

Arthur Jeffery, *The Foreign Vocabulary of the Qur'ān*. With a foreword by G. Böwering and J. D. McAuliffe, Leiden – Boston (Brill) 2007 (= *Texts and Studies on the Qur'ān*, 3), XXI + 311 pp., ISBN: 9789004153523

There can be no doubt that the etymological study of the Arabic in general, and particularly the language of the Qur'ān, is still in its early stage. Although the language of the Qur'ān has been largely studied since long time ago from different perspectives and interests such as legal, sociological, political, religious, and linguistic, the etymological study of the koineized Arabic of that *lisānun ʿarabiyyun mubīn* contained in the Qur'ān (16:103; 26:195; cf. 14:4) offers an excellent opportunity for making inquiries in the particularly interesting field of lexical analysis of the Arabic *lisānun mubīn* (cf. F. Corriente, »On a proposal for a ›Syro-Aramaic‹ reading of the Qur'ān«, *Collectanea Christiana Orientalia* 1 [2004], pp. 308-309 and n. 8).

Up to the present time we have no etymological dictionary of the Arabic language than Jeffery's *Vocabulary*, which focuses on the Qur'ān. It is true that there have been some general efforts like those made by J. Penrice (*A Dictionary and Glossary of the Korān, with copious grammatical references and explanations of the text*, London, 1873) along with specific contributions related to the Qur'ān like those due to A. Sprenger (»Foreign Words Occurring in the Qoran«, *Journal of the Asiatic Society of Bengal* XXI (1852), pp. 109-114), Th. Nöldeke (*Neue Beiträge zur semitischen Sprachwissenschaft*, Strassburg, 1910) and A. Mingana (»Syriac Influence on the Style of the Kur'ān«, *Bulletin of The John Rylands Library* 11:1 [1927], pp. 77-98), but also by S. Fraenkel in some particular instances (*Die aramäischen Fremdwörter im Arabischen*, Leiden, 1886).

Most recently three new lexical tools have been published: the first by M. R. Zammit (*A Comparative Lexical study of Qur'ānic Arabic*, Leiden – Boston – Köln, 2002) and the other two by A. A. Ambros. The former has gathered a list of the Arabic lexicon which he has systematically compared with other Semitic languages: Akkadian, Phoenician, Ugaritic, Hebrew, Aramaic, Syriac, Epigraphic South-Arabian and Gōʿāz; the later, on his side, has produced two lexical instruments that are both closely related to each other (*A Concise Dictionary of Koranic Arabic*, Wiesbaden, 2004; *The Nouns of Koranic Arabic Arranged by Topics. A Companion Volume to the »Concise Dictionary of Koranic Arabic«*, Wiesbaden, 2006).

In this situation, lexical studies of Qur'ānic Arabic are most welcome, even if they are in the form of reprints of the ›original material‹, as it is the current Jeffery case, who did a magnificent etymological endeavour in investigating the loanwords of the Qur'ānic Arabic lexicon from within a wide linguistic range. In this way, Jeffery's domain of comparative linguistics in the Semitic area as well as his knowledge of the Iranian dialects made possible that he could offer us this indispensable tool after seventy years.

Both Böwering and McAuliffe have had a luminous idea in reprinting recently this essential *Vocabulary*. The editors have respected the integrity of Jeffery's original text. They both have made no changes, except for correcting the minor typographical errors. The only substantial change that the editors have done consisted in renumbering the citations of the Qur'ānic verses according to the ›official edition‹, i. e. the Cairo edition. In their own words:

»[...] we have respected the integrity of Jeffery's original text and made no changes other than the correction of minor typographical errors. We have also kept the original pagination so that there will be disparity between citations of the Baroda publication of this work and its Brill edition. The single change to the text that we have made is a simple but important one: we have renumbered the citations of the Qur'ānic verses according to the now-standard Cairo edition [...] Citation according to the Cairo edition will make it much easier for users of this book to find the correct sūra and verse without resorting to cumbersome conversion tables« (pp. XI-XII).

Thus, Jeffery's *Vocabulary* reprint is, in essence, the same book that he published in 1938 in the Oriental Institute of Baroda, India. The contents included in this reprint run as follow: Preface by G. Böwering and J. D. McAuliffe (pp. IX-XII), Jeffery's foreword (pp. XIII-XV), bibliography (pp. XVII-XX), abbreviations (p. XXI), Jeffery's introduction (pp. 1-41), the list of the ›foreign words‹ (pp. 43-297), an *addenda* (p. 297), and the indices (pp. 298-311). Obviously, without leaving the ›introduction‹ aside, the *corpus* of the loanwords covers the main part of the book, being the most important section. In accordance with it, the ›indices‹ that gathers words from fifty-five languages and dialects are of great importance not only for referring the Qur'ānic item in which the word has been quoted, but also to know the frequency of the languages and the dialects used in the Qur'ān, which is of interest both from a linguistic and a religious viewpoint.

The indices, arranged in four columns, are comprised of the following languages and dialects in this order: Sumerian (p. 298, six words), Elamitish (p. 298, one word), Akkadian (p. 298), Hebrew (pp. 298-299), Phoenician (pp. 299-300), Ras Shamra (p. 300), Moabitish (p. 300, one word), Aramaic (pp. 300-301), Syriac (pp. 301-304), Mandaean (p. 304), Nabataean (pp. 304-305), Palmyrene (p. 305), Safaitic (p. 305), Thamudic (p. 305, four words), South Arabian (p. 305), Ethiopic (pp. 305-307), Amharic (p. 307, four words), Tigrīna (p. 307, two words), Mehri (p. 307, one word), Tigré (p. 307, two words), 'Umani (p. 307, one word), Bilin (p. 307, one word), Beja (p. 307, one word), Judaeo-Tunisian (p. 307, one word), Bisharri (p. 307, one word), Judaeo-Persian (p. 307, two words), Egyptian (p. 307, five words), Coptic (p. 307), Sanskrit (p. 307), Pali (p. 307, one word), Tamil (p. 307, two words), Malayalam (p. 307, two words), Sinhalese (p. 307, one word), Georgian (p. 307, one word), Baluchi (p. 308, one word), Old Persian (p. 308), Avestic (p. 308), Pazand (p. 308), Pahlavi (p. 308), Parthian (p. 308, two words), Persian (p. 309), Armenian (p. 309-310), Greek (pp. 310-311), Soghdian (p. 311, four words), Ossetian (p. 311, three words), Kurdish (p. 311, three words), Turfan (p. 311, three words), Old Turkish (p. 311, four words), Latin (p. 311), Afghan (p. 311, one word), Turkish (p. 311, one word), Turki (p. 311, one word), Norse (p. 311, one word), Slavonic (p. 311, one word), Edomitish (p. 311, one word).

At first glance, the classification of the several languages and dialects with their respective words listed in the indices is, of course, arbitrary, and in one instance a language with its only word appears in two pages (p. 298 and 307): it is the case of the Elamitish and its item *dēn*, which is quoted in p. 132 under the heading *dīn* (pp. 131-133).

In broad lines, Jeffery's *corpus* selection is adequate and the analysis confirms, *prima facie*, that the lexical dependency with other languages is certainly high for religious and socio-political reasons as a *Kultureinfluss*. However, together with the terms that should be added (cf. D. S. Margoliouth, »Some additions to Professor Jeffery's *Foreign Vocabulary of the Qur'ān*«, *Journal of the Royal Asiatic Society* [1939], pp. 53-61), other possible inclusions must be considered (vgr. the word *mārid*).

Of course, a number of headings are still waiting for a new discussion (vgr., the Middle Iranian or Pahlavī loan *barzaḥ* and so the Ethiopic loanword *ṣawāmi*^c, cf. J. P. Monferrer-Sala, »A propósito de un pseudoarabismo de transmisión culta: la voz ›zoma‹ (*ṣawmu*^c/a/*ṣūm*[u]^c/a) y su étimo siriaco *sōmḳā*«, in C. del Moral (ed.), *En el epílogo del Islam andalusí: la Granada del siglo XV*, Granada, 2002, pp. 345-358; Idem, »Dos notas de lexicografía semítica y una tercera topográfico-exegética«, *Boletín de la Asociación Española de Orientalistas* 40 [2004], pp. 105-106) or, at least, for corrections of mistranscriptions and several kinds of errors as well: vgr. *baššara*, *ḡunāḥ*, *ḥūr*, *dīn*, *rummān*, *al-rūm*, *zakā*, *zanḡabīl*, *surādiq*, *sundus*, *sūq*, *ṣirāḡ*, *Mūsā* or *wardah*, among others. Regarding this subject, almost thirty terms have been discussed in a forthcoming article by F. Corriente, who has suggested new etymological proposals (»Some notes on the Qur'ānic *lisānun mubīn* and its loanwords«, in J. P. Monferrer-Sala & A. Urbán (eds.), *Sacred text: exploration in lexicography*, forthcoming).

Looked this way round, it is pointed out that the lexicon given by Jeffery should be revised, updated

and completed with the new information provided by the *lexica* appeared after Jeffery's *Vocabulary*: vgr. Beeston-Ghul-Müller-Ryckmans (Sabaic), Donner-Röllig (Cananean & Aramaic), Driver-Macuch (Mandaean), Gordon / Del Olmo Lete-San Martín (Ugaritic), Leslau (Gəʿəz, Amharic), Sokoloff (Jewish Aramaic dialects), von Soden (Akkadian), etc.

Despite this, it is difficult to imagine what studies on the Qur'ānic text would be like nowadays without the superb linguistic task carried out by Jeffery in his *Foreign Vocabulary*. Of course, the reviews did report at length on the merit of this study in those days (vgr. C. Torrey, »Jeffery's *Foreign Vocabulary of the Qur'ān*«, *Moslem World* 29 [1939], pp. 359-363). Thus, one thing is certain: this work not only has been an important *instrumentum* for generations of scholars on non Arabic words in the Qur'ānic text, but it still remains as an essential tool for those interested in the Qur'ān, its language and the history of both the text and its message. However, there is no doubt at all that after a complete revision of the whole material discussed in Jeffery's *Vocabulary*, this indispensable instrument will become in a new milestone of the Semitic studies.

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Kurzanzeigen

Wilhelm Baum, Schirin. Christin – Königin – Liebesmythos. Eine spätantike Frauengestalt – historische Realität und literarische Wirkung, Klagenfurt - Wien 2003, 151 Seiten, 16 Farbtafeln, ISBN: 3-902005-14-9, 25,00 €

Šīrīn, die Lieblingsfrau des sasanidischen Königs Chosrau II. (590-628) – er soll einen Harem von 3000 Frauen (der Verfasser spricht sogar von 12000) gehabt haben – war eine ostsyrische (nestorianische) Christin, die sich später der miaphysitischen Richtung anschloß. In einer zoroastrischen Umgebung lebend, brachte sie es fertig, ihre Glaubensgenossen wirkungsvoll zu unterstützen. Es versteht sich von selbst, daß eine solche Gestalt die Nachwelt faszinierte. Sie fand nicht nur Interesse bei den syrischen, byzantinischen und armenischen und abendländischen Chronisten, sondern auch bei Dichtern, von den Persern Firdausi (10. Jh.) und Nizāmī (12. Jh.) bis zu Goethe. Der ausgeschmückte Stoff wurde auch in der Türkei und in Georgien (vgl. S. 100) sowie – im gesamten Orient – durch Miniaturmalerei verbreitet. Nach einer längeren historischen Einleitung geht der Verfasser diesem Fortleben nach. Sein Buch dient weniger neuer historischer Erkenntnis, sondern zeigt vielmehr die erstaunliche Wirkungsgeschichte einer bemerkenswerten Frau, so daß einige Unschärfen und Ungenauigkeiten der Darstellung, die dem Fachmann auffallen, vielleicht nicht ins Gewicht fallen. Erfreuen kann man sich an den Farbtafeln, die vor allem Miniaturen zeigen.

Eberhard Röhm - Jörg Thierfelder, Juden - Christen - Deutsche, Band 4: 1941-1945, Teil 2, Stuttgart (Calwer Verlag) 2007 (= calwer taschenbibliothek 104), 773 Seiten, ISBN: 3-7668-3888-9, 19,90 €

Die verdienstvolle Reihe »Juden – Christen – Deutsche« ist eine chronologisch angelegte und sehr lesenswerte Darstellung des Verhältnisses von Juden und Christen im Dritten Reich. Sie besteht aus vier Bänden in sieben Teilbänden und kann mit Fug und Recht als Standardwerk bezeichnet werden. Die jeweilige Thematik läßt sich den auf die Juden bezüglichen Untertiteln entnehmen: »Ausgegrenzt«,