

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 |

REFERENCES

- Agmon-Fruchtman, Maya. 1982. *A question of determination: Determinative and delimitative categories in Israeli Hebrew*. Tel-Aviv: Papyrus.
- Borer, Hagit. 2005. *Structuring sense, volume 1: In name only*. Oxford: Oxford University Press.
- Shlonsky, Ur. 2004. "The form of Semitic noun phrases". *Lingua* 114:1465–1526.

GABI DANON
(Bar-Ilan University)

Dialects

For regional dialects of ancient Hebrew, with a focus on the division between Judahite Hebrew (in the south) and Israelian Hebrew (in the north), → Biblical Hebrew: Dialects and Linguistic Variation. For Hebrew as a dialect of ancient Canaanite (with Phoenician, Moabite, Ammonite, and Edomite as the other main dialects), → Canaanite and Hebrew; Phoenician/Punic and Hebrew; Amarna Canaanite and Hebrew; Ammonite and Hebrew; Edomite and Hebrew; Moabite and Hebrew.

For written and spoken registers of ancient Hebrew during both the biblical and rabbinic periods, → Diglossia.

For other varieties of ancient Hebrew, → Epigraphic Hebrew; Dead Sea Scrolls: Linguistic Features; Samaritan Hebrew: Biblical. For dialectal diversity within the Biblical Masoretic Text, → Biblical Hebrew: Linguistic Background of Masoretic Text. For the various pronunciation traditions of Biblical Hebrew, many of which reflect differences that derive from an earlier dialectal diversity, → Biblical Hebrew: Pronunciation Traditions, and the various entries on regional pronunciations and on transcriptions.

During the modern revival of Hebrew as a spoken language, a specific Galilean dialect developed, though it never gained widespread usage and is now essentially defunct (Bar-Adon 1975; Ilani 2010; → Galilean Dialect).

Generally speaking, Modern Hebrew lacks dialects, though there are sociolects, ethnolects, religiolects, and many other varieties of the language (Schwarzwald 2002; Bar-Asher 2010; → Modern Hebrew: Language Varieties). The best known local marker is the special pronunciation of the word **מאתיים** 'two hundred' among (at least older) residents of Jerusalem. While most Israelis approximate the Masoretic pro-

nunciation closely, that is, by saying *matayim*, Jerusalemites of a certain age are inclined to realize the word as *ma'atayim* or *maatayim*.

REFERENCES

- Bar-Adon, Aharon. 1975. *The rise and decline of a dialect: a study in the revival of Modern Hebrew*. The Hague: Mouton.
- Bar-Asher, Moshe. 2010. "On the multiple facets of contemporary Hebrew" (in Hebrew). *Ha-Ivrit* (formerly *Lěšonenu la-Am*) 58:3–26.
- Ilani, Ofri. 2010. "Last of the linguistic Mohicans". *Haaretz* (English edition), 1 April 2010. <http://www.haaretz.com/weekend/week-s-end/last-of-the-linguistic-mohicans-1.283774>.
- Schwarzwald (Rodrigue), Ora. 2002. "Language varieties in contemporary Hebrew" (in Hebrew). *Te'uda* 18:141–175.

GARY A. RENDSBURG
(Rutgers University)
ORA (RODRIGUE) SCHWARZWALD
(Bar-Ilan University)

Diaspora, Modern Hebrew in

A prevailing conception of many years' standing has been that the Hebrew language was part of the identity and culture of Diaspora Jews, a medium that served to connect Jews to each other, to their heritage, and to the State of Israel. Today, however, educators, Hebrew teachers, and communal leaders sense that the status of Hebrew in Diaspora communities is in decline; this feeling is supported by research (Zisenwein 1997; Bekerman 1999; Schiff 1999; Shohamy 1999; Mintz 2002; Wohl 2005). Different Jewish groups relate to Hebrew as a symbol of Jewish identity or as a language of culture, and there is little commitment to teaching Hebrew as a spoken language. Spolsky (2009:155) speculates on whether Modern Hebrew will follow in the footsteps of Jewish languages such as Ladino, Judeo-Arabic, and Judeo-Greek, which have become no more than an object of study for language scholars.

Several reasons have been adduced for the current state of Hebrew in the Diaspora. According to the Israeli Foreign Ministry, the main causes are the following: the decline in the number of Jews worldwide; the weakening hold of the Zionist ideology and the attenuation of Israel Diaspora relations; a leadership crisis in coping with these trends; and a weakening of the hegemony of Hebrew in Israel,