

REVIEWS

Im Dialog bleiben. Sprache und Denken in den Kulturen des Vorderen Orients. Festschrift für Raif Georges Khoury. Ed. by FREDEREK MUSALL and ABDULBARY AL-MUDARRIS. Wiesbaden: Harrassowitz Verlag, 2011. 433 p. ISBN 978 3 447 06491 0.

This *Festschrift* had originally been intended to commemorate the 65th birthday of the outstanding German scholar and teacher of Lebanese Christian origin, Raif Georges Khoury, but because of various editorial problems it appeared quite late. The volume contains 42 papers in four different European languages (German, French, English, and Italian) and in Arabic. The 35 papers which belong to the first group are divided into four main sections, while the seven papers in Arabic are put together at the end of the book.

The six papers of the first section deal with the pre-Islamic and early Islamic ages. Fabrizio A. Pennacchietti (Torino) speaks about the Arab traditions concerning Zenobia, Queen of Palmyra, who is exclusively known in Arabic as *az-Zabbā'*. Hermann Harauer (Vienna) deals with the Arab inhabitants of Egypt before the Arab conquest. Making use of the *Wiener Papyrussammlung*, the author lists many occurrences in them of the presence of the Arabs in the land of Egypt before 641. Nimetullah Akin (Çanakkale) writes about the Jewish converts of Islam who reported stories about the Prophet Muḥammad in the early period of Islam and thus they contributed largely to the spread of the so-called *isrā'īliyyāt* in the Islamic tradition. Ali Bouamama (Strasbourg) summarizes the so-called *fawātiḥ al-Qur'ān*, the independent or disjointed letters at the head of 29 chapters of the *Qur'ān*. He reaches the conclusion that they had been written in a code system which became impossible to decode and remained an enigma. Abdulbary Al-Mudarris (Heidelberg), one of the editors of the volume, published an article on the role of women in the first Islamic centuries on the basis of papyrological research. He examines 21 papyri in five topics – law and administration, possession, trade, friendship and family – plus a papyrus of miscellaneous contents. Hüseyin Ilker Çinar (Mannheim) investigates the development of the concept of *fiqh* from the beginning to our age. He starts listing the meanings of the word in the *Ġāhiliyya*, the *Qur'ān* and the *ḥadīth* literature, stressing the point that *fiqh* in the technical sense did not mean “law” in the first century of Islam. At the end, he quotes a modern historian of Islamic law, al-Firfūr, who summarized the different fields of *fiqh* under six special headings. The paper, in spite of its brevity, gives an excellent account of this important term of Islam. An interesting result of his research is that the *farā'id*, i.e. the law of inheritance, had never been part of *fiqh*, i.e. Islamic law

in the classical age, but it developed as an independent science and has become part of *fiqh* only recently.

The second section of the *Festschrift* deals with the cultural history of the Islamic Middle Ages. Nizar Gara (Heidelberg) writes about Avicenna's method of studying the soul (*nafs*). The first part of the article concentrates on the two levels of Avicenna's handling of the soul – on a general and a specific level. He points out that Avicenna treats the soul among the natural sciences. In the second part, Gara deals with the evidences Avicenna put forward for the existence of the soul which support the dualism of the independent existence of body and soul. The third part explains Avicenna's so-called gradation method. The main question for Avicenna is whether the forms have the same reality or grade of existence as the material things. Gara concludes his paper with making the remark that Avicenna's gradation method encompasses all capacities of the soul together with its functions. The cycle of poems called *Fawz* by al-[°]Abbās b. al-Aḥnaf forms the theme of the following article written by Albert Arazi (Jerusalem), especially his realism, lyricism, and feminism. First the author analyses the role of women in the poetry of al-Ġāhiliyya and the Classical Islamic period in general. Then he turns to al-[°]Abbās b. al-Aḥnaf and the theme of the wrong done by love. At al-[°]Abbās the word *fatā* (man) appears only with respect to the amoral vicissitudes and the poet considers himself such a *fatā*. Arazi cites many details from al-[°]Abbās ibn al-Aḥnaf's poetry in support of his characterisation of the poet as an unfortunate man stricken by love. In the third part of his article he analyses the symptoms of this love which is partly realistic and partly lyric. In the end Arazi shows the relation of the hero of this cycle of poems, *Fawz*, to the feminine world and concludes that al-[°]Abbās ibn al-Aḥnaf proposes for us an intermediate, well-balanced conception of love evading both, on the one side, the reduction of the tender feelings to a simple physical union and on the other side the *udrite* approach which makes the woman an abstract entity, not having any psychological reality. Aleya Khattab (Cairo) writes about the famous Andalusian poet, Ibn Zaydūn (1003-1071) and his poems of love and nature. Khattab gives an overall picture of the poet in a paper which is not only the longest but perhaps the most exhaustive and thoroughly elaborated one in this volume. After briefly summing up the cultural background of the turbulent century, the author writes about Ibn Zaydūn's life spent between love and politics, and his poetry and prose, also giving long German translations of his poems. Georg Bossong (Zürich) shows us two Andalusian poets in exile, al-Mu[°]taḍid, the ex-king of Sevilla and Ibn Ezra of Granada. Frederek Musall (Heidelberg) analyses in his article Moses Maimonides's views on political authority and his differentiating between *muwahḥid* and *mutawahḥid*, while David J. Wasserstein (Nashville, TN)

concludes the second section about an Almoravid coin of 1115 reconsidering the question of its authenticity.

The third section of the book deals with the culture in the age of transition from tradition to modernity. Edgar Weber (Toulouse) in his short communication looks into the question why Shahrazad took upon herself the task of delivering the women of her land from certain death – was it perversion or sacrifice? André Miquel (Paris) also deals with the *Arabian Nights* in his brief notice: the case of the caliphs, the real Hārūn ar-Rašīd and the false one. In his interesting and one of the most elaborated articles of the volume, Nasir Basal (Tel Aviv) examines a 17th century Hebrew translation of the *Qurʾān* and its Arabic sources. This topic leads us to the next paper in which Joseph Abou Nohra (Jouniah) writes about the first Arabic printing house in Lebanon installed in 1733 and its cultural radiation in the 18th century. It is followed by a short but interesting communication by Gérard Troupeau (Paris) about the role of Arab Christians in the development of French Orientalism between the 17th and 19th centuries. The next article which could have been put together with those dealing with the *Arabian Nights* was probably placed here because its author, Yosef Sadan (Tel Aviv), examines an influence. This time it is the influence of Jewish materials in the *Arabian Nights*. This leads us to a study by Mohamed-Azzedine Tazi (Paris) who investigates how the image of Moroccans is reflected in the writings of German travellers. Georges Nassib Khairallah's (Strasbourg) paper is devoted to Miḥā'īl Nu'ayma's novel *Liqā'* and the poetic evocation of the "valley of virgins" in it, while Sarjoun Karam (Bonn) writes about the role the Oriental Christians played in the Arab cultural and literary renaissance in the 19th century and in the beginning of the 20th century. Here again, the placement of this article makes one wonder whether it would not have been more fortunate to form a group of papers dealing with the influence of Christian Arabs. The title of Barbara Michalak-Pikulska's (Kraków) paper is "The beginnings of Modern prose writings in Oman". She has intimate knowledge of the modern literature of the region, and this article is part of a series she devoted to this topic. Various issues of translations link together the following three articles. Moustafa Maher (Cairo) sheds light on some of the problems translators of modern Arabic literature face by sharing with the reader his experience in translating Ṭāhā Ḥusayn's *al-Ayyām*. The next paper brings the reader into the realm of philosophy, since Mouchir Basile Aouns (Kaslik) investigates the problems of the Arab reception of the philosophical writings of Heidegger, whereas Ilhan Slim-Hoteit (Beirut) treats questions concerning translation and intercultural communication. Islam and politics stand in the focus of the following group of articles. Julia Emig (Wiesbaden) writes about the League of Arab Nations and its place in the Arab cultural development. Manfred Kropp (Mainz) speaks about the controversial

treatise on Islam written by ʿAlī ʿAbd ar-Rāziq in 1925. Adel Theodor Khoury (Harissa) concentrates in his article on Yūsuf al-Qaraḏāwī's thoughts on Islamic political order, while Nassif Nassar (Beirut) writes about political Islam in general enumerating those points which can serve as a basis for its criticism.

Section four bears the title 'Semitic Studies and Comparative Linguistics'. Hartmut Bobzin (Erlangen) in his detailed and valuable contribution points out the role played by Ernest Renan in the field of comparative Semitic studies. Ulrich Seeger (Karlsruhe) turns our attention to Leonhard Bauer (1865-1964), a pioneer of Arabic dialectology. Naoum Abi-Rached (Strasbourg) deals with the Lebanese popular *zağal* poetry. Shabo Talay (Erlangen) surveys the linguistic situation prevailing among the Eastern Christians. Werner Arnold and Alexander Sima (Heidelberg) edit and translate a text in the Ḥawf dialect of the Mehri language. Otto Jastrow (Tallin) edits and translates an Arabic text in the dialect of Qarṭmīn of Anatolia.

The final part of the volume under review is dedicated to articles written in Arabic. The volume also opens as an Arabic book and has additional title page in Arabic (*al-Baqā' fī l-ḥiwār: al-luġa wa-l-fīkr fī l-ḥaḏārāt aš-šarq al-adnā*). In the first paper of this section ʿUmar Miqdād al-Ġamanī compares Rifāʿa at-Tahtāwī and Ṭāhā Ḥusayn. Ṣalāḥ Ḥusayn al-ʿUbaydī analyzes the artistic features of literary manuscripts in during the ʿAbbāsids. Fāliḥ Ḥusayn's paper makes mention of the special burdens put on the population of the occupied lands during the first conquests of Islam.

Ġūrġ Qanāzi's paper deals with the role played by Andalusia in modern Arabic prose and poetry, especially in the oeuvres of Ġirġī Zaydān, Aḥmad Ṣawqī, Nizār Qabbānī, ʿAbd al-Wahhāb al-Bayātī, and Palestine literature in general. Yūsuf Fawzī writes apropos a Baghdadi manuscript entitled "*Ta'riḥ al-ʿarab al-qadīm*" on the Nabateans and their relationship to the Arabs and other peoples. The next paper is Muḥammad Ayt al-Furān's treatise on modern German literary criticism, especially the Marcel Reich-Ranicki phenomenon, while the last two pages of the Arabic section are a tribute to Raif Georges Khoury by Ġīrār Ġihāmī.

All in all, this volume is a fitting homage the accomplishments of this excellent scholar and influential teacher. One misses, however, the unified editorial approach the lack of which resulted in the unexpectedly uneven character of the volume. Another "must do" would have been a detailed bibliography of R. G. Khoury, but even without that one enjoys the vast diversity of topics.

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Negev Arabic. Dialectal, Sociolinguistic, and Stylistic Variation. By RONI HENKIN. (*Semita Viva*, ed. by Otto Jastrow, 48.) Wiesbaden: Harrassowitz, 2010., xvii + 406 p. ISSN 0931-2811, ISBN 978-3-447-06170-4

This book can be considered more than just another contribution to our knowledge of the Bedouin Arabic dialects of Israel since it tries to give a full scale description of almost everything connected with language use. The author seems to fulfill what promised in the Introduction and we receive most precious information about the Bedouin of the Negev desert, their historical background, origin, social composition and their connection with the tribes of the Hijaz.

The 'Zero' Chapter, under the title "Methodological issues" gives a short account of the sound system of the chosen Negev dialect. This part of the book contains, however, some rather disputable statements, to choose only one, on the appropriateness of the so called etymological notation of the words in the dialect. The source would be the Old Arabic which, interestingly enough, is quite similar to the Classical Arabic. But the idea of the derivation of the dialects from the Classical Arabic forms part of an outdated theory of Arabic. Instead one would be interested in the actual pronunciation of the words and sentences of a dialect not references to imagined etymons. This rather sketchy chapter, however, is not a really essential part of the book. This is the case with Chapters 1, 2, 3 and 4 as well, which are all only preparatory parts to the really important chapters and do not belong to the core of the book, giving only an outline of their relevant topics. The above mentioned chapters deal with the Bedouin, the Arabic dialects and the Negev Arabic, and finally the regional and social variations in Negev Arabic.

The really interesting part of Henkin's book begins with Chapter 5 of Part I, which speaks about the characteristics of the oral poetry of the Bedouin of Negev: men's odes and women's elegies, pointing out their differences in language, prosody and themes. One of the most interesting conclusions of the author is that the language of traditional Bedouin poetry is a special idiom, differing from the Negev Arabic vernacular idiom in many points pertaining to lexicon, prosody and grammar.

Chapter 6 contains a detailed study of the oral narrative register and the correspondance of literary genre and gender – men's legends and women's folktales –, social and cultural functions, and the narrative structure. Chapter 7 deals with the peculiarities of the narrative language. Its sub-themes are, among others, opening and closing style, narrative tenses, narrative peaks and motion verb compounds. Chapter 9 briefly touches on the linguistic characterization of the foreigners and outsiders, while Chapter 10 sums up the various kinship terms.

Part II contains the narrative texts publishing separately men's and women's stories in the Arabic dialect, transcriptions and translations. Undoubtedly these tales form the most valuable part of the book because they can be analyzed by the

reader individually and compared to his or her findings with other similar texts of Bedouin dialects. At the same time these data are invaluable because of the probable extinction of the Bedouin way of life in the near future, with the moving of the Bedouin into cities and remote villages.

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Northeast African Semitic: Lexical Comparisons and Analysis. By GROVER HUDSON. (*Porta Linguarum Orientalium*, Neue Serie 26.) Wiesbaden: Harrassowitz, 2013, viii + 323 p. ISSN 0554-7342, ISBN 978-3-447-06983-0

The present volume under review attempts to give an overall picture of the ESe (Ethiopian and Eritrean Semitic) languages on the basis of their lexical comparisons. The first chapter bears the title 'Backgrounds'. Here the author tries to convince us of the necessity of inventing a new and unutterable name for this group of Eastern or Northeast African Semitic languages because of the separation of Eritrea from Ethiopia – but to no avail. We cannot rewrite scholarly books on the basis of changes in the political map of countries. Instead, one feels the need to find some politically neutral name which then can be kept even if new countries would be created or old ones cease to exist. We are also confronted in this chapter with the strange deformation of the notion of the so called 'Proto-Arabic' so common in the last decades. Since research into a supposed Proto-Arabic is very difficult or almost impossible, some specialists of the Arabic dialects invented a Proto-Arabic which is 'more or less Classical Arabic' (p. 4). This means a return to the 19th century concept of Classical Arabic and modern dialects according to which the latter ones have been derived from Classical Arabic. This view is refutable not only on the basis of our knowledge of the modern dialects but even more on the basis of fragments of the Pre-Classical dialects recorded by Arab philologists in the Middle Ages. The author presents in this chapter the 30 varieties of NE African Semitic languages which he intends to compare, naming the 15 languages which can be defined as not being mutually intelligible. Then he turns his attention to the so called Gurage problem with a detailed historical analysis of the different views concerning the existence or non-existence of such a group of languages South of Addis Abeba.

Chapter 2 contains the comparisons of 250 chosen English lexical items and their correspondences in 15 languages: Tigre, Dahalik, Tigrinya, Ge'ez, Gafat, Soddo, Mesqan, Muher, Chaha, Inor, Silt'e, Zay, Harari, Argobba and Amharic. This may be a very important contribution to future comparative studies of this language group because of the relatively big size of the sample and the trustworthiness of its data. Chapter 3 contains a dictionary of the 3,301 different

ESe words of the Tables of Comparison the entries of which provide additional ESe and other-language comparisons, proto-language cognates, and etymological notes. This chapter fills the largest part of the volume, pp.105-277. Chapter 4 serves as a kind of conclusion to the whole book summing up the findings and analyzing the results of the research work done by the author. The book will stand as a milestone in the field of Northeast African Semitic comparative studies by its objectivity, the size of data piled up in it and the treatment of the NEAS (or ESe) languages in their entirety.

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Semitic and Afroasiatic: Challenges and Opportunities. Edited by LUTZ EDZARD. (*Porta Linguarum Orientalium*, Neue Serie 24.). Wiesbaden: Harrassowitz, 2012. 414 p. ISSN 0554-7342, ISBN 978-3-447-06695-2.

The idea for this volume, as the editor states in his Preface, was inspired by the *Introduction to the Semitic Languages*, written by Gotthelf Bergsträsser, which was characterized by giving text specimens and grammatical sketches as well for each Semitic language. This kind of comprehensive book had not existed for the so called Afroasiatic or – using the older term – Hamitic languages up to the publication of the present volume and this alone would be enough to show its significance. This book, however, is more than a simple first introduction of its kind, since almost all of its chapters contain excellent presentations of the chosen languages and it can be considered from now on as a basic reader for all who seek knowledge of the languages of this loosely connected language group. The editor, Lutz Edzard (Oslo) aims to give an overall picture of the Semitic-Afroasiatic linguistic correspondances. He only touches on some phonological questions and mainly concentrates on the comparison of morphological regularities. Even if this summary contains some really important and new points it is too short to be relied on in grouping and sub-grouping of the languages of this family – if it may be called one family at all. The following four chapters are about the same size taking 60-70 pages and containing well balanced general remarks and many useful details as well. Ruth Kramer (Washington) prepared the chapter on Egyptian, David Appleyard (London), together with Kjell Magne Yri, wrote about Cushitic and Herrmann Jungraithmayr (Frankfurt) on Chadic. The last named has written the most detailed study though on the same number of pages. The Omotic languages, by Rolf Theil (Oslo) and one special Omotic language, the Koorete (by Binyam Sisay Mendisu from Addis Ababa), were given less space than the above mentioned. Last but not least I would like to single out the third chapter by Mohamed Elmedlaoui (Rabat) describing the Berber languages in general and the,

Tashlhiyt in more details. This is perhaps the best part of this volume. The overview of the Berber languages succeeds in clearing some really obscure issues, such as the relationship of the different Berber languages and dialects. The outline of the Tashlhiyt language contains a good description of the phonology and a remarkably clear presentation of the morphological system, the syntax and the lexicon, however, are not treated according to their importance. All in all this book will serve as a good starting point of further research as well as university teaching.

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