

Summaries

Moshe Bar-Asher

Understanding a Biblical Form in Light of the Language of the Benedictions

Translators, commentators, grammarians, and lexicographers disagree as to how to understand the verbal form תָּמְנוּ in the verse חֶסְדֵי ה' כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו ("The kindness of the LORD has not ended, His mercies are not spent" – Lam 3:22). In the verse, *tav* is vocalized with *qamatz* – תָּמְנוּ – because the form is accentuated by the disjunctive accent *zâqêph qâṭôn*. Some scholars contend that the verbal form תָּמְנוּ evolved from the third-person plural past tense form of the root תמ"ם in the *qal* stem. The double *mem* [m] of תָּמוּ [mm] underwent dissimilation > תָּמְנוּ (mm/מ > mn/מנ). Others propose that the form תָּמְנוּ is the first-person plural past tense form in the *qal* stem, the syllable נו/nu being the first-person plural suffix.

The author of the Amidah prayer integrated the verse from Lamentations in the hemistiches in the *Hoda'a* (Thanksgiving) benediction. As befits the language of prayer, the Creator is addressed in the second person: הַטוֹב כִּי לֹא־תָמוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי לֹא־תָמוּ חֶסְדֶיךָ ("You are good – for Your compassion never fails. You are compassionate – for Your loving-kindnesses never cease"). Incidentally, by using the form תָּמוּ, the benediction's author clarifies the meaning of תָּמְנוּ. Indeed, the parallel verb כָּלוּ demands this explanation. This leads to an additional insight – that the benediction clarifies the meaning of a biblical word.

Amikam Gai

About Place Names

An ancient geographical name is neither fortuitous nor arbitrary: it describes a place according to some essential or prominent characteristic, e.g., (ה)גלבוע, (ה)רמה, גבע, (ה)ציון, (ה)רמה, ציון, צידון/בית צידא, צידון-אֲרָמִים, מעלה-אֲרָמִים, (ה)לבנון, מעלה-אֲרָמִים. Frequently formed in the קָט/קָט/קָט/קָט pattern, this, however, is an attributive pattern, not one for toponyms. Given that a toponym often contains a descriptive aspect, the attributive pattern is a widely used and suitable one.

The following toponyms are discussed in the article:

- מעלה עקרבים – The root עק"ב, in its basic form and its expansions עקרב/עקרב, means 'the opposite of straight' – physically and metaphorically. מעלה עקרבים describes its extremely steep incline.
- עציין – The etymological equivalent of עציין is غضيان. The meaning of the root غصو/غصو is 'black, dark'. The places whose names include غضيان, are all located in the area between Eilat and several dozen kilometers north of Eilat, a region in which black or dark places abound.
- צלמון – צל"ם in Akkadian, Ge'ez, and Arabic means 'black'. In נהל צלמון there are black rocks, and הר צלמון (Ps 68:15) is in the Bashan, a region with abundant black rocks.
- עזה – is apparently connected with *maḥāzu*/מחוז/מחוז meaning 'port'.
- הר חורשה, הרשה, חרשת גויים – are derived from *ḥuršān* (ḤUR-SAG) meaning 'mountain'.
- פלש – פלשת means 'to invade'; the Philistines invaded this territory.

Moshe Florentin

On the Meaning of זבח שכח and the Samaritan Addition to Exod 23:19a

This article treats the Samaritan addition appended to the end of Exod 23:19: *כי עשה זאת כזבח שכח ועברה היא לאלהי יעקב*: *kī 'āšī zē'ot kāzēba šāka wābārā ī lēluwwi yā:qob*. I argue that, if interpreted as a noun and an infinitive, the phrase זבח שכח in this addition means "forgetting God and

his commandments regarding sacrifice”, or if interpreted as two participles, “one who sacrifices while abandoning (God’s commandments)”. The word שכה therefore refers to both God and his commandments. This meaning is derived from the contrastive use of the root שכ”ה in the Pentateuch vis-à-vis the root זכ”ר, from its occurrences in the Samaritan liturgy, and from the similar meaning of other verbs such as טעה. A thirteenth-century Samaritan commentary written in Arabic supports this interpretation. The root שכ”ה appears in the Pentateuch with reference to following the ways of the gentiles and in a way parallels the root טע”י, which in Aramaic signifies idolatry.

Ohad Abudraham

The Language of the Aramaic Metal Amulets from Israel and Neighboring Countries

The Jewish Palestinian Aramaic dialect (JPA) that was spoken and written during the Byzantine period (3rd–7/8th centuries CE) is known mainly from literary sources that underwent editing processes (targumim, midrashim, piyyutim, Talmuds, halakhah, etc.) in some fashion or other. The present study focuses on a well-defined group of epigraphic texts that were found in Israel and its vicinity, which may help bridge the temporal-spatial gap. The article examines three main features of the language of the ever-growing corpus of Jewish incantations inscribed on metal amulets: its close affinity with the reliable witnesses of JPA, its place among the different strata of JPA, and the weakening of the gutturals. The threefold examination reveals the complex nature of the Aramaic of the amulets as a language that alternates between conservatism and innovation.

Ruti Bardenstein and Mira Ariel

***Mamash*: Persistent Argumentative Strengthening**

This paper focuses on the variety of functions of *mamash* ‘real(ly)’ in current Hebrew. We make several claims. First, we argue that the various interpretations of *mamash* are reducible to two main lexical meanings,

rather than one (McNabb, 2012): intensification (similar to *very*) and counter-loosening (similar to *literally*). Second, while in and of itself, *mamash* no longer carries its earlier meanings of ‘tangible thing’, ‘true thing’, these meanings are preserved in certain frozen constructions. Finally, possibly our most intriguing finding is that, as predicted by Bardenstein’s (2020) Persistence Hypothesis, the discourse motivation behind the initial semantic changes undergone by *mamash* – argumentative strengthening – is evident in all of its meanings and functions to this day, despite the differences between them.

Alexey (Eliyahu) Yuditsky

כנוגנים על פראים

In the Cairo Genizah documents there is a dirge on the death of Daniel Gaon by ‘Eli ben ‘Amram, which includes the utterance **וְיָרְנוּ כְּנוֹגְנִים עַל פְּרָאִים**. Some explain this phrase as ‘(they) will sing as birds on branches’. The present paper spells out some difficulties with this explanation and resolves the issue based on the assumption that the usage of the word **נוגנים** with regard to birds is attributable to a calque from Arabic. It is further suggested that the meaning of **על פראים על נוגנים** is at least two-fold, and is a kind of a Hebraized Aramaic expression **גני אפוריא** ‘lie on a bed’.

Hannah Kasher

Moshe Kahan, *Hebrew in Light of Logic: Rabbi Joseph ibn Kaspi’s Philosophical, Logical and Linguistic Approach*, Ramat Gan: Bar-Ilan University Press, 2018, 197 pp.

Moshe Kahan provides a precise, clear, and comprehensive exploration of Joseph ibn Kaspi’s fascinating, original contribution to Hebrew linguistics. The uniqueness of Kaspi’s method lies in his application of philosophical content in general, and logical principles in particular, to the theory of the linguistics of the ideal language: sacred language expresses true knowledge of reality, and the root repository of its words embodies a one-to-one

relationship between signifier and signified. Kahan addresses the complex challenge posed by Kaspi's method with great success: complicated issues receive astute, thorough analysis, and the reader has been rewarded with a rigorous, well-written, readable book. For this, Kahan deserves thanks and appreciation.

English summaries edited by Dena Ordan