Schippers, A.

Published in:
Bibliotheca Orientalis

Citation for published version (APA):

General rights
It is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), other than for strictly personal, individual use, unless the work is under an open content license (like Creative Commons).

Disclaimer/Complaints regulations
If you believe that digital publication of certain material infringes any of your rights or (privacy) interests, please let the Library know, stating your reasons. In case of a legitimate complaint, the Library will make the material inaccessible and/or remove it from the website. Please Ask the Library: http://uba.uva.nl/en/contact, or a letter to: Library of the University of Amsterdam, Secretariat, Singel 425, 1012 WP Amsterdam, The Netherlands. You will be contacted as soon as possible.
grammatisch — syntaktisch vollständig kodierten A.T.s. Vorliegende Modellkonkordanz einer im allgemeinen fest unirrisenen literarischen Einheit (Deutsche) weist einige selbstauf-analogie Jes. 40, 11. auf: 

A. 2. Imparative in einem Vers (S. 11. z.B.: Jes. 40,1.2; 41,21; 42,18; 44,23; Ge 20,21,22; 46,8 usw.); B. Kombination von 'alaw und 'alaw in einem Vers (S. 3.: Jes. 40,1; 49,13; 52,9); C. Selektions mit 'm (S. 4f.); D. Die Kombination 'm und Jerusalem in einem Vers (S. 6. nur Jes. 52,9); E. Eine der Partikel 'i folgende Präformativkonjugation in einem Vers (S. 7.); 33 mal); F. Eine der Partikel 'i folgende Präformativkonjugation in einem Vers (S. 9.7 mal); schließlich folgte eine vollständige Konkordanz zu Jes. 40-55 (S. 10-132). Leider hat man noch eine etwas ungewöhnliche Umsetzung der hebräischen Buchstaben verweisen müssen, welche dem unmittelbaren Gebrauch dieser Probe etwas erschwert.


Badhoevedorp, Ostern 1980

M. J. MULDER

ARABICA-ISLAM

L. KOPP, Studies in Arabic and Hebrew Lexicography (Mibqatnim bi-millimni li-avot ve-tevet) ; edited by M. H. Goshen-Gottstein with the assistance of S. Asif, Jerusalem, Magnes Press, The Hebrew University, 1976 (25 cm, 261 + 195 hebr. pp., introduction by Goshen-Gottstein pp. 7-14 or pp. 7-12 hebr.). S. 300.00

Mr. M. H. Goshen-Gottstein has recently brought together some of Kopfs publications in the above mentioned volume (March 1976). Kopf was a well-known scholar not only for his publications in the field of Arabic science (especially biology: for instance many zoologic items from his hand are found in the Encyclopedia of Islam (Leiden), eg. I pp. 215, 239, 795, 951; II pp. 71, 76, 223, 248, 275, 455), but also for those in the field of lexicography, both Hebrew and Arabic (but mainly Arabic).

During the last period of his life (from the end of the forties until his death, 23 August 1964; he was born in Upper Silesia, 23 Sept. 1917) he worked at the National and University Library at Jerusalem, where he became head of the oriental division. From this period is the bulk of his writings. Between his studies in the two fields, lexicography and biology, there are connections: sometimes Arabic works on zoology, which are mainly based on Aristotelian writings, contain also data from other, e.g. lexicographical sources (there are questions of identifications of certain animals, plants etc.). (p. 130)

In one of his articles (“The Bird ‘Aniq; A Lexicological Study Concerning Arabic Zoology“), in JRAS 1956 pp. 157-164, in the present collection pp. 125 sqq he stresses the unreliability of Arabic lexicography in the zoological field: his conclusions are that the mysterious ‘aniq bird, and likewise the layl and Nahdi-bird didn’t really exist except in the imagination of the Arabic lexicographers. They came into being by a misinterpretation of proverbs and poetry.


The choice Mr. Goshen-Gottstein has made in this collection are from Kopf's already published articles in reviews and from his hitherto unpublished dissertation. Mr. Goshen-Gottstein stresses Kopf's importance as a lexicographer. From his dissertation (Arabic Lexicography — its Origin, Development, Sources and Problems; in Hebrew;) Goshen-Gottstein chose three chapters which Kopf judged in the preface of his dissertation the most important ones, i.e. ch. 11 „The Word-Definitions in the Indigenous Arabic Lexicons”; ch. 8 „Schribal Errors and Their Prevention” and ch. 8 k •”Free use of Analogy”. Some articles, collected in this volume, are more or less rewritings of his dissertation, such as „Das Arabische Wörterbuch als Hilfsmittel für die Hebräische Lexicographie”, from Vetus Testamentum, VI, 1956, pp. 286-302, in the present collection, pp. 229f.; „Religious Influences on Medieval Arabic Philology” from Studia Islamica V, 1956, pp. 33-59 = in the present collection, pp. 197f.; and „The Treatment of Foreign Words in Mediaeval Arabic Lexicology”, from Scripta Hierosolymitana IX, 1961, pp. 191-205 = in the present collection pp. 247f.

Kopf's work and especially his dissertation is characterized by Goshen-Gottstein (p. 11) as follows: „one cannot but realize that this is the most comprehensive and profound theoretical study on the problem of classical lexicography”. Although „some of the dissertations written since have developed or rectified certain aspects of Kopf's work” (and in this connection he quotes a.o. F. Corrente, Journal of Semitic Studies 20, 1975, 38ff.; Manfred Ullman, Untersuchungen zum Katechismus der Araber, Wiesbaden, 1966“, which has drawn attention to the spurious overrichness of classical dictionaries partly achieved by including 'nonce forms' by Ragazpoets — leaving out alone ghost entries born out of misplaced dialectic points —; and S. Wilde, Das Katab al-'Am und die Arabische Lexicographie, Wiesbaden, 1965) „Kopf's work — even after all these works stands out as a major achievement in the critical analysis of the sources of Arabic lexicography”. (p. 12)

About Kopf's efforts to review problems connected with the lexicography of Biblical Hebrew in the light of his knowledge of Arabic sources, Goshen-Gottstein remarks i.e. the following: „Kopf did not waste his time tracing how bible scholars copied Arabic etymologies from each other. His world was that of the excitement of the first discoverer, and he tried to make his readers participate in his etymological adventures” (p. 11) (e.g. his articles „Arabische Etymologien und Parallelen zum Bibelwörterbuch von Vetus Testamentum” VIII, 1958, pp. 161-215; IX, 1959, pp. 247-287).

Kopf's main ideas about the use of the Arabic dictionaries are to be found in his article „Das Arabische Wörterbuch als Hilfsmittel für die Hebräische Lexicographie”.

One of his arguments is the deceitful character of the vocabularies, which are always compilations. In this regard he had a predecessor in Dozy who was the first to be aware of the fact that an Arabic dictionary should not be based exclusively on the deficient mediaeval Arabic dictionaries (Dozy severely critised Freytag because of his uncorrected use of sources, and his lack of method; „Il n'a dépouillé rigoureusement aucun livre” he said of him in the preface, p. VI, of his Supplément aux dictionnaires arabes I, Leiden-Paris, 1927), while in recent times we find i.a. Manfred Ullman who confirms Kopf's point of view by expressing the same idea (Ragaz-Poesie p. 231; my translation). „It is not possible, as Barth and Freytag and Henri Fleisch, L'Arabe Classique, Esquisse d'un struc­ture linguistique, Beyrouth 1956, have done, to use Belot as basis for his studies. Only when one takes in account the linguistic situation which one really comes across can one get reliable and conclusive results... Freytag and Lane reproduce all the words mentioned in the Arabic Lexicons, without indicating if they are really found and to which field of the literature they belong. Thus are represented along with usual forms other forms which seem to be equivalent but which owe their existence only to poetic necessity”.

In connection with Ullman we should mention the Wörterbuch der Klassischen Arabischen Sprache, which has appeared recently (Wiesbaden 1960 and fl) of which M. Ullman is one of the collaborators, which promises to fill the gap in this field.

Kopf was one of the first who had a detailed view about the kinds of deficiencies and mistakes the Arabic lexicons bristle with. „It goes without any doubt, that most medieval Arabic dictionaries lack any linguistic foundation. Arabic lexicography developed in a complicated manner. The method and the tools of the research and the criticism were inadequate and by the juxtaposition of materials derived from different sources they developed a rather complicated network of which the separate threads are not to be distinguished from each other and it is unthinkable to isolate therein the true from the false” (p. 238 my translation).

One of his famous examples is from the Qānūn, a vocabulary by Fīrūzābādī, in which the sources are represented in a very abridged form: the example he cites is the word kārsī which means “chair”. In the Qānūn is also given the meaning: 'ilm “knowledge” (p. 238; see also p. 31 hebr., note 17).

This way of giving the meaning of the word kārsī “knowledge” traces its origin back to the tafsīr on the Quranic verse: “His throne extendeth over the heavens and the earth (II:256).” To avoid an anthropomorphistic explanation of the passage, some religious tendencies tried to get out of this by explaining it as “knowledge”. So this meaning (which was not a real existing meaning) entered the vocabularies, which were compilations of all kinds of poetic šartā's, tafsīr's etc.

Other wrong explanations are due to a special context (often a particular verse of poetry) in which the word occurred and the philologist who did not know the word tried to explain it by means of this context without any certificate or system. (p. 46 hebr. sqq.) Many cases the given words are explained in a too specific way, while the real signification is a generic one (loc. cit.). So Kopf concludes that the mediaeval Arabic dictionaries can not be used at random for comparative purposes. One should first check if a word has ever had the meaning as given in the dictionary.

The dictionaries based on mediaeval Arabic dictionaries such as Golius, Freytag, Lane, Belot lack scientific foundation, although for practical use they were during quite a period the only means and to some extent sufficient for
inductive use. With his encyclopaedia Kopf can be situated between Dozy, Fischer, the collaborators at the Wörterbuch der klassischen Arabischen Sprache such as Kraemer, Göttingen, Spitaler, Ullman and others. (However, the other recent Dictionnaire Arabe-Français-Anglais by R. Blachère, M. Choukri, C. Dénizot, Paris, 1967 and F. is based mainly on medieval vocabularies and only to a lesser degree on literary sources.) His main concern here was the usefulness of the Arabic dictionary for comparative purposes (within the field of Semitic languages). The value of the republication of Kopf's writings lies in the fact that he demonstrated clearly to scholars of Semitic studies the danger of relying any more on dictionaries like Belot (as for instance Von Soden did when he compiled his Akkadisches Handwörterbuch; see Orientalia 28 (1959) 26 sqq.).

The present book contains a picture of the late L. Kopf, but a complete list of his publications is missing.

Leiden/Amsterdam, 30 januari 1980

A. SCHIPPERS


Chapter I. The purpose of this study is to characterize the lexical relationships that exist among the major urban Syro-Lebanese varieties of Arabic. (The author prefers the term variety instead of dialect: XE informants were consulted. Two analytical lists were used for the elicitation of data, the Swadesh and the modified Ferguson-Sa'id lists.)

Chapter II. Compatible items have the same meaning in different varieties. On the other hand, synonymous items have the same meaning in one single variety. Compatible items are contrastive, when the two words are different, and non-contrastive, when they are variants of the same original word. In the last case they are cognates.

A cognate form in another variety may have a different meaning, when the two cognate items are non-compatible. The structural dialectologist collapses two sets, e.g. 'lemons/oranges' into a compatible compatible system, e.g. one variety has 'laymn/burd'an, another 'jadud/strädat'. In this way the author can distinguish four major groups of varieties. Lexical evidence delineates major divisions; photobiological evidence may be used to delineate subdivisions.

The phonemes of the examined varieties are summarized in chapter III. Also the development of the Koiné phonemes into their modern counterparts is taken into consideration.

In chapter IV it is shown that the lexical relationships establish the close relationship that exist among the Syro-Lebanese varieties. The diagnostic list used for this analysis is the 'Swadesh Basic Vocabulary List'. The urban Syro-Lebanese varieties constitute a homogeneous unit within the whole context of urban varieties of the Arabic speaking world.

Chapter V gives an analysis of contrastive compatible sets to determine degrees of heterogeneity within the group of Syro-Lebanese varieties, which permit their classification. Here the modified Ferguson-Sa'id List is used. The varieties which are under discussion belong to four groups: The central and Eastern groups, the Northern-Western and the South-Western group.

Chapter VI. Conclusions and Outlook. This study has introduced a new lexical concept — compatibility. The variety groups are repeated and discussed. The urban varieties are not as homogeneous as has been maintained, but only constitute an independent linguistic entity vis à vis the rural varieties.

My general impression is that this study, thank to its rigid method, arrives at convincing results.

Ghent, April 1980

G. JANSENS


Apart from Ibn Ginn, the discovery of the "Baghdadian" grammarians is a recent one. Several works of al-Zahhāqi, among them the invaluable fi'id 'al-nabw, have now been published, and the same applies to some smaller works e.g. Ibn al-Sarrāj and Ibn al-Usīl 'al-nabw by the same author (ed. A. al-Fatah, ?); vol. I Nagal 1973; vol II Baghdad 1973). Many works, however, are still unpublished, and the two major gaps in our knowledge of 10th century Arabic grammar are probably the large commentaries of Sibawayhi's Kitāb, by al-Sirāfī and al-Rumānī. One is, therefore, most grateful to Edith Ambros for having published at least part of the latter's Sharb.

Not much is known about the author of the Sharb, which were published in 944/994; we possess his treatises on the 'ījāb al-Qur'ān, and two smaller treatises concerned with grammar, the Muḫḫas al-hurūf and the Ḥadīd al-'alwān, edited by Muḥammad Jawād and Yūsuf Ya'qūb al-Maskūn, Baghdad 1969 (this edition was apparently not known to A.). The Sharb itself has been preserved in two manuscripts, one containing the paragraphs 411 till the end (Österreichische Nationalbibliothek, Wien), the other the paragraphs 75 till the end (Millet Kütüphanesi, Istanbul). It is easy to read precisely the commentary on the first, most important, paragraphs of the Kitāb is missing, but still, the remaining paragraphs are interesting enough to themselves. Previously, the only parts of the Sharb which were available were a non-critical edition of the section on istihāl in Mūtabār al-Rumānī al-'alwān fi ḍaw' sharḥītib Kītāb Sibawayhi (Dimashq, 1963), and some passages edited by Vera Quittner in her dissertation on al-Rumānī's Sharb (Das Fragment des Commentators zum Kītāb Sibawayhi von ar-Rumānī, Wien 1955).