have something to do with Modern Written Arabic.

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ONDRÁŠ, F.: *Egyptská hovorová arabština* (Egyptian Colloquial Arabic). Praha, SET OUT 2001, 240 pp. ISBN 80-86277-20-8.

The new Czech manual of the Egyptian Colloquial Arabic is designed for a broad audience. Primarily, it will be of invaluable help to students at various types of university and college level courses of Arabic. Here, the problem of diglossic communication, inseparable from any type of linguistic instruction in Arabic as a living language, will be supported by a full-scale description of one of the most important colloquial varieties of Arabic. Egyptian colloquial Arabic, presented in Ondráš's manual, is based on the representative Cairene usage and its knowledge is wide spread all over the Arab world owing to its high cultural status as a medium of the popular TV entertainment programs and the massive film production circulating far beyond the Egyptian borders. The key to the exercises and aural texts recorded on two cassettes give this manual the quality of a valuable self-teaching device.

After several decades, Ondráš's manual follows the pioneering Czech textbook by Oliverius–Veselý (last edition 1982) in a substantially expanded and thematically innovated form.