14th ISLP
St. Petersburg Russia 2014

Program for ISLP's 14th International Conference

International Syriac Language Project

Perspectives on Linguistics and Ancient Languages

St. Petersburg
29 June – 4 July 2014

Institute of Oriental Manuscripts, Russian Academy of Sciences
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14th ISLP International Conference

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Conference Organising Committee

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Acknowledgments: Hosts & Sponsors

The 14th PLAL International Conference, including cultural events and receptions connected with the Conference, is supported by the following institutions, foundations, and companies:

Host: Institute of Oriental Manuscripts, Russian Academy of Sciences

The Institute of Oriental Manuscripts of the Russian Academy of Sciences, founded in 1818, is dedicated to the extensive study of Eastern languages and customs, and trains specialists to deal with the cultures of those countries.

Visit orientalstudies.ru/eng/ for more information.

Host: International Syriac Language Project (ISLP)

The ISLP, founded in 2002, is interdisciplinary, multidisciplinary and collaborative. It primary aim is to further the knowledge of ancient-language lexicography (Syriac, Aramaic, Hebrew, Greek, etc.).

Visit whitley.unimelb.edu.au/syriac/islp for more information.

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The University of Divinity, founded in 1910, promotes scholarship in theology, philosophy and ministry. It comprises ten Colleges, based in the cities of Melbourne, Adelaide and Sydney, each supported by a wide range of Churches and religious orders.

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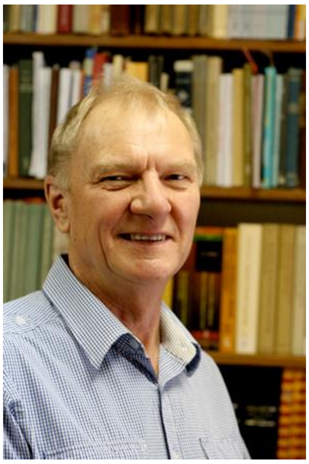
Whitley College, founded in 1891, is a Baptist theological school with a strong reputation for its academic focus. Its mission is to equip men and women for leadership and service in the Church and in society.

Visit whitley.unimelb.edu.au/ for more information.

Individual Sponsor: Ann Shaw (Melbourne, Australia)

The Organising Committee of PLAL wishes to express its warm thanks to all who took part in making PLAL's 14th international conference possible!

ISLP Coordinator's Welcome



This year, the International Syriac Language Project (ISLP) celebrates its 12th anniversary and its 14th International Conference in St. Petersburg. This is the first time for the International Conference of the ISLP to take place in Russia. On behalf of the organising committee, I dare say that this conference means a lot to ancient-language lexicography and lexicographical studies worldwide, since it will help bring us into closer collaboration with our Russian colleagues. The program is planned to reflect a whole range of ancient languages, for which lexicography is such an important field of study: Syriac, Hebrew, Aramaic, Greek, Coptic, Mandaic, Old Church Slavonic, and others. This Conference, therefore, offers a splendid opportunity for all participants to present some of the results of their research and, at the same time, to inform the international scholarly community of their achievements. But, more importantly, the Conference takes place once again to foster ancient-language lexicographical studies in general and to encourage doctoral students and younger scholars in the field.

The mission of the Conference is to declare that ancient-language lexicographical studies are not outdated in the third millennium. On the contrary, these studies are of vital importance in understanding one of the most basic and common forms of human expression – namely language. Furthermore, they provide a tool for modern-day researchers to enter the minds of people from the ancient world, and to understand the various ways in which they viewed and interpreted their surroundings. Such studies can, therefore, contribute a great deal to comparisons with other historical periods, as well as the further comprehension of modern social perceptions. It is up to scholars of ancient languages, however, to produce high quality research and provide high quality teaching methods. This cannot be done without taking into consideration basic things such as the societies in which these languages thrived, written sources, textual history and the archaeological record. These all combine to provide a solid basis and sound techniques for lexicographical studies in general, well into the future.

With these words I cordially welcome all the participants of the 14th ISLP International Conference, and wish you all an enjoyable time.

Prof. TERRY FALLA
Coordinator of the ISLP, Syriac Language Research Centre,
Whitley College, University of Divinity and University of Melbourne

Host's Welcome

Dear participants of the 2014 International Syriac Language Project Conference,

We are most pleased and honoured to welcome you in St. Petersburg, at the Institute of Oriental Manuscripts of the Russian Academy of Sciences. This event is an exciting opportunity for us to play host to the world's leading research in Semitic and comparative linguistics, as well as lexicography, and we are very much looking forward to it.

For our Institute, since its foundation in 1818 (when it was called the Asiatic Museum), the written heritage of the Middle East has been one of the key areas of its collecting and research activities. For almost two centuries, the main priority for the Institute has been the maintenance, preservation and study of its own unique collection of manuscripts and early printed books. Its extensive holdings number more than 100,000 items in 65 living and dead languages. Hebrew and Syriac manuscripts, as well as Hebrew *incunabula* and palaeotypes, form an important part of it and have been the focus of specialised studies by a few generations of scholars working at the Institute.

Today, the Institute is a living community of scholars who generously share their research findings with colleagues around the world. We organise and participate in many international conferences and congresses relating to Oriental Studies. Therefore, we are very excited about being a part of this year's International Conference of the International Syriac Language Project, which will provide an opportunity for us all, as well as for our younger scholars in particular, to listen, learn and contribute.

Prof. IRINA F. POPOVA
Director of the Institute of Oriental Manuscripts,
Russian Academy of Sciences, St. Petersburg

Registration and Information

Opening Hours during the Conference

Sunday 29 June (International Participants)	15.00 – 17.00	Belveder-Nevsky Hotel Restaurant, 3rd floor
Monday 30 June (Russian Participants)	11.00 – 11.30	Institute of Oriental Manuscripts, RAS

Welcome to ISLP's 14th International Conference!

Please Wear Your Badge

Registration is required to attend all ISLP 2014 conference sessions and functions. Please wear your badge at all times, as a courtesy to other guests.

Disclaimer

The views expressed by individuals who attend and participate in the ISLP international conference cannot and do not represent the views of the organisation, which is non-profit and non-political. ISLP welcomes attendees from all over the world and celebrates the diversity of opinions and ideas that enrich the academic experience.

General Calendar of Conference and Events

Sunday 29 June

15.00 – 17.00 Registration of International Participants at Belveder-Nevsky Hotel

Monday 30 June

ISLP International Conference
09.30 – 10.00 Official Introduction and Welcome
10.00 – 11.00 Oriental and Semitic Studies in St. Petersburg
11.00 – 11.30 Morning Tea / Coffee Break and Registration of Russian Participants
11.30 – 13.00 Tour of the Institute of Oriental Manuscripts, Museum and Manuscript Department
13.00 – 14.00 Lunch
14.00 – 15.30 Ancient Languages I
15.30 – 16.00 Afternoon Tea / Coffee Break
16.00 – 17.00 Ancient Languages II

Tuesday 1 July

ISLP International Conference
09.00 – 10.30 Aramaic (Mandaic, Judaeo-Aramaic and Syriac)
10.30 – 11.00 Morning Tea/Coffee Break
11.00 – 12.30 Christian Palestinian Aramaic and Classical Syriac
12.30 – 14.00 Lunch
14.00 – 15:30 Classical Greek
15.30 – 16.00 Afternoon Tea / Coffee Break

Cultural Program
16.00 – 19.00 Visit to Department of Biblical Studies and Bibliotheca Biblica, St. Petersburg State University

Wednesday 2 July

ISLP International Conference
09.00 – 10.30 Classical and Nineteenth-Century Hebrew I
10.30 – 11.00 Morning Tea / Coffee Break
11.00 – 12.30 Classical and Nineteenth-Century Hebrew II
12.30 – 14.00 Lunch and ISLP Members' Business Meeting
14.00 - 14.30 Classical and Nineteenth-Century Hebrew III
14:30 – 15:30 Classical Syriac I
15.30 – 16.00 Afternoon Tea / Coffee Break
16.00 – 17.00 Classical Syriac II

Thursday 3 July

ISLP International Conference
09.00 – 11.00 Ancient Language Lexicography: Greek and Hebrew
11.00 – 11.30 Morning Tea / Coffee Break
11.30 – 12.30 Ancient Language Lexicography: Syriac
12.30 – 14.00 Lunch

Cultural Program
14.00 – 17.30 Excursion to Hermitage Museum
19.00 – 21.00 Conference Dinner at Le'chaim Restaurant

Friday 4 July

ISLP International Conference
09.00 – 10.30 Classical Syriac III
10.30 – 11.00 Morning Tea / Coffee Break
11.00 – 12.00 Neo-Aramaic and Classical Syriac
12.00 – 12.30 Farewells

CONFERENCE PROGRAM

ISLP International Conference Program

Sunday 29 June

Registration for International Participants
15.00 – 17.00, Belveder-Nevsky Hotel Restaurant, 3rd floor

Monday 30 June

Official Introduction and Welcome

9.30 – 10.00, Prof. Irina F. Popova, Director of the Institute of Oriental Manuscripts and Head of the Department of Manuscripts and Documents, Russian Academy of Sciences, St. Petersburg – Official Welcome
Prof. Terry C. Falla, Coordinator of the ISLP; Director, Syriac Language Research Centre, Whitley College, University of Divinity and University of Melbourne – Introduction to the Conference

Oriental and Semitic Studies in St. Petersburg
Chair: **Terry C. Falla**

10.00 – 10.30, Prof. Irina F. Popova, Director of the Institute of Oriental Manuscripts and Head of the Department of Manuscripts and Documents, Russian Academy of Sciences, St. Petersburg, *Address on the Institute of Oriental Manuscripts*

10.30 – 11.00, Natalia Smelova, Researcher in Syriac Studies and Curator of Manuscripts, Institute of Oriental Manuscripts, *The Origins of Semitic Studies in St. Petersburg*

Morning Tea / Coffee Break and Registration of Russian Participants
11.00 – 11.30

Tour of the Institute of Oriental Manuscripts, Museum and Manuscript Department
11.30 – 13.00

Lunch
13.00 – 14.00

Ancient Languages I
Chair: **Erica C.D. Hunter**

14.00 – 14.30, Nikolay P. Grintser, School of Advanced Studies in the Humanities, Russian Academy of National Economy and Public Administration, *The Birth of European Linguistic Theory: The Idea of Language by the Sophists*

14.30 – 15.30, Keynote Address: Prof. Nikolai N. Kazansky, Director of the Institute for Linguistic Studies (ILS) and Head of Comparative and Areal Linguistics, Russian Academy of Sciences, St. Petersburg, *Reconstruction of Language Contacts in the Eastern Mediterranean in II Millennium B.C.*

Afternoon Tea / Coffee Break
15.30 – 16.00

Ancient Languages II
Chair: **Nicholas Al-Jeloo**

16.00 – 16.30, Roman Krivko, National Research University the Higher School of Economics (Moscow), Department of Linguistics, *Linguistic Analysis of Old Church Slavonic Translations and its Significance for Byzantine Studies*

16.30 – 17.00, Anna Rogozhina, Doctoral student, University of Oxford, Faculty of Oriental Studies, *'I Swear by my Great Gods Apollo and Artemis!': Greek Gods of the Roman Emperor in Coptic Hagiographical Texts*

Tuesday 1 July

Aramaic (Mandaic, Judaeo-Aramaic and Syriac)
Chair: **A. Dean Forbes**

9.00 – 10.00, Keynote Paper: Prof. Matthew Morgenstern, Tel Aviv University, *The New Mandaic Dictionary Project: Challenges, Accomplishments and Prospects*

10.00 – 10.30, Benyamin Goldstein, Bernard Revel Graduate School of Jewish Studies, Yeshiva University, *The Jewish Recension of a Syriac Version of Aesop's Fables*

Morning Tea/Coffee Break
10.30 – 11.00

Christian Palestinian Aramaic

Chair: **Anna Rogozhina**

11.00 – 11.30, Tarsee Li, Oakwood University, Alabama, *The Personal Pronoun in Christian Palestinian Aramaic*

11.30 – 12.00, Michael Sokoloff, Bar Ilan University, Ramat Gan, Israel, *New Developments in the Study of Christian Palestinian Aramaic*

12.00 – 12.30, Anton Pritula, State Hermitage Museum, St. Petersburg, *Lexicological Notes on Persian Christian Manuscripts*

Lunch

12.30 – 14.00

Classical Greek

Chair: **Jonathan Loopstra**

14.00 – 14.30, Keith Dyer, Whitley College, University of Divinity, *Basileia or Imperium? The Language of Power and Rule in the First Century*

14.30 – 15.00, Olga Akhunova (Levinskaja), Russian State University for the Humanities, Institute for Oriental and Classical Studies, Department of Classical Philology, *ΟΝΟΣ ΛΥΡΑΣ: About One Greek Proverb*

15.00 – 15.30, <u>Discussion</u>: Classical Greek Studies

Afternoon Tea / Coffee Break

15.30 – 16.00

Visit to Department of Biblical Studies and Bibliotheca Biblica, St. Petersburg State University

16.00 – 19.00, Prof. Anatoly Alexeev, Head of the Department of Biblical Studies, St. Petersburg State University, *has invited us to visit his department and the Bibliotheca Biblica (see page 58 for full description). We will walk as a group, from the Institute of Oriental Manuscripts, across the river to the department.*
We plan to be at the department from 14.00 – 15.00. Our group will leave the Institute of Oriental Manuscripts at 13.30 and walk together to the department. If however you wish to go to the island independently for lunch before the visit you can meet us at the department at 14.00.

Wednesday 2 July

Classical and Nineteenth-Century Hebrew I
Chair: **Keith Dyer**

9.00 – 9.30, Marie-Louise Craig, Charles Sturt University, Sydney, *The Chic Lexicon: An Exploration of Fashion in Lexicography*

9.30 – 10.30, <u>Keynote Paper</u>: Professors **Cynthia Miller-Naudé** and **Jacobus Naudé**, University of the Free State, Bloemfontein, South Africa, *Word Classes, Linguistic Theory, Typology and Universals: A Re-Examination of Grammatical Categorisation in Biblical Hebrew*

Morning Tea / Coffee Break
10.30 – 11.00

Classical and Nineteenth-Century Hebrew II
Chair: **Nikolay P. Grintser**

11.00 – 11.30, Cyrill von Büttner, St. Petersburg State University; Institute of Oriental Manuscripts, Russian Academy of Sciences, St. Petersburg, *What does* ydwʿ ḥly *in Isaiah 53:3 mean?*

11.30 – 12.00, A. Dean Forbes, Palo Alto, California; University of the Free State, Bloemfontein, South Africa, *On Dating Biblical Hebrew Texts: Constraints and Options*

12.00 – 12.30, Sonya Yampolskaya, St. Petersburg State University, *Internationalisms in Early Modern Hebrew as a Key Means of Language Modernisation*

Lunch and ISLP Members' Business Meeting
12.30 – 14.00

Classical and Nineteenth-Century Hebrew III
Chair: **Wido van Peursen**

14.00 – 14.30, David Clines, University of Sheffield, *Towards a Science of Comparative Classical Hebrew Lexicography*

Classical Syriac I
Chair: **Wido van Peursen**

14.30 – 15.00, Erica C.D. Hunter, School of Oriental and African Studies, University of London, *Syriac Manuscripts from Turfan: New Discoveries and New Dimensions*

15.00 – 15.30, Richard Taylor, Dallas Theological Seminary, Texas, *Psalm 2 in Syriac: Issues of Text and Language*

Afternoon Tea / Coffee Break
15.30 – 16.00

Classical Syriac II
Chair: **Cyrill von Büttner**

16.00 – 16.30, Wido van Peursen, Eep Talstra Centre for Bible and Computer, Vrije University, Amsterdam, *Linking Syriac Data*

16.30 – 17.00, Jonathon Loopstra, Capital University, Columbus, Ohio, *How to Read the Bible with the* Taḥtāyā d̲a-T̲lāt̲*: Recovering an Ancient Syriac Marker of Exclamation and Supplication*

Thursday 3 July

Ancient Language Lexicography: Greek and Hebrew
Chair: **David Clines**

9.00 – 10.00, Keynote Paper: Dr. James Aitken, Faculty of Divinity, University of Cambridge, Lecturer in Hebrew, Old Testament and Second Temple Studies and specialist in Greek and Hebrew ancient-language Lexicography, *New Data and Old Lexicons: The Merging of Knowledge for Future Lexicons*

10.00 – 10.45, Anne Thompson, University of Cambridge, Greek Lexical Project, Faculty of Classics, University of Cambridge, *The Lexicographic Editor and the Problem of Editorial Consistency*

Questions and Discussion
Chair: **Terry C. Falla**

10.45 – 11.00, With **Dr. James Aitken** and **Anne Thompson**

Morning Tea / Coffee Break
11.00 – 11.30

Ancient Language Lexicography: Syriac
Chair: **Alexey Lyavdansky**

11.30 – 12.00, Mor Polycarpus Augin Aydin, Metropolitan and Patriarchal Vicar for the Archdiocese of the Netherlands of the Syriac Orthodox Church, *Qlido d-*

Mele – Clavis Syriaca: A Comprehensive Lexicon by Abbott Joachim of Tur-Izlo

12.00 - 12.30, Prof. Terry C. Falla, Syriac Language Research Centre, Whitley College, University of Divinity and University of Melbourne, *What to do about Citing Ambiguity in a Corpus-Specific Lexicon?*

Lunch

12.30 – 14.00

Excursion to Hermitage Museum

14.00 – 17.30, *Combined guided tour around the museum and a visit to the Gold Treasure Gallery:* Price per person 800 Rubles (payable at registration).

Conference Dinner

18.00 – 21.00, Le'chaim Restaurant

Le'chaim, a meat restaurant located within the **Grand Choral Synagogue**, the St. Petersburg's preeminent Jewish temple and a local architectural landmark. The traditional Ashkenazi cuisine is prepared by Israeli chef de cuisine Vlad Nadezhdin under the personal supervision of the city's Chief Rabbi. Impressive Moorish style décor and attentive service compliment the extensive menu ranging from traditional Jewish specialties like gefilte fish and herring salad to innovative choices like rainbow trout in grape leaves and entrecote with chili sauce. Also, choose from a selection of soups and vegetable side dishes as well as pastas, including Chinese style noodles. Wash it all down with a selection of kosher wines and champagnes.

Friday 4 July

Classical Syriac III

Chair: **Mor Polycarpus Augin Aydin**

9.00 – 9.30, Beryl Turner, Syriac Language Research Centre, Whitley College, University of Divinity, *Lexicalising the Co-referential Lamadh*

9.30 – 10.30, Keynote Paper: Prof. Alexey Muraviev, Moscow State University, Faculty of Philosophy; Institute of World History, Russian Academy of Sciences, Moscow, *Medical Terminology in Classical Syriac: In Search of an Approach*

Morning Tea / Coffee Break

10.30 – 11.00

Neo-Aramaic and Classical Syriac
Chair: **Roman Krivko**

11.00 – 11.30, Alexey Lyavdansky, Russian State University for the Humanities, Institute for Oriental and Classical Studies, *Further Notes on Neo-Aramaic Lexical Borrowings in Classical Syriac*

11.30 – 12.00, Nicholas Al-Jeloo, Syriac Language Research Centre, Whitley College, University of Divinity, *St. Mammas and the* Avdālā d-ʿisbā*: Linguistic Analysis of a Syriac Hagiographical Text*

Farewells
12.00 – 12.30

ABSTRACTS

Abstracts of the ISLP International Conference

Monday 30 June

NIKOLAY P. GRINTSER
School of Advanced Studies in the Humanities, Russian Academy of National Economy and Public Administration

The Birth of European Linguistic Theory: The Idea of Language by the Sophists

The paper will deal with the reconstruction of views on language held by the Sophists, namely by Protagoras and Prodicus. Firstly, it will be argued that some theoretical ideas ascribed to them (like the distinction of genders or verbal modes) didn't refer to some abstract linguistic constructions, as sometimes implied, but resulted from specific analysis of particular literary texts and passages (mainly, of Homer). In that respect, Sophists' approach anticipated that of later scholarly Alexandrian grammar which was also based upon practice of poetical commentary and claimed "judgment of poems" to be the ultimate goal of grammatical inquiry (Dionysius Thrax).

This interrelation of linguistic and poetical analysis is reflected in the general notion of *orthoepeia* 'directness of words' maintained by Protagoras. It will be suggested that this term implied the correct combination of words within a poetic text. It is reinforced by another notion, 'directness of names', *orthotēs onomatōn* that was ascribed to Prodicus and Euthyphro by Plato in his *Cratylus*. Some scholars take these notions to be identical, whereas others seek to find some difference between them. Holding the latter opinion, I will argue that *orthotēs onomatōn* bore the idea of semantic distinction between words, vividly demonstrated by Prodicus' interest in synonymy. It could be also applied to, and even emerged from, the analysis of literary text, as described in Plato's *Protagoras*. Thus, those complimentary notions reflected two basic ideas of "combination" and "division" that were fundamental for classical linguistic analysis from Plato's *Cratylus* up to Aristotle and further on.

Finally, I plan to discuss a particular problem of whether the Sophists paid some attention to etymology or not. I will try to bring in some additional evidence of Sophistic etymological inquiry that seems to be a source of Platonic and later grammatical etymology, on the one hand, and was related to etymological wordplay present in literary texts of Greek epic and drama, on the other.

ROMAN KRIVKO
National Research University the Higher School of Economics (Moscow), Department of Linguistics

Linguistic Analysis of Old Church Slavonic Translations and its Significance for Byzantine Studies

Linguistic variation in Old Church Slavonic, which has never been a stable standard language until the early modern period, is a remarkable advantage of Church Slavonic over other ancient and / or classical literary languages. This variety is influenced by dialectal and chronological differences in Slavic-speaking regions, and makes it possible to date and to locate Church Slavonic texts of the end of the 9th-10th centuries, with a high degree of accuracy.

The earliest textual layer of Old Church Slavonic liturgical and hymnographical translations of the 9th-10th centuries is preserved in younger manuscripts of East Slavonic, Old Bulgarian, and Old Serbian provenance. Linguistic analysis of these texts, performed primarily on lexical and grammatical levels, leads to the conclusion, that they must be dated back to the very end of the 9th or beginning of the 10th centuries, and located in the First Bulgarian Kingdom. That means that no available Church Slavonic liturgical texts of the Byzantine rite, besides archaic versions of Lectionary and Prophetologion, are related to the activities of Sts. Cyril and Methodius in Greater Moravia. Dialectal linguistic features of the earliest Church Slavonic liturgical translations testify that they originated in the southwestern parts of the Old Slavonic speaking area, which covers the territories of the Slavonic languages and dialects in modern Macedonia, Southern Serbia, Southern Albania and Northern Greece.

The very same archaic Church Slavonic hymnographical and liturgical texts are characterised by a number of structural features influenced by their Byzantine sources, of non-Constantinopolitan origin. Those features can be observed only in Greek manuscripts of Palestinian or Italian provenance. Direct contacts between Slavonic and Italian or Slavonic and Palestinian traditions, however, seem to be hardly possible due to historical and political reasons.

The correspondence between linguistic and liturgical peculiarities of the earliest Church Slavonic hymnographical translations testify to a Greek and Slavonic contact zone in southeastern Europe as a place of their origin, which covers the abovementioned territories of modern Southern Albania, Western Macedonia and Northern Greece. Thus, the linguistic analysis of Church Slavonic translations allows the uncovering of the missing link in the Byzantine liturgical area, between Constantinople and Italy, which can be called northwestern Byzantine liturgical region.

ANNA ROGOZHINA
University of Oxford, Faculty of Oriental Studies

‘I swear by my great gods Apollo and Artemis!’: Greek gods of the Roman emperor in Coptic hagiographical texts

One of the very important features of the Diocletianic tradition in Coptic texts is the legend of the seventy gods which Diocletian created after the betrayal of the Christian bishop. These gods – or, more precisely, idols – are mentioned in the passions of many martyrs and quite often play a very active role in the narrative: sometimes they serve as the generic ‘abode of the demons’, and at other times they appear in the narratives as a neutral instrument used by the Christian martyrs to perform miracles. Although Coptic texts contain many imagined details about the rituals and the worship of Diocletian’s gods, only a few of their names are actually reported. A fragment of an unidentified martyrdom, published by Crum, contains a part of Diocletian’s edict and provides a list of the goddesses’ names. According to this list, the majority of the female deities in Diocletian’s pantheon had Greek names, although some of them had very exotic names, such as *Ezabel* (Jezebel). As for the names of male deities, no such list has survived, but some names appear in the texts time and again. My paper will discuss the range of names of Diocletian’s gods in Coptic hagiographical texts and some linguistic aspects of the use of these names in specific contexts (oaths, public speech, cultic context, personal conversations). The preferences of the Coptic authors and editors in regards to the choice between Greek and Latin names will also be discussed.

NATALIA SMELOVA
Researcher in Syriac Studies and Curator of Manuscripts, Institute of Oriental Manuscripts

The Origins of Semitic Studies in St. Petersburg

Since the foundation of the Institute of Oriental Manuscripts at St. Petersburg in 1818 (when it was called the Asiatic Museum), one of the key areas of its collection and research activities has been the written heritage of the Middle East. The earliest acquisitions which formed the core of the Institute's collections were 700 manuscripts in the Arabic script. Two of the Institute's directors, who served in the mid- and late 19th century, at the time of its formation and earlier development, Bernhard (Boris) Dorn and Victor Rosen, made invaluable contributions in the domain of Semitic Studies. Among other scholars in Semitic Studies who lived and worked in St Petersburg in the course of the 19th and 20th centuries, and were closely connected with the Institute, were Daniel Chvolson, Pavel Kokovtsoff, Andrei Borisov, Klavdia Starkova, Nina Pigulevskaya, and many others. In their studies, an important place belonged to the description and interpretation of the written monuments of the Middle East, including Syro-Turkic tombstone inscriptions from Kyrgyzstan, manuscripts from the Cairo Genizah, Karaite manuscripts from the Firkovich collections, the Dead Sea Scrolls, etc.

For almost two centuries, the main priority for the Institute has been the maintenance, preservation and study of its own unique collection of manuscripts and early printed books. Its extensive holdings number more than 100,000 items in 65 living and dead languages. Hebrew and Syriac manuscripts, as well as Hebrew *incunabula* and palaeotypes, form an important part of it and have been a focus of specialised study by a few generations of scholars working at the Institute. The Hebrew collection was initially formed in the mid-19th century, due to the generous gifts from collector and benefactor Moisey Friedland and a University professor named Daniel Chvolson. Since then, it was enriched with further acquisitions from various sources, including a large collection of Karaite and Krymchak manuscripts from Crimea. The Syriac collection benefitted a great deal from the acquisition, in the early 20th century, of the so-called "Diettrich collection" of the East Syriac (including Chaldean) manuscripts from Northern Iraq, as well as much earlier parchment fragments which once belonged to the private collection of Nikolai Likhachev. Also of great interest are Syriac and Syro-Turkic fragments discovered by Russian expeditions to Eastern Turkestan. This paper will explore the origins of Semitic studies in St. Petersburg, detailing Russian achievements and contributions to the field, and will serve as a pertinent introduction the rest of the conference.

OLGA AKHUNOVA (LEVINSKAJA)
Russian State University for the Humanities, Institute for Oriental and Classical Studies, Department of Classical Philology

ΟΝΟΣ ΛΥΡΑΣ: About One Greek proverb

The topic of this paper is a syntactic structure, meaning and origin of an ancient Greek proverb about an ass and a lyre. The syntax of the proverb (or, to be more exact, the proverbial expression) ὄνος λύρας seems to be very simple, but the lack of a verb or preposition makes its meaning vague. What is this proverbial ass doing with the musical instrument? Is he listening, playing, or something else? The answer depends on a syntactic motivation of the Genitive case (λύρας). It is quite evident, that ancient poets and writers were not unanimous in understanding this proverbial expression, so it may mean that there was no full form of proverb for ὄνος λύρας in ancient Greek at all.

The imagery of the proverbial expression in itself leads to the Oriental world, to the iconography of Mesopotamia and Egypt, where an ass with a harp or lyre is a very popular character. So we deal with a certain complex question: could oriental "pictures" give rise to the Greek proverbial expression? How did oriental iconography influence Greek folklore, and could this mechanism work without verbal communication?

KEITH DYER
Whitley College, University of Divinity

Basileia or Imperium? The Language of Power and Rule in the First Century

The relationship of New Testament texts to the Roman *imperium* has been a rich source of new insights in recent years, from studies on the Apocalypse in context (Howard-Brooks & Gwyther; Friesen), to the Paul and Context group (Horsley, Elliott), and the Gospels (Carter on Matthew & John; Liew, Moore on Mark), to name just a few examples. The early anti-imperialist frameworks of some of these studies have become more nuanced recently (see the responses to Galinsky in *Rome & Religion*), but the assumption that the *basileia tou Theou* directly refers to, and confronts the *imperium Romanum* remains embedded in the scholarship. I argue that since the *basileia* word group is seldom used of Rome — and never as a self-reference by Romans — in first century texts, our hermeneutics require more careful nuancing if we are to understand the complex relationships between the earliest followers of Jesus and the Roman Empire.

BENYAMIN GOLDSTEIN
Bernard Revel Graduate School of Jewish Studies, Yeshiva University

The Jewish Recension of a Syriac Version of Aesop's Fables

A Jewish recension of a Syriac collection of Aesop's Fables sheds important light on several aspects of literary interaction between writers of Syriac and dialects of Jewish Aramaic in the second half of the first millennium, CE. Its existence, along with that of Targum Proverbs and a handful of other texts, attests to literary interaction between Jews and Christians outside a religious context. Its mixed dialect further informs on the context of the Syriac text's assimilation into Jewish literature. The dialectal issue that this text presents also potentially contributes to the study of Late Jewish Literary Aramaic. There are several indications that the Jewish redactor not only could read Syriac well enough to transliterate the text, but was fairly fluent, if not a native speaker of Syriac. The Jewish recension is, furthermore, important as another witness to the Syriac collection, in which capacity it was ignored in Lefevre's 1940 critical edition.

TARSEE LI
Oakwood University, Alabama

The Personal Pronoun in Christian Palestinian Aramaic

The present study consists of a description of the functions of the personal pronoun, attested in the Christian Palestinian Aramaic Gospels. Inferences are drawn from the way the pronoun is employed in the translation of various Greek grammatical expressions and from comparing the instances of some Aramaic expressions that can occur with or without the pronoun.

ANTON PRITULA
State Hermitage Museum, St. Petersburg

Lexicological notes on Persian Christian Manuscripts

At the beginning of the 14th century, the Crimean peninsula was a province of the Golden Horde, an empire that included a large part of the area conquered by the Mongols. Although the ruling dynasty had converted to Islam, most of the population was Christian: Armenians, Greeks, and the Genovese. The surviving manuscripts also provide us some evidence for the existence of Persian-speaking Christian communities in this region.

A manuscript of the Four Gospels (MS. in the Bodleian Library) was written in 1341 in Kaffa. It has many textual peculiarities in common with the famous *Persian Diatessaron* (MS. in Florence). The existing divergences from the canonical text can only partly be explained by Tatian's influence. Many similar divergences can be seen in the Persian translation of the Four Gospels from the 13th – beginning of the 14th centuries (MS. from the Bodleian Library). These similarities cannot be explained by the influence of the Syriac text used in the *Persian Diatessaron*. Several divergences in the two texts from the canonical text, including that from *the Protevangelium Jacobi*, are absolutely identical: namely, the use of the same rare Persian words and expressions. The translator of the *Persian Diatessaron* probably has adjusted his text to the existing translation of the Four Gospels (in this case, into Persian); such a practice was attested in the translations of the *Diatessaron* into other languages, for example, Arabic. The text of the Four Gospels is supplied with a theological preface, which was never discussed before, and is practically the only surviving Persian Christian treatise, except for European missionary works. This paper will pay special attention to this text.

Another Persian Christian manuscript from Crimea (now in the National Library, Paris) is a Nestorian lectionary copied in 1374 at Solkhat, to the west of Kaffa. It was probably used in the liturgy, not as a main text, but just for explaining the Syriac lection. It may be concluded, from a large number of mistakes, that the scribe did not understand Syriac properly. The lectionary from 1374 gives direct evidence of this. It contains a number of glosses, never studied before. Their origin and character are being discussed in the paper. Although the language of religious service in the Jacobite and the Nestorian Churches was still Syriac, Persian translations could also be used for the purpose of public worship, certainly, with the exception of the *Persian Diatessaron*.

MICHAEL SOKOLOFF
Bar Ilan University, Ramat Gan, Israel

New Developments in the Study of Christian Palestinian Aramaic

Christian Palestinian Aramaic was the spoken language of the Melkite community in Palestine during the Byzantine Period and is the least investigated of all the first millennium CE Aramaic dialects. Over the last decades, however, much progress has been made in the re-editing of previously known texts (mostly palimpsests), the publication of new texts from St. Catherine's Monastery in Sinai, new grammatical analysis, and in the production of a new dictionary by the present speaker which will be published later this year.

CYRILL VON BÜTTNER
St. Petersburg State University; Institute of Oriental Manuscripts, Russian Academy of Sciences, St. Petersburg

What does *ydw‘ ḥly* in Isaiah 53:3 mean?

The paper deals with the phrase *ydw‘ ḥly*, which can be found in the Masoretic text of Isaiah (53:3). When interpreting the phrase, one runs into the following difficulty: the word *ydw‘* is morphologically a passive participle of the verb *yd‘*. The context, however, assumes the active meaning. The author finds examples of the passive participles of the verb *yd’* “to know”, with the active meaning in the Qumran и Masada texts. The most important of them is one of the angelic names *ydw‘y ‘wlmym* (possible translations: “those having knowledge of eternal things” or “eternal knowing ones”). It is attested in the texts of the co-called “Angelic Liturgy”, as well as in *4QBerakhot*. In addition, some texts include the full spelling (*ydw‘y ‘wlmym*: 4*Q405* and possibly *4Q403*), while others have the defective spelling (*yd‘y ‘wlmym*: *Mas1k*; *4Q400*; *4Q286* and possibly *4Q403*). Another example is *ydw‘ym* (“they who know”?) that can be found in *4Q502* and *4Q479*. The active meaning of this word in both texts is very probable. Thus, the examples support the translation of the phrase *ydw‘ ḥly* in Isaiah (53:3) as “one who knows illness”. The author also proposes a new explanation of the relationship between the Masoretic text and other versions of the same text. He supposes that the primary variant of the Hebrew text is preserved, in this case, in the Qumran Scroll *1QIsa*[b] (*yd‘ ḥly*), while the other variants, such as the consonantal text of the Masoretic Bible (*ydw‘ ḥly*) and *1QIsa*[a] (*ywd‘ ḥwly*), are the result of latter vocalisation of the text.

DAVID CLINES
University of Sheffield

Towards a Science of Comparative Classical Hebrew Lexicography

An area missing from Hebrew lexicography, but now ripe for exploration, is a systematic study of the lexica of Classical Hebrew (usually their scope has been exclusively Biblical Hebrew). Indispensable to such a study is convenient access to the hundreds of works of Hebrew lexicography, which has become feasible only in the last decades, with the advent of electronic catalogues and, especially, electronic (and often downloadable) versions of older lexica.

Comparative lexicography can be either more diachronically or more synchronically inclined. In a diachronic mode, we should expect a proper catalogue of all lexica, including notations of the various editions through which many of them have passed; classification of the types of lexica, ranging from the most scientific and thorough to the most practically oriented wordlists; identification of formal features such as the provision of a reverse index; a taxonomy of the use made by each lexicon of the resources of rabbinic lexicography and of Arabic, Akkadian, Ugaritic and the other Semitic languages; a notation of the reporting of Semitic cognates in the dictionary articles; an identification of the recognition of the existence of homonyms in Hebrew; and an analysis of the declared or implicit dependence of each lexicon on its predecessors.

In a more synchronic mode, one might envisage a comparative study of, for example, three current lexica: *HALAT* (1967–1990) / *HALOT* (1994–1999), Gesenius 18 (1987–2010) and *DCH* (1993–2011). Themes of such a study could be: a comparison of the use of cognate languages; a readiness or otherwise to entertain homonyms; willingness to go beyond mere glosses to definitions for the Hebrew lemmas discussed; any tendency to propose a definitive solution to every problem; degree of reference to current debate about the meaning of terms; what sense is given of the status of proposals that are referred to in bibliographies but not accepted by the lexicon.

In my view, comparative Classical Hebrew lexicography should not be conceived of as an essentially 'objective', value-free study but as a critical evaluation of the history and results of the lexicography over the centuries. The paper will contain a number of worked examples, in which a diachronic and synchronic approach will expose some characteristic problems in our current lexica.

MARIE-LOUISE CRAIG
Charles Sturt University, Sydney

The Chic Lexicon: An Exploration of Fashion in Lexicography

In the history of lexicography, some lexicons became popular and others didn't. What it is that decides a dictionary's success? Some lexicons were used for over a century and others weren't. What causes a lexicon to go out of date and become unfashionable? In writing a lexicon, is fashion something a lexicographer should consider? This paper explores these questions using the Hebrew-English lexicons from the eighteenth and nineteenth centuries. It examines linguistic and theological 'fashions,' audience response, and marketing, and applies the lessons learned to two modern Hebrew lexicographical projects.

A. DEAN FORBES
University of the Free State, Bloemfontein, South Africa

On Dating Biblical Hebrew Texts: Constraints and Options

This paper has a complex, controversy-laden goal: *To discuss statistical approaches designed to lead to* either, 1) *an inference of the temporal relations holding among Hebrew Bible text portions*, or 2) *a conclusion that such inferences are not reliably possible.*

To achieve this, I first examine five *constraints*: 1. the noise-induced weakening of results, 2. the limited amounts of data, 3. the non-optimality of available text samples, 4. the restricted confidence in dates if/when needed for pivotal text portions, and 5. the simplistic allure of language-diffusion S-curves. In a summary, I suggest how to cope with each kind of constraint.

I shall then take up task *options* by considering these questions: 1. Which approach to statistical analysis should be used? 2. Should inference of the temporal relations involve unsupervised learning or supervised learning—relying on unlabelled data or labelled data, respectively? 3. How should time be represented: absolute time, ordered time, or adjacency-based time? 4. Which kinds of linguistic features should be used: bag-of-words versus sequence-of-words, atomic versus structural, etc.? 5. Which additional factors should be taken into account: dialect, text type, register, style, etc.? Finally, in light of the constraints and options, I shall very briefly touch on possible ways of advancing the study of biblical diachrony.

ERICA C.D. HUNTER
School of Oriental and African Studies, University of London of London

Syriac Manuscripts from Turfan: New Discoveries and New Dimensions

Amongst the rich trove of over 500 Syriac fragments that were found in the remains of a Church of the East monastery near Turfan, in the opening decade of the 20th century, are a small group of prayer-amulets, many of which are anathemas in the names of particular saints. This paper will present this small collection, which sheds significant insight into the therapeutic activities of the monastery, but also maintain intrinsic links with northern Mesopotamia. The prayer-amulets' transmission continued down the centuries, where they were still being used in the nineteenth century by the Syriac-speaking Christians living in the Hakkari.

JONATHON LOOPSTRA
Capital University, Columbus, Ohio

How to Read the Bible with the Taḥṭāyā d̲a-t̲lāt̲: Recovering an Ancient Syriac Marker of Exclamation and Supplication

Despite the widespread inclusion of punctuation/accentuation marks in Syriac biblical manuscripts after the seventh century, much is still unknown about the purpose of many of these marks. The sometimes ambiguous nature of these points and the lack of consistency in how these points were placed – particularly in manuscripts of West-Syriac origin – severely limits how much of this complex system can be accurately reconstructed. In East-Syriac punctuation, however, one mark that can be reconstructed with a fairly high degree of certainty is a marker of exclamation, emphasis, or supplication known as the *taḥṭāyā d̲a-T̲lāt̲*. As its name suggests, the '*taḥṭāyā* of three' is composed of three points, making it one of the more unambiguous punctuation marks in manuscripts. Perhaps because it is less easily confused with other one- or two-point punctuation marks, the *taḥṭāyā d̲a-T̲lāt̲* also appears with much more consistency in East-Syriac biblical manuscripts from the seventh century onwards. By collecting and analyzing, for the first time, hundreds of examples of the *taḥṭāyā d̲a-T̲lāt̲*, this presentation will provide evidence of how this early Syriac marker would have functioned grammatically and semantically within the East-Syriac Peshitta.

WIDO VAN PEURSEN
Eep Talstra Centre for Bible and Computer, Vrije University, Amsterdam

Linking Syriac Data

The introduction of the computer as an analytical tool in Syriac studies has given rise to new analytical methods and research strategies. The main challenge has been to find a way in which the ability to sort, quantify, reproduce and report texts through computation, and the related scientific mode of inquiry could be fruitfully combined with interpretation as the valued mode of assigning or discovering meaning as understood in traditional scholarship and the related reflexive concepts of individualism and subjectivity.

While we are still exploring ways to meet these challenges, new ones are arising due to the fast developments in digital scholarship. First of all, the tools to sort, quantify and reproduce texts become more and more sophisticated and, hence, are embarking on areas such as the discovery of meanings that first seemed to escape to dominance of computational analysis.

What may even cause a more radical landslide in Syriac scholarship than the creation of analytical procedures or their refinement, however, is the context in which digital scholarship takes place. Text that is available as electronic data no longer stands on its own, but becomes part, or at least has the potential to become part, of linked data. Whereas the amount of data available in Syriac or Aramaic corpora (such as CAL) is miniscule in comparison with the large data in sciences such as biology, there is a potential in integrating these data as Linked Open Data and to make optimal use of historical, cultural and geographical information available in the world-wide web, both textual and visual (or aural). This paper will present a vision about the potential of Linking Syriac Data and the first initial steps that the Eep Talstra Centre for Bible and Computer is taking towards the realisation of this vision.

RICHARD TAYLOR
Dallas Theological Seminary, Texas

Psalm 2 in Syriac: Issues of Text and Language

This paper evaluates the Peshitta text of the second psalm in terms of the alignment of its textual affinities and the suitability of its translation techniques. While the Syriac text of Psalm 2 essentially reflects a proto-Masoretic *Vorlage*, in several places it aligns with non-Masoretic-Text readings found also in the Septuagint. These readings suggest either that, in these places, there is a shared exegetical tradition or that the Septuagint has exercised influence on the Peshitta. In addition, certain translation techniques evident in the Peshitta text of Psalm 2 suggest that in a few places the Syriac translator may not have chosen the best lexical equivalents to represent the meaning of the Hebrew text of this psalm.

SONYA YAMPOLSKAYA
St. Petersburg State University

Internationalisms in Early Modern Hebrew as a Key Means of Language Modernisation

This paper is devoted to the role of international loan words in early Modern Hebrew. The research is based on Hebrew newspapers printed in Russia from 1860s to the 1910s. This material is of much interest, because it not only enables the description of the history of language development during that period, but also provides linguistic facts that contradict both traditional and modern concepts of Modern Hebrew's origin.

The traditional history of Modern Hebrew draws a picture of Hebrew's "revival" as a miracle, which occurred at the beginning of twentieth century, when a "dead" language was resurrected by Eliezer Ben-Yehuda – "the father" of Modern Hebrew. New wave researchers are opposing this myth and proposing new concepts regarding the development of Hebrew. Three of them – Wexler, Zuckermann and Izre'el are worth mentioning. The general idea of the concepts is that no language can be revived in the absence of native speakers. Modern Israeli Hebrew, therefore, is not a revived "Holy language," but a newborn non-Semitic language.

The European Hebrew press of 1880-1918 provides unique linguistic material that can be considered as a connecting link between Maskilic and modern Israeli Hebrew, which contradicts the new concepts. The same material demonstrates that the level of Hebrew language development in Russia until the 1920s was much higher than that in Palestine at the same period – during the activity of Ben-Yehuda. Newly adapted international loanwords in the Hebrew press, therefore, reflect the most considerable linguistic features during that time. Those features will be reviewed throughout this paper.

MOR POLYCARPUS AUGIN AYDIN
Metropolitan and Patriarchal Vicar for the Archdiocese of the Netherlands of the Syriac Orthodox Church

Qlido d-Mele **– Clavis Syriaca: A Comprehensive Lexicon by Abbott Joachim of Tur Izlo**

In the late nineteenth and early twentieth centuries a number of eastern scholars such as Metropolitan Mar Thomas Audo (1853-1918), Bishop Mar Awgen Manna (1867-1928), as well as Metropolitan Mor Clemens Joseph David (1829-1890), produced a number of lexical and grammatical works within the Syriac tradition. Nowadays, the Abbot Joachim of Mor Awgen Monastery on Tur-Izlo in southeast Anatolia, Turkey, has compiled yet another Syriac lexicon, «ܩܠܝܕܐ ܕܡ̈ܠܐ: ܠܟܣܝܩܘܢ ܓܪܡܛܝܩܝܐ: ܘܡܪܕܘܬܢܝܐ ܒܠܫܢܐ ܣܘܪܝܝܐ»/ *Qlido d-Mele - Clavis Syriaca: A Grammatical and Educational Lexicon in Syriac*, undoubtedly superseding all the previous Syriac lexica produced within the Syriac tradition. Thus, the paper will introduce Abbot Joachim, the author of this comprehensive Syriac lexicon, examining his work and methodology, and reflecting on the sources and resources of his Syriac lexicography.

TERRY C. FALLA
Syriac Language Research Centre, Whitley College, University of Divinity and University of Melbourne

What to do about Citing Ambiguity in a Corpus-Specific Lexicon?

With the commitment of the International Syriac Language Project to the preparation of some major corpus-specific Syriac-English lexicons, the issue of how to deal with semantic and syntactic ambiguity of some lexemes has become an important issue. In Syriac lexicons, recognising instances where the meaning or syntactic function of a particular occurrence of a particular lexeme can be understood in more than one way has not been a concern in the past, even in lexical entries that provide illustrative examples. This is understandable as Classical Syriac lexicons have sought either to serve a vast range of Syriac literature so that lexical entries do not accommodate illustrative examples (Brun, Costaz, J. Payne Smith, Thelly), if they do only a select few for a particular lexeme (Brockelmann, R. Payne Smith, Sokoloff) or the lexicon is concise and restricts itself to a selection of references rather than illustrative examples (Jennings, Pazzini), or provides glosses only (Ferre and Nogueras).

But the recognition of semantic ambiguity is now a feature of comprehensive corpus-specific ancient-language lexicons for Greek and Hebrew. Examples are *A Greek-English Lexicon of the New Testament* (BDAG), Louw & Nida's *Greek-English Lexicon*, *The Dictionary of Classical Hebrew* (DCH), and Koehler-Baumgartner's *The Hebrew & Aramaic Lexicon of the Old Testament (*KB). In these works the citation of ambiguous instances is a feature of lexical entries and is essential where every instance of a lexeme is cited. Only by the provision of such information can the user gain an estimate of how to evaluate the occurrence of a lexeme that is semantically and/or syntactically ambiguous.

This paper, therefore, examines the problems and advantages that confront the lexicographer, who seeks to provide this kind of information, by identifying and discussing six types of ambiguity and proposing a methodology for the provision of this feature in future Syriac lexicons. Examples are taken from Greek, Hebrew and Syriac literature.

ANNE THOMPSON
Greek Lexical Project, Faculty of Classics, University of Cambridge

The Lexicographic Editor and the Problem of Editorial Consistency

A large encyclopaedia traditionally contains an alphabetical list of topics with articles, in some ways similar to the layout of a language lexicon. Each entry in an encyclopaedia requires uniformity in general approach and style of presentation under the guidance of an overall editorship, but the way in which content is handled may in fact vary considerably according to the choices of individual contributors, without readers being much aware of it. Some of these works, such as the Oxford Classical Dictionary, include names of contributors at the end of each entry. The purpose would appear to be the giving of credit to these writers as well as reassurance to readers that the articles have been written by experts whom they can trust. Perhaps it is also a tacit acknowledgement that another equally eminent expert might present some essential aspects of a topic quite differently.

In the case of a large lexicon, identifiable individual authorship of entries has not usually been considered desirable. A team is required to work according to the same principles under an editorial authority whose task it is to edit out inconsistencies, with all taking responsibility jointly for the work, whether it be credit or blame. Uniformity in the presentation of headwords, grammar, citations, and so forth, is not without difficulty but, nonetheless, relatively simple when compared to the complexities of semantic analysis and definition. This paper has some observations on how these processes have been worked out for Ancient Greek dictionaries and asks whether change is desirable for works of the future.

NICHOLAS AL-JELOO
Syriac Language Research Centre, Whitley College, University of Divinity

St. Mammas and the *Avdālā d-‘isbā*: Linguistic Analysis of a Syriac Hagiographical Text

This paper deals with the apocryphal text of a manuscript, which I discovered in a private collection kept in the village of Tell-Jadāyā, on the banks of the Khābūr River in northeast Syria. The manuscript, which contains an unpublished recension of the *vita* of St. Mammas of Caesarea, was salvaged from an important shrine dedicated to the saint at Orāmar (modern-day Dağlıca), in the Hakkârī highlands of southeast Turkey, when it was abandoned by its hereditary churchwardens in 1915.

The text of this manuscript, which has no colophon and thus cannot be securely dated, closely follows a similar version published by Paul Bedjan in his *Acta Martyrum et Sanctorum* (1890-1897). Its ending, however, is completely different to Bedjan's and details the saint's travel to Orāmar, various miracles attached with his building of the church there, and the slaying of two dragons. According to the narrative, the saint placed an *avdālā d-‘isbā* in the mouth of one of them to demonstrate its gigantic size.

Unfortunately, the text has never been studied and represents an altered version of the *vita*, based on various local traditions and legends. This paper aims to present a linguistic overview of the narrative that has been added to the base text, focusing on the influence of the scribe's native Neo-Aramaic in its composition, as well as an attempt to explain the mysterious expression *avdālā d-‘isbā*.

ALEXEY LYAVDANSKY
Russian State University for the Humanities, Institute for Oriental and Classical Studies

Further Notes on Neo-Aramaic Lexical Borrowings in Classical Syriac

Classical Syriac was not a mother tongue of most of the authors who wrote in Classical Syriac. These authors could, in fact, have been speakers of different Aramaic dialects, Arabic, Persian, Greek, etc. The authors who lived in Tur-‘Abdin or Northern Mesopotamia were most probably speakers of (Proto-)Neo-Aramaic. This paper discusses the problem of the influence of Neo-Aramaic dialects on Classical Syriac in the sphere of vocabulary. Several Neo-Aramaic words, borrowed into Classical Syriac, will be analysed. It will be shown that, in the available lexicographical works of Classical Syriac, such borrowings are represented rather inadequately. Recently published descriptions of Neo-Aramaic dialects shed new light on the influence of these dialects on Classical Syriac. It has become evident that lexical borrowings from Neo-Aramaic appear mostly in anonymous texts which are related to folklore (charms or amulets, popular medicine, etc.).

BERYL TURNER
Syriac Language Research Centre, Whitley College, University of Divinity

Lexicalising the Co-referential *Lāmadh*

This paper consists of two parts. One part deals with the entry in a lexicon for the co-referential *Lāmadh* in Syriac. I am not the first to argue that this construction is not indigenous to Syriac but is a calque imported from other languages. The construction cannot be explained in terms of the normal structure of Syriac grammar, and it therefore needs an explanation, a go-to article, that complements the lexical entry and outlines the background and uses of the co-referential *Lāmadh*. As a lengthy explanation cannot be placed in the lexicon itself, the second part of this paper deals with the go-to article for the lexicon user that explains this anomalous construction, and also outlines aspects of Syriac grammar and language construction that help the reader to better understand the context of its use.

Keynote Speakers

Monday 30 June

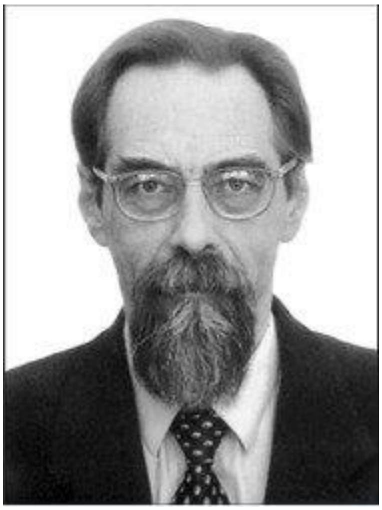
Professor NIKOLAI N. KAZANSKY

Director of the Institute for Linguistic Studies (ILS) and Head of Comparative and Areal Linguistics, Russian Academy of Sciences, St. Petersburg

Reconstruction of Language Contacts in the Eastern Mediterranean in the Second Millennium B.C.

One of the greatest achievements of the 20th century, in the field of humanities, has been the transformation of the second millennium B.C. into history. What had hitherto been regarded as mythology (up to the end of 19th century, and even in early 20th century) progressively became the subject of historical research, thanks to the decipherment of the Hittite and other Anatolian scripts, of Mycenaean Greek, and of Cypro-Minoan III. Thus, we are now able to define political and cultural centres of the époque, as well as to study their relationships and interactions, including language contacts.

The analysis of the existing material must necessarily depend on reconstruction, as does, for example the study of the division of Proto-Greek into dialects which still remains problematic. The method of reconstruction was more successful in other cases, as, for example, when it allowed the discovery of the existence of the Tyrsenian language group. The paper will present data concerning language contacts between different language families and language groups of the Eastern Mediterranean in the second part of the second millennium and the beginning of the first millennium BC. Special attention will be given to Mycenaean Greek and its language contacts. Methodological difficulties that scholars working in the field of reconstruction are confronted with will be illustrated by case studies.



NIKOLAI N. KAZANSKY has been the director of the Institute for Linguistic Studies (ILS) of the Russian Academy of Sciences since 2001, a Member of the Russian Academy of Science since 2006, and Professor of St. Petersburg State University. His main lines of research include classical philology, and historical and comparative study of Indo-European languages, reflected in the two theses: "Ancient Greek and Anatolian Language Contacts in Asia Minor as Reflected in the Greek Pamphylian Dialect" (examined in 1980) and "Problems of Early History of Ancient Greek: Reconstruction and the Question of Language Norm" (examined in 1990). He is the author of numerous articles, as well as of the following monographs: *Dialects of the Ancient Greek Language* (in Russian; Leningrad, 1983), *Mycenaean: an Ideographic Dictionary* (together with Vanda P. Kazanskiene, in Russian; Leningrad, 1986), and *Principles of the Reconstruction of a Fragmentary Text: New Stesichorean Papyri* (in English: St. Petersburg, 1997).

Tuesday 1 July

Professor MATTHEW MORGENSTERN
Tel Aviv University, Israel

The New Mandaic Dictionary Project: Challenges, Accomplishments and Prospects

Over 50 years have passed since the publication of Drower and Macuch's ground-breaking work, *A Mandaic Dictionary* (Oxford, 1963). In the intervening time, relatively little attention has been paid to Mandaic philology, and only in recent times have a spate of new publications began to appear. Four years ago, a project was launched to prepare the materials for a new Mandaic dictionary. During the course of our work, the shortcomings of the available dictionary have become acutely apparent, as well as the need to greatly expand the range of manuscript sources available. This paper will present reflections on the past, present and future of Mandaic lexicography.

MATTHEW MORGENSTERN is Professor in the Hebrew Language Programme of the Department of Hebrew Culture Studies at Tel Aviv University. He is author of *Studies in Jewish Babylonian Aramaic based upon Early Eastern Manuscripts* (Harvard Semitic Studies, 2011), and has published extensively on the classical Eastern Aramaic dialects and the Dead Sea Scrolls. He is currently involved in the recording and editing of numerous unpublished Aramaic epigraphic sources, as well in the preparation of a comprehensive corpus of Mandaic literature for a new dictionary of the dialect.

Professors CYNTHIA MILLER-NAUDÉ and JACOBUS NAUDÉ
University of the Free State, Bloemfontein, South Africa

Word Classes, Linguistic Theory, Typology and Universals: A Re-Examination of Grammatical Categorisation in Biblical Hebrew

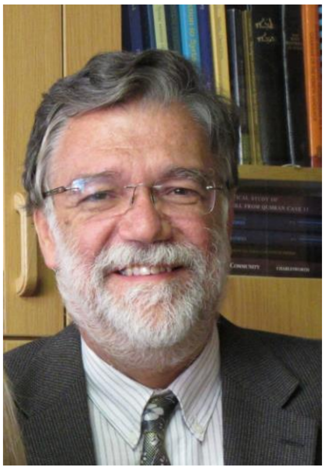
The question of grammatical categories and how to determine them is an ancient one. Panini divided Sanskrit into four categories based upon inflection: nouns and verbs are inflected, whereas prepositions and particles are uninflected. Dionysius Thrax (2nd century B.C.E.) divided words into eight categories based upon both inflection and meaning: nouns (naming), interjections, adverbs, verbs (speaking), participles, prepositions, conjunctions, and pronouns. The threefold division of Hebrew grammar into nouns, verbs and particles by medieval Hebrew grammarians was based on the work of the Arabic grammarians who, in turn, were following the Classical Greek (Platonic) view of categorisation. Contemporary Hebrew grammars have generally followed some combination of these approaches. Waltke and O'Connor (1990:67), for example, follow Richter (1978-1980) in using the categories verb, verbal noun (infinitive, participle), nomen (substantive, adjective, numeral), proper name, pronoun, particle (adverb, preposition, conjunction, modal word). A notable exception is the work of Andersen and Forbes (2012:20-42), which classifies parts of speech using, primarily, paradigmatic specification and distributional specification and, to a lesser extent, ostensive specification (e.g. the major free pronouns) and derivational specification (the locative h- and the adverbial suffix –ām). Their categorisation results in seven major categories (verbals, substantives, substantive-verbals, adverbials, conjunctions, prepositions, miscellany), 37 "more fine-grained categories" and 76 "even finer categories."

In contemporary linguistics, there are multiple approaches to categorisation. In generative grammar, categorisation is part of universal grammar and each item in the mental lexicon is identified as a member of a particular grammatical category. By contrast, in cognitive linguistics, categorisation – the ability to judge that a particular thing is or is not an instance of a particular category – is an essential part of cognition. In Radical Construction Grammar (Croft 2001), for example, categories are derived from the constructions in which they appear. Linguistic typology provides another vantage point for considering categorisation, since typologists use either semantic relations or functions in their work of comparing linguistic structures across languages. In this paper we re-examine the question of grammatical categorisation in Biblical Hebrew with respect to linguistic theory, typology, and universals and consider the implications of categorisation for linguistic analysis and lexicography.

CYNTHIA L. MILLER-NAUDÉ received a joint Ph.D. (*with honors*) from the Department of Near Eastern Languages and Civilisations and the Department of Linguistics at the University of Chicago in 1992. In 1997, she accepted a position in Biblical Hebrew and Northwest Semitic linguistics in the Department of Hebrew and Semitic Studies at the University of Wisconsin-Madison, where she was the director of Biblical Hebrew instruction and eventually a full professor and the head of department. In 2010, she accepted a position as senior professor at the University of the Free State in Bloemfontein, South Africa and in 2013 she became the head of the Department of Hebrew. She has directed a number of PhD theses in the field of Biblical Hebrew linguistics. She is also the Coordinator for the post-graduate programmes in Bible Translation at UFS.

Professor Miller-Naudé specialises in the syntax and pragmatics of Classical Hebrew and the related Northwest Semitic languages. She is particularly interested in moving the field of traditional Semitic philology to an understanding of, and appreciation for, contemporary linguistic approaches to the study of ancient texts. She has published *The Representation of Speech in Biblical Hebrew Narrative: A Linguistic Analysis* (1996), and three edited volumes *The Verbless Clause in Biblical Hebrew: Linguistic Approaches* (1999), *Studies in Comparative Semitic and Afroasiatic Linguistics Presented to Gene B. Gragg* (2007), and *Diachrony in Biblical Hebrew* (with Ziony Zevit, 2012). She is currently writing a volume on *Elliptical Structures in Biblical Hebrew* and has published numerous articles in the fields of Biblical Hebrew, Northwest Semitics, and translation. She is also involved in research on the syntax of Shilluk, a Nilotic language in Southern Sudan.

Professor Miller-Naudé edits the series Linguistic Studies in Ancient West Semitic with Jacobus A. Naudé (published by Eisenbrauns) and served on the editorial advisory board for *The Encyclopedia of Hebrew Language and Linguistics* (Brill, 2013). She is currently on the editorial board of the *Journal of Northwest Semitic Languages* and *The Bible Translator: Technical Papers*. She is on the steering committee of the Linguistics and Biblical Hebrew section of the Society of Biblical Literature. She is an advisory member of the Committee on Translation and Scholarship for the American Bible Society board of trustees, and has served as an Old Testament translation consultant for indigenous translation projects in Sudan and Nigeria.



JACOBUS NAUDÉ studied at the University of Massachusetts (Amherst), Stellenbosch University and the University of the Free State and obtained the following degrees from 1978-1996: B.A. (with distinction in Hebrew), B.A. Hons (cum laude), B.Th. (cum laude), M.A. (Semitic languages, cum laude), M.Th (cum laude), M.A. (Linguistics), D.Litt. His fulltime academic career started in 1983 with an appointment as junior lecturer in the Department of Semitic Languages (now the Department of Hebrew). He was promoted from senior lecturer to professor during January 2002 and to senior professor in 2007. He served as Director of the Programme in Language Practice from 2004 to 2008 and as the Chair of the Department from 2006 to 2008. He teaches Bible translation and Hebrew and Aramaic linguistics.

Professor Naudé is a B rated researcher with the National Research Foundation (NRF). His research is in the fields of Biblical Hebrew linguistics and Bible translation. He is co-author of *A Biblical Hebrew Reference Grammar* (Sheffield, 1999) and co-edited *Contemporary Translation Studies and Bible Translation: A South African Perspective* (Bloemfontein, 2002). He also edited *Language Practice: One Profession; Many Applications* (Grahamstown, 2007), *Socio-constructive Language Practice: Training in the South African Context* (Bloemfontein, 2008), and *Bible translation and the indigenous* (*Acta Theologica Supplementum* 2009). He was invited to contribute the article on English Bible translation to *The Oxford History of Literary Translation in English* (Oxford University Press) edited by Lawrence Venuti and five articles on Hebrew linguistics for the *Encyclopedia of Hebrew Language and Linguistics* (Brill, 2013). He additionally served as editor of the journal of the Linguistics Society of South Africa--*Southern African Linguistics and Applied Language Studies* (2008-2013), was on the Advisory Board of *The Interpreter* and *Translator Trainer* (St Jerome, Manchester), and is currently on the editorial committee of the *Journal of Northwest Semitic Languages* (Stellenbosch) and the *Handbook for Translation Studies* (Amsterdam, Benjamins). He co-edits the series *Linguistic Studies in Ancient West Semitic* (Eisenbrauns).

Since 2001 he has been working on a research project in the field of Bible translation corpus linguistics which includes the construction of the UFS Bible and religious translations electronic corpus on the eleven official South African languages. The corpus is utilised to study the impact of the translation work by missionaries and Bible societies on South African communities (cf *inter alia* his 2005 article "Translation and cultural transformation. The case of the Afrikaans Bible Translations" in: Hung Eva (ed.) *Translation and Cultural Change: Studies in history, norms and image-projection.* John Benjamins Translation Studies Series 61. Amsterdam: Benjamins, pp.19-42). This project has been funded by the NRF since 2005. Beginning in 2011, he and Professor Miller-Naudé established master's programmes at UFS in Bible Translation and Bible Translation Management and a PhD programme in Bible Translation. Together they serve as translation consultants for the Dinka Cam Old Testament translation project in Southern Sudan. Prof. Naudé is referee of 11 academic journals as well as of the NRF. He is member of 6 national and 8 international academic societies and serves on the Advisory Board of *Vega*, the Church Advisory Committee on Bible Translation of the *Bible Society of South Africa* and the *Board of the Bible Society of South Africa* in the Northern Cape. He is also member of the Steering Committee of the Afrikaans Bible Translation Project of the *Bible Society of South Africa* and of the Linguistics and Biblical Hebrew section of the Society of Biblical Literature.

Dr. JAMES AITKEN
Faculty of Divinity, University of Cambridge, Lecturer in Hebrew, Old Testament and Second Temple Studies and specialist in Greek and Hebrew ancient-language Lexicography

New Data and Old Lexicons: The Merging of Knowledge for Future Lexicons

Lexicons rarely appear *de novo* but more often derive their structures and datasets from their predecessors. This inhibits the incorporation of new data into pre-existing structures of lexicons. Even so, with archaeological and library discoveries in the nineteenth and twentieth centuries, and the digitisation of much ancient material, we now have far greater access to data than ever before. Until that data is properly evaluated, a case can be made that the future of biblical lexicons is no lexicons at all, since any new production will not make an advance without reconsideration of all the data. Focusing on biblical lexicography, this paper will examine some of the current issues with the available lexicons, comparing and contrasting the fortunes of Hebrew and Greek lexicons. Attention will be paid to the 'interlingual interference' between different language lexicons arising from the focus on the same biblical corpus, and on the lack of new data being incorporated.

JAMES AITKEN Studied Classics, as well as Hebrew and Jewish studies, and is currently lecturer in the Faculty of Divinity, University of Cambridge. His published work includes *The Semantics of Blessing and Cursing in Ancient Hebrew* (Louvain: Peeters, 2007), and *No Stone Unturned: Greek Inscriptions and Septuagint Vocabulary* (CSHB; Winona Lake, IN: Eisenbrauns, 2014).

Friday 4 July

Professor ALEXEY MURAVIEV
Moscow State University, Faculty of Philosophy; Institute of World History, Russian Academy of Sciences, Moscow; specialist in classical Syriac, History of Medicine, and Religious Studies.

Medical Terminology in Classical Syriac: In Search of an Approach

Research on the sources of Syriac medicine needs new lexical tools. The approaches proposed in this paper are applicable to a new Greek-Syriac-Arabic Medical Thesaurus. The research of the scientific terminology in Classical Syriac has been boosted by digital texts and modern dictionary work, as well as by progress in researching Antique scientific and philosophical terminology. It has been proved definitely that the major part of the Greek medical terminology was coined already by the time of the Alexandrian reception of the Hippocratic corpus (4th-2nd century BC). Currently, at our disposal there are several word-lists from the critical editions of Hippocratic corpus or of the *Anonymus Londinensis* as well as *Concordantia in corpus Hippocraticum* and indexes to the older Kuhn's and modern editions of Galen*. These word-lists, and a concordance, do not solve the problem of the lexicalisation and definition of traditional ancient-medical terms. In Syriac there are several groups of terms, which were either invented by Sergius of Resh-ʻAynā, or adapted by him for the necessities of Syriac medical writing. Other translators of Galen, like Job and Theophilus of Edessa, Gabriel bar Boḫtisho, Bar-Sahdā d-Karkā, etc., also contributed to the medical terminology. The latest writers were Ḥunayn ibn Iṣḫāq (9th century) and Bar-Hebraeus. But for the analysis of the terminology, there is nothing comparable to the *Ktābā d-Samme* (known, after Budge, as *Book of Medicines*).

Pathology (symptoms, syndromes and nosological unities) was the field where Syriac linguistic ingenuity expressed itself at its maximal level. There are three groups of Syriac words, which should be discussed: general terms, symptoms and diseases. F. Kudlien attracted attention in 1967 to the evolution of the *Krankheitsbegriff*. The very idea of what is illness or disease evolved considerably from Hippocrates to Alexandrians, and then to Galen. By the time of Sergius the main nosological categories, like disease (*kurhānā*), sickness (*marʻūthā*), pain (*k'evā*), disorder (*ḫashshā*), damage (*nekyānā*), etc., were well determined. Syriac terms for symptoms and diseases should be analyzed according to different sets of criteria – morphological and etymological. Already in 1984, Simon Byl has shown the productive models for the disease name formation in Greek. Suffixes ικός, -ώδης, τήριος were used to produce the majority of disease and syndrome names. Secondly, verbal descriptions should be mentioned (like verbs with –ιαω and verbal names with -σις). A very productive model, with the prefix δυσ- or παρα-, was used as well. So, the vocabulary developed from an archaic Pre-Hippocratic state. This approach could be applied to the Syriac terminology.

We thus find three groups, as etymologico-morphological criteria are applied: transliterated Greek terms (ܐܝܠܐܘܣ ileus, εἰλεός), Greek calques (ܪܓܬܐ ܟܠܒܢܝܬܐ 'lust of a dog'), and native Aramaic terms (ܥܡܝܪܘܬܐ dimness, mistiness). As far as the morphologo-semantical criteria are applied, we observe: bare roots (sometimes with feminine ending), e.g. ܦܘܪܬܐ nasal polyp (Sokoloff, p. 360), terms with –*ana* and –*ayya*, and descriptive terms, like ܟܐܒܐ ܕܠܐ ܚܐܫ ܘܠܐ ܡܪܓܫ [ἀναισθησία] 'disease of those who cannot perceive with their senses' or ܚܒܫ ܡܝܐ '(hy)dropsy,' etc.

*****Galen of Pergamon (AD 129 – c. 200/ 216), was a prominent Greek physician, surgeon and philosopher in the Roman Empire, indebted to the work of Hippocrates (c. 460 – c. 370 BC) and his school. Galen was arguably the most accomplished of all medical researchers of antiquity.

ALEXEY MURAVIEV graduated with a PhD from Moscow University in 1992. His doctoral dissertation, supervised by Sergey Averintsev, was on Syriac hagiography. He continued his studies in Paris and Munich, specialising in Eastern Christian philology and history. His main interests are Syriac Churches, Syriac and Ethiopic hagiography, Syriac lexicography, Georgian and Armenian translations of Syriac hagiographical texts, Greek and Syriac medicine and medical texts, as well as the East Syriac ascetic tradition. He has previously worked with Michel van Esbroeck (Germany) and Sebastian Brock (UK), and is currently employed as Senior Research Fellow at the Institute for World History, Russian Academy of Sciences, and lecturer at Moscow State University, Faculty of Philosophy. As of autumn 2014, he will be working as Senior Lecturer at Higher School of Economics, Oriental Department. He has published three books and more than 50 articles, is member of the ISLP and of the *Societé d'Etudes Syriaques*, and currently serves as a Board Member of the Russian Association of Religious Centres.

OTHER USEFUL INFORMATION

Location and Directions

The Conference will be held at the ***Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM RAS)***, which is located in the Novo-Mikhailovsky Palace at:

Dvortsovaya Naberezhnaya (Palace Embankment) 18,
St. Petersburg 191186

Most Conference participants will be housed at ***Belveder-Nevsky Business Hotel***, which is located at:

Bolshaya Konyushennaya ulitsa 29,
St. Petersburg 191186

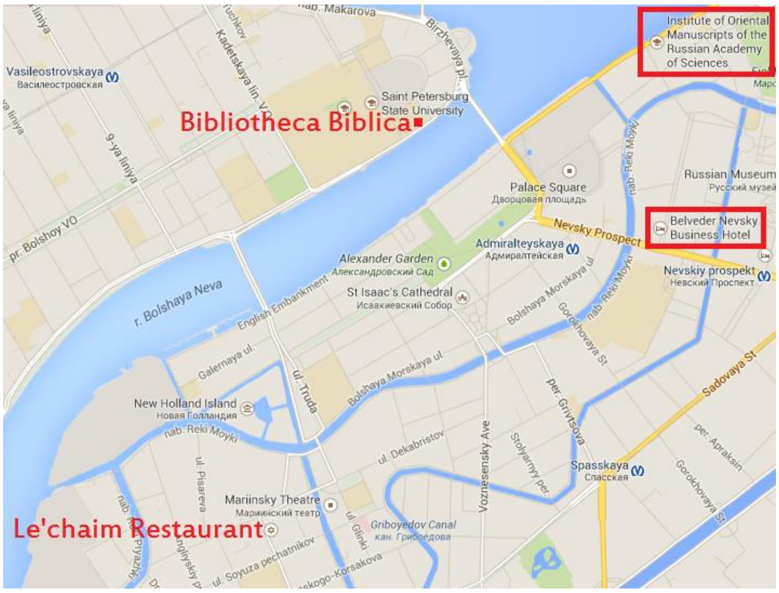
The visits to the ***Bibliotheca Biblica*** and ***State Hermitage Museum*** are all within walking distance of these two venues:

- 12 minute walk from Belveder-Nevsky Hotel to IOM RAS
- 20 minute walk from IOM RAS to Bibliotheca Biblica
- 19 minute walk from Bibliotheca Biblica to Belveder-Nevsky Hotel
- 10 minute walk from IOM RAS to the Hermitage
- 11 minute walk from the Hermitage to Belveder-Nevsky Hotel

The Conference dinner will be held at the ***Le'chaim Restaurant***, which is located beneath St. Petersburg's Grand Choral Synagogue at:

Lermontovskiy prospekt 2,
St. Petersburg 190068

This venue is 31 minutes' walk from the Belveder-Nevsky Hotel, but only 10-12 minutes' drive away. From the Hermitage the walk is 32 minutes, and the drive only 7-9 minutes. It is advised that those attending share a taxi in order to get there.




Bibliotheca Biblica
Kunstkamera
St Petersburg Zoological Museum
r. Bolshaya Neva
r. Neva
Admiralty Embankment
Admiralteyskiy pr-d
Senatskaya pl.
Dvortsovyy most
Palace Square
Winter Palace
State Hermitage Museum
Дворцовая наб.
Ermitazhnyy teatr
kan. Zimnyaya Kanavka
Palace Embankment
Millionnaya ul.
per. Moshkov
Institute of Oriental Manuscripts of the Russian Academy of Sciences
r. Moyka
nab. Reki Moyki
All Russian Pushkin Museum
Hotel Moika 5, St Petersburg
Sky Hotel
DLT
Volynskiy per.
Teatr Estrady im. Arkadiya Raykina
Bolshaya Konyushennaya ul.
Belveder Nevsky Business Hotel
Nevsky Prospect
Admiralteyskaya

About the International Syriac Language Project

The International Syriac Language Project (ISLP) is an interdisciplinary and multidisciplinary group, meets annually, publishes the series Perspectives on Linguistics, and Perspectives on Linguistics and Ancient Languages, and has an Editorial Board and a Computational Lexicography Group.

Aim

The aim of the ISLP is to further the knowledge of ancient-language lexicography (Syriac, Aramaic, Hebrew, Greek and other languages) by:

- exploring pertinent theoretical and applied issues in research papers;
- inviting and presenting papers for discussion at international conferences; e.g., IOSOT, SBL Annual and International Meetings, Saint Ephrem Ecumenical Research Institute (SEERI), Symposium Syriacum, and occasionally at a conference such as the one at the Institute of Oriental Manuscripts, Russian Academy of Science, in St Petersburg in 2014 organised by the ISLP in cooperation with Russian colleagues;
- publishing these papers and other invited articles as peer-reviewed articles (chapters) in the ISLP series Perspectives on Linguistics and Ancient Languages (PLAL), Gorgias Press;
- publishing peer-reviewed monographs in PLAL;
- laying the foundations for Syriac-English lexica in the twenty-first century and for ancient-language lexicography generally; and,
- inviting doctoral students to present and publish peer-reviewed articles in PLAL.

The ISLP Group

The ISLP group is interdisciplinary, multidisciplinary and collaborative. As a result Greek, Hebrew, Aramaic, Syriac, and other Semitic scholars are part of the group, or regularly join us and publish in our volumes. ISLP members are the work-engine of the group, but that work is complemented by the contributions of many other participants. Members are:

1. James Aitken (University of Cambridge).
2. Reinier de Blois (Vrije, Amsterdam; Global ICAP Coordinator at United Bible Societies, Netherlands).
3. Aaron Michael Butts (Catholic University of America).
4. Janet Dyk (Vrije, Amsterdam).
5. Terry C. Falla (Whitley College, MCD University of Divinity).
6. Sargon Hasso (ISLP IT Specialist, Enterprise Architect at Wolters Kluwer Law & Business Chicago).
7. A. Dean Forbes (University of the Free State Bloemfontein, South Africa).
8. Kristian Heal (Director of the Center for the Preservation of Ancient Religious Texts, Brigham Young University).
9. Andreas Juckel (University of Münster).
10. Daniel King (University of Cardiff).

11. George Kiraz (Director, Beth Mardutho: The Syriac Institute, USA).
12. Marketta Liljeström (University of Helsinki).
13. Jonathan Loopstra (Capital University, Columbus, Ohio).
14. Alexey Muraviev (State University of Moscow).
15. Robert Owens (The General Theological Seminary, New York).
16. Alison Salvesen (University of Oxford).
17. Michael Sokoloff (Bar Ilan University Ramat Gan, Israel).
18. David G. K. Taylor (University of Oxford).
19. Richard A. Taylor (Dallas Theological Seminary).
20. Michael Theophilos (Australian Catholic University).
21. Alexandra Anne Thompson (University of Cambridge).
22. Beryl Turner (Whitley College, MCD University of Divinity).
23. Wido van Peursen (University of Leiden).

ISLP Venues: Past and Future

Past Meetings

2003 Cambridge, at the SBL International Meeting
2004 Groningen, at the SBL International Meeting
2005 Philadelphia, at the SBL Annual Meeting
2006 Edinburgh, at the SBL International Meeting
2007 Ljubljana, at the IOSOT Congress
2008 Granada, at the Xth Symposium Syriacum
2009 New Orleans, at the SBL Annual Meeting
2010 Helsinki, at the IOSOT Congress
2011 London, at the SBL International Meeting
2011 San Francisco, at the SBL Annual Meeting
2012 Malta, at the XIth Symposium Syriacum
2012 Chicago, at the SBL Annual Meeting
2013 Munich, IOSOT, Ludwig-Maximilians University, 4–9 August

Proposed Future Meetings

2015 SBL Annual Meeting Atlanta, Georgia, November 21-24
2016 XIIth Symposium Syriacum, London, July and SBL Annual Meeting, San Antonio, Texas, November 19-22

Lexicon to the Syriac Versions of the New Testament

Work has begun on the first lexicon to be prepared in accordance with a conceptual framework worked out by the ISLP (which sees a corpus-by-corpus approach to Syriac's vast body of literature as a means of providing an achievable foundation for a complete future lexicon): *Lexicon to the Syriac Versions of the New Testament: the Sinaiticus and Curetonianus Old Syriac versions, including Kerschensteiner's Pauline Quotations, and the Peshitta and Harklean versions*. Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias Press, by Terry C. Falla in collaboration with Andreas Juckel (Institut für Neutestamentliche Textforschung, University of Münster) and Beryl Turner, and co-editor Georgia Kelly (Syriac Language Research Centre, Whitley College).

About St. Petersburg

ST. PETERSBURG is a major European cultural centre and the second largest city in Russia after Moscow, with over 5 million inhabitants – comprising more than 3% of the country's total population. It is a multicultural city with, in addition to the Russian majority, smaller populations of Ukrainians, Belarusians, Tatars, Armenians, Jews, Uzbeks, Tajiks, Azeris, Georgians, Moldovans, Finns, Germans, Poles, Estonians, Latvians, Chechens, Assyrians and others. While economic and social activity is concentrated in the historic city centre, the richest part of St. Petersburg, most people live in commuter areas. The Historic Centre of St. Petersburg and Related Groups of Monuments (there is a total of about 8,000 architectural monuments) constitute a UNESCO World Heritage Site. St. Petersburg is often described as the most Western city of Russia, as well as its cultural capital. The city has three skyscrapers, all three of which situated far away from the historical centre, since current regulations forbid construction of tall buildings there. The 310-metre (1,020 ft.) high St. Petersburg TV Tower is the tallest completed structure in the city. A large number of foreign consulates, international corporations, banks, and other businesses are also located there.

History: A City of Many Names

St. Petersburg was founded by Tsar Peter the Great on May 27, 1703. On June 29, the Russian Orthodox Church observes the memory of the Apostles Peter and Paul, who are regarded as the "patrons" of the city. Between 1713–1728 and 1732–1918, St. Petersburg was the imperial capital of Russia. During the reign of Catherine the Great in the 1760s–1780s, the banks of the Neva were lined with granite embankments. On 31 August 1914, after the war with Germany had begun, Tsar Nicholas II renamed the city Petrograd, meaning "Peter's City," to remove the German words *Sankt* and *Burg*. In 1918 the central government bodies were moved from Petrograd to Moscow. On January 26, 1924, five days after Lenin's death, Petrograd was renamed Leningrad in his honour and, on September 6, 1991, its name was changed back to St. Petersburg. In Russian literature, informal documents, and discourse, the word "Saint" is usually omitted, leaving "Petersburg." In casual conversation, Russians may drop the "burg" as well, referring to it as "Piter." An equivalent name for St. Petersburg, the "Northern Capital," has re-entered usage today since several federal institutions, including the Constitutional Court of Russia, were recently moved there from Moscow. Other, poetic names for the city, including "Venice of the North" and the "Northern Palmyra" emphasise its town-planning and architectural features.

Geography and Climate

St. Petersburg is situated on lowlands along the shores of the Neva River and Bay and islands of the river delta, at the head of the Gulf of Finland on the Baltic Sea. The largest of these is Vasilievski Island. Since the 18th century the terrain in the city has been raised artificially, at some places by more than 4 metres (13 ft.) Due to its location at ca. 60° N latitude the day length in St. Petersburg varies across seasons. A period from mid-May to mid-July, when twilight may last all night, is called the "White Nights." Summers in St. Petersburg are warm, humid and short. The average maximum temperature in July is 23 °C (73 °F); an extreme temperature of 37.1 °C (98.8 °F) occurred during the 2010 heat wave.

Economy

St. Petersburg is a major trade gateway, financial and industrial centre of Russia and is home to major Russian and international companies. The city specialises in the oil and gas trade, shipbuilding yards, aerospace industry, radio and electronics, software and computers, machine building, heavy machinery and transport, including tanks and other military equipment, mining, instrument manufacture, ferrous and nonferrous metallurgy, production of aluminium alloys, chemicals, pharmaceuticals, medical equipment, publishing and printing, food and catering, wholesale and retail, textile and apparel industries, and many other businesses. St. Petersburg has the second largest construction industry in Russia, including commercial, housing and road construction. The automotive and auto-parts industry is also on the rise there.

The St. Petersburg Mint (*Monetny Dvor*), founded in 1724, is one of the largest mints in the world, minting Russian coins, medals and badges. The city is also home to the oldest and largest Russian foundry, *Monumentskulptura*, which made thousands of sculptures and statues of the Tsars, as well as other important historic figures and dignitaries, and other world famous monuments, that now grace public parks of St. Petersburg, as well as many other cities. Additionally, St. Petersburg is the location of a significant brewery and distillery industry. It is known as the “beer capital” of Russia, due to the supply and quality of local water, contributing over 30% of the domestic production of beer with its five large-scale breweries including Europe's second largest brewery, *Baltika*. The city has many local distilleries which produce a broad range of vodka brands, including Russian Standard Vodka. Significantly, 10% of the world's power turbines are made in the city at the LMZ, which built over two thousand turbines for power plants across the world.

Transportation

St. Petersburg is a major transport hub. The first Russian railway was built there in 1837 and, since then, the city’s transport infrastructure has continued to develop and keep pace with its growth. St. Petersburg has three large cargo seaports and a complex, interconnected system of river-ports on both banks of the Neva River, thus making it the main link between the Baltic sea and the rest of Russia. It is also home to a number of riverine services that convey passengers around the city efficiently and in relative comfort.

St. Petersburg has an extensive city-funded network of public transport (buses, trams, trolleybuses) and several hundred routes served by *marshrutkas*. Buses carry up to 3 million passengers daily, serving over 250 urban, and a number of suburban, routes. Traffic jams are common in the city due to daily commuter traffic volumes and intercity traffic. The St. Petersburg Ring Road was completed in 2011. The city is connected to the rest of Russia and the wider world by a number of federal highways and is an important transport corridor linking Scandinavia to Russia and Eastern Europe.

The city is the final destination for a web of intercity and suburban railways, served by five different railway terminals as well as dozens of non-terminal railway stations. St. Petersburg

Metro underground rapid transit system was opened in 1955; it now has 5 lines with 67 stations, connecting all five railway terminals, and carrying 2.5 million passengers daily. Metro stations are often elaborately decorated with materials such as marble and bronze. St. Petersburg has international railway connections to Helsinki (Finland), Berlin (Germany) and all former republics of the USSR. The Helsinki railway, built in 1870, spans 443 kilometres (275 miles) and commutes four times a day, in a journey lasting about three and a half hours with the new Allegro train. The Moscow-St. Petersburg Railway, opened in 1851, spans 651 kilometres (405 miles), and the commute to Moscow now requires as little as three hours.

St. Petersburg is also served by Pulkovo International Airport (LED), and by three smaller commercial and cargo airports in the suburbs. As of 2011, Pulkovo is the 4th busiest in Russia, after Moscow's three main airports. With two main terminals (one domestic, one international), it is widely regarded as one of the larger and more modern airports in the Russian Federation. It is anticipated that by 2025 Pulkovo airport will handle around 17 million passengers annually. Additionally, there is a regular, 24/7, rapid-bus transit connection (*marshrutka*) between Pulkovo airport and the city center.

Education

The city is one of the most important educational centres in Russia. The largest of its public higher education institutions is St. Petersburg State University, enrolling approximately 32,000 undergraduate students; and the largest non-governmental higher education institutions is the Institute of International Economic Relations, Economics and Law. Other famous universities are St. Petersburg Polytechnical University, Herzen University, and St. Petersburg Military Engineering-Technical University.

Sports

St. Petersburg is home to the oldest yacht club in the world, and a popular hub for equestrianism. The city’s main football team, FC Zenit, has served as the champions of the Soviet and Russian leagues, winning the Russian Cup in 1999 and 2010, the UEFA Cup 2007–08, and the 2008 UEFA Super Cup. The city’s new stadium, which will host 2018 FIFA World Cup matches, is currently under construction. There is also a second professional football club in St. Petersburg which is called FC Petrotrest. The city also has four Hockey teams; the main one, SKA St. Petersburg, plays its home games at a stadium known as the “Ice Palace.” The city’s basketball team is BC Spartak.

About the Russian Academy of Sciences (RAS)

The RUSSIAN ACADEMY OF SCIENCES (RAS) consists of the national academy of Russia; a network of scientific research institutes from across the Russian Federation; and additional scientific and social units such as libraries, publishing units and hospitals. With its headquarters in Moscow, the RAS is declared as a civil, self-governed, non-commercial organisation, chartered by the Government of Russia. The Academy currently includes around 500 institutions and 55 thousand scientific researchers.

The Academy was founded in St. Petersburg by Peter the Great and implemented in the Senate decree of February 8, 1724. It was originally called *The St. Petersburg Academy of Sciences*. The name varied over the years, becoming *The Imperial Academy of Sciences and Arts* (1747-1803), *The Imperial Academy of Sciences* (1803-1836), and finally, *The Imperial St. Petersburg Academy of Sciences* (1836-1917). In December 1917, Lenin agreed that the expertise of the Academy would be applied to addressing questions of state construction, while in return the Soviet regime would give it financial and political support. In 1925 the Soviet government recognized the Russian Academy of Sciences as the “highest all-Union scientific institution” and renamed it the Academy of Sciences of the USSR. This Academy, in turn, helped to establish national Academies of Sciences in all Soviet republics.

In 1934 the Academy headquarters moved from Leningrad (formerly St. Petersburg) to the Russian capital, Moscow, together with a number of academic institutes. After the dissolution of the Soviet Union, by decree of the President of Russia of December 2, 1991, the institute once again became the Russian Academy of Sciences, inheriting all facilities of the USSR Academy of Sciences in the territory of Russia.

About the Institute of Oriental Manuscripts (IOM)

The INSTITUTE OF ORIENTAL MANUSCRIPTS (IOM) of the RUSSIAN ACADEMY OF SCIENCES (RAS), formerly the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences, is a research institute in St. Petersburg, Russia that houses various collections of manuscripts and early printed material in several Asian and Middle Eastern languages.

Foundation and Early History

In Russia, by the end of the 17th century, the necessity to know the languages and customs of the neighbouring countries of the East meant that it became necessary to train specialists to deal with the cultures of those countries. The collecting of books in Eastern languages, as well as cultural objects, began. Books were both bought by diplomats and merchants and presented to the Imperial Court by ambassadors from Eastern countries. By the beginning of the 18th century, a special library of the books in Eastern languages was required, which could be used by state experts and scholars. The first institution where Eastern books (including manuscripts, block prints and lithographs) were gathered was the *Kunstkamera* of Peter the Great, in 1714. In his reign gathering of the Chinese, Mongolian and Tibetan writings, as well as Islamic manuscripts, began. During the 18th century, the Imperial Court repeatedly instructed Russian diplomats, merchants, and members of different missions abroad to buy books in Eastern languages. In 1724, the Kunstkamera's library was merged with that of the Russian Academy of Sciences so that its books became a part of the academic library.

In November 1818, the Russian Academy of Sciences (RAS) decided to buy a collection of 700 Islamic manuscripts from the French consul in Aleppo and Tripoli, J.L. Rousseau, a relative of the famous philosopher Jean-Jacques Rousseau. The project, which was later fulfilled in two steps, in 1819 and 1825, and which cost 51,000 French Francs, led to the formation of a new department within the RAS – the Asiatic Museum (AM) – which was later transformed into the Institute of Oriental Studies (IOS). On November 27, 1818, the RAS President applied to the Board of Academy with a letter where he suggested that a special cabinet for Eastern medals, manuscripts and books to be kept should be granted. Thus, the AM was formed and this new division of the Academy "was opened for all the people interested in the study of its materials." A year later, in November 1819, the first director of the AM published its annual report in the newspaper *St. Petersburg News* (*Sankt-Peterburgskie vedomosti*). In 1849, the AM began issuing the magazine *Asiatic Notes* (*Mélanges Asiatiques*) in French.

The AM became the only state centre for the storage and study of Eastern manuscripts: it guaranteed their safety and access to them for both academic and practical purposes. Alongside Kazan University, it became the second centre for Oriental studies in Russia, until 1855 when the Faculty of Eastern languages was opened at St. Petersburg University. The AM served as a specialised institution for the needs of both Russian and foreign scholars. Manuscripts were not only studied in St. Petersburg, they could also be sent to scholars in the Russian provinces and even abroad. Thus, the AM fulfilled Russia's constant duty to be a bridge between the East and the West. Moreover, it took an active part in the organization of the third International Congress of Orientalists which was held in 1876 in St. Petersburg (the first was held in Paris, in 1873, the second in London, in 1874). Collections of the AM were constantly replenished and, by 1917, it had become one of the world's largest specialised collections of manuscripts and early printed books of the countries of the East, a real treasury of cultures of Eastern peoples on the shores of the Neva River.

After the Russian Communist revolution, during the 1920s, the AM continued to be the only centre for Oriental studies within the RAS, as it was pointed out in a report of the special commission, formed to check out the entire apparatus of the Academy, on August 30, 1929. The practice of the Ministry of Foreign Affairs of the USSR showed that it was necessary to carry on Oriental studies within the Academy and the universities. There was a lack of fundamental research, as well as a lack of grammars and dictionaries of Eastern languages. Also in 1929, a special Declaration announced the necessity for extensive study of the countries of the East. This was accepted and a decision was made to form a research institute of Oriental studies where the scholars “could receive the full access to a rich storehouse of true documentary materials” such as the AM. On 23 May, 1930, the Branch of Social Sciences was formed at the Academy of Sciences and the Institute of Oriental Studies was organised. The Institute also absorbed the AM, together with all its collections and experts.

The Institute was located in the building of the Academic Library of the RAS. One of its first main activities was to create new Romanised alphabets for the languages of the Asian republics of the USSR, and for the Mongolian language. The processing and cataloguing of the manuscripts kept was also undertaken. Moreover, the Institute’s researchers took an active part in the compilation of new dictionaries, which lasted many years. Thus, the Chinese-Russian dictionary in 4 volumes was completed at the beginning of the 1980s, the Japanese-Russian dictionary in 1970, whilst the three-volume Mongolian-Russian dictionary has recently been published. During the years of repressions and World War II, the Institute lost many scholars. Those who had to leave Leningrad, because of the blockade, formed the Moscow group of the Institute in 1943. Soon after the war, on June 1, 1950, the Presidium of the RAS asked the Soviet government to move the Institute to Moscow. It was decided, however that the Institute’s core library and its collection of the Eastern manuscripts and early printed books would be kept in Leningrad in the Novo-Mihailovsky palace, where they had been moved in 1949, and where the IOM RAS is now located.

The IOM as the Leningrad Branch of the Institute of Oriental Studies

After the IOS moved to Moscow in 1951, the Department of the Eastern manuscripts remained in Leningrad. In the summer of 1951, a special commission was gathered and it came to the following conclusion: “The collection of manuscripts belonging to the Institute of Oriental Studies of the Academy of Sciences of the USSR represents the national treasure of the Soviet Union and one of the largest collections of written monuments in Eastern languages, with some of its parts being purely unique”.

In February 1956, the Department of the Eastern manuscripts was reorganized into the Leningrad Branch of the IOS. After that, a number of catalogues and academic descriptions of various collections were issued, and many precious pieces of Eastern literatures published, translated and studied. Several lost writings and languages were deciphered and brought back to life. Hundreds of monographs were written and published. On October 29, 1970, the

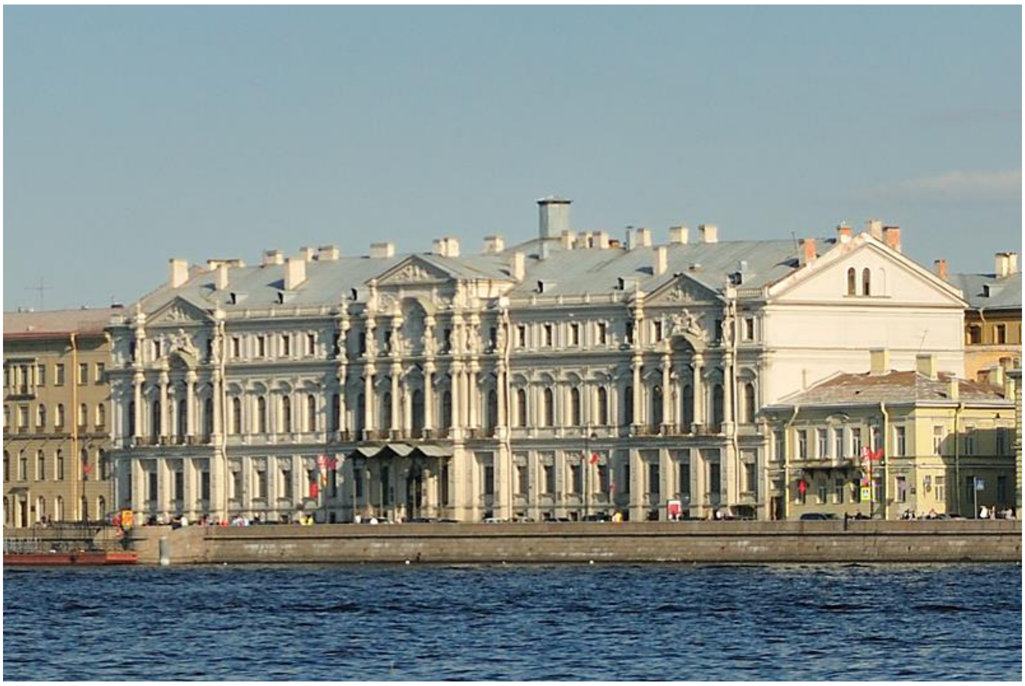
Presidium of the Academy of Sciences of the USSR fixed the precise differentiation of Oriental studies between Moscow and Leningrad, which is still current. So, the St. Petersburg Branch of the IOS has been in charge of the description and critical edition of texts kept, the fundamental study of Oriental ancient and medieval history, classical literature and culture, religions, philosophies and law, while the Moscow IOS has focused on the modern studies. Moreover, the St. Petersburg Branch carried out the major representative functions in the communications between Leningrad/St Petersburg and the countries of the East. After the dissolution of the Soviet Union in 1991, it continued as a branch of the IOS, albeit now renamed the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences, until 2007.

The IOM RAS Today

On June 19, 2007, the Presidium of the Academy of Sciences ordered to reorganise the St. Petersburg Branch of the Institute of Oriental Studies into the independent Institute of Oriental Manuscripts. The processing and study of manuscript collections kept at the IOM remains the core of the academic activities and research projects of the Institute's scholars.

The collection of manuscripts and early printed books consists of more than 100 thousand items in 65 living and dead languages such as Abyssinian (Ethiopian), Arabic, Armenian, Georgian, Hebrew, Chinese, Korean, Kurdish, Manchurian, Mongolian, Persian and Tajik, Sanskrit and Sogdian, Turkic, Tangut, Tibetan, Uigur, Japanese, etc. The IOM also possesses the *Archives of the Orientalists*, containing some extremely valuable documents on the history of the Oriental Studies in Russia. It includes manuscripts and xylographs

The Institute possesses a specialized library of books, exceeding 800 thousand volumes, on various branches of Oriental studies. The collection of books in languages of the peoples of the former USSR, especially those issued in the 1930s, is also of great value. Additionally, the Institute runs doctoral programs. Its Dissertation Council has the right to consider PhD and Habilitation theses written in the area of history and source criticism.



Things to See and Do in St. Petersburg

St. Petersburg has significant historical and cultural heritage and is thus considered a highly attractive tourist destination. The city has 221 museums, 2,000 libraries, more than 80 theatres, 100 concert organizations, 45 galleries and exhibition halls, 62 cinemas and around 80 other cultural establishments. Every year the city hosts around 100 festivals and various competitions of art and culture, including more than 50 international ones. Over 250 international and Russian movies were filmed in St. Petersburg and several international film festivals are held there annually, such as the ***Festival of Festivals***, as well as the ***Message to Man International Documentary Film Festival***. The musical life of St. Petersburg is rich and diverse, with the city now playing host to a number of annual carnivals, including the ***Sergey Kuriokhin International Music Festival***, as well as the ***Electro-Mechanica*** and ***Ethnomechanica*** festivals. The ***White Nights Festival*** in St. Petersburg is famous for spectacular fireworks and a massive show celebrating the end of the school year. Among the city's theatres is the world-famous ***Mariinsky Theatre***, home to the ***Mariinsky Ballet Company and Opera***. Ballet performances occupy a special place in the cultural life of St. Petersburg. The ***Petersburg School of Ballet*** is named as one of the best in the world. Traditions of the Russian classical school have been passed down from generation to generation among outstanding educators and the art of famous and prominent St. Petersburg dancers like Vaslav Nijinsky, Anna Pavlova, Rudolf Nureyev and Mikhail Baryshnikov is admired throughout the world. With a packed cultural program and a large number of world heritage sites, as well as a developing tourist infrastructure, St. Petersburg has become among the world's leading centres of culture and tourism.

Unlike in Moscow, the historic architecture of the city centre, mostly consisting of Baroque and neoclassical buildings of the 18th and 19th centuries, has been largely preserved in virtually unchanged form. For various reasons (including large-scale destruction during World War II and construction of modern buildings during the post-war period in the largest historical centres of Europe), St. Petersburg has become a unique reserve of European architectural styles of the past three centuries. St. Petersburg's loss of capital city status helped the city to retain many of its pre-revolutionary buildings, as modern architectural 'prestige projects' tended to be built in Moscow; this largely prevented the rise of mid-to-late-20th-century architecture and helped maintain the architectural appearance of the historic city centre. The oldest of the remaining buildings is a wooden house built for Tsar Peter the Great in 1703 on the shore of the Neva near ***Trinity Square***. Since 1991 the ***Historic Centre of St. Petersburg and Related Groups of Monuments in St. Petersburg and Leningrad Oblast*** have been inscribed listed on the UNESCO World Heritage list as an area with 36 historical architectural complexes and around 4,000 outstanding individual monuments of architecture, history and culture. Since the end of the 20th century, a great deal of active building and restoration work has been carried out in a number of the city's older districts. New tourist programs and sightseeing tours have also been developed for those wishing to see the city's cultural heritage.

The St. Petersburg Cityscape

The ensemble of ***Peter and Paul Fortress*** with the ***Peter and Paul Cathedral*** takes a dominant position on ***Zayachy Island*** along the right bank of the River Neva. Every day, at noon, a cannon fires a blank shot from the fortress. The ***St. Petersburg Mosque***, the largest mosque in Europe when opened in 1913, is situated on the right bank nearby. The ***Spit of Vasilievski Island***, which splits the river into two armlets, is connected to the northern bank (***Petrogradsky Island***) via the ***Exchange Bridge***, occupied by the ***Old St. Petersburg Stock Exchange*** and ***Rostral Columns***. The southern coast of ***Vasilievski Island***, along the ***Bolshaya Neva*** features some of the city's oldest buildings, dating from the 18th century, including the ***Kunstkamera***, ***Twelve Collegia***, ***Menshikov Palace*** and ***Imperial Academy of Arts***. It also hosts one of two campuses of ***St. Petersburg State University***. On the southern, left bank of the Neva, connected to the spit of ***Vasilievski Island*** via the ***Palace Bridge***, lie the ***Admiralty Building***, the vast ***Hermitage Museum*** complex stretching along the ***Palace Embankment***, which includes the baroque ***Winter Palace***, former official residence of Russian emperors, as well as the neoclassical ***Marble Palace***. The ***Winter Palace*** faces ***Palace Square***, the city's main square with the ***Alexander Column***.

Nevsky Prospekt, also situated on the left bank of the Neva, is the main avenue in the city. It starts at the ***Admiralty*** and runs eastwards next to ***Palace Square***. ***Nevsky Prospekt*** crosses the ***Moika*** (***Green Bridge***), ***Griboyedov Canal*** (***Kazansky Bridge***), ***Garden Street***, the ***Fontanka*** (***Anichkov Bridge***), meets ***Liteyny Prospekt*** and proceeds to ***Uprising Square*** near the ***Moskovsky railway station***, where it meets ***Ligovsky Prospekt*** and turns to the ***Alexander Nevsky Lavra***, intended to house the relics of St. Alexander Nevsky, and an important centre of Christian education in Russia, which also contains the ***Tikhvin Cemetery***, with graves of many notable Petersburgers. The ***Passage***, ***Catholic Church of St. Catherine***, ***Book House*** (former Singer Manufacturing Company Building in the Art Nouveau style), ***Grand Hotel Europe***, ***Lutheran Church of Sts. Peter and Paul***, Great Gostiny Dvor, ***Russian National Library***, ***Alexandrine Theatre*** behind ***Mikeshin's statue of Catherine the Great***, ***Kazan Cathedral***, ***Stroganov Palace***, ***Anichkov Palace*** and ***Beloselsky-Belozersky Palace*** are all situated along that avenue. On the territory between the Neva and ***Nevsky Prospekt*** the ***Church of the Saviour on Blood***, ***Mikhailovsky Palace*** (housing the ***Russian Museum***), ***Field of Mars***, ***St. Michael's Castle***, ***Summer Garden***, ***Tauride Palace***, ***Smolny Institute*** and ***Smolny Convent*** are located.

Many notable landmarks are situated to the west and south of the ***Admiralty Building***, including the ***Trinity Cathedral***, ***Mariinsky Palace***, ***Hotel Astoria***, famous ***Mariinsky Theatre***, ***New Holland Island***, ***Saint Isaac's Cathedral*** (the largest in the city), and ***Senate Square*** (also known as ***Decembrist's Square***) with the ***Bronze Horseman*** – an 18th century equestrian monument to Peter the Great considered among the city's most recognisable symbols. Other symbols of St. Petersburg include the weather vane in the shape of a small ship on top of the Admiralty's golden spire and the golden angel on top of the ***Peter and Paul Cathedral***. The ***Palace Bridge***, drawn at night, is yet another symbol of the city. Due to the intricate web of canals, St. Petersburg is often called "Venice of the North." The rivers and canals in the city centre are lined with granite ***embankments***. The embankments and bridges are separated from rivers and canals by granite or cast iron parapets.

The southern suburbs of the city feature former imperial residences, including ***Peterhof***, with majestic fountain cascades and parks, ***Tsarskoe Selo***, with the baroque ***Catherine Palace*** and the neoclassical ***Alexander Palace***, and ***Pavlovsk***, which contains a domed palace of Emperor Paul and one of the largest English-style parks in Europe. Some other residences are situated nearby and comprise part of the world heritage site, including a castle and park in ***Gatchina***. Another notable suburb is ***Kronstadt*** with its 19th-century fortifications and naval monuments, occupying ***Kotlin Island*** in the Gulf of Finland.

Museums

The museum world of St. Petersburg is incredibly diverse. Many of the city's museums are housed in historic buildings, including palaces in the city and its suburbs, so-called small town museums and others. The largest of the museums is the ***Hermitage Museum***, featuring interiors of the former imperial residence and a vast collection of art (see page ???). The ***Russian Museum*** is a large museum devoted specifically to Russian fine art. The ***Russian Ethnography Museum***, which has been split from the Russian Museum, is devoted to the cultures of the people of Russia, the former Soviet Union and Russian Empire. The apartments of some famous Petersburgers, including ***Alexander Pushkin***, ***Fyodor Dostoyevsky***, as well as some palace and park ensembles of the southern suburbs, and notable architectural monuments such as ***St. Isaac's Cathedral***, have also been turned into public museums. The ***Kunstkamera***, with its collection established in 1714 by Peter the Great, to collect curiosities from all over the world, is sometimes considered the first museum in Russia, and has evolved into the present-day ***Peter the Great Museum of Anthropology and Ethnography***.

Other notable museums include the ***Central Naval Museum*** hosted in the building of the former stock exchange and ***Zoological Museum***, the ***Railway Museum***, ***Museum of the Siege of Leningrad***, ***Erarta Museum of Contemporary Art*** (the largest non-governmental museum of its kind in Russia), ***Museum of Musical Instruments***, ***Museum of Decorative Arts***, ***Museum of Professional Orientation***, ***St. Petersburg Museum of History*** in the ***Peter and Paul Fortress*** and ***Artillery Museum***, which includes not only artillery items, but also a huge collection of other military equipment, uniform and decorations. A private ***Museum of Puppets*** (opened in 1999) is the third museum of its kind in Russia, where collections of more than 2000 dolls are presented including 'The Multinational St. Petersburg' and 'Pushkin's Petersburg.'

Parks

St. Petersburg is home to numerous parks and gardens, some of the most famous of which are situated in the southern suburbs, including one of the largest English gardens in Europe, in ***Pavlovsk***. ***Sosnovka*** is the largest park within the limits of the city proper, occupying 240 hectares. The ***Summer Garden*** is the oldest one, dating back to the early 18th century. It is situated on the southern bank of the Neva at the head of the ***Fontanka*** and is famous for its cast iron railing and marble sculptures. Among other notable parks are the ***Maritime Victory Park*** on ***Krestovski Island*** and the ***Moscow Victory Park*** in the south, as well as the ***Central Park of Culture and Leisure***, occupying ***Yelagin Island*** and the ***Tauride Garden*** around the ***Tauride Palace***. Important dendrological collections dating back to the 19th century are hosted by the ***St. Petersburg Botanical Garden*** and the ***Park of the Forestry Academy***.

About the Hermitage

The State Hermitage is a museum of art and culture in St. Petersburg, Russia, and is one of the largest and oldest museums in the world. It was founded in 1764 by Empress Catherine the Great when she purchased a collection of 225 Flemish and Dutch paintings. Catherine took great pride in her collection, and actively participated in extensive competitive art gathering and collecting that was prevalent in European royal court culture at the time. Through her art collection, she gained European acknowledgment and acceptance, and portrayed Russia as an enlightened society, another feat that she took great pride in.

In her lifetime, Catherine acquired 4,000 paintings from the old masters, 38,000 books, 10,000 engraved gems, 10,000 drawings, 16,000 coins and medals and a natural history collection filling two galleries. The Hermitage museum was opened to the public on 5 February 1852. Immediately after the Revolution of 1917 the Imperial Hermitage and Winter Palace, former Imperial residence, were proclaimed state museums and eventually merged. The range of the Hermitage's exhibits was further expanded when private art collections from several palaces of the Russian Tsars and numerous private mansions were nationalised and redistributed among major Soviet state museums.

Today, the State Hermitage occupies a large complex of six historic buildings along Palace Embankment in the centre of St. Petersburg, including the Winter Palace, the former state residence of the Russian emperors, the buildings of the Small, Old (Great) and New Hermitages, the Hermitage Theatre and the Auxiliary House. Apart from them, the Menshikov Palace, Museum of Porcelain, Storage Facility at Staraya Derevnya and the eastern wing of the General Staff Building are also part of the museum. It additionally has three exhibition centres in eastern Russia, as well as in the Netherlands, Italy, Spain and Lithuania. The entrance for individual visitors is located in the Courtyard of the Winter Palace.

In total, its collections contains 2,970,214 items, including: 16,851 paintings, 622,172 works of graphic art, 12,623 sculptures, 301,512 works of applied art, 738,389 archaeological objects, 1,132,627 numismatics, and 146,040 other exhibit items. Only a small part of these, however, is on permanent display. The items displayed include Prehistoric art; Egyptian, Mesopotamian, Urartian and Classical antiquities; jewellery and decorative art; Italian Renaissance art; Dutch Golden Age and Flemish Baroque art; German, British, Swiss, French, Italian and Spanish fine art; Western European arms and armour; Russian art; as well as Neoclassical, Impressionist, and post-Impressionist art. The Western European Art collection includes European paintings, sculpture, and applied art from the 13th to the 20th centuries. The Hermitage is home to the largest collection of paintings in the world.

Current Exhibitions

Claude Monet. Three Scenes from the Beyeler Foundation, from the series "World Museum Masterpieces at the Hermitage"
21 May 2014 – 13 September 2014

“Servants of the Imperial Court” Livery Costume of the Late-19th – Early-20th Centuries in the State Hermitage Collection
17 May 2014 – 21 September 2014

At the Russian Imperial Court: Costumes of the 18th – Early-20th Centuries in the Hermitage Collection
17 May 2014 – 21 September 2014

Monologue in Praise of the Seashell
11 June 2014 – 11 January 2015

Sculpture in the Courtyard
25 June – 7 September 2014

Manifesta 10
29 June – 31 October 2014

Important Details

Address: 2, Dvortsovaya Ploshchad (Dvortsovaya Square), St. Petersburg, Russia
Telephone: (812) 710-90-79
Email: visitorservices@hermitage.ru

Opening hours (main museum complex):
Tuesday, Thursday-Sunday: 10.30-18.00
Wednesday: 10.30-21.00
The museum is closed on Mondays

Admission price and tickets:
400 roubles
300 roubles (citizens of Russia and Belarus)
Children and students (regardless of nationality) – free
Every first Thursday of the month – entrance to the museum is free to all.
Ticket sales end half an hour before the museum close.
Tickets are sold in the foyer of the Winter Palace.

Guided tours:
Tickets for guided tours may be bought on the day of your visit from the Hermitage ticket office. Advanced booking of guided tours for groups may be bought at the museum guided tours office or by phone (812) 571-84-46.

About the Bibliotheca Biblica

The biblical library project of St Petersburg State University is an initiative of the international Society for New Testament Studies (SNTS), in cooperation with several universities, including Bern (Switzerland), Jena (Germany), and Durham (UK).

Founded in 1997, the library now possesses about 18,000 books, journals, and other materials related to the Old and New Testaments, the history of the Bible and its translation, early Israelite history and Jewish literature. Most of the books are written in German and English, but the collection also includes books written in Russian and other languages. Compared with some other libraries, the St. Petersburg library is relatively small. Even so, it is the best library in Russia that is devoted exclusively to biblical studies.

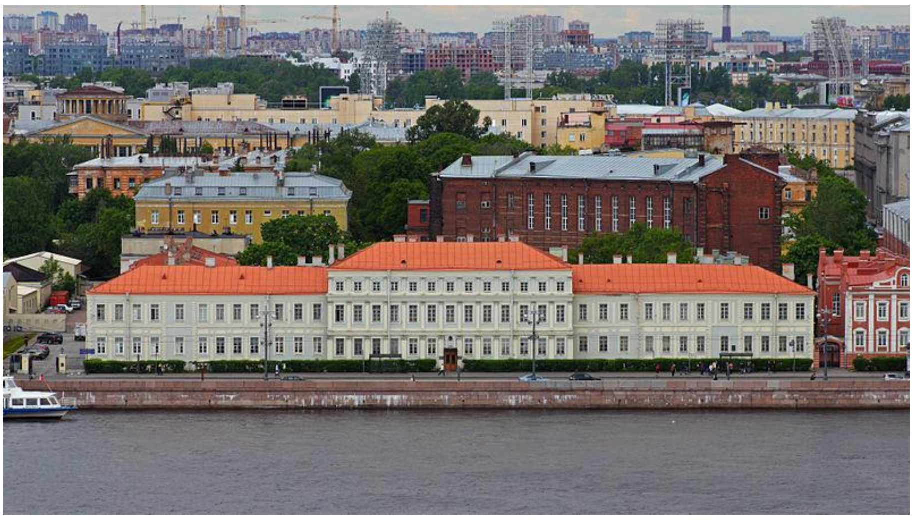
In a country where a sharp rupture with Western scholarship related to religious studies existed for many decades, the St. Petersburg library is a valuable instrument for promoting biblical studies in Russia. Though organised primarily for theological students and more senior scholars, the library is open to everyone. Electronic catalogues, arranged by authors and subjects, provide easy access to the collection. The catalogues are updated regularly.

Since the library is a non-circulating collection, it is not possible for patrons to borrow books and use them outside the premises. However, working space, computer facilities, and copying machines are available to readers using the library. The library has become an attractive resource for those engaged in biblical studies, and the number of users increases annually.

As part of the Philological Faculty of St. Petersburg State University, the library is located in the historical centre of the city on Vasilievski Island.

Prof. Anatoly Alexeev
St. Petersburg State University
Faculty of Philology
Department of Biblical Studies
Universitetskaya Naberezhnaya, 11
St. Petersburg 199034 Russia

***Bibliotheca Biblica* Opening hours:**
Monday – Friday : 14.00 - 20.00



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Please explain by email anything unexpected or complex, so that the editor knows what it is, and specify whether your computer is a Mac or PC. If you have diagrams, it is advisable to send hard copy as well so the editor knows how the finished diagram should appear.

Computers: If possible, use a PC rather than a Mac, as files from the two don't combine easily; Meltho fonts work on PCs, not Macs, and Gorgias Press uses PCs.

Styles and Formatting: Please use as little formatting as possible—what makes an improvement on your computer may not have the same effect on another computer. The headings etc. will be formatted later. Begin the paper with the abstract. After that, sections are labelled 1, 2, 3, etc., with subsections 1.1, 1.1.1, 1.1.2, 1.1.3, 1.2, etc. In general, use the ***SBL Handbook of Style*** as your guide.

Headings: Headings are to be provided. They are to be numbered 1., 2., 3., etc., and subheadings 1.1, 1.2, 1.3, etc., then sub-subheadings 1.1.1, 1.1.2, 1.1.3, etc.

Tables and Figures: When labelling tables and figures (Figure 1., etc.), insert the numbers manually rather than automatically. This lessens the chance of the computer carrying on the numbering from one person's paper to the next.

Template: Do use whatever your normal settings are, but with Garamond (12 point for text, 10 for footnotes) and other fonts, as specified below. Please put quotation paragraphs in a smaller font.

Fonts: Please use Meltho for Syriac: 14 point Serto Jerusalem for body text; 12 point Serto footnotes and quotations. We now recommend SBL fonts, available free on the internet, for Greek (11 point for text, 9 for footnotes and quotations) and Hebrew (12 point for body text, 10 point for footnotes and quotations). Embed fonts in Word documents and PDF. If you need specialist characters, please ensure they are from a font we are allowed to use for publishing, and send the font to the Volume Editor.

Spelling: Please use English, rather than American, spelling.

Abbreviations: Common abbreviations such as e.g. and i.e. and etc. are **not** to be used in body text, except in quotation paragraphs where they are a direct quote. Some common lexica are cited according to abbreviation and these are listed in the Abbreviations at the beginning of the Volume. Abbreviations for biblical books follow those used in the NRSV, except for the Gospels, for which we use Mt, Mk, Lk, Jn. Common abbreviations may be used in footnotes.

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References: These are cited in three ways:

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(iii) In the bibliography, all works are listed with full bibliographic details.

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An Internet Publication with a Print Counterpart: see *SBL Handbook of Style* 7.3.13. URL addresses are never hyphenated at the end of a line and should be divided before the "dot" at the end of a line.

> [8] Charles Truehart, "Welcome to the Next Church," Atlantic Monthly 278 (August 1996): 37–58. Cited 5 May 1997. Online: http://www.theatlantic .com/atlantic/issues/96aug/nxtchrch/nxtchrch.htm.
>
> [12] Truehart, "Next Church," 37.
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> Truehart, Charles. "Welcome to the Next Church." Atlantic Monthly 278 (August 1996): 37–58. Cited 5 May 1997. Online: http://www.theatlantic .com/atlantic/issues/96aug/nxtchrch/nxtchrch.htm.

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About PLAL

The ISLP published its first volume in 2003 in the series *Perspectives on Syriac Linguistics* (PoSL), which included colloquia and monographs. In 2012 PoSL was replaced by *Perspectives on Linguistics and Ancient Languages* (PLAL), expanding the scope of the former to include other ancient languages. Both series focus on the theory and practice of ancient-language lexicography and subjects relating to it. Contemporary approaches to ancient-language lexicography in an age of digital technologies are linked to the study of modern linguistics and to virtually every aspect of ancient-language endeavour, including socio-cultural inquiry. Accordingly, these series contain collections of peer-reviewed essays, monographs, and reference works that have relevance to the ever-increasing reaches of ancient-language lexicography and that allow a better view of the linguistic universe in which every particle and galaxy are interrelated.

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List of ISLP Publications

Perspectives on Syriac linguistics (PoSL)

Colloquia & Monographs: 2003-2014

Series Editor: Terry C. Falla

Volume Co-Editors / Monograph Author	Title
1. Dean Forbes and David Taylor, eds.	*Foundations for Syriac Lexicography 1.* Perspectives on Syriac linguistics 1. Piscataway, NJ: Gorgias, 2005
2. Peter William, ed.	*Foundations for Syriac Lexicography II.* Perspectives on Syriac linguistics 13, Piscataway, NJ: Gorgias, 2008
3. Janet Dyk and Wido van Peursen, eds.	*Foundations for Syriac Lexicography III.* Perspectives on Syriac linguistics 4, Piscataway, NJ: Gorgias, 2009
4. Margherita Farina	*An Outline of Middle Voice in Aramaic*, Perspectives on Syriac linguistics 6, Piscataway, NJ: Gorgias, 2011
5. Jonathon Loopstra and Michael Sokoloff, eds.	*Foundations for Syriac Lexicography* Perspectives on Syriac linguistics *7, FSL V*. Piscataway, NJ: Gorgias, 2013
6. Kristian Heal and Alison Salvesen, eds.	*Foundations for Syriac Lexicography IV.* Perspectives on Syriac linguistics 5, Piscataway, NJ: Gorgias. In Press

Perspectives on Linguistics and Ancient Languages (PLAL)

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Volume Co-Editors of Colloquia Volumes / Monograph Authors	Title
7. Na'ama Pat-El	*Historical Syntax of Aramaic,* Perspectives on Linguistics and Ancient Languages 1, Piscataway, NJ: Gorgias, *2*012
8. Mark Robert Meyer	*A Comparative Dialectical Study of Genitive Constructions in Aramaic Translations of Exodus,* Perspectives on Linguistics and Ancient Languages 2, Piscataway, NJ: Gorgias, 2012
9. Tarsee Li	*Greek Indicative Verbs in the Christian Palestinian Aramaic Gospels: Translation Technique and the Aramaic Verbal System.* Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias, 2103
10. Richard A. Taylor and Craig Morrison	*Reflections on Lexicography: Explorations in Ancient Syriac, Hebrew, and Greek Sources.* Perspectives on Linguistics and Ancient Languages 4, Piscataway, NJ: Gorgias, 2014
11. Giuseppe Mandala and I. Pérez Martín, eds.	*Multilingual and Multigraphic Manuscripts from East and West.* Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias, Forthcoming
12. Richard C. Steiner	*A Linguistic Method for Demographic Historians: On the*

	Historical Phonology of the Romance Languages, the Reading Traditions of Hebrew in Europe, and the Origins of Franco-German Jewry. Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias, Forthcoming.
13. Timothy Lewis, Alison Salvesen ad Nicholas Al-Jeloo	Perspectives on Linguistics and Ancient Languages 5, Piscataway, NJ: Gorgias. In preparation. Forthcoming
14. Michael Theophilos and Dora Constantinidis, eds.	Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias. Forthcoming
15. Ebbe Egede Knudsen	*Classical Syriac Phonology*, Piscataway, NJ: Gorgias. Forthcoming
16. Daniel King	*A. Merx, Historia Artis Grammaticae apud Syros: English Translation*. Perspectives on Linguistics and Ancient Languages 3, Piscataway, NJ: Gorgias, Forthcoming
17. Keith Dyer and Alexey Muraviev, eds.	*Studies in Ancient-Language Linguistics and Lexicography from St Petersburg, 2014*. Vol. 2. Perspectives on Linguistics and Ancient Languages 9, Piscataway, NJ: Gorgias.
18. David G.K. Taylor	*An Annotated Bibliography of Printed Syriac Lexica.* Perspectives on Linguistics and Ancient Languages 12, Piscataway, NJ: Gorgias, Forthcoming.
19. Andreas Juckel	*Analytical Concordance to the Harklean Version.* Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias, In preparation, but large project.

A Trilogy of Syriac-English Lexicons on Philosophical (King, Arzhanov*), Scientific* (Muraviev), *Versional/Theological* (Falla, Juckel, Turner, Kelly) *Works as a Proposed Basis for Future Syriac Lexicography*

20. Daniel King and Yury Arzhanov	*Lexicon to the Earliest Syriac Translation of Aristotle's Categories (and other Syriac philosophical works).* Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias. In preparation.
21. Alexey Muraviev	*Ancient Medical Vocabulary apud Syros: Part 1, Galenic Nosology.* Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias. In preparation.
22. Terry C. Falla, in collaboration with Andreas Juckel, Beryl Turner and co-editor Georgia Kelly	*Lexicon to the Syriac Versions of the New Testament: Old Syriac, including Kerschensteiner's Pauline Quotations, Peshitta, and Harklean.* Perspectives on Linguistics and Ancient Languages. Piscataway, NJ: Gorgias. In preparation.