

GHIL'AD ZUCKERMANN, Language Contact and Lexical Enrichment in Israeli Hebrew. New York: Palgrave Macmillan, 2003. x + 294.

This well-researched book is a valuable addition to the study of linguistic borrowing in Israeli Hebrew (IH). It deals particularly with multisourced neologization (MSN), which the author divides into two types: phono-semantic matching and semanticized phonetic matching. MSN can be illustrated by the etymology of IH miškafayim 'eyeglasses'. Chaim Leib Hazan, who coined this word in 1890 in a Hebrew newspaper published in Warsaw, used as his basis an amalgamation of the Biblical Hebrew root šqp 'to look through' (as in Proverbs 7:6) and Greek skopéo 'I look at', put into a dual noun pattern (pp. 1-2). Zuckermann puts it as follows: "Indeed, the logic of Hazan's choice has been completely forgotten, since his use of the Hebrew morphemes serves as an effective camouflage for the Greek co-etymon ..." (p. 3).

The author succeeds admirably in chapter 1, "New perspectives on lexical enrichment" (pp. 6-62), in surveying much of the literature on lexical borrowing. Here we encounter terms and examples such as the following: the guestword, such as the English Gastwort (or gastwort paralleling festschrift) itself (p. 9); the foreignism (English kindergarten) (p. 10); the loanword (IH sabón 'soap' < Latin sapo via Arabic sābūn [pp. 11-2]). I quite agree that this Arabic route is the only way to account for IH /b/ rather than an expected /p/.

One of the most intriguing subjects discussed is the folk etymology, such as ?anf elʕanza in Arabic, lit., 'the nose of the goat' = 'influenza' (p. 14), or the humorous Arabic etymon that Shakespeare was an Arab called šēx zubēr (p. 15). To cite an example from Hebrew, the author notes English boss < Yiddish baləbós 'proprietor, owner' < Hebrew baʕal habbayit 'landlord' (p. 18).

Let me turn to the notion of intimate borrowing, which the author demonstrates is quite

different from cultural borrowing (occurring as a result of casual contact). As a direct result of the migration of 2.5 million European Yiddish-speaking Jews to the United States between 1877-1917, e.g., Yiddish and English have come to influence each other tremendously (pp. 41-2). A similar phenomenon between Hebrew and Yiddish occurred in the Holy Land during the first half of the twentieth century. One illustration of the latter concerns the use of Hebrew met 'dying, dead' to mean 'dying to' calqued on Yiddish shtarb and Russian umiráyu (p. 42).

One can easily appreciate the fact that IH taxat 'bottom, butt' is a calque from Yiddish toxəs (Polish Yiddish tuxəs), which derives from Hebrew tahat 'below' (p. 47). Cf. English bottom, which the author tells us is documented since 1794 (ibid.). Moreover, it is truly astounding that Israelis are unaware of the Yiddish source. There is a second analysis mentioned which seems to me to be less convincing, i.e., rephonologization of the Yiddish tuxəs to IH taxat (p. 48).

Chapter 2, "The case of Israeli: Multisourced neologization (MSN) as an ideal technique for lexical enrichment" (pp. 63-86), discusses, among other interesting topics, IH creations by the "professional revivalists" of the language (p. 84). Eliezer Ben-Yehuda, the father of modern Hebrew (1858-1922), was responsible for 250 new words, such as glida 'ice cream' (ibid.). The father of modern literary Hebrew, on the other hand, Shalom Jacob Ben Haim Moshe Abramowitsch (1835-1917), also known as Mendele Moyxer-Sforim ('The Itinerant Bookseller'), used post-Biblical Hebrew as a basis for new lexemes. Also mentioned as contributing IH neologisms are author Chaim Nachman Bialik, linguist Naphtali Herz Tur-Sinai, and Israel's former Prime Minister, Benjamin Netanyahu (pp. 84-5).

Chapter 3, "Addition of sememe versus introduction of lexeme" (pp. 87-122), presents detailed discussions concerning particular IH coinages. Let me take up only one – avirón 'airplane', coined by Itamar Ben-Yehuda, Eliezer's son (p. 108). Although this word is still used by children,

it has been replaced by matós, coined by Bialik, which occurs in matós krav 'warplane' to the exclusion of avirón (*ibid.*). Both words are given in Ben-Yehuda's Pocket English-Hebrew, Hebrew-English Dictionary, New York: Washington Square Press, 1968:10.

Chapter 4, "MSN in various terminological areas" (pp. 123-47), examines IH specialized terminology in fields such as zoology, medicine, music, food, and computers. This is a particularly rich data-oriented discussion with doublets such as batím 'bytes' (normally 'houses') and báytim, adapted from English bytes (p. 136).

Chapter 5, "Sociolinguistic analysis: Attitudes towards MSN in 'reinvented languages'" (pp. 148-86), compares loanwords and the autochthonous lexicon of IH with comparable developments in modern Turkish (pp. 157-67). As is well known, Mustafa Kemal Atatürk, the father of modern Turkey, began a language revolution in 1928 which eliminated the Perso-Arabic writing system of Turkish and tried to purge the language of loanwords as well. The author explains that Atatürk really wanted to get rid of the Arabic and Persian elements, "but did not mind the influence of French (which he knew well)" (p. 158). As illustrative, Ottoman Turkish ıstılah '(technical) term' < Arabic istilāh 'term' was ousted in favor of terim (which looks like English term and French terme), but can be derived from Turkic ter + -im 'something that has been collected', since "terminology is in fact a collection of scientific words" (pp. 158-9). In other words, Atatürk justified etymologizing all Turkish words, including loanwords, as Turkish in origin, which implied that Turkish was the mother of all tongues (in fact, Atatürk's pet project of 1935-6) (p. 164).

Chapter 6, "The source languages" (pp. 187-220), is a thorough treatment of all the languages which have contributed vocabulary to IH. The loanwords from English (pp. 217-20) are numerous and becoming more so, even to the point of borrowing the word 'dull' as dal in 'never a

dull moment' = en rega dal, lit, 'there is not-moment-dull' (p. 217).

Chapter 7, "Statistical analysis" (pp. 221-45), presents statistics on all the sources of neologisms: international at 60%, English at 13%, followed by Yiddish, German, French, Arabic, Latin, both German and Yiddish, Italian, Judaeo-Spanish, Turkish, and ancient Greek (p. 231).

Chapter 8, "Conclusions and theoretical implications" (pp. 246-59), asserts that this is the first book to examine obsolete terms – words which never made it (for one reason or another) in IH. Indeed, many proposals were short-lived, and the author has gone to painstaking efforts to locate and record all of these. In terms of all the creations investigated, the author concludes that the success rate of MSNs is 50%.

Let me conclude on a bibliographic and a stylistic theme. First, the rich list of references consulted (pp. 266-86) leaves no stone unturned vis-à-vis previous work in this general area. Second, should this book be revised for a second edition, I suggest changing 'Israeli' throughout the tome to the proper English designation, Israeli Hebrew (IH), as the name of the language spoken in Israel today.

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