

excluding all that is obsolete from the speaker's point of view, is necessary for stock-taking purposes—to record for posterity the state of the linguistic balance sheet at a particular period—but this must be actual, factual, and objective. It would be necessary to support the results by statistical data. Such a dictionary may be monolingual or bilingual, preferably the latter, in order to help establish the exactness of the definitions and citations. It should not include a complicated apparatus whose appropriateness in such a dictionary is debatable. The very important and immensely useful apparatus developed by the author, the proper place for which is in an historical dictionary, can be included in a synchronic dictionary only as an appendix. This will satisfy those readers with special linguistic interests without complicating the dictionary for the average reader.

Professor Goshen-Gottstein is certainly right in stating that 'loans and loan translations have become an inseparable part of Modern Hebrew', and there is no doubt that in a synchronic dictionary foreign words should be included if the language community uses them. But the possibility exists that some foreign words will be disgorged from the language and replaced by Hebrew words before the dictionary is off the printing presses. It would have been better, perhaps, if foreign words had been divided into those that have been hebraized by conforming to the phonological and morphological structure of the language (and are thus likely to retain their citizenship and become part and parcel of the Hebrew language) and those of which the foreign origin is still detectable and which may be replaced by indigenous equivalents. The former should find their way into the dictionary and the latter into an appendix or into a special dictionary of foreign words.

More than anybody Professor Goshen-Gottstein is aware of all these problems. Having decided to write a synchronic dictionary he had to tread very carefully and to adopt what in the circumstances are the most satisfactory solutions. In comparison with the extant dictionaries his will prove to be the most scholarly and the most methodical. And while we wait for the great historical dictionary which is being prepared by the Hebrew Academy, we are indebted to Professor Goshen-Gottstein for this first instalment of what is likely to prove a work of great significance.

D. J. KAMHI

Vol. 49.) x, 422 pp. New Haven, Conn.: American Oriental Society, 1967.

W. S. McCULLOUGH: *Jewish and Mandaean incantation bowls in the Royal Ontario Museum*. (Near and Middle East Series, 5.) xvii, 70 pp., 6 plates. [Toronto]: University of Toronto Press, [c1967]. (Distributed in G.B. by Oxford University Press. 43s.)

In recent years the study of Semitic magical texts—the term 'incantation texts' is less to be preferred since it assumes a ritual practice that, however likely it may be, is still far from proved—has become almost fashionable. Some new texts have been edited, notably by Dr. Teixidor, by A. R. Borisov in Russian, and by Professor McCullough (in the book reviewed here). And this comprehensive treatment of Mandaic inscriptions by Dr. Yamauchi was preceded no more than 14 years previously by Rossell's *Handbook* on similar inscriptions in Aramaic. Both these major studies owe their inspiration to Professor Cyrus Gordon (himself greatly influenced by Montgomery's remarkable *Aramaic texts from Nippur*); fortunate indeed is the teacher who has raised a school of such able disciples.

For the philologist the Mandaic texts are of greater importance than those in Jewish Aramaic (a description that is convenient although obviously far from accurate). The latter appear to reflect some interesting features of popular speech, but neither in their date nor in their quantity have they much significance when set within the panoramic range of Mesopotamian Aramaic literature. The magical texts in Mandaic, on the other hand, belong to a period that is early by comparison with the bulk of Mandaic writings. Professor Macuch, it is true, has maintained—and correctly—that the 'defective and often careless writing (of the Mandaic magical texts) makes their reading difficult and their interpretation doubtful. The picture of the language they give us is very incomplete' (*Handbook of classical and modern Mandaic*, p. lix). Nevertheless, whatever we can extract from these often tantalizing inscriptions must be regarded with respect.

Dr. Yamauchi opens his book with an informative introduction on the nature and function of the magical texts. There follows the central contribution of this work—a general analysis of their orthography and grammar. We are then given a generous selection of texts, all of them already published elsewhere, in transliteration and translation; they include the important lead strip edited by Lidzbarski and a bowl inscription recently

EDWIN M. YAMAUCHI: *Mandaic incantation texts*. (American Oriental Series,

# Mandaic Incantation Texts American Oriental Series Vol 49

**Michael Stone**



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Neusner, 2008-12-11 **Mandaeism** Kurt Rudolph, 2023-08-14 *Beware the Evil Eye, 4-Volume Set* John H.

Elliott, 2017-09-20 In the Sermon on the Mount Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an Evil Eye The Holy Scriptures in their original languages contain no less than twenty four references to the Evil Eye although this is obscured by most modern Bible translations John H Elliott s *Beware the Evil Eye* describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible The four volumes cover the ancient world from Sumer to the Middle Ages 'Al Kanfei Yonah Michael Stone, 2022-11-28 These volumes contain most of the papers of the late Jonas C Greenfield written in English with source and lexeme indexes and is intended for scholars and students of the Ancient Near East Aramaic Hebrew Bible Dead Sea Scrolls and Semitic philology Greenfield published numerous articles in a wide range of journals some of them fairly inaccessible He himself had begun to collect his papers with the aim of revising and republishing them when his sudden death intervened It is the privilege of the editors two close friends of Greenfield and one of his former students to present this collection to the public This collection shows the wealth breadth and creativity of Greenfield s substantial scholarship as well as his desire to collaborate with his colleagues in academic pursuits The print edition is available as a set of two volumes 9789004121706

[Заговорные тексты в структурном и сравнительном освещении / Oral Charms in Structural and Comparative Light](#) Коллектив авторов, 2020-06-04 27 29 2011 ISFNR ISFNR 2003 2005 2007 2008 2009 2010 [http://www.isfnr.org/files/committee\\_charms.html](http://www.isfnr.org/files/committee_charms.html) **Beware the Evil Eye Volume 1** John H. Elliott, 2015-11-11 In the Sermon on the Mount Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an Evil Eye The Holy Scriptures in their original languages contain no less than twenty four references to the Evil Eye although this is obscured by most modern Bible translations John H Elliott s *Beware the Evil Eye* describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible **In Pursuit of Meaning** Baruch A. Levine, 2011-06-23 In a career spanning almost five decades Baruch Levine s numerous publications reflect his wide ranging interests and areas of expertise in the study of the Hebrew Bible the ancient Near East and early Judaism *In Pursuit of Meaning* brings together 51 of the most important articles that Professor Levine produced during his years at Brandeis University 1962 69 and New York University 1969 2000 emeritus 2000 The first volume containing 27 articles focuses on the study of religion in the biblical and ancient Near Eastern worlds from a number of perspectives ranging from close

philological analysis of written sources to anthropological studies of ancient cultic practices In the 24 articles of the second volume Levine engages broader aspects of ancient Near Eastern society from legal institutions of various types to larger societal forms of organization This volume also contains some of his more incisive lexicographical and philological contributions to the study of the Hebrew and Aramaic languages The flavor of Prof Levine s work is captured in this paragraph from his introduction to these two volumes Looking back and reviewing my writings I realize what it is that I have been seeking all along I have been in pursuit of meaning employing scholarly methods primarily philology and semantics to the exegesis of ancient Near Eastern texts preserved in several languages principally the Hebrew Bible I regard language as the key to meaning This conclusion would appear to be self evident and yet philology is often sidelined in favor of engaging larger frameworks Most of all I challenge the notion that we already know the meaning of the words and clauses central to the texts under investigation and may proceed directly to other considerations without first re examining the smaller units Again and again that policy has resulted in flawed interpretation and in missed opportunities for learning This is not to say that scholars should stop at the smaller units and indeed the tendency to do so has been largely responsible for the reaction against Semitic philology so noticeable since the latter part of the 20th century It is our challenge to move outward from focal points to the circumference from text to context from content to structure      Mandaic Incantation Texts Edwin M. Yamauchi, 1967

## **Mandaic Incantation Texts American Oriental Series Vol 49** Book Review: Unveiling the Magic of Language

In a digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Mandaic Incantation Texts American Oriental Series Vol 49**," published by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound affect our existence. Throughout this critique, we will delve to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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