

## Bibliographical Notes

Werner Diem, *Studien zu Überlieferung und Intertextualität der altarabischen Dichtung – das Mantelgedicht Ka‘b ibn Zuhayrs*. Vol. 1-2. Wiesbaden 2010. XVIII+455 pp; 224 pp. Wiesbaden: Harrassowitz. ISBN 978-3-447-06179-7.

The two volumes contain the variants and the commentaries of one of the two most famous Classical Arabic poems (although consisting of only 55 verses!), i.e. the so-called ‘burda-ode’ called also ‘Bānat Su‘ād’ (following the initial phrase) by Ka‘b ibn Zuhayr who won a special recognition by the Prophet Muhammad. The publication by one of the greatest and of the last European specialists on Classical Arabic poetry is a masterpiece, a magnificent show of immense erudition and classical ἀκριβεία as well as typically German *Gründlichkeit* and *Tüchtigkeit*. There are, however, some flaws. The author concentrates on variants but it is difficult to find information about previous editions – Tadeusz Kowalski’s published after his death with the help of Friedrich Krenkow and Tadeusz Lewicki (*Le dīwān de Ka‘b ibn Zuhair – édition critique*, Kraków 1950, pp. 3-15 - the initial part including ‘Banāt Su‘ād’ had received Kowalski’s *imprimatur*; see p. IV !) is listed in the Arabic list of the sources (vol. 2, p. 220; there is no index to the second volume !) but Kowalski is not even mentioned in the index of modern editors (vol. 1, p. 452). On the other hand Diem mentions very little known Polish translation by Leon Skuba-Pękosławski (*Kasyda Ka‘ba syna Zuhayra i święty płaszcz Mahometa*, Beirut 1931: Imprimerie Catholique) but not Kowalski’s rather literal translation (*editio princeps* in T. Kowalski, *Na szlakach islamu*, Kraków 1935, pp. 48-52, reproduced in ‘*Poezja arabska – wiek VI-XIII*’, ed. by J. Danecki, Kraków 1997, pp. 196-201). I can only hope that Kowalski’s unpublished translation of the rest of Ka‘b’s poetry may survive in an archive manuscript.

This publication by Werner Diem is a monument of classical ‘Arabistik’ which, unfortunately, does not have a great chance to be continued by younger generations of non-Arab orientalisists.

Andrzej Zaborski

Werner Arnold, Michael Jursa, Walter W. Müller, Stephan Procházka (eds.), *Philologisches und Historisches zwischen Anatolien und Sokotra – Analecta Semitica in Memoriam Alexander Sima*. Wiesbaden 2009: Harrassowitz. XIII + 455 pp. ISBN 978-3-447-06104-9.

This memorial volume devoted to Alexander Sima who died in 2004 at the age of 35 in a car accident during his field research work in Yemen contains 28 papers of prominent scholars paying homage to the already great, i.e. not only promising scholar. It is a pity that the editors have dispensed with Sima's biography referring us to three obituaries as well as with Sima's portrait but they do provide Sima's bibliography consisting of five monographs (two of them unpublished yet), 39 articles the majority of which deals with Ancient and Modern Semitic Languages of Southern Arabia (ASLSA and MSLSA), 18 reviews, four articles in encyclopedias and the online bibliography of MSLSA.

Werner Arnold publishes a text in the Palestinian subdialect of Maždal in 'Von Maždal nach Lidd – ein Palästinenserschicksal' (pp. 1-7). In 'Die klassich-arabische Pausa' (pp. 9-15) Klaus Beyer discusses the origin of the coexistence of pausal and non-pausal forms in Classical Arabic. Walter Dostal in 'Die Beduinen Südarabiens und das Meer – sozialanthropologische Beobachtungen über den Sardinenfang' (pp. 17-23) presents the results of his field work in 1960, 1965 and 2004 investigating, among others, the organization of the sardine fishing and the participation of Yemenite Beduins. In 'Warum die Brüder Böses planten – Überlegungen zu einer alten Crux in Asarhaddons Ninive-A Inschrift' (pp. 27-49) Eckart Frahm proposes a new reading and a new translation publishing the facsimile and transcription of the Yale Babylonian Collection 16224 fragment (pp. 27-49). Aharon Geva-Kleinberger discusses 'Maritime Terminology in the Mehri-languages of the East Coast of Yemen' (pp. 52-62) elicited from Sima's Mehri informant in Heidelberg. Holger Gzella in 'Ein auffälliger Konditionalsatz in der Ahirōm-Inschrift (KAI 1)' (pp. 63-71) analyses a peculiar conditional sentence in Phoenician. Hani Hayaneh in 'Die frühnordarabischen taymānitischen Inschriften und die Frage der Antipathie gegen den Gott *Slm* in der Region von Taymā' presents a new edition of two Early Arabic inscriptions from Taymā' (pp. 73-104) and tries to answer the question why and how there was a kind of schisma rejecting the god *Slm*. In 'Der Ehemann der Frau Zabins und andere interessante Leute - paläographische und philologische Beobachtungen zu einem Listenostrakon aus der Sammlung Moussaieff' (pp. 105-123) Martin Heide offers the detailed edition of the new Hebrew ostrakon from the 6th century B.C. Simon Hopkins in 'Judæo-Arabic Inscriptions from Northern Arabia' (pp. 125-136) discusses eight inscriptions in Hebrew script discovered by Jaussen and Savignac, four of which the author considers to be the earliest known examples of Judæo-Arabic which are, perhaps, contemporaneous with the famous Namāra inscription dated 328 A.D. Otto Jastrow in 'Leben in Mardin' (pp. 137-145) presents a text in

the Arabic dialect of Mardin in Anatolia. Miacheal Jursa in 'Die Krallen des Meeres und andere Aromata' (pp. 147-180) publishes four Babylonian texts concerning incense. Clemens Leonhard in 'Ps 119 and 139-147 in East-Syrian Commentaries' (pp. 181-206) discusses three commentaries to the Psalms. M.C.A. Macdonald in 'ARNA Nab 17 and the Transition from the Nabatean to the Arabic Script' (pp. 207-240) presents a new reading and translation of the Nabatean inscription on the basis of a new photograph supporting the theory of the Nabatean origin of the Arabic script and emphasizing the fact that we have not a single document from the pre-Islamic period in which Syriac script has been used to write Arabic. Mohammed Maraqtan publishes a new, very short inscription in Old Sabaic in the paper entitled 'Eine neuentdeckte altsabäische Inschrift aus Mārib' (pp. 241-246). A longer Sabaic inscription is published by Walter W. Müller in the paper 'Eine sabäische Inschrift aus Zafār aus dem Jahre 542 der himjarischen Ära' (pp. 247-255). In 'Zwei Grabsteine von Prager Gelehrten aus dem 18. Jh.' G. Wilhelm Nebe publishes two 18th century Hebrew epitaphs from Prague. In the paper entitled 'Ein Erlass des Gottes Almaqah zum Schutze der Grabanlagen in Sirwāh' (pp. 267-278) Norbert Nebes has published two new tomb inscriptions from Sirwāh. Stephan Procházka in 'Marginalia zum jemenitisch-arabischen Lexikon' (pp. 279-296) presents and discusses some 80 words in Southern Yemenite dialect(s) found in the book on Yemenite music entitled 'Küstenmusik in Südarabien' (Peter-Lang-verlag 1997) by the musicologist Gabriele Braune. Christian Robin and Mounir Abrach in the paper entitled 'L'inscription de fondation du barrage du Wādī Harīr (Yemen)' publish a new Sabaic inscription commemorating the building of a dam. Ulrich Seeger in 'Khalaf – ein arabisches Dorf in Khorasan' (pp. 307-317) presents a text in the Arabic dialect from Khorasan with a commentary and translation. In the paper 'La situation linguistique dans la partie orientale du Mahra, fin novembre 2006' (319-338) Marie-Claude Simeone-Senelle presents some results of her field work on the varieties of Mehri and on Hobyot in 2006. Peter Stein in 'Monotheismus oder religiöse Vielfalt? Dū Samāwī, die Stammesgottheit der 'Amīr, im 5. Jh. n. Chr.' (pp. 339-350) publishes fragments of *minuscule* inscriptions mentioning the god Dū Samāwī and concludes that henotheism existed in the 3<sup>rd</sup> and 4<sup>th</sup> century A.D. in Southern Arabia or at least among some of the local tribes. Roswitha G. Stiegner in the paper 'Kulturhistorische Überlegungen zum Wādī al-Sirr im Raum San'a – Sirwāh – Mārib' (pp. 351-371) supports the hypothesis about a pilgrims route in the region. Shabo Talay in 'Spuren des Neuarabischen in syrischen Inschriften aus dem Tur Abdin und Umgebung' (pp. 374-382) discusses 13 words in Syriac inscriptions from the period 700-1300 A.D. which must be regarded not as orthographical errors but as traces of an early form of the Neoaramaic Turoyo. Janet C. E. Watson in the paper 'Children of San'a' (pp. 383-394) publishes several short texts in the San'ani Arabic as spoken by children. Stefan Weninger in 'Der Jemen als lexikalisches Ausstrahlungszentrum in der Antike' (pp. 395-410) deals with ASLSA loan-words in Arabic and in Ge ez. Michaela Weszeli in 'Die

Stallungen des Ebabbar von Sippar in der neubabylonischen Zeit“ (pp. 411-445) publishes 9 Neobabylonian texts from the Ebabbar temple in Sippar. Paul Yule in ‘Late Himyarite Vulture Reliefs’ (pp.447-455) analyses two reliefs, i.e. from Haddat Gulays and from Masna‘at Māriya which posses high aesthetic qualities and thus contradict the usual characterization of Himyarite art as decadent.

The well edited volume is important not only for Orientalists working on Southern Arabia but also on Classical Arabic and other Arabic dialects, Assyriology, Hebrew, Aramaic and Phoenician. Unfortunately it shows that still very few orientalists work on MSLSA. We may only hope that Sima’s grammar of Mehri will be finally published.

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Joachim Crass, Ronny Meyer (eds.), *Language Contact and Language Change in Ethiopia*. Köln 2009. Rüdiger Köppe Verlag. Topics in African Studies vol. 14. 120 pp. ISBN 978-3-89645-258-0.

The volume contains six papers which developed out of the second workshop on the Ethiopian language area held in December 2007 at the Collaborative Research Center 295: Cultural and Linguistic Contacts : Processes of Change of North Eastern Africa at the University of Mainz.

The first paper by Binyam Sisay ‘Copula and/or focus – the morpheme *-(k)ko* in two East Ometo Languages’ (pp. 7-15) presents the conclusion that in Koorete and in Haro this morpheme functions as an assertive focus marker which developed out of a copula. The paper on ‘The quotative verb in Ethiosemitic languages and in Oromo’ by Ronny Meyer (pp. 17-42) deals with the morpho-syntactic and pragmatic functions of the quotative verb especially in Amharic, Muher and Oromo. Since all Ethiosemitic languages use a quotative verb to mark direct speech but the frequency of use and the productivity is different, there is a strong argument towards a contact-induced phenomenon from a Semitic perspective. There are also differences between particular Cushitic languages and, I would like to emphasize, the differences do not correspond to the division into the particular genetic branches of Cushitic. In the paper ‘The spread of punctual derivation in Dullay and Oromoid languages’ (pp. 42-57) Ongaye Oda concludes that the well known intensive contact between Dulla and Konsoid languages resulted in the contact-induced emergence of the punctual derivation in Konsoid, including its morphological marking by lengthening the root-final consonant. The paper ‘Exploring the periphery of the Central Ethiopian Linguistic Area – Data from Yemsa and Benchon’ (pp. 59-81) presents the spread of twelve areal features proposed by Crass and Meyer in 2008. The results show that there are three areal features which occur in the group of three Cushitic, five

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Ethiosemitic and two Omotic languages, i.e. experiential perfect with 'know, benefactive focus with 'say' and two different copulas in main and subordinate clauses while the feature 'similitive > complementizer > purposive' is found in the whole group except Benchon. Sascha Völlmin presents the paper entitled 'Some dialectal differences between Gumer and Chaha (Gurage)' and concludes that the few differences between the two dialects are basically limited to phonology and, not surprisingly, there is no sharp border between the two which make a continuum. Silvia Zaugg-Coretti deals with "The morpheme *-tu* as a focus marker in Yemsa (Omotic) and Oromo (Cushitic)' (pp. 97-120) concluding that the marker has been borrowed from Oromo which is convincingly demonstrated.

This is a collection of solid papers which show once again that there is not only an Ethiopian Language Area (or 'Sprachbund') but also several subareas as I proposed already in 1989/1991 rejecting the simplistic and misleading theory by Ferguson and Bender of 1976 who did not make a difference between obvious genetically inherited features and areal features.

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