Street signs in Tel Aviv, Menahem ben Saruq Street (above) and Hisday ibn Shaprut Street (below)

17. For the meaning of the term כמשמעו, the meaning attributed to it by Dunash ben Labrat, Menahem's contemporanous, and the disagreements about it in the nineteenth and twentieth centuries, see Maman A., *Comparative Semitic Philology in the Middle Ages from Saadia Gaon to Ibn Barun (10th-12th cent.)*, Leiden, Brill 2004, pp.276-283.

18. With regard to the concept of philological commentary and Menaham's method of interpretation in general, see Sáenz-Badillos A., 'Early Hebraists in Spain: Menahem ben Saruq and Dunash ben Labrat', in *Hebrew Bible – Old Testament: The History of its Interpretation I/2: The Middle Ages* (ed. Magne Saboe), Goettingen, Vandenhoeck & Ruprecht 2000, chapter 25.5, pp.96-109.

19. Sometimes the man's surname begins in the form of "ben" (i.e. *son*) and sometimes it begins with its Arabic counterpart, "ibn", but in most cases a fixed form is used, either Hebrew or Arabic.

20. David Alfâsi was also of this opinion.

21. Hayyuj, who lived following Menahem's generation and worked in the same field as his, is regarded as the greatest Hebrew grammarian in the Middle Ages. He discovered the nature of triliterality of the Hebrew verb even for "weak" roots and composed two large books to prove his theory. Among other innovations, he also suggested a theoretical notion of *sakin layyin*, a *soft unvocalized* morpho-phonemic entity, in order to solve all kinds of morpho-phonological Hebrew problems. Hayyuj's views are accepted up to date.

22. *Tosafot* (*Addenda*) refers to the comments made on Rashi's commentary to the Babylonian Talmud, by his nephews, Rabbenu Ya'aqov Tam and the Rashbam (twelfth century), followed by other French and Ashkenazi scholars up to the fourteenth century. In the famous Vilna edition of the Talmud, the Tosafot are printed in the external margins of the Talmudic text, opposite Rashi's commentary, which is printed in the internal margins.

23. 'Sefer teshuvot rabbenu tam', in *Sefer teshuvot dunash ben labrat…'al sefer mahberet harav menahem*, Z. Filipowski edition, London and Edinburgh, 1855.

24. Zvi Ben Yehezkel Filipowski, *Mahberet Menahem*, Edinburgh 1854.

25. A. Sáenz-Badillos, *Menahem Ben Saruq, Mahberet*, Granada 1986. On this edition see I. Eldar, 'Askolat ha-diqduq ha-Andalusit: tequfat ha-reshit', in *Pe'amim* 38, 1989, p.24, n.12.

26. Geniza material refers to 250,000 fragments from ragged Hebrew books and documents which were piled for centuries in a special room in the Cairo Ezra synagogue and are now preserved in several libraries around the world.

27. *Masorah* is the philological apparatus and literature meant to keep the text of the Bible untouched. It is assumed that this kind of literature emerged soon after the canonization of each book of the Bible.

28. And see in Sáenz-Badillos's article and the essays noted above.

Review of B. Katz-Biletzky, *Wörterbuch Deutsch-Hebräisch Phlilosophische, wissenschaftliche und technische Termini*

When I first started studying at university, an amusing adage in common usage was: "the most important Semitic language is German". Scholars of Hebrew and Semitic languages, Biblical and Judaic studies, and indeed any of the scientific disciplines recognized that German had been the principal language of research from the nineteenth century onward. It is hardly surprising that when the Haifa Technion, the most prominent technological institute in Israel, was founded in 1914 on the initiative of the Ezra Organization from Germany, it was decided that teaching should be conducted in German. It was only a consequence of public opposition that prompted the institute to adopt Hebrew as its official language of tuition.

Katz-Biletzky's dictionary is composed of an abundance of Hebrew equivalents for some 25,000 German terms, many of which have been in existence and dispersed throughout the extensive canon of Hebrew philosophical and scientific literature since the Middle Ages. The target audiences for this book are scientists and translators.

The dictionary itself has 720 pages. Following an introduction given in both Hebrew and German is a list of publications used in the compilation of the dictionary. This includes 113 Hebrew sources, books and articles, and 61 mainly German books and dictionaries. The final part of the dictionary includes a list of terms that the author himself has used his considerable scholarship to innovate.

The book's lexical entries cover all science-related areas that a well-informed individual is likely to need: philosophy, psychology, anatomy, economics, zoology, biology, chemistry, geography, linguistics, and so on. Each term has Hebrew equivalents gathered either from one of the sources mentioned above or in some cases coined by the author.

The author retains a purist attitude towards translations and definitions throughout the work. He cites Hebrew terms before loan ones, avoids loan words as much as possible, and invents Hebrew terms and cites them as the first translated option.

The directory of abbreviations makes it possible for each Hebrew term listed to be placed in its relevant field e.g. *'éti(ka)* 'ethics', *mahsh(evím)* 'computer sciences', *dat* 'religion', etc. Some entries are cited with a Hebrew source immediately after the first one or two terms, although not necessarily referring to them, e.g. German *Cubus* – Hebrew *me'ukav* 'cubic' (*mat(ematika)*) [k/b/240] which refers to Jacob Klazkin's *Thesaurus of Philosophical Terms*, volume 2 (New York, Feldheim 1968), p.240; *Modulation – silum* (*mus(íka)*) [lmv/249] referring to Aviva Shelah's *Dvir Musical Lexicon* (Tel Aviv, Dvir 1990) (*silum* is in fact used within social sciences in modern Hebrew to mean a hierarchical building scale and it also appears in the translation of *Skalierung* in statistics). *Nominalisierung* 'nominalization' is first translated into Hebrew as *shimuy* based on Ora R. Schwarzwald and Michael Sokoloff's *A Hebrew Dictionary of Linguistics and Philology* (Even Yehuda, Reches 1992), p.146, but this term is not used there at all, but rather *nominalizatsya* or *ha'atsama*. These terms are conveyed secondarily in Katz-Biletzky's dictionary, only after the citation. The same applies to *Tautologie*, translated as *yitur lashon* which is based on Klazkin and the same linguistic dictionary, even though both sources do not mention this definition. In the linguistic dictionary 'pleonasm' is translated as *yitur milim* (not *yitur lashon*), or as *pleonasma* and *yitur*, while 'tautology' is translated as plain *tautologya*. Had the author included references at the end of each lexical entry, this misleading information could easily have been avoided.

It is Klazkin's thesaurus that is seemingly the authentic source for the last word in the Hebrew title of the book: *Milon germani-'ivri lemunhey filosofya, mada va'asut,* i.e., *A German-Hebrew dictionary for philosophic, scientific and technological terms*. The word *'asut,* 'technology', does not exist in contemporary Israeli Hebrew nor indeed in any Hebrew dictionary; the word *tekhnologya* is the commonly used term. Even though it is the author's personal innovation to make use of this specific term, he attributes it to Klazkin.

Although the dictionary is German-Hebrew, many English and French terms are also listed, but are only given some clarification when they happen to be the same in German. Each of these words is referred to the German term where it is translated. For instance, *Langue* ---> *Sprache*; *Sprache* {*Langue*} is translated as *leshon haklal* (in linguistics), *lashon, lang, leshon hahevra*, etc. *Binary* ---> *binär*; *binär* is translated as *shniyoni, du-helki, binari*, etc. It might have been more helpful to translate the English terms as well, as it is English that has become the international language of science since the middle of the twentieth century.

Most of the entries are explained in addition to their Hebrew equivalents, e.g. *Bezugsgruppe* – *kvutsat hityahasut* 'reference group' (psychology, social sciences) is explained in Hebrew as "any group in which the individual sees in its ways of behavior, values and goals criteria for his personal evaluation, and according to which he positively or negatively directs his own behavior, values and goals".

The author's innovations are linguistically interesting. He uses only Hebrew elements and many words are derived from Semitic root and pattern construction, e.g. *schmettern* – *himtikh* 'sounded like metal' (root *m-t-kh*, *hif'il* pattern, from *matékhet* 'metal'). Many words are linearly derived either by prefixing or suffixing, or by blends, e.g. *global* – *kadratsi* (*kadur ha'arets* 'globe' + *-i* 'adjectival suffix'; *globáli* in modern Hebrew). The formation of new roots using an initial *shin* is extensive, but the number of compounds is sparse.

What makes this dictionary so useful is its wide range of terms, some of which have yet to be officially translated into Hebrew. The explanations in the book are useful too. The book's chief disadvantage derives from the fact that as it is a research dictionary, albeit extremely extensive, the first Hebrew term for each lexical item is determined by the author's personal preference or invention and not by practice. This makes the dictionary less reliable for the average Hebrew speaking user.

Ora R. Schwarzwald
Hebrew and Semitic Languages
Bar-Ilan University
oschwarz@mail.biu.ac.il