

Aron Dolgopolsky
FROM PROTO-SEMITIC TO HEREW
Abstract of the Book

Aron Dolgopolsky, *From Proto-Semitic to Hebrew. Phonology. Etymological approach in a Hamito-Semitic perspective* [Studi Camito-Semitici 2]. Centro Studi Camito-Semitici, Milano 1999. 200 pp. Price and ISBN are not stated.

Dolgopolsky's book represents a big step forward in the field of the Semitic comparative-historical phonology and morphology. The author convincingly introduces the phonemic stress in proto-Semitic reconstructions to explain anomalous length in the status constructus and status pronominalis (i.e. nouns with personal pronominal suffixes) and some irregularities in plural formations in Hebrew. In the present review the supplementary data especially from Eblaite are collected. Some of them directly confirm Dolgopolsky's conclusions.

The author born in Moscow 1930 lives in Israel from 1975. Since 1976 he has been a professor of Hebrew and comparative Semitic studies at the University of Haifa. The book under review represents a fundamental study of Semitic comparative-historical phonology based on both the internal reconstruction and external comparison in the Afroasiatic (= Hamito-Semitic) context. In **Introduction** (pp. 2-13) the author introduces his model of the genetic classification of the Semitic language. It could be useful to present it, especially with respect to another model of the authors of *Semitic Etymological Dictionary* by Alexander Militarev & Leonid Kogan (see *ArOr* 69, 2001, 497) who have applied glottochronology. Dolgopolsky's classification (pp. 2-4) is based on differentiation of the shared innovations from inherited archaisms in phonology and especially morphology. This approach also allows to include in classification those languages with limited lexical corpora not admitting the lexicostatistic analysis.

A. East Semitic

1. Akkadian - Mesopotamia from 2500 BC, continuing in Babylonian and Assyrian from the beginning of 2nd mill. BC to the last centuries BC.
2. Eblaite - Syria in 2nd half of the 3rd mill. BC.

B. West Semitic

1. Central
 - a. Macro-Canaanite
 - a1. East Canaanite = Amorite - known from proper names in Akkadian texts of the 2nd mill. BC.
 - a2. Ugaritic -
 - a3. South Canaanite
 - 1) Old South Canaanite - 2nd mill. BC
Language of glosses within Akkadian texts from a cuneiform archive from (Tell-)El-Amarna, Egypt, and from Ta^Cnakh, southern Canaan;
Language of words reconstructed from Egyptian sources;
Language of short alphabetic inscriptions from Sinai, Lakhish, and of short cuneiform alphabetic inscriptions from Galilea and Judea (Ta^Canakh, Thabor, Bet-Shemesh).
 - 2) Later South Canaanite
Hebrew - from 13th cent. BC;
Phoenician - 10th cent. BC - 2nd cent. CE;
Moabite - one long text from 9th cent. BC and several shorter texts;
Edomite = Idumaeen and Ammonite - short inscriptions of the 1st mill. BC and from proper names.
 - b. Aramaic
Old Aramaic (including Ya'udic = Samalian) and probably a language of inscriptions from Deir-^CAlla;

Imperial = Official Aramaic, plus Biblical Aramaic - mainly about 700-100 BC, and its later usage as a written language in Nabatean (200 BC - 200 CE), Palmyrene (100 BC - 300 CE) and Hatra Aramaic (1st-3rd cent. CE).

West Aramaic:

Early Jewish Palestinian Aramaic with some texts on the Dead Sea Scrolls, partly Aramaic Targums - translations of the Old Testament) - 1st-5th cent. CE;

Jewish Palestinian Aramaic, i.e. language of the Jerusalem Talmud - 300 - 500 CE;

Christian Palestinian Aramaic = Syro-Palestinian - 5th-8th CE;

Samaritan Aramaic - 4th cent. BC - 8th cent. CE, later used as a written language;

Modern West Aramaic - the language of the village Ma^Clula.

East Aramaic:

Jewish Babylonian Aramaic, i.e. the language of the Babylonian Talmud - middle of the 1st mill. CE;

Syriac - 1st - 15th cent. CE;

Classical Mandaic - 3rd - 8th centuries, continuing in Modern Mandaic spoken in southwestern Iran at least in 1950s;

Neo-Aramaic = „Neo-Assyrian“ = Neo-Syriac = Aysor - the modern spoken language of Nestorian Christians and Jews of Kurdistan and Iranian Azerbaijan;

Turoyo = Modern Tur-^CAbdin Aramaic - spoken by the Jacobites of the Tur-^CAbdin region of southeastern Turkey.

c. Arabic

Dodanite-Lihyanite, Thamudic, Safaitic - languages of some short inscriptions from the 5th cent. BC - 4th cent. CE.

Ancient Arabic from a few inscriptions from the 4th-5th cent. CE;

Classical Arabic - used in the pre-Islamic poetry, Qur'ān and Classical Arabic literature - from 600 CE;

Modern Arabic dialects, including Maltese.

2. South

a. Old (Epigraphic) South Arabian - a cluster of languages attested by inscriptions of South Arabia (8th cent. BC - 6th cent. CE): Sabaic, Minaic = Ma^Cin, Qatabanic, Hadramautic, Harami.

b. Himyarite - language spoken in some mountainous regions of southwestern Arabia up to the 10th cent. CE (or even later). It has been attested in Himyarite quotations in Arabic of the Middle age (e.g. al-Hamdani, 10th cent. CE).

c. 'Habashite' or Ethiosemitic:

North: Old Ethiopian (1st mill. CE) with its written form Ge^Cez, in present continuing in Tigre and Tigray = Tigrīña;

South: Amharic, Argobba, Gafat, Harari, and the cluster of 12 Gurage languages / dialects: Čaha, Eža, Ennemor, Endegeñ, Gyeto, Muher, Masqan, Gogot, Soddo (Aymellel), Selti, Wolane, Zway.

d. Mahra-Dhofar = South-Eastern Semitic = Modern South Arabian:

Mahri - spoken in the region of Mahra (east of Yemen) and the adjacent parts of the Dhofar plateau (southwest of Oman);

Harsusi and Jibbali = Šxeri - both spoken in Dhofar;

Soqotri - spoken on the island Soqotra in the Indian Ocean, belonging to Yemen.

After the Semitic classification a survey of the Hamito-Semitic languages follows (pp. 7-11). The author prefers this traditional term against Greenberg's Afroasiatic (see p. 12).

The Chapter II devoted to **consonantism** starts with a chart of consonant correspondences among 13 languages (pp. 16-18), viz. Hebrew, Phoenician, Ugaritic, Old Aramaic, Jewish Aramaic & Syrian, Arabic, Sabaic, Minean & Qatabanian, Ge^Cez, Mahri & Harsusi, Jibbali, Soqotri, Akkadian (see a similar table in *ArOr* 69, 2001, p. 498). All consonants in the table and all words used as examples are written in both the Latin alphabet and in original scripts, with exception of cuneiform for Akkadian and Ugaritic, and modern unwritten languages from South Arabia, Ethiopia, etc. The basic correspondences are demonstrated on the basis of 54 examples (pp. 20-27). A detailed discussion of the Semitic consonantism as a system follows (pp. 28-38). The author also pays his attention to the development of the Semitic consonantism from proto-Hamito-Semitic. The table summarizing the correspondences between the Semitic, Egyptian, Berber, East Cushitic and West Chadic reconstructed proto-languages (cf. *ArOr* 69, 2001, p. 624) is supplemented by numerous examples (pp. 38-57, ##55-194). The most detailed analysis is devoted to the development of the proto-Semitic consonantism through Canaanite to Hebrew (pp. 57-84).

A special attention is paid to the development of the Semitic **vocalism** (Chapter III, pp. 85-161), usually neglected in comparative grammars of the Semitic languages. The most important result of the present study consists in formulation of the regular correspondences for the basic nominal patterns among classical Semitic languages, based on Dolgopolsky's reconstruction of the Proto-Semitic phonemic stress (p. 89; let us mention the preceding articles of Dolgopolsky devoted to the same topic published in 1978 and 1986):

proto-Semitic	Hebrew <i>st. abs.</i>	Imp. Aramaic <i>st. abs.</i>	Jewish Aramaic <i>st. emph.</i>	Arabic	Ge ^C ez	Akkadian
'BaC-	BāC, <i>st. c.</i> BaD	BaC	Bə'Ca	BaC-	BaC	BaC-, BāC-
Ba'C-	BāC, <i>st. c.</i> Bə'Ci	BaC, <i>st. c.</i> BəCū	Bə'Ca	BaC-, <i>st. c.</i> BaCṼ	BaC, BəC ^w	BaC-, <i>st. c.</i> BaCṼ
'BiC-	BēC			ʔiBC-, BiC-		BiC-
Bu'C-	⁺ BōC, <i>st. c.</i> Bə'Ci, <i>pl.</i> Bə'Cim					BuC-
BaCC-	BaC	BaC	BaC'Ca	BaCC-	BaC	BaCC-
BiCC-	BeC	BeC	BiC'Ca	BiCC-	BəC	BiCC-
BuCC-	BoC	BoC	BuC'Ca	BuCC-	B ^w əC	BuCC-
'BaCaD-	'BeCeD, <i>st. pr.</i> BaC'D-, <i>SH</i> <i>pl.</i> Bā:'Cā:Dəm	Bə'CeD	BiC'Dā ~ BaC'Dā	BaC(a)D-	BaCD	BaCD-
'BaCiD-	'BeCeD, <i>st. pr.</i> VaC'D-, <i>SH</i> <i>pl.</i> Bā:'Ce:Dəm	Bə'CeD	BiC'Dā ~ BaC'Dā	BaC(i)D-	BəCD	BaCD-
'BaCuD-	'BeCeD, <i>st. pr.</i> BaC'D-, <i>SH</i> <i>pl.</i> Bā:'Cā:Dəm	*BaCD > <i>JA</i> 'BeCeD	BiC'Dā ~ BaC'Dā	BaCD-	BəC ^w D	BaCD-
?'BaCD-	'BeCeD	ʔBə'CaD		BaCD-	BaCD	BaCD-
'BiCaD-	BeCeD, 'BeCeD, <i>st. pr.</i> BiCD-, <i>pl.</i> BəCā'D-īm/-ōt	Bə'CaD	BiC'Dā, <i>Syr.</i> BeC'Dā	BiCD-	BəCD	BiCD-
'BiCiD-	BeCeD, 'BeCeD	Bə'CeD	BiC'Dā, <i>Syr.</i> BeC'Dā	BaCD-	BaCD	BiCD-
'BiCuD-	⁺ 'BeCeD, 'BeCeD, <i>SH pl.</i> Be:'Cā:Dəm			BaCD-	BəC ^w D	BiCD-

'BiCD-	⁺ 'BeCeD, ⁺ 'BeCeD, <i>st. pr.</i> BiCD-, <i>pl.</i> BiCāD-īm/-ōt		BiC'Dā, <i>Syr.</i> BeC'Dā	⁺ BiCD-	⁺ BəCD	⁺ BiCD-
'BuCaD- & 'BuCiD-	'BoCeD, <i>pl.</i> BəCā'D-īm/-ōt	Bə'CaD, Bə'CeD	BuC'Dā, <i>Syr.</i> BeC'Dā	BuCD-	B ^w əCD	BuCD-
'BuCuD-	⁺ 'BoCeD, <i>pl.</i> BəC'D-īm/-ōt		BuC'Dā, <i>Syr.</i> BeC'Dā	BuCD-	B ^w əCD	BuC(u)D-
Ba'CaD-	Bā'CāD	Bə'CaD	Bi/aC'Dā	BaCaD-	BaCaD	BiCD-
Ba'CiD-	Bā'CēD		Ba/iC'Dā	BaC(i)D-	BaCD	BaC(i)D-
Bā'CiD-	Bō'CēD	Bā'CēB	BāC'Dā	BāCiD-	BāC(ə)D	BāCiD-
BāC-	BōC	BāC	Bā'Cā	BāC-	BāC	BāC-
BīC-	BīC	BīC	Bī'Cā	BīC-	BīC	BīC-
BūC-	BūC	BūC	Bū'Cā	BūC-	BūC	BūC-
BayD-	'BayiD	<i>BA</i> 'BayiD	Bē'Dā, <i>WSyr.</i> Bay'Dō	BayD-	BayD	BiC-
'BayaD-	'BayiD	<i>BA</i> 'BayiD	Bē'Dā, <i>WSyr.</i> Bay'Dō	BayD-	BēD	BiC-

B, C, D - the first, second, third radicals respectively; *BA* Biblical Aramaic, *Imp.* Imperial, *JA* Jewish Aramaic, *SH* Samaritan Hebrew, *Syr.* Syrian, *W* West; *st. abs.* status absolutus, *st. c.* status constructus, *st. emph.* status emphaticus, *st. pr.* status pronominalis. The symbol ⁺ is used to indicate theoretically expected reflexes, which are not actually attested.

In the end of the book there is the **Index** of the Hebrew words and forms (pp. 167-177) and **Bibliography** (pp. 177-197), containing ca. 600 titles.

The Semitic lexical material in Dolgopolsky's study is collected almost exhaustively. The only language which is systematically omitted is Eblaite. With respect to its archaic vocalism it is important to supplement the Eblaite lexical data, naturally besides parallels from other Semitic or Afroasiatic languages. It is symptomatic that some of the Eblaite cognates quoted below confirm corresponding reconstructions proposed by Dolgopolsky.

- P. 20, #2 $\sqrt{b-k-y}$ „to weep“ - add Ebl *ba-ga-um* /*bakāy-um*/ (C 183).
P. 20, #4 **damaḡ-at-*, *pl.* **damaḡ-āt-* „tears“ - add Ebl *i-ti-ma-a-tum* /*ḡidmaḡāt-um*/ (C 183).
P. 20, #7 $\sqrt{d-k-r}$ „to remember, mention“ - add Ebl *zi-ga-rí* /*dīkar-i(m)*/ (C 98).
P. 20, #10 $\sqrt{z-r-k}$ „to throw, cast“ - add Ebl *ma-za-rí-gú* ~ *ma-zi-rí-gúm* /*mazriq-u(m)*/ (C 129).
P. 21, #11 $\sqrt{s-ḥ-b}$ „to drag“ - add Ebl *sa-ḡā-bù* /*saḡāb-u(m)*/ (C 73).
P. 21, #17 $\sqrt{s-m-ḡ}$ „to hear“ - add Ebl *sa-ma-um* /*šamāḡ-um*/ (C 126).
P. 22, #20 **šūḡa* „he“, *acc.* **šūḡati* - add Ebl *su* / *su-wa*, *acc.* *su-wa-ti* (Dombrowski 1988, 227-28).
P. 22, #21 **šīḡa* „she“ - add Ebl *si-a* /*šīḡa*/ (cf. Dombrowski 1988, 227).
P. 23, #26 **šīḡar-(at-)* „(a) hair“ - add Ebl *sa-ra-du-um* ~ *sa-ra-tum* /*šaḡr-at-um*/ (F 149).
P. 23, #27, p. 44, #120 **šaḡp-at-* „lip“ - add Ebl *sa-ba-tum*, *sa-īb-tum* /*šap-(a)t-um*/ (K 11).
P. 23, #33 **ḡalḡm-* „a youth, young man“ - add Ebl *ḡa-la-mi-im* /*ḡalam-im*/ (F 142: /*ḡalm-im*/).
Let us emphasize the bisyllabic stem of the Eblaite counterpart confirming Dolgopolsky's reconstruction.
P. 24, #34 **ḡā'rib-* „raven“ - add Ebl *ḡa-rí-bù* ~ [*ḡ*] *a-rí-pù-um* /*ḡārib-u(m)*/ (F 142; C 112).
P. 24, #38 **ḡayn-* „eye“ - add Ebl *a-na-a* /*ḡayn-ay(n)*/ (F 136).

- P. 25, #42 $\sqrt{h-z-y}$ „to see, behold“ - add Ebl $\text{ʔà-za-za} / \text{ʔazzāz-u(m)} /$ (C 98).
- P. 25, #43 $\sqrt{h-l-k}$ „to go“ - add Ebl $\text{ʔà-a-gùm} / \text{halāk-um} /$ (C 98).
- P. 26, #54 **yawam-* „day“ - add Ebl pl. *a-wa-mu* /*yawam-ū*/ (F 137: /**yawm-ū*/). Let us emphasize the bisyllabic stem of the Eblaite counterpart confirming Dolgopolsky's reconstruction.
- P. 39, #57 **bayat-* „house“ - add Ebl *ba-du* /*baytu*/ (K 14).
- P. 40, #66 **dam-* „blood“ - add Ebl *da-mu* /*dam-u(m)*/ (K 35).
- P. 41, #78 **da'nab-* „tail“ - add Ebl *šè-na-pum* /*dīnab-um*/ (F 150).
- P. 41, #79 **da'kar-* „male“ - add Ebl *ša-ḥa-lum* /*daḥkar-um*/ (K 39).
- P. 42, #85 **ṭūrr-* ~ **ṭūrr-* „sharp-edged stone, silex“ - add Mahri *šewwer* „stone“ (Johnstone), Epigraphic South Arabian *zwr, zr* „rock“ (Müller 1985, 274).
- P. 43, #105 $\sqrt{ç-b-ʕ}$ „finger“ - add Ebl *iš/iš₁₁-ba-ḥum* /*ʔiṣbaʕ-um*/ (K 18).
- P. 44, #112 **šinn-* „tooth“ - add Ebl *si-nu-u[m]* /*šinn-um*/, *si-na-tum* /*šinn-āt-um*/ (K 6-7).
- P. 44, #113 **šim-* „name“ - add Ebl *su-mu-um* /*šum-um*/ (K 40).
- P. 44, #114 $\sqrt{š-m-ʕ}$ „to hear“ - add Ebl *sa-ma-um* /*šamāʕ-um*/ (K 15; C 126).
- P. 44, #116 **šūp-* „to blow“ - add Ebl *sa-bū-um* /*šawp-um*/ „fine flour“ (C 179).
- P. 44, #117 **šah[V]r* „moon“ - add Ebl *sa-ʔà-lum* /*šahar-um*/ (K 40). Let us mention the bisyllabic structure of the Eblaite cognate confirming Dolgopolsky's reconstruction.
- P. 47, #135 Tashelhit *a-gezzum* „log“ is certainly derived from Berber $\sqrt{g-z-m}$ „to cut“ which is a cognate of Semitic $\sqrt{g-d-m}$ id., cf. also Ebl *gú-ša-mu* /*gudām-u(m)*/ glossed É.SAG.BA (C 120) and *ga-zam_x-du* /*gazām-t-u(m)*/ glossed giš-URU (C 128).
- P. 47, #138 **ka* / **ki* m./f. (postnominal) „thy“ - add Ebl *-ka/-k(i)* (Dombrowski 1988, 232).
- P. 49, #155 **ḥur[V]š-* „wooded height, mountain“ - add East Cushitic: Burji *hóor-a* „forest“; Dullay: Gawwada *xorr-o*, Gollango *hoorr-o* id.; Oromo *hurrum-a* „forest, jungle“ (Sasse 1982, 100) with **-rr-* < **-rS-*?
- P. 50, #159 **ḥa'šab-* „tree-trunks, wood“ - add Ebl *ḥu-sa-bu_x(NI)*, *ḥu-si-bū* /*ḥuśābu(m)*/ or /*ḥuśayb-u(m)*/, /*ḥuśību(m)*/ (K 17; C 135).
- P. 52, #172 $\sqrt{h-w-y}$ ~ $\sqrt{h-y-w}$ „to be“ - add Ebl *a-a-ù* in *a-a-ù mi* „l'addetto alla riserva d'acqua“ /*hawāʔu mī*/ (C 170).
- P. 52, #173 $\sqrt{h-r-w/y}$ „to conceive, be pregnant“ - add Ebl *'à-rī-tum* /*harīt-um*/ (K 23).
- P. 53, #174 **ʔan-ta* m. „thou“ - add Ebl *an-da* /*ʔanta*/ (Diakonoff 1990, 24).
- P. 54, #181 **lišān-* „tongue“ - add Ebl *li-sa-nu* /*lišān-u(m)*/ (K 7-8).
- P. 55, #186 $\sqrt{w-l-d}$ „to bear (a child)“ - add Ebl *wa-a-tum* „midwife“ /*wallād-(t)-um*/ (F 152), and Ebl *mu-li-tum/du* „midwife“ /*mullid-t-u(m)*/ (K 23; C 163), cf. Arabic *muwallida* id.
- P. 55, #187 $\sqrt{w-r-q}$ „green; herbs“ - add Ebl *wa-rī-gi* /*warīq-i(m)*/ (K 24).
- P. 56, #188 $\sqrt{w-š-ʔ}$ „to go out“ - add Ebl *wa-za-(ù)-um*, *wa-zu-um* /*waḏāʔ-um*, *waḏūm*/ (K 18).
- P. 56, #193 $\sqrt{y-m-n}$ „right hand“ - add Ebl *a-me-núm* & *a-me-tum*, *i-me-tum* /*yamin-um*/ & /*yamit-t-um*, *yimit-t-um*/ (K 20; C 152).
- P. 57, #194 **ya'šar-* „straight“ - add Ebl *i-sa-lum* /*yišār-um*/ (K 39).
- P. 58 **šur[V]š-* „root“ - add Ebl *si-li-sa-a* „the two foundations“ /*širš-ā(n)*/ (F 149).
- Pp. 59, 78 $\sqrt{ʔ-k-l}$ „to eat“ - add Ebl *a-ga-lu-um* /*ʔakālum*/ (K 6).
- P. 60, #196 **raʔiš-* „head“ - add Ebl *rī-še₆* /*riʔš-i*/ (K 46).
- P. 60, #197 **s/šalām-* „well-being, peace, health“ - add Ebl *sa¹-ma* „salute!“ (C 198).

- P. 61, §7.2.4. $\sqrt{w-d-š}$ „to know“ - add Ebl *wa-ti-um* /*wadiH-um*/ (K 41); Mahri *wīdaš* „to know“ (Jahn; Müller 1985, 271).
- P. 65, §7.2.9. **ḥurr-* „hole“ - add Ebl *ḥur-rúm* /*ḥurr-um*/ (K 33; C 201).
- P. 76 **kabkab-* „star“ - add Ebl *gag-gáb* /*kakkab*/ (K 30).
- P. 87, #211 **dubb-* „bear“ - add Ebl *da-bù(-um)*, *dab₆-bù* /*dabb-um*/, cf. Akkadian *dabium*, *dabû*, besides *dabbu*, indicating the variants **daby-u(m)* & **dabb-u(m)* respectively (K 33).
- Pp. 78, 128 $\sqrt{l-k-l}$ „to eat“ - add Ebl *[a-g]a-lu-um* /*ʔakāl-um*/ (K 34).
- P. 90, #222 **yad-* „hand“ - add Ebl gen. sg. *i-tim* /*yid-im*/, gen.-acc. du. *i-da-a* /*yid-ay(n)*/ (K 19; F 144).
- P. 90, #224 **ʔaḥ-* „brother“ - add Ebl *a-ḥu-um* /*ʔaḥ-um*/ (K 37).
- P. 94 **malik-* „king“ - add Ebl *ma-lik* id. /*malik-*/, *ma-li-gú-um* „kingship“ /*malik-um*/ (K 38; F 145).
- P. 95, #237 **ʔabid-* „servant, slave“ - add Ebl *i-ba-tum* /*ib-tum* /*ʔebd-um*/ (K 12; C 119).
- P. 96, #240 **raḥim-* „womb“ - add Ebl *rí-'e_x(EN)-mu*, *rí-mu-um* /*reḥm-u(m)*, *riḥm-um*/ (K 14; C 119).
- P. 97, #255 **ʔant-at-* „woman“ - add Ebl *ù-nu-sum* „womanliness“ /*ʔun(u)t-um*/ (K 45-46; F 151); Mahri *etīt* (Glaser), Harsusi *tet*, Jibbali *tiṭ* „woman“ (Bittner), Epigraphic South Arabian *ʔ(n)tt* id. (Müller 1985, 269).
- P. 98 **ʔaṭam-* „bone“ - add Ebl *a-za-mu-um* /*ʔaṣam-um*/ (K 16).
- Pp. 99, 133 **ʔigul-* „calf“ - add Ebl *ag-lum* glossed ANŠE.NITA.KUR, cf. Akkadian *agalu* „Reitesel“ (K 45: /*Hag(a)l-um*/).
- P. 99 **bayn-* „Zwischenraum“ - add Ebl *ba-na* in *ba-na me-si-im* „inmitten der Nacht“ /*banay mīšim*/ (K 32; C 196).
- P. 100 **ʔawar-* „bull“ - add Ebl *šu-lum* /*tōr-um*/ or /*tūr-um* / „(Jung-)Stier“ (K 24).
- P. 100, 105 **daʔan-* „beard“ - add Ebl *ša-ga-núm* /*daʔan-um*/ (K 8).
- P. 101 **ʔiʔnat-* „sleep“ - add Ebl *si-tum* /*ʔit-t-um*/ (K 40).
- P. 108 **waʔrik-* „thigh“ - add Ebl *wa-rí-gú-um* /*warik-um*/ (K 33). Let us emphasize the bisyllabic stem in Eblaite reconstructed by the author for proto-Semitic.
- P. 108 **kaʔriš-* „belly“ - add Ebl *gār-su-um*, *gār-su* /*karš-um*/ (K 22).
- P. 119 **ʔanṽp-* „nose“ - add Ebl *a-bù* /*ʔapp-u(m)*/ (K 9-10).
- P. 126 **miʔat-* „100“ - add Ebl *mi-at* /*miʔat-*/, cf. *ma-i-ad* „100.000“, an internal plural of the numeral „100“ (Brugnatelli 1982, 14).
- P. 128 **buʔkur-* „first-born“ - add Ebl *pù-gú-lu* /*bukur-u(m)*/, var. *pù-ga-ru*, *pù-ga-lu* /*bukar-u(m)*/ (F 148). Let us mention the bisyllabic structure of the Eblaite word, confirming Dolgopolsky’s reconstruction.
- Pp. 129-30, 143 **ʔiyar-* „city“ - add Ebl *i-rí-a-tum* /*ʔir-iy-at-um*/ (F 143). The Eblaite cognate determines the initial as **ʔ-* and not **γ-*, because the latter is reflected as *ḥ-* in Eblaite.
- P. 130 **buʔ[u]r-* „pit, cistern“ - add Ebl *bù-la-tum* /*buʔr-at-um*/ (K 43).
- P. 132 **buh[V]n-* „thumb“ - add Ebl *ba-'à-núm/nu(-um)* /*bahān-um*/ (K 18); Mahri *hābin* (Jahn) = *habēn* (Maltzan), Harsusi *ḥābēn* (Johnstone) - see Müller 1985, 270.
- P. 133 **cipur-* „message“ - add Ebl *si-bíl-tum* /*Sipir-t-um*/, cf. Akkadian *šipirtu* „Anweisung“ (K 6).
- P. 133 **ʔaγ[a]r-* „gate“ - add Ebl *ša-ḥa-lum* „gatekeeper“ /*ʔaγγār-um*/ (F 150).

P. 145 *libab- „heart“ - add Ebl *li-bù /libb-ù(m)/* (K 22).

Dolgopolsky's reinterpretation of the proto-Semitic word-structure based on reconstruction of the phonemic stress means literally a revolution in the reconstruction of proto-Semitic, comparable with introduction of laryngeals in the Indo-European reconstruction, deductively postulated by F. de Saussure to explain the Indo-European apophony. His discovery was sensationally confirmed by Kuryłowicz (and independently Kellog) in 1920's who identified de Saussure's 'coefficients' with Hittite laryngeals. For the independent proof of validity of Dolgopolsky's reconstruction of the second-stem-syllable there are several promising Eblaite examples. Summing up, Dolgopolsky's book represents a big step forward in the field of Semitic and Afroasiatic comparative-historical linguistics and in comparative methodology at all. This conclusion is apparent in confrontation with some of the recent publications in comparative Semitic studies, especially that of Garbini & Durand 1994.

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