

The emerging system is admittedly rather complex. In contrast with the logically connected functions of *ašī+* and *-a-*, there is no obvious semantic link between the uses of *apā-* as second person demonstrative and narrow focus marker. I would see it as a reason why the demonstrative *apā-* becomes rare in New Hittite and completely disappears in the Late New Hittite period. As a result of this, the system of Hittite demonstrative becomes distance-based by the mid-thirteenth century BC, the proximal pronoun *kā-* ‘this’ contrasting with its distal counterpart *ašī+* ‘that’. A different development apparently took place in the history of the related Luwian language, where *apā-* was generalized as a distal demonstrative, while *anna/i-*, a likely Luwian counterpart of *ašī+*, is only found as a loanword in Middle Hittite texts.

The book under review is clearly structured and user-friendly. Those instructing in Hittite will find it helpful for teaching issues related to deixis and discourse structure, while specialists in general pragmatics have gained a reliable reference tool on Hittite (although the lack of morphologically annotated Hittite examples will represent a bit of an obstacle for the latter group). Philologists can deploy it for a refined understanding of a number of Hittite passages, in particular, those belonging to the Hittite Laws. And from the perspective of an Indo-Europeanist, the person-based system of deixis reconstructed for Hittite emerges as functionally comparable to the situation in Latin and some Indo-Iranian languages (see e.g. N. Sims-Williams, “The triple system of deixis in Sogdian”, *Transactions of the Philological Society* 92/1, 41-53). This increases the likelihood that a similar system also existed once in Proto-Indo European.

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LIDIA NAPIORKOWSKA:

*A Grammar of the Christian Neo-Aramaic Dialect of Diyana-Zariwaw.* (Studies in Semitic Languages and Linguistics 81.) xiii, 599 pp. Leiden and Boston: Brill, 2015. €181. ISBN 978 90 04 29032 7.

doi:10.1017/S0041977X15001068

This interesting and well-researched monograph is published in the Brill series Studies in Semitic Languages and Linguistics. It specifically deals with one tiny part of the vast academic tapestry depicting a virgin field of linguistic research. The focus is on the Christian Neo-Aramaic Dialect of Diyana-Zariwaw (CDZ), one dialect of a plethora of Christian Neo-Aramaic dialects spoken along the Mesopotamian corridors and deep into the mountainous region to the eastern bank of the biblical Tigris river.

The weighty book is based on the author’s doctoral thesis, submitted to the University of Cambridge in 2013. It is a welcome addition to the Christian Neo-Aramaic linguistic library, especially since it provides the opportunity to expand on the data and fieldwork presented in the thesis by the inclusion of more essential research data such as the Glossary and Texts, which can be consulted for further research. Had such important data not been included in this book, it would have been lost to research for ever.

The book is divided into five parts: part 1 deals with phonology, part 2 morphology, part 3 syntax, part 4 text corpus, and part 5 is a glossary. The author begins with a description of the Neo-Aramaic dialects and their speakers, stepping into the

dialect and community of CDZ, which is based on fewer than twenty households whose language is highly endangered (as are all other Neo-Aramaic languages). The majority of the speakers were born and live in the hamlet of Diyana, located to the north of Rawanduz in northern Iraq. Their ancestors come from villages north or west of Diyana, which are now deserted, and the language is passed on to younger generations only orally.

Napiorkowska classifies the Christian Neo-Aramaic dialects into four main sub-categories: (1) North-Eastern Neo-Aramaic; (2) Western Neo-Aramaic, the variant spoken in three villages in Syria in the Levant, i.e. Ma'lūla, Gubba'dīn and Bax'a; (3) Central Neo-Aramaic, which comprises "The central group, also called Ṭuroyo, of which two dialects are known so far, both spoken in the Turkish province of Mardin". This statement can be clarified: "The Ṭuroyo language does have two main dialects today: the Midyat (city) dialect and the village dialect, with each village having its own distinctive linguistic features. However, all dialects are mutually intelligible with each other . . . The distance between the Midyat dialect and the village dialects is greater than that between the dialects of the individual villages. The discrepancy is rarely noticed by the natives themselves". (See Mikael Oez, *Modern Aramaic in Practice*, MAP 2014, p. ii.); (4) The final group listed is the Mandaic Group, which comprises two dialects used by Mandeans of Khuzestan.

The author has successfully collected an impressive range of vocabulary and translated it into simple English, and managed to compile a very useful glossary/dictionary (the dictionary is presented as Chapter 25 and occupies 101 pages), which she has pragmatically arranged as CDZ–English and English–CDZ.

Chapter 24, "Proverbs, sayings, social interaction", is an excellent and valuable reflection of the cultural wealth of this small community. Proverbs and popular sayings offer a readily available source on the intellectual essence of any given society. Familiarity with such sayings is a good first port of call for studying any culture. It is an excellent and accessible tool for understanding the culture, learning its vocabulary, and opening all type of doors to conversation and communications. The wealth of proverbs in the Christian Neo-Aramaic speaking communities is rich as speakers heavily depend on the use and exchange of proverbs in day-to-day conversation.

The author includes here an extensive, well-chosen bibliography, which offers an important starting point for researchers in this overlooked field of linguistics. However, the book would have benefited from a detailed map depicting relevant cities, towns and villages. Such a map would enliven readers' understanding of the richness and variety of the geo-linguistic remits of the Christian Neo-Aramaic dialects of the region. Furthermore, many of the important and relevant locations mentioned throughout the book are missing from the "General index", and the "Index of geographical names and languages" (pp. 595–9).

I unreservedly congratulate Dr Napiorkowska on her dedicated academic efforts to make this book available to researchers in the field of Christian Neo-Aramaic dialects. She has declared an open contest for other researchers to deal with this mammoth virgin field of research, which currently lacks a systematic description or any other type of study to capture the hidden gems of the Christian Neo-Aramaic dialects. The communities are subject to successive and relentless calamities, such as the uprooting and ethno-religious cleansing of the Christian Neo-Aramaic-speaking communities of Mosul and its environs by Da'esh (ISIS) that has forced them to abandon their homeland. Their demography is now scattered like confetti in an ever-widening diaspora. Regrettably, the urgency for further documentation of endangered Aramaic dialects, given the disappearance of important cultural traditions, is very real.

I am happy to recommend this book, which significantly draws the attention of academics and sponsors alike to the potential of research in this field, to individuals, libraries or to specialized institutions.

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ELISABETH VON DER OSTEN-SACKEN:

*Untersuchungen zur Geflügelwirtschaft im Alten Orient.*

(Orbis Biblicus et Orientalis 272.) xvi, 670 pp. Fribourg: Academic Press, 2015. €174. ISBN 978 3 7278 1768 7.

doi:10.1017/S0041977X1500107X

This impressive and well-researched volume uses textual, archaeological, art-historical, ornithological and geographical data to discuss the human utilization of birds (wild and domesticated) in the ancient Near East. The area is roughly defined as that now occupied by the modern states of Syria, Lebanon and Iraq (p. 3). The chronological range runs from the first evidence of bird hunting in the earliest prehistory of the area, to the end of the first millennium BCE.

The introduction discusses, among other things, the various types of primary evidence on which the study is based: archaeological finds of bird bones, texts documenting delivery or feeding of birds, visual (pictorial) evidence, and the evidence from neighbouring cultures (primarily Egypt). The author shows great awareness of the limitations of each of these data types. Bird bones (pp. 11–14) are easily overlooked in excavations and even when found they are not always easy to identify. Bones found in a domestic setting may still come from a wild bird that happened to die there, or other (non-human) processes may have moved the bones to that particular spot. Each type of evidence thus has its own restrictions and limitations. The author makes a sharp distinction between domesticated birds and (wild) birds in captivity (pp. 20–22), allowing the term domesticated only for species that are genetically isolated from their wild counterparts. At the same time she concedes that the evidence available often does not allow a clear distinction between these two categories.

Part A discusses the evidence for bird hunting (pp. 29–187) and bird keeping (pp. 188–225). Data for hunting come from archaeology, images and texts. The textual evidence includes references to fowling as well as the terminology for bird traps and other necessities of the trade. The hunting chapter includes a large section devoted to birds of prey, because of suggestions in the literature that numerous finds of remains of such birds from the early Neolithic period may document their role in hunting. The author questions the significance of this possibility and points out a wide range of other possible uses for these birds. The section on bird keeping relies primarily on texts, in particular from the Ur III and Neo-Babylonian periods.

Part B (pp. 227–444) is a discussion of the economically most important bird species, divided into four groups: geese and ducks; cranes; doves; and chickens and poultry. Each of these chapters contains detailed information about the species and varieties available in the area, their potential for domestication, archaeological data, and their appearances in (primarily archival) texts. Each chapter includes a discussion of the Sumerian and Akkadian words for the birds in question, with a number of new proposals.