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podobu, která se odráží v četných spisech učených rabínů Dov Beera, Jakoba Josefa či Šneura Zalmana. K dokreslení rozmanitosti chasidského myšlení ovšem také nezapomíná na poetické vyjádření lásky člověka k Bohu i stvořené přírodě v díle Nachmana z Braclavi. Celkově však vylíčení této novověké fáze židovské mystiky poněkud postrádá zasazení do širšího kontextu historie východoevropských Židů. V podkapitole o chasidismu v českých zemích se fakticky pouze dovídáme, že chasidisimus v Čechách žádný vliv neměl. Právě sem by ovšem mnohem lépe zapadla zmínka o chasidské skupině v Mikulově (s. 125) z kapitoly o pražské středověké kabale. Již poněkolikáté se tu pak setkáváme se jmény J. Langera a O. Munelese, kteří ovšem byli s chasidismem spjati jen po určitou dobu svého života, a jak nakonec konstatuje i sám autor, zůstali „stupínek nad ním“ (s. 200).

Poslední kapitola knihy o „mystice v současném světě“ je vlastně autorovým osobním ideovým vyznáním a kritikou nynějšího stavu společnosti (kulturní povrchnosti ve vyspělých zemích a chudoby a násilí ve zbytku světa). Sadek je přesvědčen, že samotným rozumovým poznáním získáváme pouze částečný obraz světa, atomizovaný do mnoha dílčích částí. Pokud však racionální přístup ke skutečnosti spojíme s mystickým poznáním, získáme vyváženější obraz a dospějeme ke kvalitnějšímu způsobu života. Sadek se domnívá, že dnešního člověka v globálním světě už nemůže oslovit konfesně zaměřená mystika, vzešlá pouze z jedné kulturní tradice. Šanci ovšem dává už jednou zmiňované mystice kosmické, která podle něj svým univerzálním charakterem může nakonec přispět k sjednocení kultur i národů v jeden celek. Tuto Sadkovu úvahu jistě nelze pokládat za nějakou hlubší a ucelenou sociologickou či filozofickou analýzu stavu dnešní společnosti, což ovšem zřejmě ani autor neměl v úmyslu. Nelze si však odpustit poznámku, že i kdybychom připustili Sadkem líčený blahodárný vliv mystiky na chování lidstva, faktem zůstává, že mystika vždy byla, je, a zřejmě tedy i bude až na několik výjimek (jakou byl např. právě novověký chasidismus ve východní Evropě) pouze okrajovým náboženským a kulturním proudem s minimálním vlivem na celou společnost.

Těžko je asi možné autorovi vytknout nějaké věcné chyby či nepřesnosti v pasážích věnovaných židovské mystice samotné. Větší či menší výhrady lze mít k jeho četným srovnáním s jinými náboženskými fenomény a především k jeho subjektivním, dalekosáhlým a nepříliš podloženým obecným závěrům. Sadkova kniha je však nepochybně výborným zdrojem informací pro všechny zájemce o hlubší a seriózní studium židovské mystiky, ale i židovského náboženství a kultury vůbec.

ROBERT BEZDĚK

Gregorio del Olmo Lete – Joaquín Sanmartín, A Dictionary of the Ugaritic Language in the Alphabetic Tradition I-II,

Leiden – Boston: E. J. Brill 2004, I: pp. i-xliv, 1-474; II: pp. 475-1006.

The dictionary reviewed and evaluated here is a result of significant development. The research project started in 1984. Gregorio Del Olmo Lete and Joaquín Sanmartín, Professors at the University of Barcelona, produced the original Spanish version *Diccionario de la lengua ugaritica* (Sabadell – Barcelona: AUSA 1988). It was translated by Wilfred G. E. Watson, Professor at the University of Newcastle in England. These three scholars contributed significantly to Ugaritic studies. Their works are listed in the bibliography (pp. 762-823) in the magnificent volume *Handbook of Ugaritic Studies* (Leiden – Boston – Köln: E. J. Brill 1999; cf. pp. 802-804, 808-809, 817-818).

The foreword to the first edition (pp. vii-xiv) is dated in May 2002; this edition was

sold out very soon. The second edition is provided by foreword (p. xv) dated in September 2003.

The previous contributions to lexicography are evaluated (pp. vii-viii). In the dictionary reviewed here the following lexical units are included: independent morphemes; attached morphemes; proper names of people, places, deities, months (pp. viii-ix). The *Dictionary* is based on the alphabetic texts published in *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places* [*²KTU*] by Manfried Dietrich, Oswald Loretz, and Joaquín Sanmartín (Münster: Ugarit-Verlag ²1995).

The transliteration follows the system introduced by C. H. Gordon (p. ix). No forms of cuneiform letters are presented. The Dictionary gives the lexical units in the order of the Latin alphabet (p. x). This arrangement is comfortable, especially for users who are not familiar with the Hebrew sequence. For the "alif" and "ᶜ" new forms were introduced. Due attention is devoted to variants based on the letter *s* (p. x).

The arrangement of entries (cf. pp. 1-1006) is explained (pp. x-xiii). Each lexical unit comprises the heading, and the body, which is chiefly a definition. The units have to serve as tools for research (cf. p. x). The heading begins with lexical unit in bold letters and its grammatical or lexical characterization. Proper names are marked by sigla (pp. x-xi). Translations are presented in quotation marks, if they are considered to be unequivocal. Less certain meanings are marked by a question mark (?).

Then the isolexemes – words with very similar form and meaning – are listed, with bibliographical references. Even as this dictionary is not meant as "etymological", many data are useful for investigating semantic meaning.

Synchronic and diachronic data are taken from three Semitic linguistic areas (cf. pp. xii-xiii): Hebrew – mostly from Biblical sources; Northeast Semitic epigraphy – Phoenician, Punic, Aramaic, preferably ancient; Jewish Aramaic and Syriac; Eblaite; Amorite; Akkadian; Arabic classical and epigraphic southern – Sabaean dialect; Ethiopic, Geᶜez and Tigrē. Those publications pointing to choices different from the *Dictionary* are marked as such. Also some syllabic data from Ugarit are included.

In the section labelled Forms variant morphological forms are listed. In the body of the entry lexical definition is again indicated and supported by quotations of the translated context, the original of which is printed in italics (p. xiii).

At the end of the foreword thanks to persons and institutions which contributed to the realization of the *Dictionary* are expressed (pp. xiii-xiv). W. G. E. Watson contributed beyond his translation work. P. Bordreuil and D. Pardee allowed to include the epigraphic material from the 1986-1992 campaigns.

The list of abbreviations (pp. xv-xliv) contains a substantial bibliography (pp. xxi-xliv).

Working on the Ugaritic vocabulary is very demanding task. Words are written in principle by consonantal letters, only in immediate vicinity to glottal stop the vocalic values *a*, *i*, *u*, are indicated. Many texts are preserved in fragmentary condition, not all of their letters can be determined with certainty. A well arranged dictionary can contribute to solution of many problems.

Some samples may be presented based on entries of the dictionary. Single letters serving for indication of particles preceding following words have different functions and meanings. The letter *l-* (cf. pp. 475-486) can indicate preposition of different meanings, "to", "from". The same letter is used as adverb for indication of negation, "non". And it is used for purpose, affirmation and emphasis, "certainly". And the same sound expresses also interjection, "oh!". The combination of two letters, *bt* indicates different nouns, "daughter" and "house" (cf. pp. 244-250). Vowels between these consonants are not expressed in writing. Of course, consonants in plural forms, such as *bnt* "daughters" or *bhtm* "houses" are written.

Verbal forms are based on roots containing three consonants. For the majority of

verbs, the sequence of three consonant letters can indicate different or perfect masculine, third person singular, dual, plural; many imperatives, infinitives, participles.

The *Dictionary* very helpfully lists the forms and indicates the function of forms in quotations of contexts accompanied with translations. This arrangement contributes to reliable interpretation of texts. These data are frequently supported by quotations from publications of other scholars. And also their different opinions are quoted. Sometimes the information is followed by interrogation marks. They indicate that further research is needed.

The arrangement of the *Dictionary* is convenient for those who will use it as help for reading and interpreting texts. Some devices can be mentioned which may provide access to treasuries of information in the publication reviewed now. Ugaritic texts are becoming relevant relief for biblical studies. Thus some devices used for them may by applied for Ugaritic studies.

In the *Supplementum ad Lexicon in Veteris Testamenti Libros* (Leiden: E. J. Brill 1958) edited by Ludwig Koehler and Walter Baumgartner there are word-lists, German-Hebrew and German-Aramaic. Similar English-Ugaritic word-lists would be useful. Such usefulness can be observed on the "Index of Genres and Subject Matter", which M. Dietrich, O. Loretz and J. Sanmartín added to edition *The Cuneiform Alphabetic Texts from Ugarit...* (Münster: Ugarit-Verlag 1995). The references to "religious" and "sacrifices" are especially useful. Ugaritic word-lists, by Petr Zemánek (*Ugaritischer Wortformenindex*, Hamburg: Buske 1995), and by M. Dietrich – O. Loretz (*Word List of the Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places*, Münster: Ugarit-Verlag 1996), correspond in their principle to biblical concordances, even as those offer also contexts (cf. e.g. Miloš Bič – Josef Bohumil Souček [eds.], *Biblická konkordance* I-III, Praha: ÚCN – Kalich 1961-1967).

The dictionary reviewed here could provide material for a lexicon based on semantic domains, as is *Greek-English Lexicon of the New Testament Based on Semantic Domains* edited by Johannes P. Louw and Eugene A. Nida (New York: United Bible Societies 1988).

Many biblical encyclopedias were published (cf. i.a. Adolf Novotný, *Biblický slovník,* I-II, Praha: Kalich l956). Recently an encyclopedia was devoted to a collection of manuscripts important for biblical studies, *Encyclopedia of the Dead Sea Scrolls* edited by Lawrence H. Schiffman and James C. VanderKam (New York: Oxford University Press 2000). A similar encyclopedia may be devoted to Ugaritic texts.

This short survey of possible further work may point to use of computers for their realization. The convenient arrangement of *Dictionary* can be helpful for this purpose.

After these general considerations some direct contributions to religious studies may be mentioned. Especially names of gods and entries on religious activities deserve attention.

Some nouns are used in two functions, as general words and as divine names. This can be seen on words *il* and *bʿl* (pp. 48-52, 205-209).

The entry *il* (I) is introduced as (1) "god" and (2) divine name, epithet used as a noun. The noun *il* (II) means "ram". Various functions of the noun "god" are listed: (a) as a class; (b) concerning activities of the gods; (c) as object or purpose of an action; (d) gods of a place or region; (e) classes and groups of gods; (f) qualification of a deity; (g) possessions or property of the gods; (h) metonymic usage, statues of gods. The identical divine name is used for (a) activities of the god; (b) object or purpose of an action; (c) titles; (d) possessions or property.

The noun *bʿl* (I) is translated as (1) laborer; (2) craftsman. The noun *bʿl* (II) is rendered as (1) lord, owner of a place; (2) as specifying an attribute; (3) divine name. The rendering "lord" is used (a) for kings; (b) for certain gods; (c) for owners of a place; (d) for persons of higher rank. (3) The divine name Baal "the Lord" appears (a) especially in ritual texts; (b) in titles; (c) as god of a place.

These various uses give information about divine substances and activities. They can be supplemented by analysis of numerous personal names derived from the divine names. Those who are interested in the research concerning Ašera, a name attested in the Hebrew Bible, can get some information from the entry *aṯrt* (p. 128), goddess, wife of the god Il, mother of gods.

Very important in the Ugaritic religion was sacrifice, many texts deal with it. The Ugaritic words are built with the root *d-b-ḥ* (p. 261-263). The verb means "to sacrifice", "to offer a sacrifice", "to give a banquet". The noun *dbḥ* indicates (1) sacrifice, (sacrificial) banquet; (2) offering. Common eating and drinking belonged to the ritual.

Besides of the magnificent dictionary, Ugaritic studies were enriched by one more work of similar size and usefulness, Josef Tropper, *Ugaritische Grammatik* (Münster: Ugarit-Verlag 2000). This detailed grammar – 1056 pages – will be reviewed in *Archiv Orientální*. These works will be very useful for teaching Ugaritic at universities; the interest is growing. Students and selflearners can find helpful tools in shorter grammars. One was prepared by Stanislav Segert, *A Basic Grammar of the Ugaritic Language* (Berkeley – Los Angeles – London: University of California Press 1984; revised edition 1997).

The access to the Ugaritic literature was provided by translations into many languages. Czech translations were prepared by this reviewer through many years, but few were published. His translation of the myth about the birth of two gods appeared in the article "Ugaritská báseň o narození dvou bohů" (*Religio* 2/1, 1994, 53-69). Translation by Ondřej Stehlík, *Ugaritské náboženské texty* (Praha: Vyšehrad 2003), was critically reviewed by Pavel Čech (*Religio* 12/1, 2004, 144-148).

The growing interest in the study of the Ugaritic language is very helpful for the study of the Ugaritic religion. The linguistic relations often point to religious analogies and contacts. Numerous books and articles deal with relations of the Ugaritic religion with the Hebrew Bible. A recent study points to Ugaritic relations: Klára Břeňová, "Věřím v jednoho Boha: Ze současných pohledů na vznik izraelského monoteismu" *(Religio* 12/1, 2004, 65-78, esp. 68, 71, 73). A reference (p. 73, n. 23) mentions the book by Mark S. Smith, *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts* (Oxford: Oxford University Press 2001). As Ugaritic is the best attested religion among Old Canaanite religions, it deserves appropriate attention of the students of Israelite religious background. The dictionary reviewed here is most helpful instrument.

STANISLAV SEGERT