

Agreement Patterns in Khuzestani Arabic

By SIMONE BETTEGA (Università degli Studi di Torino)
and BETTINA LEITNER (University of Vienna)

In the course of this paper we analyze the functioning of agreement in the variety of Arabic currently spoken in the Iranian province of Khuzestan. Since Khuzestani Arabic distinguishes gender in the plural forms of the adjective, verb and pronoun, we adopt the theoretical framework first outlined in Bettega (2019) for the analysis of agreement patterns in gender-distinguishing varieties of Arabic. As in other Arabic dialects that preserve a M/F distinction in the plural, in Khuzestani Arabic non-human referents that trigger masculine agreement in the singular attract feminine agreement in the plural. This behavior can be accounted for by postulating the existence of three distinct agreement classes (or controller genders). The occurrence of singular agreement with plural controllers, on the other hand, should be understood in terms of variation in the level of individuation of the referent. In the article, we analyze the effects that several different factors have on agreement, including: the semantics of the controller, quantification, word order, distance between target and controller, and target type. Speaker's age and the possible interference of typical MSA agreement patterns are also taken into account.

At the Edge of Arabic Language History: The Vernaculars and the Middle Egyptian Connection

By ALEXANDER BORG (Ben Gurion University of the Negev)

This pilot study probing the arcane prehistory of Arabic advances a hypothesis positing a cluster of intriguing, to date unacknowledged, continuities in the realms of lexicon and grammaticalization patterns, suggesting a symbiotic relationship between Ancient Egyptian and an ancient phenotype that yielded the modern Arabic vernaculars. The main focus of this inquiry is on a diachronic speciation in the speech act domain of interrogativity encoded by: (i) the late ME morpholexical set of composite formatives *miḥ*, *riḥ*, and *hriḥ*, which are here proposed as respective cognates of the colloquial Arabic protoforms **bās/h*, **lās/h*, and **alās/h* and their virtually pandialectal modern reflexes; (ii) the grammatically germane ME lexeme *qd* 'form, extent' (Faulkner 1962:19, 282) continued in modern colloquial Arabic interrogatives generated on the protoforms **qaddās/qaddayš* or **ʿāšqadd* 'how much?' The upshot of this study is the diachronically innovative prospect that the elaborate grammatical speciation under study represents the evolutionary outcome of ecological convergence between these two ancient Afroasiatic idioms, plausibly transpiring during the second millennium BCE, entailing interaction between Ancient Egyptian and a diaspora phenotype of pre-classical Arabic. Contemporary approaches to the history of Arabic (e.g. Owens 2006), particularly concerning the relationship between Classical Arabic and the dialects, have largely abandoned the stance that the latter (often collectively designated as 'Neo-Arabic') are direct later offshoots of the literary standard. The Afroasiatic perspective of this study sets out both to offset and to enhance this picture by showing that certain dialect features untypical of Classical Arabic have, in fact, long preceded it.

Keilschriftlich *urišsu* = *paturesi* = hebr. *patrōs* = äg. *p3-t3-rs1* „Oberägypten“? Eine philologische crux und ihre Auswirkungen auf die Chronologie der ägyptischen Spätzeit

Von FRANCIS BREYER (Universität Bonn)

In den Inschriften Sargons II. erscheint das hapax legomenon *urišsu*, dessen Interpretation für den Historiker von großer Wichtigkeit ist. In dem vorliegenden Aufsatz wird versucht, die Bedeutung dieses Wortes sowie des vergleichbaren *paturesi/patrōs* genau zu bestimmen. Es wird argumentiert, dass es sich bei *paturesi* und seiner ägyptischen Etymologie *p3-t3-rs1* um einen alten Namen des Gebietes handelt, der unter seinem griechischen Namen *Dodekaschoinos* bekannt ist.

Die *adab*-Komposition *Išme-Dagan B*

Von MANUEL CECCARELLI (University of Geneva)

The aim of this article is to present a new edition of the Sumerian *adab*-composition *Išme-Dagan B*. This text was composed for a ritual concerning the king Išme-Dagan of Isin and was possibly used as a school text in an advanced phase of the scribal education. In Isin the goddess Babu was syncretized with the healing goddess Ninisina, the city goddess of Isin. The syncretism involved also their consorts, Ningirsu/Ninurta and Pabilsaĝ. This theological operation intended to connect Ninisina with Enlil, father of Ninurta/Ningirsu, father in law of Babu and chief deity of the Mesopotamian pantheon.

Priestly Resistance and Royal Penitence: A New Reading of the Amīl-Marduk Epic (BM 34113)

By CÉLINE DEBOURSE and MICHAEL JURSA (University of Vienna)

In this paper we offer a re-edition and a tentative re-interpretation of BM 34113, a fragment of an historical-literary text of the Late Period that since its first edition by Grayson (1975: 87-92) has been known as the "Amīl-Marduk epic" or similar (most recent editions: Schaudig 2001: 589-590 and Finkel 1999: 335-338). We insert our new reading into the wider context of Late Babylonian Priestly Literature.

Some Remarks on Kazakh and Russian Influence on spoken Modern Uyghur in Kazakhstan

By MICHAEL REINHARD HEß (Justus-Liebig-Universität Gießen)

The contribution analyses the influence of Russian and Kazakh on spoken Modern Uyghur in Kazakhstan. It is based on field research material from the city of Almaty and its vicinity, which was recorded in the form of audio files and transcribed in 2016 and 2017. The material is analyzed by means of a combination of statistical and morpho-semantic methods, with in-depth discussion of salient passages. The text shows that Russian influence on the spoken Modern Uyghur reviewed is still much more important than Kazakh influence. On a theoretical level, the contribution discusses the relevance of the Modern Uyghur, Kazakh, and Russian evidence for theoretical discussions about code-switching, code-mixing, and borrowing/ loans. It is argued that twofold oppositions of these categories (code-switching/ code-mixing vs. borrowing/ loans, etc.) are less useful than a more differentiated approach, which takes the intermediary and ambivalent stages into consideration. Also, the importance of the criterion of predicate language change, which is important in general linguistic debates on code-mixing, is relativized.

The Etymology of the Pashto Word *zérma*

By JULIAN KREIDL (Indiana University, Bloomington)

This contribution deals with the etymology of the Pashto word *zérma* *preparation; stockpiling, reserve*. So far, an etymology for this word has not been found but the author strongly believes that *zérma* can be connected to two Avestan compounds as well as examples from Indo-Aryan. Its cognates reveal that the original meaning of *zérma* must have been (*some kind of*) *houses, or huts*, and that it developed its contemporary sense through an older *storehouse*.

Differences Because of Differences. Some Thoughts about ‘Imād ad-dīn al-Wāsiṭī’s *Talqīh al-afhām fī mujmal ṭabaqāt al-Islām*

By LORENZ NIGST (University of Vienna)

During the course of his life and because of a long journey for the sake of finding a spiritual home, the Sufi ‘Imād ad-dīn al-Wāsiṭī (1259-1311) frequented many socio-religious milieus. Perhaps owing to this personal exposure to religious and spiritual differences, he addresses the latter in many of his writings. This article focuses on his text *Talqīh al-afhām fī mujmal ṭabaqāt al-islām [...]*, offering both a brief introduction and a translation of selected passages. In this text, al-Wāsiṭī explores the thought that people who all self-identify as Muslim, differ widely in how they are Muslim, which is a source of mutual estrangement and maybe even hatred. As he suggests, on whatever level of religious and spiritual achievement, there is room for differences between people precisely with respect to an element which they seem to share. There is the difference between doing something honestly or hypocritically; there is the differences based upon how fully one realises something, and so forth. Not least, there is the ultimate difference of “arriving at the homeland of *tawhīd*,” which, however, is a pure gift from God that sets apart those who have been granted it from those who have not.

Abū l-Ma‘ālī al-Ḥazīrī (d. 568/1172) and His *Inimitable Book on Quizzes and Riddles*

By NEFELI PAPOUTSAKIS (University of Münster)

The present paper presents and discusses the contents of a hitherto unedited twelfth-century Arabic work on riddles: Abū l-Ma‘ālī al-Ḥazīrī’s (d. 568/1172) *Inimitable Book on Quizzes and Riddles* (*Kitāb al-I‘jāz fī l-ahājī wa-l-alġāz*). This is the first surviving treatise cum anthology on classical Arabic literary riddles. It signifies the genre’s increased importance and documents its first phase of growth. Besides evaluating the importance of this work as a source for the history of the Arabic literary riddle, the paper touches briefly on al-Ḥazīrī’s life and other works.

Einige Bemerkungen zur Angabe arabischer Verben in den Wörterbüchern

Von ERICH PROKOSCH (Natschbach)

This article is intended to show that splitting up the roots of words in Arabic dictionaries, although it may help beginners during the first stage, is detrimental to acquiring a working knowledge of the language at a later stage and will turn out to be a serious handicap. Almost the same, although not to the same degree, is true of giving up the roots of words that are no longer in common use, especially those belonging to the sphere of the nomads, because they are indispensable for both understanding and memorizing derivations that are still in use today. Finally the article is also intended to show that neglecting the forms XI-XV almost completely is not justified either, because there are more of them in common use today than is generally assumed.

Botanical *qaqullu(m)/qāqullā*: A Halophyte Plant in Semitic Languages

By JACOB JAN DE RIDDER (Friedrich-Schiller-Universität Jena)
and ELYZE ZOMER (Philipps-Universität Marburg)

In the following study, we will discuss the botanical name *qaqullu(m)* as it appears in Akkadian with derivatives in various Semitic and other Near Eastern languages. Von Soden in *Das Akkadische Handwörterbuch* identifies the entry with green cardamom (*Elettaria cardamomum*). This causes problems, as cardamom is not endemic to Southern Mesopotamia. As such, this claim deserves further investigation and therefore the goal of this study is to discuss possible identifications of this plant. The botanical *qaqullu* displays an etymological connection between *qāqullā*, as it appears in Aramaic, and the Akkadian noun *qaqullu(m)*. In this study, we will review the previous lexical treatment of this noun, discuss its possible meaning and the etymologic connection between the Akkadian noun and the Arabic and Aramaic cognates.

Theodor Nöldekes Besprechungen aramäischer Bücher

Von MICHAEL WALTISBERG (Philipps-Universität Marburg)

Theodor Nöldeke (d. 1930) is without doubt one of the most important scholars of Semitic languages in history. In the field of Aramaic, he published numerous important monographs and articles as well as many reviews of books with Aramaic topics. The latter texts, written from 1866 until 1925, are a valuable source of Nöldeke's scholarly approach, his views on many issues as well as his preferences and aversions. Excerpts from these reviews, nowadays probably not generally known or easily accessible, may shed additional light on Theodor Nöldeke as scholar and person, after the publication of many of his letters in Maier (2013).

Syrians During the Syrian Crisis: An Analysis of Western Media Discourses

By ZHAO NA (Northwest University)

This article examines representations of Syria in the Western media since the outbreak of the Syrian Uprising through the application of a qualitative Content Analysis approach. The stereotypical images of Syrians were initially constructed collectively as freedom-seekers against the regime under the facade of democratic concerns. With the escalation of the conflict and the arrival of larger numbers of refugees in Southern and Western Europe, Syrians were represented from a patriarchal perspective, and principally by persecuted, aid-dependent women and children. When the war turned in favor of the Syrian government, and Western countries sought to reduce the number of refugees from entering their territories, Syrians turned from victims into criminals, whose presence ultimately intensified anti-immigrant populism and anti-Muslim racism in their countries of asylum. Therefore, the author argues that the images of Syria and the Syrian people are constructed to fit Western political purposes, ones that are freighted with the legacies of colonial interference in the Middle East.