

Chrétiennes”). Las páginas dedicadas a esta bibliografía comprenden la sección primera del libro.

En cuanto a la sección segunda, tenemos por fin en castellano la “Vida de Abū Qurrah”. Al final de la misma, el profesor Samir se interroga: “¿hasta qué punto nos ayudan (las obras de Abū Qurrah) a comprender el dogma cristiano y a dialogar con nuestros hermanos musulmanes? ¿Guardan las obras medievales algún valor para un intelectual contemporáneo? No es posible responder a todas estas preguntas hasta tanto no sean publicadas sus obras de acuerdo con criterios actuales. Esto es lo que haremos en los números sucesivos de esta colección, si Dios quiere” (pp 61-62).

Finalmente, en la sección tercera se compendian sus obras siriacas (que el profesor Samir piensa que se tratan, en realidad, de capítulos de libros) y griegas (de las que se ofrece el índice a partir de la colección de la obra de Patrística Griega editada por Migne, a pie de página). En la cuarta hallamos el catálogo de las obras árabes editadas (indicando sus ediciones y manuscritos, y añadiendo, cuando los títulos de los tratados y homilías no se deben a Abū Qurrah, un incipit para identificarlas). La sección quinta refiere, en fin, la obra árabe inédita o atribuida a Abū Qurrah, señalando su posible aparición, y los manuscritos en los que se hallan. A modo de conclusión, el profesor Samir escribe: “Esto es cuanto hemos podido llegar a saber acerca de las obras árabes de Abū Qurrah”. Tanto –añadiríamos nosotros, extendiéndonos a sus obras en otras lenguas y a su vida- como para ofrecernos un texto valiosísimo sobre el que asentar cualquier estudio específico sobre el pensamiento del autor melkita.

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SOKOLOFF, Michael, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods*. «Dictionaries of Talmud, Midrash and Targum» III (Ramat-Gan – Baltimore (Maryland): Bar Ilan University Press – The John Hopkins University Press, 2002), 1582 pp. ISBN: 965-226-260-9

It is extremely difficult to imagine what the studies on Aramaic lexicography would be like nowadays without the constant endeavour of Michael Sokoloff that includes, among some other specific research tasks on particular linguistic and textual matters, his well-known *Dictionary of Jewish Palestinian Aramaic* [= DJPA] (Ramat-

Gan, 1992<sup>2</sup> = 1990), now in its second revised and augmented edition, his recently published *Dictionary of Judean Aramaic* [= DJA] (Ramat-Gan, 2003), and the volume under review, *Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods* [= DJBA], that is focused on the Eastern Jewish Aramaic and it covers the Aramaic vocabulary of the literary Jewish Babylonian Aramaic: the Aramaic portions of the Talmud Babli, the Ga'onic texts, the writings by Anan b. David (8th c. AD), the so-called "father of the Karaites", and the *corpus* of magical texts.

The DJBA starts with a brief "Preface" (p. 9) in which the author points out the aim and the framework of his work: those students interested in Rabbinic literature that includes texts written in Jewish Babylonian Aramaic. Then, it follows the "Acknowledgments" (pp. 11-12) to those people who, in one way or another, have assisted and supported the author throughout his work.

The "Acknowledgments" are followed by a descriptive "Introduction" (pp. 13-24) of the sources used in DJBA (The Babylonian Talmud, the Ga'onic literature, the writings of Anan, and the magical texts), the lexicographic material existing in Jewish Babylonian Aramaic (dictionaries and specialized works), and the purpose of the author in his DJBA when exposing his methodology related to the textual material, the preparation of the Database, the comparative and etymological references, the information contained in the entries and the structure, the orthography, the vocalization, the bibliography and no less the textual references.

After the abbreviations (pp. 25-54) and the sources (pp. 55-67) used, the lexicon starts (pp. 71-1239) with the entries placed in two columns. Then, there follow references of the sources used (pp. 1243-1582): Babylonian Talmud, Ga'onic writings, writings of Anan, Incantation texts, Masoretic texts, and other minor texts classified as *varia*.

The lexicon includes not only all the words that can be found in the sources used, but also a grammatical short definition, the variants of the word in question, the etymon, references and parallels in other Semitic languages (mainly Syriac and the different Aramaic dialects, but also Hebrew, Akkadian, Arabic, Greek, Latin, and so on) and, in some instances, loanwords connected with such a term. It goes without saying that Sokoloff's methodology is remarkable.

M. Sokoloff's interest in the mutual elucidation between the several Semitic languages has been constantly improved in his three

above-mentioned dictionaries (DJPA, DJA, DJBA). In the case of the relationship between Jewish Babylonian Aramaic and Syriac this was stated long time before, concretely in a paper devoted to a such topic (“Jewish Babylonian Aramaic and Syriac: Mutual Elucidation”, in René LAVENANT (ed.), *VI Symposium Syriacum 1992*. University of Cambridge, Faculty of Divinity 30 August – 2 September 1992. «OCA» 247 [Rome: PIO, 1994], pp. 401-408) for sharing how many fruitful the comparisons between Jewish Babylonian Aramaic and Syriac they are.

More specifically, the accurate contents and the distribution of the material that we find in the several entries are set in the following order: firstly, the lemma (verbal form, or nominal form in absolute state or *status constructus*, if it is attested in the sources); secondly, the English translation and then, in brackets, the etymological information, whenever possible, with references to other languages; thirdly, the sentence where the term belongs; fourthly, attestation of the lemma in the sources; fifthly, references to the secondary literature and lexicons.

The aim of Sokoloff with DJBA is to take a further step in his task of editing new Aramaic lexicons to replace the old tools existing in the field of Aramaic lexicography, such as those classical works of Gustav Dalman (*Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*, Frankfurt, 1901), Marcus Jastrow (*A Dictionary of the Targumim, The Talmud Babli and Jerushalmi, and the Midrashic Literature*. 2 vol., New York, 1959<sup>2</sup> = London, 1903) and Jacob Levy (*Chäldaisches Wörterbuch über die Targumim*, Leipzig, 1967-68, and *Wörterbuch über die Talmudim und Midraschim*. 4 vol., Berlin-Wien, 1904).

A special wish of the author is to offer a complete classification of the Jewish Aramaic dialects from a geographical, textual and chronological viewpoint, and for discerning also between Aramaic and Midrashic and Talmudic Hebrew as well. Sokoloff's task is, indeed, a real and exciting one, since his methodology covers a wide gap in the study of the Aramaic dialectology.

At this point, there are apparent reasons to suppose that the material included in the lexicon is of great interest because of its dialectal richness. Thus, the incantation writings show some evidences of dialectal variants. Chronological differences in the linguistic Aramaic register are also perceptible among the several tractates of the Talmud. The language of the Ga'onic writings is not the same as

the one used in the several tractates of the Babylonian Talmud . Moreover, the chronology of this dialect is extensive: from the very days of the first 'amora'im, Raḅ and Šmu'el (3rd c. AD), to the end of the Ga'onic period (9th c. AD).

Bearing this in mind, this volumen no doubt proves, with no doubt, an essential tool for those interested not only in Rabbinical literature, but also in the Semitic languages, and also in the Christian texts written in the Aramaic dialects, thanks to the rich information and the cross-references between Semitic languages related to the etymology and parallels of the Jewish Babylonian Aramaic words.

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SOKOLOFF, Michael, *A Dictionary of Judean Aramaic* (Ramat-Gan: Bar Ilan University Press, 2003), 88 pp. ISBN: 965-226-261-7

La lexicografía aramea ha sido deudora durante casi un siglo de la obra gigantesca de M. Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic Literature* (New York 1903), que era un diccionario de dos lenguas (hebreo y arameo) de la historia cultural y lingüística del pueblo judío. Pocas obras en la historia de la lingüística han logrado resistir casi un siglo sin ser superadas. A principios del siglo XXI, gracias al trabajo ingente de Michael Sokoloff, para algunas parcelas de la vasta historia de la lengua aramea, el viejo Jastrow puede descansar en los anaqueles de las bibliotecas de los aramaístas.

Sokoloff en el año 1990 publicó *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* (Ramat-Gan: Bar Ilan University Press, 1990), que, fundamentalmente, es el diccionario del Targum Neófiti y del Targum Fragmentario, de las partes arameas de los midrasas de Palestina (*Bereshit Rabba*, *Vayyikra Rabba* y *Pesikta de Rav Kahana*) y del Talmud Palestinense. El año 2002 publicó *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods* (Ramat-Gan: Bar Ilan University Press; Baltimore-London: The Johns Hopkins University Press) que recoge todo el léxico arameo del Talmud de Babilonia, de la literatura gaónica, de los escritos de Anan ben David (siglo VIII d.C.) y de algunos textos mágicos.

Si los dos grandes diccionarios anteriores trataban de dos de los tres grandes dialectos geográficos del arameo tardío (desde el 250 al 1200 d.C.) —el palestinense judío y el babilónico—, el diccionario