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L. KOPEFF, Studies in Arabic and Hebrew Lexicography (Mekkarim be-milléhnu 'ivrit we-'aravit); edited by M. H. Goshen-Gottstein with the assistance of S. Assif, 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. 30.00.

Mr. M. H. Goshen-Gottstein has recently brought together some of Kopf's 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 1960s 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. lexico-graphical 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 lail and nahl-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has made in this collection are from Kopf's already published articles in revisited and from his hitherto unpublished dissertation.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 „Scribal Errors and Their Prevention” and ch. 8 k “Free use of Analogy”.

Some articles, collected in this volume, are more or less reworkings of his dissertation, such as „Das Arabische Wörterbuch als Hilfsmittel für die Hebräische Lexicographie“, from Vetus Testamentum, VI, 1956, pp. 286-302; „Religious Influences on Medieval Arabic Philology“ from Studia Islamica V, 1956, pp. 33-59 = in the present collection, pp. 19f.; 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 his work” (and in this connection he quotes a.o. F. Corriente, Journal of Semitic Studies 20, 1975, 38ff.; Manfred Ullman „Vorliebsvergleichen zum alt­koptischen Sinnschatz“, Wiesbaden, 1966, which has drawn attention to the spurious overrichness of classical dictionaries partly achieved by including ‘nonce forms’ by Raguopsocs — leaving out alone ghost entries born out of misplaced diacritic points;— and S. Wild, Das Kind al-An 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.a. the following: “Kopf did not waste his time tracing how biblical 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 „Arabisch-Etymologien und Parallelen zum Bibel-Wörterbuch 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 precursor 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 criticised Freytag because of his uncritical 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 the late 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’Arabo Classique, Esquisse d’un struc­ture linguistique, Beyrouth 1956, have done, to use Belot as basis for his studies.

Once 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 poetical necessity.”

In connection with Ullman we should mention The Wörterbuch der Klassisch Arabischen Sprache, which has appeared recently (Wiesbaden 1960 and ff.) and of which M. Ullman is one of the collaborators, who 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 Firuzabadi, in which the sources are represented in a very abridged form: the example he cites is the word kursi which means “chair”. In the Qānūnis is also given the meaning: ‘lūm “knowledge”’ (p. 238; see also p. 31 hebr., note 17).

This way of giving the meaning of the word kursi “knowledge” traces its origin back to the ta‘rif on the Quranic verse: “His throne extendeth over the heavens and the earth (II:250)”.

To avoid an anthropomorphic 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 sha’arī’s, ta‘rif’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 certainty or system. (p. 46 hebr. sqq.) In 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 Golits, 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
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.) 15 informants were consulted. Two analytical lists were used for the elicitation of data, the Swadesh and the modified Ferguson-Sa'd 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: then the two cognate items are incompatible. A cognate form in another variety may have a different meaning: then the two cognate items are incompatible. A cognate form in another variety may have a different meaning: then the two cognate items are incompatible. A cognate form in another variety may have a different meaning: then the two cognate items are incompatible.

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A. SCHIPPERS


Apart from Ibn Ginnī, the discovery of the "Baghdadīan" grammarians is a recent one. Several works of al-Zāgāgī, among them the invaluable Kitāb fi 'l-dāl al-naḥw, have now been published, but many still need further investigation. 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, thanks to its rigid method, arrives at convincing results.

Ghent, April 1980

G. JANSENS

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