

REVIEWS

Beiträge zur arabischen Grammatik. By MANFRED ULLMANN. Wiesbaden: Harrassowitz Verlag, 2013. 361 p. ISBN 978-3-447-06942-7

The author summarizes in the Foreword of his book that he intends to step in the traces of the German Orientalist Theodor Nöldeke following his pioneer work *Zur Grammatik des Classischen Arabisch* in that its examples and rules were taken from actual texts not from the grammatical treatises of the great Arab grammarians like Sībawayhi's *Kitāb* or az-Zamāḥṣarī's *Mufaṣṣal*. Ullmann contrasts this method of concentrating on texts with the Arabic grammar books of such famous European scholars as William Wright, Mortimer Howell, Carl Brockelmann or even Hermann Reckendorf. He keeps to this conscientiously, presenting a vast amount of examples from the *Qur'ān*, prose literature and poetry, although I cannot agree wholeheartedly with his too severe judgement of the Arab grammarians of the Middle Ages, saying "Nun ist bekannt, daß die Ausführungen der einheimischen Grammatiker die tatsächlichen sprachlichen Verhältnisse der Beduinendichtung, des Korans und der frühen Prosa nur sehr unvollkommen widerspiegeln". It is enough to look up the *Ḥizānat al-adab* of 'Abd al-Qādir al-Baġdādī, where all the poetic examples of the Arab grammarians are collected, to find these words really exaggerated. On the other hand, the above listed European authors of Arabic grammars rely to a great extent upon Arabic texts rather than simply on earlier grammars.

The book, unequally distributed, consists of five parts. The first, largest part, containing 267 pages of the total of 361, deals with the morpheme *fā'ilatun* in the function of a noun of action. In the introductory pages Ullmann sums up the different usages of this form as a noun then he goes on publishing an „Inventar" of as many as 157 verbal forms with 1057 linguistic examples. In every case he first gives the meaning of the verb, then the meaning of the *fā'ilatun* form, then the examples, always whole sentences, follow in Arabic script and German translation, together with its occurrences in the literature.

The second part deals with the expression *awlā* (*aulā* in Ullmann's transliteration) in 15 pages, pp. 279-294, in its two main functions: as elative and as an exclamation particle. The first type is further classified into six, the second into seven sub-types. Although the subclassification is made on a mixture of semantic and syntactic bases, the examples give an interesting and very useful account of

an uncommon noun. It must be noted, however, that many other *af'alu* forms can be used in the same syntactical constructions as *awlā*: with *an*, as independent subject, independent predicate or in a prepositional phrase, and even the “*ta'ağğub*” usage after *mā*. The inventory of the examples for the so called “Exklamativpartikel” function of *awlā*, as well as the general explanation given to this usage are also very interesting, although one prefers the denomination given by the Arab grammarians and lexicographers “*at-tahaddud wa-l-wa'īd*”.

The third part deals with *nāhika*. Here the author, after a thorough study of the examples found in the lexicographical literature, states that the primary meaning of this construction is to give positive emphasis, express high evaluation of a man, object or event. Then he lists the frequency of the different prepositions used with *nāhika*, finding that the most frequent usage is with the preposition *min*.

The fourth part bears the title “Die Conclusio a minori ad maius”, which is considered by the author an addendum to his earlier article published in 2010 under the title “Die Conclusio a minori ad maius im Arabischen”. In this article he dealt with nine expressions meaning “even more” or in negative sentences “even less”, in reference to the following sentence, like an *argumentum a fortiori*, “an argument from a yet stronger reason”. These nine Arabic expressions were (following Ullmann’s not always consistent transcription): *fa-mā zannuka bi-hī*, *fa-mā bāluhū*, *fa-kaifa*, *fa-kam bi-l-ḥarīyi*, *fa-kam bi-ziyādatin*, *faḍlan ‘anhu*, *fa-kam yafūquhū*, *fa-kam bi-kam*, *fa-qul fīhi*. In this fourth part of his book he adds four more constructions with the same meaning: *balha*, *da‘ šay’an*, *aulā*, *nāhika*.

The fifth part of the book deals with *na’am*, listing twelve usages of the word and giving ample examples for each of them. All in all this work represents a worthy and significant addition to the author’s vast oeuvre in the field of Arabic lexicography.

Kinga Dévényi

Verbal Festivity in Arabic and other Semitic Languages. Proceedings of the Workshop at the Universitätsclub Bonn on January 16, 2009. (Abhandlungen für die Kunde des Morgenlandes 72.) Edited by LUTZ EDZARD and STEPHAN GUTH. Wiesbaden: Harrassowitz Verlag, 2010. 115 p. ISSN 0567-4980, ISBN 978-3-447-06239-8.

The workshop, the proceedings of which is contained in the present volume, was held on the occasion of the 65th birthday of Werner Diem and the 70th birthday of Michael G. Carter, two of the most significant linguists who dealt with Arabic in the last decades. It mainly focused on the various aspects of the polite and

formal speech in the Semitic languages, especially those of the Arabic, the only exception being Pierre Larcher's communication "Formules et dérivés 'formatifs' en arabe" which treats an extraordinary characteristic feature of the Arabic verb formation.

We are indebted to one of the editors, Stephan Guth, for the far lengthiest, and perhaps most interesting contribution to this volume on the origin and development of the famous term of Arabic culture, *adab*: "Politeness, Höflichkeit, 'adab: A Comparative Conceptual-Cultural Perspective", even if it may seem a little oversized owing to the probably superfluous inclusion of the English and German cultural terms into the analysis. The parallels do not seem convincing, not helping the understanding of the Arabic term, but contributing to the already existing difficulties of overviewing the history of *adab*. Guth's article, which relies mainly on lexicographical and linguistic data, seems to be helpful for a future detailed analysis of the concept which, however, should contain thorough research into the history of the works themselves "branded" as *adab*. In our view, the starting point might not be the similarities but the (probably later) complete difference between the two concepts of *sunna*, meaning always the inherited and compulsory 'custom' for all, and *adab*, the received and differentiating habits of small minorities of the society. If one tries to review the so-called *adab* literature in the Middle Ages, however, it is not polite behaviour, which jumps to our mind but first of all received knowledge needed in various walks of life to be successful. Some of the modern usages are, beyond doubt, near to 'politeness' (*bi-adab*, *qalīl al-adab*), but some others are not (*ta'dīb*, *adab* as 'belles lettres').

Lutz Edzard, the other editor of the proceedings, prepared a paper on the formal, modal-deontic, feature in Akkadian treaty texts, the oath-clauses, investigating the grammaticalisation of elliptic conditional clauses. The author cites examples from other Semitic languages, mainly from Arabic, as well. The most interesting and probably the most problematic examples of all is the citation from Sūrat Yūsuf, 77: "*in yasriq fa-qad saraqah al^{un} lahu min qablu*". As can be known from the Qur'ān exegeses, this statement refers to a well known past action of Yūsuf, although the commentators differ in what it had been in reality. This type of conditional structures does not simply lack a proper apodosis with the compulsory *fa-qad* (and not only *fa-*) beginning a new syntactic period, as Edzard states, but this new 'period' is always based on a previous event known for the hearers of the utterance. Another famous example may be taken from the *Sīra* (which is also a *ḥadīṭ mawqūf*): "*qāla 'Umar: in astahlif fa-qad istahlaḥa man huwa ḥayrun minnī fa-in atrukhum fa-qad tarakahum man huwa ḥayrun minnī*", referring to the fact that Abū Bakr did appoint a successor, while the second conditional it was meant to imply that the Prophet did not.

Avihai Shivtiel presented a remarkable paper, perhaps one that fits best into the linguistic genre referred to by the title of the volume, on some features of politeness in Arabic communication under the title “Language and Mentality: Politeness, Courtesies and Gestures in Palestinian Arabic”. As the author remarks, the phrases used for polite communication express a strong belief in God and Islam, and loyalty to the family. To this latter I would like to give an addition from the Jordanian bedouin region where some tribes express “how are you” by “*guwwatek*” to which the answer should be “*guwwat el-‘ēla*”. Shivtiel’s paper lists ten types of linguistic utterances expressing: strong belief and complete devotion to God, self-honour, strong belief in superstitions, fatalism, friendliness and friendship, respect and the endearment of the other, great concern about the welfare and well-being of the other, exaggeration and love for the magnitude, generosity and kindness and finally humour. This list is completed by two subsections on gestures and a well known interesting language peculiarity: the frequent use of the *maf‘ūl* pattern of the passive participle.

Geoffrey Khan describes in his paper the various constructions expressing deontic modality in the North-Eastern Neo-Aramaic dialects spoken by the so called Assyrian Christians of North Iraq. The sentences containing deontic modality indicate some actions that would change the world so that it becomes closer to the standard or ideal, expressing oaths, wishes or addressing the hearer expecting him to impose an obligation or give permission. In spite of the shortness of the article, the author gives many examples which help to understand the intended meanings of the constructions.

In the last paper of this volume, Andreas Kaplony writes about the way merchants using Red Sea shipment tried to ensure in their writings that their goods arrived safely. For this he uses Arabic commercial documents from the 13th century discovered in the Red Sea port of al-Quṣayr al-Qadīm in 2004.

Finally I would like to note that the word “festivity” in the title is very attractive but does not comprise most of the contents of the papers. That is why the editors used in the preface the more appropriate “various aspects of formal and polite speech”, which is what the papers are in reality about.

Kinga Dévényi

No Tapping around Philology. A Festschrift in Honor of Wheeler McIntosh Thackston Jr.'s 70th Birthday. Edited by ALIREZA KORANGY and DANIEL J. SHEFFIELD. Wiesbaden: Harrassowitz Verlag, 2014. xxvi, 449 p. ISBN 978-3-447-10215-5.

This volume is a collection of twenty-three articles dedicated to one of the most distinguished philologists and linguists in Near Eastern Studies and one of the most prolific teachers and translators of Near Eastern languages and literatures, Wheeler McIntosh Thackston, Jr. (Harvard University), on the occasion of his seventieth birthday. It is a kaleidoscope of studies on many subjects of different Oriental cultures and languages, divided into four sections: Persian Literature; Linguistics, Philology, and Religious Studies; Middle Eastern, Central Asian, and South Asian History; and History of Art and Architecture. All or almost all of these topics reflect the wide range of interest of Wheeler M. Thackston, Jr.

The essays, written by Thackston's students, colleagues, and friends, are preceded by a *Tabula Gratulatoria*, and the bibliography of Wheeler M. Thackston, Jr.

The editors being specialists in Persian it is not at all astonishing that most of the papers deal with Persian literature, language and history. At the same time these are also the fields which gave topics to most of the papers and books written by Thackston.

In the first section on Persian literature, the most prominent article is that of one of the editors. It is Alireza Korangy's long study on the 12th century Persian poet, Ḥāqānī Šīrvānī, the most significant poet writing in the predominant genre of the age, the *qaṣīda* ("Khaqani and the Qaside of Shervan and Arran: A Brief Survey and Study", pp. 71–110). First the author summarizes the main stylistic characteristics of this content-form: the use of the art of verbal embellishment and the art of exposition. Then he gives a detailed description of Ḥāqānī's life, the milieu of the court of Šīrvān where he spent much of his life, his travels, especially to Khorasan, and finally his patrons to whom he composed high praise and eulogy. After these introductory sections the main portion of the article is devoted to the presentation and analysis of the different kinds of Ḥāqānī's *qaṣīda* poetry: the epic-didactic, the historiography, the elegy, the theosophical and didactic *qaṣīdas*. A special and rather peculiar section deals with the Christian images found in Ḥāqānī's *qaṣīda* poetry with clear allusions to a poet, himself, who is constantly trying to identify parallels between his life and Christ's. The last portion of the paper is devoted to Ḥāqānī's circle of poets in Transcaucasia. All in all, Alireza Korangy's article is an encyclopedical work on an important segment of 12th century Persian poetry.

The story of the elephant and the blind men is well known and was interpreted in different ways in the literature of Islamic mysticism. Maria Subtelny tries to shed new light on the old tale as used by Rūmī in his *Masnavī* (“An Old Tale with a New Twist: The Elephant and the Blind Men in Rūmī’s *Masnavī* and Its Precursors”, pp. 1–22).

Considering the fact that Thackston has always attributed great relevance to scholarly translations of primary sources, it is not at all astonishing that many of the papers deal with the translation of important texts. Among them there are some really crucial essays, like Michael Hillmann’s “Khâqânî’s Twelfth-Century Advice to Twenty-First-Century Iranians” (pp. 111–126), Christian Lange’s “A Sufi’s Paradise and Hell: ‘Azīz-i Nasafī’s Epistle on the Otherworld” (pp. 193–214), and David Brophy’s “High Asia and the High Qing: A Selection of Persian Letters from the Beijing Archives” (pp. 325–367).

In “Music, Rapture and Pragmatics: Ghazālī on *samāʿ* and *wajd*” (pp. 215–242), Yaron Klein deals with a frequently discussed theme, namely the special kind of mystical thinking in al-Ġazālī’s *Iḥyāʾ ulūm ad-dīn*. William Graham tries to approach the Qurʾānic text from a hitherto neglected aspect in his paper, “The Qurʾān as a Discourse of Signs” (pp. 263–276).

After a hundred years of not very successful research to trace the Islamic law back to Roman law, now in a short communication the late Richard N. Frye wants to shed light on the possible Persian influence on the latter (“Achaemenid Law, Predecessor of Roman Law? pp. 277–280).

In the fourth section, which deals with the history of art and architecture, perhaps the most interesting article is Jonathan Bloom’s “Nāṣir Khusraw’s Description of Jerusalem” (pp. 395–406). Nāṣir Ḥusraw, as is well known, gives precious information to several sites of Jerusalem not found in any other sources, such as, e.g. the description of David’s gate, where only he provides an evidence of the gate’s location. Jonathan Bloom is an acknowledged scholar in the field of Medieval Islamic art and architecture, thus it is not surprising that even this short essay adds to our knowledge of the importance of Nāṣir Ḥusraw’s travel book. Moreover, the article presents a tribute to Wheeler Thackston as the English translator of Nāṣir Khusraw’s *Safarnāme*.

All the other articles in this collection, not mentioned in my review, represent good and highly instructive reading, thanks to their authors and the editors of the volume as well.

Kinga Dévényi

Nicht nur mit Engelszungen. Beiträge zur semitischen Dialektologie. Festschrift für Werner Arnold zum 60. Geburtstag. Edited by RENAUD KUTY, ULRICH SEEGER and SHABO TALAY. Wiesbaden: Harrassowitz Verlag, 2013. xx, 412 p. ISBN 978-3-447-06926-7.

The Festschrift contains 41 articles together with a bibliography of Werner Arnold from 1984 to 2011. Besides, on page xi, we find a “Tabula Gratulatoria” with 25 names of scholars from all over the world.

The articles deal mainly with dialects of Arabic (17) and Aramaic (7), but there are some fine papers on Judeo-Arabic, Biblical Hebrew, Ancient Semitic languages, Classical Arabic dialects, and Classical and Modern Standard Arabic as well. Articles dealing with ‘languages in contact’ are especially interesting in the Middle East: S. Talay writes about Aramaic-Arabic language contact in Eastern Anatolia, while J. Rosenhouse’s article is about multilingualism in the Middle East, and even F. Corriente’s “Iranian Lexical Stock in Standard and Andalusī Arabic” and O. Kapeliuk’s “Contrastive Analysis of Tenses in Urmi Neo-Aramaic and in Kurdish” fit into this picture.

In the field of Modern Standard Arabic it is James Dickins who published a remarkable paper on definiteness (“Definiteness, genitives and two types of syntax in Standard Arabic”) trying to show that commutation can be used to establish syntactic structures covering *-n*, *al-*, pronoun suffixes and genitive constructions. To prove this, he turns to a kind of paradigmatic analysis using commutation tests, i.e. analysis by substituting. In this he rigidly insists to take into consideration only the formal peculiarities of the surface structure which beside bringing about some good results, causes also incoherencies in the syntax. For example, the identification of the *-n* of the *tanwīn* ending and the *-n* found at the end of the dual and masculine plural nouns proves good in the case of genitive constructions but is meaningless when definiteness and indefiniteness are analysed. Thus this commutation analysis creates more problems than solutions. An acceptable interpretation of the final *-n* in Arabic cannot be accomplished without taking into consideration the so called pause phenomena, both in the prosaic and the poetic language, i.e., the disappearance of the short vowels together with the *-n* and the lengthening of the short vowels without the *-n*, respectively.

In spite of its shortness, it is perhaps Aryeh Levin’s paper (“The Distribution of the Medial ʾImāla in the Old Arabic Dialects of the Eighth Century”) that serves as the most important contribution to Arabic linguistics in this volume. Since the in-depth analysis of the problem treated in this article would go far beyond the possibilities of a short review, I should only like to deal here briefly with the questions connected to the relationship of Old Classical Arabic, as reflected in the

Book of Sībawayhi and the so called old Arabic dialects (*luġāt*). My remarks are restricted to three small points. First, we cannot state with certainty that the Arabic dialects in the 8th c. and before existed separately from the so called Classical Arabic which would have served as a common poetic language. All in all, we know very little about the linguistic conditions of this early age. It is also dubious that these Old Arabic dialects described by Sībawayhi reflected the linguistic situation in his time in and around Basra, There is no evidence leading to this consequence. Second, the boundaries of Ancient Arabia were very loosely defined as it has been proven by not one contemporary Arab scholars in their criticism of Rabin's *Ancient West Arabian*, where the author seems to be too sure of what can be a part of Hijaz or Najd, Eastern or Western Arabia. Third, Sībawayhi – as a 'forerunner of modern descriptive grammarians' – generally does not use definitions in the Book, so the lack of a definition concerning the *imāla* can by no means be regarded as extraordinary.

Stefan Weninger in his paper deals with the question whether al-Ġawharī in his great dictionary did only rearrange al-Fārābī's material alphabetically – as it was viewed by the earlier Western Arabists, following Krenkow's opinion – or whether he was a really original author. This latter view is supported by evidence in Weninger's paper. It is to be noted, however, independently of this debate over the originality or plagiarism of al-Ġawharī, that the notion of plagiarism as we understand it nowadays cannot be applied to the products of Classical Arabic literature.

In the field of Arabic dialectology we can find many descriptions of rare phenomena or lesser known dialects. An example of the latter is Peter Behnstedt's paper on the dialects of the Darfur region in Sudan. Although the informants were migrants in Germany, which weakens the validity of the findings, this being a unique description of this dialectal group makes it nevertheless important.

Barry Heselwood, Janet Watson, Munira al-Azraqi and Samia Naim wrote together about the lateral reflexes of Proto-Semitic *ḏ and its interdental pair in al-Rubū'a dialect of South-West Saudi Arabia. Four scholars writing one paper of ten pages seems at first strange, but one quickly finds the explanation, considering the complex nature of this study. It is not simply a bunch of collected data but the findings are supported by electropalatographic and acoustic evidence. The authors emphasize two things. First, that in the Tihāma area the lateral reflexes of *ḏād* still exist and second, that several dialects in that area continue to make a phonological distinction between cognates of original *ḏād* and its interdental emphatic pair which have been thought till this day to have merged in all Arabic dialects. This would revolutionize Arabic dialectal phonology if supported by more data and investigation.

The importance of the papers dealing with Neo-Aramaic dialects has grown in the mirror of the latest fearful events in the Northern parts of the Fertile Crescent where these dialects are more or less still spoken but cannot be studied *in situ*. Perhaps Geoffrey Khan's paper, "Remarks on Negation in North-Eastern Neo-Aramaic Dialects", based on data collected by the author, can be considered the most thoroughful and significant contribution in this volume to the Neo-Aramaic studies. In the field of linguistic history mention must be made of Christian Stadel's article: "Aspekte der Sprachgeschichte des Neuwestaramäischen im Licht des spätwestaramäischen Dialektes des Samaritaner".

The editors have done a really great work in publishing a large amount of excellent papers, though one would have preferred a thematic arrangement, helping the orientation of the readers, instead of the alphabetic order of the authors.

Kinga Dévényi

Lehrbuch der sabäischen Sprache. 1. Teil: Grammatik. (SILO: Subsidia et Instrumenta Linguarum Orientis 4.1) By PETER STEIN. Wiesbaden: Harrassowitz Verlag, 2013. 232 p. ISSN 1867-8165, ISBN 978-3-447-10026-7.

Peter Stein's grammar of the Sabeian language fits in a series of grammatical works which use the textbook form instead of the more conventional systematic grammars which do not take into consideration the learner's demands. Naturally, the present work also follows the usual structure of a grammar, proceeding from the script through phonetics to morphology and finally to syntax but in the meantime it is divided into lessons trying to help the student. Moreover, it also contains a description of the history of the Sabeian language and the development of its dialects through more than 1500 years, from the beginning of the first millenium B.C.E. till the 6th c. C.E.

This grammar contains all essential aspects of the Sabeian language in so far they have come down to us in the South Arabian inscriptions. After the Introduction there are fourteen lessons, followed by the keys of the exercises, suggestions for further reading and tables of paradigms. Each lesson is further divided into subchapters and multi-level paragraph numbering orientates would be students. At the end of the lessons short exercises help learning the grammatical rules.

The titles of the lessons are as follows. Lesson 1: Writing and orthography. Lesson 2: Phonology. Lesson 3: Nominal morphology I, states, genders, numbers, cases. Lesson 4: Nominal morphology II, nominal stems, the structure of the nouns in singular and plural, proper nouns. Lesson 5: Morphology of pronouns.

Lesson 6: Verbal morphology I, suffix conjugation, prefix conjugation and imperative. Lesson 7: Verbal morphology II, verbal stems, inner passive, infinitive, participle, conjugation of weak verbs. Lesson 8: the basic structure of the Sabeian monumental inscriptions. Lesson 9: Numerals and particles. Lesson 10: Fundamentals of syntax I, sentence structure, functions of the parts of speech, infinitive constructions. Lesson 11: Fundamentals of syntax II, subject and object clauses, adverbial clauses, relative clauses. Lesson 12: Fundamentals of syntax III, the use of verbal tenses, sentences of wish and order, questions and swears. Lesson 13: Everyday speech and formulas. Lesson 14: Syntactic characteristics of the regional dialects.

The language of the Sabeian inscriptions is not easy to learn but this excellent grammar book makes it perhaps accessible for the students and researchers.

Kinga Dévényi

Lehrbuch der sabäischen Sprache. 2. Teil: Chrestomathie. (SILO: Subsidia et Instrumenta Linguarum Orientis 4.2) By PETER STEIN. Wiesbaden: Harrassowitz Verlag, 2012. 163 p. ISSN 1867-8165, ISBN 978-3-447-06768-3.

This is the second part of Peter Stein's Sabeian textbook, the Chrestomathy. The first chapter gives some practical information on the way this textbook should be used. It explains the principles of the text selection and the use of the glossary. The themes of the texts are as follows. Chapter A: Consecration or dedication texts. Chapter B: Building inscriptions. Chapter C: Legal and economic texts. Chapter D: Letters. Chapter E: Memorial inscriptions. Chapter F: Religious and cultic texts. Chapter G: Scriptures on objects and name inscriptions. The last chapter (H) deals with what remained from the Sabeian school recordings. In every chapter the Old, Middle and Late Sabeian texts are grouped under different sub-chapters.

The glossary contains all Sabeian words occurring in the texts together with their German equivalents. The book ends with the illustrations of the texts transcribed in the Chrestomathy and a table of the Sabeian script. To assist the learners, it is also attached to the book as an independent sheet.

This Chrestomathy, together with the Grammar, represents a great help for future students of this South Arabian language in the German speaking world.

Kinga Dévényi

Sabäische Inschriften aus dem Ḥawlān. (Jenaer Beiträge zum Vorderen Orient 7.)
By MOHAMED ALI AL-SALAMI. Wiesbaden: Harrassowitz Verlag, 2011. vi, 265 p. ISSN 0949-6815, ISBN 978-3-447-06446-0.

The Ḥawlān has always been one of the biggest tribal groups in Central Yemen from the antiquity on and even today several villages preserve its name between Sana'a and Ma'rib. The present volume deals with the recently discovered inscriptions from the Ḥawlān aṭ-Ṭiyāl area: 136 rock inscriptions and 27 inscriptions on hewn stones and tablets. The author examines the geographical position of the Ḥawlān tribe and its different branches in our time and compares his data with those found in the Mediaeval Arabic genealogical and geographical works. Then he traces back the Ḥawlān tribe to pre-Islamic times according to the widely accepted view that the modern Ḥawlān can be identified with the Ancient South Arabian Ḥawlān Ḥaḍilum tribe. Al-Salami's aim was to obtain a clearer picture of the historical developments and geographical arrangement of the tribes and subtribes through putting under thorough examination the newly found inscriptions.

The editing of the inscriptions includes their transcription, translation and short commentaries. The texts are made up from different genres. There are votive and devotional inscriptions to different gods, building inscriptions which tell mainly about the erection of water supply and distribution, mountain pass roads, gardens and city walls. Some ruins which were examined – remnants of churches, ancient settlements and cities –, mentioned in the inscriptions, could be identified. Some short scripts commemorate war campaigns. The last group of inscriptions contains personal and tribal names and is therefore of outstanding value from a historical point of view.

The final chapter of the book treats the historical evaluation of the inscriptions with the inclusion of the most important works in this field. The author puts at the end of his work some invaluable topographical maps and pictures of the objects containing the inscriptions. Al-Salami's excellent work may arouse the interest not only of scholars of the Sabeian language but also of the historians dealing with Ancient and Mediaeval South Arabia.

Kinga Dévényi

VOLUMES OF *THE ARABIST* PUBLISHED SO FAR

- 1 (1988)** [Selected articles by Hungarian scholars on the occasion of the 14th Congress of the UEA held in Budapest]
- 2 (1990)** *Amulets from the Islamic world: Catalogue of the exhibition held in Budapest, in 1988*, by A. Fodor
- 3–4 (1991)** *Proceedings of the Colloquium on Arabic Grammar, Budapest, 1–7 September 1991*, ed. by Kinga Dévényi and Tamás Iványi
- 5 (1992)** *al-Farrā's Ma'ānī l-Qur'ān: Index of Qur'ānic references*, by Kinga Dévényi
- 6–7 (1993)** *Proceedings of the Colloquium on Arabic Lexicology and Lexicography (CALL): Budapest, 1–7 September 1993, Part I*, ed. by K. Dévényi, T. Iványi, A. Shvitiel
- 8 (1994)** *Studies in Honour of Károly Czeglédy on the Occasion of His Eightieth Birthday*, ed. by Alexander Fodor et al.
- 9–10 (1994)** *Proceedings of the Colloquium on Popular Customs and the Monotheistic Religions in the Middle East and North Africa, Budapest, 19–25th September 1993. Part I*, ed. by A. Fodor and A. Shvitiel
- 11–12 (1994)** *Proceedings of the Colloquium on Arabic Lexicology and Lexicography (CALL), Budapest, 1–7 September 1993. Part II*, ed. by K. Dévényi, T. Iványi, A. Shvitiel
- 13–16 (1995)** *Proceedings of the 14th Congress of the Union Européenne des Arabisants et Islamisants, Budapest, 29th August – 3rd September 1988. Part I, Part II*, ed. by A. Fodor, assoc. ed. Kinga Dévényi, Tamás Iványi
- 17–18 (1996)** *Proceedings of the Colloquium on Logos, Ethos, Mythos in the Middle East and North Africa (L E M): Budapest, 18–22 September 1995. Part I, Linguistics and literature*, ed. by K. Dévényi and T. Iványi; *Part II, Popular religion, popular culture and history*, ed. by A. Fodor and A. Shvitiel
- 19–20 (1998)** *Proceedings of the Arabic and Islamic sections of the 35th International Congress of Asian and North African Studies (ICANAS): Budapest, 1–7 July 1997. Part I, Linguistics, Literature, History*, ed. by K. Dévényi and T. Iványi

- 21–22 (1999)** *Proceedings of the Arabic and Islamic sections of the 35th International Congress of Asian and North African Studies (ICANAS): Budapest, 1–7 July 1997. Part II, Islam, Popular Religion and Culture, Islamic Law, History of Arabic Studies, History of Islamic Art*, ed. by A. Fodor
- 23 (2001)** *Essays in honour of Alexander Fodor on his sixtieth birthday*, ed. by K. Dévényi and T. Iványi
- 24–25 (2002)** *Proceedings of the 20th Congress of the Union Européenne des Arabisants et Islamisants: Budapest, 10–17 September 2000. Part I. Linguistics, literature, history*, ed. by K. Dévényi
- 26–27 (2003)** *Proceedings of the 20th Congress of the Union Européenne des Arabisants et Islamisants: Budapest, 10–17 September 2000. Part II, Islam, Popular Culture in Islam, Islamic Art and Architecture*, ed. by A. Fodor
- 28–29 (2008)** *Proceedings of the Colloquium on Paradise and Hell in Islam: Keszthely, 7–14 July 2002. Part I*, ed. by K. Dévényi and A. Fodor
- 30 (2012)** *Proceedings of the Colloquium on Paradise and Hell in Islam: Keszthely, 7–14 July 2002. Part II*, ed. by K. Dévényi and A. Fodor
- 31 (2012)** *Papers Presented to Alexander Fodor on His Seventieth Birthday*, by his disciples, ed. by K. Dévényi
- 32 (2013)** [Articles ed. by K. Dévényi]
- 33–35 (2014)** *Collected Papers of K. Czeglédy*, coll. and ed. by K. Dévényi