

(2,2 × 4,3 m) eines repräsentativen Gebäudes, dessen Gesamtgröße auf ca. 40 × 20–25 m geschätzt wird (S. 177–180). Vorläufig wird es als eine „large residency or even a small palace, perhaps serving a high-ranking official of the Egyptian government at Beth-Shean during the 18th Dynasty“ interpretiert (S. 178). Für diese Einschätzung spricht die Lage des Gebäudes am höchsten Punkt des Siedlungshügels. Dazu kommen Hinweise auf eine qualitativ überdurchschnittliche Ausstattung der Anlage. Bereits bei den amerikanischen Ausgrabungen wurde eine Stele gefunden, die einen zähnebleckenden Löwen und einen Hund zeigt („Lion and dog stele“).<sup>6</sup> Die neueren Arbeiten erbrachten Indizien für eine farbige Dekoration der Wände („small bits of blue-tinted plaster“, S. 177). Ob sich die jetzt vorgeschlagene Interpretation der architektonischen Reste bewährt, muss die weitere Diskussion zeigen. Kritische Nachprüfungen werden jedoch dadurch erschwert, dass der Siedlungshügel im Süden stark erodiert ist. Somit ist die Suche nach weiteren architektonischen Resten der vermuteten repräsentativen Residenz ausgeschlossen.

Interessante Objekte sind, wie häufig in Ausgrabungsberichten, unter den Kleinfunden notiert. Dazu zählen ein Henkel samt Randstück eines großen Kessels aus Metall (S. 614–618), ebenso eine dreifarbig bemalte Scherbe, die einen Trompeter zeigt (575–576 mit Fig. 7.3. und Photo 7.7.; eine farbige Abbildung findet sich auf der Rückseite des Schutzumschlags). Von den vier dokumentierten Rollsiegeln ist ein von Dominique Collon besprochenes mittelbronzezeitliches Exemplar erwähnenswert, das drei Verehrer hinter einem hockenden Löwen darstellt und somit ein bislang in der zeitgenössischen Glyptik Palästinas nicht bekanntes Motiv aufweist (S. 578–581). Die vierzehn von Baruch Brandl bearbeiteten Skarabäen (S. 582–605) verteilen sich auf alle fünf Straten. Größtenteils zeigen sie ägyptisierende Motive. Auf einem aus Stratum R-4 stammenden Stück findet sich der Thronname des Pharaos Neferhotep I. aus der 13. Dynastie (S. 587–589). Zwei Exemplare aus spätbronzezeitlichen Kontexten weisen figürliche Abbildungen auf, eine stehende menschliche Figur bzw. einen schreitenden Löwen. Letztgenanntes Fundstück wurde zwar in Stratum R-1 gefunden, wird von Brandl jedoch in die Mittelbronzezeit II datiert, wobei er auf den „unrecognized 13th Dynasty style of depicting lions“ verweist (S. 589).

Ein „Index of Finds by Locus“ (S. 722–731; Bearbeiter: Merav Schiffer) erschließt den sorgfältig edierten Band, der einen wichtigen Beitrag zum Verständnis der materiellen Kultur Palästinas im 2. Jt. v. Chr. darstellt.

**Obinwa, Ignatius M. C.: *Yahweh My Refuge*. A Critical Analysis of Psalm 71. Frankfurt am Main, Berlin [u. a.]: Lang 2006. 221 S. 8° = European University Studies. Ser. 23: Theology, 839. Kart. 39,00 €. ISBN 3-631-55903-8. Angez. von Jill Middlemas, Århus.**

In this rich and pointed study, the author considers carefully the intricacies of a single psalm and does much to convince the reader of the worth of such a task. There are two main problems with past research and use of the psalm as the author sees it – it is generally regarded to be an anthology rather than an original composition and its main theme is old age. The analysis proceeds in a logical fashion whereby the state of the question and translation of the text appear in the first section. The second section addresses the problem of the literary integrity of the psalm and starts with a careful structural analysis. The third section deals with the question of the psalm's theme(s). After accepting the psalm as a unified and creative work, Obinwa elucidates its main themes through a careful assessment of the rhetorics of the text with particular attention to the different nouns and verbs used as well as their rates of occurrence. Sections two and three form the bulk of the study and it is here that the author makes a significant contribution to our knowledge and understanding of this psalm. In contrast to the greater attention given to the concepts of refuge and confidence in the psalm, Obinwa emphasizes the importance of the motif of old age. He thus argues that the theme of old age functions as a metaphor for the psalmist's loss of strength in relation to his enemies. Also worthy of mention is that the final chapter on exegesis contains a detailed analysis of words and expressions used in the psalm. The study is highly recommended as any student of the psalms would benefit greatly by considering the approach taken here.

## SEMITISTIK

**Arnold, W. / Jursa, M. / Müller, W. W. / Procházka, St. (Hg.): *Philologisches und Historisches zwischen Anatolien und Sokotra*. *Analecta Semitica In Memoriam Alexander Sima*. Wiesbaden: Harrassowitz 2009. 455 S. Lw. 86,00 €. ISBN 978-3-447-06104-9. Besp. Giovanni Mazzini, Pisa.**

This book is a collection of twenty-eight papers that is devoted to the memory of Alexander Sima, a very young and accomplished scholar, who tragically died in a car accident in Yemen while carrying out research on the Mehri language. The papers focus on the ancient and modern languages and cultures of the Arabian peninsula as well as on other Semitic languages. The volume also includes a complete bibliography of Sima's work. The following review highlights the excellent contributions presented in this book.

<sup>6</sup> Die Stele ist auf dem Frontispiz der Grabungsdokumentation von 1930 abgebildet: A. Rowe, *The Topography and History of Beth Shan* (Publications of the Palestine Section of the Museum of the University of Pennsylvania 1; Philadelphia 1930).

## Arabia

M. Maraqtan (Eine neuentdeckte altsabäische Inschrift aus Mārib, pp. 241–246), publishes a new Sabaic dedicatory inscription from Mārib, which he dates to the second half of the 8<sup>th</sup> century BC. Maraqtan emphasises the social role of the dedicator's title *grbyn* 'bd *S<sup>l</sup>mh<sup>l</sup>ly*, ("Steinmetz, Minister des *Sumhū'alī*", pg. 241), interpreted as the royal supervisor of construction activities. This is reasonable in view of ancient Near Eastern parallels.<sup>1</sup>

W. W. Müller (Eine sabäische Inschrift aus Zafār aus dem Jahre 542 der himjaritischen Ära, pp. 247–255) publishes a new, Late Sabaic, construction inscription, which he dates to the beginning of the 5<sup>th</sup> century AD.

Müller compares the term *hs<sup>2</sup>k* "wife" (line 1) with the root *hsk* in Biblical Hebrew meaning "to withhold" and suggests a semantic parallel with Arabic *ḥarīm* "sakrosant, unverletzlich" (pg. 249). In this regard one might also consider the use of the root *hsk* with a moral nuance in Pr 10, 19 and Pr 17, 27, where the one who restrains his lips and his words is defined as a wise man. The author focuses on the occurrence of two unattested terms, namely *'ws<sup>2</sup>z* (line 3), interpreted as "Gefolgsleute, Diener" (pp. 249; 251) in view of Arabic *waṣīz* ("servant"), and *'ml* (line 6), interpreted as "Tal" (pp. 249; 253) on the basis of Arabic and Palestinian Jewish Aramaic.<sup>2</sup> It should be noted that the root *'ml* may also be attested in Ugaritic with the same meaning,<sup>3</sup> reflecting an archaic lexical layer of Ancient South Arabian, and providing further confirmation of its classification within Central Semitic.

N. Nebes (Ein Erlaß des Gottes 'Almaqah zum Schutze der Grabanlagen in Širwāḥ, pp. 267–278) publishes two new Sabaic inscriptions. The first inscription is an edict, inscribed on a pillar of the Almaqah temple in Širwāḥ, which was issued by the god Almaqah to the local community. The edict regulates cases of robbery within a cemetery, which was punishable by fines.<sup>4</sup> This is an important document relevant for the history of criminal law in ancient South Arabia. The second inscription records the construction of a tomb.

The author emphasises the unattested terms *ys<sup>3</sup>rnn w-thrn* (edict line, 8–9), translated: "sich (...) in acht nehmen, davor zurückschrecken ..." (pg. 269) on the basis of a parallel with Hebrew and Arabic (*whr*). Note that the root *ysr* has the specific nuance "divine instruction, discipline"

occurring in Ps 2, 10 and Is 28, 26, which fits the legal context of the edict. The same root, with a similar meaning, is also attested in Ugaritic (KTU 1. 4 V, 4, KTU 1. 16 VI, 26). This is a further isogloss with Northwest Semitic.

Ch. Robin – M. Arbach (L'inscription de fondation du barrage du wādī Ḥarīr (Yémen), pp. 297–306) publish a new Ancient South Arabian inscription from wādī Ḥarīr (al-Bayḏā, southern high plateau), recording the construction of a dam that is still visible today. The authors date the text to the beginning of the 2<sup>nd</sup> century AD on the basis of the dedicator, *Wtrm Yrt' bn M'hr w-d-Ḥwln*, a well-known historical figure.

The language of the inscription can be defined Radmanite Sabaic, a type of Sabaic of the southern high plateau.<sup>5</sup> The authors might have considered the recent identification of "Marginal Qatabanic",<sup>6</sup> which characterises the non-Sabaic linguistic and cultural features of Radmanite Sabaic. The key term of the document *hrt*, largely meaning a "major canal" in Ancient South Arabian, is interpreted as "mur de retenue" (pg. 298), in view of the archaeological context; this may be a local lexical development. The unattested term *mknt* (line 4) is reasonably rendered "oratoire" (pg. 298) on the basis of Arabic parallels.

P. Stein (Monotheismus oder religiöse Vielfalt? *Ḍū Samāwī*, die Stammesgottheit der 'Amīr, im 5. Jh. n. Chr., pp. 339–350) focuses on the attestation of the god's name *Ḍ-S<sup>l</sup>mwy* (vocalised *Ḍū Samāwī* by the author) in some Ancient South Arabian minuscule documents, with private content, dating to the monotheistic period. According to the author this contrasts with the monotheistic religion reflected in the more official epigraphic documentation from the 4<sup>th</sup> century AD. Stein argues that this might indicate, 1) a survival of polytheistic cults (the more plausible argument in his opinion),<sup>7</sup> or 2) an identification between the new monotheistic deity *Rḥmn* and the old pagan deity *Ḍ-S<sup>l</sup>mwy*.

It should be noted that the two hypotheses are not mutually exclusive. A typical example is the monotheism of ancient Israel. Here, we can observe the survival of pagan cults alongside the identification between the new monotheistic deity and the older cosmic god.<sup>8</sup>

R. G. Stiegner (Kulturhistorische Überlegungen zum Wādī al-Sirr im Raum Ṣan'ā' – Širwāḥ – Mārib, pp. 351–371) suggests that the wādī al-Sirr in ancient South Arabia was a "weitgespanntes Pilger-Wegenetz" (pg. 358) and a "Handelsweg zwischen der Wüste im O und dem Hochland in W" (pg. 363). Rock graffiti from jebel *Ḍubāb* (north of wādī al-Sirr), with religious content, are used to support

<sup>1</sup> See M. Van De Mierop, The Government of an Ancient Mesopotamian City: "what we know and why we know so little" in: K. Watanabe (Ed.), *Priests and Officials in the Ancient Near East*, Heidelberg 1997, 139–161.

<sup>2</sup> Note that this root might be attested in R 4920, 2. Although the passage is fragmentary, A. Jamme, *Inscriptions sud-arabes de la collection Ettore Rossi*, RSO 30, 1955, 123 reads *'ml* ("a travaillé") and he states: "le 'est complet; la moitié droite du m est détruite, mais la lettre est certaine; le l est entier".

<sup>3</sup> The term *'ml* is attested only once in KTU 5. 11, 8. The passage is controversial. A. Caquot, *Correspondance de 'Uzzin fils de Bayaya* (RS 17.63 et 17.117), in: *Ugaritica VII*, 1978, 396 interprets it as "ouvrage".

<sup>4</sup> See discussion in G. Mazzini, *Criminal Law in Ancient South Arabia*, in: G. J. Selz – R. G. Stiegner (eds.), *South Arabia. A Great "Lost Corridor" of Mankind*. In memoriam Alexander Sima. 6–8 November 2008 (WOO), forthcoming.

<sup>5</sup> P. Stein, *Zur Dialektgeographie des Sabäischen*, JSS 49/2, 2004, 225–245.

<sup>6</sup> A. Avanzini, *Corpus of South Arabian Inscriptions I–III. Qatabanic, Marginal Qatabanic, Awsanite Inscriptions* (Arabia Antica 2), Pisa 2004, 513–514.

<sup>7</sup> I. Gajda, *Le royaume de Ḥimyar à l'époque monothéiste*, Paris 2009, 251–252, also suggests the same hypothesis.

<sup>8</sup> See the case of "Yahveh and his Ashera" (P. Xella, *YHWH e la sua 'šrh: la dea o il suo simbolo* (Una risposta a J. A. Emerton), SEL 18, 2001, 71–81) and the Psalm 29 (A. Malamat., *The Amorite Background of Psalm 29*, ZAW 100/1, 1988, 156–160).

this hypothesis. The scholar examines geographical, environmental and cultural data with an interdisciplinary approach that is particularly useful in ancient South Arabian studies.

Since the root *rtf* in Ancient South Arabian refers to the idea of religious protection, Stiegner takes the feminine personal name *'brfd*, occurring in one of these graffiti, as a further evidence for her reconstruction. The observation requires further investigation as there does not appear to be strong association between private personal names and cultural events or social contexts in ancient South Arabia.<sup>9</sup>

S. Weninger (Der Jemen als lexikalisches Ausstrahlungszentrum in der Antike, pp. 395–410) addresses the issue of languages in contact and states that “*ist der zentrale Faktor die kulturelle Dominanz, die oft natürlich mit politischer Dominanz einhergeht*” (pg. 395). He suggests that ancient South Arabia may have influenced its neighbouring regions, North Arabia and Ethiopia, because it was “*die politisch und kulturell dominierende Macht*” (pg. 398). The author identifies seventeen Ancient South Arabian lexical items borrowed in Arabic and/or in Ethiopic. Weninger’s approach, underutilised by the scholars, is very useful for a better appreciation of the linguistic history of the area.

Weninger suggests that Sabaic *hh* “*Öffnung in der Mauer, Fensteröffnung*” (p. 405)<sup>10</sup> is a loan word in Arabic and Ethiopic. This is problematic in view of the non-Akkadian term *hu-hi-nu* attested in Emar, meaning “*an alley situated between houses*”,<sup>11</sup> and the Hebrew hapax *hōhīm*, possibly signifying “*holes*” (I S 13, 6)<sup>12</sup>.

P. Yule (Late Himyarite Vulture Reliefs, pp. 447–455) has published a relief fragment depicting a vulture, recovered in the village Haddat Ġulays near Zafār.

He dates it in view of a parallel with an arch depicting vultures, from Maṣna‘at Māriya; he dates the arch to the early 6<sup>th</sup> century AD on the basis of a 6<sup>th</sup> century AD Gothic eagle fibula from Domagnano (San Marino, Italy). There is no historical base for the parallel with the Gothic fibula from Italy; more convincing evidence is required to date these reliefs.

H. Hayajneh (Die frühnordarabischen taymānischen Inschriften und die Frage der Antipathie gegen den Gott *Šlm* in der Region von Taymā pp. 73–104) suggests that the Taymanitic inscriptions, JSTay 545, 546, 548, 549, are one single text and gives a new convincing interpretation. The author also analyses a new Taymanitic inscription on the basis of a recently published photograph. The major deity of Taymā’ *Šlm*, mentioned in these documents, appears to be associated with unfortunate events and Hayajneh advances the hypothesis that there was a religious schism caused by Nabonidus’ conquest of Taymā’ or that Nabonidus was identified with *Šlm*.<sup>13</sup>

Hayajneh remarks that the rare particle *lm*, occurring in the newly joined inscription (line 1), is parallel to Hebrew *lāmō*. It should be noted that this is also attested in Northwest Semitic of the 2<sup>nd</sup> millennium BC<sup>14</sup>, which further confirms the classification of North Arabic/Arabic within Central Semitic.<sup>15</sup>

S. Hopkins (Judæo-Arabic Inscriptions from Northern Arabia, pp. 125–136) suggests that five of the eight graffiti from al-‘Ulā, published by Jaussen – Savignac as “*inscriptions hébraïques*”, are written in Arabic by Jewish people. There are several elements that point to a 4<sup>th</sup> century AD date for the graffiti, which surprisingly appears “*to antedate the hitherto earliest Judæo-Arabic material at our disposal*” (pg. 134) by about half a millennium.

Hopkins points out that these graffiti can be added to the small group of pre-Islamic, Old Arabic epigraphic documents and he also draws attention to the historical implications of an important Jewish community that was established in the area from a very early time. It should be that these data may be linked with transition from the polytheism to Judaism from the 4<sup>th</sup> century AD in the Himyarite kingdom<sup>16</sup>.

M. Macdonald (ARNA Nab 17 and the transition from the Nabataean to the Arabic script, pp. 207–240) improves the reading of the first three lines of the late Nabataean inscription, ARNA Nab 17, and proposes a new successful rearrangement of the lines, which were wrongly inscribed due to a miscalculation of the amount of space available. The author also discusses the development, in this inscription, of the Nabataean script into a base-line script, which he suggests reflects the transition from the Nabataean to the early Arabic script.

According to Macdonald, this process was encouraged by the increasing importance of Arabic in the area, as also demonstrated by the two lines of Arabic in the inscription ‘Ayn ‘Abdah/‘Ēn ‘Avdat. In this regard it

<sup>9</sup> Note that there are Sabaic names with the theophoric ‘*m*, while this deity is only typical of Qataban (see A. Avanzini, Ancient South Arabian Anthroponomastics: Historical Remarks, PSAS 36, 2006, 79–85). The perception of the semantics of proper names in ancient South Arabia remains unclear, see H. Hayajneh, Die Personennamen in den qatabānischen Inschriften (TSO 10), Hildesheim – Zürich – New York 1988, 6. Royal onomastics, by contrast, was specifically connoted.

<sup>10</sup> Note that a similar term *hw* is also attested in Qatabanic and Minaic (in the dual forms *hhy*, *hhnyhn* with scriptio defectiva) and has the same meaning as in Sabaic.

<sup>11</sup> E. J. Penttuc, West Semitic Vocabulary in the Akkadian Texts from Emar (HSS 49), Winona Lake, Indiana, 2001, 72–73.

<sup>12</sup> See also Ugaritic *hh*, the name of the Netherworld, which may be interpreted “*pit, narrow passage*” (KTU 1. 4 VIII, 13 and KTU 1. 5 II, 16), although the interpretation of this term is controversial, see recently M. S. Smith – W. T. Pitard, The Ugaritic Baal Cycle. Volume II. Introduction with Text, Translation and Commentary of KTU/CAT 1.3–1.4, Leiden – Boston 2009, 718–719.

<sup>13</sup> In this regard note the role of the *šalmu* (*ša*) *šarri* in the coronation ritual, see S. Dalley, The God *Šalmu* and the winged Disk, Iraq 48, 1986, 93–94.

<sup>14</sup> See J. Tropper, Ugaritische Grammatik (AOAT 273), Münster 2000, 780–781.

<sup>15</sup> R. Hetzron, Two Principles of Genetic Classification, Lingua 38, 1976, 89–108.

<sup>16</sup> I. Gajda op. cit., 40–41 states: “*Plusieurs inscriptions juives ou judaïsantes en sudarabiques, datant de cette époque, prouvent l’établissement de communautés juives et l’adhésion d’habitants de l’Arabie du Sud au judaïsme ou au monothéisme judaïsant*”.

would have been useful to consider a recent edition of this text with a historical analysis.<sup>17</sup> Macdonald points out the asseverative function of the particle 'y at the beginning of line 3, possibly parallel with Arabic 'iy. It should be noted that the same particle also occurs in Ancient South Arabian and that it is used for emphasis at the beginning of a clause (see the many examples in the Qatabanic inscription CSAI I, 208 = R 3566).<sup>18</sup>

A. Geva-Kleinberger (Maritime terminology in the Mehri language of the east coast of Yemen, pp. 51–62) analyses the maritime terminology of Mehri in its cultural context. Semitists may find certain archaic features of this terminology interesting.

The author links the word *hudd* for thunder with “the Aramaic Weather God, *Hadad*” (pg. 53, ft. 17). It should be noted that *Hadad* is a much earlier Syrian deity, already attested in Ebla,<sup>19</sup> which points to a very archaic connection between Modern South Arabic and the oldest stages of Northwest Semitic. The term *harf*, designating both the rainy season and the rain itself, is compared by the author to Biblical Hebrew and Arabic with the meaning “autumn”. It should be mentioned that in Ancient South Arabian the term *hrf* indicates not only the season but also the rain, as in Mehri. This is an other linguistic feature that reflects the continuity between Ancient South Arabian and Modern South Arabic.

M.-C. Simeone-Senelle (La situation linguistique dans la partie orientale du Mahra, pp. 319–338) describes the socio-economic development of eastern Mahra with particular attention to al-Ghayḍa, where Arabic is seriously threatening Mehriyōt, the local dialect. Simeone-Senelle focuses on the Mehriyōt dialect of the town Rehen near Oman, which is now influenced by the Hobyōt language due to a significant immigration of Hobyōt speakers. The author outlines some linguistic features peculiar to the Mehriyōt dialect of Rehen and to the Hobyōt language.

Remarkably the dual form of the independent pronoun in the Mehriyōt dialect of Rehen regularly adds the numeral *ḥohltrit* (two) to the pronouns, while in the Hobyōt language this does not happen systematically. As Hobyōt is an inland language, less exposed to recent socio-economic developments, it may exhibit more conservative linguistic features.<sup>20</sup> This phenomenon of re-elaboration of the dual system, still in progress within the Modern South Arabic languages, may also be helpful in the evaluation of the history of dual in Semitic.<sup>21</sup>

S. Procházka (Marginalia zum jemenitisch-arabischen Lexikon, pp. 279–296) focuses on the maritime terminology of the Yemeni Arabic dialect as “eine Ergänzung zum (süd-)Yemenitischen Lexikon” (pg. 280), about which there is little known. The author provides eighty-one lexical

items with a translation and etymological explanation, which may be helpful for Arabic dialectology and a better understanding of the coastal Yemeni culture. Procházka emphasises the important phenomenon of a “*starker Einfluß des Neusüdarabischen*” (pg. 281), while there is no connection with Ancient South Arabian as maritime terminology is not attested.<sup>22</sup>

It is interesting to note that genuine Arabic words may preserve archaic roots that developed into a new environmental context, such as *ḡar-ḡūr*, rendered by Procházka “*junger Hai*” (pg. 282), which indicates in Classical Arabic a type of camel (and its sound). Originally this root designates the throat (the Ugaritic hapax *grgr* in KTU I, 16 I, 48 and the rare term *gargērēt* in Biblical Hebrew), which might be interpreted as a synecdoche for animals characterised by a gaping throat/mouth area as in sharks and camels.

J. Watson (Children of San'a, pp. 383–394) offers a record of children's everyday activities in Ṣan'ā' such as games and caring for household animals (goats and pigeons). This contribution increases our knowledge of the Arabic dialect of Ṣan'ā'.

It should be noted that Sima parallels the term *ma'az* for goats (Classical Arabic *mā'izun*), characteristic of the central and northern Yemeni dialects, with the Minaic hapax *m'zy* and with Safaitic.<sup>23</sup> As there are no other parallels in Semitic, where the root 'NZ defines the capride, the form *m'z* might be an Ancient South Arabian innovation (from a Semitic original meaning “*hair/goat hair*” still attested in Aramaic), that spread out into the other languages of the peninsula.

W. Dostal (Die Beduinen Südarabiens und das Meer. Sozialanthropologische Beobachtungen über den Sardinenfang, pp. 17–25) focuses on the importance of sardines as crucial nourishment for the Bedouin, the complex dynamics between them and the fisherfolk of south Yemen, and the impact of recent socio-political developments on these traditional ways of life. This contribution is useful for scholars concerned with the ethnography of the peninsula.

### Other Semitic languages

E. Frahm (Warum die Brüder Böses planten. Überlegungen zu einer alten *Crux* in Asarhaddons 'Ninive A'-Inschrift, pp. 27–49) revises a disputed passage of the 'Nineveh A' inscription, which is usually read: *riddu kīnu eli aḥḥēja ittābikma*. According to the author, the term *kīnu* should be read *qīnu* with the meaning “*Eifersucht*” (pg. 38) and the problematic term *riddu* can be interpreted “*Verfolgungsdrang*” (pg. 44). His rendering of the passage “*Verfolgungsdrang und Eifersucht ergossen sich über*

<sup>17</sup> D. Mascitelli, L'Arabo in epoca preislamica. Formazione di una lingua (Arabia Antica 4), 2006 Pisa, 120–128, in particular, 128.

<sup>18</sup> See N. Nebes, Die enklitischen Partikeln des altsüdarabischen, in: Études sud-arabes. Recueil offert à Jacques Ryckmans, Louvain-la-Neuve 1991, 144–147.

<sup>19</sup> P. Fronzaroli, Les combats de Hadda dans les textes d'Ébla, in: MARI 8, Paris 1997, 283–290.

<sup>20</sup> See in general on Hobyōt, W. Arnold, Zur Position des Hobyōt in den neusüdarabischen Sprachen, ZAL 25, 1993, 17–24.

<sup>21</sup> See in general E. A. Bar-Asher, Dual Pronouns in Semitics and an Evaluation of the Evidence for their Existence in Biblical Hebrew, ANES 46, 2009, 32–49.

<sup>22</sup> In fact, maritime terminology can be found in the Ancient South Arabian sources, but without connections with the modern languages of the area; see Ch. Robin, Qāni' et Ḥaḍramawt à la lumière des inscriptions sud-arabiques, in: J.-F. Salles – A. Sedov (eds.), Qāni'. Le port antique du Ḥaḍramawt entre le Méditerranée, l'Afrique et l'Inde, Lyon 2010, 407.

<sup>23</sup> A. Sima, Tiere, Pflanzen, Steine und Metalle in den altsüdarabischen Inschriften. Eine lexikalische und realienkundliche Untersuchung (VOK 46), Wiesbaden 2001, 117.

*meine Brüder*" (pg. 45) is convincing in view of the context reporting Esarhaddon's fight for his ascension to the throne. Frahm also publishes a new fragment (Yale Babylonian Collection) of 'Nineveh A'.

It should be observed that the uses of the Hebraic root *rd* in Ps 45, 1 and Ps 144, 2 ("to beat down"), may support Frahm's interpretation of Akkadian *riddu*. Considering the parallels between the 670 BC conspiracy of Esarhaddon's brothers<sup>24</sup> and the story of Joseph (Gn. 37–50), Frahm suggests that this date should be considered the *terminus post quem* for the composition of the Biblical episode. This observation is challenging and it needs further investigation.<sup>25</sup>

M. Jursa (Die Krallen des Meeres und andere Aromata, pp. 147–180) presents two Neo-Babylonian tablets from the British Museum containing lists of aromatics, probably mixed to produce perfumes. He includes a detailed analysis of unclear terms, such as A.KAL *ab-na-a-a-tu* convincingly read as *halbānātu* = Hebr. *ḥelb<sup>e</sup>nā*, "Galbanum" (pp. 155–156). Jursa also carefully surveys the Akkadian terminology related to aromatics and describes the trade of these products within the economic framework of the Neo-Babylonian society.

Jursa reasonably renders the problematic term *napīšu* as "Räucherständer" (pp. 148–149). In this regard it should be noted a development of the Semitic root NPŠ into a concrete meaning, designating a material object, also occurs in other Semitic languages where it signifies a funerary monument. Jursa correctly points out that *šalihāt* is a loan word from Sabaic (pg. 165). It is interesting to remark that the terms *baltām(mu)*,<sup>26</sup> *ladnu* and *murru* also appear to be derived from Ancient South Arabian,<sup>27</sup> which points to the historical significance of the caravan trade between South Arabia and Mesopotamia in the 1st millennium.<sup>28</sup>

M. Weszeli (Die Stallungen des Ebabbar von Sippar in der Neubabylonischen Zeit, pp. 411–445) reconstructs the functioning and the socio-economic implication of the horse stall (*būt sisē*) in the temple of Ebabbar in Sippar during the Neo-Babylonian period. The author also publishes some tablets from the British Museum related to this subject. Weszeli convincingly emphasises that horses were bred at the temple because they were used for the chariot

of certain deities during religious processions (and not for sacrifices). A special temple staff (*ša bīt sisē, šušānu*) was specialised in caring for these animals and the author offers a detailed prosopographic study of the personnel (pp. 428–435).

H. Gzella (Ein auffälliger Konditionalsatz in der Aḥrōm-Inschrift, pp. 63–71) revises the problematic passage *'ly gbl wygl 'rn zn* in the Phoenician inscription KAI 1, 2, which is the protasis of a conditional clause. Gzella suggests that the form *wygl* is not a *w*-consecutive imperfect construction as the form *ygl* is a "Langimperfekt"; he also observes that it is unusual for this *ygl* form to be coupled with the preceding perfective *'ly*. He draws the conclusion that "das 'Perfekt' umschreibt den Hintergrund, die Ausgangslage des mit dem 'Imperfekt' ausgedrückten Hauptereignisses" (pg. 67). His rendering "Wenn irgendein König (...), nachdem er gegen Byblos heraufgezogen ist, diesen Sarkophag aufdeckt" (pp. 64) matches well with the content of the subsequent apodosis.

However, the form *ygl* remains problematic because it could be a "Kurzimperfekt", which implies a *w*-consecutive imperfect construction, as the comparative evidence shows, i.e. Ugaritic *ygl* (short impf.)/*yglh* (long impf.),<sup>29</sup> Hebrew *w-ygl/yglh*.<sup>30</sup>

M. Heide (Der Ehemann der Frau Zabins und andere interessante Leute. Paläographische und philologische Beobachtungen zu einem Listenostrakon aus der Sammlung Moussaieff, 105–123) publishes a new ostrakon (Mousaieff private collection) recording a list of individuals, recipients of a fluid ration, which the author dates to the 6<sup>th</sup> century BC. Heide gives a detailed epigraphic and philological analysis of the ostrakon. He also interprets the puzzling expression *b'l 'št zbn* as "der Ehemann der Frau Zabins" (pg. 106), which might reflect a case of levirate marriage, and therefore "Frau Zabins" is an expression for widow. This hypothesis is reasonable and fits a very old custom in the area.<sup>31</sup>

G. W. Nebe (Zwei Grabstein von Prager Gelehrten aus dem 18. Jh. – Dem Andenken an Alexander Sima, 257–265) gives a translation of the Hebraic funerary texts (with some Talmudic Aramaic additions) inscribed on the grave-stones of two Jewish members of a 18<sup>th</sup> century family from Prague, devoted to science and learning.

C. Leonhard (Ps 119 and 139–147 in East-Syrian Commentaries. The Interdependence of the Commentaries of Theodore of Mopsuestia, Išō'dād of Merw and Dehnā (ms. Mingana 58): First Soundings, pp. 181–206) presents an analysis of the commentary on Psalms 119, 139–147 by the East-Syrian exegete Dehnā and dated to about the 9<sup>th</sup> century AD. This commentary is contained in the un-

<sup>24</sup> See also K. Radner, The Trials of Esarhaddon. The Conspiracy of 670 BC, *Isimu* 6, 2003, 165–184.

<sup>25</sup> There are several elements pointing to a much later date; see A. Castastini, Le testimonianze di Manetone e la 'Storia di Giuseppe' (Genesi 27–50), *Henoch* 17, 1995, 279–300; Ancora sulla datazione della 'Storia di Giuseppe' (Genesi 37–50), *Henoch* 20, 1998, 208–224.

<sup>26</sup> Jursa suggests, "die Kombination <-It-> steht für /š/" (pg. 156), which may give a further hint at the realisation of the lateral sibilant in Ancient South Arabian (apparently similar to Modern South Arabic).

<sup>27</sup> W. W. Müller, Namen von Aromata im antiken Südarabien, in: A. Avanzini (ed.), *Profumi d'Arabia. Atti del convegno*, Roma 1997, 193–210; he also emphasises (pp. 197–198) that the occurrence of the term *mu-ur-ra* in el-Amarna points to an even earlier connection.

<sup>28</sup> M. C. A. Macdonald, Trade Routes and Trade Goods at the Northern End of the "Incense Road" in the First Millennium B.C., in: A. Avanzini (ed.), *Profumi d'Arabia. Atti del convegno*, Roma 1997, 333–348.

<sup>29</sup> J. Tropper op. cit., 659.

<sup>30</sup> J. Friedrich – W. Röllig, *Phönizisch-Punische Grammatik* (AO 55), Roma 1999, 119, also interpret *ygl* as a short imperfective form.

<sup>31</sup> See in general G. Cardascia, *Adoption matrimoniale et Lévirat dans le droit d'Ugarit*, RA 64, 1970, 119–126.

published manuscript Mingana 58. The author emphasises the original structure of this commentary and also points out the intricate relationship with the commentaries by Theodore of Mopsuestia and by ʾĪṣō'dād of Merw. Leonhard stresses that certain cases of interdependence may depend on the later contamination of the manuscript tradition. This study is useful for scholars interested in the Syriac exegesis.

It should be noted that the manuscript Mingana 58 dates to 1895, finished by Alqosh in Iraq, on the 23rd of May,<sup>32</sup> useful information which could have been included with a general description of the manuscript.

Sh. Talay (*Spuren des Neuaramäischen in Syrischen Inschriften aus dem Tur Abdin und Umgebung*, pp. 373–382) analyses five nouns and eighth proper names, that occur in the Syriac inscriptions from ʾTūr 'Abdīn, dating to between 700–1300 AD, which exhibit phonetic features diverging from standard Syriac. The author notes that these variants coincide with parallel forms in ʾTūrōyo, the Neo-Aramaic dialect of ʾTūr 'Abdīn. Talay suggests that "*die Sprache des Tur Abdin sich schon immer vom Syrischen unterschied*" (pg. 374) and that the formation of ʾTūrōyo may be traced back at least to 700 AD, which is important for the more general reconstruction of the origin of Neo-Aramaic.

It should be noted that the form *qaššō* also occurs in Classic Syriac<sup>33</sup> and in Syriac inscriptions of central Asia<sup>34</sup> and therefore it may not be distinctive for ʾTūrōyo.

K. Beyer (*Die klassisch-arabische Pausa*, pp. 9–15), points out that in Arabic, unlike in other Semitic languages, the "*Pausalformen*" differentiate from the "*Kontextformen*" through varying phonetic changes, except for "*eine Verkürzung der Pausalformen gegenüber den Kontextformen*" (p. 9). The author outlines the development of the Arabic case inflection.

Beyer argues that the Arabic nunation derives from an original mimation "*durch Angleichung an das ursprüngliche -na*" (pg. 11) of dual and plural masculine absolute state. This aspect, however, needs further discussion.<sup>35</sup>

W. Arnold (*Von Maʾḏal nach Lidd – Ein Palästinenser-schicksal*, pp. 1–7) presents a transcription of an oral account in Palestinian Arabic dialect in which a woman nostalgically remembers her happy childhood in her homeland. This contribution enriches our knowledge of the Palestinian Arabic dialect.

O. Jastrow (*Leben in Mardin*, pp. 137–145) publishes a transcription of an oral account in the Arabic dialect of

Mardin (south eastern Turkey) describing aspects of life in this town, while U. Seeger (*Khalaf – Ein arabisches Dorf in Khorasan*, pp. 307–317) presents another transcription of an oral account in the Arabic dialect of the village Khalaf in Khorasan (eastern Iran), describing the customs of the community. Both contributions are important for the study of the interaction between Arabic dialects and non-Semitic languages and both authors emphasise the significant influence of Turkish and Persian on the two dialects.

In the reviewer's opinion, this volume offers high-quality contributions that significantly enrich our understanding of the languages and cultures of the Arabian peninsula and of other areas of the Semitic world. We owe deep gratitude to the editors for having organised and devoted such an admirable work to the memory of Alexander Sima.

*"O nimum caelo et pelago confise sereno nudus in ignota, Palinure, iacebis harena".*

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**Meyers, Eric M. / Flesher, Paul V. M.: Aramaic in Post-biblical Judaism and Early Christianity.** Papers from the 2004 National Endowment for the Humanities Summer Seminar at Duke University. Winona Lake: Eisenbrauns 2010. XX, 300 S. gr. 8° = Duke Judaic Studies Series Vol. 3. Hardbd. 49,50 \$. ISBN 978-1-57506-178-8.

Bespr. von Christian Stadel, Jerusalem.

Der vorliegende Band enthält 14 Beiträge von Teilnehmern eines mehrwöchigen Forschungsseminars, das 2004 an der Duke University abgehalten wurde. Den Beiträgen nach zu urteilen war das Treffen gelungen und bereichernd. Die Idee, Wissenschaftler, die sich aus unterschiedlichen Blickwinkeln mit aram. Texten beschäftigen, an einen Ort zusammenzuführen, ist begrüßens- und nachahmenswert. Dies gilt besonders, wenn Forscher von Dialekten wie dem Syr. oder dem Aram. der Targume teilnehmen, deren Untersuchung sich zu eigenständigen Teildisziplinen entwickelt hat.

Einer knappen Einleitung folgen die Beiträge, die im Folgenden einzeln gewürdigt werden. Sie sind in die drei Blöcke „Awakening Sleeping Texts“, „The Details of Language“ und „Recasting: Making an Old Text New“ unterteilt. Der Band ist durch drei Indices zu Autoren, Bibelstellen und anderen antiken Quellen erschlossen. Nach 2004 erschienene Literatur wurde nur vereinzelt eingearbeitet.

David Rensberger („Reconsidering the Letter of Mara bar Serapion“) untersucht einzelne Aspekte eines syr. Briefes von Mara bar Serapion an seinen Sohn. R. argumentiert, in Form und Gedankenwelt des Briefes mischten sich griech. Philosophie und nahöstliche Weisheit. Die These K. McVey's, bei dem Brief handele es sich um christliche

<sup>32</sup> See A. Mingana, *Catalogue of the Mingana Collection of Manuscripts I*, Cambridge 1933.

<sup>33</sup> See A. Palmer, *A Corpus of Inscriptions from ʾTūr 'Abdīn and Environs*, *Oriens Christianus* 71, 1987, 103.

<sup>34</sup> Prof. P. G. Borbone, University of Pisa, pers. comm.

<sup>35</sup> See the analysis by D. E. Kouloughli, *Sur le statut linguistique du Tanwīn: contribution à l'étude du système déterminatif de l'Arabe*, *Arabica* 48, 2001, 20–50.