

from earlier levels. In connection with the hole-mouth sherds, it would have been of great interest to know which of the hundreds of sherds of this kind published in every phase belong to hole-mouth jars (i.e. with flat bases) and which to hole-mouth cooking-pots (i.e. with a globular body, and without a base).

It is a pleasure to the present reviewers to see that the conclusions from Arad, though as yet unpublished, have helped Callaway to delineate the chronology of his phases. From Phase IV on the excavator has correlated his material with that of Marquet-Krause. This method, together with very extensive reproductions of Amiran's paper on the alabaster vessels (*IEJ* 20 [1970], pp. 170–179) seems somewhat overperfectionist.

The reviewers accept the chronological scheme proposed by the excavator, which is a modern and logical development of the foundations laid by Marquet-Krause.

In sum, the scholarly public is greatly indebted to the excavators for the speedy publication of their work in this remarkable Sanctuary at Ai, and eagerly look forward to the coming five volumes on the other areas excavated and studied by Callaway and his team.

RUTH AMIRAN AND AHARON KEMPINSKI

E.Y. Kutscher: *Studies in Galilean Aramaic*. Translated from the Hebrew Original and Annotated with Additional Notes from the Author's Handcopy by Michael Sokoloff, Bar-Ilan Studies in Near Eastern Languages and Culture, Bar-Ilan University, Ramat-Gan, 1976. x + 174 pages.

Studies in Galilean Aramaic by the late Prof. E.Y. Kutscher (1909–1971) originally appeared in four installments in *Tarbiz*, and then as a separate publication with indices, an English summary and a table of contents. It was Kutscher's first major work to be published, and, in many senses, it may be considered as Kutscher at his best, reflecting a rare combination of depth and breadth, of painstaking discovery and analysis of scattered items, without ever losing sight of the larger connections.

Kutscher has succeeded in basing the investigation of Galilean Aramaic on entirely new foundations, after demonstrating that its generally accepted image was based on texts into which Babylonian Aramaic forms had penetrated. Kutscher drew attention to reliable texts on which no Babylonian layer had been superimposed, such as the fragments of the Palestinian Talmud, Midrashim and Targum found in the Cairo Geniza, and especially to Ms. Vat. Ebr. 30 of Bereshit Rabba, which he analysed in detail. An important innovation in Kutscher's work was his use of epigraphic material for the elucidation of linguistic questions. The linguistic analysis of these texts was accompanied by careful comparison with other Western Aramaic dialects, including the modern dialect of Ma'lula. This general framework was filled with a profusion of details, treated with mastery of the subject and great acumen. Some of the discussions, such as the behaviour of the gutturals, are of significance for other domains of Semitic linguistics as well.

One may argue that Jewish Galilean Aramaic, so closely connected with Mishnaic Hebrew, can only be appreciated by scholars who have a command of Mishnaic Hebrew and who will also be able to understand a scholarly work written in modern Hebrew. A general summary of the Hebrew original, paying special attention to its impact on other fields of Semitics may have seemed sufficient to some. Nevertheless, Sokoloff's translation has made the whole book accessible to Semitists in general, thus earning their sincere gratitude.

A number of scattered remarks may be made.

In order not to prejudice the reading, Sokoloff has refrained from providing vocalization for words in Galilean Aramaic, and in general this seems justified. Words in biblical Hebrew (such as p. 20, n. 27; p. 33, line –4 and n. 79; p. 81, n. 175), however, should have been vocalized.

Many items in the list of abbreviations (pp. ix–x) do not contain the name of the author (as *EG* rather than Klein, *EG*). Nevertheless, in the text the name of the author is often cited

as well (such as p. 28, n. 61; p. 47, nn. 13 ff.; p. 66, n. 102; p. 67, n. 108; p. 83, n. 186; p. 85, n. 189). Abel, *GP* (= *Géographie de la Palestine*) is missing from the list of abbreviations, although cited on p. 85, n. 189 (where the abbreviation is further abbreviated to A). It is, however, cited in full on p. 63, n. 88. Klein, *Ereš Yisra'el* (p. 63, n. 88) is lacking in the list of abbreviations, as is Nutt (p. 82, n. 177; cited in full twice: p. 17, n. 14 and p. 62, n. 84; adduced with *op. cit.*, p. 18, n. 21). Nöldeke's *Neue Beiträge* is cited at least twice in full: p. 20, n. 27 and p. 46, n. 11.

For Samaritan *pm* 'mouth' (p. 20, n. 27) cf. now also Z. Ben-Hayyim: *The Literary and Oral Tradition of Hebrew and Aramaic amongst the Samaritans*, Jerusalem, 1957 onwards, Vol. II, index, s.v.; Vol. III/2, p. 166, line 5. For Samaritan *z'wr* (p. 24, n. 40) cf. now *ibid.*, Vol. II, index, s.v.; Vol. III/2, p. 58, line 27. For *ṭrw* — *ṣry*, etc. (p. 25) cf. J. Blau: *On Some Pseudo-Corrections in Some Semitic Languages*, Jerusalem, 1970, pp. 61–62. For biblical *millēt* (p. 33) cf. also E.Y. Kutscher: *Leshonenu* 21 (1957). For parallel 'Kitbh and Qre' (p. 34, title) cases of III-' verbs which also occur in biblical Hebrew cf. Blau, *Pseudo-Corrections*, who, however, explains them as pseudo-corrections. The late M. Margulies published his edition of *Midrash Wayyikra Rabba* from 1954 onwards (London–Jerusalem) (p. 56, n. 47a). Kutscher is mistaken on p. 73, n. 129; Theodor cited Pseudo-Jonathan *b* (i.e., the 'Fragment Targum') which is, indeed, quoted in M. Ginsburger: *Das Fragmententhargum (Thargum jeruschalmi zum Pentateuch)*, Berlin, 1899, p. 113.

For *ḥwb* — '*wb* (p. 74 and n. 133): just as *k'r* — '*k'r* requires a separate study, since *k'r* occurs in Syriac as well (v. p. 80, n. 169), so does '*wb*, since '*ubbâ* is attested in Syriac; moreover, vulgar Arabic '*ubb* is well attested, see the extensive literature adduced by C. de Landsberg: *Glossaire Dafinois*, III, Leiden, 1942, s.v.; further E.W. Lane: *An Arabico-English Lexicon* . . ., London, 1863–1874, s.v.; R. Dozy: *Supplément aux dictionnaires arabes*, Leiden, 1881, s.v.; as to its somewhat dubious connection with classical *ghubb*, see Brockelmann: *Lexicon Syriacum*², s.v. '*b* and especially

A. Barthélemy: *Dictionnaire Arabe-Français* . . ., Paris, 1935 onwards, s.v. '*bb*, further L. Koehler and W. Baumgartner: *Hebräisches und aramäisches Lexikon zum Alten Testament*³, I, Leiden, 1967, s.v. *ḥobh* (where read *ḡubb* for *ḡubb*), where Maltese *ḥob* is also quoted.

In the Hebrew original (p. 51 of the *separatum*, n. 145) the words 'the desire to differentiate' were added at the end of the note, in my opinion wrongly (they referred, it seems, to the differentiation of the participle *qwm* from the perfect, dealt with later). Sokoloff, it seems, was misled by it (p. 81, n. 175) and did not bring out the fact that '*rs* 'to betrothe' arose, according to Kutscher, by popular blend with '*eres*, 'marriage couch' (Song of Songs 1:16). By the way, on p. 81, line 8 from below read '*rs* for '*rs*.

On p. 82, n. 176: read 'Dalman, *Grammatik*, p. 318, lists an example (with ') and also examples with '''. On p. 82, n. 178: cf. also Blau, *Pseudo-Corrections*, p. 51, n. 19. On p. 90, n. 213: read 'Höfner . . . pp. 17–18'. Moreover, in South Arabian inscriptions the reduction of '*h*, '*h* to zero is attested; see A.F.L. Beeston: *A Descriptive Grammar of Epigraphic South Arabian*, London, 1962, p. 12, §4:12.

Beside the 'notes from the author's hand-copy' which he has made available in an appendix to this book (pp. 97–105), Dr. Sokoloff has also updated the bibliography and provided important references to recent text editions and other publications dealing with Palestinian Aramaic.

Only those who have endeavoured to translate a scholarly work replete with quotations can truly appreciate the amount of work done by Sokoloff. Indeed, he was succeeded in erecting a memorial for his teacher, the late E.Y. Kutscher.

JOSHUA BLAU

Ya'akov Meshorer: *Nabataean Coins (Qedem 3)*, Hebrew University, Jerusalem, 1975. 112 pages, 8 plates. \$ 15.

We are accustomed to expect eminent common sense from the pen of this author, and readers of this book will not be disappointed.