

Lubomir Hampl, *Świat awifauny II w polskich i czeskich przekładach Pisma Świętego. Ptactwo czyste i nieczyste*, Wydawnictwo Naukowe Akademii Techniczno-Humanistycznej, Bielsko-Biała 2014, 306 pp.

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Lubomir Hampl is a linguist at the University of Bielsko-Biała. A Czech who has lived in Poland for many years, he works with grammatical and idiomatic structures in the Czech language in confrontation with Polish. Previously, he published the book *Ptactwo we frazeologii czeskiej i polskiej. Konceptualizacja – obraz – odzwierciedlenie* (“Birds in Czech and Polish Grammatical Structures: Conceptualization, Imagery, Reflection”), Wydawnictwo Naukowe Akademii Techniczno-Humanistycznej, Bielsko-Biała 2012, as well as a work similar to that reviewed here: *Świat awifauny w polskich czeskich przekładach Pisma Świętego (sowy i jaskółki)* (“The World of Avifauna in Polish and Czech Translations of Sacred Scripture [The Owl and the Swallow]”), Wydawnictwo Naukowe Akademii Techniczno-Humanistycznej, Bielsko Biała 2013, 114 pp., including 108 pages of Polish language text as well as Czech, Russian, and English summaries.

The dissertation is an analysis of the catalogues of impure birds in Leviticus and Deuteronomy. Hampl presents birds mentioned in the Bible and their descriptions in the original Hebrew; the oldest Greek and Latin translations; and more than a dozen Polish and Czech translations from the beginnings of writing in those languages up through the present day. He took into consideration eight Czech translations of the Bible, including two Old Czech ones: the Protestant *Bible of Kralice*, whose last edition was in 1613, and the Catholic *Olomouc Bible* from 1417 as well as six contemporary Czech translations of the Bible representing different religious groups: *Český ekumenický překlad*, *Český studijní překlad*, *Bibli překlad 21 století*, *Překlad nového světa*, *Jeruzalémskou bibli*, *Slovo na cestu*. He also studied eight Polish language Bibles, including two Old Polish ones: the Protestant *Gdansk Bible* from 1632

and the Catholic translation of the *Bible of Rev. Jakub Wujek* from 1599, as well as six contemporary translations: *The New Gdansk Bible*, *The Millennium Bible*, *The Warsaw-Praga Bible* translated by Bishop Kazimierz Romaniuk, *The Warsaw Bible* popularly known as the *Brytyjka*, *The Poznan Bible*, and *The New World Translation*.

The author considers the names that had been created before there was a scientific classification of living beings and their equivalents in the Slavonic languages. He considers the traits and habits of the birds in the Bible, which could have been the cause of the names they received as well as the popularly used descriptions of specific birds to distinguish human traits.

The dissertation consists of four chapters. In the first one, Hampl presents the classification of birds in the Bible, their division and specific use of names as well as their equivalents in the Polish and Czech translations under analysis. In the second chapter, he identifies the representatives of birds in the catalogues of impure birds in Leviticus and Deuteronomy. The third chapter, meanwhile, contains a juxtaposition of their relative importance, analyzing the binomial terminology (i.e., that consisting of two terms). Finally, in the last chapter Hampl analyzes information about birds that appear only in the catalogues in Leviticus and Deuteronomy; characterizes the species and types of birds under discussion; and presents their Polish and Czech names as well as the possible origins of these names.

The conclusion contains valuable conclusions about the rules for translations and their cultural value.

Several tables make it easier to follow the material under study.

An extensive bibliography demonstrates that Hampl is well acquainted with literature related to linguistics and Biblical studies. The summaries in Czech, Russian, and English allow those who do not know the Polish language to become familiar with the subject matter of the dissertation.

The dissertation shows that the author has a firm grasp of the topics under discussion; he is very knowledgeable in many fields, including Biblical studies, linguistics, zoology, and history.

In the previous work of a similar title, Hampl creatively analyzed Biblical texts containing references to owls and swallows. As a book that is at the same time human and divine, the Bible presents all of reality as God's work that man can make use of and develop creatively. Individual creatures have their own values as specific beings. Their traits can also be applied in a non-literal way to refer to human traits and people's thoughts, feelings, and behaviors.

That is how the authors of the Bible as well as the representatives of various nations and cultures approach them.

In both chapters devoted to owls and swallows, the author first characterizes the kinds of birds whose descriptions in the Bible he had intended to study, as well as their symbolism and assessment in order to later study the terms used to refer to them in more than a dozen of the most important Polish and Czech Biblical translations (mentioned in relation to the above-mentioned dissertation), which show the development of literary and religious languages from the first to the most recent translations.

The summary tables are a valuable addition.

A superb grasp of knowledge in the fields of linguistics, Polish and Czech literary studies, and translations of the Bible in both languages are evident in both works. They attest to the skills of the author and the academic milieu of which he is a representative. They can be interesting to translators thanks to the examples of various names appearing in old texts that cannot always be identified using contemporary terms. They also show the development of translations of the Bible into Czech and Polish as well as the cultural richness of both nations, to whose development Sacred Scripture has also contributed.