

Summaries

Avishai Bar-Asher

The *Zohar* and Its Aramaic: The Dynamic Development of the Aramaic Dialect(s) of the Zoharic Canon

Considerable scholarship has been devoted to the Aramaic dialect(s) in which most of the Zoharic corpus was written. The present study shows that exhaustive analysis of early fragments and compositions preserved in manuscript alone enables proper understanding of the crucial developments that gave rise to the Zoharic dialect(s). The manuscript material dates from the late thirteenth and fourteenth centuries, placing it in the very early, formative period in the composition and dissemination of literary units that would only later come to be identified as part of the *Zohar*.

From the moment they appeared in the historical record, and in the decades leading up to their consolidation into primary textual branches, the texts of the Zoharic corpora evidently underwent intensive editing and standardization. It is this author's contention that the *Zohar's* Aramaic must be treated as a dynamic literary language and any account must focus on the conditions that nurtured its growth through the addition of layers. Methodologies for separating the layers are presented in the discussion.

Part one critically surveys the history of the research, paying careful attention to its assumptions, problems, and entrenched biases. As language is intrinsically linked to textual history, any reevaluation of the former must impact the latter. Part two examines the earliest textual witnesses of the *Zohar's* homilies, which appeared within a few years or decades after its first appearance (the chosen test case is the homilies on *parashat va-yikra*). These manuscripts aid in recovering the original format and organization of the homilies; clarifying the wording, formulations, and grammar of the texts; evaluating textual parallelism; and bringing order to the history of glossing, interpretation, and translation. Part three turns to other pertinent and early material: kabbalistic texts that include citations

from Aramaic texts known from the *Zohar*; Hebrew “parallels” to Aramaic passages; and the earliest extant Hebrew translation fragments of Zoharic homilies. The fourth and concluding section of the study distills the general conclusions to be derived from the preceding analysis and presents new avenues to be explored in the scholarship.

Mordechay Mishor

Tetra-radical Verbs in *Nif^cal* and *Hif^cil* Patterns

Verbs containing four radical consonants are supposed to be conjugated in geminate patterns *pi^cel*, *pu^cal*, and *hitpa^cel* only. Thus, tetra-radical verbs in *nif^cal* and *hif^cil* patterns are considered nongrammatical. Nevertheless, several occurrences of such verbs are attested in Hebrew literature, all of them having a guttural consonant in the first radical: אגרך, אכלם, אלמן, אצלל, אצבע, אצלל.

Ora (Rodrigue) Schwarzwald

Root, Pattern, and Syllabic Structure: Morphological Aspects of Body Organs' Names

In order to prove that syllabic structure is the identifier of a Hebrew word rather than its derivation, this article describes the principles for identifying root and pattern combinations and then examines the names given to body organs. After depicting the uniqueness of names assigned to body organs, an examination of 110 of these words reveals that most were originally documented during the classical periods of Hebrew, primarily in Biblical Hebrew. A small number of the words have been added since the Middle Ages. Most of these words cannot be analyzed morphologically, although the structure of several resembles root and pattern combination. Considering their representation in the language, the proportion of *pluralia tantum* and words which contain the dual suffix *-ayim* is high. Over time, many body organs' names became the basis for consonantal roots which in turn developed into new nouns and verbs as they were inserted into a

pattern. Time has played a huge role in the development of new names for body organs: the later the words were formed, the more they tended to be derived by root and pattern or by linear derivation. Therefore, in any analysis of words, syllabic structure should be weighed against the root and pattern combination.

Steven E. Fassberg

Abraham Tal (ed.), *Tibât Mârqe: The Ark of Marqe – Edition, Translation, Commentary* (Studia Judaica, 92 / Studia Samaritana, 9), Berlin: Walter de Gruyter, 2019, 639 + IX pp.

Abraham Tal, the world's leading authority on Samaritan Aramaic, has presented scholars with a new critical edition, translation, and commentary on the Samaritan midrashic collection *Tibât Mârqe*. Tal's work builds on and supplements Ze'ev Ben-Ḥayyim's magisterial *Tibat Marqe: A Collection of Samaritan Midrashim* (Jerusalem, 1988), but differs from it in that it is based entirely on MS K (Kahle) from the fourteenth century C.E. At the time that Ben-Ḥayyim wrote, less than half of MS K was attested and Ben-Ḥayyim was forced to base his edition primarily on a complete manuscript from the sixteenth century, MS S (Shechem), though he included the portions of MS K that had been preserved. After the publication of Ben-Ḥayyim's edition, additional fragments of MS K were identified in the National Library of Russia in St. Petersburg. Because of the superiority of MS K, Tal decided to publish all the evidence from the manuscript in one scholarly edition. Scholars of Samaritanology, Aramaic, midrash, and theology will all benefit greatly from Tal's erudition and efforts.

This is the first English translation of *Tibât Mârqe* since John Macdonald published a translation and commentary in 1963 (*Memar Marqah: The Teaching of Marqah*). The study of Samaritan Aramaic and *Tibât Mârqe* has progressed dramatically over the past half-century, thanks to the studies of both Ben-Ḥayyim and Tal. Scholars who are unable to read Modern Hebrew now have access to this treasure-trove of Samaritan midrashim.