

Lektüre beginnen, da D. alle Verse voll vokalisiert und immer mit Übersetzung darbietet, dazu einen außerordentlich gründlichen philologischen Kommentar liefert und sich auch nicht scheut, wenn er in seinen Beispielversen interessante Aspekte findet, diese weiter zu verfolgen und sich längere Exkurse zu erlauben. Kenntnisreichtum in Sachen Literatur, Liebe zum Detail als Philologe, akkurate Wiedergabe arabischer Namen und Wörter, all diese und manch andere Vorzüge sind als *faḍā'il* eines beeindruckenden Werkes zu loben, das einen fundamentalen Beitrag zur Erforschung altarabischer poetischer Denkmäler darstellt und jedem an ihnen Interessierten wärmstens zur Lektüre empfohlen werden kann.

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Geva-Kleinberger, Aharon: *Autochthonous Texts in the Arabic Dialect of the Jews in Tiberias*. Wiesbaden, Harrassowitz, 2009 (Semitica Viva), 236 S. ISBN 978-3-447-05934-3, EUR 62,-.

This book is a collection of texts in Arabic dialect of Tiberias (Israel), spoken by Jews who have been living there before the massive immigration of European Jews from the mid-19th century. The book contains the introduction on the general life of Jews in Tiberias and the linguistic feature, the maps of Tiberias and its neighbouring area and texts with English translation. In the introduction the author mentions the present situation of the Jewish Arabic of Tiberias and its speakers, as well as the purpose of this collection and a short grammatical sketch of the dialect. The book includes 53 texts about Jewish life of Tiberias, events which took place in the 20's and 30's, relationships between neighbouring Muslims and Christians and even proverbs and their explanations. These texts were recorded from seven informants (6 men and 1 woman) born between 1910 and the 1930's.

The overall value of the book is as follows: (1) In the Arabic speaking world it is well-known that Arabic dialects of Jews are sometimes different from that of Muslims in the same area, while in the Palestinian area, the difference is quite slim, and we can state in a broader sense that Jews, Muslims and Christians speak almost the same dialect. The author, however, uses the term "autochthonous" in order to single out the Jewish dialect in the Palestinian area, and insists on the distinctiveness or the uniqueness of the dialect compared to the Muslim dialect. He is right to do so, because there are, although very few, some peculiarities of the Jewish dialect, especially in the vocabulary and some in the phonology. (2) At the present day, it is an undeniable fact that the number of Jewish dialect speakers is decreasing, therefore the documentation of any Jewish dialect is an urgent task, and in this respect, this book is highly valuable, especially when there is only Piamenta (1943) who made a record of Jewish dialects in the Palestinian area. As the author states in the book, the decrease in the speakers of the dialect means "the death of a Jewish oral heritage and culture in Arabic which had existed in the Holy Land for centuries."

The texts of this book are annotated broadly in linguistic, religious, historical and other matters, so it is useful not only for linguists but also for scholars of other fields, such as anthropologists, historians, and sociologists, etc. Each text is of medium length, at most four pages, and the theme of each text varies; they are mainly about the life of the informants in their childhood and the natural disasters which

happened mainly in the 20's and 30's. The author states that Jews have lived in Tiberias for centuries with only brief interruptions over the last two thousand years. The fact that Jews, native in Tiberias, speak an Arabic dialect indicates that Jews have been the neighbours of Christians and Muslims in the area and shared the same regional culture with them. Actually some stories in the book describe relationships between Jews and Arabs. This kind of stories (AM3, 13, 14, 17, DBY27, 29 etc.) are quite precious in order to reveal the fact that these people had a good relationship with each other in the peaceful situation before the Zionism movement arose. There are other stories that refer to the riots by Arabs against Jews (DBY28, MBY 41, 42 etc.) or to the relationship between Arabic speaking Jews and new Jewish immigrants from European countries (AM7).

As for the phonology, only "prominent phonological features" are indicated, which may be because the author has already mentioned it in his article "Memories of the Sea of Galilee: the Jewish Arabic Dialect of Tiberias" (JSAI 29 (2004) 145-165) in much more detailed ways, although it is based on the speeches of an informant. It would, however, be desirable to elucidate the phonological system more in detail, or at least to show the transcription system, since the author expects to make this book informative for anthropologists, historians or others who are not so accustomed to the transcription which is granted among the Arabic dialectologists. The author states that from many points, such as the correspondence of CA ' to Tiberias Jewish *z*, the phonology of the Arabic dialect of the Jews of Tiberias greatly resembles that of the urban Arabic dialect of the Haifa Jews. On the other hand, the feminine ending is *-i* in Haifa, whereas *-e* in Tiberias: *kbiri* : *kbire* "big" respectively. Among the speakers, especially men tend to pronounce *q*, *k* instead of ' (< Classical *q*) and even interdental *t̪* and *d̪*. This phenomenon should be attributed to the influence of the contact with Arabs speaking rural dialects. We find sometimes word transcribed as *il-faḡḡa* "the silver", *ḡḡo* "hunger", *ḡaḡḡirna* "she prepared for us" etc., which should be *il-faḡḡa*, *ḡḡo* and *ḡaḡḡirna* respectively.

In the morphology, the verb form *'ad* "to sit" corresponding to CA *qa'ad* without the first radical *q* is quite interesting. This verb has a full conjugation system: *'a'ud* "I sit", *yo'du* (p. 46:19)", *'idna* "we sat (p. 62:46)", *'adin* "sitting (m.sg.) (p. 64:53)", *'idit* "I sat (AM16:25)", but also forms with etymological ' (< Classical *q*) exist: *'o'dú* "sit! (AM19:29)", *byu'dú* "they sit (AM19:20)."

The author asserts that the Jewish Tiberian dialect preserve some Maghribi influences; (1) the conjugation of the verb *sikin* "to live" with stem vowel *i* along with *sakan*, which is the usual form in the Palestinian dialects. To this category, we can add *ṣibru* "they behaved themselves (p. 54:28) (normally *ṣabru*)" and *miri* "it passed (p. 98) (normally *marā*)" – but the Grundstem verb of the root *m-r-q* is not used in this meaning in the Maghreb, (2) the irregular stress position: *ḡinná* "henna (normally *ḡinna*)", *'ilná* "we said (normally *'ilna*)", *fariḡná* "we were happy (normally *fariḡna*)", *ma-tiṣrabú* "do not drink! (normally *ma-tiṣrabu*)". If such stress pattern is the Maghribi influence, *ḡná* "we" instead of < *iḡna* should be of the same category; this word took the stress on the ultimate syllable, the initial 'i- had been weakened to be eliminated. In addition, the following examples may be considered as Maghribi influence; *kān ḡibbto* "I loved him (p. 42)", the geminated verb without long *i* is found in some Moroccan dialects (cf. Sefrou Jewish), (4) *bēt* "house" as feminine

(AM1:12 fn.4)” and *ḥāže ~ ḥāža* in the meaning of “(some)thing” (p. 15); these are common phenomena in the Maghribi dialects.

The author puts a list for “expressions and slang”, i.e. autochthonous expressions, endemic to the Tiberias Jews. I find this list interesting as there is an expression like *ḥukum Yišma‘él wála ḥukum Yisra‘él* by which the Jews claim that Jews lived better under Muslim rule than the Jewish government or after the independence of the State of Israel. This expression is purely used in the Jewish community, and furthermore, it has been created after the independence of the State of Israel, which means that in this epoch Arabic was indeed a living language among Tiberias Jews and so productive that they could generate a new expression.

This excellent book is extremely valuable in many ways, first being a treasure box for historical testimonies from the last witnesses of the Jewish oral heritage and culture in Arabic, second being a large-scale collection of texts from a Palestinian dialect, and thirdly because some stories indicate the cooperative relationships between Jews and Muslims at the end of Ottoman rule, which betray the stereotypical idea that Palestine is an everlasting conflict area between Jews and Muslims. If a collection of texts from (Muslim and Christian) Arabs of the same area is published, it may shed a light on the early modern history of Palestine and recall the long-term peaceful coexistence of those people.

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Hämeen-Anttila, Jaakko: *Maqama. A History of a Genre*. Wiesbaden: Harrassowitz, 2002 (Diskurse der Arabistik 5). 502 S. ISBN 3-447-04591-4, EUR 108,-.

Diese Publikation stellt den ersten tatsächlich umfassenden Überblick über das für die arabische Literatur typische Genre der Maqāmen-Literatur dar und ist – der noch immer aktuellen Forschungslage entsprechend – hauptsächlich auf Grund arabischer Quellen erstellt. Der formale Aufbau des Buches folgt dem einer deskriptiven Literaturgeschichte (der Inhalt geht aber weit über eine solche hinaus). Beginnend mit den Anfängen der Maqāmen-Literatur (im Iran), behandelt der Verfasser ausführlich den Schöpfer des Genres, al-Hamānī, m. 398/1008 (S. 15-125), sein Leben und Werk, seine Maqāmen, deren Inhalte, Strukturen, Stil und Charaktere, ebenso das literarische Umfeld des Autors und die Einflüsse, denen er unterlag, bietet eine Analyse einzelner Maqāmen und beschreibt ihre Rezeption in der späteren Literatur. Darauf folgen Kapitel mit ausführlichen Inhalten, vielen Inhaltsangaben und (Struktur-) Analysen zur Entwicklung der Maqāmen im Osten der arabischen Welt bis ins 12. und 14. Jahrhundert (an Autoren seien hier al-Harīrī, m. 516/1122, und al-Hanafī, m. spätes 6./12. Jahrhundert, genannt), in Spanien und Nordafrika (mit dem originellen Werk von Ibn Abi l-Ḥiṣāl, m. 540/1146), zu Maqāmen außerhalb der arabischen Literatur (beschränkt auf die hebräische Literatur, ab dem 12. Jahrhundert; verfasst von A. Schippers, mit Autorenliste und der Angabe von Übersetzungen und ausführlicher Bibliographie; syrische, persische und türkische Maqāmen sind auf Grund der wenig ergiebigen Tradition ausgeklammert), zu Maqāmen in der spätmittelalterlichen und frühneuzeitlichen arabischen Literatur (7./13.-13./19. Jahrhundert, darunter Ibn aṣ-Ṣaiqaḥ, m. 701/1301, mit dem Höhepunkt der Ausfor-