

ENCYCLOPEDIA OF HEBREW LANGUAGE AND LINGUISTICS

Volume 1
A–F

General Editor
Geoffrey Khan

Associate Editors
Shmuel Bolokzy
Steven E. Fassberg
Gary A. Rendsburg
Aaron D. Rubin
Ora R. Schwarzwald
Tamar Zewi



BRILL

LEIDEN • BOSTON
2013

© 2013 Koninklijke Brill NV ISBN 978-90-04-17642-3

Table of Contents

VOLUME ONE

Introduction	vii
List of Contributors	ix
Transcription Tables	xiii
Articles A-F	I

VOLUME TWO

Transcription Tables	vii
Articles G-O	I

VOLUME THREE

Transcription Tables	vii
Articles P-Z	I

VOLUME FOUR

Transcription Tables	vii
Index	I

you can do this also when you're at work'. In sentences of this type the main message is contained in the predicate clause, while the subject clause has the discourse function of a kind of introduction (a discourse strategy that serves to prepare the addressee for the content he is about to be given, to gain time in order to think, and so on, Yatziv-Malibert 2008; 2009).

c. In the following sentences one of the constituents is a reduced clause and the other is a content noun, a verbal noun, or a reduced clause: להזמין אנשים לארוחת ערב זה להוציא כסף להזמין אנשים לארוחת ערב זה להוציא כסף *lehazmin 'anašim la-'aruxat 'erev ze lehoši harbe kesef* 'inviting people for dinner means spending a lot of money', להרוג אדם *laharog 'adam še-lo mi-tox hagana 'ašmit ze hu ma'ase rešax* 'killing a man for anything other than self-defense is murder'. In this type of equative sentence the components of the equation have content that does not directly indicate the agent. As a result, such sentences possess an indeterminate tone, as if expressing a general truth. They are used when the speaker wants to describe one event by means of another. The equative structure highlights the similarity between the two events.

In sentences such as להכיר אותו זו משאת נפשי *lehakir 'oto zo mašat nafši mi-ze zman rav* 'to make his acquaintance has been a desire of mine for a long time' the speaker expresses a personal attitude towards the event described in the reduced clause in subject position. The suffixed pronoun attached to the abstract noun phrase משאת נפש *mašat nefes* 'desire' turns the statement from a general to a more personal utterance.

REFERENCES

Agmon-Fruchtman, Maya. 1980. *Syntax patterning: Introduction to the syntax of written Hebrew* (in Hebrew). Tel-Aviv: Students' Organization Tel-Aviv University.
 —. 1982. *A question of determination: Determinative and delimitative categories in Israeli Hebrew* (in Hebrew). Tel Aviv: Papyrus.
 Azar, Moshe. 1977. *Surface and depth in syntax* (in Hebrew). Haifa: The University of Haifa.
 —. 1992. "Topicalized sentences in Contemporary Hebrew". *Hebrew: A living language: Studies on the language in social and cultural contexts* (in Hebrew), ed. by Uzzi Ornan, Rina Ben-Shahar, and Gideon Turi, 87–99 Haifa: The University of Haifa.
 Borochofsky Bar-Aba, Esther. 2001. *The verb—Structure, meaning and use: A study in contempo-*

rary Hebrew (in Hebrew). Beer-Sheva: Ben-Gurion University of the Negev Press.
 Borochofsky Bar-Aba, Esther and Pnina Trommer. 1992. "Dimensions of syntax analysis: The issue of obligatory complementation" (in Hebrew). *Hebrew Linguistics* 36:51–62.
 —. 1995. "Syntactic issues enlightened by the different dimensions of syntactic analysis" (in Hebrew). *Helkat Lashon* 18:13–32.
 Kogut, Simcha. 1984. *Content clauses: Their nature and constructions* (in Hebrew). Jerusalem: Akademon.
 Ornan, Uzzi. 1979. *The simple sentence* (in Hebrew). Jerusalem: Akademon.
 Rosén, Haiim. 1977. *Good Hebrew: Studies in syntax* (in Hebrew). Jerusalem: Kiryat Sefer.
 Rubinstein, Eliezer. 1968. *The nominal sentence: A study in the syntax of contemporary Hebrew* (in Hebrew). Tel-Aviv: Hakibbutz Hameuchad.
 Sadka, Issac. 1981. *The syntax of contemporary Hebrew* (in Hebrew). Jerusalem: Kiryat Sefer.
 Shatil, Nimrod. 1994. "Sentence patterns of spoken Hebrew" (in Hebrew). MA thesis, Tel-Aviv University.
 Trommer, Pnina. 1999. "Semantic and pragmatic study of the copulative Verb" (in Hebrew). *Hebrew Linguistics* 44:33–47.
 Yatziv-Malibert. 2008. "La phrase pseudo-clivée en hébreu moderne—une phrase verbale ou averbale?" *Studi Magrebini*, vol. 6, 225–236 (actes du VIII Congrès afro-asiatique international, Naples, université L'Orientale).
 —. 2009. "Cleft constructions in spoken Hebrew" *Hebrew Linguistics* 62–63:131–143.

ESTHER BOROCHOVSKY
 (Tel Aviv University) &
 PNINA TROMMER
 (Tel Aviv University)

Esperanto and Hebrew

Of all the so-called 'international planned languages', Esperanto is the only one that functions socially as a neutral second language by speakers of various native languages around the world. It was created by L. L. Zamenhof in 1887. Although Hebrew was one of the languages he knew, and although he translated the whole Hebrew Bible into Esperanto, words of Hebrew origin in Esperanto are rather few in number; they are limited almost exclusively to nouns, Biblical Hebrew personal names, and place names. Duc Goninaz (2005), the most comprehensive dictionary of Esperanto, lists a very small number of nouns of Hebrew origin related to the Hebrew Bible, Judaism, and modern Israel, as well as Biblical Hebrew personal and place names that were incorporated into

Esperanto directly from their graphic etymons in Hebrew or indirectly from their graphic and/or phonetic etymons in European languages that Zamenhof knew, especially German and Polish.

Esperanto uses the following characters (their phonetic values are in square brackets when they are different from those of the International Phonetic Alphabet): A a, B b, C c [ts], Ĉ ĉ [tʃ], D d, E e, F f, G g, Ĝ ĝ [gʃ], H h, Ĥ ĥ [x], I i, J j, Ĵ ĵ [ʒ], K k, L l, M m, N n, O o, P p, R r, S s, Ŝ ŝ [ʃ], T t, U u, Ŭ ŭ [w], V v, Z z. Accent always falls on the penultimate syllable. Nouns always take the word-final vowel -o; some personal names also take the nominal ending -o, but others are not fully 'naturalized' and remain without this ending. When words of Hebrew origin are incorporated into Esperanto, the Hebrew consonantal characters are rendered with the following graphemes in Esperanto (gemination of *dagesh* is not represented): א - (none), ב - b, בּ - b, ג - g, גּ - g, ד - d, דּ - d, ה - h, ו - v, ז - z, ח - ĥ, ט - t, י - j, כ - k, כּ - ĥ, ל - l, מ - m, נ - n, ס - s, ע - (none), פ - p, פּ - f, צ - c, ק - k, ר - r, ש - ŝ, שׂ - s, ת - t, תּ - t. Vowels are rendered according to the traditional Sephardic pronunciation.

Nouns of Hebrew origin in Esperanto include the following (when the original nouns end in the vowel *a*, it can be either dropped or retained, but in either case the nominal ending -o is added): *bar-micvo* 'bar mitzvah', *gofero* 'gopher (wood)', *hagado* 'Haggadah', *hasido* 'hasid', *hedero* 'heder', *kabalo* 'Kabbalah', *kerubo* 'cherub', *kibuco* 'kibbutz', *koheno* 'cohen', *maco* 'matzo', *manao* 'manna', *masoro* 'Masorah', *midraŝo* 'Midrash', *Purimo* 'Purim', *ŝabato* 'Sabbath' (cf. *sabato* 'Saturday'), *ŝiboleto* 'shibboleth', *Talmudo* 'Talmud', *toĥuvabohuo* 'toĥobohu', *Torao* 'Torah', *Zoharo* 'Zohar'.

REFERENCES

- Cherpillod, André. 2003. *Konciza etimologia vortaro*. Rotterdam: Universala Esperanto-Asocio.
 ——. 2005. *Etimologia vortaro de la propraj nomoj*. Rotterdam: Universala Esperanto-Asocio.
 Duc Goninaz, Michel (ed.). 2005. *Plena ilustrita vortaro de Esperanto 2005*. Paris: Sennacieca Asocio Tutmonda.
 Gold, David L. 1980. "Toward a possible study of Yiddish and Hebrew influence on Esperanto." *Miscellanea Interlinguistica*, ed. by Istvan Szerdahelyi, 300–367. Budapest: Tankönyvkiadó.
 Sadan, Tsvi. 2008. "'International' forms of Biblical Hebrew personal names: Their adoption and

adaptation in the international planned language Esperanto". *Language Problems and Language Planning* 32:253–268.

———. 2010. "Juda fono de Zamenhof kaj Esperanto." *Aktoj de la 32a Esperantologia konferenco*, ed. by Christer Kiselman, 9–18. Rotterdam: Universala Esperanto-Asocio.

Szerdahelyi, Istvan. 1987. "Principoj de Esperanta etimologio." *Studoj pri la internacia lingvo*, ed. by Michel Duc Goninaz, 109–138. Ghent: AIMAV.

TSVI SADAN (Tsuguya Sasaki)
 (Bar-Ilan University)

Ethiopian Semitic, Hebrew Loanwords in

In the two major modern Ethiopian Semitic languages, Amharic and Tigrinya, as spoken by the one hundred and twenty thousand Ethiopian Jews living in Israel since the 1980s, there are many Hebrew loanwords. These mainly concern the realities of Israeli life, various local institutions, and administrative and military vocabulary. However, they cannot be considered significant loans from a linguistic point of view because they are felt by speakers to be foreign and their use constitutes no more than a stage on the speaker's way to acquisition of Hebrew. One case, however, is interesting and seems to have been fully accepted in speech and writing, namely the Hebrew noun and adjective יהודי *yehudi* 'Jew, Jewish'. The term for Jew in Ethiopian Semitic is somewhat problematic: it has no regular singular. The only known form is 'ayhud, which is formed as a broken plural on the pattern 'aqtul and is a collective and plural meaning 'Jews'. The singular is derived from it by adding the adjectival suffix -awi, hence 'ayhudawi 'a Jew, Jewish'. In the speech and writing of the Ethiopian Jews in Israel these native forms have been replaced by the Hebrew word יהודי *yehudi*, which has been integrated in the Ethiopian morphology as both noun and adjective. Thus Israeli Amharic singular *yəhudi* 'a Jew, Jewish', plural *yəhudočč* or *yəhudiwočč* 'Jews'; in Israeli Tigrinya singular *yəhudi*, plural *yəhudawiyən*.

In ancient Ethiopic (Gə'əz) the situation is quite different. Here we find several dozen words indicating human relations, clothes and ornaments, plants, and terms for marking time and the like whose source is Northwest Semitic and which have their parallels in Hebrew